

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Σχόλια (Aṭṭhakathā)

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

1. Η συλλογή των μακρών ομιλιών - Σχόλια (1. Dīgha
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1. Σχόλια για το κεφάλαιο για το σύνολο της ηθικής
(1. Sīlakkhandhavaggaṭṭhakathā)

1. Σχόλια για την ομιλία για το ανώτατο δίκτυο
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PaliVerse

1. Η συλλογή των μακρών ομιλιών - Σχόλια

1. Σχόλια για το κεφάλαιο για το σύνολο της ηθικής

Namo tassa bhagavato arahato sammāsambuddhassa

Dīghanikāye

Sīlakkhandhavaggaṭṭhakathā

Ganthārambhakathā

Karuṇāsītalahadayaṃ, paññāpajjotavihatamohatamaṃ;
Sanarāmaralokagaruṃ, vande sugataṃ gativimuttaṃ.

Buddhopi buddhabhāvaṃ, bhāvetvā ceva sacchikatvā ca;
Yaṃ upagato gatamalaṃ, vande tamanuttaraṃ dhammaṃ.

Sugatassa orasānaṃ, puttānaṃ mārasenamathanānaṃ;
Aṭṭhannampi samūhaṃ, sirasā vande ariyasaṅghaṃ.

Iti me pasannamatino, ratanattayavandanāmayāṃ puññaṃ;
Yaṃ suvihatantarāyo, hutvā tassānubhāvena.

Dīghassa dīghasuttaṅkitassa, nipuṇassa āgamavarassa;
Buddhānubuddhasaṃvaṇṇitassa, saddhāvahaguṇassa.

Atthappakāsanatthaṃ, aṭṭhakathā ādito vasisatehi;
Pañcahi yā saṅgītā, anusaṅgītā ca pacchāpi.

Sīhaḷadīpaṃ pana ābhatātha, vasinā mahāmahindena;
Ṭhapitā sīhaḷabhāsāya, dīpavāsīnamatthāya.

Apanetvāna tatoḥaṃ, sīhaḷabhāsaṃ manoramaṃ bhāsaṃ;
Tantīnayānucchavikaṃ, āropento vigatadosaṃ.

Samayaṃ avilomento, therānaṃ theravaṃsapadīpānaṃ;
Sunipuṇavinicchayānaṃ, mahāvihāre nivāsīnaṃ.

Hitvā punappunāgatamatthaṃ, atthaṃ pakāsayissāmi;
Sujanassa ca tuṭṭhatthaṃ, ciraṭṭhitatthañca dhammassa.

Sīlakathā dhutadhammā, kammaṭṭhānāni ceva sabbāni;
Cariyāvidhānasahito, jhānasamāpattivitthāro.

Sabbā ca abhiññāyo, paññāsaṅkalananicchayo ceva;
Khandhadhātāyatanindriyāni, ariyāni ceva cattāri.

Saccāni paccayākāradesanā, suparisuddhanipuṇanayā;

Avimuttatantimaggā, vipassanā bhāvanā ceva.

Iti pana sabbaṃ yasmā, visuddhimagge mayā suparisuddhaṃ;
Vuttaṃ tasmā bhiyyo, na taṃ idha vicārayissāmi.

“Majjhe visuddhimaggo, esa catunnampi āgamānañhi;
Ṭhatvā pakāsayissati, tattha yathā bhāsitaṃ atthaṃ”.

Iceva kato tasmā, tampi gahetvāna saddhimetāya;
Aṭṭhakathāya vijānatha, dīghāgamanissitaṃ atthanti.

Nidānakathā

Tattha dīghāgamo nāma sīlakkhandhavaggo, mahāvaggo, pāthikavaggoti vaggato
tivaggo hoti; suttato catuttiṃsasuttasaṅgaho. Tassa vaggesu sīlakkhandhavaggo ādi,
suttesu brahmajālaṃ. Brahmajālassāpi “evaṃ me suta”ntiādikaṃ āyasmatā
ānandena paṭhamamahāsaṅgītikāle vuttaṃ nidānamādi.

Paṭhamamahāsaṅgītikathā

Paṭhamamahāsaṅgīti nāma cesā kiñcāpi vinayapiṭake tantimārūḷhā,
nidānakosallatthaṃ pana idhāpi evaṃ veditabbā. Dhammacakkappavattanañhi ādiṃ
katvā yāva subhaddaparibbājakavinayanā katabuddhahicce, kusiṇārāyaṃ upavattane
mallānaṃ sālavane yamakasālānamantare visākhapuṇṇamadvase paccūsasamaye
anupādisesāya nibbānadhātuyā parinibbute bhagavati lokanāthe, bhagavato
dhātubhājanadvase sannipatitānaṃ sattannaṃ bhikkhusatasahassānaṃ
saṅghatthero āyasmā mahākassapo sattāhāparinibbute bhagavati subhaddena
vuḍḍhapabbajitena - “alaṃ, āvuso, mā socittha, mā paridevittha, sumuttā mayaṃ
tena mahāsamaṇena, upaddutā ca homa - ‘idaṃ vo kappati, idaṃ vo na kappatī’ti,
idāni pana mayaṃ yaṃ icchissāma, taṃ karissāma, yaṃ na icchissāma na taṃ
karissāmā’ti vuttavacanamanussaranto, īdisassa ca saṅghasannipātassa puna
dullabhabhāvaṃ maññaṃāno, “ṭhānaṃ kho panetaṃ vijjati, yaṃ pāpabhikkhū
'atītasatthukaṃ pāvācana’nti maññaṃānā pakkhaṃ labhitvā nacirasseva
saddhammaṃ antaradhāpeyyuṃ, yāva ca dhammavinayo tiṭṭhati, tāva
anatītasatthukameva pāvācanaṃ hoti. Vuttañhetuṃ bhagavatā -

‘Yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena
satthā’ti.

‘Yaṃnūnāhaṃ dhammañca vinayañca saṅgāyeyyaṃ, yathayidaṃ sāsanaṃ
addhaniyaṃ assa ciraṭṭhitikaṃ’.

Yañcāhaṃ bhagavatā -

‘Dhāressasi pana me tvaṃ, kassapa, sāṇāni paṃsukūlāni nibbasanānī’ti vatvā cīvare
sādhāraṇaparibhogena.

‘Ahaṃ, bhikkhave, yāvadeva ākaṅkhāmi vivicceva kāmehi vivicca akusalehi
dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ
upasampajja viharāmi; kassapopi, bhikkhave, yāvadeva, ākaṅkhati vivicceva kāmehi
vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam
jhānaṃ upasampajja viharatī’ti.

Evamādinā nayena navānupubbavīhārachaḷabhiññāppabhede uttarimanussadhamme attanā samasamaṭṭhapanena ca anuggahito, tathā ākāse pāṇiṃ cāletvā alaggacittatāya ceva candopamaṭṭhapanāya ca pasaṃsito, tassa kimaññaṃ āṇaṇyaṃ bhavissati. Nanu maṃ bhagavā rājā viya sakakavacaissariyānuppadānena attano kulavaṃsappaṭiṭṭhāpakāṃ puttāṃ ‘saddhammavaṃsappaṭiṭṭhāpako me ayaṃ bhavissatī’ti, mantvā iminā asādhāraṇena anuggahena anuggahesi, imāya ca uḷārāya pasaṃsāya pasaṃsīti cintayanto dhammavinayasaṅgāyanatthaṃ bhikkhūnaṃ ussāhaṃ janesi. Yathāha -

“Atha kho āyasmā mahākassapo bhikkhū āmantesi - ‘ekamidāhaṃ, āvuso, samayaṃ pāvāya kusināraṃ addhānamaggappaṭipanno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi’ti sabbāṃ subhaddakaṇḍaṃ vitthārato veditabbaṃ. Atthaṃ panassa mahāparinibbānāvasāne āgataṭṭhāneyeva kathayissāma.

Tato paraṃ āha -

“Handa mayaṃ, āvuso, dhammañca vinayañca saṅgāyāma, pure adhammo dīppati, dhammo paṭibāhiyyati; pure avinayo dīppati, vinayo paṭibāhiyyati; pure adhammavādino balavanto honti, dhammavādino dubbalā honti, pure avinayavādino balavanto honti, vinayavādino dubbalā honti”ti.

Bhikkhū āhaṃsu - “tena hi, bhante, therō bhikkhū uccinatū”ti. Therō pana sakalanavaṅgasatthusāsanapariyattidhare puthujjanasotāpannasakadāgāmianāgāmi sukkhavipassaka khīṇāsavabhikkhū anekasate, anekasahassee ca vajjetvā tipīṭakasabbapariyattippabhedadhare paṭisambhidāppatte mahānubhāve yebhuyyena bhagavato etadaggaṃ āropite tevijjādibhede khīṇāsavabhikkhūyeva ekūnapañcasate pariggahesi. Ye sandhāya idaṃ vuttaṃ - “atha kho āyasmā mahākassapo ekenūnāni pañca arahantasatāni uccinī”ti

Kissa pana therō ekenūnamakāsīti? Āyasmato ānandattherassa okāsakaraṇatthaṃ. Tenāhāyasmatā sahāpi, vināpi, na sakkā dhammasaṅgītiṃ kātuṃ. So hāyasmā sekkho sakaraṇīyo, tasmā sahāpi na sakkā. Yasmā panassa kiñci dasabaladesitaṃ suttageyyādikaṃ appaccakkaṃ nāma natthi. Yathāha -

“Dvāsīti buddhato gaṇhiṃ, dve sahasāni bhikkhuto;
Caturāsīti sahasāni, ye me dhammā pavattino”ti.

Tasmā vināpi na sakkā.

Yadi evaṃ sekkhopi samāno dhammasaṅgītiyā bahukārattā therena uccinitabbo assa, atha kasmā na uccinitoti? Parūpavādavivajjanato. Therō hi āyasmante ānande ativiya vissattho ahosi, tathā hi naṃ sirasmiṃ palitesu jātesupi ‘na vāyaṃ kumārako mattamaññāsī’ti, kumārakavādena ovasati. Sakyakulappasuto cāyasmā tathāgatassa bhātā cūḷapituputto. Tattha keci bhikkhū chandāgamaṇaṃ viya maññaṃ mānā - “bahū asekkhapaṭisambhidāppatte bhikkhū ṭhapetvā ānandaṃ sekkhapaṭisambhidāppattaṃ therō uccinī”ti upavadeyyuṃ. Taṃ parūpavādaṃ parivajjento, ‘ānandaṃ vinā dhammasaṅgītiṃ na sakkā kātuṃ, bhikkhūnaṃyeva naṃ anumatiyā gahessāmī’ti na uccini.

Atha sayameva bhikkhū ānandassatthāya therāṃ yāciṃsu. Yathāha -

“Bhikkhū āyasmantaṃ mahākassapaṃ etadavocuṃ - ‘ayaṃ, bhante, āyasmā ānando kiñcāpi sekkho abhabbo chandā dosā mohā bhayā agatiṃ gantuṃ, bahu cānena bhagavato santike dhammo ca vinayo ca pariyatto, tena hi, bhante, thero āyasmantampi ānandaṃ uccinatū’ti. Atha kho āyasmā mahākassapo āyasmantampi ānandaṃ uccinī’ti.

Evaṃ bhikkhūnaṃ anumatiyā uccinitena tenāyasmatā saddhiṃ pañcatherasatāni ahesuṃ.

Atha kho therānaṃ bhikkhūnaṃ etadahosi - “kattha nu kho mayaṃ dhammañca vinayañca saṅgāyeyyāma’ti? Atha kho therānaṃ bhikkhūnaṃ etadahosi - “rājagahaṃ kho mahāgocaraṃ pahūtasenāsaṇaṃ, yaṃnūna mayaṃ rājagahe vassaṃ vasantā dhammañca vinayañca saṅgāyeyyāma, na aññe bhikkhū rājagahe vassaṃ upagaccheyyu”nti.

Kasmā pana nesaṃ etadahosi? “Idaṃ pana amhākaṃ thāvarakammaṃ, koci visabhāgapuggalo saṅghamajjhaṃ pavasitvā ukkoṭeyyā’ti. Athāyasmā mahākassapo ñattidutiyaṃ kammena sāvesi -

“Suṇātu me, āvuso saṅgho, yadi saṅghassa pattakallaṃ saṅgho imāni pañca bhikkhusatāni sammanneyya rājagahe vassaṃ vasantāni dhammañca vinayañca saṅgāyituṃ, na aññehi bhikkhūhi rājagahe vassaṃ vasitabba”nti. Esā ñatti.

“Suṇātu me, āvuso saṅgho, saṅgho imāni pañcabhikkhusatāni sammanna’ti ‘rājagahe vassaṃ vasantāni dhammañca vinayañca saṅgāyituṃ, na aññehi bhikkhūhi rājagahe vassaṃ vasitabbanti. Yassāyasmato khamati imesaṃ pañcanaṃ bhikkhusatānaṃ sammuti’ rājagahe vassaṃ vasantānaṃ dhammañca vinayañca saṅgāyituṃ, na aññehi bhikkhūhi rājagahe vassaṃ vasitabbanti, so tuṇhassa; yassa nakkhamati, so bhāseyya.

“Sammatāni saṅghena imāni pañcabhikkhusatāni rājagahe vassaṃ vasantāni dhammañca vinayañca saṅgāyituṃ, na aññehi bhikkhūhi rājagahe vassaṃ vasitabbanti, khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmi’ti.

Ayaṃ pana kammavācā tathāgatassa parinibbānato ekavīsatiṃ divasā katā. Bhagavā hi visākhapuṇṇamāyaṃ paccūsasamaye parinibbuto, athassa sattāhaṃ suvaṇṇavaṇṇaṃ sarīraṃ gandhamālādīhi pūjayiṃsu. Evaṃ sattāhaṃ sādhuṃ anadivasaṃ nāma ahesuṃ. Tato sattāhaṃ citakāya agginā jhāyi, sattāhaṃ sattipaṇjaraṃ katvā sandhāgārasālāyaṃ dhātupūjaṃ kariṃsūti, ekavīsatiṃ divasā gatā. Jeṭṭhamūlasukkapakkhapañcamiyaṃ yeva dhātuyo bhājayiṃsu. Etasmiṃ dhātubhājanadivase sannipatitassa mahābhikkhusaṅghassa subhaddena vuḍḍhapabbajitena kataṃ anācāraṃ ārocetvā vuttanayeneva ca bhikkhū uccinitvā ayaṃ kammavācā katā.

Imaṃ pana kammavācaṃ katvā thero bhikkhū āmantesi - “āvuso, idāni tumhākaṃ cattālīsa divasā okāso kato, tato paraṃ ‘ayaṃ nāma no palibodho atthī’ti, vattuṃ na labbhā, tasmā etthantare yassa rogapalibodho vā ācariyupajjhāyapalibodho vā mātāpitupalibodho vā atthi, pattaṃ vā pana pacitabbaṃ, cīvaraṃ vā kātābbaṃ, so taṃ palibodhaṃ chinditvā taṃ karaṇiyaṃ karotū’ti.

Evañca pana vatvā thero attano pañcasatāya parisāya parivuto rājagahaṃ gato. Aññepi mahātherā attano attano parivāre gahetvā sokasallasamappitaṃ mahājanaṃ assāsetukāmā taṃ taṃ disaṃ pakkantā. Puññatthero pana sattasatabhikkhuparivāro ‘tathāgatassa parinibbānatthānaṃ āgatāgataṃ mahājanaṃ assāsessāmī’ti kusinārāyaṃyeva atthāsi.

Āyasmā ānando yathā pubbe aparinibbutassa, evaṃ parinibbutassāpi bhagavato sayameva pattacīvaramādāya pañcahi bhikkhusatehi saddhiṃ yena sāvatthi tena cārikaṃ pakkāmi. Gacchato gacchato panassa parivārā bhikkhū gaṇanapathaṃ vītivattā. Tenāyasmatā gatagataṭṭhāne mahāparidevo ahoṣi. Anupubbena pana sāvatthimanuppatte there sāvatthivāsino manussā “thero kira āgato”ti sutvā gandhamālādihatthā paccuggantvā - “bhante, ānanda, pubbe bhagavatā saddhiṃ āgacchatha, ajja kuhiṃ bhagavantaṃ ṭhapetvā āgatatthā”tiādini vadamānā parodiṃsu. Buddhassa bhagavato parinibbānadivase viya mahāparidevo ahoṣi.

Tatra sudaṃ āyasmā ānando aniccatādipaṭisaṃyuttāya dhammiyākathāya taṃ mahājanaṃ saññāpetvā jetavanaṃ pavisitvā dasabalena vasitagandhakuṭiṃ vanditvā dvāraṃ vivaritvā mañcapīṭhaṃ nīharitvā papphoṭetvā gandhakuṭiṃ sammajjitvā milātamaḷākacavaraṃ chaḍḍetvā mañcapīṭhaṃ atiharitvā puna yathāṭhāne ṭhapetvā bhagavato ṭhitakāle karaṇīyaṃ vattaṃ sabbamakāsi. Kurumāno ca nhānakotṭhakasammajjanaudakupatthāpanādikālesu gandhakuṭiṃ vanditvā - “nanu bhagavā, ayaṃ tumhākaṃ nhānakālo, ayaṃ dhammadesanākālo, ayaṃ bhikkhūnaṃ ovādadānakālo, ayaṃ sīhaseyyakappanakālo, ayaṃ mukhadhovanakālo”tiādinā nayena paridevamānova akāsi, yathā taṃ bhagavato guṇagaṇāmatarasaññutāya patitṭhitapemo ceva akhīṇāsavo ca anekesu ca jātisatasahassesu aññamaññassūpakārasañjanitacittamaddavo. Tameṇa aññatarā devatā - “bhante, ānanda, tumhe evaṃ paridevamānā kathaṃ aññe assāsessathā”ti saṃvejesi. So tassā vacanena saṃviggahadayo santhambhitvā tathāgatassa parinibbānato pabhuti ṭhānanisajjabahulattā ussannadhātukaṃ kāyaṃ samassāsetuṃ dutiyadivase khīravirecanaṃ pivitvā vihāreyeva nisīdi. Yaṃ sandhāya subhena māṇavena pahitaṃ māṇavakaṃ etadavoca -

“Akālo, kho māṇavaka, atthi me ajja bhesajjamattā pītā, appeva nāma svepi upasaṅkameyyāmā”ti.

Dutiyadivase cetakattherena pacchāsamaṇena gantvā subhena māṇavena puṭṭho imasmiṃ dīghanikāye subhasuttaṃ nāma dasamaṃ suttaṃ abhāsi.

Atha ānandatthero jetavanamahāvihāre khaṇḍaphullappaṭisaṅkharāṇaṃ kārāpetvā upakaṭṭhāya vassūpanāyikāya bhikkhusaṅghaṃ ohāya rājagahaṃ gato tathā aññepi dhammasaṅgāhakā bhikkhūti. Evañhi gate, te sandhāya ca idaṃ vuttaṃ - “atha kho therā bhikkhū rājagahaṃ agamaṃsu, dhammañca vinayañca saṅgāyitu”nti. Te āsaḷhīpuṇṇamāyaṃ uposathaṃ katvā pāṭipadadivase sannipatitvā vassaṃ upagacchiṃsu.

Tena kho pana samayena rājagahaṃ parivāretvā atthārāsa mahāvihārā honti, te sabbepi chaḍḍitapatitauklāpā ahesuṃ. Bhagavato hi parinibbāne sabbepi bhikkhū attano attano pattacīvaramādāya vihāre ca pariveṇe ca chaḍḍetvā agamaṃsu. Tattha katikavattaṃ kurumānā therā bhagavato vacanapūjanatthaṃ titthiyavādaparimocanattahañca - ‘paṭhamaṃ māsāṃ khaṇḍaphullappaṭisaṅkharāṇaṃ karomā’ti cintesuṃ. Titthiyā hi evaṃ vadeyyuṃ - “samaṇassa gotamassa sāvakā

satthari ðhiteyeva vihāre paṭijaggiṃsu, parinibbute chaḍḍesuṃ, kulānaṃ mahāḍhanapariccāgo vinassatī”ti. Tesañca vādaparimocanatthaṃ cintesunti vuttaṃ hoti. Evaṃ cintayitvā ca pana katikavattaṃ karimṃsu. Yaṃ sandhāya vuttaṃ -

“Atha kho therānaṃ bhikkhūnaṃ etadahosi -bhagavatā, kho āvuso, khaṇḍaphullappaṭisaṅkharaṇaṃ vaṇṇitaṃ, handa mayaṃ, āvuso, paṭhamāṃ māsaṃ khaṇḍaphullappaṭisaṅkharaṇaṃ karoma, majjhimaṃ māsaṃ sannipatitvā dhammañca vinayañca saṅgāyissāmā”ti.

Te dutiyadivase gantvā rājadvāre aṭṭhaṃsu. Rājā āgantvā vanditvā - “kiṃ bhante, āgatatthā”ti attanā kattabbakiccaṃ pucchi. Therā aṭṭhārasa mahāvihārapaṭisaṅkharaṇatthāya hatthakammaṃ paṭivedesuṃ. Rājā hatthakammakāraṃ manusse adāsi. Therā paṭhamāṃ māsaṃ sabbavihāre paṭisaṅkharāpetvā rañño ārocesuṃ - “niṭṭhitaṃ, mahārāja, vihārapaṭisaṅkharaṇaṃ, idāni dhammavinayasaṅgahaṃ karomā”ti. “Sādhu bhante visaṭṭhā karoṭha, mayhaṃ āṇācakkāṃ, tumhākañca dhammacakkāṃ hotu, āṇāpetha, bhante, kiṃ karomī”ti. “Saṅgahaṃ karontānaṃ bhikkhūnaṃ sannisajjaṭṭhānaṃ mahārājā”ti. “Kattha karomi, bhante”ti? “Vebhārapabbatapasse sattapaṇṇi guhādvāre kātuṃ yuttaṃ mahārājā”ti. “Sādhu, bhante”ti kho rājā ajātasattu vissakammunā nimmitasadisāṃ suvibhattabhittithambhasopānaṃ, nānāvidhamālākammalatākammavacittāṃ, abhibhavantaṃ rājabhavanavibhūtiṃ, avahasantaṃ devavimānasiriṃ, siriyā nīketanaṃ ekanipātattitthaṃ ca devamanussanayanavihaṃgānaṃ, lokarāmaṇeyyakamiva sampiṇḍitaṃ daṭṭhabbasāramaṇḍaṃ maṇḍapaṃ kārāpetvā vivīdhakusumadāmolambakaviniggalantacāruvitānaṃ nānāratanavacittamaṇikoṭṭimatalamiva ca, naṃ nānāpupphūpahāravicittasupariniṭṭhitabhūmikammaṃ brahmavimānasadisāṃ alaṅkaritvā, tasmīṃ mahāmaṇḍape pañcasatānaṃ bhikkhūnaṃ anagghāni pañca kappiyapaccattharaṇasatāni paññāpetvā, dakkhiṇabhāgaṃ nissāya uttarābhimukhaṃ therāsaṇaṃ, maṇḍapamajjhe puratthābhimukhaṃ buddhassa bhagavato āsanārahaṃ dhammāsaṇaṃ paññāpetvā, dantakhacitaṃ bījaniñcettha ṭhapetvā, bhikkhusaṅghassa ārocāpesi - “niṭṭhitaṃ, bhante, mama kicca”nti.

Tasmiñca pana divase ekacce bhikkhū āyasmantaṃ ānandaṃ sandhāya evamāhaṃsu - “imasmīṃ bhikkhusaṅghe eko bhikkhu vissagandhaṃ vāyanto vicarati”ti. Thero taṃ sutvā imasmīṃ bhikkhusaṅghe añño vissagandhaṃ vāyanto vicaraṇakabhikkhu nāma natthi. Addhā ete maṃ sandhāya vadantīti saṃvegaṃ āpajji. Ekacce naṃ āhaṃsuyeva - “sve āvuso, ānanda, sannipāto, tvañca sekkho sakaraṇīyo, tena te na yuttaṃ sannipātaṃ gantuṃ, appamatto hohī”ti.

Atha kho āyasmā ānando - ‘sve sannipāto, na kho metaṃ patirūpaṃ yvāhaṃ sekkho samāno sannipātaṃ gaccheyya’nti, bahudeva rattiṃ kāyagatāya satiyā vītināmetvā rattiyaṃ paccūsasamaye caṅkamā orohitvā vihāraṃ pavisitvā “nīpajjissāmī”ti kāyaṃ āvajjesi, dve pādā bhūmito muttā, apattañca sīsaṃ bimbohanaṃ, etasmīṃ antare anupādāya āsavehi cittaṃ vimucci. Ayañhi āyasmā caṅkamena bahi vītināmetvā visesaṃ nibbattetuṃ asakkonto cintesi - “nanu maṃ bhagavā etadavoca - ‘katapuññosi tvaṃ, ānanda, padhānaṃ manuyuñja, khippaṃ hohisi anāsavo’ti. Buddhānañca kathādosso nāma natthi, mama pana accāraddhaṃ vīriyaṃ, tena me cittaṃ uddhaccāya saṃvattati. Handāhaṃ vīriyasamataṃ yojemī”ti, caṅkamā orohitvā pādadhovanaṭṭhāne ṭhatvā pāde dhovitvā vihāraṃ pavisitvā mañcake

nisīditvā, “thokaṃ vissamissāmi”ti kāyaṃ mañcake apanāmesi. Dve pādā bhūmito muttā, sīsaṃ bimbohanamappattaṃ, etasmiṃ antare anupādāya āsavehi cittaṃ vimuttaṃ, caturiyāpathavirahitaṃ therassa arahattaṃ. Tena “imasmīṃ sāsane anipanno anisinno aṭṭhito acaṅkamanto ko bhikkhu arahattaṃ patto”ti vutte “ānandatthero”ti vattuṃ vaṭṭati.

Atha therā bhikkhū dutiyadivase pañcamiyaṃ kālapakkhassa katabhattakiccā pattacīvaraṃ paṭisāmetvā dhammasabhāyaṃ sannipatiṃsu. Atha kho āyasmā ānando arahā samāno sannipātaṃ agamāsi. Kathaṃ agamāsi? “Idānimhi sannipātamajjhaṃ pavisanāraho”ti haṭṭhatuṭṭhacitto ekaṃsaṃ cīvaraṃ katvā bandhanā muttatālapakkaṃ viya, paṇḍukambale nikkhattajātimaṇi viya, vigatavalāhake nabhe samuggatapunṇacando viya, bālātapasamphassavikasitareṇupīṇjaragabbhaṃ padumaṃ viya ca, parisuddhena pariyodātena sappabhena sassirīkena ca mukhavarena attano arahattappattiṃ ārocayamāno viya agamāsi. Atha naṃ disvā āyasmato mahākassapassa etadahosi - “sobhati vata bho arahattappatto ānando, sace satthā dhareyya, addhā ajjānandassa sādhuḥkāraṃ dadeyya, handa, dānissāhaṃ satthārā dātabbaṃ sādhuḥkāraṃ dadāmi”ti, tikkhattuṃ sādhuḥkāramadāsi.

Majjhimbhāṇakā pana vadanti - “ānandatthero attano arahattappattiṃ ñāpetukāmo bhikkhūhi saddhiṃ nāgato, bhikkhū yathāvuḍḍhaṃ attano attano pattāsane nisīdantā ānandattherassa āsanaṃ ṭhapetvā nisinnā. Tattha keci evamāhaṃsu - ‘etaṃ āsanaṃ kassā’ti? ‘Ānandassā’ti. ‘Ānando pana kuhiṃ gato’ti? Tasmiṃ samaye thero cintesi - ‘idāni mayhaṃ gamanakālo’ti. Tato attano ānubhāvaṃ dassento pathaviyaṃ nimujjivā attano āsaneyeva attānaṃ dassesī”ti, ākāseṇa gantvā nisīdīti eke. Yathā vā tathā vā hotu. Sabbathāpi taṃ disvā āyasmato mahākassapassa sādhuḥkāradānaṃ yuttameva.

Evam āgate pana tasmiṃ āyasmante mahākassapatthero bhikkhū āmantesi - “āvuso, kiṃ paṭhamam saṅgāyāma, dhammaṃ vā vinayaṃ vā”ti? Bhikkhū āhaṃsu - “bhante, mahākassapa, vinayo nāma buddhasāsanassa āyu. Vinaye ṭhite sāsanaṃ ṭhitaṃ nāma hoti. Tasmā paṭhamam vinayaṃ saṅgāyāmā”ti. “Kaṃ dhuraṃ katvā”ti? “Āyasmantaṃ upāli”nti. “Kiṃ ānando nappahotī”ti? “No nappahotī”. Api ca kho pana sammāsambuddho dharmānoyeva vinayapariyattiṃ nissāya āyasmantaṃ upāliṃ etadagge ṭhapesi - “etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ vinayadharānaṃ yadidaṃ upālī”ti. ‘Tasmā upālitttheraṃ pucchitvā vinayaṃ saṅgāyāmā’ti.

Tato thero vinayaṃ pucchanatthāya attanāva attānaṃ sammanni. Upālitttheropi vissajjanatthāya sammanni. Tatrāyaṃ pāḷi - atha kho āyasmā mahākassapo saṅghaṃ ñāpesi -

“Suṇātu me, āvuso, saṅgho, yadi saṅghassa pattakallaṃ,
Ahaṃ upāliṃ vinayaṃ puccheyya”nti.

Āyasmāpi upāli saṅghaṃ ñāpesi -

“Suṇātu me, bhante, saṅgho, yadi saṅghassa pattakallaṃ,
Ahaṃ āyasmatā mahākassapena vinayaṃ puṭṭho vissajjeyya”nti.

Evaṃ attānaṃ sammannitvā āyasmā upāli uttṛhāyāsanā ekaṃsaṃ cīvaram katvā there bhikkhū vanditvā dhammāsane nisīdi dantakhacitaṃ bījanaṃ gahetvā, tato mahākassapaṭṭhēro therāsane nisīditvā āyasmantaṃ upāliṃ vinayaṃ pucchi. “Paṭhamam āvuso, upāli, pārājikaṃ kattha paññatta”nti? “Vesāliyaṃ, bhante”ti. “Kaṃ ārabbhā”ti? “Sudinnaṃ kalandaputtaṃ ārabbhā”ti. “Kismiṃ vatthusmi”nti? “Methunadhamme”ti.

“Atha kho āyasmā mahākassapo āyasmantaṃ upāliṃ paṭhamassa pārājikassa vatthumpi pucchi, nidānampi pucchi, puggalampi pucchi, paññattimpi pucchi, anupaññattimpi pucchi, āpattimpi pucchi, anāpattimpi pucchi”. Puṭṭho puṭṭho āyasmā upāli vissajjesi.

Kiṃ panettha paṭhamapārājike kiñci apanetabbaṃ vā pakkhipitabbaṃ vā atthi natthīti? Apanetabbaṃ natthi. Buddhassa hi bhagavato bhāsīte apanetabbaṃ nāma natthi. Na hi tathāgatā ekabyañjanaṃ niratthakaṃ vadanti. Sāvakaṇaṃ pana devatānaṃ vā bhāsīte apanetabbampi hoti, taṃ dhammasaṅgāhakattherā apanayimṣu. Pakkhipitabbaṃ pana sabbatthāpi atthi, tasmā yaṃ yattha pakkhipitum yuttaṃ, taṃ pakkhipimṣuyeva. Kiṃ pana tanti? ‘Tena samayenā’ti vā, ‘tena kho pana samayenā’ti vā, ‘atha khoti vā’, ‘evaṃ vutteti’ vā, ‘etadavocā’ti vā, evamādikaṃ sambandhavaacanamatthaṃ. Evaṃ pakkhipitabbayuttaṃ pakkhipitvā pana - “idaṃ paṭhamapārājika”nti ṭhapesum. Paṭhamapārājike saṅghamārūḷhe pañca arahantasatāni saṅghaṃ āropitanayeneva gaṇasajjhāyamakamṣu - “tena samayena buddho bhagavā verañjāyaṃ viharatī”ti. Tesam sajjhāyāraddhakāleyeva sādhuḷkāraṃ dadamānā viya mahāpathavī udakapariyantaṃ katvā akampittha.

Eteneva nayena sesāni tīṇi pārājikāni saṅghaṃ āropetvā “idaṃ pārājikakaṇḍa”nti ṭhapesum. Terasa saṅghādisesāni “terasaka”nti ṭhapesum. Dve sikkhāpadāni “aniyatāni”ti ṭhapesum. Tiṃsa sikkhāpadāni “nissaggiyāni pācittiyāni”ti ṭhapesum. Dvenavuti sikkhāpadāni “pācittiyāni”ti ṭhapesum. Cattāri sikkhāpadāni “pāṭidesanīyāni”ti ṭhapesum. Pañcasattati sikkhāpadāni “sekhiyāni”ti ṭhapesum. Satta dhamme “adhikaraṇasamathā”ti ṭhapesum. Evaṃ sattavīsādhikāni dve sikkhāpadasatāni “mahāvibhaṅgo”ti kittetvā ṭhapesum. Mahāvibhaṅgāvasānepi purimanayeneva mahāpathavī akampittha.

Tato bhikkhunīvibhaṅge aṭṭha sikkhāpadāni “pārājikakaṇḍaṃ nāma ida”nti ṭhapesum. Sattarasa sikkhāpadāni “sattarasaka”nti ṭhapesum. Tiṃsa sikkhāpadāni “nissaggiyāni pācittiyāni”ti ṭhapesum. Chasaṭṭhisatasikkhāpadāni “pācittiyāni”ti ṭhapesum. Aṭṭha sikkhāpadāni “pāṭidesanīyāni”ti ṭhapesum. Pañcasattati sikkhāpadāni “sekhiyāni”ti ṭhapesum. Satta dhamme “adhikaraṇasamathā”ti ṭhapesum. Evaṃ tīṇi sikkhāpadasatāni cattāri ca sikkhāpadāni “bhikkhunīvibhaṅgo”ti kittetvā - “ayaṃ ubhato vibhaṅgo nāma catusaṭṭhibhāṇavāro”ti ṭhapesum. Ubhatovibhaṅgāvasānepi vuttanayeneva mahāpathavikampo ahosi.

Etenevupāyena asītibhāṇavāraparimāṇaṃ khandhakaṃ, pañcavīsātibhāṇavāraparimāṇaṃ parivāraṇca saṅghaṃ āropetvā “idaṃ vinayapiṭakaṃ nāmā”ti ṭhapesum. Vinayapiṭakāvasānepi vuttanayeneva mahāpathavikampo ahosi. Taṃ āyasmantaṃ upāliṃ paṭicchāpesum - “āvuso, imaṃ tuyhaṃ nissitake vācehi”ti. Vinayapiṭakasaṅghāvasāne upālittthero dantakhacitaṃ bījanaṃ nikkhipitvā dhammāsanaṃ orohitvā there bhikkhū vanditvā attano pattāsane nisīdi.

Vinayaṃ saṅgāyitvā dhammaṃ saṅgāyitukāmo āyasmā mahākassapo bhikkhū pucchi - “dhammaṃ saṅgāyante hi kaṃ puggalaṃ dhuraṃ katvā dhammo saṅgāyitabbo”ti? Bhikkhū - “ānandattheraṃ dhuraṃ katvā”ti āhaṃsu.

Atha kho āyasmā mahākassapo saṅghaṃ ñāpesi -

“Suṇātu me, āvuso, saṅgho, yadi saṅghassa pattakallaṃ,
Ahaṃ ānandaṃ dhammaṃ puccheyya”nti;

Atha kho āyasmā ānando saṅghaṃ ñāpesi -

“Suṇātu me, bhante, saṅgho, yadi saṅghassa pattakallaṃ,
Ahaṃ āyasmatā mahākassapena dhammaṃ puṭṭho vissajjeyya”nti;

Atha kho āyasmā ānando utṭhāyāsanaṃ ekaṃsaṃ cīvaram katvā there bhikkhū vanditvā dhammāsane nisīdi dantakhacitaṃ bījaniṃ gahetvā. Atha kho āyasmā mahākassapo bhikkhū pucchi - “kataram, āvuso, piṭakaṃ paṭhamam saṅgāyāmā”ti? “Suttantapiṭakaṃ, bhante”ti. “Suttantapiṭake catasso saṅgītiyo, tāsū paṭhamam kataram saṅgīti”nti? “Dīghasaṅgītiṃ, bhante”ti. “Dīghasaṅgītiyaṃ catutiṃsa suttāni, tayo vaggā, tesū paṭhamam kataram vagga”nti? “Sīlakkhandhavaggaṃ, bhante”ti. “Sīlakkhandhavagge terasa suttantā, tesū paṭhamam kataram sutta”nti? “Brahmajālasuttaṃ nāma bhante, tividhasīlāṅkataṃ, nānāvidhamicchājīvakuha lapanādividdhamsaṇaṃ, dvāsaṭṭhiḍṭhiḍṭhijālaviniveṭhanaṃ, dasasahassilokadhātukampanaṃ, taṃ paṭhamam saṅgāyāmā”ti.

Atha kho āyasmā mahākassapo āyasmantaṃ ānandaṃ etadavoca, “brahmajālaṃ, āvuso ānanda, kattha bhāsita”nti? “Antarā ca, bhante, rājagahaṃ antarā ca nālandaṃ rājāgārake ambalaṭṭhikāya”nti. “Kaṃ ārabbhā”ti? “Suppiyañca paribbājakaṃ, brahmadattañca māṇava”nti. “Kismiṃ vatthusmi”nti? “Vaṇṇāvaṇṇe”ti. Atha kho āyasmā mahākassapo āyasmantaṃ ānandaṃ brahmajālassa nidānampi pucchi, puggalampi pucchi, vatthumpi pucchi. Āyasmā ānando vissajjesi. Vissajjanāvasāne pañca arahantasatāni gaṇasajjhāyamakaṃsu. Vuttanayeneva ca pathavikampo ahosi.

Evaṃ brahmajālaṃ saṅgāyitvā tato paraṃ “sāmaññaphalaṃ, panāvuso ānanda, kattha bhāsita”ntiadinā nayena pucchāvissajjanānukkamena saddhiṃ brahmajālena sabbepi terasa suttante saṅgāyitvā - “ayaṃ sīlakkhandhavaggo nāmā”ti kittetvā ṭhapesuṃ.

Tadanantaraṃ mahāvaggaṃ, tadanantaraṃ pāthikavagganti, evaṃ tivaggasaṅgahaṃ catutiṃsasuttapaṭimaṇḍitaṃ catusaṭṭhibhāṇavārāparimāṇaṃ tantiṃ saṅgāyitvā “ayaṃ dīghanikāyo nāmā”ti vatvā āyasmantaṃ ānandaṃ paṭicchāpesuṃ - “āvuso, imaṃ tuyhaṃ nissitake vācehi”ti.

Tato anantaraṃ asītibhāṇavārāparimāṇaṃ majjhimanikāyaṃ saṅgāyitvā dhammasenāpatisāriputtattherassa nissitake paṭicchāpesuṃ - “imaṃ tumhe pariharathā”ti.

Tato anantaraṃ satabhāṇavārāparimāṇaṃ saṃyuttanikāyaṃ saṅgāyitvā mahākassapattheraṃ paṭicchāpesuṃ - “bhante, imaṃ tumhākaṃ nissitake vācethā”ti.

Tato anantaram vīsati bhāṇavārasataparimāṇam aṅguttaranikāyam saṅgāyitvā anuruddhattheram paṭicchāpesum - “imaṃ tumhākaṃ nissitake vācethā”ti.

Tato anantaram

dhammasaṅgahavibhaṅgadhātukathāpuggalapaññattikathāvatthuyamakapaṭṭhānam abhidhammoti vuccati. Evaṃ saṃvaṇṇitaṃ sukhumaññagocaraṃ tantim saṅgāyitvā - “idaṃ abhidhammapiṭakaṃ nāmā”ti vatvā pañca arahantasatāni sajjhāyamakaṃsu. Vuttanayeneva pathavikampo ahoṣīti.

Tato param jātakaṃ, niddeso, paṭisambhidāmaggo, apadānaṃ, suttanipāto, khuddakapāṭho, dhammapadaṃ, udānaṃ, itivuttakaṃ, vimānavatthu, petavatthu, theragāthā, therīgāthāti imaṃ tantim saṅgāyitvā “khuddakagantho nāmāya”nti ca vatvā “abhidhammapiṭakasmimyeva saṅgahaṃ āropayimsū”ti dīghabhāṇakā vadanti. Majjhimbhāṇakā pana “cariyāpiṭakabuddhavaṃsehi saddhim sabbampetaṃ khuddakaganthaṃ nāma suttantapiṭake pariyāpanna”nti vadanti.

Evamevaṃ sabbampi buddhavaṇṇanaṃ rasavasena ekavidhaṃ, dhammavinayavasena duvidhaṃ, paṭhamamajjhimapacchimavasena tividhaṃ. Tathā piṭakavasena. Nikāyavasena pañcavidhaṃ, aṅgavasena navavidhaṃ, dhammakkhandaṃ caturāsītisahassavidhanti veditabbaṃ.

