

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Σχόλια (Aṭṭhakathā)

Ο Κανόνας των Ομιλιών - Σχόλια (Sutta Piṭaka -
Aṭṭhakathā)

5. Η συλλογή των μικρών κειμένων (5. Khuddaka Nikāya -
Aṭṭhakathā)

04. Σχόλια για τις ρήσεις του Βούδα (04. Itivuttaka-aṭṭhakathā)

1. Η ενότητα του ενός (1. Ekakanipāto)



PaliVerse

5. Η συλλογή των μικρών κειμένων

04. Σχόλια για τις ρήσεις του Βούδα

Namo tassa bhagavato arahato sammāsambuddhassa

Khuddakanikāye

Itivuttaka-aṭṭhakathā

Ganthārambhakathā

Mahākāruṇikaṃ nāthaṃ, ñeyyasāgarapāraguṃ;
Vande nipuṇagambhīra-vicitranayadesanaṃ.

Vijjācaraṇasampannā, yena niyyanti lokato;
Vande tamuttamaṃ dhammaṃ, sammāsambuddhapūjitaṃ.

Sīlādiguṇasampanno, t̥hito maggaphalesu yo;
Vande ariyasaṅghaṃ taṃ, puññakkhettaṃ anuttaraṃ.

Vandanājanitaṃ puññaṃ, iti yaṃ ratanattaye;
Hatantarāyo sabbattha, hutvāhaṃ tassa tejasā.

Ekakādippabhedena, desitāni mahesinā;
Lobhādīnaṃ pahānāni, dīpanāni visesato.

Suttāni ekato katvā, itivuttapadakkhamaṃ;
Dhammasaṅgāhakā therā, saṅgāyimsu mahesayo.

Itivuttakamicceva, nāmena vasino pure;
Yaṃ khuddakanikāyasmiṃ, gambhīratthapadakkamaṃ.

Tassa gambhīraññehi, ogāhetabbabhāvato;
Kiñcāpi dukkarā kātuṃ, atthasaṃvaṇṇanā mayā.

Sahasamvaṇṇanaṃ yasmā, dharate satthu sāsanaṃ;
Pubbācariyasīhānaṃ, tiṭṭhateva vinicchayo.

Tasmā taṃ avalambitvā, ogāhetvāna pañcapi;
Nikāye upanissāya, porāṇaṭṭhakathānayaṃ.

Nissitaṃ vācanāmaggaṃ, suvisuddhaṃ anākulaṃ;
Mahāvihāravāsīnaṃ, nipuṇatthavinicchayaṃ.

Punappunāgataṃ atthaṃ, vajjayitvāna sādhuṃ;
Yathābalaṃ karissāmi, itivuttakavaṇṇanaṃ.

Iti ākaṅkhamānassa, saddhammassa ciraṭṭhitaṃ;

Vibhajantassa tassatthaṃ, nisāmayatha sādhavoti.

Tattha itivuttakaṃ nāma ekakanipāto, dukanipāto, tikanipāto, catukkanipātoti catunipātasāṅgahaṃ. Tampi vinayapiṭakaṃ, suttantapiṭakaṃ, abhidhammapiṭakanti tīsu piṭakesu suttantapiṭakapariyāpannaṃ; dīghanikāyo majjhimanikāyo, saṃyuttanikāyo, aṅguttaranikāyo, khuddakanikāyoti pañcasu nikāyesu khuddakanikāyapariyāpannaṃ; suttaṃ, geḃyaṃ, veyyākaraṇaṃ, gāthā, udānaṃ, itivuttakaṃ, jātaṃ, abbhutadhammaṃ, vedallanti navasu sāsanaṅgesu itivuttakaṅgabhūtaṃ.

“Dvāsīti buddhato gaṇhiṃ, dvesahassāni bhikkhuto;
Caturāsīti saḥassāni, ye me dhammā pavattino”ti. -

Evamaṃ dhammabhaṇḍāgārikena paṭiññātesu caturāsītiyā dhammakkhandaḥsaḥsasesu katipayadhammakkhandaḥsaṅgahaṃ. Suttato ekakanipāte tāva sattavīsati suttāni, dukanipāte dvāvīsati, tikanipāte paññāsa, catukkanipāte terasāti dvādasādhikasuttasatasaṅgahaṃ. Tassa nipātesu ekakanipāto ādi, vaggesu pāṭibhogavaggo, suttesu lobhasuttaṃ. Tassāpi “vuttañhettaṃ bhagavatā”tiādikaṃ āyasmatā ānandena paṭhamamahāsaṅgītikāle vuttaṃ nidānamādi. Sā panāyaṃ paṭhamamahāsaṅgīti vinayapiṭake tantimāruḥhā eva. Yo panettha nidānakosallatthaṃ vattabbo kathāmaggo, sopi sumaṅgalavilāsiniyā dīghanikāya-aṭṭhakathāya vitthārato vuttoyevāti tattha vuttanayeneva veditabbo.

Nidānavañṇanā

Yaṃ panetaṃ vuttañhettaṃ bhagavatātiādikaṃ nidānaṃ. Ekadhammaṃ, bhikkhave, pajahathātiādikaṃ suttaṃ. Tattha vuttaṃ bhagavatātiādīni nāmapadāni. Itīti nipātapadaṃ. Pajahathāti ettha pa-iti upasaggapadaṃ, jahathā-ti ākhyātapadaṃ. Iminā nayena sabbattha padavibhāgo veditabbo.

Atthato pana vuttasaddo tāva saupasaggo anupasaggo ca vapane vāpasamakaraṇe kesohāraṇe jīvitavuttiyaṃ pavuttabhāve pāvacaṇabhāvena pavattite ajjhesane kathaneti evamādīsu dissati. Tathā hesa -

“Gāvo tassa pajāyanti, khetto vuttaṃ virūhati;
Vuttānaṃ phalamasnāti, yo mittānaṃ na dubbhatī”ti. -

Ādīsu vapane āgato. “No ca kho paṭivutta”ntiādīsu aṭṭhadantakādīhi vāpasamakaraṇe. “Kāpaṭiko māṇavo daharo vuttasiro”tiādīsu kesohāraṇe. “Pannalomo paradattavutto migabhūtena cetasa viharatī”tiādīsu jīvitavuttiyaṃ. “Seyyathāpi nāma paṇḍupalāso bandhanā pavutto abhabbo haritatthāyā”tiādīsu bandhanato pavuttabhāve. “Yesamidaṃ etarahi, brāhmaṇā, porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihita”ntiādīsu pāvacaṇabhāvena pavattite. Loke pana - “vutto gaṇo vutto pārāyano”tiādīsu ajjheṇe. “Vuttaṃ kho panetaṃ bhagavatā dhammāyādā me, bhikkhave, bhavatha, mā āmisadāyādā”tiādīsu kathane. Idhāpi kathane daṭṭhabbo. Tasmā vuttaṃ kathitaṃ bhāsītanti attho.

Dutiyo pana vuttasaddo vacane ciṇṇabhāve ca veditabbo. Hi-iti jātu vibyattanti etasmiṃ atthe nipāto. So idāni vuccamānasuttassa bhagavato vibyattaṃ bhāsītabhāvaṃ joteti. Vācakasaddasannidhāne hi payuttā nipātā. Tehi vattabbamatthaṃ jotenti. Etanti ayaṃ etasaddo -

“Yo ca buddhañca dhammañca, saṅghañca saraṇaṃ gato;
Cattāri ariyasaccāni, sammappaññāya passati.

“Dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ;
Ariyañcaṭṭhaṅgikaṃ maggaṃ, dukkhūpasamagāminaṃ.

“Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇamuttamaṃ;
Etaṃ saraṇamāgamma, sabbadukkhā pamuccatī”ti. -

Ādīsu yathāvutte āsannapaccakkhe āgato. “Appamattakaṃ kho panetaṃ, bhikkhave, oramattakaṃ sīlamattakaṃ, yena puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyyā”tiādīsu pana vakkhamāne āsannapaccakkhe. Idhāpi vakkhamāneyeva daṭṭhabbo. Saṅgāyanavasena vakkhamānañhi suttaṃ dhammabhaṇḍāgārikaena buddhiyaṃ ṭhapetvā tadā “eta”nti vuttaṃ.

Bhagavatāti ettha bhagavāti garuvacanaṃ. Garuṃ hi loke bhagavāti vadanti. Tathāgato ca sabbaguṇavisitṭhatāya sattānaṃ garu, tasmā bhagavāti veditabbo. Porāṇehipi vuttaṃ -

“Bhagavāti vacanaṃ seṭṭhaṃ, bhagavāti vacanamuttamaṃ;
Garu gāravayutto so, bhagavā tena vuccatī”ti.

Seṭṭhavācakañhi vacanaṃ seṭṭhaguṇasahacaraṇato seṭṭhanti vuttaṃ. Atha vā vuccatīti vacanaṃ, attho. Tasmā bhagavāti vacanaṃ seṭṭhanti bhagavāti iminā vacanena vacanīyo yo attho, so seṭṭhoti attho. Bhagavāti vacanamuttamanti etthāpi eseva nayo. Gāravayuttoti garubhāvayutto garuguṇayogato, garukaraṇaṃ vā sātisaṃyamaṃ arahatīti gāravayutto, gāravārahoti attho. Evaṃ guṇavisitṭhasattuttamagarugāravādhivacanametam yadidaṃ bhagavāti. Apica -

“Bhagī bhajī bhāgī vibhattavā iti,
Akāsi bhagganti garūti bhāgyavā;
Bahūhi ñāyehi subhāvitattano,
Bhavantago so bhagavāti vuccatī”ti. -

Niddese āgatanayena -

“Bhāgyavā bhaggavā yutto, bhagehi ca vibhattavā;
Bhattavā vantagamano, bhavesu bhagavā tato”ti.

Imissā gāthāya ca vasena bhagavāti padassa attho vattabbo. So panāyaṃ attho sabbākārena visuddhimagge buddhānussatiniddese vuttoti. Tattha vuttanayeneva veditabbo.

Aparo nayo - bhāgavāti bhagavā, bhatavāti bhagavā, bhāge vanīti bhagavā, bhage vanīti bhagavā, bhattavāti bhagavā, bhage vamiṃti bhagavā, bhāge vamiṃti bhagavā.

“Bhāgavā bhatavā bhāge, bhage ca vani bhattavā;
Bhage vami tathā bhāge, vamiṃti bhagavā jino”.

Tattha kathaṃ bhāgavāti bhagavā? Ye te sīlādayo dhammakkhandaṃ guṇakoṭṭhāsā, te anaññasādhāraṇā niratisayā tathāgatassa atthi upalabbhanti. Tathā hissa sīlaṃ, samādhi, paññā, vimutti, vimuttiñāṇadassanaṃ, hirī, ottappaṃ, saddhā, vīriyaṃ, sati,

sampajaññaṃ, sīlavisuddhi, cittavisuddhi, diṭṭhivisuddhi, samatho, vipassanā, tīṇi kusalamūlāni, tīṇi sucaritāni, tayo sammāvitakkā, tisso anavajjasaññā, tisso dhātuyo, cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, cattāro ariyamaggā, cattāri ariyaphalāni, catasso paṭisambhidā, catuyoniparicchedakañāṇāni, cattāro ariyavaṃsā, cattāri vesārajjañāṇāni, pañca padhāniyaṅgāni, pañcaṅgiko sammāsamādhi, pañcañāṇiko sammāsamādhi, pañcindriyāni, pañca balāni, pañca nissāraṇīyā dhātuyo, pañca vimuttāyatanañāṇāni, pañca vimutti-paripācanīyā saññā, cha anussatiṭṭhānāni, cha gāravā, cha nissāraṇīyā dhātuyo, cha satatavihārā, cha anuttariyāni, cha nibbedhabhāgiyā saññā, cha abhiññā, cha asādhāraṇañāṇāni, satta aparihāniyā dhammā, satta ariyadhammāni, satta bojjhaṅgā, satta sappurisadhammā, satta nijjaravatthūni, satta saññā, satta dakkhiṇeyyapuggaladesanā, satta khīṇāsavabaladesanā, aṭṭha paññāpaṭilābhahetudesanā, aṭṭhasammattāni, aṭṭha lokadhammātikkaṃ, aṭṭha ārambhavatthūni, aṭṭha akkhaṇadesanā, aṭṭha mahāpurisavitakkā, aṭṭha abhibhāyanadesanā, aṭṭha vimokkhā, nava yonisomanasikāramūlakā dhammā, nava pārisuddhipadhāniyaṅgāni, nava sattāvāsadesanā, nava āghātappaṭivīṇā, nava saññā, nava nānattā, nava anupubbavihārā, dasa nāthakaraṇā dhammā, dasa kasiṇāyatanaṇi, dasa kusalakammaṭṭhā, dasa sammattāni, dasa ariyavāsā, dasa asekkhā dhammā, dasa tathāgatabalāni, ekādasa mettānisaṃsā, dvādasa dhammacakkākarā, terasa dhutaṅgaṇā, cuddasa buddhañāṇāni, pañcadasa vimutti-paripācanīyā dhammā, soḷasavidhā ānāpānassati, soḷasa aparantapanīyā dhammā, aṭṭhārasa buddhadhammā, ekūnavīsati paccavekkhaṇañāṇāni, catucattālīsa ñāṇavatthūni, paññāsa udayabbayañāṇāni, paropaṇṇāsa kusala-dhammā, satta-sattati ñāṇavatthūni, catuvīsati koṭṭisatasahasasamāpattisañcārimahāvajirañāṇaṃ, anantanayasamantapaṭṭhānapavicaya-paccavekkhaṇadesanāñāṇāni, tathā anantāsu lokadhātūsu anantānaṃ sattānaṃ āsayādivibhāvanāñāṇāni cāti, evamādayo anantā aparimāṇabhedā anaññasādhāraṇā niratisayā guṇabhāgā guṇakoṭṭhāsā vijjanti upalabbhanti. Tasmā yathā-vuttavibhāgā guṇabhāgā assa atthīti bhāgavāti vattabbe. Ākāraṇaṃ rassattaṃ katvā “bhagavā”ti vutto. Evaṃ tāva bhāgavāti bhagavā.

“Yasmā sīlādayo sabbe, guṇabhāgā asesato;
Vijjanti sugate tasmā, bhagavāti pavuccati”.

Kathaṃ bhatavāti bhagavā? Ye te sabbaloka-hitāya ussukkamāpannehi manussattādi-ke aṭṭha dhamme samodhānetvā sammā-sambodhiyā katamābhinihārehi mahābodhisattehi paripūretabbā dānapāramī, sīlanekkhamaṇaṃ paññāvīriyakhantisacca-adhiṭṭhānamettāupekkhāpāramīti dasa pāramiyo, dasa upapāramiyo, dasa paramatthapāramiyoti samatiṃsa pāramiyo, dānādīni cattāri saṅgahavatthūni, cattāri adhiṭṭhānāni, attapariccāgo, nayanadhanarajjaputtadārapariccāgoti pañca mahāpariccāgā, pubbayogo, pubbacariyā, dhammakkhānaṃ, lokatthacariyā, ñātattacariyā, buddhatthacariyāti evamādayo saṅkhepato vā puññasambhārañāṇasambhārā buddhakaradhammā, te mahābhinihārato paṭṭhāya kappānaṃ sata-sahasasādhikāni cattāri asaṅkheyyāni yathā hānabhāgiyā, saṃkilesabhāgiyā, tṭhitabhāgiyā, vā na honti; atha kho uttaruttari visesabhāgiyāva honti; evaṃ sakkaccaṃ nirantaraṃ anavasesato bhatā sambhatā

assa atthīti bhataṇṇaṁ bhagavā; niruttinayena takāssa gakkāraṁ katvā. Atha vā bhataṇṇaṁ teyeva yathāvutte buddhakaradhamme vuttanayena bhari sambhari paripūresīti attho. Evampi bhataṇṇaṁ bhagavā.

“Yasmā sambodhiyā sabbe, dānapāramiādike;
Sambhāre bhataṇṇaṁ nātho, tasmāpi bhagavā mato”.

Kathaṁ bhāge vanīti bhagavā? Ye te catuvīsati koṭṭisatasahassasaṅkhā devasikaṁ vaḷaṇṇanakaṁ samāpattiṁ bhāgā, te anavasesato lokahitaṁ attano diṭṭhadhammasukkhavihāraṁ taṇhā niccakkappaṁ vani bhaji sevi bahulamakāsīti bhāge vanīti bhagavā. Atha vā abhiññeyyesu dhammesu kusalādīsū khandhādīsū ca ye te pariññeyyādivasena saṅkhepato vā catubbidhā abhisamayabhāgā, vitthārato pana “cakkhu pariññeyyaṁ ...pe... jarāmaraṇaṁ pariññeyya”ntiādinā aneke pariññeyyabhāgā, “cakkhussa samudayo pahātabbo...pe... jarāmaraṇassa samudayo pahātabbo”tiādinā pahātabbabhāgā, “cakkhussa nirodho sacchikātabbo...pe... jarāmaraṇassa nirodho sacchikātabbo”tiādinā sacchikātabbabhāgā, “cakkhunirodhagāminīpaṭipadā bhāvetabbā...pe... cattāro satipaṭṭhānā bhāvetabbā”tiādinā ca anekabhedā bhāvetabbabhāgā ca dhammā, te sabbe vani bhaji yathārahaṁ gocarabhāvanāsevanānaṁ vasena sevi. Evampi bhāge vanīti bhagavā. Atha vā ye ime sīlādayo dhammakhandhā sāvakehi sādharmaṇaṁ guṇakoṭṭhāsā guṇabhāgā, kinti nu kho te veneyyasantānesu paṭiṭṭhāpeyyanti mahākaruṇāya vani abhipatthayi. Sā cassa abhipatthanā yathādhīpetaphalāvahā ahoṣi. Evampi bhāge vanīti bhagavā.

“Yasmā ñeyyasamāpatti-guṇabhāge tathāgato;
Bhaji patthayi sattānaṁ, hitāya bhagavā tato”.

Kathaṁ bhāge vanīti bhagavā? Samāsato tāva katapuññehi payogasampannehi yathāvivhavaṁ bhajiyantīti bhagā, lokiya lokuttarā sampattiyo. Tattha lokiye tāva tathāgato sambodhito pubbe bodhisattabhūto paramukkaṁ sagate vani bhaji sevi, yattha paṭiṭṭhāya niravasesato buddhakaradhamme samannānento buddhadhamme paripācesīti. Buddhabhūto pana te niravajjasukkhūpasamhite anaññasādhāraṇe lokuttarepi vani bhaji sevi. Vitthārato pana padesarajjaissariyacakkavattisampattidevarajjasampattiādivasena jhānavimokkhasamādhisamāpattiñāṇadassanamaggabhāvanāphala-sacchikiriyādiuttarimanussadhammavasena ca anekavihite anaññasādhāraṇe bhāge vani bhaji sevi. Evaṁ bhāge vanīti bhagavā.

“Yā tā sampattiyo loke, yā ca lokuttarā puthū;
Sabbā tā bhaji sambuddho, tasmāpi bhagavā mato”.

Kathaṁ bhataṇṇaṁ bhagavā? Bhattā daḷhabhattikā assa bahū atthīti bhagavā. Tathāgato hi mahākaruṇāsabbaññūtaññāṇādiaparimitanirupamappabhāvaguṇavisesasamaṅgibhāvato sabbasattuttamo, sabbānatthaparihārapubbaṅgamāya niravasesahitasukkhavidhānatapparāya niratisayāya payogasampattiyaṁ sadevamanussāya pajāya accantūpakāritāya dvattiṁsamahāpurisalakkhaṇaasīti anubyañjanabyāmappabhādi-anaññasādhāraṇaguṇavisesapaṭiṁaṇḍitarūpakāyatāya, yathābhuccaguṇādhigatena “itipi so bhagavā”tiādinayappavattena lokattayabyāpinā suvipulena suvisuddhena ca

thutighosena samannāgatattā ukkaṃsapāramippattāsu appicchatāsantuṭṭhitādīsu
suppatiṭṭhitabhāvato dasabalacatuvesārājādīniratisayaguṇavisesasamaṅgibhāvato
ca rūpappamāṇo rūpappasanno, ghosappamāṇo ghosappasanno, lūkhappamāṇo
lūkhappasanno, dhammappamāṇo dhammappasannoti evaṃ catuppamāṇike
lokasannivāse sabbathāpi pasādāvahabhāvena samantapāsādikattā aparimāṇānaṃ
sattānaṃ sadevamanussānaṃ ādarabahumānagāravāyatanatāya
paramapemasambhattiṭṭhānaṃ. Ye ca tassa ovāde patiṭṭhitā aveccappasādena
samannāgatā honti, kenaci asaṃhāriyā tesāṃ sambhatti samaṇena vā brāhmaṇena
vā devena vā mārena vā brahmunā vā. Tathā hi te attano jīvitapariccāgepi tattha
pasādaṃ na pariccajanti, tassa vā āṇaṃ daḷhabhattibhāvato. Tenevāha -

“Yo ve kataññū katavedi dhīro;
Kalyāṇamitto daḷhabhatti ca hotī”ti.

“Seyyathāpi, bhikkhave, mahāsamuddo ṭhitadhammo velaṃ nātivattati; evameva
kho, bhikkhave, yaṃ mayā sāvakaṇaṃ sikkhāpadaṃ paññattaṃ, taṃ mama sāvaka
jīvitahetupi nātikkamantī”ti ca.

Evaṃ bhattavāti bhagavā niruttinayena ekassa takārassa lopaṃ katvā itarassa
gakāraṃ katvā.

“Guṇātisayayuttassa, yasmā lokahitesino;
Sambhattā bahavo satthu, bhagavā tena vuccatī”ti.

Kathaṃ bhage vāmīti bhagavā? Yasmā tathāgato bodhisattabhūtopi purimāsu jātīsu
pāramiyo pūrento bhagasaṅkhātāṃ sirim issariyaṃ yasaṅca vami uggiri kheḷapiṇḍaṃ
viya anapekkho chaḍḍayi. Tathā hissa somanassakumārakāle, hatthipālakumārakāle,
ayogharapaṇḍitakāle, mūgapakkhapaṇḍitakāle, cūlasutasomakāleti evamādīsu
nekkhammapāramipūraṇavasena devarajjasadisāya rajjasiriyā
pariccattattabhāvānaṃ parimāṇaṃ natthi. Carimattabhāvepi hatthagataṃ
cakkavattisirim devalokādhipaccasadisāṃ catuddīpissariyaṃ
cakkavattisampattisannissayaṃ sattaratanasamujjalaṃ yasaṅca tiṇāyapi
amaññaṃ nirapekkho pahāya abhinikkhamitvā sammāsambodhiṃ
abhisambuddho. Tasmā ime siriādike bhage vāmīti bhagavā. Atha vā bhāni nāma
nakkhattāni, tehi samaṃ gacchanti pavattantīti bhagā,
sineruyugandharauttarakuruhimavantātibhājanalokavisesasannissayā sobhā
kappaṭṭhitiyabhāvato. Tepi bhagavā vami
taṃnivāsisattāvāsasamatikkamanatotappaṭibaddhachandarāgappahānena pajahīti.
Evampi bhage vāmīti bhagavā.

“Cakkavattisirim yasmā, yasaṃ issariyaṃ sukhaṃ;
Pahāsi lokacittaṅca, sugato bhagavā tato”.

Kathaṃ bhāge vāmīti bhagavā? Bhāgā nāma koṭṭhāsā. Te
khandhāyatanadhātādivasena, tatthāpi rūpavedanādivasena, atītādivasena ca
anekavidhā. Te ca bhagavā sabbāṃ papañcaṃ, sabbāṃ yogaṃ, sabbāṃ ganthaṃ,
sabbāṃ saṃyojanaṃ, samucchinditvā amatadhātuṃ samadhigacchanto vami uggiri
anapekkho chaḍḍayi, na paccāgami. Tathā hesa sabbatthakameva pathaviṃ, āpaṃ,
tejaṃ, vāyaṃ, cakkhuṃ, soṭaṃ, ghānaṃ, jīvhaṃ, kāyaṃ, manaṃ, rūpe, sadde,
gandhe, rase, phoṭṭhabbe, dhamme, cakkhuviññāṇaṃ...pe... manoviññāṇaṃ,

cakkhusamphassaṃ ...pe... manosamphassaṃ, cakkhusamphassajaṃ vedanaṃ...pe...
manosamphassajaṃ vedanaṃ, cakkhusamphassajaṃ saññaṃ...pe...
manosamphassajaṃ saññaṃ; cakkhusamphassajaṃ cetanaṃ...pe...
manosamphassajaṃ cetanaṃ; rūpaṇhaṃ ...pe... dhammaṇhaṃ;
rūpavitakkaṃ...pe... dhammavitakkaṃ; rūpavicāraṃ...pe... dhammavicāraṇṭiādinā
anupadadhammavibhāgavasenaṃ sabbeva dhammakotṭhāse anavasesato vami
uggiri anapekkhapaṇṇāgena chaḍḍayi. Vuttaṇhettaṃ -

“Yaṃ taṃ, ānanda, cattaṃ vantaṃ muttaṃ pahīnaṃ paṇinissaṭṭhaṃ, taṃ tathāgato
puna paccāgamissatīti nettaṃ tṭhānaṃ vijjati”ti. -

Evampi bhāge vamiṇi bhagavā. Atha vā bhāge vamiṇi sabbepi kusalākusale
sāvajjānavajje hīnapaṇṇite kaṇhasukkasappaṭibhāge dhamme
ariyamaggañāṇamukhena vami uggiri anapekkho pariccaji pajahi, paresaṇca
tathattāya dhammaṃ desesi. Vuttampi cettaṃ -

“Dhammāpi vo, bhikkhave, pahātābhā pageva adhammā, kullūpamaṃ, vo bhikkhave,
dhammaṃ desessāmi, nittharaṇatthāya no gahaṇatthāyā”tiādi. -

Evampi bhāge vamiṇi bhagavā.

“Khandhāyatanadhātādi-dhammabhedā mahesinā;
Kaṇhasukkā yato vantaṃ, tatopi bhagavā mato”.

Tena vuttaṃ -

“Bhāgavā bhataṇṇa bhāge, bhage ca vamiṇi bhattavā;
Bhage vamiṇi tathā bhāge, vamiṇi bhagavā jino”ti.

Tena bhagavatā. Arahatāti kilesehi ārakattā, anavasesānaṃ vā kilesārīnaṃ hatattā,
saṃsāracakkassa vā arānaṃ hatattā, paccayādīnaṃ arahattā, pāpakaraṇe
rahābhāvāti imehi kāraṇehi arahatā. Ayamettha saṅkhepo. Vitthāro pana
visuddhimagge vuttanayena veditabbo.

Ettha ca bhagavatāti imināssa bhāgyavantatādīpanena kappānaṃ anekesu
asaṅkhyeyyesu upacitapuññasambhārabhāvato satapuññalakkhaṇadharassa
dvattiṃsamahāpurisalakkhaṇaasīti anubyañjana-
byāmapabbhāketumālādīpaṭimaṇḍitā anaññasādhāraṇā rūpakāyasampattidīpitā hoti.
Arahatāti imināssa anavasesakilesappahānadīpanena
āsavakkhayaṇṇapaḍaṭṭhānasabbaññaṇṇādhigamaparidīpanato
dasabalacatuvesārajjachaasādhāraṇaṇṇāatṭhārasāveṇīkabuddhadhammādi-
acinteyyāparimeyyadhammakāyasampatti dīpitā hoti. Tadubhayenaṃ
lokiyasariṅgahānaṃ bahumatabhāvo, gahaṭṭhapabbajitehi abhigamanīyatā, tathā
abhigatānaṃ tesāṃ kāyikacetasikadukkhāpanayane paṭibalaṇṇaṃ,
āmisadānadhammadānehi upakāritā, lokiyaḷokuttarehi guṇehi saṃyojanasamatthātā
ca pakāsītā hoti.

Tathā bhagavatāti iminā caraṇadhammesu
muddhabhūṭadibbavihārādivihāravisesasamāyogaparidīpanena caraṇasampadā
dīpitā hoti. Arahatāti iminā sabbavijjāsu
sikhāppattaāsavakkhayaṇṇādhigamaparidīpanena vijjāsampadā dīpitā hoti.
Purimena vā antarāyikanīyānikadhammānaṃ aviparītavibhattabhāvadīpanena

pacchimavesārajjadvayasamāyogo, pacchimena
savāsananiravasesakilesappahānadīpanena purimavesārajjadvayasamāyogo
vibhāvito hoti.

Tathā purimena tathāgatassa paṭiññāsaccavacīsaccaññasaccaparidīpanena,
kāmaguṇalokiyādhipaccayasalābhasakkārādīpariccāgaparidīpanena,
anavasesakilesābhisaṅkhārāpariccāgaparidīpanena, ca
saccādhīttānacāgādhīttānapāripūri pakāsītā hoti; dutiyena
sabbasaṅkhārūpasamasamadhigamaparidīpanena, sammāsambodhiparidīpanena ca,
upamādhīttānapaññādhīttānapāripūri pakāsītā hoti. Tathā hi bhagavato
bodhisattabhūtaassa lokuttaraguṇe katābhinihārassa mahākaruṇāyogena
yathāpaṭiññāṃ sabbapāramitānuṭṭhānena saccādhīttānaṃ,
pāramitāpaṭipakkhāpariccāgena cāgādhīttānaṃ, pāramitāguṇehi cittavūpasamena
upamādhīttānaṃ, pāramitāhi eva parahitūpāyakosallato paññādhīttānaṃ
pāripūrigataṃ.

Tathā ‘yācakajanaṃ avisamvādetvā dassāmī’ti paṭijānanena paṭiññāṃ
avisamvādetvā dānena ca saccādhīttānaṃ, deyyapariccāgato cāgādhīttānaṃ,
deyyapaṭiggāhakaḍānadeyyaparikkhayesu lobhadosamohabhayavūpasamena
upamādhīttānaṃ, yathārahaṃ yathākālaṃ yathāvidhi ca dānena paññuttaratāya
ca paññādhīttānaṃ pāripūrigataṃ. Iminā nayena sesapāramīsūpi
caturādhīttānapāripūri veditabbā. Sabbā hi pāramiyo saccappabhāvitā
cāgābhiyañjitā upamānubūhitā paññāparisuddhāti evaṃ
caturādhīttānasamudāgatassa tathāgatassa saccādhīttānaṃ
saccādhīttānasamudāgamena sīlavisuddhi, cāgādhīttānasamudāgamena
ājīvavisuddhi, upamādhīttānasamudāgamena cittavisuddhi,
paññādhīttānasamudāgamena dīttivisuddhi. Tathā
saccādhīttānasamudāgamenassa samvāsenā sīlaṃ veditabbaṃ,
cāgādhīttānasamudāgamena samvohārena soceyyaṃ veditabbaṃ,
upamādhīttānasamudāgamena āpadāsu thāmo veditabbo,
paññādhīttānasamudāgamena sākacchāya paññā veditabbā.

