

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)

03. Σχόλια για τους εμπνευσμένους λόγους (03. Udāna-
aṭṭhakathā)

2. Το κεφάλαιο για τον Μουτσαλίντα (2. Mucalindavaggo)



PaliVerse

5. Η συλλογή των μικρών κειμένων

03. Σχόλια για τους εμπνευσμένους λόγους

2. Mucalindavaggo

1. Mucalindasuttavaṇṇanā

11. Mucalindavaggassa paṭhame mucalindamūleti ettha mucalindo vuccati nīparukkho. So “niculo”tipi vuccati, tassa samīpe. Keci pana “mucaloti tassa rukkhassa nāmaṃ, taṃ vanajeṭṭhakatāya pana mucalindoti vutta”nti vadanti. Mahā akālameghoti asampatte vassakāle uppannamahāmegho. So hi gimhānaṃ pacchime māse sakalacakkavāḷagabbhaṃ pūrento udapādi. Sattāhavaddalikāti tasmim uppanne sattāhaṃ avicchinnavuṭṭhikā ahosi. Sītavātaduddinīti sā ca sattāhavaddalikā udakaphusitasammissena sītavātena samantato paribbhamantena dusicadivasattā duddinī nāma ahosi. Mucalindo nāma nāgarājāti tasseeva mucalindarukkhassa samīpe pokkharāṇiyā heṭṭhā nāgabhavanaṃ atthi, tattha nibbatto mahānubhāvo nāgarājā. Sakabhavanāti attano nāgabhavanato. Sattakkhattuṃ bhogehi parikkhipitvāti sattavāre attano sarīrabhogehi bhagavato kāyaṃ parivāretvā. Uparimuddhani mahantaṃ phaṇaṃ vihaccāti bhagavato muddhappadesassa upari attano mahantaṃ phaṇaṃ pasāretvā. “Phaṇaṃ karitvā”tipi pāṭho, so evattho.

Tassa kira nāgarājassa etadahosi “bhagavā ca mayhaṃ bhavanasamīpe rukkhamūle nisinno, ayañca sattāhavaddalikā vattati, vāsāgāramassa laddhuṃ vaṭṭatī”ti. So sattaratanamayaṃ pāsādaṃ nimminituṃ sakkontopi “evaṃ kate kāyasāro gahito na bhavissati, dasabalassa kāyaveyyāvaccam karissāmī”ti mahantaṃ attabhāvaṃ katvā satthāraṃ sattakkhattuṃ bhogehi parikkhipitvā upari phaṇaṃ katvā dhāresi. “Parikkhepabbhantaṃ lohapāsāde bhaṇḍāgāragabbhappamāṇaṃ aho”ti khandhakaṭṭhakathāyaṃ vuttaṃ. Majjhimaṭṭhakathāyaṃ pana “heṭṭhālohapāsādappamāṇa”nti. “Icchiticchitena iriyāpathena satthā viharissatī”ti kira nāgarājassa ajjhāsayo. Bhagavā pana yathānisinnova sattāhaṃ vītināmesi. Tañca ṭhānaṃ supihitavātapānaṃ suphusitaaggaḍadvāraṃ kūṭāgāraṃ viya ahosi. Mā bhagavantaṃ sītantiādi tassa tathā karitvā ṭhānakāraṇaparidīpanaṃ. So hi “mā bhagavantaṃ sītaṃ bādhayittha, mā uṇhaṃ, mā ḍaṃsādisamphasso bādhayitthā”ti tathā karitvā aṭṭhāsi.

Tattha kiñcāpi sattāhavaddalikāya uṇhameva natthi, sace pana antarantarā megho vigaccheyya, uṇhaṃ bhaveyya, tampi mā bādhayitthāti evaṃ tassa cintetuṃ yuttaṃ. Keci panettha vadanti “uṇhaggahaṇaṃ bhogaparikkhepassa vipulabhāvakaraṇe kāraṇakittanaṃ. Khuddake hi tasmim bhagavantaṃ nāgassa sarīrasambhūtā usmā bādheyya, vipulabhāvakaraṇena pana tādisaṃ ‘mā uṇhaṃ bādhayitthā’ti tathā karitvā aṭṭhāsi”ti.

Viddhanti ubbidhaṃ, meghavigamena dūrībhūtanti attho. Vigatavalāhakanti apagatameghaṃ. Devanti ākāsaṃ. Veditvāti “idāni vigatavalāhako ākāso, natthi bhagavato sītādiupaddavo”ti ñatvā. Vinivēṭhetvāti apanetvā. Sakavaṇṇanti attano nāgarūpaṃ. Paṭisaṃharitvāti antaradhāpetvā. Māṇavakavaṇṇanti kumārakarūpaṃ.

Etamatthanti vivekasukhappaṭisaṃvedino yattha katthaci sukhaveva hotīti
etamatthaṃ sabbākārena jānitvā. Imaṃ udānanti imaṃ
vivekasukhānubhāvādīpakaṃ udānaṃ udānesi.

Tattha sukho vivekoti nibbānasaṅkhāto upadhiviveko sukho. Tuṭṭhassāti
catumaggañāṇasantosena tuṭṭhassa. Sutadhammassāti pakāsītadhammassa
vissutadhammassa. Passatoti taṃ vivekaṃ, yaṃ vā kiñci passitabbaṃ nāma, taṃ
sabbhaṃ attano vīriyabalādhigatena ñāṇacakkhunā passantassa. Abyāpajjanti
akuppanabhāvo, etena mettāpubbabhāgo dassito. Pāṇabhūtesu saṃyamoti sattesu
ca saṃyamo avihiṃsanabhāvo sukhoti attho. Etena karuṇāpubbabhāgo dassito.

Sukhā virāgatā loketi vigatārāgatāpi loka sukhā. Kīdisī? Kāmānaṃ samatikkamoti, yā
kāmānaṃ samatikkamoti vuccati, sā vigatārāgatāpi sukhāti attho, etena
anāgāmi maggo kathito. Asmimānassa yo vinayoti iminā pana arahattaṃ kathitaṃ.
Arahattañhi asmimānassa paṭippassaddhivinayoti vuccati, ito parañca sukhaṃ nāma
natthi, tenāha “etaṃ ve paramaṃ sukha”nti. Evaṃ arahattena desanāya kūṭaṃ
gaṇhīti.

Paṭhamasuttavaṇṇanā niṭṭhitā.

2. Rājasuttavaṇṇanā

12. Dutiye sambahulānanti vinayapariyāyena tayo janā “sambahulā”ti vuccanti, tato
paraṃ saṅgho. Suttantapariyāyena pana tayo tayo eva, tato uddhaṃ sambahulā.
Tasmā idhāpi suttantapariyāyena sambahulāti veditabbā. Upaṭṭhānasālāyanti
dhammasabhāmaṇḍape. Sā hi dhammaṃ desetum āgatassa tathāgatassa
bhikkhūnaṃ upaṭṭhānakaraṇaṭṭhānanti “upaṭṭhānasālā”ti vuccati. Atha vā yattha
bhikkhū vinayaṃ vinicchinti, dhammaṃ kathenti, sākacchaṃ samāpajjanti,
sannipatanavasena pakatiyā upatiṭṭhanti, sā sālāpi maṇḍapopi “upaṭṭhānasālā”tveva
vuccati. Tatthāpi hi buddhāsaṃsaṃ niccaṃ paññattameva hoti. Idañhi buddhānaṃ
dharmānākaḷe bhikkhūnaṃ cārittaṃ. Sannisinnānanti nisajjanavasena saṅghaṃ
nisinnānaṃ. Sannipatitānanti tato tato āgantvā sannipatanavasena sannipatitānaṃ.
Atha vā buddhāsaṃsaṃ purato katvā satthu sammukhe viya ādarupattiyā sakkaccaṃ
nisīdanavasena sannisinnānaṃ, samānājjhāsayattā aññamaññasmiṃ ajjhāsayena
suṭṭhu sammā ca nipatanavasena sannipatitānaṃ. Ayanti idāni vuccamānaṃ
niddisati. Antarākathāti kammaṭṭhānamanasikārauddesaparipucchādīnaṃ antarā
aññā ekā kathā, atha vā majjhanhike laddhassa sugatovādassa, sāyaṃ labhitabbassa
dhammassavanassa ca antarā pavattattā antarākathā, samaṇasamācārasseva vā
antarā pavattā aññā ekā kathāti antarākathā. Udaḍḍhīti uppannā.

Imesaṃ dvinnāṃ rājūnanti niddhāraṇe sāmivacanaṃ. Mahaddhanataro vātiādīsu
pathaviyaṃ nikhaṇitvā ṭhapitaṃ sattaratanaṇicayasaṅkhātaṃ mahantaṃ dhaṇaṃ
etassāti mahaddhano, dvīsu ayaṃ atisaṃyena mahaddhanoti mahaddhanataro.
Vāsaddo vikappattho. Sesapadesupi eseva nayo. Ayaṃ pana viseso -
niccaparibbayaṇasena mahanto bhogo etassāti mahābhogo. Devasikaṃ
pavisanaāyabhūto mahanto koso etassāti mahākoso. Apare pana “devasikaṃ
pavisanaāyabhūtaṃ maṇisārapheggugumbādibhedabhinnaṃ pariggahavatthu
dhaṇaṃ, tadeva sārāgabbhādīsu nihitaṃ koso”ti vadanti. Vajiro, mahānīlo, indanīlo,
marakato, veḷuriyo, padumaṇḍāgo, phussaṇḍāgo, kakketano, pulāko, vimalo, lohitaṅko,
phaliko, pavāḷo, jotiraso, gomuttako, gomedako, sogandhiko, muttā, saṅkhaṃ,

añjanamūlo, rājapaṭṭo, amataṃsako, piyako, brāhmaṇī cāti catubbīsati maṇi nāma. Satta lohāni kahāpaṇo ca sāro nāma. Sayanacchādanapāvuraṇagajadantasīlādīni pheggu nāma. Candanāgarukuṃmatagarakappūrādi gumbā nāma. Tattha purimena ādisaddena sālivīhiādimuggamāsādi pubbaṇṇāparaṇṇabhedaṃ dhaññavikaṭṭhaṃ ādiṃ katvā yaṃ sattānaṃ upabhogapari bhogabhūtaṃ vatthu, taṃ sabbaṃ saṅgayhati. Mahantaṃ vijitaṃ raṭṭhaṃ etassāti mahāvijito. Mahanto hatthiassādivāhano etassāti mahāvāhano. Mahantaṃ senābalañceva thāmabalañca etassāti mahabbalo. Icchitanibbattisaṅkhātā puñṇakammanipphannā mahatī iddhi etassāti mahiddhiko. Tejasaṅkhātō ussāhamantapabhusattisaṅkhātō vā mahanto ānubhāvo etassāti mahānubhāvo.

Ettha ca paṭhamena āyasampadā, dutiyena vittūpakaraṇasampadā, tatiyena vibhavasampadā, catutthena janapadasampadā, pañcamena yānasampadā, chaṭṭhena parivārasampadāya saddhiṃ attasampadā, sattamena puñṇakammasampadā, aṭṭhamena pabhāvasampadā tesāṃ rājūnaṃ pakāsītā hoti. Tena yā sā sāmisaṃpatti, amaccasāṃpatti, senāsāṃpatti, raṭṭhasāṃpatti, vibhavasāṃpatti, mittasāṃpatti, duggasāṃpattīti satta pakatisāṃpādā rājūnaṃ icchitabbā. Tā sabbā yathārahaṃ paridīpitāti veditabbā.

Dānādīhi catūhi saṅgahavatthūhi parisāṃ rañjetīti rājā. Magadhānaṃ issaroti māgadho. Mahatiyā senāya samannāgatattā seniyagottattā vā seniyo. Bimbi vuccati suvaṇṇaṃ, tasmā sārābimbivaṇṇatāya bimbisāro. Keci pana “nāma me vetāṃ tassa rañño”ti vadanti. Paccāmittaṃ parasenaṃ jinātīti pasenadi. Kosalaratṭhassa adhipatīti kosalo. Ayañcarahīti ettha carahīti nipātamattaṃ. Vipakatāti aparīyositā. Ayaṃ tesāṃ bhikkhūnaṃ antarākathā anīṭṭhitāti attho.

Sāyanhasamayanti sāyanhe ekaṃ samayaṃ. Paṭisallānā vuṭṭhitoti tato tato rūpādīraṃmaṇato cittassa paṭisaṃharaṇato paṭisallānasaṅkhātāya phalasamāpattito yathākālaparicchedaṃ vuṭṭhito. Bhagavā hi pubbaṇhasamayāṃ bhikkhusaṅghaparivuto sāvattāhiṃ pavisitvā bhikkhūnaṃ sulabbhapiṇḍapātaṃ katvā katabhattakicco bhikkhūhi saddhiṃ sāvattāhito nikkhamitvā vihāraṃ pavisitvā gandhakuṭippamukhe tathā vattaṃ dassetvā tthitānaṃ bhikkhūnaṃ yathāsamuṭṭhitaṃ sugatovādaṃ datvā tesu araññarukkhamūlādīdivatṭhānaṃ uddissa gatesu gandhakuṭiṃ pavisitvā phalasamāpattisukhena divasabhāgaṃ vītināmetvā yathākālaparicchede samāpattito vuṭṭhāya, “mayhaṃ upagamaṇaṃ āgamayamānā catasso parisā sakalavihāraṃ paripūrentiyo nisinnā, idāni me dhammadesanattaṃ dhammasabhāmaṇḍalaṃ upagantaṃ kālō”ti āsanato vuṭṭhāya, kesarasīho viya kañcanaguḥāya surabhi gandhakuṭito nikkhamitvā yūthaṃ upasaṅkamanto mattavaravāraṇo viya akāyācāpallena cāruvikkanta gamano asītianubyañjanappaṭimaṇḍitabāttisaṃmahāpurisalakkaṇasamujjālāya byāmapabbhāya parikkhepavilāsasampannāya pabhassaraketumālālaṅkatāya nīlapītalohitodātamañjīṭṭhapabbhassarānaṃ vasena chabbaṇṇabuddharaṃsiyo vissajjentiya acinteyyānubhāvāya anupamāya buddhalīlāya samannāgatāya rūpakāyasāṃpattiyā sakalavihāraṃ ekālokaṃ kurumāno upaṭṭhānasālaṃ upasaṅkami. Tena vuttaṃ - “atha kho bhagavā...pe... tenupasaṅkamī”ti.

Evāṃ upasaṅkamitvā vattaṃ dassetvā nisinne te bhikkhū tuṇhībhūte disvā “mayi akathente ime bhikkhū buddhagāravana kappampi na kathessanti”ti kathāsamuṭṭhāpanattaṃ “kāya nuttha, bhikkhave”ti ādimāha. Tattha kāya nutthāti katamāya nu bhavatha. “Kāya notthā”tipi pāḷi, so evattho, “kāya nvetthā”tipi

paṭhanti, tassa katamāya nu etthāti attho. Tatrāyaṃ saṅkhepattho - bhikkhave, katamāya nāma kathāya idha sannisinnā bhavatha, katamā ca tumhākaṃ kathā mamāgamanapaccayā aniṭṭhitā, taṃ niṭṭhāpessāmīti evaṃ sabbaññupavāraṇāya pavāresi.

Na khvetanti na kho etaṃ, ayameva vā pāṭho. “Na khota” ntipi paṭhanti, na kho etaṃ icceva padavibhāgo. Kulaputtānanti jātiācārakulaputtānaṃ. Saddhāti saddhāya, kammaphalasaddhāya ratanattayasaddhāya ca. Agārasmāti gharato, gahaṭṭhabhāvāti attho. Anagāriyanti pabbajjaṃ. Pabbajitānanti upagatānaṃ. Yanti kiriyaṃ parāmasanaṃ. Tatthāyaṃ padayojanā - “bhikkhave, tumhe neva rājābhiniṭṭhā na corābhiniṭṭhā na iṇaṭṭhā na jīvitaapakatā pabbajitā, atha kho saddhāya agārato nikkhamitvā mama sāsane pabbajitā, tumhe etarahi evarūpiṃ rājappaṭisaṃyuttaṃ tiracchānakathaṃ katheyyātha, yaṃ evarūpāya kathāya kathanāṃ, etaṃ tumhākaṃ na kho patirūpaṃ na yuttamevā” ti.

Evaṃ sannipatitānaṃ pabbajitānaṃ appatirūpaṃ paṭikkhipitvā idāni nesāṃ patirūpaṃ paṭipattiṃ anujānanto “sannipatitānaṃ vo, bhikkhave, dvayaṃ karaṇīyaṃ dhammī vā kathā ariyo vā tuṇhībhāvo” ti āha. Tattha voti tumhākaṃ. Karaṇīyanti hi padaṃ apekkhitvā kattari sāmivacanametāṃ, tasmā tumhehi attho. Dvayaṃ karaṇīyanti dve kātābbā. Dhammī kathāti catusaccadhammato anapetā kathā, pavattinivattiparidīpinī dhammadesanāti attho. Dasakathāvatthusaṅkhātāpi hi dhammakathā tadekadesā evāti. Ariyoti ekantahitāvahattā ariyo, visuddho uttamoti vā ariyo. Tuṇhībhāvoti samathavipassanābhāvanābhūtaṃ akathanaṃ. Keci pana “vacīsaṅkhārappaṭipakkhabhāvato dutiyajjhānaṃ ariyo tuṇhībhāvo” ti vadanti. Apare “catutthajjhānaṃ ariyo tuṇhībhāvo” ti vadanti. Ayaṃ panettha attho - “bhikkhave, cittavivekassa paribhūhanatthaṃ vivekaṭṭhakāyā suññāgāre viharantā sace kadāci sannipatatha, evaṃ sannipatitehi tumhehi ‘assutaṃ sāvetaṃ sutāṃ vā pariyodapetī’ ti vuttanayena aññamaññassūpakārāya khandhādīnaṃ aniccatādīpaṭisaṃyutta dhammakathā vā pavattetabbā, aññamaññaṃ abyābādhanatthaṃ jhānasamāpattiya vā viharitabba” nti.

