

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)

08. Σχόλια για τους στίχους των πρεσβύτερων μοναχών
(08. Theragāthā-aṭṭhakathā)

3. Το βιβλίο των τριών (3. Tikanipāto)



PaliVerse

5. Η συλλογή των μικρών κειμένων

08. Σχόλια για τους στίχους των πρεσβύτερων μοναχών

3. Tikanipāto

1. Aṅgaṇikabhāradvājattheragāthāvaṇṇanā

219-221. Tikanipāte ayoni suddhimanvesanti āyasmato aṅgaṇikabhāradvājattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayaṃ puññaṃ upacinanto ito ekatimse kappe sikhissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasam satthāraṃ piṇḍāya carantaṃ disvā pasannamānaso pañcapatitṭhitena vanditvā añjaliṃ paggaṇhi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde himavantasamīpe ukkaṭṭhe nāma nagare vibhavasampannassa brāhmaṇassa gehe nibbattitvā aṅgaṇikabhāradvājoti laddhanāmo vayappatto vijjāsippesu nipphattiṃ gato nekkhammajjhāsayaṭāya paribbājakapabbajjaṃ pabbajitvā amaraṃ tapaṃ caranto tattha tattha vicaranto sammāsambuddhaṃ janapadacārikaṃ carantaṃ disvā pasannamānaso satthu santike dhammaṃ sutvā taṃ micchātapaṃ pahāya sāsane pabbajitvā vipassanāya kammaṃ karonto nacirasseva chaḷabhiñño ahosi. Tena vuttaṃ apadāne -

“Usabhaṃ pavaraṃ vīraṃ, vessabhuṃ vijitāvinam;
Pasannacitto sumano, buddhaseṭṭhamavandahaṃ.

“Ekatimse ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, vandanāya idaṃ phalaṃ.

“Catuvīsatikappamhi, vikatānandanāmako;
Sattaratanasampanno, cakkavattī mahabbalo.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Chaḷabhiñño pana hutvā vimuttisukhena viharanto ñātīnaṃ anukampāya attano jātibhūmiṃ gantvā bahū ñātake saraṇesu ca silesu ca patitṭhāpetvā tato nivattitvā kururaṭṭhe kuṇḍiyassa nāma nigamassa avidūre araṇṇe vasanto kenacideva karaṇīyena uggārāmaṃ gato uttarāpathato āgatehi sanditṭhehi brāhmaṇehi samāgato tehi, “bho bhāradvāja, kiṃ disvā brāhmaṇānaṃ samayaṃ pahāya imaṃ samayaṃ gaṇhī”ti pucchito tesam ito buddhasāsanato bahiddhā suddhi natthīti dassento -

219. “Ayoni suddhimanvesaṃ, aggiṃ paricariṃ vane;
Suddhimaggaṃ ajānanto, akāsiṃ amaraṃ tapa”nti. - paṭhamaṃ gāthamāha;

Tattha ayonīti ayoniso anupāyena. Suddhinti saṃsārasuddhiṃ bhavanissaraṇaṃ. Anvesanti gavesanto. Aggiṃ paricariṃ vaneti “ayaṃ suddhimaggo”ti adhippāyena araṇṇāyatane agghutasālāyaṃ agyāgāraṃ katvā āhutiṃ paggaṇhanto aggidevaṃ paricariṃ vede vuttavidhinā pūjesiṃ. Suddhimaggaṃ ajānanto, akāsiṃ amaraṃ

tapanti suddhiyā nibbānassa maggaṃ ajānanto aggiparicaraṇaṃ viya
pañcatapatappanādiattakilamathānuyogaṃ “suddhimaggo”ti maññāya akāsiṃ
acarīṃ paṭipajjīṃ.

Evaṃ thero assamato assamaṃ gacchanto viya vede vuttavidhinā
aggiparicaraṇādinā anuṭṭhāya suddhiyā appattabhāvena bahiddhā suddhiyā
abhāvaṃ dassetvā idāni imasmiṃyeva sāsane suddhi ca mayā adhigatāti dassento -

220. “Taṃ sukhena sukhaṃ laddhaṃ, passa dhammasudhammataṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsana”nti. -

dutiyaḡāthamāha;

Tattha tanti yassatthāya suddhiṃ anvesanto tassa maggaṃ ajānanto aggiṃ
paricariṃ amaraṃ tapaṃ acarīṃ, taṃ nibbānasukhaṃ sukhena samathavipassanāya
sukhāya paṭipadāya attakilamathānuyogaṃ anupagamma mayā laddhaṃ pattaṃ
adhigataṃ. Passa dhammasudhammatanti satthu sāsanaḡhammassa sudhammataṃ
aviparītaniyyānikadhammasabhāvaṃ passa jānāhīti dhammālapanavasena vadati,
attānaṃ vā ālapati. Tassa laddhabhāvaṃ pana dassento -

“Tisso vijjā anuppattā, kataṃ buddhassa sāsana”nti. -

Āha, taṃ vuttatthameva. Evaṃ suddhiyā adhigatattā “ito paṭṭhāyāhaṃ paramatthato
brāhmaṇo”ti dassento -

221. “Brahmabandhu pure āsiṃ, idāni khomhi brāhmaṇo;
Tevijjo nhātakocamhi, sottiyo camhi vedagū”ti. - tatiyaṃ ḡāthamāha;

Tassattho - ito pubbe jātimattena brāhmaṇabhāvato brāhmaṇānaṃ samaññāya
brahmabandhu nāma āsiṃ. Bāhitapāpattā pana idāni kho arahattādhigamena
paramatthato brāhmaṇo ca amhi. Ito pubbe bhavasañcayakarānaṃ tissannaṃ
vedasaṅkhātānaṃ vijjānaṃ ajjhayanena samaññāmattena tevijjo nāma hutvā idāni
bhavakkhayakarāya vijjāya vasena tissannaṃ vijjānaṃ adhigatattā paramatthato
tevijjo ca amhi. Tathā ito pubbe bhavassādagadhitāya nhātakavatanipphattiyā
samaññāmattena nhātako nāma hutvā idāni aṭṭhaṅgikamaggajalena
suvikkhālitakilesamalatāya paramatthato nhātako camhi. Ito pubbe
avimuttabhavassādamantajjhānena vohāramattato sottiyo nāma hutvā idāni
suvimuttabhavassādadhammajjhānena paramatthato sottiyo camhi. Ito pubbe
appaṭinissatṭhapāpadhammānaṃ vedānaṃ gatamattena vedagū nāma hutvā idāni
vedasaṅkhātena maggañāṇena saṃsāramahogghassa vedassa catusaccassa ca pāraṃ
gatattā adhigatattā ñātattā paramatthato vedagū jātoti. Taṃ sutvā brāhmaṇā sāsane
ulāraṃ pasādaṃ pavedesum.

Aṅgaṇikabhāradvājattheraḡāthāvaṇṇanā niṭṭhitā.

2. Paccayattheraḡāthāvaṇṇanā

222-224. Pañcāhāhaṃ pabbajitoti āyasmato paccayattherassa ḡāthā. Kā uppatti?
Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññāni upacinanto ito
ekanavute kappe vipassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto
ekadivasaṃ satthāraṃ vinatāya nāma nadiyā tīre gacchantaṃ disvā pasannamānaso
manuññadassanāni mahantāni udumbaraphalāni ocinitvā upanāmesi. So tena

puññakammena sugatīsayeva saṃsaranto imasmiṃ bhaddakappe kassape bhagavati
loke uppajjitvā pavattavaradhammacakke veneyyajanānuggahaṃ karonte tassa
sāsane pabbajitvā vipassanaṃ paṭṭhapetvā bhāvanamanuyuñjanto ekadivasam
saṃsāradukkhaṃ cintetvā

Ativiya sañjātasamvego vihāre nisinno “arahattaṃ appatvā ito na nikkhamissāmī”ti
cittaṃ adhiṭṭhāya vāyamanto ñāṇassa aparipakkattā vipassanaṃ ussukkāpetum
nāsakkihi. So kālaṅkatvā devamanussesu saṃsaranto imasmiṃ buddhuppāde
rohitanaḡare khattiyakule nibbattitvā paccayoti laddhanāmo vayappatto pitu
accayena rajje paṭiṭṭhito ekadivasam mahārājabaliṃ kātuṃ ārabhi. Tattha mahājano
sannipati. Tasmiṃ samāgame tassa pasādañjananattaṃ satthā mahājanassa
pekkhantasseva ākāse vessavaṇena nimmite ratanamayaakūṭāgāre
ratanamayasiḡhāsane nisīditvā dhammaṃ desesi. Mahato janakāyassa
dhammābhisamayo ahosi. Taṃ dhammaṃ sutvā paccayarājāpi rajjaṃ pahāya
purimahetusañcodito pabbaji. So yathā kassapassa bhagavato kāle paṭiññaṃ akāsi,
evaṃ paṭiññaṃ katvā vihāraṃ pavisitvā vipassanaṃ vaḡḡhento ñāṇassa paripākaṃ
gatattā tāvadeva arahattaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Vinatānadiyā tīre, vihāsi purisuttamo;
Addasaṃ virajaṃ buddhaṃ, ekaggaṃ susamāhitaṃ.

“Tasmiṃ pasannamānaso, kilesamaladhovane;
Udumbaraphalaṃ gayha, buddhaseṭṭhassadāsahaṃ.

“Ekanavutito kappe, yaṃ phalamadadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

“Imamhi bhaddake kappe, saṃviggamānamānaso;
Kassapassa bhagavato, sāsane pabbajiṃ ahaṃ.

“Tathā pabbajito santo, bhāvanaṃ anuyuñjisaṃ;
Na vihārā nikkhamissaṃ, iti katvāna mānasaṃ.

“Uttamatthaṃ asampatto, na ca pattomhi tāvade;
Idāni pana ñāṇassa, paripākena nibbuto;

Pattomhi acalaṃ ṭhānaṃ, phusitvā accutaṃ padaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Arahattaṃ pana patvā attano paṭipattikittanamukhena aññaṃ byākaronto -

222. “Pañcāhāhaṃ pabbajito, sekho appattamānaso;
Vihāraṃ me pavitṭhassa, cetaso paṇidhī ahu.

223. “Nāsissaṃ na pivissāmi, vihārato na nikkhame;
Napi passaṃ nipātesaṃ, taṇhāsalle anūhate.

224. “Tassa mevaṃ viharato, passa vīriyaparakkamaṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsana”nti. -

Imā tisso gāthā abhāsi.

Tattha pañcāhāmaṃ pabbajitoti pañcāho ahaṃ, pabbajito hutvā pañcāho, pabbajitadivasato pañcamo aho niṭṭhitoti attho. Sekho appattamānasoti adhisīlasikkhādīnaṃ sikkhanato sekho. Anavasesato mānaṃ siyati samucchindatīti mānaso, aggamaggo, taṃnibbattito mānasato āgataṃ mānaṃ, arahattaṃ, taṃ, so vā appatto etenāti appattamānaso. Vihāraṃ me pavittṭhassa, cetaso paṇidhī ahūti evaṃ sekhassa me vasanakavihāraṃ ovarakaṃ pavittṭhassa sato evarūpo idāni vuccamānākāro cetopaṇidhi aho, evaṃ mayā cittaṃ paṇihitanti attho.

Nāsissantiādinaṃ cittapaṇidhiṃ dasseti. Tattha nāsissanti yaṃkiñci bhojanaṃ na bhuñjissaṃ na bhuñjissāmi taṇhāsalle mama hadayagate anūhate anuddhateti evaṃ sabbapadesu yojetabbaṃ. Na pivissāmīti yaṃkiñci pātabbaṃ na pivissāmi. Vihārato na nikkhameti imasmā idāni mayā nisinnagabbhato na nikkhameyyaṃ. Napi passaṃ nipātessanti mama sarīrassa dvīsu passesu ekampi passaṃ kāyakilamathavinodanattaṃ na nipātessaṃ, ekapassenapi na nipajjissāmīti attho.

Tassa mevaṃ viharatoti tassa me evaṃ cittaṃ paṇidhāya daḥhavīriyādhiṭṭhānaṃ katvā vipassanānuyogavasena viharato. Passa vīriyaparakkamanti vidhinā īrayitabbato “vīriyaṃ” paraṃ ṭhānaṃ akkamanato “parakkamo”ti ca laddhanāmaṃ ussoḥhībhūtaṃ vāyāmaṃ passa jānāhi. Yassa panānubhāvena mayā tisso vijjā anuppattā, kataṃ buddhassa sāsananti vuttatthameva.

Paccayattheragāthāvaṇṇanā niṭṭhitā.

3. Bākulattheragāthāvaṇṇanā

225-227. Yo pubbe karaṇīyānīti āyasmato bākulattherassa gāthā. Kā uppatti? Ayampi kira atīte ito kappasatasahassādhikassa asaṅkhyeyyassa matthake anomadassissa bhagavato uppattito puretameva brāhmaṇakule nibbattitvā vayappatto tayo vede uggahetvā tattha sāraṃ apassanto “sampaṇāyikatthaṃ gavesissāmī”ti isipabbajjaṃ pabbajitvā pabbatapāde viharanto pañcābhiññāṭṭhasamāpattilābhī hutvā viharanto buddhuppādaṃ sutvā satthu santikaṃ gantvā dhammaṃ sutvā saraṇesu patitṭhito satthu udarābādhe uppanne araṇṇato bhesajjāni āharitvā taṃ vūpasametvā tattha puññaṃ ārogyatthāya pariṇāmetvā tato cuto brahmaloke nibbattitvā ekaṃ asaṅkhyeyyaṃ devamanussesu saṃsaranto padumuttarabuddhakāle haṃsavatīnagare kulagehe nibbatto satthāraṃ ekaṃ bhikkhuṃ appābādhānaṃ aggaṭṭhāne ṭhapentaṃ disvā sayaṃ taṃ ṭhānantaraṃ ākaṅkhanto paṇidhānaṃ katvā yāvajīvaṃ kusalaṃ upacinitvā sugatīsuyeva saṃsaranto vipassissa bhagavato nibbattito puretameva bandhumatīnagare brāhmaṇakule nibbatto purimanayeneva isipabbajjaṃ pabbajitvā jhānābhiññāṭṭhābhī hutvā pabbatapāde vasanto buddhuppādaṃ sutvā satthu santikaṃ gantvā dhammaṃ sutvā saraṇesu patitṭhito bhikkhūnaṃ tiṇapupphakaroge uppanne taṃ vūpasametvā tattha yāvatāyukaṃ ṭhatvā tato cuto brahmaloke nibbattitvā ekanavutikappe devamanussesu saṃsaranto kassapassa bhagavato kāle bārāṇasiyaṃ kulagehe nibbattitvā gharāvāsaṃ vasanto ekaṃ jiṇṇaṃ vinassamānaṃ mahāvihāraṃ disvā tattha uposathāgārādikaṃ sabbam āvasathaṃ kāretvā tattha bhikkhusaṅghassa sabbam bhesajjaṃ paṭiyādetvā yāvajīvaṃ kusalaṃ katvā ekaṃ buddhantaṃ devamanussesu saṃsaranto amhākaṃ bhagavato uppattito puretameva kosambiyaṃ seṭṭhigehe nibbatti. So arogabhāvāya mahāyamunāya

nhāpiyamāno dhātiyā hatthato macchena gilito macche kevaṭṭahatthagate
bārāṇasiseṭṭhibhāriyāya vikkiṇitvā gahite phāliyamānepi puññabalena arogoyeva
huvā tāya puttoti gahetvā posiyamāno taṃ pavattiṃ sutvā janakehi mātāpitūhi
“ayaṃ amhākaṃ putto, detha no putta”nti anuyoge kate raññā “ubhayesampi
sādhāraṇo hotū”ti dvinnāṃ kulānaṃ dāyādabhāvena vinicchayaṃ katvā ṭhapitattā
bākuloti laddhanāmo vayappatto huvā mahatiṃ sampattiṃ anubhavanto āsītiko
huvā satthu santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā sattāhameva
puthujjano ahosi, aṭṭhame aruṇe saha paṭisambhidāhi arahattaṃ pāpuṇi. Tena
vuttaṃ apadāne -

“Himavantassāvidūre, sobhito nāma pabbato;
Assamo sukato mayhaṃ, sakasissehi māpito.

“Maṇḍapā ca bahū tattha, pupphitā sindhuvārakā;
Kapitthā ca bahū tattha, pupphitā jīvajīvākā.

“Nigguṇḍiyo bahū tattha, badarāmalakāni ca;
Phārusakā alābū ca, puṇḍarīkā ca pupphitā.

“Ālakā beluvā tattha, kadalī mātuluṅgakā;
Mahānāmā bahū tattha, ajjunā ca piyaṅgukā.

“Kosambā saḷalā nimbā, nigrodhā ca kapitthanā;
Ediso assamo mayhaṃ, sasissohaṃ tahiṃ vasiṃ.

“Anomadassī bhagavā, sayambhū lokanāyako;
Gavesaṃ paṭisallānaṃ, mamassamamupāgami.

“Upetamhi mahāvīre, anomadassimahāyase;
Khaṇena lokanāthassa, vātābādho samuṭṭhahi.

“Vicaranto araññaṃhi, addasaṃ lokanāyakaṃ;
Upagantvāna sambuddhaṃ, cakkhumantaṃ mahāyasaṃ.

“Iriyañcāpi disvāna, upalakkhesahaṃ tadā;
Asaṃsayañhi buddhassa, byādhi no udapajjatha.

“Khippaṃ assamamāgañchiṃ, mama sissāna santike;
Bhesajjaṃ kattukāmohaṃ, sisse āmantayiṃ tadā.

“Paṭissuṇitvāna me vākyaṃ, sissā sabbe sagāravā;
Ekajjhaṃ sannipatiṃsu, satthugāravatā mama.

“Khippaṃ pabbatamāruya, sabbosadhamahāsahaṃ;
Pāṇiyayogaṃ katvāna, buddhaseṭṭhassadāsahaṃ.

“Paribhutte mahāvīre, sabbaññulokanāyake;
Khippaṃ vāto vūpasami, sugatassa mahesino.

“Passaddhaṃ darathaṃ disvā, anomadassī mahāyaso;
Sakāsane nisīditvā, imā gāthā abhāsatha.

“Yo me pādāsi bhesajjaṃ, byādhiñca samayī mama;
Tamaḥaṃ kittayissāmi, suṇātha mama bhāsato.

“Kappasatasahassāni, devaloke ramissati;
Vāдите tūriye tattha, modissati sadā ayaṃ.

“Manussalokamāgantvā, sukkamūlena codito;
Sahassakkhattuṃ rājā ca, cakkavattī bhavissati.

“Pañcapaññāsakappamhi, anomo nāma khattiyo;
Cāturato vijitāvī, jambumaṇḍassa issaro.

“Sattaratanasampanno, cakkavattī mahabbalo;
Tāvatimsēpi khobhetvā, issaraṃ kārayissati.

“Devabhūto manusso vā, appābādho bhavissati;
Pariggahaṃ vivajjetvā, byādhiṃ loke tarissati.

“Aparimeyye ito kappe, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

“Tassa dhammesu dāyādo, oraso dhammanimmitto;
Sabbāsava pariññāya, nibbāyissatināsavo.

“Kīlese jhāpayitvāna, taṇhāsotaṃ tarissati;
Bākulo nāma nāmena, hessati satthu sāvako.

“Idaṃ sabbam abhiññāya, gotamo sakyapuṅgavo;
Bhikkhusaṅghe nisīditvā, etadagge ṭhapessati.

“Anomadassī bhagavā, sayambhū lokanāyako;
Vivekānuvilokento, mamassamamupāgami.

“Upāgataṃ mahāvīraṃ, sabbaññuṃ lokanāyakaṃ;
Sabbosadhena tappesiṃ, pasanno sehi pāṇibhi.

“Tassa me sukataṃ kammaṃ, sukhette bījasampadā;
Khepetuṃ neva sakkomi, tadā hi sukataṃ mama.

“Lābhā mama suladdhaṃ me, yohaṃ addakkhi nāyakaṃ;
Tena kammāvasesena, pattomhi acalaṃ padaṃ.

“Sabbametaṃ abhiññāya, gotamo sakyapuṅgavo;
Bhikkhusaṅghe nisīditvā, etadagge ṭhapesi maṃ.

“Aparimeyye ito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, bhesajjassa idaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Arahattaṃ pana patvā ekadivasam satthārā attano sāvake paṭipāṭiyā tñānantare tñapentena appābādhānaṃ aggaṭṭhāne tñapito so parinibbānasamaye saṅghamajjhe bhikkhūnaṃ ovādamukhena aññaṃ byākaronto -

225. “Yo pubbe karaṇīyāni, pacchā so kātumicchati;
Sukhā so dhamṣate tñānā, pacchā ca manutappati.
226. “Yañhi kayirā tañhi vade, yaṃ na kayirā na taṃ vade;
Akarontaṃ bhāsamānaṃ, pariṇānanti paṇḍitā.
227. “Susukhaṃ vata nibbānaṃ, sammāsambuddhadesitaṃ;
Asokaṃ virajaṃ khemaṃ, yattha dukkhaṃ nirujjhatī”ti. - gāthāttayamabhāsi;

Tattha yo pubbe karaṇīyāni, pacchā so kātumicchati yo puggalo pubbe puretaraṃ jarārogādīhi anabhibhūtakāleyeva kātabbāni attano hitasukhāvahāni kammāni pamādasena akatvā pacchā so kātabbakālaṃ atikkamitvā kātuṃ icchati. Soti ca nipātamattaṃ. Tadā pana jarārogādīhi abhibhūtattā kātuṃ na sakkoti, asakkonto ca sukhā so dhamṣate tñānā, pacchā ca manutappatīti so puggalo sukhā tñānā saggato nibbānato ca tadupāyassa anuppāditattā parihāyanto “akataṃ me kalyāṇa”ntiādinā pacchā ca anutappati vipaṭṭisāraṃ āpajjati. Ma-kāro padasandhikaro. Ahaṃ pana karaṇīyaṃ katvā eva tumhe evaṃ vadāmīti dassento “yañhi kayirā”ti dutiyaṃ gāthamāha.