Tathā saccādhīttānasamudāgamena aduṭṭho adhivāseti,
cāgādhīttānasamudāgamena aluddho paṭisevati, upamādhīttānasamudāgamena
abhīto parivajjeti, paññādhīttānasamudāgamena amūḷho vinodeti. Tathā
saccādhīttānasamudāgamena cassa nekkhammasukhappatti,
cāgādhīttānasamudāgamena pavivekasukhappatti,
upamādhīttānasamudāgamena upasamasukhappatti,
paññādhīttānasamudāgamena sambodhisukhappatti dīpitā hoti.
Saccādhīttānasamudāgamena vā vivekajapītisukhappatti,
cāgādhīttānasamudāgamena samādhijapītisukhappatti,
upamādhīttānasamudāgamena apītiyakāyasukhappatti,
paññādhīttānasamudāgamena satipārisuddhijaupekkhāsukhappatti. Tathā
saccādhīttānasamudāgamena parivārasampattilakkhaṇapaccayasukhasamāyogo
paridīpito hoti avisamvādanato, cāgādhīttānasamudāgamena
santuṭṭhilakkhaṇasabhāvasukhasamāyogo alobbabhāvato,
upamādhīttānasamudāgamena katapuññatālakkaṇaḥetusukhasamāyogo kilesehi

anabhibhūtabhāvato, paññādhiṭṭhānasamudāgamena
vimuttisampattiḷakkhaṇadukkhūpasamasukhasamāyogo paridīpito hoti,
ñānasampattiyā nibbānādhigamanato.

Tathā saccādhiṭṭhānasamudāgamena ariyassa sīlakkhandhassa
anubodhappaṭivedhasiddhi, cāgādhiṭṭhānasamudāgamena ariyassa
samādhikkhandhassa, paññādhiṭṭhānasamudāgamena ariyassa paññākkhandhassa,
upasaṃdhiṭṭhānasamudāgamena ariyassa vimuttikkhandhassa
anubodhappaṭivedhasiddhi dīpitā hoti. Saccādhiṭṭhānaparipūraṇena ca tapasiddhi,
cāgādhiṭṭhānaparipūraṇena sabbanissaggasiddhi, upasaṃdhiṭṭhānaparipūraṇena
indriyasamvarasiddhi, paññādhiṭṭhānaparipūraṇena buddhisiddhi, tena ca
nibbānasiddhi. Tathā saccādhiṭṭhānaparipūraṇena
catuariyasaccābhisamayappaṭilābho, cāgādhiṭṭhānaparipūraṇena
catuariyavaṃsappaṭilābho, 0.upasaṃdhiṭṭhānaparipūraṇena
catuariyavihārappaṭilābho, paññādhiṭṭhānaparipūraṇena catuariyavohārappaṭilābho
dīpito hoti.

Aparo nayo - bhagavatāti etena sattānaṃ
lokiyalokuttarasampattiabhikaṅkhādīpanena tathāgatassa mahākaruṇā pakāsitā hoti.
Arahatāti etena pahānasampattidīpanena pahānapaññā pakāsitā hoti. Tattha
paññāyassa dhammarajjapatti, karuṇāya dhammasamvibhāgo; paññāya
saṃsāradukkhaniḃbidā, karuṇāya saṃsāradukkhasaṃhānaṃ; paññāya
paradukkhaparijānaṃ, karuṇāya paradukkhappaṭikārārambho. Paññāya
parinibbānābhimukhabhāvo, karuṇāya tadadhigamo; paññāya sayamaṃ tarenaṃ,
karuṇāya paresamaṃ tarenaṃ; paññāya buddhabhāvasiddhi, karuṇāya
buddhakiccasiddhi. Karuṇāya vā bodhisattabhūmiyaṃ saṃsārābhimukhabhāvo,
paññāya tattha anabhirati. Tathā karuṇāya paresamaṃ avihimsanaṃ, paññāya sayamaṃ
parehi abhāyanaṃ; karuṇāya paramaṃ rakkhanto attānaṃ rakkhati, paññāya attānaṃ
rakkhanto paramaṃ rakkhati. Tathā karuṇāya aparantapo, paññāya anattantapo. Tena
attahitāya paṭipannādīsu catutthapuggalabhāvo siddho hoti.

Tathā karuṇāya lokanāthatā, paññāya attanāthatā; karuṇāya cassa ninnatābhāvo,
paññāya unnatābhāvo. Tathā karuṇāya sabbasattesu janitānuggaho, paññānugatattā
na ca na sabbattha virattacitto; paññāya sabbadhammesu virattacitto,
karuṇānugatattā na ca na sabbasattānuggahāya pavatto. Yathā hi karuṇā
tathāgatassa sinehasokavirahitā, evaṃ paññā ahaṃkāramamaṃkāravinimuttāti
aññamaññaṃ visodhitā paramavisuddhāti daṭṭhabbā. Tattha paññākhettamaṃ balāni,
karuṇākhettamaṃ vesārajjāni. Tesu balasamāyogena parehi na abhibhuyyati,
vesārajjasamāyogena pare abhibhavati. Balehi satthusampadāsiddhi, vesārajje
sāsanasampadāsiddhi. Tathā balehi buddharatanasiddhi, vesārajje
dhammaratanasiddhīti ayamettha “bhagavatā arahatā”ti padadvayassa
atthayojanāya mukhamattadassanaṃ.

Kasmā panettha “vuttañhetamaṃ bhagavatā”ti vatvā puna “vutta”nti vuttamaṃ?
Anussavapaṭikkhepena niyamadassanatthamaṃ. Yathā hi kenaci parato sutvā vuttamaṃ
yadi pi ca jānanta vuttamaṃ, na teneva vuttamaṃ parenapi vuttattā. Na ca tamaṃ tena
vuttameva, apica kho sutampi, na evamidha. Bhagavatā hi parato asutvā
sayambhuññaṇena attanā adhigatameva vuttanti imassa visesassa dassanatthamaṃ
dvikkhattamaṃ “vutta”nti vuttamaṃ. Idamaṃ vuttamaṃ hoti - “vuttañhetamaṃ bhagavatā” tañca
kho bhagavatāva vuttamaṃ, na aññaṇena, vuttameva ca, na sutanti. Adhikavacanañhi

aññamatthaṃ bodhetīti na punaruttidoso. Esa nayo ito paresupi.

Tathā pubbaracanābhāvadassanatthaṃ dvikkhattuṃ “vutta”nti vuttaṃ. Bhagavā hi sammāsambuddhatāya tñhānuppattikappaṭibhānena sampattaparisāya ajjhāsayānurūpaṃ dhammaṃ deseti, na tassa kāraṇā dānādīnaṃ viya pubbaracanākkiccamṃ atthi. Tenetaṃ dasseti - “vuttañhetam bhagavatā, tañca kho na pubbaracanāvasena takkapariyāhataṃ vīmaṃsānucaritam, apica kho veneyyajjhāsayānurūpaṃ tñhānaso vuttamevā”ti.

Appaṭivattiyavacanabhāvadassanatthaṃ vā dvikkhattuṃ “vutta”nti vuttaṃ. Yañhi bhagavatā vuttaṃ, vuttameva taṃ, na kenaci paṭikkhipituṃ sakkā akkharasampattiyā atthasampattiyā ca. Vuttaṃ hetam -

“Etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ kenaci samaṇena vā brāhmaṇena vā”tiādi.

Aparampi vuttaṃ -

“Idha, bhikkhave, āgaccheyya samaṇo vā brāhmaṇo vā ‘na yidaṃ dukkhaṃ ariyasaccaṃ, yaṃ samaṇena gotamena paññattaṃ, ahamidaṃ dukkhaṃ ariyasaccaṃ tñhapetvā aññaṃ dukkhaṃ ariyasaccaṃ paññāpessāmī’ti, netam tñhaṇaṃ vijjatī”tiādi. -

Tasmā appaṭivattiyavacanabhāvadassanatthampi dvikkhattuṃ “vutta”nti vuttaṃ.

Atha vā sotūnaṃ atthanipphādakabhāvadassanatthaṃ dvikkhattuṃ “vutta”nti vuttaṃ. Yañhi paresaṃ āsayādiṃ ajānanta asabbaññunā adese akāle vā vuttaṃ, taṃ saccampi samānaṃ sotūnaṃ atthanipphādane asamatthatāya avuttaṃ nāma siyā, pageva asaccaṃ. Bhagavatā pana sammāsambuddhabhāvato sammadeva paresaṃ āsayādiṃ desakālaṃ atthasiddhiñca jānanta vuttaṃ ekantaṃ sotūnaṃ yathādhīpetatthanipphādanato vuttameva, natthi tassa avuttatāpariyāyo. Tasmā sotūnaṃ atthanipphādakabhāvadassanatthampi dvikkhattuṃ “vutta”nti vuttaṃ. Apica yathā na taṃ sutaṃ nāma, yaṃ na viññātatthaṃ yañca na tathattāya paṭipannaṃ, evaṃ na taṃ vuttaṃ nāma, yaṃ na sammā paṭiggahitaṃ. Bhagavato pana vacanaṃ catassopi parisā sammadeva paṭiggahetvā tathattāya paṭipajjanti. Tasmā sammadeva paṭiggahitabhāvadassanatthampi dvikkhattuṃ “vutta”nti vuttaṃ.

Atha vā ariyehi aviruddhavadacanabhāvadassanatthaṃ dvikkhattuṃ “vutta”nti vuttaṃ. Yathā hi bhagavā kusalākusalasāvajjānavajjabhede dhamme pavattinivattiyo sammutiparamatthe ca avisaṃvādentō vadati, evaṃ dhammasenāpatippabhutayo ariyāpi bhagavati dharmāne parinibbute ca tasseva desanaṃ anugantvā vadanti, na tattha nānāvādatā. Tasmā vuttamarahatā tato parabhāge arahatā ariyasaṅghenāpīti evaṃ ariyehi aviruddhavadacanabhāvadassanatthampi evaṃ vuttaṃ.

Atha vā purimehi sammāsambuddhehi vuttanayabhāvadassanatthaṃ dvikkhattuṃ “vutta”nti vuttaṃ. Satipi hi jātigottāyuppaṃāñādivisese dasabalādiguṇehi viya dhammadesanāya buddhānaṃ viseso natthi, aññaṃaññaṃ attanā ca te pubbenāparaṃ aviruddhameva vadanti. Tasmā vuttañhetam yathā buddhehi attanā ca pubbe, idānapi amhākaṃ bhagavatā tatheva vuttaṃ arahatāti evaṃ purimabuddhehi attanā ca suttantaṃ vuttanayabhāvadassanatthampi dvikkhattuṃ “vutta”nti vuttaṃ. Tena buddhānaṃ desanāya sabbattha avirodho dīpito hoti.

Atha vā “vutta”nti yadetam dutiyam padam, tam arahantavuttabhāvavacanam daṭṭhabbam. Idam vuttam hoti - vuttañhetam bhagavatā arahatāpi vuttam - “ekadhammam, bhikkhave”tiādikaṃ idāni vuccamānam vacananti. Atha vā “vutta”nti yadetam dutiyam padam, tam na vacanattham, atha kho vapanattham daṭṭhabbam. Tenetam dasseti - “vuttañhetam bhagavatā, tañca kho na vuttamattam, na kathitamattam; atha kho veneyyānam kusalamūlam vapita”nti attho. Atha vā yadetam vuttanti dutiyam padam, tam vattanattham. Ayam hissa attho - vuttañhetam bhagavatā arahatā, tañca kho na vuttamattam, apica tadatthajātam vuttam caritanti. Tena “yathā vādī bhagavā tathā kārī”ti dasseti. Atha vā vuttam bhagavatā, vuttavacanam arahatā vattum yuttenāti attho.

Atha vā “vutta”nti saṅkhepakathāuddisanam sandhāyāha, puna “vutta”nti vitthārakathānidassanam. Bhagavā hi saṅkhepato vitthārato ca dhammam deseti. Atha vā bhagavato duruttavacanābhāvadassanattham “vuttañhetam bhagavatā”ti vatvā puna “vutta”nti vuttam. Sabbadā ñāṇānugatavacīkamatāya hi bhagavato savāsanapahīnasabbadosassa akkhalitabyappathassa kadāci duruttam nāma natthi. Yathā keci loka satisammosena vā davā vā ravā vā kiñci vatvā atha paṭiladdhasaññā pubbe vuttam avuttam vā karonti paṭisaṅkharonti vā, na evam bhagavā. Bhagavā pana niccakālam samāhito. Asammosadhammo asammohadhammo ca sabbaññutaññāsamupabyūḥhāya paṭibhānapaṭisambhidāya upanītamattam aparimitakālam sambhatapuññasambhārasamudāgatehi anaññasādhāraṇehi visadavisuddhehi karaṇavisesehi sotāyatanarasāyanabhūtam suṇantānam amatavassam vassanto viya sotabbasāram savanānuttariyam catusaccam pakāsento karavīkarutamañjunā sarena sabhāvaniruttiyā veneyyajjhāsayanurūpaṃ vacanam vadati, natthi tattha vālaggamattampi avakkhalitam, kuto pana duruttāvakāso. Tasmā “yam bhagavatā vuttam, tam vuttameva, na avuttam duruttam vā kadāci hoti”ti dassanattham - “vuttañhetam bhagavatā”ti vatvā puna - “vuttamarahatā”ti vuttanti na ettha punaruttidosoti. Evamettha punaruttasaddassa sātthakatā veditabbā.

Iti me sutanti ettha itīti ayam itisaddo hetuparisamāpanādipadatthavipariyāyapakāranidassanāvadhāraṇādiyanekatthappabh edo. Tathā hesa - “ruppatīti kho, bhikkhave, tasmā rūpanti vuccatī”tiādīsu hetuatthe dissati. “Tasmātiha me, bhikkhave, dhammadāyādā bhavatha, mā āmisadāyādā. Atthi me tumhesu anukampā - kinti me sāvakā dhammadāyādā bhavēyyum, no āmisadāyādā”tiādīsu parisamāpane. “Iti vā iti evarūpā visūkadassanā paṭivirato”tiādīsu ādiatthe. “Māgaṇḍiyoti vā tassa brāhmaṇassa saṅkhā samaññā paññatti vohāro nāmaṃ nāmakammaṃ nāmadheyyaṃ nirutti byañjanaṃ abhilāpo”tiādīsu padatthavipariyāye. “Iti kho, bhikkhave, sappatibhaya bālo, appatibhaya paṇḍito; saupaddavo bālo, anupaddavo paṇḍito; saupasaggo bālo, anupasaggo paṇḍito”tiādīsu pakāre. “Sabbamatthīti kho, kaccāna, ayameko anto, sabbam natthīti kho, kaccāna, ayam dutiyo anto”tiādīsu nidassane. “Atthi idappaccayā jarāmaraṇanti iti puṭṭhena satā, ānanda, atthītissa vacanīyam. Kiṃpaccayā jarāmaraṇanti iti ce vadeyya, jātipaccayā jarāmaraṇanti iccassa vacanīya”ntiādīsu avadhāraṇe, sannitṭhāneti attho. Svāyamidha pakāranidassanāvadhāraṇesu daṭṭhabbo.

Tattha pakāratthena itisaddena etamatthaṃ dīpeti -
nānāyananipuṇamanekajjhāsayasamuṭṭhānaṃ atthabyañjanasampannaṃ
vividhapāṭihāriyaṃ dhammatthadesanāpaṭivedhagambhīraṃ sabbasattānaṃ
sakasakabhāsānurūpato sotapathamāgacchantaṃ tassa bhagavato vacanaṃ
sabbappakārena ko samatto viññātuṃ, sabbathāmena pana sotukāmatam janetvāpi
iti me sutam, mayāpi ekena pakārena sutanti.

Ettha ca ekattanānattaabyāpāraevaṃdhammatāsaṅkhātā
nandiyāvattatipukkhalasīhavikkīṭitadisālocanaaṅkusasaṅkhātā ca visayādibhedena
nānāvidhā nayā nānāyā. Nayā vā pālīgatiyo, tā ca paññattianupaññattiādivasena
saṃkilesabhāgiyādilokiyāditadubhayavomissatādivasena, kusalādivasena,
khandhādivasena, saṅghādivasena, samayavimuttādivasena, ṭhapanādivasena,
kusalamūlādivasena, tikapaṭṭhānādivasena ca nānappakārāti nānāyā. Tehi
nipuṇaṃ saṅhaṃ sukhumanti nānāyananipuṇaṃ.

Āsayova ajjhāsayo, so ca sassatādibhedena apparajakkhatādibhedena ca anekavidho.
Attajjhāsayādiko eva vā aneko ajjhāsayo anekajjhāsayo. So samuṭṭhānaṃ uppattihetu
etassāti anekajjhāsayasamuṭṭhānaṃ.

Kusalādiatthasampattiyaṃ tabbibhāvanabyañjanasampattiyaṃ
saṅkāsanapakāsanavivaraṇavibhajanauttānīkaraṇapaññattivāsena chahi atthapadehi
akkharapadabyañjanākāraniruttiniddesavasena chahi byañjanapadehi ca
samannāgatattā atthabyañjanasampannaṃ.

Iddhiādesanānusāsānībhedenā tesu ca ekekassa visayādibhedena vividhaṃ
bahuvidhaṃ vā pāṭihāriyaṃ etassāti vividhapāṭihāriyaṃ. Tattha paṭipakkhaharaṇato
rāgādikilesāpanayanato paṭihāriyanti atthe sati bhagavato paṭipakkhā rāgādayo na
santi ye haritabbā, puthujjanānampi vigatūpakkilese aṭṭhaguṇasamannāgate citte
hatapaṭipakkhe iddhividhaṃ pavattati. Tasmā tattha pavattavohārena ca na sakkā
idha pāṭihāriyanti vattum. Yasmā pana mahākāruṇikassa bhagavato veneyyagatā ca
kilesā paṭipakkhā, tasmā tesam haraṇato pāṭihāriyaṃ. Atha vā bhagavato sāsana
ca paṭipakkhā titthiyā, tesam haraṇato pāṭihāriyaṃ. Te hi diṭṭhiharaṇavasena
diṭṭhippakāsane asamatthabhāvena ca iddhiādesanānusāsānīhi haritā apanītā honti.
Paṭīti vā pacchāti attho. Tasmā samāhite citte vigatūpakkilese katakiccena pacchā
haritabbam pavattetabbanti paṭihāriyaṃ. Attano vā upakkilesesu
catutthajjhānamaggehi haritesu pacchā haraṇam paṭihāriyaṃ.
Iddhiādesanānusāsāniyo ca vigatūpakkilesena katakiccena sattahitattham puna
pavattetabbā, haritesu ca attano upakkilesesu parasantāne upakkilesaharaṇāni
hontīti paṭihāriyāni bhavanti. Paṭihāriyameva pāṭihāriyaṃ, paṭihāriye vā
iddhiādesanānusāsānisamudāye bhavaṃ ekekaṃ pāṭihāriyanti vuccati. Paṭihāriyaṃ
vā catutthajjhānam maggo ca paṭipakkhaharaṇato, tattha jātam, tasmim vā
nimittabhūte, tato vā āgatanti pāṭihāriyaṃ.

Yasmā pana tantiatthadesanātabbohārābhisamayasaṅkhātā
hetuhetuphalatadubhayapaññattipaṭivedhasaṅkhātā vā
dhammatthadesanāpaṭivedhā gambhīrā, anupacitasambhārehi sasādīhi viya
mahāsamuddo dukkhogāḷhā alabbhaneyyappaṭiṭṭhā ca. Tasmā tehi catūhi
gambhīrabhāvehi yuttanti dhammatthadesanāpaṭivedhagambhīraṃ.

Eko eva bhagavato dhammadesanāghoso ekasmim khaṇe pavattamāno
nānābhāsānaṃ sattānaṃ attano attano bhāsāvasena apubbam acarimaṃ

gahaṇūpago hutvā atthādhigamāya hoti. Acinteyyo hi buddhānaṃ buddhānubhāvoti sabbasattānaṃ sakasakabhāsānurūpato sotapathamāgacchatīti veditabbaṃ.

Nidassanatthēna - “nāhaṃ sayambhū, na mayā idaṃ sacchikata”nti attānaṃ parimocento - “iti me sutāṃ, mayāpi evaṃ suta”nti idāni vattabbaṃ sakalaṃ suttaṃ nidasseti.

Avadhāraṇatthēna - “etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ bahussutānaṃ yadidaṃ ānando, gatimantānaṃ, satimantānaṃ, dhitimantānaṃ, upaṭṭhākānaṃ yadidaṃ ānando”ti evaṃ bhagavatā, “āyasmā ānando atthakusalo dhammakusalo byañjanakusalo niruttikusalo pubbāparakusalo”ti evaṃ dhammasenāpatinā ca pasatthabhāvānurūpaṃ attano dhāraṇabalaṃ dassento sattānaṃ sotukamyataṃ janeti - “iti me sutāṃ, tañca kho atthato vā byañjanato vā anūnamanadhikaṃ, evameva, na aññathā, daṭṭhabba”nti. Aññathāti bhagavato sammukhā sutākārato aññathā, na pana bhagavatā desitākārato. Acinteyyānubhāvā hi bhagavato desanā, sā na sabbākārena sakkā viññātunti vuttovāyamatto. Sutākārāvirujjhanameva hi dhāraṇabalaṃ. Na hettha atthantaratāparihāro dvinnampi atthānaṃ ekavisayattā. Itarathā hi thero bhagavato desanāya sabbathā paṭiggahaṇe samatto asamatthoti vā āpajjeyyāti.

Me-saddo tīsu atthesu dissati. Tathā hissa - “gāthābhigītaṃ me abhojaneyya”ntiādīsu mayāti attho. “Sādhū me, bhante, bhagavā saṃkhittena dhammaṃ desetū”tiādīsu mayhanti attho. “Dhammadāyādā me, bhikkhave, bhavathā”tiādīsu mamāti attho. Idha pana “mayā suta”nti ca “mama suta”nti ca atthadvaye yujjati.

Ettha ca yo paro na hoti, so attāti evaṃ vattabbe niyakajjhattasaṅkhāte sakasantāne vattanato tividhopi me-saddo yadipi ekasmiṃyeva atthe dissati, karaṇasampadānādivisesasaṅkhāto panassa vijjatevāyaṃ atthabhedoti āha - “me-saddo tīsu atthesu dissatī”ti.

Sutanti ayaṃ suta-saddo saupasaggo anupasaggo ca gamanavissutakilinnūpacitānuyogasotaviññeyyasotadvārānusāraviññātādiānekattap pabhedo. Kiñcāpi hi kiriyāvisesako upasaggo, jotakabhāvato pana satipi tasmīṃ suta-saddo eva taṃ taṃ atthaṃ vadatīti anupasaggassa sutasaddassa atthuddhāre saupasaggopi udāharīyati.

Tattha “senāya pasuto”tiādīsu gacchantoti attho. “Sutadhammassa passato”tiādīsu vissutadhammassāti attho. “Avassutā avassutassā”tiādīsu kilinnā kilinnassāti attho. “Tumhehi puññaṃ pasutaṃ anappaka”ntiādīsu upacitanti attho. “Ye jhānappasutā dhīrā”tiādīsu jhānānuyuttāti attho. “Diṭṭhaṃ sutāṃ muta”ntiādīsu sotaviññeyyanti attho. “Sutadharo sutasannicayo”tiādīsu sotadvārānusāraviññātadharoti attho. Idha panassa “sotadvārānusārena upadhārita”nti vā “upadhāraṇa”nti vā attho. Me-saddassa hi mayāti atthe sati “iti me sutāṃ, mayā sotadvārānusārena upadhārita”nti attho. Mamāti atthe sati “iti mama sutāṃ sotadvārānusārena upadhāraṇa”nti attho.

Evametesu tīsu padesu yasmā sutasaddasannidhāne payuttena itisaddena savanakiriyājotakena bhavitabbaṃ. Tasmā itīti sotaviññāṇādiviññāṇakiccanidassanaṃ. Meti vuttaviññāṇasamaṅgipuggalanidassanaṃ. Sabbānipi vākyāni evakāratthasahitāniyeva avadhāraṇaphalattā. Tena sutanti assavanabhāvappaṭikkhepato anūnāviparītaggaḥaṇanidassanaṃ. Yathā hi sutāṃ

sutamevāti vattabbataṃ arahati, taṃ sammā sutam anūnaggahaṇaṃ aviparītaggahaṇaṃ hotīti. Atha vā saddantarattāpohanavasena saddo atthaṃ vadatīti, yasmā sutanti etassa asutaṃ na hotīti ayamatto, tasmā sutanti assavanabhāvappaṭikkhepato anūnāviparītaggahaṇanidassanaṃ. Idaṃ vuttaṃ hoti - iti me sutam, na diṭṭham, na sayambhuññaṇena sacchikataṃ, na aññathā vā upaladdham, apica sutamva, taṃ kho sammadevāti. Avadhāraṇatthe vā itisadde ayamattahoyojanāti tadapekkhassa suta-saddassa niyamatto sambhavatīti assavanabhāvappaṭikkhepo, anūnāviparītaggahaṇanidassanatā ca veditabbā. Evaṃ savanahetusavanavisesavasena padattayassa atthayojanā katāti daṭṭhabbam.

Tathā itīti sotadvārānusārena pavattāya viññānavīthiyā nānatthabyañjanaggahaṇato nānappakārena ārammaṇe pavattibhāvappakāsaṇaṃ ākāratto itisaddoti katvā. Meti attappakāsaṇaṃ. Sutanti dhammappakāsaṇaṃ yathāvuttāya viññānavīthiyā pariyaṭṭidhammārammaṇattā. Ayañhettha saṅkhepo - nānappakārena ārammaṇe pavattāya viññānavīthiyā kāraṇabhūtāya mayā na aññaṃ kataṃ, idaṃ pana kataṃ, ayaṃ dhammo sutoti.

Tathā itīti nidassitabbappakāsaṇaṃ nidassanattho iti-saddoti katvā nidassetabbassa nidassitabbattābhāvābhāvato. Tasmā itisaddena sakalampi sutam paccāmaṭṭhanti veditabbam. Meti puggalappakāsaṇaṃ. Sutanti puggalakiccappakāsaṇaṃ. Suta-saddena hi labbhamānā savanakiriyā savanaviññāṇappabandhappaṭibaddhā, tattha ca puggalavohāro. Na hi puggalavohārarahite dhammappabandhe savanakiriyā labbhati. Tassāyaṃ saṅkhepattho - yaṃ suttaṃ niddissāmi, taṃ mayā iti sutanti.

Tathā itīti yassa cittasantānassa nānārammaṇappavattiyā nānatthabyañjanaggahaṇaṃ hoti, tassa nānākāraniddeso ākāratto itisaddoti katvā. Itīti hi ayaṃ ākārapaññatti dhammānaṃ taṃ taṃ pavattiākāraṃ upādāya paññāpetabbasabhāvattā. Meti kattaniddeso. Sutanti visayaniddeso. Sotabbo hi dhammo savanakiriyākattupuggalassa savanakiriyāvasena pavattiṭṭhānaṃ hoti. Ettāvatā nānappakārapavattena cittasantānena taṃsamaṅgino kattu visaye gahaṇasanniṭṭhānaṃ dassitaṃ hoti.

Atha vā itīti puggalakiccaniddeso. Sutānañhi dhammānaṃ gahitākārassa nidassanassa avadhāraṇassa vā pakāsanabhāvena itisaddena tadākārādidhāraṇassa puggalavohārūpādānadhammabyāpārabhāvato puggalakiccaṃ nāma niddiṭṭham hotīti. Sutanti viññāṇakiccaniddeso. Puggalavādinopi hi savanakiriyā viññāṇanirapekkhā na hotīti. Meti ubhayakiccayuttapuggalaniddeso. Meti hi saddappavatti ekanteneva sattavisesavisayā, viññāṇakiccaṃca tattheva samodahitabbanti. Ayaṃ panettha saṅkhepo - mayā savanakiccaviññāṇasamaṅginā puggalena viññāṇavasena laddhassavanakiccavohārena sutanti.

Tathā itīti ca meti ca saccikaṭṭhaparamatthavasena avijjamānapaññatti. Sabbassa hi saddādhigamanīyassa atthassa paññattimukheneva paṭipajjitabbattā sabbapaññattīnaṃ vijjamānādīsu chasveva paññattīsu avarodho, tasmā yo māyāmarīciādayo viya abhūtattho, anussavādīhi gahetabbo viya anuttamattho ca na hoti. So rūpasaddādiko ruppanānubhavanādiko ca paramatthasabhāvo saccikaṭṭhaparamatthavasena vijjati. Yo pana itīti ca meti ca vuccamāno ākārādiaparamatthasabhāvo saccikaṭṭhaparamatthavasena anupalabbhamāno

avijjamānapaññatti nāma, kimettha taṃ paramatthato atthi, yaṃ itīti vā meti vā niddesaṃ labhetha. Sutanti vijjamānapaññatti. Yañhi taṃ sotena upaladdhaṃ, taṃ paramatthato vijjamānanti.

Tathā itīti sotapathamāgate dhamme upādāya tesam upadhāritākārādīnaṃ paccāmasanavasena. Meti sasantatipariyāpanne khandhe karaṇādivisesavisitṭhe upādāya vattabbato upādāpaññatti. Sutanti diṭṭhādīni upanidhāya vattabbato upanidhāpaññatti. Diṭṭhādisabhāvarahite saddāyatane pavattamānopi sutavohāro dutiyaṃ, tatiyanti ādiko viya paṭhamādīṃ nissāya “yaṃ na diṭṭhamutaviññātanirapekkhaṃ, taṃ suta”nti viññeyyattā diṭṭhādīni upanidhāya vattabbo hoti. Asutaṃ na hotīti hi sutanti pakāsito yamatthoti.