Tattha purimena karaṇīyavacanena anotiṇṇānaṃ sāsane otaraṇūpāyaṃ dasseti, pacchimena otiṇṇānaṃ saṃsārato nissaraṇūpāyaṃ. Purimena vā āgamaveyyattiye niyojeti, pacchimena adhigamaveyyattiye. Atha vā purimena sammādiṭṭhiyā paṭhamāṃ uppattihetuṃ dīpeti, dutiyena dutiyaṃ. Vuttañhetāṃ -

“Dveme, bhikkhave, hetū dve paccayā sammādiṭṭhiyā uppādāya parato ca ghoso, paccattañca yoniso manasikāro” ti.

Purimena vā lokiyasammādiṭṭhiyā mūlakāraṇaṃ vibhāveti, pacchimena lokuttarasammādiṭṭhiyā mūlakāraṇanti evamādinā ettha yojanā veditabbā.

Etamatthaṃ viditvāti tehi bhikkhūhi kittitakāmasampattito jhānādisampatti santatarā ceva paṇītatarā cāti etamatthaṃ sabbākārato viditvā. Imaṃ udānanti imaṃ ariyavihārasukhānubhāvadīpakaṃ udānaṃ udānesi.

Tattha yañca kāmasukhaṃ loketi lokasaddo “khandhaloko āyatanaloko dhātuloko” tiādīsu saṅkhāresu āgato.

“Yāvatā candimasūriyā pariharanti,
Disā bhanti virocana;
Tāva sahasadhā loko,

Ettha te vattatī vaso’’ti. -

Ādīsu okāse āgato. “Addasā kho bhagavā buddhacakkhunā lokaṃ volokento’’tiādīsu sattesu. Idha pana sattaloke okāsaloke ca veditabbo. Tasmā avīcito paṭṭhāya upari brahmalokato heṭṭhā etasmiṃ loke yaṃ vatthukāme paṭicca kilesakāmasavasena uppajjanato kāmasahagataṃ sukhaṃ. Yañcidaṃ diviyaṃ sukhanti yañca idaṃ divi bhavaṃ dibbavihārasena ca laddhabbaṃ brahmānaṃ manussānañca rūpasamāpattisukhaṃ. Taṇhakkhayasukhassāti yaṃ āgamma taṇhā khīyati, taṃ nibbānaṃ ārammaṇaṃ katvā taṇhāya ca paṭipassambhanavasena pavattaphalasamāpattisukhaṃ taṇhakkhayasukhaṃ nāma, tassa taṇhakkhayasukhassa. Eteti liṅgavipallāsena niddeso, etāni sukhānīti attho. Keci ubhayampi sukhasāmaññaena gahetvā “eta’’nti paṭhanti, tesam “kalam nāgghatī’’ti pāṭhena bhavitabbaṃ.

Soḷasinti soḷasannaṃ pūraṇiṃ. Ayañhettha saṅkhepattho - cakkavattisukhaṃ ādiṃ katvā sabbasmiṃ manussaloke manussasukhaṃ, nāgasupaṇṇādiloke nāgādīhi anubhavitabbaṃ sukhaṃ, cātumahārājikādivaloke chabbidhaṃ kāmasukhanti yaṃ ekādasavidhe kāmaloce uppajjantaṃ kāmasukhaṃ, yañca idaṃ rūpārūpadevesu dibbavihārabhūtesu rūpārūpajjhānesu ca uppannattā “diviya’’nti laddhanāmaṃ lokiyajjhānasukhaṃ, sakalampi tadubhayaṃ taṇhakkhayasukhasaṅkhātāṃ phalasamāpattisukhaṃ soḷasa bhāge katvā tato ekabhāgaṃ soḷasabhāgaguṇe laddhaṃ ekabhāgasāṅkhātāṃ kalam na agghatīti.

Ayañca atthavaṇṇanā phalasamāpattisāmaññaena vuttā. Pāliyaṃ avisesena taṇhakkhayassa āgatattā paṭhamaphalasamāpattisukhassāpi kalam lokiyaṃ na agghati eva. Tathā hi vuttaṃ -

“Pathabyā ekarajjena, saggassa gāmanena vā;
Sabbalokādhīpaccena, sotāpattiphalaṃ vara’’nti.

Sotāpattisaṃyuttepi vuttaṃ -

“Kiñcāpi, bhikkhave, rājā cakkavattī catunnaṃ dīpānaṃ issariyādhipaccaṃ rajjaṃ kāretvā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokaṃ upapajjati devānaṃ tāvatiṃsānaṃ saḥabyataṃ, so tattha nandane vane accharāsaṅghaparivuto dibbehi ca pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti, so catūhi dhammehi samannāgato. Atha kho so aparimuttova nirayā, aparimutto tiracchānayanīyā, aparimutto pettivisayā, aparimutto apāyaduggativinipātā. Kiñcāpi, bhikkhave, ariyasāvako piṇḍiyālopaṇa yāpeti, nantakāni ca dhāreti, so catūhi dhammehi samannāgato, atha kho so parimutto nirayā, parimutto tiracchānayanīyā, parimutto pettivisayā, parimutto apāyaduggativinipātā.

“Katamehi catūhi? Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti ‘itipi so bhagavā ahaṃ...pe... buddho bhagavā’ti. Dhamme aveccappasādena...pe... viññūhī’ti. Saṅghe aveccappasādena...pe... puññakkhettaṃ lokassā’ti. Ariyakantehi sīlehi samannāgato hoti akhaṇḍehi...pe... samādhisaṃvattanikehi. Imehi catūhi dhammehi samannāgato hoti. Yo ca, bhikkhave, catunnaṃ dīpānaṃ paṭilābho, yo catunnaṃ dhammānaṃ paṭilābho, catunnaṃ dīpānaṃ paṭilābho catunnaṃ dhammānaṃ paṭilābhassa kalam nāgghati soḷasi’’nti.

Evam bhagavā sabbattha lokiyasukhaṃ sauttaraṃ sātisaṃ, lokuttarasukhameva anuttaranti atisaṃti bhājesīti.

Dutiyasuttavaṇṇanā niṭṭhitā.

3. Daṇḍasuttavaṇṇanā

13. Tatiye kumārakāti dārakā. Antarā ca sāvattihim antarā ca jetavananti antarāsaddo “tadantaraṃ ko jāneyya, aññatra tathāgatā”ti, “janā saṅgama mantenti, mañca tvañca kimantara”ntiādīsu kāraṇe āgato. “Addasā maṃ, bhante, aññatarā itthi vijjantarikāya bhājanaṃ dhovanti”tiādīsu khaṇe. “Yassantarato na santi kopā”tiādīsu citte. “Antarā vosānamāpādī”tiādīsu vemajjhe. “Apicāyaṃ, bhikkhave, tapodā dvinnāṃ mahānirayānaṃ antarikāya āgacchatī”tiādīsu vivare. Svāyamidhāpi vivare veditabbo. Tasmā sāvattihīya ca jetavanassa ca vivareti, evamettha attho veditabbo. Antarāsaddayogato cettha upayogavacanaṃ “antarā ca sāvattihim antarā ca jetavana”nti. Idisesu tñānesu akkharacintakā “antarā gāmañca nadiñca gacchatī”ti ekameva antarāsaddaṃ payujjanti, so dutiyapadenapi yojetabbo hoti. Idha pana yojetvā vutto.

Ahiṃ daṇḍena hanantīti bilato nikkhamitvā gocarāya gacchantam kaṇhasappaṃ chātajjhataṃ anubandhitvā yaṭṭhihi pothenti. Tena ca samayena bhagavā sāvattihim piṇḍāya gacchanta antarāmagge te dārake ahiṃ daṇḍena hanante disvā “kasmā kumārakā imaṃ ahiṃ daṇḍena hanathā”ti pucchitvā “ḍaṃsanabhayena, bhante”ti ca vutte “ime attano sukhaṃ karissāmāti imaṃ paharantā nibbattaṭṭhāne dukkhaṃ anubhavissanti, aho avijjāya nikatikosalla”nti dhammasaṃvegaṃ uppādesi. Teneva ca dhammasaṃvegena udānaṃ udānesi. Tena vuttaṃ “atha kho bhagavā”tiādi.

Tattha etamatthaṃ viditvāti “ime dārakā attasukhāya paradukkhaṃ karontā sayam parattha sukhaṃ na labhissanti”ti etamatthaṃ jānitvāti evameke vaṇṇenti. Aññesaṃ duppaṭipannānaṃ sukhapariyesanaṃ āyatim dukkhāya saṃvattati, suppaṭipannānaṃ ekantena sukhāya saṃvattati. Tasmā “paravihesāvinimuttā accantameva sukhabhāgino vata mayhaṃ ovādappaṭikarā”ti somanassavasenevetampi satthā udānaṃ udānesīti vadanti. Apare pana bhaṇanti “evaṃ tehi kumārakehi pavattitaṃ paraviheṭhanaṃ sabbākārena ādīnavato viditvā paravihesāya parānukampāya ca yathākkamaṃ ādīnavānisamsavibhāvanaṃ imaṃ udānaṃ udānesī”ti.

Tattha sukhakāmānīti ekanteneva attano sukhaṃ icchanato sukhānugiddhāni. Bhūtānīti pāṇino. Yo daṇḍena vihiṃsatīti ettha daṇḍenāti desanāmatthaṃ, daṇḍena vā leḍḍusatthapāṇippahārādīhi vāti attho. Atha vā daṇḍenāti daṇḍanena. Idaṃ vuttaṃ hoti - yo sukhakāmāni sabbabhūtāni jātiādinā ghaṭṭanavasena vacīdaṇḍena vā pāṇimuggarasatthādīhi pothanatāḷanacchedanādivasena sarīradaṇḍena vā sataṃ vā sahassaṃ vā tñāpanavasena dhanadaṇḍena vāti imesu daṇḍesu yena kenaci daṇḍena vihiṃsati viheṭheti dukkhaṃ pāpeti, attano sukhaṃ esanto gavesanto patthento pecca paraloke manussasukhaṃ dibbasukhaṃ nibbānasukhanti tividhampi sukhaṃ na labhati, aññadatthu tena daṇḍena dukkhameva labhatīti attho.

Pecca so labhate sukhaṃ yo khantimettānuddayasampanno “yathāhaṃ sukhakāmo dukkhappaṭikūlo, evaṃ sabbepī”ti cintetvā sampattaviratiādīsu tñito vuttanayena kenaci daṇḍena sabbānīpi bhūtāni na hiṃsati na bādhati, so puggalo paraloke manussabhūto manussasukhaṃ, devabhūto dibbasukhaṃ, ubhayaṃ atikkamanto

nibbānasukhaṃ labhatīti. Ettha ca tādisassa puggalassa avassambhāvitāya taṃ sukhaṃ paccuppannaṃ viya hotīti dassanattaṃ “labhate”ti vuttaṃ. Purimagāthāyapi eseva nayo.

Tatīyasuttavaṇṇanā niṭṭhitā.

4. Sakkārasuttavaṇṇanā

14. Catutthe tena kho pana samayena bhagavā sakkato hotīti kappānaṃ sataṣaṣṭhikhesu catūsu asaṅkhyeyyesu paripūritassa puññasambhāravisesassa phalabhūtena “ito paraṃ mayhaṃ okāso natthī”ti ussahajātena viya uparūpari vaḍḍhamānena sakkārādinaṃ bhagavā sakkato hoti. Sabbadisāsu hi yamakamahāmegho vuṭṭhahitvā mahoghaṃ viya sabbapāramiyo “ekasmiṃ attabhāve vipākaṃ dassāmā”ti sampiṇḍitā viya bhagavato lābhasakkāramahoghaṃ nibbattayimṣu. Tato annapānavatthayānamālāgandhavilepanādihattā khattiyabrāhmaṇādayo āgantvā “kaḥ buddho, kaḥ bhagavā, kaḥ devadevo, kaḥ narāsabho, kaḥ purisaśīho”ti bhagavantam pariyesanti. Sakaṭasatehi paccaye āharitvā okāsaṃ alabhamānā samantā gāvutappamāṇepi sakaṭadhurena sakaṭadhuraṃ āhacca tiṭṭhanti ceva anubandhanti ca andhakavindabrāhmaṇādayo viya. Sabbaṃ taṃ khandhake tesu tesu ca suttesu āgatanayena veditabbaṃ. Yathā ca bhagavato, evaṃ bhikkhusaṅghassāti. Vuttañhetam -

“Yāvatā kho, cunda, etarahi saṅghā vā gaṇā vā loke uppannā, nāhaṃ, cunda, aññaṃ ekasaṅghampi samanupassāmi evaṃ lābhaggayasaggappattaṃ, yatharivāyaṃ, cunda, bhikkhusaṅgho”ti.

Svāyaṃ bhagavato ca bhikkhusaṅghassa ca uppanno lābhasakkāro ekato hutvā dvinnam mahānadīnaṃ udakogho viya appameyyo ahosi. Tena vuttaṃ - “tena kho pana samayena bhagavā sakkato hoti...pe... parikkhārānaṃ, bhikkhusaṅghopi sakkato...pe... parikkhārāna”nti.

Titthiyā pana pubbe akatapuññatāya ca duppaṭipannatāya ca asakkatā agarukatā, buddhuppādena pana visesato vipannasobhā sūriyuggamane khajjopanakā viya nippabhā nittejā hatalābhasakkārā ahesum. Te tādisaṃ bhagavato saṅghassa ca lābhasakkāram asahamānā issāpakatā “evaṃ ime pharusāhi vācāhi ghaṭṭetvā palāpessāmā”ti usūyā visuggāram uggirantā tattha tattha bhikkhū akkosantā paribhāsantā vicariṃsu. Tena vuttaṃ - “aññatitthiyā pana paribbājakā asakkatā honti...pe... parikkhārānaṃ. Atha kho te aññatitthiyā paribbājakā bhagavato sakkāram asahamānā bhikkhusaṅghassa ca gāme ca araṇṇe ca bhikkhū disvā asabbhāhi pharusāhi vācāhi akkosanti paribhāsanti rosentī vihesentī”ti.

Tattha asabbhāhīti asabhāyoggāhi sabhāyaṃ sādhujanasamūhe vattum ayuttāhi, duṭṭhullāhīti attho. Pharusāhīti kakkhaḷāhi mammacchedikāhi. Akkosantīti jātiādīhi akkosavatthūhi khumṣenti. Paribhāsantīti bhaṇḍanavasena bhayaṃ uppādentā tajjenti. Rosentīti yathā parassa roso hoti, evaṃ anuddhamsanavasena rosaṃ uppādentī. Vihesentīti viheṭhenti, vividhehi ākārehi aphāsum karonti.

Kathaṃ panete samantapāsādiḷe bhagavati bhikkhusaṅghe ca akkosādīni pavattesunti? Bhagavato uppādato pahīnalābhasakkāratāya upahatacittā pathaviṃ khaṇitvā pakkhalantā viya avaṇe veḷuriyamaṇimhi vaṇaṃ uppādentā viya ca

sundarikam nāma paribbājikam saññāpetvā tāya satthu bhikkhūnañca avaṇṇam vuṭṭhāpetvā akkosādīni pavattesum. Taṃ panetaṃ sundarīvatthu parato sundarīsutte pāliyaṃyeva āgamissati, tasmā yamettha vattabbaṃ, taṃ tattheva vaṇṇayissāma.

Bhikkhū bhagavato santikam upasaṅkamtivā taṃ pavattimārocesum. Tena vuttaṃ - “atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṃsu...pe... vihesentī”ti. Taṃ vuttatthameva.

Etamatthaṃ viditvāti etaṃ issāpakatānaṃ titthiyānaṃ vipphaṇṇaṃ sabbākārato viditvā. Imaṃ udānanti imaṃ tehi kate vipphaṇṇaṃ pasannacittehi ca parehi kate upakāre tādibhāvānubhāvādīpakam udānaṃ udānesi.

Tattha gāme araññe sukhadukkhaphuṭṭhoti gāme vā araññe vā yattha katthaci sukhena dukkhena ca phuṭṭho sukhadukkhāni anubhavanto, tesam vā paccayehi samaṅgībhūto. Nevattato no parato dahethāti “ahaṃ sukhito, ahaṃ dukkhito, mama sukhaṃ, mama dukkhaṃ, parenidaṃ mayhaṃ sukhadukkhaṃ uppādita”nti ca neva attato na parato taṃ sukhadukkhaṃ ṭhapetha. Kasmā? Na hettha khandhapañcake ahanti vā mamanti vā paroti vā parassāti vā passitabbayuttakam kiñci atthi, kevalaṃ saṅkhārā eva pana yathāpaccayaṃ uppajjitvā khaṇe khaṇe bhijjantīti.

Sukhadukkhaggahaṇaṇcetttha desanāsīsam, sabbassāpi lokadhammassa vasena attho veditabbo. Iti bhagavā “nāhaṃ kvaṇi, kassaci kiñcanatasmim, na ca mama kvaṇi, katthaci kiñcanatatthi”ti catukoṭṭikam suññataṃ vibhāvesi.

Idāni tassa attato parato ca adahanassa kāraṇaṃ dasseti “phusanti phassā upadhiṃ paṭicca”ti. Ete sukhavedanīyā dukkhavedanīyā ca phassā nāma khandhapañcakasaṅkhātā upadhiṃ paṭicca tasmim sati yathāsakaṃ visayaṃ phusanti, tattha pavattantiyeva. Adukkhamasukhā hi vedanā santasabhāvatāya sukhe eva saṅgahaṃ gacchatīti duvidhasamphassavasenevāyaṃ atthavaṇṇanā katā.

Yathā pana te phassā na phusanti, taṃ dassetuṃ “nirupadhiṃ kena phuseyyuṃ phassā”ti vuttaṃ. Sabbaso hi khandhūpadhiyā asati kena kāraṇena te phassā phuseyyuṃ, na taṃ kāraṇaṃ atthi. Yadi hi tumhe akkosādivasena uppajjanasukhadukkhaṃ na icchatha, sabbaso nirupadhibhāveyyeva yogaṃ kareyyāthāti anupādisesanibbānadhātuyā gāthaṃ niṭṭhapesi. Evaṃ iminā udānena vaṭṭavivaṭṭaṃ kathitaṃ.

