

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Υποσχόλια (Tīkā)

Ο Κανόνας των Ομιλιών - Υποσχόλια (Sutta Piṭaka - Tīkā)

4. Η συλλογή των αριθμημένων ομιλιών - Υποσχόλια
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01. Υποσχόλια για το βιβλίο του ενός (01. Ekakanipāṭa-tīkā)

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PaliVerse

4. Η συλλογή των αριθμημένων ομιλιών - Υποσχόλια

01. Υποσχόλια για το βιβλίο του ενός

Namo tassa bhagavato arahato sammāsbuddhassa

Aṅguttaranikāye

Ekakanipāṭa-ṭīkā

Ganthārambhakathā

Anantaññaṃ karuṇāniketaṃ,
Namāmi nāthaṃ jitapañcamāraṃ;
Dhammaṃ visuddhaṃ bhavanāsahetaṃ,
Saṅghaṇca seṭṭhaṃ hatasabbapāpaṃ.

Kassapaṃ taṃ mahātheraṃ, saṅghassa pariṇāyakaṃ;
Dīpasmiṃ tambapaṇṇimhi, sāsanaodayakāraṃ.

Paṭipattiparādhīnaṃ, sadāraṇṇanivāsinaṃ;
Pākaṭaṃ gagane canda-maṇḍalaṃ viya sāsane.

Saṅghassa pitaraṃ vande, vinaye suvisāraḍaṃ;
Yaṃ nissāya vasantohaṃ, vuḍḍhippattosmi sāsane.

Anutheraṃ mahāpaññaṃ, sumedhaṃ sutivissutaṃ;
Avikhaṇḍitasīlādi-parisuddhaguṇodayaṃ.

Bahussutaṃ satimantaṃ, dantaṃ santaṃ samāhitaṃ;
Namāmi sirasā dhīraṃ, garuṃ me gaṇavācakaṃ.

Āgatāgamatakkesu, saddasatthanayaññusu;
Yassantevāsibhikkhūsu, sāsanaṃ suppatiṭṭhitaṃ.

Yo sīhaḷindo dhitimā yasassī,
Uḷārapañño nipuṇo kalāsu;
Jāto visuddhe ravisomavaṃse,
Mahabbalo abbhutavuttitejo.

Jitvārivaggaṃ atiduppasayaṃ,
Anaññasādhāraṇavikkamena;
Pattābhiseko jinadhammasevī,
Abhippasanno ratanattayaṃhi.

Ciraṃ vibhinne jinasāsanasmim,
Paccatthike suṭṭhu viniggahetvā;
Sudhaṃva sāmaggirasaṃ pasatthaṃ,

Pāyesi bhikkhū parisuddhasīle.

Katvā vihāre vipule ca ramme,
Tatrappitenekasahassasaṅkhe;
Bhikkhū asese catupaccayehi,
Santappayanto suciraṃ akhaṇḍaṃ.

Saddhammavuddhiṃ abhikaṅkhamāno,
Sayampi bhikkhū anusāsayitvā;
Niyojayaṃ ganthavipassanāsu,
Akāsi vuddhiṃ jinasāsanassa.

Tenāhamaccantamanuggahīto,
Anaññasādhāraṇasaṅgahena;
Yasmā parakkantabhujavhayena,
Ajjhesito bhikkhugaṇassa majjhe.

Tasmā anuttānapadānamatthaṃ,
Setṭhāya aṅguttaravaṇṇanāya;
Sandassayissaṃ sakalaṃ suboddhūṃ,
Nissāya pubbācariyappabhāvaṃ.

Ganthārambhakathāvaṇṇanā

1. Saṃvaṇṇanārambhe ratanattayaṃ namassitukāmo tassa
visiṭṭhaguṇayogasandassanattāṃ “karuṇāsītalahadaya”ntiādimāha.
Visiṭṭhaguṇayogena hi vandanārahabhāvo, vandanārahe ca katā vandanā
yathādhīppetamatthaṃ sādheti. Ettha ca saṃvaṇṇanārambhe
ratanattayappaṇāmakaraṇappayojanaṃ tattha tattha bahudhā papañcenti ācariyā,
mayaṃ pana idhādhīppetameva payojanaṃ dassayissāma, tasmā
saṃvaṇṇanārambhe ratanattayappaṇāmakaraṇaṃ yathāpaṭiññātasamvaṇṇanāya
anantarāyena parisamāpanatthanti veditabbaṃ. Idameva hi payojanaṃ ācariyena
idhādhīppetāṃ. Tathā hi vakkhati -

“Iti me pasannamatino, ratanattayavandanāmayāṃ puññaṃ;
Yaṃ suvihatarāyo, hutvā tassānubhāvenā”ti.

Ratanattayappaṇāmakaraṇena cettha yathāpaṭiññātasamvaṇṇanāya anantarāyena
parisamāpanaṃ ratanattayapūjāya paññāpāṭavato, tāya paññāpāṭavañca
rāgādimalavidhamanato. Vuttañhetā -

“Yasmiṃ, mahānāma, samaye ariyasāvako tathāgataṃ anussarati, nevassa
tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ
hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti, ujugatamevassa tasmiṃ samaye
cittaṃ hoti”tiādi.

Tasmā ratanattayapūjanena vikkhālitamalāya paññāya pāṭavasiddhi.

Atha vā ratanattayapūjanassa paññāpadaṭṭhānasamādhīhetuttā paññāpāṭavaṃ.
Vuttañhi tassa samādhīhetuttaṃ -

“Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitam pāmojjaṃ, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhīyati”ti.

Samādhissa ca paññāya padaṭṭhānabhāvo vuttoyeva - “samāhito yathābhūtaṃ pajānāti”ti. Tato evaṃ paṭubhūtāya paññāya paṭiññāmahattakataṃ khedamabhibhuyya anantarāyena saṃvaṇṇanaṃ samāpayissati.

Atha vā ratanattayapūjāya āyuvaṇṇasukhabalavaḍḍhanato anantarāyena parisamāpanaṃ veditabbaṃ. Ratanattayappaṇāmena hi āyuvaṇṇasukhabalāni vaḍḍhanti. Vuttañhetam -

“Abhivādanasīlissa, niccam vuddhāpacāyino;
Cattāro dhammā vaḍḍhanti, āyu vaṇṇo sukhaṃ bala”nti. -

Tato āyuvaṇṇasukhabalavuddhiyā hoteva kāriyaniṭṭhānaṃ.

Atha vā ratanattayagāravassa paṭibhānāparihānāvahattā. Aparihānāvahañhi tīsupi ratanesu gāravaṃ. Vuttañhetam -

“Sattime, bhikkhave, aparihānīyā dhammā. Katame satta? Satthugāravatā, dhammagāravatā, saṅhagāravatā, sikkhagāravatā, samādhigāravatā, sovacassatā, kalyāṇamittatā”ti.

Hoteva ca tato paṭibhānāparihānena yathāpaṭiññātaparisamāpanaṃ.

Atha vā pasādavatthūsu pūjāya puññātisayabhāvato. Vuttañhi tassā puññātisayattaṃ -

“Pūjārahe pūjayato, buddhe yadi va sāvake;
Papañcasamatikkante, tiṇṇasokapariddave.

Te tādise pūjayato, nibbute akutobhaye;
Na sakkā puññaṃ saṅkhātuṃ, imettamapi kenaci”ti.

Puññātisayo ca yathādhīpetaparisamāpanūpāyo. Yathāha -

“Esa devamanussānaṃ, sabbakāmadado nidhi;
Yaṃ yadevābhipatthenti, sabbametena labbhati”ti.

Upāyesu ca paṭipannassa hoteva kāriyaniṭṭhānaṃ. Ratanattayapūjā hi niratisayapuññakkhetasambuddhiyā aparimeyyappabhāvo puññātisayoti bahuvidhantarāyepi lokasannivāse antarāyanibandhanasakalasamkilesaviddhamsanāya pahoti, bhayādiupaddavañca nivāreti. Tasmā vuttaṃ - “saṃvaṇṇanārambhe ratanattayappaṇāmakaraṇaṃ yathāpaṭiññātasamvaṇṇanāya anantarāyena parisamāpanattha”nti.

Evañca sappayojanaṃ ratanattayavandanaṃ kattukāmo paṭhamaṃ tāva bhagavato vandanaṃ kātuṃ tammūlakattā sesaratanānaṃ “karuṇāsītalahadayaṃ...pe... gativimutta”nti āha. Tattha yassā desanāya saṃvaṇṇanaṃ kattukāmo, sā na vinayadesanā viya karuṇāpadhānā, nāpi abhidhammadesanā viya paññāpadhānā, atha kho karuṇāpaññāpadhānāti tadubhayappadhānameva tāva

sammāsambuddhassa thomanam kātum “karuṇāsītalahadayaṃ,
paññāpajjotavihatamohatama”nti vuttaṃ. Tattha kiratīti karuṇā, paradukkhaṃ
vikkhipati apānetīti attho. Atha vā kiṇatīti karuṇā, paradukkhe sati kāruṇikaṃ himsati
vibādhatīti attho. Paradukkhe sati sādhuṇaṃ kampanaṃ hadayakhedaṃ karotīti vā
karuṇā. Atha vā kamiti sukhaṃ, taṃ rundhatīti karuṇā. Esā hi
paradukkāpanayanakāmatālakkaṇā attasukhanirapekkhatāya kāruṇikānaṃ
sukhaṃ rundhati vibandhatīti attho. Karuṇāya sītaṃ karuṇāsītaṃ, karuṇāsītaṃ
hadayaṃ assāti karuṇāsītalahadayo, taṃ karuṇāsītalahadayaṃ.

Tattha kiñcāpi paresaṃ hitopasaṃhārasukkhādiaparihānicchanasabhāvatāya,
byāpādāratīnaṃ ujuvipaccaṇikatāya ca
sattasāntānagatasāntāpavicchedanākārappavattiyā mettāmutitānampi
cittasītalabhāvakāraṇatā upalabbhati, tathāpi dukkhāpanayanākārappavattiyā
parūpatāpāsahanarasā avihiṃsabhūtā karuṇā visesena bhagavato cittassa
cittappassaddhi viya sītibhāvanimittanti vuttaṃ - “karuṇāsītalahadaya”nti.
Karuṇāmukhena vā mettāmutitānampi hadayasītalabhāvakāraṇatā vuttāti
daṭṭhabbaṃ. Atha vā asādhāraṇaññāvisesanibandhanabhūtā sātisaṃyaṃ
niravasesaṇca sabbaññutaññānaṃ viya savisaṃyabyāpitāya mahākaruṇābhāvaṃ
upagatā karuṇāya bhagavato atisaṃyena hadayasītalabhāvahetūti āha -
“karuṇāsītalahadaya”nti. Atha vā satipi mettāmutitānaṃ sātisaṃye
hadayasītibhāvanibandhanatte sakalabuddhaguṇavisesaṃkāraṇatāya tāsampi
kāraṇanti karuṇāya bhagavato “hadayasītalabhāvakāraṇa”nti vuttā. Karuṇānidānā hi
sabbepi buddhaguṇā. Karuṇānubhāvanibbāpiyamānaṃsāradukkhasāntāpassa hi
bhagavato paradukkāpanayanakāmatāya anekānapi asaṅkhyeyyāni kappānaṃ
akilantarūpasseva niravasesabuddhakaradhammasambharaṇanirataṃ
samadhigatadhammādhipateyyassa ca sannihitesupi
sattasaṅkhārasamupānītahadayaṃpatāpanimittesu na īsakampi cittasītibhāvassa
aññathattamahosīti. Etasmiṇca atthavikappe tīsipi avatthāsu bhagavato karuṇā
saṅgahitāti daṭṭhabbaṃ.

Pajānātīti paññā, yathāsabhāvaṃ pakārehi paṭivijjhatīti attho. Paññāya
ñeyyāvaraṇappahānato pakārehi dhammasabhāvāvajotanaṭṭhena pajjototi
paññāpajjoto. Savāsanappahānato visesena hataṃ samugghātitaṃ vihatam.
Paññāpajjotena vihatam paññāpajjotavihatam, muyhanti tena, sayam vā muyhati,
mohanamattameva vā tanti moho, avijjā. Sveva visayasabhāvappaṭicchādanato
andhakārasarikkhatāya tamo viyāti mohatamo, paññāpajjotavihatato mohatamo
etassāti paññāpajjotavihatamohatamo, taṃ paññāpajjotavihatamohatamaṃ.
Sabbesampi hi khīṇāsavānaṃ satipi paññāpajjotena avijjandhakārassa vihatabhāve
saddhādhimuttehi viya diṭṭhippattānaṃ sāvakehi paccekasambuddhehi ca
savāsanappahānena sammāsambuddhānaṃ kilesappahānassa viseso vijjatīti
sātisaṃyena avijjāpahānena bhagavantaṃ thomento āha -
“paññāpajjotavihatamohatama”nti.

Atha vā antarena paropadesaṃ attano santāne accantaṃ avijjandhakāravigamassa
nibbattitattā, tattha ca sabbaññutāya balesu ca vasībhāvassa samadhigatattā,
parasāntatiyaṇca dhammadesanātiṣāyaṇubhāvena sammadeva tassa pavattitattā
bhagavāya visesato mohatamavigamena thometabboti āha -

“paññāpajjotavihatamohatama”nti. Imasmiñca atthavikappe “paññāpajjoto”ti padena bhagavato paṭivedhapaññā viya desanāpaññāpi sāmāññaniddesena, ekasesanayena vā saṅgahitāti daṭṭhabbam.

Atha vā bhagavato ñāṇassa ñeyyapariyantikattā sakalañeyyadhammasabhāvāvabodhanasamatthena anāvaraṇañāṇasaṅkhātena paññāpajjotena sabbañeyyadhammasabhāvacchādakassa mohandhakārassa vidhamitattā anaññasādhāraṇo bhagavato mohatamavināsoti katvā vuttaṃ - “paññāpajjotavihatamohatama”nti. Ettha ca mohatamavidhamanante adhigatattā anāvaraṇañāṇaṃ kāraṇopacārena sasantānamohatamavidhamanaṃ daṭṭhabbam. Abhinhārasampattiyā savāsanappahānameva hi kilesānaṃ ñeyyāvaraṇappahānanti, parasantāne pana mohatamavidhamanassa kāraṇabhāvato anāvaraṇañāṇaṃ “mohatamavidhamana”nti vuccatīti.

Kim pana kāraṇaṃ avijjāsamugghātōyeveko pahānasampattivaseṇa bhagavato thomanānimittaṃ gayhati, na pana sātisayaniravasesakilesappahānanti? Tappahānavacaneneva tadekaṭṭhatāya sakalaṣaṃkilesagaṇasamugghātassa vuttattā. Na hi so tādiso kilesa atthi, yo niravasesaavijjāpahānena na pahīyatīti.

Atha vā vijjā viya sakalakusaladhammasamuppattiyā, niravasesākusaladhammanibbattiyā saṃsārappavattiyā ca avijjā padhānakāraṇanti tabbighātavacanena sakalaṣaṃkilesagaṇasamugghāto vutto eva hotīti vuttaṃ - “paññāpajjotavihatamohatama”nti.

Narā ca amarā ca narāmarā, saha narāmarehīti sanarāmaro, sanarāmaro ca so loko cāti sanarāmaraloko, tassa garūti sanarāmaralokagaru, taṃ sanarāmaralokagaruṃ. Etena devamanussānaṃ viya tadavasiṭṭhasattānampi yathārahaṃ guṇavisesāvahatāya bhagavato upakārataṃ dasseti. Na cettha padhānappadhānabhāvo codetabbo. Añño hi saddakkamo, añño atthakkamo. Īdisesu hi samāsapadesu padhānampi appadhānaṃ viya niddisīyati yathā “sarājikāya parisāyā”ti. Kāmañcettha sattasaṅkhārabhājanavasena tividho loko, garubhāvassa pana adhippetattā garukaraṇasamatthasseva yujjanato sattalokassa vasena attho gahetabbo. So hi lokīyanti ettha puññapāpāni tabbipāko cāti “loko”ti vuccati. Amaraggahaṇena cettha upapattidevā adhippetā.

Atha vā samūhattho lokasaddo samudāyavasena lokīyati paññāpīyatīti. Saha narehīti sanarā, sanarā ca te amarā cāti sanarāmarā, tesaṃ lokoti sanarāmaralokoti purimanayeneva yojetabbam. Amarasaddena cettha visuddhidevāpi saṅgayhanti. Tepi hi maraṇābhāvato paramatthato amarā. Narāmarānaṃyeva ca gahaṇaṃ ukkaṭṭhaniddesavasena yathā “satthā devamanussāna”nti. Tathā hi sabbānatthapariharaṇapubbaṅgamāya niravasesahitasukhavidhānatapparāya niratisayāya payogasampattiyā sadevamanussāya pajāya accantūpakāritāya aparimitanirupamappabhāvaguṇavisesasamaṅgitāya ca sabbasattuttamo bhagavā aparimāṇāsu lokadhātūsu aparimāṇānaṃ sattānaṃ uttamagāravaṭṭhānaṃ. Tena vuttaṃ - “sanarāmaralokagaru”nti.

Sobhanaṃ gataṃ gamanaṃ etassāti sugato. Bhagavato hi veneyyajanūpasāṅkamaṇaṃ ekantena tesaṃ hitasukhanipphādanato sobhanaṃ, tathā lakkhaṇānubyañjanappaṭimaṇḍitarūpakāyatāya dutavilambitakhalitānukaḍḍhananippīlanukkuṭikakuṭīlakuṭīlatādi-dosarahitamavahasitarājahaṃsavasabhavāraṇamigarājagamaṇaṃ kāyagamaṇaṃ

ñāṇagamanañca vipulanimmalakaruṇāsativīriyādiguṇavisesasahitamabhinīhārato yāva mahābodhi anavajjatāya sobhanamevāti. Atha vā sayambhuññaṇena sakalampi lokaṃ pariññābhīsamayavasena pariṇānto ñāṇena sammā gato avagatoti sugato, tathā lokasamudayaṃ pahānābhīsamayavasena pajahanto anuppattidhammataṃ āpādentoti sammā gato atītoti sugato, lokanirodhaṃ nibbānaṃ sacchikiriyābhīsamayavasena sammā gato adhigatoti sugato, lokanirodhagāminipaṭipadaṃ bhāvanābhīsamayavasena sammā gato paṭipannoti sugato. “Sotāpattimaggena ye kilesā pahīnā, te kilese na puneti na pacceti na paccāgacchatīti sugato”tiādinā nayena ayamatto vibhāvetabbo. Atha vā sundaraṃ tṭhānaṃ sammāsambodhiṃ, nibbānameva vā gato adhigatoti sugato, yasmā vā bhūtaṃ taccāṃ atthasāṃhitāṃ veneyyānaṃ yathārahaṃ kālayuttameva ca dhammaṃ bhāsati, tasmā sammā gadatīti sugato, da-kārassa ta-kāraṃ katvā. Iti sobhanagamanatādīhi sugato, taṃ sugataṃ.

Puññaṃ apāpakammehi upapajjanavasena gantabbato gatiyo, upapattibhavavisesā. Tā pana nirayādivasena pañcavidhā. Tāhi sakalassapi bhavagāmikamassa ariyamaggādhigamena avipākārahābhāvakaraṇena nivattitattā bhagavā pañcahi gatihi suṭṭhu mutto viṣaṃyuttoti āha - “gativimutta”nti. Etena bhagavato katthacipi gatiyā apariyāpannataṃ dasseti, yato bhagavā “devātidevo”ti vuccati. Tenevāha -

“Yena devūpapatyassa, gandhabbo vā vihaṅgamo;
Yakkhattaṃ yena gaccheyyaṃ, manussattañca abbaje;
Te mayhaṃ āsavā khīṇā, viddhastā vinaḷīkatā”ti.

Taṃtaṃ gatisaṃvattanikānañhi kammakilesānaṃ aggamaggena bodhimūleyeva suppahīnatā natthi bhagavato gatipariyāpannatāti accantameva bhagavā sabbabhavayonigativīññāṇaṭṭhitisattāvāsasattanikāyehi suparimutto, taṃ gativimuttaṃ. Vandeti namāmi, thomemīti vā attho.

Atha vā gativimuttanti anupādisesanibbānadhātuppattiyā bhagavantaṃ thometi. Ettha hi dvīhi ākārehi bhagavato thomanā veditabbā attahitasampattito parahitappaṭipattito ca. Tesu attahitasampatti anāvaraṇaṇāññādhigamato savāsanānaṃ sabbesaṃ kilesānaṃ accantappahānato anupādisesanibbānappattito ca veditabbā, parahitappaṭipatti lābhasakkārādinirapekkhacittassa sabbadukkaniyyānikadhammadesanato viruddhesupi niccaṃ hitajjhāsayato ñāṇaparipākakālāgamanato ca. Sā panettha āsayato payogato ca duvidhā, parahitappaṭipatti tivīdhā ca, attahitasampatti pakāsītā hoti. Kathaṃ?
“Karuṇāsītalahadaya”nti etena āsayato parahitappaṭipatti, sammāgadanatthena sugatasaddena payogato parahitappaṭipatti, “paññaṃ pajjotavihatamohatamaṃ gativimutta”nti etehi catusaccasampaññavedhanatthena ca sugatasaddena tivīdhāpi attahitasampatti, avasiṭṭhena “paññaṃ pajjotavihatamohatama”nti etena cāpi attahitasampatti parahitappaṭipatti pakāsītā hotīti.

Atha vā tīhi ākārehi bhagavato thomanā veditabbā hetuto, phalato, upakārato ca. Tattha hetu mahākaruṇā, sā paṭhamapadena dassitā. Phalaṃ catubbidhaṃ ñāṇasampadā, pahānasampadā, ānubhāvasampadā, rūpakāyasampadā cāti. Tāsu ñāṇappahānasampadā dutiyapadena saccappaṭivedhanatthena ca sugatasaddena pakāsītā honti, ānubhāvasampadā tatiyapadena, rūpakāyasampadā yathāvuttakāyagamanasobhanatthena sugatasaddena lakkhaṇānubyañjanapāripūriyā

vinā tadabhāvato. Upakāro anantaraṃ abāhiraṃ karitvā tividhayānamukhena vimuttidhammadesanā. So sammāgadanatthena sugatasaddena pakāsito hotīti veditabbaṃ.

Tattha “karuṇāsītalahaḍaya”nti etena sammāsambodhiyā mūlaṃ dasseti. Mahākaruṇāsañcoditamānaso hi bhagavā saṃsārapaṅkato sattānaṃ samuddharaṇatthaṃ katābhinihāro anupubbena pāramiyo pūretvā anuttaraṃ sammāsambodhiṃ adhigatoti karuṇā sammāsambodhiyā mūlaṃ. “Paññāpajjotavihamohatama”nti etena sammāsambodhiṃ dasseti. Anāvaraṇañānapadaṭṭhānañhi maggañāṇaṃ, maggañāṇapadaṭṭhānañca anāvaraṇañāṇaṃ “sammāsambodhi”ti vuccatīti. Sammāgamanatthena sugatasaddena sammāsambodhiyā paṭipattiṃ dasseti līnuddhaccapatiṭṭhānāyūhanakāmasukhallikattakilamathānuyogasassatucchedābhiniṃ esādiāntadvayarahitāya karuṇāpaññāpariggahitāya majjhimāya paṭipattiyā pakāsanato sugatasaddassa. Itarehi sammāsambodhiyā padhānappadhānabhedāṃ payojanaṃ dasseti. Saṃsāramahoghato sattasantāraṇaṃhettha padhānaṃ payojanaṃ, tadaññamappadhānaṃ. Tesu padhānena parahitappaṭipattiṃ dasseti, itarena attahitasampattiṃ. Tadubhayena attahitāya paṭipannādīsū catūsū puggalesu bhagavato catutthapuggalabhāvaṃ dasseti. Tena ca anuttaradakkhiṇeyyabhāvaṃ uttamavandaneyyabhāvaṃ attano ca vandanakiriyāya khettaṅgatabhāvaṃ dasseti.