Ettha ca itīti vacanena asammohaṃ dīpeti. Paṭividdhā hi atthassa pakāravisesā itīti idha āyasmata ānandena paccāmatṭhā, tenassa asammoho dīpito. Na hi sammūlho nānappakārappaṭivedhasamattho hoti, lobhappahānādivasena nānappakārā duppaṭividdhā ca suttatṭhā niddisīyanti. Sutanti vacanena asammosaṃ dīpeti sutākārassa yāthāvato dassiyamānattā yassa hi sutaṃ sammutṭhaṃ hoti, na so kālantare mayā sutanti paṭijānāti. Iccassa asammohena sammohābhāvena paññāya eva vā savanakālasambhūtāya taduttarikālapaññāsiddhi, tathā asammosena satisiddhi. Tattha paññāpubbaṅgamāya satiyā byañjanāvadhāraṇasamatthatā. Byañjanānañhi paṭivijjhitabbo ākāro nātigambhīro, yathāsutadhāraṇameva tattha karaṇīyanti satiyā byāpāro adhiko, paññā tattha guṇībhūtā hoti paññāya pubbaṅgamāti katvā. Satipubbaṅgamāya paññāya atthappaṭivedhasamatthatā. Atthassa hi paṭivijjhitabbo ākāro gambhīroti paññāya byāpāro adhiko, sati tattha guṇībhūtā hoti satiyā pubbaṅgamāti katvā. Tadubhayasamatthatāyogena atthabyañjanasampannassa dhammakosassa anupālanasamatthatāya dhammabhaṇḍāgārikattasiddhi.

Aparo nayo - itīti vacanena yonisomanasikāraṃ dīpeti. Tena vuccamānānaṃ ākāranidassanāvadhāraṇatthānaṃ upari vakkhamānānaṃ nānappakārappaṭivedhajotakānaṃ aviparītasaddhammavisayattā. Na hi ayoniso manasikaroto nānappakārappaṭivedho sambhavati. Sutanti vacanena avikkhepaṃ dīpeti, nidānapucchāvasena pakaraṇappattassa vakkhamānassa suttassa savanaṃ na samādhānamantarena sambhavati vikkhittacittassa savanābhāvato. Tathā hi vikkhittacitto puggalo sabbasampattiyā vuccamānopi “na mayā sutaṃ, puna bhaṇathā”ti vadati. Yonisomanasikārena cettha attasammāpaṇidhiṃ pubbekatapuññatañca sādheti, sammā appaṇihitattassa pubbe akatapuññassa vā tadabhāvato. Avikkhepena saddhammassavanaṃ sappurisūpanissayañca sādheti, assutavato sappurisūpanissayarahitassa ca tadabhāvato. Na hi vikkhittacitto saddhammaṃ sotuṃ sakkoti, na ca sappurise anupassayamānassa savanaṃ atthi.

Aparo nayo - “yassa cittasantānassa nānākārappavattiyā nānatthabyañjanaggahaṇaṃ hoti, tassa nānākāraniddeso”ti vuttaṃ. Yasmā ca so bhagavato vacanassa atthabyañjanappabhedaparicchedavasena sakalasāsanasampatiogāhanena niravasesaparahitapāripūrikāraṇabhūto evaṃbhaddako ākāro na sammā appaṇihitattano pubbe akatapuññassa vā hoti, tasmā itīti iminā bhaddakena ākārena pacchimacakkadvayasampattimattano dīpeti, sutanti savanayogena purimacakkadvayasampattiṃ. Na hi appatirūpe dese vasato sappurisūpanissayarahitassa vā savanaṃ atthi. Iccassa pacchimacakkadvayasiddhiyā āsayasuddhi siddhā hoti, sammā paṇihitatto pubbe ca katapuñño visuddhāsayo hoti,

tadavisuddhihetūnaṃ kilesānaṃ dūrībhāvato. Tathā hi vuttaṃ - “sammā paṇihitaṃ cittaṃ, seyyaso naṃ tato kare”ti “katapuññosi tvaṃ, ānanda, padhānamanuyuñja, khippaṃ hohisi anāsavo”ti ca. Purimacakkadvayasiddhiyā payogasuddhi. Patirūpadesavāseṇa hi sappurisūpanissayena ca sādhuṇaṃ diṭṭhānugatiāpajjanenapi visuddhappayogo hoti. Tāya ca āsayasuddhiyā adhigamabyattisiddhi, pubbe eva taṇhādiṭṭhisamkilesānaṃ visodhitattā payogasuddhiyā āgamabyattisiddhi. Suparisuddhakāyavacīpayogo hi vipphaṇisārābhāvato avikkhattacitto pariyattiyaṃ visārado hoti. Iti payogāsayasuddhassa āgamādhigamasampannassa vacanaṃ aruṇuggamaṇaṃ viya sūriyassa udayato, yonisomanasikāro viya ca kusalahammassa, arahati bhagavato vacanassa pubbaṅgamaṃ bhavitunti tṭhāne nidānaṃ tṭhapento iti me sutantiādīmāha.

Aparo nayo - itīti iminā pubbe vuttanayena nānappakārapaṭivedhadīpakena attano atthapaṭibhānapaṭisambhidāsampattisabbhāvaṃ dīpeti. Sutanti iminā itisaddasannidhānato vakkhamānāpekkhāya vā sotabbabhedappaṭivedhadīpakena dhammaniruttipaṭisambhidāsampattisabbhāvaṃ dīpeti. Itīti ca idaṃ vuttanayeneva yonisomanasikārādīpakāṃ vacanaṃ bhāsamāno “ete mayā dhammā manasānupekkhitā diṭṭhiyā suppaṭividdhā”ti dīpeti. Pariyattidhammā hi “idha sīlaṃ kathitaṃ, idha samādhi, idha paññā, ettakā ettha anusandhiyo”tiādīnā nayena manasā anupekkhitā anussavākāraparivitakkasahitāya dhammanijjhānakkhantibhūtāya ñātapariññāsāṅkhātāya vā diṭṭhiyā tattha tattha vuttarūpārūpadhamme “iti rūpaṃ, ettakaṃ rūpa”ntiādīnā nayena suṭṭhu vavatthapetvā paṭividdhā attano paresaṅca hitasukhāvahā hotīti. Suttanti idaṃ savanayogaparidīpakavacanaṃ bhāsamāno “bahū mayā dhammā sutā dhātā vacasā paricitā”ti dīpeti. Sotāvadhānappaṭibaddhā hi pariyattidhammassa savanadhāraṇaparicayā. Tadubhayenapi dhammassa svākkhātābhāvena atthabyañjanapāripūriṃ dīpento savane ādaraṃ janeti. Atthabyañjanaparipuṇṇaṃhi dhammaṃ ādarena assuṇanto mahatā hitā paribāhiro hotīti ādaraṃ janetvā sakkaccaṃ dhammo sotabbo.

Iti me sutanti iminā pana sakalena vacanena āyasmā ānando tathāgatappaveditaṃ dhammavinayaṃ attano adahanto asappurisabhūmiṃ atikkamati, sāvakattaṃ paṭijānanto sappurisabhūmiṃ okkamati. Tathā asaddhammā cittaṃ vuṭṭhāpeti, saddhamme cittaṃ patiṭṭhāpeti. “Kevalaṃ sutamevetāṃ mayā, tasseva pana bhagavato vacana”nti dīpento attānaṃ parimoceti, satthāraṃ apadisati, jinavacanaṃ appeti, dhammanettiṃ patiṭṭhāpeti.

Apica iti me sutanti attanā uppāditābhāvaṃ appaṭijānanto purimassavanaṃ vivaranto sammukhā paṭiggahitamidaṃ mayā tassa bhagavato catuvesārajjavīsārādassa dasabaladharassa āsappaṭṭhānattāyino sīhanādanādino sabbasattuttamassa dhammissarassa dhammarājassa dhammādhipatino dhammadīpassa dhammasaraṇassa saddhammavaracakkavattino sammāsambuddhassa. Na ettha atthe vā dhamme vā pade vā byañjane vā kaṅkhā vā vimati vā kātābbāti sabbadevamanussānaṃ imasmiṃ dhammavinaye assaddhiyaṃ vināseti, saddhāsampadaṃ uppādeti. Tenetaṃ vuccati -

“Vināsayati assaddhaṃ, saddhaṃ vaḍḍheti sāsane;
Iti me sutamiccevaṃ, vadaṃ gotamasāvako”ti.

Etthāha - “kasmā panettha yathā aññesu suttesu ‘evaṃ me sutam, ekaṃ samayaṃ bhagavā’tiādinā kāladesa apadisitvāva nidānaṃ bhāsitaṃ, evaṃ na bhāsita’nti? Apare tāva āhu - na pana therena bhāsitaṃ. Idañhi nidānaṃ na āyasmatā ānandena paṭhamam bhāsitaṃ khujjuttarāya pana bhagavatā upāsikāsu bahussutabhāvena etadagge ṭhapitāya sekkhappaṭisambhidāppattāya ariyasāvikāya sāmāvatippamukhānaṃ pañcannaṃ itthisatānaṃ paṭhamam bhāsitaṃ.

Tatrāyaṃ anupubbīkathā - ito kira kappasatasahassamatthake padumuttaro nāma sammāsambuddho loke uppajjitvā pavattitavaradhammacakko haṃsavatiyaṃ viharati. Athekadivasam haṃsavatiyaṃ ekā kuladhītā satthu dhammadesanaṃ sotum gacchantihi upāsikāhi saddhim ārāmaṃ gatā. Satthāraṃ ekaṃ upāsikaṃ bahussutānaṃ etadagge ṭhapentaṃ disvā adhikāraṃ katvā taṃ ṭhānantaraṃ patthesi. Satthāpi naṃ byākāsi “anāgate gotamassa nāma sammāsambuddhassa sāvikanāṃ upāsikanāṃ bahussutānaṃ aggā bhavissatī”ti. Tassā yāvajīvaṃ kusalaṃ katvā devaloke nibbattitvā puna manussesūti evaṃ devamanussesu saṃsarantiyā kappasatasahassam atikkantaṃ. Atha imasmim bhaddakappe amhākaṃ bhagavato kāle sā devalokato cavitvā ghosakasetṭhissa gehe dāsiyā kucchismim paṭisandhim gaṇhi, uttarātissā nāmaṃ akaṃsu. Sā jātakāle khujjā ahoṣīti khujjuttarātveva paññāyittha. Sā aparabhāge ghosakasetṭhinā rañño utenassa sāmāvatiyā dinnakāle tassā paricārikabhāvena dinnā rañño utenassa antepure vasati.

Tena ca samayena kosambiyaṃ ghosakasetṭhikukkuṭasetṭhipāvārikasetṭhino bhagavantaṃ uddissa tayo vihāre kāretvā janapadacārikaṃ carante tathāgate kosambinagaraṃ sampatte buddhappamukhassa bhikkhusaṅghassa vihāre niyyādetvā mahādānāni pavattesuṃ, māsamattaṃ atikkami. Atha nesaṃ etadahosi - “buddhā nāma sabbalokānukampakā, aññesampi okāsaṃ dassāmā”ti kosambinagaravāsinopi janassa okāsaṃ akaṃsu. Tato paṭṭhāya nāgarā vīthisabhāgena gaṇasabhāgena mahādānaṃ denti. Athekadivasam satthā bhikkhusaṅghaparivuto mālākārajetṭhakassa gehe nisīdi. Tasmim khaṇe khujjuttarā sāmāvatiyā pupphāni gahetuṃ aṭṭha kahāpaṇe ādāya taṃ gehaṃ agamāsi. Mālākārajetṭhako taṃ disvā “amma uttare, ajja tuyhaṃ pupphāni dātuṃ khaṇo natthi, ahaṃ buddhappamukhaṃ bhikkhusaṅghaṃ parivissāmi, tvampi parivesanāya sahāyikā hohi, evaṃ ito paresaṃ veyyāvaccakaraṇato muccissasī”ti āha. Tato khujjuttarā buddhānaṃ bhattagge veyyāvaccaṃ akāsi. Sā satthārā upanisinnakathāvasena kathitaṃ sabbameva dhammaṃ uggaṇhi, anumodanaṃ pana sutvā sotāpattiphale paṭiṭṭhāsi.

Sā aññesu divasesu cattārova kahāpaṇe datvā pupphāni gahetvā gacchati, tasmim pana divase diṭṭhasaccabhāvena parasantake cittaṃ anuppādetvā aṭṭhapi kahāpaṇe datvā pacchim pūretvā pupphāni gahetvā sāmāvatiyā santikaṃ agamāsi. Atha naṃ sā pucchi “amma uttare, tvaṃ aññesu divasesu na bahūni pupphāni āharasi, ajja pana bahukāni, kiṃ no rājā uttaritaraṃ pasanno”ti? Sā musā vattuṃ abhabbatāya atīte attanā kataṃ anigūhitvā sabbam kathesi. Atha “kasmā ajja bahūni āharasī”ti ca vuttā “ajjāhaṃ sammāsambuddhassa dhammaṃ sutvā amataṃ sacchākāsim, tasmā tumhe na vañcemī”ti āha. Taṃ sutvā “are duṭṭhadāsi, ettakaṃ kālaṃ tayā gahite kahāpaṇe dehī”ti atajjetvā pubbahetunā codiyamānā “amma, tayā pītaṃ amataṃ, amhepi pāyehī”ti vatvā “tena hi maṃ nhāpehī”ti vutte soḷasahi gandhodakaghaṭehi nhāpetvā dve maṭṭhasātake dāpesi. Sā ekaṃ nivāsetvā ekaṃ pārupitvā āsanaṃ paññāpetvā āsane nisīditvā vicitrabījaniṃ ādāya nīcāsanesu nisinnāni pañca

mātugāmasatāni āmantetvā sekhappaṭisambhidāsu ṭhatvā satthārā desitaniyāmeneva tāsam dhammaṃ desesi. Desanāvasāne tā sabbā sotāpattiphale patiṭṭhahimsu. Tā sabbāpi khujjuttaraṃ vanditvā “amma, ajja paṭṭhāya tvaṃ kiliṭṭhakammaṃ mā kari, amhākaṃ mātutṭhāne ācariyaṭṭhāne ca patiṭṭhāhī”ti garutṭhāne ṭhapayimsu.

Kasmā panesā dāsī hutvā nibbattāti? Sā kira kassapasammāsambuddhakāle bārāṇasiyaṃ seṭṭhidhītā hutvā nibbattā. Ekāya khīṇāsavattheriyā upaṭṭhākakulaṃ gatāya “etaṃ me ayye, pasādhanapeḷikaṃ dethā”ti veyyāvaccaṃ kāresi. Therīpi “adentiyaṃ mayi āghātaṃ uppādetvā niraye nibbattissati, dentiyaṃ paresaṃ dāsī hutvā nibbattissati, nirayasantāpato dāsibhāvo seyyo”ti anuddayaṃ paṭicca tassā vacanaṃ akāsi. Sā tena kammena pañca jātisatāni paresaṃ dāsīyeva hutvā nibbatti.

Kasmā pana khujjā ahosi? Anuppanne kira buddhe ayaṃ bārāṇasirañño gehe vasantī ekaṃ rājakulūpakaṃ paccekabuddhaṃ thokaṃ khujjadhātukaṃ disvā attanā sahavāsīnaṃ mātugāmānaṃ purato parihāsaṃ karontī yathāvajjaṃ keḷivasena khujjākāraṃ dassesi, tasmā khujjā hutvā nibbatti.

Kiṃ pana katvā paññavantī jātāti? Anuppanne kira buddhe ayaṃ bārāṇasirañño gehe vasantī aṭṭha paccekabuddhe rājagehato uṇhapāyāsassa pūrite patte parivattitvā parivattitvā gaṇhante disvā attano santakāni aṭṭha dantavalayāni “idha ṭhapetvā gaṇhathā”ti adāsi. Te tathā katvā olokesuṃ. “Tumhākaññeva tāni pariccattāni, gahetvā gacchathā”ti āha. Te nandamūlakapabbhāraṃ agamaṃsu. Ajjāpi tāni valayāni arogāneva. Sā tassa nissandena paññavantī jātā.

Atha naṃ sāmāvatippamukhāni pañca itthisatāni “amma, tvaṃ divase divase satthu santikaṃ gantvā bhagavatā desitaṃ dhammaṃ sutvā amhākaṃ desehi”ti vadiṃsu. Sā tathā karontī aparabhāge tipīṭakadharā jātā. Tasmā naṃ satthā - “etadaggaṃ, bhikkhave, mama sāvīkānaṃ bahussutānaṃ upāsikānaṃ yadidaṃ khujjuttarā”ti etadagge ṭhapesi. Iti upāsikāsu bahussutabhāvena satthārā etadagge ṭhapitā paṭisambhidāppattā khujjuttarā ariyasāvīkā satthari kosambiyaṃ viharante kālena kālaṃ satthu santikaṃ gantvā dhammaṃ sutvā antepuraṃ gantvā sāmāvatippamukhānaṃ pañcannaṃ itthisatānaṃ ariyasāvīkānaṃ satthārā desitaniyāmena yathāsutaṃ dhammaṃ kathentī attānaṃ parimocetvā satthu santike sutabhāvaṃ pakāsentī “vuttañhetuṃ bhagavatā vuttamarahatāti me suta”nti nidānaṃ āropesi.

Yasmā pana tasmiṃyeva nagare bhagavato sammukhā sutvā tadaheva tāya tāsam bhāsitaṃ, tasmā “ekaṃ samayaṃ bhagavā kosambiyaṃ viharatī”ti kāladesaṃ apadisituṃ payojanasambhavova natthi supākaṭabhāvato. Bhikkhuniyo cassā santike imāni suttāni gaṇhiṃsu. Evaṃ paramparāya bhikkhūsupi tāya āropitaṃ nidānaṃ pākaṭaṃ ahosi. Atha āyasmā ānando tathāgatassa parinibbānato aparabhāge sattapaṇṇiguhāyaṃ ajātasattunā kārāpīte saddhammamaṇḍape mahākassapappamukhassa vasīgaṇassa majjhe nisīditvā dhammaṃ saṅgāyanto imesaṃ suttānaṃ nidānassa dvelhakaṃ pariharanto tāya āropitaniyāmeneva nidānaṃ āropesīti.

Keci panettha bahuppakāre papañcenti. Kiṃ tehi? Apica nānāyeyhi saṅgītikārā dhammavinayaṃ saṅgāyiṃsu. Anubuddhā hi dhammasaṅgāhakamahātherā, te sammadeva dhammavinayassa saṅgāyanākāraṃ jānantā katthaci “evaṃ me suta”ntiādinā, katthaci “tena samayenā”tiādinā, katthaci gāthābandhavasena

nidānaṃ t̥hapentā, katthaci sabbena sabbaṃ nidānaṃ aṭṭhapentā vaggasaṅgahādivasena dhammavinayaṃ saṅgāyimsu. Tattha idha vuttañhetantiādinā nidānaṃ t̥hapetvā saṅgāyimsu, kiñci suttageyyādivasena navaṅgamidaṃ buddhavacanaṃ. Yathā cetāṃ, evaṃ sabbesampi sammāsambuddhānaṃ. Vuttañhetāṃ “appakañca nesaṃ ahosi suttaṃ geyya”ntiādi. Tattha itivuttakaṅgassa aññaṃ kiñci na paññāyati tabbhāvanimittaṃ t̥hapetvā “vuttañhetāṃ...pe... me suta”nti idaṃ vacanaṃ. Tenāhu aṭṭhakathācariyā “vuttañhetāṃ bhagavatāti ādinayappavattā dvādasuttarasatasuttantā itivuttakā”nti. Tasmā satthu adhippāyaṃ jānantehi dhammasaṅgāhakehi ariyasāvikāya vā imesaṃ suttānaṃ itivuttakaṅgabhāvañāpanatthaṃ imināva nayena nidānaṃ t̥hapitanti veditabbaṃ.

Kimatthaṃ pana dhammavinayasaṅgahe kayiramāne nidānavacanaṃ? Nanu bhagavatā bhāsita vacanasseva saṅgaho kātabboti? Vuccate - desanāya t̥hitisammosasaddheyyabhāvasampādanatthaṃ. Kāladesadesakaparisāpadesehi upanibandhitvā t̥hapitā hi desanā ciraṭṭhitikā hoti asammosadhammā saddheyyā ca desakālakattuhetunimittehi upanibaddho viya vohāravinicchayo. Teneva ca āyasmatā mahākassapena brahmajālamūlapariyāyasuttādīnaṃ desādipucchāsu katāsu tāsāṃ vissajjanaṃ karontena dhammabhaṇḍāgārikena “evaṃ me suta”ntiādinā nidānaṃ bhāsitaṃ. Idha pana desakālassa aggahaṇe kāraṇaṃ vuttameva.

Apica satthu sampattippakāsanatthaṃ nidānavacanaṃ. Tathāgatassa hi bhagavato pubbaracanānumānāgamatakkābhāvato sammāsambuddhabhāvasiddhi. Na hi sammāsambuddhassa pubbaracanādīhi attho atthi sabbattha appaṭihataññācārātāya ekappamāṇattā ca ñeeyadhammesu. Tathā ācariyamuṭṭhidhammamacchariyasāsanasāvakānurāgābhāvato khīṇāsavabhāvasiddhi. Na hi sabbaso khīṇāsavassa te sambhavantīti suvisuddhassa parānuggahapavatti. Evaṃ desakasaṃkilesabhūtānaṃ diṭṭhisīlasampadādūsakānaṃ avijjātaṇhānaṃ accantābhāvasaṃsūcakehi ñāṇasampadāpahānasampadābhiyañjakehi ca sambuddhavisuddhabhāvehi purimavesārajjadvayasiddhi, tato ca antarāyikaniyyānikadhammesu asammohabhāvasiddhito pacchimavesārajjadvayasiddhīti bhagavato catuvesārajjasamannāgamo attahitaparahitapaṭipatti ca nidānavacanena pakāsitā hoti, tattha tattha sampattaparisāya ajjhāsayanurūpaṃ t̥hānuppattikappaṭibhānena dhammadesanādīpanato. Idha pana anavasesato kāmadosappahānaṃ vidhāya desanādīpanato cāti yojetabbaṃ. Tena vuttaṃ “satthu sampattippakāsanatthaṃ nidānavacana”nti. Ettha ca “bhagavatā arahatā”ti imehi padehi yathāvuttaatthavibhāvanatā heṭṭhā dassitā eva.

Tathā sāsanasampattippakāsanatthaṃ nidānavacanaṃ.

Ñāṇakarūṇāpariggahitasabbakiriyassa hi bhagavato natthi niratthakā paṭipatti attahitā vā. Tasmā paresaṃyevatthāya pavattasabbakiriyassa sammāsambuddhassa sakalampi kāyavacīmanokammaṃ yathāpavattaṃ vuccamānaṃ diṭṭhadhammikasamparāyikaparamatthehi yathārahaṃ sattānaṃ anusāsanatthena sāsanaṃ, na kabbaracanā. Tayidaṃ satthu caritaṃ kāladesadesakaparisāpadesehi tattha tattha nidānavacanehi yathārahaṃ pakāsiyati. Idha pana desakaparisāpadesehīti yojetabbaṃ. Tena vuttaṃ “sāsanasampattippakāsanatthaṃ nidānavacana”nti.

Apica satthuno pamāṇabhāvappakāsanena sāsanaṃ pamāṇabhāvadassanatthaṃ

nidānavacanam. Tañcassa pamāṇabhāvadassanam heṭṭhā vuttanayānusārena
“bhagavatā arahatā”ti imehi padehi vibhāvitanti veditabbam. Idamettha
nidānavacanappayojanassa mukhamattanidassananti.

Nidānavañṇanā niṭṭhitā.

1. Ekakanipāto

1. Paṭhamavaggo

1. Lobhasuttavañṇanā

1. Idāni ekadhammam, bhikkhave, pajahathātiadinā nayena bhagavatā nikkhittassa
suttassa vañṇanāya okāso anupatto. Sā panesā atthavañṇanā yasmā
suttanikkhepaṃ vicāretvā vuccamānā pākaṭā hoti, tasmā suttanikkhepaṃ tāva
vicāressāma. Cattāro hi suttanikkhepā - attajjhāsayo, parajjhāsayo, pucchāvasiko,
aṭṭhuppattikoti. Yathā hi anekasataanekeasahassabhedānipi suttantāni
saṃkilesabhāgiyādipaṭṭhānanayena soḷasavidhataṃ nātivattanti, evaṃ
attajjhāsayaḍisuttanikkhepavasena catubbidhataṃ nātivattantīti. Tattha yathā
attajjhāsayaṣa aṭṭhuppattiyā ca parajjhāsayaṣapucchāvasikehi saddhiṃ
saṃsaggabhedo sambhavati attajjhāsayo ca parajjhāsayo ca, attajjhāsayo ca
pucchāvasiko ca, aṭṭhuppattiko ca parajjhāsayo ca, aṭṭhuppattiko ca pucchāvasiko
cāti ajjhāsayaṣapucchānusandhisambhavato; evaṃ yadipi aṭṭhuppattiyā
attajjhāsayaṣapi saṃsaggabhedo sambhavati, attajjhāsayaḍīhi pana purato ṭhitehi
aṭṭhuppattiyā saṃsaggo natthīti niravaseso paṭṭhānanayo na sambhavati.
Tadantogadhattā vā sambhavantānaṃ sesanikkhepānaṃ mūlanikkhepavasena
cattāro suttanikkhepā vuttāti veditabbam.

Tatrāyaṃ vacanattho - nikkhipīyatīti nikkhepo, suttaṃ eva nikkhepo suttanikkhepo.
Atha vā nikkhipanaṃ nikkhepo, suttassa nikkhepo suttanikkhepo, suttadesanāti
attho. Attano ajjhāsayo attajjhāsayo, so assa atthi kāraṇabhūtoti attajjhāsayo, attano
ajjhāsayo etassāti vā attajjhāsayo. Parajjhāsayaṣepi eseṣa nayo. Pucchāya vasoti
pucchāvaso. So etassa atthīti pucchāvasiko. Suttadesanāya vatthubhūtassa atthassa
uppatti atthuppatti, atthuppatti eva aṭṭhuppatti tha-kārassa ṭha-kāraṃ katvā, sā
etassa atthīti aṭṭhuppattiko. Atha vā nikkhipīyati suttaṃ etenāti nikkhepo,
attajjhāsayaḍi eva. Etasmiṃ pana atthavikappe attano ajjhāsayo attajjhāsayo.
Paresaṃ ajjhāsayo parajjhāsayo. Pucchīyatīti pucchā, pucchitabbo attho,
pucchāvasena pavattaṃ dhammappaṭiggāhakānaṃ vacanaṃ pucchāvasaṃ, tadeva
nikkhepasaddāpekkhāya pucchāvasikoti pulliṅgavasena vuttaṃ. Tathā aṭṭhuppatti
eva aṭṭhuppattikoti evamettha attho veditabbo.

Apica paresaṃ indriyaparipākādikāraṇanirapekkhattā attajjhāsayaṣa visuṃ
suttanikkhepabhāvo yutto, kevalaṃ attano ajjhāsayaṣeva dhammatantiṭṭhapanatthaṃ
pavattitadesanattā. Parajjhāsayaṣapucchāvasikānaṃ pana paresaṃ
ajjhāsayaṣapucchānaṃ desanāpavattihetubhūtānaṃ uppattiyaṃ pavattitānaṃ kathaṃ
aṭṭhuppattiyaṃ anavarodho, pucchāvasikaṭṭhuppattikānaṃ vā
parajjhāsayaṣānurodhena pavattitānaṃ kathaṃ parajjhāsayaṣe anavarodhoti? Na
codetabbamettha. Paresaṃhi abhinīhāraparipucchādivinimuttasseva
suttadesanākāraṇuppādassa aṭṭhuppattibhāvena gahitattā
parajjhāsayaṣapucchāvasikānaṃ visuṃ gahaṇaṃ. Tathā hi

brahmajālādhāmmadāyādasuttādīnaṃ vaṇṇāvaṇṇaāmisuppādādidesanānimittaṃ aṭṭhuppatti vuccati. Paresaṃ pucchāṃ vinā ajjhāsayameva nimittaṃ katvā desito parajjhāsayo, pucchāvasena desito pucchāvasikoti pākaṭoyamatthoti.

Yāni bhagavā parehi anajjhittṭho kevalaṃ attano ajjhāsayeneva katheti, seyyathidaṃ - ākaṅkheyyasuttaṃ, tuvaṭṭakasuttantievamādīni, tesāṃ attajjhāsayo nikkhepo.

Yāni pana “paripakkā kho rāhulassa vimuttiparipācanīyā dhammā, yaṃnūnāhaṃ rāhulaṃ uttariṃ āsavānaṃ khaye vineyya”nti evaṃ paresaṃ ajjhāsayāṃ khantiṃ abhinīhāraṃ bujjanabhāvaṇṇa oloketvā parajjhāsayavasena kathitāni, seyyathidaṃ - rāhulovādasuttaṃ, dhammacakkappavattanasuttantievamādīni, tesāṃ parajjhāsayo nikkhepo.

Bhagavantaṃ pana upasaṅkamitvā devā manussā catasso parisā cattāro vaṇṇā ca tathā tathā pañhaṃ pucchanti “bojjhaṅgā bojjhaṅgāti, bhante, vuccanti, nīvaraṇā nīvaraṇāti vuccanti”tiādīnā, evaṃ puṭṭhena bhagavatā yāni kathitāni bojjhaṅgasamyuttādīni tesāṃ pucchāvasiko nikkhepo.

Yāni pana tāni uppannaṃ kāraṇaṃ paṭicca kathitāni, seyyathidaṃ - dhammadāyādaṃ, puttamaṃsūpamaṃ, dārukkhandhūpamantievamādīni, tesāṃ aṭṭhuppattiko nikkhepo.

Evamimesu catūsu suttanikkhepesu imassa suttassa parajjhāsayo nikkhepo. Parajjhāsayavasena hetuṃ nikkhittaṃ. Kesaṃ ajjhāsayena? Lobhe ādīnavadassīnaṃ puggalānaṃ. Keci pana “attajjhāsayo”ti vadanti.

Tattha ekadhammaṃ, bhikkhavietiādīsu ekasaddo attheva aññatthe “sassato attā ca loko ca, idameva saccaṃ moghamaññanti ittheke abhivadanti”tiādīsu. Atthi seṭṭhe “cetaso ekodibhāva”ntiādīsu. Atthi asahāye “eko vūpakaṭṭho”tiādīsu. Atthi saṅkhāyaṃ “ekova kho, bhikkhave, khaṇo ca samayo ca brahmacariyavāsāyā”tiādīsu. Idhāpi saṅkhāyameva daṭṭhabbo.

Dhamma-saddo
pariyattisaccasamādhipaññāpakatipuññāpattisuññatāñeyyasabhāvādīsu dissati. Tathā hissa “idha bhikkhu dhammaṃ pariyāpuṇāti”tiādīsu pariyatti attho. “Diṭṭhadhammo”tiādīsu saccāni. “Evaṃdhammā te bhagavanto ahesu”ntiādīsu samādhī. “Saccaṃ dhammo dhiti cāgo, save pecca na socati”tiādīsu paññā. “Jātidhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati”tiādīsu pakati. “Dhammo have rakkhati dhammacārī”ntiādīsu puññaṃ. “Tiṇṇaṃ dhammānaṃ aññatarena vadeyya pārājikena vā saṅghādisesena vā pācittiyena vā”tiādīsu āpatti. “Tasmiṃ kho pana samaye dhammā honti”tiādīsu suññatā. “Sabbe dhammā sabbākārena buddhassa bhagavato ñāṇamukhe āpāthaṃ āgacchanti”tiādīsu ñeyyo. “Kusalā dhammā akusalā dhammā”tiādīsu sabhāvo attho. Idhāpi sabhāvo. Tasmā ekadhammanti ekaṃ saṃkilesasabhāvanti adhippāyo. Eko ca so dhammo cāti ekadhammo, taṃ ekadhammaṃ.