Catutthasuttavaṇṇanā niṭṭhitā.

5. Upāsakasuttavaṇṇanā

15. Pañcame icchānaṅgalakoti icchānaṅgalanāmako kosalesu eko brāhmaṇagāmo, taṃnivāsītāya tattha vā jāto bhavoti vā icchānaṅgalako. Upāsakoti tīhi saraṇagamanehi bhagavato santike upāsakabhāvassa paveditattā upāsako pañcasikkhāpadiko buddhamāmako, dhammamāmako, saṅghamāmako. Kenacideva karaṇīyenāti uddhārasodhāpanādinā kenacideva kattabbena. Tīretvāti niṭṭhāpetvā. Ayaṃ kira upāsako pubbe abhiṇhaṃ bhagavantaṃ upasaṅkamtivā payirupāsati, so katipayam kalam bahukaraṇīyatāya satthu dassanaṃ nābhisambhosi. Tenāha bhagavā - “cirassaṃ kho tvaṃ, upāsaka, imaṃ pariyāyamakāsi, yadidaṃ idhāgamanāyā”ti.

Tattha cirassanti cirena. Pariyāyanti vāraṃ. Yadidanti nipāto, yo ayanti attho. Imaṃ vuttaṃ hoti - idha mama santike āgamanāya yo ayaṃ ajja kato vāro, taṃ imaṃ cirena papañcaṃ katvā akāsīti. Cirapaṭikāhanti cirapaṭiko ahaṃ, cirakālato paṭṭhāya ahaṃ upasaṅkamitukāmoti sambandho. Kehici kehicīti ekaccehi ekaccehi. Atha vā kehici kehicīti yehi vā tehi vā. Tattha gāravaṃ dasseti. Satthari abhippasannassa hi satthudassanadhammassavanesu viya na aññattha ādaro hoti. Kiccakaraṇīyehīti ettha avassaṃ kātabbaṃ kiccaṃ, itaraṃ karaṇīyaṃ. Paṭhamaṃ vā kātabbaṃ kiccaṃ, pacchā kātabbaṃ karaṇīyaṃ. Khuddakaṃ vā kiccaṃ, mahantaṃ karaṇīyaṃ. Byāvaṭoti ussukko. Evāhanti evaṃ iminā pakārena ahaṃ nāsakkhiṃ upasaṅkamitum, na agāravādināti adhippāyo.

Etamatthaṃ viditvāti dullabhe buddhuppāde manussattalābhe ca sattānaṃ sakiñcanabhāvena kiccapasutatāya kusalantarāyo hoti, na akiñcanassāti etamatthaṃ sabbākārato viditvā. Imaṃ udānanti tadatthaparidīpanameva imaṃ udānaṃ udānesi.

Tattha sukhaṃ vata tassa na hoti kiñcīti yassa puggalassa kiñci rūpādīsu ekavatthumpi “mameta”nti taṇhāya pariggahitabhāvena na hoti natthi na vijjati, sukhaṃ vata tassa puggalassa, aho sukhavevāti attho. “Na hosī”tipi pāṭho, tassa atītakālavasena attho veditabbo. Keci pana na hoti kiñcīti padassa “rāgādikiñcanaṃ yassa na hotī”ti atthaṃ vaṇṇenti, taṃ na sundaraṃ pariggahadhammavasena desanāya āgatattā. Rāgādikiñcananti pariggahetabbassāpi saṅgahe sati yuttameva vuttaṃ siyā atha vā yassa puggalassa kiñci appampi kiñcanaṃ palibodhajātaṃ rāgādikiñcanābhāvato eva na hoti, taṃ tassa akiñcanattaṃ sukhassa paccayabhāvato sukhaṃ vataṃ, aho sukhamti attho. Kassa pana na hoti kiñcananti ce, āha “saṅkhātadhammassa bahussutassā”ti. Yo catūhipi maggasaṅkhāhi soḷasakiccanipphattiyā saṅkhātadhammo katakicco, tato eva paṭivedhabāhusaccena bahussuto, tassa.

Iti bhagavā akiñcanabhāve ānisaṃsaṃ dassetvā sakiñcanabhāve ādīnavaṃ dassetum “sakiñcanaṃ passā”tiādīmāha. Tassattho - rāgādikiñcanānaṃ āmisakiñcanānañca atthitāya sakiñcanaṃ, sakiñcanattā eva aladdhānañca laddhānañca kāmānaṃ pariyesanārakkhaṇahetu kiccakaraṇīyavasena “ahaṃ mamā”ti gahaṇavasena ca vihaññamānaṃ vighātaṃ āpajjamānaṃ passāti dhammasaṃvegappatto satthā attano cittaṃ vadati. Jano janasmīṃ paṭibandharūpoti sayaṃ añño jano samāno aññasmīṃ jane “ahaṃ imassa, mama aya”nti taṇhāvasena paṭibandhasabhāvo hutvā vihaññati vighātaṃ āpajjati. “Paṭibaddhacitto”tipi pāṭho. Ayañca attho -

“Puttā matthi dhanammatthi, iti bālo vihaññati;
Attā hi attano natthi, kuto puttā kuto dhana”nti. -

Ādīhi suttapadehi dīpetabboti.

Pañcamasuttavaṇṇanā niṭṭhitā.

6. Gabbhinīsuttavaṇṇanā

16. Chaṭṭhe aññatarassa paribbājakassāti ekassa kuṭumbikassa paribbājakassa. Daharāti taruṇī. Māṇavikāti brāhmaṇadhitāya vohāro. Pajāpatīti bhariyā. Gabbhinīti āpannasattā. Upavijaññāti ajja suveti paccupaṭṭhitavijāyanakālā hotīti sambandho. So kira brāhmaṇajātiko sabhariyo vādapatthassame ṭhito, tena naṃ sapajāpatikaṃ paribbājakavohārena samudācaranti. Bhariyā panassa brāhmaṇajātikattā brāhmaṇāti

ālapati. Telanti tilatelaṃ. Telasīsenā cettha yaṃ yaṃ vijātāya pasavadukkhappaṭikāratthaṃ icchitabbaṃ, taṃ sabbaṃ sappiloṇādiṃ āharāti āṇāpeti. Yaṃ me vijātāya bhavissatīti yaṃ telādi mayhaṃ vijātāya bahinikkhantagabbhāya upakārāya bhavissati. “Paribbājikāyā”tipi pāṭho. Kutoti kasmā ṭhānā, yato ñātikulā vā mittakulā vā telādiṃ āhareyyaṃ, taṃ ṭhānaṃ me natthīti adhippāyo. Telaṃ āharāmīti vattamānasamīpatāya vattamānaṃ katvā vuttaṃ, telaṃ āharissāmīti attho. Samaṇassa vā brāhmaṇassa vā sappissa vā telassa vāti ca samuccayattho vā-saddo “aggito vā udakato vā mithubhedā vā”tiādīsu viya. Sappissa vā telassa vāti paccatte sāmivacanaṃ, sappi ca telaṇca yāvadatthaṃ pātuṃ pivituṃ dīyatīti attho. Apare pana “sappissa vā telassa vāti avayavasambandhe sāmivacanaṃ. Sappitelasamudāyassa hi avayavo idha yāvadatthasaddena vuccatī”ti vadanti. No nīharitunti bhājanena vā hatthena vā bahi netuṃ no dīyati, ucchadditvānāti vāmitvā, yaṃnūna dadeyyanti sambandho. Evaṃ kirassa ahosi “ahaṃ rañño koṭṭhāgāraṃ gantvā telaṃ kaṇṭhamattaṃ pivitvā tāvadeva gharaṃ āgantvā ekasmiṃ bhājane yathāpītaṃ vāmitvā uddhanaṃ āropetvā pacissāmi, yaṃ pittasemhādissitaṃ, taṃ agginā jhāyissati, telaṃ pana gahetvā imissā paribbājikāya kamme upanessāmī”ti.

Uddhaṃ kātunti vamanavasena uddhaṃ nīharituṃ. Na pana adhoti viriñcanavasena heṭṭhā nīharituṃ na pana sakkoti. So hi “adhikaṃ pītaṃ sayameva mukhato niggamissatī”ti pivitvā āsayassa arittatāya aniggate vamanavirecanayogaṃ ajānanto alabhanto vā kevalaṃ dukkhāhi vedanāhi phuṭṭho āvaṭṭati ca parivaṭṭati ca. Dukkāhīti dukkhamāhi. Tibbāhīti bahalāhi tikhiṇāhi vā. Kharāhīti kakkhaḷāhi. Kaṭukāhīti ativiya anīṭṭhabhāvena dāruṇāhi. Āvaṭṭatīti ekasmiṃyeva ṭhāne anipajjitvā attano sarīraṃ ito cito ākaḍḍhanto āvaṭṭati. Parivaṭṭatīti ekasmiṃ padese nipannopi aṅgapaccaṅgāni parito khipanto vaṭṭati, abhimukhaṃ vā vaṭṭanto āvaṭṭati, samantato vaṭṭanto parivaṭṭati.

Etamatthaṃ viditvāti “sakiñcanaṃ appaṭisaṅkhāparibhogahetukā ayaṃ dukkhuppatti, akiñcanaṃ pana sabbaso ayaṃ natthī”ti etamatthaṃ sabbākārato jānitvā tadatthappakāsaṃ imaṃ udānaṃ udānesi.

Tattha sukhino vatāti sukhino vata sappurisā. Ke pana teti? Ye akiñcanā, ye rāgādikiñcanaṃ pariggahakiñcanaṃ ca abhāvena akiñcanā, kesaṃ panidaṃ kiñcanaṃ natthīti āha - “vedaguno hi janā akiñcanā”ti, ye ariyamaggañāṇasaṅkhātāṃ vedaṃ gatā adhigatā, tena vā vedena nibbānaṃ gatāti vedaguno, te ariyajanā khīṇāsavapuggalā anavasesarāgādikiñcanānaṃ aggamaḃgena samucchinnatā akiñcanā nāma. Asati hi rāgādikiñcane kuto pariggahakiñcanaṃ sambhavo. Evaṃ gāthāya purimabhāgena arahante pasamsitvā aparabhāgena andhaputhujane garahanto “sakiñcanaṃ passā”tiādīmāha. Taṃ purimasutte vuttatthameva. Evaṃ imāyapi gāthāya vaṭṭavivaṭṭaṃ kathitaṃ.

Chaṭṭhasuttavaṇṇanā niṭṭhitā.

7. Ekaputtakasuttavaṇṇanā

17. Sattame ekaputtakoti eko putto, so ca anukampitabbaṭṭhena ekaputtako, piyāyitabbaṭṭhena piyo, manassa vaḍḍhanaṭṭhena manāpo. Sarīrasobhāsampattiyā vā dassanīyaṭṭhena piyo, sīlācārasampattiyā kalyāṇadhammatāya manāpo. Kaleti

satte khepetīti kālo, maraṇaṃ. Taṃ kato pattoti kālaṅkato, kālena vā maccunā kato naṭṭho adassanaṃ gatoti kālaṅkato, matoti attho.

Sambahulā upāsakāti sāvatthivāsino bahū upāsakā mataputtaupāsakassa sahasokībhāvena yāva ālāhanā pacchato gantvā matasarīrassa kattabbaṃ kāretvā paṭinivattā yathānivatthāva udakaṃ otarivā sīsaṃnhātā vatthāni pīletvā anotāpetvāva ekaṃ nivāsetvā ekaṃ uttarāsaṅgaṃ katvā upāsakaṃ purato katvā “sokavinodanaṃ dhammaṃ satthu santike sossāmā”ti bhagavantaṃ upasaṅkamimsu. Tena vuttaṃ “allakesā”tiādi.

Tattha allavatthāti udakena tintavatthā. Divā divassāti divasassapi divā, majjhanhike kāleti attho. Yasmā jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti. Kālaṃ viditvā pucchanti, kālaṃ viditvā na pucchanti, tasmā jānantoyeva bhagavā kathāsamutṭhāpanatthaṃ pucchanto “kiṃ nu kho tumhe upāsakā”tiādimāha. Tassattho - tumhe upāsakā aññesu divasesu mama santikaṃ āgacchantā otāpitasuddhavatthā sāyanhe āgacchatha, ajja pana allavatthā allakesā tṭhitamajjhanhike kāle idhāgatā, taṃ kiṃ kāraṇanti. Tena mayanti tena puttaviyogajanitacittasantāpena balavasokābhibhūtātāya evaṃbhūtā mayaṃ idhūpasaṅkamantāti.

Etamatthaṃ viditvāti piyavatthusambhavā sokadukkhadomanassādayo, asati piyavatthusmiṃ sabbaso ete na santīti etamatthaṃ sabbākārato jānitvā tadatthappakāsaṃ imaṃ udānaṃ udānesi.

Tattha piyarūpassādagadhitāseti piyasabhāvesu rūpakkhandhādīsu sukhavedanassādena gadhitā paṭibaddhacittā. Gadhitāseti hi gadhitāiccevattho. Seti vā nipātamattaṃ. Piyaṃ nāma cakkhādayo puttadārādayo ca. Vuttañhetuṃ - “kiñca loke piyarūpaṃ sātārūpaṃ cakkhu loke ...pe... dhammatarṇhā loke piyarūpaṃ sātārūpa”nti.

“Khettaṃ vatthum hiraññaṃ vā, gavassaṃ dāsaṃporisaṃ;
Thiyo bandhū puthu kāme, yo naro anugijjhatī”ti ca.

Tasmā tesu piyarūpesu assādena giddhā mucchitā ajjhāpannāti attho. Ke pana te piyarūpassādagadhitāti te dasseti “devakāyā puthumanussā cā”ti, cātumahārājikādayo bahudevasamūhā ceva jambudīpakādikā bahumanussā ca. Aghāvinoti kāyikacetāsikadukkhena dukkhitā. Parijunnāti jarārogādivipattiyā yobbanārogyādisampattito parihīnā. Yathālabhavasena vāyamattho devamanussesu veditabbo. Atha vā kāmāñcekantasukhasamappitānaṃ devānaṃ dukkhajarārogā na sambhavanti, tadanativattasabhāvatāya pana tepi “aghāvino”ti “parijunnā”ti ca vuttā. Tesampi vā pubbanimittupattiyā paṭicchannajarāya cetāsikarogassa ca vasena dukkhādīnaṃ sambhavo veditabbo. Maccurājassa vasaṃ gacchantīti piyavatthuvīsaṃ taṇhāya appahīnattā punappunaṃ gabbhūpagamanato dhātuttayissaratāya maccurājasaṅkhātassa maraṇassa vasaṃ hatthameva gacchanti.

Ettāvatā vaṭṭaṃ dassetvā idāni “ye ve divā”tiādinā vivaṭṭaṃ dasseti. Tattha ye ve divā ca ratto ca appamattāti “divasaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhetī”tiādinā vuttanayena divasabhāge rattibhāge ca daḷhaṃ appamattā appamādappaṭipadaṃ pūrenti. Jahanti piyarūpanti catusaccakammaṭṭhānabhāvanaṃ ussukkāpetvā ariyamaggādhigamaṇa piyarūpaṃ piyājātikaṃ cakkhādīpiyavatthum tappaṭibaddhachandarāgajahanena jahanti. Te ve

khaṇanti aghamūlaṃ, maccuno āmisam durativattanti te ariyapuggalā aghassa vaṭṭadukkhassa mūlabhūtaṃ, maccunā maraṇena āmasitabbato āmisam, ito bahiddhā kehicipi samaṇabrāhmaṇehi nivattitum asakkuṇeyyatāya durativattaṃ, saha avijjāya taṇhaṃ ariyamaggañāṇakudālena khaṇanti, lesamattampi anavasesantā ummūlayantīti. Svāyamattho -

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

Ādīhi suttapadehi vitthāretabboti.

Sattamasuttavaṇṇanā niṭṭhitā.

8. Suppavāsāsuttavaṇṇanā

18. Aṭṭhame kuṇḍikāyanti evaṃnāmake koliyānaṃ nagare. Kuṇḍadhānavaneti tassa nagarassa avidūre kuṇḍadhānasaṅkhāte vane.

Pubbe kira kuṇḍo nāma eko yakkho tasmim vanasaṇḍe vāsaṃ kappesi, kuṇḍadhānamissakena ca balikammena tussatīti tassa tathā tattha baliṃ upaharanti, tenetaṃ vanasaṇḍaṃ kuṇḍadhānavanantveva paññāyittha. Tassa avidūre ekā gāmapatikā ahoṣi, sāpi tassa yakkhassa āṇāpavattiṭṭhāne niviṭṭhattā teneva paripālitaṭṭā kuṇḍikāti voharīyittha. Aparabhāge tattha koliyarājāno nagaraṃ kāresuṃ, tampi purimavohārena kuṇḍikāṭveva vuccati. Tasmiṃca vanasaṇḍe koliyarājāno bhagavato bhikkhusaṅghassa ca vasanatthāya vihāraṃ patitṭhāpesuṃ, tampi kuṇḍadhānavanantveva paññāyittha. Atha bhagavā janapadacārikaṃ caranto anukkamena taṃ vihāraṃ patvā tattha vihāsi. Tena vuttaṃ - “ekaṃ samayaṃ bhagavā kuṇḍikāyaṃ viharati kuṇḍadhānavane”ti.