Tattha pariṇānantīti “ettako aya”nti paricchijja jānanti na bahuṃ maññantīti attho. Sammāpaṭipattivasena hi yathāvādī tathākārī eva sobhati, na tato aññathā. Karaṇīyapariyāyena sādharmaṇato vuttamatthaṃ idāni sarūpato dassetuṃ “susukhaṃ vatā”tiādinā tatiyaṃ gāthamāha. Tassattho - sammā sāmaṃ sabbadhammānaṃ buddhattā sammāsambuddhena bhagavatā desitaṃ sabbaso sokahetūnaṃ abhāvato asokaṃ vigatarāgādirajattā virajaṃ catūhi yogehi anupaddutattā khemaṃ nibbānaṃ suṭṭhu sukhaṃ vata, kasmā? Yattha yasmiṃ nibbāne sakalaṃ vaṭṭadukkhaṃ nirujjhati accantameva vūpasamatīti.

Bākulattheragāthāvaṇṇanā niṭṭhitā.

4. Dhaniyattheragāthāvaṇṇanā

228-230. Sukhañce jīvitum icchati āyasmato dhaniyattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññaṃ upacinanto sikkhissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasam satthāraṃ disvā pasannamānaso naḷamālāya pūjaṃ akāsi. So tena puññakammena devamanussesu saṃsaranto imasmim buddhuppāde rājagahe kumbhakārakule nibbattitvā dhaniyoti laddhanāmo vayappatto kumbhakārakammena jīvati. Tena ca samayena satthā dhaniyassa kumbhakārassa sālāyaṃ nisīditvā pukkusātissa kulaputtassa chadhātuvihaṅgasuttaṃ desesi. So taṃ sutvā katakicco ahosi. Dhaniyo tassa parinibbutabhāvaṃ sutvā “niyyānikaṃ vata buddhasāsaṃ, yattha ekarattiparicayenāpi vaṭṭadukkhato muñcituṃ sakkā”ti paṭiladdhasaddho pabbajitvā kuṭimaṇḍanānuyutto viharanto kuṭikaraṇaṃ paṭicca bhagavatā garahito saṅghike senāsane vasanto vipassanaṃ vadḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Suvaṇṇavaṇṇaṃ sambuddhaṃ, āhutaṃ paṭiggahaṃ;
Vipinaggena gacchantaṃ, addasaṃ lokanāyakaṃ.

“Naḷamālaṃ gahetvāna, nikkhamanto ca tāvade;
Tatthaddasāsiṃ sambuddhaṃ, oghatiṇṇamanāsavaṃ.

“Pasannacitto sumano, naḷamālamapūjayiṃ;
Dakkiṇeyyaṃ mahāvīraṃ, sabbalokānukampakaṃ.

“Ekatiṃse ito kappe, yaṃ mālamabhiropayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Arahattaṃ pana patvā ye bhikkhū dhutaṅgasamādhānena attānaṃ ukkaṃsetvā
saṅghabhaddādiṃ sādhiyante aññe bhikkhū avajānanti, tesāṃ ovādadānamukhena
aññaṃ byākaronto -

228. “Sukhañce jīvitum icche, sāmāññasmiṃ apekkhavā;
Saṅghikaṃ nātimaññeyya, cīvaraṃ pānabhojanaṃ.

229. Sukhañce jīvitum icche, sāmāññasmiṃ apekkhavā;
Ahi mūsikasobbhaṃva, sevetha sayanāsaṇaṃ.

230. Sukhañce jīvitum icche, sāmāññasmiṃ apekkhavā;
Itarītareṇa tusseyya, ekadhammañca bhāvaye”ti. - tisso gāthā abhāsi;

Tattha sukhañce jīvitum icche, sāmāññasmiṃ apekkhavāti sāmāññasmiṃ
samaṇabhāve apekkhavā sikkhāya tibbagāravo hutvā sukhaṃ jīvitum iccheyya ce,
anesaṇaṃ pahāya sāmāññasukhena sace jīvitukāmoti attho. Saṅghikaṃ
nātimaññeyya, cīvaraṃ pānabhojananti saṅghato ābhaṭaṃ cīvaraṃ āhāraṃ na
avamaññeyya, saṅghassa uppajjanakalābho nāma parisuddhuppādo hotīti taṃ
paribhuñjantassa ājīvapārisuddhisambhavana sāmāññasukhaṃ hatthagatamevāti
adhippāyo. Ahi mūsikasobbhaṃvāti ahi viya mūsikāya khatabilaṃ sevetha seveyya
senāsaṇaṃ. Yathā nāma sappo sayamattano āsayāṃ akatvā mūsikāya aññena vā
kate āsaye vasitvā yena kāmaṃ pakkamati, evamevaṃ bhikkhu sayāṃ
senāsaṇakaraṇā saṃkilesaṃ anāpajjitvā yattha katthaci vasitvā pakkameyyāti attho.

Idāni vutte avutte ca paccaye yathālābhasantoseneva sāmāññasukhaṃ hoti, na
aññathāti dassento āha “itarītareṇa tusseyyā”ti, yena kenaci hīnena vā paṇītena vā
yathāladdhena paccayena santosaṃ āpajjeyyāti attho. Ekadhammanti
appamādabhāvaṃ, tañhi anuyuñjantassa anavaṃsaṃ sabbāṃ lokiyasukhaṃ
lokuttarasukhañca hatthagatameva hoti. Tenāha bhagavā - “appamatto hi jhāyanto,
pappoti vipulaṃ sukha”nti.

Dhaniyattheragāthāvaṇṇanā niṭṭhitā.

5. Mātaṅgaputtattheragāthāvaṇṇanā

231-233. Atisīṭanti āyasmato mātaṅgaputtattherassa gāthā. Kā uppatti? Ayaṃ kira
padumuttarassa bhagavato kāle himavantasaṃīpe mahato jātassarassa heṭṭhā
mahati nāgabhavane mahānubhāvo nāgarājā hutvā nibbatto ekadivasāṃ
nāgabhavanato nikkhamitvā vicaranto satthāraṃ ākāseṇa gacchantāṃ disvā
pasannamānaso attano sīsamaṇinā pūjaṃ akāsi. So tena puññakammena
devamanussesu saṃsaranto imasmiṃ buddhuppāde kosalaratṭhe mātaṅgassa nāma

kuṭumbikassa putto hutvā nibbatto mātaṅgaputtotveva paññāyittha. So viññutaṃ patto alasajātiko hutvā kiñci kammaṃ akaronto ñātakehi aññehi ca garahito “sukhajīvino ime samaṇā sakyaputtiyā”ti sukhajīvitaṃ ākaṅkhanto bhikkhūhi kataparicayo hutvā satthāraṃ upasaṅkमितvā dhammaṃ sutvā paṭiladdhasaddho pabbajitvā aññe bhikkhū iddhimante disvā iddhibalaṃ patthetvā satthu santike kammaṭṭhānaṃ gahetvā bhāvanaṃ anuyuñjanto chaḷabhiñño ahosi. Tena vuttaṃ apadāne -

“Padumuttaro nāma jino, sabbadhammāna pāragū;
Vivekakāmo sambuddho, gacchate anilañjase.

“Avidūre himavantassa, mahājātassaro ahu;
Tattha me bhavanaṃ āsi, puññakammena saṃyutaṃ.

“Bhavanā abhinikkhamma, addasaṃ lokanāyakaṃ;
Indīvaraṃva jalitaṃ, ādittaṃva hutāsanaṃ.

“Vicinaṃ naddasaṃ pupphaṃ, pūjayissanti nāyakaṃ;
Sakaṃ cittaṃ pasādetvā, avandiṃ satthuno ahaṃ.

“Mama sīse maṇiṃ gayha, pūjayiṃ lokanāyakaṃ;
Imāya maṇipūjāya, vipāko hotu bhaddako.

“Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Antalikkhe t̥hito satthā, imaṃ gāthaṃ abhāsatha.

“So te ijjhatu saṅkappo, labhassu vipulaṃ sukhaṃ;
Imāya maṇipūjāya, anubhoḥi mahāyasaṃ.

“Idaṃ vatvāna bhagavā, jalajuttamanāmako;
Agaṃāsi buddhaseṭṭho, yattha cittaṃ paṇīhitaṃ.

“Saṭṭhikappāni devindo, devarajjamakārayiṃ;
Anekasatakkhattuñca, cakkavattī ahasaṃ.

“Pubbakammaṃ sarantassa, devabhūtassa me sato;
Maṇi nibbattate mayhaṃ, ālokakaraṇo mamaṃ.

“Chaḷasītisahassāni, nāriyo me pariggahā;
Vicittavatthābharaṇā, āmukkamaṇikuṇḍalā.

“Aḷārapamhā hasulā, susaṇṇā tanumajjhima;
Parivārenti maṃ niccaṃ, maṇipūjāyidaṃ phalaṃ.

“Soṇṇamayā maṇimayā, lohitaṅkamayā tathā;
Bhaṇḍā me sukatā honti, yadicchasi piḷandhanā.

“Kūṭāgārā gahā rammā, sayanañca mahārahaṃ;
Mama saṅkappamaññāya, nibbattanti yadicchakaṃ.

“Lābhā tesam suladdhañca, ye labhanti upassutiṃ;

Puññakkhettaṃ manussānaṃ, osadhaṃ sabbapāṇinaṃ.

“Mayhampi sukataṃ kammaṃ, yohaṃ adakkhi nāyakaṃ;
Vinipātā pamuttomhi, pattomhi acalaṃ padaṃ.

“Yaṃ yaṃ yonūpapajjāmi, devattaṃ atha mānusaṃ;
Divasañceva rattiñca, āloko hoti me sadā.

“Tāyeva maṇipūjāya, anubhotvāna sampadā;
Ñāṇāloko mayā diṭṭho, pattomhi acalaṃ padaṃ.

“Satasahassito kappe, yaṃ maṇiṃ abhipūjayiṃ;
Duggatiṃ nābhijānāmi, maṇipūjāyidaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Chaḷabhiñño pana hutvā puggalādhiṭṭhānavasena kosajjaṃ garahanto attano ca
vīriyārambhaṃ kittento -

231. “Atisītaṃ atiuṇhaṃ, atisāyamidam ahu;
Iti vissaṭṭhakammante, khaṇā accenti māṇave.
232. “Yo ca sītañca uṇhañca, tiṇā bhiyyo na maññati;
Karaṃ purisakiccāni, so sukhā na vihāyati.
233. “Dabbaṃ kusaṃ poṭakilaṃ, usīraṃ muñjapabbajaṃ;
Urasā panudissāmi, vivekamanubrūhaya”nti. - gāthāttayamāha;

Tattha atisītanti himapātavaddalādinā ativiya sītaṃ, idaṃ ahūti ānetvā sambandho.
Atiuṇhanti dhammaparītāpādinā ativiya uṇhaṃ, ubhayenapi utuvasena
kosajjavatthumāha. Atisāyanti divasassa pariṇatīyā atisāyaṃ, sāyaggahaṇeneva
cettha pātopi saṅgayhati, tadubhayena kālavasena kosajjavatthumāha. Itīti iminā
pakārena. Etena “idha, bhikkhave, bhikkhunā kammaṃ kattabbaṃ hotī”tiādinā
vuttaṃ kosajjavatthum saṅgaṇhāti. Vissaṭṭhakammanteti pariccattayogakammante.
Khaṇāti buddhuppādādayo brahmacariyavāsassa okāsā. Accentīti atikkamanti.
Māṇaveti satte. Tiṇā bhiyyo na maññatīti tiṇato upari na maññati, tiṇaṃ viya
maññati, sītuṇhāni abhibhavitvā attanā kattabbaṃ karoti. Karanti karonto.
Purisakiccānīti vīrapurisena kattabbāni attahitaparahitāni. Sukhāti sukhato,
nibbānasukhatoti adhippāyo. Tatiyagāthāya attho heṭṭhā vuttoyeva.

Mātaṅgaputtattheragāthāvaṇṇanā niṭṭhitā.

6. Khujjasobhitattheragāthāvaṇṇanā

234-236. Ye cittakathī bahussutāti āyasmato khujjasobhitattherassa gāthā. Kā
uppatti? Ayaṃ kira padumuttarassa bhagavato kāle kulagehe nibbattitvā viññutaṃ
patto ekadivasaṃ bhagavantaṃ mahatā bhikkhusaṅghena saddhiṃ gacchantaṃ
disvā pasannamānaso dasahi gāthāhi abhitthavi. So tena puññakammena
devamanussesu saṃsaranto imasmim buddhuppāde pāṭaliputtanagare

brāhmaṇakule nibbatti, “sobhito” tissa nāmaṃ ahosi. Thokaṃ khujjadhātukatāya pana khujjasobhitotveva paññāyittha. So vayappatto satthari parinibbute ānandattherassa santike pabbajitvā chaḷabhiñño ahosi. Tena vuttaṃ apadāne -

“Kakudhaṃ vilasantaṃva, devadevaṃ narāsabhaṃ;
Rathiyaṃ paṭipajjantaṃ, ko disvā na pasīdati.

“Tamandhakāraṃ nāsetvā, santāretvā bahuṃ janāṃ;
Ñāṇālokena jotantaṃ, ko disvā na pasīdati.

“Vasīsatasaḥassehi, nīyantaṃ lokanāyakaṃ;
Uddharantaṃ bahū satte, ko disvā na pasīdati.

“Āhanantaṃ dhammabheriṃ, maddantaṃ titthiye gaṇe;
Sīhanādaṃ vinadantaṃ, ko disvā na pasīdati.

“Yāvatā brahmalokato, āgantvāna sabrahmakā;
Pucchanti nipuṇe pañhe, ko disvā na pasīdati.

“Yassañjaliṃ karitvāna, āyācanti sadevakā;
Tena puññaṃ anubhonti, ko disvā na pasīdati.

“Sabbe janā samāgantvā, sampavārenti cakkhumaṃ;
Na vikampati ajjhiṭṭho, ko disvā na pasīdati.

“Nagaraṃ pavisato yassa, ravanti bheriyo bahū;
Vinadanti gajā mattā, ko disvā na pasīdati.

“Vīthiyā gacchato yassa, sabbābhā jotate sadā;
Abbhunnatā samā honti, ko disvā na pasīdati.

“Byāharantassa buddhassa, cakkavāḷampi suyyati;
Sabbe satte viññāpeti, ko disvā na pasīdati.

“Satasahassito kappe, yaṃ buddhamabhikittayaṃ;
Duggatiṃ nābhijānāmi, kittanāya idaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Chaḷabhiñño pana hutvā paṭhamamahāsaṅgītikāle rājagahe sattapaṇṇiguhāyaṃ sannipatitena saṅghena “āyasmantaṃ ānandaṃ āmantehī”ti āṇatto pathaviyaṃ nimujjitvā therassa purato utṭhahitvā saṅghassa sāsanaṃ ārocetvā sayāṃ puretaraṃ ākāseṇa gantvā sattapaṇṇiguhādvāraṃ sampāpuṇi. Tena ca samayena mārassa mārakāyikānañca paṭisedhanatthaṃ devasaṅghena pesitā aññatarā devatā sattapaṇṇiguhādvāre ṭhitā hoti, tassā khujjasobhito thero attano āgamaṇaṃ kathento -

234. “Ye cittakathī bahussutā, samaṇā pāṭaliputtavāsino;
Tesaññataroyamāyuvā, dvāre tiṭṭhati khujjasobhito”ti. - paṭhamāṃ gāthamāha;

Tattha cittakathīti vicittadhammakathikā, saṅkhipanaṃ, vitthāraṇaṃ

gambhīrakaraṇaṃ uttānikaraṇaṃ kaṅkhāvinodanaṃ dhammapatitṭhāpananti
evamādihi nānāyehi paresaṃ ajjhāsayānurūpaṃ dhammassa kathanasīlāti attho.
Bahussutāti pariyattipaṭivedhabāhusaccapāripūriyā bahussutā. Sabbaso
samitapāpatāya samaṇā. Pāṭaliputtavāsino, tesaṇṇataroti pāṭaliputtanagaravāsītāya
pāṭaliputtavāsino, tesaṃ aṇṇataro, ayaṃ āyuvā dīghāyu āyasmā. Dvāre tiṭṭhatīti
sattapaṇṇiguhāya dvāre tiṭṭhati, saṅghassa anumatiyā pavisitunti attho. Taṃ sutvā sā
devatā therassa āgamaṇaṃ saṅghassa nivedentī -

235.

“Ye cittakathī...pe... dvāre tiṭṭhati māluterito”ti. - dutiyaṃ gāthamāha;

Tattha māluteritoti iddhicittajanitena vāyunā erito, iddhibalena āgatoti attho.

Evaṃ tāya devatāya niveditena saṅghena katokāso thero saṅghassa santikaṃ
gacchanto -

236. “Suyuddhena suyitṭhena, saṅgāmaṇijayena ca;
Brahmacariyānuciṇṇena, evāyaṃ sukhamedhatī”ti. -

Imāya tatiyagāthāya aṇṇaṃ byākāsi.

Tattha suyuddhenāti pubbabhāge tadaṅgavikkhambhanappahānavasena kilesehi
sutṭhu yujjhanena. Suyitṭhenāti antarantarā kalyāṇamittehi
dinnasappāyadhammādānena. Saṅgāmaṇijayena cāti samucchadappahānavasena
sabbaso kilesābhisaṅkhāranimmathanena laddhasaṅgāmaṇijayena ca.
Brahmacariyānuciṇṇenāti anuciṇṇena aggamaggabrahmacariyena. Evāyaṃ
sukhamedhatīti evaṃ vuttappakārena ayaṃ khujjasobhito nibbānasukhaṃ
phalasamāpattisukhaṇca edhati, anubhavatīti attho.

Khujjasobhitattheragāthāvaṇṇanā niṭṭhitā.

7. Vāraṇattheragāthāvaṇṇanā

237-239. Yodha koci manussesūti āyasmato vāraṇattherassa gāthā. Kā uppatti?
Ayampi purimabuddhesu katādhikāro tattha tattha bhava puñṇāni karonto ito
dvānavute kappe tissassa bhagavato uppattito puretameva brāhmaṇakule
nibbattitvā brāhmaṇaṇaṃ vijjāsippesu pāragū hutvā isipabbajjaṃ pabbajitvā
catupaṇṇāsasahassānaṃ antevāsikānaṃ mante vācento vasati. Tena ca samayena
tissassa bhagavato bodhisattabhūtaṃ tusitā kāyā cavitvā carimabhava
mātukucchiṃ okkamanena mahāpathavikampo ahosi. Taṃ disvā mahājano bhīto
saṃviggo naṃ isiṃ upasaṅkamitvā pathavikampanakāraṇaṃ pucchi. So
“mahābodhisatto mātukucchiṃ okkami, tenāyaṃ pathavikampo, tasmā mā
bhāyathā”ti buddhuppādassa pubbanimittabhāvaṃ kathetvā samassāsesi,
buddhārammaṇaṇca pītiṃ paṭivedesi. So tena puñṇakammena devamanussesu
saṃsaranto imasmiṃ buddhuppāde kosalaratṭhe brāhmaṇakule nibbattitvā vāraṇoti
laddhanāmo vayappatto aṇṇatarassa āraṇṇakassa therassa santike dhammaṃ sutvā
laddhappasādo pabbajitvā samaṇadhammaṃ karoti. So ekadivasam
buddhupaṭṭhānaṃ gacchanto antarāmagge ahinakule aṇṇamaṇṇaṃ kalahaṃ katvā
kālaṅkate disvā “ime sattā aṇṇamaṇṇavirodhena jīvitakkhayaṃ pattā”ti
saṃviggamānaso hutvā bhagavato santikaṃ gato, tassa bhagavā cittācāraṃ ñatvā
tadanurūpameva ovādaṃ dento -

237. “Yodha koci manussesu, parapāṇāni hiṃsati;
Asmā lokā paramhā ca, ubhayā dhaṃsate naro.
238. “Yo ca mettena cittena, sabbapāṇānukampati;
Bahuñhi so pasavati, puññaṃ tādīsako naro.
239. “Subhāsītassa sikkhetha, samaṇūpāsanaṃ ca;
Ekāsanassa ca raho, cittavūpasamassā cā”ti. - tisso gāthā abhāsi;

Tattha yodha koci manussesūti idha manussesu yo koci khattiyo vā brāhmaṇo vā vesso vā suddo vā gahaṭṭho vā pabbajito vā. Manussaggahaṇaṇcetha ukkaṭṭhasattanidassananti daṭṭhabbaṃ. Parapāṇāni hiṃsatīti parasatte māreti vibādhati ca. Asmā lokāti idha lokato. Paramhāti paralokato. Ubhayā dhaṃsateti ubhayato dhaṃsati, ubhayalokapariyāpannahitasukhato parihāyatīti attho. Naroti satto.