Bhikkhavieti bhikkhū ālapati. Kimatthaṃ pana bhagavā dhammaṃ desento bhikkhū ālapati, na dhammameva desetīti? Satijananatthaṃ. Bhikkhū hi aññaṃ cintetāpi dhammaṃ paccavekkhantāpi kammaṭṭhānaṃ manasi karontāpi nisinnā honti. Te paṭhamāṃ anālapitvā dhamme desiyamāne “ayaṃ desanā kiṃnidānā, kiṃpaccayā”ti sallakkhetuṃ na sakkonti. Ālapite pana satim upaṭṭhapetvā sallakkhetuṃ sakkonti, tasmā satijananatthaṃ “bhikkhave”ti ālapati. Tena ca tesāṃ

bhikkhanasīlatādiguṇayogasiddhena vacanena hīnādhikajanasevitaṃ vuttiṃ pakāseṇo uddhatadīnabhāvaniggahaṃ karoti. “Bhikkhave”ti iminā karuṇāvippbhārasommahadayanayananiṇṇapāṭapubbaṅgamaṇa vacanena te attano mukhābhīmukhe karonto tena ca kathetukamyatādīpakeṇa vacanena nesaṃ sotukamyataṃ janeti. Teneva ca sambodhanatthena sādhukaṃ savanamanasikārepi niyojati. Sādhukaṃ savanamanasikārāyattā hi sāsanasampatti.

Aññesupi devamanussesu parisapariyāpannesu vijjamānesu kasmā bhikkhū eva āmantesīti? Jeṭṭhaseṭṭhāsannasādāsannihitabhāvato. Sabbaparisaśādhāraṇā hi bhagavato dhammadesanā, parisāya ca jeṭṭhā bhikkhū paṭhamuppannattā, seṭṭhā anagāriyabhāvaṃ ādiṃ katvā satthu cariyānuvidhāyakattā sakalasāsanapaṭiggāhakattā ca, āsannā tattha nisīnnesu samīpavuttiyā, sādāsannihitā satthusantikāvacarattā. Apica te dhammadesanāya bhājanam yathānusiṭṭhaṃ paṭipattisabbhāvato, viśesato ca ekacce bhikkhū sandhāya ayaṃ desanāti te eva ālapi.

Pajahathāti ettha pahānaṃ nāma tadanāgappahānaṃ, vikkhambhanappahānaṃ, samucchedappahānaṃ, paṭippassaddhippahānaṃ, nissaraṇappahānanti pañcavidhaṃ. Tattha yaṃ dīpālokeneva tamassa paṭipakkhabhāvato alobhādīhi lobhādikassa, nāmarūpaparicchedādivipassanāññehi tassa tassa anattassa pahānaṃ. Seyyathidaṃ - pariccāgena lobhādimalassa, sīlena pāṇātipātādidussīlyassa, saddhādīhi assaddhiyādikassa, nāmarūpavavattahānena sakkāyadiṭṭhiyā, paccayapariggahena ahetuvisama hetudiṭṭhinaṃ, tasseva aparabhāgena kaṅkhāvitaraṇena kathaṃkathībhāvassa, kalāpasammasanena “ahaṃ mamā”ti gāhassa, maggāmaggaṇavattahānena amagge maggasaññāya, udayadassanena ucchedadiṭṭhiyā, vāyadassanena sassatadiṭṭhiyā, bhayadassanena sabhayesu abhayaśāññāya, ādīnavadassanena assādaśāññāya, nibbidānupassanena abhiratiśāññāya, muccitukamyatāññāṇena amuccitukamyatāya upekkhāññāṇena anupekkhāya, anulomena dhammaṭṭhitiyā, nibbānena paṭilomabhāvassa, gotrabhunā saṅkhāranimittagāhassa pahānaṃ, etaṃ tadanāgappahānaṃ nāma.

Yaṃ pana upacārappanābhedenā samādhinā pavattibhāvanivāraṇato ghaṭṭappahāreneva udakapiṭṭhe sevālassa tesaṃ tesaṃ nīvaraṇādidhammānaṃ pahānaṃ, etaṃ vikkhambhanappahānaṃ nāma. Yaṃ catunnaṃ ariyamaggānaṃ bhāvitattā taṃtaṃmaggaṇavato attano santāne “diṭṭhigatānaṃ pahānāyā”tiādīnā nayena vuttassa samudayaṇakkhiyassa kilesagaṇassa accantaṃ appavattibhāvena samucchindanaṃ, idaṃ samucchedappahānaṃ nāma. Yaṃ pana phalakkhaṇe paṭippassaddhattaṃ kilesānaṃ, etaṃ paṭippassaddhippahānaṃ nāma. Yaṃ pana sabbasaṅkhatanissaṭṭattā pahīnasabbasaṅkhatāṃ nibbānaṃ, etaṃ nissaraṇappahānaṃ nāma. Evaṃ pañcavidhe pahāne anāgāmikabhāvakarassa pahānassa adhippetattā idha samucchedappahānanti veditabbaṃ. Tasmā pajahathāti pariccajatha, samucchindathāti attho.

Ahanti bhagavā attānaṃ niddisati. Voti ayaṃ vosaddo paccattaupayogakaraṇasāmivacanapadapūraṇasampadānesu dissati. Tathā hi “kacci, pana vo anuruddhā, samaggā sammodamānā”tiādīsu paccatte āgato. “Gacchatha, bhikkhave, paṇāmemi vo”tiādīsu upayoge. “Na vo mama santike vatthabba”ntiādīsu karaṇe. “Sabbesaṃ vo, sārīputta, subhāsita”ntiādīsu sāmivacane. “Ye hi vo ariyā parisuddhakāyakkammantā”tiādīsu padapūraṇe. “Vanapatthapariyāyaṃ vo, bhikkhave, desessāmī”tiādīsu sampadāne. Idhāpi sampadāne eva daṭṭhabbo.

Pāṭibhogoti paṭibhū. So hi dhāraṇakaṃ paṭicca dhanikassa, dhanikaṃ paṭicca dhāraṇakassa paṭinidhibhūto dhanikasantakassa tato haraṇādisaṅkhātena bhuñjanena bhogoti paṭibhogo, paṭibhogo eva pāṭibhogo. Anāgāmitāyāti anāgāmbhāvatthāya. Paṭisandhiggahaṇavasena hi kāmabhavassa anāgamanato anāgāmī. Yo yassa dhammassa adhigamena anāgāmīti vuccati, saphalo so tatiyamaggo anāgāmitā nāma. Iti bhagavā veneyyadamanakusalo veneyyajjhāsayānukūlaṃ tatiyamaggādhigamaṃ lahunā upāyena ekadhammapūraṇatāmattena thiraṃ katvā dassesi yathā taṃ sammāsambuddho. Bhinnabhūmikāpi hi paṭighasaṃyojanādayo tatiyamaggavajjhā kilesā kāmarāgappahānaṃ nātivattantīti.

Kasmā panettha bhagavā attānaṃ pāṭibhogabhāve ṭhapesi? Tesā bhikkhūnaṃ anāgānimaggādhigamāya ussāhajananaṃ. Passati hi bhagavā “mayā ‘ekadhammaṃ, bhikkhave, pajahatha, ahaṃ vo pāṭibhogo anāgāmitāyā’ti vutte ime bhikkhū addhā taṃ ekadhammaṃ pahāya sakkā tatiyabhūmiṃ samadhigantaṃ, yato dhammassāmi paṭhamamāha ‘ahaṃ pāṭibhogo’ti ussāhajātā tadatthāya paṭipajjitabbaṃ maññissantī’ti. Tasmā ussāhajananaṃ anāgāmitāya tesā bhikkhūnaṃ attānaṃ pāṭibhogabhāve ṭhapesi.

Katamaṃ ekadhammanti ettha katamanti pucchāvacanaṃ. Pucchā ca nāmesā pañcavidhā - adiṭṭhajotanāpucchā, diṭṭhasaṃsandanāpucchā, vimaticchedanāpucchā, anumati-pucchā, kathetukamyatāpucchāti. Tattha pakatiyā lakkhaṇaṃ aññātaṃ hoti adiṭṭhaṃ atulitaṃ atīritaṃ avibhūtaṃ avibhāvitaṃ, tassa ñāṇāya dassanāya tulanāya tīraṇāya vibhūtatthāya vibhāvanatthāya pañhaṃ pucchati, ayaṃ adiṭṭhajotanāpucchā. Pakatiyā lakkhaṇaṃ ñātaṃ hoti diṭṭhaṃ tulitaṃ tīritaṃ vibhūtaṃ vibhāvitaṃ. So aññehi paṇḍitehi saddhiṃ saṃsandanatthāya pañhaṃ pucchati, ayaṃ diṭṭhasaṃsandanāpucchā. Pakatiyā saṃsayapakkhando hoti vimatipakkhando dveḥhakajāto - “evaṃ nu kho, na nu kho, kiṃ nu kho, kathaṃ nu kho”ti, so vimaticchedanatthāya pañhaṃ pucchati, ayaṃ vimaticchedanāpucchā. Bhagavā hi anumatiggahaṇatthāya pañhaṃ pucchati - “taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā”tiādinā, ayaṃ anumati-pucchā. Bhagavā bhikkhūnaṃ kathetukamyatāya pañhaṃ pucchati - “cattārome, bhikkhave, āhārā bhūtānaṃ vā sattānaṃ ṭhitiyā sambhavesīnaṃ vā anuggahāya. Katame cattāro”ti ayaṃ kathetukamyatāpucchā.

Tattha purimā tisso pucchā buddhānaṃ natthi. Kasmā? Tīsu hi addhāsu kiñci saṅkhataṃ addhāvimuttaṃ vā asaṅkhataṃ sammāsambuddhānaṃ adiṭṭhaṃ atulitaṃ atīritaṃ avibhūtaṃ avibhāvitaṃ nāma natthi. Tena nesaṃ adiṭṭhajotanāpucchā natthi. Yaṃ pana tehi attano ñāṇena paṭividdhaṃ, tassa aññena samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā saddhiṃ saṃsandanakkiccaṃ natthi, tena nesaṃ diṭṭhasaṃsandanāpucchāpi natthi. Yasmā pana buddhā bhagavanto akathaṃkathā tiṇṇavicikicchā sabbadhammesu vigatasāmsayā, tena nesaṃ vimaticchedanāpucchāpi natthi. Itarā pana dve pucchā atthi, tāsu ayaṃ kathetukamyatāpucchāti veditabbā.

Idāni tāya pucchāya puṭṭhamatthaṃ sarūpato dassento “lobhaṃ, bhikkhave, ekadhamma”ntiādimāha. Tattha lubbhanti tena, sayā vā lubbhati, lubbhanamattameva vā tanti lobho. Svāyaṃ ārammaṇaggahaṇalakkhaṇo makkaṭālepo viya, abhisāṅgaraso tattakapāle pakkhittamaṃsapesi viya,

apariccāgapaccupaṭṭhāno telañjanarāgo viya, saṃyojaniyesu dhammesu assādadassanapadaṭṭhāno, taṇhānadibhāvena vaḍḍhamāno yattha samuppanno, sīghasotā nadī viya mahāsamuddaṃ apāyameva taṃ sattaṃ gahetvā gacchatīti daṭṭhabbo. Kiñcāpi ayaṃ lobhasaddo sabbalobhasāmaññaṃavacano, idha pana kāmarāgavacanoti veditabbo. So hi anāgāmimaggaṃvājho.

Puna bhikkhaviṭṭhānaṃ ālapanāṃ dhammassa paṭiggāhakabhāvena abhimukhībhūtānaṃ tattha ādarajananaṃ. Pajahathāti iminā pahānābhisamayo vihitō, so ca pariññāsacchikiriyaṃbhāvanābhisamayehi saddhiṃ eva pavattati, na visunti catusaccādhītṭhānāni cattāripi sammādiṭṭhiyā kiccāni vihitāneva honti. Yathā ca “lobhaṃ pajahathā”ti vutte pahānekaṭṭhabhāvato dosādīnampi pahānaṃ atthato vuttameva hoti, evaṃ samudayasaccavisaye sammādiṭṭhikicce pahānābhisamaye vutte tassā saha kārikāraṇabhūtānaṃ sammāsaṅkappādīnaṃ sesamaggaṅgānampi samudayasaccavisayakiccaṃ atthato vuttameva hotīti paripuṇṇo ariyamaggabyāpāro idha kathitoti daṭṭhabbo. Iminā nayena satipaṭṭhānādīnampi bodhipakkhiyadhammānaṃ byāpārassa idha vuttabhāvo yathārahaṃ vitthāretabbo.

Apicettha lobhaṃ pajahathāti etena pahānapariññā vuttā. Sā ca tīraṇapariññādhītṭhānā, tīraṇapariññā ca nīṭapariññādhītṭhānāti avinābhāvena tissopi pariññā bodhitā honti. Evamettha saha phalena catusaccakammaṭṭhānaṃ paripuṇṇaṃ katvā pakāsanti daṭṭhabbaṃ. Atha vā lobhaṃ pajahathāti saha phalena nīṇadassanavisuddhi desitā. Sā ca paṭipadāññānadassanavisuddhisannissayā...pe... cittavisuddhisīlavisuddhisannissayā cāti nānantarikaṃbhāvena saha phalena sabbāpi satta visuddhiyo vibhāvitāti veditabbaṃ.

Evametāya visuddhikkamabhāvanāya pariññāttayasampādanena lobhaṃ pajahitukāmena -

“Anatthajanano lobho, lobho cittappakopano;
Bhayamantarato jātaṃ, taṃ jano nāvabujjhati.

“Luddho atthaṃ na jānāti, luddho dhammaṃ na passati;
Andhatamaṃ tadā hoti, yaṃ lobho sahate naraṃ”.

Ratto kho, āvuso, rāgena abhibhūto pariyādinnaṃcitto paṇampi hanati, adinnampi ādiyati, sandhimpī chindati, nillopampi harati, ekāgārikampi karoti, paripanthepi tiṭṭhati, paradāraṃ gacchati, musāpi bhaṇati. Tadapi tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ avedayataṃ taṇhānugātānaṃ paritassitaṃ vipphanditameva.

“Taṇhādutiyo puriso, dīghamaddhāna saṃsaraṃ;
Itthabhāvaññāthābhāvaṃ, saṃsaraṃ nātivattati”.

“Natthi rāgasamo aggi, natthi dosasamo kali”.

“Kāmarāgena ḍayhāmi, cittaṃ me pariḍayhati”.

“Ye rāgarattānupatanti sotaṃ, sayamaṃkataṃ makkaṭakova jāla”nti. ca -

Evamādisuttapadānusārena nānāyehi lobhassa ādīnavaṃ paccavekkhitvā tassa pahānāya paṭipajjitabbaṃ.

Apica cha dhammā kāmarāgassa pahānāya saṃvattanti, asubhanimittassa uggaho, asubhabhāvanānuyogo, indriyesu guttadvāratā, bhojane mattaññutā, kalyāṇamittatā, sappāyakathāti. Dasavidhañhi asubhanimittam uggaṇhantassāpi kāmarāgo pahīyati, kāyagatāsati bhāvanāvasena saviññāṇake uddhumātakādivasena aviññāṇake asubhe asubhabhāvanānuyogamanuyuttassāpi, manacchaṭṭhesu indriyesu saṃvaraṇavasena satikavāṭena pihitadvārassāpi, catunnam pañcannam vā ālopānam okāse sati udakam pivitvā yāpanasīlatāya bhojane mattaññunopi. Tenevāha -

“Cattāro pañca ālope, abhutvā udakam pive;
Alam phāsuvihārāya, pahitattassa bhikkhuno”ti.

Asubhakammaṭṭhānabhāvanārate kalyāṇamitte sevantassāpi, ṭhānanisajjādīsu dasaasubhanissitasappāyakathāyapi pahīyati. Tenevāha -

“Atthi, bhikkhave, asubhanimittam, tattha yonisomanasikārabahulīkāro, ayamāhāro anuppannassa vā kāmacchandassa anuppādāya uppannassa vā kāmacchandassa pahānāyā”ti.

Evam pubbabhāge kāmarāgasaṅkhātassa lobhassa pahānāya paṭipanno vipassanam ussukkāpetvā tatiyamaggena tam anavasesato samucchindati. Tena vuttam “lobham, bhikkhave, ekadhammam pajahatha, aham vo pāṭibhogo anāgāmitāyā”ti.

Etthāha “ko panettha lobho pahīyati, kim atīto, atha anāgato, udāhu paccuppanno”ti? Kiñcettha - na tāva atīto lobho pahīyeyya, na anāgato vā tesam abhāvato. Na hi niruddham anuppannam vā atthīti vuccati, vāyāmo ca aphalo āpajjati. Atha paccuppanno, evampi aphalo vāyāmo tassa sarasabhaṅgattā, saṃkiliṭṭhā ca maggabhāvanā āpajjati, cittavippayutto vā lobho siyā, na cāyam nayo icchitoti. Vuccate - na vuttanayena atītānāgatapaccuppanno lobho pahīyati. Seyyathāpi idha taruṇarukkho asaṅgāphalo, tam puriso kuṭṭhāriyā mūle chindeyya, tassa rukkhassa chede asati yāni phalāni nibbatteyyum, tāni rukkhassa chinnattā ajātāni eva na jāyeyyum, evameva ariyamaggādhigame asati uppajjanāraho lobho ariyamaggādhigameṇa paccayaghātassa katattā na uppajjati. Ayañhi aṭṭhakathāsu “bhūmiladdhuppanno”ti vuccati. Vipassanāya hi ārammaṇabhūtā pañcakkhandhā tassa uppajjanaṭṭhānatāya bhūmi nāma. Sā bhūmi tena laddhāti katvā bhūmiladdhuppanno. Ārammaṇādhiggaḥhituppanno avikkhambhituppanno asamūhatuppannoti ca ayameva vuccati.

Tatthāti tasmim sutte. Etanti etaṃ atthajātam. Idāni gāthābandhavasena vuccamānam. Iti vuccatīti kena pana vuccati? Bhagavatā va. Aññesu hi tādīsesu ṭhānesu saṅgītikārehi upanibandhagāthā honti, idha pana bhagavatā va gāthārucikānam puggalānam ajjhāsayavasena vuttamevattham saṅgahetvā gāthā bhāsītā.

Tattha yena lobhena luddhāse, sattā gacchanti duggatinti yena ārammaṇaggahaṇalakkhaṇena tato eva abhisāṅgarasena lobhena luddhā ajjhattikabāhiresu āyatanesu giddhā gadhitā. Seti hi nipātamattam. Akkharacintakā pana īdīsesu ṭhānesu se-kārāgamaṃ icchanti. Tathā luddhattā eva kāyasucaritādīsu kiñci sucaritam akatvā kāyaduccaritādīni ca upacinitvā rūpādīsu sattavisattatāya sattāti laddhanāmā paṇino dukkhassa nibbattiṭṭhānatāya duggatīti saṅkham gataṃ nirayam tiracchānayanim pettivisayañca paṭisandhiggahaṇavasena gacchanti upapajjanti.

Taṃ lobhaṃ sammadaññāya, pajahanti vipassinoti taṃ yathāvuttaṃ lobhaṃ sabhāvato samudayato atthaṅgamato assādato ādīnavato nissaraṇatoti imehi ākārehi sammā aviparītaṃ hetunā ñāyena aññāya ñātatīraṇapariññāsaṅkhātāya paññāya jānitvā rūpādiḷe pañcupādānakkhandhe aniccādihi vividhehi ākārehi passanato vipassino avasiṭṭhakilese vipassanāpaññāpubbaṅgamāya maggapaññāya samucchedaḷpahanavasena pajahanti, na puna attano santāne uppajjituṃ denti. Pahāya na punāyanti, imaṃ lokaṃ kudācananti evaṃ sahaḷekaṭṭhapahānekaṭṭhehi avasiṭṭhakilesehi saddhiṃ taṃ lobhaṃ anāgāmiṃ maggena pajahitvā puna pacchā imaṃ kāmadhātusaṅkhātāṃ lokaṃ paṭisaṇḷhiggahaṇavasena kadāciḷi na āgacchanti orambhāgiyānaṃ saṃyojanānaṃ suppaḷhīnattā. Iti bhagavā anāgāmiḷphaleṇa desanaṃ niṭṭhāpesi.

Ayampi atthoti nidānāvasānato pabhuti yāva gāthāpariyosānā iminā sutteṇa pakāsito attho. Api-saddo idāṇi vakkhaṃānasuttatthasampinḷḷano. Sesāṃ vuttanayameva. Imasmiṃ sutte samudayasaccaṃ sarūpeneva āgataṃ, paḷhānāpadesena maggasaccaṃ. Itaraṃ saccadvayañca tadubhayaḷhetutāya niddhāretabbaṃ. Gāthāya pana dukkhasamudayamaggasaccāṇi yathārutavaseneva ñāyanti, itaraṃ niddhāretabbaṃ. Eḷeva nayo ito paresuḷi suttasu.

Paramatthadīpaniyā khuddakanikāya-aṭṭhakathāya

Itivuttakavaṇṇanaṃ paṭhamasuttavaṇṇanaṃ niṭṭhitā.

2. Dosasuttavaṇṇanaṃ

2. Vuttañḷhetāṃ ...pe... dosanti dutiyasuttaṃ. Tatrāyaṃ apubbapadavaṇṇanaṃ. Yathā ettha, evaṃ ito paresuḷi sabbattha apubbapadavaṇṇanaṃyeva karissāma. Yasṃā idaṃ suttaṃ dosabahulānaṃ puggalānaṃ ajjhāsayaṃ oloketvā dosavūpasamanatthaṃ desitaṃ, tasmā “dosāṃ, bhikkhave, ekadhammaṃ pajahathā”ti āgataṃ. Tattha dosanti “anattaṃ me acarīti āghāto jāyati”tiādīnā nayeṇa sutte vuttānaṃ navannaṃ, “attaṃ me nācarī”tiādīnañca tappaṭṭipakkhato siddhānaṃ navannamevāti aṭṭhārasannaṃ khāṇukaṇṭakādinā aṭṭhānena saddhiṃ ekūnavāsatiyā aññatarāghātavattḷusambhavaṃ āghātaṃ. So hi dussanti tena, sayāṃ vā dussati, dussanamattameva vā tanti dosoti vuccati. So caṇḷḷikkalakkaḷhaṇo paḷaṭāsīviso viya, viḷappanaraso viḷanipāto viya, attano nissayadahanaraso vā dāvaggi viya, dussanapaccupaṭṭhāno laddhokāso viya sapatto, yathāvuttaāghātavattḷupadaṭṭhāno viḷasaṃsaṭṭhapūtimuttaṃ viya daṭṭhabbo. Pajahathāti samucchindatha. Tattha ye ime -

“Pañcime, bhikkhave, āghātapaṭivīṇayā, yattha bhikkhuṇo uppanno āghāto sabbaso paṭivīṇetabbo. Katame pañca? Yasmiṃ, bhikkhave, puggale āghāto jāyetha, mettā tasmīṃ puggale bhāvetabbā...pe... karuṇā...pe... upekkhā, asatiṃmanasikāro tasmīṃ puggale āpajjitabbo, evaṃ tasmīṃ puggale āghāto paṭivīṇetabbo. Yasmiṃ, bhikkhave, puggale āghāto jāyetha, kammaḷsakatā tasmīṃ puggale adhiṭṭhātabbā ‘kammaḷsako ayamāyasmā kammaḷdāyādo...pe... bhavissati’”ti -

Evaṃ pañca āghātappaṭivīṇayā vuttāyeva.

“Pañcime, āvuso, āghātapaṭivīṇayā, yattha bhikkhuṇo uppanno āghāto sabbaso paṭivīṇetabbo. Katame pañca? Idhāvuso, ekacco puggalo aparisuddhakāyasamācāro hoti parisuddhavaḷcīsamācāro; evarūpeḷi, āvuso, puggale āghāto paṭivīṇetabbo”ti -

Evamādināpi nayena pañca āghātaṭṭhavinayā vuttā, tesu yena kenaci āghātaṭṭhavinayavidhinā paccavekkhitvā. Apica yo -

“Ubhatodaṇḍakena cepi, bhikkhave, kakacena corā ocarakā aṅgamaṅgāni okanteyyuṃ, tatrāpi yo mano padūseyya, na me so tena sāsanaṅkaro”ti satthu ovādo.

“Tasseva tena pāpiyo, yo kuddhaṃ paṭikujjhati;
Kuddhaṃ appaṭikujjhanto, saṅgāmaṃ jeti dujjayaṃ.

“Ubhinnaṃ matthaṃ carati, attano ca parassa ca;
Paraṃ saṅkupaṭṭhaṃ nātvā, yo sato upasammati.

“Sattime, bhikkhave, dhammā sapattakantā sapattakaraṇā kodhanaṃ āgacchanti itthiṃ vā purisaṃ vā. Katame satta? Idha, bhikkhave, sapatto sapattassa evaṃ icchati, ‘aho vatāyaṃ dubbaṇṇo assā’ti. Taṃ kissa hetu? Na, bhikkhave, sapatto sapattassa vaṇṇavatāya nandati. Kodhanoyaṃ, bhikkhave, purisaṃ puggalo kodhābhībhūto kodhapareto kiñcāpi so hoti sunhāto suvilitto kappitakesamassu odātavatthavasano, atha kho so dubbaṇṇova hoti kodhābhībhūto. Ayaṃ, bhikkhave, paṭhamo dhammo sapattakanto sapattakaraṇo kodhanaṃ āgacchati itthiṃ vā purisaṃ vā.

“Puna caparaṃ, bhikkhave, sapatto sapattassa evaṃ icchati ‘aho vatāyaṃ dukkhaṃ sayeyyā’ti...pe... na pacurattho assāti...pe... na bhogavā assāti...pe... na yasavā assāti...pe... na mittavā assāti...pe... kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyyāti. Taṃ kissa hetu? Na, bhikkhave, sapatto sapattassa sugatigamane nandati. Kodhanoyaṃ, bhikkhave, purisaṃ puggalo kodhābhībhūto kodhapareto kāyena duccaritaṃ carati, vācāya duccaritaṃ carati, manasā duccaritaṃ carati. So kāyena duccaritaṃ caritvā vācāya duccaritaṃ caritvā manasā duccaritaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā...pe... nirayaṃ upapajjati kodhābhībhūto”ti.

“Kuddho atthaṃ na jānāti, kuddho dhammaṃ na passati...pe...

“Kodhaṃ jahe vippajaheyya mānaṃ, saṃyojanaṃ sabbamatikkameyya.

“Anatthajanano kodho, kodho cittappakopano...pe...

“Kodhaṃ chetvā sukhaṃ seti, kodhaṃ chetvā na socati;
Kodhassa visamūlassa, madhuraggassa brāhmaṇā”ti.

“Ekāparā dhamā khama bhūripaṇṇā,
Na paṇḍitā kodhabalā bhavanti”ti. -

Evamādinā nayena dose ādīnave vuttappaṭipakkhato dosappahāne ānisaṃse ca paccavekkhitvā pubbabhāge dosaṃ tadaṅgappahānādivasena pajahitvā vipassanaṃ ussukkāpetvā tatiyamaggena sabbaso dosaṃ samucchindatha, pajahathāti tesamā bhikkhūnaṃ tattha niyojanaṃ. Tena vuttaṃ “dosaṃ, bhikkhave, ekadhammaṃ pajahathā”ti. Duṭṭhāseti āghātena dūsitacittatāya paduṭṭhā. Sesamettha yaṃ vattabbaṃ, taṃ paṭhamasuttavaṇṇanāyaṃ vuttanayameva.

Dutiyasuttavaṇṇanā nīṭṭhitā.

3. Mohasuttavaṇṇanā

3. Tatiye mohanti aññāṇaṃ. Tañhi dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇantiādinā nayena vibhāgena anekappabhedampi muyhanti. Tena sayamaṃ vā muyhati muyhanamattameva vā tanti mohoti vuccati. So cittassa andhabhāvalakkhaṇo, aññāṇalakkhaṇo vā, asampaṭivedharaso, ārammaṇasabhāvacchādanaraso vā, asammāpaṭipattipaccupaṭṭhāno, andhakārapaccupaṭṭhāno vā, ayonisomanasikārapadaṭṭhāno, sabbākusalānaṃ mūlanti daṭṭhabbo. Idhāpi pajahathāti padassa -

“Mūlho atthaṃ na jānāti, mūlho dhammaṃ na passati;
Andhatamaṃ tadā hoti, yaṃ moho sahate naraṃ”.

“Anatthajanano moho...pe...

“Avijjā, bhikkhave, pubbaṅgamā akusalānaṃ dhammānaṃ samāpattiyā”;

“Mohasambandhano loko, bhabbarūpova dissati”;

“Moho nidānaṃ kammānaṃ samudayāya”;

“Mūlho kho, brāhmaṇa, mohena abhibhūto pariyādinnacitto
diṭṭhadhammikampi bhayaṃ veraṃ pasavati, samparāyikampi bhayaṃ veraṃ
pasavatī”ti ca -

Ādinā nayena “yo koci dhammo kāmacchandādisaṃkilesadhammehi nibbattetabbo, atthato sabbo so mohahetuko”ti ca mohe ādinavaṃ tappaṭipakkhato mohappahāne ānisaṃsaṅca paccavekkhitvā kāmacchandādippahānakkameneva pubbabhāge tadaṅgādivasena mohaṃ pajahantā tatiyamaggena yathāvuttalobhadosekaṭṭhaṃ mohaṃ samucchedavasena pajahathāti attho daṭṭhabbo. Anāgāmimaggaṃ eva hi moho idhādhippetoti. Mūlhāseti kusalākusalasāvajjānavajjādibhede attano hitāhite sammūlhā. Sesamaṃ vuttanayameva.

Tatīyasuttavaṇṇanā niṭṭhitā.

4. Kodhasuttavaṇṇanā

4. Catutthe kodhanti dosaṃ. Doso eva hi kodhapariyāyena bujjanakānaṃ puggalānaṃ ajjhāsayavasena evaṃ vutto. Tasmā dutiyasutte vuttanayenevettha attho vedītabbo. Apica kujjhanalakkhaṇo kodho, āghātakaraṇaraso, cittassa byāpattibhāvapaccupaṭṭhāno, cetaso pūtibhāvoti daṭṭhabboti ayampi viseso vedītabbo.