Ettha ca karuṇāgahaṇena lokiyesu mahaggatabhāvappattāsādhāraṇaguṇadīpanato bhagavato sabbalokiyaguṇasampattiṃ dassitā hoti, paññāgahaṇena sabbaññūtaññānapadaṭṭhānamaggañāṇadīpanato sabbalokuttaraguṇasampattiṃ. Tadubhayaggahaṇasiddho hi attho “sanarāmaralokagaru”ntiādinā papañcīyatīti. Karuṇāgahaṇena ca upagamaṇaṃ nirupakkilesaṃ dasseti, paññāgahaṇena apagamaṇaṃ. Tathā karuṇāgahaṇena lokasamaññānurūpaṃ bhagavato pavattiṃ dasseti lokavohāravisaṃyattā karuṇāya, paññāgahaṇena samaññāya anatidhāvaṇaṃ. Sabhāvānavabodhena hi dhammānaṃ samaññaṃ atidhāvitvā sattādīparāmasanaṃ hotīti. Tathā karuṇāgahaṇena mahākaruṇāsamāpattivihāraṃ dasseti, paññāgahaṇena tīsū kālesu appaṭihatañāṇaṃ catusaccañāṇaṃ, catupaṭisambhidāñāṇaṃ, catuvesārajañāṇaṃ. Karuṇāgahaṇena mahākaruṇāsamāpattiñāṇassa gahitattā sesāsādhāraṇañāṇāni, cha abhiññā, aṭṭhasu parisāsu akampanañāṇāni, dasa balāni, cuddasa buddhañāṇāni, soḷasa ñāṇacariyā, aṭṭhārasa buddhadhammā, catucattālīsa ñāṇavatthūni, sattasattati ñāṇavatthūnīti evamādīnaṃ anekesaṃ paññāpabhedānaṃ vasena ñāṇacāraṃ dasseti. Tathā karuṇāgahaṇena caraṇasampattiṃ, paññāgahaṇena vijjāsampattiṃ. Karuṇāgahaṇena attādhīpatitā, paññāgahaṇena dhammādhīpatitā. Karuṇāgahaṇena lokanāthabhāvo, paññāgahaṇena attanāthabhāvo. Tathā karuṇāgahaṇena pubbakāribhāvo, paññāgahaṇena kataññūtā. Tathā karuṇāgahaṇena aparantapatā, paññāgahaṇena anattantapatā. Karuṇāgahaṇena vā buddhakaradhammasiddhi, paññāgahaṇena buddhabhāvasiddhi. Tathā karuṇāgahaṇena paresaṃ tārāṇaṃ, paññāgahaṇena sayamṭaraṇaṃ. Tathā karuṇāgahaṇena sabbasattesu anuggahacittatā, paññāgahaṇena sabbadhammesu virattacittatā dassitā hoti.

Sabbesañca buddhaguṇānaṃ karuṇā ādi tannidānabhāvato, paññā pariyosānaṃ tato uttarikaraṇīyābhāvato. Iti ādipariyosānadassanena sabbe buddhaguṇā dassitā honti. Tathā karuṇāgahaṇena sīlakkhandhapubbaṅgamo samādhikkhandho dassito hoti. Karuṇānidānañhi sīlaṃ tato pāṇātipātādiviratippavattito, sā ca

jhānattayasampayoginīti. Paññāvacanena paññākkhandho. Sīlañca sabbesaṃ buddhaguṇānaṃ ādi, samādhi majjhe, paññā pariyosānanti evampi ādimajjhapariyosānakalyāṇā sabbe buddhaguṇā dassitā honti nayato dassitattā. Eso eva hi niravasesato buddhaguṇānaṃ dassanupāyo, yadidaṃ nayaggahaṇaṃ, aññathā ko nāma samattho bhagavato guṇe anupadaṃ niravasesato dassetuṃ? Tenevāha -

“Buddhopi buddhassa bhaṇeyya vaṇṇaṃ,
Kappampi ce aññamabhāsamāno;
Khīyetha kappo ciradīghamantare,
Vaṇṇo na khīyetha tathāgatassā”ti.

Teneva ca āyasmatā sārīputtattherenapi buddhaguṇaparicchedanaṃ pati anuyuttēna “no hetuṃ, bhante”ti paṭikkhipitvā “apica me, bhante, dhammanvayo vidito”ti vuttaṃ.

2. Evaṃ saṅkhepena sakalasabbaññuguṇehi bhagavantaṃ abhiṭṭhavitvā idāni saddhammaṃ thometuṃ “buddhopi”tiādimāha. Tattha buddhoti kattuniddeso. Buddhabhāvanti kammaniddeso. Bhāvetvā sacchikatvāti ca pubbakālakiriyāniddeso. Yanti aniyamato kammaniddeso. Upagatoti aparakālakiriyāniddeso. Vandeti kiriyāniddeso. Tanti niyamaṇaṃ. Dhammanti vandanakiriyāya kammaniddeso. Gatamalaṃ anuttaranti ca tabbisesanaṃ.

Tattha buddhasaddassa tāva “bujjhitaṃ saccānīti buddho, bodhetā pajāyāti buddho”tiādinā niddesanayena attho veditabbo. Atha vā savāsānāya aññāṇaniddāya accantavigamato, buddhiyā vā vikaṣitabhāvato buddhavāti buddho jāgaraṇavikasanatthavasena. Atha vā kassacipi ñeyyadhammassa anavabuddhassa abhāvena ñeyyavisesassa kammabhāvena aggahaṇato kammavacanicchāya abhāvena avagamanatthavaseneva kattuniddeso labbhatīti buddhavāti buddho yathā “dikkhito na dadātī”ti. Atthato pana pāramitāparibhāvito sayambhuññaṇena saha vāsānāya vihataviddhamṣitaniravasesakilesa mahākaruṇāsabbaññutaññādiaparimeyyaguṇagaṇādhāro khandhasantāno buddho. Yathāha -

“Buddhoti yo so bhagavā sayambhū anācariyako pubbe ananussutesu dhammesu sāmaṃ saccāni abhisambujjhi, tattha ca sabbaññutaṃ patto balesu ca vasībhāva”nti.

Api-saddo sambhāvane. Tena “evaṃ guṇavisesayutto sopi nāma bhagavā”ti vakkhamānaguṇadhamme sambhāvanaṃ dīpeti. Buddhabhāvanti sammāsambodhiṃ. Bhāvetvāti uppādetvā vaḍḍhetvā ca. Sacchikatvāti paccakkhaṃ katvā. Upagatoti patto, adhigatoti attho. Etassa buddhabhāvanti etena sambandho. Gatamalanti vigatamalaṃ, niddosanti attho. Vandeti paṇamāmi, thomemi vā. Anuttaranti uttararahitaṃ, lokuttaranti attho. Dhammanti yathānusiṭṭhaṃ paṭipajjamāne apāyato ca saṃsārato ca apatamāne katvā dhāretīti dhammo. Ayañhettha saṅkhepattho - evaṃ vividhaguṇagaṇasamannāgato buddhopi bhagavā yaṃ ariyamaggasaṅkhātāṃ dhammaṃ bhāvetvā, phalaṇibbānaṃ pana sacchikatvā anuttaraṃ sammāsambodhiṃ adhigato, tamevaṃ buddhānampi buddhabhāvahetubhūtaṃ sabbadosamalarahitaṃ attano uttaritarābhāvena anuttaraṃ paṭivedhasaddhammaṃ namāmīti. Pariyattisaddhammassapi tappakāsanattā idha saṅgaho daṭṭhabbo.

Atha vā “abhidhammanayasamuddaṃ adhigañchi, tīṇi piṭakāni sammāsī”ti ca aṭṭhakathāyaṃ vuttattā pariyattidhammassapi sacchikiriyāsammasanapariyāyo labbhatīti sopi idha vutto evāti daṭṭhabbaṃ. Tathā “yaṃ dhammaṃ bhāvetvā sacchikatvā”ti ca vuttattā buddhakaradhammabhūtāhi pāramitāhi saha pubbabhāge adhisīlasikkhādayopi idha dhammasaddena saṅgahitāti veditabbā. Tāpi hi vigatappaṭipakkhatāya gatamalā, anaññasādhāraṇatāya anuttarā cāti. Tathā hi sattānaṃ sakalavaṭṭadukkhaniissaraṇāya katamahābhinihāro mahākaruṇādhivāsanapesalajjhāsaya paññāvisesapariyodātanimmālānaṃ dānadamasaññaṃādīnaṃ uttamadhammānaṃ sataṣaṣṣādhikāni kappānaṃ cattāri asaṅkhyeyyāni sakkaccaṃ niraṇṭaraṃ niravasesānaṃ bhāvanāpaccakkhakaṇṇehi kammādisu adhigatavasābhāvo acchariyācinteyyamahānubhāvo adhisīlaadhicittānaṃ paramukkaṃsapāramippatto bhagavā paccayākāre catuvīsati koṭīsaṣaṣṣamukhena mahāvajiraññaṃ pesetvā anuttaraṃ sammāsambodhiṃ abhisambuddhoti.

Ettha ca “bhāvetvā”ti etena vijjāsampadāya dhammaṃ thometi, “sacchikatvā”ti etena vimuttisampadāya. Tathā paṭhamena jhānasampadāya, dutiyena vimokkhasampadāya. Paṭhamena vā samādhisampadāya, dutiyena samāpattisampadāya. Atha vā paṭhamena khayañāṇabhāvena, dutiyena anuppādañāṇabhāvena. Paṭhamena vā vijjūpamatāya, dutiyena vajirūpamatāya. Purimena vā virāgasampattiya, dutiyena nirodhasampattiya. Tathā paṭhamena niyyānabhāvena, dutiyena nissaraṇabhāvena. Paṭhamena vā hetubhāvena, dutiyena asaṅkhatabhāvena. Paṭhamena vā dassanabhāvena, dutiyena vivekabhāvena. Paṭhamena vā adhipatibhāvena, dutiyena amatabhāvena dhammaṃ thometi. Atha vā “yaṃ dhammaṃ bhāvetvā buddhabhāvaṃ upagato”ti etena svākkhātāya dhammaṃ thometi, “sacchikatvā”ti etena sandiṭṭhikatāya. Tathā purimena akālikatāya, pacchimena ehipassikatāya. Purimena vā opaneyyikatāya, pacchimena paccattaṃ veditabbatāya dhammaṃ thometi. “Gatamala”nti iminā saṃkilesābhāvadīpanena dhammassa parisuddhataṃ dasseti, “anuttara”nti etena aññaṃsa viṣiṭṭhassa abhāvadīpanena vipulaparipuṇṇataṃ. Paṭhamena vā pahānasampadaṃ dhammassa dasseti, dutiyena pabhavasampadaṃ. Bhāvetabbatāya vā dhammassa gatamalabhāvo yojetabbo. Bhāvanāguṇena hi so dosānaṃ samugghātako hotīti. Sacchikātabbabhāvena anuttarabhāvo yojetabbo. Sacchikiriyānibbattito hi taduttarikaraṇīyābhāvato anaññasādhāraṇatāya anuttaroti. Tathā “bhāvetvā”ti etena saha pubbabhāgasīlādīhi sekkhā sīlasamādhipaññākkhandhā dassitā honti. “Sacchikatvā”ti etena saha asaṅkhatāya dhātuyā asekkhā sīlasamādhipaññākkhandhā dassitā hontīti.

3. Evaṃ saṅkhepeneva sabbadhammaguṇehi saddhammaṃ abhitthavitvā idāni ariyaṣaṅghaṃ thometuṃ “sugatassā”tiādimāha. Tattha sugatassāti sambandhaniddeso. “Tassa puttāna”nti etena sambandho. Orasānanti puttavisesanaṃ. Mārasenamathanānanti orasaputtabhāve kāraṇaniddeso tena kilesappahānameva bhagavato orasaputtabhāve kāraṇaṃ anujānātīti dasseti. Aṭṭhannanti gaṇanaparicchedaniddeso. Tena ca satipi tesāṃ sattavisesabhāvena anekasataṣaṣṣabhāve imaṃ gaṇanaparicchedaṃ nātivattantīti dasseti maggaṭṭhaphalaṭṭhabhāvānativattanato. Samūhanti samudāyaniddeso. Ariyaṣaṅghanti guṇaviṣiṭṭhasaṃhatabhāvaniddeso. Tena asatipi ariyapuggalānaṃ kāyasāmaggiyaṃ ariyaṣaṅghabhāvaṃ dasseti diṭṭhisīlasāmaññaṃsa saṃhatabhāvato.

Tattha urasi bhavā jātā saṃbaddhā ca orasā. Yathā hi sattānaṃ orasaputtā attajātāya pitu santakassa dāyajassa visesena bhāgino honti, evametepi ariyapuggalā sammāsambuddhassa savanante ariyāya jātiyā jātātāya bhagavato santakassa vimuttisukhassa ariyadhammaratanassa ekantena bhāginoti orasā viya orasā. Atha vā bhagavato dhammadesanānubhāvena ariyabhūmiṃ okkamamānā okkantā ca ariyasāvakā bhagavato ure vāyāmājanitābhijātītāya nippariyāyena orasaputtāti vattabbataṃ arahanti. Sāvakehi pavattiyamānāpi hi dhammadesanā “bhagavato dhammadesanā” icceva vuccati taṃmūlakattā lakkaṇādivisesābhāvato ca.

Yadipi ariyasāvakānaṃ ariyamaggādhigamasamaye bhagavato viya tadantarāyakaraṇatthaṃ devaputtamāro, māravāhinī vā na ekantena apasādeti, tehi pana apasādetabbatāya kāraṇe vimathite tepi vimathitā eva nāma hontīti āha - “mārasenamathanāna”nti. Imasmiṃ panatthe “māramārasenamathanāna”nti vattabbe “mārasenamathanāna”nti ekadesasarūpekaseso katoti daṭṭhabbaṃ. Atha vā khandhābhisaṅkhāramārānaṃ viya devaputtamārassapi guṇamāraṇe sahāyabhāvūpagamanato kilesabalakāyo “senā”ti vuccati. Yathāha - “kāmā te paṭhamā senā”tiādi. Sā ca tehi diyaḍḍhasahassabhedā, anantabhedā vā kilesavāhinī satidhammavicayavīriyasamathādiguṇappaharaṇehi odhiso vimathitā vihatā viddhastā cāti mārasenamathanā, ariyasāvakā. Etena tesāṃ bhagavato anujātaputtataṃ dasseti.

Ārakattā kilesehi, anaye na iriyanato, aye ca iriyanato ariyā niruttinayena. Atha vā sadevakena lokena saraṇanti araṇīyato upagantabbato, upagatānañca tadatthasiddhito ariyā, ariyānaṃ saṅghoti ariyasaṅgho, ariyo ca so saṅgho cāti vā ariyasaṅgho, taṃ ariyasaṅghaṃ. Bhagavato aparabhāge buddhadhammaratanānampi samadhiḡamo saṅgharatanādhīnoti assa ariyasaṅghassa bahūpakārataṃ dassetuṃ idheva “sirasā vande”ti vuttanti daṭṭhabbaṃ.

Ettha ca “sugatassa orasānaṃ puttāna”nti etena ariyasaṅghassa pabhavasampadaṃ dasseti, “mārasenamathanāna”nti etena pahānasampadaṃ sakalasāṃkilesappahānadīpanato. “Aṭṭhannampi samūha”nti etena ñāṇasampadaṃ maggaṭṭhaphalaṭṭhabhāvadīpanato. “Ariyasaṅgha”nti etena pabhavasampadaṃ dasseti sabbasaṅghānaṃ aggabhāvadīpanato. Atha vā “sugatassa orasānaṃ puttāna”nti ariyasaṅghassa visuddhanissayabhāvadīpanaṃ, “mārasenamathanāna”nti sammāujuñāyasāmīcippaṭipannabhāvadīpanaṃ, “aṭṭhannampi samūha”nti āhuneyyādibhāvadīpanaṃ, “ariyasaṅgha”nti anuttarapuññakkhettabhāvadīpanaṃ. Tathā “sugatassa orasānaṃ puttāna”nti etena ariyasaṅghassa lokuttarasaraṇagamanasabbhāvaṃ dīpeti. Lokuttarasaraṇagamanena hi te bhagavato orasaputtā jātā. “Mārasenamathanāna”nti etena abhinīhārasampadāsiddhaṃ pubbabhāge sammāpaṭipattiṃ dasseti. Katābhinihārā hi sammāpaṭipannā māraṃ mārapariṣaṃ vā abhivijjanti. “Aṭṭhannampi samūha”nti etena viddhastavipakkhe sekkhāsekkhadhamme dasseti puggalādhiṭṭhānena maggaphaladhammānaṃ pakāsītattā. “Ariyasaṅgha”nti aggadakkhiṇeyyabhāvaṃ dasseti. Saraṇagamanañca sāvakānaṃ sabbaguṇānaṃ ādi, sapubbabhāgappaṭipadā sekkhā sīlakkhandhādayo majjhe, asekkhā sīlakkhandhādayo pariyosānanti ādimajjhapariyosānakalyāṇā saṅkhepato sabbe ariyasaṅghaguṇā pakāsītā honti.

4. Evaṃ gāthāttayena saṅkhepato sakalaguṇasaṃkittanamukhena ratanattayassa

paṇāmaṃ katvā idāni taṃnipaccakāraṃ yathādhippete payojane pariṇāmento “iti me”tiādimāha. Tattha ratijananatṭhena ratanaṃ, buddhadhammasaṅghā. Tesañhi “itipi so bhagavā”tiādinā yathābhūtaguṇe āvajjentassa amatādhigamahetubhūtaṃ anappakaṃ pītipāmojjaṃ uppajjati. Yathāha -

“Yasmiṃ, mahānāma, samaye ariyasāvako tathāgataṃ anussarati, nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosa...pe... na mohapariyuṭṭhitaṃ cittaṃ hoti, ujugatamevassa tasmiṃ samaye cittaṃ hoti tathāgataṃ ārabba. Ujugatacitto kho pana, mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmojjaṃ, pamuditassa pīti jāyatī”tiādi.

Cittikatādibhāvo vā ratanatṭho. Vuttañhetuṃ -

“Cittikataṃ mahagghaṇa, atulaṃ dullabhadassanaṃ;
Anomasattaparibhogaṃ, ratanaṃ tena vuccatī”ti.

Cittikatabhāvādayo ca anaññasādhāraṇā buddhādīsu eva labbhantīti.

Vandanāva vandanāmayam yathā “dānamayaṃ, sīlamaya”nti. Vandanā cettha kāyavācācettehi tiṇṇaṃ ratanānaṃ guṇaninnatā, thomaṇā vā. Puṇṇabhāvaphalanibbattanato puññaṃ, attano santānaṃ punātīti vā. Suvihatantarāyoti suṭṭhu vihatantarāyo. Etena attano pasādasampattiyaṃ, ratanattayassa ca khettabhāvasampattiyaṃ taṃ puññaṃ atthappakāsanassa upaghātakaupaddavānaṃ vihanane samatthanti dasseti. Hutvāti pubbakālakiriyaṃ. Tassa “atthaṃ pakāsayissāmi”ti etena sambandho. Tassāti yaṃ ratanattayavandanāmayam puññaṃ, tassa. Ānubhāvenāti balena.

5. Evaṃ ratanattayassa nipaccakārakaraṇe payojanaṃ dassetvā idāni yassā dhammadesanāya atthaṃ saṃvaṇṇetukāmo, tassā tāva guṇābhittavanavasena upaṇṇāpanatthaṃ “ekakadukādipaṭimaṇḍitassā”tiādimāha, ekakādīni aṅgāni uparūpari vaḍḍhetvā desitehi suttantehi paṭimaṇḍitassa visiṭṭhassāti attho. Etena “aṅguttaro”ti ayaṃ imassa āgamassa atthānugatā samaññāti dasseti. Nanu ca ekakādivasena desitāni suttāniyeva āgamo. Kassa pana ekakadukādīhi paṭimaṇḍitabhāvoti? Saccametaṃ paramatthato, suttāni pana upādāya paññatto āgamo. Yatheva hi atthabyañjanasamudāye suttanti vohāro, evaṃ suttasamudāye āgamoti vohāro. Ekakādīhi aṅgehi uparūpari uttaro adhikoti aṅguttaro, āgamissanti ettha, etena, etasmā vā attatthaparattādayoti āgamo, ādikalyāṇādiguṇasampattiyaṃ uttamatṭhena taṃtaṃabhipatthitasamiddhihetutāya paṇḍitehi varitabbato varo, āgamo ca so varo ca seṭṭhatṭhenāti āgamavaro, āgamasammatehi vā varoti āgamavaro. Aṅguttaro ca so āgamavaro cāti aṅguttarāgamavaro, tassa.

Puṇḍavā vuccanti usabhā, asantasanaparissayasahanassa paripālanādiguṇehi taṃsadisatāya dhammakathikā eva puṇḍavāti dhammakathikapuṇḍavā, tesam. Hetūpamādippaṭimaṇḍitanānāvidhadesanāyavicittatāya vicittapaṭibhājananassa. Sumaṅgalavilāsiniādisu pana “buddhānubuddhasaṃvaṇṇitassā”ti vuttaṃ. Buddhānañhi saccappaṭivedhaṃ anugamma paṭividdhasaccā aggasāvakādayo ariyā buddhānubuddhā. Ayampi āgamo tehi atthasaṃvaṇṇanāvasena guṇasaṃvaṇṇanāvasena ca saṃvaṇṇito eva. Atha vā buddhā ca anubuddhā ca buddhānubuddhāti yojetabbaṃ. Sammāsambuddheneva hi tiṇṇaṃ piṭakānaṃ

atthavaṇṇanākkamo bhāsito, yā “pakiṇṇakadesanā”ti vuccati. Tato saṅgāyanādivaseneva sāvakehīti ācariyā vadanti. Idha pana “dhammakathikapuṅgavānaṃ vicittapaṭibhānananassa”icceva thomanā katā. Saṃvaṇṇanāsu cāyaṃ ācariyassa pakati, yā taṃtaṃsaṃvaṇṇanāsu ādito tassa tassa saṃvaṇṇetabbassa dhammassa visesaguṇakittanena thomanā. Tathā hi sumaṅgalavilāsiniṇipapañcasūdanisārattahappakāsanīsu aṭṭhasāliniādīsu ca yathākkamaṃ “saddhāvahaguṇassa, paravādamathanassa, ñāṇappabhedajanana, tassa gambhīrañāṇehi ogāḷhassa abhiṇhaso nānāyavicittassā”tiādinā thomanā katā.

6. Attho kathiyati etāyāti atthakathā, sā eva aṭṭhakathā, ttha-kārassa tṭha-kāraṃ katvā yathā “dukkhassa pīḷanaṭṭho”ti. Āditotiādimhi paṭhamasaṅgītiyaṃ. Chaḷabhiññatāya paramena cittavasībhāvena samannāgatattā jhānādīsu pañcavidhavasitāsabbhāvato ca vasino, therā mahākassapādayo, tesam satehi pañcahi. Yāti yā aṭṭhakathā. Saṅgītāti atthaṃ pakāsetuṃ yuttaṭṭhāne “ayaṃ etassa attho, ayaṃ etassa attho”ti saṅgahetvā vuttā. Anusaṅgītā ca yasattherādīhi pacchāpi dutiyatatiyasaṅgītīsu. Iminā attano saṃvaṇṇanāya āgamanavisuddhiṃ dasseti.

7. Sīhassa lānato gahaṇato sīhaḷo, sīhakumāro. Taṃvaṃsajātātāya tambapaṇṇidīpe khattiyānaṃ, tesam nivāsātāya tambapaṇṇidīpassa ca sīhaḷabhāvo veditabbo. Ābhatāti jambudīpato ānītā. Athāti pacchā. Aparabhāge hi asaṅkaratthaṃ sīhaḷabhāsāya aṭṭhakathā ṭhapitāti. Tena sā mūlaṭṭhakathā sabbasādhāraṇā na hotīti idaṃ atthahappakāsaṃ ekantena karaṇīyanti dasseti. Tenevāha - “dīpavāsīnamatthāyā”ti. Tattha dīpavāsīnanti jambudīpavāsīnaṃ, dīpavāsīnanti vā sīhaḷadīpavāsīnaṃ atthāya sīhaḷabhāsāya ṭhapitāti yojanā.

8. Apanetvānāti kaṇṇukasadisam sīhaḷabhāsamaṇetvāna. Tatoti aṭṭhakathāto. Ahanti attānaṃ niddisati. Manoramaṃ bhāsanti māgadhabhāsaṃ. Sā hi sabhāvaniruttibhūtā paṇḍitānaṃ manam ramayatīti. Tenevāha - “tantinayānucchavika”nti, pāḷigatiyā anulomikaṃ pāḷicchāyānuvidhāyininti attho. Vigatadosanti asabhāvaniruttibhāsantararahitaṃ.