Evaṃ parapīlakkhaṇaṃ pāpadhammaṃ dassetvā idāni parapīlānivattilakkhaṇaṃ kusalaṃ dhammaṃ dassento “yo ca mettenā”tiādinā dutiyaṃ gāthamāha. Tattha mettena cittenāti mettāsampayuttana cittena appanāpattana itarītareṇa vā. Sabbapāṇānukampatīti sabbe pāṇe attano orasaputte viya mettāyati. Bahuñhi so pasavati, puññaṃ tādīsako naroti so tathārūpo mettāvihārī puggalo bahuṃ mahantaṃ anappakaṃ kusalaṃ pasavati paṭilabhati adhigacchati.

Idāni taṃ sasambhāre samathavipassanādhamme niyojento “subhāsītassā”tiādinā tatiyaṃ gāthamāha. Tattha subhāsītassa sikkhethāti appicchakathādibhedam subhāsitaṃ pariyattidhammaṃ savanadhāraṇaparipucchādivasena sikkheyya. Samaṇūpāsanaṃ cāti samitapāpānaṃ samaṇānaṃ kalyāṇamittānaṃ upāsakānaṃ kālena kālaṃ upasaṅkamitvā payirupāsanañceva paṭipattiyā tesam samīpacariyañca sikkheyya. Ekāsanassa ca raho cittavūpasamassa cāti ekassa asahāyassa kāyavivekaṃ anubrūhantassa raho kammaṭṭhānānuyogavasena āsanaṃ nisajjaṃ sikkheyya. Evaṃ kammaṭṭhānaṃ anuyuñjanto bhāvanañca matthakaṃ pāpento samucchedavasena kilesānaṃ cittassa vūpasamañca sikkheyya. Yāhi adhisīlasikkhādīhi kilesā accantameva vūpasantā pahīnā honti, tā maggaphalasikkhā sikkhantassa accantameva cittaṃ vūpasantaṃ nāma hotīti. Gāthāpariyosāne vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Ajhogāhetvā himavaṃ, mante vācemahaṃ tadā;
Catupaññāsasahassāni, sissā mayhaṃ upaṭṭhahūṃ.

“Adhitā vedagū sabbe, chaḷaṅge pāramiṃ gatā;
Sakavijjāhupatthaddhā, himavante vasanti te.

“Cavitvā tusitā kāyā, devaputto mahāyaso;
Uppajji mātukucchismiṃ, sampajāno patissato.

“Sambuddhe upapajjante, dasasahassi kampaṭṭha;
Andhā cakkhūṃ alabhiṃsu, uppajjantamhi nāyake.

“Sabbākāraṃ pakampittha, kevalā vasudhā ayaṃ;
Nigghosasaddaṃ sutvāna, ubbijjiṃsu mahājanā.

“Sabbe janā samāgama, āgacchuṃ mama santikaṃ;
Vasudhāyaṃ pakampittha, kiṃ vipāko bhavissati.

“Avacāsiṃ tadā tesam, mā bhetha natthi vo bhayaṃ;
Visatṭhā hotha sabbepi, uppādayaṃ suvatthiko.

“Atṭhahetūhi samphussa, vasudhāyaṃ pakampati;
Tathā nimittā dissanti, obhāso vipulo mahā.

“Asaṃsayam buddhaseṭṭho, uppajjissati cakkhumā;
Saññāpetvāna janataṃ, pañcasīle kathesahaṃ.

“Sutvāna pañcasīlāni, buddhuppādañca dullabhaṃ;
Ubbegajātā sumanā, tuṭṭhahaṭṭhā ahaṃsu te.

“Dvenavute ito kappe, yaṃ nimittaṃ viyākarim;
Duggatiṃ nābhijānāmi, byākaraṇassidaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Vāraṇattheragāthāvaṇṇanā niṭṭhitā.

8. Vassikattheragāthāvaṇṇanā

240-242. Ekopi saddho medhāvī āyasmato vassikattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññāni karonto atthadassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasam satthāraṃ disvā pasannacitto pilakkhaphalāni adāsi. So tena puññakammena devamanussesu saṃsaranto imasmim buddhuppāde kosalaratṭhe brāhmaṇakule nibbattitvā vassikoti laddhanāmo vayappatto satthu yamakaṇḍāṭṭhāyaṃ disvā paṭiladdhasaddho pabbajitvā samaṇadhammaṃ karonto ābādhiko ahosi. Atha naṃ ñātakā vejjaparidiṭṭhena bhesajjaviddhinā upaṭṭhahitvā arogamaṃsu. So tamhā ābādhā vuṭṭhito saṃvegajāto bhāvanaṃ ussukkāpetvā chaḷabhiñño ahosi. Tena vuttaṃ apadāne -

“Vanantare buddhaṃ disvā, atthadassim mahāyasaṃ;
Pasannacitto sumano, pilakkhassa phalaṃ adā.

“Atṭhārase kappasate, yaṃ phalaṃ adadim tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Chaḷabhiñño pana hutvā ākāse ñātakānaṃ santike gantvā ākāse ṭhito dhammaṃ desetvā te saraṇesu sīlesu ca paṭiṭṭhāpesi. Tesu keci kālaṅkatā saraṇesu sīlesu ca paṭiṭṭhitattā sagge nibbattiṃsu. Atha naṃ satthā buddhupaṭṭhānaṃ upagataṃ “kiṃ te, vassika, ñātinaṃ ārogya”nti pucchi. So ñātinaṃ attanā kataṃ upakāraṃ satthu kathento -

240. “Ekopi saddho medhāvī, assaddhānīdha ñātinaṃ;
Dhammaṭṭho sīlasampanno, hoti atthāya bandhunaṃ.

241. “Niggayha anukampāya, coditā ñātayo mayā;
Ñātibandhavapemena, kāraṃ katvāna bhikkhusu.
242. “Te abbatthitā kālaṅkatā, pattā te tidivaṃ sukhaṃ;
Bhātaro mayhaṃ mātā ca, modanti kāmakāmino”ti. -

Tisso gāthā abhāsi.

Tatthāyaṃ paṭhamagāthāya attho - yo kammaphalasaddhāya ca ratanattayasaddhāya ca vasena saddho, tato eva kammassakatañāṇādiyogato medhāvī, satthu ovādadhamme navalokuttaradhamme ca ʈhitattā dhammattho, ācārasīlassa maggasīlassa phalasīlassa ca vasena sīlasampanno, so ekopi yathāvuttāya saddhāya abhāvena assaddhānaṃ idha imasmiṃ loke “amhākaṃ ime”ti ñātabbatthēna ñātīnaṃ, tathā pemabandhanena bandhanaatthēna “bandhū”ti ca laddhanāmānaṃ bandhavānaṃ atthāya hitāya hotīti.

Evaṃ sādharmaṇato vuttamatthaṃ attūpanāyikaṃ katvā dassetuṃ “niggayhā”tiādinā itaragāthā vuttā. Tattha niggayha anukampāya, coditā ñātayo mayāti idānipi duggatā kusalaṃ akatvā āyaṭiṃ parikkilesaṃ puna mānubhavitthāti niggahetvā ñātayo mayā ovaditā. Ñātibandhavapemena “amhākaṃ ayaṃ bandhavo”ti evaṃ pavattena pemena mama ovādaṃ atikkamituṃ asakkontā kāraṃ katvāna bhikkhūsu pasannacittā hutvā cīvarādipaccayadānena ceva upaṭṭhānena ca bhikkhūsu sakkārasammānaṃ katvā te abbatthitā kālaṅkatā hutvā imaṃ lokaṃ atikkantā. Puna teti nipātamattaṃ. Tidivaṃ sukhanti devalokapariyāpannasukhaṃ, sukhaṃ vā iṭṭhaṃ tidivaṃ adhigatā. “Ke pana te”ti āha. “Bhātaro mayhaṃ mātā ca, modanti kāmakāmino”ti. Attanā yathākāmitavattukāmasamaṅgino hutvā abhiramantīti attho.

Vassikattheragāthāvaṇṇanā niṭṭhitā.

9. Yasojattheragāthāvaṇṇanā

243-245. Kālapabbaṅgasaṅkāsoti āyasmato yasojattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññaṇi upacinanto vipassissa bhagavato kāle āramagopakakule nibbattitvā viññutaṃ patto ekadivasam vipassim bhagavantaṃ ākāseṇa gacchantam disvā pasannamānaso labujaphalaṃ adāsi.

So tena puññaṇakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvattinagaradvāre kevaṭṭagāme pañcakuḷasatajeṭṭhakassa kevaṭṭassa putto hutvā nibbatti, yasojotissa nāmaṃ akaṃsu. So vayappatto attano sahāyehi kevaṭṭaputtehi saddhiṃ macchagahaṇatthaṃ aciravatiyaṃ nadiyaṃ jālaṃ khiṇi. Tattheko suvaṇṇavaṇṇo mahāmaccho antojālaṃ pāvīsi. Taṃ te rañño pasenadissa dassesuṃ. Rājā “imassa suvaṇṇavaṇṇassa macchassa vaṇṇakāraṇaṃ bhagavā jānātī”ti macchaṃ gāhāpetvā bhagavato dassesi. Bhagavā “ayaṃ kassapassa sammāsambuddhassa sāsane osakkamāne pabbajitvā micchā paṭipajjanto sāsanaṃ osakkāpetvā niraye nibbatto ekaṃ buddhantaṃ niraye paccitvā tato cuto aciravatiyaṃ maccho hutvā nibbatto”ti vatvā tassa bhaginīnaṃca niraye nibbattabhāvaṃ, tassa bhātikattherassa parinibbutabhāvaṃca teneva kathāpetvā imissā atthupattiyā kapilasuttaṃ desesi.

Satthu desanaṃ sutvā yasojo saṃvegajāto saddhiṃ attano sahāyehi bhagavato santike pabbajitvā patirūpe tḥāne vasanto ekadivasam sapariso bhagavantam vanditum jetavanaṃ agamāsi. Tassa āgamane senāsanapaññāpanādinā vihāre uccāsaddamahāsaddo ahosi. Tam sutvā “bhagavā saparisaṃ yasojaṃ paṇāmesī”ti sabbaṃ udāne āgatanayena veditabbaṃ. Paṇāmito pana āyasmā yasojo kasābhīhato bhaddo assājānīyo viya saṃviggamānaso saddhiṃ parisāya vaggumudāya nadiyā tīre vasanto ghaṭento vāyamanto vipassanaṃ vaḍḍhetvā antovasseyeva chaḷabhiñño ahosi. Tena vuttaṃ apadāne -

“Nagare bandhumatiyā, ārāmiko ahaṃ tadā;
Addasaṃ virajaṃ buddhaṃ, gacchantaṃ anilañjase.

“Labujaṃ phalamādāya, buddhaseṭṭhassadāsahaṃ;
Ākāseva tḥito santo, paṭiggaṇhi mahāyaso.

“Vittisañjānanaṃ mayhaṃ, diṭṭhadhammasukhāvaho;
Phalaṃ buddhassa datvāna, vippasannena cetasā.

“Adhigañchiṃ tadā pītiṃ, vipulaṃ sukhamuttamaṃ;
Uppajjateva ratanaṃ, nibbattassa tahiṃ tahiṃ.

“Ekanavutito kappe, yaṃ phalaṃ adadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Chaḷabhiññaṃ pana samānaṃ saparisaṃ āyasmantaṃ yasojaṃ satthā pakkosivā āneñjasamāpattinā paṭisanthāramakāsi. So sabbepe dhutaṅgadhamme samādāya vattati. Tenassa sarīraṃ kisaṃ ahosi lūkhaṃ dubbaṇṇaṃ, taṃ bhagavā paramappicchatāya pasaṃsanto -

243. “Kālapabbaṅgasaṅkāso, kiso dhamanisanthato;
Mattaññū annapānamhi, adīnamānaso nara”ti. - paṭhamam gāthamāha;

Tattha kālapabbaṅgasaṅkāsoṭi maṃsūpacayavigamena kisadusaṅṭhitasarīravayavatāya dantilatāpabbasadiṣaṅgo, tenāha “kiso dhamanisanthato”ti. Kisoti moneyyapaṭipadāpūraṇena kisasarīro. Dhamanisanthatoṭi dhamanīhi santhatagatto appamaṃsalohitatāya pākāṭhi kaṇḍarasirāhi vitatasarīro. Mattaññūti pariyesanapaṭiggahaṇaparibhogavissajjanesu pamāṇaññū. Adīnamānasoti kosajjādīhi anabhibhūtattā alīnacitto akusītavutti. Naroti puriso, porisassa dhurassa vahanato porisalakkaṇasampanno purisadhorayhoti adhippāyo.

Evaṃ thero satthārā pasaṭṭho pasaṭṭhabhāvānurūpaṃ attano adhivāsanakhantivīriyārambhavivekābhīratikittanamukhena bhikkhūnaṃ dhammaṃ kathento -

244. “Phuṭṭho ḍaṃsehi makasehi, araññasmiṃ brahāvane;
Nāgo saṅgāmasīseva, sato tatrādhivāsaya.

245. “Yathā brahmā tathā eko, yathā devo tathā duve;
Yathā gāmo tathā tayo, kolāhalaṃ tatuttari”nti. -

Imā dve gāthā abhāsi.

Tattha nāgo saṅgāmasīsevāti yathā nāma ājāneyyo hatthināgo yuddhamañḍale asisattitomarādippahāre adhivāsetvā parasenaṃ viddhaṃseti, evaṃ bhikkhu araṇṇasmiṃ brahāvane araṇṇāniyaṃ ḍaṃsādīparissaye sato sampajāno adhivāseyya, adhivāsetvā ca bhāvanābalena mārabalaṃ vidhameyya.

Yathā brahmāti yathā brahmā ekako cittappakoparahito jhānasukhena niccameva sukhito viharati tathā ekoti bhikkhupi eko adutiyo vivekasukhamanubrūhento sukhaṃ viharati. Ekassa sāmāññasukhaṃ pañṭanti hi vuttaṃ. Etena ekavīhārī bhikkhu “brahmasamo”ti ovādaṃ deti. Yathā devo tathā duveti yathā devānaṃ antaranārā cittappakopopi siyā, tathā dvinnaṃ bhikkhūnaṃ sahaṃvāse ghaṭṭanāpi bhavēyyāti sadutiyaṃvāseṇa bhikkhu “devasamo”ti vutto. Yathā gāmo tathā tayoti asmimeva pāṭhe tiṇṇaṃ bhikkhūnaṃ sahaṃvāso gāmaṃvāsasādiso vivekaṃvāso na hotīti adhippāyo. Kolāhalaṃ tatuttarinti tato tayato upari ca bahūnaṃ saṃvāso kolāhalaṃ uccāsaddamaḥāsaddamaḥājanasannipātasādiso, tasmā ekavīhārīnā bhavitaḥḥanti adhippāyoti.

Yasojaṭṭheragāthāvaṇṇanā niṭṭhitā.

10. Sāṭimattiyattheragāthāvaṇṇanā

246-248. Ahu tuyhaṃ pure saddhāti āyasmato sāṭimattiyattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava puñṇāni upacinanto siddhatthassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ satthāraṃ disvā pasannaṃ mānaso tālavaṇṇaṃ adāsi. So tena puñṇakammaṇa devamanussesu saṃsaranto imasmiṃ buddhuppāde magadharaṭṭhe brāhmaṇakule nibbattitvā sāṭimattiyoti laddhanāmo vayappatto hetusaṃpannatāya āraṇṇakabhikkhūnaṃ santike pabbajitvā vipassanāya kammaṃ karonto chaḷabhiñño ahoṣi. Tena vuttaṃ apadāne -

“Siddhatthassa bhagavato, tālavaṇṇamaḍāsahaṃ;
Sumanehi paṭicchannaṃ, dhārayāmi mahārahaṃ.

“Catunnavutito kappe, tālavaṇṇamaḍāsahaṃ;
Duggatiṃ nābhijānāmi, tālavaṇṇassaḍaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Chaḷabhiñño pana hutvā bhikkhū ovadati anusāsati bahū ca satte dhammaṃ kathetvā saraṇesu ca sīlesu ca paṭiṭṭhāpesi. Aññatarañca kulaṃ assaddhaṃ appasannaṃ saddhaṃ pasannaṃ akāsi. Tena tasmiṃ kule manussā there abhippasannā ahesuṃ. Tatthe kā dārikā abhirūpā dassanīyā therāṃ piṇḍāya pavitṭhaṃ sakkaccaṃ bhojanena parivisati. Athekadivasaṃ māro “evaṃ imassa ayaso vaḍḍhissati, appaṭiṭṭho bhavissati”ti cintetvā therassa rūpeṇa gantvā taṃ dārikaṃ hatthe aggahesi. Dārikā “nāyaṃ manussasamphasso”ti ca aññāsi, hatthañca muñcāpesi. Taṃ disvā gharajano there appasādaṃ janesi. Punadivase therō taṃ kāraṇaṃ anāvajjento taṃ gharaṃ agamāsi. Tattha manussā anādaraṃ akaṃsu. Thero taṃ kāraṇaṃ āvajjento māraṃsa kiriyāṃ disvā “tassa gīvāyaṃ kukkurakuṇapaṃ paṭimuñcatū”ti adhiṭṭhahitvā tassa mocanattaṃ upagatena

mārena atītadivase katakiriyaṃ kathāpetvā taṃ tajjetvā vissajjesi. Taṃ disvā gharasāmiko “khamatha, bhante, accaya”nti khamāpetvā “ajjatagge ahameva, bhante, tumhe upaṭṭhahāmī”ti āha. Thero tassa dhammaṃ kathento -

246. “Ahu tuyhaṃ pure saddhā, sā te ajja na vijjati;
Yaṃ tuyhaṃ tuyhamevetam, natthi duccharitaṃ mama.
247. “Aniccā hi calā saddhā, evaṃ diṭṭhā hi sā mayā;
Rajjantipi virajjanti, tattha kiṃ jiyate muni.
248. “Paccati munino bhattaṃ, thokaṃ thokaṃ kule kule;
Piṇḍikāya carissāmi, atthi jaṅghabalaṃ mamā”ti. -

Tisso gāthā abhāsi.

Tattha ahu tuyhaṃ pure saddhā, sā te ajja na vijjatīti, upāsaka, ito pubbe tava mayi “ayyo dhammacārī samacārī”tiādinā saddhā ahosi, sā saddhā te tava ajja idāni na upalabbhati. Tasmā yaṃ tuyhaṃ tuyhamevetanti catupaccayadānaṃ, tuyhameva etaṃ hotu, na tena mayhaṃ attho, sammā pasannacittena hi dānaṃ nāma dātabbanti adhippāyo. Atha vā yaṃ tuyhaṃ tuyhamevetanti yaṃ tava mayi ajja agāravaṃ pavattaṃ, taṃ tuyhameva, tassa phalaṃ tayā eva paccanubhavitabbaṃ, na mayāti attho. Natthi duccharitaṃ mamāti mama pana duccharitaṃ nāma natthi maggeneva duccharitahetūnaṃ kilesānaṃ samucchinnatā.

Aniccā hi calā saddhāti yasmā pothujjanikā saddhā aniccā ekantikā na hoti, tato eva calā assapiṭṭhe ṭhapitakumbhaṇḍaṃ viya, thusarāsimhi nikhātakhāṇukaṃ viya ca anavaṭṭhitā. Evaṃ diṭṭhā hi sā mayāti evaṃ bhūtā ca sā saddhā mayā tayi diṭṭhā paccakkhato veditā. Rajjantipi virajjantīti evaṃ tassā anavaṭṭhitattā eva ime sattā kadāci katthaci mittasanthavavasena rajjanti sinehampi karonti, kadāci virajjanti virattacittā honti. Tattha kiṃ jiyate munīti tasmīṃ puthujjanānaṃ rajjane virajjane ca muni pabbajito kiṃ jiyati, kā tassa hānīti attho.

“Sace mama paccaye na gaṇhatha, kathaṃ tumhe yāpethā”ti evaṃ mā cintayīti dassento “paccatī”ti gāthamāha. Tassattho munino pabbajitassa bhattaṃ nāma kule kule anugharaṃ divase divase thokaṃ thokaṃ paccate, na ca tuyhaṃ eva gehe. Piṇḍikāya carissāmi, atthi jaṅghabalaṃ mamāti atthi me jaṅghabalaṃ, nāhaṃ obhaggajaṅgho na khaṇḍo na ca pādarogī, tasmā piṇḍikāya missakabhikkhāya carissāmi, “yathāpi bhamaro puppha”ntiādinā satthārā vuttanayena piṇḍāya caritvā yāpessāmīti dasseti.

Sāṭimattiyattheragāthāvaṇṇanā niṭṭhitā.