Suppavāsāti tassā upāsikāya nāmaṃ. Koliyadhītāti koliyarājaputtī. Sā hi bhagavato aggupaṭṭhāyikā paṇītadāyikānaṃ sāvikanāṃ etadagge ṭhapitā sotāpannā ariyasāvikā. Yaṇhi kiñci bhagavato yuttarūpaṃ khādanīyaṃ bhojanīyaṃ bhesajjaṃ vā na tattha aññāhi saṃvidhātappaṃ atthi, sabbaṃ taṃ sayameva attano paññāya vicāretvā sakkaccaṃ sampādetvā upaneti. Devasikaṃca aṭṭhasataṃ saṅghabhataṭṭapāṭipuggalikabhataṇi deti. Yo koci bhikkhu vā bhikkhunī vā taṃ kulaṃ piṇḍāya pavitṭho rittahattho na gacchati. Evaṃ muttacāgā payatapāṇī vossaggaratā yācayogā dānaṃvibhāgaratā. Assā kucchiyaṃ purimabuddhesu katādhikāro pacchimabhaviko sāvakabodhisatto paṭisandhiṃ gaṇhi. Sā taṃ gabbhaṃ kenacideva pāpakammena satta vassāni kucchinā parihari, sattāhaṃca mūḷhagabbhā ahoṣi. Tena vuttaṃ - “satta vassāni gabbhaṃ dhāreti sattāhaṃ mūḷhagabbhā”ti.

Tattha satta vassānīti satta saṃvaccharāni, accantasamyoge ca idaṃ upayogavacanaṃ. Gabbhaṃ dhāretīti gabbhaṃ vahati, gabbhinī hotīti attho. Sattāhaṃ mūḷhagabbhāti satta ahāni byākulagabbhā. Gabbho hi paripakko sampajjamāno vijāyanakāle kammajavātehi sañcāletvā parivattito uddhaṃpādo adhosiro hutvā yonimukhābhimukho hoti, evaṃ so katthaci alaggo bahi nikkhamati. Vipajjamāno pana viparivattanavasena yonimaggaṃ pidahitvā tiriyaṃ nipajjati, sayameva vā yonimaggo pidahati, so tattha kammajavātehi aparāparaṃ parivattamāno byākulo mūḷhagabbhoti vuccati. Tassāpi satta divase evaṃ ahoṣi, tena vuttaṃ “sattāhaṃ mūḷhagabbhā”ti.

Ayaṃca gabbho sīvalitthero. Tassa kathaṃ satta vassāni gabbhavāsadukkhāṃ,

sattāhaṃ mūlhaḡabbhabhāvappatti, mātu cassāpi sotāpannāya ariyasāvikāya tathā dukkhānubhavanam jātanti? Vuccate - atīte kāsikarāje bārāṇasiyam rajjam kārente eko kosalarājā mahantena balenāgantvā bārāṇasim gahetvā tam rājānam māretvā tassa aggamahesim attano aggamahesim akāsi. Bārāṇasirañño pana putto pitu maraṇakāle niddhamanadvārena palāyitvā attano ñātimittabandhave ekajjhaṃ katvā anukkamena balaṃ saṃharitvā bārāṇasim āgantvā avidūre mahantaṃ khandhāvāraṃ bandhitvā tassa rañño paṇṇaṃ pesesi “rajjam vā detu, yuddhaṃ vā”ti. Rājakumārassa mātā sāsanaṃ sutvā “yuddhena kammaṃ natthi, sabbadisāsu sañcāraṃ pacchinditvā bārāṇasinagaraṃ parivāretu, tato dārūdakabhattaparikkhayena kilantā nagare manussā vināva yuddhena rājānam gahetvā dassanti”ti paṇṇaṃ pesesi. So mātu sāsanaṃ sutvā cattāri mahādvārāni rakkhanto satta vassāni nagaraṃ uparundhi, nagare manussā cūḷadvārena nikkhamitvā dārūdakāni āharanti, sabbakiccāni karonti.

Atha rājakumārassa mātā tam pavattiṃ sutvā “bālo mama putto upāyaṃ na jānāti, gacchatha, assa cūḷadvārāni pidhāya nagaraṃ uparundhatūti vadethā”ti puttassa gūlhasāsanaṃ pahiṇi. So mātu sāsanaṃ sutvā satta divase tathā akāsi. Nāgarā bahi nikkhamituṃ alabhantā sattame divase tassa rañño sīsaṃ gahetvā kumārassa adaṃsu. Kumāro nagaraṃ pavisitvā rajjam aggahehi. So tadā satta vassāni nagararundhanakammanissandena etarahi satta vassāni mātukucchisaṅkhātāya lohitakumbhiyā vasi, avasesato pana sattāhaṃ nagarūparundhanena sattāhaṃ mūlhaḡabbhabhāvaṃ āpajji. Jātakaṭṭhakathāyaṃ pana “satta divasāni nagaraṃ rundhitvā gahitakammanissandena sattavassāni lohitakumbhiyaṃ vasitvā sattāhaṃ mūlhaḡabbhabhāvaṃ āpajji”ti vuttaṃ. Yaṃ pana so padumuttarasammāsambuddhapādamūle “lābhīnaṃ aggo bhavēyya”nti mahādānaṃ datvā patthanaṃ akāsi, yañca vipassissa bhagavato kāle nāgarehi saddhiṃ sahasagghanaṃ guḷadadhiṃ datvā patthanaṃ akāsi, tassānubhāvena lābhīnaṃ aggo jāto. Suppavāsāpi “nagaraṃ rundhitvā gaṇha, tātā”ti pesitabhāvena satta vassāni kucchinā gabbhaṃ pariharitvā sattāhaṃ mūlhaḡabbhājātā. Evaṃ te mātāputtā attano kammaṃ anurūpaṃ īdisaṃ dukkhaṃ paṭisaṃvedimṃsu.

Tīhi vitakkehīti ratanattayaguṇānussatipaṭisaṃyuttehi tīhi sammāvitakkehi. Adhivāsetīti mūlhaḡabbhatāya uppannadukkhāṃ sahati. Sā hi bhagavato sambuddhabhāvaṃ, ariyasaṅghassa suppaṭipattiṃ, nibbānassa ca dukkhanissaraṇabhāvaṃ anussaranti attano uppajjamānadukkhāṃ amanasikaraṇeneva abhibhavitvā khamati. Tena vuttaṃ “tīhi vitakkehi adhivāseti”ti.

Sammāsambuddho vatātiādi tesāṃ vitakkānaṃ pavattiākāradassanaṃ. Tassattho - yo bhagyavantatādīhi kāraṇehi bhagavā lokanātho sammā aviparītaṃ sāmaṃ sayameva sabbadhamme aho vata buddho, so bhagavā evarūpassa etarahi mayā anubhaviyamānassa aññassa ca evaṃjātikassa sakalassa vaṭṭadukkhassa pahānāya accantaṃ anuppādanīrodhāya dhammaṃ katheti, aviparītadhammaṃ katheti. Aviparītadhammadesanatāya hi satthu sammāsambodhisiddhi. Tassa yathāvuttaguṇassa bhagavato dhammassavanante jātattā sīladiṭṭhisāmaññaṇa saṃhatattā ca sāvakaṃ hoti laddhanāmo aṭṭhaariyapuggalasamūho suppaṭipanno vata aho vata sammā paṭipanno, yo ariyasaṅgho evarūpassa īdisassa vaṭṭadukkhassa pahānāya anuppādanīrodhāya anivattipaṭipadaṃ paṭipanno. Susukhaṃ vata aho vata suṭṭhu sukhaṃ sabbasaṅkhatanissaṭaṃ nibbānaṃ, yasmiṃ nibbāne īdisaṃ

vaṭṭadukkhaṃ na upalabbhatīti. Ettha ca paṭipajjamānāpi paṭipannā icceva vuttā paṭipattiyā anivattibhāvato. Atha vā uppannasaddo viya paṭipannasaddo vattamānatthopi veditabbo. Tenevāha “sotāpattiphalasacchikiriyāya paṭipanno”ti.

Sāmikanti attano paṭiṃ koliyarājaṃputtaṃ. Āmantesīti abhāsi. Mama vacanena bhagavato pāde sirasā vandāhīti mayhaṃ vacanena cakkalakkhaṇappaṭimaṇḍitāni vikasitapadumasassirīkāni bhagavato caraṇāni tava sirasā vandāhi, uttamaṅgena abhivādanaṃ karohīti attho. Appābādhantiādīsu ābādhoti visabhāgavedanā vuccati, yā ekadese uppajjivāpi sakalasarīraṃ ayapaṭṭena ābandhitvā viya gaṇhati. Ātaṅkoti kicchaṇḍitakaro rogo. Atha vā yāpetabbarogo ātaṅko, itaro ābādhō. Khuddako vā rogo ātaṅko, balavā ābādhō. Keci pana “ajjhattasamuṭṭhāno ābādhō, bahiddhāsamuṭṭhāno ātaṅko”ti vadanti. Tadubhayassāpi abhāvaṃ pucchāti vadati. Gilānasseva ca uṭṭhānaṃ nāma garukaṃ hoti, kāye balaṃ na hoti, tasmā niggelaññātāya lahuparivattisaṅkhātāṃ kāyassa lahuṭṭhānaṃ sarīrabalañca pucchāti vadati. Phāsuvihāraṇti ṭhānanisinnagamanasayanasaṅkhātesu catūsu iriyāpathesu sukhavihārañca pucchāti vadati. Athassa pucchitabbākāraṃ dassenti “suppavāsā, bhante”tiādimāha. Evañca vadehīti idāni vattabbākāraṃ nidasseti.

Paramanti vacanasamapaṭicchanaṃ. Tena sādhu, bhadde, yathā vuttaṃ, tathā paṭipajjāmīti dasseti. Koliyaṃputtoti suppavāsāya sāmiko koliyarājaṃputto. Sukhinī hotūti sadevake loke aggadakkhiṇeyyo satthā suppavāsāya pesitavandanaṃ samapaṭicchitvā tadanantaraṃ attano mettāvihārasaṃsūcakaṃ buddhāciṇṇaṃ sukhūpasamhāraṃ tassā sāmāññato pakāsetvā puna tassā puttassa ca gabbhavipattimūlakadukkhupattipaṭikkhepamukhena sukhūpasamhāraṃ nidassento “sukhinī...pe... arogā, arogaṃ puttaṃ vijāyatū”ti āha.

Saha vacanāti bhagavato vacanena saheva. Yasmiṃ kāle bhagavā tathā avoca, tasmimyeva kāle tampi kammaṃ parikkhayaṃ agamāsi. Tassa parikkhiṇabhāvaṃ oloketvā satthā tathā abhāsi. Apare pana vadanti - sace tathā satthā nācikkhissā, tato parampi kiñci kālaṃ tassā taṃ dukkhaṃ anubandhissā. Yasmā pana bhagavatā “sukhinī arogā arogañca puttaṃ vijāyatū”ti vuttaṃ, tasmā tassa vacanasamakārameva so gabbho byākulabhāvaṃ vijahitvā sukheveva bahi nikkhami, evaṃ tesam mātāputtānaṃ sotthi ahoṣi. Acinteyyo hi buddhānaṃ buddhānubhāvo. Yathā hi paṭācārāya piyavippayogasambhūtena sokena ummādaṃ patvā -

“Ubho puttā kālakatā, panthe mayhaṃ patī mato;
Mātā pitā ca bhātā ca, ekacitakamhi jhāyare”ti. -

Vatvā jātārūpeneva carantiyā “saṭiṃ paṭilabhāhi bhaginī”ti bhagavato vacanasamanantarameva ummādo vūpasami, tathā suppiyāpi upāsikā attanāva attano ūruyaṃ katena mahāvaṇena vuṭṭhātuṃ asakkontī sayanapiṭṭhe nipannā “āgantvā maṃ vandatū”ti vacanasamanantarameva vaṇe pākatike jāte sayameva gantvā bhagavantaṃ vandīti evamādīni vatthūni idha udāharitabbānīti.

Evaṃ, bhanteti, bhante, yathā bhagavā saputtāya mātuyā arogabhāvaṃ āsīanto āha - “sukhinī arogā arogaṃ puttaṃ vijāyatū”ti, taṃ evameva. Na hi kadāci buddhānaṃ bhagavantānaṃ vacanassa aññathābhāvoti adhippāyo. Keci pana “evamatthū”ti vadanti, apare “hotū”ti padassa atthaṃ ānetvā vaṇṇayanti. Abhinanditvāti karavīkarutamañjunā brahmassarena bhagavatā vuccamāne tasmim vacane pītisomanassapaṭilābhato abhimukhabhāvena nanditvā. Anumoditvāti tato pacchāpi

sammodanaṃ uppādetvā, cittaṇa vā abhinanditvā vācāya anumoditvā, vacanasampattiyaṃ vā abhinanditvā atthasampattiyaṃ anumoditvā. Sakaṃ gharaṃ paccāyāsīti attano gharaṃ paṭigacchi. Ye pana “yena sakaṃ ghara”nti paṭhanti, tesam yadipi ya-ta-saddānaṃ sambandhabhāvato “tenā”ti padaṃ vuttameva hoti, tathāpi “paṭiyāyitvā”ti pāṭhaseso yojetabbo hoti.

Vijātanti pajātaṃ, pasutanti attho. Acchariyanti andhassa pabbatārohanaṃ viya niccaṃ na hotīti acchariyaṃ, ayaṃ tāva saddanayo. Aṭṭhakathāsu pana “accharāyoggaṃ acchariya”nti vuttaṃ, accharaṃ paharituṃ yuttanti attho. Vatāti sambhāvane, aho acchariyanti attho. Bhoti dhammālapanaṃ. Abhūtapubbaṃ bhūtanti abbhutaṃ.

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

Kathaṃ bhagavā tathā āgatoti tathāgato? Yathā sabbalokahitāya ussukkamāpannā purimakā sammāsambuddhā āgatāti. Kiṃ vuttaṃ hoti? Yena abhinīhārena te bhagavanto āgatā, tena aṭṭhaguṇasamannāgatena ayampi bhagavā āgato. Yathā ca te bhagavanto dānapāramiṃ pūretvā sīlanekkhammaṇṇāvēriyakhantisaccaadhiṭṭhānamettāupekkhāpāramīti imā dasa pāramiyo, dasa upapāramiyo, dasa paramatthapāramiyoti samatiṃsa pāramiyo pūretvā pañca mahāpariccāge pariccajitvā pubbayogapubbacariyadhammakkhāṇaṇātatthacariyādayo pūretvā buddhicariyāya koṭiṃ patvā āgatā, tathā ayampi bhagavā āgato. Yathā ca te bhagavanto cattāro satipaṭṭhāne...pe... ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvetvā brūhetvā āgatā, tathā ayampi bhagavā āgato. Evaṃ tathā āgatoti tathāgato.

Kathaṃ tathā gatoti tathāgato? Yathā sampatijātā te bhagavanto samehi pādehi pathaviyaṃ patiṭṭhāya uttarābhimukhā sattapadavītihārena gatā, setacchatte dhāriyamāne sabbāva disā anuvilokesuṃ, āsabiñca vācaṃ bhāsiṃsu loke attano jeṭṭhaseṭṭhabhāvaṃ pakāsentā, tañca nesaṃ gamanaṃ tathaṃ ahosi avitathaṃ anekesaṃ visesādhigamānaṃ pubbanimittabhāvena, tathā ayampi bhagavā gato, tañcassa gamanaṃ kathaṃ ahosi avitathaṃ tesaññeva visesādhigamānaṃ pubbanimittabhāvena. Evaṃ tathā gatoti tathāgato.

Yathā vā te bhagavanto nekkhammena kāmaccandaṃ pahāya gatā, abyāpādena byāpādaṃ, ālokasaññāya thinamiddhaṃ, avikkhepena uddhaccakukkuccaṃ, dhammavavattānena vicikicchaṃ pahāya gatā, ñāṇena avijjaṃ padāletvā, pāmojjena aratiṃ vinodetvā, aṭṭhasamāpattihi aṭṭhārasahi mahāvipassanāhi catūhi ca ariyamaggehi taṃ taṃ paṭipakkaṃ pahāya gatā, evaṃ ayampi bhagavā gato. Evampi tathā gatoti tathāgato.

Kathaṃ tathalakkhaṇaṃ āgatoti tathāgato? Pathavīdhātuyā kakkhaḷalakkhaṇaṃ, āpodhātuyā paggharaṇalakkhaṇaṃ, tejodhātuyā uṇhattalakkhaṇaṃ, vāyodhātuyā vitthambhanalakkhaṇaṃ, ākāsadhātuyā asamphuṭṭhalakkhaṇaṃ, rūpassa ruppanalakkhaṇaṃ, vedanāya vedayitalakkhaṇaṃ, saññāya sañjānanalakkhaṇaṃ, saṅkhārānaṃ abhisāṅkharāṇalakkhaṇaṃ, viññāṇassa vijānanalakkhaṇanti evaṃ pañcannaṃ khandhānaṃ, dvādasannaṃ āyatanānaṃ, aṭṭhārasannaṃ dhātūnaṃ, bāvīsatiyā indriyānaṃ, catunnaṃ saccānaṃ, dvādasapadikassa paccayākārassa,

catunnaṃ satipaṭṭhānaṃ, catunnaṃ sammappadhānaṃ, catunnaṃ iddhipādānaṃ, pañcannaṃ indriyānaṃ, pañcannaṃ balānaṃ, sattannaṃ bojjhaṅgānaṃ, ariyassa aṭṭhaṅgikassa maggassa, sattannaṃ visuddhīnaṃ, amatogadhassa nibbānassāti evaṃ tassa tassa dhammassa yaṃ sabhāvasarasalakkhaṇaṃ, taṃ tathaṃ avitathaṃ anaññaṃ lakkhaṇaṃ ñāṇagatiyā āgato avirajjhivā patto adhigatoti tathāgato. Evaṃ tathalakkhaṇaṃ āgatoti tathāgato.

Kathaṃ tathadhamme yāthāvato abhisambuddhoti tathāgato? Tathadhammā nāma cattāri ariyasaccāni. Yathāha - “cattārimāni, bhikkhave, tathāni avitathāni anaññaṃ tathāni. Katamāni cattāri? Idaṃ dukkhanti, bhikkhave, tathametaṃ avitathametaṃ anaññaṃ tathameta”nti vitthāro. Tāni ca bhagavā abhisambuddho, tasmā tathānaṃ abhisambuddhattā tathāgato.