Kathaṃ rasavasena ekavidhaṃ? Yañhi bhagavatā anuttaram sammāsambodhim abhisambujjhivā yāva anupādisesāya nibbānadhātuyā parinibbāyati, etthantare pañcacattālīsavassāni devamanussanāgayakkhādayo anusāsentena vā paccavekkhantena vā vuttaṃ, sabbam taṃ ekarasaṃ vimuttirasameva hoti. Evaṃ rasavasena ekavidhaṃ.

Kathaṃ dhammavinayavasena duvidhaṃ? Sabbameva cetam dhammo ceva vinayo cāti saṅkhyam gacchati. Tattha vinayapiṭakaṃ vinayo, avasesam buddhavaṇṇanaṃ dhammo. Tenevāha “yannūna mayaṃ dhammañca vinayañca saṅgāyeyyāmā”ti. “Ahaṃ upāliṃ vinayaṃ puccheyyam, ānandaṃ dhammaṃ puccheyya”nti ca. Evaṃ dhammavinayavasena duvidhaṃ.

Kathaṃ paṭhamamajjhimapacchimavasena tividhaṃ? Sabbameva idaṃ paṭhamabuddhavaṇṇanaṃ, majjhimbuddhavaṇṇanaṃ, pacchimabuddhavaṇṇananti tippabhedam hoti. Tattha -

“Anekajātisaṃsāraṃ, sandhāvissaṃ anibbisam;
Gahakāraṃ gavesanto, dukkhā jāti punappunam.
Gahakāraka diṭṭhosi, puna geham na kāhasi;
Sabbā te phāsukā bhaggā, gahakūṭam visaṅkhatam;
Visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayamajjhagā”ti.

Idam paṭhamabuddhavaṇṇanaṃ. Keci “yadā have pātubhavanti dhammā”ti khandhake udānagāthaṃ vadanti. Esā pana pāṭipadadivase sabbaññubhāvappattassa somanassamayaññena paccayākāraṃ paccavekkhantassa uppannā udānagāthāti veditabbā.

Yaṃ pana parinibbānakāle abhāsi - “handā dāni, bhikkhave, āmantayāmi vo, vayadhammā saṅkhārā, appamādena sampādethā”ti idaṃ pacchimabuddhavaṇṇanaṃ. Ubhinnamantare yaṃ vuttaṃ, etaṃ

majjhimbuddhavadānaṃ nāma. Evaṃ
paṭhamamajjhimpacchimbuddhavadānavasena tividaṃ.

Kathaṃ piṭakavasena tividaṃ? Sabbampi cetaṃ vinayapiṭakaṃ suttantapiṭakaṃ
abhidhammapiṭakanti tippabhedameva hoti. Tattha paṭhamasaṅgītiyaṃ saṅgītañca
asaṅgītañca sabbampi samodhānetvā ubhayāni pātimokkhāni, dve vibhaṅgā,
dvāvīsati khandhakā, soḷasaparivārāti - idaṃ vinayapiṭakaṃ nāma.
Brahmajālādicatuttiṃsasuttasaṅgaho dīghanikāyo,
mūlapariyāyasuttādidyaḍḍhasatadvesuttasaṅgaho majjhimanikāyo,
oghataṇasuttādisattasuttasahassasattasatadvāsaṭṭhisuttasaṅgaho saṃyuttanikāyo,
cittapariyādānasuttādinavasuttasahassapañcasattapaññāsuttasaṅgaho
aṅguttaranikāyo, khuddakapāṭha-dhammapada-udāna-itivuttaka-suttanipāta-
vimānavatthu-petavatthu-theragāthā-therīgāthā-jātaka-niddesa-paṭisambhidāmagga-
apadāna-buddhavaṃsa-cariyāpiṭakavasena pannarasappabhedo khuddakanikāyoti
idaṃ suttantapiṭakaṃ nāma. Dhammasaṅgaho, vibhaṅgo, dhātukathā,
puggalapaññatti, kathāvatthu, yamakaṃ, paṭṭhānanti - idaṃ abhidhammapiṭakaṃ
nāma. Tattha -

“Vividhavisesanayattā, vinayanato ceva kāyavācānaṃ;
Vinayatthavidūhi ayaṃ, vinayo vinayoti akkhāto”.

Vividaṃ hi ettha pañcavidhapātimokkhuddesapārājikādi satta āpattikkhandhamātikā
vibhaṅgādippabhedā nayā. Visabhūtā ca daḷhikammasithilakaraṇappayojanā
anupaññattinayā. Kāyikavācasikaajjhācāranisedhanato cesa kāyaṃ vācañca vineti,
tasmā vividhanayattā visesanayattā kāyavācānaṃ vinayanato ceva vinayoti akkhāto.
Tenetametassa vacanattakosallatthaṃ vuttaṃ -

“Vividhavisesanayattā, vinayanato ceva kāyavācānaṃ;
Vinayatthavidūhi ayaṃ, vinayo vinayoti akkhāto”ti.

Itaraṃ pana -

“Atthānaṃ sūcanato suvuttato, savanatotha sūdanato;
Suttāṇa suttasabhāgato ca, suttanti akkhātaṃ.

Taṃhi attatthaparattādhede atthe sūceti. Suvuttā cettha atthā,
veneyyajjhāsayānulomena vuttattā. Savati cetaṃ atthe sassamiva phalaṃ, pasavatīti
vuttaṃ hoti. Sūdati cetaṃ dhenu viya khīraṃ, paggharāpetīti vuttaṃ hoti. Suṭṭhu ca
ne tāyati, rakkhatīti vuttaṃ hoti. Suttasabhāgañcetaṃ, yathā hi tacchakānaṃ suttaṃ
pamāṇaṃ hoti, evametampi viññūnaṃ. Yathā ca suttena saṅgahitāni pupphāni na
vikiriyanti, na viddhaṃsiyanti, evameva tena saṅgahitā atthā. Tenetametassa
vacanattakosallatthaṃ vuttaṃ -

“Atthānaṃ sūcanato, suvuttato savanatotha sūdanato;
Suttāṇa suttasabhāgato ca, suttanti akkhāta”nti.

Itaro pana -

“Yaṃ ettha vuḍḍhimanto, salakkhaṇā pūjitā paricchinā;
Vuttādhikā ca dhammā, abhidhammo tena akkhāto”.

Ayaṃhi abhisaddo vuḍḍhilakkhaṇapūjitaparicchinādhikesu dissati. Tathā hesa “bāḷhā

me dukkhā vedanā abhikkamanti, no paṭikkamantī”tiādīsu vuḍḍhiyaṃ āgato. “Yā tā rattiyo abhiññātā abhilakkhitā”tiādīsu salakkhaṇe. “Rājābhirājā manujindo”tiādīsu pūjite. “Paṭibalo vinetaṃ abhidhamme abhivinaye”tiādīsu paricchinne. Aññaṃaññaṃsaṅkaravirahite dhamme ca vinaye cāti vuttaṃ hoti. “Abhikkantena vaṇṇenā”tiādīsu adhike.

Ettha ca “rūpūpapattiyā maggaṃ bhāveti” “mettāsahagatena cetasā ekaṃ disaṃ pharivā viharatī”tiādinā nayena vuḍḍhimantopi dhammā vuttā. “Rūpārammaṇaṃ vā saddārammaṇaṃ vā”tiādinā nayena ārammaṇādīhi lakkhaṇīyattā salakkhaṇāpi. “Sekkā dhammā, asekkā dhammā, lokuttarā dhammā”tiādinā nayena pūjitāpi, pūjārāhāti adhippāyo. “Phasso hoti, vedanā hoti”tiādinā nayena sabhāvaparicchinnattā paricchinnāpi. “Mahaggaṭā dhammā, appamāṇā dhammā anuttarā dhammā”tiādinā nayena adhikāpi dhammā vuttā. Tenetametassa vacanattakosallatthaṃ vuttaṃ -

“Yaṃ ettha vuḍḍhimanto, salakkhaṇā pūjitā paricchinnā;
Vuttādhikā ca dhammā, abhidhammo tena akkhāto”ti.

Yaṃ panettha avasiṭṭhaṃ, taṃ -

“Piṭakaṃ piṭakatthavidū, pariyattibbhājanatthato āhu;
Tena samodhānetvā, tayopi vinayādayo ñeyyā”.

Pariyattipi hi “mā piṭakasampadānenā”tiādīsu piṭakanti vuccati. “Atha puriso āgaccheyya kudālapīṭakamādāyā”tiādīsu yaṃ kiñci bhājanampi. Tasmā ‘piṭakaṃ piṭakatthavidū pariyattibbhājanatthato āhu.

Idāni ‘tena samodhānetvā tayopi vinayādayo ñeyyā’ti, tena evaṃ duvidhatthena piṭakasaddena saha samāsaṃ katvā vinayo ca so piṭakañca pariyattibhāvato, tassa tassa atthassa bhājanato cāti vinayapiṭakaṃ, yathāvutteneva nayena suttantañca taṃ piṭakañcāti suttantapiṭakaṃ, abhidhammo ca so piṭakañcāti abhidhammapiṭakanti. Evamete tayopi vinayādayo ñeyyā.

Evaṃ ñatvā ca punapi tesuyeva piṭakesu nānappakāraḥkosallatthaṃ -

“Desanāsāsanakathābhedaṃ tesu yathārahaṃ;
Sikkhāppahānagambhīrabhāvañca paridīpaye.
Pariyattibhedaṃ sampattiṃ, vipattiñcāpi yaṃ yahiṃ;
Pāpuṇāti yathā bhikkhu, tampi sabbaṃ vibhāvaye”.

Tatrāyaṃ paridīpanā vibhāvanā ca. Etāni hi tīṇi piṭakāni yathākkamaṃ āṇāvohāraparamatthadesanā, yathāparādhayathānulomayathāddhammasāsanāni, saṃvarāsaṃvaradiṭṭhiviniveṭhananāmarūpaparicchedakathāti ca vuccanti. Ettha hi vinayapiṭakaṃ āṇārahena bhagavatā āṇābāhullato desitattā āṇādesanā, suttantapiṭakaṃ vohāraḥkusaleṇa bhagavatā vohārabāhullato desitattā vohāradesanā, abhidhammapiṭakaṃ paramatthakusaleṇa bhagavatā paramatthabāhullato desitattā paramatthadesanāti vuccati.

Tathā paṭhamam - ‘ye te pacurāparādhā sattā, te yathāparādham ettha sāsītā’ti yathāparādhāsāsanam, dutiyam - ‘anekajjhāsāyānusayacariyādhimuttikā sattā yathānulomam ettha sāsītā’ti yathānulomasāsanam, tatiyam - ‘dhammapuñjamatte “ahaṃ mamā”ti saññino sattā yathāddhammam ettha sāsītā’ti

yathā dhammasāsananti vuccati.

Tathā paṭhamam - ajjhācārapaṭipakkhabhūto saṃvarāsaṃvaro ettha kathitoti saṃvarāsaṃvarakathā. Saṃvarāsaṃvaroti khuddako ceva mahanto ca saṃvaro, kammākammaṃ viya, phalāphalaṃ viya ca, dutiyaṃ -
“dvāsaṭṭhi diṭṭhipaṭipakkhabhūtā diṭṭhiviniveṭhanā ettha kathitā”ti
diṭṭhiviniveṭhanakathā, tatiyaṃ - “rāgādipaṭipakkhabhūto nāmarūpaparicchedo ettha kathito”ti nāmarūpaparicchedakathāti vuccati.

Tisupi cetesu tisso sikkhā, tīṇi pahānāni, catubbidho ca gambhīrabhāvo veditabbo. Tathā hi vinayaṭṭake visesena adhisīlasikkhā vuttā, suttantapaṭṭake adhicitasikkhā, abhidhammapaṭṭake adhipaññāsikkhā.

Vinayaṭṭake ca vītikkaṃappahānaṃ, kilesānaṃ vītikkaṃapaṭipakkhattā sīlassa. Suttantapaṭṭake pariyuṭṭhānappahānaṃ, pariyuṭṭhānapaṭipakkhattā samādhissa. Abhidhammapaṭṭake anusayappahānaṃ, anusayapaṭipakkhattā paññāya. Paṭhame ca tadanāpappahānaṃ, itaresu vikkhambhanasamucchedappahānāni. Paṭhame ca ducarasasāṃkilesappahānaṃ, itaresu taṇhādiṭṭhisāṃkilesappahānaṃ.

Ekamekasmiñcettha catubbidhopi dhammatthadesanā paṭivedhagambhīrabhāvo veditabbo. Tattha dhammoti tanti. Atthoti tassāyeva attho. Desanāti tassā manasā vavatthāpitāya tantiyā desanā. Paṭivedhoti tantiyā tantiatthassa ca yathābhūtāvabodho. Tisupi cetesu ete dhammatthadesanāpaṭivedhā. Yasmā sasādīhi viya mahāsamuddo mandabuddhīhi dukkhogāḷhā alabbhaneyyapaṭiṭṭhā ca, tasmā gambhīrā. Evaṃ ekamekasmiṃ ettha catubbidhopi gambhīrabhāvo veditabbo.

Aparo nayo, dhammoti hetu. Vuttañhetam - “hetumhi ñāṇam dhammapaṭisambhidā”ti. Atthoti hetuphalaṃ, vuttañhetam - “hetuphale ñāṇam atthapaṭisambhidā”ti. Desanāti paññatti, yathā dhammaṃ dhammābhilāpoti adhippāyo. Anulomapaṭilomasāṅkhepavittārādivasena vā kathanam. Paṭivedhoti abhisamayo, so ca lokiya lokuttaro visayato asammohato ca, atthānurūpaṃ dhammesu, dhammānurūpaṃ atthesu, paññattipathānurūpaṃ paññattisu avabodho. Tesam tesam vā tattha tattha vuttadhammānaṃ paṭivijjhitabbo salakkhaṇasaṅkhāto aviparītasabhāvo.

Idāni yasmā etesu piṭakesu yaṃ yaṃ dhammajātaṃ vā atthajātaṃ vā, yā cāyaṃ yathā yathā ñāpetabbo attho sotūnaṃ ñāṇassa abhimukho hoti, tathā tathā tadatthajotikā desanā, yo cettha aviparītāvabodhasaṅkhāto paṭivedho, tesam tesam vā dhammānaṃ paṭivijjhitabbo salakkhaṇasaṅkhāto aviparītasabhāvo. Sabbampetaṃ anupacitakusalasambhārehi duppaññehi sasādīhi viya mahāsamuddo dukkhogāḷham alabbhaneyyapaṭiṭṭhañca, tasmā gambhīraṃ. Evampi ekamekasmiṃ ettha catubbidhopi gambhīrabhāvo veditabbo.

Ettāvatā ca -

“Desanāsāsanakathā, bhedaṃ tesu yathārahaṃ;
Sikkhāppahānagambhīra, bhāvañca paridīpaye”ti -

Ayaṃ gāthā vuttatthāva hoti.

“Pariyattibhedaṃ sampattiṃ, vipattiñcāpi yaṃ yaḥim;
Pāpuṇāti yathā bhikkhu, tampi sabbaṃ vibhāvaye”ti -

Ettha pana tīsu piṭakesu tividho pariyattibhedo daṭṭhabbo. Tisso hi pariyattiyo - alagaddūpamā, nissaraṇatthā, bhaṇḍāgārikapariyattīti.

Tattha yā duggahitā, upārambhādi hetu pariyāpuṭā, ayaṃ alagaddūpamā. Yaṃ sandhāya vuttaṃ “seyyathāpi, bhikkhave, puriso alagaddatthiko alagaddagavesī alagaddapariyesaṃ caramāno, so passeyya mahantaṃ alagaddaṃ, tamenāṃ bhoge vā naṅguṭṭhe vā gaṇheyya, tassa so alagaddo paṭiparivattitvā hatthe vā bāhāyaṃ vā aññatarasmiṃ vā aṅgapaccaṅge ḍaṃseyya, so tato nidānaṃ maraṇaṃ vā nigaccheyya, maraṇamattaṃ vā dukkhaṃ. Taṃ kissa hetu? Duggahitattā, bhikkhave, alagaddassa. Evameva kho, bhikkhave, idhekacce moghapurisā dhammaṃ pariyāpuṇanti, suttaṃ...pe... vedallaṃ, te taṃ dhammaṃ pariyāpuṇitvā tesāṃ dhammānaṃ paññāya atthaṃ na upaparikkhanti, tesāṃ te dhammā paññāya atthaṃ anupaparikkhantaṃ na nijjhānaṃ khamanti, te upārambhānisamsā ceva dhammaṃ pariyāpuṇanti, itivādappamokkhānisamsā ca, yassa catthāya dhammaṃ pariyāpuṇanti, tañcassa atthaṃ nānubhonti, tesāṃ te dhammā duggahitā dīgharattaṃ ahitāya dukkhāya saṃvattanti. Taṃ kissa hetu? Duggahitattā, bhikkhave, dhammāna”nti.

Yā pana suggahitā sīlakkhandhā dipāripūriṃyeva ākaṅkhamānena pariyāpuṭā, na upārambhādi hetu, ayaṃ nissaraṇatthā. Yaṃ sandhāya vuttaṃ - “tesāṃ te dhammā suggahitā dīgharattaṃ hitāya sukhāya saṃvattanti. Taṃ kissa hetu? Suggahitattā, bhikkhave, dhammāna”nti.

Yaṃ pana pariññātakkhando pahīnakilesa bhāvitamaggo paṭividdhākuppo sacchikatanirodho khīṇāsavo kevalaṃ pavenīpālanatthāya vaṃsānurakkhaṇatthāya pariyāpuṇāti, ayaṃ bhaṇḍāgārikapariyattīti.

Vinaye pana suppaṭipanno bhikkhu sīlasampadaṃ nissāya tisso vijjā pāpuṇāti, tāsāmyeva ca tattha pabhedavacanato. Sutte suppaṭipanno samādhisampadaṃ nissāya cha abhiññā pāpuṇāti, tāsāmyeva ca tattha pabhedavacanato. Abhidhamme suppaṭipanno paññāsampadaṃ nissāya catasso paṭisambhidā pāpuṇāti, tāsāñca tattheva pabhedavacanato, evametesu suppaṭipanno yathākkamena imaṃ vijjāttayachābhiññācatuppaṭisambhidābhedaṃ sampattiṃ pāpuṇāti.

Vinaye pana duppaṭipanno

anuññātasukhasamphassa attharaṇapāvuraṇādiphassasāmaññato paṭikkhittesu upādinna kaphassādīsu anavajjasaññī hoti. Vuttampi hetu - “tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā ye me antarāyikā dhammā antarāyikā vuttā bhagavatā, te paṭisevato nālaṃ antarāyāyā”ti. Tato dussīlabhāvaṃ pāpuṇāti. Sutte duppaṭipanno - “cattāro me, bhikkhave, puggalā santo saṃvijjamānā”ti adīsu adhippāyaṃ ajānanto duggahitaṃ gaṇhāti, yaṃ sandhāya vuttaṃ - “attanā duggahitena amhe ceva abbhācikkhati, attānañca khaṇati, bahuñca apuññaṃ pasavatī”ti. Tato micchādiṭṭhitaṃ pāpuṇāti. Abhidhamme duppaṭipanno dhammacintaṃ atidhāvanto acinteyyānīpi cinteti. Tato cittakkhepaṃ pāpuṇāti, vuttañhetu - “cattārimāni, bhikkhave, acinteyyāni, na cintetabbāni, yāni cinto ummādaṃ vighātassa bhāgī assā”ti. Evametesu duppaṭipanno yathākkamena imaṃ dussīlabhāva micchādiṭṭhitā cittakkhepabhedaṃ vipattiṃ pāpuṇāti”ti.

Ettāvatā ca -

“Pariyattibhedaṃ sampattiṃ, vipattiñcāpi yaṃ yaṃ;

Pāpuṇāti yathā bhikkhu, tampi sabbam vibhāvaye”ti -

Ayampi gāthā vuttatthāva hoti. Evaṃ nānappakārato piṭakāni ṇatvā tesam vasenetaṃ buddhavacanaṃ tividhanti ṇātabbaṃ.

Kathaṃ nikāyavasena pañcavidhaṃ? Sabbameva cetam dīghanikāyo, majjhimanikāyo, saṃyuttanikāyo, aṅguttaranikāyo, khuddakanikāyoti pañcappabhedam hoti. Tattha katamo dīghanikāyo? Tivaggasaṅgahāni brahmajālādīni catutthiṃsa suttāni.

“Catutthiṃseva suttantā, tivaggo yassa saṅgaho;
Esa dīghanikāyoti, paṭhamo anulomiko”ti.

Kasmā panesa dīghanikāyoti vuccati? Dīghappamāṇānaṃ suttānaṃ samūhato nivāsato ca. Samūhanivāsā hi nikāyoti vuccanti. “Nāhaṃ, bhikkhave, aññaṃ ekanikāyampi samanupassāmi evaṃ cittaṃ, yathayidaṃ, bhikkhave, tiracchānagatā pāṇā”. Poṇikanikāyo cikkhallikanikāyoti evamādīni cettha sādhaṇāni sāsanaṃ lokato ca. Evaṃ sesānampi nikāyabhāve vacanattho veditabbo.

Katamo majjhimanikāyo? Majjhimappamāṇāni pañcadasavaggasaṅgahāni mūlapariyāyasuttādīni diyaḍḍhasataṃ dve ca suttāni.

“Diyaḍḍhasatasuttantā, dve ca suttāni yattha so;
Nikāyo majjhimo pañca, dasavaggapariggaho”ti.

Katamo saṃyuttanikāyo? Devatāsaṃyuttādivasena kathitāni oghataraṇādīni satta suttasahassāni satta ca suttasatāni dvāsaṭṭhi ca suttāni.

“Sattasuttasahassāni, sattasuttasatāni ca;
Dvāsaṭṭhi ceva suttantā, eso saṃyuttasaṅgaho”ti.

Katamo aṅguttaranikāyo? Ekekaṅgātirekavasena kathitāni cittapariyādānādīni nava suttasahassāni pañca suttasatāni sattapaññāsaṅga suttāni.

“Nava suttasahassāni, pañca suttasatāni ca;
Sattapaññāsa suttāni, saṅkhyā aṅguttare aya”nti.

Katamo khuddakanikāyo? Sakalaṃ vinayapiṭakaṃ, abhidhammapiṭakaṃ, khuddakapāṭhādayo ca pubbe dassitā pañcadasappabhedā, ṭhapetvā cattāro nikāye avasesaṃ buddhavacanaṃ.

“Ṭhapetvā caturopete, nikāye dīghaādike;
Tadaññaṃ buddhavacanaṃ, nikāyo khuddako mato”ti.

Evaṃ nikāyavasena pañcavidhaṃ.

Kathaṃ aṅgavasena navavidhaṃ? Sabbameva hidaṃ suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthā, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallanti navappabhedam hoti. Tattha ubhatovibhaṅganiddesakhandhakaparivārā, suttanipāte maṅgalasuttaratanaṃ suttanālakaṃ suttatuvattakasuttāni ca aññaṃ ca suttanāmakaṃ tathāgatavacanaṃ suttanti veditabbaṃ. Sabbampi sagāthakaṃ suttaṃ geyyanti veditabbaṃ. Visesaṃ saṃyuttake sakalopi sagāthavaggo, sakalampi abhidhammapiṭakaṃ, niggāthakaṃ suttaṃ, yañca aññaṃ aṭṭhahi aṅgehi

asaṅgahitaṃ buddhavacanaṃ, taṃ veyyākaraṇanti veditabbaṃ. Dhammapadaṃ, theragāthā, therīgāthā, suttanipāte nosuttanāmikā suddhikagāthā ca gāthāti veditabbā. Somanassaññāmayikagāthā paṭisaṃyuttā dveasīti suttantā udānanti veditabbaṃ. “Vuttañhetāṃ bhagavatā”tiādinayappavattā dasuttarasatasuttantā itivuttakanti veditabbaṃ. Apaṇṇakajātakādīni paññāsādhikāni pañcajātakasatāni ‘jātaka’nti veditabbaṃ. “Cattārome, bhikkhave, acchariyā abbhutaṃ dhammā ānande”tiādinayappavattā sabbepi acchariyabbhutaṃ dhammapaṭisaṃyuttasuttantā abbhutaṃ dhammanti veditabbaṃ. Cūḷavedalla-mahāvedalla-sammādiṭṭhi-sakkapañha-saṅkhārabhājanīya-mahāpuṇṇamasuttādayo sabbepi vedañca tuṭṭhiñca laddhā laddhā pucchitasuttantā vedallanti veditabbaṃ. Evaṃ aṅgavasena navavidhaṃ.

Kathaṃ dhammakkhandaḥavasena caturāsītisahassavidhaṃ? Sabbameva cetaṃ buddhavacanaṃ -

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

Evaṃ paridīpitadhammakkhandaḥavasena caturāsītisahassappabhedāṃ hoti. Tattha ekānusandhikaṃ suttaṃ eko dhammakkhandaḥ. Yaṃ anekānusandhikaṃ, tattha anusandhivasena dhammakkhandaḥagaṇanā. Gāthābandhesu pañhāpucchanaṃ eko dhammakkhandaḥ, vissajjanaṃ eko. Abhidhamme ekamekaṃ tikadukabhājanaṃ, ekamekañca cittavārabhājanaṃ, ekameko dhammakkhandaḥ. Vinaye atthi vatthu, atthi mātikā, atthi padabhājanīyaṃ, atthi antarāpatti, atthi āpatti, atthi anāpatti, atthi tikacchedo. Tattha ekameko koṭṭhāso ekameko dhammakkhandaḥhoti veditabbo. Evaṃ dhammakkhandaḥavasena caturāsītisahassavidhaṃ.

Evamevaṃ abhedato rasavasena ekavidhaṃ, bhedato dhammavinayādivasena duvidhādibhedāṃ buddhavacanaṃ saṅgāyanta mahākassapappamukhena vasāgaṇena “ayaṃ dhammo, ayaṃ vinayo, idaṃ paṭhamabuddhavacanaṃ, idaṃ majjhimabuddhavacanaṃ, idaṃ pacchimabuddhavacanaṃ, idaṃ vinayapiṭakaṃ, idaṃ suttantapiṭakaṃ, idaṃ abhidhammapiṭakaṃ, ayaṃ dīghanikāyo...pe... ayaṃ khuddakanikāyo, imāni suttādīni navaṅgāni, imāni caturāsīti dhammakkhandaḥsaḥassāni”ti, imaṃ pabhedāṃ vavatthapetvāva saṅgītaṃ. Na kevalaṃ imameva, aññampi uddānasaṅgaha-vaggasaṅgaha-peyyālasaṅgaha-ekakanipāta-dukanipātādīnipātasāṅgaha-saṃyuttasaṅgaha-paṇṇāsasaṅgahādi-anekavidhaṃ tīsu piṭakesu sandissamānaṃ saṅgahappabhedāṃ vavatthapetvā eva sattahi māsehi saṅgītaṃ.

Saṅgītipariyosāne cassa - “idaṃ mahākassapattherena dasabalassa sāsanaṃ pañcavassasahassaparimāṇakālaṃ pavattanasamatthaṃ kata”nti sañjātappamodā sādhuḥkāraṃ viya dadamānā ayaṃ mahāpathavī udakapariyantaṃ katvā anekappakāraṃ kampi saṅkampi sampakampi sampavedhi, anekāni ca acchariyāni pāturaḥesunti, ayaṃ paṭhamamahāsaṅgīti nāma. Yā loke -

“Satehi pañcahi katā, tena pañcasatāti ca;
Thereheva katattā ca, therikāti pavuccatī”ti.

1. Brahmajālasuttavaṇṇanā

Paribbājakaḥkathāvaṇṇanā

Imissā paṭhamamahāsaṅgītiyā vattamānāya vinayasaṅgahāvasāne suttantapiṭake ādinikāyassa ādisuttaṃ brahmajālaṃ pucchantena āyasmatā mahākassapena - “brahmajālaṃ, āvuso ānanda, kattha bhāsita”nti, evamādivuttavacanapariyosāne yattha ca bhāsitaṃ, yañcārabbha bhāsitaṃ, taṃ sabbaṃ pakāsento āyasmā ānando evaṃ me sutantiādimāha. Tena vuttaṃ “brahmajālāssāpi evaṃ me sutantiādikaṃ āyasmatā ānandena paṭhamamahāsaṅgītikāle vuttaṃ nidānamādī”ti.

1. Tattha evanti nipātapadaṃ. Metiādīni nāmapadāni. Paṭipanno hotīti ettha paṭīti upasaggapadaṃ, hotīti ākhyātapadanti. Iminā tāva nayena padavibhāgo veditabbo.

Atthato pana evaṃ-saddo tāva upamūpadesasampahaṃsanagarahaṇavacanasampaṭiggahākāranidassanāvadhāraṇā dianekatthappabhedo. Tathāhesa - “evaṃ jātena maccena, kattabbaṃ kusalaṃ bahu”nti evamādīsu upamāyaṃ āgato. “Evaṃ te abhikkamitabbaṃ, evaṃ te paṭikkamitabba”ntiādīsu upadese. “Evametaṃ bhagavā, evametaṃ sugatā”tiādīsu sampahaṃsane. “Evamevaṃ panāyaṃ vasalī yasmim vā tasmim vā tassa muṇḍakassa samaṇakassa vaṇṇaṃ bhāsati”tiādīsu garahaṇe. “Evaṃ, bhanteti kho te bhikkhū bhagavato paccassosu”ntiādīsu vacanasampaṭiggāhe. “Evaṃ byā kho ahaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmī”tiādīsu ākāre. “Ehi tvam, māṇavaka, yena samaṇo ānando tenupasaṅkama, upasaṅkamitvā mama vacanena samaṇaṃ ānandaṃ appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha. “Subho māṇavo todeyyaputto bhavantaṃ ānandaṃ appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati”ti. “Evañca vadehi, sādhu kira bhavaṃ ānando yena subhassa māṇavassa todeyyaputtassa nivesanaṃ, tenupasaṅkamatu anukampaṃ upādāyā”tiādīsu nidassane. “Taṃ kiṃ maññatha, kālāmā, ime dhammā kusalā vā akusalā vāti? Akusalā, bhante. Sāvajjā vā anavajjā vāti? Sāvajjā, bhante. Viññūgarahitā vā viññūppasatthā vāti? Viññūgarahitā, bhante. Samattā samādinna ahitāya dukkhāya saṃvattanti no vā, kathaṃ vo ettha hotīti? Samattā, bhante, samādinna ahitāya dukkhāya saṃvattanti, evaṃ no ettha hoti”tiādīsu avadhāraṇe. Svāyamidha ākāranidassanāvadhāraṇesu daṭṭhabbo.

Tattha ākāratthena evaṃ-saddena etamatthaṃ dīpeti, nānāyanipuṇamanekajjhāsayasamuṭṭhānaṃ, atthabyañjanasampannaṃ, vividhapāṭihāriyaṃ, dhammatthadesanāpaṭivedhagambhīraṃ, sabbasattānaṃ sakasakabhāsānurūpato sotapathamāgacchantaṃ tassa bhagavato vacanaṃ sabbappakārena ko samatto viññātum, sabbathāmena pana sotukāmataṃ janetvāpi ‘evaṃ me sutam’ mayāpi ekenākārena sutanti.

Nidassanatthena - “nāhaṃ sayambhū, na mayā idaṃ sacchikata”nti attānaṃ parimocento - ‘evaṃ me sutam’, ‘mayāpi evaṃ suta’nti idāni vattabbaṃ sakalaṃ suttaṃ nidasseti.

Avadhāraṇatthena - “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 sotukāmataṃ janeti - ‘evaṃ me sutam’, tañca kho atthato vā byañjanato vā anūnāmanadhikaṃ, evameva na aññathā daṭṭhabba”nti.

Me-saddo tīsu atthesu dissati. Tathā hissa - “gāthābhigītaṃ me abhojaneyya”ntiādīsu

mayāti attho. “Sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetū”tiādīsu mayhanti attho. “Dhammadāyādā me, bhikkhave, bhavathā”tiādīsu mamāti attho. Idha pana mayā sutanti ca, mama sutanti ca atthadvaye yujjati.

Sutanti ayaṃ suta-saddo saupasaggo ca anupasaggo ca -gamanavissutakilinna-upacitānuyoga-sotaviññeyya-sotadvārānusāra-viññātādiānekattahappabhedo, tathā hissa “senāya pasuto”tiādīsu gacchantoti attho. “Sutadhammassa passato”tiādīsu vissutadhammassāti attho. “Avassutā avassutassā”tiādīsu kilinnākilinnassāti attho. “Tumhehi puññaṃ pasutaṃ anappaka”ntiādīsu upacitanti attho. “Ye jhānapasutā dhīrā”tiādīsu jhānānuyuttāti attho. ‘Diṭṭhaṃ sutaṃ muta’ntiādīsu sotaviññeyyanti attho. “Sutadharo sutasannicayo”tiādīsu sotadvārānusāraviññātadharoti attho. Idha panassa sotadvārānusārena upadhāritanti vā upadhāraṇanti vāti attho. ‘Me’ saddassa hi ‘mayā’ti atthe sati ‘evaṃ mayā sutaṃ’ sotadvārānusārena upadhāritanti yujjati. ‘Mamā’ti atthe sati evaṃ mama sutaṃ sotadvārānusārena upadhāraṇanti yujjati.

Evametesu tīsu padesu evanti sotaviññāṇādiviññāṇakiccanidassanaṃ. Meti vuttaviññāṇasamaṅgipuggalanidassanaṃ. Sutanti assavanabhāvapaṭikkhepato anūnādhikāvīparītaggahaṇanidassanaṃ. Tathā evanti tassā sotadvārānusārena pavattāya viññāṇavīthiyā nānappakārena ārammaṇe pavattibhāvappakāsaṇaṃ. Meti attappakāsaṇaṃ. Sutanti dhammappakāsaṇaṃ. Ayañhettha saṅkhepo - “nānappakārena ārammaṇe pavattāya viññāṇavīthiyā mayā na aññaṃ kataṃ, idaṃ pana kataṃ, ayaṃ dhammo suto”ti.

Tathā evanti niddisitabbadhammappakāsaṇaṃ. Meti puggalappakāsaṇaṃ. Sutanti puggalakiccappakāsaṇaṃ. Idaṃ vuttaṃ hoti. “Yaṃ suttaṃ niddisissāmi, taṃ mayā evaṃ suta”nti.

Tathā evanti yassa cittasantānassa nānākārappavattiyā nānatthabyañjanaggahaṇaṃ hoti, tassa nānākāraniddeso. Evanti hi ayamākārappaññatti. Meti kattuniddeso. Sutanti visayaniddeso. Ettāvatā nānākārappavattena cittasantānena taṃ samaṅgino kattu visayaggahaṇasanniṭṭhānaṃ kataṃ hoti.

Athavā evanti puggalakiccaniddeso. Sutanti viññāṇakiccaniddeso. Meti ubhayakiccayuttapuggalaniddeso. Ayaṃ panettha saṅkhepo, “mayā savanakiccaviññāṇasamaṅginā puggalena viññāṇavasena laddhasavanakiccavohārena suta”nti.

Tattha evanti ca meti ca saccikaṭṭhaparamatthavasena avijjamānapaññatti. Kiñhettha taṃ paramatthato atthi, yaṃ evanti vā meti vā niddesaṃ labhetha? Sutanti vijjamānapaññatti. Yañhi taṃ ettha sotena upaladdhaṃ, taṃ paramatthato vijjamānanti. Tathā ‘eva’nti ca, meti ca, taṃ taṃ upādāya vattabbato upādāpaññatti. ‘Suta’nti diṭṭhādīni upanidhāya vattabbato upanidhāpaññatti. Ettha ca evanti vacanena asammohaṃ dīpeti. Na hi sammūlho nānappakārappaṭivedhasamattho hoti. ‘Suta’nti vacanena sutassa asammosaṃ dīpeti. Yassa hi sutaṃ sammutṭhaṃ hoti, na so kālantarena mayā sutanti paṭijānāti. Iccassa asammohena paññāsiddhi, asammosena pana satisiddhi. Tattha paññāpubbaṅgamāya satiyā byañjanāvadhāraṇasamatthatā, satipubbaṅgamāya paññāya atthappaṭivedhasamatthatā. Tadubhayasamatthatāyogena atthabyañjanasampannassa dhammakosassa anupālanasamatthato dhammabhaṇḍāgārikattasiddhi.

Aparo nayo, evanti vacanena yoniso manasikāraṃ dīpeti. Ayoniso manasikaroto hi nānappakārapaṭivedhābhāvato. Sutanti vacanena avikkhepaṃ dīpeti, vikkhittacittassa savanābhāvato. Tathā hi vikkhittacitto puggalo sabbasampattiyaṃ vuccamānopi “na mayā sutam, puna bhaṇathā”ti bhaṇati. Yoniso manasikārena cettha attasammāpaṇidhiṃ pubbe ca katapuññaṃ sādheti, sammā appaṇihitattassa pubbe akatapuññaṃ vā tadabhāvato. Avikkhepena saddhammassavanaṃ sappurisūpanissayaṃ sādheti. Na hi vikkhittacitto sotum sakkoti, na ca sappurise anupassayaṃ savaṇaṃ atthīti.

Aparo nayo, yasmā evanti yassa cittasantānassa nānākārappavattiyaṃ nānatthabyañjanaggahaṇaṃ hoti, tassa nānākāraniddesoti vuttaṃ, so ca evaṃ bhaddako ākāro na sammāappaṇihitattano pubbe akatapuññaṃ vā hoti, tasmā evanti iminā bhaddakenākārena pacchimacakkadvayasampattimattano dīpeti. Sutanti savanayogena purimacakkadvayasampattiṃ. Na hi appatirūpadese vasato sappurisūpanissayavirahitassa vā savanaṃ atthi. Iccassa pacchimacakkadvayasiddhiyā āsayasuddhisiddhā hoti, purimacakkadvayasiddhiyā payogasuddhi, tāya ca āsayasuddhiyā adhigamabyattisiddhi, payogasiddhiyā āgamabyattisiddhi. Iti payogāsayasuddhassa āgamādhigamasampannassa vacanaṃ aruṇuggaṃ viya sūriyassa udayato yoniso manasikāro viya ca kusalakammaṃ arahati bhagavato vacanassa pubbaṅgamaṃ bhavitunti tṭhāne nidānaṃ tṭhapento - “evaṃ me suta”ntiādimāha.

Aparo nayo, ‘eva’nti iminā nānappakārapaṭivedhadīpakena vacanena attano atthapaṭibhānapaṭisambhidāsampattisabbhāvaṃ dīpeti. ‘Suta’nti iminā sotabbappabhedapaṭivedhadīpakena dhammaniruttipaṭisambhidāsampattisabbhāvaṃ. ‘Eva’nti ca idaṃ yoniso manasikāradīpakaṃ vacanaṃ bhāsamāno - “ete mayā dhammā manasānupekkhitā, dīṭṭhiyā suppaṭividdhā”ti dīpeti. ‘Suta’nti idaṃ savanayogadīpakaṃ vacanaṃ bhāsamāno - “bahū mayā dhammā sutā dhātā vacasā paricitā”ti dīpeti. Tadubhayenāpi atthabyañjanapāripūriṃ dīpento savane ādaraṃ janeti. Atthabyañjanaparipuṇṇaṃhi dhammaṃ ādarena assuṇanto mahatā hitā paribāhiro hotīti, tasmā ādaraṃ janetvā sakkaccaṃ ayaṃ dhammo sotabboti.

“Evaṃ me suta”nti iminā pana sakalena vacanena āyasmā ānando tathāgatappaveditaṃ dhammaṃ attano adahanto asappurisabhūmiṃ atikkamati. Sāvakattaṃ paṭijānanto sappurisabhūmiṃ okkamati. Tathā asaddhammā cittaṃ vuṭṭhāpeti, saddhamme cittaṃ patiṭṭhāpeti. “Kevalaṃ sutamevetam mayā, tasseva bhagavato vacana”nti dīpento attānaṃ parimoceti, satthāraṃ apadisati, jinavacanaṃ appeti, dhammanettiṃ patiṭṭhāpeti.

Apica “evaṃ me suta”nti attanā uppāditabhāvaṃ appaṭijānanto purimavacanaṃ vivaranto - “sammukhā paṭiggahitamidaṃ mayā tassa bhagavato catuvesārajjavīsāradassa dasabaladharassa āsabhātṭhānaṭṭhāyino sīhanādanādino sabbasattuttamassa dhammissarassa dhammarājassa dhammādhīpatino dhammadīpassa dhammasaraṇassa saddhammavaracakkavattino sammāsambuddhassa vacanaṃ, na ettha atthe vā dhamme vā pade vā byañjane vā kaṅkhā vā vimati vā kātābbā”ti sabbesaṃ devamanussānaṃ imasmiṃ dhamme assaddhiyaṃ vināseti, saddhāsampadaṃ uppādeti. Tenetaṃ vuccati -

“Vināsayati assaddhaṃ, saddhaṃ vaḍḍheti sāsane;

Evam me sutamiccevaṃ, vadaṃ gotamasāvako’’ti.