11. Upālitttheragāthāvaṇṇanā

249-251. Saddhāya abhinikkhammāti āyasmato upālitttherassa gāthā. Kā uppatti? Ayampi padumuttarassa bhagavato kāle haṃsavatīnagare kulaghare nibbatto ekadivasaṃ satthu dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ vinayadharānaṃ aggaṭṭhāne ṭhapentaṃ disvā adhikārakammaṃ katvā taṃ ṭhānantaraṃ patthesi. So yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto imasmīṃ buddhuppāde kappakagehe paṭisandhiṃ gaṇhi, upālītissa nāmaṃ akaṃsu. So vayappatto

anuruddhādīnaṃ channaṃ khattiyānaṃ pasādako hutvā tathāgate anupiyambavane viharante pabbajanatthāya nikkhamantehi chahi khattiyehi saddhiṃ nikkhamitvā pabbaji. Tassa pabbajjāvidhānaṃ pāḷiyaṃ āgatameva.

So pabbajitvā upasampanno satthu santike kammaṭṭhānaṃ gahetvā “mayhaṃ, bhante, araṇṇavāsaṃ anujānāthā”ti āha. Bhikkhu tava araṇṇe vasantassa ekameva dhuraṃ vaḍḍhissati, amhākaṃ pana santike vasantassa ganthadhuraṇca vipassanādhuraṇca paripūressatīti. Thero satthu vacanaṃ sampaṭicchitvā vipassanāya kammaṃ karonto nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ apadāne

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“Nagare haṃsavatīyā, sujāto nāma brāhmaṇo;
Asītikoṭṭhinicayo, pahūtadhanadhaṇṇavā.

“Ajjhāyako mantadharo, tiṇṇaṃ vedāna pāragū;
Lakkhaṇe itihāse ca, sadhamme pāramaṃ gato.

“Paribbājā ekasikhā, gotamā buddhasāvaka;
Carakā tāpasā ceva, caranti mahiyā tadā.

“Tepi maṃ parivārenti, brāhmaṇo vissuto iti;
Bahujjano maṃ pūjeti, nāhaṃ pūjemi kiñcanaṃ.

“Pūjārahaṃ na passāmi, mānatthaddho ahaṃ tadā;
Buddhoti vacanaṃ natthi, tāva nuppajjate jino.

“Accayena ahorattaṃ, padumuttaranāmako;
Sabbhaṃ tamaṃ vinodetvā, loke uppajji cakkhumā.

“Vitthārike bāhujaṇṇe, puthubhūte ca sāsane;
Upāgami tadā buddho, nagaraṃ haṃsasavhayaṃ.

“Pitu atthāya so buddho, dhammaṃ desesi cakkhumā;
Tena kālena parisā, samantā yojanaṃ tadā.

“Sammato manujānaṃ so, sunando nāma tāpaso;
Yāvatā buddhaparisā, pupphehacchādayī tadā.

“Catusaccaṃ pakāsente, seṭṭhe ca pupphamaṇḍape;
Koṭṭisatasahassānaṃ, dhammābhisamayo ahu.

“Sattarattindivaṃ buddho, vassetvā dhammavuṭṭhiyo;
Aṭṭhame divase patte, sunandaṃ kittayī jino.

“Devaloke manusse vā, saṃsaranto ayaṃ bhava;
Sabbesaṃ pavaro hutvā, bhavesu saṃsarissati.

“Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

“Tassa dhammesu dāyādo, oraso dhammanimmitto;

Mantāṇiputto puṇṇoti, hessati satthu sāvako.

“Evaṃ kittayi sambuddho, sunandaṃ tāpasam tadā;
Hāsayanto janaṃ sabbaṃ, dassayanto sakaṃ balaṃ.

“Katañjalī namassanti, sunandaṃ tāpasam janā;
Buddhe kāraṃ karitvāna, sodhesi gatimattano.

“Tattha me ahu saṅkappo, sutvāna munino vacaṃ;
Ahampi kāraṃ kassāmi, yathā passāmi gotamaṃ.

“Evāhaṃ cintayitvāna, kiriyaṃ cintayim mama;
Kyāhaṃ kammaṃ ācarāmi, puññakkhette anuttare.

“Ayañca pāṭhiko bhikkhu, sabbapāṭhissa sāsane;
Vinaye agganikkhitto, taṃ ṭhānaṃ patthaye ahaṃ.

“Idaṃ me amitaṃ bhogaṃ, akkhobhaṃ sāgarūpamaṃ;
Tena bhogena buddhassa, āramaṃ māpaye ahaṃ.

“Sobhanaṃ nāma āramaṃ, nagarassa puratthato;
Kiṇitvā satasahassena, saṅghārāmaṃ amāpayim.

“Kūṭāgāre ca pāsāde, maṇḍape hammiye guhā;
Caṅkame sukate katvā, saṅghārāmaṃ amāpayim.

“Jantāgharaṃ aggisālaṃ, atho udakamālakaṃ;
Nhanagharaṃ māpayitvā, bhikkhusaṅghassadāsahaṃ.

“Āsandiyo pīṭhake ca, paribhoge ca bhājane;
Ārāmikañca bhesajjaṃ, sabbametaṃ adāsahaṃ.

“Ārakkhaṃ paṭṭhapetvāna, pākāraṃ kārayim daḷhaṃ;
Mā naṃ koci viheṭhesi, santacittāna tādinaṃ.

“Satasahassenāvāsaṃ, saṅghārāme amāpayim;
Vepullaṃ taṃ māpayitvā, sambuddhaṃ upanāmayim.

“Niṭṭhāpito mayārāmo, sampaṭiccha tuvaṃ muni;
Niyādessāmi taṃ vīra, adhivāsehi cakkhuma.

“Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Mama saṅkappamaññāya, adhivāsesi nāyako.

“Adhivāsanamaññāya, sabbaññussa mahesino;
Bhojanaṃ paṭiyādetvā, kālamārocayim ahaṃ.

“Ārocitamhi kālamhi, padumuttaranāyako;
Khīṇāsavasahashehi, āramaṃ me upāgami.

“Nisinnaṃ kālamaññāya, annapānena tappayim;

Bhuttāviṃ kālamaññāya, idaṃ vacanamabravim.

“Kīto satasahassena, tattakeneva kārīto;
Sobhano nāma ārāmo, sampatīccha tuvaṃ muni.

“Iminārāmadānena, cetanāpaṇidhīhi ca;
Bhave nibbattamānohaṃ, labhāmi mama patthitaṃ.

“Paṭiggahetvā sambuddho, saṅghārāmaṃ sumāpitaṃ;
Bhikkhusaṅghe nisīditvā, idaṃ vacanamabravi.

“Yo so buddhassa pādāsi, saṅghārāmaṃ sumāpitaṃ;
Tamaṃ kittayissāmi, suṇātha mama bhāsato.

“Hatthī assā rathā pattī, senā ca caturaṅginī;
Parivāressantimaṃ niccaṃ, saṅghārāmassidaṃ phalaṃ.

“Saṭṭhi tūrasahassāni, bheriyo samalaṅkatā;
Parivāressantimaṃ niccaṃ, saṅghārāmassidaṃ phalaṃ.

“Chaḷasītisahassāni, nāriyo samalaṅkatā;
Vicittavatthābharaṇā, āmuttamaṇikuṇḍalā.

“Aḷārapamhā hasulā, susaṇṇā tanumajjhimā;
Parivāressantimaṃ niccaṃ, saṅghārāmassidaṃ phalaṃ.

“Tiṃsakappasahassāni, devaloke ramissati;
Sahassakkhattuṃ devindo, devarajjaṃ karissati.

“Devarājena pattabbaṃ, sabbam paṭilabhissati;
Anūnabhogo hutvāna, devarajjaṃ karissati.

“Sahassakkhattuṃ cakkavattī, rājā raṭṭhe bhavissati.
Pathabyā rajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

“Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loka bhavissati.

“Tassa dhammesu dāyādo, oraso dhammanimmitto;
Upāli nāma nāmena, hessati satthu sāvako.

“Vinaye pāramiṃ patvā, ṭhānāṭhāne ca kovido;
Jinasāsaṇaṃ dhārento, viharissatināsavo.

“Sabbametaṃ abhiññāya, gotamo sakyapuṅgavo;
Bhikkhusaṅghe nisīditvā, etadagge ṭhapessati.

“Aparimeyyupādāya, patthemī tava sāsanaṃ;
So me attho anuppatto, sabbasaṃyojanakkhaya.

“Yathā sūlāvuto poso, rājadaṇḍena tajjito;

Sūle sātaṃ avindanto, parimuttiṃva icchati.

“Tathevāhaṃ mahāvīra, bhavadaṇḍena tajjito;
Kammāsūlāvuto santo, pipāsāvedanaṭṭito.

“Bhave sātaṃ na vindāmi, ḍayhanto tīhi aggibhi;
Parimuttiṃ gavesāmi, yathāpi rājadaṇḍito.

“Yathā visādo puriso, visena paripīlito;
Agadaṃ so gaveseyya, visaghātāyupālaṇaṃ.

“Gavesamāno passeyya, agadaṃ visaghātakaṃ;
Taṃ pivitvā sukhī assa, visamhā parimuttiyā.

“Tathevāhaṃ mahāvīra, yathā visahato naro;
Sampīlito avijjāya, saddhammāgadamesahaṃ.

“Dhammāgadaṃ gavesanto, addakkhiṃ sakyasāsaṇaṃ;
Aggaṃ sabbosadhānaṃ taṃ, sabbasallavinodanaṃ.

“Dhammosadhaṃ pivitvāna, visaṃ sabbhaṃ samūhaniṃ;
Ajarāmaṇaṃ sītibhāvaṃ, nibbānaṃ phassayiṃ ahaṃ.

“Yathā bhūtaṭṭito poso, bhūtaggāhena pīlito;
Bhūtavejjaṃ gaveseyya, bhūtaṃ parimuttiyā.

“Gavesamāno passeyya, bhūtavijjāsu kovidaṃ;
Tassa so vihane bhūtaṃ, samūlañca vināsaye.

“Tathevāhaṃ mahāvīra, tamaggāhena pīlito;
Ñāṇālokaṃ gavesāmi, tamato parimuttiyā.

“Athaddasaṃ sakyamuniṃ, kilesatamasodhanaṃ;
So me tamaṃ vinodesi, bhūtavejjova bhūtaṃ.

“Saṃsārasotaṃ sañchindiṃ, taṇhāsotaṃ nivārayiṃ;
Bhavaṃ ugghāṭayiṃ sabbhaṃ, bhūtavejjova mūlato.

“Garūḷo yathā opatati, pannagaṃ bhakkhamattano;
Samantā yojanasataṃ, vikkhobheti mahāsaraṃ.

“Pannagaṃ so gahetvāna, adhosīsaṃ viheṭṭhayaṃ;
Ādāya so pakkamati, yena kāmāṃ vihaṅgamo.

“Tathevāhaṃ mahāvīra, yathāpi garūḷo balī;
Asaṅkhaṭaṃ gavesanto, dose vikkhālayiṃ ahaṃ.

“Diṭṭho ahaṃ dhammavaraṃ, santipadamanuttaraṃ;
Ādāya viharāmetaṃ, garūḷo pannagaṃ yathā.

“Āsāvatī nāma latā, jātā cittalatāvane;

Tassā vassasahassena, ekaṃ nibbattate phalaṃ.

“Taṃ devā payirupāsanti, tāvadūraphale sati;
Devānaṃ sā piyā evaṃ, āsāvatī latuttamā.

“Satasahassupādāya, tāhaṃ paricare muni;
Sāyaṃ pātaṃ namassāmi, devā āsāvatiṃ yathā.

“Avañjhā pāricariyā, amoghā ca namassanā;
Dūrāgatampi maṃ santaṃ, khaṇoyaṃ na virādhayi.

“Paṭisandhiṃ na passāmi, vicinanto bhava ahaṃ;
Nirūpadhi vippamutto, upasanto carāmaṃ.

“Yathāpi padumaṃ nāma, sūriyamaṃsena pupphati;
Tathevāhaṃ mahāvīra, buddhamaṃsena pupphito.

“Yathā balākayonimhi, na vijjati pumo sadā;
Meghesu gajjamānesu, gabbhaṃ gaṇhanti tā sadā.

“Cirampi gabbhaṃ dhārenti, yāva megho na gajjati;
Bhārato parimuccanti, yadā megho pavassati.

“Padumuttarabuddhassa, dhammameghena gajjato;
Saddena dhammameghassa, dhammagabbhaṃ agaṇhahaṃ.

“Satasahassupādāya, puñṇagabbhaṃ dharemaṃ;
Nappamuccāmi bhārato, dhammamegho na gajjati.

“Yadā tuvaṃ sakyamuni, ramme kapilavatthave;
Gajjasi dhammameghena, bhārato parimuccahaṃ.

“Suññataṃ animittaṃ ca, tathāppaṇihitampi ca;
Caturo ca phale sabbe, dhammevaṃ vijanayiṃ ahaṃ.

“Aparimeyyupādāya, patthemī tava sāsanaṃ;
So me attho anupatto, santipadamanuttaraṃ.

“Vinaye pāramiṃ patto, yathāpi pāṭhiko isi;
Na me samasamo atthi, dhāremi sāsanaṃ ahaṃ.

“Vinaye khandhake cāpi, tikacchede ca pañcake;
Ettha me vimati natthi, akkhare byañjanepi vā.

“Niggahe paṭikamme ca, ṭhānāṭhāne ca kovidō;
Osāraṇe vuṭṭhāpane, sabbattha pāramiṃ gato.

“Vinaye khandhake vāpi, nikkhipitvā padaṃ ahaṃ;
Ubhato viniveṭhetvā, rasato osareyyahaṃ.

“Niruttiyā sukusalo, atthānatthe ca kovidō;

Anaññātaṃ mayā natthi, ekaggo satthu sāsane.

“Rūpadakkho ahaṃ ajja, sakyaputtassa sāsane;
Kaṅkhaṃ sabbaṃ vinodemi, chindāmi sabbasaṃsayāṃ.

“Padaṃ anupadañcāpi, akkharañcāpi byañjanaṃ;
Nidāne pariyosāne, sabbattha kovido ahaṃ.

“Yathāpi rājā balavā, niggaṇhitvā parantape;
Vijinitvāna saṅgāmaṃ, nagaraṃ tattha māpaye.

“Pākāraṃ parikhañcāpi, esikaṃ dvārakoṭṭhakaṃ;
Atṭālake ca vividhe, kāraye nagare bahū.

“Siṅghāṭakaṃ caccarañca, suvibhattantarāpaṇaṃ;
Kārayeyya sabhaṃ tattha, atthānatthavinicchayaṃ.

“Nigghātatthaṃ amittānaṃ, chiddāchiddaṃ jānituṃ;
Balakāyassa rakkhāya, senāpaccaṃ ṭhapeti so.

“Ārakkhatthāya bhaṇḍassa, nidhānakusalaṃ naraṃ;
Mā me bhaṇḍaṃ vinassīti, bhaṇḍarakkhaṃ ṭhapeti so.

“Mamatto hoti yo rañño, vuddhiṃ yassa ca icchatī;
Tassādhikaraṇaṃ deti, mittassa paṭipajjitūṃ.

“Uppātesu nimittesu, lakkhaṇesu ca kovidaṃ;
Ajjhāyakaṃ mantadharaṃ, porohicce ṭhapeti so.

“Etehaṅgehi sampanno, khattiyoti pavuccati;
Sadā rakkhanti rājānaṃ, cakkavākova dukkhitaṃ.

“Tattheva tvaṃ mahāvīra, hatāmittova khattiyo;
Sadevakassa lokassa, dhammarājāti vuccati.

“Titthiye nihanitvāna, mārāñcāpi sasenakaṃ;
Tamandhakāraṃ vidhamitvā, dhammanagaraṃ amāpayi.

“Sīlaṃ pākāraṃ tattha, ñāṇaṃ te dvārakoṭṭhakaṃ;
Saddhā te esikā vīra, dvārapālo ca saṃvaro.

“Satipaṭṭhānamatṭālaṃ, paññā te caccaraṃ mune;
Iddhipādañca siṅghāṭaṃ, dhammavīthi sumāpitā.

“Suttantaṃ abhidhammañca, vinayañcāpi kevalaṃ;
Navaṅgaṃ buddhavacanaṃ, esā dhammasabhā tava.

“Suññataṃ animittañca, vihārañcappaṇīhitaṃ;
Āneñjañca nirodho ca, esā dhammakuṭī tava.

“Paññāya aggo nikkhitto, paṭibhāne ca kovido;

Sāriputtoti nāmena, dhammasenāpatī tava.

“Cutūpapātakusalo, iddhiyā pāramiṃ gato;
Kolito nāma nāmena, porohicco tavaṃ mune.

“Porāṇakavaṃsadharo, uggatejo durāsado;
Dhutavādīguṇenaggo, akkhadasso tavaṃ mune.

“Bahussuto dhammadharo, sabbapāṭhī ca sāsane;
Ānando nāma nāmena, dhammārakkho tavaṃ mune.

“Ete sabbe atikkamma, pamesi bhagavā mamaṃ;
Vinicchayaṃ me pādāsi, vinaye viññudesitaṃ.

“Yo koci vinaye pañhaṃ, pucchati buddhasāvako;
Tattha me cintanā natthi, taññevatthaṃ kathemahaṃ.

“Yāvatā buddhakhettamhi, ṭhapetvā taṃ mahāmuni;
Vinaye mādiso natthi, kuto bhiyyo bhavissati.

“Bhikkhusaṅghe nisīditvā, evaṃ gajjati gotamo;
Upālissa samo natthi, vinaye khandhakesu ca.

“Yāvatā buddhabhaṇitaṃ, navaṅgaṃ satthusāsanaṃ;
Vinayogadhaṃ taṃ sabbaṃ, vinayamūlapassino.

“Mama kammaṃ saritvāna, gotamo sakyapuṅgavo;
Bhikkhusaṅghe nisīditvā, etadagge ṭhapesi maṃ.

“Satasahassupādāya, imaṃ ṭhānaṃ apatthayiṃ;
So me attho anuppatto, vinaye pāramiṃ gato.

“Sakyānaṃ nandijanano, kappako āsahaṃ pure;
Vijāhitvāna taṃ jātiṃ, putto jāto mahesino.

“Ito dutiyake kappe, añjaso nāma khattiyo;
Anantatejo amitayaso, bhūmipālo mahaddhano.

“Tassa rañño ahaṃ putto, candano nāma khattiyo;
Jātimadenupatthaddho, yasabhogamadena ca.

“Nāgasatasahassāni, sabbālaṅkārabhūsitā;
Tidhāpabhinnā mātaṅgā, parivārenti maṃ sadā.

“Sabalehi paretohaṃ, uyyānaṃ gantukāmako;
Āruyha sirikaṃ nāgaṃ, nagarā nikkhamiṃ tadā.

“Caraṇena ca sampanno, guttadvāro susaṃvuto;
Devalo nāma sambuddho, āgacchi purato mama.

“Pesetvā sirikaṃ nāgaṃ, buddhaṃ āsādayiṃ tadā;

Tato sañjātakopo so, nāgo nuddharate padaṃ.

“Nāgaṃ ruṇṇamanamaṃ disvā, buddhe kodhaṃ akāsahaṃ;
Viheṣayitvā sambuddhaṃ, uyyānaṃ agamāsahaṃ.

“Sātaṃ tattha na vindāmi, siro pajjalito yathā;
Pariḷāhena ḍayhāmi, macchova baḷisādako.

“Sasāgarantā pathavī, ādittā viya hoti me;
Pitu santikupāgama, idaṃ vacanamabraviṃ.

“Āsīvisaṃva kupitaṃ, aggikkhandhaṃva āgataṃ;
Mattaṃva kuñjaraṃ dantiṃ, yaṃ sayambhumasādayiṃ.

“Āsādito mayā buddho, ghero uggatapo jino;
Purā sabbe vinassāma, khamāpessāma taṃ muniṃ.

“No ce taṃ nijjhāpessāma, attadantaṃ samāhitaṃ;
Orena sattadivasā, raṭṭhaṃ me vidhamissati.

“Sumekhalo kosiyo ca, siggavo cāpi sattako;
Āsādayitvā isayo, duggatā te saraṭṭhakā.

“Yadā kuppanti isayo, saññatā brahmacārino;
Sadevakaṃ vināsenti, sasāgaraṃ sapabbataṃ.

“Tiyojanasahassamhi, purise sannipātayiṃ;

Accayaṃ desanattāya, sayambhuṃ upasaṅkamayiṃ.

“Allavatthā allasirā, sabbeva pañjalikatā;
Buddhassa pāde nipatitvā, idaṃ vacanamabravum.

“Khamassu tvaṃ mahāvīra, abhiyācati taṃ jano;
Pariḷāhaṃ vinodehi, mā no raṭṭhaṃ vināsaya.

“Sadevamānusā sabbe, sadānavā sarakkhasā;
Ayomayena kūṭena, siraṃ bhindeyyu me sadā.

“Dake aggi na saṇṭhāti, bījaṃ sele na rūhati;
Agade kimi na saṇṭhāti, kopo buddhe na jāyati.

“Yathā ca bhūmi acalā, appameyyo ca sāgaro;
Anantako ca ākāso, evaṃ buddhā akhobhiyā.

“Sadā khantā mahāvīrā, khamitā ca tapassino;
Khantānaṃ khamitānañca, gamanaṃ taṃ na vijjati.

“Idaṃ vatvāna sambuddho, pariḷāhaṃ vinodayaṃ;
Mahājanassa purato, nabhaṃ abbhuggamī tadā.

“Tena kammenahaṃ vīra, hīnattaṃ ajjhupāgato;

Samatikkamma taṃ jātiṃ, pāvisiṃ abhayaṃ puraṃ.

