

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Σχόλια (Aṭṭhakathā)

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

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

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

2. Η ενότητα των δύο (2. Dukanipāto)



PaliVerse

5. Η συλλογή των μικρών κειμένων

04. Σχόλια για τις ρήσεις του Βούδα

2. Dukanipāto

1. Paṭhamavaggo

1. Dukkavīhārasuttavaṇṇanā

28. Dukanipātassa paṭhame dvīhīti gaṇanaparicchedo. Dhammehīti paricchinnadhammanidassanaṃ. Dvīhi dhammehīti dvīhi akusaladhammehi. Samannāgatoti yutto. Diṭṭheva dhammeti imasmiṃyeva attabhāve. Dukkhaṃ viharatīti catūsupi iriyāpathesu kilesadukkheṇa ceva kāyikacetasikadukkheṇa ca dukkhaṃ viharati. Savighātanti cittūpaghātena ceva kāyūpaghātena ca savighātaṃ. Saupāyāsanti kilesūpāyāsena ceva sarīrakhedena ca balavaāyāsavasena saupāyāsaṃ. Sapariḷāhanti kilesapariḷāheṇa ceva kāyapariḷāheṇa ca sapariḷāhaṃ. Kāyassa bhedaṃ upādinnaḥkhandhapariccāgā. Paraṃ maraṇāti tadanantaraṃ abhinibbattaḥkhandhaggaṇe. Atha vā kāyassa bhedaṃ jīvitindriyupacchedā. Paraṃ maraṇāti cutito uddhaṃ. Duggati pāṭikaṅkhāti duggatisaṅkhātānaṃ catunnaṃ apāyānaṃ aññatarā gati icchitabbā, avassaṃbhāvinīti attho.

Aguttadvāroti apihitadvāro. Kattha pana aguttadvāroti āha “indriyesū”ti. Tena manacchatthānaṃ indriyānaṃ asaṃvaramāha. Paṭiggahaṇaparibhogavasena bhojane mattaṃ na jānātīti bhojane amattaññū. “Indriyesu aguttadvāratāya bhojane amattaññutāyā”tipi paṭhanti.

Kathaṃ indriyesu aguttadvāratā, kathaṃ vā guttadvāratāti? Kiñcāpi hi cakkhundriye saṃvaro vā asaṃvaro vā natthi. Na hi cakkhupasādaṃ nissāya sati vā muṭṭhassaccaṃ vā uppajjati. Apica yadā rūpārammaṇaṃ cakkhussa āpāthaṃ āgacchati, tadā bhavaṅge dvikkhattuṃ uppajjitvā niruddhe kiriyāmanodhātu āvajjanakiccaṃ sādhamamānā uppajjitvā nirujjhati, tato cakkhuviññāṇaṃ dassanakiccaṃ, tato vipākamanodhātu sampañcchanakiccaṃ, tato vipākāhetukamanoviññāṇadhātu santīraṇakiccaṃ, tato kiriyāhetukamanoviññāṇadhātu voṭṭhabbanakiccaṃ sādhamamānā uppajjitvā nirujjhati, tadanantaraṃ javanaṃ javati. Tathāpi neva bhavaṅgasamaye, na āvajjanādīnaṃ aññatarasamaye saṃvaro vā asaṃvaro vā atthi, javanakkhaṇe pana sace dussīlyaṃ vā muṭṭhassaccaṃ vā aññāṇaṃ vā akkhanti vā kosajjaṃ vā uppajjati, asaṃvaro hoti. Evaṃ hontopi so “cakkhudvāre asaṃvaro”ti vuccati. Kasmā? Yasmā tasmiṃ sati dvārampi aguttaṃ hoti bhavaṅgampi āvajjanādīni vīthiccittāni. Yathā kiṃ? Yathā nagare catūsu dvāresu asaṃvutesu kiñcāpi antogharadvāraḥkoṭṭhakagabbhādayo susaṃvutā tathāpi antonagare sabbaṃ bhaṇḍaṃ arakkhitaṃ agopitameva hoti. Nagaradvārehi pavisitvā corā yadicchanti, taṃ hareyyuṃ. Evameva javane dussīyādīsu uppannesu tasmiṃ asaṃvare satidvārampi aguttaṃ hoti, bhavaṅgampi āvajjanādīni vīthiccittāni. Tasmiṃ pana asati javane silādīsu uppannesu dvārampi guttaṃ hoti bhavaṅgampi āvajjanādīni vīthiccittāni. Yathā kiṃ? Yathā nagaradvāresu saṃvutesu kiñcāpi

antogharadvārādayo asaṃvutā, tathāpi antonagare sabbam bhaṇḍam surakkhitam sugopitameva hoti. Nagaradvāresu hi pihitesu corānam paveso natthi. Evameva javane sīlādīsu uppannesu dvārampi guttam hoti, bhavaṅgampi, āvajjanādīni vithicittānīpi. Tasmā javanakkhaṇe uppajjamānīpi “cakkhuvāre saṃvaro”ti vuccati. Sesadvāresupi eseva nayo. Evaṃ indriyesu aguttadvāratā, guttadvāratā ca veditabbā.

Katham pana bhojane amattaññū, katham vā mattaññūti? Yo hi puggalo mahiccho hutvā paṭiggahaṇe mattam na jānāti. Mahicchapuggalo hi yathā nāma kacchapuṭavāṇījo piḷandhanabhaṇḍakam hatthena gahetvā ucchaṅgepi pakkhipitabbayuttakam pakkhipitvā mahājanassa passantasseva “asukam gaṇhatha, asukam gaṇhathā”ti mukhena ugghoseti, evameva appamattakampi attano sīlam vā gantham vā dhutaṅgaguṇam vā antamaso araṇṇavāsamattakampi mahājanassa jānantasseva sambhāveti, sambhāvetvā ca pana sakaṭehipi upanīte paccaye “ala”nti avatvā paṭiggaṇhāti. Tayo hi pūretum na sakkā aggi upādānena, samuddo udakena, mahiccho paccayehīti -

“Aggikkhandho samuddo ca, mahiccho cāpi puggalo;
Bahuke paccaye dinne, tayopete na pūrayeti”.

Mahicchapuggalo hi vijātamātuyāpi manam gaṇhitum na sakkoti. Evarūpo hi anuppannam lābham na uppādeti, uppannalābhato ca parihāyati. Evaṃ tāva paṭiggahaṇe amattaññū hoti. Yo pana dhammena samena laddhampi āhāram gadhito mucchito ajjhopanno anādinavadassāvī anissaraṇapañño āharahatthakaalamasātakatattavaṭṭakakākamāsakabhuttavamitakabrāhmaṇānam aññataro viya ayoniso anupāyena yāvadattam udarāvadehakaṃ paribhuñjitvā seyyasukham passasukham middhasukham anuyutto viharati. Ayaṃ paribhoge amattaññū nāma.

Yo pana “yadipi deyyadhammo bahu hoti, dāyako appam dātukāmo, dāyakassa vasena appam gaṇhāti. Deyyadhammo appo, dāyako bahum dātukāmo, deyyadhammassa vasena appam gaṇhāti. Deyyadhammo bahu, dāyakopi bahum dātukāmo, attano thāmam ṇatvā pamāṇayuttameva gaṇhātī”ti evaṃ vuttassa paṭiggahaṇe pamāṇajānanassa ceva, “paṭisaṅkhā yoniso āhāram āhāreti, neva davāya, na madāyā”tiādinā “laddhañca piṇḍapātam agadhito amucchito anajjhopanno ādinavadassāvī nissaraṇapañño paribhuñjatī”ti ca ādinā nayena vuttassa paccavekkhitvā paṭisaṅkhānapaññāya jānitvā āhāraparibhuñjanasaṅkhātassa paribhoge pamāṇajānanassa ca vasena bhojane mattaññū hoti, ayaṃ bhojane mattaññū nāma. Evaṃ bhojane amattaññutā mattaññutā ca hotīti veditabbam.

Gāthāsu pana cakkhūtiādīsu cakkhatīti cakkhu, rūpam assādeti, samavisamam ācikkhantam viya hotīti vā attho. Suṇātīti sotaṃ. Ghāyatīti ghānam. Jīvitanimittam āhāraraso jīvitam, tam avhāyatīti jivhā. Kucchitānam āyoti kāyo. Manate vijānātīti mano. Porāṇa panāhu munātīti mano, nāḷiyā minamāno viya mahātulāya dhārayamāno viya ca ārammaṇam vijānātīti attho. Evaṃ tāvettha padattho veditabbo.

Bhāvatthato pana duvidhaṃ cakkhu - maṃsacakkhu ca paññācakkhu ca. Tesu buddhacakkhu, samantacakkhu, ñāṇacakkhu, dibbacakkhu, dhammacakkhūti pañcavidhaṃ paññācakkhu. Tattha “addasaṃ kho ahaṃ, bhikkhave, buddhacakkhunā lokaṃ volokento”ti idaṃ buddhacakkhu nāma. “Samantacakkhu vuccati sabbaññutaññāṇa”nti idaṃ samantacakkhu nāma. “Cakkhuṃ udapādī”ti idaṃ ñāṇacakkhu nāma. “Addasaṃ kho ahaṃ, bhikkhave, dibbena cakkhunā visuddhenā”ti idaṃ dibbacakkhu nāma. “Virajaṃ vītamalaṃ dhammacakkhuṃ udapādī”ti idaṃ heṭṭhimamaggattayasaṅkhātāṃ dhammacakkhu nāma.

Maṃsacakkhupi duvidhaṃ - sasambhāracakkhu, pasādacakkhūti. Tattha yvāyaṃ akkhikūpake patiṭṭhito heṭṭhā akkhikūpakatṭhikena, upari bhamukatṭhikena, ubhato akkhikūṭehi, anto matthaluṅgena, bahiddhā akkhilomehi paricchinno maṃsapiṇḍo, saṅkhepato catasso dhātuyo - vaṇṇo, gandho, raso, ojasambhavo saṅghānaṃ jīvitam bhāvo kāyapasādo cakkhupasādoti cuddasa sambhārā. Vitthārato catasso dhātuyo taṃnissitā vaṇṇagandharasaojasaṅghānasambhavāti imāni dasa catusamuṭṭhānikattā cattālisaṃ honti, jīvitam bhāvo kāyapasādo cakkhupasādoti cattāri ekantakammasamuṭṭhānevāti imesaṃ catucattālīsāya rūpānaṃ vasena catucattālīsa sambhārā. Yaṃ loka “setaṃ vaṭṭaṃ puthulaṃ visaṭṭaṃ vipulaṃ cakkhū”ti sañjānanto na cakkhuṃ sañjānāti, vatthuṃ cakkhuto sañjānāti, yo maṃsapiṇḍo akkhikūpake patiṭṭhito nhārusuttakena matthaluṅgena ābaddho, yattha setampi atthi kaṇhampi lohitakampi pathavīpi āpopi tejopi vāyopi. Yaṃ semhussadattā setaṃ, pittussadattā kaṇhaṃ, ruhirussadattā lohitakaṃ, pathavussadattā patthaddhaṃ, āpussadattā paggharati, tejussadattā pariḍayhati, vāyussadattā sambhamati, idaṃ sasambhāracakkhu nāma. Yo pana ettha sito ettha paṭibaddho catunnaṃ mahābhūtānaṃ upādāya pasādo, idaṃ pasādacakkhu nāma. Idañhi cakkhuviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvena pavattati.

Sotādīsopi sotaṃ dibbasotaṃ, maṃsasotanti duvidhaṃ. Ettha “dibbāya sotadhātuyā visuddhāya atikkantaṃ mānusikāya ubho sadde suṇātī”ti idaṃ dibbasotaṃ nāma. Maṃsasotaṃ pana sasambhārasotaṃ pasādasotanti duvidhantiādi sabbhaṃ cakkhumhi vuttanayeneva veditabbaṃ, tathā ghāṇajivhā. Kāyo pana copanakāyo, karajakāyo, samūhakāyo, pasādakāyotiādinā bahuvidho. Tattha -

“Kāyena saṃvutā dhīrā, atho vācāya saṃvutā”ti. -

Ayaṃ copanakāyo nāma. “Imamhā kāyā aññaṃ kāyaṃ abhinimminātī”ti ayaṃ karajakāyo nāma. Samūhakāyo pana viññāṇādisamūhavasena anekavidho āgato. Tathā hi “cha ime, āvuso, viññāṇakāyā”tiādīsu viññāṇasamūho vutto. “Cha phassakāyā”tiādīsu phassādisamūho. Tathā “kāyapassaddhi kāyalahutā”tiādīsu vedanākkhandhādayo. “Idhekacco pathavikāyaṃ aniccato anupassati, āpokāyaṃ tejokāyaṃ vāyokāyaṃ kesakāyaṃ lomakāya”ntiādīsu pathavādisamūho. “Kāyena phoṭṭhabbaṃ phusitvā”ti ayaṃ pasādakāyo. Idhāpi pasādakāyo veditabbo. So hi kāyaviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvena pavattati. Manoti pana kiñcāpi sabbhaṃ viññāṇaṃ vuccati, tathāpi dvārabhāvassa idhādhippetattā dvārabhūtaṃ sāvajjanaṃ bhavaṅgaṃ veditabbaṃ.

Etāni yassa dvārāni aguttāni ca bhikkhunoti yassa bhikkhuno etāni manacchaṭṭhāni dvārāni sativossaggena pamādaṃ āpannattā satikavāṭena apihitāni. Bhojanamhi...pe... adhigacchatīti so bhikkhu vuttanayena bhojane amattaññū indriyesu ca saṃvararahito diṭṭhadhammikañca rogādivasena, samparāyikañca

duggatipariyāpannaṃ kāyadukkhaṃ rāgādikilesasantāpavasena, icchāvighātavasena ca cetodukkhaṃ sabbathāpi dukkhameva adhigacchati pāpuṇāti. Yasmā cetadevaṃ, tasmā duvidhenapi dukkhagginā idhaloke ca paraloke ca ḍayhamānena kāyena ḍayhamānena cetasā divā vā yadi vā rattiṃ niccakārameva tādiso puggalo dukkhameva viharati, na tassa sukhavihārassa sambhavo, vaṭṭadukkhānatikkame pana vattabbameva natthīti.

Paṭhamasuttavaṇṇanā niṭṭhitā.

2. Sukhavihārasuttavaṇṇanā

29. Dutiye vuttavipariyāyena attho veditabbo.

Dutiyasuttavaṇṇanā niṭṭhitā.

3. Tapanīyasuttavaṇṇanā

30. Tatiye tapanīyāti idha ceva samparāye ca tapanti vibādheṇti viheṭṭheṇti tapanīyā. Tapanam vā dukkhaṃ diṭṭhe ceva dhamme abhisamparāye ca tassa uppādanena ceva anubalappadānena ca hitāti tapanīyā. Atha vā tapanti tenāti tapanam, pacchānutāpo, vippaṭṭisāroti attho, tassa hetubhāvato hitāti tapanīyā. Akatakalyāṇoti akataṃ kalyāṇam bhaddakaṃ puññaṃ etenāti akatakalyāṇo. Sesapadadvayaṃ tasseva vevacanaṃ. Puññañhi pavattihitatāya āyatimsukhatāya ca bhaddakaṭṭhena kalyāṇanti ca kucchitasalanādiatthena kusalanti ca dukkhabhīrūnaṃ saṃsārabhīrūnañca rakkhanaṭṭhena bhīruttāṇanti ca vuccati. Katapāpoti kataṃ upacitaṃ pāpaṃ etenāti katapāpo. Sesapadadvayaṃ tasseva vevacanaṃ. Akusalakammañhi lāmakatṭhena pāpanti ca attano pavattikkhaṇe vipākakkhaṇe ca ghorasabhāvatāya luddanti ca kilesehi dūsitabhāvena kibbisanti ca vuccati. Iti bhagavā “dve dhammā tapanīyā”ti dhammādhiṭṭhānena uddisitvā akataṃ kusalaṃ dhammaṃ katañca akusalaṃ dhammaṃ puggalādhiṭṭhānena niddisi. Idāni tesam tapanīyabhāvaṃ dassento “so akataṃ me kalyāṇanti tappati, kataṃ me pāpanti tappati”ti āha. Cittasantāsenā tappati anutappati anusocatīti attho.

Gāthāsu duṭṭhu caritaṃ, kilesapūtikattā vā duṭṭhaṃ caritanti duccharitaṃ. Kāyena duccharitaṃ, kāyato vā pavattaṃ duccharitaṃ kāyaduccharitaṃ. Evaṃ vacīmanoduccharitāni daṭṭhabbāni. Imāni ca kāyaduccharitādīni kammaopathappattāni adhippetānīti yaṃ na kammaopathappattaṃ akusalajātaṃ, taṃ sandhāyāha “yañcaññaṃ dosasañhita”nti. Tassattho - yampi ca aññaṃ kammaopathabhāvaṃ appattattā nipariyāyena kāyakammādisaṅkhaṃ na labhati, rāgādikilesasaṃsaṭṭhattā dosasaṃsaṭṭhattā akusalaṃ tampi katvāti attho. Nirayanti niratiatthena nirassādaṭṭhena vā nirayanti laddhanāmaṃ sabbampi duggatiṃ, ayasaṅkhātasukhappaṭikkhepena vā sabbattha sugatiduggatīsu nirayadukkhaṃ. So tādiso puggalo upagacchatīti evamettha attho daṭṭhabbo.

Ettha ca kāyaduccharitassa tapanīyabhāve nando yakkho nando māṇavako nando goghātako dve bhātikāti etesaṃ vatthūni kathetabbāni. Te kira gāviṃ vadhitvā maṃsaṃ dve koṭṭhāse akaṃsu. Tato kaniṭṭho jeṭṭhaṃ āha - “mayhaṃ dāraḥ bahū, imāni me antāni dehī”ti. Atha naṃ jeṭṭho - “sabbam maṃsaṃ dvedhā vibhattaṃ, puna kimaggaheṣī”ti paharivā jīvitakkhayaṃ pāpesi. Nivattitvā ca naṃ olokento mataṃ disvā “bhāriyaṃ vata mayā kataṃ, svāhaṃ akāraṇeneva naṃ māresi”nti cittaṃ uppādesi. Athassa balavavippaṭṭisāro uppajji. So tṭhitatṭhānēpi nisinnatṭhānēpi

tadeva kammaṃ āvajjeti, cittassādaṃ na labhati, asitapītakhāyitampissa sarīre ojaṃ na pharati, aṭṭhicammamattameva ahosi. Atha naṃ eko thero pucchi “upāsaka, tvaṃ ativiya kiso aṭṭhicammamatto jāto, kīdiso te rogo, udāhu atthi kiñci tapanīyaṃ kammaṃ kata”nti? So “āma, bhante”ti sabbaṃ ārocesi. Athassa so “bhāriyaṃ te, upāsaka, kammaṃ kataṃ, anaparādhaṭṭhāne aparaddha”nti āha. So teneva kammunā kālaṃ katvā niraye nibbatti. Vacīduccaritassa pana suppubuddhasakkakokālikaciñcamāṇavikādīnaṃ vatthūni kathetabbāni, manoduccaritassa ukkalajayabhaññādīnaṃ.

Tatīyasuttavaṇṇanā niṭṭhitā.

4. Atapanīyasuttavaṇṇanā

31. Catutthe tatiye vuttavipariyāyena attho veditabbo.

Catutthasuttavaṇṇanā niṭṭhitā.

5. Paṭthamasīlasuttavaṇṇanā

32. Pañcame pāpakena ca sīlenāti pāpakaṃ nāma sīlaṃ sīlabhedakaro asaṃvaroti vadanti. Tattha yadi asaṃvaro asīlameva taṃdussīlyabhāvato, kathaṃ sīlanti vuccati? Tatthāyaṃ adhippāyo siyā - yathā nāma loke adiṭṭhaṃ “diṭṭha”nti vuccati, asīlavā “sīlavā”ti, evamidhāpi asīlampi asaṃvaropi “sīla”nti voharīyati. Atha vā “katame ca, thapati, akusalā sīlā? Akusalaṃ kāyakammaṃ, akusalaṃ vacīkammaṃ, pāpako ājīvo”ti vacanato akusaladhammesupi attheva sīlasamañña, tasmā paricayavasena sabhāvasiddhi viya pakatibhūto sabbo samācāro “sīla”nti vuccati. Tattha yaṃ akosallasambhūtaṭṭhena akusalaṃ lāmakam, taṃ sandhāyāha “pāpakena ca sīlenā”ti. Pāpikāya ca diṭṭhiyāti sabbāpi micchādiṭṭhiyo pāpikāva. Visesto pana ahetukadiṭṭhi, akiriyadiṭṭhi, natthikadiṭṭhīti imā tividhā diṭṭhiyo pāpikatarā. Tattha pāpakena sīlena samannāgato puggalo payogavipanno hoti, pāpikāya diṭṭhiyā samannāgato āsayavipanno hoti, evaṃ payogāsayavipanno puggalo nirayūpago hotiyeva. Tena vuttaṃ “imehi kho, bhikkhave, dvīhi dhammehi samannāgato puggalo yathābhataṃ nikkhitto, evaṃ niraye”ti. Ettha ca “dvīhi dhammehi samannāgato”ti idaṃ lakkhaṇavacanam daṭṭhabbam, na tantiniddeso. Yathā taṃ loke “yadīme byādhitā siyuṃ, imesaṃ idaṃ bhesajjaṃ dātabba”nti. Aññesu pi idisesu ṭhānesu ese va nayo. Duppaññoti nippañño.

Pañcamasuttavaṇṇanā niṭṭhitā.

6. Dutīyasīlasuttavaṇṇanā

33. Chaṭṭhe bhaddakena ca sīlenāti kāyasucaritādicatupārisuddhisīlena. Tañhi akhaṇḍādisīlabhāvena sayañca kalyāṇam, samathavipassanādikalyāṇaguṇāvahaṃ cāti “bhaddaka”nti vuccati. Bhaddikāya ca diṭṭhiyāti kammassakatāññaṇena ceva kammamāyasaṃmādiṭṭhiyā ca. Tattha bhaddakena sīlena payogasampanno hoti, bhaddikāya diṭṭhiyā āsayasampanno. Iti payogāsayasampanno puggalo saggūpago hoti. Tena vuttaṃ - “imehi, kho, bhikkhave, dvīhi dhammehi samannāgato puggalo yathābhataṃ nikkhitto, evaṃ sagge”ti. Sappaññoti paññavā. Sesaṃ suviññeyyameva.

Chaṭṭhasuttavaṇṇanā niṭṭhitā.

7. Ātāpīsuttavaṇṇanā

34. Sattame anātāpīti kilesānaṃ ātāpanaṭṭhena ātāpo, vīriyaṃ, so etassa atthīti ātāpī, na ātāpī anātāpī, sammappadhānavirahito kusītoti vuttaṃ hoti. Ottāpo vuccati pāputrāso, so etassa atthīti ottāpī, na ottāpī anottāpī, ottāparahito. Atha vā ātāpappaṭipakkho anātāpo, kosajjaṃ so assa atthīti anātāpī. Yaṃ “na ottapati ottappitabbena, na ottapati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā”ti evaṃ vuttaṃ, taṃ anottappaṃ anottāpo. So assa atthīti anottāpīti evamettha attho veditabbo.

Abhabboti anaraho. Sambodhāyāti ariyamaggatthāya. Nibbānāyāti kilesānaṃ accantavūpasamāya amatamahānibbānāya. Anuttarassa yogakkhemassāti arahattaphalassa. Tañhi uttaritarassa abhāvato anuttaraṃ, catūhi yogehi anupaddutattā khemaṃ nibbhayanti yogakkhemanti ca vuccati. Adhigamāyāti pattiya. Ātāpīti vīriyavā. So hi “āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmavā dāḥaparakkamo anikkhittadhuro kusalesu dhammesū”ti evaṃ vuttana vīriyārambhena samannāgato kilesānaṃ accantameva ātāpanasīloti ātāpī. Ottāpīti “yaṃ ottapati ottappitabbena, ottapati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā”ti evaṃ vuttana ottappena samannāgatattā ottapanasīloti ottappī. Ayañhi ottāpīti vutto. Tadvinābhāvato hiriya ca samannāgato eva hotīti hirottappasampanno aṇumattepi vajje bhayadassāvī sīlesu paripūrakārī hoti. Iccassa sīlasampadā dassitā. Ātāpīti iminā nayanassa kilesaparitāpitādīpanena samathavipassanābhāvanānuyuttatā dassitā. Yathāvuttañca vīriyaṃ saddhāsatisamādhipaññāhi vinā na hotīti vimutti-paripācākāni saddhāpañcamāni indriyāni atthato vuttāneva honti. Tesu ca siddhesu anicce aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā, nirodhasaññāti cha nibbedhabhāgiyā saññā siddhā evāti. Evaṃ imehi dvīhi dhammehi samannāgatassa lokiyānaṃ sīlasamādhipaññānaṃ sijjhanato maggaphalanibbānādhigamassa bhabbataṃ dassento “ātāpī ca kho...pe... adhigamāyā”ti āha.

Gāthāsu kusītoti micchāvitakkabahulatāya kāmabyāpādavihiṃsāvitakkasaṅkhātehi kucchitehi pāpadhammehi sito sambandho yuttoti kusīto. Kucchitaṃ vā sīdati sammāpaṭipattito avasīdatīti kusīto, da-kārassa ta-kāraṃ katvā. Hīnavīriyoti nibbīriyo, catūsūpi iriyāpathesu vīriyakaraṇarahito. Anussāhasaṃhananasabhāvassa cittālasīyassa thinassa, asattivighātasabhāvassa kāyālasīyassa middhassa ca abhiṇhappavattiyā thinamiddhabahulo. Pāpajigucchanaḥakkhaṇāya hiriya abhāvena tappaṭipakkhena ahirikena samannāgatattā ca ahiriko. Hirottappavīriyānaṃ abhāveneva sammāpaṭipattiyaṃ natthi etassa ādaroti anādaro. Ubhayathāpi tathā dhammapuggalena duvidhakiriyākaraṇena anādaro. Phuṭṭhanti phusituṃ. Sambodhimuttamanti sambodhisāṅkhātaṃ uttamaṃ arahattaṃ adhigantaṃ abhabboti attho.