9. Samayaṃ avilomentoti siddhantaṃ avirodhento. Etena atthadosābhāvamāha. Aviruddhattā eva hi theravādāpi idha pakāsiyissanti. Theravaṃsadīpānanti thirehi sīlakkhandhādīhi samannāgatattā therā, mahākassapādayo, tehi āgatā ācariyaparamparā theravaṃso. Tappariyāpannā hutvā āgamādhigamasampannattā paññāpajjotena tassa samujjаланato theravaṃsadīpā, mahāvihāravāsino therā, tesam. Vividhehi ākārehi nicchīyatīti vinicchayo, gaṇṭhiṭṭhānesu khīlamaddanākārena pavattā vimaticchedakathā. Suṭṭhu nipuṇo saṇho vinicchayo etesanti sunipuṇavinicchayā. Atha vā vinicchīnotīti vinicchayo, yathāvuttatthavisayaṃ ñāṇaṃ. Suṭṭhu nipuṇo cheko vinicchayo etesanti sunipuṇavinicchayā. Etena mahākassapādīttheraparamparābhato, tatoyeva ca aviparīto saṇhasukhumo mahāvihāravāsīnaṃ vinicchayoti tassa pamāṇabhūtataṃ dasseti.

10. Sujanassa cāti ca-saddo sampiṇḍanattho. Tena “na kevalaṃ jambudīpavāsīnaṃyeva atthāya, atha kho sādhujanānaṃ tosanatthañcā”ti dasseti. Tena ca “tambapaṇṇidīpavāsīnampi atthāyā”ti ayamattho siddho hoti uggahaṇādisukaratāya tesampi bahūpakārattā. Ciratṭhitatthanti ciratṭhitiatthaṃ,

cirakālāvaṭṭhānāyāti attho. Idañhi atthappakāsanam aviparītabyañjanasunikkhepassa atthasunītassa ca upāyabhāvato saddhammassa ciraṭṭhitiyā saṃvattati. Vuttañhetam bhagavatā -

“Dveme, bhikkhave, dhammā saddhammassa ṭhitiyā asammossāya anantaradhānāya saṃvattanti. Katame dve? Sunikkhittañca padabyañjanam, attho ca sunīto”ti.

11-12. Yam atthavaṇṇanam katthukāmo, tassā mahantattam pariharitum “sāvattipabhūtina”ntiādimāha. Tenāha - “na idha vitthārakatham karissāmi, na tam idha vicārayissāmī”ti ca. Tattha dīghassāti dīghanikāyassa. Majjhimassāti majjhimanikāyassa. “Saṅgītinaṃ dvinnam yā me attham vadantenā”tipi pāṭho. Tatthapi saṅgītinaṃ dvinnanti dīghamajjhimanikāyānanti attho gahetabbo. Meti karaṇatthe sāmivacanam, mayāti attho. Sudanti nipātamattam. Heṭṭhā dīghassa majjhimassa ca attham vadantena sāvattipabhutinaṃ nagarānam yā vaṇṇanā katā, tassā vitthārakatham na idha bhiyyo karissāmīti yojetabbam. Yāni ca tattha vatthūni vitthāravasena vuttāni, tesampi vitthārakatham na idha bhiyyo karissāmīti sambandho.

13. Idāni “na idha vitthārakatham karissāmī”ti sāmāññato vuttassa atthassa pavaram dassetum - “suttānam panā”tiādi vuttam. Suttānam ye atthā vatthūhi vinā na pakāsantīti yojetabbam.

14. Yam aṭṭhakatham kattukāmo, tadekadesabhāvena visuddhimaggo ca gahetabboti kathikānam upadesam karonto tattha vicāritadhamme uddesavasena dasseti - “sīlakathā”tiādinā. Tattha sīlakathāti cārittavārittādivasena sīlassa vitthārakathā. Dhutadhammāti piṇḍapātikaṅgādayo terasa kilesadhunanakadhammā. Kammatṭhānāni sabbānīti pāḷiyam āgatāni aṭṭhatimsa, aṭṭhakathāyam dveti niravasesāni yogakammassa bhāvanāya pavattiṭṭhānāni. Cariyāvidhānasahitoti rāgacaritādīnam sabhāvādividhānena sahito. Jhānāni cattāri rūpāvacarajjhānāni, samāpattiyo catasso āruppasamāpattiyo. Aṭṭhapi vā paṭiladdhamattāni jhānāni samāpajjanavasībhāvappattiyā samāpattiyo. Jhānāni vā rūpārūpāvacarajjhānāni, samāpattiyo phalasamāpattinirodhasamāpattiyo.

15. Lōkiyalokuttarabhedā cha abhiññāyo sabbā abhiññāyo. Ñāṇavibhaṅgādīsu āgatanayena ekavidhādīnā paññāya saṃkaletvā sampiṇḍetvā nicchayo paññāsaṅkalananicchayo.

16. Paccayadhammānam hetuādīnam paccayuppannadhammānam hetupaccayādibhāvo paccayākāro, tassa desanā paccayākāradesanā, paṭiccasamuppādakathāti attho. Sā pana ghanavinibbhogassa sudukkaratāya saṇhasukhumā, nikāyantaraladdhisāṅkararahitā, ekattanayādisahitā ca tattha vicāritāti āha - “suparisuddhanipuṇanayā”ti. Paṭisambhidādīsu āgatanayam avissajjetvā vicāritattā avimuttatantimaggā.

17. Iti pana sabbanti iti-saddo parisamāpane, pana-saddo vacanālaṅkāre, etam sabbanti attho. Idhāti imissā aṭṭhakathāya na vicārayissāmi punaruttibhāvatoti adhippāyo.

18. Idāni tasveva avicāraṇassa ekantakāraṇaṃ niddhārento “majjhe visuddhimaggo”tiādimāha. Tattha “majjhe tathvā”ti etena majjhabhāvadīpanena visesato catunnaṃ āgamānaṃ sādharmaṇaṭṭhakathā visuddhimaggo, na sumaṅgalavilāsiniādayo viya asādharmaṇaṭṭhakathāti dasseti. “Visesato”ti ca idaṃ vinayābhidhammānampi visuddhimaggo yathārahaṃ atthavaṇṇanā hoti evāti katvā vuttaṃ.

19. Iccevāti iti eva. Tampīti visuddhimaggampi. Etāyāti manorathapūraṇiyā. Ettha ca “sīhaḷadīpaṃ ābhatā”tiādinā atthappakāsanassa nimittaṃ dasseti, “dīpavāsīnamatthāya sujanassa ca tuṭṭhatthaṃ ciraṭṭhitatthañca dhammassā”ti etena payojanaṃ, apanetvāna tatohaṃ, sīhaḷabhāsa”ntiādinā. “Sāvatthipabhutina”ntiādinā ca karaṇappakāraṃ. Heṭṭhimanikāyesu visuddhimagge ca vicāritānaṃ atthānaṃ avicāraṇampi hi idha karaṇappakāro evāti.

Ganthārambhakathāvaṇṇanā niṭṭhitā.

1. Rūpādivaggavaṇṇanā

Nidānavāṇṇanā

Vibhāgavantānaṃ sabhāvavibhāvanaṃ vibhāgadassanavaseneva hotīti paṭhamam tava nipātasuttavasena vibhāgaṃ dassetuṃ “tattha aṅguttarāgamo nāmā”tiādimāha. Tattha tatthāti “aṅguttarāgamassa atthaṃ pakāsayissāmī”ti yadidaṃ vuttaṃ, tasmim vacane, “yassa atthaṃ pakāsayissāmī”ti paṭiññātaṃ, so aṅguttarāgamo nāma nipātasuttavasena evaṃ vibhāgoti attho. Atha vā tatthāti “aṅguttaranissitaṃ attha”nti etasmim vacane yo aṅguttarāgamo vutto, so nipātasuttādivasena edisoti attho.

Idāni taṃ ādito paṭṭhāya saṃvaṇṇitukāmo attano saṃvaṇṇanāya paṭhamamahāsaṅgītiyaṃ nikkhattānukkamena pavattabhāvadassanattam “tassa nipātesu...pe... vuttaṃ nidānamādī”tiādimāha. Tattha yathāpaccayaṃ tattha tattha desitattā paññattattā ca vipakkhiṇṇānaṃ dhammavinayānaṃ saṅgahetvā gāyanaṃ kathaṃ saṅgīti. Etena taṃtaṃsikkhāpadānaṃ suttānañca ādipariyosānesu antarantarā ca sambandhavasena tṭhapitaṃ saṅgītikāravacanaṃ saṅgahitaṃ hoti. Saṅgīyamānassa atthassa mahantatāya pūjanīyatāya ca mahatī saṅgīti mahāsaṅgīti, paṭhamā mahāsaṅgīti paṭhamamahāsaṅgīti, tassā pavattikālo paṭhamamahāsaṅgītikālo, tasmim paṭhamamahāsaṅgītikāle. Nidadāti desanaṃ desakālādivasena aviditaṃ viditaṃ katvā nidassetīti nidānaṃ. Yo lokiye upogghātoti vuccati, svāyamettha “evaṃ me suta”ntiādikō gantho veditabbo. Na “sanidānāhaṃ, bhikkhave, dhammaṃ desemi”tiādisu viya ajjhāsayādidesanuppattihetu. Tenevāha - “evaṃ me sutantiādikaṃ āyasmatā ānandena paṭhamamahāsaṅgītikāle vuttaṃ nidānamādī”ti.

1. “Sā panesā”tiādinā bāhiraṇidāne vattabbaṃ atidisitvā idāni abbhantaraṇidānaṃ ādito paṭṭhāya saṃvaṇṇitum “yaṃ paneta”nti vuttaṃ. Tattha yasmā saṃvaṇṇanaṃ karontena saṃvaṇṇetabbe dhamme padāni padavibhāgaṃ tadatthañca dassetvā tato paraṃ piṇḍatthādinidassanavasena ca saṃvaṇṇanā kātabbā, tasmā padāni tava dassento “evanti nipātapada”ntiādimāha. Tattha padavibhāgoti padānaṃ viseso, na padaviggaho. Atha vā padāni ca padavibhāgo ca padavibhāgo, padaviggaho ca

padavibhāgo ca padavibhāgoti vā ekasesavasena padapadaviggahā
padavibhāgasaddena vuttāti veditabbaṃ. Tattha padaviggaho “jetassa vanaṃ
jetavana”ntiadinā samāsapadesu daṭṭhabbo.

Atthatoti padatthato. Taṃ pana padatthaṃ atthuddhārakkamena paṭhamam evaṃ-
saddassa dassento “evaṃ-saddo tāvā”tiādimāha. Avadhāraṇādīti ettha ādi-saddena
idamatthapucchāparimāṇādiatthānaṃ saṅgaho daṭṭhabbo. Tathā hi “evaṃgatāni
puthussippāyatanāni, evamādīnī”tiādīsu idaṃ-saddassa atthe evaṃ-saddo. Gata-
saddo hi pakārapariyāyo, tathā vidhākāra-saddā ca. Tathā hi vidhayuttagatasadde
lokiyā pakāratthe vadanti. “Evaṃ su te sunhātā suvilittā kappitakesamassū
āmukkamaṇikuṇḍalābharaṇā odātavatthavasana pañcahi kāmaguṇehi samappitā
samaṅgībhūtā paricārenti seyyathāpi tvaṃ etarahi sācariyakoti. No hidaṃ, bho
gotamā”tiādīsu pucchāyaṃ. “Evaṃ lahuparivattaṃ, evamāyupariyanto”ti ca ādīsu
parimāṇe.

Nanu ca “evaṃ su te sunhātā suvilittā evamāyupariyanto”ti ettha evaṃ-saddena
pucchanākāraparimāṇākārānaṃ vuttattā ākārattho eva evaṃ-saddoti? Na,
visesasabbhāvato. Ākāramattavācako hi evaṃ-saddo ākāratthoti adhippeto yathā
“evaṃ byākho”tiādīsu, na pana ākāravisesavācako. Evañca katvā “evaṃ jātena
maccenā”tiādīni upamādiudāharaṇāni upapannāni honti. Tathā hi “yathā hi...pe...
bahu”nti ettha puppharāsiṭṭhāniyato
manussūpapattisappurisūpanissayasaddhammassavanayonisomanasikārabhogasamp
atti- ādidānādipuñṇakiriyāhetusamudāyato sobhāsugandhatādiguṇayogato
mālāguṇasadiyo pahūtā puñṇakiriyā maritabbasabhāvatāya maccena sattena
kattabbāti jotitattā puppharāsimālāguṇāva upamā. Tesam upamākāro yathā-saddena
aniyamato vuttoti “evaṃ-saddo upamākāranigamanattho”ti vattum yuttaṃ, so pana
upamākāro niyamiyamāno atthato upamāva hotīti āha - “upamāyaṃ āgato”ti. Tathā
“evaṃ iminā ākārena abhikkamitabba”ntiadinā upadisiyamānāya samaṇasārūppāya
ākappasampattiyā yo tattha upadisaṇākāro, so atthato upadeso evāti vuttaṃ - “evaṃ
te...pe... upadese”ti. Tathā evametaṃ bhagavā, evametaṃ sugatāti ettha bhagavatā
yathāvuttamatthaṃ aviparītato jānantehi kataṃ tattha saṃvijjamānaguṇānaṃ
pakārehi haṃsanaṃ udaggaṭākaraṇaṃ sampahaṃsanaṃ, yo tattha
sampahaṃsanākāroti yojetabbaṃ.

Evamevaṃ panāyanti ettha garahaṇākāroti yojetabbaṃ, so ca garahaṇākāro
“vasalī”tiādikhuṃsanasaddasannidhānato idha evaṃ-saddena pakāsitoti viññāyati.
Yathā cettha, evaṃ upamākārādayopi upamādivasena vuttānaṃ
puppharāsiādisaddānaṃ sannidhānatoti daṭṭhabbaṃ. Evaṃ, bhanteti khotiādīsu pana
dhammassa sādhuṃ savanamanasikārena niyojitehi bhikkhūhi attano tattha
ṭhitabhāvassa paṭijānanaśasena vuttattā ettha evaṃ-saddo
vacanasampaṭicchanaṭṭho vutto, tena “evaṃ, bhante, sādhu bhante, suṭṭhu
bhante”ti vuttaṃ hoti. Evañca vadehīti “yathāhaṃ vadāmi, evaṃ samaṇaṃ ānandaṃ
vadehī”ti vadanākāro idāni vattabbo evaṃ-saddena nidassīyatīti nidassanaṭṭho vutto.
Evaṃ noti etthāpi tesam yathāvuttadhammānaṃ ahitadukkhāvahabhāve
sanniṭṭhānajananaṭṭhaṃ anumattiggahaṇasena “no vā, kathaṃ vo ettha hotī”ti
pucchāya katāya “evaṃ no ettha hotī”ti vuttattā tadākārasanniṭṭhānaṃ evaṃ-
saddena vibhāvantīti viññāyati. So pana tesam dhammānaṃ ahitāya dukkhāya
saṃvattanākāro niyamiyamāno avadhāraṇattho hotīti āha - “evaṃ no ettha
hotītiādīsu avadhāraṇe”ti.

Nānāyananipuṇanti ekattanānattaabyāpāraevaṃdhammatāsaṅkhātā,
 nandiyāvaṭṭatipukkhalasīhavikkīlitaan̄kusadisālocanasāṅkhātā vā
 ādhārādibhedavasena nānāvidhā nayā nānāyā. Nayā vā pālīgatiyo, tā ca
 paññattiādivasena saṃkilesabhāgiyādilokiyāditadubhayavomissakatādivasena
 kusalādivasena khandhādivasena saṅghādivasena samayavimuttādivasena
 padhānādivasena kusalamūlādivasena tikapaṭṭhānādivasena ca nānappakārāti
 nānāyā, tehi nipuṇaṃ saṅhaṃ sukhumanti nānāyananipuṇaṃ. Āsayova ajjhāsayo,
 te ca sassatādibhedena tattha ca apparajakkhatādibhedena ca aneke,
 attajjhāsayādayo eva vā samuṭṭhānaṃ uppattihetu etassāti
 anekajjhāsayasamuṭṭhānaṃ. Atthabyañjanasampannanti atthabyañjanaparipuṇṇaṃ
 upanetabbābhāvato.

Saṅkāsanapakāsanavivaraṇavibhajanauttānīkaraṇapaññattivasena chahi atthapadehi
 akkharapadabyañjanākāraniruttiniddesavasena chahi byañjanapadehi ca
 samannāgatanti vā attho daṭṭhabbo.

Vividhapāṭihāriyanti ettha pāṭihāriyapadassa vacanatthaṃ “paṭipakkhaharaṇato
 rāgādikilesāpanayanato ca pāṭihāriya”nti vadanti. Bhagavato pana paṭipakkhā
 rāgādayo na santi, ye haritabbā. Puthujjanānampi vigatūpakkilese
 aṭṭhaguṇasamannāgate citte hatapaṭipakkhe iddhividhaṃ pavattati, tasmā tattha
 pavattavohārena ca na sakkā idha “pāṭihāriya”nti vatthum. Sace pana
 mahākāruṇikassa bhagavato veneyyagatā ca kilesā paṭipakkhā, tesam haraṇato
 “pāṭihāriya”nti vuttaṃ, evaṃ sati yuttametaṃ. Atha vā bhagavato ca sāsanassa ca
 paṭipakkhā titthiyā, tesam haraṇato pāṭihāriyaṃ. Te hi diṭṭhiharaṇavasena ca
 diṭṭhippakāsane asamatthabhāvena ca iddhiādesanānusāsanihi haritā apanītā hontīti.
 “Paṭi”ti vā ayaṃ saddo “pacchā”ti etassa atthaṃ bodheti “tasmiṃ paṭipaviṭṭhamhi,
 añño āgañchi brāhmaṇo”tiādīsu viya, tasmā samāhite citte vigatūpakkilese
 katakiccena pacchā haritabbam pavattetabbanti pāṭihāriyaṃ, attano vā upakkilesesu
 catutthajjhānamaggehi haritesu pacchā haraṇaṃ pāṭihāriyaṃ,
 iddhiādesanānusāsaniyo ca vigatūpakkilesena katakiccena ca sattahitatthaṃ puna
 pavattetabbā, haritesu ca attano upakkilesesu parasattānaṃ upakkilesaharaṇāni
 hontīti pāṭihāriyāni bhavanti. Pāṭihāriyameva pāṭihāriyaṃ, pāṭihāriye vā
 iddhiādesanānusāsanisamudāye bhavaṃ ekamekaṃ pāṭihāriyanti vuccati.
 Pāṭihāriyaṃ vā catutthajjhānaṃ maggo ca paṭipakkhaharaṇato, tattha jātaṃ, tasmiṃ
 vā nimittabhūte, tato vā āgatanti pāṭihāriyaṃ. Tassa pana iddhiādibhedena
 visayabhedena ca bahuvidhassa bhagavato desanāyaṃ labbhamānattā āha -
 “vividhapāṭihāriya”nti.

Na aññathāti bhagavato sammukhā sutākārato na aññathāti attho, na pana
 bhagavato desitākārato. Acinteyyānubhāvā hi bhagavato desanā. Evañca katvā
 “sabbappakārena ko samattho viññātu”nti idaṃ vacanaṃ samatthitaṃ bhavati,
 dhāraṇabaladassanañca na virujjhati sutākārāvīrujjhanassa adhippetattā. Na hettha
 atthantaratāparihāro dvinnāṃ atthānaṃ ekavisayattā, itarathā thero bhagavato
 desanāya sabbathā paṭiggahaṇe samattho asamattho cāti āpajjeyyāti.

“Yo paro na hoti, so attā”ti evaṃ vuttāya niyakajjhattasaṅkhātāya sasantatiyaṃ
 vattanato tividhopi me-saddo kiñcāpi ekasmiṃyeva atthe dissati,
 karaṇasampadānasāminiddesavasena pana vijjamānabhedam sandhāyāha - “me-
 saddo tīsu atthesu dissatī”ti.

Kiñcāpi upasaggo kiriyaṃ viseseti, jotakabhāvato pana satipi tasmiṃ suta-saddo eva

taṃ tamatthaṃ vadatīti anupasaggassa suta-saddassa atthuddhāre saupasaggassa gahaṇaṃ na virujjhatīti dassento “saupasaggo ca anupasaggo cā”ti āha. Assāti sutasaddassa. Kammabhāvasādhanāni idha sutasadde sambhavantīti vuttaṃ - “upadhāritanti vā upadhāraṇanti vā attho”ti. Mayāti atthe satīti yadā me-saddassa kattuvaseṇa karaṇaniddeso, tadāti attho. Mamāti atthe satīti yadā sambandhavasena sāminiddeso, tadā.

Sutasaddasanniṭṭhāne payuttana evaṃ-saddena savanakiriyājotakena bhavitabbanti vuttaṃ - “evanti sotaviññāṇādiviññāṇakiccanidassana”nti. Ādi-saddena sampāṭicchanādīnaṃ sotadvārikaviññāṇānaṃ tadabhinīhaṭṭānaṃ manodvārikaviññāṇānaṃ gahaṇaṃ veditabbaṃ. Sabbesampi vākyānaṃ evakāratthasahitattā “suta”nti etassa sutamevāti ayamattho labbhatīti āha - “assavanabhāvappaṭikkhepato”ti. Etena avadhāraṇena niyāmatattho dasseti. Yathā ca sutattho sutamevāti niyāmetabbaṃ, taṃ sammā sutattho hotīti āha - “anūnādhikāviparītaggahaṇanidassana”nti. Atha vā saddantarattāpohanavasena saddo attho vadatīti sutanti assutattho na hotīti ayametassa attho vuttaṃ - “assavanabhāvappaṭikkhepato”ti. Iminā diṭṭhādivinivattanaṃ karoti. Idattho vuttaṃ hoti - na idattho mayā diṭṭhaṃ, na sayambhuñṇāṇena sacchikatattho, atha kho sutattho, taṃ sammadevāti. Tenevāha - “anūnādhikāviparītaggahaṇanidassana”nti. Avadhāraṇatthe vā evaṃ-sadde ayamatthayojanā - “karīyatī”ti tadapekkhassa suta-saddassa ayamattho vutto “assavanabhāvappaṭikkhepato”ti. Tenevāha - “anūnādhikāviparītaggahaṇanidassana”nti. Savana-saddo cettha kammattattho veditabbo “suyyati”ti.

Evaṃ savanahetusavanavisesavasena padattayassa ekena pakāreṇa atthayojanaṃ dassetvā idāni pakārantarehi taṃ dassetum - “tathā eva”ntiādi vuttaṃ. Tattha tassāti yā sā bhagavato sammukhā dhammassavanākāreṇa pavattā manodvāravīñṇānavīthi, tassā. Sā hi nānappakāreṇa ārammaṇe pavattitum samatthā. Tathā ca vuttaṃ - “sotadvārānusārenā”ti. Nānappakārenāti vakkhamānānaṃ anekavihitānaṃ byañjanatthaggaṇānaṃ nānākāreṇa. Etena imissā yojanāya ākārattho evaṃ-saddo gahitoti dīpeti. Pavattibhāvappakāsananti pavattiyā atthibhāvappakāsaṇaṃ. Sutanti dhammappakāsananti yasmiṃ ārammaṇe vuttappakārā viññāṇavīthi nānappakāreṇa pavattā, tassa dhammattho vuttaṃ, na sutasaddassa dhammatthattā. Vuttassevatthassa pākaṭikaraṇaṃ “ayañhetthā”tiādi. Tattha viññāṇavīthiyāti karaṇatthe karaṇavacanāṃ, mayāti kattuatthe.

Evanti niddisittabbappakāsananti nidassanattho evaṃ-saddaṃ gahetvā vuttaṃ nidassetabbassa nidassittabbattābhāvābhavato. Tena evaṃ-saddena sakalampi sutattho paccāmatṭhanti dasseti. Sutasaddassa kiriyāsaddattā savanakiriyāya ca sādāraṇaviññāṇappabandhappaṭibaddhattā tattha ca puggalavohāro vuttaṃ - “sutanti puggalakiccappakāsaṇa”nti. Na hi puggalavohārarahite dhammappabandhe savanakiriyā labbhatīti.

Yassa cittasantānassatiādi pi ākāratthameva evaṃ-saddaṃ gahetvā purimayojanāya aññathā atthayojanaṃ dassetum vuttaṃ. Tattha ākārapaññattīti upādāpaññatti eva dhammānaṃ pavattiākārupādānavasena tathā vuttā. Sutanti visayaniddesoti sotabbabhūto dhammo savanakiriyākattupuggalassa savanakiriyāvasena pavattiṭṭhānanti katvā vuttaṃ. Cittasantānavinimuttassa paramatthato kassaci kattuabhāvepi saddavohāreṇa buddhiparikappitabhedavacanicchāya cittasantānato aññaṃ viya taṃsamaṅgiṃ katvā vuttaṃ - “cittasantānena taṃsamaṅgīno”ti.

Savanakiriyāvisayopi sotabbadhammo savanakiriyāvasena pavattacittasantānassa idha paramatthato kattubhāvato, savanavasena cittaṭṭhāyā eva vā savanakiriyābhāvato taṃkiriyākattu ca visayo hotīti katvā vuttaṃ - “taṃsamaṅgīno kattuviseyya”ti. Sutākārassa ca therassa sammānicchitabhāvato āha - “gahaṇasanniṭṭhāna”nti. Etena vā avadhāraṇatthaṃ evaṃ-saddaṃ gahetvā ayamatthayojanā katāti daṭṭhabbaṃ.