Apica jarāmaraṇassa jātipaccayasambhūtasamudāgataṭṭho tatho avitatho anaññaṃ...pe... saṅkhārānaṃ avijjāpaccayasambhūtasamudāgataṭṭho tatho avitatho anaññaṃ, tathā avijjāya saṅkhārānaṃ paccayaṭṭho...pe... jātiyā jarāmaraṇassa paccayaṭṭho tatho avitatho anaññaṃ, taṃ sabbaṃ bhagavā abhisambuddho, tasmāpi tathānaṃ abhisambuddhattā tathāgato. Abhisambuddhattho hi ettha gatasaddoti. Evaṃ tathadhamme yāthāvato abhisambuddhoti tathāgato.

Kathaṃ tathadassitāya tathāgato? Yaṃ sadevake...pe... sadevamanussāya pajāya aparimāṇāsu lokadhātūsu aparimāṇānaṃ sattānaṃ cakkhuvāre āpāthamāgacchantaṃ rūpārammaṇaṃ nāma atthi, taṃ bhagavā sabbākārato jānāti passati. Evaṃ jānatā passatā ca tena taṃ itthāniṭṭhādivasena vā diṭṭhasutamutaviññātesu labbhamānakapadavasena vā “katamaṃ taṃ rūpaṃ rūpāyatanaṃ, yaṃ rūpaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇanibhā sanidassanaṃ sappatighaṃ nīlaṃ pītaka”ntiādinā nayena anekehi nāmehi terasahi vārehi dvipaññāsāya nayehi vibhajjamānaṃ tathameva hoti, vitathaṃ natthi. Esa nayo sotadvārādīsu āpāthamāgacchantesu saddādīsu. Vuttañhetuṃ bhagavatā -

“Yaṃ, bhikkhave, sadevakassa lokassa...pe... sadevamanussāya diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesaṃ anuvicariṃ manasā, tamahaṃ jānāmi, tamahaṃ abbhaññāsiṃ, taṃ tathāgatassa vidditaṃ, taṃ tathāgato na upaṭṭhāsī”ti.

Evaṃ tathadassitāya tathāgato. Tattha tathadassīatthe tathāgatoti padasambhavo veditabbo.

Kathaṃ tathavāditāya tathāgato? Yaṃ rattiṃ bhagavā anuttaraṃ sammāsambodhiṃ abhisambuddho, yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyi, etthantare pañcacattālīsavassaparimāṇakālaṃ yaṃ bhagavatā bhāsitaṃ lapitaṃ suttageyyādi, sabbaṃ taṃ parisuddhaṃ paripuṇṇaṃ rāgamadādinimmathanaṃ ekasadisāṃ tathaṃ avitathaṃ. Tenāha -

“Yañca, cunda, rattiṃ tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati, yaṃ etasmiṃ antare bhāsati lapati niddisati, sabbaṃ taṃ tatheva hoti, no aññathā, tasmā ‘tathāgato’ti vuccatī”ti.

Gadaattho ettha gatasaddo. Evaṃ tathavāditāya tathāgato.

Apica āgadanam āgado, vacananti attho. Tatho avitatho aviparīto āgado assāti dakārassa takāram katvā tathāgatoti evamettha padasiddhi veditabbā.

Katham tathākāritāya tathāgato? Bhagavato hi vācāya kāyo anulometi, kāyassapi vācā, tasmā yathāvādī tathākārī, yathākārī tathāvādī ca hoti. Evaṃbhūtaṃ cassa yathāvācā, kāyopi tathā gato pavattoti attho. Yathā ca kāyo, vācāpi tathā gatā pavattāti 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 upari bhavaggaṃ heṭṭhā avīciṃ pariyaṇṭam karitvā tiriyaṃ aparimāṇāsu lokadhātūsu sabbasatte abhibhavati sīlenapi samādhināpi paññāyapi vimuttiyāpi vimuttiñāṇadassanena, na tassa tulā vā pamāṇam vā atthi, atha kho atulo appameyyo anuttaro devadevo sakkānam atisakko, brahmānam atibrahmā sabbasattutthamo, tasmā tathāgato. Tenāha -

“Sadevake, bhikkhave, loke...pe... sadevamanussāya tathāgato abhibhū anabhibhūto aññadatthudaso vasavatti, tasmā ‘tathāgato’ti vuccatī”ti.

Tatrāyaṃ padasiddhi - agado viya agado, desanāvilāso ceva puññussayo ca. Tena so mahānubhāvo bhisakko viya dibbāgadena sappe sabbaparappavādino sadevakañca lokam abhibhavati. Iti sabbalokābhibhavane tatho avitatho aviparīto yathāvuttova agado etassāti dakārassa takāram katvā tathāgatoti veditabbo. Evaṃ abhibhavanaṭṭhena tathāgato.

Apica tathāya gatoti tathāgato, tatham gatoti tathāgato. Tattha sakalalokam tīraṇapariññāya tathāya gato avagatoti tathāgato. Lokasamudayaṃ pahānapariññāya tathāya gato atītoti tathāgato. Lokanīrodham sacchikiriyāya tathāya gato adhigatoti tathāgato. Lokanīrodhagāminīṃ paṭipadam tatham gato paṭipannoti tathāgato. Vuttañhetam bhagavatā -

“Loko, bhikkhave, tathāgatena abhisambuddho, lokasmā tathāgato viṣamutto. Lokasamudayo, bhikkhave, tathāgatena abhisambuddho, lokasamudayo tathāgatassa pahīno, lokanīrodho, bhikkhave, tathāgatena abhisambuddho, lokanīrodho tathāgatassa sacchikato. Lokanīrodhagāminī paṭipadā, bhikkhave, tathāgatena abhisambuddhā, lokanīrodhagāminī paṭipadā tathāgatassa bhāvitā. Yaṃ, bhikkhave, sadevakassa lokassa...pe... sabbam tam tathāgatena abhisambuddham. Tasmā ‘tathāgato’ti vuccatī”ti.

Aparehipi aṭṭhahi kāraṇehi bhagavā tathāgato - tathāya āgatoti tathāgato, tathāya gatoti tathāgato, tathāni āgatoti tathāgato, tathā gatoti tathāgato, tathāvidhoti tathāgato, tathā pavattitoti tathāgato, tatthehi agatoti tathāgato, tathā gatabhāvena tathāgato.

Katham tathāya āgatoti tathāgato? Yā sā bhagavatā sumedhabhūtena dīpaṇkaradasabalassa pādamūle -

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

Evaṃ vuttaṃ aṭṭhaṅgasamannāgataṃ abhinīhāraṃ sampādentena “ahaṃ sadevakaṃ lokaṃ tiṇṇo tāressāmi, mutto mocessāmi, danto damessāmi, santo samessāmi, assattho assāsessāmi, parinibbuto parinibbāpessāmi, buddho bodhessāmi”ti mahāpaṭiñṇā pavattitā. Vuttañhetam -

“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 aññāta-vesena, dhammaṃ sacchikatenidha;
Sabbaññutaṃ pāpuṇitvā, buddho hessaṃ sadevake”ti.

Taṃ panetaṃ mahāpaṭiñṇaṃ sakalassāpi buddhakaradhammasamudāyassa pavicaya paccavekkhaṇasamādānānaṃ kāraṇabhūtaṃ avisaṃvādetvā lokanāyako yasmā mahākappānaṃ satasahassādhikāni cattāri asaṅkhyeyyāni sakkaccaṃ niraṇṭaraṃ niravasesato dānapāramiādayo samatiṃsapāramiyo pūretvā, aṅgapariccāgādayo pañca mahāpariccāge pariccajitvā, saccādhittānādīni cattāri adhiṭṭhānāni paribruhetvā, puññañāṇasambhāre sambharitvā, pubbayogapubbacariyadhammakkhānañātattacariyādayo ukkaṃsāpetvā, buddhicariyaṃ paramakoṭiṃ pāpetvā, anuttaraṃ sammāsambodhiṃ abhisambujjhi, tasmā tasseva sā mahāpaṭiñṇā tathā avitathā anaññathā, na tassa vālaggamattampi vitathaṃ atthi. Tathā hi dīpaṅkaradasabalo koṇḍañño maṅgalo...pe... kassapo bhagavāti ime catuvīsati sammāsambuddhā paṭipāṭiyā uppannā “buddho bhavissati”ti 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? Yāya mahākaruṇāya lokanātho mahādukkhasambādhappaṭipannaṃ sattanikāyaṃ disvā “tassa natthañño koci paṭissaraṇaṃ, ahameva namito saṃsāradukkhato mutto mocessāmī”ti samussāhitamānaso mahābhinihāramakāsi. Katvā ca yathāpaṇidhānaṃ sakalalokahitasampādanāya ussukkamāpanno attano kāyajīvitānirapekkho paresaṃ sotapathāgamanamattenapi cittutrāsasamuppādikā atidukkarā dukkaracariyā samācaranto yathā mahābodhiyā paṭipatti hānabhāgiyā saṃkilesabhāgiyā ṭhitibhāgiyā vā na hoti, atha kho uttaruttari visesabhāgiyāva hoti, tathā paṭipajjamāno anupubbena niravasese bodhisambhāre sampādetvā abhisambodhiṃ pāpuṇi. Tato parañca tāyeva mahākaruṇāya saṅcoditamānaso pavivekaratiṃ paramañca santaṃ vimokkhasukhaṃ pahāya bālajanabahule loka tehi samuppāditam sammānāvamaṇavippakāraṃ agaṇetvā vineyyajanassa vinayanena niravasesaṃ buddhakiccaṃ niṭṭhapesi. Tattha yo bhagavato sattesu mahākaruṇāya samokkamanākāro, so parato āvibhavissati. Yathā ca buddhabhūtassa lokanāthassa sattesu mahākaruṇā, evaṃ bodhisattabhūtassapi mahābhinihārakālādīsūti sabbattha

sabbadā ca ekasadisatāya tathā avitathā anaññathā, tasmā tīsupi avatthāsu sabbasattesu samānarasāya 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 paṭipadāti evaṃ sabbañeyyadhammasaṅgāhakānaṃ pavattinivattitadubhayahetubhūtānaṃ catunnaṃ ariyasaccānaṃ dukkhassa pīḷanaṭṭho saṅkhataṭṭho santāpaṭṭho vipariṇāmaṭṭho, samudayassa āyūhanatṭho nidānatṭho saṃyogaṭṭho palibodhaṭṭho, nirodhassa nissaraṇatṭho vivekaṭṭho asaṅkhataṭṭho amataṭṭho, maggassa niyyānatṭho hetvaṭṭho dassanaṭṭho ādhipateyyaṭṭhotiādīnaṃ tabbibhāgānañca yathābhūtasabhāvāvabodhavibandhakassa saṃkilesapakkhassa samucchindanena paṭiladdhāya tattha asammohābhisamayasaṅkhātāya aviparītākārappavattiyā dhammānaṃ sabhāvasarasalakkhaṇassa avisaṃvādanato 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 sattabojjhaṅgavibhāvanañāṇāni aṭṭhamaggaṅgavibhāvanañāṇāni navānupubbavīhārasamāpattiñāṇāni dasabalañāṇāni ca tathabhāve veditabbāni.

Tatrāyaṃ vibhāvanā - yañhi kiñci aparimāṇāsu lokadhātūsu aparimāṇānaṃ sattānaṃ hīnādhedabhinnaṃ atītāsu khandhāyatanadhātūsu sabhāvakiccādi avatthāvisesādi khandhappaṭibaddhanāmagottādi ca jānitabbaṃ. Anindriyabaddhesu ca atisukhumatirohitavidūradesesupi rūpadhammesu yo taṃtaṃpaccayavisesehi saddhiṃ paccayuppannānaṃ vaṇṇasaṅgānagandharasaphassādiviseso, tattha sabbattheva hatthatale ṭhapitaāmalake viya paccakkhato appaṭihataṃ bhagavato ñāṇaṃ pavattati, tathā anāgatāsu paccuppannāsu cāti imāni tīsu kālesu appaṭihatañāṇāni 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 sayambhūñāṇena adhigañchīti. Evampi tathāni āgatoti tathāgato.

Tathā atthappaṭisambhidā dhammappaṭisambhidā niruttippaṭisambhidā paṭibhānappaṭisambhidāti catasso paṭisambhidā. Tattha atthappabhedassa sallakkhaṇavibhāvanavavatthānakaraṇasamatthaṃ atthappabhedagataṃ ñāṇaṃ atthappaṭisambhidā. Dhammappabhedassa sallakkhaṇavibhāvanavavatthānakaraṇasamatthaṃ dhammappabhedagataṃ ñāṇaṃ dhammappaṭisambhidā. Niruttippabhedassa sallakkhaṇavibhāvanavavatthānakaraṇasamatthaṃ niruttābhilāpe pabhedagataṃ ñāṇaṃ niruttippaṭisambhidā. Paṭibhānappabhedassa sallakkhaṇavibhāvanavavatthānakaraṇasamatthaṃ paṭibhānappabhedagataṃ ñāṇaṃ paṭibhānappaṭisambhidā. Vuttañhetam -

“Atthe ñāṇaṃ atthappaṭisambhidā, dhamme ñāṇaṃ dhammappaṭisambhidā, tatra dhammaniruttābhilāpe ñāṇaṃ niruttippaṭisambhidā, ñāṇesu ñāṇaṃ paṭibhānappaṭisambhidā”ti.

Ettha ca hetuanusārena araṇīyato adhigantabbato ca saṅkhepato hetuphalaṃ attho nāma. Pabhedato pana yaṃ kiñci paccayuppannaṃ, nibbānaṃ, bhāsitattho, vipāko, kiriyāti ime pañca dhammā attho. Taṃ atthaṃ paccavekkhantassa tasmīṃ atthe pabhedagataṃ ñāṇaṃ atthappaṭisambhidā. Dhammoti saṅkhepato paccayo. So hi yasmā taṃ atthaṃ vidahati pavatteti ceva pāpeti ca, tasmā dhammoti vuccati, pabhedato pana yo koci phalanibbattanako hetu ariyamaggo bhāsitaṃ kusalaṃ akusalanti ime pañca dhammā dhammo, taṃ dhammaṃ paccavekkhantassa tasmīṃ dhamme pabhedagataṃ ñāṇaṃ dhammappaṭisambhidā. Vuttampi cetaṃ -

“Dukkhe ñāṇaṃ atthappaṭisambhidā, dukkhasamudaye ñāṇaṃ dhammappaṭisambhidā, dukkhanirodhe ñāṇaṃ atthappaṭisambhidā, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ dhammappaṭisambhidā”ti.

Atha vā hetumhi ñāṇaṃ dhammappaṭisambhidā, hetuphale ñāṇaṃ atthappaṭisambhidā. Ye dhammā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā, imesu dhammesu ñāṇaṃ atthappaṭisambhidā. Yamhā dhammā te dhammā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā, tesu dhammesu ñāṇaṃ dhammappaṭisambhidā. Jarāmarāṇe ñāṇaṃ atthappaṭisambhidā, jarāmarāṇasamudaye ñāṇaṃ dhammappaṭisambhidā. Jarāmarāṇanirodhe ñāṇaṃ atthappaṭisambhidā, jarāmarāṇanirodhagāminiyā paṭipadāya ñāṇaṃ dhammappaṭisambhidā. Jātiyā, bhava, upādāne, taṇhāya, vedanāya, phasse, saḷāyatane, nāmarūpe, viññāṇe, saṅkhāresu ñāṇaṃ atthappaṭisambhidā, saṅkhārasamudaye ñāṇaṃ dhammappaṭisambhidā. Saṅkhāranirodhe ñāṇaṃ atthappaṭisambhidā, saṅkhāranirodhagāminiyā paṭipadāya ñāṇaṃ dhammappaṭisambhidā.

“Idha bhikkhu dhammaṃ jānāti suttaṃ geyyaṃ...pe... vedallaṃ, ayaṃ vuccati dhammappaṭisambhidā. So tassa tasseva bhāsitassa atthaṃ jānāti ‘ayaṃ imassa bhāsitassa attho, ayaṃ imassa bhāsitassa attho’ti, ayaṃ vuccati atthappaṭisambhidā.

“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...pe... ime dhammā kusalā. Imesu dhammesu ñāṇaṃ dhammappaṭisambhidā, tesam vipāke ñāṇaṃ atthappaṭisambhidā”tiādi vitthāro.

Yā panetasmiṃ atthe ca dhamme ca sabhāvanirutti abyabhicāravohāro abhilāpo, tasmīṃ sabhāvaniruttābhilāpe māgadhikāya sabbasattānaṃ mūlabhāsāya “ayaṃ sabhāvanirutti, ayaṃ asabhāvanirutti”ti pabhedagataṃ ñāṇaṃ niruttippaṭisambhidā. Yathāvuttesu tesu ñāṇesu gocarakiccato vitthārato pavattaṃ sabbampi taṃ ñāṇaṃ ārammaṇaṃ katvā paccavekkhantassa tasmīṃ ñāṇe pabhedagataṃ ñāṇaṃ paṭibhānappaṭisambhidā. Iti imāni cattāri paṭisambhidāñāṇāni sayameva bhagavatā adhigatāni atthadhammādiḷe tasmīṃ tasmīṃ attano visaye avisaṃvādanavasena aviparītākārappavattiyā tathāni avitathāni anaññathāni. Evampi bhagavā tathāni āgatoti tathāgato.

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

Yaṃkiñci pahātabbaṃ nāma, sabbaṃ taṃ bhagavato anavasesato bodhimūleyeva pahīnaṃ anuppattidhammaṃ, na tassa pahānāya uttari karaṇīyaṃ atthi. Tathā hissa lobhadosamohaviparītamanasikāraahirikānottappathinamiddhakodhūpanāha-makkhapalāsaissāmacchariyamāyāsāṭṭheyyathambhasārambhamānātimānamadappa mādatividhā- kusalamūladuccaritavisamaviparītasāññā-malavitakkapapañcaesanātaṇhācatubbidhaviyariyasaāsavagantha-oghayogāgatitaṇhupādānapañcābhīnandanānīvaraṇacetokhilacetasoṇibandha-chavivādamūlasattānusayaatṭhamicchattanavaāghātavattutaṇhā-mūlakadasaakusalakammaṇṇapathaekavīsati anesanadvāsattādiṭṭhigataatṭhasatataṇhāvicarītādippabhedam diyaḍḍhakilesasahassaṃ saha vāsanāya pahīnaṃ samucchinnaṃ samūhataṃ, yato naṃ koci samaṇo vā...pe... brahmā vā “ime nāma te kilesā appahīnā”ti saha dhammena anuyuñjitum samattho natthi.