Catutthasuttavaṇṇanā niṭṭhitā.

5. Makkhasuttavaṇṇanā

5. Pañcame makkhanti paraguṇamakkhanaṃ. Yadipi hi so gūthaṃ gahetvā paraṃ paharanto viya attano karaṃ paṭhamataraṃ makkhatiyeva, tathāpi paresaṃ guṇamakkhanādhīpāyena pavattetabbattā “paraguṇamakkhano”ti vuccati. Tathā hi so udakapuñchanamiva nhātassa sarīragataṃ udakaṃ paresaṃ guṇe makkheti puñchatī vināseti, parehi vā katānaṃ mahantānampi kārānaṃ khepanato dhammanato makkhoti vuccati. So paraguṇamakkhanalakkhaṇo, tesamaṃ vināsanaraso,

tadavacchādanapaccupaṭṭhāno. Atthato pana paresaṃ guṇamakkhanākārena pavatto domanassasahagatacittuppādoti daṭṭhabbaṃ. Pajahathāti tattha vuttappabhedam dosam, dose ca vuttanayam ādīnavam, pahāne cassa ānisaṃsaṃ paccavekkhitvā pubbabhāge tadaṅgādivasena pajahantā vipassanam ussukkāpetvā tatiyamaggena anavasesam samucchindathāti attho. Makkhāseti makkhitā makkhitaparaguṇā, paresam guṇānam makkhitāro, tato eva attanopi dhamṣitagūṇāti attho. Sesaṃ vuttanayameva.

Pañcamasuttavaṇṇanā niṭṭhitā.

6. Mānasuttavaṇṇanā

6. Chaṭṭhe mānanti jātīādivatthukam cetaso unnamanam. So hi “seyyohamasmī”tiādīnā nayena maññanti tena, sayam vā maññāti, mānanam sampaggahoti vā mānoti vuccati. Svāyam seyyohamasmīti māno, sadiso hamasmīti māno, hīno hamasmīti mānoti evaṃ tividho. Puna seyyassa seyyohamasmīti māno, seyyassa sadiso, seyyassa hīno; sadisassa seyyo, sadisassa sadiso, sadisassa hīno; hīnassa seyyo, hīnassa sadiso, hīnassa hīno hamasmīti mānoti evaṃ navavidhopi unnatilakkhaṇo, ahaṃkāraraso, sampaggaharaso vā, uddhumātabhāvapaccupaṭṭhāno, ketukamyatāpaccupaṭṭhāno vā, diṭṭhivippayuttalobhapadaṭṭhāno ummādo viyāti daṭṭhabbo. Pajahathāti tassa sabbassapi attukkaṃsanaparavambhananimittatā, garuṭṭhānīyesu abhivādanapaccupaṭṭhānaañjalikammasāmīcikammādīnam akaraṇe kāraṇatā, jātimaḍapurisamadādhābhāvena pamādāpattihetubhāvoti evamādhābhāvaṃ ādīnavam tappaṭipakkhato niratimānatāya ānisaṃsaṃ paccavekkhitvā rājasabham anuppatto caṇḍālo viya sabrahmacārīsu nīcaccittatam paccupaṭṭhapetvā pubbabhāge tadaṅgādivasena tam pajahantā vipassanam vaḍḍhetvā anāgāmimaggena samucchindathāti attho. Anāgāmimaggaṃvā jho eva hi māno idhādhīpeto. Mattāseti jātimaḍapurisamadādivasena mānena pamādāpattihetubhūtena mattā attānam paggaḥetvā carantā. Sesaṃ vuttanayameva.

Imesu pana paṭipāṭiyā chasu suttesu gāthāsu vā anāgāmiphalaṃ pāpetvā desanā niṭṭhāpitā. Tattha ye ime avihā atappā sudassā sudassī akaniṭṭhāti upapattibhavavasena pañca anāgāmino, tesu avihesu upapannā avihā nāma. Te antarāparinibbāyī, upahaccaparinibbāyī, asaṅkhāraparinibbāyī, sasaṅkhāraparinibbāyī, uddhamṣoto akaniṭṭhagāmīti pañcavidhā, tathā atappā, sudassā, sudassino. Akaniṭṭhesu pana uddhamṣoto akaniṭṭhagāmī parihāyati. Tattha yo avihādīsu uppajjitvā āyuvemajjham anatikkamitvā arahattappattiyā kilesaparinibbānena parinibbāyati, ayam antarāparinibbāyī nāma. Yo pana avihādīsu ādito pañcakappasatādhābhāvaṃ āyuvemajjham atikkamitvā parinibbāyati, ayam upahaccaparinibbāyī nāma. Yo asaṅkhārena adhimattappayogaṃ akatvā appadukkhena akasirena parinibbāyati, ayam asaṅkhāraparinibbāyī nāma. Yo pana sasaṅkhārena adhimattappayogaṃ katvā dukkhena kicchena kasirena parinibbāyati, ayam sasaṅkhāraparinibbāyī nāma. Itaro pana avihādīsu uddhamvāhitabhāvena uddhamassa taṇhāsotam, vaṭṭasotam, maggasotameva vāti uddhamṣoto. Avihādīsu uppajjitvā arahattam pattum asakkonto tattha tattha yāvatāyukam ṭhatvā paṭisandhiggaṇavasena akaniṭṭham gacchatīti akaniṭṭhagāmī.

Ettha ca uddhamṣoto akaniṭṭhagāmī, uddhamṣoto na akaniṭṭhagāmī, na uddhamṣoto akaniṭṭhagāmī, na uddhamṣoto na akaniṭṭhagāmī catukkaṃ veditabbaṃ. Kathaṃ? Yo avihato paṭṭhāya cattāro devaloke sodhetvā akaniṭṭhaṃ gantvā parinibbāyati, ayaṃ uddhamṣoto akaniṭṭhagāmī nāma. Yo pana heṭṭhā tayo devaloke sodhetvā sudassīdevaloke ṭhatvā parinibbāyati, ayaṃ uddhamṣoto na akaniṭṭhagāmī nāma. Yo ito akaniṭṭhameva gantvā parinibbāyati, ayaṃ na uddhamṣoto akaniṭṭhagāmī nāma. Yo pana heṭṭhā catūsu devalokesu tattha tattheva parinibbāyati, ayaṃ na uddhamṣoto, na akaniṭṭhagāmī nāmāti.

Tattha avihesu uppajjitvā kappasatato uddhaṃ parinibbāyiko, dvinnaṃ kappasatānaṃ matthake parinibbāyiko, pañcakappasate asampatte parinibbāyikoti tayo antarāparinibbāyino. Vuttañhettaṃ “upannaṃ vā samanantarā appattaṃ vā vemajjha”nti. Vā-saddena hi pattamattopi saṅgahitoti. Evaṃ tayo antarāparinibbāyino, eko upahaccaparinibbāyī eko uddhamṣoto. Tesu asaṅkhāraparinibbāyino pañca, sasaṅkhāraparinibbāyino pañcāti dasa honti. Tathā atappāsudassāsudassīsūti cattāro dasakā cattārīsaṃ akaniṭṭhe pana uddhamṣotassa abhāvato tayo antarāparinibbāyino, eko upahaccaparinibbāyīti asaṅkhāraparinibbāyino cattāro, sasaṅkhāraparinibbāyino cattāroti aṭṭha, evamete aṭṭhacattārīsaṃ anāgāmino. Te sabbepi imesu suttesu avisesavacanena gahitāti daṭṭhabbaṃ.

Chaṭṭhasuttavaṇṇanā niṭṭhitā.

7. Sabbapariññāsuttavaṇṇanā

7. Sattame sabbanti anavasesaṃ. Anavasesavācako hi ayaṃ sabba-saddo. So yena yena sambandhaṃ gacchati, tassa tassa anavasesataṃ dīpeti; yathā “sabbaṃ rūpaṃ, sabbā vedanā, sabbasakkāyapariyāpannesu dhammesū”ti. So panāyaṃ sabba-saddo sappadesanippadesavisayatāya duvidho. Tathā hesa sabbasabbaṃ, padesasabbaṃ, āyatanasabbaṃ, sakkāyasabbanti catūsu visayesu diṭṭhappayogo. Tattha “sabbe dhammā sabbākārena buddhassa bhagavato ñāṇamukhe āpāthamāgacchanti”tiādīsu sabbasabbasmim āgato. “Sabbesaṃ vo, sārīputtā, subhāsitaṃ pariyāyena”tiādīsu padesasabbasmim. “Sabbaṃ vo, bhikkhave, desessāmi, cakkhuñceva rūpañca...pe... Manañceva dhamme cā”ti ettha āyatanasabbasmim. “Sabbadhammamūlapariyāyaṃ vo, bhikkhave, desessāmi”tiādīsu sakkāyasabbasmim. Tattha sabbasabbasmim āgato nippadesavisayo, itaresu tīsupi āgato sappadesavisayo. Idha pana sakkāyasabbasmim veditabbo. Vipassanāya ārammaṇabhūtā tebhūmakadhammā hi idha “sabba”nti anavasesato gahitā.

Anabhijānanti “ime dhammā kusalā, ime akusalā, ime sāvajjā, ime anavajjā”tiādinā “ime pañcakkhandhā, imāni dvādasāyatanāni, imā aṭṭhārāsa dhātuyo, idaṃ dukkhaṃ ariyasaccaṃ, ayaṃ dukkhasamudayo ariyasacca”nti ca ādinā sabbe abhiññeyye dhamme aviparītasabhāvato anabhijānanto abhivisiṭṭhena ñāṇena na jānanto. Aparijānanti na parijānanto. Yo hi sabbaṃ tebhūmakadhammajātaṃ parijānāti, so tīhi pariññāhi parijānāti - ñātapariññāya, tīraṇapariññāya, pahānapariññāya. Tattha katamā ñātapariññā? Sabbaṃ tebhūmakam nāmarūpaṃ - “idaṃ rūpaṃ, ettakaṃ rūpaṃ, na ito bhiyyo. Idaṃ nāmaṃ, ettakaṃ nāmaṃ, na ito bhiyyo”ti bhūtappasādādippabhedam rūpaṃ, phassādippabhedam nāmañca, lakkhaṇarasapaccupaṭṭhānapadaṭṭhānato vavatthapeti. Tassa avijjādikañca

paccayaṃ pariggaṇhāti. Ayaṃ ñātapariññā. Katamā tīraṇapariññā? Evaṃ ñātaṃ katvā taṃ sabbam tīreti aniccato dukkhato rogatoti dvācattālīsāya ākārehi. Ayaṃ tīraṇapariññā. Katamā pahānapariññā? Evaṃ tīrayitvā aggamaggena sabbasmim chandarāgaṃ pajahati. Ayaṃ pahānapariññā.

Diṭṭhivisuddhikaṅkhāvitaraṇavisuddhiyopi ñātapariññā.

Maggāmaggaṭṭipadāññānadassanavisuddhiyo

kalāpasammasanādiānuloṃapariyosānā vā paññā tīraṇapariññā. Ariyamaggena pajahanaṃ pahānapariññā. Yo sabbam parijānāti, so imāhi tīhi pariññāhi parijānāti. Idha pana virāgappahānānaṃ paṭikkhepavasena visuṃ gahitattā ñātapariññāya tīraṇapariññāya ca vasena parijānanā veditabbā. Yo panevaṃ na parijānāti, taṃ sandhāya vuttaṃ “aparijāna”nti.

Tattha cittaṃ avirājayanti tasmiṃ abhiññeyyavisese pariññeyye attano cittasantānaṃ na virājayaṃ, na virajjanto; yathā tattha rāgo na hoti, evaṃ virāgānupassanaṃ na uppādentoti attho. Appajahanti vipassanāpaññāsahitāya maggapaññāya tattha pahātabbayuttakaṃ kilesavaṭṭaṃ anavasesato na pajahanto. Yathā cetam, evaṃ abhijānanādayopi missakamaggavasena veditabbā. Pubbabhāge hi nānācittavasena ñātātīraṇapahānapariññāhi kamena abhijānanādīni sampādetvā maggakāle ekakkhaṇeneva kiccavasena taṃ sabbam nipphādentam ekameva ñānaṃ pavattatīti. Abhabbo dukkhakkhayāyāti nibbānāya sakalassa vaṭṭadukkhassa khepanāya na bhabbo, nālaṃ na samatthoti attho.

Sabbañca khoti ettha ca-saddo byatireke, kho-saddo avadhāraṇe. Tadubhayena abhijānanādito laddhabbaṃ visesaṃ dukkhakkhayassa ca ekantakāraṇaṃ dīpeti. Abhijānanādīsu yaṃ vattabbaṃ, taṃ vuttameva. Tattha pana paṭikkhepavasena vuttaṃ, idha vidhānavasena veditabbaṃ. Ayameva viseso. Apica abhijānanti upādānakkhandhapañcakasaṅkhātāṃ sakkāyasabbaṃ sarūpato paccayato ca ñānaṃ abhimukhikāraṇavasena abhijānanto hutvā abhāvākārādipariggahena taṃ aniccādilakkhaṇehi paricchiṃjāmanavasena parijānanto. Virājayanti sammadevassa aniccatādiavabodhena uppannabhayādīnavanibbidādīñānubhāvena attano cittaṃ virattaṃ karonto tattha aṇumattampi rāgaṃ anuppādento. Pajahanti vuṭṭhānagāminivipassanāsahitāya maggapaññāya samudayapakkhiyaṃ kilesavaṭṭaṃ pajahanto samucchiṇṇanto. Bhabbo dukkhakkhayāyāti evaṃ kilesamalappahāneneva sabbassa kammavaṭṭassa parikkhīṇattā anavasesavipākavaṭṭakhepanāya sakalasamsāraṇaṃ vaṭṭadukkhaparikkhayabhūtāya vā anupādisesāya nibbānadhātuyā bhabbo ekantenetaṃ pāpuṇitunti evamettha attho daṭṭhabbo.

Yo sabbam sabbato ñatvāti yo yuttayogo āraddhavipassako sabbam tebhūmakadhammajātaṃ sabbato sabbabhāgena kusalādikkhandhādivibhāgato dukkhādipīṇādivibhāgato ca. Atha vā sabbatoti sabbasmā kakkhaḷaphusanādilakkhaṇādito aniccādito cāti sabbākārato jānitvā vipassanāpubbaṅgamaṃ maggañāṇaṃ paṭivijjhivā, vipassanāñāṇeneva vā jānanahetu. Sabbatthesu na rajjati, ariyamaggādhigamaṃ rāgaṃ na janeti. Imināssa taṇhāgāhassa abhāvaṃ dassento taṃ nimittattā diṭṭhamānaggāhānaṃ “etaṃ mama esohamasmi, eso me attā”ti imassa micchāgāhattayassapi abhāvaṃ dasseti. Sa veti ettha sa-iti nipātamattaṃ. Ve-ti byattaṃ, ekaṃsenāti vā etasmiṃ atthe nipāto. Sabbapariññāti sabbaparijānanto, yathāvuttassa sabbassa abhisamayavasena parijānanto. Soti yathāvutto yogāvacaro, ariyo eva vā. Sabbadukkhāpaccagātī

sabbam vaṭṭadukkham accagā atikkami, samatikkamīti attho.

Sattamasuttavaṇṇanā niṭṭhitā.

8. Mānapariññāsuttavaṇṇanā

8. Aṭṭhame apubbam natthi, kevalam mānavasena desanā pavattā. Gāthāsu pana mānupetā ayam pajāti kammakilesehi pajāyatīti pajāti laddhanāmā ime sattā maññanalakkhaṇena mānena upetā upagatā. Mānaganthā bhavē ratāti kimikīṭapaṭaṅgādiattabhāvepi mānena ganthitā mānasamyojanena samyuttā. Tato eva dīgharattam paribhāvitāhamkāravasena “etaṃ mamā”ti saṅkhāresu ajjhosānabahulattā tattha niccasukhaattādivipallāsavasena ca kāmādhivāse ratā. Mānam aparijānantāti mānam tīhi pariññāhi na parijānantā. Arahattamaggañāṇena vā anatikkamantā, “mānam apariññāyā”ti keci paṭhanti. Āgantāro punabbhavanti puna āyātiṃ upapattibhavam. Punappunam bhavanato vā punabbhavasāṅkhātā samāsāram aparāparam parivattanavasena gantāro upagantāro honti, bhavato na parimuccantīti attho. Ye ca mānam pahantvāna, vimuttā mānasāṅkhaṇeti ye pana arahattamaggena sabbaso mānam pajahitvā mānassa accantasāṅkhaṇabhūte arahattaphale nibbāne vā tadekaṭṭhasabbakilesavimuttiyā vimuttā suṭṭhu muttā. Te mānaganthābhibhuno, sabbadukkhāmupaccagunti te parikkhīṇabhavasamyojanā arahanto sabbaso mānagantham mānasamyojanam samucchēdappahāṇena abhibhavitvā tīti, anavasesam vaṭṭadukkham atikkamiṃsūti attho. Evametasmim sattamasutte ca arahattam kathitanti.

Aṭṭhamasuttavaṇṇanā niṭṭhitā.

9-10. Lobhadosapariññāsuttadvayaṇṇanā

9-10. Navamadasamesu apubbam natthi. Desanāvilāsavasena tathā bujjanakānam veneyyānam ajjhāsayavasena vā tathā desitānīti daṭṭhabbam.

Navamadasamasuttavaṇṇanā niṭṭhitā.

Paṭhamavaggavaṇṇanā niṭṭhitā.

2. Dutiyavaggo

1-3. Mohapariññādisuttavaṇṇanā

11-13. Dutiyavaggepi paṭhamādīni tīni suttāni vuttanayāneva, tathā desanākāraṇampi vuttameva.

4. Avijjānīvaraṇasuttavaṇṇanā

14. Catutthe - “nāham, bhikkhave”tiādīsu na-kāro paṭisedhattho. Ahanti bhagavā attānam niddisati. Aññanti idāni vattabbaavijjānīvaraṇato aññam. Ekanīvaraṇampīti ekanīvaraṇadhammampi. Samanupassāmīti dve samanupassanā - diṭṭhisamanupassanā ca ñāṇasamanupassanā ca. Tattha “rūpaṃ attato samanupassatī”tiādīnā āgatā ayam diṭṭhisamanupassanā nāma. “Aniccato samanupassati, no niccato”tiādīnā pana āgatā ayam ñāṇasamanupassanā nāma. Idhāpi ñāṇasamanupassanāva adhippetā. “Samanupassāmī”ti ca padassa na-kārena

sambandho. Idam vuttam hoti - “aham, bhikkhave, sabbaññutaññāṇasaṅkhātena samantacakkhunā sabbadhamme hatthāmalakam viya olokontopi aññaṃ ekanivaraṇampi na samanupassāmī”ti.

Yena nivaraṇena nivutā pajā dīgharattam sandhāvanti saṃsarantīti yena nivaraṇakasabhāvattā nivaraṇena dhammasabhāvaṃ jānitum passitum paṭivijjhitum adatvā chādetvā pariyonandhitvā tñānena andhakārena nivutā sattā anādimatasamāre aparimāṇe kappe mahantesu ceva khuddakesu ca bhavādīsu aparāparupattivasena sabbato dhāvanti ceva saṃsaranti, ca. Ārammaṇantarasaṅkamanavasena vā sandhāvanam, bhavantarasaṅkamanavasena saṃsaraṇam. Kilesānam balavabhāvena vā sandhāvanam, dubbalabhāvena saṃsaraṇam. Khaṇikamaraṇavasena vā ekajātiyam sandhāvanam, vohāramaraṇavasena anekāsu jātisu saṃsaraṇam. Cittavasena vā sandhāvanam, “cittamassa vidhāvati”ti hi vuttam, kammavasena saṃsaraṇam. Evaṃ sandhāvanasaṃsaraṇānam viseso veditabbo.

Yathayidanti yathā idam. Ya-kāro padasandhikaro, sandhivasena rassattam. Avijjānivaraṇanti ettha pūretum ayuttaṭṭhena kāyaduccarītādi avindiyam nāma, aladdhabbanti attho. Tam avindiyam vindatīti avijjā. Viparītato kāyasucarītādi vindiyam nāma, tam vindiyam na vindatīti avijjā. Khandhānam rāsattam, āyatanānam āyatanattam, dhātūnam suññattam, indriyānam ādhipeyyattam, saccānam tathattam dukkhādīnam piḷḇanādivasena vuttam catubbidham attham aviditam karotītipi avijjā. Antavirahite samāre satte javāpetīti vā avijjā, paramatthato vā avijjamānesu itthipurisādīsu javati pavattati, vijjamānesu khandhādīsu na javati, na pavattatīti avijjā. Apica cakkhuvīññāḍīnam vatthārammaṇānam paṭiccasamuppādapāṭiccasamuppannānañca dhammānam chādanatopi avijjā. Avijjāva nivaraṇanti avijjānivaraṇam.

Avijjānivaraṇena hi, bhikkhave, nivutā pajā dīgharattam sandhāvanti saṃsarantīti idam purimasseva dalhikaraṇattham vuttam. Purimam vā - “yathayidam, bhikkhave, avijjānivaraṇa”nti evam opammadassanavasena vuttam, idam nivaraṇānubhāvadassanavasena. Kasmā panettha avijjāva evam vuttā, na aññe dhammāti? Ādīnavapaṭicchādanena kāmacchandādīnam visesappaccayabhāvato. Tathā hi tāya paṭicchāditādīnave visaye kāmacchandādayo pavattanti.

Natthaññoti ādikā gāthā vuttassa avuttassa ca atthassa saṅgaṇhanavasena bhāsītā. Tattha nivutāti nivāritā paliguṇṭhitā, paṭicchāditāti attho. Ahorattanti divā ceva rattiñca, sabbakālanti vuttam hoti. Yathā mohena āvutāti yena pakārena avijjānivaraṇasaṅkhātena mohena āvutā paṭicchāditā suviññeyyampi ajānantiyo pajā samāre saṃsaranti, tathārūpo añño ekadhammopi ekanivaraṇampi natthīti yojetabbaṃ. Ye ca moham pahantvāna, tamokhandham padālayunti ye pana ariyasāvakā pubbabhāge tadanāgādippahānavasena, heṭṭhimamaggehi vā tamtamaggavajjham moham pajahitvā aggamaggena vajirūpamaññaṇena mohasaṅkhātameva tamorāsiṃ padālayiṃsu, anavasesato samucchiṇṇiṃsu. Na te puna saṃsarantīti te arahanto -

“Khandhānañca paṭipāṭi, dhātuāyatanāna ca;
Abbocchinnaṃ vattamānā, samāroti pavuccatī”ti. -

Evam vutte imasmiṃ saṃsāre na saṃsaranti na paribbhamanti. Kiṃ kāraṇā? Hetu tesam na vijjati, yasmā saṃsārassa hetu mūlakāraṇaṃ avijjā, sā tesam na vijjati, sabbaso natthi samucchinnattāti.

Catutthasuttavaṇṇanā niṭṭhitā.

5. Taṇhāsaṃyojanasuttavaṇṇanā

15. Pañcame yassa vijjati, taṃ puggalaṃ dukkhehi, kammaṃ vā vipākehi, bhavayonigativināṇaṭṭhitisattāvāse vā bhavantarādīhi saṃyojetīti saṃyojanaṃ. Taṇhāyanaṭṭhena taṇhā, tasati sayam paritasati, tasanti vā etāyāti taṇhā. Saññuttāti cakkhādīsu abhinivesavatthūsu baddhā. Sesam vuttanayameva. Kāmañcetta avijjāyapi saṃyojanabhāvo taṇhāya ca nīvaraṇabhāvo atthiyeva, tathāpi avijjāya paṭicchādītādīnavehi bhavehi taṇhā satte saṃyojetīti imassa visesassa dassanattamaṃ purimasutte avijjā nīvaraṇabhāvena, idha ca taṇhā saṃyojanabhāveneva vuttā. Kiñca nīvaraṇasaṃyojanappadhānassa dassanattamaṃ. Yathā hi nīvaraṇabhāvena avijjā saṃkilesadhammānaṃ padhānabhūtā pubbaṅgamā ca, evam saṃyojanabhāvena nesaṃ taṇhāti tadadhīnappadhānabhāvaṃ dassetuṃ suddhaye evamete dhammā vuttā. Apica visesena avijjā nibbānasukhaṃ nivāretīti “nīvaraṇa”nti vuttā, taṇhā saṃsāradukkheṇa satte saṃyojetīti “saṃyojana”nti.

Dassanagamanantarāyakaraṇato vā vijjācaraṇavipakkhato dvayaṃ dvidhā vuttaṃ. Vijjāya hi ujuvipaccanīkabhūtā avijjā nibbānadassanassa aviparītadassanassa ca visesato antarāyakarā, caraṇadhammānaṃ ujuvipaccanīkabhūtā taṇhā gamanassa sammāpaṭipattiyā antarāyakarāti; evamayaṃ avijjāya nivuto andhīkato taṇhāya saṃvuto baddho assutavā puthujjano andho viya baddho mahākantāraṃ, saṃsārakantāraṃ nātivattati. Anattahuppattihetudvayadassanattampī dvayaṃ dvidhā vuttaṃ. Avijjāgato hi puggalo bālabhāvena attamaṃ parihāpeti, anattahañca attano karoti, akusalo viya āturo asappāyakiriyāya. Jānantopi bālo bālabhāvena attamaṃ parihāpeti, anattahañca karoti jānanto viya rogī asappāyasevī. Makkaṭālepopamasuttaṃ cetassa atthassa sādhaṃ.

Paṭiccasamuppādassa mūlakāraṇadassanattampettha dvayaṃ dvidhā vuttaṃ. Visesena hi sammohassa balavabhāvato avijjākhettaṃ atīto addhā, patthanāya balavabhāvato taṇhākhettaṃ anāgato addhā. Tathā hi bālajano sammohabahulo atītamanusocati, tassa avijjāpaccayā saṅkhārāti sabbamaṃ netabbaṃ. Patthanābahulo anāgataṃ pajjappati, tassa taṇhāpaccayā upādānantiādi sabbamaṃ netabbaṃ. Teneva tāsamaṃ pubbantāharaṇena aparantapaṭisandhānena cassa yathākkamaṃ mūlakāraṇatā dassitāti veditabbanti.

Gāthāsu taṇhādutiyoti taṇhāsahāyo. Taṇhā hi nirudakakantāre marīcikāya udakasaññā viya pipāsābhibhūtaṃ appaṭikāradukkhābhibhūtampi sattaṃ assādasandassanavasena sahāyakiccaṃ karontī bhavādīsu anibbindamaṃ katvā paribbhamāpeti, tasmā taṇhā purisassa “dutiya”ti vuttā. Nanu ca aññepi kilesādayo bhavābhinibbattiyā paccayāva? Saccametamaṃ, na pana tathā visesappaccayo yathā taṇhā. Tathā hi sā kusalehi vinā akusalehi, kāmāvacarādīkusalehi ca vinā rūpāvacarādīkusalehi bhavanibbattiyā visesappaccayo, yato samudayasaccanti vuccatīti. Itthabhāvaññathābhāvanti itthabhāvo ca aññathābhāvo ca itthabhāvaññathābhāvo. So etassa atthīti itthabhāvaññathābhāvo saṃsāro, taṃ tattha itthabhāvo manussattaṃ, aññathābhāvo tato avasiṭṭhasattāvāsā. Itthabhāvo

vā tesam tesam sattānaṃ paccuppanno attabhāvo, aññathābhāvo anāgatattabhāvo. Evarūpo vā aññopi attabhāvo itthabhāvo, na evarūpo aññathābhāvo. Taṃ itthabhāvaññathābhāvaṃ saṃsāraṃ khandhadhātuāyatanapaṭipāṭiṃ nātivattati, na atikkamati.

Etamādīnaṃ ñatvā, taṃhaṃ dukkhassa sambhavanti etaṃ sakalavaṭṭadukkhassa sambhavaṃ samudayaṃ taṃhaṃ ādīnaṃ ādīnavato ñatvāti attho. Atha vā etamādīnaṃ ñatvāti etaṃ yathāvuttaṃ saṃsāranātivattanaṃ ādīnaṃ dosaṃ ñatvā. Taṃhaṃ dukkhassa sambhavanti taṃhañca vuttanayena vaṭṭadukkhassa padhānakāraṇanti ñatvā. Vītataṇho anādāno, sato bhikkhu, paribbajeti evaṃ tīhi pariññāhi pariṇānto vipassanaṃ vaḍḍhetvā maggapaṭipāṭiyā taṃhaṃ vigamento aggamaggena sabbaso vītataṇho vigatataṇho, tato eva catūsu upādānesu kassacipi abhāvena āyatiṃ paṭisandhisāṅkhātassa vā ādānassa abhāvena anādāno, sativapullappattiyā sabbattha satokāritāya sato bhinnakilesa bhikkhu paribbaje careyya, khandhaparinibbānena vā saṅkhārappavattito apagaccheyyāti attho.

Pañcamasuttavaṇṇanā niṭṭhitā.

6. Paṭhamasekhasuttavaṇṇanā

16. Chaṭṭhe sekhassāti ettha kenaṭṭhena sekho? Sekkhadhammapaṭilābhato sekho. Vuttañhetam -

“Kittāvatā nu kho, bhante, sekho hotīti? Idha, bhikkhu, sekhāya sammādiṭṭhiyā samannāgato hoti...pe... sekhena sammāsamādhinā samannāgato hoti. Ettāvatā kho, bhikkhu, sekho hotī”ti.

Apica sikkhatīti sekho. Vuttampi cetam -

“Sikkhatīti kho, bhikkhu, tasmā sekhoti vuccati. Kiñca sikkhati? Adhisīlampi sikkhati, adhiccittampi sikkhati, adhipaññampi sikkhati. Sikkhatīti kho, bhikkhu, tasmā sekhoti vuccatī”ti.

Yopi kalyāṇaputhujjano anulomappaṭipadāya paripūrakārī sīlasampanno indriyesu guttadvāro bhojane mattaññū jāgariyānuyogamanuyutto pubbarattāpararattaṃ bodhipakkhiyānaṃ dhammānaṃ bhāvanānuyogamanuyutto viharati - “ajja vā sve vā aññataraṃ sāmāññaphalaṃ adhigamissāmī”ti, sopi vuccati sikkhatīti sekhoti. Imasmiṃ atthe na paṭivijjhantova sekho adhippeto, atha kho kalyāṇaputhujjanopi. Appattaṃ mānaṃ etenāti appattamānaso. Mānasanti “antalikkhacaro pāso, yvāyaṃ carati mānaso”ti ettha rāgo mānasanti vutto. “Cittaṃ mano mānaso”nti ettha cittaṃ. “Appattamānaso sekho, kālaṃ kayirā jane sutā”ti ettha arahattaṃ. Idhāpi arahattameva adhippetam. Tena appattaarahattassāti vuttaṃ hoti.