Satimāti cirakatacirabhāsītānaṃ anussaraṇe samatthassa satinepakkassa bhāvena catusatipāṭṭhānayogena satimā. Nipakoti sattaṭṭhānīyasampajaññasaṅkhātena ceva kammaṭṭhānapariharaṇapaññāsaṅkhātena ca nepakkena samannāgatattā nipako. Jhāyīti ārammaṇūpanijjhānena lakkhaṇūpanijjhānena cāti dvīhipi jhānehi jhāyī. Appamattoti “divasaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhetī”tiādinā nayena kammaṭṭhānabhāvanāya appamatto. Saṃyojanaṃ jātijarāya chetvāti jātiyā ceva jarāya ca satte saṃyojetīti saṃyojananti laddhanāmaṃ

kāmarāgādikaṃ dasavidhampi kilesajātaṃ anusayasamugghātavasena mūlato chinditvā. Atha vā saṃyojanaṃ jātijārāya chetvāti jātijārāya saṃyojanaṃ chinditvā. Yassa hi saṃyojanāni acchinnāni, tassa jātijārāya acchedo asamugghātova. Yassa pana tāni chinnāni, tassa jātijārāpi chinnāva kāraṇassa samugghātittā. Tasmā saṃyojanaṃ chindanto eva jātijārāpi chindati. Tena vuttaṃ “saṃyojanaṃ jātijārāya chetvā”ti. Idheva sambodhimanuttaraṃ phuseti imasmiṃyeva attabhāve aggamaggaṃ arahattaṃ vā phuse pāpuṇeyya.

Sattamasuttavaṇṇanā niṭṭhitā.

8. Paṭhamanakuhanasuttavaṇṇanā

35. Aṭṭhame nayidanti ettha naiti paṭisedhe nipāto, tassa “vussatī”ti iminā sambandho, yakāro padasandhikaro. Idaṃ-saddo “ekamidāhaṃ, bhikkhave, samayaṃ ukkaṭṭhāyaṃ viharāmi subhagavane sālārājamūle”tiādīsu nipātamattaṃ. “Idaṃ kho taṃ, bhikkhave, appamattakaṃ oramattakaṃ sīlamattaka”ntiādīsu yathāvutte āsannapaccakkhe āgato.

“Idaṃhi taṃ jetavanaṃ, isisaṅghanisevitaṃ;
Āvutthaṃ dhammarājena, pītisaṅjananaṃ mamā”ti. -

Ādīsu vakkhamāne āsannapaccakkhe. Idhāpi vakkhamāneyeva āsannapaccakkhe daṭṭhabbo.

Brahmacariya-saddo -

“Kiṃ te vataṃ kiṃ pana brahmacariyaṃ,
Kissa suciṇṇassa ayaṃ vipāko;
Iddhī jutī balavīriyūpapatti,
Idaṃca te nāga mahāvimānaṃ.

“Ahaṃca bhariyā ca manussaloke,
Saddhā ubho dānapatī ahumhā;
Opānabhūtaṃ me gharaṃ tadāsi,
Santappitā samaṇabrāhmaṇā ca.

“Taṃ me vataṃ taṃ pana brahmacariyaṃ,
Tassa suciṇṇassa ayaṃ vipāko;
Iddhī jutī balavīriyūpapatti,
Idaṃca me dhīra mahāvimāna”nti. -

Imasmiṃ puṇṇakajātake dāne āgato.

“Kena pāṇi kāmadaḍḍo, kena pāṇi madhussavo;
Kena te brahmacariyena, puññaṃ pāṇimhi ijjhati.

“Tena pāṇi kāmadaḍḍo, tena pāṇi madhussavo;
Tena me brahmacariyena, puññaṃ pāṇimhi ijjhatī”ti. -

Imasmiṃ aṅkurapetavatthusmiṃ veyyāvacce. “Idaṃ kho taṃ, bhikkhave, tittiriyaṃ nāma brahmacariyaṃ ahoṣī”ti imasmiṃ tittirajātake pañcasikkhāpadasīle. “Taṃ kho pana, pañcasikha, brahmacariyaṃ neva nibbidāya na virāgāya...pe... yāvadeva

brahmalokūpapattiyā”ti imasmiṃ mahāgovindasutte brahmavihāre. “Pare abrahmacārī bhavissanti, mayamettha brahmacārino bhavissāmā”ti sallekhasutte methunaviratiyaṃ.

“Mayañca bhariyā nātikkamāma,
Amhe ca bhariyā nātikkamanti;
Aññatra tāhi brahmacariyaṃ carāma,
Tasmā hi amhaṃ daharā na mīyare”ti. -

Mahādhammapālajātake sadārasantose. “Abhijānāmi kho panāhaṃ, sārīputta, caturaṅgasamannāgataṃ brahmacariyaṃ caritā - tapassī sudaṃ homī”ti lomahaṃsasutte vīriye.

“Hīnena brahmacariyena, khattiye upapajjati;
Majjhimena ca devattaṃ, uttamaṃ visujjhatī”ti. -

Nimijātake attadamanavasena kate aṭṭhaṅgikauposathe. “Idaṃ kho pana, pañcasikha, brahmacariyaṃ ekantanibbidāya virāgāya...pe... ayameva ariyo aṭṭhaṅgiko maggo”ti mahāgovindasutteyeva ariyamagge. “Tayidaṃ brahmacariyaṃ iddhañceva phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsita”nti pāsādikasutte sikkhattayasaṅgahe sakalasmim sāsane. Idhāpi ariyamagge sāsane ca vattati.

Vussatīti vasīyati, carīyatīti attho. Janakuhanatthanti “aho ayyo sīlavā vattasampanno appiccho santuṭṭho mahiddhiko mahānubhāvo”tiādinā janassa sattalokassa vimhāpanatthaṃ. Janalapanatthanti “evarūpassa nāma ayyassa dinnaṃ mahapphalaṃ bhavissatī”ti pasannacittehi “kenattho, kiṃ āhariyatū”ti manussehi vadāpanatthaṃ. Lābhasakkārasilokānisaṃsatthanti yvāyaṃ “ākaṅkheyya ce, bhikkhave, bhikkhu ‘lābhī assaṃ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārāna’nti, sīle-svevassa paripūrakārī”ti sīlānisaṃsabhāvena vutto catupaccayalābho, yo ca catunnaṃ paccayānaṃ sakkaccadānasaṅkhāto ādarabahumānagarukaraṇasaṅkhāto ca sakkāro, yo ca “sīlasampanno bahussuto sutadharo āraddhavīriyo”tiādinā nayena uggatathutighosasaṅkhāto siloko brahmacariyaṃ carantānaṃ diṭṭhadhammiko ānisaṃso, tadatthaṃ. Iti maṃ jano jānātūti “evaṃ brahmacariyavāse sati ‘ayaṃ sīlavā kalyāṇadhammo’tiādinā maṃ jano jānātu sambhāvetū”ti attano santaguṇavasena sambhāvanatthampi na idaṃ brahmacariyaṃ vussatīti sambandho.

Keci pana “janakuhanatthanti pāpicchassa icchāpakatassa sato sāmantaṃ jappanairiyāpathanissitapaccayapaṭisevanasaṅkhātena tividhena kuhanavatthunā kuhanabhāvena janassa vimhāpanatthaṃ. Janalapanatthanti pāpicchasseva sato paccayatthaṃ parikathobhāsādivasena lapanabhāvena upalāpanabhāvena vā janassa lapanatthaṃ. Lābhasakkārasilokānisaṃsatthanti pāpicchasseva sato lābhādigarutāya lābhasakkārasilokasaṅkhātassa ānisaṃsaudayassa nipphādanatthaṃ. Iti maṃ jano jānātūti pāpicchasseva sato asantaguṇasambhāvanādhīppāyena ‘iti evaṃ maṃ jano jānātūti na idaṃ brahmacariyaṃ vussatīti’ evamettha atthaṃ vadanti. Purimoyeva pana attho sārataro.

Atha khoti ettha athāti aññadatthe nipāto, khoti avadhāraṇe. Tena kuhanādito aññadatthāyeva pana idaṃ, bhikkhave, brahmacariyaṃ vussatīti dasseti. Idāni taṃ

payojanaṃ dassento “saṃvaratthañceva pahānatthañcā”ti āha. Tattha pañcavidho saṃvaro - pātimokkhasaṃvaro, satisaṃvaro, ñāṇasaṃvaro, khantisaṃvaro, vīriyasaṃvaroti.

Tattha “iminā pātimokkhasaṃvarena upeto hoti samupeto”ti hi ādinā nayena āgato ayaṃ pātimokkhasaṃvaro nāma, yo sīlasaṃvaroti ca pavuccati. “Rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjatī”ti āgato ayaṃ satisaṃvaro.

“Yāni sotāni lokasmiṃ,
Sati tesam nivāraṇaṃ;
Sotānaṃ saṃvaraṃ brūmi,
Paññāyete pidhīyare”ti. -

Āgato ayaṃ ñāṇasaṃvaro. “Khamo hoti sītassa uṇhassā”tiādinā nayena āgato ayaṃ khantisaṃvaro. “Uppannaṃ kāmavitakkaṃ nādhivāsetī”tiādinā nayena āgato ayaṃ vīriyasaṃvaro. Atthato pana pāṇātipātādīnaṃ pajahanavasena, vattapaṭivattānaṃ karaṇavasena ca pavattā cetanā viratiyo ca. Saṅkhepato sabbo kāyavacīsaṃyamo, vitthārato sattannaṃ āpattikkhandhānaṃ avītikkamo sīlasaṃvaro. Sati eva satisaṃvaro, satippadhānā vā kusalā khandhā. Ñāṇameva ñāṇasaṃvaro. Adhivāsanavasena adoso, adosappadhānā vā tathā pavattā kusalā khandhā khantisaṃvaro, paññāti eke. Kāmavitakkādīnaṃ anadhivāsanavasena pavattaṃ vīriyameva vīriyasaṃvaro. Tesu paṭhamo kāyaduccaritādidussīlyassa saṃvaraṇato saṃvaro, dutiyo muṭṭhassaccassa, tatiyo aññāṇassa, catuttho akkhantiyā, pañcamo kosajjassa saṃvaraṇato pidahanato saṃvaroti veditabbo. Evametassa saṃvarassa atthāya saṃvaratthaṃ, saṃvaranipphādanatthanti attho.

Pahānampi pañcavidhaṃ - tadanāgappahānaṃ, vikkhambhanappahānaṃ, samucchadappahānaṃ, paṭippassaddhippahānaṃ, nissaraṇappahānanti. Tattha yaṃ vattabbaṃ, taṃ heṭṭhā ekaṇipāte paṭhamasuttavaṇṇanāyaṃ vuttameva. Tassa pana pañcavidhassapi tathā tathā rāgādikilesānaṃ paṭinissajjanaṭṭhena samatikkamanaṭṭhena vā pahānassa atthāya pahānatthaṃ, pahānasādhanaṭṭhanti attho. Tattha saṃvarena kilesānaṃ cittasantāne pavesananivāraṇaṃ pahānena pavesananivāraṇaṃceva samugghāto cāti vadanti. Ubhayenāpi pana yathārahaṃ ubhayaṃ sampajjatīti daṭṭhabbaṃ. Sīlādidhammā eva hi saṃvaraṇato saṃvaro, pajahanato pahānanti.

Gāthāsu anītiṇanti itīyo vuccanti upaddavā - diṭṭhadhammikā ca samparāyikā ca. Itīyo hanati vināseti pajahatīti itīhaṃ, anu itīṇanti anītihaṃ, sāsanabrahmacariyaṃ maggabrahmacariyañca. Atha vā itīhi anattthehi saddhiṃ hananti gacchanti pavattantīti itīhā, taṇhādiupakkilesā. Natthi ettha itīhāti anītihaṃ. Itīhā vā yathāvuttenaṭṭhena titthiyasamayā, tappaṭipakkhato idaṃ anītihaṃ. “Anitiha”ntipi pāṭho. Tassattho - “itīhāya”nti dhammesu anekaṃsaggāhabhāvato vicikicchā itīhaṃ nāma, sammāsambuddhappaveditattā yathānusiṭṭhaṃ paṭipajjantānaṃ nikkāṇkhabhāvasādhanaṭṭhanti ettha itīṇanti anītihaṃ, aparappaccayanti attho. Vuttañhettaṃ “paccattaṃ veditabbo viññūhī”ti “atakkāvacaro”ti ca. Gāthāsukhatthaṃ pana “anītiha”nti dīghaṃ katvā paṭhanti.

Nibbānasaṅkhātāṃ ogadhaṃ patiṭṭhaṃ pāraṃ gacchatīti nibbānogadhagāmī, vimuttirasattā ekanteneva nibbānasampāpakoti attho. Taṃ nibbānogadhagāmināṃ brahmacariyaṃ. Soti yo so samatiṃsa pāramiyo pūretvā sabbakilese bhinditvā

anuttaraṃ sammāsambodhiṃ abhisambuddho, so bhagavā adesayi desesi. Nibbānogadhoti vā ariyamaggo vuccati. Tena vinā nibbānogāhanassa asambhavato tassa ca nibbānaṃ anālambitvā appavattanato, tañca taṃ ekantaṃ gacchatīti nibbānogadhagāmī. Atha vā nibbānogadhagāminanti nibbānassa antogāmināṃ maggabrahmacariyaṃ, nibbānaṃ ārammaṇaṃ karitvā tassa anto eva vattati pavattatīti. Mahattehīti mahāātumehi uḷārajjhāsayehi. Mahantaṃ nibbānaṃ, mahante vā sīlakkhandhādike esanti gavesantīti mahesino buddhādayo ariyā. Tehi anuyāto paṭipanno. Yathā buddhena desitanti yathā abhiññeyyādidhamme abhiññeyyādibhāveneva sammāsambuddhena mayā desitaṃ, evaṃ ye etaṃ maggabrahmacariyaṃ tadatthaṃ sāsanaṃ brahmacariyañca paṭipajjanti. Te diṭṭhadhammikasamparāyikatthehi yathārahaṃ anusāsantassa satthu mayhaṃ sāsanaṃ kārino ovādappaṭikarā sakalassa vaṭṭadukkhassa antaṃ pariyantaṃ appavattiṃ karissanti, dukkhassa vā antaṃ nibbānaṃ sacchikarissanti.

Aṭṭhamasuttavaṇṇanā niṭṭhitā.

9. Duttiyanakuhanasuttavaṇṇanā

36. Navame abhiññatthanti kusalādivibhāgena khandhādivibhāgena ca sabbadhamme abhivisiṭṭhena ñāṇena aviparītato jānanatthaṃ. Pariññatthanti tebhūmakadhamme “idaṃ dukkha”ntiādinā parijānanatthaṃ samatikkamanatthañca. Tattha abhiññeyyaabhiññanā catusaccavisayā. Pariññeyyaparijānanā pana yadipi dukkhasaccavisayā, pahānasacchikiriyābhāvanābhisamayehi pana vinā na pavattatīti pahānādayopi idha gahitāti veditabbaṃ. Sesam anantarasutte vuttatthameva.

Navamasuttavaṇṇanā niṭṭhitā.

10. Somanassasuttavaṇṇanā

37. Dasame sukhasomanassabahuloti ettha sukhanti kāyikaṃ sukhaṃ, somanassanti cetasaṃ. Tasmā yassa kāyikaṃ cetasañca sukhaṃ abhiñhaṃ pavattati, so sukhasomanassabahuloti vutto. Yonīti “catasso kho imā, sārīputta, yoniyo”tiādisu khandhakoṭṭhāso yonīti āgato. “Yoni hesā, bhūmija, phalassa adhigamāyā”tiādisu kāraṇaṃ.

“Na cāhaṃ brāhmaṇaṃ brūmi, yonijaṃ mattisambhava”nti ca.

“Tameṇaṃ kammajā vātā nibbattitvā uddhampādaṃ adhosiraṃ samparivattetvā mātu yonimukhe sampaṭipādentī”ti ca ādisu passāvamaggo. Idha pana kāraṇaṃ adhippetam. Assāti anena. Āraddhāti paṭṭhapitā paggaḥitā paripuṇṇā sampādītā vā.

Āsavānaṃ khayāyāti ettha āsavantīti āsavā, cakkhutopi...pe... manatopi savanti pavattantīti vuttaṃ hoti. Dhammato yāva gotrabhū, okāsato yāva bhavaggā savantīti vā āsavā. Ete dhamme etañca okāsaṃ anto karitvā pavattantīti attho. Antokaraṇattho hi ayaṃ ākāro. Cirapārīvāsiyaṭṭhena madirādayo āsavā viyātipi āsavā. Loke hi cirapārīvāsikā madirādayo āsavāti vuccanti. Yadi ca cirapārīvāsiyaṭṭhena āsavā, ete eva bhavituṃ arahanti. Vuttaṃ hetam - “purimā, bhikkhave, koṭi na paññāyati avijjāya, ito pubbe avijjā nāhosī”tiādi. Āyataṃ saṃsāradukkhāṃ savanti pasavantītipi āsavā. Purimāni cettha nibbacanāni yattha kilesā āsavāti āgatā, tattha yujjanti; pacchimaṃ kammepi. Na kevalaṃ kammakilesā eva āsavā, apica kho nānappakārā

upaddavāpi. Abhidhamme hi “cattāro āsavā - kāmāsavo, bhavāsavo, diṭṭhāsavo, avijjāsavo”ti kāmārāgādayo kilesā āsavāti āgatā. Suttepi “nāhaṃ, cunda, diṭṭhadhammikānaṃyeva āsavānaṃ saṃvarāya dhammaṃ desemī”ti ettha vivādamūlabhūtā kilesā āsavāti āgatā.

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

Ettha tebhūmakam kammaṃ avasesā ca akusalā dhammā. “Diṭṭhadhammikānaṃ āsavānaṃ saṃvarāya samparāyikānaṃ āsavānaṃ paṭighātāyā”ti ettha parūpaghātavippariṇāśavādayo ceva apāyadukkhabhūtā nānappakārā upaddavā ca.

Te panete āsavā vinaye “diṭṭhadhammikānaṃ āsavānaṃ saṃvarāya, samparāyikānaṃ āsavānaṃ paṭighātāyā”ti dvedhā āgatā. Saḷāyatane “tayome, āvuso, āsavā - kāmāsavo, bhavāsavo, avijjāsavo”ti tidhā āgatā. Tathā aññesu suttantesu. Abhidhamme teyeva diṭṭhāsavena saddhiṃ catudhā āgatā. Nibbedhikapariyāye pana “atthi, bhikkhave, āsavā nirayagamanīyā, atthi āsavā tiracchānāyonigamanīyā, atthi āsavā pettivisayagamanīyā, atthi āsavā manussalokagamanīyā, atthi āsavā devālokaḥ gamanīyā”ti pañcadhā āgatā. Kammameva cettha āsavāti adhippetam. Chakkanipāte “atthi, bhikkhave, āsavā saṃvarā pahātabbā”tiādinā nayena chadhā āgatā. Sabbāsavapariyāye teyeva dassanapahātabbehi dhammehi saddhiṃ sattadhā āgatā. Idha pana abhidhammapariyāyena cattāro āsavā adhippetāti veditabbā.

Khayāyāti ettha pana “yo āsavānaṃ khayō vayo bhedo paribhedo aniccatā antaradhāna”nti āsavānaṃ sarasabhedo āsavānaṃ khayoti vutto. “Jānato ahaṃ, bhikkhave, passato āsavānaṃ khayam vadāmi”ti ettha āsavānaṃ khīṇākāro natthibhāvo accantaṃ asamuppādo āsavakkhayoti vutto.

“Sekhassa sikkhamānassa, ujumaggānusārino;
Khayasmiṃ paṭhamam ñāṇam, tato aññā anantarā”ti. -

Ettha ariyamaggo āsavakkhayoti vutto. “Āsavānaṃ khayā samaṇo hoti”ti ettha phalaṃ.

“Paravajjānupassissa, niccam ujjhānasaññino;
Āsavā tassa vaḍḍhanti, ārā so āsavakkhayā”ti. -

Ettha nibbānaṃ. Idha pana phalaṃ sandhāya “āsavānaṃ khayāyā”ti vuttaṃ, arahattaphalatthāyāti attho.

Saṃvejanīyesu ṭhānesūti saṃvegajanakesu jātiādīsu saṃvegavatthūsu. Jāti, jarā, byādhi, maraṇam, apāyadukkham, atīte vaṭṭamūlakam dukkham, anāgate vaṭṭamūlakam dukkham, paccuppanne āhārapariyēṭṭhimūlakam dukkhanti imāni hi saṃvegavatthūni saṃvejanīyaṭṭhānāni nāma. Apica “āditto lokasannivāso uyyutto payāto kummaggappaṭipanno, upanīyati loko addhuvo, atāṇo loko anabhissaro, assako loko, sabbaṃ pahāya gamanīyam, ūno loko atitto taṇhādāso”tievamādīni

cettha saṃvejanīyaṭṭhānānīti veditabbāni. Saṃvejanenāti jātiādisaṃvegavatthūni paṭicca uppannabhayaasaṅkhātena saṃvejanena. Atthato pana saḥottappaññaṃ saṃvego nāma.

Saṃviggassāti gabbhokkantikādivasena anekavidhehi jātiādidukkhehi saṃvegajātassa. “Saṃvejivā”ti ca paṭhanti. Yoniso padhānenāti upāyapadhānena, sammāvāyāmenāti attho. So hi yathā akusalā dhammā pahīyanti, kusalā dhammā bhāvanāpāripūriṃ gacchanti, evaṃ padahanato uttamabhāvasāadhanato ca “padhāna”nti vuccati. Tattha saṃvegena bhavādīsu kiñci tāṇaṃ leṇaṃ paṭisaraṇaṃ apassanto tattha anolīyanto alaggamānaso tappaṭipakkhena ca vinivattitavisaññito aññadatthu nibbānaninno hoti nibbānapoṇo nibbānapabbhāro. So kalyāṇamittasannissayena yonisomanasikārabahulo visuddhāsayaṃpayogo samathavipassanāsu yuttappayutto sabbasmimpi saṅkhāragate nibbindati virajjati, vipassanaṃ ussukkāpeti. Tattha yadidaṃ yonisomanasikārabahulo visuddhāsayaṃpayogo samathavipassanāsu yuttappayutto, tenassa diṭṭheva dhamme sukhasomanassabahulatā veditabbā. Yaṃ panāyaṃ samathe paṭiṭṭhito vipassanāya yuttappayutto sabbasmimpi saṅkhāragate nibbindati virajjati, vipassanaṃ ussukkāpeti, tenassa yoni āradhā āsavānaṃ khayāyāti veditabbaṃ.

Gāthāsu saṃvijjethēvāti saṃvijjeyya eva saṃvegaṃ kareyya eva. “Saṃvijjivānā”ti ca paṭhanti. Vuttanayena saṃviggo hutvāti attho. Paṇḍitoti sappañño, tihetukapaṭisandhīti vuttaṃ hoti. Paññāya samavekkhiyāti saṃvegavatthūni saṃvijjanavasena paññāya sammā avekkhiya. Atha vā paññāya sammā avekkhitvāti. Sesam sabbattha uttānatthameva.

Dasamasuttavaṇṇanā niṭṭhitā.

Iti paramatthadīpaniyā itivuttaka-aṭṭhakathāya

Dukanipāte paṭhamavaggavaṇṇanā niṭṭhitā.

2. Dutiyavaggo

1. Vitakkasuttavaṇṇanā

38. Dutiyavaggassa paṭhame tathāgataṃ, bhikkhaveti ettha tathāgata-saddo tāva sattavohārasammāsambuddhādīsu dissati. Tathā hesa “hoti tathāgato paraṃ maraṇā”tiādīsu sattavohāre.

“Tathāgataṃ devamanussapūjitaṃ,
Buddhaṃ namassāma suvatthi hotū”ti. -

Ādīsu sammāsambuddhe.

“Tathāgataṃ devamanussapūjitaṃ,
Dhammaṃ namassāma suvatthi hotū”ti. -

Ādīsu dhamme.

“Tathāgataṃ devamanussapūjitaṃ,
Saṅghaṃ namassāma suvatthi hotū”ti. -

Ādīsu saṅghe. Idha pana sammāsambuddhe. Tasmā tathāgatanti ettha aṭṭhahi kāraṇehi bhagavā tathāgatoti vuccati. Katamehi aṭṭhahi? Tathā āgatoti tathāgato, tathā gatoti tathāgato, tathalakkhaṇaṃ āgatoti tathāgato, tathadhamme yāthāvato abhisambuddhoti tathāgato, tathadassitāya tathāgato, tathavāditāya tathāgato, tathākāritāya tathāgato, abhibhavanaṭṭhena tathāgatoti.

Kathaṃ bhagavā tathā āgatoti tathāgato? Yathā yena abhinīhārena dānapāramiṃ pūretvā sīlanekkhammaṃ paññāvīriyakhantisaccaadhiṭṭhānamettāupekkhāpāramiṃ pūretvā imā dasa pāramiyo, dasa upapāramiyo, dasa paramatthapāramiyoti samatiṃsa pāramiyo pūretvā aṅgapariccāgaṃ, attapariccāgaṃ, dhanapariccāgaṃ, dārapariccāgaṃ, rajjapariccāganti imāni pañca mahāpariccāgāni paricajitvā yathā vipassīdayo sammāsambuddhā āgatā, tathā amhākaṃ bhagavāpi āgatoti tathāgato. Yathāha -

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

Evam tathā āgatoti tathāgato.

Kathaṃ tathā gatoti tathāgato? Yathā sampatijātāva vipassīdayo samehi pādehi pathaviyaṃ patitṭhāya uttarābhimukhā sattapadavītiḥārena gatā, tathā amhākaṃ bhagavāpi gatoti tathāgato. Yathāhu -

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

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

Evam tathā gatoti tathāgato.

Kathaṃ tathalakkhaṇaṃ āgatoti tathāgato? Sabbesaṃ rūpārūpadhammānaṃ salakkhaṇaṃ, sāmāññalakkhaṇaṃ, tathaṃ, avitathaṃ, ñāṇagatiyā āgato, avirajjhivā patto, anubuddhoti tathāgato. Yathāha -

“Sabbesaṃ pana dhammānaṃ, sakasāmaññalakkhaṇaṃ;
Tathamevāgato yasmā, tasmā nātho tathāgato”ti. -

Evam tathalakkhaṇaṃ āgatoti tathāgato.

Kathaṃ tathadhamme yāthāvato abhisambuddhoti tathāgato? Tathadhammā nāma cattāri ariyasaccāni. Yathāha “cattārimāni, bhikkhave, tathāni avitathāni anaññathāni. Katamāni cattāri? Idaṃ dukkhaṃ ariyasaccanti, bhikkhave, tathametaṃ avitathametaṃ anaññathameta”nti vitthāro. Tāni ca bhagavā abhisambuddho, tasmāpi tathānaṃ abhisambuddhattā tathāgato. Abhisambuddhattho hi ettha gata-saddo. Evam tathadhamme yāthāvato abhisambuddhoti tathāgato.