Ekanti gaṇanaparicchedaniddeso. Samayanti paricchinnaniddeso. Ekaṃ samayanti aniyamitaparidīpanaṃ. Tattha samayasaddo -

“Samavāye khaṇe kāle, samūhe hetudiṭṭhisu;
Paṭilābhe pahāne ca, paṭivedhe ca dissati’’.

Tathā hissa - “appevanāma svepi upasaṅkameyyāma kālaṅca samayaṅca upādāyā’’ti evamādisu samavāyo attho. “Ekova kho bhikkhave, khaṇo ca samayo ca brahmacariyavāsāyā’’tiādisu khaṇo. “Uṇhasamayo pariḷāhasamayo’’tiādisu kālo. “Mahāsamayo pavanasma’’ntiādisu samūho. “Samayopi kho te, bhaddāli, appaṭividdho ahosi, bhagavā kho sāvattiyaṃ viharati, bhagavāpi maṃ jānissati, bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’’ti. Ayampi kho, te bhaddāli, samayo appaṭividdho ahosī’’tiādisu hetu. “Tena kho pana samayena uggahamāno paribbājako samaṇamuṇḍikāputto samayappavādake tindukācīre ekasālake mallikāya ārāme paṭivasati’’tiādisu diṭṭhi.

“Diṭṭhe dhamme ca yo attho, yo cattho samparāyiko;
Atthābhisamayā dhīro, paṇḍitoti pavuccatī’’ti. -

Ādisu paṭilābho. “Sammā mānābhisamayā antamakāsi dukkhassā’’tiādisu pahānaṃ. “Dukkhassa pīḷanaṭṭho saṅkhataṭṭho santāpaṭṭho vipariṇāmaṭṭho abhisamayaṭṭho’’tiādisu paṭivedho. Idha panassa kālo attho. Tena saṃvaccharautumāsaddhamāsarattidivapubbaṇhamajjhanhikasāyanhapaṭhamamajjh i-mapacchimayāmamuhuttādisu kālappabhedabhūtesu samayesu ekaṃ samayanti dīpeti.

Tattha kiñcāpi etesu saṃvaccharādīsu samayesu yaṃ yaṃ suttaṃ yasmiṃ yasmiṃ saṃvacchare utumhi māse pakkhe rattibhāge vā divasabhāge vā vuttaṃ, sabbaṃ taṃ therassa suviditaṃ suvatthāpitaṃ paññāya. Yasmā pana - “evaṃ me suttaṃ’’ asukasamvacchare asukautumhi asukamāse asukapakkhe asukarattibhāge asukadivasabhāge vāti evaṃ vutte na sakkā sukhena dhāretuṃ vā uddisitūṃ vā uddisāpetuṃ vā, bahu ca vattabbaṃ hoti, tasmā ekeneva padena tamatthaṃ samodhānetvā “ekaṃ samaya’’nti āha. Ye vā ime gabbhokkantisamayo, jātisamayo, saṃvegasamayo, abhinikkhamanasamayo, dukkarakārikasamayo, māravijayasamayo, abhisambodhisamayo diṭṭhadhammasukhavihārasamayo, desanāsamayo, parinibbānasamayoti, evamādayo bhagavato devamanussesu ativiya pakāsā anekakālappabhedā eva samayā. Tesu samayesu desanāsamayaṅkhātāṃ ekaṃ samayanti dīpeti. Yo cāyaṃ ñāṇakaruṇākiccasamayesu karuṇākiccasamayo, attahitaparahitapaṭipattisamayesu parahitapaṭipattisamayo, sannipatitānaṃ karaṇīyadvayasamayesu dhammikathāsamayo desanāpaṭipattisamayesu desanāsamayo, tesupi samayesu aññataraṃ samayaṃ sandhāya “ekaṃ samaya’’nti āha.

Kasmā panettha yathā abhidhamme “yasmiṃ samaye kāmāvacara’’nti ca, ito aññesu ca suttapadesu - “yasmiṃ samaye, bhikkhave, bhikkhu vivicca kāmehī’’ti ca bhumavacananiddeso kato, vinaye ca - “tena samayena buddho bhagavā’’ti karaṇavacanena, tathā akatvā “ekaṃ samaya’’nti upayogavacananiddeso katoti? Tattha tathā idha ca aññathā atthasambhavato. Tattha hi abhidhamme ito aññesu

suttapadesu ca adhikaraṇattho bhāvena bhāvalakkhaṇattho ca sambhavati. Adhikaraṇañhi kālattho, samūhattho ca samayo, tattha tattha vuttānaṃ phassādidhammānaṃ khaṇasamavāyahetusāṅkhātassa ca samayassa bhāvena tesāṃ bhāvo lakkhīyati, tasmā tadatthajotanatthaṃ tattha bhumma vacananiddeso kato.

Vinaye ca hetuattho karaṇattho ca sambhavati. Yo hi so sikkhāpadapaññattisamayo sārīputtādīhipi dubbīṇṇeyyo, tena samayena hetubhūtena karaṇabhūtena ca sikkhāpadāni paññāpayanto sikkhāpadapaññattihetuñca apekkhamāno bhagavā tattha tattha vihāsi, tasmā tadatthajotanatthaṃ tattha karaṇavacanena niddeso kato.

Idha pana aññasmiñca evaṃ jātike accantasamāyogattho sambhavati. Yañhi samayaṃ bhagavā imaṃ aññaṃ vā suttantaṃ desesi, accantameva taṃ samayaṃ karuṇāvihārena vihāsi, tasmā tadatthajotanatthaṃ idha upayogavacananniddeso katoti.

Tenetaṃ vuccati -

“Taṃ taṃ atthamapekkhitvā, bhummena karaṇena ca;
Aññatra samayo vutto, upayogena so idhā”ti.

Porāṇā pana vaṇṇayanti - “tasmīṃ samaye”ti vā, “tena samayenā”ti vā, “ekaṃ samaya”nti vā, abhilāpamattabhedo esa, sabbattha bhumma evatthoti. Tasmā “ekaṃ samaya”nti vuttepi “ekasmīṃ samaye”ti attho veditabbo.

Bhagavāti garu. Garuñhi loke bhagavāti vadanti. Ayañca sabbaguṇavisitṭhatāya sabbasattānaṃ garu, tasmā bhagavāti veditabbo. Porāṇehi vuttaṃ -

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

Api ca -

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

Imissā gāthāya vasenassa padassa vitthāraattho veditabbo. So ca visuddhimagge buddhānussatiniddese vutto eva.

Ettāvatā cettha evaṃ me sutanti vacanena yathāsutaṃ dhammaṃ dassento bhagavato dhammakāyaṃ paccakkhaṃ karoti. Tena “nayidaṃ atikkantasatthukaṃ pāvacaṇaṃ, ayaṃ vo satthā”ti satthu adassanena ukkaṇṭhitaṃ janaṃ samassāseti.

Ekaṃ samayaṃ bhagavāti vacanena tasmīṃ samaye bhagavato avijjamānabhāvaṃ dassento rūpakāyapariniḥḥānaṃ sādheti. Tena “evaṃvidhassa nāma ariyadhammassa desako dasabaladharo vajirasaṅghāta samānakāyo sopi bhagavā pariniḥḥuto, kena aññena jīvite āsā janetabbā”ti jīvita madamattaṃ janaṃ samvejēti, saddhamme cassa ussāhaṃ janēti.

Evanti ca bhaṇanto desanāsampattiṃ niddisati. Me sutanti sāvakasampattiṃ. Ekaṃ samayanti kālasampattiṃ. Bhagavāti desakasampattiṃ.

Antarā ca rājagahaṃ antarā ca nālandanti antarā-saddo kāraṇakhaṇacittavemajjhavivarādīsū dissati. “Tadantaraṃ ko jāneyya aññatra

tathāgatā”ti ca, “janā saṅgamma mantenti mañca tañca kimantara”nti ca ādīsu hi kāraṇe antarā-saddo. “Addasa maṃ, bhante, aññatarā itthī vijjantarikāya bhājanam dhovantī”tiādīsu khaṇe. “Yassantarato na santi kopā”tiādīsu citte. “Antarā vosānamāpādī”tiādīsu vemajjhe. “Api cāyaṃ, bhikkhave, tapodā dvinnam mahānirayānam antarikāya āgacchatī”tiādīsu vivare. Svāyamidha vivare vattati, tasmā rājagahassa ca nālandāya ca vivareti evametthatto veditabbo. Antarā-saddena pana yuttattā upayogavacanam kataṃ. Idisesu ca tñānesu akkharacintakā “antarā gāmañca nadiñca yātī”ti evaṃ ekameva antarāsaddam payujjanti, so dutiyapadenapi yojetabbo hoti, ayojiyamāne upayogavacanam na pāpuṇāti. Idha pana yojetvāyeva vuttoti.

Addhānamaggapaṭipanno hotīti addhānasaṅkhātāṃ maggaṃ paṭipanno hoti, “dīghamagga”nti attho. Addhānagamanasamayassa hi vibhaṅge “aḍḍhayaṇam gacchissāmīti bhuñjitabba”ntiādivacanato aḍḍhayaṇampi addhānamaggo hoti. Rājagahato pana nālandā yojanameva.

Mahatā bhikkhusaṅghena saddhinti ‘mahatā’ti guṇamahattenapi mahatā, saṅkhyāmahattenapi mahatā. So hi bhikkhusaṅgho guṇehipi mahā ahosi, appicchatādiguṇasamannāgatattā. Saṅkhyāyapi mahā, pañcasatasāṅkhyattā. Bhikkhūnam saṅgho ‘bhikkhusaṅgho’, tena bhikkhusaṅghena. Diṭṭhisīlasāmaññasaṅghātasāṅkhātena samaṇagaṇenāti attho. Saddhinti ekato.

Pañcamattehi bhikkhusatehīti pañcamattā etesanti pañcamattāni. Mattāti pamāṇam vuccati, tasmā yathā “bhojane mattaññū”ti vutte “bhojane mattaṃ jānāti, pamāṇam jānāti”ti attho hoti, evamidhāpi - “tesaṃ bhikkhusatānam pañcamattā pañcapamāṇa”nti evamatto daṭṭhabbo. Bhikkhūnam satāni bhikkhusatāni, tehi pañcamattehi bhikkhusatehi.

Suppiyopi kho paribbājakoti suppiyoti tassa nāmaṃ. Pi-kāro maggapaṭipannasabhāgatāya puggalasampiṇḍanattho. Kho-kāro padasandhikaro, byañjanasiliṭṭhatāvasena vutto. Paribbājakoti sañjayassa antevāsī channaparibbājako. Idaṃ vuttaṃ hoti - “yadā bhagavā taṃ addhānamaggaṃ paṭipanno, tadā suppiyopi paribbājako paṭipanno ahosī”ti. Atītakālattho hettha hoti-saddo.

Saddhiṃ antevāsīnā brahmadattena māṇavenāti - ettha ante vasatīti antevāsī. Samīpacāro santikāvacaro sissoti attho. Brahmadattoti tassa nāmaṃ. Māṇavoti sattopi coropi taruṇopi vuccati.

“Cuditā devadūtehi, ye pamajjanti māṇavā;
Te dīgharattaṃ socanti, hīnakāyūpagā narā”ti. -

Ādīsu hi satto māṇavoti vutto. “Māṇavehi samāgacchanti katakammehipi akatakammehipi”tiādīsu coro. “Ambaṭṭho māṇavo, aṅgako māṇavo”tiādīsu taruṇo ‘māṇavo’ti vutto. Idhāpi ayamevattho. Idañhi vuttaṃ hoti - brahmadattena nāma taruṇantevāsīnā saddhinti.

Tatrāti tasmīṃ addhānamagge, tesu vā dvīsu janesu. Sudanti nipātamattaṃ. Anekapariyāyenāti pariyāya-saddo tāva vāradesanākāraṇesu vattati. “Kassa nu kho, ānanda, ajja pariyāyo bhikkhuniyo ovaditu”ntiādīsu hi vāre pariyāyasaddo vattati.

“Madhupiṇḍikapariyāyotveva naṃ dhārehi”tiādīsu desanāyaṃ. “Imināpi kho, te rājañña, pariyāyena evaṃ hotū”tiādīsu kāraṇe. Svāyamidhāpi kāraṇe vattati, tasmā ayamettha attho - “anekavidhena kāraṇeṇā”ti, “bahūhi kāraṇehi”ti vuttaṃ hoti.

Buddhassa avaṇṇaṃ bhāsati āvaṇṇavirahitassa aparimāṇavaṇṇasamannāgatassāpi buddhassa bhagavato - “yaṃ loke jātivuḍḍhesu kattabbaṃ abhivādanādisāmīcikammaṃ ‘sāmaggirasoti vuccati, taṃ samaṇassa gotamassa natthi tasmā arasarūpo samaṇo gotamo, nibbhogo, akiriyavādo, ucchedavādo, jегucchi, venayiko, tapassī, apagabbho. Natthi samaṇassa gotamassa uttarimanussadhammo alamariyaññadassanaviseso. Takkapariyāhataṃ samaṇo gotamo dhammaṃ deseti, vīmaṃsānucaritaṃ, sayappaṭibhānaṃ. Samaṇo gotamo na sabbaññū, na lokavidū, na anuttaro, na aggapuggalo”ti. Evaṃ taṃ taṃ akāraṇameva kāraṇanti vatvā tathā tathā avaṇṇaṃ dosaṃ nindaṃ bhāsati.

Yathā ca buddhassa, evaṃ dhammassāpi taṃ taṃ akāraṇameva kāraṇato vatvā - “samaṇassa gotamassa dhammo durakkhāto, duppaṭivedito, aniyyāniko, anupasamasamvattaniko”ti tathā tathā avaṇṇaṃ bhāsati.

Yathā ca dhammassa, evaṃ saṅghassāpi yaṃ vā taṃ vā akāraṇameva kāraṇato vatvā - “micchāpaṭipanno samaṇassa gotamassa sāvakasaṅgho, kuṭilapaṭipanno, paccanīkaṭipadaṃ ananulomapaṭipadaṃ adhammānulanulomapaṭipadaṃ paṭipanno”ti tathā tathā avaṇṇaṃ bhāsati.

Antevāsī panassa - “amhākaṃ ācariyo aparāmasitabbaṃ parāmasati, anakkamitabbaṃ akkamati, svāyaṃ aggiṃ gilanto viya, hatthena asidhāraṃ parāmasanto viya, muṭṭhinā sineruṃ padāletukāmo viya, kakacadantapantiyaṃ kīlamāno viya, pabhinnamadaṃ caṇḍahatthiṃ hatthena gaṇhanto viya ca vaṇṇārahasseva ratanattayassa avaṇṇaṃ bhāsamāno anayabyasanaṃ pāpuṇissati. Ācariye kho pana gūthaṃ vā aggiṃ vā kaṇṭakaṃ vā kaṇhasappaṃ vā akkamante, sūlaṃ vā abhirūhante, halāhalaṃ vā visaṃ khādante, khārodakaṃ vā pakkhalante, narakapapātaṃ vā papatante, na antevāsinaṃ taṃ sabbamanukātabbaṃ hoti. Kammassakā hi sattā attano kammānurūpameva gatiṃ gacchanti. Neva pitā puttassa kammena gacchati, na putto pitu kammena, na mātā puttassa, na putto mātuyā, na bhātā bhaginiyā, na bhaginī bhātu, na ācariyo antevāsino, na antevāsī ācariyassa kammena gacchati. Mayhañca ācariyo tiṇṇaṃ ratanānaṃ avaṇṇaṃ bhāsati, mahāsāvajjo kho panāriyūpavādoti. Evaṃ yoniso ummujjitvā ācariyavādaṃ maddamāno sammākāraṇameva kāraṇato apadisanto anekapariyāyena tiṇṇaṃ ratanānaṃ vaṇṇaṃ bhāsītumāraddho, yathā taṃ paṇḍitajātiko kulaputto”. Tena vuttaṃ - “suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ bhāsati”ti.

Tattha vaṇṇanti vaṇṇa-saddo saṅghāna-jāti-rūpāyatana-kāraṇa-pamāṇa-guṇa-pasaṃsādīsu dissati. Tattha “mahantaṃ sapparājavaṇṇaṃ abhinimminivā”tiādīsu saṅghānaṃ vuccati. “Brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo”tiādīsu jāti. “Paramāya vaṇṇapokkharatāya samannāgato”tiādīsu rūpāyatanaṃ.

“Na harāmi na bhañjāmi, ārā siṅghāmi vārijaṃ;
Atha kena nu vaṇṇena, gandhatthenoti vuccatī”ti. -

Ādīsu kāraṇaṃ. “Tayo pattassa vaṇṇā”tiādīsu pamāṇaṃ. “Kadā saññūlāḥā pana, te gahapati, ime samaṇassa gotamassa vaṇṇā”tiādīsu guṇo. “Vaṇṇārahassa vaṇṇaṃ bhāsati”tiādīsu pasaṃsā. Idha guṇopi pasaṃsāpi. Ayaṃ kira taṃ taṃ bhūtameva kāraṇaṃ apadisanto anekapariyāyena ratanattayassa guṇūpasañhitaṃ pasaṃsaṃ abhāsi. Tattha - “itipi so bhagavā arahaṃ sammāsambuddho”tiādinā nayena, “ye bhikkhave, buddhe pasannā agge te pasannā”tiādinā “ekapuggalo, bhikkhave, loke uppajjamāno uppajjati...pe... asamo asamasamo”tiādinā ca nayena buddhassa vaṇṇo veditabbo. “Svākkhāto bhagavatā dhammo”ti ca “ālayasamugghāto vaṭṭupacchedo”ti ca, “ye bhikkhave, ariye aṭṭhaṅgike magge pasannā, agge te pasannā”ti ca evamādīhi nayehi dhammassa vaṇṇo veditabbo. “Suppaṭipanno bhagavato sāvakaśaṅgho”ti ca, “ye, bhikkhave, saṅghe pasannā, agge te pasannā”ti ca evamādīhi pana nayehi saṅghassa vaṇṇo veditabbo. Pahontena pana dhammakathikena pañcanikāye navaṅgaṃ satthusāsaṇaṃ caturāsītiddhammakhandhasahassāni ogāhitvā buddhādīnaṃ vaṇṇo pakāsetabbo. Imasmiñhi ṭhāne buddhādīnaṃ guṇe pakāsento atitthena pakkhando dhammakathikoti na sakkā vattaṃ. Īdisesu hi ṭhānesu dhammakathikassa thāmo veditabbo. Brahmadatto pana māṇavo anussavādimattasambandhitena attano thāmena ratanattayassa vaṇṇaṃ bhāsati.

Itiha te ubho ācariyantevāsīti evaṃ te dve ācariyantevāsikā. Aññaṃaṇṇassāti añño aññaṃ. Ujuvipaccanīkavādāti īsakampi apariharitvā ujumeva vividhapaccanīkavādā, anekavāraṃ viruddhavādā eva hutvāti attho. Ācariyena hi ratanattayassa avaṇṇe bhāsīte antevāsī vaṇṇaṃ bhāsati, puna itaro avaṇṇaṃ, itaro vaṇṇanti evaṃ ācariyo sārāphalake visarukkhaññiṃ ākoṭayamāno viya punappunaṃ ratanattayassa avaṇṇaṃ bhāsati. Antevāsī pana suvaṇṇarajatamaṇimayāya āṇiyā taṃ āṇiṃ paṭibāhayamāno viya punappunaṃ ratanattayassa vaṇṇaṃ bhāsati. Tena vuttaṃ - “ujuvipaccanīkavādā”ti.

Bhagavantaṃ piṭṭhito piṭṭhito anubandhā honti bhikkhusaṅghaṇcāti bhagavantañca bhikkhusaṅghaṇca pacchato pacchato dassanaṃ avijahantā iriyāpathānubandhanena anubandhā honti, sīsānulokino hutvā anugatā hontīti attho.

Kasmā pana bhagavā taṃ addhānaṃ paṭipanno? Kasmā ca suppiyo anubandho? Kasmā ca so ratanattayassa avaṇṇaṃ bhāsati? Bhagavā tāva tasmim̐ kāle rājagahaparivattakesu aṭṭhārasasu mahāvihāresu aññatarasmim̐ vasitvā pātova sarīrappaṭijagganaṃ katvā bhikkhācāraṇāyaṃ bhikkhusaṅghaparivuto rājagahe piṇḍāya carati. So taṃ divasaṃ bhikkhusaṅghassa sulabhapiṇḍapātaṃ katvā pacchābhattaṃ piṇḍapātaṃ paṭikkanto bhikkhusaṅghaṃ pattacīvaraṃ gāhāpetvā - “nāḷandaṃ gamissāmī”ti, rājagahato nikkhamitvā taṃ addhānaṃ paṭipanno. Suppiyopi kho tasmim̐ kāle rājagahaparivattake aññatarasmim̐ paribbājakārāme vasitvā paribbājakaparivuto rājagahe bhikkhāya carati. Sopi taṃ divasaṃ paribbājakaparisaṃsāya sulabhabhikkhaṃ katvā bhuttaṃ pātaraṃ paribbājake paribbājakaparikkhāraṃ gāhāpetvā - nāḷandaṃ gamissāmicceva bhagavato taṃ maggaṃ paṭipannabhāvaṃ ajānantova anubandho. Sace pana jāneyya nānubandheyya. So ajānitvāva gacchanto gīvaṃ ukkhipitvā olokayamāno bhagavantaṃ addasa buddhasiriyā sobhamānaṃ rattakambalaparikkhittamiva jaṅgamakanakagirisikharaṃ.

Tasmim̐ kira samaye dasabalassa sarīrato nikkhamitvā chabbaṇṇarasmiyo samantā asīti hatthappamāṇe padese ādhāvanti vidhāvanti

ratanāveḷaratanadāmaratanacuṇṇavippakiṇṇaṃ viya,
pasāritaratanacittakaṇṇapaṭamaṃ, rattasuvaṇṇarasanisiṇṇamānamiva,
ukkāsataniṇṇapaṭasamākulamiva, nirantaravippakiṇṇakāṇikārapupphamiva
vāyuvegakkhattacīnapiṭṭhacuṇṇamiva,
indadhanuvijjulatātārāgaṇappabhāvisaravipphuritaviccharitamiva ca taṃ vanantaraṃ
hoti.

Asīti anubyañjanānuraññaṇaṃ pana bhagavato sarīraṃ vikasitakamaluppalamiva,
saraṃ sabbapāliphullamiva pāricchattakaṃ, tārāmarīcivikasitamiva, gaganatalaṃ
siriyā avahasantaṃ, byāmappabhāparikkhepavilāsiniṃ cassa
dvattiṃsavaraḷakkhaṇamālā ganthetvā ṭhapitadvattiṃsacandamālāya
dvattiṃsasūriyamālāya paṭipāṭiyā
ṭhapitadvattiṃsacakkavattidvattiṃsasakkadevarājadvattiṃsamahābrahmānaṃ sirim
siriyā abhibhavantaṃ. Taṇca pana bhagavantaṃ parivāretvā ṭhitā bhikkhū sabbeva
appicchā santuṭṭhā pavivittā asaṃsaṭṭhā codakā pāpagarahino vattāro
vacanakkhamā sīlasampannā samādhipaññāvimuttivimuttiññāṇadassanasampannā.
Tesaṃ majjhe bhagavā rattakambalapākāraparikkhitto viya kaṇṇathambho,
rattapadumasaṇḍamajjhagatā viya suvaṇṇanāvā, pavāḷavedikāparikkhitto viya
aggikkhandho, tārāgaṇaparivārito viya puṇṇacando migapakkhīnampi cakkhūni
pīṇayati, pāgeva devamanussānaṃ. Tasmiṇca pana divase yebhuyyena
asītimahātherā meghavaṇṇaṃ paṃsukūlaṃ ekaṃsaṃ karitvā kattaraṇḍaṃ ādāya
suvammavammitā viya gandhahatthino vigatadosā vantadosā bhinnakilesā
vijaṭṭhitaṇṇaṃ chinnabandhanā bhagavantaṃ parivārayiṃsu. So sayamaṃ vītārāgo
vītārāgehi, sayamaṃ vītadoso vītadosehi, sayamaṃ vītamoḥho vītamohehi, sayamaṃ vītataṇho
vītataṇhehi, sayamaṃ nikkilesaṃ nikkilesehi, sayamaṃ buddho anubuddhehi parivārito;
pattaparivāritaṃ viya kesaraṃ, kesaraparivāritā viya kaṇṇikā,
aṭṭhanāgasahassaparivārito viya chaddanto nāgarājā, navutihaṃsasahassaparivārito
viya dhātaraṭṭho haṃsarājā, senaṇḍaparivārito viya cakkavattirājā,
devagaṇaparivārito viya sakko devarājā, brahmagaṇaparivārito viya hārito
mahābrahmā, aparimitakālasaṇṇitapuññābalanibbattāya acinteyyāya anopamāya
buddhalīlāya cando viya gaganatalaṃ taṃ maggaṃ paṭipanno hoti.

Athevaṃ bhagavantaṃ anopamāya buddhalīlāya gacchantaṃ bhikkhū ca
okkhattacakkhū santindriye santamānase uparinabhe ṭhitaṃ puṇṇacandaṃ viya
bhagavantaṃyeva namassamāne disvāva paribbājako attano paraṃ avalokesi. Sā
hoti kājaraṇḍake olambetvā
gahitoluggaviluggapiṭṭhakatidaṇḍamorapiñchamattikāpattapasibbakakuṇḍikāḍḍianeka
parikkhārabhārabharitā. “Asukassa hatthā sobhaṇā, asukassa pādā”ti
evamādiniratthakavacanā mukharā vikiṇṇavācā adassanīyā apāsādikā. Tassa taṃ
disvā vippaṭṭisāro udapādi.

Idāni tena bhagavato vaṇṇo vattabbo bhavēyya. Yasmā panesa lābhasakkārahāniyā
ceva pakkhahāniyā ca nīccampi bhagavantaṃ usūyati. Aññatitthiyānañhi yāva
buddho loke nuppajjati, tāvadeva lābhasakkārā nibbattanti, buddhuppādato pana
paṭṭhāya pariḥīnalābhasakkārā honti, sūriyuggamane khajjopanakā viya nissirīkataṃ
āpajjanti. Upatissakolitānaṃ sañjayassa santike pabbajitakāleyeva paribbājaka
mahāparisā ahesuṃ, tesu pana pakkantesu sāpi tesaṃ parisā bhinnā. Iti imehi dvīhi
kāraṇehi ayaṃ paribbājako yasmā nīccampi bhagavantaṃ usūyati, tasmā taṃ
usūyavisuggāraṃ uggiranto ratanattayassa avaṇṇameva bhāsatīti veditabbo.

2. Atha kho bhagavā ambalaṭṭhikāyaṃ rājāgāraṃ ekarattivāsaṃ upagacchi saddhiṃ bhikkhusaṅghenāti bhagavā tāya buddhalīlāya gacchamāno anupubbena ambalaṭṭhikādvāraṃ pāpuṇitvā sūriyaṃ oloketvā - “akālo dāni gantum, atthasamīpaṃ gato sūriyo”ti ambalaṭṭhikāyaṃ rājāgāraṃ ekarattivāsaṃ upagacchi.

Tattha ambalaṭṭhikāti rañño uyyānaṃ. Tassa kira dvārasamīpe taruṇaambarukkho atthi, taṃ “ambalaṭṭhikā”ti vadanti. Tassa avidūre bhavattā uyyānampi ambalaṭṭhikā tveva saṅkhyāṃ gataṃ. Taṃ chāyūdakasampannaṃ pākāraparikkhitaṃ suyojitadvāraṃ mañjusā viya suguttaṃ. Tattha rañño kīḷanattaṃ paṭibhānacittavicittaṃ agāraṃ akaṃsu. Taṃ “rājāgāraka”nti vuccati.

Suppiyopi khoti suppiyopi tasmiṃ ṭhāne sūriyaṃ oloketvā - “akālo dāni gantum, bahū khuddakamahallakā paribbājakā, bahuparissayo ca ayaṃ maggo corehipi vāḷayakkhehipi vāḷamigehipi. Ayaṃ kho pana samaṇo gotamo uyyānaṃ pavitṭho, samaṇassa ca gotamassa vasanaṭṭhāne devatā ārakkhaṃ gaṇhanti, handāhampi idha ekarattivāsaṃ upagantvā sveva gamissāmī”ti tadevuuyyānaṃ pāvīsi. Tato bhikkhusaṅgho bhagavato vattaṃ dassetvā attano attano vasanaṭṭhānaṃ sallakkhesi. Paribbājakopi uyyānassa ekapasse paribbājakaparikkhāre otāretvā vāsaṃ upagacchi saddhiṃ attano parisāya. Pāḷiyamārūḷhavaseneva pana - “saddhiṃ attano antevāsinaṃ brahmadattena māṇavenā”ti vuttaṃ.

Evam vāsaṃ upagato pana so paribbājako rattibhāge dasabalaṃ olokesi. Tasmiṃca samaye samantā vippakiṇṇatārakā viya padīpā jalanti, majjhe bhagavā nisinno hoti, bhikkhusaṅgho ca bhagavantaṃ parivāretvā. Tattha ekabhikkhussapi hatthakukkuccaṃ vā pādakukkuccaṃ vā ukkāsitasaddo vā khipitasaddo vā natthi. Sā hi parisā attano ca sikkhitasikkhatāya satthari ca gāravenāti dvīhi kāraṇehi nivāte padīpasikhā viya niccālā sannisinnāva ahosi. Paribbājako taṃ vibhūtiṃ disvā attano parisam olokesi. Tattha keci hatthaṃ khipanti, keci pādaṃ, keci vippalapanti, keci nillālitaḷṭhā paggharitaḷṭhā, dante khādantā kākacchamānā gharugharupassāsino sayanti. So ratanattayassa guṇavaṇṇe vattabbepi issāvasena puna avaṇṇameva ārabhi. Brahmadatto pana vuttanayeneva vaṇṇaṃ. Tena vuttaṃ - “tatrāpi sudaṃ suppiyo paribbājako”ti sabbaṃ vattabbaṃ. Tattha tatrāpīti tasmimpi, ambalaṭṭhikāyaṃ uyyāneti attho.

3. Sambahulānanti bahukānaṃ. Tattha vinayapariyāyena tayo janā “sambahulā”ti vuccanti. Tato paraṃ saṅgho. Suttantapariyāyena pana tayo tayova tato paṭṭhāya sambahulā. Idha suttantapariyāyena “sambahulā”ti veditabbā. Maṇḍalamāḷeti katthaci dve kaṇṇikā gahetvā haṃsavaṭṭakacchannena katā kūṭāgārasālāpi “maṇḍalamāḷo”ti vuccati, katthaci ekaṃ kaṇṇikaṃ gahetvā thambhapantiṃ parikkhipitvā katā upaṭṭhānasālāpi “maṇḍalamāḷo”ti vuccati. Idha pana nisīdanasālā “maṇḍalamāḷo”ti veditabbo. Sannisinnānanti nisajjanavasena. Sannipatitānanti samodhānavasena. Ayaṃ saṅkhiyadhammoti saṅkhiyā vuccati kathā, kathādhāmmoti attho. Udaḍḍhīti uppanno. Katamo pana soti? Acchariyaṃ āvusoti evamādi. Tattha andhassa pabbatārohaṇaṃ viya niccaṃ na hotīti acchariyaṃ. Ayaṃ tāva saddanayo. Ayaṃ pana aṭṭhakathānayo - accharāyogganti acchariyaṃ. Accharam paharitam yuttanti attho. Abhūtapubbaṃ bhūtanti abbhutaṃ. Ubhayaṃ petaṃ vimhayassevādhivacanaṃ. Yāvañcidanti yāva ca idaṃ tena suppaṭividditatāya appameyyattaṃ dasseti.

Tena bhagavatā jānatā...pe... suppaṭivīditāti etthāyaṃ saṅkhepattho. Yo so bhagavā samatīṃsa pāramiyo pūretvā sabbakilese bhaññitvā anuttaraṃ sammāsambodhiṃ abhisambuddho, tena bhagavatā tesāṃ tesāṃ sattānaṃ āsayānusayaṃ jānatā, hatthatale tṭhapitaṃ āmalakaṃ viya sabbañneyyadhammaṃ passatā.

Api ca pubbenivāsādīhi jānatā, dibbena cakkhunā passatā. Tīhi vijjāhi chahi vā pana abhiññāhi jānatā, sabbattha appaṭihatena samantacakkhunā passatā. Sabbadhammajānanasamatthāya vā paññāya jānatā, sabbasattānaṃ cakkhuvisayātītāni tirokuṭṭādigatānīpi rūpāni ativisuddhena maṃsacakkhunā passatā. Attahitasādhikāya vā samādhipadaṭṭhānāya paṭivedhapaññāya jānatā, parahitasādhikāya karuṇāpadaṭṭhānāya desanāpaññāya passatā.

Arīnaṃ hatattā paccayādīnañca arahattā arahatā. Sammā sāmañca sabbadhammānaṃ buddhattā sammāsambuddhena antarāyikadhamme vā jānatā, niyyānikadhamme passatā, kilesārīnaṃ hatattā arahatā. Sammā sāmañca sabbadhammānaṃ buddhattā sammāsambuddhenāti. Evaṃ catūvesārājjavasena catūhākārehi thomitena sattānaṃ nānādhimuttikatā nānājjhāsayatā suppaṭivīditā yāva ca suṭṭhu paṭivīditā.

Idānissa suppaṭivīditabhāvaṃ dassetuṃ ayañhītiādīmāha. Idaṃ vuttaṃ hoti yā ca ayaṃ bhagavatā “dhātuso, bhikkhave, sattā saṃsandanti samenti, hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandanti samenti, kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti samenti. Atītampi kho, bhikkhave, addhānaṃ dhātusova sattā saṃsandimṣu samimṣu, hīnādhimuttikā hīnādhimuttikehi...pe... kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandimṣu samimṣu, anāgatampi kho, bhikkhave, addhānaṃ...pe... saṃsandissanti samessanti, etarahipi kho, bhikkhave, paccuppannaṃ addhānaṃ dhātusova sattā saṃsandanti samenti, hīnādhimuttikā hīnādhimuttikehi...pe... kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti samenti”ti evaṃ sattānaṃ nānādhimuttikatā, nānājjhāsayatā, nānādiṭṭhikatā, nānākhaṇṭhitā, nānārucitā, nāliya minantena viya tulāya tulayantena viya ca nānādhimuttikatāññāṇena sabbaññutaññāṇena viditā, sā yāva suppaṭivīditā. Dvepi nāma sattā ekajjhāsayā dullabhā lokasmiṃ. Ekasmiṃ gantukāme eko tṭhātukāmo hoti, ekasmiṃ pīvutukāme eko bhuñjitukāmo. Imesu cāpi dvīsu ācariyantevāsīsu ayañhi “suppiyo paribbājako...pe... bhagavantaṃ piṭṭhito piṭṭhito anubandhā honti bhikkhusaṅghaṇṇā”ti. Tattha itihāmeti itihā ime, evaṃ imeti attho. Sesāṃ vuttanayameva.

4. Atha kho bhagavā tesāṃ bhikkhūnaṃ imaṃ saṅkhiyadhammaṃ viditvāti ettha viditvāti sabbaññutaññāṇena jānitvā. Bhagavā hi katthaci maṃsacakkhunā disvā jānāti - “addasā kho bhagavā mahantaṃ dārukkhandhaṃ gaṅgāya nadiyā sotena vuyhamāna”ntiādīsu viya. Katthaci dibbacakkhunā disvā jānāti - “addasā kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena tā devatāyo sahasasseva pāṭaligāme vatthūni parigaṇhantiyo”ntiādīsu viya. Katthaci pakatisotena sutvā jānāti - “assosi kho bhagavā āyasmato ānandassa subhaddena paribbājakena saddhiṃ imaṃ kathāsallāpa”ntiādīsu viya. Katthaci dibbasotena sutvā jānāti - “assosi kho bhagavā dibbāya sotadhātuyā visuddhāya atikkantamānusikāya sandhānassa gahapatissa nigrodhena paribbājakena saddhiṃ imaṃ kathāsallāpa”ntiādīsu viya. Idha pana sabbaññutaññāṇena sutvā aññāsī. Kiṃ karonto aññāsī? Pacchimayāmakiccaṃ, kiccañca nāmetaṃ sātthakaṃ, niratthakanti duvidhaṃ hoti.

Tattha niratthakakiccaṃ bhagavatā bodhipallaṅkeyeva arahattamaggena samugghātaṃ kataṃ. Sāttakamyeva pana bhagavato kiccaṃ hoti. Taṃ pañcavidhaṃ - purebhattakiccaṃ, pacchābhattakiccaṃ, purimayāmakiccaṃ, majjhimayāmakiccaṃ, pacchimayāmakiccanti.

Tatridaṃ purebhattakiccaṃ -

Bhagavā hi pātova uṭṭhāya upaṭṭhākānuggahatthaṃ sarīraphāsukatthañca mukhadhovanādisarīraparikammaṃ katvā yāva bhikkhācāraṇelā tāva vivittāsane vītinaṃmetvā, bhikkhācāraṇelāyaṃ nivāsetvā kāyabandhanaṃ bandhitvā cīvaram pārupitvā pattamādāya kadāci ekako, kadāci bhikkhusaṅghaparivuto, gāmaṃ vā nigamaṃ vā piṇḍāya pavisati; kadāci pakatiyā, kadāci anekehi pāṭihāriyehi vattamānehi. Seyyathidaṃ, piṇḍāya pavisato lokanāthassa purato purato gantvā mudugataṃ pathaviṃ sodhenti, valāhakā udakaphusitāni muñcantā magge reṇuṃ vūpasametvā upari vitānaṃ hutvā tiṭṭhanti, apare vātā pupphāni upasaṃharitvā magge okiranti, unnatā bhūmippadesā onamanti, onatā unnamanti, pādanikkhepasamaye samāva bhūmi hoti, sukhasamphassāni padumapupphāni vā pāde sampatiṇṇanti. Indakhīlassa anto ṭhapitamatte dakkhiṇapāde sarīrato chabbaṇṇarasmiyo nikkhamitvā suvaṇṇarasapiṇḍarāni viya citrapaṭaparikkhittāni viya ca pāsādakūṭāgārādīni alaṅkarontiyo ito cito ca dhāvanti, hatthiassavihaṅgādayo sakasakattāhānesu ṭhitāyeva madhurenākārena saddaṃ karonti, tathā bherivīṇādīni tūriyāni manussānañca kāyūpagāni ābharaṇāni. Tena saññāṇena manussā jānanti - “ajja bhagavā idha piṇḍāya pavitṭho”ti. Te sunivatthā supārutā gandhapupphādīni ādāya gharā nikkhamitvā antaravithiṃ paṭipajjitvā bhagavantaṃ gandhapupphādīni sakkaccaṃ pūjetvā vanditvā - “amhākaṃ, bhante, dasa bhikkhū, amhākaṃ vīsati, paññāsaṃ...pe... sataṃ dethā”ti yācitvā bhagavatopi pattaṃ gahetvā āsanaṃ paññāpetvā sakkaccaṃ piṇḍapātena paṭimānenti. Bhagavā katabhattakicco tesam sattānaṃ cittasantānāni oloketvā tathā dhammaṃ deseti, yathā keci saraṇagamanesu paṭiṭṭhahanti, keci pañcasu sīlesu, keci sotāpattisakadāgāmianāgāmiphalānaṃ aññatarasmiṃ; keci pabbajitvā aggaphale arahatteti. Evaṃ mahājanaṃ anuggahetvā uṭṭhāyāsanaṃ vihāraṃ gacchati. Tattha gantvā maṇḍalamāle paññattavarabuddhāsane nisīdati, bhikkhūnaṃ bhattakiccapariyosānaṃ āgamayamāno. Tato bhikkhūnaṃ bhattakiccapariyosāne upaṭṭhāko bhagavato nivedeti. Atha bhagavā gandhakuṭiṃ pavisati. Idaṃ tāva purebhattakiccaṃ.

Atha bhagavā evaṃ katapurebhattakicco gandhakuṭiyā upaṭṭhāne nisīditvā pāde pakkhāletvā pādapiṭṭhe ṭhatvā bhikkhusaṅghaṃ ovaḍati - “bhikkhave, appamādena sampādetha, dullabho buddhuppādo lokasmiṃ, dullabho manussattapaṭilābho, dullabhā sampatti, dullabhā pabbajjā, dullabhaṃ saddhammassavana”nti. Tattha keci bhagavantaṃ kammaṭṭhānaṃ pucchanti. Bhagavāpi tesam cariyānurūpaṃ kammaṭṭhānaṃ deti. Tato sabbepi bhagavantaṃ vanditvā attano attano rattiṭṭhānadivāṭṭhānāni gacchanti. Keci araṇṇaṃ, keci rukkhamaṇḍalaṃ, keci pabbatādīnaṃ aññataraṃ, keci cātumahārājikabhavanaṃ...pe... keci vasavattibhavananti. Tato bhagavā gandhakuṭiṃ pavisitvā sace ākaṅkhati, dakkhiṇena passena sato sampajāno muhuttaṃ sīhaseyyaṃ kappeti. Atha samassāsitaṃ vūṭṭhahitvā dutiyabhāge lokaṃ voloketi. Tatiyabhāge yaṃ gāmaṃ vā nigamaṃ vā upanissāya viharati tattha mahājano purebhattaṃ dānaṃ datvā pacchābhattaṃ sunivattho supāruto gandhapupphādīni ādāya vihāre sannipatati.