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

Yo ca bhagavatā niravasesavaṭṭadukkhaniṣṣaraṇāya sīlasamādhīpaññāya saṅgaho sattakoṭṭhāsiko sattatimsappabhedo ariyamaggaṇṇasārambho anuttaro niyyāniko dhammo desito, so ekanteneva niyyāti, paṭipannassa vaṭṭadukkhato mokkhāya hoti, yato naṃ koci samaṇo vā...pe... brahmā vā “niyyāniko dhammoti tayā desito na niyyāti”ti saha dhammena anuyuñjitum samattho natthi. Vuttañhetam - “sammāsambuddhassa te paṭijānato ime dhammā anabhisambuddhā”ti vitthāro. Evametāni attano ñāṇappahānadesanāvisesānaṃ avitathabhāvābodhanato aviparītākārapavattitāni bhagavato catuvesārājjañāṇāni tathāni avitathāni anaññathāni. Evampi bhagavā tathāni āgatoti tathāgato.

Tathā nirayagati, tiracchānagati, petagati, manussagati, devagatīti pañca gatiyo, tāsu sañjivādayo aṭṭha mahānirayā, kukkuḷādayo soḷasa ussanānirayā, lokantarikanirayoti sabbepime ekantadukkhātāya nirassādaṭṭhena nirayā, yathākammunā gantabbato gati cāti nirayagati, tibbandhakārasītanarakāpi etesveva antogadhā. Kimikīṭasarīsapapakkhisoṇasīṅgālādayo tiriyaṃ añchitabhāvena tiracchānā, te eva gatīti tiracchānagati. Khuppiṇāsitattā paradattūpajīvinijjhāmataṇhikādayo dukkhabahulatāya pākaṭasukhato itā vigatāti petā, te eva gatīti petagati, kālakañcikādiasurāpi etesvevantogadhā. Parittadīpavāsīhi saddhiṃ jambudīpādīcatumahādīpavāsīno manaso ussanatāya manussā, te eva gatīti manussagati. Cātumahārājikato paṭṭhāya yāva nevasaññānāsāññāyatanūpagatī ime chabbīsati devanikāyā dibbanti attano iddhānubhāvena kīḷanti jotanti cāti devā, te eva gatīti devagati.

Tā panetā gatiyo yasmā taṃtaṃkammanibbatto upapattibhavaviseso, tasmā atthato vipākakkhandhā kaṭattā ca rūpaṃ. Tattha “ayaṃ nāma gati iminā nāma kammunā jāyati, tassa ca kamma paccayavisesehi evaṃ vibhāgabhinnaṃ visuṃ ete sattanikāyā evaṃ vibhāgabhinnaṃ”ti yathāsakaṃ
hetuphalavibhāgaparicchindanavasena tñānaso hetuso bhagavato ñāṇaṃ pavattati.
Tenāha bhagavā -

“Pañca kho imā, sārīputta, gatiyo. Katamā pañca? Nirayo, tiracchānayo, pettivisayo, manussā, devā. Nirayañcāhaṃ, sārīputta, pajānāmi nirayaḡāmiñca maggaṃ nirayaḡāminiñca paṭipadaṃ, yathā paṭipanno ca kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tañca pajānāmi”tiādi.

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

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

Yañca “ayaṃ puggalo apparajakkho, ayaṃ sassatadiṭṭhiko, ayaṃ ucchedadiṭṭhiko, ayaṃ anulomikāyaṃ khantiyaṃ tñito, ayaṃ yathābhūtañāṇe tñito, ayaṃ kāmāsayo, na nekkhammādiāsayo, ayaṃ nekkhammāsayo, na kāmādiāsayo”tiādinā “imassa kāmārāḡo ativiya thāmagato, na paṭighādiko, imassa paṭigho ativiya thāmagato, na kāmārāḡādiko”tiādinā “imassa puññābhisañkhāro adhiko, na apuññābhisañkhāro na āneñjābhisañkhāro, imassa apuññābhisañkhāro adhiko, na puññābhisañkhāro na āneñjābhisañkhāro, imassa āneñjābhisañkhāro adhiko, na puññābhisañkhāro na apuññābhisañkhāro. 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 samannāgato, na vipākāvaraṇena samannāgato”tiādinā ca sattānaṃ āsayādīnaṃ yathābhūtaṃ vibhāvanākārappavattaṃ bhagavato āsayānusayañāṇaṃ. Yaṃ sandhāya vuttaṃ -

“Idha tathāgato sattānaṃ āsayāṃ jānāti, anusayaṃ jānāti, caritaṃ jānāti, adhimuttiṃ jānāti, bhabbābhabbe satte jānāti”tiādi.

Yañca uparimāheṭṭhimapurimapacchimakāyehi dakkhiṇavāmaakkhikaṇṇasotañāsikasotaṃsakūṭahatthapādehi aṅguliāṅgulantarehi lomakūpehi ca aggikkhandhūdakadhārāpavattanaṃ anaññasādhāraṇaṃ vividhavikubbaniddhinimmāpanakaṃ bhagavato yamakapāṭihāriyañāṇaṃ. Yaṃ sandhāya vuttaṃ -

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

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

“Katamaṃ tathāgatassa mahākaruṇāsamāpattiyā ñāṇaṃ? Bahukehi ākārehi passantānaṃ buddhānaṃ bhagavantānaṃ sattesu mahākaruṇā okkamati, āditto lokasannivāsoti passantānaṃ buddhānaṃ bhagavantānaṃ sattesu mahākaruṇā okkamati. Uyyutto, payāto, kummaggappaṭipanno, upanīyati loko addhuvo, atāṇo loko anabhissaro, assako loko, sabbaṃ pahāya gamanīyaṃ, ūno loko atitto taṇhādāsoti passantānaṃ buddhānaṃ bhagavantānaṃ sattesu mahākaruṇā okkamati.

“Atāyano lokasannivāso, aleṇo, asaraṇo, asaraṇībhūto. Uddhato loko avūpasanto, sasallo lokasannivāso viddho puthusallehi, avijjandhakārāvaraṇo kilesapañjarapakkhitto, avijjāgato lokasannivāso aṇḍabhūto pariyonaddho tantākulakajāto kulaguṇḍikajāto muñjapabbajabhūto apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattati, avijjāvisadosasaṃlitto, kilesakalalībhūto, rāgadosamohajaṭṭajāto.

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

“Diṭṭhisāṅghāṭapaṭimukko, diṭṭhijālena otthaṭo, diṭṭhisotena vuyhati, diṭṭhisāññojanena saṃyutto, diṭṭhānusayena anusaṭo, diṭṭhisantāpena santappati, diṭṭhipariḷāhena pariḍayhati.

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

“Taṇhāya uḍḍito, jarāpākāraparikkhitto, maccupāsena parikkhitto, mahābandhanabaddho, rāgabandhanena dosamohamānadiṭṭhikilesaduccaritabandhanena baddho, mahāsambādhappaṭipanno, mahāpalibodhena palibuddho, mahāpapāte patito, mahākantārappaṭipanno, mahāsaṃsārappaṭipanno, mahāvidugge samparivattati, mahāpalipe palipanno.

“Abbhāhato lokasannivāso, āditto lokasannivāso rāgagginā dosagginā mohagginā jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, unnītako lokasannivāso haññati niccamatāṇo pattadaṇḍo takkaro, vajjabandhanabaddho āghātanapaccupaṭṭhito, anātho lokasannivāso paramakāruṇāṇappatto, dukkhābhittunno cirarattaṃ pīḷito, gadhito niccaṃ pipāsito.

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

“Dvīhi diṭṭhigatehi pariyuṭṭhito, tīhi duccharitehi vippaṭipanno, catūhi yogehi yojito, catūhi ganthehi ganthito, catūhi upādānehi upādiyati, pañcagatisamāruḷho, pañcahi kāmaguṇehi rajjati, pañcahi nīvaraṇehi otthaṭo, chahi vivādamūlehi vivadati, chahi taṇhākāyehi rajjati, chahi diṭṭhigatehi pariyuṭṭhito, sattahi anusayehi anusaṭo, sattahi saññojanehi saṃyutto, sattahi mānehi unnato, aṭṭhahi lokadhammehi samparivattati, aṭṭhahi micchattehi niyyāto, aṭṭhahi purisadosehi dussati, navahi āghātavattthūhi āghātito, navavidhamānehi unnato, navahi taṇhāmūlakehi dhammehi rajjati, dasahi

kilesavatthūhi kilissati, dasahi āghātavatthūhi āghātito, dasahi akusalakammapathehi samannāgato, dasahi saṃyojanehi saṃyutto, dasahi micchattehi niyyāto, dasavatthukāya micchādīṭṭhiyā samannāgato, dasavatthukāya antaggāhikāya dīṭṭhiyā samannāgato, aṭṭhasatataṇhāpapañcehi papañcito, dvāsaṭṭhiyā dīṭṭhigatehi pariyuṭṭhito, lokasannivāsoti passantānaṃ 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 parinibbāpetunti passantānaṃ buddhānaṃ bhagavantānaṃ sattesu mahākaruṇā okkamati”ti.

Evam ekūnanavutiyā ākārehi vibhajanaṃ kataṃ.

Yaṃ pana yāvatā dhammadhātuyā yattakaṃ ñātabbaṃ saṅkhatāsaṅkhatādikassa sabbassa paropadesanirapekkhaṃ sabbākārena paṭivijjhanasamatthaṃ ākaṅkhamattappaṭibaddhavuttianaññāsādhāraṇaṃ bhagavato ñāṇaṃ sabbathā anavasesasaṅkhatāsaṅkhatasammutisaccāvabodhato sabbaññutaññāṇaṃ tatthāvaraṇābhāvato nissāṅgappavattimupādāya anāvaraṇaṇāṇanti vuccati. Ekameva hi taṃ ñāṇaṃ visayappavattimukhena aññehi asādhāraṇabhāvadassanatthaṃ duvidhena uddiṭṭhaṃ. Aññathā sabbaññutānāvaraṇaṇāṇānaṃ sādharmaṇatā sabbavisayatā āpajjeyyūṃ, na ca taṃ yuttaṃ kiñcāpi imāya yuttīyā. Ayañhettha pāḷi -

“Sabbam saṅkhatamasāṅkhatam anavasesam jānātīti sabbaññutaññāṇaṃ, tattha āvaraṇaṃ natthīti anāvaraṇaṇāṇaṃ. Atītam sabbam jānātīti sabbaññutaññāṇaṃ, tattha āvaraṇaṃ natthīti anāvaraṇaṇāṇaṃ. Anāgataṃ sabbam jānātīti sabbaññutaññāṇaṃ, tattha āvaraṇaṃ natthīti anāvaraṇaṇāṇaṃ. Paccuppannam sabbam jānātīti sabbaññutaññāṇaṃ, tattha āvaraṇaṃ natthīti anāvaraṇaṇāṇa”nti vitthāro.

Evametāni bhagavato chaasādhāraṇaṇāṇāni aviparītākārappavattiyā yathāsakavisayassa avisamvādanato 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 līnuddhacapatīṭṭhānāyūhanakāmasukhallikattakilamathānuyogaucchedasassatābhini vesādīnaṃ anekesaṃ upaddavānaṃ paṭipakkhabhūtā satiādibhedā dhammasāmaggī, yāya ariyasāvako bujjhati kilesaniddāya utṭhahati, cattāri vā ariyasaccāni paṭivijjhati, nibbānameva vā sacchikarotīti, sā dhammasāmaggī bodhīti vuccati. Tassā ‘bodhiyā aṅgāti bojjhaṅgā, ariyasāvako vā yathāvuttāya dhammasāmaggiyā bujjhatīti katvā bodhīti vuccati, tassa bodhissa aṅgātipi bojjhaṅgā”ti evaṃ sāmāññalakkhaṇato. “Upaṭṭhānalakkhaṇo satisambojjhaṅgo, pavicayalakkhaṇo dhammavicayasambojjhaṅgo, paggaḥalakkhaṇo vīriyasambojjhaṅgo,

pharaṇalakkhaṇo pītisambojjhaṇo, upasamalakkhaṇo passaddhisambojjhaṇo, avikkhepalakkhaṇo samādhisambojjhaṇo, paṭisaṅkhānalakkhaṇo upekkhāsambojjhaṇo”ti evaṃ visesalakkhaṇato.

“Tattha katamo satisambojjhaṇo? Idha, bhikkhu, satimā hoti paramena satinepakkena samannāgato, cirakatampi cirabhāsitaampi saritā hoti anussaritā”tiādinā sattannaṃ bojjaṅgānaṃ aññamaññopakāravasena ekakkhaṇe pavattidassanato, “tattha katamo satisambojjhaṇo? Atthi ajjhataṃ, bhikkhave, dhammesu sati, atthi bahiddhā dhammesu satī”tiādinā tesam visayavibhāgena pavattidassanato. “Tattha katamo satisambojjhaṇo? Idha, bhikkhave, bhikkhu satisambojjhaṇaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmi”ntiādinā bhāvanāvidhidassanato. “Tattha katame satta bojjaṅgā? Idha bhikkhu yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti...pe... tasmiṃ samaye satta bojjaṅgā honti satisambojjhaṇo...pe... upekkhāsambojjhaṇo. Tattha katamo satisambojjhaṇo? Yā sati...pe... anussatī”tiādinā channavutiyā nayasahassavibhāgehīti evaṃ nānākārato pavattāni bhagavato sambojjhaṅgavibhāvanaññāni 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 ariyaphalappaṭilābhakarattā ca ariyo, aṭṭhavidhattā nibbānādhigamāya ekantakāraṇattā ca aṭṭhaṅgiko. Kilese mārento gacchati, nibbānatthikehi maggīyati, sayam vā nibbānaṃ maggaṭīti maggoti evaṃ sāmāññalakkhaṇato. “Sammā dassanalakkhaṇā sammādiṭṭhi, sammā abhiniropanalakkhaṇo sammāsaṅkappo, sammā pariggahaṇalakkhaṇā sammāvācā, sammā samuṭṭhānalakkhaṇo sammākammanto, sammā vodānalakkhaṇo sammāājīvo, sammā paggahalakkhaṇo sammāvāyāmo, sammā upaṭṭhānalakkhaṇā sammāsati, sammā avikkhepalakkhaṇo sammāsamādhī”ti evaṃ visesalakkhaṇato. Sammādiṭṭhi aññehipi attano paccanīkakilesehi saddhiṃ micchādiṭṭhiṃ pajahati, nibbānaṃ ārammaṇaṃ karoti, tappaṭicchādakamohavidhamanena asammohato sampayuttadhamme ca passati. Tathā sammāsaṅkappādayopi micchāsaṅkappādīni pajahanti, nibbānañca ārammaṇaṃ karonti, sahaṇādayadhammānaṃ sammāabhiniropanapariggahaṇasamuṭṭhānavodānapaggahaupaṭṭhānasamādahanāni ca karontīti evaṃ kiccavibhāgato. Sammādiṭṭhi pubbabhāge nānakkaṇā visuṃ visuṃ dukkhādiārammaṇā hutvā maggakāle ekakkhaṇā nibbānameva ārammaṇaṃ katvā kiccato “dukkhe ñāṇa”ntiādīni cattāri nāmāni labhati, sammāsaṅkappādayopi pubbabhāge nānakkaṇā nānārammaṇā maggakāle ekakkhaṇā ekārammaṇā.

Tesu sammāsaṅkappo kiccato nekkhammasaṅkappotiādīni tīṇi nāmāni labhati, sammāvācādayo tayo pubbabhāge musāvādāveramaṇītiādivibhāgā viratīyopi cetanāyopi hutvā maggakkhaṇe viratīyova, sammāvāyāmasatiyo kiccato sammappadhānasatipaṭṭhānavasena cattāri nāmāni labhanti. Sammāsamādhī pana maggakkhaṇepi paṭhamajjhānādivasena nānā evāti evaṃ pubbabhāgaparabhāgesu pavattivibhāgato, “idha, bhikkhave, bhikkhu sammādiṭṭhiṃ bhāveti vivekanissita”ntiādinā bhāvanāvidhito, “tattha katamo aṭṭhaṅgiko maggo? Idha, bhikkhu, yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti...pe... dukkhāpaṭipadaṃ 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 paṭhamajjhānasamāpatti yā ca nirodhasamāpattīti etāsu anupaṭipāṭiyā viharitabbaṭṭhena samāpajjitabbaṭṭhena ca anupubbavīhārasamāpattīsu sampādanapaccavekkhaṇādivasena yathārahaṃ sampayogavasena ca pavattāni bhagavato ñāṇāni tadatthasiddhiyā tathāni avitathāni anaññathāni. Tathā “idaṃ imassa tṭhānaṃ, idaṃ aṭṭhāna”nti aviparītaṃ tassa tassa phalassa kāraṇākāraṇajānaṃ, tesam tesam sattānaṃ atītādibhedabhinnassa kammāsammādanassa anavasesato yathābhūtaṃ vipākantarajānaṃ, āyūhanakkhaṇeyeva tassa tassa sattassa “ayaṃ nirayagāminī paṭipadā...pe... ayaṃ nibbānagāminī paṭipadā”ti yāthāvato sāsavānāsavakammavibhāgajānaṃ, 0.khandhāyatanādīnaṃ upādinnānupādinnādiānekasabhāvaṃ nānāsabhāvañca tassa lokassa “imāya nāma dhātuyā ussannattā imasmīṃ dhammappabandhe ayaṃ viseso jāyatī”tiādinā nayena yathābhūtaṃ dhātunānattajānaṃ, anavasesato sattānaṃ hīnādiājḥāsāyādhimuttijānaṃ, saddhādiindriyānaṃ tikkhamudutajānaṃ, saṃkilesādīhi saddhiṃ jhānavimokkhādivisesajānaṃ, sattānaṃ aparimāṇāsu jātīsu tappaṭibandhena saddhiṃ anavasesato pubbenivutthakkhandhasantatijānaṃ, hīnādivibhāgehi saddhiṃ cutipaṭisandhiajānaṃ, “idaṃ dukkha”ntiādinā heṭṭhā vuttanayeneva catusaccaajānananti imāni bhagavato dasabalaññāni avirajjhītvā yathāsakaṃ visayāvagāhanato yathādhīpetatthasāadhanato ca yathābhūtavuttiyā tathāni avitathāni anaññathāni. Vuttañhetam -

“Idha tathāgato tṭhānañca tṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ pajānātī”tiādi.