Katham tathadassitāya tathāgato? Yam sadevake loke...pe... sadevamanussāya pajāya aparimāṇāsu lokadhātūsu aparimāṇānaṃ sattānaṃ cakkhuvāre āpāthamāgacchantam rūpārammaṇaṃ nāma atthi, tam bhagavā sabbākārato jānāti passati. Evaṃ jānatā passatā cānena tam itthādivasena vā diṭṭhasutamutaviññātesu labbhamānapadavasena vā “katamaṃ tam rūpaṃ rūpāyatanaṃ, yaṃ rūpaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇanibhā sanidassanaṃ sappatighaṃ nīlaṃ pītaka”ntiadinā nayena anekehi nāmehi terasahi vārehi dvepaññāsāya nayehi vibhajjamānaṃ tathameva hoti, vitathaṃ natthi. Esa nayo sotadvārādīsu āpāthamāgacchantesu saddādīsu. Vuttañhetam bhagavatā -

“Yam, bhikkhave, sadevakassa lokassa...pe... sadevamanussāya diṭṭham sutam mutaṃ viññātaṃ pattaṃ pariyesaṃ anuvicariṃ manasā, tamahaṃ jānāmi...pe... tamahaṃ abbaññāsiṃ, tam tathāgatassa viditaṃ, tam tathāgato na upaṭṭhāsī”ti.

Evaṃ tathadassitāya tathāgato. Ettha tathadassiatthe tathāgatoti padassa sambhavo veditabbo.

Katham tathavāditāya tathāgato? Yam rattim bhagavā anuttaram sammāsambodhim abhisambuddho, yañca rattim anupādisesāya nibbānadhātuyā parinibbāyi, etthantare pañcacattālīsavassaparimāṇakāle yaṃ bhagavatā bhāsitaṃ suttageyyādi, sabbam tam parisuddham paripuṇṇam rāgamadādinimadanaṃ ekasadisam tatham avitathaṃ. Tenāha -

“Yañca, cunda, rattim tathāgato anuttaram sammāsambodhim abhisambujjhati, yañca rattim anupādisesāya nibbānadhātuyā parinibbāyati, yaṃ etasmiṃ antare bhāsati lapati niddisati, sabbam tam tatheva hoti, no aññathā. Tasmā ‘tathāgato’ti vuccatī”ti.

Gadaattho hi ettha gatasaddo. Evaṃ tathavāditāya tathāgato. Apica āgadanam āgato, vacananti attho. Tatho aviparīto āgato assāti dakārassa takāraṃ katvā tathāgatoti, evampettha padasiddhi veditabbā.

Katham tathākāritāya tathāgato? Bhagavato hi vācāya kāyo anulometi, kāyassapi vācā. Tasmā yathāvādī tathākārī, yathākārī tathāvādī ca hoti. Evaṃbhūtassa cassa yathā vācā, kāyopi tathā gato pavatto. Yathā ca kāyo, vācāpi tathā gatāti tathāgato. Tenāha “yathāvādī, bhikkhave, tathāgato tathākārī, yathākārī tathāvādī. Iti yathāvādī tathākārī, yathākārī tathāvādī. Tasmā ‘tathāgato’ti vuccatī”ti. Evaṃ tathākāritāya tathāgato.

Katham abhibhavanaṭṭhena tathāgato? Yasmā bhagavā upari bhavaggaṃ heṭṭhā avīciṃ pariyantaṃ karitvā tiriyaṃ aparimāṇāsu lokadhātūsu sabbasatte abhibhavati sīlenapi samādhināpi paññāyapi vimuttiyāpi vimuttiññāḍassanenapi, na tassa tulā vā pamāṇaṃ vā atthi, atha kho atulo appameyyo anuttaro devānaṃ atidevo sakkānaṃ atisakko brahmānaṃ atibrahmā sabbasattutamo, tasmā tathāgato. Tenāha -

“Sadevake, bhikkhave, loke...pe... manussāya tathāgato abhibhū anabhibhūto aññadatthu daso vasavattī, tasmā ‘tathāgato’ti vuccatī”ti.

Tatrāyaṃ padasiddhi - agado viya agado, desanāvilāso ceva puññussayo ca. Tena hesa mahānubhāvo bhisakko viya dibbāgadana sappe, sabbaparappavādino sadevakañca lokaṃ abhibhavati. Iti sabbalokābhibhavane tatho aviparīto yathāvutto

agado etassāti dakārassa takāraṃ katvā tathāgatoti veditabbo. Evaṃ abhibhavanaṭṭhena tathāgato.

Apica tathāya gatoti tathāgato, tathaṃ gatoti tathāgato. Tattha sakalalokaṃ tīraṇapariññāya tathāya gato avagatoti tathāgato, lokasamudayaṃ pahānapariññāya tathāya gato atītoti tathāgato, lokanirodhaṃ sacchikiriyāya tathāya gato adhigatoti tathāgato. Lokanirodhagāminiṃ paṭipadaṃ tathaṃ gato paṭipannoti tathāgato. Vuttañhetam bhagavatā -

“Loko, bhikkhave, tathāgatena abhisambuddho. Lokasmā tathāgato viṣaṃyutto. Lokasamudayo, bhikkhave, tathāgatena abhisambuddho, lokasamudayo tathāgatassa pahīno. Lokanirodho, bhikkhave, tathāgatena abhisambuddho, lokanirodho tathāgatassa sacchikato. Lokanirodhagāminiṃ paṭipadā, bhikkhave, tathāgatena abhisambuddhā, lokanirodhagāminiṃ paṭipadā tathāgatassa bhāvitā. Yaṃ, bhikkhave, sadevakassa...pe... sabbaṃ taṃ tathāgatena abhisambuddhaṃ. Tasmā ‘tathāgato’ti vuccatī”ti.

Aparehipi aṭṭhahi kāraṇehi bhagavā tathāgato. Tathāya āgatoti tathāgato, tathāya gatoti tathāgato, tathāni āgatoti tathāgato, tathā gatoti tathāgato, tathāvidhoti tathāgato, tathāpavattikoti tathāgato, tathehi āgatoti tathāgato, tathā gatabhāvena tathāgatoti.

Kathaṃ tathāya āgatoti tathāgato? Yā sā bhagavatā sumedhabhūtena dīpaṅkaradasabalassa pādamūle -

“Manussattaṃ liṅgasampatti, hetu satthāradassanaṃ;
Pabbajjā guṇasampatti, adhikāro ca chandatā;
Aṭṭhadhammasamodhānā, abhinīhāro samijjhatī”ti. -

Evaṃ vuttaṃ aṭṭhaṅgasamannāgataṃ abhinīhāraṃ sampādentena “ahaṃ sadevakaṃ lokaṃ tiṇṇo tāressāmi, mutto mocessāmi, danto damessāmi, assattho assāsessāmi, parinibbuto parinibbāpessāmi, suddho sodhessāmi, buddho bodhessāmi”ti mahāpaṭiññā pavattitā. Vuttaṃ hetam -

“Kiṃ me ekena tiṇṇena, purisena thāmadassinā;
Sabbaññutaṃ pāpuṇitvā, santāressaṃ sadevakaṃ.

“Iminā me adhikārena, katena purisuttame;
Sabbaññutaṃ pāpuṇitvā, tāremi janataṃ bahuṃ.

“Saṃsārasotaṃ chinditvā, viddhaṃsetvā tayo bhava;
Dhammanāvaṃ samāruya, santāressaṃ sadevakaṃ.

“Kiṃ me aññātesena, dhammaṃ sacchikatenidha;
Sabbaññutaṃ pāpuṇitvā, buddho hessaṃ sadevake”ti.

Taṃ panetaṃ mahāpaṭiññaṃ sakalassapi buddhakaradhammasamudāyassa pavicayapaccavekkhaṇasamādānānaṃ kāraṇabhūtaṃ avisaṃvādentō lokanātho yasmā mahākappānaṃ sataṣaṇṇasādhikāni cattāri asaṅkhyeyyāni sakkaccaṃ nirantaraṃ niravasesato dānapāramiādayo samatīṃsapāramiyo pūretvā, aṅgapariccāgādayo pañca mahāpariccāge pariccajitvā, saccādhīṭṭhānādīni cattāri adhiṭṭhānāni paribrūhetvā, puññañāṇasambhāre sambharitvā

pubbayogapubbacariyadhammakkhānañātathacariyādayo ukkaṃsāpetvā,
buddhacariyaṃ paramakoṭiṃ pāpetvā anuttaraṃ sammāsambodhiṃ abhisambujji;
tasmā tasseva sā mahāpaṭiñṇā tathā avitathā anaññathā, na tassa vālaggamattampi
vitathaṃ atthi. Tathā hi dīpaṅkaro dasabalo koṇḍañño, maṅgalo...pe... kassapo
bhagavāti ime catuvīsati sammāsambuddhā paṭipāṭiyā uppannā “buddho
bhavissati”ti naṃ byākariṃsu. Evaṃ catuvīsatiyā buddhānaṃ santike
laddhabyākaraṇo ye te katābhinihārehi bodhisattehi laddhabbā ānisaṃsā, te
labhitvāva āgatoti tāya yathāvuttāya mahāpaṭiñṇāya tathāya abhisambuddhabhāvaṃ
āgato adhigatoti tathāgato. Evaṃ tathāya āgatoti tathāgato.

Kathaṃ tathāya gatoti tathāgato? Yāyaṃ mahākaruṇā lokanāthassa, yāya
mahādukkhasambādhappaṭipannaṃ sattanikāyaṃ disvā “tassa natthañño koci
paṭisaraṇaṃ, ahameva naṃ ito saṃsāradukkhato mutto mocessāmī”ti
samussāhitamānaso mahābhinihāraṃ akāsi. Katvā ca yathāpaṇidhānaṃ
sakalalokahitasampādanāya ussukkamāpanno attano kāyajīvitānirapekkho paresaṃ
sotapathagamanamattenapi cittutrāsasamuppādikā atidukkarā dukkaracariyā
samācaranto yathā mahābodhisattānaṃ paṭipatti hānabhāgiyā saṃkilesabhāgiyā
ṭṭhitibhāgiyā vā na hoti, atha kho uttari viśesabhāgiyāva hoti, tathā paṭipajjamāno
anupubbena niravasese bodhisambhāre samānetvā abhisambodhiṃ pāpuṇi. Tato
paraṅca tāyeva mahākaruṇāya saṅcoditamānaso pavivekaratiṃ paramaṅca santaṃ
vimokkhasukhaṃ pahāya bālajanabahuḷe loke tehi samuppāditāṃ
sammānāvaṃ mānavippakāraṃ agaṇetvā veneyyajanavinayanena niravasesaṃ
buddhakiccaṃ niṭṭhapesi. Tatra yo bhagavato sattesu mahākaruṇāya
samokkamanākāro, so parato āvi bhavissati. Yathā buddhabhūtaṃ lokanāthassa
sattesu mahākaruṇā, evaṃ bodhisattabhūtaṃ mahābhinihāraḷādīsūti sabbattha
sabbadā ca ekasadisatāya tathāva sā avitathā anaññathā. Tasmā tīsupi avatthāsu
sabbasattesu samānaraśāya tathāya mahākaruṇāya sakalalokahitāya gato
paṭipannoti tathāgato. Evaṃ tathāya gatoti tathāgato.

Kathaṃ tathāni āgatoti tathāgato? Tathāni nāma cattāri ariyamaggañāṇāni. Tāni hi
“idaṃ dukkhaṃ, ayaṃ dukkhasamudayo, ayaṃ dukkhanirodho, ayaṃ
dukkhanirodhagāminī paṭipadā”ti evaṃ sabbañeyyaśaṅgāhakānaṃ
pavattinivattitadubhayahetubhūtaṃ catunnaṃ ariyasaccānaṃ, dukkhasa
pīḷanaṭṭho saṅkhataṭṭho santāpaṭṭho vipariṇāmaṭṭho, samudayassa āyūhanaṭṭho
nidānaṭṭho saṃyogaṭṭho palibodhaṭṭho, nirodhassa nissaraṇaṭṭho vivekaṭṭho
asaṅkhataṭṭho amataṭṭho, maggassa niyyānaṭṭho hetvaṭṭho dassanaṭṭho
adhipateyyaṭṭhotiādīnaṃ tabbimbhāgānaṃ
yathābhūtasabhāvāva bodhavibandhakassa saṃkilesapakkhassa samucchinnaṃ
paṭiladdhāya tattha asaṃmohābhisamayasaṅkhātāya aviparītākārappavattiyā
dhammānaṃ sabhāvasarasalakkhāṇassa aśaṃvādanato tathāni avitathāni
anaññathāni, tāni bhagavā anaññaneyyo sayameva āgato adhigato, tasmā tathāni
āgatoti tathāgato.

Yathā ca maggañāṇāni, evaṃ bhagavato tīsu kālesu appaṭihatañāṇāni
catupaṭisambhidāñāṇāni catuvesārajañāṇāni pañcagatiparicchedañāṇāni
chaasādhāraṇañāṇāni sattabojjhaṅgavibhāvañāṇāni
aṭṭhamaggaṅgavibhāvañāṇāni navānupubbavīhārasamāpattiñāṇāni
dasabalañāṇāni ca vibhāvetabbāni.

Tatrāyaṃ vibhāvanā - yañhi kiñci aparimāṇāsu lokadhātūsu aparimāṇānaṃ sattānaṃ

hīnādibhedabhinnānaṃ hīnādibhedabhinnāsu atītāsu khandhāyatanadhātūsu
sabhāvakiccādi avatthāvisesādi khandhapaṭibaddhanāmagottādi ca jānitabbam.
Anindriyabaddhesu ca atisukhumatirohitavidūradesesu rūpadhammesu yo
taṃtaṃpaccayavisesehi saddhiṃ paccayuppannānaṃ
vaṇṇasaṇṭhānagandharasaphassādiviseso, tattha sabbattheva hatthatale
ṭhapitaāmalako viya paccakkhato asaṅgamappaṭihataṃ bhagavato ñāṇaṃ pavattati,
tathā anāgatāsu paccuppannāsu cāti imāni tīsu kālesu appaṭihataññāṇāni nāma.
Yathāha -

“Atītaṃse buddhassa bhagavato appaṭihataṃ ñāṇaṃ, anāgataṃse buddhassa
bhagavato appaṭihataṃ ñāṇaṃ, paccuppannaṃse buddhassa bhagavato
appaṭihataṃ ñāṇa”nti.

Tāni panetāni tattha tattha dhammānaṃ sabhāvasarasalakkhaṇassa avisaṃvādanato
tathāni avitathāni anaññathāni, tāni bhagavā sayambhuññāṇena adhigañchi. Evaṃ
tathāni āgatoti tathāgato.

Tathā atthapaṭisambhidā, dhammapaṭisambhidā, niruttipaṭisambhidā,
paṭibhānapaṭisambhidāti catasso paṭisambhidā. Tattha atthapabhedassa
sallakkhaṇavibhāvanavavatthānakaraṇasamatthaṃ atthe pabhedagataṃ ñāṇaṃ
atthapaṭisambhidā. Dhammapabhedassa
sallakkhaṇavibhāvanavavatthānakaraṇasamatthaṃ dhamme pabhedagataṃ ñāṇaṃ
dhammapaṭisambhidā. Niruttipabhedassa
sallakkhaṇavibhāvanavavatthānakaraṇasamatthaṃ niruttābhilāpe pabhedagataṃ
ñāṇaṃ niruttipaṭisambhidā. Paṭibhānapabhedassa
sallakkhaṇavibhāvanavavatthānakaraṇasamatthaṃ paṭibhāne pabhedagataṃ ñāṇaṃ
paṭibhānapaṭisambhidā. Vuttañhetam -

“Atthe ñāṇaṃ atthapaṭisambhidā, dhamme ñāṇaṃ dhammapaṭisambhidā, tatra
dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā, ñāṇesu ñāṇaṃ
paṭibhānapaṭisambhidā”ti.

Ettha ca hetuanusārena araṇīyato adhigantabbato ca saṅkhepato hetuphalaṃ attho
nāma. Pabhedato pana yaṃkiñci paccayuppannaṃ, nibbānaṃ, bhāsitattho, vipāko,
kiriyaṭi ime pañca dhammā attho. Taṃ atthaṃ paccavekkhantassa tasmīṃ atthe
pabhedagataṃ ñāṇaṃ atthapaṭisambhidā. Dhammoti saṅkhepato paccayo. So hi
yasmā taṃ taṃ atthaṃ vidahati pavatteti ceva pāpeti ca, tasmā dhammoti vuccati.
Pabhedato pana yo koci phalanibbattako hetu, ariyamaggo, bhāsitaṃ, kusalaṃ,
akusalanti ime pañca dhammā dhammo, taṃ dhammaṃ paccavekkhantassa tasmīṃ
dhamme pabhedagataṃ ñāṇaṃ dhammapaṭisambhidā. Vuttampi cetam -

“Dukkhe ñāṇaṃ atthapaṭisambhidā, dukkhasamudaye ñāṇaṃ dhammapaṭisambhidā,
dukkhanirodhe ñāṇaṃ atthapaṭisambhidā, dukkhanirodhagāminiyā paṭipadāya
ñāṇaṃ dhammapaṭisambhidā”ti.

Atha vā hetumhi ñāṇaṃ dhammapaṭisambhidā, hetuphale ñāṇaṃ atthapaṭisambhidā.
Ye dhammā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā, imesu dhammesu
ñāṇaṃ atthapaṭisambhidā. Yamhā dhammā te dhammā jātā bhūtā sañjātā nibbattā
abhinibbattā pātubhūtā, tesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Jarāmarāṇe
ñāṇaṃ atthapaṭisambhidā, jarāmarāṇasamudaye ñāṇaṃ dhammapaṭisambhidā.
Jarāmarāṇanirodhe ñāṇaṃ atthapaṭisambhidā, jarāmarāṇanirodhagāminiyā

paṭipadāya ñāṇaṃ dhammapaṭisambhidā. Jātiyā, bhava, upādāne, taṇhāya, vedanāya, phasse, saḷāyatane, nāmarūpe, viññāṇe, saṅkhāresu ñāṇaṃ atthapaṭisambhidā, saṅkhārasamudaye ñāṇaṃ dhammapaṭisambhidā. Saṅkhāranirodhe ñāṇaṃ atthapaṭisambhidā, saṅkhāranirodhagāminiyaṃ paṭipadāya ñāṇaṃ dhammapaṭisambhidā.

“Idha bhikkhu dhammaṃ jānāti - suttaṃ, geyyaṃ...pe... vedallaṃ. Ayaṃ vuccati dhammapaṭisambhidā. So tassa tasseva bhāsitaṃ atthaṃ jānāti - ‘ayaṃ imassa bhāsitaṃ attho, ayaṃ imassa bhāsitaṃ attho’ti, ayaṃ vuccati atthapaṭisambhidā.

“Katame dhammā kusalā? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ rūpārammaṇaṃ vā...pe... dhammārammaṇaṃ vā yaṃ yaṃ vā panārabba, tasmīṃ samaye phasso hoti...pe... avikkhepo hoti. Ime dhammā kusalā. Imesu dhammesu ñāṇaṃ dhammapaṭisambhidā, tesāṃ vipāke ñāṇaṃ atthapaṭisambhidā”tiādi vitthāro.

Tasmīṃ atthe ca dhamme ca sabhāvanirutti abyabhicāravohāro abhilāpo, tasmīṃ sabhāvaniruttābhilāpe māgadhikāya sabbasattānaṃ mūlabhāsāya “ayaṃ sabhāvanirutti, ayaṃ na sabhāvanirutti”ti pabhedagataṃ ñāṇaṃ niruttipaṭisambhidā. Yathāvuttesu tesu ñāṇesu gocarakiccādivasena vitthārato pavattaṃ sabbampi ñāṇamārammaṇaṃ katvā paccavekkhantassa tasmīṃ ñāṇe pabhedagataṃ ñāṇaṃ paṭibhānapaṭisambhidā. Iti imāni cattāri paṭisambhidāñāṇāni sayameva bhagavatā adhigatāni atthadhammādiṃ tasmīṃ tasmīṃ attano visaye avisaṃvādanavasena aviparītākārappavattiyā tathāni avitathāni anaññathāni. Evampi bhagavā tathāni āgatoti tathāgato.

Tathā yaṃ kiñci ñeyyaṃ nāma, sabbam taṃ bhagavatā sabbākārena ñātaṃ diṭṭhaṃ adhigataṃ abhisambuddhaṃ. Tathā hissa abhiññeyyā dhammā abhiññeyyato buddhā, pariññeyyā dhammā pariññeyyato buddhā, pahātabbā dhammā pahātabbato buddhā, sacchikātabbā dhammā sacchikātabbato buddhā, bhāvetabbā dhammā bhāvetabbato buddhā, yato naṃ koci samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā “ime nāma te dhammā anabhisambuddhā”ti saha dhammena anuyuñjitum samatto natthi.

Yaṃ kiñci pahātabbaṃ nāma, sabbam taṃ bhagavatā anavasesato bodhimūleyeva pahīnaṃ anuppattidhammaṃ, na tassa pahānāya uttari karaṇīyaṃ atthi. Tathā hissa lobhadosamohaviparītamanasikāraahirikānottappathinamiddha-kodhūpanāhamakkhapalāsaissāmacchariya-māyāsāṭṭheyyathambhasārambhamānātimānamadapamādatividhākusalamūladuccarita-visamasaññāmalavitakkapapañcaesanātaṇhācatubbidhavi-pariyesaāsava-ganthaoghayogāgatitaṇhupādānapañcābhinandanānīvaraṇa-cetokhilacetaso vinibandhachavivādamūlasattānusaya-aṭṭhamicchattanavaāghātavattuthaṇhāmūlakadasaakusala-kammapathaekavīsatiānesanadvāsaṭṭhidiṭṭhigataaṭṭhasatataṇhāvīcaritādippabhedam diyaḍḍhakilesasahassaṃ saha vāsanāya pahīnaṃ samucchinnaṃ samūhataṃ, yato naṃ koci samaṇo vā...pe... brahmā vā “ime nāma te kilesā appahīnā”ti saha dhammena anuyuñjitum samatto natthi.

Ye cime bhagavatā kammavipākakilesūpavādaāñāvītikkamappabhedā antarāyikā dhammā vuttā, alameva te ekantena antarāyāya, yato naṃ koci samaṇo vā...pe... brahmā vā “nālaṃ te paṭisevato antarāyāyā”ti saha dhammena anuyuñjitum

samattho natthi.

Yo ca bhagavatā niravasesavaṭṭadukkhaniṣṣaraṇāya sīlasamādhipaṇṇāsaṅgaho sattakoṭṭhāsiko sattatiṃsappabhedo ariyamaggaṭṭhānaṃ anuttaro niyyānadhammo desito, so ekanteneva niyyāti paṭipannassa vaṭṭadukkhato, yato naṃ koci samaṇo vā...pe... brahmā vā “niyyānadhammo tayā desito na niyyāti”ti saha dhammena anuyuñjitum samattho natthi. Vuttañhetam - “sammāsambuddhassa te paṭijānato ime dhammā anabhisambuddhā”ti vitthāro. Evametāni attano ñāṇappahānadesanāvisesānaṃ avitathabhāvābodhanato aviparītākārappavattāni bhagavato catuvesārajjāñāṇāni tathāni avitathāni anaññathāni. Evampi bhagavā tathāni āgatoti tathāgato.

Tathā nirayagati, tiracchānagati, petagati, manussagati, devagatīti pañca gatiyo. Tāsu sañjīvādayo aṭṭha mahānirayā, kukkuḷādayo soḷasa ussadanirayā, lokantarikanirayo cāti sabbepime ekantadukkhātāya nirassādaṭṭhena nirayā ca, sakakammunā gantabbato gati cāti nirayagati. Tibbandhakārasītanarakāpi etesveva antogadhā kimikīṭapaṭaṅgasarīsapapakkhisoṇasiṅgālādayo tiriyaṃ añchitabhāvena tiracchānā nāma. Te eva gatīti tiracchānagati. Khuppiṭāparadattūpajīvinijjhāmatāṇhikādayo dukkhabahulatāya pakatṭhasukhato itā vigatāti petā, te eva gatīti petagati. Kālakañcikādiasurāpi etesveva antogadhā. Parittadīpavāsīhi saddhiṃ jambudīpādicatumahādīpavāsino manaso ussannatāya manussā, te eva gatīti manussagati. Cātumahārājikato paṭṭhāya yāva nevasaññānāsaññāyatanūpagāti ime chabbīsati devanikāyā dibbanti attano iddhānubhāvena kilānti jotenti cāti devā, te eva gatīti devagati.

Tā panetā gatiyo yasmā taṃtaṃkammanibbatta upapattibhavaviseso, tasmā atthato vipākakkhandhā kaṭattā ca rūpaṃ. Tattha “ayaṃ nāma gati nāma iminā kammunā jāyati, tassa kammaṃ paccayavisesehi evaṃ vibhāgabhinnaṃ visum ete sattānikāyā evaṃ vibhāgabhinna”ti yathāsakaṃhetuphalavibhāgaparicchindanavasena tñānaso hetuso bhagavato ñāṇaṃ pavattati. Tenāha bhagavā -

“Pañca kho imā, sārīputta, gatiyo. Katamā pañca? Nirayo, tiracchānāyoni, pettivisayo, manussā, devā. Nirayañcāhaṃ, sārīputta, pajānāmi, nirayagāmiñca maggaṃ, nirayagāminiñca paṭipadaṃ; yathā paṭipanno ca kāyassa bhedaṃ paraṃ maraṇaṃ apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tañca pajānāmi”tiādi.

Tāni panetāni bhagavato ñāṇāni tasmiṃ tasmiṃ visaye aviparītākārappavattiyā avisaṃvādanato tathāni avitathāni anaññathāni. Evampi bhagavā tathāni āgatoti tathāgato.

Tathā yaṃ sattānaṃ saddhādiyogavikalabhāvābodhena apparajakkhamahārajakkhatādivisesavibhāvanaṃ paññāsāya ākārehi pavattaṃ bhagavato indriyaparopariyattañāṇaṃ. Vuttañhetam - “saddho puggalo apparajakkho, assaddho puggalo mahārajakkho”ti vitthāro.