Tato bhagavā sampattaparisāya anurūpena pāṭihāriyena gantvā dhammasabhāyaṃ paññattavarabuddhāsane nisajja dhammaṃ deseti kālayuttaṃ samayayuttaṃ, atha kālaṃ veditvā parisāṃ uyyojeti, manussā bhagavantaṃ vanditvā pakkamanti. Idaṃ pacchābhattakiccaṃ.

So evaṃ niṭṭhitapacchābhattakicco sace gattāni osiñcitukāmo hoti, buddhāsanaṃ vutṭhāya nhānakoṭṭhakaṃ pavisitvā upaṭṭhākena paṭiyāditaudakena gattāni utuṃ gaṇhāpeti. Upaṭṭhākopi buddhāsanaṃ ānetvā gandhakuṭipariveṇe paññāpeti. Bhagavā surattadupaṭṭaṃ nivāsetvā kāyabandhanaṃ bandhitvā uttarāsaṅgaṃ ekaṃsaṃ karitvā tattha gantvā nisīdati ekakova muhuttaṃ paṭisallīno, atha bhikkhū tato tato āgamma bhagavato upaṭṭhānaṃ āgacchanti. Tattha ekacce pañhaṃ pucchanti, ekacce kammaṭṭhānaṃ, ekacce dhammassavanaṃ yācanti. Bhagavā tesāṃ adhippāyaṃ sampādentō purimayāmaṃ vītināmeti. Idaṃ purimayāmakiccaṃ.

Purimayāmakiccapariyosāne pana bhikkhūsu bhagavantaṃ vanditvā pakkantesu sakaladasasahassilokadhātudevatāyo okāsaṃ labhamānā bhagavantaṃ upasaṅkamitvā pañhaṃ pucchanti, yathābhisaṅkhataṃ antamaso caturakkharampi. Bhagavā tāsāṃ devatānaṃ pañhaṃ vissajjento majjhimayāmaṃ vītināmeti. Idaṃ majjhimayāmakiccaṃ.

Pacchimayāmaṃ pana tayo koṭṭhāse katvā purebhattato paṭṭhāya nisajjāya pīlītassa sarīrassa kilāsubhāvamocanattaṃ ekaṃ koṭṭhāsaṃ caṅkamaṇa vītināmeti. Dutiyakoṭṭhāse gandhakuṭiṃ pavisitvā dakkhiṇena passena sato sampajāno sīhaseyyaṃ kappeti. Tatiyakoṭṭhāse paccuṭṭhāya nisīditvā purimabuddhānaṃ santike dānasīlādivasena katādhikārapuggaladassanattaṃ buddhacakkhunā lokaṃ voloketi. Idaṃ pacchimayāmakiccaṃ.

Tasmiṃ pana divase bhagavā purebhattakiccaṃ rājagahe pariyosāpetvā pacchābhatte maggaṃ āgato, purimayāme bhikkhūnaṃ kammaṭṭhānaṃ kathetvā, majjhimayāme devatānaṃ pañhaṃ vissajjetvā, pacchimayāme caṅkamaṇa āruya caṅkamamāno pañcannaṃ bhikkhusatānaṃ imaṃ sabbaññutaññāṇaṃ ārabba pavattaṃ kathaṃ sabbaññutaññāṇeneva sutvā aññāsīti. Tena vuttaṃ - “pacchimayāmakiccaṃ karonto aññāsī”ti.

Ñatvā ca panassa etadahosi - “ime bhikkhū mayhaṃ sabbaññutaññāṇaṃ ārabba guṇaṃ kathenti, etesañca sabbaññutaññāṇakiccaṃ na pākaṭaṃ, mayhameva pākaṭaṃ. Mayi pana gate ete attano kathaṃ nirantaraṃ āroccanti, tato nesaṃ ahaṃ taṃ aṭṭhuppattiṃ katvā tividhaṃ sīlaṃ vibhajanto, dvāsaṭṭhiyā ṭhānesu appaṭivattiyaṃ sīhanādaṃ nadanto, paccayākāraṃ samodhānetvā buddhaguṇe pākaṭe katvā, sineruṃ ukkhipento viya suvaṇṇakūṭena nabhaṃ paharanto viya ca dasasahassilokadhātukampanaṃ brahmajālasuttantaṃ arahattanikūṭena niṭṭhāpento desessāmi, sā me desanā parinibbutassāpi pañcavassasahassāni sattānaṃ amatamahānibbānaṃ sampāpikā bhavissatī”ti. Evaṃ cintetvā yena maṇḍalamālo tenupasaṅkamīti. Yenāti yena disābhāgena, so upasaṅkamitabbo. Bhummatthe vā etaṃ karaṇavacanaṃ, yasmiṃ padese so maṇḍalamālo, tattha gatoti ayamettha attho.

Paññatte āsane nisīdīti buddhakāle kira yattha yattha ekopi bhikkhu viharati sabbattha buddhāsanaṃ paññattameva hoti. Kasmā? Bhagavā kira attano santike kammaṭṭhānaṃ gahetvā phāsukaṭṭhāne viharante manasi karoti - “asuko mayhaṃ santike kammaṭṭhānaṃ gahetvā gato, sakkhissati nu kho visesaṃ nibbattetuṃ no

vā''ti. Atha naṃ passati kammaṭṭhānaṃ vissajjetvā akusalavitakkaṃ vitakkayamānaṃ, tato ''kathañhi nāma mādisassa satthu santike kammaṭṭhānaṃ gahetvā viharantaṃ imaṃ kulaputtaṃ akusalavitakkā abhibhavitvā anamatagge vaṭṭadukkhe saṃsāressanti''ti tassa anuggahatthaṃ tattheva attānaṃ dassetvā taṃ kulaputtaṃ ovaditvā ākāsaṃ uppatitvā puna attano vasanaṭṭhānameva gacchati. Athevaṃ ovadiyamānā te bhikkhū cintayimṣu - ''satthā amhākaṃ manāṃ jānitvā āgantvā amhākaṃ samīpe ʈhitameve attānaṃ dasseti''. Tasmim̐ khaṇe - ''bhante, idha nisīdatha, idha nisīdathā''ti āsanapariyesanaṃ nāma bhāroti. Te āsanaṃ paññāpetvā viharanti. Yassa pīṭhaṃ atthi, so taṃ paññāpeti. Yassa natthi, so mañcaṃ vā phalakaṃ vā kaṭṭhaṃ vā pāsāṇaṃ vā vālukupūjaṃ vā paññāpeti. Taṃ alabhamānā purāṇapaṇṇānipi saṅkaḍḍhitvā tattha paṃsukūlaṃ pattharitvā ʈhapenti. Idha pana rañño nisīdanāsanameva atthi, taṃ papphoṭetvā paññāpetvā parivāretvā te bhikkhū bhagavato adhimuttikaññaṃ ārabha guṇaṃ thomayamānā nisīdimṣu. Taṃ sandhāya vuttaṃ - ''paññatte āsane nisīdi''ti.

Evam̐ nisinno pana jānantoyeva kathāsamuṭṭhāpanatthaṃ bhikkhū pucchi. Te cassa sabbaṃ kathayimṣu. Tena vuttaṃ - ''nisajja kho bhagavā''tiādi. Tattha kāya nutthāti katamāya nu kathāya sannisinā bhavathāti attho. Kāya netthāti pi pāḷi, tassā katamāya nu etthāti attho kāya notthāti pi pāḷi. Tassāpi purimoyeva attho.

Antarākathāti, kammaṭṭhānamanasikārauddesaparipucchādīnaṃ antarā aññā ekā kathā. Vipakatāti, mama āgamanapaccayā apariniṭṭhitā sikkhaṃ appattā. Tena kiṃ dasseti? ''Nāhaṃ tumhākaṃ kathābhaṅgatthaṃ āgato, ahaṃ pana sabbaññutāya tumhākaṃ kathaṃ niṭṭhāpetvā matthakappattaṃ katvā dassāmīti āgato''ti nisajjeva sabbaññupavāraṇaṃ pavāreti. Ayaṃ kho no, bhante, antarākathā vipakatā, atha bhagavā anuppattoti etthāpi ayamadhippāyo. Ayaṃ bhante amhākaṃ bhagavato sabbaññutaññaṃ ārabha guṇakathā vipakatā, na rājakathādikā tiracchānakathā, atha bhagavā anupatto; taṃ no idāni niṭṭhāpetvā desethāti.

Ettāvatā ca yaṃ āyasmata ānandena kamalakuvalayujjalavimalasādhurasasaliḷāya pokkharāṇiyā sukhāvataṇatthaṃ nimmalasilātalaracanavilāsasobhitaratanasopānaṃ, vipakiṇṇamuttātalasadisavālukaṇṇapaṇḍarabhūmibhāgaṃ titthaṃ viya suvibhattabhittivicitavedikāparikkhittassa nakkhattapathaṃ phusitukāmatāya viya, vijambhitasamussayassa pāsādarassa sukhārohaṇatthaṃ dantamayasaṇhamuduphalakakañcanalatāvinaddhamāṇigaṇappabhāsamudayujjalas obhaṃ sopānaṃ viya, suvaṇṇavalayanūpurādisaṅghaṭṭanasaddasammissitakathitahasitamadhurassarageha janavicaritassa ulārissarivibhavasobhitassa mahāgharassa sukhappavesanatthaṃ suvaṇṇarajatamaṇimuttapavālādijutivissaravijjotitasuppatiṭṭhitavisāladvārabāhaṃ mahādvāraṃ viya ca atthabyañjanasampannassa buddhaguṇānubhāvasaṃsūcakassa imassa suttassa sukhāvagahaṇatthaṃ kāladesadesakavatthuparisāpadesapaṭimaṇḍitaṃ nidānaṃ bhāsitaṃ, tassatthavaṇṇanā samattāti.

5. Idāni - ''mamaṃ vā, bhikkhave, pare avaṇṇaṃ bhāseyyu''ntiādinā nayena bhagavatā nikkhittassa suttassa vaṇṇanāya okāso anupatto. Sā panesā suttavaṇṇanā. Yasmā suttanikkhepaṃ vicāretvā vuccamānā pākaṭā hoti, tasmā suttanikkhepaṃ tāva vicārayissāma. Cattāro hi suttanikkhepā - attajjhāsayo, parajjhāsayo, pucchāvasiko, aṭṭhuppattikoti.

Tattha yāni suttāni bhagavā parehi anajjhīṭṭho kevalaṃ attano ajjhāsayeneva kathesi; seyyathidaṃ, ākaṅkheyyasuttaṃ, vatthasuttaṃ, mahāsatipaṭṭhānaṃ, mahāsaḷāyatanavibhaṅgasuttaṃ, ariyavaṃsasuttaṃ, sammappadhānasuttantahāraṃ, iddhipādāindriyabalabojjhaṅgamaggaṅgasuttantahāraṃ evamādīni; tesāṃ attajjhāsayo nikkhepo.

Yāni pana “paripakkā kho rāhulassa vimuttiparipācaniyā dhammā; yaṃnūnāhaṃ rāhulaṃ uttariṃ āsavānaṃ khaye vineyya”nti; evaṃ paresāṃ ajjhāsayāṃ khantiṃ maṇaṃ abhinihāraṃ bujjhanabhāvaṇṇa avekkhitvā parajjhāsayavasena kathitāni; seyyathidaṃ, cūḷārāhulovādasuttaṃ, mahārāhulovādasuttaṃ, dhammacakkappavattanaṃ, dhātuvibhaṅgasuttanti evamādīni; tesāṃ parajjhāsayo nikkhepo.

Bhagavantaṃ pana upasaṅkamitvā catasso parisā, cattāro vaṇṇā, nāgā, supaṇṇā, gandhabbā, asurā, yakkhā, mahārājāno, tāvatimsādayo devā, mahābrahmāti evamādayo - “bojjhaṅgā bojjhaṅgā”ti, bhante, vuccanti. “Nīvaraṇā nīvaraṇā”ti, bhante, vuccanti; “ime nu kho, bhante, pañcupādānakkhandhā”. “Kiṃ sūdhā vittaṃ purisassa seṭṭha”ntiādīni nayena pañhaṃ pucchanti. Evaṃ puṭṭhena bhagavatā yāni kathitāni bojjhaṅgasamyuttādīni, yāni vā panaññānīpi devatāsamyutta-mārasamyutta-brahmasamyutta-sakkapañha-cūḷavedalla-mahāvedalla-sāmaññaphala-āḷavaka-sūciloma-kharalomasuttādīni; tesāṃ pucchāvasiko nikkhepo.

Yāni pana tāni uppannaṃ kāraṇaṃ paṭicca kathitāni, seyyathidaṃ - dhammadāyādaṃ, cūḷasīhanādaṃ, candūpamaṃ, puttamaṃsūpamaṃ, dārukkhandhūpamaṃ, aggikkhandhūpamaṃ, pheṇapiṇḍūpamaṃ, pāricchattakūpamanti evamādīni; tesāṃ aṭṭhuppattiko nikkhepo.

Evametesu catūsu nikkhepesu imassa suttassa aṭṭhuppattiko nikkhepo. Aṭṭhuppattiyā hi idaṃ bhagavatā nikkhittaṃ. Katarāya aṭṭhuppattiyā? Vaṇṇāvaṇṇe. Ācariyo ratanattayassa avaṇṇaṃ abhāsi, antevāsī vaṇṇaṃ. Iti imaṃ vaṇṇāvaṇṇaṃ aṭṭhuppattiṃ katvā desanākusalo bhagavā - “mamaṃ vā, bhikkhave, pare avaṇṇaṃ bhāseyyu”nti desanaṃ ārabhi. Tattha mamanti, sāmivacanaṃ, mamāti attho. Vāsaddo vikappanatto. Pareti, paṭiviruddhā sattā. Tatrāti ye avaṇṇaṃ vadanti tesu.

Na āghātotiādīhi kiñcāpi tesāṃ bhikkhūnaṃ āghātoyeva natthi, atha kho āyatiṃ kulaputtānaṃ īdisesupi ṭhānesu akusaluppattiṃ paṭisedhento dhammanettiṃ ṭhapeti. Tattha āhanati cittanti ‘āghāto’; kopassetāṃ adhivacanaṃ. Appatītā honti tena atuṭṭhā asomanassikāti appaccayo; domanassassetāṃ adhivacanaṃ. Neva attano na paresāṃ hitaṃ abhirādhayaṭṭi anabhiraddhi; kopassetāṃ adhivacanaṃ. Evamettha dvīhi padehi saṅkhārakkhandho, ekena vedanākkhandhoti dve khandhā vuttā. Tesāṃ vasena sesānampi sampayuttadhammānaṃ kāraṇaṃ paṭikkhittameva.

Evaṃ paṭhamena nayena manopadosaṃ nivāretvā, dutiyena nayena tattha ādīnavaṃ dassento āha - “tatra ce tumhe assatha kupitā vā anattamaṇā vā, tumhaṃ yevassa tena antarāyo”ti. Tattha ‘tatra ce tumhe assathā’ti tesu avaṇṇabhāsakesu, tasmim vā avaṇṇe tumhe bhavēyyātha ce; yadi bhavēyyāthāti attho. ‘Kupitā’ kopena, anattamaṇā domanassena. ‘Tumhaṃ yevassa tena antarāyo’ti tumhākaṃyeva tena kopena, tāya ca anattamaṇatāya paṭhamajjhānādīnaṃ antarāyo bhavēyya.

Evam dutiyena nayena ādīnavam dassetvā, tatiyena nayena vacanattasallakkhaṇamattepi asamatthataṃ dassento - “api nu tumhe paresa”ntiādimāha. Tattha paresanti yesaṃ kesaṃ ci. Kupito hi neva buddhapacceka buddhaariyasāvakānaṃ, na mātāpitūnaṃ, na paccatthikānaṃ subhāsita dubbhāsitaṃ atthaṃ ājānāti. Yathāha -

“Kuddho atthaṃ na jānāti, kuddho dhammaṃ na passati;
Andhaṃ tamaṃ tadā hoti, yaṃ kodho sahate naraṃ.

Anatthajanano kodho, kodho cittappakopano;
Bhayamantarato jātaṃ, taṃ jano nāvabujjhatī”ti.

Evam sabbathāpi avaṇṇe manopadosaṃ nisedhetvā idāni paṭipajjitabbākāraṃ dassento - “tatra tumhehi abhūtaṃ abhūtato”tiādimāha.

Tattha tatra tumhehi, tasmim avaṇṇe tumhehi. Abhūtaṃ abhūtato nibbeṭhetabbanti yaṃ abhūtaṃ, taṃ abhūtabhāveneva apanetabbam. Kathaṃ? Itipetaṃ abhūtantiādinā nayena. Tatrāyaṃ yojanā - “tumhākaṃ satthā na sabbaññū, dhammo durakkhāto, saṅgho duppaṭipanno”tiādinī sutvā na tuṇhī bhavitabbam. Evam pana vattabbam - “iti petaṃ abhūtaṃ, yaṃ tumhehi vuttaṃ, taṃ imināpi kāraṇena abhūtaṃ, imināpi kāraṇena atacchaṃ, ‘natthi cetaṃ amhesu’, ‘na ca panetaṃ amhesu saṃvijjati’, sabbaññūyeva amhākaṃ satthā, svākkhāto dhammo, suppaṭipanno saṅgho, tatra idaṇcīdaṇca kāraṇa”nti. Ettha ca dutiyaṃ padaṃ paṭhamassa, catutthaṇca tatiyassa vevacananti veditabbam. Idaṇca avaṇṇeyeva nibbeṭhanaṃ kātabbam, na sabbattha. Yadi hi “tvaṃ dussīlo, tavācariyo dussīlo, idaṇcīdaṇca tayā kataṃ, tavācariyena kata”nti vutte tuṇhībhūto adhivāseti, āsaṅkanīyo hoti. Tasmā manopadosaṃ akatvā avaṇṇo nibbeṭhetabbo. “Oṭṭhosi, goṇosī”tiādinā pana nayena dasahi akkosavatthūhi akkosantaṃ puggalaṃ ajjhupekkhitvā adhivāsanakhantiyeva tattha kātabbā.

6. Evam avaṇṇabhūmiyaṃ tādīlakkhaṇaṃ dassetvā idāni vaṇṇabhūmiyaṃ dassetuṃ “mamaṃ vā, bhikkhave, pare vaṇṇaṃ bhāseyyu”ntiādimāha. Tattha pareti ye keci pasannā devamanussā. Ānandanti etenāti ānando, pītiyā etaṃ adhivacanaṃ. Sumanassa bhāvo somanassaṃ, cetasikasukhassetaṃ adhivacanaṃ. Uppilāvino bhāvo uppilāvitattaṃ. Kassa uppilāvitattanti? Cetasoti. Uddhaccāvahāya uppilāpanapītiyā etaṃ adhivacanaṃ. Idhāpi dvīhi padehi saṅkhārakkhandho, ekena vedanākkhandho vutto.

Evam paṭhamanayena uppilāvitattaṃ nivāretvā, dutiyena tattha ādīnavam dassento - “tatra ce tumhe assathā”tiādimāha. Idhāpi tumhaṃ yevassa tena antarāyoti tena uppilāvitattena tumhākaṃyeva paṭhamajjhānādīnaṃ antarāyo bhaveyyāti attho veditabbo. Kasmā panetaṃ vuttaṃ? Nanu bhagavatā -

“Buddhoti kittayantassa, kāye bhavati yā pīti;
Vameva hi sā pīti, kasiṇenāpi jambudīpassa.

Dhammoti kittayantassa, kāye bhavati yā pīti;
Vameva hi sā pīti, kasiṇenāpi jambudīpassa.

Saṅghoti kittayantassa, kāye bhavati yā pīti;
Vameva hi sā pīti, kasiṇenāpi jambudīpassā”ti ca.

“Ye, bhikkhave, buddhe pasannā, agge te pasannā”ti ca evamādīhi anekasatehi suttehi ratanattaye pītisomanassameva vaṇṇitanti. Saccam vaṇṇitam, tam pana nekkhammanissitam. Idha - “amhākam buddho, amhākam dhammo”tiādīnā nayena āyasmato channassa uppannasadisam gehassitam pītisomanassam adhippetam. Idañhi jhānādipaṭilābhāya antarāyakaram hoti. Tenevāyasmā channopi yāva buddho na parinibbāyi, tāva visesam nibbattetum nāsakkhi, parinibbānakāle paññattena pana brahmadāṇḍena tajjito tam pītisomanassam pahāya visesam nibbattesi. Tasmā antarāyakaramyeva sandhāya idam vuttanti veditabbam. Ayañhi lobhasahagatā pīti. Lobho ca kodhasadisova. Yathāha -

“Luddho attham na jānāti, luddho dhammam na passati;
Andham tamam tadā hoti, yam lobho sahate naram.

Anatthajanano lobho, lobho cittappakopano;
Bhayamantarato jātam, tam jano nāvabujjhatī”ti.

Tatīyavāro pana idha anāgatopi atthato āgato yevāti veditabbo. Yatheva hi kuddho, evam luddhopi attham na jānātīti.

Paṭipajjitabbākāradassanavāre panāyam yojanā - “tumhākam satthā sabbaññū araham sammāsambuddho, dhammo svākkhāto, saṅgho suppaṭipanno”tiādīni sutvā na tuṇhī bhavitabbam. Evam pana paṭijānitabbam - “itipetam bhūtam, yam tumhehi vuttam, tam imināpi kāraṇena bhūtam, imināpi kāraṇena taccham. So hi bhagavā itipi araham, itipi sammāsambuddho; dhammo itipi svākkhāto, itipi sandiṭṭhiko; saṅgho itipi suppaṭipanno, itipi ujuppaṭipanno”ti. “Tvam sīlavā”ti pucchitenāpi sace sīlavā, “sīlavāhamasmī”ti paṭijānitabbameva. “Tvam paṭhamassa jhānassa lābhī...pe... arahā”ti puṭṭhenāpi sabhāgānam bhikkhūnamyeva paṭijānitabbam. Evañhi pāpicchatā ceva parivajjitā hoti, sāsanaṃ ca amoghatā dīpitā hotīti. Sesam vuttanayeneva veditabbam.

Cūlasīlavanṇanā

7. Appamattakam kho panetam, bhikkhave, ko anusandhi? Idam suttaṃ dvīhi padehi ābaddham vaṇṇena ca avaṇṇena ca. Tattha avaṇṇo - “iti petam abhūtam iti petam ataccha”nti, ettheva udakantaṃ patvā aggiviya nivatto. Vaṇṇo pana bhūtam bhūtato paṭijānitabbam - “iti petam bhūta”nti evam anuvattatiyeva. So pana duvidho brahmadattena bhāsītavaṇṇo ca bhikkhusaṅghena acchariyam āvusotiādīnā nayena āradhavaṇṇo ca. Tesu bhikkhusaṅghena vuttavaṇṇassa upari suññatāpakāsane anusandhiṃ dassessati. Idha pana brahmadattena vuttavaṇṇassa anusandhiṃ dassetum “appamattakam kho panetam, bhikkhave”ti desanā āraddhā.

Tattha appamattakanti parittassa nāmaṃ. Oramattakanti tasseva vevacanaṃ. Mattāti vuccati pamāṇam. Appam mattā etassāti appamattakam. Oram mattā etassāti oramattakam. Sīlameva sīlamattakam. Idam vuttam hoti - ‘appamattakam kho, panetam bhikkhave, oramattakam sīlamattakam’ nāma yena “tathāgatassa vaṇṇam vadāmi”ti ussāham katvāpi vaṇṇam vadamāno puthujjano vadeyyāti. Tattha siyā - nanu idam sīlam nāma yogino aggavibhūsanam? Yathāhu porāṇā -

“Sīlam yogissa’laṅkāro, sīlam yogissa maṇḍanam;
Sīlehi’laṅkato yogī, maṇḍane aggaṭam gato”ti.

Bhagavatāpi ca anekesu suttasatesu sīlaṃ mahantameva katvā kathitaṃ. Yathāha -
“ākaṅkheyya ce, bhikkhave, bhikkhu ‘sābrahmacārīnaṃ piyo cassaṃ manāpo ca garu
ca bhāvanīyo cā’ti, sīlesvevassa paripūrakārī”ti ca.

“Kikīva aṇḍaṃ, camaṛīva vāladhiṃ;
Piyaṃva puttaṃ, nayaṇaṃva ekakaṃ.
Tattheva sīlaṃ, anurakkhamānā;
Supesalā hotha, sadā sagāravā”ti ca.

“Na pupphagandho paṭivātameti;
Na candanaṃ taggaramallikā vā.
Satañca gandho paṭivātameti;
Sabbā disā sappuriso pavāyati.

Candanaṃ tagaraṃ vāpi, uppalaṃ atha vassikī;
Etesaṃ gandhajātānaṃ, sīlagandho anuttaro.

Appamatto ayaṃ gandho, yvāyaṃ tagaracandanaṃ;
Yo ca sīlavataṃ gandho, vāti devesu uttamo.

Tesaṃ sampannasīlānaṃ, appamādavihāriṇaṃ;
Sammadañña vimuttānaṃ, māro maggaṃ na vindatī”ti ca.

“Sīle patiṭṭhāya naro sapañña, cittaṃ paññañca bhāvayaṃ;
Ātāpi nipako bhikkhu, so imaṃ vijaṭṭhaye jaṭa”nti ca.

“Seyyathāpi, bhikkhave, ye keci bījaḡāmaḡbhūtagāmaḡ vuḡḍḍhiṃ virūḡhiṃ vepullaṃ
āpajjanti, sabbe te pathaviṃ nissāya, pathaviyaṃ patiṭṭhāya; evamete
bījaḡāmaḡbhūtagāmaḡ vuḡḍḍhiṃ virūḡhiṃ vepullaṃ āpajjanti. Evameva kho, bhikkhave,
bhikkhu sīlaṃ nissāya sīle patiṭṭhāya sattabojjhaṅge bhāvento sattabojjhaṅge
bahulīkaronto vuḡḍḍhiṃ virūḡhiṃ vepullaṃ pāpuṇāti dhammesū”ti ca. Evaṃ aññaṇipi
anekāni suttāni daṭṭhabbāni. Evamanekesu suttasatesu sīlaṃ mahantameva katvā
kathitaṃ. Taṃ “kasmā imasmiṃ ṭhāne appamattaka”nti āhāti? Upari guṇe
upanidhāya. Sīlañhi samādhim na pāpuṇāti, samādhi paññaṃ na pāpuṇāti, tasmā
uparimaṃ upanidhāya heṭṭhimaṃ oramattakaṃ nāma hoti. Kathaṃ sīlaṃ samādhim
na pāpuṇāti? Bhagavā hi abhisambodhito sattame saṃvacchare sāvatthinagara -
dvāre kaṇḍambaraḡḡkhamūle dvādasayojane ratanamaṇḍape yojanappamāṇe
ratanapallaṅke nisīditvā tiyojanike dibbasetacchatte dhāriyamāne dvādasayojanāya
parisāya attādānaparidīpanaṃ titthiyamaddanaṃ - “uparimakāyato aggikkhandho
pavattati, heṭṭhimakāyato udakadhārā pavattati...pe... ekekalomakūpato
aggikkhandho pavattati, ekekalomakūpato udakadhārā pavattati, channaṃ
vaṇṇāna”ntiādinayappavattaṃ yamakapāṭihāriyaṃ dasseti. Tassa
suvaṇṇavaṇṇasarīrato suvaṇṇavaṇṇā rasmiyo uggantvā yāva bhavaggā gacchanti,
sakaladasasahassacakkavāḡassa alaṅkaraṇakālo viya hoti, dutiyā dutiyā rasmiyo
purimāya purimāya yamakayamakā viya ekakkhaṇe viya pavattanti.

Dvinnañca cittānaṃ ekakkhaṇe pavatti nāma natthi. Buddhānaṃ pana
bhagavantānaṃ bhavaṅgaparivāsassa lahukatāya pañcahākārehi āciṇṇavasitāya ca,
tā ekakkhaṇe viya pavattanti. Tassā tassā pana rasmiyā
āvajjanaparikkammādhīṭṭhānāni visuṃ visuṃyeva.

Nīlarasmiatthāya hi bhagavā nīlakasiṇaṃ samāpajjati, pītarasmiatthāya pītakasiṇaṃ, lohitaodātarasmiatthāya lohitaodātakasiṇaṃ, aggikkhandhatthāya tejokasiṇaṃ, udakadhāratthāya āpokasiṇaṃ samāpajjati. Satthā caṅkamati, nimmito tiṭṭhati vā nisīdati vā seyyaṃ vā kappetīti sabbaṃ vitthāretabbaṃ. Ettha ekampi sīlassa kiccaṃ natthi, sabbaṃ samādhikiccameva. Evaṃ sīlaṃ samādhiṃ na pāpuṇāti.

Yaṃ pana bhagavā kappasatasahassādhikāni cattāri asaṅkhyeyyāni pāramiyo pūretvā, ekūnatiṃsavassakāle cakkavattisirīnivāsabhūtā bhavanā nikkhamma anomānadīṭṭhā pabbajitvā, chabbassāni padhānayogaṃ katvā, visākhapuṇṇamāyaṃ uruvelagāme sujātāya dinnaṃ pakkhittadibbojaṃ madhupāyāsaṃ paribhuñjitvā, sāyanhasamaye dakkhiṇuttarena bodhimaṇḍaṃ pavisitvā assatthadumarājānaṃ tikkhattuṃ padakkhiṇaṃ katvā, pubbuttarabhāge t̥hito tiṇasanthāraṃ santharitvā, tisandhipallaṅkaṃ ābhujitvā, caturaṅgasamannāgataṃ mettākammaṭṭhānaṃ pubbaṅgamaṃ katvā, vīriyādhiṭṭhānaṃ adhiṭṭhāya, cuddasahatthapallaṅkavaragato suvaṇṇapīṭhe t̥hapitaṃ rajatakkhandhaṃ viya paññāsahattham bodhikkhandhaṃ piṭṭhito katvā, upari maṇichattena viya bodhisākhāya dhāriyamāno, suvaṇṇavaṇṇe cīvare pavālasadisēsu bodhiaṅkuresu patamānesu, sūriye atthaṃ upagacchante mārabalaṃ vidhamitvā, paṭhamayāme pubbenivāsaṃ anussaritvā, majjhimayāme dibbacakkhuṃ visodhetvā, paccūsakāle sabbabuddhānamāciṇṇe paccayākāre ñāṇaṃ otāretvā, ānāpānacatutthajjhānaṃ nibbattetvā, tadeva pādakaṃ katvā vipassanaṃ vaḍḍhetvā, maggaṭṭhapaṭiṭṭhiyā adhigatena catutthamaggena sabbakilese khepetvā sabbabuddhaguṇe paṭivijjhi, idamassa paññākiccaṃ. Evaṃ samādhi paññaṃ na pāpuṇāti.

Tattha yathā hatthe udakaṃ pātiyaṃ udakaṃ na pāpuṇāti, pātiyaṃ udakaṃ ghaṭe udakaṃ na pāpuṇāti, ghaṭe udakaṃ kolambe udakaṃ na pāpuṇāti, kolambe udakaṃ cātiyaṃ udakaṃ na pāpuṇāti, cātiyaṃ udakaṃ mahākumbhiyaṃ udakaṃ na pāpuṇāti, mahākumbhiyaṃ udakaṃ kusobbhe udakaṃ na pāpuṇāti, kusobbhe udakaṃ kandare udakaṃ na pāpuṇāti, kandare udakaṃ kunnadiyaṃ udakaṃ na pāpuṇāti, kunnadiyaṃ udakaṃ pañcamahānadiyaṃ udakaṃ na pāpuṇāti, pañcamahānadiyaṃ udakaṃ cakkavāḷamahāsamudde udakaṃ na pāpuṇāti, cakkavāḷamahāsamudde udakaṃ sinerupādake mahāsamudde udakaṃ na pāpuṇāti. Pātiyaṃ udakaṃ upanidhāya hatthe udakaṃ parittaṃ...pe... sinerupādakamahāsamudde udakaṃ upanidhāya cakkavāḷamahāsamudde udakaṃ parittaṃ. Iti uparūpari udakaṃ bahukaṃ upādāya heṭṭhā heṭṭhā udakaṃ parittaṃ hoti.

Evameva upari upari guṇe upādāya heṭṭhā heṭṭhā sīlaṃ appamattakaṃ oramattakanti veditabbaṃ. Tenāha - “appamattakaṃ kho panetaṃ, bhikkhave, oramattakaṃ sīlamattaka”nti.

Yena puthujjanoti, ettha -

“Duve puthujjanā vuttā, buddhenādiccabandhunā;
Andho puthujjano eko, kalyāṇeko puthujjano”ti.

Tattha yassa khandhadhātuāyatanādīsū
uggahaparipucchāsavanadhāraṇapaccavekkhaṇāni natthi, ayaṃ andhaputhujjano.
Yassa tāni atthi, so kalyāṇaputhujjano. Duvidhopi panesa -

“Puthūnaṃ jananaḍḍhi, kāraṇehi puthujjano;

Puthujjanantogadhattā, puthuvāyaṃ jano iti”.

So hi puthūnaṃ nānappakārānaṃ kilesādīnaṃ jananādīhi kāraṇehi puthujjano.
Yathāha -

“Puthu kilese janentīti puthujjanā, puthu avihatasakkāyaditthikāti puthujjanā, puthu satthārānaṃ mukhullokikāti puthujjanā, puthu sabbagatīhi avuṭṭhitāti puthujjanā, puthu nānābhisaṅkhāre abhisaṅkharontīti puthujjanā, puthu nānāoghehi vuyhanti, puthu santāpehi santappanti, puthu pariḷāhehi pariḍayhanti, puthu pañcasu kāmaguṇesu rattā giddhā gathitā mucchitā ajjhoppānā laggā laggitā palibuddhātī puthujjanā, puthu pañcahi nīvaraṇehi āvutā nivutā ovutā pihitā paṭicchannā paṭikujjitāti puthujjanā”ti. Puthūnaṃ gaṇanapathamātītānaṃ ariyadhammaparammukhānaṃ nīcadhammasamācārānaṃ janānaṃ antogadhattāpi puthujjano, puthuvāyaṃ visumyeva saṅkhyāṃ gato visamsaṭṭho sīlasutādiguṇayuttehi ariyehi janehīti puthujjanoti.

Tathāgatassāti aṭṭhahi kāraṇehi bhagavā tathāgato. Tathā āgatoti tathāgato, tathā gatoti tathāgato, tathalakkhaṇaṃ āgatoti tathāgato, tathadhamme yāthāvato abhisambuddhoti tathāgato, tathadassitāya tathāgato, tathavāditāya tathāgato, tathākāritāya tathāgato, abhibhavanaṭṭhena tathāgatoti.

Kathaṃ bhagavā tathā āgatoti tathāgato? Yathā sabbalokahitāya ussukkamāpannā purimakā sammāsambuddhā āgatā, yathā vipassī bhagavā āgato, yathā sikhī bhagavā, yathā vessabhū bhagavā, yathā kakusandho bhagavā, yathā koṇāgamano bhagavā, yathā kassapo bhagavā āgato. Kiṃ vuttaṃ hoti? Yena abhinīhārena ete bhagavanto āgatā, teneva amhākampi bhagavā āgato. Atha vā yathā vipassī bhagavā...pe... yathā kassapo bhagavā dānapāramiṃ pūretvā, sīlanekkhampapaññāviriyakhantisaccaadhiṭṭhānamettāupekkhāpāramiṃ pūretvā, imā dasa pāramiyo, dasa upapāramiyo, dasa paramatthapāramiyoti samatiṃsapāramiyo pūretvā aṅgapariccāgaṃ, nayanadhanarajjaputtadārapariccāganti ime pañca mahāpariccāge pariccajitvā pubbayogapubbacariyadhammakkhānañātattacariyādayo pūretvā buddhicariyāya koṭiṃ patvā āgato; tathā amhākampi bhagavā āgato. Atha vā yathā vipassī bhagavā...pe... kassapo bhagavā cattāro satipaṭṭhāne, cattāro sammappadhāne, cattāro iddhipāde, pañcendriyāni, pañca balāni, satta bojjhaṅge, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvetvā brūhetvā āgato, tathā amhākampi bhagavā āgato. Evaṃ tathā āgatoti tathāgato.

“Yatheva lokamhi vipassīdayo,
Sabbaññubhāvaṃ munayo idhāgatā;
Tathā ayaṃ sakyamunīpi āgato,
Tathāgato vuccati tena cakkhumā”ti.

Evaṃ tathā āgatoti tathāgato.

Kathaṃ tathā gatoti tathāgato? Yathā sampatijāto vipassī bhagavā gato...pe... kassapo bhagavā gato.

Kathaṃca so bhagavā gato? So hi sampati jātova samehi pādehi pathaviyaṃ patiṭṭhāya uttarābhimukho sattapadavītiḥārena gato. Yathāha - “sampatijāto kho, ānanda, bodhisatto samehi pādehi patiṭṭhahitvā uttarābhimukho sattapadavītiḥārena

gacchati, setamhi chatte anudhāriyamāne sabbā ca disā anuviloketi, āsabhiṃ vācaṃ bhāsati - ‘aggohamasmi lokassa, jeṭṭhohamasmi lokassa, seṭṭhohamasmi lokassa, ayamantimā jāti, natthidāni punabbhavo’ti’.

Tañcassa gamanaṃ tathaṃ ahosi? Avitathaṃ anekesaṃ visesādhigamānaṃ pubbanimittabhāvena. Yañhi so sampatijātova samehi pādehi patiṭṭhahi. Idamassa caturiddhipādapaṭilābhassa pubbanimittaṃ.

Uttarābhimukhabhāvo pana sabbalokuttarabhāvassa pubbanimittaṃ.

Sattapadavītihāro, sattabojjhaṅgaratanapaṭilābhassa.

“Suvaṇṇadaṇḍā vītipatanti cāmarā”ti, ettha vuttacāmarukkhepo pana sabbatitthiyanimmaddanassa.

Setacchattadhāraṇaṃ, arahattavimuttivaravimalasetacchattapaṭilābhassa.

Sattamapadūpari ṭhatvā sabbadisānuvilokanaṃ, sabbaññutānāvaraṇaṇāṇapaṭilābhassa.

Āsabhivācābhāsaṇaṃ appaṭivattiyavaradhammacakkappavattanassa pubbanimittaṃ.

Tathā ayaṃ bhagavāpi gato, tañcassa gamanaṃ tathaṃ ahosi, avitathaṃ, tesamyeva visesādhigamānaṃ pubbanimittabhāvena.

Tenāhu porāṇā -

“Muhuttajātova gavampatī yathā,
Samehi pādehi phusī vasundharaṃ;
So vikkamī satta padāni gotamo,
Setañca chatthaṃ anudhārayuṃ marū.

Gantvāna so satta padāni gotamo,
Disā vilokesi samā samantato;
Aṭṭhaṅgupetaṃ giramabbhudīrayi,
Sīho yathā pabbatamuddhaniṭṭhito”ti.

Evaṃ tathā gatoti tathāgato.

Atha vā yathā vipassī bhagavā...pe...yathā kassapo bhagavā, ayampi bhagavā tatheva nekkhammena kāmacchandaṃ pahāya gato, abyāpādena byāpādaṃ, ālokasaññāya thinamiddhaṃ, avikkhepena uddhaccakukkucchaṃ, dhammavavatthānena vicikicchaṃ pahāya ñāṇena avijjaṃ padāletvā, pāmojjena aratiṃ vinodetvā, paṭhamajjhānena nīvaraṇakavāṭaṃ ugghāṭetvā, dutiyajjhānena vitakkavicāraṃ vūpasametvā, tatiyajjhānena pītiṃ virājetvā, catutthajjhānena sukhadukkhaṃ pahāya, ākāsaññāyatanasamāpattiyā rūpaññāpaṭighasaññānānattasaññāyo samatikkamitvā, viññāṇañcāyatanasamāpattiyā ākāsaññāyatanasaññaṃ, ākiñcaññāyatanasamāpattiyā viññāṇañcāyatanasaññaṃ, nevasaññānāsaññāyatanasamāpattiyā ākiñcaññāyatanasaññaṃ samatikkamitvā gato.