Evampi bhagavā tathāni āgatoti tathāgato.

Yathā cetesaṃ ñāṇānaṃ vasena, evaṃ yathāvuttānaṃ satipaṭṭhānasammappadhānavibhāvanaññānādīnaṃ anantāparimeyyabhedānaṃ anaññasādhāraṇānaṃ paññāvisesānaṃ vasena bhagavā tathāni ñāṇāni āgato adhigatoti tathāgato. Evampi tathāni āgatoti tathāgato.

Kathaṃ tathā gatoti tathāgato? Yā sā bhagavato abhijāti abhisambodhi dhammavinayapaññāpanā anupādisesanibbānadhātu, sā tathā. Kiṃ vuttaṃ hoti? Yadattham lokanāthena abhisambodhi patthitā pavattitā ca, tadatthassa ekantasiddhiyā avisaṃvādanato aviparītatthavuttiyā tathā avitathā anaññathā. Tathā hi ayaṃ bhagavā bodhisattabhūto samatīṃsapāramiparipūraṇādikaṃ vuttappabhedam sabbam buddhattahetum sampādetvā tusitapure tṭhito va buddhakolāhalaṃ sutvā dasasahassacakkavāḷadevatāhi ekato sannipatitāhi upasaṅkamitvā -

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

Āyācito uppannapubbanimitto pañca mahāvilokanāni viloketvā “idānāhaṃ manussayoniyaṃ uppajjitvā abhisambujjhissāmī”ti āsāhipuṇṇamāya sakyaṛājakule mahāmāyāya deviyā kucchimhi paṭisandhiṃ gahetvā dasa māse devamanussehi mahatā parihārena parihariyamāno visākhapuṇṇamāya paccūsasamaye abhijātīm pāpuṇi.

Abhijātikkhāṇe paṇassa paṭisandhiggahaṇakkhāṇe viya dvattiṃsapubbanimittāni pāturaheṣuṃ. Ayañhi dasasahassī lokadhātu kampi saṅkampi sampakampi sampavedhi, dasasu cakkavāḷasahassesu appamāṇo obhāso phari, tassa taṃ sirim daṭṭhukāmā viya jaccandhā cakkhūni paṭilabhiṃsu, badhirā saddaṃ suṇiṃsu. Mūgā samālapimṃsu, khujjā ujugattā aheṣuṃ, paṅgulā padasā gamanaṃ paṭilabhiṃsu, bandhanagatā sabbasattā andubandhanādīhi muccimṃsu, sabbanirayesu aggi nibbāyi, pettivisaye khuppipāsā vūpasami, tiracchānānaṃ bhayaṃ nāhosi, sabbasattānaṃ rogo vūpasami, sabbasattā piyaṃvadā aheṣuṃ, madhurenākārena assā hasimṃsu, vāraṇā gajjimṃsu, sabbatūriyāni sakaṃ sakaṃ ninnādaṃ muñcimṃsu, aghaṭṭitāni eva manussānaṃ hatthūpagādīni ābharaṇāni madhurenākārena ravimṃsu, sabbadisā vipprasannā aheṣuṃ, sattānaṃ sukhaṃ uppādayamāno mudusītalavāto vāyi, akālamegho vassi, pathavitopi udakaṃ ubbhijjivā vissandi, pakkhino ākāśagamaṇaṃ vijahimṃsu, nadiyo asandamānā aṭṭhaṃsu, mahāsamudde madhuraṃ udakaṃ ahosi, upakkilesavimutte sūriye dissamāne eva ākāśagatā sabbā jotiyā jalimṃsu, ṭhapetvā arūpāvacare deve avasesā sabbe devā sabbepi nerayikā dissamānarūpā aheṣuṃ, tarukuṭṭakavāṭaselādayo anāvaraṇabhūtā aheṣuṃ, sattānaṃ cutūpapātā nāheṣuṃ, sabbāni aṇiṭṭhagandhaṃ abhibhavivā dibbagandho vāyi, sabbe phalūpagā rukkhā phaladharā sampajjimṃsu, mahāsamuddo sabbatthakameva pañcavaṇṇehi padumehi sañchannatālo ahosi, thalajajalajādīni sabbapupphāni pupphimṃsu, rukkhānaṃ khandhesu khandhapadumāni, sākhāsu sākhapadumāni, latāsu latāpadumāni pupphimṃsu, mahītale silātalāni bhindivā uparūpari satta satta hutvā daṇḍapadumāni nāma nikkhamimṃsu, ākāse olambakapadumāni nibbattimṃsu, samantato pupphavassaṃ vassi, ākāse dibbatūriyāni vajjimṃsu, sakaladasasahassī lokadhātu vaṭṭetvā vissatṭhamālāguḷaṃ viya uppīletvā baddhamālākālāpo viya alaṅkatappaṭiyattaṃ mālāsanaṃ viya ca ekamālāmālinī vipphurantavāḷabījāni pupphadhūpagandhaparivāsītā paramasobhaggappattā ahosi, tāni ca pubbanimittāni upari adhigatānaṃ anekesaṃ visesādhigamānaṃ nimittabhūtāni eva aheṣuṃ. Evaṃ anekacchariyapātubhāvappaṭimaṇḍitā cāyaṃ abhijāti yadatthaṃ anena abhisambodhi patthitā, 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 bujjhitabbo, so so hatthatale ṭhapitaāmalakaṃ viya āvajjanamattappaṭibaddhena attano ñāṇena aviparītaṃ anavasesato bhagavatā abhisambuddhoti evampi abhisambodhi tathā avitathā anaññathā.

Tathā tesāṃ tesāṃ dhammānaṃ tathā tathā desetabbappakāraṃ tesāṃ tesañca sattānaṃ āsayānusayacaritādhimuttiṃ sammadeva oloketvā dhammataṃ avijahanteneva paññattinayavohāramaggaṃ anati dhāvante neva ca dhammataṃ vibhāvante na yathāparādhaṃ yathājjhāsayāṃ yathā dhammañca anusāsante na bhagavatā veneyyā vinītā ariyabhūmiṃ sampāpitāti dhammavinayapaññāpanāpissa tadatthasiddhiyā yathābhūtavuttiyā ca tathā avitathā anaññathā.

Tathā yā sā bhagavatā anuppattā pathaviyādiphassavedanādirūpārūpasabhāvavinimuttā lujjanabhāvābhāvato

lokasabhāvātītā tamasā viṣaṃsaṭṭhattā kenaci anobhāsanīyā lokasabhāvābhāvato
eva gatiādiḥbhāvarahitā appatitṭhā anārammaṇā amatamahānibbānadhātu
khandhasaṅkhātānaṃ upādīnaṃ lesamattassapī abhāvato anupādisesāti vuccati,
yaṃ sandhāya vuttaṃ -

“Atthi, bhikkhave, tadāyatanaṃ, yattha neva pathavī na āpo na tejo na vāyo na
ākāsānañcāyatanaṃ na viññāṇaṇcāyatanaṃ na ākiñcaṇñāyatanaṃ na
nevasaññānāsaññāyatanaṃ nāyaṃ loko na paro loko na ca ubho candimasūriyā,
tatrāpāhaṃ, bhikkhave, neva āgatiṃ vadāmi na gatiṃ na ṭhitiṃ na cutiṃ na
upapattiṃ, appatitṭhaṃ appavattaṃ anārammaṇamevetaṃ, esevanto dukkhassā”ti.

Sā sabbesampi upādānakkhandhānaṃ atthaṅgamo, sabbasaṅkhārānaṃ samatho,
sabbūpadhīnaṃ paṭinissaggo, sabbadukkhānaṃ vūpasamo, sabbālayānaṃ
samugghāto, sabbavaṭṭānaṃ upacchedo, accantasantilakkhaṇoti
yathāvuttasabhāvassa kadācīpi avisaṃvādanato tathā avitathā anaññathā. Evametā
abhiyātiādikā 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 valañjitabbehi
catuvīsatiakoṭṭisatasahassasamāpattivihārehi, tadaṅgavimuttiyā,
vikkhambhanavimuttiyā, samucchadavimuttiyā, paṭippassaddhivimuttiyā,
nissaraṇavimuttiyāti saṅkhepato. Vitthārato pana anantāparimāṇabhedehi
acinteyyānubhāvehi sakalasabbaññuṇehi, ayampi amhākaṃ bhagavā tathāvidho.
Sabbesañhi sammāsambuddhānaṃ āyuvemattaṃ, sarīrappamāṇavemattaṃ,
kulavemattaṃ, dukkaracariyāvemattaṃ, rasmivemattanti, imehi pañcahi vemattehi
siyā vemattaṃ, na pana sīlavisuddhiyādīsū visuddhīsū
samathavipassanāpaṭipattiyaṃ attanā paṭiladdhaguṇesu ca kiñci nānākaraṇaṃ atthi.
Atha kho majjhe bhinnasuvaṇṇaṃ viya aññamaññaṃ nibbisesā te buddhā
bhagavanto. Tasmā yathāvidhā purimakā sammāsambuddhā, ayampi bhagavā
tathāvidho. Evaṃ tathāvidhoti tathāgato. Vidhattho cettha gatasaddo, tathā hi lokiyā
vidhayuttagatasadde pakāratthe vadanti.

Kathaṃ tathā pavattitoti tathāgato? Anaññasādhāraṇena iddhānubhāvena
samannāgatattā atthappaṭisambhidādīnaṃ ukkaṃsapāramippattiyaṃ
anāvaraṇaññappaṭilābhena ca bhagavato kāyappavattiyādīnaṃ katthaci
paṭighātābhāvato yathā ruci tathā gataṃ gati gamanaṃ kāyavacīcittappavatti
etassāti tathāgato. Evaṃ tathā pavattitoti tathāgato.

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

Kathaṃ tathā gatabhāvena tathāgato? Tathā gatabhāvenāti ca tathāgatassa sabbhāvena atthitāyāti attho. Ko panesa tathāgato, yassa atthitāya bhagavā tathāgatoti vuccatīti? Saddhammo. Saddhammo hi ariyamaggo tāva yathā yuganaddhasamathavipassanābalena anavasesato kilesapakkhaṃ samūhanantena samucchedappahānavasena gantabbaṃ, tathā gato. Phaladhammo yathā attano maggānurūpaṃ paṭippassaddhipahānavasena 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 saccapaṭiccasamuppādādayo desitā, tathāva buddhattā tathā gadanato ca tathāgato. Tenāha sakko devarājā - “tathāgataṃ devamanussapūjitaṃ, saṅghaṃ namassāma suvatthi hotū”ti. Svāssa sāvakabhūto atthīti bhagavā tathāgato. Evaṃ tathāgatabhāvena tathāgatoti.

Idampi ca 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,
Samādhiññāṇehi yathā gatā jinā;
Purātanā sakyamunī jutindharo,
Tathā gato tena tathāgato mato.

“Tathāñca dhātāyatanādilakkhaṇaṃ,
Sabhāvasāmaññavibhāgabhedato;
Sayambhuññāṇena jinoyamāgato,
Tathāgato vuccati sakyapuṅgavo.

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

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

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

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

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

“Tathāni ñāṇāni yatoyamāgato,
Yathāsabhāvaṃ visayāvabodhato;
Tathābhijātippabhuṭi 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 ariyagaṇopi satthuno,
Tathāgato tena samaṅgibhāvato”ti.

Mahiddhikatāti paramena cittavasībhāvena ca iddhividhayogena
dhammānubhāvaññathattanipphādanasamatthatāsaṅkhātāya mahatīyā iddhiyā
samannāgamo mahiddhikatā. Cirakālasambhūtena suvidūrappaṭipakkhena
icchatatthanipphattihetubhūtena mahājutikena puññatejena samannāgamo

mahānubhāvatā. Yatrāti acchariyapasamsākotuhalahāsapasādiko paccattatthe nipāto. Tena yuttattā vijāyissatīti anāgatakālavacanaṃ, attho pana atītakāloyeva. Ayañhettha attho - yā hi nāma ayaṃ suppvāsā tathā dukkhanimuggā kicchāpannā bhagavato vacanasamakārameva sukhinī arogā arogaṃ puttaṃ vijāyīti. Attamanoti sakamano, bhagavati pasādena kilesarahitacittoti attho. Kilesapariyuṭṭhitañhi cittaṃ vase avattanato attamanoti na sakkā vattunti. Attamanoti vā pītisomanassehi gahitamano. Pamuditoti pāmojjena yutto. Pītisomanassajātoti jātabalavapītisomanasso. Athāti pacchā, tato katipāhassa accayena. Sattabhaddhānīti sattasu divasesu dātabbabbhaddhāni. Svātanāyāti svātanapuññatthaṃ, yaṃ sve buddhappamukhassa saṅghassa dānavasena payirupāsānavasena ca bhavissati puññaṃ tadatthaṃ.

Atha kho bhagavā āyasmantaṃ mahāmoggallānaṃ āmantesīti kasmā āmantesi? Suppvāsāya sāmikassa pasādarakkhaṇatthaṃ. Suppvāsā pana acalappasādāva, upāsakassa pana pasādarakkhaṇaṃ mahāmoggallānattherassa bhāro. Tenāha “tuyheso upaṭṭhāko”ti. Tattha tuyhesoti tuyhaṃ eso. Tiṇṇaṃ dhammānaṃ pāṭibhogoti mama bhogādīnaṃ tiṇṇaṃ dhammānaṃ ahāniyā avināsāya ayyo mahāmoggallāno yadi pāṭibhogo yadi patibhū, ito satta divase atikkamitvā mama sakkā dānaṃ dātunti yadi ayyena ñātanti dīpeti. Theropi tassa tesu divasesu bhogānaṃ jīvitassa ca anupaddavaṃ passitvā āha - “dvinnaṃ kho nesaṃ, āvuso, dhammānaṃ pāṭibhogo bhogānañca jīvitassa cā”ti. Saddhā panassa cittappaṭibaddhāti tasseeva bhāraṃ karonto “saddhāya pana tvaññeva pāṭibhogo”ti āha. Api ca so upāsako diṭṭhasacco, tassa saddhāya aññathābhāvo natthīti tathā vuttaṃ. Teneva ca kāraṇena bhagavatā “pacchāpi tvaṃ karissasīti saññāpehī”ti vuttaṃ. Upāsakopi satthari there ca gāravena subbacatāya tassā ca puññaṃ vaḍḍhiṃ icchanto “karotu suppvāsā koliyadhītā satta bhaddhāni, pacchāhaṃ karissāmī”ti anujāni.

Taṃca dāraṇanti vijātadivasato paṭṭhāya ekādasamaṃ divasaṃ atikkamitvā tato paraṃ sattāhaṃ buddhappamukhaṃ bhikkhusaṅghaṃ bhojetvā sattame divase taṃ sattavassikaṃ dāraṇaṃ bhagavantaṃ bhikkhusaṅghaṃ vandāpesi. Satta me vassānīti satta me saṃvaccharāni, accantasamyogavasena cetāṃ upayogavacanaṃ. Lohitakumbhiyaṃ vutthānīti mātukucchiyaṃ attano gabbhavāsadukkaṃ sandhāya vadati. Aññānīpi evarūpāni satta puttānīti “aññepi evarūpe satta putte”ti vattabbe liṅgavipallāsavasena vuttaṃ “evarūpānī”ti. Evaṃ satta vassāni gabbhadhāraṇavasena sattāhaṃ mūḷhagabbhatāya ca mahantaṃ dukkaṃ pāpetvā uppajjanakaputteti attho. Etena mātugāmānaṃ puttalatāya puttālābhena titti natthīti dasseti.

Etamatthaṃ viditvāti etaṃ sattadivasādhikāni satta saṃvaccharāni gabbhadhāraṇādivasena pavattaṃ mahantaṃ dukkaṃ ekapade visaritvā puttalatāvasena tāya vuttamatthaṃ viditvā. Imaṃ udānanti imaṃ cittasukhappamatto viya pamattapuggale iṭṭhākārena vañcetvā taṇhāsinehassa mahānatthakarabhāvadīpakaṃ udānaṃ udānesi.

Tattha asātanti amadhuraṃ asundaraṃ aniṭṭhaṃ. Sātarūpenāti iṭṭhasabhāvena. Piyarūpenāti piyāyitabbabhāvena. Sukhassa rūpenāti sukhasabhāvena. Idaṃ vuttaṃ hoti - yasmā asātaṃ appiyaṃ dukkameva samānaṃ sakalampi vaṭṭagataṃ saṅkhārājātaṃ appahīnavipallāsattā ayonisomanasikārena iṭṭhaṃ viya piyaṃ viya sukhaṃ viya ca hutvā upaṭṭhahamānaṃ sativippavāsena pamattapuggalaṃ ativattati

abhibhavati ajjhottharati, tasmā imampi suppavāsaṃ punapi sattakkhattuṃ evarūpaṃ asātaṃ appiyaṃ dukkhaṃ sātādipatirūpakena dukkhena puttasaṅkhātāpamavatthusukhena ajjhottharatīti.

Aṭṭhamasuttavaṇṇanā niṭṭhitā.

9. Visākhāsuttavaṇṇanā

19. Navame pubbārāmeti sāvatthiyā pācīnadisābhāge anurādhapurassa uttamadevīvihārasadise ṭhāne kārite ārāme. Migāramātupāsādeti migāramātuyā pāsāde.