Yañca “ayaṃ puggalo apparajakkho, ayaṃ sassatadiṭṭhiko, ayaṃ ucchedadiṭṭhiko, ayaṃ anulomikāyaṃ khantiyaṃ tñhito, ayaṃ yathābhūtaññe tñhito, ayaṃ kāmāsayo, na nekkhammādiāsayo, ayaṃ nekkhammāsayo, na kāmādiāsayo”tiādinā “imassa kāmārāgo ativiya thāmagato, na paṭighādiko, imassa paṭigho ativiya thāmagato, na kāmārāgādiko”tiādinā “imassa puññābhisaṅkhāro adhiko, na apuññābhisaṅkhāro na

āneñjābhisaṅkhāro, imassa apuññābhisaṅkhāro adhiko, na puññābhisaṅkhāro na āneñjābhisaṅkhāro, imassa āneñjābhisaṅkhāro adhiko, na puññābhisaṅkhāro na apuññābhisaṅkhāro. Imassa kāyasucaritaṃ adhikaṃ, imassa vacīsucaritaṃ, imassa manosucaritaṃ. Ayaṃ hīnādhimuttiko, ayaṃ paṇītādhimuttiko, ayaṃ kammāvaraṇena samannāgato, ayaṃ kilesāvaraṇena samannāgato, ayaṃ vipākāvaraṇena samannāgato, ayaṃ na kammāvaraṇena samannāgato, na kilesāvaraṇena, na vipākāvaraṇena samannāgato''tiādinaṃ ca sattānaṃ āsayādīnaṃ yathābhūtaṃ vibhāvanākārappavattaṃ bhagavato āsayānusayaññaṃ. Yaṃ sandhāya vuttaṃ -

“Idha tathāgato sattānaṃ āsayāṃ jānāti, anusayaṃ jānāti, caritaṃ jānāti, adhimuttiṃ jānāti, bhābhābhabbe satte jānāti''tiādi.

Yañca uparimāheṭṭhimapuratthimapacchimākāyehi dakkhiṇavāmaakkhikaṇṇasotaṇāsikāsotaṃsakūṭapassahatthapādehi aṅgulaṅgulantarehi lomalomakūpehi ca aggikkhandhūdakadhārāpavattanaṃ anaññasādhāraṇaṃ vividhāvikubbaniddhinimmāpanakaṃ bhagavato yamakapāṭihāriyaññaṃ. Yaṃ sandhāya vuttaṃ -

“Idha tathāgato yamakapāṭihāriyaṃ karoti asādhāraṇaṃ sāvakehi. Uparimakāyato aggikkhandho pavattati, heṭṭhimakāyato udakadhārā pavattati. Heṭṭhimakāyato aggikkhandho pavattati, uparimakāyato udakadhārā pavattati''tiādi.

Yañca rāgādīhi jātīādīhi ca anekehi dukkhadhammehi upaddutaṃ sattānikāyaṃ tato nīharitukāmatāvasena nānāyehi pavattassa bhagavato mahākaruṇokkamanassa paccayabhūtaṃ mahākaruṇāsamāpattiññaṃ. Yathāha -

“Katamaṃ tathāgatassa mahākaruṇāsamāpattiññaṃ? Bahukehi ākārehi passantānaṃ buddhānaṃ bhagavantānaṃ sattesu mahākaruṇā okkamati, āditto lokasannivāsoti passantānaṃ buddhānaṃ bhagavantānaṃ sattesu mahākaruṇā okkamati''ti. -

Ādinaṃ ekūnanavutiyā ākārehi vibhajanaṃ kataṃ.

Yaṃ pana yāvatā dhammadhātu, yattakaṃ ñātābbaṃ saṅkhatāsaṅkhatādi, tassa sabbassa paropadesena vinā sabbākārato paṭijānanasamatthaṃ ākaṅkhāmattappaṭibaddhavutti anaññasādhāraṇaṃ bhagavato ñāṇaṃ sabbathā anavasesasaṅkhatāsaṅkhatasammutisaccāvabodhato sabbaññutaññāṇaṃ, tatthāvaraṇābhāvatova nissaṅgappavattiṃ upādāya anāvaraṇaññānti ca vuccati. Ayamettha saṅkhepo, vitthāro pana parato āvi bhavissati.

Evametāni bhagavato cha asādhāraṇaññāni aviparītākārappavattiyā yathāsakaṃvisayassa avisaṃvādanato tathāni avitathāni anaññathāni. Evampi bhagavā tathāni āgatoti tathāgato.

Tathā “sattime, bhikkhave, bojjhaṅgā - satisambojjhaṅgo, dhammavicayasambojjhaṅgo, vīriyasambojjhaṅgo, pītisambojjhaṅgo, passaddhisambojjhaṅgo, samādhisambojjhaṅgo, upekkhāsambojjhaṅgo''ti evaṃ sarūpato yāyaṃ lokuttaramaggakkhaṇe uppajjamānā līnuddhacapatitṭhānāyūhanakāmasukhattakilamathānuyogaucchedasassatābhinives ādīnaṃ anekesaṃ upaddavānaṃ paṭipakkhabhūtā satiādibhedā dhammasāmaggī, yāya ariyasāvako bujjhati, kilesaniddāya utṭhahati, cattāri vā saccāni paṭivijjhati,

nibbānameva vā sacchikaroti, sā dhammasāmaggī “bodhī”ti vuccati, tassā bodhiyā aṅgāti bojjhaṅgā. Ariyasāvako vā yathāvuttāya dhammasāmaggiyā bujjhatīti katvā “bodhī”ti vuccati. Tassa bodhissa aṅgāti bojjhaṅgāti evaṃ sāmāññalakkhaṇato, upaṭṭhānalakkhaṇo satisambojjhaṇo, pavicayalakkhaṇo dhammavicayasambojjhaṇo, paggahalakkhaṇo vīriyasambojjhaṇo, pharaṇalakkhaṇo pītisambojjhaṇo, upasamalakkhaṇo passaddhisambojjhaṇo, avikkhepalakkhaṇo samādhisambojjhaṇo paṭisaṅkhānalakkhaṇo upekkhāsambojjhaṇgoti evaṃ visesalakkhaṇato.

“Tattha katamo satisambojjhaṇo? Idha bhikkhu satimā hoti paramena satinepakkena samannāgato, cirakatampi cirabhāsitampi saritā hoti anussaritā”tiādinā sattannaṃ bojjhaṅgānaṃ aññamaññūpakāravasena ekakkhaṇe pavattidassanato. “Tattha katamo satisambojjhaṇo? Atthi ajjhattaṃ dhammesu sati, atthi bahiddhā dhammesu satī”tiādinā tesam visayavibhāvanāpavattidassanato. “Tattha katamo satisambojjhaṇo? Idha, bhikkhave, bhikkhu satisambojjhaṇaṃ bhāveti vivekanissitaṃ, virāganissitaṃ, nirodhanissitaṃ, vosaggapariṇāmi”ntiādinā bhāvanāvidhidassanato. “Tattha katame satta bojjhaṅgā? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti...pe... tasmīṃ samaye satta bojjhaṅgā honti, satisambojjhaṇo...pe... upekkhāsambojjhaṇo. Tattha katamo satisambojjhaṇo? Yā sati anussatī”tiādinā chanavutiyā nayasahassavibhāgehīti evaṃ nānākārato pavattāni bhagavato bojjhaṅgavibhāvanāñāni tassa tassa atthassa avisaṃvādanato tathāni avitathāni anaññathāni. Evampi bhagavā tathāni āgatoti tathāgato.

Tathā “tattha katamaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ - sammādiṭṭhi...pe... sammāsamādhī”ti evaṃ sarūpato. Sabbakilesehi ārakattā ariyabhāvakarattā ariyaphalapaṭilābhakarattā ca ariyo. Ariyānaṃ aṭṭhavidhattā nibbānādhigamāya ekantakāraṇattā ca aṭṭhaṅgiko. Kilese mārento gacchati, atthikehi maggiyati, sayam vā nibbānaṃ maggayatīti maggoti evaṃ sāmāññalakkhaṇato. “Sammādassanalakkhaṇā sammādiṭṭhi, sammāabhiniropanalakkhaṇo sammāsaṅkappo, sammāpariggahaṇalakkhaṇā sammāvācā, sammāsamutṭhāpanalakkhaṇo sammākammanto, sammāvodānalakkhaṇo sammāājīvo, sammāpaggahalakkhaṇo sammāvāyāmo, sammāupaṭṭhānalakkhaṇā sammāsati, sammāavikkhepalakkhaṇo sammāsamādhī”ti evaṃ visesalakkhaṇato. Sammādiṭṭhi tāva aññehipi attano paccanīkakilesehi saddhiṃ micchādiṭṭhiṃ pajahati, nibbānaṃ ārammaṇaṃ karoti, tappaṭicchādakamohavidhamanena asammohato sampayuttadhamme ca passati, tathā sammāsaṅkappādayopi micchāsaṅkappādīni pajahanti, nirodhañca ārammaṇaṃ karonti, sahaṇāpādamānaṃ sammāabhiniropanapariggahaṇasamutṭhāpanavodānapaggahaupaṭṭhānasamādahanāni ca karontīti evaṃ kiccavibhāgato. Sammādiṭṭhi pubbabhāge nānakkaṇā viṣuṃ dukkhādiārammaṇā hutvā maggakāle ekakkhaṇā nibbānameva ārammaṇaṃ katvā kiccato “dukkhe ñāṇa”ntiādīni cattāri nāmāni labhati. Sammāsaṅkappādayopi pubbabhāge nānakkaṇā nānārammaṇā, maggakāle ekakkhaṇā ekārammaṇā, tesu sammāsaṅkappo kiccato “nekkhammasaṅkappo”tiādīni tīni nāmāni labhati. Sammāvācādayo tayo pubbabhāge “musāvādā veramaṇī”tiādivibhāgā viratīyopi cetanāyopi hutvā maggakkhaṇe viratīyova, sammāvāyāmasatiyo kiccato sammappadhānasatipaṭṭhānavasena cattāri nāmāni labhanti. Sammāsamādhī pana maggakkhaṇepi paṭhamajjhānādivasena nānā evāti evaṃ pubbabhāgāparabhāgesu

pavattivibhāgato. “Idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissita”ntiādinā bhāvanāvidhito. “Tattha katamo aṭṭhaṅgiko maggo? Idha, bhikkhu, yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti...pe... dukkhapaṭipadaṃ dandhābhiññaṃ, tasmiṃ samaye aṭṭhaṅgiko maggo hoti - sammādiṭṭhi sammāsaṅkappo”tiādinā caturāsītiyā nayasahassavibhāgehi evaṃ anekākārato pavattāni bhagavato ariyamaggavibhāvanaññāni atthassa avisaṃvādanato sabbānīpi tathāni avitathāni anaññathāni evampi bhagavā tathāni āgatoti tathāgato.

Tathā paṭhamajjhānasamāpattiya ca nirodhasamāpattī etāsu anupaṭipāṭiya viharitabbaṭṭhena samāpajjitabbaṭṭhena ca anupubbavīhārasamāpattīsu sampādanapaccavekkhaṇādivasena yathārahaṃ sampayogavasena ca pavattāni bhagavato ñāṇāni tadatthasiddhiyā tathāni avitathāni anaññathāni. Evampi bhagavā tathāni āgatoti tathāgato. Tathā “idaṃ imassa tṭhānaṃ, idaṃ aṭṭhāna”nti aviparītaṃ tassa tassa phalassa kāraṇākāraṇajānaṃ, tesaṃ tesaṃ sattānaṃ atītādivibhedabhinnaṃ kammamāyānaṃ anavasesato yathābhūtaṃ vipākantarajānaṃ, āyūhanakkhaṇeyeva tassa tassa sattassa “ayaṃ nirayagāminī paṭipadā...pe... ayaṃ nibbānagāminī paṭipadā”ti yāthāvato sāsavānāsavakammavibhāgajānaṃ, khandhāyatanānaṃ upādinnaṃ upādinnaṃ diānekaśabhāvaṃ nānāsabhāvaṃ tassa lokassa “imāya nāma dhātuyā ussannattā imasmiṃ dhammapabbandhe ayaṃ viseso jāyati”tiādinā nayena yathābhūtaṃ dhātunānattajānaṃ, saddhādiindriyānaṃ tikkhamudutājānaṃ saṃkilesādīhi saddhiṃ jhānavimokkhādi jānaṃ, sattānaṃ aparimāṇāsu jātīsu tappaṭibandhena saddhiṃ anavasesato pubbenivutthakkhandaśantajānaṃ hīnādivibhāgehi saddhiṃ cutipaṭisaṇḍhijānaṃ, “idaṃ dukkha”ntiādinā heṭṭhā vuttanayeneva catusacca jānanti imāni bhagavato dasabalaññāni avirajjhita yathāsaṃvisayāvagāhanato yathādhīpetatthasādhanaṃ ca yathābhūtavuttiyā tathāni avitathāni anaññathāni. Vuttañhetuṃ -

“Idha tathāgato tṭhānaṃ tṭhānato aṭṭhānaṃ aṭṭhānato yathābhūtaṃ pajānāti”tiādi.

Evampi bhagavā tathāni āgatoti tathāgato.

Yathā cetesampi ñāṇaṃ vasena, evaṃ yathāvuttānaṃ satipaṭṭhānasammappadhānādivibhāvanaññādiānantāparimeyyabhedānaṃ anaññasādhāraṇaṃ paññāvisesānaṃ vasena bhagavā tathāni ñāṇāni āgato adhigatoti tathāgato, evampi tathāni āgatoti tathāgato.

Kathaṃ tathā gatoti tathāgato? Yā tā bhagavato abhijātiabhisambodhidhammavinayapaññāpanaanupādisesaṃ nibbānadhātuyo, tā tathā. Kiṃ vuttaṃ hoti? Yadatthaṃ tā lokanāthena abhipatthitā pavattitā ca, tadatthassa ekantasiddhiyā avisaṃvādanato aviparītatthavuttiyā tathā avitathā anaññathā. Tathā hi ayaṃ bhagavā bodhisattabhūto samatīṃsapāramiparipūraṇādikāṃ vuttappakāraṃ sabbabuddhattahetuṃ sampādetvā tusitapure tṭhito buddhakolāhalaṃ sutvā dasasahassacakkavāḷadevatāhi ekato sannipatitāhi upasaṅkamitvā -

“Kālo kho te mahāvīra, uppajja mātukucchiyaṃ;
Sadevakaṃ tārayanto, bujjhassu amataṃ pada”nti. -

Āyācito uppannapubbanimitto pañca mahāvilokanāni viloketvā “idāni ahaṃ manussayoniyam uppajjitvā abhisambujjhissāmī”ti āsāhipuṇṇamāyam sakyarājakule mahāmāyāya deviyā kucchiyam paṭisandhim gahetvā dasa māse devamanussehi mahatā parihārena parihariyamāno visākhapuṇṇamāyam paccūsasamaye abhijātim pāpuṇi.

Abhijātikkhaṇe panassa paṭisandhiggahaṇakkhaṇe viya dvattiṃsa pubbanimittāni pāturaheṣum, ayam dasasahassilokadhātu saṃkampi sampakampi sampavedhi, dasasu cakkavālasahassesu aparimāṇo obhāso phari, tassa, taṃ sirim datṭhukāmā viya andhā cakkhūni paṭilabhiṃsu, badhirā saddaṃ suṇiṃsu, mūgā samālapiṃsu, khujjā ujugattā aheṣum, paṇḍulā padasā gamanaṃ paṭilabhiṃsu, bandhanagatā sabbasattā andubandhanādīhi mucciṃsu, sabbanarakesu aggi nibbāyi, pettivisaye khuppiṇā vūpasami, tiracchānānaṃ bhayaṃ nāhosi, sabbasattānaṃ rogo vūpasami, sabbasattā piyaṃvadā aheṣum, madhurenākārena assā hasiṃsu, vāraṇā gajjiṃsu, sabbatūriyāni sakasakaninnādaṃ muñciṃsu, aghaṭṭitāni eva manussānaṃ hatthūpagādīni ābharaṇāni madhurenākārena saddaṃ muñciṃsu, sabbadisā vipprasannā aheṣum, sattānaṃ sukhaṃ uppādayamāno mudusītalavāto vāyi, akālamegho vassi, pathavitopi udakaṃ ubbhijjitvā vissandi, pakkhino ākāsagamaṇaṃ vijhiṃsu, nadiyo asandamānā atṭhaṃsu, mahāsamudde madhuraṃ udakaṃ ahosi, upakkilesavinimutte sūriye dippamāne eva ākāsagatā sabbā jotiyo jotiṃsu, ṭhapetvā arūpāvacare deve avasesā sabbe devā sabbe ca nerayikā dissamānarūpā aheṣum, tarukuṭṭakavāṭasēlādayo anāvāraṇabhūtā aheṣum, sattānaṃ cutūpapātā nāheṣum, sabbam anitṭhagandhaṃ abhibhavitvā dibbagandho pavāyi, sabbe phalūpagā rukkhā phaladharā sampajjiṃsu, mahāsamuddo sabbatthakameva pañcavaṇṇehi padumehi sañchannatalo ahosi, thalajajalajādīni sabbapupphāni pupphiṃsu, rukkhānaṃ khandhesu khandhapadumāni, sākhāsu sākhāpadumāni, latāsu latāpadumāni, pupphiṃsu, mahītalasilātālāni bhinditvā uparūpari satta satta hutvā daṇḍapadumāni nāma nikkhamiṃsu, ākāse olambakapadumāni nibbattiṃsu, samantato pupphavassaṃ vassi ākāse dibbatūriyāni vajjiṃsu, sakaladasasahassilokadhātu vaṭṭetvā vissatṭhamālāguḷaṃ viya, uppiṇetvā pavattamālākālāpo viya, alaṅkatapaṭiyattaṃ mālāsanaṃ viya ca ekamālāmālinī vipphurantavāḷabījāni pupphadhūpagandhaparivāsītā paramasobhaggappattā ahosi, tāni ca pubbanimittāni upari adhigatānaṃ anekesaṃ visesādhigamānaṃ nimittabhūtāni eva aheṣum. Evaṃ anekacchariyapātubhāvā ayam abhijāti yadatthaṃ tena abhipatthitā, tassā abhisambodhiyā ekantasiddhiyā tathāva ahosi avitathā anaññathā.

Tathā ye buddhaveneyyā bodhaneyyabandhavā, te sabbepi anavasesato sayameva bhagavatā vinītā. Ye ca sāvakaveneyyā dhammaveneyyā ca, tepi sāvakādīhi vinītā vinayaṃ gacchanti gamissanti cāti yadatthaṃ bhagavatā abhisambodhi abhipatthitā, tadatthassa ekantasiddhiyā abhisambodhi tathā avitathā anaññathā.

Apica yassa yassa ñeyyadhammassa yo yo sabhāvo bujhitabbo, so so hatthatale ṭhapitāmalakaṃ viya āvajjanamattapaṭibaddhena attano ñāṇena aviparītā anavasesato bhagavatā abhisambuddhoti evampi abhisambodhi tathā avitathā anaññathā.

Tathā tesam tesam dhammānaṃ tathā tathā desetabbappakāraṃ, tesam tesañca sattānaṃ āsayānusayacariyādhimuttiṃ sammadeva oloketvā dhammataṃ avijahanteneva paññattinayaṃ vohāramattaṃ anatidhāvanteneva ca dhammataṃ vibhāventena yathāparādhaṃ yathājñāsayaṃ yathādhammañca anusāsantena

bhagavatā veneyyā vinītā ariyabhūmiṃ sampāpitāti dhammavinayapaññāpanāpissa tadatthasiddhiyā yathābhūtavuttiyā ca tathā avitathā anaññathā.

Tathā yā sā bhagavatā anuppattā

pathaviyādiphassavedanādirūpārūpasabhāvanimuttā lujjanapalujjanabhāvābhāvato lokasabhāvātītā tamasā viṣaṃsaṭṭhattā kenaci anobhāsanīyā lokasabhāvābhāvato eva gatiādibhāvarahitā appatiṭṭhā anārammaṇā amatamahānibbānadhātu khandhasaṅkhātānaṃ upādīnaṃ lesamattassāpi abhāvato “anupādisesā”tipi vuccati. Yaṃ sandhāya vuttaṃ -

“Atthi, bhikkhave, tadāyatanaṃ, yattha neva pathavī na āpo na tejo na vāyo na ākāśānañcāyatanaṃ na viññāṇañcāyatanaṃ na ākiñcaññāyatanaṃ na nevasaññānāsaññāyatanaṃ nāyaṃ loko na paro loko na ca ubho candimasūriyā. Tamahaṃ, bhikkhave, neva āgatiṃ vadāmi na gatiṃ na ṭhitiṃ na cutiṃ na upapattiṃ; appatiṭṭhaṃ appavattaṃ anārammaṇamevetaṃ esevanto dukkhassā”ti.

Sā sabbesampi upādānakkhandhānaṃ atthaṅgamo sabbasaṅkhārānaṃ samatho, sabbūpadhīnaṃ paṭinissaggo, sabbadukkhānaṃ vūpasamo, sabbālayānaṃ samugghāto, sabbavaṭṭānaṃ upacchedo, accantasantiakkhaṇāti yathāvuttasabhāvassa kadāci pi avisaṃvādanato tathā avitathā anaññathā. Evametā abhijātiādikā tathā gato upagato adhigato paṭipanno pattoti tathāgato. Evaṃ bhagavā tathā gatoti tathāgato.

Kathaṃ tathāvidhoti tathāgato? Yathāvidhā purimakā sammāsambuddhā, ayampi bhagavā tathāvidho. Kiṃ vuttaṃ hoti? Yathāvidhā te bhagavanto maggasīlena, phalasīlena, sabbenapi lokiyalokuttarasīlena, maggasamādhinā, phalasamādhinā, sabbenapi lokiyalokuttarasamādhinā, maggapaññāya, phalapaññāya, sabbāyapi lokiyalokuttarapaññāya, devasikaṃ vaḷaṅgitabbehi catuvīsati koṭisatasahassasamāpattivihārehi, tadaṅgavimuttiyā vikkhambhanavimuttiyā samucchedavimuttiyā paṭippassaddhivimuttiyā nissaraṇavimuttiyāti saṅkhepato, vitthārato pana anantāparimāṇabhedehi acinteyyānubhāvehi sakalasabbaññugūṇehi, ayampi amhākaṃ bhagavā tathāvidho. Sabbesañhi sammāsambuddhānaṃ āyuvemattaṃ, sarīrappamāṇavemattaṃ, kulavemattaṃ, dukkaracariyāvemattaṃ, rasmivemattanti imehi pañcahi vemattehi siyā vemattaṃ, na pana sīlavisuddhiādīsu visuddhīsu samathavipassanāpaṭipattiyaṃ attanā paṭividdhaguṇesu ca kiñci nānākaraṇaṃ atthi, atha kho majjhe bhinnasuvaṇṇaṃ viya aññaṃmaññaṃ nibbisesā te buddhā bhagavanto. Tasmā yathāvidhā purimakā sammāsambuddhā, ayampi bhagavā tathāvidho. Evaṃ tathāvidhoti tathāgato. Vidhattho cettha gatasaddo. Tathā hi lokiyā vidhayuttagatasadde pakāratthe vadanti.

Kathaṃ tathāpavattikoti tathāgato? Anaññasādhāraṇena iddhānubhāvena samannāgatattā atthapaṭisambhidādīnaṃ ukkaṃsapāramippattiyaṃ anāvaraṇaṇāpaṭilābhena ca bhagavato kāyappavattiyādīnaṃ katthaci paṭighātābhāvato yathāruci tathā gataṃ gati gamanaṃ kāyavacīcittappavatti etassāti tathāgato. Evaṃ tathāpavattikoti tathāgato.

Kathaṃ tatthehi agatoti tathāgato? Bodhisambhārasambharaṇe tappaṭipakkhappavattisaṅkhātāṃ natthi etassa gatanti agato. So panassa agatabhāvo maccheradānapāramiādīsu aviparītaṃ

ādīnavānisamsapaccavekkhaṇādinayappavattehi ñāṇehīti tatthehi ñāṇehi agatoti tathāgato.

Atha vā kilesābhisaṅkhārappavattisaṅkhātamaṃ khandhappavattisaṅkhātameva vā pañcasupi gatīsu gataṃ gamanaṃ etassa natthīti agato.

Saupādisesaanupādisesanibbānappattiyaṃ svāyamaṃsa agatabhāvo tatthehi ariyamaggañāṇehīti evampi bhagavā tatthehi āgatoti tathāgato.

Kathaṃ tathāgatabhāvena tathāgato? Tathāgatabhāvenāti ca tathāgatassa sabbhāvena, atthitāyāti attho. Ko panesa tathāgato, yassa atthitāya bhagavā tathāgatoti vuccatīti? Saddhammo. Saddhammo hi ariyamaggo tāva yathā yuganaddhasamathavipassanābalena anavasesakilesapakkamaṃ samūhanantena samucchedappahānavasena gantabbaṃ, tathā gato. Phaladhammo yathā attano maggānurūpaṃ paṭippassaddhippahānavasena gantabbaṃ, tathā gato pavatto. Nibbānadhammo pana yathā gato paññāya paṭividdho sakalavaṭṭadukkhavūpasamāya sampajjati, buddhādīhi tathā gato sacchikatoti tathāgato. Pariyattidhammopi yathā purimabuddhehi suttageyyādivasena pavattiādippakāsanavasena ca veneyyānaṃ āsayādanurūpaṃ pavattito, amhākampi bhagavatā tathā gato gadito pavattitoti vā tathāgato. Yathā bhagavatā desito, tathā bhagavato sāvakehi gato avagatoti tathāgato. Evaṃ sabbopi saddhammo tathāgato. Tenāha sakko devānamindo “tathāgataṃ devamanussapūjitaṃ, dhammaṃ namassāma suvatthi hotū”ti. Svāssa atthīti bhagavā tathāgato.

Yathā ca dhammo, evaṃ ariyasaṅghopi, yathā attahitāya parahitāya ca paṭipannehi suvisuddhaṃ pubbabhāgasamathavipassanāpaṭipadaṃ purakkhatvā tena tena maggena gantabbaṃ, taṃ taṃ tathā gatoti tathāgato. Yathā vā bhagavatā saccapaṭiccasamuppādādinayo desito, tathā ca buddhattā tathā gadanato ca tathāgato. Tenāha sakko devarājā - “tathāgataṃ devamanussapūjitaṃ, saṅghaṃ namassāma suvatthi hotū”ti, svāssa sāvakabhūto atthīti bhagavā tathāgato. Evaṃ tathāgatabhāvena tathāgato.

Idampi tathāgatassa tathāgatabhāvadīpane mukhamattakameva, sabbākārena pana tathāgatova tathāgatassa tathāgatabhāvaṃ vaṇṇeyya. Idañhi tathāgatapadaṃ mahatthaṃ, mahāgatikaṃ, mahāvisayaṃ, tassa appamādapadassa viya tepiṭakampi buddhavacanaṃ yuttito atthabhāvena āharanto “atitthena dhammakathiko pakkhando”ti na vattabboti.