Aniccānupassanāya niccasaññaṃ pahāya, dukkhānupassanāya sukhasaññaṃ, anattānupassanāya attasaññaṃ, nibbidānupassanāya nandiṃ, virāgānupassanāya rāgaṃ, nirodhānupassanāya samudayaṃ, paṭinissaggānupassanāya ādānaṃ, khayānupassanāya ghanasaññaṃ, vayānupassanāya āyūhanaṃ, vipariṇāmānupassanāya dhuvasaññaṃ, animittānupassanāya nimittaṃ, appaṇihitānupassanāya paṇidhiṃ, suññatānupassanāya abhinivesaṃ, adhipaññādharmavipassanāya sārādānābhinivesaṃ, yathābhūtaññadassanena sammohābhinivesaṃ, ādīnavānupassanāya ālayābhinivesaṃ, paṭisaṅkhānupassanāya appaṭisaṅkhaṃ, vivaṭṭānupassanāya saṃyogābhinivesaṃ, sotāpattimaggena diṭṭhekaṭṭhe kilese bhaṇṇitvā, sakadāgāmimaggena oḷārike kilese pahāya, anāgāmimaggena aṇusahagata kilese samugghāṭetvā, arahattamaggena sabbakilese samucchinditvā gato. Evampi tathā gatoti tathāgato.

Kathaṃ tathalakkhaṇaṃ āgatoti tathāgato? Pathavīdhātuyā kakkhaḷattalakkhaṇaṃ tathaṃ avitathaṃ. Āpodhātuyā paggharaṇalakkhaṇaṃ. Tejodhātuyā uṇhattalakkhaṇaṃ. Vāyodhātuyā vitthambhanalakkhaṇaṃ. Ākāsadhātuyā asamphuṭṭhalakkhaṇaṃ. Viññāṇadhātuyā vijānanalakkhaṇaṃ.

Rūpassa ruppanalakkhaṇaṃ. Vedanāya vedayitalakkhaṇaṃ. Saññāya sañjānanalakkhaṇaṃ. Saṅkhārānaṃ abhisāṅkharāṇalakkhaṇaṃ. Viññāṇassa vijānanalakkhaṇaṃ.

Vitakkassa abhiniropanalakkhaṇaṃ. Vicārassa anumajjanalakkhaṇaṃ pītiyā pharaṇalakkhaṇaṃ. Sukhassa sātalaṇalakkhaṇaṃ. Cित्तेkaggaṭāya avikkhepalakkhaṇaṃ. Phassassa phusanalakkhaṇaṃ.

Saddhindriyassa adhimokkhalakkhaṇaṃ. Vīriyindriyassa paggahalakkhaṇaṃ. Satindriyassa upaṭṭhānalakkhaṇaṃ. Samādhindriyassa avikkhepalakkhaṇaṃ. Paññindriyassa pajānanalakkhaṇaṃ.

Saddhābalassa assaddhiye akampiyalakkhaṇaṃ. Vīriyabalassa kosajje, satibalassa muṭṭhassacce. Samādhibalassa uddhacce, paññābalassa avijjāya akampiyalakkhaṇaṃ.

Satisambojjhaṅgassa upaṭṭhānalakkhaṇaṃ. Dhammavicayasambojjhaṅgassa pavicayalakkhaṇaṃ. Vīriyasambojjhaṅgassa paggahalakkhaṇaṃ. Pītisambojjhaṅgassa pharaṇalakkhaṇaṃ. Passaddhisambojjhaṅgassa vūpasamalakkhaṇaṃ. Samādhisambojjhaṅgassa avikkhepalakkhaṇaṃ. Upekkhāsambojjhaṅgassa paṭisaṅkhānalakkhaṇaṃ.

Sammādiṭṭhiyā dassanalakkhaṇaṃ. Sammāsaṅkappassa abhiniropanalakkhaṇaṃ. Sammāvācāya pariggahalakkhaṇaṃ. Sammākamantassa samuṭṭhānalakkhaṇaṃ. Sammāājīvassa vodānalakkhaṇaṃ. Sammāvāyāmassa paggahalakkhaṇaṃ. Sammāsatīyā upaṭṭhānalakkhaṇaṃ. Sammāsamādhissa avikkhepalakkhaṇaṃ.

Avijjāya aññāṇalakkhaṇaṃ. Saṅkhārānaṃ cetanālakkaṇaṃ. Viññāṇassa vijānanalakkhaṇaṃ. Nāmassa namanalakkhaṇaṃ. Rūpassa ruppanalakkhaṇaṃ. Saḷāyatanassa āyatanalakkhaṇaṃ. Phassassa phusanalakkhaṇaṃ. Vedanāya vedayitalakkhaṇaṃ. Taṇhāya hetulakkhaṇaṃ. Upādānassa gahaṇalakkhaṇaṃ. Bhavassa āyūhanalakkhaṇaṃ. Jātiyā nibbatilakkhaṇaṃ. Jarāya jīraṇalakkhaṇaṃ. Maraṇassa cutilakkhaṇaṃ.

Dhātūnaṃ suññatālakkaṇaṃ. Āyatanānaṃ āyatanalakkaṇaṃ. Satipaṭṭhānānaṃ upaṭṭhānalakkaṇaṃ. Sammappadhānānaṃ padahanalakkaṇaṃ. Iddhipādānaṃ ijjhanalakkaṇaṃ. Indriyānaṃ adhipatilakkaṇaṃ. Balānaṃ akampiylakkaṇaṃ. Bojjhaṅgānaṃ niyyānalakkaṇaṃ. Maggassa hetulakkaṇaṃ.

Saccānaṃ tathalakkaṇaṃ. Samathassa avikkhepalakkaṇaṃ. Vipassanāya anupassanālakkaṇaṃ. Samathavipassanānaṃ ekarasalakkaṇaṃ. Yuganaddhānaṃ anativattanalakkaṇaṃ.

Sīlavisuddhiyā saṃvaralakkaṇaṃ. Cittavisuddhiyā avikkhepalakkaṇaṃ. Diṭṭhivisuddhiyā dassanalakkaṇaṃ.

Khaye ñāṇassa samucchedanalakkaṇaṃ. Anuppāde ñāṇassa passaddhilakkaṇaṃ.

Chandassa mūlalakkaṇaṃ. Manasikārassa samuṭṭhāpanalakkaṇaṃ. Phassassa samodhānalakkaṇaṃ. Vedanāya samosaraṇalakkaṇaṃ. Samādhissa pamukhalakkaṇaṃ. Satiyā ādhipeyyalakkaṇaṃ. Paññāya tatuttariyalakkaṇaṃ. Vimuttiyā sāralakkaṇaṃ... amatogadhasa nibbānassa pariyosānalakkaṇaṃ tathaṃ avitathaṃ. Evaṃ tathalakkaṇaṃ ñāṇagatiyā āgato avirajjhivā patto anuppattoti tathāgato. Evaṃ tathalakkaṇaṃ āgatoti tathāgato.

Kathaṃ tathadhamme yāthāvato abhisambuddhoti tathāgato? Tathadhammā nāma cattāri ariyasaccāni. Yathāha - “cattārimāni, bhikkhave, tathāni avitathāni anaññathāni. Katamāni cattāri? ‘Idaṃ dukkha’nti bhikkhave, tathametaṃ avitathametaṃ anaññathameta’nti vitthāro. Tāni ca bhagavā abhisambuddho, tasmā tathānaṃ dhammānaṃ abhisambuddhattā tathāgatoti vuccati. Abhisambuddhatto hettha gatasaddo.

Api ca jarāmarāṇassa jātipaccayasambhūtasamudāgataṭṭho tatho avitatho anaññatho...pe..., saṅkhārānaṃ avijjāpaccayasambhūtasamudāgataṭṭho tatho avitatho anaññatho...pe..., tathā avijjāya saṅkhārānaṃ paccayaṭṭho, saṅkhārānaṃ viññāṇassa paccayaṭṭho...pe..., jātiyā jarāmarāṇassa paccayaṭṭho tatho avitatho anaññatho. Taṃ sabbaṃ bhagavā abhisambuddho, tasmāpi tathānaṃ dhammānaṃ abhisambuddhattā tathāgatoti vuccati. Evaṃ tathadhamme yāthāvato abhisambuddhoti tathāgato.

Kathaṃ tathadassitāya tathāgato? Bhagavā yaṃ sadevake loke...pe..., sadevamanussāya pajāya aparimāṇāsu lokadhātūsu aparimāṇānaṃ sattānaṃ cakkhuvāre āpāthamāgacchantānaṃ rūpārammaṇaṃ nāma atthi, taṃ sabbākārato jānāti passati. Evaṃ jānatā passatā ca, tena taṃ iṭṭhāniṭṭhādivasena vā diṭṭhasutamutaviññātesu labbhamānakapadavasena vā. “Katamaṃ taṃ rūpaṃ rūpāyatanaṃ? Yaṃ rūpaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇanibhā sanidassanaṃ sappatighaṃ nīlaṃ pītaka’ntiādinā nayena anekehi nāmehi terasahi vārehi dvepaññāsāya nayehi vibhajjamānaṃ tathameva hoti, vitathaṃ natthi. Esa nayo sotadvārādīsopi āpāthaṃ āgacchantesu saddādīsū. Vuttañcetaṃ bhagavatā - “yaṃ bhikkhave, sadevakassa lokassa...pe... sadevamanussāya pajāya diṭṭhaṃ sutamaṃ mutamaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tamahaṃ jānāmi. Tamahaṃ abbhaññāsiṃ, taṃ tathāgatassa viditaṃ, taṃ tathāgato na upaṭṭhāsī’ti. Evaṃ tathadassitāya tathāgato. Tattha tathadassī atthe tathāgatoti padasambhavo veditabbo.

Kathaṃ tathavāditāya tathāgato? Yaṃ rattiṃ bhagavā bodhimaṇḍe aparājitapallaṅke nisinno tiṇṇaṃ mārānaṃ matthakaṃ madditvā anuttaraṃ sammāsambodhiṃ abhisambuddho, yañca rattiṃ yamakasālānamantare anupādisesāya nibbānadhātuyā parinibbāyi, etthantare pañcacattālīsavassaparimāṇe kāle paṭhamabodhiyāpi majjhimbodhiyāpi pacchimabodhiyāpi yaṃ bhagavatā bhāsitaṃ - suttaṃ, geyyaṃ...pe... vedallaṃ, taṃ sabbaṃ atthato ca byañjanato ca anupavajjaṃ, anūnāmanadhikaṃ, sabbākāraparipuṇṇaṃ, rāgamadanimmadanaṃ, dosamohamadanimmadanaṃ. Natthi tattha vālaggamattampi avakkhalitaṃ, sabbaṃ taṃ ekamuddikāya lañchitaṃ viya, ekañāliyaṃ mitaṃ viya, ekatulāya tulitaṃ viya ca, tathameva hoti avitathaṃ anaññathaṃ. Tenāha - “yañca, cunda, rattiṃ tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati, yaṃ etasmiṃ antare bhāsati lapati niddisati, sabbaṃ taṃ tatheva hoti, no aññathā. Tasmā ‘tathāgato’ti vuccatī”ti. Gadattho hettha gatasaddo. Evaṃ tathavāditāya tathāgato.

Api ca āgadanaṃ āgado, vacananti attho. Tayo aviparīto āgado assāti, da-kārassa ta-kāraṃ katvā tathāgatoti evametasmaṃ atthe padasiddhi veditabbā.

Kathaṃ tathākāritāya tathāgato? Bhagavato hi vācāya kāyo anulometi, kāyassapi vācā, tasmā yathāvādī tathākārī, yathākārī tathāvādī ca hoti. Evaṃbhūtassa cassa yathāvācā, kāyopi tathā gato pavattoti attho. Yathā ca kāyo, vācāpi tathā gatā pavattāti tathāgato. Tenevāha - “yathāvādī, bhikkhave, tathāgato tathākārī, yathākārī tathāvādī. Iti yathāvādī tathākārī yathākārī tathāvādī. Tasmā ‘tathāgato’ti vuccatī”ti. Evaṃ tathākāritāya tathāgato.

Kathaṃ abhibhavanaṭṭhena tathāgato? Upari bhavaggaṃ heṭṭhā avīciṃ pariyantaṃ katvā tiriyaṃ aparimāṇāsu lokadhātūsu sabbasatte abhibhavati sīlenapi samādhināpi paññāyapi vimuttiyāpi, vimuttiññānadassanena na tassa tulā vā pamāṇaṃ vā atthi; atulo appameyyo anuttaro rājātirājā devadevo sakkānaṃ atisakko brahmānaṃ atibrahmā. Tenāha - “sadevake, bhikkhave, loke...pe... sadevamanussāya pajāya tathāgato abhibhū anabhibhūto aññadatthudaso vasavattī, tasmā ‘tathāgato’ti vuccatī”ti.

Tatrevaṃ padasiddhi veditabbā. Agado viya agado. Ko panesa? Desanāvilāsamayo ceva puññussayo ca. Tena hesa mahānubhāvo bhisakko dibbāgadena sappe viya sabbaparappavādino sadevakañca lokaṃ abhibhavati. Iti sabbālokābhibhavane tatho aviparīto desanāvilāsamayo ceva puññussayo ca agado assāti. Da-kārassa ta-kāraṃ katvā tathāgatoti veditabbo. Evaṃ abhibhavanaṭṭhena tathāgato.

Api ca tathāya gatotipi tathāgato, tathaṃ gatotipi tathāgato. Gatoti avagato, atīto patto paṭipannoti attho.

Tattha sakalalokaṃ tīraṇapariññāya tathāya gato avagatoti tathāgato. Lokasamudayaṃ pahānapariññāya tathāya gato atītoti tathāgato. Lokanīrodhaṃ sacchikiriyāya tathāya gato pattoti tathāgato. Lokanīrodhagāminiṃ paṭipadaṃ tathaṃ gato paṭipannoti tathāgato. Tena vuttaṃ bhagavatā -

“Loko, bhikkhave, tathāgatena abhisambuddho, lokasmā tathāgato viṣamyutto. Lokasamudayo, bhikkhave, tathāgatena abhisambuddho, lokasamudayo tathāgatassa pahīno. Lokanīrodho, bhikkhave, tathāgatena abhisambuddho, lokanīrodho tathāgatassa sacchikato. Lokanīrodhagāminī paṭipadā, bhikkhave, tathāgatena

abhisambuddhā, lokanirodhagāminī paṭipadā tathāgatassa bhāvitā. Yaṃ bhikkhave, sadevakassa lokassa...pe... sabbam taṃ tathāgatena abhisambuddham. Tasmā, tathāgatoti vuccatī”ti.

Tassapi evaṃ attho veditabbo. Idampi ca tathāgatassa tathāgatabhāvadīpane mukhamattameva. Sabbākārena pana tathāgatova tathāgatassa tathāgatabhāvaṃ vaṇṇeyya.

Katamañca taṃ bhikkhavi yena appamattakena oramattakena sīlamattakena puthujjano tathāgatassa vaṇṇam vadamāno vadeyya, taṃ katamanti pucchati? Tattha pucchā nāma aditṭhajotanā pucchā, diṭṭhasaṃsandanā pucchā, vimaticchedanā pucchā, anumatipucchā, kathetukamyatā pucchāti pañcavidhā hoti.

Tattha katamā aditṭhajotanā pucchā? Pakatiyā lakkhaṇam aññātam hoti, aditṭham atulitam atīritam avibhūtam avibhāvitam, tassa ñāṇāya dassanāya tulanāya tīraṇāya vibhāvanāya pañham pucchati, ayaṃ aditṭhajotanā pucchā.

Katamā diṭṭhasaṃsandanā pucchā? Pakatiyā lakkhaṇam ñātam hoti, diṭṭham tulitam tīritam vibhūtam vibhāvitam, tassa aññehi paṇḍitehi saddhiṃ saṃsandanatthāya pañham pucchati, ayaṃ diṭṭhasaṃsandanā pucchā.

Katamā vimaticchedanā pucchā? Pakatiyā saṃsayapakkhando hoti, vimatipakkhando, dveḥhakajāto, “evaṃ nu kho, na nu kho, kinnu kho, katham nu kho”ti. So vimaticchedanatthāya pañham pucchati. Ayaṃ vimaticchedanā pucchā.

Katamā anumatipucchā? Bhagavā bhikkhūnam anumatiyā pañham pucchati - “taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā”ti. Aniccaṃ, bhante. Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti? Dukkhaṃ bhanteti sabbam vattabbaṃ, ayaṃ anumatipucchā.

Katamā kathetukamyatā pucchā? Bhagavā bhikkhūnam kathetukamyatāya pañham pucchati. Cattārome, bhikkhave, satipaṭṭhānā. Katame cattāro? ...Pe... aṭṭhime bhikkhave maggaṅgā. Katame aṭṭhāti, ayaṃ kathetukamyatā pucchā.

Iti imāsu pañcasu pucchāsu aditṭhassa tāva kassaci dhammassa abhāvato tathāgatassa aditṭhajotanā pucchā natthi. “Idam nāma aññehi paṇḍitehi samaṇabrāhmaṇehi saddhiṃ saṃsanditvā desessāmī”ti samannāhārasseva anuppajjanato diṭṭhasaṃsandanā pucchāpi natthi. Yasmā pana buddhānam ekadhammepi āsappanā parisappanā natthi, bodhimaṇḍeyeva sabbā kaṅkhā chinnā; tasmā vimaticchedanā pucchāpi natthiyeva. Avasesā pana dve pucchā buddhānam atthi, tāsu ayaṃ kathetukamyatā pucchā nāma.

8. Idāni taṃ kathetukamyatāya pucchāya pucchitamattham kathetuṃ “pāṇātipātam pahāyā”tiādīmāha.

Tattha pāṇassa atipāto pāṇātipāto, pāṇavadho, pāṇaghātoto vuttaṃ hoti. Pāṇoto cettha vohārato satto, paramatthato jīvitindriyam, tasmim pana pāṇe pāṇasaññino jīvitindriyupacchedakaupakkamasamuṭṭhāpikā kāyavacīdvārānam aññataradvārappavattā vadhakacetanā pāṇātipāto. So guṇavirahitesu tiracchānagatādisu pāṇesu khuddake pāṇe appasāvajjo, mahāsarīre mahāsāvajjo, kasmā? Payogamahantatāya. Payogasamattepi vatthumahantatāya. Guṇavantesu manussādisu appaguṇe pāṇe appasāvajjo, mahāguṇe mahāsāvajjo. Sarīraguṇānam pana samabhāve sati kilesānam upakkamānañca mudutāya appasāvajjo, tibbatāya

mahāsāvajjoti veditabbo.

Tassa pañca sambhārā honti - pāṇo, pāṇasaññitā, vadhakacittam, upakkamo, tena maraṇanti. Cha payogā - sāhatthiko, āṇattiko, nissaggiyo, thāvaro, vijjāmayo, iddhimayoti. Imasmiṃ panatthe vitthāriyamāne ativiya papañco hoti, tasmā taṃ na vitthārayāma, aññañca evarūpaṃ. Atthikehi pana samantapāsādikam vinayaṭṭhakatham oloketvā gahetabbaṃ.

Pahāyāti imam pāṇātipātacetanāsaṅkhātam dussīlyam pajahitvā. Paṭiviratoti pahīnakālato paṭṭhāya tato dussīlyato orato viratova. Natthi tassa vītikkamissāmīti cakkhusotaviññeyyā dhammā pageva kāyikāti imināva nayena aññesupi evarūpesu padesu attho veditabbo.

Samaṇoti bhagavā samitapāpatāya laddhavohāro. Gotamoti gottavasena. Na kevalaṇca bhagavāyeva pāṇātipātā paṭivirato, bhikkhusaṅghopi paṭivirato, desanā pana ādito paṭṭhāya evaṃ āgatā, attham pana dīpentena bhikkhusaṅghavasenāpi dīpetum vaṭṭati.

Nihitadaṇḍo nihitasatthoti parūpaghātattāya daṇḍam vā sattham vā ādāya avattanato nikkhattadaṇḍo ceva nikkhattasattho cāti attho. Ettha ca ṭhapetvā daṇḍam sabbampi avasesam upakaraṇam sattānam viheṭhanabhāvato satthanti veditabbaṃ. Yam pana bhikkhū kattaradaṇḍam vā dantakaṭṭham vā vāsiṃ pipphalikam vā gahetvā vicaranti, na taṃ parūpaghātattāya. Tasmā nihitadaṇḍo nihitasattho tveva saṅkham gacchati.

Lajjīti pāpajigucchanaḥkhaṇāya lajjāya samannāgato. Dayāpannoti dayam mettacittatam āpanno. Sabbapāṇabhūtahitānukampīti; sabbe pāṇabhūte hitena anukampako. Tāya dayāpannatāya sabbesam pāṇabhūtānam hitacittakoti attho. Viharatīti iriyati yapeti yāpeti pāleti. Iti vā hi, bhikkhaveti evaṃ vā bhikkhave. Vā saddo upari “adinnādānam pahāyā”tiādini apekkhitvā vikappattho vutto, evaṃ sabbattha purimaṃ vā pacchimaṃ vā apekkhitvā vikappabhāvo veditabbo.

Ayam panettha saṅkhepo - bhikkhave, puthujjano tathāgatassa vaṇṇam vadamāno evaṃ vadeyya - “samaṇo gotamo pāṇam na hanati, na ghātetī, na tattha samanūñño hoti, virato imasmā dussīlyā; aho, vata re buddhaguṇā mahantā”ti, iti mahantaṃ ussāham katvā vaṇṇam vattukāmopi appamattakam oramattakam ācārasīlamattakameva vakkhati. Upari asādhāraṇabhāvam nissāya vaṇṇam vattum na sakkhissati. Na kevalaṇca puthujjanova sotāpannasakadāgāmianāgāmiarahantopi paccekabuddhāpi na sakkontiyeva; tathāgatoyeva pana sakkoti, taṃ vo upari vakkhāmīti, ayamettha sādhippāyā atthavaṇṇanā. Ito param pana apubbapadameva vaṇṇayissāma.

Adinnādānam pahāyāti ettha adinnassa ādānam adinnādānam, parasamharaṇam, theyyam, corikāti vuttam hoti. Tattha adinnanti parapariggahitam, yattha paro yathākāmakāritam āpajjanto adaṇḍāraho anupavajjo ca hoti. Tasmim parapariggahite parapariggahitasaññino, tadādāyakaupakkamasamuṭṭhāpikā theyyacetanā adinnādānam. Taṃ hīne parasantake appasāvajjam, paṇīte mahāsāvajjam, kasmā? Vatthupaṇītatāya. Vatthusamatte sati guṇādhikānam santake vatthusmim mahāsāvajjam. Taṃ taṃ guṇādhikam upādāya tato tato hīnaguṇassa santake vatthusmim appasāvajjam.

Tassa pañca sambhārā honti - parapariggahitaṃ, parapariggahitasaññitā, theyyacittaṃ, upakkamo, tena haraṇanti. Cha payogā - sāhatthikādayova. Te ca kho yathānurūpaṃ theyyāvahāro, pasayhāvahāro, paṭicchannāvahāro, parikappāvahāro, kusāvahāroti imesaṃ avahārānaṃ vasena pavattā, ayamettha saṅkhapo. Vitthāro pana samantapāsādikāyaṃ vutto.

Dinnameva ādiyatīti dinnādāyī. Cittenapi dinnameva paṭikaṅkhatīti dinnapāṭikaṅkhī. Thenetīti theno. Na thenena athenena. Athenattāyeva sucibhūtena. Attanāti attabhāvena. Athenayaṃ sucibhūtaṃ attānaṃ katvā viharatīti vuttaṃ hoti. Sesayaṃ paṭhamasikkhāpade vuttanayeneva yojetabbaṃ. Yathā ca idha, evayaṃ sabbattha.

Abrahmacariyanti asetṭhacariyaṃ. Brahmaṃ seṭṭhaṃ ācāraṃ caratīti brahmacārī. Ārācārīti abrahmacariyato dūracārī. Methunāti rāgapariyuṭṭhānavasena sadisattā methunakāti laddhavohārehi paṭisevitabbato methunāti saṅkhyayaṃ gatā asaddhammā. Gāmadhammāti gāmaṃvāsīnaṃ dhammā.

9. Musāvādaṃ pahāyāti ettha musāti visaṃvādanapurekkhārassa atthabhañjanako vacīpayogo kāyapayogo, vā visaṃvādanādhippāyena panassa paravisaṃvādakakāyavacīpayogasamuṭṭhāpikā cetanā musāvādo.

Aparo nayo, ‘musā’ti abhūtaṃ atacchaṃ vatthu. ‘Vādo’ti tassa bhūtato tacchato viññāpanaṃ. Lakkhaṇato pana atathaṃ vatthum tathato paraṃ viññāpetukāmassa tathāviññāttisamuṭṭhāpikā cetanā musāvādo. So yamatthaṃ bhañjati, tassa appatāya appasāvajjo, mahantatāya mahāsāvajjo.

Api ca gahaṭṭhānaṃ attano santakaṃ adātukāmatāya natthītiādinayappavatto appasāvajjo, sakkhinā hutvā atthabhañjanatthaṃ vutto mahāsāvajjo, pabbajitānaṃ appakampi telaṃ vā sappiṃ vā labhitvā hasādhippāyena - “ajja gāme telaṃ nadī maññe sandatī”ti pūraṇakathānayaṃ pavatto appasāvajjo, aditṭhaṃyeva pana diṭṭhantiādinā nayaṃ vadantānaṃ mahāsāvajjo.

Tassa cattāro sambhārā honti - atathaṃ vatthu, visaṃvādanacittaṃ, tajjo vāyāmo, parassa tadatthavijānananti. Eko payogo sāhatthikova. So kāyena vā kāyapaṭibaddhena vā vācāya vā paravisaṃvādanakiriyākaraṇena daṭṭhabbo. Tāya ce kiriyāya paro tamatthaṃ jānāti, ayaṃ kiriyasamuṭṭhāpikacetanākkhaṇeṃyeva musāvādakammunā bajjhati.

Yasmā pana yathā kāyākāyapaṭibaddhavācāhi paraṃ visaṃvādeti, tathā “idamassa bhaññhī”ti āṇāpentopi paṇṇaṃ likhitvā purato nissajjantopi, “ayamattho evayaṃ daṭṭhabbo”ti kuḍḍādīsu likhitvā ṭhapentopi. Tasmā ettha āṇattikanissaggiyathāvarāpi payogā yujjanti, aṭṭhakathāsu pana anāgatattā vīmaṃsitvā gahetabbā.

Saccaṃ vadatīti saccavādī. Saccena saccaṃ sandahati ghaṭetīti saccasandho. Na antarantarā musā vadatīti attho. Yo hi puriso kadāci musā vadati, kadāci saccaṃ, tassa musāvādena antaritattā saccaṃ saccena na ghaṭīyati; tasmā so na saccasandho. Ayaṃ pana na tādiso, jīvitaṭhetupi musā avatvā saccena saccaṃ sandahati yevāti saccasandho.

Thetoti thiro thirakathoti attho. Eko hi puggalo haliddirāgo viya, thusarāsīmhi nikhātakhāṇu viya, assapiṭṭhe ṭhapitakumbhaṇḍamiva ca na thirakatho hoti, eko pāsāṇalekhā viya, indakhīlo viya ca thirakatho hoti, asinā sīsaṃ chindantepi dve kathā na katheti, ayaṃ vuccati theto.

Paccayikoti pattiyāyitabbako, saddhāyitabbakoti attho. Ekacco hi puggalo na paccayiko hoti, “idaṃ kena vuttaṃ, asukenā”ti vutte “mā tassa vacanaṃ saddahathā”ti vattabbataṃ āpajjati. Eko paccayiko hoti, “idaṃ kena vuttaṃ, asukenā”ti vutte “yadi tena vuttaṃ, idameva pamāṇaṃ, idāni upaparikkhitabbaṃ natthi, evameva ida”nti vattabbataṃ āpajjati, ayaṃ vuccati paccayiko. Avisamvādako lokassāti tāya saccavāditāya lokaṃ na visamvādetīti attho.

Pisuṇaṃ vācaṃ pahāyātiādīsu yāya vācāya yassa taṃ vācaṃ bhāsati, tassa hadaye attano piyabhāvaṃ, parassa ca suññabhāvaṃ karoti, sā pisuṇā vācā.

Yāya pana attānampi parampi pharusāṃ karoti, yā vācā sayampi pharusā, neva kaṇṇasukhā na hadayaṅgamā, ayaṃ pharusā vācā.

Yena samphaṃ palapati niratthakaṃ, so samphappalāpo.

Tesaṃ mūlabhūtā cetanāpi pisuṇavācādināmeva labhati, sā eva ca idhādhippetāti.

Tattha saṃkiliṭṭhacittassa paresaṃ vā bhedāya attano piyakamyatāya vā kāyavacīpayogasamuṭṭhāpikā cetanā pisuṇavācā. Sā yassa bhedaṃ karoti, tassa appaṇaṇatāya appasāvajjā, mahāṇaṇatāya mahāsāvajjā.

Tassā cattāro sambhārā - bhinditabbo paro, “iti ime nānā bhavissanti, vinā bhavissanti”ti bhedapurekkhārātā vā, “iti ahaṃ piyo bhavissāmi vissāsiko”ti piyakamyatā vā, tajjo vāyāmo, tassa tadatthavijānananti. Imesaṃ bhedāyāti, yesaṃ itoti vuttānaṃ santike sutāṃ tesaṃ bhedāya.

Bhinnānaṃ vā sandhātāti dvinnāṃ mittānaṃ vā samānupajjhāyakādīnaṃ vā kenacideva kāraṇena bhinnānaṃ ekamekaṃ upasaṅkamitvā “tumhākaṃ īdise kule jātānaṃ evaṃ bahussutānaṃ idaṃ na yutta”ntiādīni vatvā sandhānaṃ kattā anukattā. Anuppadātāti sandhānānuppadātā. Dve jane samagge disvā - “tumhākaṃ evarūpe kule jātānaṃ evarūpehi guṇehi samannāgatānaṃ anucchavikameta”ntiādīni vatvā daḥhikammaṃ kattāti attho. Samaggo ārāmo assāti samaggārāmo. Yattha samaggā natthi, tattha vasitumpi na icchatīti attho. Samaggarāmotipi pāḷi, ayamevettha attho. Samaggaratoti samaggesu rato, te pahāya aññattha gantumpi na icchatīti attho. Samagge disvāpi sutvāpi nandatīti samagganandī, samaggakaraṇiṃ vācaṃ bhāsītāti yā vācā satte samaggeyeva karoti, taṃ sāmaggiguṇaparidīpikameva vācaṃ bhāsati, na itaranti.

Parassa mammacchedakakāyavacīpayogasamuṭṭhāpikā ekantapharusacetanā pharusāvācā. Tassā āvibhāvatthamidaṃ vatthu - eko kira dārako mātuvacanaṃ anādiyitvā araṇṇaṃ gacchati, taṃ mātā nivattetumasakkontī - “caṇḍā taṃ mahimsī anubandhatū”ti akkosi. Athassa tattheva araṇṇe mahimsī utṭhāsī. Dārako “yaṃ mama mātā mukhena kathesi, taṃ mā hotu, yaṃ cittaṇa cintesi taṃ hotū”ti, saccakiriyamakāsi. Mahimsī tattheva baddhā viya aṭṭhāsī. Evaṃ mammacchedakopi payogo cittasaṇhatāya na pharusā vācā hoti. Mātāpitāro hi kadāci puttake evaṃ vadanti - “corā vo khaṇḍākhāṇaṃ karontū”ti, uppalapattampi ca nesaṃ upari patantaṃ na icchanti. Ācariyupajjhāyā ca kadāci nissitake evaṃ vadanti - “kiṃ ime ahirīkā anottappino caranti, niddhamatha ne”ti, atha ca nesaṃ āgamādhigamasampattiṃ icchanti. Yathā ca cittasaṇhatāya pharusā vācā na hoti, evaṃ vacanasāṇhatāya aphaṇṇasā vācā na hoti. Na hi mārāpetukāmassa - “imaṃ

sukhaṃ sayāpethā”ti vacanaṃ aphaṛusā vācā hoti, cittapharusatāya panesā pharusā vācāva. Sā yaṃ sandhāya pavattitā, tassa appaṇṇatāya appasāvajjā, mahāṇṇatāya mahāsāvajjā. Tassā tayo sambhārā - akkositaḥ paro, kupitacittaṃ, akkosanāti.

Nelāti elamaṃ vuccati doso, nāssā elanti nelā, niddosāti attho. “Nelaṅgo setapacchādo”ti, ettha vuttanelaṃ viya. Kaṇṇasukhāti byañjanamadhuratāya kaṇṇānaṃ sukhā, sūcivijjhaṇaṃ viya kaṇṇasūlaṃ na janeti. Atthamadhuratāya sakalasārīre kopamaṃ ajanetvā pemaṃ janetīti pemaṇiyā. Hadayaṃ gacchati, appaṭihaññamānā sukhena cittaṃ pavisatīti hadayaṅgamā. Guṇaparipuṇṇatāya pure bhavāti porī pure saṃvaḍḍhanārī viya sukumārātipi porī. Purassa esātipi porī. Nagaravāsīnaṃ kathāti attho. Nagaravāsīno hi yuttakathā honti. Pitimattaṃ pitāti vadanti, bhātimattaṃ bhātāti vadanti, mātimmattaṃ mātāti vadanti. Evarūpī kathā bahuno janassa kantā hotīti bahujanakantā. Kantabhāveneva bahuno janassa manāpā cittavuḍḍhikarāti bahujanamanāpā.

Anatthaviññāpikā kāyavacīpayogasamuṭṭhāpikā akusalacetanā samphappalāpo. So āsevanamandatāya appasāvajjo, āsevanamahantatāya mahāsāvajjo, tassa dve sambhārā - bhāratayuddhasītāharaṇādiniratthakakathāpurekkhāratā, tathārūpī kathā kathanañca.

Kālena vadatīti kālavādī vattabbayuttakālaṃ sallakkhetvā vadatīti attho. Bhūtaṃ tathaṃ tacchaṃ sabhāvameva vadatīti bhūtavādī.

Diṭṭhadhammikasaṃparāyikatthasannissitameva katvā vadatīti atthavādī.

Navalokuttaradhammasannissitaṃ katvā vadatīti dhammavādī

saṃvaravinayapahānavinayasannissitaṃ katvā vadatīti vinayavādī.

Nidhānaṃ vuccati ṭhapanokāso, nidhānamassā atthīti nidhānavatī. Hadaye nidhātabbayuttakaṃ vācaṃ bhāsītāti attho. Kālenāti evarūpiṃ bhāsamānopi ca - “ahaṃ nidhānavatiṃ vācaṃ bhāsissāmī”ti na akālena bhāsati, yuttakālaṃ pana apekkhitvāva bhāsātīti attho. Sāpadesanti saupamaṃ, sakāraṇanti attho. Pariyantavatinti paricchedaṃ dassetvā yathāssā paricchedo paññāyati, evaṃ bhāsātīti attho. Atthasaṃhitanti anekehipi nayehi vibhajantena pariyādātuṃ asakkuṇeyyatāya atthasaṃpannaṃ bhāsati. Yaṃ vā so atthavādī atthaṃ vadati, tena atthena sahitattā atthasaṃhitaṃ vācaṃ bhāsati, na aññaṃ nikkhipitvā aññaṃ bhāsātīti vuttaṃ hoti.

10. Bījagāma bhūtagāmasamārambhāti mūlabījaṃ khandhabījaṃ phalubījaṃ aggabījaṃ bījabījanti pañcavidhassa bījagāmassa ceva, yassa kassaci nīlatiṇarukkhādikassa bhūtagāmassa ca samārambhā, chedanabhedanapacanādibhāvena vikopānā paṭiviratoti attho.

Ekabhāttikoti pātarāsabhāttaṃ sāyamāsabhāttanti dve bhāttāni, tesu pātarāsabhāttaṃ antomajjhanhikena paricchinnaṃ, itaraṃ majjhanhikato uddham anto aruṇena. Tasmā antomajjhanhike dasakkhattuṃ bhuñjamānopi ekabhāttikova hoti. Taṃ sandhāya vuttaṃ “ekabhāttiko”ti.

Rattiyā bhojanaṃ ratti, tato uparatoti rattūparato. Atikkante majjhanhike yāva sūriyatthaṅgamanā bhojanaṃ vikālabhojanaṃ nāma. Tato viratattā virato vikālabhojanā. Kadā virato? Anomānadītīre pabbajitadivasato paṭṭhāya.

Sāsanassa ananulomattā visūkaṃ paṭāṇibhūtaṃ dassananti visūkadassanaṃ. Attanā naccanānaccāpanādivasena naccā ca gītā ca vāditā ca antamaso

mayūranaccādivasenapi pavattānaṃ naccādīnaṃ visūkabhūtā dassanā cāti
naccagītavāditavisūkadassanā. Naccādīni hi attanā payojetuṃ vā parehi payojāpetuṃ
vā payuttāni passituṃ vā neva bhikkhūnaṃ na bhikkhunīnañca vaṭṭanti.

Mālādīsu mālāti yaṃ kiñci pupphaṃ. Gandhanti yaṃ kiñci gandhajātaṃ. Vilepananti
chavirāgakaraṇaṃ. Tattha piḷandhanto dhāreti nāma, ūnaṭṭhānaṃ pūrento maṇḍeti
nāma, gandhavasena chavirāgavasena ca sādīyanto vibhūseti nāma. Ṭhānaṃ vuccati
kāraṇaṃ. Tasmā yāya dussīlyacetanāya tāni mālādhāraṇādīni mahājano karoti, tato
paṭiviratoti attho.

Uccāsayaṇaṃ vuccati pamāṇātikantaṃ. Mahāsayaṇanti akappiyapaccattharaṇaṃ.
Tato viratoti attho.

Jātarūpanti suvaṇṇaṃ. Rajatanti kahāpaṇo, lohamāsako, jatumāsako, dārumāsakoti
ye vohāraṃ gacchanti. Tassa ubhayassāpi paṭiggahaṇā paṭivirato, neva naṃ
uggaṇhāti, na uggaṇhāpeti, na upanikkhittaṃ sādīyatīti attho.

Āmakadhaññaṃ paṭiggahaṇāti,
sālivihiyavagodhūmakaṅguvarakakudrūsakasaṅkhātassa sattavidhassāpi
āmakadhaññaṃ paṭiggahaṇā. Na kevalaṅca etesaṃ paṭiggahaṇameva,
āmasanampi bhikkhūnaṃ na vaṭṭatiyeva. Āmakamaṃsapaṭiggahaṇāti ettha aññaṭṭa
odissa anuññātā āmakamaṃsamacchānaṃ paṭiggahaṇameva bhikkhūnaṃ na vaṭṭati,
no āmasanaṃ.

Itthikumārikapaṭiggahaṇāti ettha itthīti purisantaragatā, itarā kumārikā nāma, tesaṃ
paṭiggahaṇampi āmasanampi akappiyameva.

Dāsīdāsaṃ paṭiggahaṇāti ettha dāsīdāsavaseneva tesāṃ paṭiggahaṇaṃ na vaṭṭati.
“Kappiyakāraṇaṃ dammi, āramikaṃ dammi”ti evaṃ vutte pana vaṭṭati.

Ajēlakādīsu khettaṃ vatthupariyosānesu kappiyākappiyaṇaṃ vinayavasena
upaparikkhitabbo. Tattha khettaṃ nāma yasmiṃ pubbaṇṇaṃ ruhati. Vatthu nāma
yasmiṃ aparāṇṇaṃ ruhati. Yattha vā ubhayampi ruhati, taṃ khettaṃ. Tadattāya
akatabhūmibhāgo vatthu. Khettaṃ vatthusīsenā cettha vāpitaḷākādīni saṅgahitāneva.

Dūteyyaṃ vuccati dūtakammaṃ, gihīnaṃ pahitaṃ paṇṇaṃ vā sāsanaṃ vā gahetvā
tattha tattha gamanaṃ. Pahiṇagamaṇaṃ vuccati gharā gharaṃ pesitassa
khuddakagamaṇaṃ. Anuyogo nāma tadubhayakaraṇaṃ. Tasmā
dūteyyapahiṇagamaṇānaṃ anuyogāti. Evamettha attho veditabbo.

Kayavikkayāti kayā ca vikkayā ca. Tulākūṭādīsu kūṭanti vañcanaṃ. Tattha tulākūṭaṃ
nāma rūpakūṭaṃ aṅgakūṭaṃ, gahaṇakūṭaṃ, paṭicchannakūṭanti catubbidhaṃ hoti.
Tattha rūpakūṭaṃ nāma dve tulā samarūpā katvā gaṇhanto mahatīyā gaṇhāti,
dadanto khuddikāya deti. Aṅgakūṭaṃ nāma gaṇhanto pacchābhāge hatthena tulaṃ
akkamati, dadanto pubbabhāge. Gahaṇakūṭaṃ nāma gaṇhanto mūle rajjuṃ gaṇhāti,
dadanto agge. Paṭicchannakūṭaṃ nāma tulaṃ susiraṃ katvā anto ayacuṇṇaṃ
pakkhipitvā gaṇhanto taṃ pacchābhāge karoti, dadanto aggabhāge.

Kaṃso vuccati suvaṇṇapāti, tāya vañcanaṃ kaṃsakūṭaṃ. Kathaṃ? Ekaṃ
suvaṇṇapātiṃ katvā aññaṃ dve tisso lohapātiyo suvaṇṇavaṇṇe karoti, tato janapadaṃ
gantvā kiñcīdeva aḍḍhaṃ kulaṃ pavisitvā - “suvaṇṇabhājanāni kiṇṭhā”ti vatvā

agghe pucchite samagghataram dātukāmā honti. Tato tehi - “katham imesam suvaṇṇabhāvo jānitabbo”ti vutte, “vīmaṃsitvā gaṇhathā”ti suvaṇṇapātiṃ pāsāṇe ghaṃsitvā sabbā pātiyo datvā gacchati.