Pubbe sutānaṃ nānāvihitānaṃ suttasaṅkhātānaṃ atthabyañjanānaṃ upadhāritarūpassa ākāraṇaṃ nidassanassa, avadhāraṇassa vā pakāsanasabhāvo evaṃ-saddoti tadākārādiupadhāraṇassa puggalapaññattiyā upādānabhūtaḍḍhammappabandhabyāpārātāya vuttaṃ - “evanti puggalakiccaniddeso”ti. Savanakiriyā pana puggalavādinopi viññāṇanirapekkhā natthīti visesato viññāṇabyāpāroti āha - “sutanti viññāṇakiccaniddeso”ti. Meti saddappavattiyā ekanteneva sattavisayattā viññāṇakiccassa ca tattheva samodahitabbato “meti ubhayakiccaputtapuggalaniddeso”ti vuttaṃ. Avijjamānapaññattivijjamānapaññattisabhāvā yathākkamaṃ evaṃsaddasutasaddānaṃ atthāti te tathārūpapaññattiupādānabyāpārabhāvena dassento āha - “evanti puggalakiccaniddeso, sutanti viññāṇakiccaniddeso”ti. Ettha ca karaṇakiriyākattukammavisesappakāsanavasena puggalabyāpāravisayapuggalabyāpāranidassanavasena gahaṇākāraggāhakatābbisayavisesaniddesavasena kattukaraṇabyāpārakattuniddesavasena ca dutiyādayo catasso atthayojanā dassitāti daṭṭhabbaṃ.

Sabbassapi saddādhigamanīyassa atthassa paññattimukheneva paṭipajjitabbattā sabbapaññattīnaṃ vijjamānādivasena chasu paññattibhedesu antogadhattā tesu “eva”ntiādīnaṃ paññattīnaṃ sarūpaṃ niddhārento āha - “evanti ca meti cā”tiādi. Tattha evanti ca meti ca vuccamānassatthassa ākāradīno dhammānaṃ asallakkhaṇabhāvato avijjamānapaññattibhāvoti āha - “saccikaṭṭhaparamatthavasena avijjamānapaññattī”ti. Tattha saccikaṭṭhaparamatthavasenāti bhūtatthauttamatthavasena. Idaṃ vuttaṃ hoti - yo māyāmarīciādayo viya abhūtattho, anussavādīhi gahetabbo viya anuttamattho ca na hoti, so rūpasaddādisabhāvo, ruppanānubhavanādisabhāvo vā attho saccikaṭṭho paramattho cāti vuccati, na tathā “evaṃ me”tipadānaṃ atthoti. Etena evatthaṃ pākāṭataraṃ kātuṃ “kiñhettha ta”ntiādi vuttaṃ. Sutanti pana saddāyatanaṃ sandhāyāha - “vijjamānapaññattī”ti. Teneva hi “yañhi taṃ ettha sotena upaladdha”nti vuttaṃ. “Sotadvārānusārena upaladdha”nti pana vutte atthabyañjanādi sabbāṃ labbhati. Taṃ taṃ upādāya vattabbatoti sotapathamāgate dhamme upādāya tesāṃ upadhāritākārādinā paccāmasanavasena evanti, sasantatipariyāpanne khandhe upādāya meti vattabbattāti attho. Diṭṭhādisabhāvarahite saddāyatane pavattamānopi sutavohāro “dutiyaṃ tatiya”ntiādiko viya paṭhamādīni diṭṭhamutaviññāte apekkhitvā pavattoti āha - “diṭṭhādīni upanidhāya vattabbato”ti. Assutaṃ na hotīti hi sutanti pakāsito ayamatthoti.

Attanā paṭividdhā suttassa pakāravisesā evanti therena paccāmatṭhāti āha - “asammohaṃ dīpeti”ti. Nānappakārapaṭivedhasamattho hotīti etena vakkhamānassa suttassa nānappakāratāṃ duppaṭivijjhataṃ dasseti. Suttassa asammosaṃ dīpetīti sutākārassa yāthāvato dassiyamānattā vuttaṃ. Asammohenāti

sammohābhāvena, paññāya eva vā savanakālasambhūtāya taduttarikālapaññāsiddhi.
Evaṃ asammosenāti etthāpi vattabbaṃ. Byañjanānaṃ paṭivijjhitaḥ ākāro
nātigambhīro, yathāsutadhāraṇameva tattha karaṇīyanti satiyā byāpāro adhiko,
paññā tattha guṇibhūtāti vuttaṃ - “paññāpubbaṅgamāyā”tiādi “paññāya
pubbaṅgamā”ti katvā. Pubbaṅgamatā cettha padhānabhāvo
“manopubbaṅgamā”tiādīsu viya, pubbaṅgamatāya vā cakkhuviññānādīsu
āvajjanādīnaṃ viya appadhānatte paññā pubbaṅgamā etissāti ayampi attho yujjati,
evaṃ satipubbaṅgamāyāti etthāpi vuttanayānusārena yathāsambhavamatto
veditabbo. Atthabyañjanasampannasāti atthabyañjanaparipuṇṇassa,
saṅkāsanappakāsanavivaraṇavibhajanauttānikaraṇapaññattivāsena chahi
atthapadehi akkharapadabyañjanākāraniruttiniddesavasena chahi byañjanapadehi ca
samannāgatassāti vā attho daṭṭhabbo.

Yonisomanasikāraṃ dīpeti evaṃ-saddena vuccamānānaṃ
ākāranidassanāvadadhāraṇatthānaṃ aviparītasaddhammavisayattāti adhippāyo.
Avikkhepaṃ dīpeti “cittapariyādānaṃ kattha bhāsita”ntiādi pucchāvase
pakaraṇappattassa vakkhamānassa suttassa savanaṃ samādhānamantarena na
sambhavatīti katvā vuttaṃ. Vikkhittacittassātiādi tashevattassa samatthanavasena
vuttaṃ. Sabbasampattiyāti atthabyañjanadesakappayojanādisampattiyā.
Aviparītasaddhammavisayehi viya ākāranidassanāvadadhāraṇatthehi
yonisomanasikāraṃ, saddhammassavanena viya ca avikkhepassa yathā
yonisomanasikārena phalabhūtena attasammāpaṇidhipubbekatapuññatānaṃ siddhi
vuttā tadavinābhāvato. Evaṃ avikkhepena phalabhūtena kāraṇabhūtānaṃ
saddhammassavanasappurisūpanissayānaṃ siddhi dassetabbā siyā assutavato
sappurisūpanissayarahitassa ca tadabhāvato. Na hi vikkhittacittotiādinā
samatthanavacanena pana avikkhepena kāraṇabhūtena sappurisūpanissayena ca
phalabhūtassa saddhammassavanassa siddhi dassitā. Ayaṃ panettha adhippāyo
yutto siyā, saddhammassavanasappurisūpanissayā na ekantena avikkhepassa
kāraṇaṃ bāhiraṅgattā, avikkhepo pana sappurisūpanissayo viya
saddhammassavanassa ekantakāraṇanti. Evampi avikkhepena
sappurisūpanissayasiddhijotānaṃ na samatthitāva. No na samatthitā vikkhittacittānaṃ
sappurisapayirupāsānābhāvassa atthasiddhattā. Ettha ca purimaṃ phalena
kāraṇassa siddhidassanaṃ nadīpūrena viya upari vuṭṭhisabbhāvassa, dutiyaṃ
kāraṇena phalassa siddhidassanaṃ daṭṭhabbaṃ ekantavassinā viya
meghavuṭṭhānena vuṭṭhippavattiyā.

Bhagavato vacanassa atthabyañjanappabhedaparicchedavasena
sakalasāsanasampattiogāhanākāro niravasesaparahitapāripūritākāraṇanti vuttaṃ -
“evaṃ bhaddako ākāro”ti. Yasmā na hotīti sambandho.
Pacchimacakkadvayasampattinti
attasammāpaṇidhipubbekatapuññatāsaṅkhātaguṇadvayaṃ. Aparāparaṃ vuttiyā
cettha cakkabhāvo, caranti etehi sattā sampattibhavesūti vā. Ye sandhāya vuttaṃ -
“cattārimāni, bhikkhave, cakkāni, yehi samannāgatānaṃ devamanussānaṃ
catucakkaṃ vattatī”tiādi. Purimapacchimabhāvo cettha desanākkamavasena
daṭṭhabbo. Pacchimacakkadvayasiddhiyāti pacchimacakkadvayassa atthitāya.
Sammāpaṇihitatto pubbe ca katapuñño suddhāsayaṃ hoti tadasiddhihetūnaṃ
kilesānaṃ dūrībhāvatoti āha - “āsayasuddhi siddhā hotī”ti. Tathā hi vuttaṃ -
“sammāpaṇihitaṃ cittaṃ, seyyaso naṃ tato kare”ti, “katapuññosi tvaṃ, ānanda,
padhānamanuyuṇja, khippaṃ hohisi anāsavo”ti ca. Tenevāha - “āsayasuddhiyā

adhigamabyattisiddhī”ti. Payogasuddhiyāti yonisomanasikārapubbaṅgamassa dhammassavanappayogassa visadabhāvena. Tathā cāha - “āgamabyattisiddhī”ti, sabbassa vā kāyavacīpayogassa niddosabhāvena. Parisuddhakāyavacīpayogo hi vippañisārābhāvato avikkhittacitto pariyattiyaṃ visārado hotīti.

Nānappakārapaṭivedhadīpakenātiādinā atthabyañjanesu therassa evaṃ-saddasuta-saddānaṃ asammohadīpanato catuppaṭisambhidāvasena atthayojanaṃ dasseti. Tattha sotappabhedapaṭivedhadīpakenāti etena ayaṃ suta-saddo evaṃ-saddasannidhānato, vakkhamānāpekkhāya vā sāmāññeneva sotabbadhammavisesaṃ āmasatīti dasseti. Manoditṭhikaraṇānaṃ pariyattidhammānaṃ anupekkhanasuppaṭivedhā visesato manasikārapaṭibaddhāti te vuttanayena yonisomanasikāradīpakena evaṃ-saddena yojetvā, savanadhāraṇavacīparicayā pariyattidhammā visesena sotāvadadhānappaṭibaddhāti te avikkhepadīpakena suta-saddena yojetvā dassento sāsanasampattiyaṃ dhammassavane ussāhaṃ janeti. Tattha dhammāti pariyattidhammā. Manasā anupekkhitāti “idha sīlaṃ kathitaṃ, idha samādhi, idha paññā, ettakā ettha anusandhaya”tiādinā nayena manasā anu anu pekkhitā. Ditṭhiyā suppaṭividdhāti nijjhānakkhanti bhūtāya, ñātapariññāsaṅkhātāya vā ditṭhiyā tattha tattha vuttarūpārūpadhamme “iti rūpaṃ, ettakaṃ rūpa”ntiādinā suṭṭhu vavatthapetvā paṭividdhā.

Sakalena vacanenāti pubbe tīhi padehi visuṃ visuṃ yojitattā vuttaṃ. Asappurisabhūminti akataññutaṃ, “idhekacco pāpabhikkhu tathāgatappaveditaṃ dhammavinayaṃ pariyāpuṇitvā attano dahatī”ti evaṃ vuttaṃ anariyavohārāvatthaṃ. Sā eva anariyavohārāvatthā asaddhammo. Nanu ca ānandattherassa “mamedāṃ vacana”nti adhimānassa, mahākassapattherādīnañca tadāsaṅkāya abhāvato asappurisabhūmisamatikkamādivacanaṃ niratthakanti? Nayidamevaṃ, “evaṃ me suta”nti vadantena ayampi attho vibhāvitoti dassanato. Keci pana “devatānaṃ parivittakāpekkhaṃ tathāvacananti edisī codanā anavakāsā”ti vadanti. Tasmīṃ kira khaṇe ekaccānaṃ devatānaṃ evaṃ cetaso parivittakko udapādi “bhagavā parinibbuto, ayañca āyasmā desanākusalo idāni dhammaṃ deseti, sakyakulappasuto tathāgatassa bhātā cūḷapituputto, kiṃ nu kho sayaṃ sacchikataṃ dhammaṃ deseti, udāhu bhagavato eva vacanaṃ yathāsuta”nti, evaṃ tadāsaṅkitappakārato asappurisabhūmisamokkamādito atikkamādi vibhāvanti. Attano adahantoti “mameda”nti attani atṭhapento. Appetīti nidasseti. Ditṭhadhammikasamparāyikaparamatthesu yathārahaṃ satte netīti netti, dhammoyeva netti dhammanetti.

Daḷhataranivittā vicikicchā kaṅkhā. Nātisamsappanaṃ matibhedamattaṃ vimati. Assaddhiyaṃ vināseti bhagavatā bhāsittā sammukhā cassa paṭiggahittā khalitaduruttādiggahaṇadosābhāvato ca. Ettha ca pañcamādayo tisso atthayojanā ākāradīatthesu aggahitavisesameva evaṃ-saddaṃ gahetvā dassitā, tato parā catasso ākāratthameva evaṃ-saddaṃ gahetvā vibhāvitā, pacchimā pana tisso yathākkamaṃ ākāratthaṃ nidassanatthaṃ avadhāraṇatthañca evaṃ-saddaṃ gahetvā yojitāti daṭṭhabbaṃ.

Eka-saddo aññaseṭṭhaasahāyasaṅkhādīsu dissati. Tathā hesa “sassato attā ca loko ca, idameva saccaṃ moghamaññanti ittheke abhivadanti”tiādīsu aññatthe dissati, “cetaso ekodibhāva”ntiādīsu seṭṭhe, “eko vūpakaṭṭho”tiādīsu asahāye “ekova kho, bhikkhave, khaṇo ca samayo ca brahmacariyavāsāyā”tiādīsu saṅkhāyaṃ. Idhāpi

saṅkhāyanti dassento āha - “ekanti gaṇanaparicchedaniddeso”ti. Kālañca samayañcāti yuttakālañca paccayasāmaggiñca. Khaṇoti okāso. Tathāgatuppadādikō hi maggabrahmacariyassa okāso tappaccayappaṭilābhahetuttā. Khaṇo eva ca samayo. Yo khaṇoti ca samayoti ca vuccati, so eko evāti hi attho. Mahāsamayoti mahāsamūho. Samayopi khoti sikkhāpadapūraṇassa hetupi. Samayappavādaketi diṭṭhippavādake. Tattha hi nisinnā titthiyā attano attano samayaṃ pavadantīti. Atthābhisamayāti hitappaṭilābhā. Abhisametabboti abhisamayo, abhisamayo attho abhisamayaṭṭhoti pīlanādīni abhisametabbabhāvena ekībhāvaṃ upanetvā vuttāni. Abhisamayassa vā paṭivedhassa visayabhūto attho abhisamayaṭṭhoti tāneva tathā ekattena vuttāni. Tattha pīlanaṃ dukkhasaccassa taṃsamaṅgino hiṃsanaṃ avipphārikatākaraṇaṃ. Santāpo dukkhadukkhātādivasena santapanaṃ paridhanaṃ.

Tattha sahakārikāraṇe sanijjhaṃ sameti samavetīti samayo, samavāyo. Sameti samāgacchati ettha maggabrahmacariyaṃ tadādhārapuggalehīti samayo, khaṇo. Sameti ettha, etena vā saṃgacchati satto, sabhāvadhammo vā sahaajātādīhi, uppādādīhi vāti samayo, kālo. Dhammappavattimattatāya atthato abhūtopi hi kālo dhammappavattiyā adhikaraṇaṃ karaṇaṃ viya ca kappanāmattasiddhena rūpena voharīyatīti. Samaṃ, saha vā avayavānaṃ ayaṇaṃ pavatti avatṭhānanti samayo, samūho yathā “samudāyo”ti. Avayavasahāvatṭhānameva hi samūhoti. Avasesapaccayānaṃ samāgame eti phalaṃ etasmā uppajjati pavattati cāti samayo, hetu yathā “samudayo”ti. Sameti saṃyojanabhāvato sambaddho eti attano visaye pavattati, daḥaggahaṇabhāvato vā saṃyuttā ayanti pavattanti sattā yathābhinivesaṃ etenāti samayo, diṭṭhi. Diṭṭhisamyojanena hi sattā ativiya bajjhantīti. Samiti saṅgati samodhānanti samayo, paṭilābho. Samassa yānaṃ, sammā vā yānaṃ apagamoti samayo, pahānaṃ. Abhimukhaṃ ñāṇena sammā etabbo abhisametabboti abhisamayo, dhammānaṃ aviparīto sabhāvo. Abhimukhabhāvena sammā eti gacchati bujjhatīti abhisamayo, dhammānaṃ aviparītasabhāvāvabodho. Evaṃ tasmīṃ tasmīṃ atthe samayasaddassa pavatti veditabbā. Samayasaddassa atthuddhāre abhisamayasaddassa udāharaṇaṃ vuttanayena veditabbaṃ. Assāti samayasaddassa. Kālo attho samavāyādīnaṃ atthānaṃ idha asambhavato, desadesakaparisānaṃ viya suttassa nidānabhāvena kālassa apadisitabbato ca.

Kasmā panettha aniyamitavaseneva kālo niddiṭṭho, na utusaṃvaccharādivasena niyametvāti āha - “tattha kiñcāpī”tiādi. Utusaṃvaccharādivasena niyamaṃ akatvā samayasaddassa vacane ayampi guṇo laddho hotīti dassento “ye vā ime”tiādimāha. Sāmaññaṇajotanaṃ hi visese avatiṭṭhatīti. Tattha diṭṭhadhammasukhavihārasamayo devasikaṃ jhānasamāpattīhi vītināmanakālo, visesato sattasattāhāni. Suppakāsāti dasasahassilokadhātuyā pakampanaobhāsapātubhāvādīhi pākāṭā. Yathāvuttabhedesu eva samayesu ekadesaṃ pakārantarehi saṅgahetvā dassetuṃ “yo cāya”ntiādimāha. Tathā hi ñāṇakiccasamayo attahitappaṭipattisamayo ca abhisambodhisamayo, ariyatunhībhāvasamayo diṭṭhadhammasukhavihārasamayo, karuṇākiccaparahitappaṭipattidhammikathāsamayo desanāsamayoyeva.

Karaṇavacanena niddeso katoti sambandho. Tatthāti abhidhammavinayesu. Tathāti bhummakaraṇehi. Adhikaraṇattho ādhārattho. Bhāvo nāma kiriyā, kiriyāya kiriyantaralakkhaṇaṃ bhāvenabhāvalakkhaṇaṃ. Tattha yathā kālo sabhāvadhammaparicchinno sayāṃ paramatthato avijjamānopi ādhārabhāvena paññāto taṅkhaṇappavattānaṃ tato pubbe parato ca abhāvato “pubbaṇhe jāto, sāyanhe gacchatī”ti ca ādīsu, samūho ca avayavavinimutto avijjamānopi

kappanāmattasiddho avayavānaṃ ādhārabhāvena paññāpīyati “rukkhe sākā, yavarāsiyaṃ sambhūto”tiādīsu, evaṃ idhāpi dassento āha - “adhikaraṇaṃ...pe... dhammāna”nti. Yasmiṃ kāle, dhammapuñje vā kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti, tasmīṃ eva kāle, dhammapuñje ca phassādayopi hontīti ayañhi tattha attho. Yathā “gāvīsu duyhamānāsu gato, duddhāsu āgato”ti dohanakiriyāya gamanakiriyā lakkhīyati, evaṃ idhāpi “yasmiṃ samaye, tasmīṃ samaye”ti ca vutte “satī”ti ayamatto viññāyamāno eva hoti padatthassa sattāvirahābhāvatoti samayassa sattākiriyāya cittassa uppādakiriyā, phassādīnaṃ bhavanakiriyā ca lakkhīyatīti. Yasmiṃ samayeti yasmiṃ navame khaṇe, yasmiṃ yonisomanasikārādi hetumhi, paccayasamavāye vā satī kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti, tasmīṃyeva khaṇe hetumhi paccayasamavāye ca phassādayopi hontīti ubhayattha samayasadde bhummaniddeso kato lakkhaṇabhūtabhāvayuttoti dassento āha - “khaṇa...pe... lakkhīyatī”ti.

Hetuatto karaṇatto ca sambhavati “annena vasati, ajjhenena vasati, pharasunā chindati, kudālena khaṇatī”tiādīsu viya. Vītikkamañhi sutvā bhikkhusaṅghaṃ sannipātāpetvā otiṇṇe vatthusmiṃ taṃ puggalaṃ paṭipucchitvā vīgarahitvā ca taṃ taṃ vatthuṃ otiṇṇakālaṃ anatikkamitvā teneva kālena sikkhāpadāni paññāpento bhagavā viharati sikkhāpadapaññattihetuṃca apekkhamāno tatiyapārājikādīsu viya.

Accantameva ārambhato paṭṭhāya yāva desanāniṭṭhānaṃ parahitappaṭipattisaṅkhātena karuṇāvihārena. Tadattahajotanattanti accantasamāyogattahajotanattam. Upayogavacanāniddeso kato yathā “māsaṃ ajjhetī”ti. Porāṇāti aṭṭhakathācariyā. Abhilāpamattabhedoti vacanamattena viseso. Tena suttavinayesu vibhattibhattayo katoti dasseti.

Idāni “bhagavā”ti imassa atthaṃ dassento āha - “bhagavāti garū”tiādī. Bhagavāti vacanaṃ seṭṭhanti seṭṭhavācakaṃ vacanaṃ, seṭṭhaguṇasahacaraṇaṃ seṭṭhanti vuttaṃ. Atha vā vuccatīti vacanaṃ, attho. Yasmā yo “bhagavā”ti vacanena vacanīyo attho, so seṭṭhoti attho. Bhagavāti vacanamuttamanti etthāpi ese va nayo. Gāravayuttoti garubhāvayutto garuguṇayogato. Garukaraṇaṃ vā sātisaṃyamaṃ arahatīti gāravayutto, gāravārahoti attho. Sippādisikkhāpakā garū honti, na ca gāravayuttā, ayaṃ pana tādiso na hoti, tasmā garūti vatvā gāravayuttoti vuttanti keci. Vuttoyeva, na idha vattabbo visuddhimaggassa imissā aṭṭhakathāya ekadesabhāvatoti adhippāyo.

Dhammasārīraṃ paccakkhaṃ karotīti “yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā”ti vacanato dhammassa satthubhāvapariyāyo vijjatīti katvā vuttaṃ. Vajirasaṅghātasamānakāyo parehi abhejjasarīratā. Na hi bhagavato rūpakāye kenaci sakkā antarāyo kātunti. Desanāsampattiṃ niddisati vakkhamānassa sakalasuttassa evanti niddisanato. Sāvakasampattiṃ niddisati paṭisambhidāpattena pañcasu ṭhānesu bhagavatā etadagge ṭhapitena mayā mahāsāvakena suttaṃ, tañca kho mayā suttaṃ, na anussutikaṃ, na paramparābhattanti imassa atthassa dīpanato. Kālasampattiṃ niddisati “bhagavā”ti padassa sannidhāne payuttassa samayasaddassa kālassa buddhuppādapattimaṇḍitabhāvadīpanato. Buddhuppādaparamā hi kālasampadā. Tenetaṃ vuccati -

“Kappakasāye kaliyuge, buddhuppādo aho mahacchariyaṃ;
Hutāvahamajjhe jātāṃ, samuditamakaraṇamavinda”nti.

Bhagavāti desakasampattiṃ niddisati
guṇavisitṭhasattuttamagarugāravādhivacanabhāvato.

Evaṃnāmake nagareti kathaṃ panetaṃ nagaraṃ evaṃnāmakam jātanti? Vuccate,
yathā kākandassa isino nivāsaṭṭhāne māpitā nagarī kākandī, mākandassa
nivāsaṭṭhāne māpitā mākandī, kusambassa nivāsaṭṭhāne māpitā kosambīti vuccati,
evaṃ savatthassa isino nivāsaṭṭhāne māpitā nagarī sāvattthīti vuccati. Evaṃ tāva
akkharacintakā vadanti. Aṭṭhakathācariyā pana bhaṇanti - “yaṃ kiñci manussānaṃ
upabhogaparibhogaṃ, sabbamettha atthī”ti sāvattthi. Satthasamāyoge ca ‘kiṃ
bhaṇḍamatthī’ti pucchite ‘sabbamatthī’ti vacanamupādāya sāvattthi.

“Sabbadā sabbūpakaraṇaṃ, sāvattthiyaṃ samohitaṃ;
Tasmā sabbamupādāya, sāvattthīti pavuccati.