Tatthetaṃ vuccati -

“Yatheva loke purimā mahesino,
Sabbaññubhāvaṃ munayo idhāgatā;
Tathā ayaṃ sakyamunīpi āgato,
Tathāgato vuccati tena cakkhumā.

“Pahāya kāmādimale asesato,
Samādhiñāṇehi yathā gatā jinā;
Purātanā sakyamunī jutindharo,
Tathā gato tena tathāgato mato.

“Tathañca dhātāyatanādilakkhaṇaṃ,
Sabhāvasāmaññavibhāgabhedato;

Sayambhuññaṇena jinoyamāgato,
Tathāgato vuccati sakyapuṅgavo.

“Tathāni saccāni samantacakkhunā,
Tathā idappaccayatā ca sabbaso;
Anaññaṇeṇyā nayato vibhāvitā,
Tathā gato tena jino tathāgato.

“Anekaḥedāsupi lokadhātusu,
Jinassa rūpāyatanādigocare;
Vicittabhede tathameva dassanaṃ,
Tathāgato tena samantalocano.

“Yato ca dhammaṃ tathameva bhāsati,
Karoti vācāyanurūpamattano;
Guṇehi lokaṃ abhibhuyyirīyati,
Tathāgato tenapi lokanāyako.

“Tathā pariññāya tathāya sabbaso,
Avedi lokaṃ pabhavaṃ atikkami;
Gato ca paccakkhakiriyāya nibbutiṃ,
Ariyamaggañca gato tathāgato.

“Tathā paṭiññāya tathāya sabbaso,
Hitāya lokassa yatoyamāgato;
Tathāya nātho karuṇāya sabbadā,
Gato ca tenāpi jino tathāgato.

“Tathāni ñāṇāni yatoyamāgato,
Yathāsabhāvaṃ visayāvabodhato;
Tathābhijātippabhutī tathāgato,
Tadatthasampādanato tathāgato.

“Yathāvidhā te purimā mahesino,
Tathāvidhoyampi tathā yathāruci;
Pavattavācā tanucittabhāvato,
Tathāgato vuccati aggapuggalo.

“Sambodhisambhāravipakkhato pure,
Gataṃ na saṃsāragatampi tassa vā;
Na catthi nāthassa bhavantadassino,
Tatthehi tasmā agato tathāgato.

“Tathāgato dhammavaro mahesinā,
Yathā pahātabbamalaṃ pahīyati;
Tathāgato ariyagaṇo vināyako,
Tathāgato tena samaṅgibhāvato”ti.

Arahantaṃ sammāsambuddhanti ettha arahāti padassa attho heṭṭhā vuttoyeva.
Sammā sāmañca sabbadhammānaṃ buddhattā sammāsambuddhaṃ. Yaṃkiñci

ñeyyaṃ nāma, tassa sabbassapi sabbākārato aviparītato sayameva abhisambuddhattāti vuttaṃ hoti. Imināssa paropadesarahitassa sabbākārena sabbadhammāvabodhanasamatthassa ākaṅkhāpaṭibaddhavuttino anāvaraṇaññaṇasaṅkhātassa sabbaññūtaññāṇassa adhigamo dassito.

Nanu ca sabbaññūtaññāṇato aññaṃ anāvaraṇaṃ, aññathā cha asādhāraṇāni ñāṇāni buddhaññāṇānīti vacanaṃ virujjheyyāti? Na virujjhati, visayappavattibhedavasena aññehi asādhāraṇabhāvadassanattaṃ ekasseva ñāṇassa dvidhā vuttattā. Ekameva hi taṃ ñāṇaṃ anavasesasaṅkhatāsaṅkhatasammuditthammavisayatāya sabbaññūtaññāṇaṃ, tattha ca āvaraṇābhāvato nissaṅgacāramupādāya anāvaraṇaññaṇanti vuttaṃ. Yathāha paṭisambhidāyaṃ -

“Sabbam saṅkhatāsaṅkhatam anavasesam jānātīti sabbaññūtaññāṇam. Tattha āvaraṇam natthīti anāvaraṇaññaṇa”ntiādi.

Tasmā natthi nesaṃ atthato bhedo, ekantenevetam evamicchitabbam. Aññathā sabbaññūtanāvaraṇaññaṇaṃ sādharmaṇatā asabbadhammārammaṇatā ca āpajjeyya. Na hi bhagavato ñāṇassa aṇumattampi āvaraṇam atthi, anāvaraṇaññaṇassa ca asabbadhammārammaṇabhāve yattha taṃ na pavattati tatthāvaraṇasabbhāvato anāvaraṇabhāvoyeva na siyā. Atha vā pana hotu aññameva anāvaraṇaṃ sabbaññūtaññāṇato, idha pana sabbattha appaṭihatavuttitāya anāvaraṇaññaṇanti sabbaññūtaññāṇameva adhippetam, tassevādhigamena bhagavā sabbaññū sabbavidū sammāsambuddhoti vuccati, na sakiṃyeva sabbadhammāvabodhato. Tathā ca vuttaṃ paṭisambhidāyaṃ -

“Vimokkhantikametaṃ buddhānaṃ bhagavantānaṃ bodhiyā mūle saha sabbaññūtaññāṇassa paṭilābhā sacchikā paññatti yadidaṃ buddho”ti.

Sabbadhammāvabodhanasamatthaññaṇasamadhigamena hi bhagavato santāne anavasesadhamme paṭivijjhitaṃ samatthataṃ ahoṣīti.

Etthāha - kiṃ panidaṃ ñāṇaṃ pavattamānaṃ sakiṃyeva sabbasmim visaye pavattati, udāhu kamenāti? Kiñcetta - yadi tāva sakiṃyeva sabbasmim visaye pavattati, atītānāgatappaccupannaajjhatabhiddhādibhedabhinnānaṃ saṅkhatadhammānaṃ asaṅkhatasammuditthammānaṃ ekajjhaṃ upaṭṭhāne dūrato cittapaṭaṃ pekkhantassa viya visayavibhāgenāvabodho na siyā, tathā ca sati “sabbe dhammā anattā”ti vipassantānaṃ anattākārena viya sabbadhammā anirūpitarūpena bhagavato ñāṇassa visayā hontīti āpajjati. Yepi “sabbañeyyadhammānaṃ ṭhitalakkhaṇavisayaṃ vikapparahitaṃ sabbakālaṃ buddhānaṃ ñāṇaṃ pavattati, tena te sabbavidūti vuccanti. Evañca katvā -

“Caram samāhito nāgo, tiṭṭhantopi samāhito”ti. -

“Idampi vacanaṃ suvuttaṃ hotī”ti vadanti, tesampi vuttadosānativatti, ṭhitalakkhaṇārammaṇatāya ca atītānāgatasammuditthammānaṃ tadabhāvato, ekadesavisayameva bhagavato ñāṇaṃ siyā. Tasmā sakiṃyeva ñāṇaṃ pavattatīti na yujjati.

Atha kamena sabbasmim visaye ñāṇaṃ pavattatīti? Evampi na yujjati. Na hi jātibhūmisabhāvādivasena disādesakālādivasena ca anekabhedabhinne ñeyye kamena gayhamāne tassa anavasesapaṭivedho sambhavati apariyantabhāvato ñeyyassa. Ye pana “atthassa avisaṃvādanato ñeyyassa ekadesaṃ paccakkham

katvā sesepi evanti adhimuccitvā vavatthāpanena sabbaññū bhagavā, tañca ñāṇaṃ na anumānikaṃ saṃsayābhāvato. Saṃsayānubaddhañhi loke anumānañña’nti vadanti, tesampi na yuttaṃ. Sabbassa hi apaccakkhabhāve atthassa avisamvādanena ñeyyassa ekadesaṃ paccakkhaṃ katvā sesepi evanti adhimuccitvā vavatthāpanassa asambhavato. Yañhi taṃ sesaṃ, taṃ apaccakkhanti. Atha tampi paccakkhaṃ, tassa sesabhāvo pana na siyāti sabbametaṃ akāraṇaṃ. Kasmā? Avisayavicārabhāvato. Vuttañhetuṃ bhagavatā -

“Buddhavisayo, bhikkhave, acinteyyo, na cintetabbo; yo cinteyya, ummādassa vighātassa bhāgī assā’ti.

Idaṃ panettha sanniṭṭhānaṃ - yaṃkiñci bhagavatā ñātuṃ icchitaṃ sakalamekadeso vā, tattha appaṭihata-vuttitāya paccakkhato ñāṇaṃ pavattati, nikkasamādhānañca vikkhepābhāvato, ñātuṃ icchitassa sakalassa avisayabhāvato tassa ākaṅkhāpaṭibaddhavuttitā na siyā, ekanteneva sā icchitabbā “sabbe dhammā buddhassa bhagavato āvajjanapaṭibaddhā, ākaṅkhāpaṭibaddhā, manasikārapaṭibaddhā, cittuppādapāṭibaddhā”ti vacanato. Atītānāgatavisayampi bhagavato ñāṇaṃ anumānāgamanatakkaggahaṇavirahitattā paccakkhameva.

Nanu ca etasmimpi pakkhe yadā sakalaṃ ñātuṃ icchitaṃ, tadā sakimeva sakalavisayatāya anirūpitarūpena bhagavato ñāṇaṃ pavatteyyāti vuttadosānātivattiye vāti? Na, tassa visodhitattā. Visodhito hi so buddhavisayo acinteyyoti. Aññathā pacurajanaññaṇasamavuttitāya buddhānaṃ bhagavantānaṃ ñāṇassa acinteyyatā na siyā, tasmā sakaladhammārammaṇampi taṃ ekadhammārammaṇaṃ viya suvavatthāpīteyeva te dhamme katvā pavattatīti idamettha acinteyyaṃ. Yāvatakaṃ ñeyyaṃ, tāvatakaṃ ñāṇaṃ, yāvatakaṃ ñāṇaṃ, tāvatakaṃ ñeyyaṃ, ñeyyapariyantikaṃ ñāṇaṃ, ñāṇapariyantikaṃ ñeyyanti evamekajjhaṃ viṣuṃ viṣuṃ sakiṃ kamena ca icchānurūpaṃ sammā sāmāñca sabbadhammānaṃ buddhattā sammāsambuddho bhagavā. Taṃ sammāsambuddhaṃ.

Dve vitakkāti dve sammā vitakkā. Tattha vitakkenti etena, sayaṃ vā vitakketi, vitakkanamattameva vāti vitakko. Svāyaṃ ārammaṇābhiniropanalakkaṇo, āhananapariyāhananaraso, ārammaṇe cittassa ānayanapaccupaṭṭhāno. Visayabhedenā pana taṃ dvidhā katvā vuttaṃ “dve vitakkā”ti. Samudācarantīti samaṃ sammā ca uddhamuddhaṃ mariyādāya caranti. Mariyādattho hi ayamākāro, tena ca yogena “tathāgataṃ arahantaṃ sammāsambuddha”nti idaṃ sāmīatthe upayogavacanāṃ. Idaṃ vuttaṃ hoti - tathāgatassa arahato sammāsambuddhassa attano visaye samaṃ sammā ca aññaṃaññaṃ mariyādaṃ anatikkamantā uddhamuddhaṃ bahulaṃ abhiñhaṃ caranti pavattantīti.

Ko pana nesaṃ visayo, kā vā mariyādā, kathañca taṃ anatikkamitvā te uddhamuddhaṃ bahulaṃ abhiñhaṃ niccaṃ pavattantīti? Vuccate - khemavitakko, pavivekavitakkoti ime dve vitakkāyeva. Tesu khemavitakko tāva bhagavato visesena karuṇāsampayutto, mettāmuditāsampayuttopi labbhateva, tasmā so mahākaruṇāsamāpattiyā mettādisamāpattiyā ca pubbaṅgamo sampayutto ca veditabbo. Pavivekavitakko pana phalasamāpattiyā pubbaṅgamo sampayutto ca, dibbavihārādivasenāpi labbhateva. Iti nesaṃ vitakko visayo, tasmā ekasmiṃ santāne bahulaṃ pavattamānānampi kālena kālaṃ savisayasmiṃyeva caraṇato natthi mariyādā, na saṅkarena vutti.

Tattha khemavitakko bhagavato karuṇokkamanādinā vibhāvetabbo, pavivekavitakko samāpattīhi. Tatrāyaṃ vibhāvanā - “ayaṃ loko santāpajāto dukkhapareto”tiādinā rāgaggiādīhi lokasannivāsassa ādittatādiākāradassanehi mahākaruṇāsamāpattiyā pubbabhāge, samāpattiyampi paṭhamajjhānavasena vattabbo. Vuttañhetam -

“Bahūhi ākārehi passantānaṃ buddhānaṃ bhagavantānaṃ sattesu mahākaruṇā okkamati, āditto lokasannivāsoti passantānaṃ buddhānaṃ bhagavantānaṃ sattesu mahākaruṇā okkamati. Uyyutto, payāto, kummaggapaṭipanno, upanīyati loko addhuvo, atāṇo loko anabhissaro, assako loko, sabbaṃ pahāya gamanīyaṃ, ūno loko atitto taṇhādāso.

“Atāyano lokasannivāso, aleṇo, asaraṇo, asaraṇībhūto, uddhato loko avūpasanto, sasallo lokasannivāso viddho puthusallehi, avijjandhakārāvaraṇo kilesapañjaraparikkhitto, avijjāgato lokasannivāso aṇḍabhūto pariyaṇaddho tantākulakajāto kulāguṇṭhikajāto muñjapabbajabhūto apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattatīti passantānaṃ, avijjāvisadosasaṃlīto kilesakalalībhūto, rāgadosamohajaṭāṭṭhito.

“Taṇhāsaṅghāṭapaṭimukko, taṇhājālena otthaṭo, taṇhāsotena vuyhati, taṇhāsaṃyojanena saṃyutto, taṇhānusayena anusaṭo, taṇhāsantāpena santappati, taṇhāpariḷāhena pariḍayhati.

“Diṭṭhisaṅghāṭapaṭimukko, diṭṭhijālena otthaṭo, diṭṭhisotena vuyhati, diṭṭhisaṃyojanena saṃyutto, diṭṭhānusayena anusaṭo, diṭṭhisantāpena santappati, diṭṭhipariḷāhena pariḍayhati.

“Jātiyā anugato, jarāya anusaṭo, byādhinā abhibhūto, maraṇena abbhāhato, dukkhe patiṭṭhito.

“Taṇhāya oḍḍito, jarāpākāraparikkhitto, maccupāsaparikkhitto, mahābandhanabaddho, lokasannivāso, rāgabandhanena, dosamohabandhanena, mānadiṭṭhikilesaduccaritabandhanena baddho, mahāsambādhapaṭipanno, mahāpalibodhena palibuddho, mahāpapāte patito, mahākantārapaṭipanno, mahāsaṃsārapaṭipanno, mahāvidugge samparivattati, mahāpalipe palipanno.

“Abbhāhato lokasannivāso, āditto lokasannivāso rāgagginā, dosagginā, mohagginā jātiyā...pe... upāyāsehi, unnītako lokasannivāso haññati nīccamatāṇo pattadaṇḍo takkaro, vajjabandhanabaddho āghātanapaccupaṭṭhito, anātho lokasannivāso paramakāruṇīyatam patto, dukkhābhītunno cirarattapīḷito, nīccagadhito nīccapipāsito.

“Andho, acakkhuko, hatanetto, aparīṇāyako, vipathapakkhando, añjasāparaddho, mahoghapakkhando.

“Dvīhi diṭṭhigatehi pariyuṭṭhito, tīhi duccaritehi vipaṭipanno, catūhi yogehi yojito, catūhi ganthehi ganthito, catūhi upādānehi upādīyati, pañcagatisamāruḷho, pañcahi kāmaguṇehi rajjati, pañcahi nīvaraṇehi otthaṭo, chahi vivādamūlehi vivadati, chahi taṇhākāyehi rajjati, chahi diṭṭhigatehi pariyuṭṭhito, sattahi anusayehi anusaṭo, sattahi saṃyojanehi saṃyutto, sattahi mānehi unnato, aṭṭhahi lokadhammehi samparivattati, aṭṭhahi micchattehi niyato, aṭṭhahi purisadosehi dussati, navahi āghātavattūhi āghātito, navahi mānehi unnato, navahi taṇhāmūlakehi dhammehi rajjati, dasahi kilesavattūhi kilissati, dasahi āghātavattūhi āghātito, dasahi akusalakammapathehi samannāgato, dasahi saṃyojanehi saṃyutto, dasahi micchattehi niyato,

dasavatthukāya diṭṭhiyā samannāgato, dasavatthukāya antaggāhikāya diṭṭhiyā samannāgato, atṭhasatataṇhāpapañcehi papañcito, dvāsaṭṭhiyā diṭṭhigatehi pariyuṭṭhito lokasannivāsoti sampassantānaṃ buddhānaṃ bhagavantānaṃ sattesu mahākaruṇā okkamati.

“Ahañcamhi tiṇṇo, loko ca atīṇṇo. Ahañcamhi mutto, loko ca amutto. Ahañcamhi danto, loko ca adanto. Ahañcamhi santo, loko ca asanto. Ahañcamhi assattho, loko ca anassattho. Ahañcamhi parinibbuto, loko ca aparinibbuto. Pahomi khvāhaṃ tiṇṇo tāretuṃ, mutto mocetuṃ, danto dametuṃ, santo sametuṃ, assattho assāsetuṃ, parinibbuto pare ca parinibbāpetunti passantānaṃ buddhānaṃ bhagavantānaṃ sattesu mahākaruṇā okkamati”ti.

Imināva nayena bhagavato sattesu mettāokkamanañca vibhāvetabbaṃ. Karuṇāvisayassa hi dukkhassa paṭipakkhabhūtaṃ sukhaṃ sattesu upasaṃharanti mettāpi pavattatīti idha abyāpādaavihiṃsāvitakkā khemavitakko. Pavivekavitakko pana nekkhammavitakkoyeva, tassa dibbavihāraariyavihāresu pubbabhāgassa paṭhamajjhānassa paccavekkhaṇāya ca vasena pavatti veditabbā. Tattha ye te bhagavato devasikaṃ vaḷaṇṇanakavasena catuvīsati koṭṭisatasahasasāṅkhā samāpattivihārā, yesaṃ purecaraṇabhāvena pavattaṃ samādhicariyānugataṃ ñāṇacariyānugataṃ ñāṇaṃ catuvīsati koṭṭisatasahasasamāpattisañcārimahāvajirañāṇanti vuccati, tesāṃ vasena bhagavato pavivekavitakkassa bahulaṃ pavatti veditabbā. Ayañca attho mahāsaccakasuttenapi veditabbo. Vuttañhi tattha bhagavatā -

“So kho ahaṃ, aggivessana, tasmīmyeva purimasmiṃ samādhinimitte ajjhattameva cittaṃ saṇṭhapemi, sannisādemi, yena sudaṃ niccakappaṃ viharāmi”ti.

Idaṃhi bhagavā “samaṇo gotamo abhirūpo pāsādiko suphusitaṃ dantāvaraṇaṃ, jivhā tanukā, madhuraṃ vacanaṃ, tena parisāṃ rañjento maññe vicarati, citte panassa ekaggatā natthi, yo evaṃ saññattibahulo caratī”ti saccakena nigaṇṭhaputtana vitakkite avassaṃ sahoḍhaṃ coraṃ gaṇhanto viya “na aggivessana tathāgato parisāṃ rañjento saññattibahulo vicarati, cakkavāḷapariyantāyapi parisāya dhammaṃ deseti, asallīno anupalitto ekattaṃ ekavīhārisuññatāphalasamāpattiphalaṃ anuyutto”ti dassetuṃ āhari.

Bhagavā hi yasmiṃ khaṇe parisā sādhu-kāraṃ deti, dhammaṃ vā paccavekkhati, tasmīṃ khaṇe pubbabhāgena kālaṃ paricchinditvā phalasamāpattiṃ assāsavāre passāsavāre samāpajjati, sādhu-kārasaddanigghose avicchinneyeva dhammapaccavekkhaṇāya ca pariyosāne samāpattito vuṭṭhāya ṭhitaṭṭhānato paṭṭhāya dhammaṃ deseti. Buddhānañhi bhavaṅgaparivāso lahuco, assāsavāre passāsavāre samāpattiyo samāpajjanti. Evaṃ yathāvuttasamāpattīnaṃ sapubbabhāgānaṃ vasena bhagavato khemavitakkassa pavivekavitakkassa ca bahulappavatti veditabbā.

Tattha yassa byāpādaavihiṃsāvitakkādisaṃkilesappahānassa abyāpādavitakkassa avihiṃsāvitakkassa ca ānubhāvena kutoci pi bhayābhāvato taṃsamaṅgī khemappatto ca viharati, tato ca sabbassapi sabbadāpi khemameva hoti abhayameva. Tasmā duvidhopi ubhayesaṃ khemaṅkaroti khemavitakko. Yassa pana kāmavitakkādisaṃkilesappahānassa nekkhammavitakkassa ānubhāvena kāyaviveko, cittaviveko, upadhivivekoti tividho; tadaṅgaviveko, vikkhambhanaviveko, samucchedaviveko, paṭippassaddhiviveko, nissaraṇavivekoti pañcavidho ca viveko

pāripūriṃ gacchati. So yathārahaṃ ārammaṇato sampayogato ca pavivekasahagato vitakkoti pavivekavitakko. Ete ca dve vitakkā evaṃ vibhattavisayāpi samānā ādikammikānaṃ aññaṃaññupakārāya sambhavanti. Yathā hi khemavitakkassa pavivekavitakko anuppannassa uppādāya uppannassa bhiyyobhāvāya vepullāya hoti, evaṃ pavivekavitakkassapi khemavitakko. Na hi vūpakaṭṭhakāyacittānamantarena mettāvihārādayo sambhavanti byāpādādippahānena ca vinā cittavivekādināṃ asambhavoyevāti aññaṃaññassa bahūpakārā ete dhammā daṭṭhabbā. Bhagavato pana sabbaso pahīnasamkilesassa lokahitatthāya evaṃ khemavitakko ca pavivekavitakko ca assāsavāramattepi hitasukhamāvahantiyevāti. Khemo ca vitakko paviveko ca vitakkoti sambandhitabbaṃ.

Evaṃ uddiṭṭhe dve vitakke niddisituṃ “abyāpajjhārāmo”tiādimāha. Tattha abyāpajjhaṇaṃ kassaci adukkhaṇaṃ abyāpajjho, so āramitabbato ārāmo etassāti abyāpajjhārāmo. Abyāpajjhe rato sevanavasena niratoti abyāpajjharato. Esevāti eso eva. Iriyāyāti kiriyāya, kāyavacīpayogenāti attho. Na kañci byābādhemīti hīnādīsu kañci sattaṃ taṇhātasādiyogato tasam vā tadabhāvato pahīnasabbakilesavipphanditattā thāvaram vā na bādhemi na dukkhāpemi. Karuṇajjhāsayo bhagavā mahākaruṇāsamāpattibahulo attano paramarucitakaruṇajjhāsayanurūpamevamāha. Tena avihiṃsāvitakkaṃ abyāpādavitakkañca dasseti. Idaṃ vuttaṃ hoti - ‘ahaṃ imāya iriyāya imāya paṭipattiya evaṃ sammā paṭipajjanto evaṃ samāpattivihārehi viharanto evaṃ puññatthikehi katāni sakkāragarukāramānanavandanapūjanāni adhivāsento sattesu na kañci byābādhemi, apica kho diṭṭhadhammikasamparāyikaparamatthappabhedam hitasukhameva nesam paribrūhemī’ti.

Yaṃ akusalaṃ, taṃ pahīnanti yaṃ diyaḍḍhakilesasahassabhedam aññañca taṃsampayuttaṃ anantappabhedam akusalaṃ, taṃ sabbam bodhimūleyeva mayhaṃ pahīnaṃ samūhatanti. Iminā pavivekesu muddhabhūtena saddhiṃ nissaraṇavivekena samucchadappaṭippassaddhiviveke dasseti. Keci panettha tadaṅgavikkhambhanavivekepi uddharanti. Āgamanīyapaṭipadāya hi saddhiṃ bhagavatā attano kilesakkhaya idha vuttoti.

Iti bhagavā aparimitakappaparicittaṃ attano pavivekajjhāsayaṃ saddhiṃ nissaraṇajjhāsayaena idāni matthakaṃ pāpetvā ṭhito tamajjhāsayaṃ phalasamāpattiṃ samāpajjitvā attano kilesappahānapaccavekkhaṇamukhena vibhāveti. Yadatthaṃ panettha satthā ime dve vitakke uddhari, idāni tamatthaṃ dassento “tasmātiha, bhikkhave”tiādimāha. Bhagavā hi imassa vitakkadvayassa attano bahulasamudācāradassanamukheneva tattha bhikkhū nivesetuṃ imaṃ desanaṃ ārabhi.

Tattha tasmāti yasmā abyāpajjhāpavivekābhīratassa me khemapavivekavitakkāyeva bahulaṃ pavattanti, tasmā. Tihāti nipātamattaṃ. Abyāpajjhārāmā viharathāti sabbasattesu mettāvihārena karuṇāvihāre na ca abhīramantā viharatha. Tena byāpādassa tadekaṭṭhakilesānañca dūrikaraṇamāha. Tesam voti ettha voti nipātamattaṃ. Pavivekārāmā viharathāti kāyādivivekañceva tadaṅgādivivekañcāti sabbaviveke āramitabbatṭhānaṃ katvā viharatha. Imāya mayantiādi yathā nesam khemavitakkassa pavattanākāradassanaṃ, evaṃ kiṃ akusalantiādi pavivekavitakkassa pavattanākāradassanaṃ. Tattha yathā anavajjadamme paripūretukāmena kiṃkusalagavesinā hutvā kusaladhammapariyesanā kātabbāva, sāvajjadamme pajahitukāmenāpi akusalapariyesanā kātabbāti āha “kiṃ

akusala’’ntiādi. Abhiññāpubbikā hi pariññāpahānasacchikiriyaḥbhāvanā. Tattha kiṃ akusalanti akusalaṃ nāma kiṃ, sabhāvato kimassa lakkhaṇaṃ, kāni vā rasapaccupaṭṭhānapadaṭṭhānānīti akusalassa sabhāvakiccādito paccavekkhaṇavidhiṃ dasseti. Ādikammikavasena cesa vitakko āgato, kiṃ appahīnaṃ kiṃ pajahāmāti idaṃ padadvayaṃ sekkhavasena. Tasmā kiṃ appahīnanti kāmārāgasamyojanādīsu akusalesu kiṃ akusalaṃ amhākaṃ maggena asamucchinnāṃ? Kiṃ pajahāmāti kiṃ akusalaṃ samugghātema? Atha vā kiṃ pajahāmāti vītikkamapariyutṭhānānusayesu kiṃ vibhāgaṃ akusalaṃ idāni mayaṃ pajahāmāti attho. Keci pana “kiṃ appahīna’’nti paṭhanti. Tesāṃ diṭṭhisamyojanādivasena anekabhedesu akusalesu kiṃ katamaṃ akusalaṃ, kena katamena pakārena, katamena vā maggena amhākaṃ appahīnanti vuttaṃ hoti. Sesāṃ vuttanayameva.