“Tadāpi maṃ mahāvīra, ḍayhamānaṃ susaṇṭhitaṃ;
Pariḷhaṃ vinodesi, sayambhuñca khamāpayiṃ.

“Ajjāpi maṃ mahāvīra, ḍayhamānaṃ tihaggibhi;
Nibbāpesi tayo aggī, sītibhāvañca pāpayiṃ.

“Yesaṃ sotāvadhānatthi, suṇātha mama bhāsato;
Atthaṃ tuyhaṃ pavakkhāmi, yathā diṭṭhaṃ padaṃ mama.

“Sayambhuṃ taṃ vimānetvā, santacittaṃ samāhitaṃ;
Tena kammenaṃ ajja, jātomhi nīcayoniyaṃ.

“Mā vo khaṇaṃ virādhetha, khaṇātītā hi socare;
Sadatthe vāyameyyātha, khaṇo vo paṭipādito.

“Ekaccānañca vamaṇaṃ, ekaccānaṃ virecanaṃ;
Visaṃ halāhalaṃ eke, ekaccānañca osadhaṃ.

“Vamaṇaṃ paṭipannānaṃ, phalaṭṭhānaṃ virecanaṃ;
Osadhaṃ phalaḷābhīnaṃ, puññakkhettaṃ gavesinaṃ.

“Sāsanena viruddhānaṃ, visaṃ halāhalaṃ yathā;
Āsīvo diṭṭhavisō, evaṃ jhāpeti taṃ naraṃ.

“Sakiṃ pītaṃ halāhalaṃ, uparundhati jīvitaṃ;
Sāsanena virujjhivā, kappakoṭimhi ḍayhati.

“Khantiyā avihiṃsāya, mettacittavatāya ca;
Sadevakaṃ so tāreti, tasmā te avirādhiyā.

“Lābhālābhe na sajjanti, sammānanavimānane;
Pathavīsadisā buddhā, tasmā te na virādhiyā.

“Devadatte ca vadhake, core aṅgulimālake;
Rāhule dhanapāle ca, sabbesaṃ samako muni.

“Etesaṃ paṭigho natthi, rāgomesaṃ na vijjati;
Sabbesaṃ samako buddho, vadhakassorasassa ca.

“Panthe disvāna kāsāvaṃ, chaḍḍitaṃ mīḷhamakkhitaṃ;
Sirasmiṃ añjaliṃ katvā, vanditabbaṃ isiddhajaṃ.

“Abbhātītā ca ye buddhā, vattamānā anāgatā;
Dhajanānena sujjhanti, tasmā ete namassiyā.

“Satthukappaṃ suvinayaṃ, dhāremi hadayenaṃ;
Namassamāno vinayaṃ, viharissāmi sabbadā.

“Vinayo āsāyo mayhaṃ, vinayo ṭhānacaṅkamaṃ;

Kappemi vinaye vāsaṃ, vinayo mama gocaro.

“Vinaye pāramippatto, samathe cāpi kovido;
Upāli taṃ mahāvīra, pāde vandati satthuno.

“So ahaṃ vicarissāmi, gāmā gāmaṃ purā puram;
Namassamāno sambuddhaṃ, dhammassa ca sudhammataṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Tattha hi naṃ satthā sayameva sakalaṃ vinayapiṭakaṃ uggaṇhāpesi. So aparabhāge bhārukacchakavatthum ajjukavatthum kumārakassapavatthunti imāni tīni vatthūni vinicchayi. Satthā ekekaṃ vinicchite sādhuṃ datvā tayopi vinicchaye aṭṭhuppattiṃ katvā theram vinayadharānaṃ aggaṭṭhāne ṭhapesi. So aparabhāge ekaṃ uposathadivase pātimokkhuḍḍasamaye bhikkhū ovadanto -

249. “Saddhāya abhinikkhamma, navapabbajito navo;
Mitte bhajeyya kalyāṇe, suddhājīve atandite.

250. “Saddhāya abhinikkhamma, navapabbajito navo;
Saṅghasmiṃ viharaṃ bhikkhu, sikkhetha vinayaṃ budho.

251. “Saddhāya abhinikkhamma, navapabbajito navo;
Kappākappesu kusalo, careyya apurakkhato”ti. - tisso gāthā abhāsi;

Tattha saddhāyāti saddhānimittaṃ, na jīvikatthanti attho. Saddhāyāti vā kammaphalāni ratanattayaguṇaṇca saddahitvā. Abhinikkhammāti gharāvāsato nikkhamitvā. Navapabbajitoti navo hutvā pabbajito, paṭhamavaye eva pabbajito. Navoti sāsane sikkhāya abhinavo daharo. Mitte bhajeyya kalyāṇe suddhājīve atanditeti “piyo garu bhāvanīyo”tiādinā vuttalakkaṇe kalyāṇamitte, micchājīvavivajjanena suddhājīve, āradhaviṇṇatāya atandite bhajeyya upasaṅkameyya, tesaṃ ovādānusāsanīpaṭiggahaṇavasena seveyya. Saṅghasmiṃ viharanti saṅhe bhikkhusamūhe vattapaṭivattapūraṇavasena viharanto. Sikkhetha vinayaṃ budhoti bodhaññatāsukusalo hutvā vinayapariyattiṃ sikkheyya. Vinayo hi sāsana āyu, tasmīṃ ṭhite sāsanaṃ ṭhitaṃ hoti. “Buddho”ti ca paṭhanti, so evattho. Kappākappesūti kappiyākappiyesu kusalo suttavasena suttānulomavasena ca nipuṇo cheko. Apurakkhatoti na purakkhato taṇhādīhi kutoci purekkhāraṃ apaccāsīsanto hutvā vihareyya.

Upālittheragāthāvaṇṇanā niṭṭhitā.

12. Uttarapālattheragāthāvaṇṇanā

252-254. Paṇḍitaṃ vata maṃ santanti āyasmato uttarapālattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññāni upacinanto vipassissa bhagavato gamanamagge setuṃ kārāpesi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvattiyaṃ brāhmaṇakule nibbattitvā uttarapālota laddhanāmo vayappatto yamakapāṭihāriyaṃ disvā paṭiladdhasaddho pabbajitvā samaṇadhammaṃ karoti. Tassa ekadivasam ayonisomanasikāravasena anubhūtārammaṇaṃ anussarantassa kāmarāgo uppajji. So

tāvadeva sahoḍḍhaṃ coraṃ gaṇhanto viya attano cittaṃ niggahetvā saṃvegajāto paṭipakkhamanasikārena kilese vikkhambhetvā vipassanāya kammaṃ karonto bhāvanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Vipassino bhagavato, caṅkamantassa sammukhā;
Pasannacitto sumano, setuṃ kārāpayiṃ ahaṃ.

“Ekanavutito kappe, yaṃ setuṃ kārāyīṃ ahaṃ;
Duggatiṃ nābhijānāmi, setudānassidaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Arahattaṃ pana patvā attano paṭipattiṃ paccavekkhitvā sīhanādaṃ nadanto -

252. “Paṇḍitaṃ vata maṃ santaṃ, alamaṭṭhavicintakaṃ;
Pañca kāmagaṇṇā loke, sammohā pātayiṃsu maṃ.

253. “Pakkhando māraṇisaye, daḷhasallasamappito;
Asakkhiṃ maccurājassa, ahaṃ pāsā pamuccituṃ.

254. “Sabbe kāmā pahīnā me, bhavā sabbe padālītā;
Vikkhīṇo jātisaṃsāro, natthi dāni punabbhavo”ti. -

Tisso gāthā abhāsi.

Tattha paṇḍitaṃ vata maṃ santanti sutacintāmayāya paññāya vasena paññāsampannampi nāma maṃ samānaṃ. Alamaṭṭhavicintakanti attano ca paresaṇca atthaṃ hitaṃ vicintetuṃ samatthaṃ, alaṃ vā pariyattaṃ atthassa vicintakaṃ, kilesaviddhaṃsanasaṃmatthaṃ atthadassinaṃ vā, sabbametaṃ attano antimabhavikatāya thero vadati. Pañca kāmagaṇṇāti rūpādayo pañca kāmakoṭṭhāsā. Loketi tesāṃ pavattiṭṭhānadassanaṃ. Sammohāti sammohanimittaṃ ayonisomanasikārahetu. Sammohāti vā sammohanā sammohakarā. Pātayiṃsūti dhīrabhāvato pātesuṃ, lokato vā uttaritukāmaṃ maṃ loke pātayiṃsūti attho.

Pakkhandoti anupaviṭṭho. Māraṇisayeti kilesaṇisaye kilesamārassa pavattiṭṭhāne, tassa vasaṃ gatoti adhippāyo. Devaputtaṃmārassa vā issariyaṭṭhāne taṃ anupavisitvā ṭhito. Daḷhasallasamappitoti daḷhaṃ thiraṃ, daḷhena vā sallena samappito, rāgasallena hadayaṃ āhacca viddho. Asakkhiṃ maccurājassa, ahaṃ pāsā pamuccitunti aggamaggasaṇḍāsena rāgādisallaṃ anavasesato uddharantoyeva rāgabandhanasaṅkhātā maccurājassa pāsā ahaṃ parimuccituṃ asakkhiṃ, tato attānaṃ pamocesīṃ.

Tato eva ca sabbe kāmā pahīnā me, bhavā sabbe padālītāti vatthārammaṇādibhedena anekabhedabhinnā sabbe kilesakāmā ariyamaggena samucchedavasena mayā pahīnā. Kilesakāmesu hi pahīnesu vatthukāmāpi pahīnā eva honti. Tathā kāmabhavakammabhavādayo bhavā sabbe maggañāṇāsinaṃ padālītā viddhaṃsitā. Kammabhavesu hi padālitesu upapattibhavā padālītā eva honti. Evaṃ kammabhavānaṃ padālītattā eva vikkhīṇo jātisaṃsāro, natthi dāni punabbhavoti. Tassattho heṭṭhā vuttoyeva. Idameva ca therassa aññābyākaraṇaṃ ahosi.

Uttarapālatharagāthāvaṇṇanā niṭṭhitā.

13. Abhibhūtattheragāthāvaṇṇanā

255-257. Suṇātha ñātayo sabbeti āyasmato abhibhūtattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññāni upacinanto vessabhussa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto tādīsena kalyāṇamittasannissayena sāsane abhippasanno ahosi. So satthari parinibbute tassa dhātuṃ gahetuṃ mahājane ussāhaṃ karonte sayaṃ sabbapaṭhamam gandhodakena citakaṃ nibbāpesi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde veṭṭhapuranagare rājakule nibbattitvā abhibhūtoti laddhanāmo pitu accayena rajjaṃ kāreti. Tasmiṃca samaye bhagavā janapadacārikaṃ caranto anupubbena taṃ nagaraṃ pāpuṇi. Tato so rājā “bhagavā kira mama nagaraṃ anupatto”ti sutvā satthu santikaṃ gantvā dhammaṃ sutvā dutiyadivase mahādānaṃ pavattesi. Bhagavā bhuttāvī tassa rañño ajjhāsayanurūpaṃ anumodanaṃ karontoyeva vitthārato dhammaṃ desesi. So dhammaṃ sutvā laddhappasādo rajjaṃ pahāya pabbajitvā arahattaṃ sacchākāsi. Tena vuttaṃ apadāne -

“Dayhamāne sarīramhi, vessabhussa mahesino;
Gandhodakaṃ gahetvāna, citaṃ nibbāpayiṃ ahaṃ.

“Ekatiṃse ito kappe, citaṃ nibbāpayiṃ ahaṃ;
Duggatiṃ nābhijānāmi, gandhodakassidaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Arahattaṃ pana patvā vimuttisukhena viharante tasmīṃ tassa ñātakā amaccā pārisajjā nāgarā jānapadāti sabbe samāgantvā, “bhante, kasmā tvaṃ amhe anāthe katvā pabbajito”ti parideviṃsu. Thero te ñātipamukhe manusse paridevante disvā tesam attano pabbajjakāraṇavibhāvanamukhena dhammaṃ kathento -

255. “Suṇātha ñātayo sabbe, yāvantettha samāgatā;
Dhammaṃ vo desayissāmi, dukkhā jāti punappunaṃ.

256. “Ārambhatha nikkamatha, yuñjatha buddhasāsane;
Dhunātha maccuno senaṃ, naḷāgāraṃva kuñjaro.

257. “Yo imasmiṃ dhammavinaye, appamatto vihassati;
Pahāya jātisaṃsāraṃ, dukkhassantaṃ karissatī”ti. - tisso gāthā abhāsi;

Tattha suṇāthāti nisāmetha, idāni mayā vuccamānaṃ ohitasotā sotadvārānusārena upadhārethāti attho. Ñātayoti ñātī pamukhe katvā tesam sabbesaṃ ālapanam, tenāha “sabbe yāvantettha samāgatā”ti, yāvanto yattakā ettha samāgame, etissaṃ vā mama pabbajjāya samāgatāti attho.

Idāni yaṃ sandhāya “suṇāthā”ti savanāṇattikavacanaṃ kataṃ, taṃ “dhammaṃ vo desayissāmi”ti paṭijānitvā “dukkhā jāti punappuna”ntiādinā desetum ārabhi. Tattha dukkhā jāti punappunanti jāti nāmesā gabbhokkantimūlakādibhedassa jarādibhedassa ca anekavihitassa dukkhassa adhiṭṭhānabhāvato dukkhā. Sā punappunaṃ pavattamānā ativiya dukkhā.

Tassā pana jātiyā samatikkamanatthaṃ ussāho karaṇīyoti dassento āha “ārambhathā”tiādi. Tattha ārambhathāti ārambhadhātusaṅkhātāṃ vīriyaṃ karotha.

Nikkamathāti kosajjapakkhato nikkhantattā nikkamadhātusañkhātāṃ taduttariṃ vīriyaṃ karoṭha. Yuñjatha buddhasāsaneṭi yasmā sīlasaṃvaro indriyesu guttadvāratā bhojane mattaññutā satisampajaññanti imesu dhammesu paṭiṭṭhitānaṃ jāgariyānuyogavasena ārambhanikkamadhātuyo sampajjanti, tasmā tathābhūtā samathavipassanāsāñkhāte adhisīlasikkhādisañkhāte vā bhagavato sāsane yuttappayuttā hoṭha. Dhunātha maccuno senaṃ, naḷāgāraṃva kuñjaroti evaṃ paṭipajjantā ca tedhātuissarassa maccurājassa vasaṃ satte netīti tassa senāsāñkhātāṃ abalaṃ dubbalaṃ yathā nāma thāmabalūpapanno kuñjaro naḷehi kataṃ agāraṃ khaṇeneva viddhaṃseti, evameva kilesagaṇaṃ dhunātha vidhamatha viddhaṃsethāti attho.

Evaṃ pana buddhasāsane ussāhaṃ karontassa ekaṃsiko jātidukkhassa samatikkamoti dassento “yo imasmi”ntiadinā tatiyaṃ gāthamāha. Taṃ suviññeyyameva.

Abhibhūtattheragāthāvaṇṇanā niṭṭhitā.

14. Gotamattheragāthāvaṇṇanā

258-260. Saṃsaranti āyasmato gotamattherassa gāthā. Kā uppatti? Ayaṃ kira purimabuddhesu katādhikāro tattha tattha bhava puññāni karonto sikhimhi bhagavati parinibbute tassa citakaṃ devamanussesu pūjentesu aṭṭhahi campakapupphehi citakaṃ pūjesi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sakyaṛājakule nibbattitvā gotamoti gottavaseneva abhilakkhitanāmo vayappatto satthu ñātisaṃmāgame paṭiladdhasaddho pabbajitvā vipassanāya kammaṃ karonto chaḷabhiñño ahoṣi. Tena vuttaṃ apadāne -

“Jhāyamānassa bhagavato, sikhino lokabandhuno;
Aṭṭha campakapuppāni, citakaṃ abhiropayaṃ.

“Ekatiṃse ito kappe, yaṃ pupphamabhiropayaṃ;
Duggatiṃ nābhijānāmi, citapūjāyidaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Chaḷabhiñño pana hutvā vimuttisukhena viharanto ekadivasam ñātakehi “kasmā, bhante, amhe pahāya pabbajito”ti puṭṭho saṃsāre attanā anubhūta dukkhañceva idāni adhigataṃ nibbānasukhañca pakāsento -

258. “Saṃsarañhi nirayaṃ agacchissaṃ, petalokamagamaṃ punappunaṃ;
Dukkhamaṃhipi tiracchānayaṇiyaṃ, nekadhā hi vusitaṃ ciraṃ mayā.

259. “Mānusopi ca bhavobhirādhitō, saggakāyamaṃ sakim sakim;
Rūpadhātusu arūpadhātusu, nevasaññisu asaññisuṭṭhitaṃ.

260. “Sambhavā suviditā asārakā, saṅkhatā pacalitā saderitā;
Taṃ viditvā mahamahattasambhavaṃ, santimeva satimā samajjhaga”nti. -

Tiṃhi gāthāhi tesam dhammaṃ desesi.

Tattha saṃsaranti anādimati saṃsāre saṃsaranto kammakilesehi pañcasu gatīsu cavanupapātavasena aparāparam saṃsarantoti attho. Hīti nipātamattaṃ. Nirayaṃ agacchissanti sañjīvādikaṃ aṭṭhavidhaṃ mahānirayaṃ, kukkuḷādikaṃ soḷasavidhaṃ ussanirayañca paṭisandhivasena upagacchiṃ. “Punappuna”nti idaṃ idhāpi ānetabbaṃ. Petalokanti pettivisayaṃ, khuppiṭāsādhedhaṃ petattabhāvanti attho. Agamanti paṭisandhivasena upagacchiṃ upapajjiṃ. Punappunanti aparāparam. Dukkhamamhipīti aññamaññaṃ tikhiṇakasāpatodābhigāhātādidukkhehi dussahāyapi. Liṅgavipallāsaṃ hetuṃ vuttaṃ “dukkhamamhipī”ti. Tiracchānāyoniyaṃ migapakkhiyādibhedāya tiracchānāyoniyaṃ. Nekadhā hīti oṭṭhagoṇagadrabhādivasena ceva kākabalākakulādivasena ca anekappakāraṃ anekavārañca ciraṃ dīghamaddhānaṃ mayā vusitaṃ niccaṃ uttaramānasatādivasena dukkhaṃ anubhūtaṃ. Tiracchānāyoniyaṃ nibbattasatto mahāmūḷhatāya cirataraṃ tattheva aparāparaṃ parivattatīti dassanattaṃ idha “cira”nti vuttaṃ.

Mānusoṃ ca bhavobhirādhitoti manussattabhāvopi mayā tādisena kusalakammunā samavāyena abhirādhitā sādhitā adhigatā. Kāṇakacchapopamasuttamettha udāharitabbaṃ. Saggakāyamaṃsaṃ sakim sakinti saggagatisaṅkhātāṃ kāmāvacaradevakāyaṃ sakim sakim kadāci kadāci upapajjanavasena agacchiṃ. Rūpadhātusūti puthujjanabhavaggaṃ pariyosānesu rūpabhavesu arūpadhātusūti arūpabhavesu. Nevasaññisu asaññisuṭṭhitanti rūpārūpadhātūsu ca na kevalaṃ saññisu eva, atha kho nevasaññīnāsaññisu asaññisu ca upapajja ṭhitāṃ mayāti ānetvā yojetabbaṃ. Nevasaññiggahaṇena hettha nevasaññīnāsaññībhave gahito. Yadi pime dve bhavā rūpārūpadhātuggahaṇeneva gayhanti, ye pana ito bāhirakā tattha niccasaññino bhavavimokkhasaññino ca, tesāṃ tassā saññāya micchābhāvadassanattaṃ viṣuṃ gahitāti daṭṭhabbaṃ.

Evaṃ dvīhi gāthāhi bhavamūlassa anupacchinnattā anādimati saṃsāre attano vaṭṭadukkhānubhavaṃ dassetvā idāni tadupacchedena vivaṭṭasukhānubhavaṃ dassento “sambhavā”tiādinā tatiyaṃ gāthamāha. Tattha sambhavāti bhavā. Kāmabhavādayo eva hi hetupaccayasamavāyena bhavantīti idha sambhavāti vuttā. Suviditāti vipassanāpaññāsahitāya maggapaññāya suṭṭhu viditā. Asārakātiādi tesāṃ viditākāradassanaṃ. Tattha asārakāti niccasārādisārarahitā. Saṅkhatāti samecca sambhuyya paccayehi katā. Pacalitāti saṅkhatattā eva uppādajarādīhi pakārato calitā anavaṭṭhitā. Saderitāti sadā sabbakālaṃ bhaṅgena eritā, ittarā bhaṅgagāmino pabhaṅgunoti attho. Taṃ viditvā mahamattasambhavanti taṃ yathāvuttaṃ saṅkhatasabhāvaṃ attasambhavaṃ attani sambhūtaṃ attāyattaṃ issarādivasena aparāyattaṃ pariññābhisaṃmayavasena ahaṃ viditvā tappaṭipakkhabhūtaṃ santimeva nibbānameva maggapaññāsatiyā satimā hutvā samajjhagaṃ adhigacchiṃ ariyamaggabhāvanāya anuppattoti. Evaṃ therā ñātakānaṃ dhammadesanāmukhena aññaṃ byākāsi.

Gotamattheragāthāvaṇṇanā niṭṭhitā.