Anuttaranti seṭṭham, asadisanti attho. Catūhi yogehi khemaṃ anupaddutanti yogakkhemaṃ, arahattameva adhippetam. Patthayamānassāti dve patthanā taṇhāpatthanā, kusalaacchandapatthanā ca. “Patthayamānassa hi jappitāni, pavedhitaṃ vāpi pakappitesū”ti ettha taṇhāpatthanā.

“Chinnaṃ pāpimato soṭaṃ, viddhastam vinalīkataṃ;
Pāmojjabahulā hotha, khemaṃ patthetha bhikkhavo”ti.

Ettha kattukamyatākusalacchandapatthanā, ayameva idhādhippetā. Tena patthayamānassāti taṃ yogakkhemaṃ gantukāmassa tanninnassa tapponassa

tappabbhārassāti attho. Viharatoti ekaṃ iriyāpathadukkhaṃ aññena iriyāpathena vicchinditvā aparipatantaṃ attabhāvaṃ harato. Atha vā “sabbe saṅkhārā aniccāti adhimuccanto saddhāya viharatī”tiādinā niddesanayena cettha attho daṭṭhabbo. Ajjhattikanti niyakajjhattasaṅkhāte ajjhatte bhavaṃ ajjhattikaṃ. Aṅganti kāraṇaṃ. Iti karitvāti evaṃ katvā. Na aññaṃ ekaṅgampi samanupassāmīti ettha ayaṃ saṅkhepattho - bhikkhave, ajjhattaṃ attano santāne samuṭṭhitaṃ kāraṇanti katvā aññaṃ ekakāraṇampi na samanupassāmi yaṃ evaṃ bahūpakāraṃ, yathayidaṃ yoniso manasikāroti upāyamanasikāro, pathamanasikāro, aniccādīsu aniccādinayeneva manasikāro, aniccānulomikena vā cittassa āvaṭṭanā anvāvaṭṭanā ābhogo samannāhāro manasikāro. Ayaṃ yoniso manasikāro.

Idāni yoniso manasikārassa ānubhāvaṃ dassetuṃ “yoniso, bhikkhave, bhikkhu manasi karonto akusalaṃ pajahati, kusalaṃ bhāveti”ti vuttaṃ. Tattha yoniso manasi karontoti “idaṃ dukkhaṃ ariyasaccaṃ, ayaṃ dukkhasamudayo ariyasaccaṃ, ayaṃ dukkhanirodho ariyasaccaṃ, ayaṃ dukkhanirodhagāminī paṭipadā ariyasacca”nti catūsu ariyasaccesu yoniso manasikāraṃ pavattento.

Tatrāyaṃ atthavibhāvanā - yadipi idaṃ suttaṃ avisesena sekkhapuggalavasena āgataṃ, catumaggasādhāraṇavasena pana saṅkhepeneva kammaṭṭhānaṃ kathayissāma. Yo catusaccakammaṭṭhāniko yogāvacaro “taṇhāvajjā tebhūmakā khandhā dukkhaṃ, taṇhā samudayo, ubhinnaṃ appavatti nirodho, nirodhasampāpako maggo”ti evaṃ pubbe eva ācariyasantike uggahitacatusaccakammaṭṭhāno. So aparena samayena vipassanāmaggaṃ samāruḷho samāno tebhūmake khandhe “idaṃ dukkha”nti yoniso manasi karoti, upāyena pathena samannāharati ceva vipassati ca. Vipassanā hi idha manasikārasīna vuttā. Yā pañāyaṃ tassa dukkhassa samuṭṭhāpikā purimabhavikā taṇhā, ayaṃ dukkhasamudayoti yoniso manasi karoti. Yasmā pana idaṃ dukkhaṃ, ayañca samudayo idaṃ ṭhānaṃ patvā nirujjhanti na pavattanti, tasmā yadidaṃ nibbānaṃ nāma, ayaṃ dukkhanirodhoti yoniso manasi karoti. Nirodhasampāpakaṃ aṭṭhaṅgikaṃ maggaṃ, “ayaṃ dukkhanirodhagāminī paṭipadā”ti yoniso manasi karoti, upāyena pathena samannāharati ceva vipassati ca.

Tatrāyaṃ upāyo - abhiniveso nāma khandhe hoti, na vivaṭṭe, tasmā ayamattho - “iṃasmim kāye pathavīdhātu, āpodhātū”tiādinā nayena cattāri mahābhūtāni tadanusārena upādārūpāni ca pariggahetvā “ayaṃ rūpakkhandho”ti vavatthapeti. Taṃ vavatthāpayato uppanne tadārammaṇe cittacetasikadhamme “ime cattāro arūpakkhandhā”ti vavatthapeti. Tato “ime pañcakkhandhā dukkha”nti vavatthapeti. Te pana saṅkhepato nāmañca rūpañcāti dve bhāgā honti. Idañca nāmarūpaṃ sahetu sappaccayaṃ uppajjati, tassa ayaṃ avijjābhavataṇhādiko hetu, ayaṃ āhārādiko paccayoti hetuppaccaye vavatthapeti. So tesam paccayānañca paccayuppannānañca yāthāvasarasalakkhaṇaṃ vavatthapetvā “ime dhammā ahutvā bhavanti, hutvā nirujjhanti, tasmā aniccā”ti aniccalakkhaṇaṃ āropeti, “udayabbaya paṭipīḷitattā dukkhā”ti dukkhalakkhaṇaṃ āropeti, “avasavattanato anattā”ti anattalakkhaṇaṃ āropeti.

Evaṃ tilakkhaṇāni āropetvā vipassanto udayabbayañāṇupattiyā uppanne obhāsādiḷe vipassanupakkilese ‘amaggo’ti udayabbayañāṇameva “ariyamaggassa upāyabhūto pubbabhāgamaggo”ti maggāmaggaṃ vavatthapetvā puna udayabbayañāṇaṃ paṭipāṭiyā bhaṅgañāṇādīni ca uppādentō sotāpattimaggaḍayo

pāpuṇāti. Tasmim̐ khaṇe cattāri saccāni ekappaṭivedheneva paṭivijjhati, ekābhisamayena abhisameti. Tattha dukkhaṃ pariññāpaṭivedhena paṭivijjhanto, samudayaṃ pahānappaṭivedhena paṭivijjhanto sabbam̐ akusalam̐ pajahati, nirodham̐ sacchikiriyāpaṭivedhena paṭivijjhanto maggaṃ bhāvanāpaṭivedhena paṭivijjhanto sabbam̐ kusalam̐ bhāveti. Ariyamaggo hi nippariyāyato kucchitasalanādiatthena kusalo, tasmim̐ca bhāvite sabbepi kusalā anavajjabodhipakkhiyadhammā bhāvanāpāripūriṃ gacchantīti. Evaṃ yoniso manasi karonto akusalam̐ pajahati, kusalam̐ bhāveti. Tathā hi vuttaṃ - “idaṃ dukkhanti yoniso manasi karoti, ayaṃ dukkhasamudayoti yoniso manasi karotī”tiādi. Aparampi vuttaṃ “yoniso manasikārasampannassetam̐, bhikkhave, bhikkhuno pāṭikaṅkham̐ - ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhā vessati, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissatī”ti.

Yoniso manasikāroti gāthāya ayaṃ saṅkhepattho - sikkhati, sikkhāpadāni tassa atthi, sikkhanasīloti vā sekho. Saṃsāre bhayaṃ ikkhatīti bhikkhu. Tassa sekhasa bhikkhuno uttamattassa arahattassa pattiyā adhigamāya yathā yoniso manasikāro, evaṃ bahukāro bahūpakāro añño koci dhammo natthi. Kasmā? Yasmā yoniso upāyena manasikāraṃ purakkhatvā padaham̐ catubbidhasammappadhānavasena padahanto, khayaṃ dukkhasa pāpuṇe saṃkilesavaṭṭadukkhasa parikkhayaṃ pariyoṣaṇaṃ nibbānaṃ pāpuṇe adhigaccheyya, tasmā yoniso manasikāro bahukāroti.

Chaṭṭhasuttavaṇṇanā niṭṭhitā.

7. Dutiyasekhasuttavaṇṇanā

17. Sattame bāhiranti ajjhattasantānato bahi bhavaṃ. Kalyāṇamittatāti yassa sīlādiguṇasampanno aghassa ghātā, hitassa vidhātā sabbākārena upakārako mitto hoti, so puggalo kalyāṇamitto, tassa bhāvo kalyāṇamittatā. Tatrāyaṃ kalyāṇamitto pakatiyā saddhāsampanno hoti sīlasampanno sutasampanno cāgasampanno vīriyasampanno satisampanno samādhisampanno paññāsampanno. Tattha saddhāsampattiyā saddahati tathāgatassa bodhiṃ, tena sammāsambodhihetubhūtaṃ sattesu hitasukhesitaṃ na pariccajati, sīlasampattiyā sabrahmacārīnaṃ piyo hoti garu ca bhāvanīyo codako pāpagarahī vattā vacanakkhamo, sutasampattiyā khandhāyatanaśaccapaṭiccasamuppādādikānaṃ gambhīrānaṃ kathānaṃ kattā hoti, cāgasampattiyā appiccho hoti santuṭṭho pavivitto asaṃsaṭṭho, vīriyasampattiyā attano paresaṅca hitappaṭipattiyam̐ āraddhavīriyo hoti, satisampattiyā upaṭṭhitassati hoti paramena satinepakkena samannāgato cirakatampi cirabhāsitaṃ saritā anussaritā, samādhisampattiyā avikkhitto hoti samāhito ekaggacitto, paññāsampattiyā aviparītaṃ pajānāti. So satiyā kusalākusalānaṃ dhammānaṃ gatiyo samanvesanto paññāya sattānaṃ hitasukham̐ yathābhūtaṃ jānitvā samādhinā tattha abyaggacitto hutvā vīriyena satte ahitato nisedhetvā ekantahite niyojati. Tenevāha -

“Piyo garu bhāvanīyo, vattā ca vacanakkhamo;
Gambhīraṅca kathaṃ kattā, no cāṭṭhāne niyojako”ti.

Kalyāṇamitto, bhikkhave, bhikkhu akusalam̐ pajahati, kusalam̐ bhāvetīti kalyāṇamitto puggalo kalyāṇamittaṃ nissāya kammassakatāññaṃ uppādeti, uppannaṃ saddhaṃ phātiṃ karoti, saddhājāto upasaṅkamati upasaṅkamitvā dhammaṃ suṇāti. Taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati, tena saddhāpaṭilābhena gharāvāsaṃ pahāya pabbajjaṃ anutiṭṭhati, catupārisuddhisīlaṃ sampādeti,

yathābalaṃ dhutadhamme samādāya vattati, dasakathāvatthulābhī hoti, āraddhavīriyo viharati upaṭṭhitassati sampajāno pubbarattāpararattaṃ bodhipakkhiyānaṃ dhammānaṃ bhāvanānuyogamanuyutto, nacirasseva vipassanaṃ ussukkāpetvā ariyamaggādhigamena sabbaṃ akusalaṃ samucchindati, sabbañca kusalaṃ bhāvanāpāripūriṃ gamento vaḍḍheti. Vuttañhettaṃ -

“Kalyāṇamittassettaṃ, megghiya, bhikkhuno pāṭikaṅkhaṃ kalyāṇasahāyassa kalyāṇasampavaṅkassa ‘yaṃ sīlavā bhavissati, pātimokkhasaṃvarasaṃvuto viharissati ācāragocarasampanno, aṇumattesu vajjesu, bhayadassavī samādāya sikkhissati, sikkhāpadesu’.

“Kalyāṇamittassettaṃ...pe... kalyāṇasampavaṅkassa ‘yaṃ yāyaṃ kathā abhisallekhikā cetovivaraṇasappāyā ekantanibbidāya...pe... nibbānāya saṃvattati. Seyyathidaṃ - appicchakathā, santuṭṭhikathā, pavivekakathā, asaṃsaggakathā, vīriyārambhakathā, sīlakathā, samādhikathā...pe... vimuttiñāṇadassanakathā. Evarūpāya kathāya nikāmalābhī bhavissati akicchālābhī akasiralābhī’.

“Kalyāṇamittassettaṃ ...pe... kalyāṇasampavaṅkassa ‘yaṃ āraddhavīriyo viharissati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṃvā daḥhaparakkamo anikkhittadhuro kusalesu dhammesu’.

“Kalyāṇamittassettaṃ...pe... kalyāṇasampavaṅkassa ‘yaṃ paññavā bhavissati, udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā’”ti.

Evam sakalavaṭṭadukkhaparimuccananimittaṃ kalyāṇamittatāti veditabbaṃ. Tenevāha -

“Mamañhi, ānanda, kalyāṇamittaṃ āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti”tiādi.

Tena vuttaṃ - “kalyāṇamitto, bhikkhave, bhikkhu akusalaṃ pajahati, kusalaṃ bhāveti”ti.

Gāthāya sappatissoti patissavaśaṅkhātena saha patissenāti sappatisso, kalyāṇamittassa ovādaṃ sirasā sampaṭicchako subbacoti attho. Atha vā hitasukhe patiṭṭhāpanena pati isetīti patisso, ovādadāyako. Garuādarayogena tena patissena saha vattatīti sappatisso, garūsu garucittikārabahulo. Sagāravoti chabbidhenapi gāravena yutto. Karaṃ mittānaṃ vacananti kalyāṇamittānaṃ ovādaṃ karonto yathovādaṃ paṭipajjanto. Sampajānoti sattaṭṭhānīyena sampajāññena samannāgato. Patissatoti kammaṭṭhānaṃ phātiṃ, gametuṃ samatthāya satiyā patissato satokārī. Anupubbenāti sīlādivisuddhipaṭipāṭiyā, tattha ca vipassanāpaṭipāṭiyā ceva maggapaṭipāṭiyā ca. Sabbasaṃyojanakkhayanti kāmarāgasamyojanādīnaṃ sabbesaṃ saṃyojanānaṃ khepanato sabbasaṃyojanakkhayasaṅkhātassa ariyamaggassa pariyosānabhūtaṃ arahattaṃ, tassa ārammaṇabhūtaṃ nibbānameva vā. Pāpuṇe adhigaccheyyāti attho. Iti imesu dvīsu suttesu ariyamaggādhigamassa satthārā padhānaṅgaṃ nāma gahitanti veditabbaṃ.

Sattamasuttavaṇṇanā niṭṭhitā.

8. Saṅghabhedasuttavaṇṇanā

18. Aṭṭhame ekadhammoti kataroyaṃ suttanikkhepo? Aṭṭhuppattiko. Tatrāyaṃ saṅkhepakathā - devadatto hi ajātasattum duggahaṇaṃ gāhāpetvā tassa pitaraṃ rājānaṃ bimbisāraṃ tena mārāpetvāpi abhimāre payojetvāpi silāpavijjanena lohituppādakammaṃ katvāpi na tāvatā pākaṭo jāto, nālāgiriṃ vissajjetvā pana pākaṭo jāto. Atha mahājano “evarūpampi nāma pāpaṃ gahetvā rājā vicarati”ti kolāhalaṃ akāsi, mahāghoso ahosi. Taṃ sutvā rājā attanā dīyamānāni pañca thālipākasatāni pacchindāpesi, upaṭṭhānampissa nāgamāsi. Nāgarāpi kulaṃ upagatassa kaṭacchubhattampissa nādaṃsu. So parihīnalābhasakkāro kohaṇṇena jīvitukāmo satthāraṃ upasaṅkamitvā pañca vatthūni yācitvā “alaṃ, devadatta, yo icchati, so āraṇṇiko hotū”tiādinaṃ bhagavatā paṭikkhitto tehi pañcahi vatthūhi bālaṃ lūkhappasannaṃ janaṃ saṇṇāpento pañcasate vajjiputtake salākaṃ gāhāpetvā saṅghaṃ bhinditvāva te ādāya gayāsisaṃ agamāsi. Atha dve aggasāvakā satthu āṇāya tattha gantvā dhammaṃ desetvā te ariyaphale patiṭṭhāpetvā ānayaṃsu. Ye panassa saṅghabhedāya parakkamantassa laddhiṃ rocetvā tatheva paggayha ṭhitā saṅghe bhijjante bhinne ca samanuṇṇā ahesuṃ, tesu taṃ dīgharattaṃ ahitāya dukkhāya ahosi.

Devadattopi na cirasseva rogābhībhūto bālāhagilāno maraṇakāle “satthāraṃ vandissāmī”ti mañcakasivikāya nīyamāno jetavanapokkharāṇitire ṭhapito pathaviyā vivare dinne patitvā avīcimhi nibbatti, yojanasatiko cassa attabhāvo ahosi kappatṭhiyo tālakkhandhapaṇṇānehi ayasūlehi vinividdho. Devadattapakkhikāni ca pañcamattāni kulasatāni tassa laddhiyaṃ ṭhitāni saha bandhavehi niraye nibbattāni. Ekadivasu bhikkhū dhammasabhāyaṃ kathaṃ samuṭṭhāpesuṃ “āvuso, devadattena saṅghaṃ bhindantena bhāriyaṃ kammaṃ kata”nti. Atha satthā dhammasabhaṃ upagantvā “kāya nuttha, bhikkhave, etarahi kathāya sannisinā”ti pucchitvā “imāya nāma”ti vutte saṅghabhede ādīnavaṃ dassento imaṃ suttaṃ abhāsi. Keci pana bhaṇanti “devadattassa tappakkhikānañca tathā niraye nibbattabhāvaṃ disvā saṅghabhede ādīnavaṃ dassento bhagavā attano ajjhāsayeneva imaṃ suttaṃ desesi”ti.

Tattha ekadhammoti eko akusalo mahāsāvajjadhammo. Loketi sattaloke. Uppajjamāno uppajjati ettha bhedasamvattanikesu bhaṇḍanādīsu saṅghe uppannesu “dhammo adhammo”tiādīsu aṭṭhārasabhedakaravatthūsu yassa kassaci dīpanavasena voharantesu tattha rucijananatthaṃ anussāventesu anussāvetvā salākāya gāhitāyapi saṅghabhedo uppajjamāno nāma hoti, salākāya pana gāhitāya cattāro vā atirekā vā yadā āveṇikaṃ uddesaṃ vā saṅghakammaṃ vā karonti, tadā saṅghabhedo uppajjati nāma. Kate pana tasmīṃ saṅghabhedo uppanno nāma? Kammaṃ, uddeso, vohāro, anussāvanā, salākaggāhoti imesu hi pañcasu saṅghassa bheda-kāraṇesu kammaṃ vā uddeso vā pamāṇaṃ, vohārānussāvanasālākaggāhā pana pubbabhāgāti.

Bahujanāhitāyātiādīsu 0.mahājanassa jhānamaggādisampattinivāraṇena ahitāya, saggasampattinivāraṇena asukhāya, apāyūpapattihetubhāvena anattāya. Akusaladhammavasena vā ahitāya, hitamattassapi abhāvā sugatiyampi nibbattanakāyikacetasikadukkhāya uppajjati sambandho. Devamanussānanti idaṃ “bahuno janassā”ti vuttesu ukkaṭṭhapuggalaniddeso. Aparo nayo - bahujanāhitāyāti bahujanassa mahato sattakāyassa ahitatthāya, diṭṭhadhammikasamparāyikaanattāyāti attho. Asukhāyāti diṭṭhadhammikasamparāyikaasukhatthāya, duvidhadukkhattāyāti attho. Anattāyāti

paramatthapaṭikkhepāya. Nibbānañhi paramattho, tato uttarim attho natthi. Ahitāyāti maggapaṭikkhepāya. Nibbānasampāpakamaggato hi uttarim hitam nāma natthi. Dukkāyāti ariyasukhavirādhanaena vaṭṭadukkhatāya. Ye hi ariyasukhato viraddhā tam adhigantum abhabbā, te vaṭṭadukkhe paribbhamanti, ariyasukhato ca uttarim sukham nāma natthi. Vuttañhetam “ayaṃ samādhī paccuppannasukho ceva āyatiñca sukhavipāko”ti.

Idāni “saṅghabhedo”ti sarūpato dassetvā tassa ahitādīnaṃ ekanta hetubhāvaṃ pakāsetum “saṅghe kho pana, bhikkhave, bhinne”tiādimāha. Tattha bhinneti nimittatthe bhummaṃ yathā “adhanānaṃ dhane ananuppadīyamāne”ti, bheda hetūti attho. Aññamaññaṃ bhaṇḍanānīti catunnaṃ parisānaṃ tappakkhikānañca “eso dhammo, neso dhammo”ti aññamaññaṃ vivadanāni. Bhaṇḍanañhi kalahassa pubbabhāgo. Paribhāsāti “idañcidañca vo anattham karissāmā”ti bhayuppādanavasena tajjanā. Parikkhepāti jātīdivasena parito khepā, dasahi akkosavatthūhi khumṣanavambhanā. Pariccajanāti ukkhepaniyakammakaraṇādivasena nissāraṇā. Tatthāti tasmiṃ saṅghabhede, tannimutte vā bhaṇḍanādike. Appasannāti ratanattayaguṇānaṃ anabhiññā. Na paśīdanti “dhammacārino samacārino”tiādinā yvāyaṃ bhikkhūsu paśādanākāro, tathā na paśīdanti, tesam vā sotabbaṃ saddhātappaṃ na maññanti. Tathā ca dhamme satthari ca appasannāva honti. Ekaccānaṃ aññathattanti puthujjanānaṃ avirulhasaddhānaṃ paśādaññathattam.

Gāthāyaṃ āpāyikotiādisu apāye nibbattanārahatāya āpāyiko. Tatthapi avīcisaṅkhāte mahāniraye uppajjati nerayiko. Ekaṃ antarakappaṃ paripuṇṇameva katvā tattha tiṭṭhatīti kappattho. Saṅghabhedasaṅkhāte vagge ratoti vaggarato. Adhammiyatāya adhammo. Bhedakaravatthūhi saṅghabhedasaṅkhāte eva ca adhamme ṭhitoti adhammattho. Yogakkhemā padhaṃsatīti yogakkhemato hitato padhaṃsati parihāyati, catūhi vā yogehi anupaddutattā yogakkhemam nāma arahattaṃ nibbānañca, tato panassa dhaṃsane vattabbameva natthi. Diṭṭhisīlasāmaññaṃ saṃhataṭṭhena saṅghaṃ, tato eva ekakammādividhānaya yena samaggaṃ sahitaṃ. Bhetvānāti pubbe vuttalakkaṇena saṅghabhedena bhinditvā. Kappanti āyukappaṃ. So panettha antarakappova. Nirayamhīti avīcimahānirayamhi.

Aṭṭhamasuttavaṇṇanā niṭṭhitā.

9. Saṅghasāmaggīsuttavaṇṇanā

19. Navame ekadhammoti eko kusaladhammo anavajjadhammo. “Ayaṃ dhammo, nāyaṃ dhammo”tiādinā sace saṅghe vivādo uppajjeyya, tattha dhammakāmena viññunā iti paṭisañcikkhitabbaṃ “ṭhānaṃ kho, panetaṃ vijjati, yadidaṃ vivādo vaḍḍhamāno saṅgharājiyā vā saṅghabhedāya vā saṃvatteyyā”ti. Sace tam adhikaraṇaṃ attanā pagga hetvā ṭhito, aggiṃ akkanta viya sahasā tato oramitabbaṃ. Atha parehi tam pagga hitaṃ sayañcetaṃ sakkoti vūpasametum, ussāhajāto hutvā dūrampi gantvā tathā paṭipajjitabbaṃ, yathā tam vūpasammati. Sace pana sayaṃ na sakkoti, so ca vivādo uparūpari vaḍḍhateva, na vūpasammati. Ye tattha patirūpā sikkhākāmā sabrahmacārino, te ussāhetvā yena dhammena yena vinayena yena satthusāsanena tam adhikaraṇaṃ yathā vūpasammati, tathā vūpasametabbaṃ. Evaṃ vūpasamentassa yo saṅghasāmaggikaro kusalo dhammo, ayamettha ekadhammoti adhippeto. So hi ubhatopakkhiyānaṃ dveḥakajātānaṃ bhikkhūnaṃ, tesam anuvattanavasena ṭhitānaṃ bhikkhūnaṃ upāsakānaṃ

upāsikānaṃ tesaṃ āraḁkhadevatānaṃ yāvadeva brahmānaṃpi uppajjanārahaṃ ahiṭaṃ dukkhāvaṃ saṃkilesadhammaṃ apānetvā mahato puññaṃāsisṣa kusalābhisandassa hetubhāvato sadevakassa lokassa hitasukhāvaho hoti. Tena vuttaṃ “ekadhammo, bhikkhave, loke uppajjamāno uppajjati bahujanahitāyā”tiādi. Tassattho anāntarasutte vuttavipariyāyena veditaṃbo. Saṅghasāmaggīti saṅghassa samaggabhāvo bhedaḁbhāvo ekakammatā ekuddesatā ca.

Gāthāyaṃ sukhā saṅghassa sāmaggīti sukhassa paccayabhāvato sāmaggī sukhāti vuttā. Yathā “sukho buddhānamuppādo”ti. Samaggānañcanuggahoti samaggānaṃ sāmaggianumodanena anuggaṇṇhanaṃ sāmaggianurūpaṃ, yathā te sāmaggīṃ na vijahanti, tathā gahaṇaṃ ṭhapaṇaṃ anubalappadānanti attho. Saṅghaṃ samaggaṃ katvānāti bhinnaṃ saṅghaṃ rājiṃpattaṃ vā samaggaṃ sahitaṃ katvā. Kappanti āyukappameva. Saggamhi modatīti kāmāvacaradevaloke aññe deve dasahi ṭhānehi abhibhavitvā dibbasukhaṃ anubhavanto icchitanipphattiyāva modati pamodati lalati kīlatīti.

Navamasuttavaṇṇanā niṭṭhitā.

10. Paduṭṭhacittasuttavaṇṇanā

20. Dasamassa kā uppatti? Atṭhuppattiyeva. Ekadivasam kira bhikkhū dhammasabhāyaṃ sannisinā kathaṃ samuṭṭhāpesuṃ - “āvuso, idhekacco bahuṃ puññaḁkammaṃ karoti, ekacco bahuṃ pāpakammaṃ, ekacco ubhayavomissakaṃ karoti. Tattha vomissakārino kīdiso abhisamparāyo”ti? Atha satthā dhammasabhaṃ upaganvā paññattavarabuddhāsane nisinno taṃ kathaṃ sutvā “bhikkhave, maraṇāsannakāle saṃkiliṭṭhacittassa duggati pāṭikaṅkhā”ti dassento imāya atṭhuppattiyā idaṃ suttaṃ desesi.

Tattha idhāti desāpadese nipāto. Svāyaṃ katthaci padesaṃ upādāya vuccati “idheva tiṭṭhamānassa, devabhūtassa me sato”tiādīsu. Katthaci sāsanaṃ upādāya “idheva, bhikkhave, samaṇo idha dutiyo samaṇo”tiādīsu. Katthaci padapūraṇamatte “idhāhaṃ, bhikkhave, bhuttāvī assaṃ pavārito”tiādīsu. Katthaci lokaṃ upādāya vuccati “idha tathāgato loke uppajjatī”tiādīsu. Idhāpi loke eva daṭṭhabbo. Ekaccanti ekaṃ, aññataranti attho. Puggalanti sattaṃ. So hi yathāpaccayaṃ kusalākusalānaṃ tabbipākānañca pūraṇato maraṇavasena galanato ca puggaloti vuccati. Paduṭṭhacittanti padosena āghātena duṭṭhacittaṃ. Atha vā paduṭṭhacittanti dosena rāgādinā padūsitacittaṃ. Ettha ca ekaccanti idaṃ paduṭṭhacittassa puggalassa visesaṃ. Yassa hi paṭisandhidāyakakammaṃ okāsamakāsi, so tathā vutto. Yassa ca akusalappavattito cittaṃ nivattetvā kusalavasena otāretuṃ na sakkā, evaṃ āsannamaraṇo. Eanti idāni vattabbākāraṃ dasseti. Cetasāti attano cittaṃ cetopariyāññaṇena. Cetoti tassa puggalassa cittaṃ. Pariccāti paricchinditvā pajānāmi. Nanu ca yathākammupagaññaṇassāyaṃ visayoti? Saccametaṃ, tadā pavattamānaakusalacittavasena paṇetaṃ vuttaṃ.

Imamhi cāyaṃ samayeti imasmiṃ kāle, imāyaṃ vā paccayasāmaggiyaṃ, ayaṃ puggalo javanavīthiyā aparabhāge kālaṃ kareyya ceti attho. Na hi javanakkhaṇe kālaṃkiriya atthi. Yathābhaṭaṃ nikkhitto evaṃ nirayeti yathā ābhaṭaṃ kiñci āharitvā ṭhapitaṃ, evaṃ attano kammunā nikkhitto niraye ṭhapito evāti attho. Kāyassa

bhedāti upādinnaḥkhandhapariccāgā. Paraṃ maraṇāti tadanantaraṃ abhinibbattaḥkhandhaggaṇe. Atha vā kāyassa bhedāti jīvitindriyassa upacchedā. Paraṃ maraṇāti cutito uddhaṃ.

Apāyantiādi sabbhaṃ nirayasseva vevacanaṃ. Nirayo hi ayasaṅkhātā sukhā apetoti apāyo; saggamokkhaḥetubhūtā vā puññasammatā ayā apetotipi apāyo. Dukkassa gati paṭisaraṇanti duggati; dosabahulattā vā duṭṭhena kammunā nibbattā gatītipi duggati. Vivasā nipatanti ettha dukkaṭakammakārino, vinassantā vā ettha nipatanti sambhijjamānaṅgapaccaṅgāti vinipāto. Natthi ettha assādasāññito ayoti nirassādaṭṭhena nirayo. Atha vā apāyaggahaṇena tiracchānayoni vuccati. Tiracchānayoni hi apāyo sugatito apetattā, na duggati mahesakkhānaṃ nāgarājādīnaṃ sambhavato. Duggatiggahaṇena pettivisayo. So hi apāyo ceva duggati ca sugatito apetattā dukkassa ca gatibhūtattā, na vinipāto asurasadisam avinipātattā. Vinipātaggahaṇena asurakāyo. So hi yathāvuttena atthena apāyo ceva duggati ca, sabbasampattisamussayehi vinipatitattā vinipātoti ca vuccati. Nirayaggahaṇena avīciādiānekappakāro nirayova vuccati. Idha pana sabbapadehipi nirayova vutto. Upapajjantīti paṭisandhiṃ gaṇhanti.