Mānakūṭam nāma hadayabhedasikhābhedarajjubhedavasena tividham hoti. Tattha hadayabhedo sappitelādiminānakāle labbhati. Tāni hi gaṇhanto heṭṭhāchiddena mānena - “saṇikam āsiṇcā”ti vatvā antobhājane bahum paggharāpetvā gaṇhāti, dadanto chiddam pidhāya sīgham pūretvā deti.

Sikhābhedo tilataṇḍulādiminānakāle labbhati. Tāni hi gaṇhanto saṇikam sikham ussāpetvā gaṇhāti, dadanto vegena pūretvā sikham chindanto deti.

Rajjubhedo khattavattthuminānakāle labbhati. Lañjam alabhantā hi khettaṃ amahantampi mahantaṃ katvā minanti.

Ukkoṭanādīsu ukkoṭananti assāmike sāmike kātuṃ lañjaggahaṇam. Vañcananti tehi tehi upāyehi paresam vañcanaṃ. Tatridamekaṃ vatthu - eko kira luddako migañca migapotakañca gahetvā āgacchati, tameko dhutto - “kiṃ bho, migo agghati, kiṃ migapotako”ti āha. “Migo dve kahāpaṇe, migapotako eka”nti ca vutte ekaṃ kahāpaṇam datvā migapotakaṃ gahetvā thokaṃ gantvā nivatto - “na me bho, migapotakena attho, migam me dehī”ti āha. Tena hi - dve kahāpaṇe dehīti. So āha - “nanu te bho, mayā paṭhamam eko kahāpaṇo dinno”ti? “Āma, dinno”ti. “Idam migapotakaṃ gaṇha, evaṃ so ca kahāpaṇo, ayañca kahāpaṇagghanaṃ migapotakoti dve kahāpaṇā bhavissanti”ti. So “kāraṇam vadatī”ti sallakkhetvā migapotakaṃ gahetvā migam adāsīti. Nikatīti yogavasena vā māyāvasena vā apāmaṅgam pāmaṅganti, amaṇiṃ maṇinti, asuvaṇṇam suvaṇṇanti katvā patirūpakena vañcanaṃ. Sāciyogoti kuṭīlayogo, etesaṃyeva ukkoṭanādīnametaṃ nāmaṃ. Tasmā - ukkoṭanasāciyogo, vañcanasāciyogo, nikatisāciyogoti, evamettha attho daṭṭhabbo. Keci aññaṃ dassetvā aññaṃ parivattanaṃ sāciyogoti vadanti. Taṃ pana vañcaneneva saṅgahitaṃ.

Chedanādīsu chedananti hatthacchedanādi. Vadhoti māraṇam. Bandhoti rajjubandhanādīhi bandhanaṃ. Viparāmosoti himaviparāmoso, gumbaviparāmosoti duvidho. Yaṃ himapātasamaye himena paṭicchannā hutvā maggappaṭipannaṃ janaṃ musanti, ayaṃ himaviparāmoso. Yaṃ gumbādīhi paṭicchannā musanti, ayaṃ gumbaviparāmoso. Ālopo vuccati gāmanigamādīnaṃ vilopakaraṇam. Sahasākāroti sāhasikakiriyā. Gehaṃ pavisitvā manussānaṃ ure sattham ṭhapetvā icchitabhaṇḍānaṃ gahaṇam. Evametasmā chedana...pe... sahasākārā paṭivirato samaṇo gotamoti. Iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇam vadamāno vadeyyāti.

Ettāvatā cūlasīlam niṭṭhitaṃ hoti.

Majjhimasīlavanāna

11. Idāni majjhimasīlam vitthārento “yathā vā paneke bhonto”tiādīmāha. Tatrāyaṃ anuttānapadavaṇṇanā. Saddhādeyyānīti kammañca phalañca idhalokañca paralokañca saddahitvā dinnāni. ‘Ayaṃ me ñātī’ti vā, ‘mitto’ti vā, idaṃ paṭikarissati, idaṃ vā tena katapubbanti vā, evaṃ na dinnānīti attho. Evaṃ dinnāni hi na

saddhādeyyāni nāma honti. Bhojanānīti desanāsīsamattametam, atthato pana saddhādeyyāni bhojanāni bhuñjitvā cīvarāni pārūpitvā senāsanāni sevamānā gilānabhesajjam paribhuñjamānāti sabbametam vuttameva hoti.

Seyyathidanti nipāto. Tassattho katamo so bījagāmahūtagāmo, yassa samārambham anuyuttā viharantīti. Tato tam dassento mūlabījantiādimāha. Tattha mūlabījam nāma haliddi, siṅgiveram, vacā, vacattam, ativisā, kaṭukarohiṇī, usīram, bhaddamuttakanti evamādi. Khandhabījam nāma assattho, nigrodho, pilakkho, udumbaro, kacchako, kapitthanoti evamādi. Phaḷubījam nāma ucchu, naḷo, veḷūti evamādi. Aggabījam nāma ajjakam, phaṇijjakam, hiriveranti evamādi. Bījabījam nāma pubbañnam aparāñanti evamādi. Sabbañhetam rukkhato viyojitaṃ viruhanasamatthameva “bījagāmo”ti vuccati. Rukkhato pana aviyojitaṃ asukkham “bhūtagāmo”ti vuccati. Tattha bhūtagāmasamārambho pācittiyavatthu, bījagāmasamārambho dukkaṭavatthūti veditabbo.

12. Sannidhikāraparibhoganti sannidhikatassa paribhogam. Tattha duvidhā kathā, vinayavasena ca sallekhasena ca. Vinayavasena tāva yaṃ kiñci annam ajja paṭiggahitaṃ aparajju sannidhikārakam hoti, tassa paribhoge pācittiyam. Attanā laddham pana sāmaṇerānam datvā, tehi laddham ṭhapāpetvā dutiyadivase bhuñjitum vaṭṭati, sallekho pana na hoti.

Pānasannidhimhi ese va nayo. Tattha pānam nāma ambapānādīni aṭṭha pānāni, yāni ca tesam anulomāni. Tesam vinicchayo samantapāsādikāyam vutto.

Vatthasannidhimhi anadhiṭṭhitaṃ avikappitaṃ sannidhi ca hoti, sallekhañca kopeti, ayam pariyāyakathā. Nippariyāyato pana ticīvarasantuṭṭhena bhavitabbam, catuttham labhitvā aññassa dātabbam. Sace yassa kassaci dātum na sakkoti, yassa pana dātukāmo hoti, so uddesatthāya vā paripucchatthāya vā gato, āgatamatte dātabbam, adātum na vaṭṭati. Cīvare pana appahonte satiyā paccāsāya anuññātakālam ṭhapetum vaṭṭati. Sūcisuttacīvarakārakānam alābhena tato parampi vinayakammaṃ katvā ṭhapetum vaṭṭati. “Imasmiṃ jiṇṇe puna īdisam kuto labhissāmī”ti pana ṭhapetum na vaṭṭati, sannidhi ca hoti, sallekhañca kopeti.

Yānasannidhimhi yānam nāma vayham, ratho, sakaṭam, sandamānikā, sivikā, pāṭaṅkīti; netam pabbajitassa yānam. Upāhanā pana pabbajitassa yānamyeva. Ekabhikkhusa hi eko araṇṇatthāya, eko dhotapādakatthāyāti, ukkaṃsato dve upāhanasaṅghāṭā vaṭṭanti. Tatiyam labhitvā aññassa dātabbo. “Imasmiṃ jiṇṇe aññam kuto labhissāmī”ti hi ṭhapetum na vaṭṭati, sannidhi ca hoti, sallekhañca kopeti.

Sayanasannidhimhi sayananti mañco. Ekassa bhikkhuno eko gabbhe, eko divāṭhāneti ukkaṃsato dve mañcā vaṭṭanti. Tato uttari labhitvā aññassa bhikkhuno vā gaṇassa vā dātabbo; adātum na vaṭṭati. Sannidhi ca hoti, sallekhañca kopeti.

Gandhasannidhimhi bhikkhuno kaṇḍukacchuchavidosaḍḍiābādhe sati gandhā vaṭṭanti. Te gandhe āharāpetvā tasmim roge vūpasante aññesam vā ābādhikānam dātabbā, dvāre pañcaṅguligharadhūpanādīsu vā upanetabbā. “Puna roge sati bhavissanti”ti pana ṭhapetum na vaṭṭati, sannidhi ca hoti, sallekhañca kopeti.

Āmisanti vuttāvasesam datṭhabbam. Seyyathidaṃ, idhekacco bhikkhu - “tathārūpe kāle upakārāya bhavissati”ti tilaṇḍulamuggamāsanāḷikeraloṇamacchamaṃsavallūrasappitelaguḷabhājanādīni

āharāpetvā ṭhapeti. So vassakāle kālasseva sāmaṇerehi yāguṃ pacāpetvā paribhuñjitvā “sāmaṇera, udakakaddame dukkhaṃ gāmaṃ pavisitum, gaccha asukaṃ kulaṃ gantvā mayhaṃ vihāre nisinnabhāvaṃ ārocehi; asukakulato dadhiādīni āharā”ti peseti. Bhikkhūhi - “kiṃ, bhante, gāmaṃ pavissathā”ti vuttepi, “duppaveso, āvuso, idāni gāmo”ti vadati. Te - “hotu, bhante, acchatha tumhe, mayaṃ bhikkhaṃ pariyesitvā āharissāmā”ti gacchanti. Atha sāmaṇeropi dadhiādīni āharitvā bhattaṇca byañjanaṇca sampādetvā upaneti, taṃ bhuñjantasseva upaṭṭhākā bhattaṃ pahiṇanti, tatopi manāpaṃ manāpaṃ bhuñjati. Atha bhikkhū piṇḍapātaṃ gahetvā āgacchanti, tatopi manāpaṃ manāpaṃ gīvāyāmakam bhuñjatiyeva. Evaṃ catumāsampi vītinaṃmeti. Ayaṃ vuccati - “bhikkhu muṇḍakuṭumbikajīvikaṃ jīvati, na samaṇajīvika”nti. Evarūpo āmisasannidhi nāma hoti.

Bhikkhuno pana vasanaṭṭhāne ekā taṇḍulanāḷi, eko guḷapiṇḍo, catubhāgamattaṃ sappīti ettakaṃ nidhetum vaṭṭati, akāle sampattacorānaṃ atthāya. Te hi ettakampi āmisapaṭisaṇṭhāraṃ alabhantā jīvitaṃpi voropeyyum, tasmā sace ettakaṃ natthi, āharāpetvāpi ṭhapetum vaṭṭati. Aphāsukakāle ca yadettha kappiyaṃ, taṃ attanāpi paribhuñjitum vaṭṭati. Kappiyakuṭiyaṃ pana bahuṃ ṭhapentassāpi sannidhi nāma natthi. Tathāgatassa pana taṇḍulanāḷiādisu vā yaṃ kiñci caturatanamattaṃ vā pilotikakhaṇḍaṃ “idaṃ me ajja vā sve vā bhavissatī”ti ṭhapitaṃ nāma natthi.

13. Visūkadassanesu naccaṃ nāma yaṃ kiñci naccaṃ, taṃ maggaṃ gacchantenāpi gīvaṃ pasāretvā daṭṭhum na vaṭṭati. Vitthāravinicchayo panettha samantapāsādikāyaṃ vuttanayeneva veditabbo. Yathā cettha, evaṃ sabbesu sikkhāpadapaṭisaṃyuttasu suttapadesu. Ito parañhi ettakampi avatvā tattha tattha payojanamattameva vaṇṇayissāmāti.

Pekkhanti naṭasamajjaṃ. Akkhānanti bhāratayujjhanādikaṃ. Yasmiṃ ṭhāne kathiyati, tattha gantumpi na vaṭṭati. Pāṇissaranti kaṃsatāḷaṃ, pāṇitāḷanti vadanti. Vetāḷanti ghanatāḷaṃ, mantena matasarīruṭṭhāpananti eke. Kumbhathūṇanti caturassaambaṇakatāḷaṃ, kumbhasaddanti eke. Sobhanakanti naṭānaṃ abbhokkiraṇaṃ, sobhanakaraṃ vā, paṭibhānacittanti vuttaṃ hoti. Caṇḍālanti ayoguḷakīḷā, caṇḍālānaṃ sāṇadhovanakīḷanti vadanti. Vaṃsanti veḷum ussāpetvā kīḷanaṃ.

Dhovananti aṭṭhidhovaṇaṃ, ekaccesu kira janapadesu kālaṅkate ñātake na jhāpenti, nikhaṇitvā ṭhapenti. Atha nesaṃ pūtibhūtaṃ kāyaṃ ñatvā nīharitvā aṭṭhīni dhovitvā gandhehi makkhetvā ṭhapenti. Te nakkhattakāle ekasmiṃ ṭhāne aṭṭhīni ṭhapetvā ekasmiṃ ṭhāne surādīni ṭhapetvā rodantā paridevantā suraṃ pivanti. Vuttampi cetam - “atthi, bhikkhave, dakkhiṇesu janapadesu aṭṭhidhovaṇaṃ nāma, tattha hoti annampi pānampi khajjampi bhojjampi leyyampi peyyampi naccampi gītampi vāditampi. Atthetaṃ, bhikkhave, dhovaṇaṃ, netam natthīti vadāmī”ti. Ekacce pana indajālena aṭṭhidhovaṇaṃ dhovananti vadanti.

Hatthiyuddhādisu bhikkhuno neva hatthiādīhi saddhiṃ yujjhitum, na te yujjhāpetum, na yujjhante daṭṭhum vaṭṭati. Nibbuddhanti mallayuddhaṃ. Uyyodhikanti yattha sampahāro dissati. Balagganti balagaṇanaṭṭhānaṃ. Senābyūhanti senāniveso, sakaṭabyūhādivasena senāya nivesanaṃ. Anīkadassananti - “tayo hatthī pacchimam hatthānīka”ntiadinā nayaṇa vuttassa anīkassa dassanaṃ.

14. Pamādo ettha tiṭṭhatīti pamādaṭṭhānaṃ. Jūtañca taṃ pamādaṭṭhānañcāti jūtapamādaṭṭhānaṃ. Ekekāya pantiyā aṭṭha aṭṭha padāni assāti aṭṭhapadaṃ dasapadehi eseṃ nayo. Ākāsanti aṭṭhapadadasapadesu viya ākāseyya kiḷaṇaṃ. Parihārapathanti bhūmiyaṃ nānāpathamaṇḍalaṃ katvā tattha tattha pariharitabbaṃ, pathaṃ pariharantānaṃ kiḷaṇaṃ. Santikanti santikakiḷaṇaṃ. Ekajjhaṃ ṭhapitā sāriyo vā sakkharāyo vā acālentā nakheneva apanenti ca upanenti ca, sace tattha kāci calati, parājayo hoti, evarūpāya kiḷāyetaṃ adhivacanaṃ. Khalikanti jūtaṭṭhalake pāsakakiḷaṇaṃ. Ghaṭikā vuccati dīghadaṇḍakena rassadaṇḍakaṃ paharaṇakīḷaṇaṃ. Salākahatthanti lākhāya vā mañjiṭṭhikāya vā piṭṭhodakena vā salākahatthaṃ temetvā - “kiṃ hotū”ti bhūmiyaṃ vā bhittiyaṃ vā taṃ paharivā hatthiassādirūpadassanakīḷaṇaṃ. Akkhanti guḷakīḷā. Paṅgacīraṃ vuccati paṇṇanālikā, taṃ dhamantā kiḷanti. Vaṅkakanti gāmadārakānaṃ kiḷanaṃ khuddakanaṅgalaṃ. Mokkhacikā vuccati samparivattanakīḷā, ākāse vā daṇḍakaṃ gahetvā bhūmiyaṃ vā sīsaṃ ṭhapetvā heṭṭhupariyabhāvena parivattanakīḷāti vuttaṃ hoti. Ciṅgulikaṃ vuccati tālapaṇṇādīhi kataṃ vātappahārena paribbhamanacakkaṃ. Pattāḷhakaṃ vuccati paṇṇanālikā. Tāya vālukādīni minantā kiḷanti. Rathakanti khuddakarathaṃ. Dhanukanti khuddakadhanumeva. Akkharikā vuccati ākāse vā piṭṭhiyaṃ vā akkharajānanakīḷā. Manesikā nāma manasā cintitajānanakīḷā. Yathāvajjaṃ nāma kāṇakuṇikhujjādīnaṃ yaṃ yaṃ vajjaṃ, taṃ taṃ payojetvā dassanakīḷā.

15. Āsandinti pamāṇātikkantāsaṇaṃ. Anuyuttā viharantīti idaṃ apekkhitvā pana sabbapadesu upayogavacanaṃ kataṃ. Pallaṅkoti pādesu vālarūpāni ṭhapetvā kato. Gonakoti dīghalomako mahākojavo, caturaṅgulādhikāni kira tassa lomāni. Cittakanti vānavicittaṃ uṇṇāmayattharaṇaṃ. Paṭikāti uṇṇāmayo setattharaṇo. Paṭalikāti ghanapupphako uṇṇāmayattharaṇo. Yo āmalakapattotipi vuccati. Tūlikāti tiṇṇaṃ tūlānaṃ aññatarapuṇṇā tūlikā. Vikatikāti sīhabyagghādirūpavicitro uṇṇāmayattharaṇo. Uddalomīti ubhayatodasaṃ uṇṇāmayattharaṇaṃ, keci “ekatouggatapuppha”nti vadanti. Ekantalomīti ekatodasaṃ uṇṇāmayattharaṇaṃ. Keci “ubhatouggatapuppha”nti vadanti. Kaṭṭissanti ratanaparisibbitaṃ koseyyakaṭṭissamayapaccattharaṇaṃ. Koseyyanti ratanaparisibbitameva kosiyaṃ uttamamayapaccattharaṇaṃ. Suddhakoseyyaṃ pana vaṭṭatīti vinaye vuttaṃ. Dīghanikāyaṭṭhakathāyaṃ pana “ṭhapetvā tūlikaṃ sabbāneva gonakādīni ratanaparisibbitāni na vaṭṭanti”ti vuttaṃ.

Kuttakanti soḷasannaṃ nāṭakitthīnaṃ ṭhatvā naccanayoggaṃ uṇṇāmayattharaṇaṃ. Hatthattharaṃ assattharanti hatthiassapiṭṭhīsu attharaṇaṃ attharakāyeṃ. Rathattharepi eseṃ nayo. Ajinappaveṇīti ajinacammehi mañcappamāṇeṇa sibbitvā katā paveṇī. Kadalīmigaṇḍapavarapaccattharaṇanti kadalīmigaṇḍammaṃ nāma atthi, tena kataṃ pavarapaccattharaṇaṃ; uttamapaccattharaṇanti attho. Taṃ kira setavatthassa upari kadalīmigaṇḍammaṃ pattharivā sibbetvā karonti. Sauttaracchadanti saha uttaracchadena, uparibaddhena rattavitānena saddhinti attho. Setavitānampi heṭṭhā akappiyapaccattharaṇe sati na vaṭṭati, asati pana vaṭṭati. Ubhatolohitakūpadhānanti sīsūpadhānañca pādūpadhānañcāti mañcassa ubhatolohitakaṃ upadhānaṃ, etaṃ na kappati. Yaṃ pana ekameva upadhānaṃ ubhosu passesu rattaṃ vā hoti padumavaṇṇaṃ vā vicitraṃ vā, sace pamāṇayuttaṃ, vaṭṭati. Mahāupadhānaṃ pana paṭikkhittaṃ. Alohitakāni dvepi vaṭṭantiyeṃ. Tato uttari labhitvā aññesaṃ dātabbāni. Dātuṃ asakkonto mañce tiriyaṃ attharivā upari paccattharaṇaṃ datvā nipajjitumpi labhati. Āsandīādīsu pana vuttanayeneva paṭipajjitabbaṃ. Vuttañhettaṃ -

“anujānāmi, bhikkhave, āsandiya pāde chinditvā paribhuñjitum, pallaṅkassa vāḷe bhinditvā paribhuñjitum, tūlikam vijaṭetvā bimbohanaṃ kātum, avasesaṃ bhummattharaṇaṃ kātu”nti.

16. Ucchādanādīsu mātukucchito nikkhantadāraṇaṃ sarīragandho dvādasavassapattakāle nassati, tesam sarīraduggandhaharaṇatthāya gandhacūṇṇādīhi ucchādenti, evarūpaṃ ucchādanaṃ na vaṭṭati. Puññavante pana dāraṇe ūrūsu nipajjāpetvā telena makkhetvā hatthapādaūrunābhiādinaṃ saṇṭhānasampādanatthaṃ parimaddanti, evarūpaṃ parimaddanaṃ na vaṭṭati.

Nhāpananti tesameva dāraṇaṃ gandhādīhi nhāpanaṃ. Sambāhananti mahāmallaṇaṃ viya hatthapāde muggarādīhi paharitvā bāhuvaḍḍhanaṃ. Ādāsanti yaṃ kiñci ādasaṃ pariharitum na vaṭṭati. Añjananti alaṅkārañjanaṃ. Mālāti baddhamālā vā abaddhamālā vā. Vilepananti yaṃ kiñci chavirāgakaraṇaṃ. Mukhacūṇṇaṃ mukhalepananti mukhe kāḷapīḷakādinaṃ haraṇatthāya mattakakkaṃ denti, tena lohite calite sāsapakkaṃ denti, tena dose khādite tilakakkaṃ denti, tena lohite sannisinne haliddikakkaṃ denti, tena chavivaṇṇe ārūḷhe mukhacūṇṇakena mukhaṃ cūṇṇenti, taṃ sabbaṃ na vaṭṭati.

Hatthabandhādīsu hatthe vicitrasaṅkhakapālādīni bandhitvā vicaranti, taṃ vā aññaṃ vā sabbampi hatthābharaṇaṃ na vaṭṭati, apare sikkhaṃ bandhitvā vicaranti. Suvaṇṇacīrakamuttalatādīhi ca taṃ parikkhipanti; taṃ sabbaṃ na vaṭṭati. Apare catuhatthadaṇḍaṃ vā aññaṃ vā pana alaṅkatadaṇḍakaṃ gahetvā vicaranti, tathā itthipurisarūpādivicittaṃ bhesajjanāḷikaṃ suparikkhittaṃ vāmapasse olaggitam; apare kaṇṇikaratanaparikkhittakosaṃ atitikhīṇaṃ asim, pañcavaṇṇasuttasibbitaṃ makaradantakādivicittaṃ chattaṃ, suvaṇṇarajatādivicitrā morapiñchādiparikkhittā upāhanā, keci ratanamattāyāmaṃ caturaṅgulavittathaṃ kesantaparicchedaṃ dassetvā meghamukhe vijjulaṃ viya nalāṭe uñhīsapattaṃ bandhanti, cūḷāmaṇiṃ dhārenti, cāmaravālabhījaṇiṃ dhārenti, taṃ sabbaṃ na vaṭṭati.

17. Aniyyanikattā saggamokkhamaggānaṃ tiracchānabhūtā kathāti tiracchānakathā. Tattha rājānaṃ ārabha mahāsammato mandhātā dhammāsoko evaṃ mahānubhāvotiādinā nayena pavattā kathā rājakathā. Esa nayo corakathādīsu. Tesu asuko rājā abhirūpo dassanīyotiādinā nayena gehassitakathāva tiracchānakathā hoti. Sopi nāma evaṃ mahānubhāvo khayaṃ gatoti evaṃ pavattā pana kammaṭṭhānabhāve tiṭṭhati. Coresu mūladevo evaṃ mahānubhāvo, meghamālo evaṃ mahānubhāvoti tesam kammaṃ paṭicca aho sūrāti gehassitakathāva tiracchānakathā. Yuddhepi bhāratayuddhādīsu asukena asuko evaṃ mārito, evaṃ viddhoti kāmāssādaseneva kathā tiracchānakathā. Tepi nāma khayaṃ gatāti evaṃ pavattā pana sabbattha kammaṭṭhānameva hoti. Api ca annādīsu evaṃ vaṇṇavantaṃ gandhavantaṃ rasavantaṃ phassasampannaṃ khādimha bhuñjimaṃ kāmāssādasena kathetum na vaṭṭati. Sātthakaṃ pana katvā pubbe evaṃ vaṇṇādisampannaṃ annaṃ pānaṃ vatthaṃ sayanaṃ mālaṃ gandhaṃ sīlavantānaṃ adamaṃ, cetiye pūjaṃ karimhāti kathetum vaṭṭati. Nātikathādīsu pana “amhākaṃ ñātakā sūrā samatthā”ti vā “pubbe mayaṃ evaṃ vicitrehi yānehi vicarimhā”ti vā assādasena vattum na vaṭṭati. Sātthakaṃ pana katvā “tepi no ñātakā khayaṃ gatā”ti vā “pubbe mayaṃ evarūpā upāhanā saṅghassa adamaṃ”ti vā kathetum vaṭṭati. Gāmakathāpi sunivittadunnivittasubhikkhadubbhikkhādivasena vā “asukagāmaṃ sūrā samatthā”ti vā evaṃ assādasena na vaṭṭati. Sātthakaṃ pana katvā “saddhā pasannā”ti vā “khayavayaṃ gatā”ti vā vattum vaṭṭati.

Nigamanagarajanapadakathādīsupi eseṇa nayo.

Itthikathāpi vaṇṇasaṇṭhānādīni paṭicca assāḍavasena na vaṭṭati, saddhā pasannā khayavayaṃ gatāti evameva vaṭṭati. Sūrakathāpi ‘nandimitto nāma yodho sūro ahoṣī’ti assāḍavasena na vaṭṭati. Saddho ahoṣi khayayaṃ gatoti evameva vaṭṭati. Visikhākathāpi ‘‘asukā visikhā suniviṭṭhā dunniviṭṭhā sūrā samatthā’’ti assāḍavasena na vaṭṭati. Saddhā pasannā khayavayaṃ gatāti evameva vaṭṭati.

Kumbhaṭṭhānakathāti udakaṭṭhānakathā, udakatitthakathātipi vuccati, kumbhadāsikathā vā, sāpi ‘‘pāsādikā naccitum gāyitum chekā’’ti assāḍavasena na vaṭṭati; saddhā pasannātiādinā nayeneva vaṭṭati. Pubbapetakathāti atītañātikathā. Tattha vattamānañātikathāsadiso vinicchayo.

Nānattakathāti purimapakchimakathāhi vimuttā avasesā nānāsabhāvā niratthakakathā. Lokakkhāyikāti ayaṃ loka kena nimmitto, asukena nāma nimmitto. Kāko seto, aṭṭhīnaṃ setattā; balākā rattā. Lohitassa rattattāti evamādikā lokāyatavitaṇḍasallāpakathā.

Samuddakkhāyikā nāma kasmā samuddo sāgaro? Sāgaradevena khato, tasmā sāgaro. Khato meti hatthamuddāya sayaṃ niveditattā ‘‘samuddo’’ti evamādikā niratthakā samuddakkhāyanakathā. Bhavoti vuḍḍhi. Abhavoti hāni. Iti bhavo, iti abhavoti yaṃ vā taṃ vā niratthakakāraṇaṃ vatvā pavattitakathā itibhavābhavakathā.

18. Viggāhikakathāti viggahakathā, sārambhakathā. Tattha sahitaṃ meti mayhaṃ vacanaṃ sahitaṃ siliṭṭhaṃ atthayuttaṃ kāraṇayuttanti attho. Asahitaṃ teti tuyhaṃ vacanaṃ asahitaṃ asiliṭṭhaṃ. Adhiciṇṇaṃ te viparāvattanti yaṃ tuyhaṃ dīgharattāciṇṇavasena suppaguṇaṃ, taṃ mayhaṃ ekavacaneneva viparāvattaṃ parivattitvā ṭhitaṃ, na kiñci jānāsīti attho.

Āropito te vādoti mayā tava doso āropito. Cara vādappamokkhāyāti dosamocanattaṃ cara, vicara; tattha tattha gantvā sikkhāti attho. Nibbeṭhehi vā sace pahosīti atha sayaṃ pahosi, idānimeva nibbeṭhehīti.

19. Dūteyyakathāyaṃ idha gacchāti ito asukaṃ nāma ṭhānaṃ gaccha. Amutrāgacchāti tato asukaṃ nāma ṭhānaṃ āgaccha. Idaṃ harāti ito idaṃ nāma hara. Amutra idaṃ āharāti asukaṭṭhānato idaṃ nāma idha āhara. Saṅkhepato pana idaṃ dūteyyaṃ nāma ṭhapetvā pañca sahadhammike ratanattayassa upakārapaṭisaṃyuttañca gihīsāsaṃ aṇṇesaṃ na vaṭṭati.

20. Kuhakātiādīsu tividhena kuhanavattunā lokaṃ kuhayanti, vimhāpayantīti kuhakā. Lābhasakkāratthikā hutvā lapantīti lapakā. Nimittaṃ sīlametesanti nemittikā. Nippeso sīlametesanti nippesikā. Lābhena lābhaṃ nijigīsanti magganti pariyesantīti lābhena lābhaṃ nijigīsitaro. Kuhanā, lapanā, nemittikatā, nippesikatā, lābhena lābhaṃ nijigīsanaṭṭi etāhi samannāgatānaṃ puggalānaṃ etaṃ adhivacanaṃ. Ayamettha saṅkhepo. Vitthārena panetā kuhanādikā visuddhimagge sīlaniddeseyeva pālīṇca aṭṭhakathaṇca āharitvā pakāsītāti.

Ettāvatā majjhimasīlaṃ niṭṭhitaṃ hoti.

Mahāsīlavanṇanā

21. Ito paraṃ mahāsīlaṃ hoti. Aṅganti hatthapādādīsu yena kenaci evarūpena

aṅgena samannāgato dīghāyu yasavā hotītiādinayappavattaṃ aṅgasatthaṃ. Nimittanti nimittasatthaṃ. Paṇḍurājā kira tisso muttāyo mutṭhiyaṃ katvā nemittikaṃ pucchi - “kiṃ me hatthe”ti? So ito cito ca vilokesi, tasmiñca samaye gharagolikāya makkhikā gayhantī muttā, so “muttā”ti āha. Puna “katī”ti putṭho kukkuṭassa tikkhattuṃ ravantassa saddaṃ sutvā “tisso”ti āha. Evaṃ taṃ taṃ ādisitvā nimittamanuyuttā viharanti.

Uppātanti asanipātādīnaṃ mahantānaṃ uppatitaṃ, tañhi disvā “idaṃ bhavissati, evaṃ bhavissatī”ti ādisanti. Supinanti yo pubbaṇhasamaye supinaṃ passati, evaṃ vipāko hoti; yo idaṃ nāma passati, tassa idaṃ nāma hotītiādinā nayena supinaṃ anuyuttā viharanti. Lakkhaṇanti iminā lakkhaṇena samannāgato rājā hoti, iminā uparājātiādikaṃ. Mūsikacchinnanti undūrakhāyitaṃ. Tenāpi hi ahate vā vatthe anahate vā vatthe ito paṭṭhāya evaṃ chinne idaṃ nāma hotīti ādisanti. Aggihomanti evarūpena dārunā evaṃ hute idaṃ nāma hotīti aggijuhanaṃ. Dabbihomādīnipi aggihomāneva, evarūpāya dabbiyā īdisehi kaṇḍādīhi hute idaṃ nāma hotīti evaṃ pavattivasena pana viṣuṃ vuttāni.

Tattha kaṇoti kuṇḍako. Taṇḍulāti sāliādīnañceva tiṇajātīnañca taṇḍulā. Sappīti gosappīādikaṃ. Telanti tilatelādikaṃ. Sāsapādīni pana mukhena gahetvā aggimhi pakkhipanaṃ, vijjaṃ parijappitvā juhanaṃ vā mukhahomaṃ. Dakkhiṇakkhakajaṇṇulohitādīhi juhanaṃ lohitahomaṃ. Aṅgavijjāti pubbe aṅgameva disvā byākaraṇavasena aṅgaṃ vuttaṃ, idha aṅgulaṭṭhiṃ disvā vijjaṃ parijappitvā ayaṃ kulaputto vā no vā, sirīsampanno vā no vātiādibyākaraṇavasena aṅgavijjā vuttā. Vatthuvijjāti gharavatthuārāmavattādināṃ guṇadosasallakkhaṇavijjā. Mattikādivisesaṃ disvāpi hi vijjaṃ parijappitvā hetṭhā pathaviyaṃ tiṃsaratanaṃ matte, ākāse ca asītiratanamate padese guṇadosaṃ passantī. Khattavijjāti abbheyyamāsurakkharājasatthādisatthaṃ. Sivavijjāti susāne pavisitvā santikaraṇavijjā, siṅgālarutavijjātipi vadanti. Bhūtavijjāti bhūtavejjamanto. Bhūrivijjāti bhūrihare vasantena uggahetabbamanto. Ahivijjāti sappadaṭṭhatikicchanavijjā ceva sappāvhāyanavijjā ca. Visavijjāti yāya, purāṇavisaṃ vā rakkhanti, navavisaṃ vā karonti visavantameva vā. Vicchikavijjāti vicchikadaṭṭhatikicchanavijjā. Mūsikavijjāyapi eseva nayo. Sakuṇavijjāti sapakkhakaapakkhakadvipadacatuppadānaṃ rutagatādivasena sakuṇaññaṃ. Vāyasavijjāti kākarutaññaṃ, taṃ visuññeva satthaṃ, tasmā viṣuṃ vuttaṃ.

Pakkajjhānanti paripākagatacintā. Idāni “ayaṃ ettakaṃ jīvissati, ayaṃ ettaka”nti evaṃ pavattaṃ ādiṭṭhaññaṃ anti attho. Saraparittāṇanti sararakkhaṇaṃ, yathā attano upari na āgacchati, evaṃ karaṇavijjā. Migacakkanti idaṃ sabbasaṅgāhikaṃ sabbasakuṇacatuppadānaṃ rutaññaṇavasena vuttaṃ.

22. Maṇilakkhaṇādīsū evarūpo maṇi pasattho, evarūpo apasattho, sāmino ārogyaissariyādīnaṃ hetu hoti, na hotīti, evaṃ vaṇṇasaṇṭhānādivasena maṇiādīnaṃ lakkhaṇaṃ anuyuttā viharantīti attho. Tattha āvudhanti ṭhapetvā asiādīni avasesaṃ āvudhaṃ. Itthilakkhaṇādīnipi yamhi kule te itthipurisādayo vasanti, tassa vuḍḍhihānivaseneva veditabbāni. Ajalakkhaṇādīsū pana evarūpānaṃ ajādīnaṃ maṃsaṃ khāditaṃ, evarūpānaṃ na khāditaṃ anti ayaṃ viseso veditabbo.

Api cettha godhāya lakkhaṇe cittakammaṇiḍandhanādīsūpi evarūpāya godhāya sati idaṃ nāma hotīti ayaṃ viseso veditabbo. Idañcettha vatthu - ekasmiṃ kira vihāre cittakamme godhaṃ aggim dhamamānaṃ akaṃsu. Tato paṭṭhāya bhikkhūnaṃ

mahāvivādo jāto. Eko āgantukabhikkhu taṃ disvā makkhesi. Tato paṭṭhāya vivādo mandibhūto hoti. Kaṇṇikalakkhaṇaṃ piḷandhanakaṇṇikāyapi gehakaṇṇikāyapi vasena veditabbaṃ. Kacchapalakkhaṇaṃ godhālakkhaṇasadisameva. Migalakkhaṇaṃ sabbasaṅgāhikaṃ sabbacatuppadānaṃ lakkhaṇavasena vuttaṃ.

23. Raññaṃ niyyānaṃ bhavissatīti asukadivase asukanakkhattena asukassa nāma rañño niggamanaṃ bhavissatīti evaṃ rājūnaṃ pavāsagamanaṃ byākaroti. Esa nayo sabbattha. Kevalaṃ panettha aniyyānanti vippavutthānaṃ puna āgamaṇaṃ. Abbhantarānaṃ raññaṃ upayānaṃ bhavissati, bāhirānaṃ raññaṃ apayānanti antonagare amhākaṃ rājā paṭiviruddhaṃ bahirājānaṃ upasaṅkamissati, tato tassa paṭikkamanaṃ bhavissatīti evaṃ raññaṃ upayānāpayānaṃ byākaroti. Dutiya padepi ese va nayo. Jayaparājaya pākāṭāyeva.

24. Candaggāhādayo asukadivase rāhu candaṃ gahessatīti byākaraṇavasene va veditabbā. Api ca nakkhattassa aṅgarakādīgāhasamāyogopi nakkhattagāhoyeva. Ukkāpātoti ākāsa to ukkānaṃ patanaṃ. Disāḍāhoti disākālusiyaṃ aggisikhadhūmasikhādīhi ākulabhāvo viya. Devadudrabhīti sukkhavalāhakagajjanaṃ. Uggamananti udayanaṃ. Okkamananti atthaṅgamaṇaṃ. Saṃkilesanti avisuddhatā. Vodānanti visuddhatā. Evaṃ vipākoti lokassa evaṃ vividhasukhadukkhāvaho.

25. Suvuṭṭhikāti devassa sammādhārānuppaveccanaṃ. Dubbuṭṭhikāti avaggāho, vassavibandhoti vuttaṃ hoti. Muddāti hatthamuddā. Gaṇanā vuccati acchiddakagaṇanā. Saṅkhānanti saṅkalanasaṭṭuppadanādivasena piṇḍagaṇanā. Yassa sā paguṇā hoti, so rukkhampi disvā ettakāni ettha paṇṇānīti jānāti. Kāveyyanti “cattārome, bhikkhave, kavī. Katame cattāro? Cintākavi, sutakavi, atthakavi, paṭibhānakavī”ti. Imesaṃ catunnaṃ kavīnaṃ attano cintāvasena vā; “vessantaro nāma rājā aho sī”tiādīni sutvā sutavasena vā; imassa ayaṃ attho, evaṃ taṃ yojessāmīti evaṃ atthavasena vā; kiñcideva disvā tappaṭibhāgaṃ kattabbaṃ karissāmīti evaṃ ṭhānuppattikapaṭibhānavasena vā; jīvikatthāya kabyakaraṇaṃ. Lokāyataṃ vuttameva.

26. Āvāhanaṃ nāma imassa dāra kassa asukakulato asukanakkhattena dārikaṃ ānethāti āvāhakaraṇaṃ. Vivāhananti imaṃ dārikaṃ asukassa nāma dāra kassa asukanakkhattena detha, evamassā vuḍḍhi bhavissatīti vivāhakaraṇaṃ. Saṃvaraṇanti saṃvaraṇaṃ nāma ‘ajja nakkhattaṃ sundaraṃ, ajje va samaggā hotha, iti vo viyogo na bhavissatīti evaṃ samaggakaraṇaṃ. Viveraṇaṃ nāma ‘sace viyujjitukāmattha, ajje va viyujjatha, iti vo puna saṃyogo na bhavissatīti evaṃ vi saṃyogakaraṇaṃ. Saṅkiraṇanti ‘uṭṭhānaṃ vā iṇaṃ vā dinnaṃ dhaṇaṃ ajja saṅkaḍḍhatha, ajja saṅkaḍḍhitañhi taṃ thāvaram hotīti evaṃ dhanapiṇḍāpanaṃ. Vikiraṇanti ‘sace payoga uddhārādivasena dhaṇaṃ payojitukāmattha, ajja payojitaṃ diguṇacatugguṇaṃ hotīti evaṃ dhanapayojāpanaṃ. Subhagakaraṇanti piyamaṇāpakaraṇaṃ vā sassirīkakaraṇaṃ vā. Dubbhagakaraṇanti tabbiparītaṃ. Viruddhagabbhakaraṇanti viruddhassa vilīnassa aṭṭhitassa matassa gabbhassa karaṇaṃ. Puna avināsāya bhesajjadānanti attho. Gabbho hi vātena, pāṇakehi, kammaṇā cāti tīhi kāraṇehi vinassati. Tattha vātena vinassante nibbāpanīyaṃ sītaṃ bhesajjaṃ deti, pāṇakehi vinassante pāṇakānaṃ paṭikammaṃ karoti, kammaṇā vinassante pana buddhāpi paṭibāhitaṃ na sakkonti.