15. Hāritattheragāthāvaṇṇanā

261-263. Yo pubbe karaṇīyānīti āyasmato hāritattherassa gāthā. Kā uppatti? Ayampi padumuttarassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto satthari parinibbute tassa citakapūjāya kayiramānāya gandhena pūjaṃ akāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvattiyaṃ brāhmaṇakule nibbattitvā hāritoti laddhanāmo vayappatto jātimānaṃ nissāya aññe

vasalavādena samudācarati. So bhikkhūnaṃ santikaṃ gantvā dhammaṃ sutvā paṭiladdhasaddho pabbajitopi ciraparicitattā vasalasamudācāraṃ na vissajji. Athekadivasam satthu santike dhammaṃ sutvā sañjātasamvego vipassanaṃ paṭṭhapetvā attano cittappavattiṃ upaparikkhanto mānuddhaccaviggahitattaṃ disvā taṃ pahāya vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Citāsu kurumānāsu, nānāgandhe samāhaṭe;
Pasannacitto sumano, gandhamuṭṭhimapūjayiṃ.

“Satasahassito kappe, citakaṃ yamapūjayiṃ;
Duggatiṃ nābhijānāmi, citapūjāyidaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Arahā pana hutvā vimuttisukhaṃ anubhavanto “yo pubbe karaṇīyānī”tiādinā tīhi gāthāhi bhikkhūnaṃ ovādadānamukhena aññaṃ byākāsi. Tāsaṃ attho heṭṭhā vuttoyeva.

Hāritattheragāthāvaṇṇanā niṭṭhitā.

16. Vimalattheragāthāvaṇṇanā

264-266. Pāpamitteti āyasmato vimalattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayaṃ puññaṃ upacinanto padumuttarassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto satthari parinibbute sādhuṭṭhanadivasesu vītivattesu satthu sarīraṃ gahetvā upāsakesu jhāpanaṭṭhānaṃ gacchantesu satthu guṇe āvajjitvā pasannamānaso sumanapupphehi pūjamakāsi. So tena puññaṃkamma devamanussesu saṃsaranto imasmiṃ buddhuppāde bārāṇasiyaṃ brāhmaṇakule nibbattitvā vimaloti laddhanāmo vayappatto somamittattheraṃ nissāya sāsane pabbajitvā teneva ussāhito vipassanaṃ paṭṭhapetvā nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Nīharante sarīramhi, vajjamānāsu bherisu;
Pasannacitto sumano, paṭṭipupphamapūjayiṃ.

“Satasahassito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, dehapūjāyidaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Arahattaṃ pana patvā attano sahāyassa bhikkhussa ovādaṃ dento -

264. “Pāpamitte vivajjetvā, bhajeyyuttamapuggalaṃ;
Ovāde cassa tiṭṭheyya, patthento acalaṃ sukhaṃ.

265. “Parittaṃ dārumāruya, yathā sīde mahaṇṇave;
Evaṃ kusītamāgama, sādhuṭṭhāpi sīdati;

Tasmā taṃ parivajjeyya, kusītaṃ hīnavīriyaṃ.

266. “Pavivittehi ariyehi, pahitattehi jhāyibhi;
Niccaṃ āraddhavīriyehi, paṇḍitehi sahāvase”ti. -

Tisso gāthā abhāsi.

Tattha pāpamitteti akalyāṇamitte asappurise hīnavīriye. Vivajjetvāti taṃ abhajanavasena dūrato vajjetvā. Bhajeyyuttamapuggalanti sappurisaṃ paṇḍitaṃ kalyāṇamittaṃ ovādānusāsanīgahaṇavasena seveyya. Ovāde cassa tiṭṭheyyāti assa kalyāṇamittassa ovāde anusitṭhiyaṃ yathānusitṭhaṃ paṭipajjanavasena tiṭṭheyya. Patthentoti ākaṅkhanto. Acalaṃ sukhaṃ nibbānasukhaṃ phalasukhañca. Tampi hi akuppabhāvato “acala”nti vuccati. Sesāṃ vuttatthameva.

Vimalattheragāthāvaṇṇanā niṭṭhitā.

Tikanipātavaṇṇanā niṭṭhitā.

4. Catukkanipāto

1. Nāgasamālattheragāthāvaṇṇanā

267-270. Alaṅkatātiādikā āyasmato nāgasamālattherassa gāthā. Kā uppatti? Ayampi padumuttarassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto gimhasamaye sūriyātapasantattāya bhūmiyā gacchantaṃ satthāraṃ disvā pasannamānaso chattaṃ adāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sakyaṛājakule nibbattitvā nāgasamālota laddhanāmo vayappatto ñāṭisamāgame paṭiladdhasaddho pabbajitvā kiñci kālaṃ bhagavato upaṭṭhāko ahoṣi. So ekadivasāṃ nagaraṃ piṇḍāya pavitṭho alaṅkatapaṭiyattaṃ aññataraṃ naccakiṃ mahāpathe tūriyesu vajjantesu naccantiṃ disvā, “ayaṃ cittakiriyavāyodhātuvipphāravasena karajakāyassa tathā tathā parivatti, aho aniccā saṅkhārā”ti khayavayaṃ paṭṭhapetvā vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Aṅgārajātā pathavī, kukkuḷānugatā mahī;
Padumuttaro bhagavā, abbhokāsamhi caṅkami.

“Paṇḍaraṃ chattaṃādāya, addhānaṃ paṭipajjahaṃ;
Tattha disvāna sambuddhaṃ, vitti me upapajjatha.

“Marīciyotthaṭṭā bhūmi, aṅgārāva mahī ayaṃ;
Upahanti mahāvātā, sarīrassāsukhepanā.

“Sītaṃ uṇhaṃ vihanantaṃ, vātātapanivāraṇaṃ;
Paṭiggaṇha imaṃ chattaṃ, phassayissāmi nibbutiṃ.

“Anukampako kāruṇiko, padumuttaro mahāyaso;
Mama saṅkappamaññāya, paṭiggaṇhi tadā jino.

“Tiṃsakappāni devindo, devarajjamakārayiṃ;
Satānaṃ pañcakkhattuñca, cakkavattī ahasahaṃ.

“Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ;
Anubhomī sakaṃ kammaṃ, pubbe sukatamattano.

“Ayaṃ me pacchimā jāti, carimo vattate bhavo;
Ajjāpi setacchattaṃ me, sabbakālaṃ dharīyati.

“Satasahassito kappe, yaṃ chattamadadiṃ tadā;
Duggatiṃ nābhijānāmi, chattadānassidaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Arahattaṃ pana patvā -

267. “Alaṅkatā suvasanā, mālinī candanussadā;
Majjhe mahāpathe nārī, tūriye naccati naṭṭakī.
268. “Piṇḍikāya paviṭṭhoham, gacchanto naṃ udikkhisam;
Alaṅkataṃ suvasanaṃ, maccupāsaṃva oḍḍitaṃ.
269. “Tato me manasīkāro, yoniso udapajjatha;
Ādīnavo pāturahu, nibbidā samatiṭṭhatha.
270. “Tato cittaṃ vimucci me, passa dhammasudhammataṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsana”nti. -

Catūhi gāthāhi attano paṭipattikittanamukhena aññaṃ byākāsi.

Tattha alaṅkatāti hatthūpagādiābharaṇehi alaṅkatagattā. Suvasanāti sundaravasanaṃ
sobhanavatthanivatthā. Mālinīti mālādhārīnī piḷandhitapupphamālā. Candanussadāti
candanānulepalittasarīrā. Majjhe mahāpathe nārī, tūriye naccati naṭṭakīti
yathāvuttaṭṭhāne ekā nārī naṭṭakī nāṭakitthī nagaravīthiyā majjhe pañcaṅgike tūriye
vajjante naccati, yathāpaṭṭhapitaṃ naccaṃ karoti.

Piṇḍikāyāti bhikkhāya. Paviṭṭhohanti nagaraṃ paviṭṭho ahaṃ. Gacchanto naṃ
udikkhisanti nagaravīthiyaṃ gacchanto parissayapariharaṇatthaṃ vīthiṃ olokento
taṃ naṭṭakiṃ olokesiṃ. Kiṃ viya? Maccupāsaṃva oḍḍitanti yathā maccussa
maccurājassa pāsabhūto rūpādiko oḍḍito loka anuvicaritvā ṭhito ekaṃsena sattānaṃ
anattāhavo, evaṃ sāpi appaṭisaṅkhāne ṭhitānaṃ andhaputhujjanānaṃ ekaṃsato
anattāhavaḥati maccupāsasadisī vuttā.

Tatoti tasmā maccupāsasadisattā. Meti mayhaṃ. Manasīkāro yoniso udapajjathāti
“ayaṃ aṭṭhisaṅghāto nhārusambandho maṃsena anupalitto chaviyā paṭicchanno
asuciduggandhaje gucchapaṭikkūlo
aniccucchādanaparimaddanabhedanaviddhaṃsanadhammo īdise vikāre dasseti”ti
evaṃ yoniso manasīkāro uppajji. Ādīnavo pāturahūti evaṃ kāyassa
sabhāvūpadhāraṇamukhena tassa ca taṃnissitānaṃ cittaacetāsikānaṃ
udayabbayaṃ sarasapabhaṅgutaṃ manasi karoto tesu ca yakkharakkhasādīsū viya
bhayato upaṭṭhahantesu tattha me anekākāraādīnavo doso pāturahosi.
Tappaṭipakkhato ca nibbāne ānisaṃso. Nibbidā samatiṭṭhathāti nibbindanaṃ
ādīnavānupassanānubhāvasiddhaṃ nibbidāññaṃ mama hadaye saṅghāsi,
muhuttampi tesam rūpārūpadhammānaṃ gahaṇe cittaṃ nāhosi, aññadatthu
muñcitukāmatādivasena tattha udāsīnameva jātanti attho.

Tatoti vipassanāññāto paraṃ. Cittaṃ vimucci meti lokuttarabhāvanāya vattamānāya
maggapaṭipāṭiyā sabbakilesehi mama cittaṃ vimuttaṃ ahosi. Etena phaluppattiṃ
dasseti. Maggakkhaṇe hi kilesā vimuccanti nāma, phalakkhaṇe vimuttāti. Sesam
vuttanayameva.

2. Bhaguttheragāthāvaṇṇanā

271-274. Ahaṃ middhenātiādikā āyasmato bhaguttherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto satthari parinibbute tassa dhātuyo pupphehi pūjesi. So tena puññakammena nimmānaratīsu nibbattitvā aparāparaṃ devamanussesu saṃsaranto imasmiṃ buddhuppāde sakyaṛājakule nibbattitvā bhagūti laddhanāmo vayappatto anuruddhakimilehi saddhiṃ nikkhamitvā pabbajitvā bālakaloṇakagāme vasanto ekadivasaṃ thinamiddhābhivhaṃ vinodetuṃ vihārato nikkhamma caṅkamaṃ abhiruhanto papatitvā tadeva aṅkusaṃ katvā thinamiddhaṃ vinodetvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Parinibbute bhagavati, padumuttare mahāyase;
Pupphavaṭṭasake katvā, sarīramabhiropayim.

“Tattha cittaṃ pasādetvā, nimmānaṃ agamāsahaṃ;
Devalokagato santo, puññakammaṃ sarāmahaṃ.

“Ambarā pupphavasso me, sabbakālaṃ pavassati;
Saṃsarāmi manusse ce, rājā homi mahāyaso.

“Tahiṃ kusumavasso me, abhivassati sabbadā;
Tasseva pupphapūjāya, vāhasā sabbadassino.

“Ayaṃ pacchimako mayhaṃ, carimo vattate bhavo;
Ajjāpi pupphavasso me, abhivassati sabbadā.

“Satasahassito kappe, yaṃ pupphamabhiropayim;
Duggatiṃ nābhijānāmi, dehapūjāyidaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Arahattaṃ pana patvā phalasukhena nibbānasukhena ca vītināmento satthārā ekavihāraṃ anumodituṃ upagatena - “kacci tvaṃ, bhikkhu, appamatto viharasī”ti puṭṭho attano appamādavihāraṃ nivedento -

271. “Ahaṃ middhena pakato, vihārā upanikkhamim;
Caṅkamaṃ abhiruhanto, tattheva papatiṃ chamā.

272. “Gattāni parimajjitvā, punapāruya caṅkamaṃ;
Caṅkame caṅkamim sohaṃ, ajjhattaṃ susamāhito.

273. “Tato me manasīkāro, yoniso udapajjatha;
Ādīnavo pāturahu, nibbidā samatiṭṭhatha.

274. “Tato cittaṃ vimucci me, passa dhammasudhammataṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsana”nti. -

Imā catasso gāthā abhāsi.

Tattha middhena pakatoti kāyālasīyasaṅkhātena asattivighātasabhāvena middhena abhibhūto. Vihārāti senāsanato. Upanikkhaminti caṅkamituṃ nikkhamiṃ. Tattheva papatiṃ chamāti tattheva caṅkamasopāne niddābhibhūtatāya bhūmiyaṃ nipatiṃ. Gattāni parimajjitvāti bhūmiyaṃ patanena paṃsukitāni attano sarīrāvayavāni anumajjitvā. Punapāruyha caṅkamanti “patito dānāha”nti saṅkocaṃ anāpajjitvā punapi caṅkamaṭṭhānaṃ āruhitvā. Ajjhataṃ susamāhitoti gocarajjhatte kammaṭṭhāne nīvaraṇavikkhambhanaena suṭṭhu samāhito ekaggacitto hutvā caṅkaminti yojanā. Sesam vuttanayameva. Idameva ca therassa aññābyākaraṇaṃ ahoṣi.

Bhaguttheragāthāvaṇṇanā niṭṭhitā.

3. Sabhiyattheragāthāvaṇṇanā

275-278. Pare cātiādikā āyasmato sabhiyattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññāni upacinanto kakusandhassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ satthāraṃ divāvihārāya gacchantaṃ disvā pasannamānaso upāhanaṃ adāsi. So tena puññakammena devamanussesu saṃsaranto kassape bhagavati parinibbute patiṭṭhite suvaṇṇacetiye chahi kulaputtehi saddhiṃ attasattamo sāsane pabbajitvā kammaṭṭhānaṃ gahetvā araññe viharanto visesaṃ nibbattetuṃ asakkonto itare āha - “mayaṃ piṇḍapātāya gacchanto jīvite sāpekkhā homa, jīvite sāpekkhena ca na sakkā lokuttaradhammaṃ adhigantuṃ, puthujjanakālaṅkiriyaṃ ca dukkhā. Handa, mayaṃ nisseṇiṃ bandhitvā pabbataṃ abhiruyha kāye ca jīvite ca anapekkhā samaṇadhammaṃ karomā”ti. Te tathā akāṃsu.

Atha nesaṃ mahāthero upanissayasampannattā tadaheva chaḷabhiñño hutvā uttarakuruto piṇḍapātaṃ upanesi. Itare - “tumhe, bhante, katakiccā tumhehi saddhiṃ sallāpamattampi papañco, samaṇadhammameva mayaṃ karissāma, tumhe attanā diṭṭhadhammasukhavihāraṃ manuyyāñjathā”ti vatvā piṇḍapātaṃ paṭikkhipiṃsu. Thero ne sampatiṇḍapetuṃ asakkonto agamāsi.

Tato nesaṃ eko dvīhatīhaccayena abhiññāparivāraṃ anāgāmiphalaṃ sacchikatvā tattheva vatvā tehi paṭikkhitto agamāsi. Tesu khīṇāsavatthero parinibbāyi, anāgāmī suddhāvāsesu uppajji. Itare puthujjanakālaṅkiriyaṃ eva katvā chasu kāmasaggesu anulomapaṭilomato dibbasampattiṃ anubhavitvā amhākaṃ bhagavato kāle devalokā cavitvā eko mallarājakule paṭisandhiṃ gaṇhi, eko gandhārārājakule, eko bāhirarāṭṭhe, eko rājagahe ekissā kuladārikāya kucchimhi paṭisandhiṃ gaṇhi. Itaro aññatarissā paribbājikāya kucchimhi paṭisandhiṃ aggahesi. Sā kira aññatarassa khattiyassa dhītā, naṃ mātāpitāro - “amhākaṃ dhītā samayantaraṃ jānātū”ti ekassa paribbājakassa niyyādayiṃsu. Atheko paribbājako tāya saddhiṃ vipaṭipajji. Sā tena gabbhaṃ gaṇhi. Taṃ gabbhiniṃ disvā paribbājakā nikkaḍḍhiṃsu. Sā aññattha gacchantī antarāmagge sabhāyaṃ vijāyi. Tenassa sabhiyotveva nāmaṃ akāsi. So vaḍḍhitvā paribbājakapabbajjaṃ pabbajitvā nānāsattāni uggahetvā mahāvādī hutvā vādappasuto vicaranto attanā sadisaṃ adisvā nagaradvāre assamaṃ kāretvā khattiyakumārādayo sippaṃ sikkhāpento viharanto attano mātuyā itthibhāvaṃ jigucchitvā jhānaṃ uppādetvā brahmaloke uppānāya abhisāṅkharitvā dinne vīsatipañhe gahetvā te te samaṇabrāhmaṇe pucchi. Te cassa tesam pañhānaṃ atthaṃ byākātuṃ nāsakkhiṃsu. Sabhiyasuttavaṇṇanāyaṃ pana “suddhāvāsabrahmā te pañhe abhisāṅkharitvā adāsi”ti āgataṃ.

Yadā pana bhagavā pavattavaradhammacakko anupubbena rājagahaṃ āgantvā
veḷuvane viḥāsi, tadā sabhiyo tattha gantvā satthāraṃ upasaṅkamtvā te pañhe
pucchi. Satthā tassa te pañhe byākāsīti sabbaṃ sabhiyasutte āgatanayena
veditabbaṃ. Sabhiyo pana bhagavatā tesu pañhesu byākatesu paṭiladdhasaddho
pabbajitvā vipassanaṃ paṭṭhapetvā arahattaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Kakusandhassa munino, brāhmaṇassa vusīmato;
Divāvihāraṃ vajato, akkamanamadāsahaṃ.

“Imasmiṃyeva kappamhi, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, akkamanassidaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Arahā pana hutvā devadatte saṅghabhedāya parakkamante devadattapakkhikānaṃ
bhikkhūnaṃ ovādaṃ dento -

275. “Pare ca na vijānanti, mayamettha yamāmase;
Ye ca tattha vijānanti, tato sammanti medhagā.

276. “Yadā ca avijānantā, iriyantyamarā viya;
Vijānanti ca ye dhammaṃ, āturesu anāturā.

277. “Yaṃ kiñci sithilaṃ kammaṃ, saṃkiliṭṭhañca yaṃ vataṃ;
Saṅkassaraṃ brahmacariyaṃ, na taṃ hoti mahapphalaṃ.

278. “Yassa sabrahmacārīsu, gāravo nūpalabbhati;
Ārakā hoti saddhammā, nabhaṃ puthaviyā yathā”ti. -

Catūhi gāthāhi dhammaṃ desesi.

Tattha pareti paṇḍite ṭhapetvā tato aññe - “adhammaṃ dhammo”ti “dhammaṃ
adhammo”tiādibhedakaravatthudīpanavasena vivādappasutā pare nāma. Te tattha
vivādaṃ karontā “mayaṃ yamāmase uparamāma nassāma satataṃ samitaṃ
maccusantikaṃ gacchāmā”ti na jānanti. Ye ca tattha vijānantīti ye tattha paṇḍitā -
“mayaṃ maccusamīpaṃ gacchāmā”ti vijānanti. Tato sammanti medhagāti evaṃhi te
jānantā yonisomanasikāraṃ uppādetvā medhagānaṃ kalahānaṃ vūpasamāya
paṭipajjanti. Atha nesaṃ tāya paṭipattiyā te medhagā sammanti. Atha vā pare cāti ye
satthu ovādānusāsaniyā aggahaṇena sāsanaṃ bāhiraṭāya pare, te yāva “mayaṃ
micchāgāhaṃ gahetvā ettha idha loke sāsanaṃ paṭiniggāhena yamāmase
vāyamāmā”ti na vijānanti, tāva vivādā na vūpasammanti, yadā pana tassa gāhassa
vissajjanavasena ye ca tattha tesu vivādappasutesu adhammadhammādi
adhammadhammādito yathābhūtaṃ vijānanti, tato tesam santikā te paṇḍitapurise
nissāya vivādasaṅkhātā medhagā sammantīti evampettha attho veditabbo.

Yadāti yasmiṃ kāle. Avijānantāti vivādassa vūpasamūpāyaṃ, dhammādhhamme vā
yāthāvato ajānantā. Iriyantyamarā viyāti amarā viya jarāmarāṇaṃ atikkantā viya
uddhatā unnaḷā capalā mukharā vippakiṇṇavācā hutvā vattanti caranti vicaranti tadā
vivādo na vūpasammateva. Vijānanti ca ye dhammaṃ, āturesu anāturāti ye pana

satthu sāsanaḍḍhammaṃ yathābhūtaṃ jānanti, te kilesarogena āturesu sattesu anāturā nikkilesā anīghā viharanti, tesam vasena vivādo accantameva vūpasammatīti adhippāyo.