Gāthāsu paṭhamagāthā saṅgītikāle dhammasaṅgāhakattherehi ṭhapitā. Nātvānāti pubbakālakiriya. Nāṇapubbakañhi byākaraṇaṃ. Hetuattho vā tvā-saddo yathā “sīhaṃ disvā bhayaṃ hotī”ti, jānaṇahetūti attho. Buddhō, bhikkhūnaṃ santiketī buddhō bhagavā attano santike bhikkhūnaṃ etaṃ parato dvīhi gāthāhi vuccamānaṃ atthaṃ byākāsi. Sesaṃ vuttanayameva.

Dasamasuttavaṇṇanā niṭṭhitā.

Dutiyavaggavaṇṇanā niṭṭhitā.

3. Tatiyavaggo

1. Pasannacittasuttavaṇṇanā

21. Tatiyavaggassa paṭhame pasannacittanti ratanattayasaddhāya kammaphalasaddhāya ca pasannamānasam. Sugatinti sundaraṃ gatim, sukhassa vā gatinti sugatim. Sagganti rūpādisampattīhi suṭṭhu agganti saggam. Lokanti lokiyanti ettha puñṇapāpaphalāni, lujjanaṭṭheneva vā lokaṃ. Ettha ca sugatiggahaṇena manussagatīpi saṅgayhati, saggaggahaṇena devagati eva. Sesaṃ heṭṭhā vuttanayameva.

Paṭhamasuttavaṇṇanā niṭṭhitā.

2. Mettasuttavaṇṇanā

22. Dutīye mā, bhikkhave, puñṇānanti ettha māti paṭisedhe nipāto. Puñṇasaddo “kusalānaṃ, bhikkhave, dhammānaṃ samādānaḥetu evamidam puñṇam pavaḍḍhati”tiādīsu puñṇaphale āgato. “Avijjāgatoyaṃ, bhikkhave, purisapuggalo puñṇaṅce saṅkhāraṃ abhisāṅkharotī”tiādīsu kāmarūpāvacarasucarite. “Puñṇūpagaṃ bhavati viññāṇa”ntiādīsu sugativisesabhūte upapattibhave. “Tīṇimāni, bhikkhave, puñṇakiriyavatthūni - dānamayaṃ puñṇakiriyavatthu, sīlamayaṃ puñṇakiriyavatthu, bhāvanāmayam puñṇakiriyavatthū”tiādīsu kusalacetanāyaṃ. Idha pana tebhūmakakusaladhamme veditabbo. Bhāyitthāti ettha duvidham bhayaṃ ñāṇabhayaṃ, sārājjabhayanti. Tattha “yepi te, bhikkhave, devā dīghāyukā

vaṇṇavanto sukhabahulā uccesu vimānesu ciraṭṭhitikā, tepi tathāgatassa dhammadesanaṃ sutvā yebhuyyena bhayaṃ saṃvegaṃ santāsaṃ āpajjanti”tiādīsu āgataṃ ñāṇabhayaṃ. “Ahudeva bhayaṃ, ahu chambhitattaṃ, ahu lomahaṃso”tiādīsu āgataṃ sārājjabhayaṃ. Idhāpi sārājjabhayameva. Ayañhettha attho - bhikkhave, dīgharattaṃ kāyavacīsaṃyamo vattapaṭivattapūraṇaṃ ekāsaṇaṃ, ekaseyyaṃ, indriyadamo, dhutadhammehi cittaṃ niggaho, satisampajaññaṃ, kammaṭṭhānānuyogavasena vīriyārambhoti evamādīni yāni bhikkhunā, nīrantaraṃ pavattetabbāni puññaṇi, tehi mā bhāyittha, mā bhayaṃ santāsaṃ āpajjittha, ekaccassa diṭṭhadhammasukhassa uparodhabhayena samparāyikanibbānasukhadāyakehi puññaṇi mā bhāyitthāti. Nissakke hi idaṃ sāmivacanaṃ.

Idāni tato abhāyitabbabhāve kāraṇaṃ dassento “sukhasseta”ntiādimāha. Tattha sukhasaddo “sukho buddhānaṃ uppādo, sukha virāgatā loke”tiādīsu sukhamūle āgato. “Yasmā ca kho, mahāli, rūpaṃ sukhaṃ sukhānupatitaṃ sukhāvakkanta”ntiādīsu sukhārammaṇe. “Yāvañcidaṃ, bhikkhave, na sukaraṃ akkhānena pāpuṇitum yāva sukhaṃ saggā”tiādīsu sukhapaccayaṭṭhāne. “Sukho puññaṇa uccayo”tiādīsu sukhahetumhi. “Diṭṭhadhammasukhavihārā ete dhammā”tiādīsu abyāpajje. “Nibbānaṃ paramaṃ sukha”ntiādīsu nibbāne. “Sukhasa ca pahānā”tiādīsu sukhavedanāyaṃ. “Adukkhamasukhaṃ santaṃ, sukhamicceva bhāsita”ntiādīsu upekkhāvedanāyaṃ. “Dvepi mayā, ānanda, vedanā vuttā pariyaṇena sukhaṃ vedanā, dukkhā vedanā”tiādīsu iṭṭhasukhe. “Sukho vipāko puññaṇa”ntiādīsu sukhavipāke. Idhāpi iṭṭhavipāke eva daṭṭhabbo. Iṭṭhassātiādīsu esitabbato anīṭṭhapaṭikkhepato ca iṭṭhasa, kamañiyato manasmiñca kamanato pavisanato kantassa, piyāyitabbato santappanato ca piyassa, mānañiyato manassa pavaḍḍhanato ca manāpassāti attho veditabbo. Yadidaṃ puññaṇi “puññaṇi”ti yadidaṃ vacanaṃ, etaṃ sukhassa iṭṭhasa vipākassa adhivacanaṃ nāmaṃ, sukhameva taṃ yadidaṃ puññaṇi phalena kāraṇassa abhedūpacāraṃ vadati. Tena katūpacitānaṃ puññaṇaṃ avassaṃbhāviphalaṃ sutvā appamattena sakkaccaṃ puññaṇi kātabbānīti puññaṇakiriyāyaṃ niyojeti, ādarañca nesaṃ tattha uppādeti.

Idāni attanā sunettakāle katena puññaṇakammena dīgharattaṃ paccanubhūtaṃ bhavantarapaṭicchannaṃ uḷāratamaṃ puññaṇavipākaṃ udāharitvā tamatthaṃ pākaṃ karonto “abhijānāmi kho panāha”ntiādimāha. Tattha abhijānāmīti abhivisiṭṭhena ñāṇena jānāmi, paccakkhato bujjhāmi. Dīgharattanti cirakālaṃ. Puññaṇanti dānādikusalaḍḍhammaṇaṃ. Satta vassānīti satta saṃvaccharāni. Mettacittanti mījjatīti mettā, sinīyatīti attho. Mitte bhavā, mittassa vā esā pavattīti mettā. Lakkhaṇādito pana hitākārappavattilakkhaṇā, hitūpasamhārasā, āghātavinayapaccupaṭṭhānā, sattānaṃ manāpabhāvadassanapadaṭṭhānā. Byāpādūpasamo etissā sampatti, sinehāsambhavo vipatti. Sā etassa atthīti mettacittaṃ. Bhāvetvāti mettāsahagataṃ cittaṃ, cittaśīsaṃ samādhī vuttoti mettāsamādhīṃ mettābrahmavihāraṃ uppādetvā ceva vaḍḍhetvā ca. Satta saṃvaṭṭavivaṭṭakappeti satta mahākappe. Saṃvaṭṭa-vivaṭṭaggahaṇeneva hi saṃvaṭṭaṭṭhāyi-vivaṭṭaṭṭhāyinopi gahitā. Imaṃ lokanti kāmaloḷaṃ. Saṃvaṭṭamāne sudanti saṃvaṭṭamāne. Sudanti nipātamattaṃ vinassamāneti attho. “Saṃvattamāne suda”nti ca paṭhanti. Kappeti kāle. Kappaśīsaṃ hi kālo vutto. Kāle khīyamāne kappopi khīyateva. Yathāha -

“Kālo ghasati bhūtāni, sabbāneva sahattanā”ti.

“Ābhassarūpago homī”ti vuttattā tejosamvaṭṭavasenettha kappavutṭhānaṃ veditabbaṃ. Ābhassarūpagoti tattha paṭisandhiggahaṇavasena ābhassarabrahmalokaṃ upagacchāmīti ābhassarūpago homi. Vivaṭṭamāneti saṅṭhahamāne, jāyamāneti attho. Suññaṃ brahmavimānaṃ upapajjāmīti kassaci sattassa tattha nibbattassa abhāvato suññaṃ, yaṃ paṭhamajjhānabhūmisāṅkhātaṃ brahmavimānaṃ ādito nibbattaṃ, taṃ paṭisandhiggahaṇavasena upapajjāmi upemi. Brahmāti kāmāvacarasattehi seṭṭhaṭṭhena tathā tathā brūhitaguṇatāya brahmavihārato nibbattaṭṭhena ca brahmā. Brahmapārisajjabrahmapurohitehi mahanto brahmāti mahābrahmā. Tato eva te abhibhavitvā ṭhitattā abhibhū. Tehi kenaci guṇena na abhibhūtoti anabhibhūto. Aññadatthūti ekaṃsavacane nipāto. Dasoti dassanasīlo, so atītānāgatapaccuppannānaṃ dassanasamattho, abhiññāṇena passitabbaṃ passāmīti attho. Sesabrahmānaṃ iddhipādabhāvanābalena attano cittaṅca mama vase vattemīti vasavattī homīti yojetabbaṃ. Tadā kira bodhisatto aṭṭhasamāpattilābhīpi samāno tathā sattahitaṃ attano pāramiparipūraṇaṅca olokeno tāsū eva dvīsu jhānabhūmīsū nikantiṃ uppādetvā mettābrahmavihārasena aparāparaṃ saṃsari. Tena vuttaṃ “sattavassāni...pe... vasavattī”ti.

Evaṃ bhagavā rūpāvacarapuññaṃ vipākamahantataṃ pakāsetvā idāni kāmāvacarapuññaṃsāpi taṃ dassento “chattiṃsakkhattu”ntiādimāha. Tattha sakko ahosinti chattiṃsa vāre aññattha anupapajjitvā nirantaraṃ sakko devānamindo tāvatiṃsadevarājā ahosi. Rājā ahosintiādisu catūhi acchariyadhammehi catūhi ca saṅghavattūhi lokaṃ rañjetīti rājā. Cakkaratanaṃ vatteti, catūhi sampatticakkehi vattati, tehi ca paraṃ vatteti, parahitāya ca iriyāpathacakkānaṃ vatto etasmiṃ atthīti cakkavattī. Rājāti cettha sāmāññaṃ, cakkavattīti visesaṃ. Dhammena caratīti dhammiko. Ñāyena samena vattatīti attho. Dhammeneva rajjaṃ labhitvā rājā jātoti dhammarājā. Parahitadhammacaraṇena vā dhammiko, attahitadhammacaraṇena dhammarājā, caturantāya issaroti caturanto, catusamuddantāya catubbidhadīpavibhūsitāya ca pathaviyā issaroti attho. Ajjhattaṃ kopādipaccatthike, bahiddhā ca sabbarājāno adaṇḍena asatthena vijesīti vijitāvī. Janapade thāvarabhāvaṃ dhuvabhāvaṃ patto, na sakkā kenaci tato cāletuṃ janapado vā tamhi thāvariyaṃ patto anuyutto sakammanirato acalo asampavedhīti janapadatthāvariyaṃ patto.

Cakkaratanaṃ, hatthiratanāṃ, assaratanaṃ, maṇiratanāṃ, itthiratanāṃ, gahapatiratanāṃ, pariṇāyakaratananti imehi sattahi ratanehi samupetoti sattaratanasamannāgato. Tesu hi rājā cakkavatti cakkaratanena ajitaṃ jināti, hatthiassaratanehi vijite sukheṇeva anuvicarati, pariṇāyakaratanena vijitamanurakkhati, sesehi upabhogasukhamanubhavati. Paṭhamena cassa ussāhasattiyogo, pacchimena mantasattiyogo, hatthiassagahapatiratanehi pabhūsattiyogo suparipuṇṇo hoti, itthimaṇiratanehi tividhasattiyogaphalaṃ. So itthimaṇiratanehi paribhogasukhamanubhavati, sesehi upabhogasukhaṃ. Viseso cassa purimāni tīṇi adosakusalamūlajanitakammānubhāvena sampajjanti, majjhimāni alobhakusalamūlajanitakammānubhāvena, pacchimamekaṃ amohakusalamūlajanitakammānubhāvenāti veditabbaṃ padesarajjassāti khuddakarajjassa.

Etadahosīti attano sampattiyo paccavekkhantassa pacchime cakkavattikāle etaṃ “kissa nu kho me idaṃ kamma phala”ntiādikaṃ ahosi. Sabbatthakameva tasmim tasmimpi bhava etadahosiyeva. Tatthāyaṃ cakkavattikālavasena yojanā.

Evam mahiddhikoti mañiratanahatthiratanādippamukhāya kosavāhanasampattiya janapadattāhāvariyaṃ pattiya ca evam mahiddhiko. Evam mahānubhāvoti cakkaranādīsamannāgamena kassacipi pīḷaṃ akarontova sabbarājūhi sirasā sampatichchitasāsanavehāsagamanādīhi eva mahānubhāvo. Dānassāti annādideyyadhammapariccāgassa. Damassāti cakkhādiindriyadamanassa ceva samādhānavasena rāgādīkilesadamanassa ca. Saṃyamassāti kāyavacīsaṃyamassa. Tattha yaṃ samādhānavasena kilesadamaṃ, taṃ bhāvanāmayam puññaṃ, tañca kho mettābrahmavihārabhūtaṃ idhāhippetam. Tasmiṃca upacārappanābhedenā duvidhe yaṃ appanāpattam, tenassa yathāvuttāsu dvīsu jhānabhūmīsu upapatti ahoṣi. Itarena tividhenāpi yathārahaṃ pattacakkavattīdibhāvoti veditabbaṃ.

Iti bhagavā attānaṃ kāyasakki katvā puññaṃ vipākamahantataṃ pakāsetvā idāni tamevatthaṃ gāthābandhena dassento “puññaṃ evā”ti ādimāha. Tattha puññaṃ eva so sikkheyyāti yo atthakāmo kulaputto, so puññaṃ phalanibbattanato, attano santānaṃ punanato ca “puñña”nti laddhanāmaṃ tividhaṃ kusalam eva sikkheyya niveseyya upacineyya pasaveyyāti attho. Āyatagganti vipulaphalatāya uḷāraphalatāya āyataggaṃ, piyamanāpaphalatāya vā āyatiṃ uttamanti āyataggaṃ, āyena vā yonisomanasikārādippaccayena uḷāratamena agganti āyataggaṃ. Takāro padasandhikaro. Atha vā āyena puññaṃ phalena aggaṃ padhānanti āyataggaṃ. Tato eva sukhudrayaṃ sukhavipākanti attho.

Katamaṃ pana taṃ puññaṃ, kathaṃca naṃ sikkheyyāti āha “dānaṃca samacariyaṃca, mettacittaṃca bhāvaye”ti. Tattha samacariyanti kāyavisaṃmādiṇi vajjetvā kāyasamādicaritaṃ, suvisuddhaṃ sīlanti attho. Bhāvayeti attano santāne uppādeyya vaḍḍheyya. Ete dhammeti ete dānādīke sucaritadhamme. Sukhasamuddayeti sukhānisaṃse, ānisaṃsaphalampi nesaṃ sukham evāti dasseti. Abyāpajjaṃ sukhaṃ lokanti kāmaccchandādi byāpādavirahitattā abyāpajjaṃ niddukkhaṃ, parapīḷābhāve pana vattabbaṃ natthi. Jhānasamāpattivāsena sukhābhulattā sukhaṃ, ekantasukhaṃca brahmalokaṃ jhānapuññaṃ, itarapuññaṃ pana tadāññaṃ sampattibhava saṅkhātāṃ sukhaṃ lokaṃ paṇḍito sappañño upapajjati upeti. Iti imasmiṃ sutte gāthāsu ca vaṭṭasampatti eva kathitā.

Dutiyasuttavaṇṇanā niṭṭhitā.

3. Ubhayatthasuttavaṇṇanā

23. Tatiye bhāvitoti uppādito ca vaḍḍhito ca. Bahulīkatoti punappunaṃ kato. Atthoti hitaṃ. Tañhi araṇīyato upagantabbato atthoti vuccati. Samadhigayha tiṭṭhatīti sammā pariggahetvā avijahitvā vattati. Diṭṭhadhammiki diṭṭhadhammo vuccati paccakkhabhūto attabhāvo, diṭṭhadhamme bhavaṃ diṭṭhadhammikaṃ, idhalokapariyāpannanti attho. Samparāyiki dhammavasena samparetabbato samparāyo, paraloko, samparāye bhavaṃ samparāyikaṃ, paralokapariyāpannanti vuttaṃ hoti.

Ko pana s diṭṭhadhammiko nāma attho, ko vā samparāyiki? Saṅkhepena tāva yaṃ idhalokasukhaṃ, yañcetarahi idhalokasukhāvahaṃ, ayaṃ diṭṭhadhammiko attho. Seyyathidaṃ - gahaṭṭhānaṃ tāva idha yaṃ kiñci vittūpakaraṇaṃ, anākulakammantatā, ārogyasaṃvidhānaṃ, vatthuvisadakiriyaṃ yogavihitāni sippāyatanavijjāṭṭhānāni saṅgahitaparijanatāti evamādi. Pabbajitānaṃ pana ye ime jīvitaparikkhārā cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā. Tesam

akicchālābho, tattha ca saṅkhāya paṭisevanā, saṅkhāya parivajjanā, vatthuvisadakiriya, appicchatā, santuṭṭhi, paviveko, asaṃsaggoti evamādi. Patirūpadesavāsasappurisūpanissayasaddhammassavanayonisomanasikārādayo pana ubhayesaṃ sādharmaṇā ubhayānurūpā cāti veditabbā.

Appamādoti ettha appamādo pamādappaṭipakkhato veditabbo. Ko panesa pamādo nāma? Pamajjanākāro. Vuttaṃ hetam -

“Tattha katamo pamādo? Kāyaduccarite vā vacīduccarite vā manoduccarite vā pañcasu vā kāmaguṇesu cittassa vossaggo vossaggānuppādanam kusalanam vā dhammanam bhāvanāya asakkakkakiriyaṭā asācakkakiriyaṭā anaṭṭhitakiriyaṭā olīnavuttitā nikkhittachandatā nikkhittadhuratā anāsevanā abhāvanā abahulīkammaṃ anadhiṭṭhānam ananuyogopamādo. Yo evarūpo pamādo pamajjanā pamajjitattam. Ayaṃ vuccati pamādo”ti.

Tasmā vuttappaṭipakkhato appamādo veditabbo. Atthato hi so satiyā avippavāso, niccam upaṭṭhitassatīyā etaṃ nāmaṃ. Apare pana “satisampajaññayogena pavattā cattāro arūpino khandhā appamādo”ti vadanti.

“Bhāvito bahulīkato”ti vuttaṃ, katham panāyam appamādo bhāvetabboti? Na appamādabhāvanā nāma viṣuṃ ekabhāvanā atthi. Yā hi kāci puññakiriya kusalakiriya, sabbā sā appamādabhāvanāveva veditabbā. Visesato pana vivaṭṭūpanissayaṃ saraṇagamaṇam kāyikavācasikaṃvaraṇca upādāya sabbā sīlabhāvanā, sabbā samādhībhāvanā, sabbā paññābhāvanā, sabbā kusalabhāvanā, anavajjabhāvanā, appamādabhāvanāti veditabbā. “Appamādo”ti hi idaṃ mahantaṃ atthaṃ dīpeti, mahantaṃ atthaṃ pariggahetvā tiṭṭhati. Sakalampi tepiṭakaṃ buddhavacanaṃ āharitvā appamādapadassa atthaṃ katvā kathento dhammakathiko “atitthena pakkhando”ti na vattabbo. Kasmā? Appamādapadassa mahantabhāvato. Tathā hi sammāsambuddho kusiṇārāyam yamakasālānamantare parinibbānasamaye nipanno abhisambodhito paṭṭhāya pañcaccattālīsāya vassesu attanā bhāsitaṃ dhammaṃ ekena padena saṅgahetvā dassento - “appamādena sampādetthā”ti bhikkhūnaṃ ovādamadāsi. Tathā ca vuttaṃ -

“Seyyathāpi, bhikkhave, yāni kānici jaṅgalānaṃ pāṇānaṃ padajātāni, sabbāni tāni hatthipade samodhānaṃ gacchanti, hatthipadaṃ tesam aggamakkhāyati yadidaṃ mahantaṭṭhena; evameva kho, bhikkhave, ye keci kusalā dhammā, sabbete appamādamūlakā appamādasamosaraṇā, appamādo tesam dhammanam aggamakkhāyati”ti.

Gāthāsu appamādaṃ paṣaṃsantīti dānādipuññakiriyaṃsu appamādaṃ appamajjanaṃ paṇḍitā sappaññā buddhādayo paṣaṃsanti, vaṇṇenti thomenti. Kasmā? Yasmā appamatto ubho atthe adhigaṇhāti paṇḍito. Ke pana te ubho atthāti āha - “diṭṭhe dhamme ca yo attho, yo cattho samparāyiko”ti, evamettha padayojanā veditabbā. Idhāpi diṭṭhe dhamme ca yo atthoti gahaṭṭhassa tāva “anavajjāni kammāni, anākulā ca kammantā”tiādinā nayena vutto kasigorakkhādividhinā laddhabbo attho, pabbajitassa pana avippaṭisārādiattho veditabbo. Yo cattho samparāyikoti pana ubhayesampi dhammacariyāva vuttāti veditabbā. Atthābhisamayāti duvidhassapi atthassa hitassa paṭilābhā, laddhabbena samiti saṅgati samodhānanti samayo, lābho. Samayo eva abhisamayo, abhimukhabhāvena vā samayo abhisamayoti evamettha abhisamayo veditabbo. Dhitisampannattā dhīro. Tatiyena cettha attha-saddena paramatthassa nibbānassāpi saṅgaho veditabbo. Sesam suviññeyyameva. Iti

imasmim̐ sutte vaṭṭasampatti eva kathitā. Gāthāyaṃ pana vivaṭṭassapi saṅgaho daṭṭhabbo. Tathā hi vuttaṃ -

“Appamādo amatapadaṃ, pamādo maccuno padaṃ;
Appamattā na mīyanti, ye pamattā yathā matā.

“Evaṃ visesato ñatvā, appamādamhi paṇḍitā;
Appamāde pamodanti, ariyānaṃ gocare ratā.

“Te jhāyino sātatikā, niccaṃ daḷhaparakkamā;
Phusanti dhīrā nibbānaṃ, yogakkhemaṃ anuttara”nti.

Tasmā “atthābhisamayā”ti ettha lokuttaratthavasena api attho veditabbo.

Tatīyasuttavaṇṇanā niṭṭhitā.

4. Aṭṭhipuñjasuttavaṇṇanā

24. Catutthe ekapuggalassāti ettha puggaloti ayaṃ vohārakathā. Buddhassa hi bhagavato duvidhā desanā sammutidesanā ca paramatthadesanā cāti. Tattha “puggalo, satto, itthī, puriso, khattiyo, brāhmaṇo, devo, māro”ti evarūpā sammutidesanā. “Aniccaṃ, dukkhaṃ, anattā, khandhā, dhātu, āyatanā, satipaṭṭhānā”ti evarūpā paramatthadesanā. Tattha bhagavā ye sammutivasena desanaṃ sutvā visesamadhigantaṃ samatthā, nesaṃ sammutidesanaṃ deseti. Ye pana paramatthavasena desanaṃ sutvā visesamadhigantaṃ samatthā, tesam paramatthadesanaṃ deseti.

Tatthāyaṃ upamā - yathā hi desabhāsākusalā tiṇṇaṃ vedānaṃ atthasaṃvaṇṇanako ācariyo ye dāmiḷabhāsāya vutte atthaṃ jānanti, tesam dāmiḷabhāsāya ācikkhati. Ye andhakabhāsādīsu aññatarāya, tesam tāya tāya bhāsāya. Evaṃ te māṇavakā chekaṃ byattaṃ ācariyamāgamma khippameva sippaṃ uggaṇhanti. Tattha ācariyo viya buddho bhagavā, tayo vedā viya kathetabbabhāve t̐hitāni tīṇi piṭakāni, desabhāsākosallamiva sammutiparamatthakosallaṃ, nānādesabhāsā māṇavakā viya sammutiparamatthavasena paṭivijjhanasamatthā veneyyā, ācariyassa dāmiḷabhāsādīcikkhanaṃ viya bhagavato sammutiparamatthavasena desanā veditabbā. Āha cettha -

“Dve saccāni akkhāsi, sambuddho vadataṃ varo;
Sammutiṃ paramatthañca, tatīyaṃ nūpalabbhati.

“Saṅketavacanaṃ saccaṃ, lokasammutikāraṇā;
Paramatthavacanaṃ saccaṃ, dhammānaṃ bhūtakāraṇā.

“Tasmā vohārakusalassa, lokanāthassa satthuno;
Sammutiṃ voharantassa, musāvādo na jāyati”ti.

Apica aṭṭhahi kāraṇehi bhagavā puggalakathaṃ katheti - hirottappadīpanatthaṃ, kammassakatādīpanatthaṃ, paccattapurisakāradīpanatthaṃ, ānantariyadīpanatthaṃ, brahmavihāradīpanatthaṃ, pubbenivāsadīpanatthaṃ, dakkhiṇāvisuddhidīpanatthaṃ, lokasammutiyā appahānatthaṃ, cāti.
“Khandhadhātuāyatanāni hiriyaṃ ottappanti”ti hi vutte mahājano na jānāti, sammohaṃ āpajjati, paṭisattu vā hoti - “kimidaṃ khandhadhātuāyatanāni hiriyaṃ

ottappanti nāmā”ti? “Itthī hiriyaṭi ottappati, puriso, khattiyo, brāhmaṇo, devo, māro”ti pana vutte jānāti, na sammohaṃ āpajjati, na paṭisattu vā hoti. Tasmā bhagavā hirottappadīpanattham puggalakatham katheti.

“Khandhā kammassakā, dhātuyo āyatanānī”ti vuttepi eseṇa nayo. Tasmā kammassakatādīpanatthampi puggalakatham katheti.

“Veḷuvanādayo mahāvihārā khandhehi kārāpitā, dhātūhi āyatanehi”ti vuttepi eseṇa nayo. Tathā “khandhā mātaraṃ jīvitaṃ voropenti, pitaraṃ, arahantaṃ, ruhiruppādakammaṃ, saṅghabhedakammaṃ karonti, dhātuyo āyatanānī”ti vuttepi eseṇa nayo. “Khandhā mettāyanti, dhātuyo āyatanānī”ti vuttepi eseṇa nayo. “Khandhā pubbenivāsaṃ anussaranti, dhātuyo āyatanānī”ti vuttepi eseṇa nayo. Tasmā bhagavā paccattapurisakārādīpanattham ānantariyadīpanattham brahmavihārādīpanattham pubbenivāsadīpanatthañca puggalakatham katheti.

“Khandhā dānaṃ paṭiggaṇhanti, dhātuyo āyatanānī”ti vuttepi mahājano na jānāti, sammohaṃ āpajjati, paṭisattu vā hoti “kimidaṃ khandhā dhātuyo āyatanāni paṭiggaṇhanti nāmā”ti? “Puggalā paṭiggaṇhanti”ti pana vutte jānāti, na sammohaṃ āpajjati, na paṭisattu vā hoti. Tasmā bhagavā dakkhiṇāvisuddhidīpanattham puggalakatham katheti.

Lokasammutiñca buddhā bhagavanto na pajahanti, lokasamaññāya lokaniruttiyā lokābhilāpe tṭhāyeva dhammaṃ desenti. Tasmā bhagavā lokasammutiya appahānatthampi puggalakatham katheti. So idhāpi lokavohāravasena desetabbamattham dassento “ekapuggalassā”tiādimāha.

Tattha ekapuggalassāti ekasattassa. Kappanti mahākappaṃ. Yadiṇi accantasamyoge idaṃ upayogavacanaṃ, yattha pana sattānaṃ sandhāvanaṃ saṃsaraṇaṃ sambhavati, tassa vasena gaheṭṭabbaṃ. Aṭṭhikaṅkaloti aṭṭhibhāgo. “Aṭṭhikhalo”tiṇi paṭhanti, aṭṭhisaṅcayoti attho. Aṭṭhipuñjoti aṭṭhisamūho. Aṭṭhirāsīti tasseeṇa vevacanaṃ. Keci pana “kaṭṭippamaṇato heṭṭhā samūho kaṅkalo nāma, tato upari yāva tālappamaṇaṃ puñjo, tato upari rāsī”ti vadanti. Taṃ teeṇa matimattaṃ. Sabbametaṃ samūhasseeṇa pariyaṇavacanaṃ vepullasseṇa upamābhāveṇa āhaṭṭā.

Sace saṃhārako assāti aviṇṇaviraṇavasena saṃharitvā tṭhpetā koci yaḍi siyāti parikkappaṇavasena vadati. Sambhatañca na vinasseeṇyāti tathā kenaci sambhatañca taṃ aṭṭhikaṅkalaṃ antaradhānābhāveṇa pūtibhūtaṃ cuṇṇavicuṇṇaṅca ahutvā sace na vinasseeṇyāti parikkappaṇavaseneṇa vadati. Ayañhettha attho - bhikkhave, ekassa sattassa kammakileseeṇi aparāparuppattivaseṇa ekaṃ mahākappaṃ sandhāvantassa saṃsaraṇantassa eṇaṃ mahāaṭṭhisaṅcayo bhavēyya, ārohapariṇāheṇi yattakoyaṃ vepullapabbato. Sace paṇassa koci saṃharitvā tṭhpetā bhavēyya, sambhatañca taṃ sace avinassantaṃ tiṭṭheyyāti. Ayañca nayo nibbutappadīpe viya bhijjanasabhāve kaḷeṇaranikkheparahite opapātikattabhāve sabbena sabbaṃ anaṭṭhike ca khuddakattabhāve vajjetvā vutto. Keci pana “parikkappaṇavasena imassa naṇassa āhaṭṭā teeṇampi yaḍi siyā aṭṭhikaṅkalo, teeṇapi saheṇa ayaṃ aṭṭhipuñjaparimāṇo vutto”ti vadanti. Apare pana “naḍidameṇaṃ labbhamāṇasseṇa aṭṭhipuñjassa vasena sabbaññutaññāṇeṇa paricchinditvā imassa parimāṇassa vuttatā. Tasmā vuttanaṇeṇa attho gaheṭṭabbo”ti.