Jivhānibandhananti mantena jivhāya bandhakaraṇaṃ. Hanusaṃhanananti mukhabandhamantena yathā hanukaṃ cāletuṃ na sakkonti, evaṃ bandhakaraṇaṃ. Hatthābhijappananti hatthānaṃ parivattanatthaṃ mantajappanaṃ. Tasmaṃ kira mante sattapadantare tathā jappite itaro hatthe parivattetvā khipati. Kaṇṇajappananti kaṇṇehi saddaṃ assavanatthāya vijjāya jappanaṃ. Taṃ kira jappitvā vinicchayaṭṭhāne yaṃ icchati, taṃ bhaṇati, paccatthiko taṃ na suṇāti, tato paṭivacanaṃ sampādetuṃ na sakkoti. Ādāsapañhanti ādāse devataṃ otāretvā pañhapucchanaṃ. Kumārikapañhanti kumārikāya sarīre devataṃ otāretvā pañhapucchanaṃ. Devapañhanti dāsiyā sarīre devataṃ otāretvā pañhapucchanaṃ. Ādiccupaṭṭhānanti jīvikatthāya ādiccapāricariyā. Mahatupaṭṭhānanti tatheva mahābrahmapāricariyā. Abbhujjālananti mantena mukhato aggijālānīharaṇaṃ. Sirivhāyananti “ehi siri, mayhaṃ sire patiṭṭhāhī”ti evaṃ sirena siriyā avhāyanaṃ.

27. Santikammanti devaṭṭhānaṃ gantvā sace me idaṃ nāma samijjhissati, tumhākaṃ iminā ca iminā ca upahāraṃ karissāmīti samiddhikāle kattabbaṃ santipaṭissavakammaṃ. Tasmaṃ pana samiddhe tassa karaṇaṃ paṇidhikammaṃ nāma. Bhūrikammanti bhūrighare vasitvā gahitamantassa payogakaraṇaṃ. Vassakammaṃ vossakammanti ettha vassoti puriso, vossoti paṇḍako. Iti vossassa vassakaraṇaṃ vassakammaṃ, vassassa vossakaraṇaṃ vossakammaṃ. Taṃ pana karonto acchandikabhāvamattaṃ pāpeti, na liṅgaṃ antaradhāpetuṃ sakkoti. Vatthukammanti akatavatthusmiṃ gehapatiṭṭhāpanaṃ. Vatthuparikammanti “idañcidañcāharathā”ti vatvā vatthubalikammakaraṇaṃ. Ācamananti udakena mukhasuddhikaraṇaṃ. Nhāpananti aññesaṃ nhāpanaṃ. Juhananti tesāṃ atthāya aggijuhanāṃ. Vamananti yogaṃ datvā vamanakaraṇaṃ. Virecanepi eseṇa nayo. Uddhaṃvirecananti uddhaṃ dosānaṃ nīharaṇaṃ. Adhovirecananti adho dosānaṃ nīharaṇaṃ. Sīsavirecananti sirovirecanaṃ. Kaṇṇatelanti kaṇṇānaṃ bandhanatthaṃ vā vaṇaharaṇatthaṃ vā bhesajjatelapacanaṃ. Nettatappananti akkhitappanatelaṃ. Natthukammanti telena yojetvā natthukaraṇaṃ. Añjananti dve vā tīṇi vā paṭalāni nīharaṇasamatthaṃ khārañjanaṃ. Paccañjananti nibbāpanīyaṃ sītalabhesajjañjanaṃ. Sālākiyanti sālākavejjakammaṃ. Sallakattiyanti sallakattavejjakammaṃ. Dārakatikicchā vuccati komārabhaccavejjakammaṃ. Mūlabhesajjānaṃ anuppādananti iminā kāyatikicchanaṃ dasseti. Osadhīnaṃ paṭimokkhoti khārādīni datvā tadanurūpe vaṇe gate tesāṃ apanayanaṃ.

Ettāvatā mahāsīlaṃ niṭṭhitaṃ hoti.

Pubbantakappikasassatavādavaṇṇanā

28. Evaṃ brahmadattena vuttavaṇṇassa anusandhivasena tividhaṃ sīlaṃ vitthāretvā idāni bhikkhusaṅghena vuttavaṇṇassa anusandhivasena - “atthi, bhikkhave, aññeva dhammā gambhīrā duddasā”tiādīnā nayena suññatāpakāsaṇaṃ ārabhi. Tattha dhammāti guṇe, desanāyaṃ, pariyattiyaṃ, nissatteti evamādīsū dhammasaddo vattati.

“Na hi dhammo adhammo ca, ubho samavipākino;
Adhammo nirayaṃ neti, dhammo pāpeti suggati”nti.

Ādīsū hi guṇe dhammasaddo. “Dhammaṃ, vo bhikkhave, desessāmi ādikalyāṇa”ntiādīsū desanāyaṃ. “Idha bhikkhu dhammaṃ pariyāpuṇāti suttaṃ, geyya”ntiādīsū pariyattiyaṃ. “Tasmaṃ kho pana samaye dhammā honti, khandhā

hontī''tiādīsu nissatte. Idha pana guṇe vattati. Tasmā atthi, bhikkhave, aññeva tathāgatassa guṇāti evamettha attho daṭṭhabbo.

Gambhīrāti mahāsamuddo viya makasatuṇḍasūciyā aññatra tathāgatā aññesaṃ ñāṇena alabbhaneyyapatiṭṭhā, gambhīrattāyeva duddasā. Duddasattāyeva duranubodhā. Nibbutasabbapariḷāhattā santā, santārammaṇesu pavattanatopi santā. Atittikaraṇaṭṭhena paṇītā, sādurasabhojanaṃ viya. Uttamaññāvisayattā na takkena avacaritabbāti atakkāvacarā. Nipuṇāti saṇhasukhumasabhāvattā. Bālānaṃ avisayattā, paṇḍitehiyeve veditabbāti paṇḍitavedanīyā.

Ye tathāgato sayaṃ abhiññā sacchikatvā pavedetīti ye dhamme tathāgato anaññaneyyo hutvā sayameva abhivisiṭṭhena ñāṇena paccakkhaṃ katvā pavedeti, dīpeti, katheti, pakāsetīti attho. Yehīti yehi guṇadhammehi. Yathābhuccanti yathābhūtaṃ. Vaṇṇaṃ sammā vadamānā vadeyyunti tathāgatassa vaṇṇaṃ vattukāmā sammā vadeyyuṃ, ahāpetvā vattuṃ sakkuṇeyyunti attho. Katame ca pana te dhammā bhagavatā evaṃ thomitāti? Sabbaññutaññāṇaṃ. Yadi evaṃ, kasmā bahuvacananiddeso katoti? Puthucittasamāyogato ceva, puthuārammaṇato ca. Tañhi catūsu ñāṇasampayuttamahākiriya-cittesu labbhati, na cassa koci dhammo ārammaṇaṃ nāma na hoti. Yathāha - ''atītaṃ sabbaṃ jānātīti sabbaññutaññāṇaṃ, tattha āvaraṇaṃ natthīti anāvaraṇañña''ntiādi. Iti puthucittasamāyogato punappunaṃ uppattivasena puthuārammaṇato ca bahuvacananiddeso katoti.

''Aññevā''ti idaṃ panettha vavatthāpanavacanaṃ, ''aññeva, na pāṇātipātā veramaṇiādayo. Gambhīrāva na uttānā''ti evaṃ sabbapadehi yojetabbaṃ. Sāvaka-pāramiññāṇaṃhi gambhīraṃ, paccekabodhiññāṇaṃ pana tato gambhīrataranti tattha vavatthānaṃ natthi, sabbaññutaññāṇaṃca tatopi gambhīrataranti tatthāpi vavatthānaṃ natthi, ito panaññaṃ gambhīrataraṃ natthi; tasmā gambhīrā vāti vavatthānaṃ labbhati. Tathā duddasāva duranubodhā vāti sabbaṃ veditabbaṃ.

Katame ca te bhikkhave ti ayaṃ pana tesāṃ dhammānaṃ kathetukamyatā pucchā. Santi, bhikkhave, eke samaṇabrāhmaṇātiādi pucchāvissajjanaṃ. Kasmā panetaṃ evaṃ āraddhanti ce? Buddhānañhi cattāri tṭhānāni patvā gajjitaṃ mahantaṃ hoti, ñāṇaṃ anupavisati, buddhaññāssa mahantabhāvo paññāyati, desanā gambhīrā hoti, tilakkhaṇāhatā, suññatāpaṭisaṃyuttā. Katamāni cattāri? Vinayapaññattiṃ, bhūmantaraṃ, paccayākāraṃ, samayantaranti. Tasmā - ''idaṃ lahukaṃ, idaṃ garukaṃ, idaṃ satekiccaṃ, idaṃ atekiccaṃ, ayaṃ āpatti, ayaṃ anāpatti, ayaṃ chejjagāminī, ayaṃ vuṭṭhānagāminī, ayaṃ desanāgāminī, ayaṃ lokavajjā, ayaṃ paṇḍattavajjā, imasmiṃ vatthusmiṃ idaṃ paññāpetabba''nti yaṃ evaṃ otiṇṇe vatthusmiṃ sikkhāpadapaññāpanaṃ nāma, tattha aññesaṃ thāmo vā balaṃ vā natthi; avisayo esa aññesaṃ, tathāgatasseva visayo. Iti vinayapaññattiṃ patvā buddhānaṃ gajjitaṃ mahantaṃ hoti, ñāṇaṃ anupavisati...pe... suññatāpaṭisaṃyuttāti.

Tathā ime cattāro satipaṭṭhānā nāma...pe... ariyo aṭṭhaṅgiko maggo nāma, pañca khandhā nāma, dvādasā āyatanāni nāma, aṭṭhārasa dhātuyo nāma, cattāri ariyasaccāni nāma, bāvisatindriyāni nāma, nava hetū nāma, cattāro āhārā nāma, satta phassā nāma, satta vedanā nāma, satta saññā nāma, satta cetanā nāma, satta cittāni nāma. Etesu ettakā kāmāvacarā dhammā nāma, ettakā rūpāvacaraarūpāvacarapariyāpannā dhammā nāma, ettakā lokiyā dhammā nāma, ettakā lokuttarā dhammā nāmāti catuvīsatisamantapaṭṭhānaṃ anantanayaṃ

abhidhammapiṭakam vibhajitvā kathetum aññesaṃ thāmo vā balaṃ vā natthi, avisayo esa aññesaṃ, tathāgatasseva visayo. Iti bhūmantaraparicchedaṃ patvā buddhānaṃ gajjitaṃ mahantaṃ hoti, ñāṇaṃ anupavisati...pe... suññatāpaṭisaṃyuttāti.

Tathā ayaṃ avijjā saṅkhārānaṃ navahākārehi paccayo hoti, uppādo hutvā paccayo hoti, pavattaṃ hutvā, nimittaṃ, āyūhanaṃ, saṃyogo, palibodho, samudayo, hetu, paccayo hutvā paccayo hoti, tathā saṅkhārādayo viññāṇādīnaṃ. Yathāha - “kathaṃ paccayapariggahe paññā dhammatṭhitiñāṇaṃ? Avijjā saṅkhārānaṃ uppādatṭhiti ca pavattaṭṭhiti ca, nimittaṭṭhiti ca, āyūhanaṭṭhiti ca, saṃyogaṭṭhiti ca, palibodhaṭṭhiti ca, samudayaṭṭhiti ca, hetuṭṭhiti ca, paccayaṭṭhiti ca, imehi navahākārehi avijjā paccayo, saṅkhārā paccayasamuppannā, ubhopete dhammā paccayasamuppannāti paccayapariggahe paññā dhammatṭhitiñāṇaṃ. Atītaṃpi addhānaṃ, anāgataṃpi addhānaṃ avijjā saṅkhārānaṃ uppādatṭhiti ca...pe... jāti jarāmaraṇassa uppādatṭhiti ca...pe... paccayaṭṭhiti ca, imehi navahākārehi jāti paccayo, jarāmaraṇaṃ paccayasamuppannaṃ, ubhopete dhammā paccayasamuppannāti paccayapariggahe paññā dhammatṭhitiñāṇa”nti. Evamimaṃ tassa tassa dhammassa tathā tathā paccayabhāvena pavattaṃ tivaṭṭaṃ tiyaddhaṃ tisandhiṃ catusaṅkhepaṃ vīsataṅkāraṃ paṭiccasamuppādaṃ vibhajitvā kathetum aññesaṃ thāmo vā balaṃ vā natthi, avisayo esa aññesaṃ, tathāgatasseva visayo, iti paccayākāraṃ patvā buddhānaṃ gajjitaṃ mahantaṃ hoti, ñāṇaṃ anupavisati...pe... suññatāpaṭisaṃyuttāti.

Tathā cattāro janā sassatavādā nāma, cattāro ekaccasassatavādā, cattāro antānantikā, cattāro amarāvikkhepikā, dve adhiccasamuppannikā, soḷasa saññīvādā, atṭha asaññīvādā, atṭha nevasaññīnāsaññīvādā, satta ucchedavādā, pañca diṭṭhadhammanibbānavādā nāma. Te idaṃ nissāya idaṃ gaṇhantīti dvāsatṭhi diṭṭhigatāni bhinditvā nijaṭṭaṃ niggumbaṃ katvā kathetum aññesaṃ thāmo vā balaṃ vā natthi, avisayo esa aññesaṃ, tathāgatasseva visayo. Iti samayantaraṃ patvā buddhānaṃ gajjitaṃ mahantaṃ hoti, ñāṇaṃ anupavisati, buddhaññāṇassa mahantatā paññāyati, desanā gambhīrā hoti, tilakkhaṇāhatā, suññatāpaṭisaṃyuttāti.

Imasmiṃ pana ṭhāne samayantaraṃ labbhati, tasmā sabbaññutaññāṇassa mahantabhāvadassanattamaṃ desanāya ca suññatāpakāsanavibhāvanattamaṃ samayantaraṃ anupavisanto dhammarājā - “santi, bhikkhave, eke samaṇabrāhmaṇā”ti evaṃ pucchāvissajjanaṃ ārabhi.

29. Tattha santīti atthi saṃvijjanti upalabbhanti. Bhikkhavi eti ālapanavacanaṃ. Eketi ekacce. Samaṇabrāhmaṇāti pabbajjūpagatabhāvena samaṇā, jātiyā brāhmaṇā. Lokena vā samaṇāti ca brāhmaṇāti ca evaṃ sammatā. Pabbantaṃ kappetvā vikappetvā gaṇhantīti pabbantakappikā. Pabbantakappo vā etesaṃ atthīti pabbantakappikā. Tattha antoti ayaṃ saddo antaabbhantaramariyādālāmakaparabhāgakoṭṭhāsesu dissati. “Antapūro udarapūro”tiādīsu hi ante antasaddo. “Caranti loke parivārachannā anto asuddhā bahi sobhamānā”tiādīsu abbhantare. “Kāyabandhanassa anto jīrati. “Sā haritantaṃ vā panthantaṃ vā selantaṃ vā udakantaṃ vā”tiādīsu mariyādāyaṃ. “Antamidaṃ, bhikkhave, jīvikānaṃ yadidaṃ piṇḍolya”ntiādīsu lāmake. “Esevanto dukkhassā”tiādīsu parabhāge. Sabbapaccayasasaṅkhayo hi dukkhassa parabhāgo koṭṭi vuccati. “Sakkāyo kho, āvuso, eko anto”tiādīsu koṭṭhāse. Svāyaṃ idhāpi koṭṭhāse vattati.

Kappasaddopi - “tiṭṭhatu, bhante bhagavā kappam” “atthi kappo nipajjitum”
 “kappakatena akappakatam samsibbitam hoti”ti, evam
 āyukappalesakappavinayakappādīsu sambahulesu atthesu vattati. Idha taṇhādītṭhīsu
 vattatīti veditabbo. Vuttampi cetam - “kappāti dve kappā, taṇhākappo ca diṭṭhikappo
 cā”ti. Tasmā taṇhādītṭhivasena atītam khandhakoṭṭhāsam kappetvā pakappetvā
 tṭhitāti pubbantakappikāti evamettha attho veditabbo. Tesam evam pubbantam
 kappetvā tṭhitānam punappunam uppajjanavasena pubbantameva anugatā diṭṭhīti
 pubbantānudītṭhino. Te evamdiṭṭhino tam pubbantam ārabha āgamma paṭicca
 aññampi janam diṭṭhigatikaṃ karontā anekavihitāni adhimuttipadāni abhivadanti
 atṭhārasahi vatthūhi.

Tattha anekavihitānīti anekavidhāni. Adhimuttipadānīti adhivacanapadāni. Atha vā
 bhūtam attham abhibhavitvā yathāsabhāvato aggahetvā pavattanato adhimuttiyoti
 diṭṭhiyo vuccanti. Adhimuttīnam padāni adhimuttipadāni, diṭṭhidīpakāni vacanānīti
 attho. Atṭhārasahi vatthūhīti atṭhārasahi kāraṇehi.

30. Idāni yehi atṭhārasahi vatthūhi abhivadanti, tesam kathetukamyatāya pucchāya
 “te ca kho bhonto”tiādinā nayena pucchitvā tāni vatthūni vibhajitvā dassetum “santi,
 bhikkhave”tiādimāha. Tattha vadanti etenāti vādo, diṭṭhigatassetam adhivacanam.
 Sassato vādo etesanti sassatavādā, sassatadiṭṭhinoti attho. Eteneva nayena ito
 paresampi evarūpānam padānam attho veditabbo. Sassatam attānañca lokañcāti
 rūpādīsu aññataram attāti ca lokoti ca gahetvā tam sassatam amaram niccam
 dhuvam paññapenti. Yathāha - “rūpam attā ceva loko ca sassato cāti attānañca
 lokañca paññapenti tathā vedanam, saññam, saṅkhāre, viññāṇam attā ceva loko ca
 sassato cāti attānañca lokañca paññapenti”ti.

31. Ātappamanvāyātiādīsu vīriyam kilesānam ātāpanabhāvena ātappanti vuttam.
 Tadeva padahanavasena padhānam. Punappunam yuttavasena anuyogoti. Evam
 tippabhedam vīriyam anvāya āgamma paṭiccāti attho. Appamādo vuccati satiyā
 avippavāso. Sammā manasikāroti upāyamanasikāro, pathamanasikāro, atthato
 ñāṇanti vuttam hoti. Yasmiñhi manasikāre tṭhitassa pubbenivāsānussati ñāṇam ijjhati,
 ayam imasmiṃ tṭhāne manasikāroti adhippeto. Tasmā vīriyañca satīñca ñāṇaṇca
 āgammāti ayamettha saṅkhepattho. Tathārūpanti tathājātikaṃ. Cetosamādhinti
 cittasamādhim. Phusatīti vindati paṭilabhati. Yathā samāhite citteti yena samādhinā
 sammā āhite suṭṭhu tṭhapite cittamhi anekavihitam pubbenivāsantiādīnam attho
 visuddhimagge vutto.

So evamāhāti so evam jhānānubhāvasampanno hutvā diṭṭhigatiko evam vadati.
 Vañjhoti vañjhapasuvañjhatālādayo viya aphalo kassaci ajanakoti. Etena “attā”ti ca
 “loko”ti ca gahitānam jhānādīnam rūpādījanakabhāvam paṭikkhipati. Pabbatakūṭam
 viya tṭhitoti kūṭatṭho. Esikaṭṭhāyitṭhitoti esikaṭṭhāyī viya hutvā tṭhitoti esikaṭṭhāyitṭhito.
 Yathā sunikhāto esikatthambho niccalo tiṭṭhati, evam tṭhitoti attho. Ubhayenapi
 lokassa vināsābhāvam dīpeti. Keci pana īsikaṭṭhāyitṭhitoti pālīm vatvā muñje īsikā
 viya tṭhitoti vadanti. Tatrāyamadhippāyo - yadidam jāyatīti vuccati, tam muñjato īsikā
 viya vijjamānameva nikkhamati. Yasmā ca īsikaṭṭhāyitṭhito, tasmā teva sattā
 sandhāvanti, ito aññattha gacchantīti attho.

Samsarantīti aparāparam sañcaranti. Cavantīti evam saṅkhyam gacchanti. Tathā
 upapajjantīti. Atṭhakathāyam pana pubbe “sassato attā ca loko cā”ti vatvā idāni te
 ca sattā sandhāvantiādinā vacanena ayam diṭṭhigatiko attanāyeva attano vadam

bhindati, diṭṭhigatikassa dassanaṃ nāma na nibaddhaṃ, thusarāsimhi nikhātakhāṇu viya cañcalaṃ, ummattakapacchayaṃ pūvakaṇḍagūthagomayādini viya cetttha sundarampi asundarampi hoti yevāti vuttaṃ. Atthitveva sassatisamanti ettha sassatīti niccaṃ vijjamānatāya mahāpathaviṃva maññati, tathā sinerupabbatacandimasūriye. Tato tehi samaṃ attānaṃ maññamānā atthi tveva sassatisamanti vadanti.

Idāni sassato attā ca loko cātiādikāya paṭiññāya sādhanatthaṃ hetuṃ dassento “taṃ kissa hetu? Ahañhi ātappamanvāyā”tiādimāha. Tattha imināmahaṃ etaṃ jānāmīti iminā visesādhigamena ahaṃ etaṃ paccakkhato jānāmi, na kevalaṃ saddhāmattakeneva vadāmīti dasseti, makāro panettha padasandhikaraṇatthaṃ vutto. Idaṃ, bhikkhave, paṭhamam ṭhānanti catūhi vatthūhīti vatthusaddena vuttesu catūsu ṭhānesu idaṃ paṭhamam ṭhānaṃ, idaṃ jātisatasahassamattānussaraṇam paṭhamam kāraṇanti attho.

32-33. Upari vāradvayepi eseva nayo. Kevalañhi ayaṃ vāro anekajātisatasahassānussaraṇavasena vutto. Itare dasacattālīsasaṃvaṭṭavivaṭṭakappānussaraṇavasena. Mandapañño hi titthiyo anekajātisatasahassamattaṃ anussarati, majjhimaṇṇo dasasaṃvaṭṭavivaṭṭakappāni, tikkhapañño cattālīsam, na tato uddham.

34. Catutthavāre takkayatīti takkī, takko vā assa atthīti takkī. Takketvā vitakketvā diṭṭhigāhino etaṃ adhivacanaṃ. Vīmaṃsāya samannāgatoti vīmaṃsī. Vīmaṃsā nāma tulanā ruccanā khamanā. Yathā hi puriso yaṭṭhiyā udakaṃ vīmaṃsitvā otarati, evameva yo tulayitvā ruccitvā khamāpetvā diṭṭhiṃ gaṇhāti, so “vīmaṃsī”ti veditabbo. Takkapariyāhatanti takkena pariyāhataṃ, tena tena pariyāyena takketvāti attho. Vīmaṃsānucaritanti tāya vuttappakārāya vīmaṃsāya anucaritaṃ. Sayampaṭibhānanti attano paṭibhānamattasañjātaṃ. Evamāhāti sassatadiṭṭhiṃ gahetvā evaṃ vadati.

Tattha catubbidho takkī - anussutiko, jātissaro, lābhī, suddhatakkikoti. Tattha yo “vessantaro nāma rājā ahosī”tiādini sutvā “tena hi yadi vessantarova bhagavā, sassato attā”ti takkayanto diṭṭhiṃ gaṇhāti, ayaṃ anussutiko nāma. Dve tisso jātiyo saritvā - “ahameva pubbe asukasmim nāma ahosiṃ, tasmā sassato attā”ti takkayanto jātissaratakkiko nāma. Yo pana lābhīyā “yathā me idāni attā sukhī hoti, atītepi evaṃ ahosi, anāgatepi bhavissatī”ti takkayitvā diṭṭhiṃ gaṇhāti, ayaṃ lābhītakikiko nāma. “Evaṃ sati idaṃ hotī”ti takkamatteneva gaṇhanto pana suddhatakkiko nāma.

35. Etesaṃ vā aññatarenāti etesaṃyeva catunnaṃ vatthūnaṃ aññatarena ekena vā dvīhi vā tīhi vā. Natthi ito bahiddhāti imehi pana vatthūhi bahi aññaṃ ekaṃ kāraṇampi sassatapaññattiyā natthīti appaṭivattiyam sīhanādaṃ nadati.

36. Tayidaṃ, bhikkhave, tathāgato pajānātīti bhikkhave, taṃ idaṃ catubbidhampi diṭṭhigataṃ tathāgato nānappakārato jānāti. Tato taṃ pajānanākāraṃ dassento ime diṭṭhiṭṭhānātiādimāha. Tattha diṭṭhiyova diṭṭhiṭṭhānā nāma. Api ca diṭṭhīnaṃ kāraṇampi diṭṭhiṭṭhānameva. Yathāha “katamāni attha diṭṭhiṭṭhānāni? Khandhāpi diṭṭhiṭṭhānaṃ, avijjāpi, phassopi, saññāpi, vitakkopi, ayonisomanasikāropi, pāpamittopi, paratoghosopi diṭṭhiṭṭhāna”nti. “Khandhā hetu, khandhā paccayo diṭṭhiṭṭhānaṃ upādāya samuṭṭhānatthena, evaṃ khandhāpi diṭṭhiṭṭhānaṃ. Avijjā hetu...pe... pāpamitto hetu. Paratoghoso hetu, paratoghoso paccayo diṭṭhiṭṭhānaṃ upādāya samuṭṭhānatthena, evaṃ paratoghosopi diṭṭhiṭṭhāna”nti. Evaṃgahitāti

diṭṭhisaṅkhātā tāva diṭṭhiṭṭhānā - “sassato attā ca loko cā”ti evaṃgahitā ādinnā, pavattitāti attho. Evaṃparāmaṭṭhāti nirāsaṅkacittatāya punappunaṃ āmaṭṭhā parāmaṭṭhā, ‘idameva saccaṃ, moghamañña’nti pariniṭṭhāpitā. Kāraṇasaṅkhātā pana diṭṭhiṭṭhānā yathā gayhamānā diṭṭhiyo samuṭṭhāpenti, evaṃ ārammaṇavasena ca pavattanavasena ca āsevanavasena ca gahitā. Anādīnavadassitāya punappunaṃ gahaṇavasena parāmaṭṭhā. Evaṃgatikāti evaṃ nirayatiracchānapettivisayatikānaṃ aññataragatikā. Evaṃ abhisamparāyāti idaṃ purimapadasseva vevacanaṃ, evaṃvidhaparalokāti vuttaṃ hoti.

Taṅca tathāgato pajānātīti na kevalaṅca tathāgato sakāraṇaṃ sagatikaṃ diṭṭhigatameva pajānāti, atha kho taṅca sabbam pajānāti, tato ca uttaritaraṃ sīlañceva samādhiñca sabbaññutaññāṇaṃca pajānāti. Taṅca pajānanaṃ na parāmasatīti taṅca evaṃvidhaṃ anuttaraṃ visesaṃ pajānantopi ahaṃ pajānāmīti taṇhādiṭṭhimānaparāmāsavasena taṅca na parāmasatī. Aparāmasato cassa paccattaññeva nibbuti veditāti evaṃ aparāmasato cassa aparāmāsapaccayā sayameva attanāyeva tesam parāmāsakilesānaṃ nibbuti veditā. Pākaṭaṃ, bhikkhave, tathāgatassa nibbānanti dasseti.

Idāni yathāpaṭipannena tathāgatena sā nibbuti adhigatā, taṃ paṭipattiṃ dassetuṃ yāsu vedanāsu rattā titthiyā “idha sukhino bhavissāma, ettha sukhino bhavissāmā”ti diṭṭhigahanaṃ pavisanti, tāsamyeva vedanānaṃ vasena kammaṭṭhānaṃ ācikkhanto vedanānaṃ samudayañcātiādimāha. Tattha yathābhūtaṃ veditvāti “avijjāsamudayā vedanāsamudayoti paccayasamudayaṭṭhena vedanākkhandhassa udayaṃ passati, taṇhāsamudayā vedanāsamudayoti paccayasamudayaṭṭhena vedanākkhandhassa udayaṃ passati, kammaṃsamudayā vedanāsamudayoti paccayasamudayaṭṭhena vedanākkhandhassa udayaṃ passati, phassasamudayā vedanāsamudayoti paccayasamudayaṭṭhena vedanākkhandhassa udayaṃ passati. Nibbattilakkhaṇaṃ passantopi vedanākkhandhassa udayaṃ passatī”ti imesaṃ pañcannaṃ lakkhaṇānaṃ vasena vedanānaṃ samudayaṃ yathābhūtaṃ veditvā; “avijjānirodhā vedanānirodhoti paccayanirodhaṭṭhena vedanākkhandhassa vayaṃ passati, taṇhānirodhā vedanānirodhoti paccayanirodhaṭṭhena vedanākkhandhassa vayaṃ passati, kammanirodhā vedanānirodhoti paccayanirodhaṭṭhena vedanākkhandhassa vayaṃ passati, phassanirodhā vedanānirodhoti paccayanirodhaṭṭhena vedanākkhandhassa vayaṃ passati. Vipariṇāmalakkhaṇaṃ passantopi vedanākkhandhassa vayaṃ passatī”ti imesaṃ pañcannaṃ lakkhaṇānaṃ vasena vedanānaṃ atthaṅgamaṃ yathābhūtaṃ veditvā, “yaṃ vedanaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ vedanāya assādo”ti evaṃ assādaṅca yathābhūtaṃ veditvā, “yaṃ vedanā aniccā dukkhā vipariṇāmadhammā, ayaṃ vedanāya ādīnavo”ti evaṃ ādīnavaṅca yathābhūtaṃ veditvā, “yo vedanāya chandarāgavinayo chandarāgappahānaṃ, idaṃ vedanāya nissaraṇa”nti evaṃ nissaraṇaṅca yathābhūtaṃ veditvā vigatachandarāgatāya anupādāno anupādāvimutto, bhikkhave, tathāgato; yasmiṃ upādāne sati kiñci upādiyeyya, upādinnattā ca khandho bhavēyya, tassa abhāvā kiñci dhammaṃ anupādiyitvā vimutto bhikkhave tathāgatoti.

37. Ime kho te, bhikkhave, ye te ahaṃ - “katame, ca te, bhikkhave, dhammā gambhīrā”ti apucchiṃ, “ime kho te, bhikkhave, taṅca tathāgato pajānāti tato ca uttaritaraṃ pajānātī”ti evaṃ niddiṭṭhā sabbaññutaññāṇadhammā gambhīrā duddasā...pe... paṇḍitavedanīyāti veditabbā. Yehi tathāgatassa neva puthujjano, na sotāpannādīsu aññataro vaṇṇaṃ yathābhūtaṃ vattuṃ sakkoti, atha kho tathāgatova

yathābhūtaṃ vaṇṇaṃ sammā vadamāno vadeyyāti evaṃ pucchamānenāpi sabbaññutaññānameva puṭṭhaṃ, niyyātentenāpi tadeva niyyātitaṃ, antarā pana diṭṭhiyo vibhattāti.

Paṭhamabhāṇavāraṇṇanā niṭṭhitā.

Ekaccasassatavādavaṇṇanā

38. Ekaccasassatikāti ekaccasassatavādā. Te duvidhā honti - sattekaccasassatikā, saṅkhārekaccasassatikāti. Duvidhāpi idha gahitāyeva.

39. Yanti nipātamattaṃ. Kadācīti kismiñci kāle. Karahacīti tasseva vevacanaṃ. Dīghassa addhunoti dīghassa kālassa. Accayenāti atikkamena. Saṃvaṭṭatīti vinassati. Yebhuyyenāti ye uparibrahmalokesu vā arūpesu vā nibbattanti, tadavasese sandhāya vuttaṃ. Jhānāmanena nibbattatā manomayā. Pīti tesāṃ bhakkho āhāroti pītibhakkhā. Attanova tesāṃ pabhāti sayāṃpabhā. Antalikkhe carantīti antalikkhacarā. Subhesu uyyānavimānakapparukkhādīsu tiṭṭhantīti, subhaṭṭhāyino subhā vā manorammavatthābharaṇā hutvā tiṭṭhantīti subhaṭṭhāyino. Ciraṃ dīghamaddhānanti ukkaṃsena aṭṭha kappe.

40. Vivaṭṭatīti saṇṭhāti. Suññaṃ brahmavimānanti pakatiyā nibbattasattānaṃ natthitāya suññaṃ, brahmakāyikabhūmi nibbattatīti attho. Tassa kattā vā kāretā vā natthi, visuddhimagge vuttanayena pana kammaṃpaccayautusamuṭṭhānā ratanabhūmi nibbattati. Pakatinibbattiṭṭhānesuyeva cettha uyyānakapparukkhādayo nibbattanti. Atha sattānaṃ pakatiyā vasitaṭṭhāne nikanti uppajjati, te paṭhamajjhānaṃ bhāvetvā tato otaranti, tasmā atha kho aññataro sattotiādimāha. Āyukkhayā vā puññakkhayā vāti ye uḷāraṃ puññakammaṃ katvā yattha katthaci appāyuke devaloke nibbattanti, te attano puññabalena ṭhātuṃ na sakkonti, tassa pana devalokassa āyupamāṇeneva cavantīti āyukkhayā cavantīti vuccanti. Ye pana parittaṃ puññakammaṃ katvā dīghāyukadevaloke nibbattanti, te yāvatāyukaṃ ṭhātuṃ na sakkonti, antarāva cavantīti puññakkhayā cavantīti vuccanti. Dīghamaddhānaṃ tiṭṭhatīti kappāṃ vā upaḍḍhakappaṃ vā.

41. Anabhiratīti aparassāpi sattassa āgamanapatthanā. Yā pana paṭighasampayuttā ukkaṇṭhitā, sā brahmaloke natthi. Paritassanāti ubbijjanā phandanā, sā panesā tāsātassanā, taṇhātassanā, diṭṭhitassanā, ñāṇatassanāti catubbidhā hoti. Tattha “jātiṃ paṭicca bhayaṃ bhayānakaṃ chambhitattaṃ lomahaṃso cetaso utrāso. Jaraṃ... byādhiṃ... maraṇaṃ paṭicca...pe... utrāso”ti ayaṃ tāsātassanā nāma. “Aho vata aññepi sattā itthattaṃ āgaccheyyu”nti ayaṃ taṇhātassanā nāma. “Paritassitavipphanditamevā”ti ayaṃ diṭṭhitassanā nāma. “Tepi tathāgatassa dhammadesanaṃ sutvā yebhuyyena bhayaṃ saṃvegaṃ santāsaṃ āpajjantī”ti ayaṃ ñāṇatassanā nāma. Idha pana taṇhātassanāpi diṭṭhitassanāpi vaṭṭati. Brahmavimānanti idha pana paṭhamābhiniṃbattassa atthitāya suññanti na vuttaṃ. Upapajjantīti upapattivasena upagacchanti. Sahabyatanti sahabhāvaṃ.

42. Abhibhūti abhibhavitvā ṭhito jeṭṭhakohamasmīti. Anabhibhūtoti aññehi anabhibhūto. Aññadatthūti ekaṃsavacane nipāto. Dassanavasena daso, sabbaṃ passāmīti attho. Vasavattīti sabbaṃ janaṃ vase vattemi. Issaro kattā nimmātāti ahaṃ loka issaro, ahaṃ lokassa kattā ca nimmātā ca, pathavī - himavanta-sineru-cakkavāḷa-mahāsamudda-candima-sūriyā mayā nimmitāti. Setṭho sajītāti ahaṃ lokassa uttamo ca sajītā ca, “tvaṃ khattiyo nāma hohi, tvaṃ brāhmaṇo, vesso,

suddo, gahaṭṭho, pabbajito nāma. Antamaso tvaṃ oṭṭho hohi, goṇo hohī”ti “evaṃ sattānaṃ saṃvisajetā aha”nti maññati. Vasī pitā bhūtabhabyānanti ahamasmi ciṇṇavasitāya vasī, ahaṃ pitā bhūtānañca bhabyānañcāti maññati. Tattha aṇḍajalābujā sattā antoṇḍakose ceva antovatthimhi ca bhabyā nāma, bahi nikkhantakālato paṭṭhāya bhūtā nāma. Saṃsedajā paṭhamacittakkhaṇe bhabyā, dutiyato paṭṭhāya bhūtā. Opaṭṭikā paṭhamairiyāpathe bhabyā, dutiyato paṭṭhāya bhūtāti veditabbā. Te sabbepi mayhaṃ puttāti saññāya “ahaṃ pitā bhūtabhabyāna”nti maññati.

Idāni kāraṇato sādhetukāmo - “mayā ime sattā nimmitā”ti paṭiññaṃ katvā “taṃ kissa hetū”tiādimāha. Itthattanti itthabhāvaṃ, brahmabhāvanti attho. Iminā mayanti attano kammavasena cutāpi upapannāpi ca kevalaṃ maññanāmatteneva “iminā mayaṃ nimmitā”ti maññamānā vaṇkacchidde vaṇkaṇṇī viya onamitvā tasseva pādamūlaṃ gacchantīti.

43. Vaṇṇavantataro cāti vaṇṇavantataro, abhirūpo pāsādikoti attho. Mahesakkhataroti issariyaparivārasena mahāyasataro.

44. Ṭhānaṃ kho panetanti kāraṇaṃ kho panetaṃ. So tato cavitvā aññatra na gacchati, idheva āgacchati, taṃ sandhāyetaṃ vuttaṃ. Agārasmāti gehā. Anagāriyanti pabbajjaṃ. Pabbajjā hi yasmā agārassa hi taṃ kasigorakkhādikammaṃ tattha natthi, tasmā anagāriyanti vuccati. Pabbajatīti upagacchati. Tato paraṃ nānussaratīti tato pubbenivāsā paraṃ na sarati, saritum asakkonto tattha ṭhatvā diṭṭhiṃ gaṇhāti.

Niccotiādīsu tassa upapattiṃ apassanto niccoti vadati, maraṇaṃ apassanto dhuvoti, sadābhāvato sassatoti, jarāvasenāpi vipariṇāmassa abhāvato avipariṇāmadhammoti. Sesamettha paṭhamavāre uttānamevāti.

45-46. Dutiyavāre khiḍḍāya padussanti vinassantīti khiḍḍāpadosikā, padūsikātipi pāliṃ likhanti, sā aṭṭhakathāyaṃ natthi. Ativelanti atikālaṃ, aticiranti attho. Hassakhiḍḍāratidhammasamāpannāti hassarati dhammañceva khiḍḍāratidhammañca samāpannā anuyuttā, keḷihassasukhañceva kāyikavācasikakīḷāsukhañca anuyuttā, vuttappakāraratidhammasamaṅgino hutvā viharantīti attho.

Sati sammussatīti khādanīyabhojanīyesu sati sammussati. Te kira puññavisesādhigatena mahantena attano sirivibhavena nakkhattaṃ kīḷantā tāya sampattimahantatāya - “āhāraṃ paribhuñjimha, na paribhuñjimhā”tipi na jānanti. Atha ekāhārātikamanato paṭṭhāya niraṇṭaraṃ khādanāpi pivantāpi cavantiyeva, na tiṭṭhanti. Kasmā? Kammajatejassa balavatāya, karajakāyassa mandatāya, manussānañhi kammajatejo mando, karajakāyo balavā. Tesaṃ tejassa mandatāya karajakāyassa balavatāya sattāhampi atikkamitvā uṇhodakaacchayāguādīhi sakkā vatthum upatthambhetum. Devānaṃ pana tejo balavā hoti, karajaṃ mandaṃ. Te ekaṃ āhāraṃ atikkamitvāva saṇṭhātum na sakkonti. Yathā nāma gimhānaṃ majjhanhike tattapāsāṇe ṭhapitaṃ padumaṃ vā uppalaṃ vā sāyanhasamaye ghaṭasatenāpi siñciyamānaṃ pākatiṃ na hoti, vinassatiyeva. Evameva pacchā niraṇṭaraṃ khādanāpi pivantāpi cavantiyeva, na tiṭṭhanti. Tenāha “satiyā sammosā te devā tamhā kāyā cavantī”ti. Katame pana te devāti? Ime devāti aṭṭhakathāyaṃ vicāraṇā natthi, “devānaṃ kammajatejo balavā hoti, karajaṃ manda”nti avisesena vuttattā pana ye keci kabalīkārāhārūpajīvinā devā evaṃ karonti, teyeva cavantīti veditabbā. Keci panāhu - “nimmānaratiparanimmitavasavattino te devā”ti. Khiḍḍāpadussanamatteneva hete khiḍḍāpadosikāti vuttā. Sesamettha

purimanayeneva veditabbaṃ.

47-48. Tatiyavāre manena padussanti vinassantīti manopadosikā, ete cātumahārājikā. Tesu kira eko devaputto - nakkhattaṃ kīlissāmīti saparivāro rathena vīthiṃ paṭipajjati, athañño nikkhamanto taṃ purato gacchantaṃ disvā - ‘bho ayaṃ kapaṇo’, aditṭhapubbaṃ viya etaṃ disvā - ‘‘pītiyā uddhumāto viya bhijjamāno viya ca gacchatī’’ti kujjhati. Purato gacchantopi nivattitvā taṃ kuddhaṃ disvā - kuddhā nāma suviditā hontīti kuddhabhāvamassa ñatvā - ‘‘tvam kuddho, mayhaṃ kiṃ karissasi, ayaṃ sampatti mayā dānasīlādīnaṃ vasena laddhā, na tuyhaṃ vasenā’’ti paṭikujjhati. Ekasmiñhi kuddhe itaro akuddho rakkhati, ubhosu pana kuddhesu ekassa kodho itarassa paccayo hoti. Tassapi kodho itarassa paccayo hotīti ubho kandantānaṃyeva orodhānaṃ cavanti. Ayamettha dhammatā. Sesam vuttanayeneva veditabbaṃ.