Yaṃ kiñci sithilaṃ kammanti oliyitvā karaṇena sithilagāhaṃ katvā sāthalibhāvena kataṃ yaṃ kiñci kusalakammaṃ. Saṃkiliṭṭhanti vesāḍḍike agocare caraṇena, kuhanādimicchājīvena vā saṃkiliṭṭhaṃ vatasamāḍḍanaṃ. Saṅkassaranti saṅkāhi saritabbaṃ, vihare kiñci asāruppaṃ sutvā - “nūna asukena kata”nti parehi asaṅkitabbaṃ, uposathakiccāḍḍisu aññatarakiccavasena sannipatitampi saṅghaṃ disvā, “addhā ime mama cariyaṃ ñatvā maṃ ukkhipitukāmā sannipatitā”ti evaṃ attano vā āsaṅkāhi saritaṃ usaṅkitaṃ parisaṅkitaṃ. Na taṃ hotīti taṃ evarūpaṃ brahmacariyaṃ samaṇadhammakaraṇaṃ tassa puggalassa mahapphalaṃ na hoti. Tassa amahapphalabhāveneva paccayadāyakaṇampissa na mahapphalaṃ hoti. Tasmā sallekhaṇvuttinā bhavitabbaṃ. Sallekhaṇvuttino ca vivāḍḍassa avasaro eva natthīti adhippāyo.

Gāravo nūpalabbhatīti anusāsaniyā apadakkhiṇaggāhibhāvena garukātabbesu sabrahmacārīsu yassa puggalassa gāravo garukaraṇaṃ na vijjati. Ārakā hoti saddhammāti so evarūpo puggalo paṭipattisaddhammatopi paṭivedhasaddhammatopi dūre hoti, na hi taṃ garū sikkhāpenti, asikkhiyamāno anādiyanto na paṭipajjati, appaṭipajjanto kuto saccāni paṭivijjhissatīti. Tenāha - “ārakā hoti saddhammā”ti. Yathā kiṃ? “Nabhaṃ puthaviyā yathā”ti yathā nabhaṃ ākāsaṃ puthaviyā pathavīdhātuyā sabhāvato dūre. Na kadāci sammissabhāvo. Tenevāha -

“Nabhañca dūre pathavī ca dūre, pāraṃ samuddassa tadāhu dūre;
Tato have dūrataṃ vadanti, satañca dhammo asatañca rājā”ti.

Sabhiyattheragāthāvaṇṇanā niṭṭhitā.

4. Nandakattheragāthāvaṇṇanā

279-282. Dhiratthūtiādikā āyasmato nandakattherassa gāthā. Kā uppatti? Ayampi kira padumuttarassa bhagavato kāle haṃsavatīnagare mahāvibhavo seṭṭhi hutvā satthu santike dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ bhikkhunovāḍḍakānaṃ aggaṭṭhāne ṭhapentaṃ disvā taṃ ṭhānantaraṃ patthetvā satahassagghanikena vatthena bhagavantaṃ pūjetvā paṇidhānamakāsi, satthu bodhirukkhe padīpapūjañca pavatteti. So tato paṭṭhāya devamanussesu saṃsaranto kakusandhassa bhagavato kāle karavikasakuṇo hutvā madhurakūjitaṃ kūjanto satthāraṃ padakkhiṇaṃ akāsi. Aparabhāge mayūro hutvā aññatarassa paccekabuddhassa vasaṇaguhāya dvāre pasannamānaso divase divase tikkhattuṃ madhuravassitaṃ vassi, evaṃ tattha tattha puññāni katvā amhākaṃ bhagavato kāle sāvattiyaṃ kulagehe nibbattitvā nandakoti laddhanāmo vayappatto satthu santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Padumuttarabuddhassa bodhiyā pādaputtame;
Pasannacitto sumano, tayo ukke adhārayiṃ.

“Satahassito kappe, sohaṃ ukkamadhārayiṃ;
Duggatiṃ nābhijānāmi, ukkadānassidaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Arahā pana hutvā vimuttisukhena vītināmento satthārā bhikkhunīnaṃ ovāde āṇatto ekasmiṃ uposathadivase pañca bhikkhunīsatāni ekovādeneva arahattaṃ pāpesi. Tena naṃ bhagavā bhikkhunovādakānaṃ aggaṭṭhāne ṭhapesi. Athekadivasaṃ therāṃ sāvattthiyaṃ piṇḍāya carantaṃ aññatarā purāṇadutiyaṃ itthi kilesavasena oloketvā hasi. Thero tassā taṃ kiriyaṃ disvā sarīrassa paṭikkūlavibhāvanamukhena dhammaṃ kathento -

279. “Dhiratthu pūre duggandhe, mārapakkhe avassute;
Navasotāni te kāye, yāni sandanti sabbadā.
280. “Mā purāṇaṃ amaññittho, māsādesi tathāgate;
Saggepi te na rajjanti, kimaṅgaṃ pana mānuse.
281. “Ye ca kho bālā dummedhā, dummantī mohapārutā;
Tādisā tattha rajjanti, mārakhittamhi bandhane.
282. “Yesaṃ rāgo ca doso ca, avijjā ca virājitā;
Tādī tattha na rajjanti, chinnaṃ suttaṃ abandhanā”ti. - gāthā abhāsi;

Tattha dhīti jigucchanaṃ nipāto, ratthūti ra-kāro padasandhikaro, dhī atthu taṃ jigucchāmi tava dhikkāro hotūti attho. Pūretiādāni tassā dhikkātabbabbhāvadīpanāni āmantanavacanāni. Pūreti ativiya jegucchehi nānākuṇapehi nānāvidhaasucīhi sampuṇṇe. Duggandheti kuṇapapūritatā eva sabhāvaduggandhe. Mārapakkheti yasmā visabhāgavatthu andhaputhujjanānaṃ ayonisomanasikāranimittatāya kilesamāraṃ vaḍḍheti, devaputtamāraṃ ca otāraṃ pavittṭhaṃ deti. Tasmā māraṃ pakkho hoti. Tena vuttaṃ “mārapakkhe”ti. Avassuteti sabbakālaṃ kilesāvassavanena tahiṃ tahiṃ asucinissandanena ca avassute. Idānissā navasotāni te kāye, yāni sandanti sabbadāti “akkhimhā akkhigūthako”tiādinaṃ vuttaṃ asucino avassavanaṭṭhānaṃ dasseti.

Evaṃ pana navachiddaṃ dhuvassavaṃ asucibharitaṃ kāyaṃ yathābhūtaṃ jānanti mā purāṇaṃ amaññitthoti purāṇaṃ ajānanakāle pavattaṃ hasitalapitaṃ kīlitaṃ mā maññi, “idānipi evaṃ paṭipajjissatī”ti mā cintehi. Māsādesi tathāgateti yathā upanissayasampattiyaṃ purimakā buddhasāvakā āgatā, yathā vā te sammāpaṭipattiyaṃ gatā paṭipannā, yathā ca rūpārūpadhammānaṃ tathalakkhaṇaṃ tathadhamme ca ariyasaccāni āgatā adhigatā avabuddhā, tathā imepīti evaṃ tathā āgamanādiatthena tathāgate ariyasāvake pakatisatte viya avaññāya kilesavasena ca upasaṅkamamānā māsādesi. Anāsādetabbatāya kāraṇamāha. Saggepi te na rajjanti, kimaṅgaṃ pana mānuseti sabbaññubuddhenāpi akkhānena pariyosāpetuṃ asakkuṇeyyasukhe saggepi te sāvakaabuddhā na rajjanti, saṅkhāresu ādīnavassa supariditṭhattā rāgaṃ na janenti, kimaṅgaṃ pana mīḷharāsisadise mānuse kāmaguṇe, tattha na rajjantīti vattabbameva natthi.

Ye ca khoti ye pana bālyappayogato bālā, dhammojapaññāya abhāvato dummedhā, asubhe subhānupassanena ducintitacintitāya dummantī, mohena aññāṇena sabbaso paṭicchāditacittatāya mohapārutā tādisā tathārūpā andhaputhujjanā, tattha tasmīṃ itthisaññite, mārakhittamhi bandhane mārena oḍḍite mārapāse, rajjanti rattā giddhā gadhitā mucchitā ajjhoppānā tiṭṭhanti.

Virājitāti yesaṃ pana khīṇāsavānaṃ telañjanarāgo viya dummocanīyasabhāvo rāgo sapatto viya laddhokāso dussanasabhāvo doso aññāṇasabhāvā avijjā ca ariyamaggavirāgena sabbaso virājitā pahīnā samucchinā, tādīsā aggamaggasatthena chinnabhavanettisuttā tato eva katthacipi bandhanābhāvato abandhanā tattha tasmīṃ yathāvutte mārapāse na rajjanti. Evaṃ thero tassā itthiyā dhammaṃ kathetvā gato.

Nandakattheragāthāvaṇṇanā niṭṭhitā.

5. Jambukattheragāthāvaṇṇanā

283-286. Pañcapaññāsātiādikā āyasmato jambukattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññaṇi upacinanto tissassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto satthu sammāsambodhiṃ saddahanto bodhirukkhaṃ vanditvā bījanena pūjesi. So tena puññakammena devamanussesu saṃsaranto kassapassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto sāsane pabbajitvā aññatarena upāsakena kārite ārāme āvāsiko hutvā viharati tena upaṭṭhīyamāno. Athekadivasaṃ eko khīṇāsavatthero lūkhacīvaradharo kesoharaṇatthaṃ araññaṇato gāmābhīmukho āgacchati, taṃ disvā so upāsako iriyāpathe pasīditvā kappakena kesamassūni ohārāpetvā paṇītabhojanaṃ bhojetvā sundarāni cīvarāni datvā “idheva, bhante, vasathā”ti vasāpeti. Taṃ disvā āvāsiko issāmaccherapakato khīṇāsavattheraṃ āha - “varam te, bhikkhu, iminā pāpupāsakena upaṭṭhīyamānassa evaṃ idha vasanato aṅgulīhi kese luñcitvā acelassa sato gūthamuttāhārajīvana”nti. Evañca pana vatvā tāvadeva vaccakuṭiṃ pavisitvā pāyāsaṃ vaḍḍhento viya hatthena gūthaṃ vaḍḍhetvā vaḍḍhetvā yāvadatthaṃ khādi, muttañca pivi. Iminā niyāmena yāvatāyukaṃ tathavā kālaṅkatvā niraye paccitvā puna gūthamuttāhāro vasitvā tasseva kammaṃ vipākāvasesena manussesu uppannopi pañca jātisatāni nigaṇṭho hutvā gūthabhakkho ahoṣi.

Puna imasmiṃ buddhuppāde manussayoniyaṃ nibbattamānopi ariyūpavāḍabalena duggatakūle nibbattitvā thaññaṃ vā khīraṃ vā sappiṃ vā pāyamāno, taṃ chaḍḍetvā muttameva pivati, odanaṃ bhojiyamāno, taṃ chaḍḍetvā gūthameva khādati, evaṃ gūthamuttaparibhogena vaḍḍhanto vayappattopi tadeva paribhuñjati. Manussā tato vāretuṃ asakkontā pariccajiṃsu. So ñātakehi pariccatto naggapabbajjaṃ pabbajitvā na nhāyati, rajojalladharo kesamassūni luñcitvā aññe iriyāpathe paṭikkhipitvā ekapādena tiṭṭhati, nimantanāṃ na sādīyati, māsopavāsaṃ adhiṭṭhāya puññaṇatthikehi dinnāṃ bhojanaṃ māse māse ekavāraṃ kusaggena gahetvā divā jivhaggena lehati, rattiyaṃ pana “allagūthaṃ sappāṇaka”nti akhāditvā sukkhagūthameva khādati, evaṃ karontassa pañcapaññāsavassāni vītivattāni mahājano “mahātapo paramappiccho”ti maññaṃ tanninno tappoṇo ahoṣi.

Atha bhagavā tassa hadayabbhantare ghaṭe padīpaṃ viya arahattūpanissayaṃ pajjalantaṃ disvā sayameva tattha gantvā dhammaṃ desetvā sotāpattiphale paṭiṭṭhāpetvā, ehibhikkhūpasampadāya laddhūpasampadaṃ vipassanaṃ ussukkāpetvā arahatte paṭiṭṭhāpesi. Ayamettha saṅkhepo. Vitthāro pana dhammapade “māse māse kusaggenā”ti gāthāvaṇṇanāya vuttanayena vedītabbo. Arahatte pana paṭiṭṭhito parinibbānakāle “ādito micchā paṭipajjitvāpi sammāsambuddhaṃ nissāya sāvakena adhigantabbaṃ mayā adhigata”nti dassento -

283. “Pañcapaññāsavassāni, rajojallamadhārayiṃ;

Bhuñjanto māsikaṃ bhattaṃ, kesamassuṃ alocayiṃ.

284. “Ekapādena aṭṭhāsiṃ, āsanaṃ parivajjayiṃ;
Sukkhagūthāni ca khādiṃ, uddesañca na sādiyiṃ.
285. “Etādisaṃ karitvāna, bahuṃ duggatigāmināṃ;
Vuyhamāno mahoghena, buddhaṃ saraṇamāgamaṃ.
286. “Saraṇagamaṇaṃ passa, passa dhammasudhammataṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsana”nti. -

Imā catasso gāthā abhāsi.

Tattha pañcapaññāsavassāni, rajojallamadhārayinti naggapabbajjūpagamanena
nhānapaṭikkhepato pañcādhikāni paññāsavassāni sarīre laggaṃ
āgantukareṇusaṅkhātaṃ rajo, sarīramalasaṅkhātaṃ jallañca kāyena dhāresiṃ.
Bhuñjanto māsikaṃ bhattanti rattiyaṃ gūthaṃ khādanto lokavañcanatthaṃ
māsopavāsiko nāma hutvā puññatthikehi dinnaṃ bhojanaṃ māse māse ekavāraṃ
jivhagge paṭhanavasena bhuñjanto alocayinti tādisacchārikāpakkepena
sithilamūlaṃ kesamassuṃ aṅgulīhi luñcāpesiṃ.

Ekapādena aṭṭhāsiṃ, āsanaṃ parivajjayinti sabbena sabbaṃ āsanaṃ nisajjaṃ
parivajjesiṃ, tiṭṭhanto ca ubho hatthe ukkhipitvā ekeneva pādena aṭṭhāsiṃ.
Uddesanti nimantaṇaṃ. Udissakatanti keci. Na sādiyinti na sampaṭicchīṃ
paṭikkhipinti attho.

Etādisaṃ karitvāna, bahuṃ duggatigāminanti etādisaṃ evarūpaṃ
vipākanibbattanaṃ duggatigāmināṃ bahuṃ pāpakammaṃ purimajātisu idha ca
katvā uppādetvā. Vuyhamāno mahoghena kāmoghādina mahatā oghena visesato
diṭṭhoghena apāyasamuddaṃ patiākaḍḍhiyamāno, buddhaṃ saraṇamāgamanti
tādisena puññakammacchiddena kicchena manussattabhāvaṃ labhitvā idāni
puññabalena buddhaṃ “saraṇa”nti āgamāsiṃ, “sammāsambuddho bhagavā”ti
aveccapasādena satthari pasīdiṃ. Saraṇagamaṇaṃ passa, passa
dhammasudhammatanti āyatanagataṃ mama saraṇagamaṇaṃ passa, passa
sāsanadhammassa ca sudhammataṃ yohaṃ tathāmicchāpaṭipannopi ekovādeneva
satthārā edisaṃ sampattiṃ sampāpito. “Tisso vijjā”tiādinā taṃ sampattiṃ dasseti
tenāha -

“Tissassāhaṃ bhagavato, bodhirukkhamavandiyaṃ;
Paggayaḥa bījanaṃ tattha, sīhāsanamabījahaṃ.

“Dvenavute ito kappe, sīhāsanamabījahaṃ;
Duggatiṃ nābhijānāmi, bījanāya idaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Jambukattheragāthāvaṇṇanā niṭṭhitā.

6. Senakattheragāthāvaṇṇanā

287-290. Svāgataṃ vatātiādikā āyasmato senakattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave puññāni upacinanto sikhissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ satthāraṃ disvā pasannamānaso morahatthena bhagavantaṃ pūjesi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde brāhmaṇakule nibbattitvā uruvelakassapattherassa bhaginiyā kucchimhi nibbatti, senakotissa nāmaṃ ahosi. So vayappatto brāhmaṇānaṃ vijjāsippesu nipphattiṃ gato gharāvāsaṃ vasati. Tena ca samayena mahājano saṃvacchare saṃvacchare phaggunamāse uttaraphaggunanakhatte ussavaṃ anubhavanto gayāyaṃ titthābhisekaṃ karoti. Tena taṃ ussavaṃ “gayāphaggū”ti vadanti. Atha bhagavā tādise ussavativase veneyyānukampāya gayātitthasamīpe viharati, mahājanopi titthābhisekādhippāyena tato tato taṃ ṭhānaṃ upagacchati. Tasmiṃ khaṇe senakopi titthābhisekatthaṃ taṃ ṭhānaṃ upagato satthāraṃ dhammaṃ desentaṃ disvā upasaṅkamtivā dhammaṃ sutvā paṭiladdhasaddho pabbajitvā vipassanāya kammaṃ karonto nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Morahatthaṃ gahetvāna, upesiṃ lokanāyakaṃ;
Pasannacitto sumano, morahatthamadāsahaṃ.

“Iminā morahatthena, cetanāpaṇidhīhi ca;
Nibbāyiṃsu tayo aggī, labhāmi vipulaṃ sukhaṃ.

“Aho buddho aho dhammo, aho no satthusampadā;
Datvānaṃ morahatthaṃ, labhāmi vipulaṃ sukhaṃ.

“Tiyaggī nibbutā mayhaṃ, bhavā sabbe samūhatā;
Sabbāsavā parikkhīṇā, natthi dāni punabbhavo.

“Ekatiṃse ito kappe, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, morahatthassidaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Arahattaṃ pana patvā attano paṭipattiṃ paccavekkhitvā sañjātasomanasso udānavasena -

287. “Svāgataṃ vata me āsi, gayāyaṃ gayaphagguyā;
Yaṃ addasāsiṃ sambuddhaṃ, desentaṃ dhammamuttamaṃ.

288. “Mahappabhaṃ gaṇācariyaṃ, aggapattaṃ vināyakaṃ;
Sadevakassa lokassa, jinaṃ atuladassanaṃ.

289. “Mahānāgaṃ mahāvīraṃ, mahājutimanāsavaṃ;
Sabbāsavaparikkhīṇaṃ, satthāramakutobhayaṃ.

290. “Ciraṇkiliṭṭhaṃ vata maṃ, diṭṭhisandānabandhitaṃ;
Vimocayi so bhagavā, sabbaganthehi senaka”nti. -

Catasso gāthā abhāsi.

Tattha svāgataṃ vata me āsīti mayā suṭṭhu āgataṃ vata āsi. Mama vā sundaraṃ vata āgamaṃ āsi. Gayāyanti gayātitthasamīpe. Gayaphagguyāti “gayāphaggū”ti laddhavohāre phaggunamāsassa uttaraphaggunīnakkhatte. “Ya”ntiādi svāgatabhāvassa kāraṇadassanaṃ. Tattha yanti yasmā. Addasāsinti addakkhiṃ. Sambuddhanti sammā sāmaṃ sabbadhammānaṃ buddhattā sambuddhaṃ. Desentaṃ dhammamuttamanti uttamaṃ aggaṃ sabbasetṭhaṃ ekantaniyyānikaṃ dhammaṃ veneyyajjhāsayānurūpaṃ bhāsantaṃ.

Mahappabhanti mahatiyā sarīrappabhāya ñāṇappabhāya ca samannāgataṃ. Gaṇācariyanti bhikkhuparisādīnaṃ gaṇānaṃ uttamaṇa damathena ācārasikkhāpanena gaṇācariyaṃ. Aggabhūtānaṃ sīlādīnaṃ guṇānaṃ adhigamaṇa aggappattaṃ. Devamanussādīnaṃ paramena vinayena vinayanato, sayaṃ nāyakarहितattā ca vināyakaṃ. Kenaci anabhibhūto hutvā sakalaṃ lokaṃ abhibhavitvā tṭhitattā, pañcannampi mārānaṃ jitattā ca sadevakassa lokassa jinaṃ sadevake loke aggajinaṃ, bāttiṃsavaramahāpurisalakkhaṇaasīti anubyañjanādipaṭimaṇḍitarūpakāyatāya dasabalacatuvesārājjaḍiguṇapaṭimaṇḍitadhammakāyatāya ca sadevakena lokena aparimeyyadassanatāya asadisadassanatāya ca atuladassanaṃ.

Gatibalaparakkamādisampattiyā mahānāgasadisattā, nāgesupi khīṇāsavesu mahānubhāvatāya ca mahānāgaṃ. Mārasenāvimathanato mahāvikkantatāya ca mahāvīraṃ. Mahājutinti mahāpatāpaṃ mahātejanti attho. Natthi etassa cattāropi āsavāti anāsavaṃ. Sabbe āsavā savāsanaṃ parikkhīṇā etassāti sabbāsavaparikkhīṇaṃ. Kāmaṃ sāvakaḍbuddhā paccekabuddhā ca khīṇāsavāva, sabbaññubuddhā eva pana savāsane āsave khepentīti dassanatthaṃ “anāsava”nti vatvā puna “sabbāsavaparikkhīṇa”nti vuttaṃ. Tena vuttaṃ - “sabbe āsavā savāsanaṃ parikkhīṇā etassāti sabbāsavaparikkhīṇa”nti. Diṭṭhadhammikasamparāyikaparamatthehi yathārahaṃ veneyyānaṃ anusāsanaṇto satthāraṃ, catuvesārājjaḍisāradatāya kutociṇi bhayābhāvato akuto bhayaṃ, evarūpaṃ sammāsambuddhaṃ yaṃ yasmā addasāsiṃ, tasmā svāgataṃ vata me āsīti yojanā.