“Kosalānaṃ puraṃ rammaṃ, dassaneyyaṃ manoramaṃ;
Dasahi saddehi avivittaṃ, annapānasamāyutaṃ.

“Vuddhiṃ vepullataṃ pattaṃ, iddhaṃ phītaṃ manoramaṃ;
Āḷakamandāva devānaṃ, sāvattthipuramuttama”nti.

Avisesenāti na visesena, vihārabhāvasāmaññenāti attho. Iriyāpathavihāro...pe...
vihāresūti iriyāpathavihāro dibbavihāro brahmavihāro ariyavihāroti etesu catūsu
vihāresu. Samaṅgiparidīpananti samaṅgibhāvaparidīpanaṃ. Etanti viharatīti etaṃ
padaṃ. Tathā hi taṃ “idhekacco gihisaṃsaṭṭho viharati sahanandī sahasokī”tiādīsu
iriyāpathavihāre āgataṃ, “yasmaṃ samaye, bhikkhave, bhikkhu vivicceva kāmehi ...
paṭhamam jhānaṃ upasampajja viharatī”tiādīsu dibbavihāre, “so mettāsahagatena
cetasā ekaṃ disaṃ pharitvā viharatī”tiādīsu brahmavihāre, “so khohaṃ,
aggivessana, tassāyeva kathāya pariyoṣāne tasmaṃyeva purimasmiṃ
samādhinimitte ajjhattameva cittaṃ saṇṭhapemi sannisādemī ekodiṃ karomi,
samādahāmi, yena sudaṃ niccakappaṃ viharāmi”tiādīsu ariyavihāre.

Tattha iriyanaṃ pavattanaṃ iriyā, kāyappayogo. Tassā pavattanūpāyabhāvato
ṭhānādi iriyāpatho. Ṭhānasamaṅgī vā hi kāyena kiñci kareyya gamanādīsu
aññatarasamaṅgī vā. Atha vā iriyati pavattati etena attabhāvo, kāyakiccaṃ vāti iriyā,
tassā pavattiyā upāyabhāvato pathoti iriyāpatho, ṭhānādi eva. So ca atthato
gatinivattiādīkārena pavatto catusantirūpappabandho eva. Viharaṇaṃ, viharati
etenāti vā vihāro. Divi bhavo dibbo, tattha bahulappavattiyā
brahmapārisajjādidevaloke bhavoti attho. Tattha yo dibbānubhāvo, tadatthāya
saṃvattatīti vā dibbo, abhiññābhinihāravasena mahāgatikattā vā dibbo, dibbo ca so
vihāro cāti dibbavihāro, catasso rūpāvacarasamāpattiyō. Arūpasamāpattiyopi ettheva
saṅgahaṃ gacchanti. Brahmānaṃ, brahmāno vā vihārā brahmavihārā, catasso
appamaññāyo. Ariyo, ariyānaṃ vā vihāro ariyavihāro, cattāri sāmāññaphalāni. So hi
ekaṃ iriyāpathabādhanantiādi yadipi bhagavā ekenapi iriyāpathena cirataraṃ kālaṃ
attabhāvaṃ pavattetuṃ sakkoti, tathāpi upādinnaḥkassārassa ayaṃ sabhāvoti
dassetuṃ vuttaṃ. Yasmā vā bhagavā yattha katthaci vasanto veneyyānaṃ
dhammaṃ desento nānāsamāpattīhi ca kālaṃ vītinaṃento vasatīti sattānaṃ attano
ca vividhahitasukhaṃ harati upaneti uppādeti, tasmā vividhaṃ haratīti viharatīti
evamettha attho veditabbo.

Jetassa rājakumārassāti ettha attano paccatthikajanaṃ jinātīti jeto. Sotasaddo viya hi kattusādhano jetasaddo. Atha vā rañña pasenadikosalena attano paccatthikajane jite jātoti jeto. Rañño hi jayaṃ āropetvā kumāro jitavāti jetoti vutto. Maṅgalakāmatāya vā tassa evaṃnāmameva katanti jeto. Maṅgalakāmatāya hi jeyyoti etasmiṃ atthe jetoti vuttaṃ. Vitthāro panātiādinā “anāthapiṇḍikassa ārāme”ti ettha sudatto nāma so, gahapati, mātāpitūhi katanānavasena, sabbakāmasamiddhatāya pana vigatamaccheratāya karuṇādiguṇasamaṅgitāya ca niccakālaṃ anāthānaṃ piṇḍamadāsi. Tena anāthapiṇḍikoti saṅkhaṃ gato. Āramanti ettha pāṇino, visesena vā pabbajitāti ārāmo, tassa pupphaphalādisobhāya nātīdūranaccāsannatādipaṇcavidhasenāsanaṅgasampattiyā ca tato tato āgama ramanti abhiraṃanti, anukkaṇṭhitā hutvā nivasantīti attho. Vuttappakārāya vā sampattiyā tattha tattha gatepi attano abbhantaraṃyeva ānetvā rametīti ārāmo. So hi anāthapiṇḍikena gahapatinā jetassa rājakumārassa hatthato atṭhārasahiraññaṅkoṭīhi santhārena kiṇitvā atṭhārasahiraññaṅkoṭīhi senāsanāni kārāpetvā atṭhārasahiraññaṅkoṭīhi vihāramahaṃ niṭṭhāpetvā evaṃ catupaññāsahiraññaṅkoṭipariccāgena buddhappamukhassa bhikkhusaṅghassa niyyātito, tasmā “anāthapiṇḍikassa ārāmo”ti vuccatīti imamatthaṃ nidasseti.

Tatthāti “ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme”ti yaṃ vuttaṃ vākyam, tattha. Siyāti kassaci evaṃ parivitaṅko siyā, vakkhamānākaṇḍaṇa kadāci codeyya vāti attho. Atha tattha viharatīti yadi jetavane anāthapiṇḍikassa ārāme viharati. Na vattabbanti nānāthānabhūtattā sāvatthijetavanānaṃ, “ekaṃ samaya”nti ca vuttattāti adhippāyo. Idāni codako tameva attano adhippāyaṃ “na hi sakkā”tiādinā vivarati. Itaro sabbametaṃ aviparītaṃ atthaṃ ajānantena tayā vuttanti dassento “na kho pana etaṃ vuttaṃ evaṃ daṭṭhabba”ntiādimāha. Tattha etanti “sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme”ti etaṃ vacanaṃ. Evanti “yadi tāva bhagavā”tiādinā yaṃ taṃ bhavatā coditaṃ, taṃ atthato evaṃ na kho pana daṭṭhabbaṃ, na ubhayattha apubbaṃ acarimaṃ viharadassanattanti attho. Idāni attanā yathādhippetaṃ aviparītamattaṃ, tassa ca paṭikacceva vuttabhāvaṃ, tena ca appaṭividdhataṃ pakāsento “nanu avocumha...pe... jetavane”ti āha. Evampi “jetavane anāthapiṇḍikassa ārāme viharati”cceva vattabbam, na “sāvatthiya”nti codanaṃ manasi katvā vuttaṃ - “gocaragāmanidassanattanti”ntiādi.

Avassañcettha gocaragāmakittanaṃ kattaṃ. Tathā hi taṃ yathā jetavanādikittanaṃ pabbajitānuggahakaraṇāḍianekappayojanaṃ, evaṃ gocaragāmakittanaṃ pi gahaṭṭhānuggahakaraṇāḍivividhapayojananti dassento “sāvatthivacanenā”tiādimāha. Tattha paccayaggahaṇena upasaṅkamapayirupāsanaṃ okāsaḍānena dhammadesanāya saraṇesu sīlesu ca patiṭṭhāpanena yathūpanissayaṃ uparivisesādhigamāvahanena ca gahaṭṭhānuggahakaraṇaṃ, uggahaparipucchānaṃ kammaṭṭhānānuyogassa ca anurūpavasanaṭṭhānapariggahenettha pabbajitānuggahakaraṇaṃ veditabbam. Karuṇāya upagamaṃ, na lābhādinimittaṃ. Paññāya apagamaṃ, na virodhādinimittanti upagamaṇāpagamaṇaṃ nirupakkilesataṃ vibhāveti. Dhammikasukhaṃ nāma anavajjasukhaṃ. Devatānaṃ upakārabahulatā janavivittatāya. Pacurajanavivittaṃ hi ṭhānaṃ devā upasaṅkamatabbam maññanti. Tadattapariniṭṭhādananti lokatthanipphādanam, buddhakiccasampādananti attho. Evamādināti ādi-saddena sāvatthikittanaṃ rūpakāyassa anuggaṇhanaṃ dasseti, jetavanādikittanaṃ dhammakāyassa. Tathā purimena parādhīnakiriyākaraṇaṃ,

dutiyena attādhīnakiriyākaraṇaṃ. Purimena vā karuṇākiccaṃ, itarena paññākiccaṃ. Purimena cassa paramāya anukampāya samannāgamaṃ, pacchimena paramāya upekkhāya samannāgamaṃ dīpeti. Bhagavā hi sabbasatte paramāya anukampāya anukampati, na ca tattha sinehadosānupatito paramupekkhakabhāvato. Upekkhako ca na parahitasukhakarāṇe appossukko mahākāruṇikabhāvato. Tassa mahākāruṇikatāya lokanāthatā, upekkhakatāya attanāthatā.

Tathā hesa bodhisattabhūto mahākaruṇāya sañcoditamānaso sakalalokahitāya ussukkamāpanno mahābhinihārato paṭṭhāya tadatthanipphādanatthaṃ puññañāṇasambhāre sampādentō aparimitaṃ kālaṃ anappakaṃ dukkhamanubhosi, upekkhakatāya sammā patitehi dukkhehi na vikampitatā. Mahākāruṇikatāya saṃsārābhimukhatā, upekkhakatāya tato nibbindanā. Tathā upekkhakatāya nibbānābhimukhatā, mahākāruṇikatāya tadadhigamo. Tathā mahākāruṇikatāya paresaṃ ahiṃsāpanaṃ, upekkhakatāya sayaṃ parehi abhāyaṃ. Mahākāruṇikatāya paraṃ rakkhato attano rakkhaṇaṃ, upekkhakatāya attānaṃ rakkhato paresaṃ rakkhaṇaṃ. Tenassa attahitāya paṭipannādīsu catutthapuggalabhāvo siddho hoti. Tathā mahākāruṇikatāya saccādhittānassa ca cāgādhittānassa ca pāripūrī, upekkhakatāya upasamādhittānassa ca paññādhittānassa ca pāripūrī. Evaṃ purisuddhāsayaṃ payogassa mahākāruṇikatāya lokahitattameva rajasampadādibhavasampattiyā upagamaṃ, upekkhakatāya tiṇāyapi amaññaṃ mānassa tato apagamaṃ. Iti suvisuddhaupagamāpagamassa mahākāruṇikatāya lokahitattameva dānavasena sampattīnaṃ pariccajanā, upekkhakatāya cassa phalassa attano apaccāsīsanā. Evaṃ samudāgamanato paṭṭhāya acchariyabbhutaṃ ṇasamannāgatassa mahākāruṇikatāya paresaṃ hitasukhatthaṃ atidukkarakāritā, upekkhakatāya kāyampi analaṅkāritā.

Tathā mahākāruṇikatāya carimattabhāve jiṇṇāturamatadassanena sañjātasamvego, upekkhakatāya uḷāresu devabhogasadisese bhogesu nirapekkho mahābhiniikkhamaṃ nikkhami. Tathā mahākāruṇikatāya “kiccaṃ vatāyaṃ loko āpanno”tiādīnā karuṇāmukheneva vipassanārambho, upekkhakatāya buddhabhūtassa satta sattāhāni vivekasukheneva vītināmanaṃ. Mahākāruṇikatāya dhammagambhīrataṃ paccavekkhitvā dhammadesanāya appossukkaṃ āpajjitvāpi mahābrahmuno ajjhesanāpadesena okāsakaraṇaṃ, upekkhakatāya pañcavaggiyādiveneyyānaṃ ananurūpasamudācārepi anaññaṭṭhābhāvo. Mahākāruṇikatāya katthaci paṭighātābhāvenassa sabbattha amittasaññaṭṭhābhāvo, upekkhakatāya katthacipi anurodhābhāvena sabbattha sinehasanthavābhāvo. Mahākāruṇikatāya paresaṃ pasādanā, upekkhakatāya pasannākārehi na vikampanā. Mahākāruṇikatāya dhammānurāgābhāvena tattha ācariyaṃ utṭhiabhāvo, upekkhakatāya sāvakanurāgābhāvena parivāraparikammatābhāvo. Mahākāruṇikatāya dhammaṃ desetum parehi saṃsaggamupagacchatopi upekkhakatāya na tattha abhirati. Mahākāruṇikatāya gāmaḍḍīnaṃ āsannaṭṭhāne vasatopi upekkhakatāya araññaṭṭhāne eva viharaṇaṃ. Tena vuttaṃ - “purimenassa paramāya anukampāya samannāgamaṃ dīpeti”ti.

Tanti tatrāti padaṃ. “Desakālaparidīpana”nti ye desakālā idha viharaṇakiriyāvisesanabhāvena vuttā, tesam paridīpananti dassento “yaṃ samayaṃ...pe... dīpeti”ti āha. Taṃ-saddo hi vuttassa atthassa paṭiniddeso, tasmā idha kālassa desassa vā paṭiniddeso bhavitumarahati, na aññaṃ. Ayaṃ tāva tatra-saddassa paṭiniddesabhāve atthavibhāvanā. Yasmā pana idisesu ṭhānesu tatra-saddo

dhammadesanāvisiṭṭhaṃ desakālaṇca vibhāveti, tasmā vuttaṃ - “bhāsitabbayutte vā desakāle dīpeti”ti. Tena tatrāti yatra bhagavā dhammadesanatthaṃ bhikkhū ālapati bhāsati, tādise dese, kāle vāti attho. Na hītiādinā tamevatthaṃ samattheti. Nanu ca yattha ṭhito bhagavā “akālo kho tāvā”tiādinā bāhiyassa dhammadesanaṃ paṭikkhipi, tattheva antaravīthiyaṃ ṭhito tassa dhammaṃ desesīti? Saccametam, adesetabbakāle adesanāya idaṃ udāharaṇaṃ. Tenevāha - “akālo kho tāvā”ti.

Yaṃ pana tattha vuttaṃ - “antaragharaṃ pavittāhamhā”ti, tampi tassa akālabhāvasseva pariyāyena dassanatthaṃ vuttaṃ. Tassa hi tadā addhānaparissamena rūpakāye akammaññatā ahosi, balavapītegena nāmakāye. Tadubhayassa vūpasamaṃ āgamento papañcaparihāratthaṃ bhagavā “akālo kho”ti pariyāyena paṭikkhipi. Adesetabbadesse adesanāya pana udāharaṇaṃ “atha kho bhagavā maggā okkamma aññatarasmiṃ rukkhamūle nisīdi, vihārapacchāyāyaṃ paññatte āsane nisīdi”ti ca evamādikam idha ādisaddena saṅgahitaṃ. “Atha kho so, bhikkhave, bālo idha pubbe nesādo idha pāpāni kammāni karitvā”tiādisu padapūraṇamatte kho-saddo, “dukkhaṃ kho agāravo viharati appatisso”tiādisu avadhāraṇe, “kittāvatā nu kho, āvuso, satthu pavivittassa viharato sāvakaṃ vivekaṃ nānusikkhanti”tiādisu ādikālatthe, vākyārambheti attho. Tattha padapūraṇena vacanālaṅkāramattaṃ kataṃ hoti, ādikālatthena vākyassa upaññāsamattaṃ. Avadhāraṇatthena pana niyamadassanaṃ, tasmā āmantesi evāti āmantane niyamo dassito hoti.

Bhagavāti lokagarudīpananti kasmā vuttaṃ, nanu pubbepi bhagavāsaddassa attho vuttoti? Yadi pi vutto, taṃ panassa yathāvutte ṭhāne viharaṇakiriyāya kattu visesadassanatthaṃ kataṃ, na āmantanakiriyāya, idha pana āmantanakiriyāya, tasmā tadatthaṃ puna “bhagavā”ti pāliyaṃ vuttanti tassatthaṃ dassetuṃ “bhagavāti lokagarudīpana”nti āha. Tena lokagarubhāvato tadanurūpaṃ paṭipattim patthento attano santikaṃ upagatānaṃ bhikkhūnaṃ ajjhāsayanurūpaṃ dhammaṃ desetuṃ te āmantesi dasseti. Kathāsavanayuttapuggalavacananti vakkhamānāya cittapariyādānadesanāya savanayoggapuggalavacanam. Catūsupi parisāsu bhikkhū eva edisānaṃ desanānaṃ visesena bhājanabhūtāti sātisaṃ sāsanasampañciggāhakabhāvadassanatthaṃ idha bhikkhuggaṇanti dassetvā idāni saddatthaṃ dassetuṃ “apicā”tiādimāha. Tattha bhikkhakoti bhikkhūti bhikkhanadhammatāya bhikkhūti attho. Bhikkhācariyaṃ ajjhupagatoti buddhādīhi ajjhupagataṃ bhikkhācariyaṃ, uñchācariyaṃ, ajjhupagatatā anuttāhitatā bhikkhu. Yo hi appaṃ vā mahantaṃ vā bhogakkhandhaṃ pahāya agārasmā anagāriyaṃ pabbajito, so kasigorakkhādijīvikākappanaṃ hitvā liṅgasampañcchaneneva bhikkhācariyaṃ ajjhupagatatā bhikkhu, parappaṭibaddhajīvikattā vā vihāramajjhe kājabhattaṃ bhuñjamānopi bhikkhācariyaṃ ajjhupagatoti bhikkhu, piṇḍiyālopabhojanaṃ nissāya pabbajjāya ussāhajātattā vā bhikkhācariyaṃ ajjhupagatoti bhikkhūti evamettha attho daṭṭhabbo. Ādinā nāyena “chinnabhinnapaṭadharoti bhikkhu, bhindati pāpake akusale dhammeti bhikkhu, bhinnattā pāpakānaṃ akusalānaṃ dhammānaṃ bhikkhū”tiādinā vibhaṅge āgatanayena. Nāpaneti avabodhane, paṭivedaneti attho.

Bhikkhanasīlatāti bhikkhanena jīvanasīlatā, na kasivāṇijjādinā jīvanasīlatā. Bhikkhanadhammatāti “uddissa ariyā tiṭṭhanti”ti evaṃ vuttā bhikkhanasabhāvatā, na yācanakohaññasabhāvatā. Bhikkhane sādhuḥkārītāti “uttitṭhe nappamajjeyyā”ti vacanaṃ anussaritvā tattha appamajjanā. Atha vā sīlaṃ nāma pakatisabhāvo, idha

pana tadadhiṭṭhānaṃ. Dhammoti vataṃ. Sādhukāritāti sakkaccakāritā ādarakiriya.
Hīnādhikajanasevanti ye bhikkhubhāve ṭhitāpi jātimadādivasena uddhatā unnaḷā, ye
ca gihibhāve paresaṃ adhibabhāvampi anupagatatā bhikkhācariyaṃ
paramakāruṇṇataṃ maññanti, tesāṃ ubhayesampi yathākkamaṃ “bhikkhavo”ti
vacanena hīnajanehi daliddehi paramakāruṇṇataṃ pattehi parakulesu
bhikkhācariyāya jīvikaṃ kappentehi sevitāṃ vuttiṃ pakāsento
uddhatabhāvaniggahaṃ karoti. Adhikajanehi uḷārabhogakhattiyakulādito pabbajitehi
buddhādīhi ājīvavisodhanatthaṃ sevitāṃ vuttiṃ pakāsento dīnabhāvaniggahaṃ
karotīti yojetabbaṃ. Yasmā “bhikkhavo”ti vacanaṃ āmantanabhāvato
abhimukhīkaraṇaṃ, pakaraṇato sāmattiyaṃ ca sussusājananaṃ
sakkaccasavanamanasikāranijojanañca hoti, tasmā tamatthaṃ dassento
“bhikkhavoti iminā”tiādimāha. Tattha sādhukaṃ savanamanasikāreti sādhuakasavane
sādhukamanasikāre ca. Kathaṃ pana pavattitā savanādayo sādhukaṃ pavattitā
hontīti? “Addhā imāya sammāpaṭipattiyaṃ sakalasāsanasampatti hatthagatā
bhavissatī”ti ādaragāravayogena kathādīsu aparibhavādinā ca. Vuttañhi “pañcahi,
bhikkhave, dhammehi samannāgato suṇanto saddhammaṃ bhabbo niyāmaṃ
okkamituṃ kusalesu dhammesu sammattaṃ. Katamehi pañcahi? Kathaṃ na
paribhoti, kathitaṃ na paribhoti, na attānaṃ paribhoti, avikkhittacitto dhammaṃ
suṇāti ekaggacitto, yoniso ca manasikaroti. Imehi kho, bhikkhave, pañcahi dhammehi
samannāgato suṇanto saddhammaṃ bhabbo niyāmaṃ okkamituṃ kusalesu
dhammesu sammatta”nti. Tenevāha - “sādhukaṃ savanamanasikārāyattā hi
sāsanasampattī”ti.

Pubbe sabbaparisāsādhāraṇattepi bhagavato dhammadesanāya
“jeṭṭhasetṭhā”tiādinā bhikkhūnaṃ eva āmantane kāraṇaṃ dassetvā idāni bhikkhū
āmantetvā dhammadesanāya payojanaṃ dassetuṃ “kimatthaṃ pana bhagavā”ti
codanaṃ samuṭṭhāpeti. Tattha aññaṃ cintentāti aññavihitā. Vikkhittacittāti
asamāhitacittā. Dhammaṃ paccavekkhantāti hiyyo tato paraṃ divasesu vā
sutadhammaṃ pati pati manasā avekkhantā. Bhikkhū āmantetvā dhamme
desiyamāne ādito paṭṭhāya desanaṃ sallakkhetuṃ sakkontīti imamatthaṃ
byatirekamukhena dassetuṃ “te anāmantetvā”tiādi vuttaṃ.

Bhikkhavoti cettha sandhivasena i-kāralopo daṭṭhabbo. Bhikkhavo itīti ayaṃ iti-saddo
hetuparisamāpanādiatthapadatthavipariyāyapakārāvadhāraṇanidassanādi anekatthap
pabhedo. Tathā hesa “ruppatīti kho, bhikkhave, tasmā rūpanti vuccatī”tiādīsu
hetvatthe dissati. “Tasmātiha me, bhikkhave, dhammadāyādā bhavatha, mā
āmisadāyādā. Atthi me tumhesu anukampā. Kinti me sāvaka dhammadāyādā
bhaveyyuṃ, no āmisadāyādā”tiādīsu parisamāpane. “Iti vā iti evarūpā
naccagītavāditavisūkadassanā paṭivirato”tiādīsu ādiatthe. “Māgaṇḍiyoti tassa
brāhmaṇassa saṅkhā samañña paññatti vohāro nāmaṃ nāmakammaṃ
nāmadheyyaṃ nirutti byañjanamabhilāpo”tiādīsu padatthavipariyāye. “Iti kho,
bhikkhave, sappatibhaya bālo, appatibhaya paṇḍito, saupaddavo bālo, anupaddavo
paṇḍito, saupasaggo bālo, anupasaggo paṇḍito”tiādīsu pakāre. “Atthi idappaccayā
jarāmarāṇanti puṭṭhena satā, ānanda, atthī’tissa vacanīyaṃ. ‘Kiṃ paccayā
jarāmarāṇa’nti iti ce vadeyya. Jātipaccayā jarāmarāṇaṃ iccassa vacanīya”ntiādīsu
avadhāraṇe. “Atthīti kho, kaccāna, ayameko anto, natthīti kho, kaccāna, ayaṃ dutiyo
anto”tiādīsu nidassane. Idhāpi nidassane eva daṭṭhabbo. Bhikkhavoti hi
āmantanākāro. Tamesa iti-saddo nidasseti “bhikkhavoti āmantesi”ti. Iminā nayena
“bhaddante”tiādīsupi yathārahaṃ iti-saddassa attho veditabbo. Pubbe “bhagavā

āmantesi”ti vuttattā “bhagavato paccassosu”nti idha “bhagavato”ti sāmivacanam
 āmantanameva sambandhiantaram apekhatīti iminā adhippāyena “bhagavato
 āmantanam paṭiassosu”nti vuttam. “Bhagavato”ti pana idam paṭissavasambandhena
 sampadānavacanam yathā “devadattāya paṭissuṇoti”ti. Yam nidānam bhāsitanti
 sambandho. Imassa suttassa sukhāvagāhaṇatthanti
 kamalakuvalayujjalavimalasādurasasalilāya pokkharaniyā sukhāvataranattam
 nimmalasilātalaracanāvilāsasobhitaratanasopānam
 vippakiṇṇamuttātalasadisavālukācuṇṇapaṇḍarabhūmibhāgam tittham viya
 suvibhattabhittivicitravedikāparikkhattassa nakkhattapatham phusitukāmatāya viya
 paṭivijambhitasamussayassa pāsādavarassa sukhārohanattam
 dantamayasaṇhamuduphalakañcanalatāvinaddhamanigaṇappabhāsamudayujjalasob
 ham sopānam viya suvaṇṇavalayanūpurādisaṇḥaṭṭanasaddasammissitassa
 kathitahasitamadhurassaragehajanavijambhitavicaritassa
 ulāraissariyavibhavasobhitassa mahāgharassa sukhappavesanattam
 suvaṇṇarajatamaṇimuttāpavāḷādijutivissaravijjotitasuppatiṭṭhitavisāladvārabāham
 mahādvāram viya ca atthabyañjanasampannassa buddhānam
 desanāñāṇagambhīrabhāvasaṃsūcakassa imassa suttassa sukhāvagāhattham.