Gāthāsu buddhanti catunnaṃ ariyasaccānaṃ aviparītaṃ sayambhuññaṇena buddhattā paṭividdhattā buddhaṃ saccavinimuttassa ñeyyassa abhāvato. Tathā hi vuttaṃ -

“Abhiññeyyaṃ abhiññātaṃ, bhāvetabbañca bhāvitaṃ;
Pahātabbaṃ pahīnaṃ me, tasmā buddhosmi brāhmaṇā’’ti.

Ṭhapetvā mahābodhisattaṃ aññehi sahituṃ vahituṃ asakkuṇeyyattā asayhassa sakalassa bodhisambhārassa mahākaruṇādhikārassa ca sahanato vahanato, tathā aññehi sahituṃ abhibhavituṃ dukkarattā asayhānaṃ pañcannaṃ mārānaṃ sahanato abhibhavanato, āsayānusayacariyādhimuttiādivibhāgāvabodhena yathārahaṃ veneyyānaṃ diṭṭhadhammikasamparāyikaparamatthehi anusāsanasaṅkhātassa aññehi asayhassa buddhakiccassa sahanato vahanato, tattha vā sādhuḥkāribhāvato asayhasāhinaṃ. Samudācaranti nanti ettha nanti nipātamattaṃ, naṃ tathāgatanti vā attho.

Sakaparasantānesu tamasaṅkhātaṃ mohandhakāraṃ nudi khipīti tamonudo. Pāraṃ nibbānaṃ gatoti pāragato. Atha vā “mutto moceyya’’ntiādinā nayena pavattitassa mahābhinihārassa sakalassa vā saṃsāradukkhassa sabbaññuguṇānaṃ pāraṃ pariyaṇtaṃ gatoti pāragato, taṃ tamonudaṃ pāragataṃ. Tato eva pattipattaṃ buddhaṃ, sīlādiṃ dasabalaññādiñca sammāsambuddhehi pattabbaṃ sabbaṃ pattanti attho. Vasimanti jhānādīsu ākaṅkhāpaṭibaddho paramo āvajjanādivasibhāvo, ariyiddhisāṅkhāto anaññasādhāraṇo cittavasibhāvo ca assa atthīti vasimā, taṃ vasimaṃ, vasinanti attho. Sabbesaṃ kāmāsavādīnaṃ abhāvena anāsavaṃ. Kāyavisamādikassa visamassa vantattā vā visasaṅkhātaṃ sabbaṃ kilesamalaṃ taritvā vā visaṃ sakalavaṭṭadukkhāṃ sayaṃ taritvā tāraṇato visantaro taṃ visantaraṃ. Taṇhakkhaye arahattaphale nibbāne vā vimuttaṃ, ubhayamhi gamanato monasaṅkhātena ñāṇena kāyamoneyyādīhi vā sātisaṃsaṃ samannāgatattā munīṃ. Munīti hi agāriyamuni, anagāriyamuni, sekkhamuni, asekkhamuni, paccekamuni, munimunīti anekavidhā munayo. Tattha gihī āgataphalo viññātasāsano agāriyamuni, tathārūpo pabbajito anagāriyamuni, satta sekkhā sekkhamuni, khīṇāsavo asekkhamuni, paccekabuddho paccekamuni, sammāsambuddho munimunīti. Ayameva idhādhippeto. Āyatīṃ punabbhavābhāvato antimaṃ, pacchimaṃ dehaṃ kāyaṃ dhāretīti antimadehadhārī, taṃ antimadehadhārīṃ. Kilesamārādīnaṃ sammadeva pariccattattā mārañjhaṃ. Tato eva jarāhetusamucchedato

anupādisesanibbānappattivaseṇa pākāṭajārādisabbajarāya pāraguṃ. Jarāsīseṇa cettha jātimaraṇasokādīnaṃ pāragamaṇaṃ vuttanti daṭṭhabbaṃ. Taṃ evaṃbhūtaṃ tathāgataṃ duve vitakkā samudācarantīti brūmīti sambandho.

Iti bhagavā paṭhamagāthāya vitakkadvayaṃ uddisīvā tato dutiyagāthāya pavivekavitakkaṃ dassetvā idāni khemavitakkaṃ dassetuṃ “sele yathā”ti tatiyagāthamāha. Tattha sele yathā pabbatamuddhaniṭṭhitoti sele silāmaye ekagghanapabbatamuddhani yathā ṭhito. Na hi tattha ṭhitassa uddhaṃ gīvukkhipanapasāraṇādikiccaṃ atthi. Tathūpamanti tappaṭibhāgaṃ selapabbatūpamaṃ. Ayaṃ panettha saṅkhepattho - yathā selapabbatamuddhani ṭhito cakkhumā puriso samantato janataṃ passeyya, evameva sumedho, sundarapañño sabbaññutaññāṇeṇa samantacakkhu bhagavā dhammamayaṃ paññāmayāṃ pāsādamāruya sayāṃ apetasoko sokāvatiṇṇaṃ jātijarābhībhūtañca janataṃ sattakāyaṃ avekkhati upadhārayati upaparikkhati. Ayaṃ panettha adhippāyo - yathā hi pabbatapāde samantā mahantaṃ khettaṃ katvā tattha kedārapālīsu kuṭīyo katvā rattiṃ aggiṃ jāleyya, caturaṅgasamannāgatañca andhakāraṃ bhavyeṃ, athassa pabbatassa matthake ṭhatvā cakkhumato purisassa bhūmippadesaṃ olokayato neva khettaṃ, na kedārapālīyo, na kuṭīyo, na tattha sayitamanussā paññāyeyyūṃ, kuṭīsu pana aggijālamattameva paññāyeyya, evaṃ dhammamayaṃ pāsādamāruya sattakāyaṃ olokayato tathāgataṃ ye te akatakyāṇā sattā, te ekavihāre dakkhiṇapasse nisinnāpi buddhaññāssa āpāthaṃ nāgacchanti, rattiṃ khittasārā viya honti. Ye pana katakyāṇā veneyyapuggalā, te evassa dūrepi ṭhitā āpāthaṃ āgacchanti, so aggi viya himavantapabbato viya ca vuttampi cetaṃ -

“Dūre santo pakāseṇti, himavantova pabbato;
Asantettha na dissanti, rattiṃ khittā yathā sarā”ti.

Evametasmaṃ sutte gāthāsu ca bhagavā attānaṃ paraṃ viya katvā dassesi.

Paṭhamasuttavaṇṇanā niṭṭhitā.

2. Desanāsuttavaṇṇanā

39. Dutīye pariyāyenāti ettha pariyāya-saddo “madhupiṇḍikapariyāyotveva naṃ dhārehī”tiādīsu desanāyaṃ āgato. “Atthi khvesa, brāhmaṇa, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya - akiriyavādo samaṇo gotamo”tiādīsu kāraṇe. “Kassa nu kho, ānanda, ajja pariyāyo bhikkhuniyo ovaditu”ntiādīsu vāre. Idha pana vārepi kāraṇepi vaṭṭati, tasmā, bhikkhave, tathāgataṃ dve dhammadeśanā yathārahaṃ kāraṇeṇa bhavanti, vāreṇa vāti ayamettha attho. Bhagavā hi veneyyajjhāsayānurūpaṃ kadāci “ime dhammā kusalā, ime, dhammā akusalā. Ime dhammā sāvajjā, ime dhammā anavajjā. Ime sevitabbā, ime na sevitabbā”tiādīnā kusalākusaladhamme vibhajanto kusaladhammehi akusaladhamme asaṅkarato paññāpento “pāpaṃ pāpakato passathā”ti dhammaṃ deseti. Kadāci “pāṇātipāto, bhikkhave, āsevito bhāvito bahulīkato nirayaṣaṃvattaniko tiracchānayaṇiṣaṃvattaniko pettivisaṃsaṃvattaniko, yo sabbalahuko pāṇātipāto, so appāyukasāṃvattaniko”tiādīnā ādīnavaṃ pakāseṇto pāpato nibbidādīhi niyojento “nibbindatha virajjathā”ti dhammaṃ deseti.

Bhavantīti honti pavattanti. Pāpaṃ pāpakato passathāti sabbaṃ pāpadhammaṃ diṭṭheva dhamme āyatiñca ahitadukkhāvahato lāmakato passatha. Tattha

nibbindathāti tasmim̐ pāpadhamme “accantahīnabhāvato lāmakat̐thena pāpaṃ, akosallasambhūtat̐thena akusalaṃ, pakatipabhassarassa pasannassa ca cittassa pabhassarādibhāvavināsanato saṃkilesikaṃ, punappunaṃ bhavadukkhānibbattanato ponobbhāvikaṃ, saheva darathehi pariḷāhehi vattanato sadarathaṃ, dukkhasseva vipaccanato dukkhavipākaṃ, aparimāṇampi kālaṃ anāgate jātijārāmaraṇanibbattanato āyatiṃ jātijārāmaraṇiyaṃ, sabbahitasukhaviddham̐sanasamattha”ntiādinā nayena nānāvidhe ādīnave, tassa ca pahāne ānisaṃse sammapaññāya passantā nibbindatha nibbedaṃ āpajjatha. Nibbindantā ca vipassanaṃ vaḍḍhetvā ariyamaggādhigamena pāpato virajjatha ceva vimuccatha ca. Maggena vā samucchadavirāgavasena virajjatha, tato phalena paṭippassaddhivimuttivasena vimuccatha. Atha vā pāpanti lāmakato pāpaṃ. Kiṃ vuttaṃ hoti? Yaṃ aniccadukkhādibhāvena kucchitaṃ ariyehi jigucchaniyaṃ vaṭṭadukkhaṃ pāpetīti pāpaṃ. Kiṃ pana taṃ? Tebhūmakadhammajātaṃ. Yathāvuttena atthena pāpakato disvā tattha aniccato, dukkhato, rogato, gaṇḍato, sallato, aghato, ābādhatotiādinā vipassanaṃ vaḍḍhentā nibbindatha. Ayaṃ dutiyāti yāthāvato ahitānatthavibhāvanaṃ paṭhamaṃ upādāya tato vivecanaṃ ayaṃ dutiyā dhammadesanā.

Gāthāsu buddhassāti sabbaññubuddhassa. Sabbabhūtānukampinoti sabbepi satte mahākaruṇāya anukampanasabhāvassa. Pariyāyavacananti pariyāyena kathanāṃ desanaṃ. Passāti parisāṃ ālapati, parisajet̐thakaṃ vā sandhāya vuttaṃ. Keci panāhu “attānameva sandhāya bhagavā ‘passā’ti avocā’ti. Tatthāti tasmim̐ pāpake virajjatha rāgaṃ pajahathāti attho. Sesāṃ vuttanayameva.

Dutiyasuttavaṇṇanā niṭṭhitā.

3. Vijjāsuttavaṇṇanā

40. Tatiye pubbaṅgamāti saha-jātavasena, upanissayavasena cāti dvīhi ākārehi pubbaṅgamā purassarā padhānakāraṇaṃ. Na hi avijjāya vinā akusaluppatti atthi. Samāpattiyāti samāpajjanāya sabhāvapaṭilābhāya, pavattiyāti attho. Tattha akusalappavattiyā ādīnavappaṭicchādanena ayonisomanasikārassa paccayabhāvena appahīnabhāvena ca akusaladhammānaṃ upanissayabhāvo dissati.

Evaṃ byādhimaraṇādidukkhassa adhiṭṭhānabhāvato sabbāpi gatiyo idha duggatiyo. Atha vā rāgādikilesehi dūsitā gatiyo kāyavacīcittānaṃ pavattiyoti duggatiyo, kāyavacīmanoduccaritāni. Asmim̐ loketi idha loka manussagatiyaṃ vā. Paramhi cāti tato aññāsu gatīsu. Avijjāmūlikā sabbāti tā sabbāpi duccaritassa vipattiyo vuttanayena avijjāpubbaṅgamattā avijjāmūlikā eva. Icchālobhasamussayāti asampattavisayapariyesanalakkhaṇāya icchāya, sampattavisayalubbhanalakkhaṇena lobhena ca samussitā upacitāti icchālobhasamussayā.

Yatoti yasmā avijjāhetu avijjāya nivuto hutvā. Pāpicchoti avijjāya paṭicchāditattā pāpicchatāya ādīnave apassanto asantaguṇasambhāvanavasena kohaññādīni karonto pāpiccho, lobheneva atricchatāpi gahitāti dat̐ṭhabbā. Anādaroti lokādhīpatino ottappaṇa abhāvena sabrahmacārīsu ādararahito. Tatoti tasmā avijjāpāpicchatāahirikānottappaṇaṃ. Pasavatīti kāyaduccaritādibhedaṃ pāpaṃ upacinati. Apāyaṃ tena gacchatīti tena tathā pasutena pāpena nirayādibhedaṃ apāyaṃ gacchati upapajjati.

Tasmāti yasmā ete evaṃ sabbaduccaritamūlabhūtā sabbaduggatiparikkilesahetubhūtā ca avijjādayo, tasmā icchaṇca, lobhaṇca, avijjaṇca, casaddena ahirikānottappaṇca virājayaṃ samucchadavasena pajahaṃ. Kathaṃ virājetīti āha? Vijjaṃ uppādayanti, vipassanāpaṭipāṭiyā ca, maggaṭipāṭiyā ca, ussakkivā arahattamaggavijjaṃ attano santāne uppādayanto. Sabbā duggatīyoti sabbāpi duccaritasāṅkhātā duggatīyo, vaṭṭadukkhassa vā adhiṭṭhānabhāvato dukkhā, sabbā pañcapi gatiyo jahe pajaheyya samatikkameyya. Kilesavaṭṭappahānēneva hi kammavaṭṭaṃ vipākavaṭṭaṇca pahīnaṃ hotīti.

Tatīyasuttavaṇṇanā niṭṭhitā.

Paṭhamabhāṇavāraṇṇanā niṭṭhitā.

4. Paññāparihīnasuttavaṇṇanā

41. Catutthe suparihīnāti suṭṭhu parihīnā. Ye ariyāya paññāya parihīnāti ye sattā pañcannaṃ khandhānaṃ udayabbayapaṭivijjanena catusaccapaṭivijjanena ca kilesehi ārakā tṭhitattā ariyāya parisuddhāya vipassanāpaññāya ca maggapaññāya ca parihīnā, te lokiya lokuttarāhi sampattīhi ativiya parihīnā mahājānikā. Ke pana teti? Ye kammāvaraṇena samannāgatā. Te hi micchattaniyata bhāvato ekantena parihīnā aparipuṇṇā mahājānikā. Tenāha “duggatī paṭikaṅkhā”ti. Vipākāvaraṇasamaṅginopi parihīnā. Atha vā sukkapakkhe aparihīnā nāma tividhāvaraṇavirahitā sammādiṭṭhikā kammassakataññāna ca samannāgatā. Sesāṃ vuttanayānusārena veditabbaṃ.

Gāthāsu paññāyāti nissakkavacanaṃ, vipassanāññāto maggaññāto ca parihānenāti. Sānivacanaṃ vā etaṃ, yathāvuttaññāssa parihānenāti, uppādetabbassa anuppādanameva cettha parihānaṃ. Nivīṭṭhaṃ nāmarūpasminti nāmarūpe upādānakkhandhapañcake “etaṃ mamā”tiādīnā taṇhādiṭṭhivasena abhinivīṭṭhaṃ ajjhositā, tato eva idaṃ saccanti maññatīti “idameva saccaṃ moghamañña”nti maññati. “Sadevake loke”ti vibhatti pariṇāmetabbā.

Evaṃ paṭhamagāthāya saṃkilesapakkhaṃ dassetvā idāni yassā anuppattiyā nāmarūpasmiṃ maññānābhinivesehi kilesavaṭṭaṃ vattati, tassā uppattiyā vaṭṭassa upacchedoti paññāya ānubhāvaṃ pakāsento “paññā hi seṭṭhā lokasmi”nti gāthamāha.

Tattha lokasminti saṅkhāralokasmiṃ. Sammāsambuddho viya sattesu, saṅkhāresu paññāsadiṣṭo dhammo natthi. Paññuttarā hi kusalā dhammā, paññāya ca siddhāya sabbe anavajjadhammā siddhā eva honti. Tathā hi vuttaṃ “sammādiṭṭhissa sammāsaṅkappo pahotī”tiādī. Yā panettha paññā adhippetā, sā seṭṭhāti thomitā. Yathā ca sā pavattati, taṃ dassetuṃ “yāyaṃ nibbedhagāminī”tiādī vuttaṃ. Tassattho - yā ayaṃ paññā anibbiddhapubbaṃ apadālītapubbaṃ lobhakkhandhādiṃ nibbijjhantī padālentī gacchati pavattatīti nibbedhagāminī, yāya ca tasmiṃ tasmiṃ bhavayonigativiññāṇaṭṭhitisattāvāsesu sattānikāyesu khandhānaṃ paṭhamābhiniṭṭhāsaṅkhātāya jātiyā taṃnimittassa ca kammabhavassa parikkhayaṃ pariyosānaṃ nibbānaṃ arahattaṇca sammā aviparītaṃ jānāti sacchikaroti, ayaṃ saḥvipassanā maggapaññā seṭṭhā lokasminti.

Idāni yathāvuttapaññānubhāvasampanne khīṇāsava abhitthavanto “tesaṃ devā manussā cā”ti osānagāthamāha. Tassattho - tesaṃ catūsu ariyasaccesu pariññādīnaṃ soḷasannaṃ kiccānaṃ niṭṭhitattā catusaccasambodhena

sambuddhānaṃ, sativapullappattiyā satimataṃ, vuttanayena samugghātitasammohattā paññāvepullappattiyā hāsapaññānaṃ, pubbabhāge vā sīlādipāripūrito paṭṭhāya yāva nibbānasacchikiriyāya hāsavedatuṭṭhipāmojjabahulatāya hāsapaññānaṃ, sabbaso parikkhīṇabhavasamyojanattā antimasarīradhārīnaṃ khīṇāsavānaṃ devā manussā ca pihayanti piyā honti, tabbhāvaṃ adhigantaṃ icchanti “aho paññānubhāvo, aho vata mayampi edisā evaṃ nittiṇṇasabbadukkhā bhavyeyāmā”ti.

Catutthasuttavaṇṇanā niṭṭhitā.

5. Sukkadhammasuttavaṇṇanā

42. Pañcame sukkāti na vaṇṇasukkatāya sukkā, sukkabhāvāya pana paramavodānāya saṃvattantīti nipphattisukkatāya sukkā. Sarasenapi sabbe kusalā dhammā sukkā eva kaṇhabhāvapaṭipakkhato. Tesañhi uppattiyā cittaṃ pabhassaraṃ hoti parisuddhaṃ. Dhammāti kusalā dhammā. Lokanti sattalokaṃ. Pālentīti ādhārasandhāraṇena mariyādaṃ ṭhapentā rakkhanti. Hirī ca ottappañcāti ettha hiriyati hiriyitabbena, hiriyanti etenāti vā hirī. Vuttampi cetāṃ “yaṃ hiriyati hiriyitabbena, hiriyati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā, ayaṃ vuccati hirī”ti. Ottappati ottappitabbena, ottappanti etenāti vā ottappaṃ. Vuttampicetāṃ “yaṃ ottappati ottappitabbena, ottappati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā, idaṃ vuccati ottappa”nti.

Tattha ajjhattasamuṭṭhānā hirī, bahiddhāsamuṭṭhānaṃ ottappaṃ. Attādhipeyyā hirī, lokādhipeyyaṃ ottappaṃ. Lajjāsabhāvasaṇṭhitā hirī, bhayasabhāvasaṇṭhitaṃ ottappaṃ. Sappatissavalakkhaṇā hirī, vajjabhīrukabhayaḍḍassāvilakkhaṇaṃ ottappaṃ.

Tattha ajjhattasamuṭṭhānaṃ hiriṃ catūhi kāraṇehi samuṭṭhāpeti - jātiṃ paccavekkhitvā, vayaṃ paccavekkhitvā, sūrabhāvaṃ paccavekkhitvā, bāhusaccaṃ paccavekkhitvā. Kathaṃ? “Pāpakaraṇaṃ nāmetaṃ na jātisampannaṃ kammaṃ, hīnajaccānaṃ kevaṭṭādīnaṃ kammaṃ, mādisassa jātisampannassa idaṃ kammaṃ kātuṃ na yutta”nti evaṃ tāva jātiṃ paccavekkhitvā pāṇātipātādipāpakammaṃ akaronto hiriṃ samuṭṭhāpeti. Tathā “pāpakaraṇaṃ nāmetaṃ daharehi kattabbakammaṃ, mādisassa vaye ṭhitassa idaṃ kammaṃ kātuṃ na yutta”nti evaṃ vayaṃ paccavekkhitvā pāṇātipātādipāpakammaṃ akaronto hiriṃ samuṭṭhāpeti. Tathā “pāpakaraṇaṃ nāmetaṃ dubbalajātikānaṃ kammaṃ, mādisassa sūrabhāvasampannassa idaṃ kammaṃ kātuṃ na yutta”nti evaṃ sūrabhāvaṃ paccavekkhitvā pāṇātipātādipāpakammaṃ akaronto hiriṃ samuṭṭhāpeti. Tathā “pāpakaraṇaṃ nāmetaṃ andhabālānaṃ kammaṃ, na paṇḍitānaṃ, mādisassa paṇḍitassa bahussutassa idaṃ kammaṃ kātuṃ na yutta”nti evaṃ bāhusaccaṃ paccavekkhitvā pāṇātipātādipāpakammaṃ akaronto hiriṃ samuṭṭhāpeti. Evaṃ ajjhattasamuṭṭhānaṃ hiriṃ catūhi kāraṇehi samuṭṭhāpeti. Samuṭṭhāpetvā ca pana attano citte hiriṃ pavesetvā pāpakammaṃ na karoti. Evaṃ hirī ajjhattasamuṭṭhānā nāma hoti.

Kathaṃ ottappaṃ bahiddhāsamuṭṭhānaṃ nāma? “Sace tvaṃ pāpakammaṃ karissasi, catūsu parisāsu garahappatto bhavissasi.

“Garahissanti taṃ viññū, asuciṃ nāgariko yathā;
Vajjito sīlavantehi, kathaṃ bhikkhu karissasī”ti. -

Paccavekkhanto hi bahiddhāsamuṭṭhitena ottappena pāpakammaṃ na karoti. Evaṃ ottappaṃ bahiddhāsamuṭṭhānaṃ nāma hoti.

Kathaṃ hirī attādhīpateyyā nāma? Idhekacco kulaputto attānaṃ adhipatiṃ jeṭṭhakaṃ katvā “mādisassa saddhāpabbajitassa bahussutassa dhutavādissa na yuttaṃ pāpakammaṃ kātu”nti pāpakammaṃ na karoti. Evaṃ hirī attādhīpateyyā nāma hoti. Tenāha bhagavā -

“So attānaṃyeva adhipatiṃ karitvā akusalaṃ pajahati, kusalaṃ bhāveti, sāvajjaṃ pajahati, anavajjaṃ bhāveti, suddhamattānaṃ pariharatī”ti.

Kathaṃ ottappaṃ lokādhīpateyyaṃ nāma? Idhekacco kulaputto lokaṃ adhipatiṃ jeṭṭhakaṃ katvā pāpakammaṃ na karoti. Yathāha -

“Mahā kho paṇāyaṃ lokasannivāso. Mahantasmim kho pana lokasannivāse santi samaṇabrāhmaṇā iddhimanto dibbacakkhukā paracittaviduno, te dūratopi passanti, āsannāpi na dissanti, cetasāpi cittaṃ pajānanti, tepi maṃ evaṃ jānissanti ‘passatha bho imaṃ kulaputtaṃ, saddhā agārasmā anagāriyaṃ pabbajito samāno vokiṇṇo viharati pāpakehi akusalehi dhammehī’ti. Santi devatā iddhimantiniyo dibbacakkhukā paracittaviduniyo, tā dūratopi passanti, āsannāpi na dissanti, cetasāpi cittaṃ pajānanti, tāpi maṃ evaṃ jānissanti ‘passatha bho imaṃ, kulaputtaṃ, saddhā agārasmā anagāriyaṃ pabbajito samāno vokiṇṇo viharati pāpakehi akusalehi dhammehī’ti. So lokaṃyeva adhipatiṃ katvā akusalaṃ pajahatī”ti.

Evaṃ lokādhīpateyyaṃ ottappaṃ.

Lajjāsabhāvasaṇṭhitāti ettha lajjāti lajjanākāro, tena sabhāvena saṇṭhitā hirī. Bhayanti apāyabhayaṃ, tena sabhāvena saṇṭhitaṃ ottappaṃ. Tadubhayaṃ pāpaparivajjane pākaṭaṃ hoti. Tattha yathā dvīsu ayoguḷesu eko sītalo bhavēyya gūthamakkhito, eko uṇho āditto. Tesu yathā sītalaṃ gūthamakkhitattā jigucchanto viññujātiko na gaṇhāti, itaraṃ dāhabhayaṃ, evaṃ paṇḍito lajjāya jigucchanto pāpaṃ na karoti, ottappena apāyabhīto pāpaṃ na karoti. Evaṃ lajjāsabhāvasaṇṭhitā hirī, bhayasabhāvasaṇṭhitaṃ ottappaṃ.

Kathaṃ sappatissavalakkhaṇā hirī, vajjabhīrukabhayaḍassāvilakkhaṇaṃ ottappaṃ? Ekacco hi jātimahattapaccavekkhaṇā, satthumahattapaccavekkhaṇā, dāyajjamahattapaccavekkhaṇā, sabrahmacārimahattapaccavekkhaṇāti catūhi kāraṇehi tattha gāravena sappatissavalakkhaṇaṃ hiriṃ samuṭṭhāpetvā pāpaṃ na karoti, ekacco attānuvādabhayaṃ, parānuvādabhayaṃ, daṇḍabhayaṃ, duggatibhayaṃ catūhi kāraṇehi vajjato bhāyanto vajjabhīrukabhayaḍassāvilakkhaṇaṃ ottappaṃ samuṭṭhāpetvā pāpaṃ na karoti. Ettha ca ajjhattasamuṭṭhānādītā hirottappānaṃ tattha tattha pākaṭabhāvena vuttā, na pana nesaṃ kadāci aññamaññavippayogo. Na hi lajjanaṃ nibbhayaṃ, pāpabhayaṃ vā alajjanaṃ atthīti.