Gāthāsu mahesināti mahante sīlakkhandhādayo esati gavesatīti mahesī, sammāsambuddho. “Iti vuttaṃ mahesinā”ti ca bhagavā “dasabalasamannāgato, bhikkhave, tathāgato”tiādīsu viya attānaṃ aññaṃ viya katvā dasseti. Vepulloti rājagahaṃ parivāretvā tñitesu pañcasu pabbatesu vipulabhāvato vepulloti laddhanāmo. Tato eva mahā, tñitadisābhāgavasena uttaro gijjhakūṭassa. Giribbajeti giribbajapuranāmakassa rājagahassa samīpe.

Ettāvatā bhagavā “ettakenāpi kālena anupacchinnabhavamūlassa apariññātavatthukassa puthujjanassa ayamīdisī kaṭasivaḍḍhanā”ti vaṭṭe ādīnaṃ dassetvā idāni yesaṃ ariyasaccānaṃ ananubodhā appaṭivedhā andhaputhujjanassa evaṃ kaṭasivaḍḍhanā, tāni ariyasaccāni diṭṭhavato ariyapuggalassa ayaṃ natthīti dassento “yato ca ariyasaccānī”tiādīmāha.

Tattha yatoti yadā. Ariyasaccānīti araṇīyato ariyāni, avitathabhāvena saccāni cāti ariyasaccāni, ariyabhāvakarāni vā saccāni ariyasaccāni, ariyehi vā buddhādīhi paṭivijjhitabbāni saccāni ariyasaccāni. Atha vā ariyassa saccāni ariyasaccāni. Sadevakena hi lokena saraṇanti araṇīyato ariyo bhagavā, tena sayambhuññaṇena diṭṭhattā tassa saccānīti ariyasaccāni. Sammappaññāya passatīti sammā hetunā ñāyena vipassanāpaññāsahitāya maggapaññāya pariññāpahānasacchikiriyābhāvanābhisaṃmayavasena passati. Dukkantiādi ariyasaccānaṃ sarūpadassanaṃ. Tattha anekūpaddavādhiṭṭhānatāya kucchitabhāvato bālajānaparikkappitadhuvasubhasukhattavirahena tucchabhāvato ca dukkhaṃ. Dukkhaṃ samuppajjati etenāti dukkhasamuppādo, dukkhasamudayo. Dukkhaṃ atikkamati etena ārammaṇappaccayabhūtena, ettha vāti dukkhassa atikkamo, nibbānaṃ. Ārakattā kilesehi araṇīyato ca ariyo. Sammādiṭṭhiādīnaṃ aṭṭhannaṃ aṅgānaṃ vasena aṭṭhaṅgiko. Mārento kilese gacchati, nibbānatthikehi maggīyati, sayamaṃ vā nibbānaṃ maggatīti maggo. Tato eva dukkhassa upasamaṃ nirodhaṃ gacchatīti dukkhūpasamaḡamī. Yato sammappaññāya passatīti sambandho.

Sa sattakkhattuṃ paramaṃ, sandhāvitvāna puggaloti so evaṃ catusaccadassāvī ariyapuggalo sotāpanno sabbamudindriyo samāno sattavāraparamaṃyeva bhavādīsu aparāparupattivasena sandhāvitvā saṃsaritvā. Ekabījī, kolaṃkolo, sattakkhattuparamoti indriyānaṃ tikkhamajjhimaṃmudubhāvena tayo hi sotāpannā. Tesu sabbamudindriyassa vasenidaṃ vuttaṃ “sa sattakkhattuṃ paramaṃ, sandhāvitvānā”ti. Dukkhasantakaro hotīti vaṭṭadukkhassa antakaro pariyoṣānakaro hoti. Kathaṃ? Sabbasaṃyojanakkhayaṃ anupubbena aggamaggaṃ adhigantvā niravasesānaṃ saṃyojanānaṃ khepanāti arahattaphaleneva desanāya kūṭaṃ gaṇhi.

Catutthasuttavaṇṇanā niṭṭhitā.

5. Musāvādasuttavaṇṇanā

25. Pañcame ekadhammaṃ atītassāti kā uppatti? Bhagavato bhikkhusaṅghassa ca mahālābhasakkāro uppajji, titthiyānaṃ parihāyi. Te hatalābhasakkārā nippabhā nittejā issāpakatā ciñcamāṇavikaṃ nāma paribbājikaṃ uyyojesaṃ - “ehi, tvaṃ bhagini, samaṇaṃ gotamaṃ abhūtena abbhācikkhassū”ti. Sā bhagavantaṃ catuparisamajjhe dhammaṃ desentaṃ upagantvā abhūtena abbhācikkhitvā sakkenassā abhūtabhāve pakāsite mahājanena “dhī kālakaṇṇī”ti vihārato nikkadḍhāpitā pathaviyā vivare dinne avīcījālānaṃ indhanaṃ hutvāva avīciniraye nibbatti, bhiyyosomattāya titthiyānaṃ lābhasakkāro parihāyi. Bhikkhū

dhammasabhāyaṃ kathāṃ samuṭṭhāpesuṃ “āvuso, ciñcamāṇavikā evaṃ ulāraguṇaṃ aggadakkhiṇeyyaṃ sammāsambuddhaṃ abhūtena akkositvā mahāvināsaṃ pattā”ti. Satthā āgantvā “kāya nuttha, bhikkhave, etarahi kathāya sannisinnā”ti pucchitvā “imāya nāmā”ti vutte “na, bhikkhave, idāneva, pubbepi sā maṃ abhūtena akkositvā mahāvināsaṃ pattāyevā”ti mahāpadumajātakampi vitthāretvā upari dhammaṃ desento imissā aṭṭhuppattiyā “ekadhammaṃ atītassā”ti idaṃ suttaṃ desesi.

Tattha ekadhammanti ekaṃ vacīsaccasaṅkhātāṃ dhammaṃ. Atītassāti yā sā aṭṭha anariyavohāre vajjetvā aṭṭhasu ariyavohāresu patitṭhāpanatthaṃ “saccaṃ, bhaṇe, nālika”nti ariyehi ṭhapitā mariyādā, taṃ atikkamitvā ṭhitassa. Puriso eva puggaloti purisapuggalo, tassa. Akaraṇīyanti kātuṃ asakkuṇeyyaṃ. Sampajānamusāvādī hi puggalo kiñci pāpakammaṃ katvā “idaṃ nāma tayā kata”nti vutte “na mayā kata”nti musāvādeneva pariharissati. Evañca paṭipajjanto kiñci pāpakammaṃ karotiyeva, na tattha lajjati saccamariyādāya samatikkantattā. Tena vuttaṃ “katamaṃ ekadhammaṃ, yadidaṃ, bhikkhave, sampajānamusāvādo”ti.

Gāthāyaṃ musāvādissāti musā abhūtaṃ atacchaṃ paresaṃ viññāpanavasena vadanāsīlassa. Yassa dasasu vacanesu ekampi saccaṃ natthi, evarūpe vattabbameva natthi. Jantunoti sattassa. Satto hi jāyanaṭṭhena “jantū”ti vuccati. Vitiṇṇaparalokassāti vissatṭhaparalokassa. Īdiso hi manussasampatti devalokasampatti avasāne nibbānasampattīti imā tissopi sampattiyo na passati. Natthi pāpanti tassa tādisassa idaṃ nāma pāpaṃ na kattabbanti natthīti.

Pañcamasuttavaṇṇanā niṭṭhitā.

6. Dānasuttavaṇṇanā

26. Chaṭṭhe evañceti ettha evanti upamākāre nipāto, ceti parikappane. Sattāti rūpādīsu sattā visattā. Jāneyyunti bujjheyyaṃ. Dānaṃvibhāgassāti yāya hi cetanāya annādidēyyadhammaṃ saṃharitvā anukampāpūjāsu aññataravasena paresaṃ dīyati, taṃ dānaṃ. Yāya pana attanā paribhuñjitabbabhāvena gahitavatthussa ekadeso saṃvibhajitvā dīyati, ayaṃ saṃvibhāgo. Vipākanti phalaṃ. Yathāhaṃ jānāmīti yathā ahaṃ jānāmi. Idaṃ vuttaṃ hoti - tiracchānagatassapi dānaṃ datvā attabhāvasate pavattasukhavipaccanavasena sataguṇā dakkhiṇā hotīti evamādinā, bhikkhave, yena pakārena ahaṃ dānassa saṃvibhāgassa ca vipākaṃ kammavipākaṃ ñāṇabalena paccakkhato jānāmi, evaṃ ime sattā yadi jāneyyunti. Na adatvā bhuñjeyyunti yaṃ bhuñjitabbayuttakaṃ attano atthi, tato paresaṃ na adatvā macchariyacittena ca taṇhālobhavasena ca bhuñjeyyaṃ, datvāva bhuñjeyyaṃ. Na ca nesaṃ maccheramalaṃ cittaṃ pariyādāya tiṭṭheyāti attano sampattīnaṃ parehi sādharmaṇabhāvāsahanalakkhaṇaṃ cittassa pabhassarabhāvadūsakānaṃ upakkilesabhūtānaṃ kaṇhadhammānaṃ aññataraṃ maccheramalaṃ. Atha vā yathāvuttamaccherañceva aññampi dānantarāyakaraṃ issālobhadosādimalañca nesaṃ sattānaṃ cittaṃ yathā dānacetanā na pavattati, na vā suparisuddhā hoti, evaṃ pariyādāya parito gahetvā abhibhavitvā na tiṭṭheyya. Ko hi sammadeva dānaphalaṃ jānanto attano citte maccheramalassa okāsaṃ dadeyya.

Yopi nesaṃ assa carimo ālopoti nesaṃ sattānaṃ yo sabbapacchimako ālopo siyā. Carimaṃ kabaḷanti tasseva vevacanaṃ. Idaṃ vuttaṃ hoti - ime sattā pakatiyā yattakehi ālopehi sayāṃ yāpeyyuṃ, tesu ekameva ālopaṃ attano atthāya ṭhapetvā

tadaññe sabbe ālope āgatāgatānaṃ atthikānaṃ datvā yo ṭhapito ālopo assa, so idha carimo ālopo nāma. Tatopi na asaṃvibhajitvā bhuñjeyyumaṃ, sace nesaṃ paṭiggāhakā assūti nesaṃ sattānaṃ paṭiggāhakā yadi siyumaṃ, tatopi yathāvuttacarimālopatopi saṃvibhajitvāva ekadesaṃ datvāva bhuñjeyyumaṃ, yathāhaṃ dānaṃsaṃvibhāgassa vipākaṃ paccakkhato jānāmi, evaṃ yadi jāneyyunti. Yasmā ca khotiādinā kammaphalassa appaccakkhabhāvato evamete sattā dānaṃsaṃvibhāgesu na pavattantīti yathādhippetamatthaṃ kāraṇena sampaṭipādeti. Eteneva tesāṃ tadaññapuññesu ca appaṭipattiyā apuññesu ca paṭipattiyā kāraṇaṃ dassitanti daṭṭhabbaṃ.

Gāthāsu yathāvuttaṃ mahesināti mahesinā bhagavatā “tiracchānagate dānaṃ datvā sataguṇā dakkhiṇā pāṭikaṅkhitabbā” tiādinā, idheva vā “evaṃ ce sattā jāneyyu”ntiādinā yathāvuttaṃ, ñāṇacārena taṃ yathāvuttaṃ cittaṃ ñātanti attho. Vipākaṃ saṃvibhāgassāti saṃvibhāgassapi vipākaṃ, ko pana vādo dānassa. Yathā hoti mahapphalanti yathā so vipāko mahantaṃ phalaṃ hoti, evaṃ ime sattā yadi jāneyyunti sambandho. Vineyya maccheramalanti macchariyamalaṃ apanetvā kammaphalasaddhāya ratanattayasaddhāya ca visesato pasannena cittaṃ yesu kilesehi ārakattā ariyesu sīlādiguṇasampannesu dinnāṃ appakampi dānaṃ mahapphalaṃ hoti, tesu yuttakālena dajjumaṃ dadeyyumaṃ.

Mahapphalabhāvakaraṇato dakkhiṇaṃ arahantīti dakkhiṇeyyā, sammāpaṭipannā, tesu dakkhiṇeyyesu. Dakkhiṇaṃ paralokaṃ saddahitvā dātabbaṃ deyyadhammaṃ yathā taṃ dānaṃ hoti mahādānaṃ, evaṃ datvā. Atha vā bahuno annaṃ datvā, kathaṃ pana annaṃ dātabbanti āha “dakkhiṇeyyesu dakkhiṇa”nti. Ito manussattā manussattabhāvato cutā paṭisandhivasena saggaṃ gacchanti dāyaka. Kāmakāminoti kāmetabbānaṃ uḷārānaṃ devabhogānaṃ paṭiladdharūpavibhavaṇa kammunā upagamane sādhuḷāritāya kāmakāmino sabbakāmasamaṅgino. Modanti yathārucci paricārentīti attho.

Chaṭṭhasuttavaṇṇanā niṭṭhitā.

7. Mettābhāvanāsuttavaṇṇanā

27. Sattame yāni kānicīti anavaśesaṃ paṭiyādānaṃ. Opadhikāni puññakiriyavatthūnīti

Tesaṃ niyamaṇaṃ. Tattha upadhi vuccanti khandhā, upadhissa karaṇaṃ sīlaṃ etesaṃ, upadhippayoṇāni vā opadhikāni. Sampattibhave attabhāvanakāni paṭisandhipavattivipākadāyakaṇi. Puññakiriyavatthūnīti puññakiriyā ca tā tesaṃ phalānisamsānaṃ vatthūni cāti puññakiriyavatthūni. Tāni pana saṅkhepato dānamayaṃ, sīlamayaṃ, bhāvanāmayanti tividhāni honti. Tattha yaṃ vattabbaṃ, taṃ parato tikanipātavaṇṇanāyaṃ āvi bhavissati. Mettāya cetovimuttiyāti mettābhāvanāvasena paṭiladdhatikacatukkaṃjāhānasamāpattiyā. “Mettā”ti hi vutte upacāropi labbhati appanāpi, “cetovimuttī”ti pana vutte appanājhānameva labbhati. Tañhi nīvaraṇādipaccanīkadhammato cittassa suṭṭhu vimuttibhāvena cetovimuttīti vuccati. Kalaṃ nāgghanti soḷasinti mettābrahmavihārassa soḷasabhāgaṃ opadhikāni puññakiriyavatthūni na agghanti. Idaṃ vuttaṃ hoti - mettāya cetovimuttiyā yo vipāko, taṃ soḷasa koṭṭhāse katvā tato ekaṃ puna soḷasa koṭṭhāse katvā tattha yo ekakoṭṭhāso, na taṃ aññāni opadhikāni puññakiriyavatthūni agghantīti. Adhiggahetvāti abhibhavitvā. Bhāsateti upakkilesavisuddhiyā dīppati. Tapateti tato eva anavaśese paṭipakkhadhamme santapati. Virocatīti ubhayasampattiyā viroceti.

Mettā hi cetovimutti candālokasaṅkhātā vigatūpakkilesā juṇhā viya dippati, ātapo viya andhakāraṃ paccanīkadhamme vidhamantī tapati, osadhitārakā viya vijjotamānā virocanti ca.

Seyyathāpīti opammadassanatto nipāto. Tārakarūpānanti jotīnaṃ. Candiyāti candassa ayanti candī, tassā candiyā, pabhāya juṇhāyāti attho. Vassānanti vassānaṃ bahuvaseṇa laddhavohāraṇa utuno. Pacchime māseti kattikamāse. Saradasamayeti saradakāle. Assayujakattikamāsā hi loke “saradautū”ti vuccanti. Viddheti ubbidhe, meghavigamena dūribhūtetī attho. Tenevāha “vigatavalāhake”ti. Deveti ākāse. Nabhaṃ abbhussakkamānoti udayatṭhānato ākāsaṃ ullāṅghanto. Tamagatanti tamaṃ. Abhivihaccāti abhiantvā vidhamitvā. Osadhitārakāti ussannā pabhā etāya dhīyati, osadhīnaṃ vā anubalappadāyikattā osadhīti laddhanāmā tārakā.

Etthāha - kasmā pana bhagavatā samānepi opadhikabhāve mettā itarehi opadhikapuññehi visesetvā vuttāti? Vuccate - seṭṭhatṭhena niddosabhāvena ca sattesu suppaṭipattibhāvato. Seṭṭhā hi ete vihārā, sabbasattesu sammāpaṭipattibhūtāni yadidaṃ mettājñānāni. Yathā ca brahmāno niddosacittā viharanti, evaṃ etehi samannāgatā yogino brahmasamāva hutvā viharanti. Tathā hime “brahmavihārā”ti vuccanti. Iti seṭṭhatṭhena niddosabhāvena ca sattesu suppaṭipattibhāvato mettāva itarehi opadhikapuññehi visesetvā vuttā.

Evampi kasmā mettāva evaṃ visesetvā vuttā? Itaresaṃ brahmavihārānaṃ adhiṭṭhānabhāvato dānādīnaṃ sabbesaṃ kalyāṇadhammānaṃ paripūrikattā ca. Ayañhi sattesu hitākārappavattilakkhaṇā mettā, hitūpasamhārasā, āghātavinayapaccupaṭṭhānā. Yadi anodhiso bhāvitā bahulikatā, atha sukheṇeva karuṇādibhāvanā sampajjantīti mettā itaresaṃ brahmavihārānaṃ adhiṭṭhānaṃ. Tathā hi sattesu hitajjhāsayatāya satī nesaṃ dukkhāsahanatā, sampattivisesānaṃ ciraṭṭhitikāmatā, pakkhapātābhāvena sabbattha samappavattacittatā ca sukheṇeva ijjhanti. Evañca sakalalokahitasukhavidhānādhimuttā mahābodhisattā “imassa dātabbaṃ, imassa na dātabba”nti uttamavicayavasena vibhāgaṃ akatvā sabbasattānaṃ niravasesasukhanidānaṃ dānaṃ denti, hitasukhatthameva nesaṃ sīlaṃ samādiyanti, sīlaparipūraṇatthaṃ nekkhammaṃ bhajanti, tesāṃ hitasukhesu asammohatthāya paññaṃ pariyodapenti, hitasukhābhivaḍḍhanatthameva daḷhaṃ vīriyamārabhanti, uttamavīriyavasena vīrabhāvaṃ pattāpi sattānaṃ nānappakāraṃ hitajjhāsayeneva aparādhaṃ khamanti, “idaṃ vo dassāma, karissāmā”tiādīnā kataṃ paṭiññātaṃ na visaṃvādenti, tesāṃ hitasukhāyeva acalādhīṭṭhānā honti. Tesu acalāya mettāya pubbakārino hitajjhāsayeneva nesaṃ vipakāre udāsīnā honti, pubbakāritāyapi na paccupakāramāsisantīti. Evaṃ te pāramiyo pūretvā yāva dasabalacatu-vesāraja-chaasādhāraṇaṇaṇa-atṭhārasāveṇikabuddhadhammappabhede sabbepi kalyāṇadhamme paripūrenti. Evaṃ dānādīnaṃ sabbesaṃ kalyāṇadhammānaṃ paripūrikā mettāti ca imassa visesassa dassanatthaṃ sā itarehi visesetvā vuttā.

Apica mettāya itarehi opadhikapuññehi mahānubhāvatā velāmasuttena dīpetabbā. Tattha hi yathā nāma mahatā velāmassa dānato ekassa sotāpannassa dānaṃ mahapphalataraṃ vuttaṃ, evaṃ sotāpannasatato ekassa sakadāgāmiassa dānaṃ...pe... paccekabuddhasatato bhagavato, tatopi buddhappamukhassa saṅghassa dānaṃ, tatopi cātuddisassa saṅghassa vihāradānaṃ, tatopi saraṇagamanānaṃ, tatopi sīlasamādānaṃ, tatopi gaddūhanamattaṃ kālaṃ mettābhāvanā mahapphalatarā vuttā. Yathāha -

“Yaṃ gahapati velāmo brāhmaṇo dānaṃ adāsi mahādānaṃ. Yo ce kaṃ diṭṭhisampannaṃ bhojeyya, idaṃ tato mahapphalataraṃ. Yo ca sa taṃ diṭṭhisampannaṃ bhojeyya...pe... surāmerayamajjappamādaṭṭhānā veramaṇiṃ. Yo ca antamaso gaddūhanamattampi mettacittaṃ bhāveyya, idaṃ tato mahapphalatara”nti.

Mahaggatapuññabhāvena panassā parittapuññato sātisaṃyātāya vattabbameva natthi. Vuttañhetuṃ “yaṃ pamāṇakataṃ kammaṃ, na taṃ tatrāvasissati, na taṃ tatrāvatitṭhati”ti. Kāmāvacarakammañhi pamāṇakataṃ nāma, mahaggatakammaṃ pana pamāṇaṃ atikkamitvā odhisakānodhisakapharaṇavasena vaḍḍhitvā katattā appamāṇakataṃ nāma. Kāmāvacarakammaṃ tassa mahaggatakammassa antarā laggituṃ vā taṃ kammaṃ abhibhavitvā attano vipākassa okāsaṃ gahetvā ṭhātuṃ vā na sakkoti, atha kho mahaggatakammameva taṃ parittakammaṃ mahogho viya parittaṃ udakaṃ abhibhavitvā attano okāsaṃ gahetvā tiṭṭhati, tassa vipākaṃ paṭibāhitvā sayameva brahmasahabyataṃ upanetīti ayañhi tassa atthoti.

Gāthāsu yoti yo koci gahaṭṭho vā pabbajito vā. Mettanti mettājhānaṃ. Appamāṇanti bhāvanāvasena ārammaṇavasena ca appamāṇaṃ. Asubhabhāvanādayo viya hi ārammaṇe ekadesaggahaṇaṃ akatvā anavasesapharaṇavasena anodhisopharaṇavasena ca appamāṇārammaṇatāya paguṇabhāvanāvasena appamāṇaṃ. Tanū saṃyojanā hontīti mettājhānaṃ pādakaṃ katvā sammāsivā heṭṭhime ariyamagge adhigacchantassa sukheneva paṭighasaṃyojanādayo paḥīyamānā tanū honti. Tenāha “passato upadhikkhaya”nti. “Upadhikkhaya”ti hi nibbānaṃ vuccati. Tañcassa sacchikiriyābhisamayavasena maggañāṇena passati. Atha vā tanū saṃyojanā hontīti mettājhānapadaṭṭhānāya vipassanāya anukkamena upadhikkhayasaṅkhātaṃ arahattaṃ patvā taṃ passato pageva dasapi saṃyojanā tanū honti, paḥīyantīti attho. Atha vā tanū saṃyojanā hontīti paṭigho ceva paṭighasampayuttasaṃyojanā ca tanukā honti. Passato upadhikkhayanti tesamyeva kilesūpadhīnaṃ khayasaṅkhātaṃ mettaṃ adhigamavasena passanta ssāti evamettha attho daṭṭhabbo.

Evam kilesappahānaṃ nibbānādhigamañca mettābhāvanāya sikhāppattamānisaṃsaṃ dassetvā idāni aññe ānisaṃse dassetuṃ “ekampi ce”tiādimāha. Tattha aduṭṭhacittoti mettābalena suṭṭhu vikkhambhitabyāpādatāya byāpādena adūsitacitto. Mettāyatīti hitapharaṇavasena mettaṃ karoti. Kusaloti atisaṃyena kusalavā mahāpuñño, paṭighādanatthavigamena vo. Khemī tenāti tena mettāyitena. Sabbe ca pāṇeti casaddo byatireke. Manasānukampanti cittena anukampanto. Idaṃ vuttaṃ hoti - ekasattavisayāpi tāva mettā mahākusalarāsi, sabbe pana pāṇe attano piyaputtaṃ viya hitapharaṇena manasā anukampanto paḥūtaṃ bahuṃ anappakaṃ apariyantaṃ catusaṭṭhimahākappepi attano vipākappabandhaṃ pavattetuṃ samatthaṃ uḷārapuññaṃ ariyo parisuddhacitto puggalo pakaroti nipphādeti.

Sattasaṇḍanti sattasaṅkhātena saṇḍena samannāgataṃ bharitaṃ, sattehi aviraḷaṃ ākiṇṇamanussanti attho. Vijitvāti adaṇḍena asatthena dhammeneva vijitvā. Rājisaṃyoti isisadisā dhammikaṛājāno. Yajamānāti dānāni dadamānā. Anupariyagāti vicariṃsu.

Assamedhantiādīsu porāṇakarājakāle kira sassamedhaṃ, purisamedhaṃ, sammāpāsaṃ, vācāpeyyanti cattāri saṅgahavatthūni ahesuṃ, yehi rājāno lokaṃ saṅgaṇhiṃsu. Tattha nipphannasassato dasamabhāgaggahaṇaṃ sassamedhaṃ nāma, sassasampādane, medhāvitāti attho. Mahāyodhānaṃ chamāsikaṃ bhattavetanānuppadānaṃ purisamedhaṃ nāma, purisasaṅgaṇhane medhāvitāti attho. Daliddamanussānaṃ potthake lekhaṃ gahetvā tīṇi vassāni vinā vaḍḍhiyā saḥassadvisahassamattadhanānuppadānaṃ sammāpāsaṃ nāma. Tañhi sammā manusse pāseti hadaye bandhitvā viya ṭhapeti, tasmā “sammāpāsa”nti vuccati. “Tāta mātulā”tiādīna pana saṅhavācāya saṅgahaṇaṃ vācāpeyyaṃ nāma, peyyavajjaṃ piyavācatāti attho. Evaṃ catūhi saṅgahavatthūhi saṅgahitaṃ raṭṭhaṃ iddhañceva hoti phītañca pahūtaannapānaṃ khemaṃ nirabbudaṃ. Manussā mudā modamānā ure putte naccantā apārutagharā viharanti. Idaṃ gharadvāresu aggaḷānaṃ abhāvato “niraggaḷa”nti vuccati. Ayaṃ porāṇikā paveṇi, ayaṃ porāṇikā pakati.

Aparabhāge pana okkākarājakāle brāhmaṇā imāni cattāri saṅgahavatthūni imaṇca raṭṭhasampattiṃ parivattentā uddhammūlaṃ katvā assamedhaṃ purisamedhantiādike pañca yaññe nāma akaṃsu. Vuttañhetuṃ bhagavatā brāhmaṇadhammiyasutte -

“Tesaṃ āsi vipallāso, disvāna aṇuto aṇuṃ...pe...

“Te tattha mante ganthetvā, okkākaṃ tadupāgamu”nti.

Tattha assamettha medhanti bādhentīti assamedho. Dvīhi pariyaññehi yajitabbassa ekavīsatiyūpassa ekasmiṃ pacchimadivase eva sattanavutipaṇcapasusatagghātabhīsanassa ṭhapetvā bhūmiñca purise ca avasesasabbavibhavadakkhiṇassa yaññassetuṃ adhivacanaṃ. Purisamettha medhanti bādhentīti purisamedho. Catūhi pariyaññehi yajitabbassa saddhiṃbhūmiyā assamedhe vuttavibhavadakkhiṇassa yaññassetuṃ adhivacanaṃ. Sammamettha pāsanti khipantīti sammāpāso. Yugacchiggaḷe pavesanadaṇḍakasaṅkhātāṃ sammaṃ khipitvā tassa patitokāse vedim katvā saṃhārimahi yūpādīhi sarassatinadiyā nimuggokāsato pabhuti paṭilomaṃ gacchantena yajitabbassa satrayāgassetuṃ adhivacanaṃ vājamettha pivantīti vājapeyyo. Ekena pariyaññena sattarasahi pasūhi yajitabbassa beḷuvayūpassa sattarasakadakkhiṇassa yaññassetuṃ adhivacanaṃ. Natthi ettha aggaḷoti niraggaḷo. Navahi pariyaññehi yajitabbassa saddhiṃ bhūmiyā purisehi ca assamedhe vuttavibhavadakkhiṇassa sabbamedhapariyāyanāmassa assamedhavikappassetuṃ adhivacanaṃ.

Candappabhāti candappabhāya. Tāragaṇāva sabbeti yathā sabbepi tāragaṇā candimasobhāya soḷasimpi kalaṃ nāgghanti, evaṃ te assamedhādayo yaññā mettacittassa vuttalakkaṇena subhāvitassa soḷasimpi kalaṃ nānubhavanti, na pāpuṇanti, nāgghantīti attho.

Idāni aparepi diṭṭhadhammikasamparāyike mettābhāvanāya ānisaṃse dassetuṃ “yo na hantī”tiādi vuttaṃ. Tattha yoti mettābrahmavihārabhāvanānuyutto puggalo. Na hantīti teneva mettābhāvanānubhāvena dūravikkhambhitabyāpādatāya na kañci sattaṃ hiṃsati, leḍḍudaṇḍādīhi na vibādhati vā. Na ghātetīti paraṃ samādapetvā na satte hanāpeti na vibādhāpeti ca. Na jinātīti sārambhaviggāhikakathādivasena na kañci jināti sārambhasseva abhāvato, jānikaraṇavasena vā aḍḍakaraṇādīna na kañci

jināti. Na jāpayeti parepi payojetvā paresaṃ dhanajāṇiṃ na kārāpeyya. Mettaṃsoti mettāmayacittakoṭṭhāso, mettāya vā aṃso avijahanaṭṭhena avayavabhūtoti mettaṃso. Sabbabhūtesūti sabbasattesu. Tato eva veraṃ tassa na kenacīti akusalaveraṃ tassa kenacipi kāraṇena natthi, puggalaverasaṅkhāto virodho kenaci purisena saddhiṃ tassa mettāvihārissa natthīti.

Evametasmīṃ ekakanipāte paṭipāṭiyā terasasu suttesu sikkhāsuttadvaye cāti pannarasasu suttesu vivaṭṭaṃ kathitaṃ, nīvaraṇasuttaṃ saṃyojanasuttaṃ appamādasuttaṃ aṭṭhisaṅcayasuttanti etesu catūsu suttesu vaṭṭavivaṭṭaṃ kathitaṃ. Itaresu pana vaṭṭameva kathitanti.

Sattamasuttavaṇṇanā niṭṭhitā.

Paramatthadīpaniyā

Khuddakanikāya-aṭṭhakathāya

Itivuttakassa ekakanipātavaṇṇanā niṭṭhitā.



ΠΑΛΗΡΟΦΟΡΙΕΣ ΓΙΑ ΑΥΤΗ ΤΗ ΜΕΤΑΦΡΑΣΗ

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