Etthāha - “kimattam pana dhammavinayaśaṅgahe kayiramāne nidānavacanam,
 nanu bhagavatā bhāsītavacanasseva saṅgaho kātabbo”ti? Vuccate, desanāya
 ṭhītiasammosasaddheyyabhāvasampādanattam.
 Kāledesadesakanimittaparisāpadesehi upanibandhitvā ṭhapitā hi desanā ciraṭṭhitikā
 hoti asammosadhammā saddheyyā ca. Desakālakattuhetunimittēhi upanibaddho viya
 vohāraviniṇṇayo. Teneva ca āyasmatā mahākassapena “cittapariyādānasuttam,
 āvuso ānanda, kattha bhāsita”ntiādinā desādipucchāsu katāsu tāsam vissajjanam
 karontena dhammabhaṇḍagārikena “evaṃ me suta”ntiādinā imassa suttassa
 nidānam bhāsitam. Apica satthusampattippakāsanattam nidānavacanam.
 Tathāgatassa hi bhagavato pubbacaraṇānumānāgamatakkābhāvato
 sammāsambuddhabhāvasiddhi. Na hi sammāsambussa pubbacaraṇādīhi attho atthi
 sabbattha appaṭihatañāṇacāratāya ekappamaṇattā ca ñeyyadhammesu. Tathā
 ācariyamutṭhidhammamacchariyasāsanasāvakānānurāgābhāvato
 khīṇāsavabhāvasiddhi. Na hi sabbaso khīṇāsavassa te sambhavantīti suvisuddhassa
 parānuggahappavatti. Evaṃ desakasaṃkilesabhūtānam diṭṭhisīlasampadādūsakānam
 avijjātāṇhānam accantābhāvasaṃsūcakehi ñāṇappahānasampadābhiyañjanakehi ca
 sambuddhavisuddhabhāvehi purimavesārajjadvayasiddhi, tato ca
 antarāyikanīyānikadhammesu sammohābhāvasiddhito
 pacchimavesārajjadvayasiddhīti bhagavato catuvesārajjasamannāgamo
 attahitaparāhitappaṭipatti ca nidānavacanena pakāsītā hoti. Tattha tattha
 sampattaparisāya ajjhāsayānurūpaṃ ṭhānuppattikappaṭibhānena
 dhammadesanādīpanato, idha pana rūpagarukānam puggalānam ajjhāsayānurūpaṃ
 ṭhānuppattikappaṭibhānena dhammadesanādīpanatoti yojetabbam. Tena vuttam -
 “satthusampattippakāsanattam nidānavacana”nti.

Tathā sāsanasampattippakāsanattam nidānavacanam.
 Ñāṇakarūṇāpariggahitasabbakiriyassa hi bhagavato natthi niratthakā paṭipatti,
 attahitatthā vā. Tasmā paresam eva atthāya pavattasabbakiriyassa
 sammāsambuddhassa sakalampi kāyavacīmanokammaṃ yathāpavattam
 vuccamānam diṭṭhadhammikasamparāyikaparamatthehi yathāraham sattānam
 anusāsanaṭṭhena sāsanaṃ, na kapparacanā. Tayidaṃ satthucaritaṃ

kāladesadesakaparisāpadesehi saddhiṃ tattha tattha nidānavacanehi yathārahaṃ pakāsīyati. “Idha pana rūpagarukānaṃ puggalāna”ntiādi sabbaṃ purimasadisameva. Tena vuttaṃ - “sāsanasampattippakāsanatthaṃ nidānavacana”nti. Apica satthuno pamāṇabhāvappakāsanena vacanena sāsanassa pamāṇabhāvadassanatthaṃ nidānavacanaṃ, tañca desakappamāṇabhāvadassanaṃ heṭṭhā vuttanayānusārena “bhagavā”ti ca iminā padena vibhāvitanti veditabbaṃ. Bhagavāti hi tathāgatassa rāgadosamohādisabbakilesamaladuccaritadosappahānadīpanena vacanena anaññasādhāraṇasuparisuddhaññakarūṇādiguṇavisesayogaparidīpanena tato eva sabbasattuttamabhāvadīpanena ayamatto sabbathā pakāsito hotīti. Idamettha nidānavacanappayojanassa mukhamattanidassanaṃ.

Nikkhittassāti desitassa. Desanā hi desetabbassa sīlādiatthassa veneyyasantānesu nikkhipanato “nikkhepo”ti vuccati. Suttanikkhepaṃ vicāretvāva vuccamānā pākaṭā hotīti sāmāññato bhagavato desanāya samuṭṭhānassa vibhāgaṃ dassetvā “etthāyaṃ desanā evaṃsamuṭṭhānā”ti desanāya samuṭṭhāne dassite suttassa sammadeva nidānaparijānanena vaṇṇanāya suviññeyyattā vuttaṃ. Tattha yathā anekasataanekasahassabhedānipi suttantāni saṃkilesabhāgiyādīpaṭṭhānanayavasena soḷasavidhataṃ nātivattanti, evaṃ attajjhāsayādisuttanikkhepavasena catubbidhabhāvanti āha - “cattāro hi suttanikkhepā”ti. Ettha ca yathā attajjhāsayassa aṭṭhuppattiyā ca parajjhāsayapucchāhi saddhiṃ saṃsaggabhedo sambhavati “attajjhāsayo ca parajjhāsayo ca, attajjhāsayo ca pucchāvasiko ca, aṭṭhuppattiko ca parajjhāsayo ca, aṭṭhuppattiko ca pucchāvasiko cā”ti ajjhāsayapucchānusandhisabbhāvato, evaṃ yadipi aṭṭhuppattiyā attajjhāsayenapi saṃsaggabhedo sambhavati, attajjhāsayādīhi pana purato ṭhitehi aṭṭhuppattiyā saṃsaggo natthīti na idha niravaseso vitthāranayo sambhavatīti “cattāro suttanikkhepā”ti vuttaṃ. Tadatogadhataṃ vā sesanikkhepānaṃ mūlanikkhepavasena cattārova dassitā. Yathādessanañhettha ayaṃ saṃsaggabhedo gahetabboti.

Tatrāyaṃ vacanattho - nikkhipīyatīti nikkhepo, suttaṃ eva nikkhepo suttanikkhepo. Atha vā nikkhipanaṃ nikkhepo, suttassa nikkhepo suttanikkhepo, suttadesanāti attho. Attano ajjhāsayo attajjhāsayo, so assa atthi kāraṇabhūtoti attajjhāsayo. Attano ajjhāsayo etassāti vā attajjhāsayo. Parajjhāsayepi esevo nayo. Pucchāya vaso pucchāvaso, so etassa atthīti pucchāvasiko. Suttadesanāvattubhūtaṃ atthassa uppatti atthuppatti, atthuppattiyeva aṭṭhuppatti ttha-kārassa ṭṭha-kāraṃ katvā. Sā etassa atthīti aṭṭhuppattiko. Atha vā nikkhipīyati suttaṃ etenāti suttanikkhepo, attajjhāsayādi eva. Etasmiṃ atthavikappe attano ajjhāsayo attajjhāsayo. Paresaṃ ajjhāsayo parajjhāsayo. Pucchīyatīti pucchā, pucchitabbo attho. Pucchāvasena pavattaṃ dhammappaṭiggāhakānaṃ vacanaṃ pucchāvasikaṃ, tadeva nikkhepasaddāpekkhāya pulliṅgavasena vuttaṃ - “pucchāvasiko”ti. Tathā aṭṭhuppatti eva aṭṭhuppattikoti evamettha attho veditabbo.

Apicettha paresaṃ indriyaparipākādikāraṇanirapekkhattā attajjhāsayassa visuṃ suttanikkhepabhāvo yutto kevalaṃ attano ajjhāsayeneva dhammatantiṭṭhapanatthaṃ pavattitadesanattā. Parajjhāsayapucchāvasikānaṃ pana paresaṃ ajjhāsayapucchānaṃ desanāpavattihetubhūtānaṃ uppattiyā pavattitānaṃ kathamaṭṭhuppattiyā anavarodho, pucchāvasikaatṭhuppattikānaṃ vā parajjhāsayānurodhena pavattitānaṃ kathaṃ parajjhāsaye anavarodhoti? Na codetabbamettha. Paresaṃhi abhinīhāraparipucchādivinimuttasseva

suttadesanākāraṇuppadassa aṭṭhupattibhāvena gahitattā
 parajjhāsayapucchāvasikānaṃ viṣuṃ gahaṇaṃ. Tathā hi
 brahmajāladdhammadāyādasuttādīnaṃ vaṇṇāvaṇṇaāmisuppādādidesaṇānimittaṃ
 “aṭṭhupattī”ti vuccati. Paresaṃ pucchaṃ vinā ajjhāsayam eva nimittaṃ katvā desito
 parajjhāsayo, pucchāvasena desito pucchāvasikoti pākaṭoyamatthoti. Attano
 ajjhāsayeneva kathesiṭi dhammatantiṭṭhapanatthaṃ kathesi. Vimutti-paripācanīyā
 dhammā saddhindriyādayo. Ajjhāsayanti adhimuttiṃ. Khantinti
 diṭṭhinijjhānakkhantiṃ. Mananti paññatticittaṃ. Abhinīhāraṇti paṇidhānaṃ.
 Bujjhanabhāvanti bujjanasabhāvaṃ, paṭivijjhanākāraṃ vā. Rūpagarukānanti
 pañcasu ārammaṇesu rūpārammaṇagarukā rūpagarukā. Cittena rūpaninnā rūpapoṇā
 rūpapabbhārā rūpadassanappasutā rūpena ākaḍḍhitahadayā, tesam rūpagarukānaṃ.

Paṭisedhatthoti paṭikkhepattho. Kassa pana paṭikkhepatthoti? Kiriyaṃ padhānaṃ hi
 vākyam, tasmā “na samanupassāmi”ti samanupassanākiriyāpaṭisedhattho. Tenāha -
 “imassa pana padassā”tiādi. Yo paro na hoti, so attāti lokasamaññāmatasiddham
 sattasantānaṃ sandhāya - “aha”nti satthā vadati, na bāhirakaparikkappaṃ
 ahaṃkāraṇiṣayaṃ ahaṃkāraṇaṃ bodhimūleyeva samucchinnaṃ.
 Lokasamaññānatikkamantā eva hi buddhānaṃ lokiye visaye desanāpavatti.
 Bhikkhaviṭṭhi ālapane kāraṇaṃ heṭṭhā vuttameva. Aññanti apekkhāsiddhattā
 aññatthassa “idāni vattabbaitthirūpato añña”nti āha. Ekampi rūpanti ekaṃ
 vaṇṇāyatanaṃ. Samaṃ viṣamaṃ sammā yāthāvato anu anu passatīti
 samanupassanā, ñāṇaṃ. Saṃkilissaṇavasena anu anu passatīti samanupassanā,
 diṭṭhi. No niccatoti ettha iti-saddo ādiattho, evamādikoti attho. Tena “dukkhato
 samanupassatī”ti evamādinī saṅgaṇhāti. Oloketopīti
 devamanussavimānakapparuḍḍhamāṇikanakādigatāni rūpāni anavasesaṃ
 sabbaññūtaññāṇena oloketopi. Sāmaññavacanopi yaṃ-saddo “ekarūpampi”ti
 rūpassa adhigatattā rūpaviṣayo icchitoti “yaṃ rūpa”nti vuttaṃ. Tathā purisa-saddo
 pariyādiyitabbacittapuggalaviṣayoti rūpagarukassāti viṣesaṃ. Gahaṇaṃ
 “khepana”nti ca adhippetam, pariyādānaṃ ca uppattinivāraṇanti āha -
 “catubhūmakakusalacitta”nti. Tañhi rūpaṃ tādissa parittakusalassapi uppattiṃ
 nivāreti, kimaṅgaṃ pana mahaggaṇānuttaracittassāti lokuttarakusalacittassapi
 uppattiyā nivāraṇaṃ hotuṃ samatthaṃ, lokiyakusaluppattiyā nivāraṇattho
 vattabbameva natthīti “catubhūmakakusalacittaṃ pariyādiyitvā”ti vuttaṃ. Na hi
 kāmaguṇassādapasutassa purissa dānādivasena savipphārikā kusaluṇṇatthi
 sambhavati. Gaṇhitvā khepetvāti attānaṃ assādetvā pavattamānassa akusalacittassa
 paccayo hotaṃ pavattinivāraṇena muṭṭhigataṃ viya gahetvā anuppādanirodhena
 khepetvā viya tiṭṭhati. Tāva mahati lokasannivāse tassa pariyādiyaṭṭhānaṃ
 avicchedato labbhatīti āha - “tiṭṭhatī”ti yathā “pabbatā tiṭṭhanti, najjo sandanti”ti.
 Tenāha - “idha ubhayampi vaṭṭatī”tiādi.

Yathayidanti sandhivasena ākāraṇaṃ rassattaṃ yakārāgamo cāti āha - “yathā ida”nti.
 Itthiyā rūpanti itthisarīragataṃ tappaṭibaddhaṃ ca rūpāyatanaṃ. Paramatthassa
 niruḍḍhi, paṭhamam sādharmaṇato saddasatthalakkhaṇāni vibhāvetabbāni, pacchā
 asādharmaṇatoti tāni pālīvasena vibhāvetuṃ - “ruppatīti kho...pe... veditabba”nti āha.
 Tattha ruppatīti sītādivirodhipaccayehi vikāraṃ āpādiyati, āpajjatīti vā attho.
 Vikārupatti ca virodhipaccayasannipāte visadisuppatti vibhūtatārā, kuto paṇāyaṃ
 viṣesoti ce? “Sītenā”tiādivacanato. Evañca katvā vedanādīsū anavasesarūpasamaññā
 sāmāññalakkhaṇanti sabbarūpadhammasādhāraṇaṃ rūppanaṃ. Idāni
 atthuddhāraṇayena rūpasaddam saṃvaṇṇento “ayaṃ paṇā”tiādimāha.

Rūpakkhandhe vattatīti “oḷārikaṃ vā sukhumaṃ vā”tiādivacanato. Rūpūpapattiyāti ettha rūpabhavo rūpaṃ uttarapadalopena. Rūpabhavūpapattiyāti ayañhettha attho. Kasiṇanimitteti pathavīkasiṇādīsaññite paṭibhāganimitte. Rūppati attano phalassa sabhāvaṃ karotīti rūpaṃ, sabhāvaheṭṭi āha - “sarūpā...pe... ettha paccaye”ti. Karacaraṇādiavayavasaṅghātabhāvena rūpīyati nirūpīyatīti rūpaṃ, rūpakāyoti āha - “ākāso...pe... ettha sarīre”ti.

Rūpayati vaṇṇavikāraṃ āpajjamānaṃ hadayaṅgatabhāvaṃ pakāsetīti rūpaṃ, vaṇṇāyatanam. Ārohapariṇāhādibhedarūpagataṃ saṅghānasampattiṃ nissāya pasādaṃ āpajjamāno rūpappamāṇoti vuttoti āha - “ettha saṅghāne”ti. Piyarūpantiādīsu sabhāvattho rūpasaddo. Ādisaddena rūpajjhānādīnaṃ saṅgaho. “Rūpī rūpāni passatī”ti ettha ajjhataṃ kesādīsu parikammasaññāvasena paṭiladdharūpajjhānaṃ rūpaṃ, taṃ assa atthīti rūpīti vutto. Itthiyā catusamuṭṭhāne vaṇṇeti itthisarīrapariyāpannameva rūpaṃ gahitaṃ, tappaṭibaddhavatthālaṅkāradirūpampi pana purisacittassa pariyādāyakaṃ hotīti dassetuṃ - “apicā”tiādi vuttaṃ. Gandhavaṇṇaggahaṇena vilepanaṃ vuttaṃ. Kāmaṃ “asukāya itthiyā pasādhana”nti sallakkhitassa akāyappaṭibaddhassapi vaṇṇo paṭibaddhacittassa purisassa cittaṃ pariyādāya tiṭṭheyya, taṃ pana na ekantikanti ekantikaṃ dassento “kāyappaṭibaddho”tiāha. Upakappatīti cittassa pariyādānāya upakappati. Purimassevāti pubbe vuttaatthasseva daḷhīkaraṇatthaṃ vuttaṃ yathā “dvikkhattuṃ bandhaṃ subandha”nti. Nigamanavasena vā etaṃ vuttanti daṭṭhabbaṃ. Opammavasena vuttanti “yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhatī”ti sakalamevidaṃ purimavacanaṃ upamāvasena vuttaṃ, tattha pana upamābhūtaṃ atthaṃ dassetuṃ - “yathayidaṃ...pe... itthirūpa”nti vuttaṃ. Pariyādāne ānubhāvo sambhavo pariyādānānubhāvo, tassa dassanavasena vuttaṃ.

Idaṃ pana “itthirūpa”ntiādivacanaṃ pariyādānānubhāve sādhetabbe dīpetabbe vatthu kāraṇaṃ. Nāgo nāma so rājā, dīghadāṭhikattā pana “mahādāṭhikanāgarājā”ti vutto. Asaṃvaraniyāmenāti cakkhudvārikena asaṃvaranīhārena. Nimittaṃ gahetvāti rāgupattihetubhūtaṃ rūpaṃ subhanimittaṃ gahetvā. Visikādassanaṃ gantvāti sivathikadassanaṃ gantvā. Tattha hi ādīnavānupassanā ijhati. Vatthulobhena kuto tādīsāya maraṇanti asaddahanto “mukhaṃ tumhākaṃ dhūmavaṇṇa”nti te daharasāmaṇere uppaṇḍento vadati.

Ratanattaye suppasannattā kākavaṇṇatissādīhi visesanatthañca so tissamahārājā saddhāsaddena visesetvā vuccati. Daharassa cittaṃ pariyādāya tiṭṭhatīti adhikāravasena vuttaṃ. Niṭṭhituddesakiccoti gāme asappāyarūpadassanaṃ imassa anattāya siyāti ācariyena nivāritagāmapaveso pacchā niṭṭhituddesakicco hutvā ṭhito. Tena vuttaṃ - “atthakāmānaṃ vacanaṃ aggahetvā”ti. Nivatthavatthaṃ sañjānitvāti attanā diṭṭhadivase nivatthavatthaṃ tassā matadivase sivathikadassanatthaṃ gatena laddhaṃ sañjānitvā. Evampīti evaṃ maraṇasampāpanavasenapi. Ayaṃ tāvettha aṭṭhakathāya anuttānatthadīpanā.

Nettinayaṇṇanā

Idāni pakaraṇanayena pāḷiyā atthavaṇṇanaṃ karissāma. Sā pana atthasaṃvaṇṇanā yasmā desanāya samuṭṭhānappayojanabhājanesu piṇḍatthesu ca niddhāritesu sukarā hoti suviññeyyā ca, tasmā suttadesanāya samuṭṭhānādīni paṭhamam niddhārayissāma. Tattha samuṭṭhānaṃ nāma desanānidānaṃ, taṃ sādharmaṇamasādharaṇanti duvidhaṃ. Tattha sādharmaṇampi ajjhattikabāhirabhedato

duvidham. Tattha sādharmaṇaṃ ajjhattikasamuṭṭhānaṃ nāma lokanāthassa mahākaruṇā. Tāya hi samussāhitassa bhagavato veneyyānaṃ dhammadesanāya cittaṃ udapādi, yaṃ sandhāya vuttaṃ - “sattesu ca kāruṇīyatam paṭicca buddhacakkhunā lokaṃ volokesi”tiādi. Ettha ca hetāvatthāyapi mahākaruṇāya saṅgaho daṭṭhabbo yāvadeva saṃsāramahoghato saddhammadesanāhatthadānehi sattasantāraṇattham taduppattito. Yathā ca mahākaruṇā, evaṃ sabbaññutaññānaṃ dasabalaññādayo ca desanāya abbhantarasamuṭṭhānabhāvena vattabbā. Sabbañhi ñeyyadhammaṃ tesam desetabbākāraṃ sattānañca āsayānusayādiṃ yāthāvato jānanto bhagavā ṭhānāṭṭhānādīsu kosallena veneyyajjhāsayanurūpaṃ vicittanayadesanaṃ pavattesi. Bāhiraṃ pana sādharmaṇaṃ samuṭṭhānaṃ dasasahassamahābrahmaparivārassa sahaṃpatibrahmuno ajjhesaṇaṃ. Tadajjhesanuttarakālañhi dhammagambhīratāpaccavekkhaṇājanitaṃ apposukkataṃ paṭippassambhetvā dhammassāmī dhammadesanāya ussāhajāto ahoṣi. Asādhāraṇampi abbhantarabāhirabhedato duvidhameva. Tattha abbhantaraṃ yāya mahākaruṇāya yena ca desanāññānaṃ idaṃ suttaṃ pavattitaṃ, tadubhayaṃ veditabbaṃ. Bāhiraṃ pana rūpagarukānaṃ puggalānaṃ ajjhāsaya. Svāyamattho aṭṭhakathāyaṃ vutto eva.

Payojanampi sādharmaṇāsādhāraṇato duvidham. Tattha sādharmaṇaṃ yāva anupādāparinibbānaṃ vimuttirasattā bhagavato desanāya. Tenevāha - “etadatthā kathā, etadatthā mantanā”tiādi. Asādhāraṇaṃ pana tesam rūpagarukānaṃ puggalānaṃ rūpe chandarāgassa jahāpanaṃ, ubhayampetaṃ bāhirameva. Sace pana veneyyasantānagatampi desanābalasiddhisāṅkhātāṃ payojanaṃ adhippāyasamijjanabhāvato yathādhippetatthasiddhiyā mahākāruṇikassa bhagavatopi payojanamevāti gaṇheyya, iminā pariyāyenassa abbhantaratāpi siyā.

Apica tesam rūpagarukānaṃ puggalānaṃ rūpasmiṃ vijjamānassa ādīnavassa yāthāvato anavabodho imissā desanāya samuṭṭhānaṃ, tadavabodho payojanaṃ. So hi imāya desanāya bhagavantaṃ payojeti tannipphādanaparāyaṃ desanāti katvā. Yañhi desanāya sādhetabbaṃ phalaṃ, taṃ ākaṅkhitabbattā desakaṃ desanāya payojetīti payojananti vuccati. Tathā tesam puggalānaṃ tadanñesañca veneyyānaṃ rūpamukhena pañcasu upādānakkhandhesu ādīnavadassanañcetta payojanaṃ. Tathā

saṃsāracakkanivattisaddhammacakkappavattisassatādimicchāvādanirākaraṇaṃ sammāvādapurekkhāro akusalamūlasamūhananaṃ kusalamūlasamāropanaṃ apāyadvārapidhanaṃ saggamaggadvāravivaraṇaṃ pariyuṭṭhānavūpasamaṇaṃ anusayasamugghātanaṃ “mutto mocessāmī”ti purimapaṭiññāvisamvādanaṃ tappaṭipakkhamāraṇaṃ rathavisaṃvādanaṃ titthiyadhammanimmathanaṃ buddhadhammapaṭiṭṭhāpananti evamādinipi payojanāni idha veditabbāni.

Yathā te puggalā rūpagarukā, evaṃ tadanñe ca sakkāyagarukā sakkāyasmim allinā saṅkhatadhammānaṃ sammāsambuddhassa ca paṭipattiṃ ajānantā asaddhammassavanasādhāraṇaparicariyamanasikāraparā saddhammassavanadhāraṇaparicayappaṭivedhavimukhā ca bhavavippamokkhesino veneyyā imissā desanāya bhājanaṃ.