Ime ce, bhikkhave, dve sukkā dhammā lokaṃ na pāleyyunti bhikkhave, ime dve anavajjadhammā yadi lokaṃ na rakkheyyuṃ, lokapālakā yadi na bhavēyyuṃ. Nayidha paññāyetha mātāti idha imasmim loke janikā mātā “ayaṃ me mātā”ti garucittikāravasena na paññāyetha, “ayaṃ mātā”ti na labbheyya. Sesapadesupi eseva nayo. Mātucchāti mātubhaginī. Mātulanīti mātulabhariyā. Garūnanti mahāpitucūlapitujeṭṭhabhātuādīnaṃ garuṭṭhāniyānaṃ. Sambhedanti saṅkaraṃ,

mariyādabhedam vā. Yathā ajeḷakātiādīhi upamaṃ dasseti. Ete hi sattā “ayaṃ me mātā”ti vā “mātucchā”ti vā garucittikāravasena na jānanti, yaṃ vatthum nissāya uppannā, tatthapi vipaṭṭipajjanti. Tasmā upamaṃ āharanto ajeḷakādayo āhari. Ayañhettha saṅkhepattho - yathā ajeḷakādayo tiracchānā hirottapparahitā mātādisaññaṃ akatvā bhinnamariyādā sabbattha sambhedena vattanti, evamaṃ manussaloko yadi lokapālakadhammā na bhavēyyuṃ, sabbattha sambhedena vatteyya. Yasmā panime lokapālakadhammā lokaṃ pālenti, tasmā natthi sambhedoti.

Gāthāsu yesaṃ ce hiriottappanti ceti nipātamattaṃ. Yesaṃ sattānaṃ hirī ca ottappaṇca sabbadāva sabbakārameva na vijjati na upalabbhati. Vokkantaṃ sukkamūlā teti te sattā kusalamūlapacchedāvahassāpi kammaṃ karaṇato kusalakammānaṃ paṭiṭṭhānabhūtānaṃ hirottappānameva vā abhāvato kusalo vokkamitvā, apasakkivā, ṭhitattā vokkantaṃ sukkamūlā, punappunaṃ jāyanamīyanasabhāvattā jātimaṇaḡaḡamino saṃsāraṃ nātivattantīti attho.

Yesaṇca hiriottappanti yesaṃ pana parisuddhamatīnaṃ sattānaṃ hirī ca ottappaṇcāti ime dhammā sadā sabbakālaṃ rattindivaṃ navamajjhimattherakālesu sammā upagamma ṭhitā pāpā jigucchantaṃ bhāyantaṃ tadaṅgādivasena pāpaṃ pajahantaṃ. Virūḷhabrahmacariyāti sāsanabrahmacariye maggabrahmacariye ca virūḷhaṃ āpannā, aggaṃaggādhigameṇa sabbaso santakilesatāya santagaṇatāya vā santo, punabbhavassa khepittattā khīṇapunabbhavā hontīti.

Pañcamasuttavaṇṇanā niṭṭhitā.

6. Ajātasuttavaṇṇanā

43. Chaṭṭhe atthi, bhikkhaviṇi kā uppatti? Ekadivasam kira bhagavatā anekapariyāyena saṃsāre ādīnavaṃ pakāsetvā tadupasamanādivasena nibbānapaṭisaṃyuttāya dhammadesanāya katāya bhikkhūnaṃ etadahosi “ayaṃ saṃsāro bhagavatā avijjādīhi kāraṇehi sahetuko vutto, nibbānassa pana tadupasamassa na kiñci kāraṇaṃ vuttaṃ, tayidaṃ ahetukaṃ kathaṃ saccikaṭṭhaparamatthena upalabbhatī”ti. Atha bhagavā tesaṃ bhikkhūnaṃ vimatividhamanattahānceva, “idha samaṇabrāhmaṇānaṃ ‘nibbānaṃ nibbāna’nti vācavatthumattameva, natthi hi paramatthato nibbānaṃ nāma anupalabbhamānasabhāvattā”ti lokāyatikādayo viya vipaṭṭipannānaṃ bahiddhā ca puthudiṭṭhigatikānaṃ micchāvādabhañjanattahānceva, amatamahānibbānassa paramatthato atthibhāvadīpanatthaṃ tassa ca nissaraṇabhāvādiānubhāvavantatādīpanatthaṃ pīṭivegena udānavasena idaṃ suttaṃ abhāsī. Tathā hi idaṃ suttaṃ udānēpi saṅgītaṃ.

Tattha atthīti vijjati paramatthato upalabbhati. Ajātaṃ abhūtaṃ akataṃ asaṅkhatanti sabbānīpi padāni aññaṃaññavevacanāni. Atha vā vedanādayo viya hetupaccayasamavāyasaṅkhātāya kāraṇasāmaggiyā na jātaṃ na nibbattanti ajātaṃ. Kāraṇena vinā sayameva na bhūtaṃ na pātubhūtaṃ na uppannanti abhūtaṃ. Evaṃ ajātattā abhūtattā ca yena kenaci kāraṇena na katanti akataṃ. Jātabhūtakatasabhāvo ca nāmarūpādīnaṃ saṅkhatadhammānaṃ hoti, na asaṅkhatasabhāvassa nibbānassāti dassanattāsaṅkhatanti vuttaṃ. Paṭilomato vā samecca sambhuyya paccayehi katanti saṅkhataṃ, tathā na saṅkhataṃ, saṅkhatalakkhaṇarahitanti ca asaṅkhatanti evaṃ anekehi kāraṇehi nibbattitabhāve paṭisiddhe “siyā nu kho ekeneva kāraṇena kata”nti āsaṅkāyaṃ “na kenaci kata”nti dassanattāsaṅkhatanti “akata”nti

vuttaṃ. Evaṃ appaccayampi samānaṃ “sayameva nu kho idaṃ bhūtaṃ pātubhūta”nti āsaṅkāyaṃ tannivattanatthaṃ “abhūta”nti vuttaṃ. Ayaṅca etassa asaṅkhatākatābhūtabhāvo sabbena sabbaṃ ajātidhammattāti dassetuṃ “ajāta”nti vuttanti. Evametesaṃ catunnampi padānaṃ sātthakabhāvo veditabbo.

Iti bhagavā “atthi, bhikkhave, ajātaṃ abhūtaṃ akataṃ asaṅkhata”nti paramatthato nibbānassa atthibhāvaṃ vatvā tattha hetuṃ dassento “no cetāṃ, bhikkhave”tiādimāha. Tassāyaṃ saṅkhepo - bhikkhave, yadi ajātādisabhāvā asaṅkhatā dhātu na abhaviṣṣa na siyā, idha loke jātādisabhāvassa rūpādikkhandhapañcakasaṅkhātassa saṅkhāragatassa nissaraṇaṃ anavasesavaṭṭupāsamo na paññāyeyya na upalabbheyya na sambhaveyya. Nibbānañhi āramaṇaṃ katvā pavattamānā sammādiṭṭhiādayo ariyamaggadhammā anavasesato kilese samucchindanti, tenettha sabbassapi vaṭṭadukkhassa appavatti apagamo nissaraṇaṃ paññāyati.

Evaṃ byatirekavasena nibbānassa atthibhāvaṃ dassetvā idāni anvayavasenapi taṃ dassetuṃ “yasmā ca kho”tiādi vuttaṃ, taṃ vuttatthameva. Ettha ca yasmā “apaccayā dhammā, asaṅkhatā dhammā. Atthi, bhikkhave, tadāyatanaṃ, yattha neva pathavī. Idampi kho tṭhānaṃ duddasaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo. Asaṅkhatānaṃ vo, bhikkhave, dhammaṃ desessāmi asaṅkhatagāminiṅca paṭipada”ntiādihi anekehi suttapadehi “atthi, bhikkhave, ajāta”nti imināpi suttena nibbānadhātuyā paramatthato sabbhāvo sabbalokaṃ anukampamānena sammāsambuddhena desito, tasmā na paṭikkhipitabbaṃ. Tattha appaccakkhakārīnampi viññūnaṃ kaṅkhā vā vimati vā natthi eva. Ye pana abuddhipuggalā, tesāṃ vimativinodanatthaṃ ayamettha adhippāyaniddhāraṇamukhena yuttivicāraṇā - yathā pariññeyyatāya sauttarānaṃ kāmānaṃ rūpānaṃca paṭipakkhabhūtaṃ tabbidhurasabhāvaṃ nissaraṇaṃ paññāyati, evaṃ taṃsabhāvānaṃ sabbesaṃ saṅkhatadhammānaṃ paṭipakkhabhūtena tabbidhurasabhāvena nissaraṇena bhavitabbaṃ. Yañcetāṃ nissaraṇaṃ, sā asaṅkhatā dhātu. Kiṅca bhiyyo, saṅkhatadhammāramaṇaṃ vipassanāññaṃ api anulomaññaṃ kilese samucchedavasena pajahituṃ na sakkoti, tathā sammutisaccāramaṇaṃ paṭhamajjhānādisu ññaṃ vikkhambhanavaseneva kilese pajahati, na samucchedavasena. Iti saṅkhatadhammāramaṇassa sammutisaccāramaṇassa ca ññaṃ kilesānaṃ samucchedappahāne asamatthabhāvato tesāṃ samucchedappahānakarassa ariyamaggaññaṃ tadubhayaviparītasabhāvena āramaṇena bhavitabbaṃ, sā asaṅkhatā dhātu. Tathā “atthi, bhikkhave, ajātaṃ abhūtaṃ akataṃ asaṅkhata”nti idaṃ nibbānassa paramatthato atthibhāvajotakavacanaṃ aviparītatthaṃ bhagavatā bhāsītattā. Yañhi bhagavatā bhāsitaṃ, taṃ aviparītatthaṃ paramatthanti yathā taṃ “sabbe saṅkhārā aniccā, sabbe saṅkhārā dukkhā, sabbe dhammā anattā”ti. Tathā nibbānasaddo katthaci visaye yathābhūtaparamatthavisayo upacāravuttisabbhāvato seyyathāpi sīhasaddo. Atha vā attheva paramatthato asaṅkhatādhātu itaratabbiparītavinimuttasabhāvattā seyyathāpi pathavīdhātu vedanāti. Evamādihi nayehi yuttitopi asaṅkhatāya dhātuyā paramatthato atthibhāvo veditabbo.

Gāthāsu jātanti jāyanaṭṭhena jātaṃ, jātilakkhaṇappattanti attho. Bhūtanti bhavanaṭṭhena bhūtaṃ, ahutvā sambhūtanti attho. Samuppannanti sahitabhāvena uppannaṃ, sahitehi dhammehi ca uppannanti attho. Katanti kāraṇabhūtehi paccayehi nibbattitaṃ. Saṅkhatanti tehiyeva samecca sambhuyya katanti saṅkhataṃ,

sabbametaṃ paccayanibbattassa adhivacanaṃ. Niccasārādivirahitato addhuvam.
Jarāya maraṇena ca ekanteneva saṅghaṭṭitaṃ saṃsaṭṭhanti jarāmarāṇasaṅghātaṃ.
“Jarāmarāṇasaṅghaṭṭa”ntipi paṭhanti, jarāya maraṇena ca upaddutaṃ pīlitaṃ attho.
Akkhīrogādīnaṃ anekesaṃ rogānaṃ nīlaṃ kulāvakanti rogaṇīlaṃ. Sarasato
upakkamato ca pabhaṅguparamasīlatāya pabhaṅguraṃ.

Catubbidho āhāro ca taṇhāsaṅkhātā netti ca pabhavo samuṭṭhānaṃ etassāti
āhāranettippabhavaṃ. Sabbopi vā paccayo āhāro. Idha pana taṇhāya nettiggahaṇena
gahitattā taṇhāvajjā veditabbā. Tasmā āhāro ca netti ca pabhavo etassāti
āhāranettippabhavaṃ. Āhāro eva vā nayanaṭṭhena pavattanaṭṭhena nettīti evampi
āhāranettippabhavaṃ. Nālaṃ tadabhinanditunti taṃ upādānakkhandhapañcakaṃ
evaṃ paccayādhīnavuttikaṃ, tato eva aniccaṃ, dukkhañca taṇhādiṭṭhīhi
abhinanditum assādetum na yuttaṃ.

Tassa nissaraṇanti “jātaṃ bhūta”ntiādinā vuttassa tassa sakkāyassa nissaraṇaṃ
nikkamo anupasantasabhāvassa rāgādikilesassa sabbasaṅkhārassa ca abhāvena
tadupasamabhāvena pasatthabhāvena ca santaṃ, takkañāṇassa agocarabhāvato
atakkāvacaraṃ, niccaṭṭhena dhuvaṃ, tato eva ajātaṃ asamuppannaṃ, sokahetūnaṃ
abhāvato asokaṃ, vigatarāgādirajattā virajaṃ, saṃsāradukkhaṭṭitehi
paṭipajjitabbattā padaṃ, jātiādidukkhadhammānaṃ nirodhahetutāya nirodho
dukkhadhammānaṃ, sabbasaṅkhārānaṃ upasamahetutāya saṅkhārūpasamo, tato
eva accantasukhatāya sukhoti sabbapadehi amatamahānibbānameva thometi. Evaṃ
bhagavā paṭhamagāthāya byatirekavasena, dutiyagāthāya anvayavasena ca
nibbānaṃ vibhāvesi.

Chaṭṭhasuttavaṇṇanā niṭṭhitā.

7. Nibbānadhātusuttavaṇṇanā

44. Sattame dvemāti dve imā. Vānaṃ vuccati taṇhā, nikkhantaṃ vānato, natthi vā
ettha vānaṃ, imasmiṃ vā adhigate vānassa abhāvoti nibbānaṃ, tadeva
nissattanijjīvaṭṭhena sabhāvadhāraṇaṭṭhena ca dhātūti nibbānadhātu. Yadi pi tassā
paramatthato bhedo natthi, pariyāyena pana paññāyatīti taṃ pariyāyabhedaṃ
sandhāya “dvemā, bhikkhave, nibbānadhātuyo”ti vatvā yathādhīppetappabhedaṃ
dassetum “saupādisesā”tiādi vuttaṃ. Tattha taṇhādīhi phalabhāvena upādīyatīti
upādi, khandhapañcakaṃ. Upādīyeva sesoti upādiseso, saha upādisesenāti
saupādisesā, tadabhāvato anupādisesā.

Arahanti ārakakilesa, dūrakilesoti attho. Vuttañhetam bhagavatā -

“Kathañca, bhikkhave, bhikkhu araham hoti, ārakāssa honti pāpakā akusalā
dhammā, saṃkilesikā ponobbhavikā, sadarā dukkhavipākā, āyatim jātijarāmaṇiyā.
Evaṃ kho, bhikkhave, bhikkhu araham hoti”ti.

Khīṇāsavoti kāmāsavādayo cattāropi āsavā arahato khīṇā samucchinna pahīnā
paṭippassaddhā abhappattikā ñāṇagginā daḍḍhāti khīṇāsavo. Vusitavāti
garusaṃvāsepi ariyamaggepi dasasu ariyavāsesupi vasi parivasi parivutṭho
vutṭhavāso ciṇṇacaraṇoti vusitavā. Katakaraṇīyoti puthujjanakalyāṇakaṃ upādāya
satta sekhā catūhi maggehi karaṇīyaṃ karonti nāma, khīṇāsavassa sabbakaraṇīyāni
katāni pariyositāni, natthi uttarim karaṇīyaṃ dukkhakkhayādhigamāyāti
katakaraṇīyo. Vuttampi cetam -

“Tassa sammā vimuttassa, santacittassa bhikkhuno;
Katassa paṭicayo natthi, karaṇīyaṃ na vijjati”ti.

Ohitabhāroti tayo bhārā - khandhabhāro, kilesabhāro, abhisāṅkhārabhāroti. Tassime tayopi bhārā ohitā oropitā nikkhattā pātītāti ohitabhāro. Anuppattasadatthoti anuppatto sadatthaṃ, sakatthanti vuttaṃ hoti, kakārassa dakāro kato. Anuppatto sadattho etenāti anuppattasadattho, sadatthoti ca arahattaṃ veditabbaṃ. Tañhi attupanibandhaṭṭhena attano avijahanaṭṭhena attano paramatthena ca attano atthattā sakattho hoti. Parikkhīṇabhavasamyojanoti kāmārāgasamyojanaṃ, paṭighasamyojanaṃ, mānadiṭṭhivicikicchāsīlabbataparāmāsabhavarāgaissāmacchariyaavijjāsamyojananti imāni satte bhavesu. Bhavaṃ vā bhavena samyojenti upanibandhantīti bhavasamyojanāni nāma. Tāni arahato parikkhīṇāni, pahīnāni, ñāṇagginā, daḍḍhānīti parikkhīṇabhavasamyojano. Sammadaññā vimuttoti ettha sammadaññāti sammā aññāya, idaṃ vuttaṃ hoti - khandhānaṃ khandhaṭṭhaṃ, āyatanānaṃ āyatanaṭṭhaṃ, dhātūnaṃ suññaṭṭhaṃ, dukkhassa pīḷanaṭṭhaṃ, samudayassa pabhavaṭṭhaṃ, nirodhassa santaṭṭhaṃ, maggassa dassanaṭṭhaṃ “sabbe saṅkhārā aniccā”ti evamādibhedam vā sammā yathābhūtaṃ aññāya jānitvā tīrayitvā tulayitvā vibhāvetvā vibhūtaṃ katvā. Vimuttoti dve vimuttiyo cittassa ca vimutti nibbānañca. Arahā hi sabbakilesehi vimuttattā cittavimuttiyāpi vimutto, nibbānēpi vimuttoti. Tena vuttaṃ “sammadaññā vimutto”ti.

Tassa tiṭṭhanteva pañcīndriyānīti tassa arahato carimabhava hetubhūtaṃ kammaṃ yāva na khīyati, tāva tiṭṭhantiyeva cakkhādīni pañcīndriyāni. Avighātattāti anuppādanīrodhavasena aniruddhattā. Manāpāmanāpanti iṭṭhāniṭṭhaṃ rūpādigocaraṃ. Paccanubhotīti vindati paṭilabhati. Sukhadukkhaṃ paṭisaṃvedetīti vipākabhūtaṃ sukhañca dukkhañca paṭisaṃvedeti tehi dvārehi paṭilabhati.

Ettāvatā upādisesaṃ dassetvā idāni saupādisesaṃ nibbānadhātum dassetum “tassa yo”tiādi vuttaṃ. Tattha tassāti tassa saupādisesassa sato arahato. Yo rāgakkhayoti rāgassa khayō khīṇākāro abhāvo accantamanuppādo. Esa nayo sesesupī. Ettāvatā rāgādikkhayo saupādisesā nibbānadhātūti dassitaṃ hoti.

Idhevāti imasmiṃyeva attabhāve. Sabbavedayitānīti sukhādayo sabbā abyākatavedanā, kusalākusalavedanā pana pubbeyeve pahīnāti. Anabhinanditānīti taṇhādīhi na abhinanditāni. Sītībhavissantīti accantavūpasamena saṅkhārādarathapaṭippassaddhiyā sītālī bhavissantī, appaṭisaṇḍhikānirodhena nirujjhissantīti attho. Na kevalaṃ vedayitāniyeva, sabbepi pana khīṇāsavasantāne pañcakkhandhā nirujjhissantī, vedayitasīsenā desanā katā.

Gāthāsu cakkhumatāti buddhacakkhu, dhammacakkhu, dibbacakkhu, paññācakkhu, samantacakkhūti pañcahi cakkhūhi cakkhumatā. Anissitenāti taṇhādiṭṭhinissayavasena kañci dhammaṃ anissitena, rāgabandhanādīhi vā abandhena. Tādināti chaḷaṅgupekkhāvasena sabbattha iṭṭhādīsū ekasabhāvatāsaṅkhātēna tādilakkhaṇena tādinā. Diṭṭhadhammīkāti imasmiṃ attabhāve bhavā vattamānā. Bhavanettisaṅkhayāti bhavanettiyā taṇhāya parikkhayā. Samparāyīkāti samparāye khandhabhedato parabhāge bhavā. Yamhīti yasmiṃ anupādisesanibbāne. Bhavānīti līṅgavipallāsena vuttaṃ, upapattibhavā sabbaso anavasesā nirujjhanti, na pavattanti.

Teti te evaṃ vimuttacittā. Dhammasārādhigamāti vimuttisārattā imassa dhammavinayassa, dhammesu sārabhūtaṃ arahattassa adhigamanato. Khayeti rāgādikkhayabhūte nibbāne ratā abhiratā. Atha vā nīcābhāvato seṭṭhabhāvato ca dhammesu sāranti dhammasāraṃ, nibbānaṃ. Vuttañhetuṃ “virāgo seṭṭho dhammānaṃ, virāgo tesu aggamakkhāyatī”ti ca. Tassa dhammasārassa adhigamahetu khaye sabbasaṅkhāraparikkhaye anupādisesanibbāne ratā. Pahamsūti pajahiṃsu. Teti nipātamattaṃ. Sesu vuttanayameva.

Sattamasuttavaṇṇanā nīṭṭhitā.

8. Paṭisallānasuttavaṇṇanā

45. Aṭṭhame paṭisallānarāmāti tehi tehi sattasaṅkhārehi paṭinivattitvā sallānaṃ paṭisallānaṃ, ekavīhāro ekamantasevitā, kāyavivekoti attho. Taṃ paṭisallānaṃ ramanti rocantīti paṭisallānarāmā. “Paṭisallānarāmā”tipi pāṭho. Yathā vuttaṃ paṭisallānaṃ āramitabbato ārāmo etesanti paṭisallānarāmā. Viharathāti evaṃbhūtā hutvā viharathāti attho. Paṭisallāne ratā nīratā sammuditāti paṭisallānaratā. Ettāvatā jāgariyānuyogo, tassa nimittabhūtā vūpakaṭṭhakāyatā ca dassitā. Jāgariyānuyogo, sīlasaṃvaro, indriyesu, guttadvārataṃ, bhojane mattaññutā, satisampajaññanti imehi dhammehi vinā na vattatīti tepi idha atthato vuttā evāti veditabbā.

Ajjhattaṃ cetosamathamanuyuttāti attano cittasamathe anuyuttā. Ajjhattaṃ attanoti ca etaṃ ekatthaṃ, byañjanaṃ nānaṃ. Bhummatthe cetaṃ samathanti anusaddayogena upayogavacanaṃ. Anīrākatajjhānāti bahi anīhatajjhānā avināsitaṃ vā. Nīharaṇaṃ vināso vāti idaṃ nīrākataṃ nāma “thambhaṃ nīrākatvā nivātavuttī”tiādīsu viya. Vipassanāya samannāgatāti sattavidhāya anupassanāya yuttā. Sattavidhā anupassanā nāma aniccānupassanā, dukkhānupassanā, anattānupassanā, nibbidānupassanā, virāgānupassanā, nirodhānupassanā, paṭinissaggānupassanā ca, tā visuddhimagge vitthāritāva.

Brūhetāro suññāgārānanti vaḍḍhetāro suññāgārānaṃ. Ettha ca “suññāgārāna”nti yaṃkiñci vivittaṃ bhāvanānuyogassa anucchavikaṭṭhānaṃ. Samathavipassanāvasena kammaṭṭhānaṃ gahetvā rattindivaṃ suññāgāraṃ pavisitvā bhāvanānuyogavasena nīdāmanā bhikkhū “brūhetāro suññāgārāna”nti veditabbā. Ekabhūmikādipāsādepi pana vāsaṃ kurumānā jhāyino suññāgārānaṃ brūhetārotveva veditabbā.

Ettha ca yā “paṭisallānarāmā, bhikkhave, viharatha paṭisallānaratā”ti vūpakaṭṭhakāyatā vihitā, sā parisuddhasīlassa, na asīlassa avisuddhasīlassa vā tassa rūpārammaṇādito cittavinivattanasseva abhāvatoti atthato sīlavisuddhi dassitāti vuttovāyamattho. “Ajjhattaṃ cetosamathamanuyuttā anīrākatajjhānāti”ti padadvayena samādhībhāvanā, “vipassanāya samannāgatā”ti iminā paññābhāvanā vihitāti lokiyā tisso sikkhā dassitā.

Idāni tāsu paṭiṭṭhitassa avassaṃbhāviphalaṃ dassetuṃ “paṭisallānarāmāna”ntiādi vuttaṃ. Tattha brūhetānanti vaḍḍhetānaṃ. Dvinnaṃ phalānanti tatiyacatutthaphalānaṃ. Pāṭikaṅkhanti icchitabbaṃ avassaṃbhāvī. Aññāti arahattaṃ. Tañhi heṭṭhimamaggaññehi ñātamariyādaṃ anatikkamitvā jānāto paripuṇṇajānanattā upari jānanakiccābhāvato ca “aññā”ti vuccati. Sati vā upādiseseti sati vā kilesūpādisese, pahātuṃ asakkuṇeyye sati. Nāṇe hi aparipakke ye tena paripakkena pahātabbakilesā, te na pahīyanti. Taṃ sandhāyāha “sati vā

upādisese’’ti. Sati ca kilese khandhābhisaṅkhārā tiṭṭhanti eva. Iti imasmim sutte anāgāmiphalaṃ arahattanti dve dhammā dassitā. Yathā cettha, evaṃ ito paresu dvīsu suttesu.

Gāthāsu ye santacittāti ye yogāvacarā tadaṅgavasena vikkhambhanavaseva ca samitakilesatāya santacittā. Nepakkaṃ vuccati paññā, tāya samannāgatattā nipakā. Iminā tesam kammaṭṭhānapariharaṇaṇāṇaṃ dasseti. Satimanto ca jhāyino tiṭṭhānisaṃjādīsu kammaṭṭhānāvijāhanahetubhūtāya satiyā satimanto, ārammaṇūpanijjhānalakkhaṇena jhānena jhāyino. Sammā dhammaṃ vipassanti, kāmesu anapekkhanti pubbeyeva ‘‘aṭṭhikaṅkalūpamā kāmā’’tiādinā vatthukāmesu kilesakāmesu ca ādīnavapaccavekkhaṇena anapekkhino anattikā te pahāya adhigataṃ upacārasamādhim appanāsamādhim vā pādakaṃ katvā nāmarūpaṃ tassa paccaye ca pariggahetvā kalāpasammasanādikkamena sammā aviparītaṃ pañcakkhandhadhammaṃ aniccādito vipassanti.