Tatrāyaṃ anupubbikathā - atīte sataśahassakappamatthake padumuttaradasabalaṃ ekā upāsikā aññataraṃ upāsikaṃ attano aggupaṭṭhāyikaṭṭhāne ṭhapentaṃ disvā bhagavantaṃ nimantetvā buddhappamukhassa bhikkhusatasahassassa dānaṃ datvā bhagavato nipaccakāraṃ katvā “anāgate tumhādisassa buddhassa aggupaṭṭhāyikā bhaveyya”nti patthanaṃ akāsi. Sā kappasatasahassaṃ devesu ca manussesu ca saṃsaritvā amhākaṃ bhagavato kāle bhaddiyanagare meṇḍakasetṭhiputtassa dhanañjayasetṭhino gehe sumanadeviyā kucchismiṃ paṭisandhiṃ gaṇhi. Jātakāle cassā visākhāti nāmaṃ akaṃsu. Sā yadā bhagavā bhaddiyanagaraṃ agamāsi, tadā pañcahi dārikāsatehi saddhiṃ bhagavato paccuggamaṃ katvā paṭhamadassaneneva sotāpannā ahoṣi.

Aparabhāge sāvatthiyaṃ migāraseṭṭhiputtassa puṇṇavaḍḍhanakumārassa gehaṃ gatā, tattha naṃ sasuro migāraseṭṭhi upakāravasena mātutṭhāne ṭhapesi. Tasmā migāramātāti vuccati. Sā attano mahallatāpasāddhanaṃ vissajjetvā navakoṭṭhi bhagavato bhikkhusaṅghassa ca vasanatthāya karīsamatte bhūmibhāge uparibhūmiyaṃ pañcagabbhasatāni heṭṭhābhūmiyaṃ pañcagabbhasatānīti gabbhasahashehi paṭimaṇḍitaṃ pāsādaṃ kāresi. Tena vuttaṃ “migāramātupāsāde”ti.

Kocideva atthoti kiñcideva payojanaṃ. Raññeti rājini. Paṭibaddhoti āyatto. Visākhāya ñātikulato maṇimuttādiracitaṃ tādisaṃ bhaṇḍajātaṃ tassā paṇṇākāratthāya pesitaṃ, taṃ nagaradvārappattaṃ suṅkikā tattha suṅkaṃ gaṇhantā tadanurūpaṃ aggahetvā atirekaṃ gaṇhiṃsu. Taṃ sutvā visākhā rañño tamatthaṃ nivedetukāmā patirūpaparivārena rājanivesanaṃ agamāsi, tasmīṃ khaṇe rājā mallikāya deviyā saddhiṃ antepuraṃ gato hoti. Visākhā okāsaṃ alabhamānā “idāni labhissāmi, idāni labhissāmī”ti bhojanavelaṃ atikkamitvā chinnabhaddā hutvā pakkāmi. Evaṃ dvīhatīhaṃ gantvāpi okāsaṃ na labhiyeva. Iti rājā aniveditopi tassa atthavinicchayassa okāsākaraṇena “yathādhippāyaṃ na tīreti”ti vutto. Tattha yathādhippāyanti adhippāyānurūpaṃ. Na tīretīti na niṭṭhāpeti. Mahāupāsikāya hi rājāyattasuṅkameva rañño datvā itaraṃ vissajjāpetuṃ adhippāyo, so raññā na diṭṭhattā eva na tīrito. Handāti vossaggatthe nipāto. Divā divassāti divasassa divā, majjhanhike kāleti attho. Kenacideva karaṇīyena dvīhatīhaṃ rājanivesanadvāraṃ gacchantī tassa atthassa anīṭṭhitattā niratthakameva upasaṅkamaṃ, bhagavati upasaṅkamanameva pana dassanānuttariyādippaṭilābhakāraṇattā sātthakanti evāhaṃ, bhante, imāya velāya idhāgatāti imamatthaṃ dassentī mahāupāsikā “idha me, bhante”tiādimāha.

Etamatthanti etaṃ parāyattatāya adhippāyāsamijjhanasaṅkhātāṃ atthaṃ viditvā. Imaṃ udānanti imaṃ parādhīnāparādhīnavuttīsu ādīnavānisamsaparidīpakaṃ udānaṃ udānesi.

Tattha sabbāṃ paravasāṃ dukkhanti yaṃ kiñci atthajātaṃ payojanaṃ paravasāṃ parāyattaṃ attano icchāya nipphādetuṃ asakkuṇeyyatāya dukkhaṃ dukkhāvahaṃ hotīti attho. Sabbāṃ issariyaṃ sukhanti duvidhaṃ issariyaṃ lokiyaṃ lokuttarañca. Tattha lokiyaṃ rājissariyādi ceva lokiyaññānānibbattaṃ cittissariyañca, lokuttaraṃ maggaphalādhigamanimittaṃ nirodhissariyaṃ. Tesu yaṃ cakkavattibhāvapariyosānaṃ manussesu issariyaṃ, yañca sakkādīnaṃ tasmim̐ tasmim̐ devanikāye ādhīpaccabhūtaṃ issariyaṃ, tadubhayaṃ yadipi kammānubhāvena yathicchitanipphattiyā sukhanimittatāya sukhaṃ, vipariṇāmadukkhātāya pana sabbathā dukkhameva. Tathā aniccantikātāya lokiyaññānānibbattaṃ cittissariyaṃ, nirodhissariyameva pana lokadhammehi akampanīyato anivattisabhāvattā ca ekantasukhaṃ nāma. Yaṃ panettha sabbattheva aparādhīnatāya labhati cittasukhaṃ, taṃ sandhāya satthā “sabbāṃ issariyaṃ sukha”nti āha.

Sādhāraṇe vihaññantīti idaṃ “sabbāṃ paravasāṃ dukkha”nti imassa padassa atthavivaraṇaṃ. Ayañhettha attho - sādhāraṇe payojane sādhetabbe sati tassa parādhīnatāya yathādhīpāyaṃ anipphādanato ime sattā vihaññanti vighātaṃ āpajjanti kilamanti. Kasmā? Yogā hi duratikkamāti yasmā kāmāyogabhavayogadiṭṭhiyogaavijjāyogā anādikālabhāvitā anupacitakusalasambhārehi pajahituṃ asakkuṇeyyatāya duratikkamā. Etesu diṭṭhiyogo paṭhamamaggena atikkamitabbo, kāmāyogo tatiyamaggena. Itare aggamaggena. Iti ariyamaggānaṃ duradhigamanīyattā ime yogā duratikkamā. Tasmā kāmāyogādivasena icchitālābhahetu sattā vihaññanti, asādhāraṇe pana cittissariye nirodhissariye ca sati na kadācipi vighātassa sambhavoti adhippāyo.

Atha vā sabbāṃ paravasanti yaṃ attano aññappaṭibaddhavuttisaṅkhātāṃ, taṃ sabbāṃ aniccasabhāvatāya dukkhaṃ. “Yadaniccaṃ taṃ dukkha”nti hi vuttaṃ. Sabbāṃ issariyanti yaṃ sabbasaṅkhatanissaṭaṃ issariyaṭṭhānatāya issariyanti laddhanāmaṃ nibbānaṃ, taṃ upādisesādivibhāgaṃ sabbāṃ sukhaṃ. “Nibbānaṃ paramaṃ sukha”nti hi vuttaṃ. Sādhāraṇeti evaṃ dukkhasukhe vavatthite ime sattā bahusādhāraṇe dukkhakāraṇe nimuggā hutvā vihaññanti. Kasmā? Yogā hi duratikkamāti yasmā te sabbattha nimujjanassa hetubhūtā kāmāyogādayo duratikkamā, tasmā tvampī visāke parāyattamatthaṃ patthetvā alabhamānā vihaññasīti adhippāyo.

Navamasuttavaṇṇanā niṭṭhitā.

10. Bhaddiyasuttavaṇṇanā

20. Dasame anupiyāyanti evaṃ nāmake nagare. Ambavaneti tassa nagarassa avidūre mallarājūnaṃ ekaṃ ambavanaṃ ahosi, tattha mallarājūhi bhagavato vihāro kārīto, so “ambavana”ntveva vuccati. Anupiyaṃ gocaragāmaṃ katvā tattha bhagavā viharati, tena vuttaṃ “anupiyāyaṃ viharati ambavane”ti. Bhaddiyoti tassa therassa nāmaṃ. Kālīgodhāya puttoti kālīgodhā nāma sākiyānī sakyarājadevī ariyasāvikā āgataphalā viññātasāsanā, tassā ayaṃ putto. Tassa pabbajjāvidhi khandhake āgatova. So pabbajitvā vipassanaṃ paṭṭhapetvā na cirasseva chaḷabhiñño ahosi,

terasapi dhutaṅgāni samādāya vattati. Bhagavatā ca “etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ uccakulikānaṃ, yadidaṃ bhaddiyo kālīgodhāya putto”ti uccakulikabhāve etadagge t̥hapito asītiyā sāvakānaṃ abbhantaro.

Suññāgāragatoti “t̥hapetvā gāmañca gāmūpacārañca avasesaṃ arañña”nti vuttaṃ araññaṃ rukkhamañña t̥hapetvā aññaṃ pabbatakandarādi pabbajitasārappaṃ nivāsaṭṭhānaṃ janasaṃbādhābhāvato idha suññāgāranti adhippettaṃ. Atha vā jhānaṇṭakānaṃ saddānaṃ abhāvato vivittaṃ yaṃ kiñci agārampi suññāgāranti veditabbaṃ. Taṃ suññāgāraṃ upagato. Abhikkhaṇanti bahulaṃ. Udānaṃ udānesīti so hi āyasmā araññe divāvihāraṃ upagatopi rattivāsūpagatopi yebhuyyena phalasaṃpattisukhena nirodhasukhena ca vītināmeti, tasmā taṃ sukhaṃ sandhāya pubbe attanā anubhūtaṃ sabhayaṃ sapariḷāhaṃ rajjasukhaṃ jigucchitvā “aho sukhaṃ aho sukha”nti somanassasahitaṃ ñāṇasaṃmuṭṭhānaṃ pītisaṃmuṭṭhānaṃ samuggirati.

Sutvāna nesaṃ etadahosīti nesaṃ sambahulānaṃ bhikkhūnaṃ tassa āyasmato “aho sukhaṃ, aho sukha”nti udānentassa udānaṃ sutvā “nissamsayaṃ esa anabhirato brahmacariyaṃ caratī”ti evaṃ parivattakkaṃ ahosi. Te bhikkhū puthujjanā tassa āyasmato vivekasukhaṃ sandhāya udānaṃ ajānantā evaṃ amaññiṃsu, tena vuttaṃ “nissamsaya”ntiādi. Tattha nissamsayanti asandehena ekantenāti attho. “Yaṃ so pubbe agāriyabhūto samāno”ti pāḷiṃ vatvā “anubhavī”ti vacanasesena keci atthaṃ vaṇṇenti, apare “yaṃ sā”ti paṭhanti, “yaṃsa pubbe agāriyabhūtassā”ti pana pāḷi. Tattha yaṃsāti yaṃ assa, sandhivasena hi akārasakāralopo “evaṃsa te, pupphaṃsā uppaḍḍhī”tiādisu viya. Tassattho - assa āyasmato bhaddiyassa pabbajitato pubbe agāriyabhūtassa gahaṭṭhassa sato yaṃ rajjasukhaṃ anubhūtaṃ. Sā tamanussaramānoti so taṃ sukhaṃ etarahi ukkaṇṭhanavasena anussaranto.

Te bhikkhū bhagavantaṃ etadavocunti te sambahulā bhikkhū ullapanasabhāvaṇṭhitā tassa anuggahaṇādhippāyena bhagavantaṃ etadavocaṃ, na ujjhānavasena. Aññataranti nāmagottena apākaṭaṃ ekaṃ bhikkhuṃ. Āmantesīti āṇāpesi te bhikkhū saññāpetukāmo. Evanti vacanasamapaṭiggāhe, sādhiṭti attho. Puna evanti paṭiññāya. Abhikkhaṇaṃ “aho sukhaṃ, aho sukha”nti imaṃ udānaṃ udānesīti yathā te bhikkhū vadanti, taṃ evaṃ tathevāti attano udānaṃ paṭijānāti. Kiṃ pana tvaṃ bhaddiyāti kasmā bhagavā pucchati, kiṃ tassa cittaṃ na jānātīti? No na jānāti, teneva pana tamatthaṃ vadāpetvā te bhikkhū saññāpetuṃ pucchati. Vuttañhettaṃ - “jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti”tiādi. Atthavasanti kāraṇaṃ.

Antepureti itthāgārassa sañcaraṇaṭṭhānabhūte rājagehassa abbhantare, yattha rājā nhānabhojanasayanādiṃ kappeti. Rakkhā saṃvīhitāti ārakkhādikatapuriṣehi gutti suṭṭhu samantato vihitā. Bahipi antepureti aḍḍakaraṇaṭṭhānādi ke antepurato bahibhūte rājagehe. Evaṃ rakkhito gopito santoti evaṃ rājageharājadhānirajjadesesu anto ca bahi ca anekesu t̥hānesu anekasatehi saṃvīhitarakkhāvaraṇaguttiyā mameva nibbhayaṭṭhaṃ phāsuvihāratthaṃ rakkhito gopito samāno. Bhītotiādiṇi padāni aññaṃaṇṇavevacanāni. Atha vā bhītoti pararājūhi bhāyamāno. Ubbiggoti sakarajjēpi pakatito uppaḍḍhanakabhayaubbegena ubbiggo calito. Ussaṅkīti “rañña nāma sabbakālaṃ avissatthena bhavitabba”nti vacanena sabbattha avissāsavasena tesāṃ tesāṃ kiccakaraṇīyānaṃ paccayaparisaṅkāya ca uddhamukhaṃ saṅkamāno. Utrāsīti “santikāvacaṇehi ajānantasseva me kadāci anatto bhavēyyā”ti uppannena sarīrakappaṃ uppādanasaṃmatthēna tāsena utrāsī. “Utrasto”tipi paṭhanti. Vihāsinti evaṃbhūto hutvā viharīṃ.

Etarahīti idāni pabbajitakālato paṭṭhāya. Ekoti asahāyo, tena vūpakaṭṭhakāyatam dasseti. Abhītotiādīnam padānam vuttavipariyāyena attho veditabbo. Bhayādinimittassa pariggahassa tam nimittassa ca kilesassa abhāvenevassa abhītādītāti. Etena cittavivekam dasseti. Appossukoti sarīraguttiyam nirussukko. Pannalomoti lomahamsuppādakassa chambhitattassa abhāvena anuggatalomo. Padadvayenapi serivihāram dasseti. Paradattavuttoti parehi dinnena cīvarādinā vattamāno, etena sabbaso saṅgābhāvadīpanamukhena anavasesabhayahetuviraḥam dasseti. Migabhūtena cetasāti vissatthavihāritāya migassa viya jātena cittena. Migo hi amanussapathe araṇṇe vasamāno vissattho tiṭṭhati, nisīdati, nipajjati, yena kāmāṇca pakkamati appaṭihatacāro, evam ahampi viharāmīti dasseti. Vuttañhetam paccekabuddhena -

“Migo araṇṇamhi yathā abaddho,
Yenicchakam gacchati gocarāya;
Viññū naro seritam pekkhamāno,
Eko care khaggavisāṇakappo”ti.

Imam kho aham, bhante, atthavasanti, bhante, bhagavā yadidaṃ mama etarahi paramam vivekasukham phalasamāpattisukham, idameva kāraṇam sampassamāno “aho sukham, aho sukha”nti udānam udānesinti.

Etamatthanti etam bhaddiyattherassa puthujjanavisayātītam vivekasukhasaṅkhāmattham sabbākārato viditvā. Imam udānanti idaṃ sahetukabhayasokavigamānubhāvadīpakam udānam udānesi.

Tattha yassantarato na santi kopāti yassa ariyapuggalassa antarato abbhantare attano citte cittakālussiyakaraṇato cittappakopā rāgādayo āghātavattuādikāraṇabhedato anekabhedā dosakopā eva kopā na santi maggena pahīnattā na vijjanti. Ayañhi antarasaddo kiñcāpi “mañca tvañca kimantara”ntiādīsu kāraṇe dissati, “antaraṭṭhake himapātasamaye”tiādīsu vemajjhe, “antarā ca jetavanam antarā ca sāvatti”ntiādīsu vivare, “bhayamantarato jāta”ntiādīsu citte, idhāpi citte eva daṭṭhabbo. Tena vuttam “antarato attano citte”ti.

Itibhavābhavatañca vītivattoti yasmā bhavoti sampatti, abhavoti vipatti. Tathā bhavoti vuddhi, abhavoti hāni. Bhavoti vā sassatam, abhavoti ucchedo. Bhavoti vā puñṇam, abhavoti pāpam. Bhavoti vā sugati, abhavoti duggati. Bhavoti vā khuddako, abhavoti mahanto. Tasmā yā sā sampattivipattivuddhihānisassatucchedapuñṇapāpasugatiduggati-khuddakamahantaupapattibhavānam vasena iti anekappakārā bhavābhavatā vuccati. Catūhipi ariyamaggehi yathāsambhavam tena tena nayena tam itibhavābhavatañca vītivatto atikkanto hoti. Atthavasena vibhatti vipariṇāmetabbā. Tam vigatabhayanti tam evarūpam yathāvuttaguṇasamannāgataṃ khīṇāsavam cittakopābhāvato itibhavābhavasamatikkamato ca bhayahetuvigamena vigatabhayam, vivekasukhena aggaphalasukhena ca sukhiṃ, vigatabhayattā eva asokam. Devā nānubhavanti dassanāyāti adhigatamagge ṭhapetvā sabbepi upapattidevā vāyamantāpi cittacāradasanavasena dassanāya daṭṭhum nānubhavanti na abhisambhuṇanti na sakkonti, pageva manussā. Sekkhāpi hi puthujjanā viya arahato cittappavattiṃ na jānanti.

Dasamasuttavaṇṇanā niṭṭhitā.

Niṭṭhitā ca mucalindavaggavaṇṇanā.



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