Piṇḍattā cettha rūpaggaṇaṇena rūpadhāturūpāyatanarūpakkhandhapariggaṇaṇaṃ rūpamukhena catudhammānaṃ vaṭṭattayavicchedanūpāyo āsavoghādivivecanaṃ abhinandanānivāraṇasaṅgatikkamo vivādamūlapariccāgo sikkhattayānuyogo pahānattayadīpanā samathavipassanānuṭṭhānaṃ bhāvanāsacchikiriyāsiddhīti

evamādayo veditabbā.

Ito param pana soḷasa hārā dassetabbā. Tattha “rūpa”nti sahaḷātā tassa nissayabhūtā tappaṭibaddhā ca sabbe rūpārūpadhammā taṇhāvajjā dukkhasaccaṃ. Taṃsamuttāpikā tadārammaṇā ca taṇhā samudayasaccaṃ. Tadubhayesaṃ appavatti nirodhasaccaṃ. Nirodhappajānanā paṭipadā maggasaccaṃ. Tattha samudayena assādo, dukkhena ādīnavo, magganirodhehi nissaraṇaṃ, rūpārammaṇassa akusalacittassa kusalaṭṭhassa ca pariyādānaṃ phalaṃ. Yaṇhi desanāya sādhetabbaṃ payojanaṃ, taṃ phalanti vuttovāyamatto. Tadattaṃ hidaṃ suttaṃ bhagavatā desitanti. Yathā taṃ kusalaṭṭhaṃ na pariyādiyati, evaṃ paṭisaṅkhānabhāvanābalapariggahitā indriyesu guttadvāratā upāyo. Purisassa kusalaṭṭhapariyādānenassa rūpassa aññarūpāsādhāraṇatādassanāpadesena atthakāmehi tato cittaṃ sādhuṃ rakkhitaṃ. Ayametta bhagavato āṇattīti ayaṃ desanāhāro. Assādādisandassanavibhāvanalakkhaṇo hi desanāhāro. Vuttañhettaṃ nettippakaraṇe -

“Assādādīnavatā, nissaraṇampi ca phalaṃ upāyo ca;
Āṇattī ca bhagavato, yogīnaṃ desanāhāro”ti.

Desīyati saṃvaṇṇīyati etāya suttatthoti desanā, desanāya sahaḷāraṇato vā desanā. Nanu ca aññepi hārā desanāsaṅkhātassa suttassa atthasaṃvaṇṇanāto desanāya sahaḷāraṇato vāti? Saccametaṃ, ayaṃ pana hāro yebhuyyena yathārutavaseneva viññāyamāno desanāya saha caratīti vattabbaṃ arahati, na tathāpare. Na hi assādādīnavanissaraṇādisandassanarahitā suttadesanā atthi. Kiṃ pana tesāṃ assādādīnaṃ anavasesānaṃ vacanaṃ desanāhāro, udāhu ekaccānanti? Niravasesānaṃyeva. Yasmiñhi sutte assādādīnavanissaraṇāni sarūpato āgatāni, tattha vattabbameva natthi. Yattha pana ekadesena āgatāni, na ca sarūpena, tattha anāgataṃ atthavasena niddhāretvā hāro yojetabbo.

Sayaṃ samantacakkhubhāvato taṃdassanena sabhāvato ca “aha”nti vuttaṃ. Bhikkhanasīlatādiguṇayogato abhimukhīkaraṇatthañca, “bhikkhave”ti vuttaṃ. Attābhāvato aparatādassanatthañca “añña”nti vuttaṃ. Ekassa anupalabbhadassanatthaṃ anekabhāvappaṭisedhanatthañca “ekarūpampī”ti vuttaṃ. Tādisassa rūpassa abhāvato adassanato ca “na samanupassāmī”ti vuttaṃ. Tassa paccāmasanato aniyamato ca “ya”nti vuttaṃ. Idāni vuccamānākāraparāmasanato tadaññākāranisedhanato ca “eva”nti vuttaṃ. Visabhāgindriyavattutho sabhāgavattuthusmiṃ tadabhāvato ca “purisassā”ti vuttaṃ. Nimittaggāhassa vatthubhāvato tathā parikkappitattā ca “cittaṃ pariyādāya tiṭṭhatī”ti vuttaṃ. Evanti vuttākāraparāmasanatthañceva nidassanatthañca “yathā”ti vuttaṃ. Attano paccakkhabhāvato bhikkhūnaṃ paccakkhakaraṇatthañca “ida”nti vuttaṃ. Itthisantānapariyāpannato tappaṭibaddhabhāvato ca “itthirūpa”nti vuttanti evaṃ anupadavicayato vicayo hāro. Vicīyanti etena, ettha vā padapañhādayoti vicayo, viciti eva vā tesanti vicayo. Padapucchāvissajjanapubbāparānuggahanaṃ assādādīnañca visesaniddhāraṇavasena pavicayalakkhaṇo hi vicayo hāro. Vuttampi cetāṃ -

“Yaṃ pucchitañca vissajjitañca, suttassa yā ca anugīti;
Suttassa yo pavicayo, hāro vicayoti niddiṭṭho”ti.

Anādimati saṃsāre itthipurisānaṃ aññamaññaṃ rūpābhiraṃmatāya “itthirūpaṃ purisassa cittaṃ pariyādāya tiṭṭhati”ti yujjati ayam yuttihāro. Byañjanatthānaṃ yuttāyuttavibhāgavibhāvanalakkhaṇo hi yuttihāro. Vuttampi cetam -

“Sabbesaṃ hārānaṃ, yā bhūmī yo ca gocaro tesam;
Yuttāyuttiparikkhā, hāro yuttīti niddiṭṭho”ti.

Yuttīti ca upapatti sādhanayutti, idha pana yuttivicāraṇā yutti uttarapadalopena “rūpabhavo rūpa”nti yathā. Yuttisahacaraṇato vā yutti.

Itthirūpaṃ ayoniso olokiyamānaṃ indriyesu aguttadvāratāya padaṭṭhānaṃ, sā kusālānaṃ dhammānaṃ abhāvanāya padaṭṭhānaṃ, sā sabbassapi saṃkilesapakkhassa parivuddhiyā padaṭṭhānaṃ. Byatirekato pana itthirūpaṃ yoniso olokiyamānaṃ satipaṭṭhānabhāvanāya padaṭṭhānaṃ, sā bojjhaṅgānaṃ bhāvanāpāripūriyā padaṭṭhānaṃ, sā vijjāvimuttīnaṃ pāripūriyā padaṭṭhānaṃ, kusalassa cittassa pariyādānaṃ sammohābhinivesassa padaṭṭhānaṃ, so saṅkhārānaṃ padaṭṭhānaṃ, saṅkhārā viññāṇassāti sabbam āvattati bhavacakkaṃ. Byatirekato pana kusalassa cittassa apariyādānaṃ tesam tesam kusālānaṃ dhammānaṃ uppādāya pāripūriyā padaṭṭhānanti ayam tāva avisesato nayo. Visesato pana sīlassa apariyādānaṃ avippaṭisārassa padaṭṭhānaṃ, avippaṭisāro pāmojjassātiadinā yāva anupādāparinibbānaṃ netabbaṃ. Ayam padaṭṭhāno hāro. Sutte āgatadhammānaṃ padaṭṭhānabhūte dhamme tesaṃca padaṭṭhānabhūte sambhavato padaṭṭhānabhūtaḍḍhammaniddhāraṇalakkhaṇo hi padaṭṭhāno hāro. Vuttañcetaṃ -

“Dhammaṃ deseti jino, tassa ca dhammassa yaṃ padaṭṭhānaṃ;
Iti yāva sabbadhammā, eso hāro padaṭṭhāno”ti.

Padatṭhānanti āsannakāraṇaṃ. Idha pana padaṭṭhānavicāraṇā padaṭṭhānotiādi yuttihāre vuttanayeneva veditabbaṃ.

Ekarūpanti ca rūpāyanaggahaṇena channampi bāhirānaṃ āyatanānaṃ gahaṇaṃ bāhirāyanabhāvena ekalakkhaṇattā. Cittanti manāyanaggahaṇena channampi ajjhakkānaṃ āyatanānaṃ gahaṇaṃ ajjhakkāyanabhāvena ekalakkhaṇattā. Evaṃ khandhadhātādivasenapi ekalakkhaṇatā vattabbā. Ayam lakkhaṇo hāro. Lakkhīyanti etena, ettha vā ekalakkhaṇadhammā avuttāpi ekaccavacanenāti lakkhaṇo. Sutte anāgatepi dhamme vuttappakāre āgate viya niddhāretvā yā saṃvaṇṇanā, so lakkhaṇo hāro. Vuttampi cetam -

“Vuttamhi ekadhamme, ye dhammā ekalakkhaṇā keci;
Vuttā bhavanti sabbe, so hāro lakkhaṇo nāmā”ti.

Nidāne imissā desanāya rūpagarukānaṃ puggalānaṃ rūpasmiṃ anādīnavadassitā vuttā, “kathaṃ nu kho ime imaṃ desanaṃ sutvā rūpe ādīnavadassanamukhena sabbasmimpi khandhapañcake sabbaso chandarāgaṃ pahāya sakalavaṭṭadukkhato mucceyyuṃ, pare ca tattha patiṭṭhāpeyyu”nti ayamettha bhagavato adhippāyo. Padanibbacaṇaṃ niruttaṃ, taṃ “eva”ntiādinidānapadānaṃ “nāha”ntiādiṭṭhāpāṇānaṃ aṭṭhakathāyaṃ tassā līnatthavaṇṇanāya ca vuttanayānusārena sukarattā na vitthārayimha.

Padapadatthadesanādesanānikkhepasuttasandhivasena pañcavidhā sandhi. Tattha padassa padantarena sambandho padasandhi. Padatthassa padatthantarena sambandho padatthasandhi, yo “kiriyaṅkārakasambandho”ti vuccati.

Nānānusandhikassa suttassa taṃtaṃanusandhīhi sambandho, ekānusandhikassa ca pubbāparasambandho desanāsandhi, yā aṭṭhakathāyaṃ “pucchānusandhi, ajjhāsayānusandhi, yathānusandhi”ti tidhā vibhattā. Ajjhāsayo cettha attajjhāsayo parajjhāsayoti dvidhā veditabbo. Desanānikkhepasandhi catunnaṃ suttanikkhepānaṃ vasena veditabbā. Suttasandhi idha paṭhamanikkhepavaseneva veditabbā. “Kasmā panettha idameva cittapariyādānasuttaṃ paṭhamaṃ nikkhitta”nti nāyamanuyogo katthaci na pavattati. Apica ime sattā anādimati saṃsāre paribbhamantā itthipurisā aññamaññesaṃ pañcakāmaguṇasaṅkhātārūpābhiraṃ, tattha itthī purisassa rūpe sattā giddhā gadhitā laggā laggitā āsattā, sā cassā tattha āsatti dubbivecanīyā. Tathā puriso itthiyā rūpe, tattha ca dassanasamāsaggo garutaro itaresaṅca mūlabhūto. Teneva hi bhagavā “kathaṃ nu kho mātugāme paṭipajjitabba”nti puṭṭho “adassanamevā”ti avoca. Tasmā bhagavā pañcasu kāmāguṇesu rūpe chandarāgahāpanatthaṃ idameva suttaṃ paṭhamaṃ desesi. Nibbānādhigamāya paṭipattiyā ādi resā paṭipattīti. Yaṃ pana ekissā desanāya desanantarena saṃsandanaṃ, ayampi desanāsandhi. Sā idha evaṃ veditabbā. “Nāhaṃ, bhikkhave...pe... tiṭṭhati”ti ayaṃ desanā. “Ye kho, bhikkhave, cakkhuviññeyyā rūpā itṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati, tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjanti aneke pāpakā akusalā dhammā”ti imāya desanāya saṃsandati. Tathā “rūpe maññati, rūpesu maññati, rūpato maññati, rūpaṃ ‘me’ti maññati. Rūpaṃ, bhikkhave, anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāyā”ti evamādīhi desanāhi saṃsandatīti ayaṃ catubyūho hāro. Viyūhīyanti vibhāgena piṇḍīyanti etena, ettha vāti byūho, nibbānādīnaṃ catunnaṃ byūhoti catubyūho, catunnaṃ vā byūho etthāti catubyūho. Nibbānādhippāyādīnaṃ catunnaṃ vibhāgalakkhaṇo hi catubyūho hāro. Vuttañhetam -

“Neruttamadhippāyo, byañjanamatha desanānidānañca;
Pubbāparānusandhī, eso hāro catubyūho”ti.

“Nāhaṃ, bhikkhave, aññaṃ...pe... itthirūpa”nti etena ayonisomanasikāro dīpito. Yaṃ tattha cittaṃ pariyādiyati, tena yonisomanasikāro. Tattha ayonisomanasikaroto taṇhāvijjā parivaḍḍhanti, tāsu taṇhāgahaṇena nava taṇhāmūlakā dhammā āvaṭṭanti, avijjāgahaṇena avijjāmūlakam sabbam bhavacakkam āvaṭṭati, yonisomanasikāraggaṇena ca yonisomanasikāramūlakā dhammā āvaṭṭanti, catubbidhañca sampatticakkanti. Ayaṃ āvaṭṭo hāro. Āvaṭṭayanti etena, ettha vā sabhāgavisabhāgā ca dhammā, tesam vā āvaṭṭananti āvaṭṭo. Desanāya gahitadhammānaṃ sabhāgāsabhāgadhammavasena āvaṭṭanalakkhaṇo hi āvaṭṭo hāro. Vuttampi cetam -

“Ekamhi padaṭṭhāne, pariyesati sesakaṃ padaṭṭhānaṃ;
Āvaṭṭati paṭipakkhe, āvaṭṭo nāma so hāro”ti.

Rūpaṃ catubbidham kammāsamutṭhānaṃ, cittasamutṭhānaṃ, utusamutṭhānaṃ, āhārasamutṭhānaṃ, tathā itṭham itṭhamajjhantaṃ anitṭham anitṭhamajjhantanti. Idha pana itṭham adhippetam. Cittaṃ kusalaṭṭhamettha veditabbam. Tam kāmāvacaram, rūpāvacaram, arūpāvacaram, lokuttaranti catubbidham.

Vedanādisampayuttadhammabhedato anekavidhanti ayaṃ vibhattihāro. Vibhajīyanti etena, ettha vā sādhāraṇāsādhāraṇaṃ saṃkilesavodānadhammānaṃ bhūmiyoti vibhatti. Vibhajanaṃ vā etesaṃ bhūmiyoti vibhatti. Saṃkilesadhamme vodānadhamme ca sādhāraṇāsādhāraṇato padaṭṭhānato bhūmito vibhajanalakkhaṇo hi vibhattihāro. Vuttampi cetam -

“Dhammañca padaṭṭhānaṃ, bhūmiñca vibhajjate ayaṃ hāro;
Sādhāraṇe asādhāraṇe ca neyyo vibhattī”ti.

Itthirūpaṃ purisassa cittaṃ pariyādāya tiṭṭhati ayoniso manasikaroto, yoniso manasikaroto na pariyādiyati susaṃvutindriyattā sīlesu samāhitassāti ayaṃ parivatto hāro. Paṭipakkhavasena parivattīyanti iminā, ettha vā sutte vuttadhammā, parivattanaṃ vā tesanti parivatto. Niddiṭṭhānaṃ dhammānaṃ paṭipakkhato parivattanalakkhaṇo hi parivatto hāro. Vuttañhetam -

“Kusalākusale dhamme, niddiṭṭhe bhāvite pahīne ca;
Parivattati paṭipakkhe, hāro parivattano nāmā”ti.

Bhikkhave, samaṇā pabbajitāti pariyāyavacanaṃ. Aññaṃ paraṃ kiñcīti pariyāyavacanaṃ. Rūpaṃ vaṇṇaṃ cakkhuviññeyyanti pariyāyavacanaṃ. Samanupassāmi olokessāmi jānāmīti pariyāyavacanaṃ. Evaṃ itthaṃ imaṃ pakāraṇti pariyāyavacanaṃ. Purisassa puggalassāti pariyāyavacanaṃ. Cittaṃ viññāṇaṃ manoti pariyāyavacanaṃ. Pariyādāya gahetvā khepetvāti pariyāyavacanaṃ. Tiṭṭhati dharati ṭhātīti pariyāyavacanaṃ. Yathā yena pakārena yenākārenāti pariyāyavacanaṃ. Itthi nārī mātugāmoti pariyāyavacananti ayaṃ vevacano hāro. Vividhaṃ vacanaṃ ekassevatthassa vācakametthāti vivacanaṃ, vivacanameva vevacanaṃ. Vividhaṃ vuccati etena atthoti vā vivacanaṃ, vivacanameva vevacanaṃ. Ekasmiṃ atthe anekapariyāyasaddappayojanalakkhaṇo hi vevacano hāro. Vuttañhetam -

“Vevacanāni bahūni tu, sutte vuttāni ekadhammassa;
Yo jānāti suttavidū, vevacano nāma so hāro”ti.

Rūpaṃ kālasāmādivasena anekadhā paññattaṃ. Puriso khattiyādivasena anekadhā paññatto. Cittaṃ parittamahaggaṭṭādivasena anekadhā paññattaṃ. “Pariyādāyā”ti ettha pariyādānaṃ pariyādāyakānaṃ pāpadhammānaṃ vasena vītikkamapariyuṭṭhānādinā ca anekadhā paññattaṃ. Ayaṃ paññattihāro. Pakārehi, pabhedato vā ñāpīyanti iminā, ettha vā atthāti paññatti. Ekekassa dhammassa anekāhi paññattīhi paññāpetabbākāravibhāvanalakkhaṇo hi paññattihāro. Vuttañhetam -

“Ekaṃ bhagavā dhammaṃ, paññattīhi vividhāhi deseti;
So ākāro ñeyyo, paññattī nāma so hāro”ti.

Virodhipaccayasamavāye visadisuppattiruppanavaṇṇavikārāpattiyā taṃsamaṅgino hadayaṅgatabhāvappakāsaṇaṃ rūpaṭṭhoti aniccatāmukhena otaraṇaṃ, aniccassa pana dukkhattā dukkhatāmukhena, dukkhassa ca anattakattā suññatāmukhena otaraṇaṃ. Cittaṃ manoviññāṇadhātu, tassā pariyādāyikā taṇhā tadekaṭṭhā ca pāpadhammā dhammadhātūti dhātumukhena otaraṇaṃ. Evaṃ khandhāyatanādīmukhehi otaraṇaṃ vattabbanti ayaṃ otaraṇo hāro. Otārīyanti

anuppavesīyanti etena, ettha vā suttāgatā dhammā paṭiccasamuppādādīsūti otaraṇo. Paṭiccasamuppādādimukhena suttatthassa otaraṇalakkhaṇo hi otaraṇo hāro. Vuttañhetam -

“Yo ca paṭiccuppādo, indriyakhandhā ca dhātuāyatanā;
Etehi otarati yo, otaraṇo nāma so hāro”ti.

Nāham, bhikkhave...pe... samanupassāmīti ārambho. Evaṃ purisassa cittaṃ pariyādāya tiṭṭhatīti padasuddhi, na pana ārambhasuddhi. Yathayidantiādi padasuddhi ceva ārambhasuddhi cāti ayaṃ sodhano hāro. Sodhīyanti samādhīyanti etena, ettha vā sutte padapadatthapañhārambhāti sodhano. Sutte padapadatthapañhārambhānam sodhanalakkhaṇo hi sodhano hāro. Vuttañhetam -

“Vissajjitamhi pañhe, gāthāyaṃ pucchitāyamārabha;
Suddhāsuddhaparikkhā, hāro so sodhano nāmā”ti.

Aññanti sāmāññato adhiṭṭhānam kassaci visesassa anāmaṭṭhattā. Ekarūpampīti taṃ avikappetvā visesavacanam. Yathayidanti sāmāññato adhiṭṭhānam aniyamavacanabhāvato. Itthirūpanti taṃ avikappetvā visesavacananti ayaṃ adhiṭṭhāno hāro. Adhiṭṭhīyanti anuppavattīyanti etena, ettha vā sāmāññavisesabhūtā dhammā vinā vikappenāti adhiṭṭhāno. Suttāgatānam dhammānam avikappanavaseneva sāmāññavisesaniddhāraṇalakkhaṇo hi adhiṭṭhāno hāro. Vuttampi cetam -

“Ekattatāya dhammā, yepi ca vemattatāya niddiṭṭhā;
Tena vikappayitabbā, eso hāro adhiṭṭhāno”ti.

Rūpassa kammāvijjādayo kammacittādayo ca hetu. Samanupassanāya āvajjanādayo. Kusalassa cittassa yoniso manasikārādayo. Pariyādāyāti ettha pariyādānassa ayonisomanasikārādayoti ayaṃ parikkhāro hāro. Parikaroti abhisāṅkharoti phalanti parikkhāro, hetu paccayo ca. Parikkhāram ācikkhatīti parikkhāro, hāro. Parikkhāraṇavisaṃsaṅgā, parikkhārasahacaraṇato vā parikkhāro. Sutte āgatadhammānam parikkhārasaṅkhatāhetupaccaye niddhāretvā saṃvaṇṇanālakkhaṇo hi parikkhāro hāro. Vuttañhetam -

“Ye dhammā yaṃ dhammaṃ, janayantippaccayā paramparato;
Hetumavakaḍḍhayitvā, eso hāro parikkhāro”ti.

Purisassa cittaṃ pariyādāya tiṭṭhatīti ettha pariyādāyikā visesato taṇhāvijjā veditabbā tāsam vasena pariyādānasambhavato. Tāsu taṇhāya rūpamadhiṭṭhānam, avijjāya arūpaṃ. Visesato taṇhāya samatho paṭipakkho, avijjāya vipassanā. Samathassa cetovimutti, phalavipassanāya paññāvimutti. Tathā hi tā rāgavirāgā avijjāvirāgāti visesetvā vuccantīti ayaṃ samāropano hāro. Samāropīyanti etena, ettha vā padaṭṭhānādimukhena dhammāti samāropano. Sutte āgatadhammānam padaṭṭhānavevacanabhāvanāpahānasamāropanavicāraṇalakkhaṇo hi samāropano hāro. Vuttañhetam -

“Ye dhammā yaṃ mūlā, ye cekatthā pakāsītā muninā;
Te samāropayitabbā, esa samāropano hāro”ti.

Ettāvatā ca -

“Desanā vicayo yutti, padaṭṭhāno ca lakkhaṇo;
Catubyūho ca āvaṭṭo, vibhatti parivattano.

Vevacano ca paññatti, otaraṇo ca sodhano;
Adhiṭṭhāno parikkhāro, samāropano soḷaso”ti. -

Evam vuttā soḷasa hārā dassitāti veditabbā. Harīyanti etehi, ettha vā
suttageyyādivisayā aññāṇasaṃsayavipallāsāti hārā. Haranti vā sayam tāni,
haraṇamattameva vāti hārā phalūpacārena. Atha vā harīyanti voharīyanti
dhammasaṃvaṇṇakadhammapaṭiggāhakehi dhammassa dānaggahaṇavasenāti
hārā. Atha vā hārā viyāti hārā. Yathā hi anekaratanāvalisamūho hārasaṅkhāto attano
avayavabhūtaratanasamphassehi samupajaniyamānahilādasukho hutvā
tadupabhogijanasarīrasantāpaṃ nidāghapariḷāhūpajanitaṃ vūpasameti, evameva
tepi nānāvidhapaṃmattharatanappabandhā saṃvaṇṇanāvisesā attano
avayavabhūtapapaṃmattharatanādhigamena samuppādiyamānanibbutisukhā
dhammapaṭiggāhakajanahadayaparitāpaṃ kāmarāgādikilesahetukaṃ
vūpasamentīti. Atha vā hārayanti aññāṇādīnīhāraṃ apagamaṃ karonti ācikkhantīti vā
hārā. Atha vā sotujanacittassa haraṇato ramaṇato ca hārā niruttinayena yathā
“bhavesu vantaḡamano bhagavā”ti.

Ito paraṃ pana nandiyāvaṭṭādipañcavidhanayā veditabbā - tattha taṇhāvijjā
samudayasaccaṃ, tāsam adhiṭṭhānādibhūtā rūpadhammā dukkhasaccaṃ, tesam
appavatti nirodhasaccaṃ, nirodhappajānanā paṭipadā maggasaccaṃ.
Taṇhāgahaṇena cettha
māyāsāṭṭheyyamānātimānamadappamādapāpicchatāpāpamittatāahirikaanottappādiv
asena akusalapakkho netabbo. Avijjāgahaṇena
viparītamanasikārakodhūpanāhamakkhapaḷāsaissāmacchariya-
sārambhadvacassatābhavadiṭṭhivibhavadiṭṭhiādivasena akusalapakkho netabbo.
Vuttavipariyāyato kusalapakkho netabbo. Kathaṃ? Amāyāsāṭṭheyyādivasena
aviparītamanasikārādivasena ca. Tathā samathapakkhiyānaṃ saddhindriyādīnaṃ,
vipassanāpakkhiyānaṃ aniccasaññādīnaṃ vasena vodānapakkho netabboti ayaṃ
nandiyāvaṭṭassa nayassa bhūmi. Yo hi taṇhāvavijjāhi saṃkilesapakkhassa suttatthassa
samathavipassanāhi vodānapakkhassa ca catusaccayojanamukhena nayanalakkaṇo
saṃvaṇṇanāviseso, ayaṃ nandiyāvaṭṭanayo nāma. Vuttañhetam -

“Taṇhañca avijjampi ca, samathena vipassanāya yo neti;
Saccehi yojayitvā, ayaṃ nayo nandiyāvaṭṭo”ti.