Appamādaratāti vuttappakārāya samathavipassanābhāvanāya appamajjane ratā abhiraṭṭa tattha appamādeneva rattindivaṃ vītināmentā. Santāti samānā. ‘‘Sattā’’tipi pāṭho, puggalāti attho. Pamāde bhayadassinoti nirayūpapattiādikam pamāde bhayaṃ passantā. Abhabbā parihānāyāti te evarūpā samathavipassanādharmehi maggaphalehi vā parihānāya abhabbā. Samathavipassanāto hi sampattato na parihāyanti, itarāni ca appattāni pāpuṇanti. Nibbānasseva santiketi nibbānassa ca anupādāparinibbānassa ca santike eva, na cirasseva naṃ adhigamissantīti.

Aṭṭhamasuttavaṇṇanā niṭṭhitā.

9. Sikkhānisamsasuttavaṇṇanā

46. Navame sikkhānisamsāti ettha sikkhitabbāti sikkhā, sā tividhā adhisīlasikkhā, adhicitasikkhā, adhipaññāsikkhāti. Tividhāpi cesā sikkhā ānisamsā etesaṃ, na lābhasakkārasilokāti sikkhānisamsā. Viharathāti sikkhānisamsā hutvā viharatha, tīsu sikkhāsu ānisamsadassāvino hutvā tāhi sikkhāhi laddhabbaṃ ānisamsameva sampassantā viharathāti attho. Paññuttarāti tāsu sikkhāsu yā adhipaññāsikkhāsaṅkhātā paññā, sā uttarā padhānā viṣiṭṭhā etesanti paññuttarā. Ye hi sikkhānisamsā viharanti, te paññuttarā bhavantīti. Vimuttisārāti arahattaphalasaṅkhātā vimutti sāraṃ etesanti vimuttisārā, yathāvuttaṃ vimuttiṃyeva sārato gahetvā tiṭṭhāti attho. Ye hi sikkhānisamsā paññuttarā ca, na te bhavavisesaṃ patthenti, apica kho vibhavaṃ ākaṅkantaṃ vimuttiṃyeva sārato paccanti. Satādhipateyyāti jeṭṭhakakaraṇaṭṭhena sati adhipateyyaṃ etesanti satādhipateyyā adhipati eva adhipateyyanti katvā, catūsu satipaṭṭhānesu suppatiṭṭhitacittā kāyānupassanādimukhena samathavipassanābhāvanānuyuttāti attho.

Atha vā sikkhānisamsāti bhikkhave, evarūpe dullabhakkhaṇapaṭilābhe tividhasikkhāsikkhanameva ānisamsaṃ katvā viharatha, evaṃ viharantā ca paññuttarā paññāya uttarā lokuttarapaññāya samannāgatā hutvā viharatha, evambhūtā ca vimuttisārā nibbānasārā anaññasārā viharatha. Tathābhāvassa cāyaṃ upāyo, yaṃ satādhipateyyā viharatha, satipaṭṭhānabhāvanāya yuttappayuttā hotha, sabbattha vā satārakkhena cetasaṃ viharathāti evamettha attho veditabbo. Iti bhagavā tīsu sikkhāsu bhikkhū niyojento yathā tā sikkhitabbā, yena ca pāripūriṃ

gacchanti, taṃ saṅkhepeneva dassetvā idāni yathānusiṭṭhaṃ paṭipajjamānānaṃ phalavisesadassanena tassā paṭipattiyā amoghabhāvaṃ pakāśento “sikkhānisamsāna”ntiādimāha. Taṃ vuttatthameva.

Gāthāsu paripuṇṇasikkhanti aggaphalappattiyā parisuddhasikkhaṃ, asekkhanti attho. Apahānadhammanti ettha pahānadhammā vuccanti kuppā vimuttiyo. Pahānadhammoti hi hānadhammo kuppadhammo. Na pahānadhammoti apahānadhammo, akuppadhammo. “Appahānadhammo”tipi pāḷi, so eva attho. Khayo eva antoti khayanto, jātiyā khayanto jātikhayanto, nibbānaṃ. Khayo vā maraṇaṃ, jātikhayanto nibbānameva, tassa diṭṭhattā jātikhayantadassī.

Tasmāti yasmā sikkhāpāripūriyā ayaṃ jarāpāraṅgamanapariyosāno ānisaṃso, tasmā. Sadāti sabbakālaṃ. Jhānaratāti lakkhaṇūpaniyyhāne, ārammaṇūpaniyyhāneti duvidhepi jhāne ratā, tato eva samāhitā. Māraṃ sasenaṃ abhibhuyyāti kilesasenāya anaṭṭhasenāya ca sasenaṃ anavasiṭṭhaṃ catubbidhampi māraṃ abhibhavitvā. Devaputtamārassapi hi guṇamāraṇe sahāyabhāvūpagamanato kilesā “senā”ti vuccanti. Tathā rogādayo anaṭṭhā maccumārassa. Yathāha -

“Kāmā te paṭhamā senā, dutiyā arati vuccati;
Tatiyā khuppiṇā te, catutthī taṇhā pavuccati.

“Pañcamī thinamiddhaṃ te, chaṭṭhā bhīrū pavuccati;
Sattamī vicikicchā te, makkho thambho ca aṭṭhamo.

“Lābho siloko sakkāro, micchāladdho ca yo yaso;
Yo cattānaṃ samukkaṃse, pare ca avajānati.

“Esā namuci te senā, kaṇhassābhīpāhārini;
Na naṃ asūro jināti, jetvā ca labhate sukha”nti.

Yathā cāha -

“Ajjeva kiccamātappaṃ, ko jaññā maraṇaṃ suve;
Na hi no saṅgamaṃ tena, mahāsenena maccunā”ti.

Bhavatha jātimaraṇassa pāragāti jātiyā maraṇassa ca pāragāmino nibbānagāmino bhavathāti.

Navamasuttavaṇṇanā niṭṭhitā.

10. Jāgariyasuttavaṇṇanā

47. Dasame jāgaroti jāgarako vigataniddo jāgariyaṃ anuyutto, rattindivaṃ kammaṭṭhānamanasikāre yuttappayuttoti attho. Vuttañhetam -

“Kathaṇca, bhikkhave, bhikkhu pubbarattāpararattaṃ jāgariyānuyogamanuyutto hoti? Idha bhikkhu divasaṃ caṅkamaṇaṃ nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti, rattiyā paṭhamam yāmaṃ caṅkamaṇaṃ nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti, rattiyā majjhimam yāmaṃ dakkhiṇena passena sīhaseyyam kappeti pāde pādam accādhāya sato sampajāno uṭṭhānasaññaṃ manasi karitvā,

rattiyā pacchimam yāmaṃ paccuṭṭhāya caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti. Evaṃ bhikkhu pubbarattāpararattaṃ jāgariyānuyogamanuyutto hoti”ti.

Casaddo sampiṇḍanattho, tena vakkhamāne satādhāve sampiṇḍeti. Assāti siyā, bhaveyyāti attho. “Jāgaro ca bhikkhu vihareyyā”ti ca paṭhanti. Sabbattha sabbadā ca kammaṭṭhānāvijahanavasena satiavippavāseṇa sato sampajānoti sattaṭṭhāniyassa catubbidhassapi sampajāññassa vasena sampajāno. Samāhitoti upacārasamādhinā appanāsamādhinā ca samāhito ekaggacitto. Pamuditoti paṭipattiyā āniṣamsadassanena uttaruttari viśesādhigamena vīriyārambhassa ca amoghabhāvadassanena pamudito pāmojjabahulo. Vippasannoti tato eva paṭipattibhūtasu tīsu sikkhāsu paṭipattidesake ca satthari saddhābahulatāya suṭṭhu pasanno. Sabbattha assāti sambandho vihareyyāti vā.

Tattha kālavipassī ca kusalesu dhammesūti tasmiṃ kāle vipassako, tattha vā kammaṭṭhānānuyoge kālavipassī kālānurūpaṃ vipassako. Kiṃ vuttaṃ hoti? Vipassanaṃ paṭṭhapetvā kalāpasammasanādivasena sammasanto āvāsādiḥ satta asappāye vajjetvā sappāye sevanto antarā vosānaṃ anāpajjitvā pahitatto cittassa samāhitākāraṃ sallakkhento sakkaccaṃ nīrantaraṃ aniccānupassanādiṃ pavattento yasmiṃ kāle vipassanācittaṃ līnaṃ hoti, tasmiṃ dhammavicayavīriyapītisaṅkhātesu, yasmiṃ pana kāle cittaṃ uddhataṃ hoti, tasmiṃ passaddhisamādhipekkhāsaṅkhātesu kusalesu anavajjesu bojjhaṅgadharmesūti evaṃ tattha tasmiṃ tasmiṃ kāle, tasmiṃ vā kammaṭṭhānānuyoge kālānurūpaṃ vipassako assāti. Satisambojjhaṅgo pana sabbattheva icchitabbo. Vuttañhetam “satiñca khvāhaṃ, bhikkhave, sabbatthikaṃ vadāmi”ti. Ettāvatā puggalādhīṭṭhānāya desanāya jāgariyaṃ dassetvā yehi dhammehi jāgariyānuyogo sampajjati, te pakāseti.

Evaṃ bhagavā āradhaviṇṇasakassa bhikkhuno saṅkhepeṇeva saddhiṃ upakāradhammehi sammasanacāraṃ dassetvā idāni tathā paṭipajjantassa paṭipattiyā avaṇṇhabhāvaṃ dassento “jāgarassa, bhikkhave, bhikkhuno”tiādimāha. Tattha jāgariyānuyoge satisampajāññasamādhānāni sabbatthakāni sammodapasādāvaḥāni, tattha kālavipassanā nāma vipassanāya gabbhaggahaṇaṃ paripākagataṃ. Upakkilesavimutte hi vīthipaṭipanne vipassanāñāṇe tikkhe sūre vāhante yogino uḷāraṃ pāmojjaṃ pasādo ca hoti, tehi ca viśesādhigamassa santikeyeva. Vuttañhetam -

“Yato yato sammasati, khandhānaṃ udayabbayaṃ;
Labhatī pītipāmojjaṃ, amataṃ taṃ vijānataṃ.

“Pāmojjabahulo bhikkhu, pasanno buddhasāsane;
Adhigacche padaṃ santaṃ, saṅkhārūpasamaṃ sukha”nti.

Gāthāsu jāgarantā suṇāthetanti etaṃ mama vacanaṃ ekanteneva pamādaniddāya avijjāniddāya pabodhanatthaṃ jāgarantā satisampajāññādidhammasamāyogena jāgariyaṃ anuyuttā suṇātha. Ye suttā te pabujjhathāti ye yathāvuttaniddāya suttā supanaṃ upagatā, te tumhe jāgariyānuyogavasena indriyabalabojjhaṅge saṅkaḍḍhitvā vipassanaṃ ussukkāpentā appamādapāṭipattiyā tato pabujjhatha atha vā jāgarantāti jāgaranimittā. “Suṇātheta”nti ettha “eta”nti vuttaṃ, kiṃ taṃ vacananti āha “ye suttā te pabujjhathā”tiādi. Tattha ye suttāti ye kilesaniddāya suttā, te tumhe ariyamaggapaṭibodhena pabujjhatha. Suttā jāgaritaṃ seyyoti idaṃ

pabodhassa kāraṇavacanaṃ. Yasmā yathāvuttasupato vuttappakāraṃ jāgaritaṃ jāgaraṇaṃ atthakāmaṃ kulaputtassa seyyo pāsaṃsataro hitasukhāvaho, tasmā pabujjhatha. Natthi jāgarato bhayanti idaṃ tattha ānisaṃsadassanaṃ. Yo hi saddhādīhi jāgaraṇadhammehi samannāgadena jāgaro jaggati, pamādaniddaṃ na upagacchati, tassa attānuvādhayaṃ parānuvādhayaṃ daṇḍabhayaṃ duggatibhayaṃ jātiādinimittaṃ sabbampi vaṭṭabhayaṃ natthi.

Kālenāti āvāsasappāyādīnaṃ laddhakālena. Soti nipātamattaṃ. Sammā dhammaṃ parivīmaṃsamānoti vipassanāya ārammaṇabhūtaṃ tebhūmakadhammaṃ sammā ñāyena yathā nibbindanavirajjanādayo sambhavanti, evaṃ parito vīmaṃsanto, sabbākārena vipassantoti attho. Ekodibhūtoti eko seṭṭho hutvā udetīti ekodi, samādhī. So ekodi bhūto jāto uppanno etassāti ekodibhūto. Aggīhitādisaddānaṃ viya ettha bhūtasaddassa paravacanaṃ daṭṭhabbaṃ. Ekodiṃ vā bhūto pattoti ekodibhūto. Ettha ca ekodīti maggasamādhī adhippeto, “samāhito”ti ettha pana pādakajjhānasamādhinā saddhiṃ vipassanāsamādhī. Atha vā kālenāti maggaṇḍavedhakālena. Sammā dhammaṃ parivīmaṃsamānoti sammadeva catusaccadhammaṃ pariññābhisaṃmayādivasena vīmaṃsanto, ekābhisaṃmayena abhisamento. Ekodibhūtoti eko seṭṭho asahāyo vā hutvā udetīti ekodi, catukiccasādhako sammappadhāno. So ekodi bhūto jātoti sabbam purimasadisameva. Vihane tamaṃ soti so evaṃbhūto ariyasāvako arahattamaggena avijjātamaṃ anavasesato vihaneyya samucchindeyya.

Iti bhagavā paṭipattiyā amoghabhāvaṃ dassetvā idāni tattha daḷhaṃ niyojento “tasmā have”ti osānagāthamāha. Tattha tasmāti yasmā jāgarato satiavippavāsādīnā samathavipassanābhāvanā pāripūriṃ gacchati, anukkamena ariyamaggo pātubhavati, tato cassa sabbam vaṭṭabhayaṃ natthi, tasmā. Haveti ekaṃsena daḷhaṃ vā. Bhajethāti bhajeyya. Evaṃ jāgariyaṃ bhajanto ca ātāpibhāvādiguṇayutto bhikkhu saṃyojanāni bhinditvā aggaphalaññāsaṅkhātamaṃ anuttaraṃ uttararahitaṃ sambodhiṃ phuse pāpuṇeyya. Sesam vuttanayameva.

Dasamasuttavaṇṇanā niṭṭhitā.

11. Āpāyikasuttavaṇṇanā

48. Ekādasame āpāyikāti apāye nibbattissantīti āpāyikā. Tatthāpi niraye nibbattissantīti nerayikā. Idamappahāyāti idaṃ idāni vakkhamānaṃ duvidhaṃ pāpasamācāraṃ appajahitvā, tathāpaṭipattitathāpaggahaṇavasena pavattaṃ vācaṃ cittaṃ diṭṭhiñca appaṭinissajjitvāti attho. Abrahmacārīti brahmasetṭhaṃ caratīti brahmacārī, brahmā vā seṭṭho ācāro etassa atthīti brahmacārī, na brahmacārīti abrahmacārī, brahmacārīpaṭirūpako dussīloti attho. Brahmacārīpaṭiññoti “brahmacārī aha”nti evaṃpaṭiñño. Paripuṇṇanti akhaṇḍādibhāvena avikalaṃ. Parisuddhanti upakkilesābhāvena parisuddhaṃ. Amūlakenāti diṭṭhādimūlavirahitena, diṭṭhaṃ sutam parisāṅkitanti imehi codanāmūlehi vajjitena. Abrahmacariyena aseṭṭhacariyena. Anuddhamsetīti “parisuddho aya”nti jānantova pārājikavatthunā dhamseti padhamseti, codeti akkosati vā.

Gāthāsu abhūtavādīti parassa dosaṃ adisvāva abhūtena tucchena musāvādaṃ katvā paraṃ abbhācikkhanto. Katvāti yo vā pana pāpakammaṃ katvā “nāhaṃ etaṃ karomī”ti āha. Ubhopi te pecca samā bhavanti te ubhopi janā ito paralokaṃ gantvā nirayaṃ upagamanato gatiyā samānā bhavanti. Tattha gatiyeva nesaṃ paricchinā,

na pana āyu. Bahuñhi pāpaṃ katvā ciraṃ niraye paccati, parittaṃ katvā appamattakameva kālaṃ. Yasmā pana tesaṃ ubhinnampi kammaṃ lāmakameva. Tena vuttaṃ “nihīnakammā manujā paratthā”ti. “Paratthā”ti pana padassa purato “peccā”ti padena sambandho - parattha pecca ito gantvā te nihīnakammā samā bhavantīti.

Evam bhagavā abhūtabbhakkhānavasena bhūtadosapaṭicchādanavasena ca pavattassa musāvādassa vipākaṃ dassetvā idāni tasmim̐ ṭhāne nisinnānaṃ bahūnaṃ pāpabhikkhūnaṃ duccaritakammassa vipākadassanena saṃvejanatthaṃ dve gāthā abhāsi. Tattha kāsāvakaṇṭhāti kāsāvarasapītattā kāsāvena vatthena paliveṭhitakaṇṭhā. Pāpadhammāti lāmakadhammā. Asaññatāti kāyādīhi saññamarahitā. Pāpāti tathārūpā pāpapuggalā, pāpehi kammehi upapajjitvā “tassa kāyopi āditto sampajjalito sajotibhūto, saṅghāṭipi ādittā”tiādinā lakkhaṇasaṃyutte vuttanayena mahādukkhaṃ anubhavantiyeva.

Tatiyagāthāya ayaṃ saṅkhepattho - yañce bhuñjeyya dussīlo nissīlapuggalo kāyādīhi asaṅñato raṭṭhavāsīhi saddhāya dinnam̐ yaṃ raṭṭhapiṇḍam̐ “samaṇomhī”ti paṭijānanto gahetvā bhuñjeyya, tato āditto aggivaṇṇo ayoguḷova bhutto seyyo sundarataro. Kimkāraṇā? Tappaccayā hissa ekova attabhāvo jhāyeyya, dussīlo pana hutvā saddhādeyyaṃ bhuñjitvā anekānapi jātisatāni niraye uppajjeyyāti.

Ekādasamasuttavaṇṇanā niṭṭhitā.

12. Diṭṭhigatasuttavaṇṇanā

49. Dvādasame dvīhi diṭṭhigatehīti ettha diṭṭhiyova diṭṭhigatāni “gūthagataṃ muttagata”ntiādīsu viya. Gahitākārasuññatāya vā diṭṭhīnaṃ gatamattānīti diṭṭhigatāni, tehi diṭṭhigatehi. Pariyuṭṭhitāti abhibhūtā palibuddhā vā. Palibodhattho vāpi hi pariyuṭṭhānasaddo “corā magge pariyuṭṭhiṃsū”tiādīsu viya. Devāti upapattidevā. Te hi dibbanti ulāratamehi kāmaguṇehi jhānādīhi ca kīḷanti, iddhānubhāvena vā yathicchitamattaṃ gacchanti adhigacchantīti ca devāti vuccanti. Manassa ussannattā manussā, ukkaṭṭhaniddesavasena cetam̐ vuttaṃ yathā “satthā devamanussāna”nti. Olīyanti eketi “sassato attā ca loko cā”ti bhavesu olīyanābhinivesabhūtena sassatabhāvena ekacce devā manussā ca avalīyanti allīyanti saṅkocaṃ āpajjanti, na tato nissaranti. Atidhāvanti paramatthato bhinnasabhāvānampi sabhāvadhammānaṃ yvāyaṃ hetuphalabhāvena sambandho, taṃ aggahetvā nānattanayassapi gahaṇena tattha tattheva dhāvanti, tasmā “ucchijjati attā ca loko ca, na hoti paraṃ maraṇā”ti ucchede vā bhavanirodhapaṭipattiyā paṭikkhepadhammataṃ atidhāvanti atikkamanti. Cakkhumanto ca passantīti casaddo byatireke. Pubbayogasampattiyā ñāṇaparipākena paññācakkhumanto pana devamanussā teneva paññācakkhunā sassataṃ ucchedaṇca antadvayaṃ anupagamma majjhimaṭipattidassanena paccakkhaṃ karonti. Te hi “nāmarūpamattamidaṃ paṭiccasamuppannaṃ, tasmā na sassataṃ, nāpi ucchijjati”ti aviparītato passantīti.

Evam olīyanādi ke puggalādhiṭṭhānena uddisitum̐ “kathaṇca, bhikkhave”tiādi vuttaṃ. Tattha bhavāti kāmabhavo, rūpabhavo, arūpabhavo. Aparepi tayo bhavā saññābhavo, asaṅñābhavo, nevasaññānāsaññābhavo. Aparepi tayo bhavā ekavokārabhavo, catuvokārabhavo, pañcavokārabhavoti. Etehi bhavehi āramanti abhinandantīti bhavārāmā. Bhavesu ratā abhiraṭṭhanti bhavaratā. Bhavesu suṭṭhu muditāti

bhavasammuditā. Bhavanirodhāyāti tesam bhavānaṃ accantanirodhāya anuppādanatthāya. Dhamme desiyamāneti tathāgatappavedite niyyānikadhamme vuccamāne. Na pakkhandatīti sassatābhiniṭṭhattā saṃkhittadhammattā na pavisati na ogāhati. Na pasīdatīti pasādaṃ nāpajjati na taṃ saddahati. Na santiṭṭhatīti tassam desanāyaṃ na tiṭṭhati nādhimuccati. Evaṃ sassatato abhinivisanena bhavesu olīyanti.

Aṭṭiyamānāti bhava jarārogamaraṇādīni vadhabandhanacchedanādīni ca disvā saṃvijjanena tehi samaṅgibhāvena bhavena pīliyamānā dukkhāpiyamānā. Harāyamānāti lajjamānā jigucchamānāti paṭikūlato dahantā. Vibhavanti ucchedaṃ. Abhinandantīti taṇhādiṭṭhābhinandanāhi ajjhosāya nandanti. Yato kira bhotiādi tesam abhinandanākāradassanaṃ. Tattha yatoti yadā. Bhoti ālapanam. Ayaṃ attāti kārakādiṭṭhābhāvena attanā parikkappitaṃ sandhāya vadati. Uccijjati upacchijjati. Vinassatīti na dissati, vināsaṃ abhāvaṃ gacchati. Na hoti paraṃ maraṇāti maraṇena uddham na bhavati. Etaṃ santanti yadetaṃ attano ucchedādi, etaṃ sabbabhavavūpasamato sabbasantāpavūpasamato ca santaṃ, santattā eva paṇītaṃ, tacchāviparītabhāvato yāthāvaṃ. Tattha “santaṃ paṇīta”nti idaṃ dvayaṃ taṇhābhinandanāya vadanti, “yāthāva”nti diṭṭhābhinandanāya. Evanti evaṃ yathāvuttaucchedābhinivesanena.

Bhūtanti khandhapañcakaṃ. Tañhi paccayasambhūtattā paramatthato vijjamānattā ca bhūtanti vuccati. Tenāha “bhūtamidaṃ, bhikkhave, samanupassathā”ti. Bhūtato aviparītasabhāvato salakkhaṇato sāmāññalakkhaṇato ca passati. Idañhi khandhapañcakaṃ nāmarūpamattaṃ. Tattha “ime pathaviādāyo dhammā rūpaṃ, ime phassādāyo dhammā nāmaṃ, imāni nesaṃ lakkhaṇādīni, ime nesaṃ avijjādāyo paccayā”ti evaṃ sapaccayanāmarūpadassanavasena ceva, “sabbepime dhammā ahutvā sambhonti, hutvā paṭiventi, tasmā aniccā, aniccattā dukkhā, dukkhattā anattā”ti evaṃ aniccānupassanādivasena ca passatīti attho. Ettāvata taruṇavipassanāpariyosānā vipassanābhūmi dassitā. Nibbidāyāti bhūtasāṅkhātassa tebhūmakadhammajātassa nibbindanatthāya, etena balavavipassanaṃ dasseti. Virāgāyāti virāgatthaṃ virajjanatthaṃ, iminā maggaṃ dasseti. Nirodhāyāti nirujjhanatthaṃ, imināpi maggameva dasseti. Nirodhāyāti vā paṭippassaddhinirodhena saddhiṃ anupādisesanibbānaṃ dasseti. Evaṃ kho, bhikkhave, cakkhumanto passantīti evaṃ paññācakkhumanto sapubbabhāgena maggapaññācakkhunā catusaccadhammaṃ passanti.

Gāthāsu ye bhūtaṃ bhūtato disvāti ye ariyasāvakā bhūtaṃ khandhapañcakaṃ bhūtato aviparītasabhāvato vipassanāpaññāsahitāya maggapaññāya disvā. Etena pariññābhisamayaṃ dasseti. Bhūtassa ca atikkamanti bhāvanābhisamayaṃ. Ariyamaggo hi bhūtaṃ atikkamati etenāti “bhūtassa atikkamo”ti vutto. Yathābhūteti aviparītasaccasabhāve nibbāne. Vimuccanti adhimuccanti, etena sacchikiriyābhisamayaṃ dasseti. Bhavataṇhāparikkhayāti bhavataṇhāya sabbaso khepanā samucchindanato, etena samudayappahānaṃ dasseti.

Save bhūtapariñño soti ettha pana saveti nipātamattaṃ. So bhūtapariñño bhūtassa atikkamanūpāyena maggena bhavataṇhāparikkhayā pariññātakkhando tato eva yathābhūte nibbāne adhimutto. Bhavābhaveti khuddake ceva mahante ca, ucchedādidassane vā vītataṇho bhinnakilesa. Bhikkhu bhūtassa upādānakkhandhasāṅkhātassa attabhāvassa vibhavā, āyatimaṃ anuppādā punabbhavaṃ nāgacchati, apaññattikabhāvameva gacchatīti anupādisesāya

nibbānadhātuyā desanaṃ niṭṭhāpesi.

Iti imasmiṃ vagge ekādasame vaṭṭaṃ kathitaṃ, tatiyacatutthapañcomesu
pariyosānasutte ca vaṭṭavivaṭṭaṃ kathitaṃ, sesesu vivaṭṭamevāti veditabbaṃ.

Dvādasamasuttavaṇṇanā niṭṭhitā.

Paramatthadīpaniyā khuddakanikāya-aṭṭhakathāya

Itivuttakassa dukanipātavaṇṇanā niṭṭhitā.



ΠΑΛΗΡΟΦΟΡΙΕΣ ΓΙΑ ΑΥΤΗ ΤΗ ΜΕΤΑΦΡΑΣΗ

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