49-52. Takkīvāde ayaṃ cakkhādīnaṃ bhedaṃ passati, cittaṃ pana yasmā purimaṃ purimaṃ pacchimassa pacchimassa paccayaṃ datvāva nirujjhati, tasmā cakkhādīnaṃ bhedato balavatarampi cittassa bhedaṃ na passati. So taṃ apassanto yathā nāma sakuṇo ekaṃ rukkhaṃ jahitvā aññasmiṃ nilīyati, evameva imasmiṃ attabhāve bhinne cittaṃ aññatra gacchatīti gahetvā evamāha. Sesamettha vuttanayeneva veditabbaṃ.

Antānantavādavaṇṇanā

53. Antānantikāti antānantavādā, antaṃ vā anantaṃ vā antānantaṃ vā nevantānānantaṃ vā ārabha pavattavādāti attho.

54-60. Antasaññī lokasmiṃ viharatīti paṭibhāganimittaṃ cakkavāḷapariyantaṃ avaḍḍhetvā taṃ - ‘‘loko’’ti gahetvā antasaññī lokasmiṃ viharati, cakkavāḷapariyantaṃ katvā vaḍḍhitakasiṇo pana anantasaññī hoti, uddhamadho avaḍḍhetvā pana tiriyaṃ vaḍḍhetvā uddhamadho antasaññī, tiriyaṃ anantasaññī. Takkīvādo vuttanayeneva veditabbo. Ime cattāropi attanā diṭṭhapubbānusāreneva diṭṭhiyā gahitattā pubbantakappikesu pavitṭhā.

Amarāvikkhepavādavaṇṇanā

61. Na maratīti amarā. Kā sā? Evantipi me notiādinā nayena pariyantarahitā diṭṭhigatikassa diṭṭhi ceva vācā ca. Vividho khepoti vikkhepo, amarāya diṭṭhiyā vācāya ca vikkhepoti amarāvikkhepo, so etesaṃ atthīti amarāvikkhepikā, aparo nayo - amarā nāma ekā macchajāti, sā ummujjananimujjanādivasena udake sandhāvamānā gahetuṃ na sakkāti, evameva ayampi vādo itocito ca sandhāvati, gāhaṃ na upagacchatīti amarāvikkhepoti vuccati. So etesaṃ atthīti amarāvikkhepikā.

62. ‘‘Idaṃ kusala’’nti yathābhūtaṃ nappajānātīti dasa kusalakammapathe yathābhūtaṃ nappajānātīti attho. Akusalepi dasa akusalakammapatthāva adhippetā. So mamassa vighātoti ‘‘musā mayā bhaṇita’’nti vipaṭisāruppattiyā mama vighāto assa, dukkhaṃ bhavyeyyāti attho. So mamassa antarāyoti so mama saggassa ceva maggassa ca antarāyo assa. Musāvādabhayaṃ musāvādaparijegucchāti musāvāde ottappena ceva hiriyaṃ ca. Vācāvikkhepaṃ āpajjatīti vācāya vikkhepaṃ āpajjati. Kīdisaṃ? Amarāvikkhepaṃ, ariyantavikkhepanti attho.

Evantipi me notiādīsu evantipi me noti aniyamitavikkhepo. Tathātipi me noti “sassato attā ca loko cā”ti vuttaṃ sassatavādaṃ paṭikkhipati. Aññathātipi me noti sassatato aññathā vuttaṃ ekaccasassataṃ paṭikkhipati. Notipi me noti - “na hoti tathāgato paraṃ maraṇā”ti vuttaṃ ucchedaṃ paṭikkhipati. No notipi me noti “neva hoti na na hotī”ti vuttaṃ takkīvādaṃ paṭikkhipati. Sayaṃ pana “idaṃ kusala”nti vā “akusala”nti vā puṭṭho na kiñci byākaroti. “Idaṃ kusala”nti puṭṭho “evantipi me no”ti vadati. Tato “kiṃ akusala”nti vutte “tathātipi me no”ti vadati. “Kiṃ ubhayato aññathā”ti vutte “aññathātipi me no”ti vadati. Tato “tividhenāpi na hoti, kiṃ te laddhī”ti vutte “notipi me no”ti vadati. Tato “kiṃ no noti te laddhī”ti vutte “no notipi me no”ti evaṃ vikkhepameva āpajjati, ekasmimpi pakkhe na tiṭṭhati.

63. Chando vā rāgo vāti ajānantopi sahasā kusalameva “kusala”nti vatvā akusalameva “akusala”nti vatvā mayā asukassa nāma evaṃ byākataṃ, kiṃ taṃ subyākatanti aññe paṇḍite pucchitvā tehi - “subyākataṃ, bhādrakamā, kusalameva tayā kusalaṃ, akusalameva akusalanti byākata”nti vutte natthi mayā sadiso paṇḍitoti evaṃ me tattha chando vā rāgo vā assāti attho. Ettha ca chando dubbalarāgo, rāgo balavarāgo. Doso vā paṭigho vāti kusalaṃ pana “akusala”nti, akusalaṃ vā “kusala”nti vatvā aññe paṇḍite pucchitvā tehi - “dubyākataṃ tayā”ti vutte ettakampi nāma na jānāmīti tattha me assa doso vā paṭigho vāti attho. Idhāpi doso dubbalakodho, paṭigho balavakodho.

Taṃ mamassa upādānaṃ, so mamassa vighātoti taṃ chandarāgadvayaṃ mama upādānaṃ assa, dosapaṭighadvayaṃ vighāto. Ubhayampi vā daḥhaggahaṇavasena upādānaṃ, vihananavasena vighāto. Rāgo hi amuñcitukāmatāya ārammaṇaṃ gaṇhāti jalūkā viya. Doso vināsetukāmatāya āsīvisi viya. Ubhopi cete santāpakaṭṭhena vihananti yevāti “upādāna”nti ca “vighāto”ti ca vuttā. Sesam paṭhamavārasadisameva.

64. Paṇḍitāti paṇḍiccena samannāgatā. Nipuṇāti saṇhasukhumabuddhino sukhumaatthantaraṃ paṭivijjhanasamatthā. Kataparappavādāti viññātaparappavādā ceva parehi saddhiṃ katavādaparicayā ca. Vālavedhirūpāti vālavedhidhanuggahasadisā. Te bhindantā maññeti vālavedhi viya vālaṃ sukhumānīpi paresaṃ diṭṭhigatāni attano paññāgatena bhindantā viya carantīti attho. Te maṃ tatthāti te samaṇabrāhmaṇā maṃ tesu kusalākusalesu. Samanuyuñjeyyunti “kiṃ kusalaṃ, kiṃ akusalanti attano laddhiṃ vadā”ti laddhiṃ puccheyyūṃ. Samanugāheyyunti “idaṃ nāmā”ti vutte “kena kāraṇena etamatthaṃ gāheyyu”nti kāraṇaṃ puccheyyūṃ. Samanubhāseyyunti “iminā nāma kāraṇenā”ti vutte kāraṇe dosaṃ dassetvā “na tvaṃ idaṃ jānāsi, idaṃ pana gaṇha, idaṃ vissajjehī”ti evaṃ samanuyuñjeyyūṃ. Na sampāyeyyanti na sampādeyyaṃ, sampādetvā kathetuṃ na sakuṇeyyanti attho. So mamassa vighātoti yaṃ taṃ punappunaṃ vatvāpi asampāyanaṃ nāma, so mama vighāto assa, oṭṭhatālujivhāgalasosanadukkhameva assāti attho. Sesametthāpi paṭhamavārasadisameva.

65-66. Mandoti mandapañño apaññassevetam nāmaṃ. Momūhoti atisammūḷho. Hoti tathāgatotiādīsu satto “tathāgato”ti adhippeto. Sesamettha uttānameva. Imepi cattāro pubbe pavattadhammānusāreneva diṭṭhiyā gahitattā pubbantakappikesu pavitṭhā.

Adhiccasaṃuppannavādavaṇṇanā

67. “Adhiccasamuppanno attā ca loko cā”ti dassanaṃ adhiccasamuppannaṃ. Taṃ etesaṃ atthīti adhiccasamuppannikā. Adhiccasamuppannanti akāraṇasamuppannaṃ.

68-73. Asaññasattāti desanāsīsametaṃ, acittuppadā rūpamattakaattabhāvāti attho. Tesam evaṃ uppatti veditabbā - ekacco hi tiṭṭhāyatane pabbajitvā vāyokasiṇe parikkammaṃ katvā catutthajjhānaṃ nibbattetvā jhānā vuṭṭhāya - “citte dosaṃ passati, citte sati hatthacchedādidukkhañceva sabbabhayāni ca honti, alaṃ iminā cittaṇa, acittakabhāvova santo”ti, evaṃ citte dosaṃ passitvā aparihīnajjhāno kālaṃ katvā asaññasattesu nibbattati, cittaṃ massa cuticittanīrodhena idheva nivattati, rūpakkhandhamattameva tattha pātubhavati. Te tattha yathā nāma jiyāvegakkhitto saro yattako jiyāvego, tattakameva ākāse gacchati. Evameva jhānavegakkhittā upapajjitvā yattako jhānavego, tattakameva kālaṃ tiṭṭhanti, jhānavege pana parihīne tattha rūpakkhandho antaradhāyati, idha pana paṭisandhisaññā uppajjati. Yasmā pana tāya idha uppannasaññāya tesam tattha cuti paññāyati, tasmā “saññuppadā ca pana te devā tamhā kāyā cavantī”ti vuttaṃ. Santatāyāti santabhāvāya. Sesamettha uttānameva. Takkīvādopi vuttanayeneva veditabboti.

Aparantakappikavaṇṇanā

74. Evaṃ atṭhārasa pubbantakappike dassetvā idāni catucattārīsaṃ aparantakappike dassetuṃ - “santi, bhikkhave”ti ādimāha. Tattha anāgatakoṭṭhāsasaṅkhātāṃ aparantaṃ kappetvā gaṇhantīti aparantakappikā, aparantakappo vā etesaṃ atthīti aparantakappikā. Evaṃ sesampi pubbe vuttapakāranayeneva veditabbaṃ.

Saññīvādavaṇṇanā

75. Uddhamāghātanikāti āghātaṃ vuccati maraṇaṃ, uddhamāghātanaṃ attānaṃ vadantīti uddhamāghātanikā. Saññīti pavatto vādo, saññīvādo, so etesaṃ atthīti saññīvādā.

76-77. Rūpī attāti ādisu kasiṇarūpaṃ “attā”ti tattha pavattasaññañcassa “saññā”ti gahetvā vā ājīvakādayo viya takkamatteneva vā “rūpī attā hoti, arogo paraṃ maraṇaṃ saññī”ti naṃ paññapenti. Tattha arogo ti nicco. Arūpasamāpattinimittaṃ pana “attā”ti samāpattisaññañcassa “saññā”ti gahetvā vā nigaṇṭhādayo viya takkamatteneva vā “arūpī attā hoti, arogo paraṃ maraṇaṃ saññī”ti naṃ paññapenti. Tatiyā pana missakagāhavasena pavattā diṭṭhi. Catutthā takkagāheneva. Dutiyacatukkaṃ antānantikavāde vuttanayeneva veditabbaṃ. Tatiyacatukkaṃ samāpannakavasena ekattasaññī, asamāpannakavasena nānattasaññī, parittakasiṇavasena parittasaññī, vipulakasiṇavasena appamāṇasaññīti veditabbā. Catutthacatukkaṃ pana dibbena cakkhunā tikacatukkajjhānabhūmiyaṃ nibbattamānaṃ disvā “ekantasukhī”ti gaṇhāti. Niraye nibbattamānaṃ disvā “ekantadukkhī”ti. Manussesu nibbattamānaṃ disvā “sukhadukkhī”ti. Vehapphaladevesu nibbattamānaṃ disvā “adukkhamasukhī”ti gaṇhāti. Visesato hi pubbenivāsānussatiñāṇalābhino pubbantakappikā honti, dibbacakkhukā aparantakappikāti.

Asaññīvādavaṇṇanā

78-83. Asaññīvādo saññīvāde ādimhi vuttānaṃ dvinnāṃ catukkānaṃ vasena veditabbo. Tathā nevasaññīnāsaññīvādo. Kevalañhi tattha “saññī attā”ti gaṇhantānaṃ tā diṭṭhiyo, idha “asaññī”ti ca “nevasaññīnāsaññī”ti ca. Tattha na

ekantena kāraṇaṃ pariyesitabbaṃ. Diṭṭhigatikassa hi gāho ummattakapacchisadisoti vuttametaṃ.

Ucchedavādavaṇṇanā

84. Ucchedavāde satoti vijjamānassa. Ucchedanti upacchedaṃ. Vināsanti adassanaṃ. Vibhavanti bhāvavigamaṃ. Sabbānetāni aññamaññavevacanāneva. Tattha dve janā ucchedadiṭṭhiṃ gaṇhanti, lābhī ca alābhī ca. Lābhī arahato dibbena cakkhunā cutiṃ disvā upapattiṃ apassanto, yo vā cutimattameva daṭṭhuṃ sakkoti, na upapātaṃ; so ucchedadiṭṭhiṃ gaṇhāti. Alābhī ca “ko paralokaṃ na jānātī”ti kāmasukhagiddhatāya vā. “Yathā rukkhato paṇṇāni patitāni na puna viruhanti, evameva sattā”tiādinā takkena vā ucchedaṃ gaṇhāti. Idha pana taṇhādiṭṭhīnaṃ vasena tathā ca aññathā ca vikappetvāva imā satta diṭṭhiyo uppannāti veditabbā.

85. Tattha rūpīti rūpavā. Cātumahābhūtikoti cātumahābhūtamayo. Mātāpitūnaṃ etanti mātāpettikaṃ. Kim taṃ? Sukkaṣaṇṇitaṃ. Mātāpettike sambhūto jātoti mātāpettikasambhavo. Iti rūpakāyasīsenā manussattabhāvaṃ “attā”ti vadati. Ittheketi itthaṃ eke evameketi attho.

86. Duttiyo taṃ paṭikkhipitvā dibbattabhāvaṃ vadati. Dibboti devaloke sambhūto. Kāmāvacaroti cha kāmāvacaradevapariyāpanno. Kabaḷikāraṃ āhāraṃ bhakkhatīti kabaḷikārāhārabhakkho.

87. Manomayoti jhānāmanena nibbatto. Sabbaṅgapaccaṅgīti sabbaṅgapaccaṅgayutto. Ahīnindriyoti paripuṇṇindriyo. Yāni brahmaloke atthi, tesāṃ vasena itaresaṅca saṇṭhānavasenetāṃ vuttaṃ.

88-92. Sabbaso rūpasaññānaṃ samatikkamātiādīnaṃ attho visuddhimagge vutto. Ākāsaññācāyatanūpagotiādīsu pana ākāsaññācāyatanabhavaṃ upagatoti, evamattho veditabbo. Sesamettha uttānamevāti.

Diṭṭhadhammanibbānavādavaṇṇanā

93. Diṭṭhadhammanibbānavāde diṭṭhadhammoti paccakkhadhammo vuccati, tattha tattha paṭiladdhattabhāvassetaṃ adhivacanaṃ. Diṭṭhadhamme nibbānaṃ diṭṭhadhammanibbānaṃ, imasmiṃyeva attabhāve dukkhavūpasamananti attho. Taṃ vadantīti diṭṭhadhammanibbānavādā. Paramadiṭṭhadhammanibbānanti paramaṃ diṭṭhadhammanibbānaṃ uttamanti attho.

94. Pañcahi kāmagaṇehīti manāpiyarūpādīhi pañcahi kāmakoṭṭhāsehi bandhanehi vā. Samappitoti suṭṭhu appito allīno hutvā. Samaṅgībhūtoti samannāgato. Paricāretīti tesu kāmagaṇesu yathāsukhaṃ indriyāni cāreti sañcāreti itocito ca upaneti. Atha vā laḷati ramati kīḷati. Ettha ca duvidhā kāmagaṇā - mānusakā ceva dibbā ca. Mānusakā mandhātukāmagaṇasadisā daṭṭhabbā, dibbā paranimmitavasavattidevarājassa kāmagaṇasadisāti. Evarūpe kāme upagatānañhi te diṭṭhadhammanibbānasampattiṃ paññapenti.

95. Duttiyavāre hutvā abhāvaṭṭhena aniccā paṭipīḷanaṭṭhena dukkhā, pakatijhanaṭṭhena vipariṇāmadhammāti veditabbā. Tesāṃ vipariṇāmaññathābhāvāti tesāṃ kāmānaṃ vipariṇāmasaṅkhātā aññathābhāvā, yampi me ahosi, tampi me natthīti vuttanayena uppajjanti sokaparidevadukkhadomanassupāyāsā. Tattha antonijjhāyanalakkhaṇo soko, tannissitalālappanalakkhaṇo paridevo, kāyappaṭipīḷanalakkhaṇaṃ dukkhaṃ,

manovighātalakkhaṇaṃ domanassaṃ, visādalakkhaṇo upāyāso, vivicca
kāmehiṭiādīnamattho visuddhimagge vutto.

96. Vitakkitanti abhiniropanavasena pavatto vitakko. Vicāritanti anumajjanavasena pavatto vicāro. Etenetanti etena vitakkitena ca vicāritena ca etaṃ paṭhamajjhānaṃ oḷārikaṃ sakaṇḍakaṃ viya khāyati.

97-98. Pīṭigatanti pīṭiyeva. Cetaso uppilāvitattanti cittassa uppilabhāvakaraṇaṃ. Cetaso ābhogoti jhānā vuṭṭhāya tasmaṃ sukhe punappunaṃ cittassa ābhogo manasikāro samannāhāroti. Sesamettha diṭṭhadhammanibbānavāde uttānameva.

Ettāvatā sabbāpi dvāsaṭṭhidiṭṭhiyo kathitā honti. Yāsaṃ satteva ucchedadiṭṭhiyo, sesā sassatadiṭṭhiyo.

100-104. Idāni - “imehi kho te, bhikkhave”ti iminā vārena sabbepi te aparantakappike ekajjhaṃ niyyātetvā sabbaññutaññāṇaṃ vissajjeti. Puna - “imehi, kho te bhikkhave”tiādīnā vārena sabbepi te pubbantāparantakappike ekajjhaṃ niyyātetvā tadeva ñāṇaṃ vissajjeti. Iti “katame ca te, bhikkhave, dhammā”tiādīmhi pucchamānopi sabbaññutaññāṇameva pucchitvā vissajjamānopi sattānaṃ ajjhāsayamaṃ tulāya tulayanto viya sinerupādato vāluḥkaṃ uddharanto viya dvāsaṭṭhi diṭṭhigatāni uddharitvā sabbaññutaññāṇameva vissajjeti. Evamayaṃ yathānusandhivasena desanā āgatā.

Tayo hi suttassa anusandhī - pucchānusandhi, ajjhāsayānusandhi, yathānusandhīti. Tattha “evaṃ vutte aññataro bhikkhu bhagavantaṃ etadavoca - kiṃ nu kho, bhante, orimaṃ tīraṃ, kiṃ pārimaṃ tīraṃ, ko majjhe saṃsādo, ko thale ussādo, ko manussaggāho, ko amanussaggāho, ko āvaṭṭaggāho, ko antopūtibhāvo”ti evaṃ pucchantānaṃ bhagavatā vissajjitasuttavasena pucchānusandhi veditabbo.

Atha kho aññatarassa bhikkhuno evaṃ cetaso parivitakko udapādi - “iti kira bho rūpaṃ anattā..., vedanā..., saññā..., saṅkhārā ..., viññāṇaṃ anattā, anattakatāni kira kammāni kamattānaṃ phusissantī”ti. Atha kho bhagavā tassa bhikkhuno cetasaṃ ceto parivitakkamaññāya bhikkhū āmantesi - “tānaṃ kho panetaṃ, bhikkhave, vijjati, yaṃ idhekacco moghapuriso avidvā avijjāgato taṇhādhipateyyena cetasaṃ satthusāsaṇaṃ atidhāvitabbaṃ maññeyya - “iti kira bho rūpaṃ anattā...pe... phusissantī”ti. Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā”ti. Evaṃ paresaṃ ajjhāsayamaṃ veditvā bhagavatā vuttasuttavasena ajjhāsayānusandhi veditabbo.

Yena pana dhammena ādimhi desanā utṭhitā, tassa dhammassa anurūpadhammavasena vā paṭipakkhavasena vā yesu suttesu upari desanā āgacchati, tesāṃ vasena yathānusandhi veditabbo. Seyyathidaṃ, ākaṅkheyyasutte heṭṭhā sīlena desanā utṭhitā, upari cha abhiññā āgatā. Vatthasutte heṭṭhā kilesena desanā utṭhitā, upari brahmavihārā āgatā. Kosambakasutte heṭṭhā bhaṇḍanena utṭhitā, upari sāraṇīyadhammā āgatā. Kakacūpame heṭṭhā akkhantiyā utṭhitā, upari kakacūpamā āgatā. Imasmimpi brahmajāle heṭṭhā diṭṭhivasena desanā utṭhitā, upari suññatāpakāsaṇaṃ āgataṃ. Tena vuttaṃ - “evamayaṃ yathānusandhivasena desanā āgatā”ti.

Paritassitavipphanditavāraṇaṇā

105-117. Idāni mariyādavibhāgadassanattam - “tatra bhikkhave”tiādikā desanā āraddhā. Tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditamevāti yena diṭṭhiassādena diṭṭhisukhena diṭṭhivedayitena te somanassajātā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi tesam bhavantānaṃ samaṇabrāhmaṇānaṃ yathābhūtaṃ dhammānaṃ sabhāvaṃ ajānantānaṃ apassantānaṃ vedayitaṃ taṇhāgatānaṃ kevalaṃ taṇhāgatānaṃyeva taṃ vedayitaṃ, tañca kho panetaṃ paritassitavipphanditameva. Diṭṭhisāṅkhātena ceva taṇhāsāṅkhātena ca paritassitena vipphanditameva calitameva kampitameva thusarāsimhi nikhātakhāṇusadisam, na sotāpannassa dassanamiva niccalanti dasseti. Esa nayo ekaccasassatavādādīsipi.

Phassapaccayavāraṇaṇā

118-130. Puna - “tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā”tiādi paramparapaccayadassanattam āraddham. Tattha tadapi phassapaccayāti yena diṭṭhiassādena diṭṭhisukhena diṭṭhivedayitena te somanassajātā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi taṇhādiṭṭhipariphanditaṃ vedayitaṃ phassapaccayāti dasseti. Esa nayo sabbattha.

131-143. Idāni tassa paccayassa diṭṭhivedayite balavabhāvadassanattam puna - “tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā”tiādimāha. Tattha te vata aññatra phassāti te vata samaṇabrāhmaṇā taṃ vedayitaṃ vinā phassena paṭisaṃvedissantīti kāraṇametaṃ natthīti. Yathā hi patato gehassa upatthambhanatthāya thūṇā nāma balavapaccayo hoti, na taṃ thūṇāya anupatthambhitaṃ tṭhātuṃ sakkoti, evameva phassopi vedanāya balavapaccayo, taṃ vinā idaṃ diṭṭhivedayitaṃ natthīti dasseti. Esa nayo sabbattha.

Diṭṭhigatikādhiṭṭhānavatṭakathāvaṇṇanā

144. Idāni tatra bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, yepi te samaṇabrāhmaṇā ekaccasassatikātiādinaṃ nayena sabbadiṭṭhivedayitāni sampiṇḍeti. Kasmā? Upari phasse pakkipanattāya. Kathaṃ? Sabbe te chahi phassāyatanehi phussa phussa paṭisaṃvedentīti. Tattha cha phassāyatanāni nāma - cakkhuphassāyatanaṃ, sotaphassāyatanaṃ, ghānaphassāyatanaṃ, jivhāphassāyatanaṃ, kāyaphassāyatanaṃ, manophassāyatananti imāni cha. Sañjāti-samosaraṇa-kāraṇa-paṇṇattimattatthesu hi ayaṃ āyatanasaddo pavattati. Tattha - “kamboja assānaṃ āyatanaṃ, gunnaṃ dakkhiṇāpatho”ti sañjātiyaṃ pavattati, sañjātiṭṭhāneti attho. “Manorame āyatane, sevanti naṃ vihaṅgamā”ti samosaraṇe. “Sati satiāyatane”ti kāraṇe. “Araññāyatane paṇṇakuṭṭisu sammantī”ti paṇṇattimatte. Svāyamidha sañjātiādiatthattayepi yujjati. Cakkhādīsū hi phassapañcamakā dhammā sañjāyanti samosaranti, tāni ca tesam kāraṇanti āyatanāni. Idha pana “cakkhuñca paṭicca rūpe ca uppajjati cakkhuvīññāṇaṃ, tiṇṇaṃ saṅgati phasso”ti iminā nayena phassasīseneva desanaṃ āropetvā phassaṃ ādiṃ katvā paccayaparamparaṃ dassetuṃ phassāyatanādīni vuttāni.

Phussa phussa paṭisaṃvedentīti phusitvā phusitvā paṭisaṃvedenti. Ettha ca kiñcāpi āyatanānaṃ phusanakiccaṃ viya vuttaṃ, tathāpi na tesam phusanakiccatā veditabbā. Na hi āyatanāni phusanti, phassova taṃ taṃ ārammaṇaṃ phusati, āyatanāni pana phasse upanikkhipitvā dassitāni; tasmā sabbe te cha phassāyatanasambhavena phassena rūpādīni ārammaṇāni phusitvā taṃ

diṭṭhivedanaṃ paṭisaṃvedayantīti evamettha attho veditabbo.

Tesaṃ vedanāpaccayā taṇhātiādīsu vedanāti cha phassāyatanasambhavā vedanā. Sā rūpatañhādibhedāya taṇhāya upanissayakoṭiyā paccayo hoti. Tena vuttaṃ - “tesaṃ vedanāpaccayā taṇhā”ti. Sā pana catubbidhassa upādānassa upanissayakoṭiyā ceva sahaajātakoṭiyā ca paccayo hoti. Tathā upādānaṃ bhavassa. Bhavo jātiyā upanissayakoṭiyā paccayo hoti.

Jātīti panettha savikārā pañcakkhandhā daṭṭhabbā, jāti jarāmaṇassa ceva sokādīnañca upanissayakoṭiyā paccayo hoti. Ayamettha saṅkhapo, vitthārato pana paṭiccasamuppādakathā visuddhimagge vuttā. Idha panassa payo janamattameva veditabbaṃ. Bhagavā hi vaṭṭakathaṃ kathento - “purimā, bhikkhave, koṭi na paññāyati avijjāya, ‘ito pubbe avijjā nāhosi, atha pacchā samabhavī’ti evañcetam, bhikkhave, vuccati, atha ca pana paññāyati ‘idappaccayā avijjā’ti evaṃ avijjāsīsenā vā, purimā, bhikkhave, koṭi na paññāyati bhavataṇhāya...pe... ‘idappaccayā bhavataṇhā’ti evaṃ taṇhāsīsenā vā, purimā, bhikkhave, koṭi na paññāyati bhavaditṭhiyā...pe... ‘idappaccayā bhavaditṭhī’ti evaṃ diṭṭhisīsenā vā kathesi”. Idha pana diṭṭhisīsenā kathento vedanārāgena uppajjamānā diṭṭhiyo kathetvā vedanāmūlakam paṭiccasamuppādam kathesi. Tena idaṃ dasseti - “evamete diṭṭhigatikā, idaṃ dassanaṃ gahetvā tīsu bhavesu catūsu yonīsu pañcasu gatīsu sattasu viññāṇaṭṭhitīsu navasu sattāvāsesu ito ettha etto idhāti sandhāvantaṃ saṃsarantā yante yuttagoṇo viya, thambhe upanibaddhakukkuro viya, vātena vippannaṭṭhanāvā viya ca vaṭṭadukkhameva anuparivattanti, vaṭṭadukkhato sīsam ukkhipitum na sakkontī”ti.

Vivaṭṭakathādivaṇṇanā

145. Evaṃ diṭṭhigatikādhiṭṭhānaṃ vaṭṭam kathetvā idāni yuttayogabhikkhuadhiṭṭhānaṃ katvā vivaṭṭam dassento - “yato kho, bhikkhave, bhikkhū”tiādīmāha. Tattha yatoti yadā. Channaṃ phassāyatanānanti yehi chahi phassāyatanehi phusitvā paṭisaṃvedayamānānaṃ diṭṭhigatikānaṃ vaṭṭam vattati, tesamyeva channaṃ phassāyatanānaṃ. Samudayantiādīsu avijjāsamudayā cakkhusamudayotiādīnā vedanākammaṭṭhāne vuttanayena phassāyatanānaṃ samudayādayo veditabbā. Yathā pana tattha “phassasamudayā phassanirodhā”ti vuttaṃ, evamidha, tam cakkhādīsu - “āhārasamudayā āhāranirodhā”ti veditabbaṃ. Manāyatane “nāmarūpasamudayā nāmarūpanirodhā”ti.

Uttaritaraṃ pajānātīti diṭṭhigatiko diṭṭhimeva jānāti. Ayaṃ pana diṭṭhiñca diṭṭhito ca uttaritaraṃ sīlasamādhipaññāvimuttinti yāva arahattā jānāti. Ko evaṃ jānātīti? Khīṇāsavo jānāti, anāgāmī, sakadāgāmī, sotāpanno, bahussuto, ganthadharo bhikkhu jānāti, āraddhavipassako jānāti. Desanā pana arahattanikūṭeneva niṭṭhāpitāti.

146. Evaṃ vivaṭṭam kathetvā idāni “desanājālavimutto diṭṭhigatiko nāma natthī”ti dassanattam puna - “ye hi keci, bhikkhave”ti ārabhi. Tattha antojālīkatāti imassa mayham desanājālassa antoyeva katā. Ettha sitā vāti etasmim mama desanājāle sitā nissitā avasitāva. Ummujjamānā ummujjantīti kim vuttaṃ hoti? Te adho osīdantāpi uddham uggacchantāpi mama desanājāle sitāva hutvā osīdanti ca uggacchanti ca. Ettha pariyāpannāti ettha mayham desanājāle pariyāpannā, etena ābaddhā antojālīkatā ca hutvā ummujjamānā ummujjanti, na hettha asaṅgahito diṭṭhigatiko nāma atthīti.

Sukhumacchikenāti saṅhaacchikena sukhumacchiddenāti attho. Kevaṭṭo viya hi bhagavā, jālaṃ viya desanā, parittaudakaṃ viya dasasahassilokadhātu, oḷārikā pāṇā viya dvāsaṭṭhidiṭṭhigatikā. Tassa tīre ṭhatvā oloketassa oḷārikānaṃ pāṇānaṃ antojālīkatabhāvadassanaṃ viya bhagavato sabbadiṭṭhigatānaṃ desanājālassa antokatabhāvadassananti evamettha opammasaṃsandanaṃ veditabbaṃ.

147. Evaṃ imāhi dvāsaṭṭhiyā diṭṭhihi sabbadiṭṭhīnaṃ saṅgahitattā sabbesaṃ diṭṭhigatikānaṃ etasmiṃ desanājāle pariyāpannabhāvaṃ dassetvā idāni attano katthaci apariyāpannabhāvaṃ dassento - “ucchinnabhavanettiko, bhikkhave, tathāgatassa kāyo”tiādimāha. Tattha nayanti etāyāti netti. Nayantīti gīvāya bandhitvā ākaḍḍhanti, rajjuyā etaṃ nāmaṃ. Idha pana nettisadisatāya bhavataṇhā nettīti adhippetā. Sā hi mahājanaṃ gīvāya bandhitvā taṃ taṃ bhavaṃ neti upanetīti bhavanetti. Arahattamaggasatthena ucchinnā bhavanetti assāti ucchinnabhavanettiko.

Kāyassa bheda uddhanti kāyassa bhedato uddhaṃ. Jīvitapariyādānāti jīvitassa sabbaso pariyādinattā parikkhīṇattā, puna appaṭṭisandhikabhāvāti attho. Na taṃ dakkhantīti taṃ tathāgataṃ. Devā vā manussā vā na dakkhissanti, apaṇṇattikabhāvaṃ gamissatīti attho.

Seyyathāpi, bhikkhaveti, upamāyaṃ pana idaṃ saṃsandanaṃ. Ambarukkho viya hi tathāgatassa kāyo, rukke jātamahāvaṇṭo viya taṃ nissāya pubbe pavattataṇhā. Tasmīṃ vaṇṭe upanibaddhā pañcapakkadvādasapakkaatṭhārasapakkaparimāṇā ambapiṇḍī viya taṇhāya sati taṇhūpanibandhanā hutvā āyatīṃ nibbattanakā pañcakkhandhā dvādasāyatanāni atṭhārasa dhātuyo. Yathā pana tasmīṃ vaṇṭe chinne sabbāni tāni ambāni tadanvayāni honti, taṃyeva vaṇṭaṃ anugātāni, vaṇṭacchedā chinnāni yevāti attho; evameva ye bhavanettivaṇṭassa anupacchinnattā āyatīṃ uppajjeyyūṃ pañcakkhandhā dvādasāyatanāni atṭhārasadhātuyo, sabbe te dhammā tadanvayā honti bhavanettiṃ anugatā, tāya chinnāya chinnā yevāti attho.

Yathā pana tasmīṃpi rukke maṇḍūkakaṇṭakavisasamphassaṃ āgamma anupubbena sussitvā mate - “imasmiṃ ṭhāne evarūpo nāma rukkho aho”ti vohāramattameva hoti, na taṃ rukkaṃ koci passati, evaṃ ariyamaggasamphassaṃ āgamma taṇhāsinehassa pariyādinattā anupubbena sussitvā viya bhinne imasmiṃ kāye, kāyassa bheda uddhaṃ jīvitapariyādānā na taṃ dakkhanti, tathāgatampi devamanussā na dakkhissanti, evarūpassa nāma kira satthuno idaṃ sāsanaṃ vohāramattameva bhavissatīti anupādisesanibbānadhātuṃ pāpetvā desanaṃ niṭṭhapesi.

148. Evaṃ vutte āyasmā ānandoti evaṃ bhagavatā imasmiṃ sutte vutte thero ādito paṭṭhāya sabbāṃ suttaṃ samannāharitvā evaṃ buddhabalaṃ dīpetvā kathitasuttassa na bhagavatā nāmaṃ gahitaṃ, handassa nāmaṃ gaṇhāpessāmīti cintetvā bhagavantaṃ etadavoca.

Tasmātiha tvantiādīsu ayamattahoyanā - ānanda, yasmā imasmiṃ dhammapariyāye idhatthopi paratthopi vibhatto, tasmātiha tvaṃ imaṃ dhammapariyāyaṃ “atthajāla”ntipi naṃ dhārehi; yasmā panettha bahū tantidhammā kathitā, tasmā “dhammajāla”ntipi naṃ dhārehi; yasmā ca ettha seṭṭhatṭhena brahmaṃ sabbaññutaññānaṃ vibhattaṃ, tasmā “brahmajāla”ntipi naṃ dhārehi; yasmā ettha dvāsaṭṭhidiṭṭhiyo vibhattā, tasmā “diṭṭhijāla”ntipi naṃ dhārehi; yasmā pana imaṃ dhammapariyāyaṃ sutvā devaputtamārampi khandhamārampi maccumārampi

kilesamārampi sakkā maddituṃ, tasmā “anuttaro saṅgānavijayotipi naṃ dhārehī”ti.

Idamavoca bhagavāti idaṃ nidānāvasānato pabhuti yāva “anuttaro saṅgānavijayotipi naṃ dhārehī”ti sakalaṃ suttantaṃ bhagavā paresaṃ paññāya alabbhaneyyapatiṭṭhaṃ paramagambhīraṃ sabbaññutaññāṇaṃ pakāsento sūriyo viya andhakāraṃ diṭṭhigatamahandhakāraṃ vidhamanto avoca.

149. Attamanā te bhikkhūti te bhikkhū attamanā sakamanā, buddhagatāya pītiyā udaggacittā hutvāti vuttaṃ hoti. Bhagavato bhāsītanti evaṃ vicitranayadesanāvilāsayuttaṃ idaṃ suttaṃ karavīkarutamañjunā kaṇṇasukhena paṇḍitajanahadayānaṃ amatābhisekasadisena brahmassarena bhāsamānassa bhagavato vacanaṃ. Abhinandunti anumodiṃsu ceva sampatiṇṇiṃsu ca. Ayañhi abhinandasaddo - “abhinandati abhivadati”tiādīsu taṇhāyampi āgato. “Annamevābhinandanti, ubhaye devamānusā”tiādīsu upagamanepi.

“Cirappavāsiṃ purisaṃ, dūrato sotthimāgataṃ;
Nātimittā suhajjā ca, abhinandanti āgata”nti.

Ādīsu sampatiṇṇiṃsu. “Abhinanditvā anumoditvā”tiādīsu anumodanepi. Svāyamidha anumodanasampatiṇṇiṃsu yujjati. Tena vuttaṃ - “abhinandunti anumodiṃsu ceva sampatiṇṇiṃsu cā”ti.

Subhāsitaṃ sulapitaṃ, “sādhū sādhu”ti tādino;
Anumodamānā sirasā, sampatiṇṇiṃsu bhikkhavoti.

Imasmiñca pana veyyākaraṇasminti imasmiṃ niggāthakasutte. Niggāthakattā hi idaṃ veyyākaraṇanti vuttaṃ.

Dasasahassī lokadhātūti dasasahassacakkavāḷaparimāṇā lokadhātu. Akampitthāti na suttapariyosāneyeva akampitthāti veditabbā. Bhaññamāneti hi vuttaṃ. Tasmā dvāsaṭṭhiyā diṭṭhigatesu vinivēṭhetvā desiyamānesu tassa tassa diṭṭhigatassa pariyosāne pariyosāneti dvāsaṭṭhiyā ṭhānesu akampitthāti veditabbā.

Tattha aṭṭhahi kāraṇehi pathavīkampō veditabbo - dhātukkhobhena, iddhimato ānubhāvena, bodhisattassa gabbhokkantiyā, mātukucchito nikkhamanena, sambodhippattiyā, dhammacakkappavattanena, āyusaṅkhārossajjanena, parinibbānenāti. Tesaṃ vinicchayaṃ - “aṭṭha kho ime, ānanda, hetū aṭṭha paccayā mahato bhūmicālassa pātubhāvāyā”ti evaṃ mahāparinibbāne āgatāya tantiyā vaṇṇanākāle vakkhāma. Ayaṃ pana mahāpathavī aparesupi aṭṭhasu ṭhānesu akampittha - mahābhiniikkhamane, bodhimaṇḍūpasaṅkamane, paṃsukūlaggahaṇe, paṃsukūladhovane, kāḷakārāmasutte, gotamakasutte, vessantarajātake, imasmiṃ brahmajāleti. Tattha mahābhiniikkhamanabodhimaṇḍūpasaṅkamanesu vīriyabalena akampittha. Paṃsukūlaggahaṇe dvisahassadīpaparivāre cattāro mahādīpe pahāya pabbajitvā susānaṃ gantvā paṃsukūlaṃ gaṇhantena dukkaraṃ bhagavatā katanti acchariyavegābhīhatā akampittha. Paṃsukūladhovanavessantarajātakesu akālakampanena akampittha. Kāḷakārāmagotamakasuttesu - “ahaṃ sakkhī bhagavā”ti sakkhibhāvena akampittha. Imasmiṃ pana brahmajāle dvāsaṭṭhiyā diṭṭhigatesu vijaṭetvā niggumbaṃ katvā desiyamānesu sādhuḷakārādānavasena akampitthāti veditabbā.

Na kevalañca etesu tñānesuyeva pathavī akampittha, atha kho tīsu saṅgahesupi mahāmahindattherassa imaṃ dīpaṃ āgantvā jotivane nisīditvā dhammaṃ desitadivasepi akampittha. Kalyāṇiyavihāre ca piṇḍapātiyattherassa cetiyaṅgaṇaṃ sammajjitvā tattheva nisīditvā buddhārammaṇaṃ pītiṃ gahetvā imaṃ suttantaṃ āraddhassa suttapariyosāne udakapariyantaṃ katvā akampittha. Lohapāsādassa pācīnaambalaṭṭhikaṭṭhānaṃ nāma ahosi. Tattha nisīditvā dīghabhāṇakattherā brahmajālasuttaṃ ārabhiṃsu, tesam sajjhāyapariyosānepi udakapariyantameva katvā pathavī akampitthāti.

Evam yassānubhāvena, akampittha anekaso;
Medanī suttasetṭhassa, desitassa sayambhunā.

Brahmajālassa tassīdha, dhammaṃ atthañca paṇḍitā;
Sakkaccaṃ uggahetvāna, paṭipajjantu yonisoti.

Iti sumaṅgalavilāsiniyā dīghanikāyaṭṭhakathāyaṃ

Brahmajālasuttavaṇṇanā niṭṭhitā.

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Ημερομηνία δημιουργίας PDF: 14 Σεπτεμβρίου 2026

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