Nandiyāvaṭṭassa viya āvaṭṭo etassāti nandiyāvaṭṭo. Yathā hi nandiyāvaṭṭo anto
ṭhitena padhānāvayavena bahiddhā āvaṭṭati, evamayampi nayoti attho. Atha vā
nandiyā taṇhāya pamodassa vā āvaṭṭo etthāti nandiyāvaṭṭo.

Heṭṭhā vuttanayena gahitesu taṇhāvijjātappakkhiyadhammesu taṇhā lobho, avijjā
moho, avijjāya sampayutto lohite sati pubbo viya taṇhāya sati sijjhamāno āghāto
doso iti tīhi akusalamūlehi gahitehi, tappaṭipakkhato kusala-cittaggahaṇena ca tīhi
kusalamūlāni gahitāni eva honti. Idhāpi lobho sabbāni vā sāsavakusalamūlāni
samudayasaccaṃ, tannibbattā tesam adhiṭṭhānagocarabhūtā upādānakkhandhā
dukkhasaccantiādīnā saccayojanā veditabbā. Phalaṃ panettha vimokkhattayavasena
niddhāretabbaṃ, tīhi akusalamūlehi
tividhaduccaritasamkilesa-malavisamaakusalasaññāvitakkādivasena akusalapakkho

“Yo akusale samūlehi,
Neti kusale ca kusalamūlehi;
Bhūtaṃ tathaṃ avitathaṃ,
Tipukkhaḷaṃ taṃ nayaṃ āhū”ti.

“Yo neti vipallāsehi,
Kilese indriyehi saddhamme;
Etaṃ nayaṃ nayavidū,
Sīhavikkīlitaṃ āhū”ti.

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vikkīḷitaṃ etthāti sīhaviikkīḷito, nayo. Balavisesayogadīpanato vā sīhaviikkīḷitasadisattā nayo sīhaviikkīḷito. Balaviseso cettha saddhādibalaṃ, dasabalāni eva vā.

Imesaṃ pana tiṇṇaṃ atthanayānaṃ siddhiyā vohāranayadvayaṃ siddhameva hoti. Tathā hi atthanayattayadisābhāvena kusalādiddhammaṃ ālocanaṃ disālocanaṃ. Vuttañhetuṃ -

“Veyyākaraṇesu hi ye,
Kusalākusalā tahiṃ tahiṃ vuttā;
Manasā olokayate,
Taṃ khu disālocanaṃ āhū”ti.

Tathā ālocitānaṃ tesāṃ dhammaṃ atthanayattayayojane samānayanato aṅkuso viya aṅkuso. Vuttañhetuṃ -

“Oloketvā disalocanena, ukkhipiya yaṃ samāneti;
Sabbe kusalākusale, ayaṃ nayo aṅkuso nāmā”ti.

Tasmā manasāva atthanayānaṃ disābhūtadhammaṃ locanaṃ disālocanaṃ, tesāṃ samānayaṃ aṅkusoti pañcapi nayāni yuttāni honti.

Ettāvatā ca -

“Paṭhamo nandiyāvaṭṭo, dutiyo ca tipukkhalo;
Sīhaviikkīḷito nāma, tatiyo nayalañjako.

Disālocanamāhamsu, catutthaṃ nayamuttamaṃ;
Pañcama aṅkuso nāma, sabbe pañca nayā gatā”ti. -

Evam vuttapañcanayāpi ettha dassitāti veditabbā. Nayati saṃkilesaṃ vodānañca vibhāgato ñāpetīti nayo, lañjeti pakāseti suttatthanti lañjako, nayo ca so lañjako cāti nayalañjako. Idañca suttaṃ soḷasavidhe suttantapaṭṭhāne saṃkilesabhāgiyaṃ byatirekamukhena nibbedhāsekkhabhāgiyanti daṭṭhabbaṃ. Aṭṭhavīsatividhe pana suttantapaṭṭhāne lokiyalokuttaraṃ sattadhammādhiṭṭhānaṃ ñāṇaṇṇeyyaṃ dassanabhāvanaṃ sakavacanaṃ vissajjanīyaṃ kusalākusalaṃ anuññātaṃ paṭikkhittañcāti veditabbam.

Tattha soḷasavidhasuttantaṃ paṭṭhānaṃ nāma “saṃkilesabhāgiyaṃ suttaṃ, vāsanābhāgiyaṃ suttaṃ, nibbedhabhāgiyaṃ suttaṃ, asekkhabhāgiyaṃ suttaṃ, saṃkilesabhāgiyañca vāsanābhāgiyañca suttaṃ, saṃkilesabhāgiyañca nibbedhabhāgiyañca suttaṃ, saṃkilesabhāgiyañca asekkhabhāgiyañca suttaṃ, vāsanābhāgiyañca nibbedhabhāgiyañca suttaṃ, vāsanābhāgiyañca asekkhabhāgiyañca suttaṃ, saṃkilesabhāgiyañca vāsanābhāgiyañca nibbedhabhāgiyañca suttaṃ, saṃkilesabhāgiyañca vāsanābhāgiyañca asekkhabhāgiyañca suttaṃ, saṃkilesabhāgiyañca nibbedhabhāgiyañca asekkhabhāgiyañca suttaṃ, vāsanābhāgiyañca nibbedhabhāgiyañca asekkhabhāgiyañca suttaṃ, saṃkilesabhāgiyañca vāsanābhāgiyañca nibbedhabhāgiyañca asekkhabhāgiyañca suttaṃ, neva saṃkilesabhāgiyaṃ na vāsanābhāgiyaṃ na nibbedhabhāgiyaṃ na asekkhabhāgiyaṃ sutta”nti evam vuttasoḷasasāsanapaṭṭhānāni.

Tattha saṃkilissanti etenāti saṃkilesa, saṃkilesabhāge saṃkilesakoṭṭhāse pavattaṃ saṃkilesabhāgiyaṃ. Vāsanā puññabhāvanā, vāsanābhāge pavattaṃ vāsanābhāgiyaṃ, vāsanāṃ bhajāpetīti vā vāsanābhāgiyaṃ. Nibbijjhanāṃ lobhakkhandhādīnaṃ padālanāṃ nibbedho, nibbedhabhāge pavattaṃ, nibbedhaṃ bhajāpetīti vā nibbedhabhāgiyaṃ. Pariniṭṭhitasikkhā dhammā asekkhā, asekkhabhāge pavattaṃ, asekkhe bhajāpetīti vā asekkhabhāgiyaṃ. Tesu yattha taṇhādisaṃkilesa vibhatto, idaṃ saṃkilesabhāgiyaṃ. Yattha dānādipuññakiriyavatthu vibhattaṃ, idaṃ vāsanābhāgiyaṃ. Yattha sekkhā sīlakkhandhādayo vibhattā, idaṃ nibbedhabhāgiyaṃ. Yattha pana asekkhā sīlakkhandhādayo vibhattā, idaṃ asekkhabhāgiyaṃ. Itarāni tesāṃ vomissakanayavasena vuttāni. Sabbāsavaṣaṃvarapariyāyādīnaṃ vasena sabbabhāgiyaṃ veditabbaṃ. Tattha hi saṃkilesadhammā lokiyasucaritadhammā sekkhā dhammā asekkhā dhammā ca vibhattā. Sabbabhāgiyaṃ pana “passaṃ na passatī”tiādikaṃ udakāḍīyavādavacanaṃ veditabbaṃ.

Aṭṭhavīsatividhaṃ suttantapaṭṭhānaṃ pana “lokiyaṃ, lokuttaraṃ, lokiyañca lokuttarañca, sattādhiṭṭhānaṃ, dhammādhiṭṭhānaṃ, sattādhiṭṭhānañca dhammādhiṭṭhānañca, ñāṇaṃ, ñeyyaṃ, ñāṇaṃca ñeyyañca, dassanaṃ, bhāvanā, dassanañca bhāvanā ca, sakavacanaṃ, paravacanaṃ, sakavacanañca paravacanañca, vissajjanīyaṃ, avissajjanīyaṃ, vissajjanīyañca avissajjanīyañca, kammaṃ, vipāka, kammañca vipāka ca kusalaṃ, akusalaṃ, kusalañca akusalañca anuññātaṃ, paṭikkhittaṃ, anuññātañca paṭikkhittañca, thavo”ti evamāgatāni aṭṭhavīsati sāsanaṃ paṭṭhānāni. Tattha lokiyanti loke niyutto, loke vā vidito lokiyo. Idha pana lokiyo attho yasmimṃ sutte vutto, taṃ suttaṃ lokiyaṃ. Tathā lokuttaraṃ. Yasmimṃ pana sutte padesena lokiyaṃ, padesena lokuttaraṃ vuttaṃ, taṃ lokiyañca lokuttarañca. Sattaadhippāyasattapaññattimukhena desitaṃ sattādhiṭṭhānaṃ. Dhammavasena desitaṃ dhammādhiṭṭhānaṃ. Ubhayavasena desitaṃ sattādhiṭṭhānañca dhammādhiṭṭhānañca. Iminā nayena sabbapadesu attho veditabbo. Buddhādīnaṃ pana guṇābhittavanavasena pavattaṃ suttaṃ thavo nāma

-

“Maggaṇaṭṭhaṅgiko seṭṭho, saccānaṃ caturo padā;

Virāgo seṭṭho dhammānaṃ, dvipadānañca cakkhumā”ti. ādikaṃ viya -

Nettinayavaṇṇanā niṭṭhitā.

2. Saddagarukādīnanti ādisaddena gandharasaphoṭṭhabbagaruke saṅgaṇhāti. Āsayavasenāti ajjhāsayavasena. Utusamuṭṭhānopi itthisantānagato saddo labbhati, so idha nādhīpetoti “cittasamuṭṭhāno”ti vuttaṃ. Kathitasaddo ālāpādisaddo. Gītasaddo sarena gāyanasaddo. Itthiyā hasanasaddopettha saṅgahetabbo tassapi purisena assādetabbato. Tenāha - “apica kho mātugāmassa saddaṃ suṇāti tirokuṭṭā vā tiropākārā vā hasantiyā vā bhaṇantiyā vā gāyantiyā vā, so tadassādetī”tiādi. Nivatthanivāsanassāti khalitthaddhassa nivāsanassa. Alaṅkāressāti nūpurādikassa alaṅkāressa. Itthisaddotveva veditabboti itthipaṭibaddhabhāvato vuttaṃ. Tenāha - “sabbopī”tiādi. Avidūraṭṭhāneti tassa hatthikulassa vasanaṭṭhānato avidūraṭṭhāne. Kāyūpapannoti sampannakāyo thirakathinamahākāyo. Mahāhatthīti mahānubhāvo hatthī. Jeṭṭhakaṃ katvāti yūthapatiṃ katvā.

Kathinatikkhabhāvena siṅgasadisattā aḷasaṅkhātāni siṅgāni etassa atthīti siṅgī, suvaṇṇavaṇṇatāya mahābalatāya ca sīhahatthiādimigasadisattā migo viyāti migo.

Tattha tattha kiccaṃ netubhāvena cakkhuyeva nettaṃ, taṃ uggataṭṭhena āyataṃ etassāti āyatacakkhunetto. Aṭṭhi eva taco etassāti aṭṭhittaco. Tenābhibhūtoti tena migena abhibhūto ajjhotthaṭo niccalaggahito hutvā. Karuṇaṃ rudāmiti kāruṇṇapatto hutvā rodāmi viravāmi. Paccatthikabhayaṭo mutti nāma yathā tathā sahāyavato hoti, na ekākinoti āha - “mā heva maṃ pāṇasamaṃ jaheyyā”ti. Tattha mā heva manti maṃ evarūpaṃ byasanaṃ pattaṃ attano pāṇasamaṃ piyasāmi kaṃ tvamaṃ māheva jahi.

Kuñce girikūṭe ramati abhiraṃati, tattha vā vicarati, koṇjanādaṃ nadanto vā vicarati, ku vā pathavī, tadabhighātena jīratīti kuñjaro. Saṭṭhihāyananti jātiyā saṭṭhivassakālasmiṃ kuñjarā thāmena parihāyanti, taṃ sandhāya evamāha. Pathabyā cāturantāyāti catūsu disāsu samuddaṃ patvā tthitāya cāturantāya pathaviyā. Suppiyoti suṭṭhu piyo. Tesaṃ tvamaṃ vāriyo seṭṭhoti ye samudde vā gaṅgāya vā yamunāya vā nammadānadiyā vā kuṇṇirā, tesaṃ sabbesaṃ vaṇṇasampattiyaṃ mahantattena ca vārimhi jātattā vāriyo tvameva seṭṭho pasatthataro. Muñca rodantiyā patinti sabbesaṃ seṭṭhattā tameva yācāmi, rodamaṇāya mayhaṃ sāmikaṃ muñca. Athāti gahaṇassa sithilakaraṇasamanantameva. Etassāti paṭisattumaddanassa.

Pabbatagahanaṃ nissāyāti tisso pabbatarājiyo atikkamitvā catutthāya pabbatarājiyaṃ pabbatagahanaṃ upanissāya. Evaṃ vadatīti “udetayaṃ cakkhumā”tiādinā imaṃ buddhamantaṃ mantento vadati.

Tattha udetīti pācīnalokadhātuto uggacchati. Cakkhumāti sakalacakkavāḷavāsīnaṃ andhakāraṃ vidhamitvā cakkhuppaṭilābhakaraṇena yantena tesaṃ dinnamaṃ cakkhu, tena cakkhunā cakkhumā. Ekarājāti sakalacakkavāḷe ālokarānaṃ antare seṭṭhaṭṭhena rañjanaṭṭhena ca ekarājā. Harissavaṇṇoti harisamaṇavaṇṇo, suvaṇṇavaṇṇoti attho. Pathaviṃ pabhāsetīti pathavippabhāso. Taṃ taṃ namassāmiti tasmā taṃ evarūpaṃ bhavantaṃ namassāmi vandāmi. Tayājja guttā viharemha divasanti tayā ajja rakkhitā hutvā imaṃ divasaṃ catuiriyaṃ pathavihārena sukhaṃ vihareyyāma.

Evaṃ bodhisatto imāya gāthāya sūriyaṃ namassitvā dutiyagāthāya atīte parinibbute buddhe ceva buddhaguṇe ca namassati “ye brāhmaṇā”tiādinā. Tattha ye brāhmaṇāti ye bāhitapāpā parisuddhā brāhmaṇā. Vedagūti vedānaṃ pāraṃ gatā, vedehi pāraṃ gatāti vā vedagū. Idha pana sabbe saṅkhatadhamme vidite pākaṭe katvā katāti vedagū. Tenevāha - “sabbadhamme”ti. Sabbe khandhāyatanadhātudhamme salakkhaṇasāmaññalakkhaṇavasena attano ñāṇassa vidite pākaṭe katvā tiṇṇaṃ mārānaṃ matthakaṃ madditvā sammāsambodhiṃ pattā, saṃsāraṃ vā atikkantāti attho. Te me namoti te mama imaṃ namakkāraṃ paṭicchantu. Te ca maṃ pālayantūti evaṃ mayā namassitā ca te bhagavanto maṃ pālayantu rakkhantu. Namattu buddhānaṃ...pe... vimuttiyāti ayaṃ mama namakkāro atītānaṃ parinibbutānaṃ buddhānaṃ atthu, tesaṃyeva catūsu phalesu ñāṇasaṅkhātāya bodhiyā atthu, tathā tesaññeva arahattaphalavimuttiyā vimuttānaṃ atthu, yā ca nesaṃ tadaṅgavikkhambhanasamucchedappaṭippassaddhinissaraṇasaṅkhātā pañcavidhā vimutti, tāya vimuttiyāpi ayaṃ mayhaṃ namakkāro atthūti attho. Imaṃ so parittaṃ katvā, moro carati esanāti idaṃ pana padadvayaṃ satthā abhisambuddho hutvā āha. Tassattho - bhikkhave, so moro imaṃ parittaṃ imaṃ rakkhaṃ katvā attano gocarabhūmiyaṃ pupphaphalādīnaṃ atthāya nānappakārāya esanāya caratīti.

Evam divasaṃ caritvā sāyaṃ pabbatamatthake nisīditvā atthaṃ gacchantam sūriyaṃ olokento buddhagūṇe āvajjetvā nivāsaṭṭhāne rakkhāvaraṇatthāya puna brahmamantaṃ vadanto “apetaya”ntiādimāha. Tenevāha - “divasaṃ gocaraṃ gahetvā”tiādi. Tattha apetīti apayāti atthaṃ gacchati. Imaṃ so parittaṃ katvā moro vāsamakappayīti idampi abhisambuddho hutvā āha. Tassattho - bhikkhave, so moro imaṃ parittaṃ imaṃ rakkhaṃ katvā attano nivāsaṭṭhāne vāsaṃ saṃkappayitthāti. Parittakammato puretamevāti parittakammakaraṇato puretameva. Morakukkuṭikāyāti kukkuṭikāsadisāya moracchāpikāya.

3. Tatiye rūpāyatanassa viya gandhāyatanassapi samuṭṭhāpakapaccayavasena viseso natthīti āha - “catusamuṭṭhānika”nti. Itthiyā sarīragandhassa kāyāruḥhaanulepanādīgandhassa ca tappaṭibaddhabhāvato avisesena gahaṇappasaṅge idhādhippetagandhaṃ niddhārento “svāya”ntiādimāha. Tattha itthiyāti pākatikāya itthiyā. Duggandhoti pākatikāya itthiyā sarīragandhabhāvato duggandho hoti. Idhādhippetoti iṭṭhabhāvato assādetabbattā vuttaṃ. Kathaṃ pana itthiyā sarīragandhassa duggandhabhāvoti āha - “ekaccā hī”tiādi. Tattha assassa viya gandho assā atthīti assagandhinī. Meṇḍakassa viya gandho assā atthīti meṇḍakagandhinī. Sedassa viya gandho assā atthīti sedagandhinī. Soṇitassa viya gandho assā atthīti soṇitagandhinī. Rajjatevāti anādimati saṃsāre avijjādikilesavāsanāya parikaḍḍhitahadayattā phoṭṭhabbassādagadhitacittatāya ca andhabālo evarūpāyapi duggandhasarīrāya itthiyā rajjatiyeva. Pākatikāya itthiyā sarīragandhassa duggandhabhāvaṃ dassetvā idāni visiṭṭhāya ekaccāya itthiyā tadabhāvaṃ dassetuṃ - “cakkavattino panā”tiādimāha. Yadi evaṃ īdisāya itthiyā sarīragandhopi idha kasmā nādhippetoti āha - “ayaṃ na sabbāsaṃ hotī”tiādi. Tiracchānagatāya itthiyā ekaccāya ca manussitthiyā sarīragandhassa ativiya assādetabbabhāvadassanato puna tampi avisesena anujānanto “itthikāye gandho vā hotū”tiādimāha. Itthigandhotveva veditabboti tappaṭibaddhabhāvato vuttaṃ.

4. Catutthādīsu kiṃ tenāti jivhāviññeyyarase idhādhippete kiṃ tena avayavarasādinā vuttena payojanaṃ. Oṭṭhamaṃsaṃ sammakkhetīti oṭṭhamaṃsasammakkhano, kheḷādīni. Ādisaddena oṭṭhamaṃsamakkhano tambulamukhavāsādiraso gayhati. Sabbo so itthirasoti itthiyāvassa gahetabbattā.

5. Itthiphoṭṭhabboti etthāpi ese va nayo. Yadi panettha itthigatāni rūpārammaṇādīni avisesato purisassa cittaṃ pariyādāya tiṭṭhanti, atha kasmā bhagavatā tāni visuṃ visuṃ gahetvā desitānīti āha - “iti satthā”tiādi. Yathā hītiādinā tamevatthaṃ samattheti. Gametīti vikkhepaṃ gameti, ayameva vā pāṭho. Gametīti ca saṅgameti. Na tathā sesā saddādayo, na tathā rūpādīni ārammaṇānīti etena sattesu rūpādigarukatā asaṃkiṇṇā viya dassitā, na kho panetaṃ evaṃ daṭṭhabbaṃ anekavidhattā sattānaṃ ajjhāsayassāti dassetuṃ - “ekaccassa cā”tiādi vuttaṃ. Pañcagarukavasenāti pañcārammaṇagarukavasena. Ekaccassa hi purisassa yathāvuttesu pañcasupī ārammaṇesu garukatā hoti, ekaccassa tattha katipayesu, ekasmiṃ eva vā, te sabbepi pañcagarukātveva veditabbā yathā “sattisayo aṭṭhavimokkhā”ti. Na pañcagarukajātakavasena ekekārammaṇe garukasseva nādhippetattā. Ekekārammaṇagarukānañhi pañcannaṃ puggalānaṃ tattha āgatattā taṃ jātaṃ “pañcagarukajātaka”nti vuttaṃ. Yadi evaṃ tena idha payojanaṃ natthīti āha - “sakkehi bhāvatthāyā”ti. Āharitvā kathetabbanti rūpādigarukatāya ete anayabyasanaṃ pattāti dassetuṃ kathetabbam.

6-8. Tesanti suttānaṃ. Uppaṇḍetvā gaṇhituṃ na icchīti tassa thokaṃ virūpadhātukattā na icchi. Anatikkamantoti saṃsudento. Dve hatthaṃ pattānīti dve uppalāni hatthaṃ gatāni. Pahaṭṭhākāraṃ dassetvāti aparāhi itthīhi ekekaṃ laddhaṃ, mayā dve laddhānīti santuṭṭhākāraṃ dassetvā. Parodīti tassā pubbasāmikassa mukhagandhaṃ saritvā. Tassa hi mukhato uppalagandho vāyati. Hāretvāti tasmā ṭhānā apanetvā, “harāpetvā”ti vā pāṭho, ayamevattho.

Sādhu sādhuṭi bhāsatoti dhammakathāya anumodanavasena “sādhu sādhu”ti bhāsato. Uppalaṃva yathodaketi yathā uppalaṃ uppalagandho mukhato nibbattoti. Vaṭṭameva kathitanti yathārutavasena vuttaṃ. Yadi pi evaṃ vuttaṃ, tathāpi yathārutamatthe avatvā vivaṭṭaṃ nīharitvā kathetabbaṃ vimuttirasattā bhagavato desanāya.

Rūpādivaggavaṇṇanā niṭṭhitā.

Iti manorathapūraṇiyā aṅguttaranikāya-aṭṭhakathāya

Paṭhamavaggavaṇṇanāya anuttānatthadīpanā niṭṭhitā.

ΠΑΡΟΡΟΦΟΡΙΕΣ ΓΙΑ ΑΥΤΗ ΤΗ ΜΕΤΑΦΡΑΣΗ

Η παρούσα μετάφραση αποτελεί μέρος του PaliVerse Project, της πρώτης πλήρους και ενιαίας αγγλικής μετάφρασης του Κανόνα Πάλι, μαζί με τα Σχόλια (Aṭṭhakathā) και τα Υποσχόλια (Tīkā) και συνοδεύεται από διαδραστικά εργαλεία μελέτης. Το PaliVerse είναι ένα έργο σε εξέλιξη. Οι μεταφράσεις που δημιουργούνται με τεχνητή νοημοσύνη βελτιώνονται συνεχώς μέσω αναθεωρήσεων και σχολίων από ειδικούς. Το παρόν κείμενο αποτελεί την πιο πρόσφατη μετάφραση κατά την ημερομηνία λήψης.

Ημερομηνία δημιουργίας PDF: 14 Σεπτεμβρίου 2026

ΠΩΣ ΝΑ ΠΑΡΑΘΕΣΕΤΕ ΤΗΝ ΠΗΓΗ

PaliVerse (2026). Υποσχόλια. Ο Κανόνας των Ομιλιών - Υποσχόλια. 4. Η συλλογή των αριθμημένων ομιλιών - Υποσχόλια. 01. Υποσχόλια για το βιβλίο του ενός. 1. Σχόλια για το κεφάλαιο για την υλική μορφή και τα λοιπά έχει ανακτηθεί από το paliverse.org

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