Idāni satthu dassanaṇa attanā laddhaguṇaṃ dassento catutthaṃ gāthamāha. Tassattho - kaṇṇiyapuṇṇalābu viya takkabharitacāṭi viya vasāpītapilotikā viya ca saṃkilesavatthūhi anamatagge saṃsāre cirakālaṃ saṃkiliṭṭhaṃ. Gaddulabandhitaṃ viya thambhe sārameyaṃ sakkāyathambhe diṭṭhisandānena, diṭṭhibandhanaṇa bandhitaṃ baddhaṃ, tato vimocento ca abhiijjhādīhi sabbaganthe hi maṃ senakaṃ ariyamaggahatthena, vimocayi vata so bhagavā mayhaṃ satthāti bhagavati abhippasādaṃ pavedeti.

Senakattheragāthāvaṇṇanā niṭṭhitā.

7. Sambhūtattheragāthāvaṇṇanā

291-294. Yo dandhakāletīādīkā āyasmato sambhūtattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava puñṇāni karonto buddhasuñṇe loke candabhāgāya nadiyā tīre kinnarayoniyaṃ nibbatto. Ekadivasam aññataraṃ paccekabuddhaṃ disvā pasannamānaso vanditvā katañjalī ajjunapupphehi pūjaṃ akāsi. So tena puñṇakammaṇa devamanussesu saṃsaranto imasmiṃ buddhuppāde kulagehe nibbattitvā sambhūtoti laddhanāmo vayappatto

bhagavato parinibbānassa pacchā dhammabhaṇḍāgārikassa santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā samaṇadhammaṃ karonto vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Candabhāgānadītīre, ahosiṃ kinnaro tadā;
Addasaṃ virajaṃ buddhaṃ, sayambhuṃ aparājitaṃ.

“Pasannacitto sumano, vedajāto katañjali;
Gahetvā ajjanaṃ pupphaṃ, sayambhuṃ abhipūjayaṃ.

“Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā kinnaraṃ dehaṃ, tāvatimsamagacchahaṃ.

“Chattisakkhattuṃ devindo, devarajjamakārayiṃ;
Dasakkhattuṃ cakkavattī, mahārajjamakārayiṃ.

“Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ;
Sukhette vappitaṃ bījaṃ, sayambhumhi aho mama.

“Kusalaṃ vijjate mayhaṃ, pabbajiṃ anagāriyaṃ;
Pūjāraho ahaṃ ajja, sakyaputtassa sāsane.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Arahattaṃ pana patvā vimuttisukhena viharanto vassasataparinibbute bhagavati vesālikesu vajjiputtakesu dasa vatthūni paggayha ṭhitesu kākaṇḍakaputtana yasattherena ussāhitehi sattasatehi khīṇāsavehi taṃ diṭṭhiṃ bhinditvā saddhammaṃ paggaṇhantehi dhammavinayasaṅgahe kate tesaṃ vajjiputtakānaṃ uddhammaubbinayadīpane dhammasaṃvegena thero -

291. “Yo dandhakāle tarati, taraṇīye ca dandhaye;
Ayonisaṃvidhānena, bālo dukkhaṃ nigacchati.
292. “Tassatthā parihāyanti, kālapakkheva candimā;
Āyasakyañca pappoti, mittehi ca virujjhati.
293. “Yo dandhakāle dandheti, taraṇīye ca tāraye;
Yoniso saṃvidhānena, sukhaṃ pappoti paṇḍito.
294. “Tassatthā paripūrenti, sukkapakkheva candimā;
Yaso kittiñca pappoti, mittehi na virujjhatī”ti. -

Imā gāthā bhaṇanto aññaṃ byākāsi.

Tattha yo dandhakāle taratīti kismiñci kattabbavatthusmiṃ - “kappati nu kho, na nu kho kappatī”ti vinayakukkuce uppanne yāva viyattaṃ vinayadharaṃ pucchitvā taṃ kukkucçaṃ na vinodeti, tāva dandhakāle tassa kiccassa dandhāyitabbasamaye tarati madditvā vītikkamaṃ karoti. Taraṇīye ca dandhayeti gahaṭṭhassa tāva saraṇagamasīlasamādānādike, pabbajitassa vattapaṭivattakaraṇādike samathavipassanānuyoge ca taritabbe sampatte sīghaṃ taṃ kiccaṃ ananuyuñjitvā - “āgamanamāse pakkhe vā karissāmī”ti dandhāyeyya, taṃ kiccaṃ akarontova kālaṃ vītinaṃmeyya. Ayonisaṃvidhānenāti evaṃ dandhāyitabbe taranto taritabbe ca

dandhāyanto anupāyasaṃvidhānena upāyasaṃvidhānābhāvena bālo,
mandabuddhiko puggalo, sampati āyatiñca dukkhaṃ anattaṃ pāpuṇāti.

Tassatthā parihāyantīti tassa tathārūpassa puggalassa diṭṭhadhammikādibhedā atthā
kālapakkhe candimā viya, parihāyanti divase divase parikkhayaṃ pariyādānaṃ
gacchanti. “Asuko puggalo assaddho appasanno kusīto hīnavīriyo”tiādinā.
Āyasakyaṃ viññūhi garahitabbataṃ pappoti pāpuṇāti. Mittehi ca virujjhatīti “evaṃ
paṭipajja, mā evaṃ paṭipajjā”ti ovādadāyakehi kalyāṇamittehi “avacanīyā maya”nti
ovādassa anādāneneva viruddho nāma hoti.

Sesagāthādvayassa vuttavipariyāyena attho veditabbo. Keci panettha - “tarati
dandhaye”tipadānaṃ atthabhāvena bhāvanācittassa paggahaniggahe uddharanti.
Taṃ pacchimagāthāsu yujjati. Purimā hi dve gāthā pabbajitakālato paṭṭhāya
caritabbāṃ samaṇadhammaṃ akatvā kukkucapakatatāya dasa vatthūni dīpetvā
saṅghena nikkadḍhite vajjiputtake sandhāya therena vuttā. Pacchimā pana
attasadiṣṣe sammā paṭipanne sakatthaṃ nipphādetvā tṭhietī.

Sambhūtattheragāthāvaṇṇanā niṭṭhitā.

8. Rāhulattheragāthāvaṇṇanā

295-298. Ubhayenātiādikā āyasmato rāhulattherassa gāthā. Kā uppatti? Ayampi
purimabuddhesu katādhikāro tattha tattha bhava puññāni upacinanto
padumuttarassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto satthāraṃ
ekaṃ bhikkhuṃ sikkhākāmānaṃ aggaṭṭhāne tṭhapentaṃ disvā sayampi taṃ
tṭhānantaraṃ patthetvā senāsanavisodhanavijjotānādikaṃ ulāraṃ puññaṃ katvā
paṇidhānamakāsi. So tato cavitvā devamanussesu saṃsaranto imasmiṃ
buddhuppāde amhākaṃ bodhisattaṃ paṭicca yasodharāya deviyā kucchimhi
nibbattitvā rāhuloti laddhanāmo mahatā khattiyaparivārena vaḍḍhi, tassa
pabbajjāvidhānaṃ khandhake āgatameva. So pabbajitvā satthu santike anekehi
suttapadehi suladdhovādo paripakkaññaṃ vipassanaṃ ussukkāpetvā arahattaṃ
pāpuṇi. Tena vuttaṃ apadāne -

“Padumuttarassa bhagavato, lokajetṭhassa tādino;
Sattabhūmamhi pāsāde, ādāsaṃ santhariṃ ahaṃ.

“Khīṇāsavasahasseehi, parikiṇṇo mahāmuni;
Upāgami gandhakuṭiṃ, dvipadindo narāsabho.

“Virocento gandhakuṭiṃ, devadevo narāsabho;
Bhikkhusaṅghe tṭhito satthā, imā gāthā abhāsatha.

“Yenāyaṃ jotitā seyyā, ādāsova susanthato;
Tamaṃ kittayissāmi, suṇātha mama bhāsato.

“Soṇṇamayā rūpimayā, atho veḷuriyāmayā;
Nibbattissanti pāsādā, ye keci manaso piyā.

“Catusaṭṭhikkhattuṃ devindo, devarajjaṃ karissati;
Sahassakkhattuṃ cakkavattī, bhavissati anantarā.

“Ekavīsatikappamhi, vimalo nāma khattiyo;

Cāturanto vijitāvī, cakkavattī bhavissati.

“Nagaram reṇuvatī nāma, iṭṭhakāhi sumāpitaṃ;
Āyāmato tīṇi satam, caturassasamāyutaṃ.

“Sudassano nāma pāsādo, vissakammena māpito;
Kūṭāgāravarūpeto, sattaratanabhūsito.

“Dasasaddāvivittaṃ taṃ, vijjādharasamākulaṃ;
Sudassanaṃva nagaram, devatānaṃ bhavissati.

“Pabhā niggacchate tassa, uggacchanteva sūriye;
Virocessati taṃ niccaṃ, samantā aṭṭhajojanaṃ.

“Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

“Tusitā so cavitvāna, sukkamūlena codito;
Gotamassa bhagavato, atrajo so bhavissati.

“Sacevaseyya agāraṃ, cakkavattī bhaveyya so;
Aṭṭhānametaṃ yaṃ tādī, agāre ratimajjhagā.

“Nikkhamitvā agāramhā, pabbajissati subbato;
Rāhulo nāma nāmena, arahā so bhavissati.

“Kikīva aṇḍaṃ rakkheyya, cāmarī viya vāladhiṃ;
Nipako sīlasampanno, mamaṃ rakkhi mahāmuni.

“Tassāhaṃ dhammamāññāya, vihāsiṃ sāsane rato;
Sabbāsava pariññāya, viharāmi anāsavo.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Arahattaṃ pana patvā attano paṭipattiṃ paccavekkhitvā aññaṃ byākaronto -

295. “Ubhayeneva sampanno, rāhulabhaddoti maṃ vidū;
Yañcamhi putto buddhassa, yañca dhammesu cakkhumā.

296. “Yañca me āsavā khīṇā, yañca natthi punabbhavo;
Arahā dakkhiṇeyyomhi, tevijjo amataddaso.

297. “Kāmandhā jālapacchannā, taṇhāchadanachāditā;
Pamattabandhunā baddhā, macchāva kumināmukhe.

298. “Taṃ kāmam ahamujjhitvā, chetvā mārassa bandhanaṃ;
Samūlaṃ taṇhamabbuyha, sītibhūtosmi nibbuto”ti. -

Catasso gāthā abhāsi.

Tattha ubhayeneva sampannoti jātisampadā, paṭipattisampadāti ubhayasampattiyāpi sampanno samannāgato. Rāhulabhaddoti maṃ vidūti “rāhulabhaddo”ti maṃ sabrahmacārino sañjānanti. Tassa hi jātasāsanam sutvā bodhisattena “rāhu jāto, bandhanam jāta”nti vuttavacanam upādāya suddhodanamahārājā “rāhulo”ti nāmaṃ gaṇhi. Tattha ādito pitarā vuttapariyāyameva gahetvā āha - “rāhulabhaddoti maṃ vidū”ti. Bhaddoti ca pasamāsāvacanametaṃ.

Idāni taṃ ubhayasampattiṃ dassetuṃ “yañcamhī”tiādi vuttaṃ. Tattha yanti yasmā. Ca-saddo samuccayattho. Amhi putto buddhassāti sammāsambuddhassa orasaputto amhi. Dhammesūti lokiyesu lokuttaresu ca dhammesu, catusaccadhammesūti attho. Cakkhumāti maggapaññācakkhunā cakkhumā ca amhīti yojetabbaṃ.

Puna aparāparehipi pariyāyehi attani ubhayasampattiṃ dassetuṃ - “yañca me āsavā khīṇā”ti gāthamāha. Tattha dakkhiṇeyyoti dakkhiṇāraho. Amataddasoti nibbānassa dassāvī. Sesam suviññeyyameva.

Idāni yāya vijjāsampattiyā ca vimuttisampattiyā ca abhāvena sattakāyo kumine bandhamacchā viya saṃsāre parivattati, taṃ ubhayasampattiṃ attani dassetuṃ “kāmandhā”ti gāthādvayamāha. Tattha kāmehi kāmesu vā andhāti kāmandhā. “Chando rāgo”tiādivibhāgehi kilesakāmehi rūpādīsu vatthukāmesu anādīnavadassitāya andhikatā. Jālapacchannāti sakalam bhavattayaṃ ajjhottharivā ṭhitena visattikājālena pakārato channā paliguṇṭhitā. Taṇhāchadanachādītāti tato eva taṇhāsaṅkhātena chadanena chādītā nivutā sabbaso paṭikujjitā. Pamattabandhunā baddhā, macchāva kumināmukheti kumināmukhe macchabandhanam macchapasibbakamukhe baddhā macchā viya pamattabandhunā mārena yena kāmabandhanena baddhā ime sattā tato na nigacchanti antobandhanagatāva honti.

Taṃ tathārūpaṃ kāmam bandhanabhūtaṃ ujjhivā pubbabhāgapaṭipattiyā pahāya kilesamārassa bandhanam chetvā, puna ariyamaggasatthena anavasesato samucchindivā tato eva avijjāsaṅkhātena mūlena samūlam, kāmataṇhādikaṃ taṇham abbuyha uddharivā sabbakilesadarathapariḷāhābhāvato, sītibhūto saupādisesāya nibbānadhātuyā nibbuto, aham asmi homīti attho.

Rāhulatheragāthāvaṇṇanā niṭṭhitā.

9. Candanattheragāthāvaṇṇanā

299-302. Jātarūpenātiādikā āyasmato candanattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññāni upacinanto ito ekatiṃse kappe buddhasuññe loke rukkhadevatā hutvā nibbatto sudassanam nāma paccekabuddham pabbatantare vasantaṃ disvā pasannamānaso kuṭajapupphehi pūjam akāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvattiyaṃ vibhavasampanne kule nibbattitvā candanoti laddhanāmo vayappatto gharāvāsaṃ vasanto satthu santike dhammaṃ sutvā sotāpanno ahosi. So ekaṃ puttaṃ labhitvā gharāvāsaṃ pahāya pabbajitvā vipassanāya kammaṭṭhānam gahetvā araññe viharanto satthāraṃ vandituṃ sāvattiyaṃ āgato susāne vasati. Tassa āgatabhāvaṃ sutvā purāṇadutiyaikā alaṅkatapaṭiyattā dāraṃ ādāya mahatā parivārena therassa santikaṃ gacchati - “itthikuttādīhi naṃ palobhetvā uppabbājessāmī”ti. Thero taṃ āgacchantiṃ dūratova disvā “idānissā avisayo bhavissāmī”ti yathāradham vipassanam ussukkāpetvā chaḷabhiñño ahosi. Tena vuttaṃ apadāne -

“Himavantassāvidūre, vasalo nāma pabbato;
Buddho sudassano nāma, vasate pabbatantare.

“Pupphaṃ hemavantaṃ mayha, vehāsaṃ agamāsahaṃ;
Tatthaddasāsiṃ sambuddhaṃ, oghatiṇṇamanāsavaṃ.

“Pupphaṃ kuṭajamādāya, sire katvāna añjaliṃ;
Buddhassa abhiropesiṃ, sayambhussa mahesino.

“Ekatiṃse ito kappe, yaṃ pupphamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Chaḷabhiñño pana hutvā ākāse tathavā tassā dhammaṃ desetvā saraṇesu ca sīlesu ca
paṭiṭṭhāpetvā sayaṃ attanā pubbe vasitaṭṭhānameva gato. Sahāyabhikkhūhi -
“vippasannāni kho te, āvuso, indriyāni, kacci tayā saccāni paṭividdhānī”ti puṭṭho -

299. “Jātarūpena sañchannā, dāsigaṇapurakkhatā;
Añkena puttamādāya, bhariyā maṃ upāgami.
300. “Tañca disvāna āyantiṃ, sakaputtassa mātaraṃ;
Alaṅkataṃ suvasanaṃ, maccupāsaṃva oḍḍitaṃ.
301. “Tato me manasikāro, yoniso udapajjatha;
Ādīnavo pāturahu, nibbidā samatiṭṭhatha.
302. “Tato cittaṃ vimucci me, passa dhammasudhammataṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsana”nti. -

Imāhi gāthāhi attano paṭipattiṃ kathento aññaṃ byākāsi.

Tattha jātarūpena sañchannāti jātarūpamayena sīsūpagādialaṅkārena
alaṅkaraṇavasena paṭicchāditasarīrā, sabbābharaṇabhūsitāti attho.
Dāsigaṇapurakkhatāti yathārahaṃ alaṅkatapaṭiyattena attano dāsigaṇena purato
katā parivāritāti attho. Añkena puttamādāyāti “api nāma puttampi disvā
gehassitasāto bhaveyyā”ti puttāṃ attano añkena gahetvā.

Āyantinti āgacchantiṃ. Sakaputtassa mātaraṃ mama orasaputtassa jananiṃ,
mayhaṃ purāṇadutiyikanti attho. Sabbamidaṃ thero attano kāmarāgasamucchedaṃ
bahumaññaṃ vadaṃti. Yoniso udapajjathāti “evarūpāpi nāma sampatti
jarābyādhimaraṇehi abhibhuyyati, aho saṅkhārā aniccā adhuvā anassāsikā”ti evaṃ
yonisomanasikāro uppajji. Sesaṃ heṭṭhā vuttanayameva.

Candanattheragāthāvaṇṇanā niṭṭhitā.

10. Dhammikattheragāthāvaṇṇanā

303-306. Dhammo havetiādikā āyasmato dhammikattherassa gāthā. Kā uppatti?
Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññaṃ upacinanto
sikhissa bhagavato kāle migaluddako hutvā ekadivasāṃ araṇṇāyatane devaparisāya
satthu dhammaṃ desetassa “dhammo eso vuccatī”ti desanāya nimittaṃ gaṇhi. So

tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde kosalaratṭhe brāhmaṇakule nibbattitvā dhammikoti laddhanāmo vayappatto jetavanapaṭiggahaṇe laddhappasādo pabbajitvā aññatarasmiṃ gāmakāvāse āvāsiko hutvā viharanto āgantukānaṃ bhikkhūnaṃ vattāvattesu ujjhānabahulo akkhamo ahoṣi. Tena bhikkhū taṃ vihāraṃ chaḍḍetvā pakkamiṃsu. So ekakova ahoṣi. Vihārasāmiko upāsako taṃ kāraṇaṃ sutvā bhagavato taṃ pavattiṃ ārocesi. Satthā taṃ bhikkhuṃ pakkosetvā tamatthaṃ pucchitvā tena “evaṃ, bhante”ti vutte - “nāyaṃ idāneva akkhamo, pubbepi akkhamo ahoṣi”ti vatvā bhikkhūhi yācito rukkhadhammaṃ kathetvā upari tassa ovādaṃ dento -

303. “Dhammo have rakkhati dhammacāriṃ, dhammo suciṇṇo sukhamāvahāti;
Esānisamso dhamme suciṇṇe, na duggatiṃ gacchati dhammacārī.
304. “Na hi dhammo adhammo ca, ubho samavipākino;
Adhammo nirayaṃ neti, dhammo pāpeti suggaṭṭiṃ.
305. “Tasmā hi dhammesu kareyya chandaṃ, iti modamāno sugatena tādinā;
Dhamme tṭhitā sugatavarassa sāvaka, nīyanti dhīrā saraṇavaraggagāmino.
306. “Vipphoṭito gaṇḍamūlo, taṇhājālo samūhato;
So khīṇasaṃsāro na catthi kiñcanaṃ,
Cando yathā dosinā puṇṇamāsiya”nti. - catasso gāthā abhāsi;

Tattha dhammoti lokiya lokuttaro sucaritadhammo. Rakkhatīti apāyadukkhato rakkhati, saṃsāradukkhato ca vivaṭṭūpanissayabhūto rakkhatiyeva. Dhammacārinti taṃ dhammaṃ carantaṃ paṭipajjantaṃ. Suciṇṇoti suṭṭhu ciṇṇo kammaphalāni saddahitvā sakkaccaṃ cittikatvā upacito. Sukhanti lokiya lokuttarasukhaṃ. Tattha lokiyaṃ tāva kāmāvacarādibhedo dhammo yathāsakaṃ sukhaṃ diṭṭhe vā dhamme upapajje vā apare vā pariyāye āvahati nipphādeti, itaraṃ pana vivaṭṭūpanissaye tṭhatvā ciṇṇo paramparāya āvahatīti vattuṃ vaṭṭati anupanissayassa tadabhāvato. Esānisamso dhamme suciṇṇe, na duggatiṃ gacchati dhammacārīti dhammacārī puggalo dhamme suciṇṇe taṃnimittaṃ duggatiṃ na gacchatīti eso dhamme suciṇṇe ānisamso udrayoti attho.

Yasmā dhammeneva sugatigamaṇaṃ, adhammeneva ca duggatigamaṇaṃ, tasmā “dhammo adhammo”ti ime aññamaññaṃ asaṃkiṇṇaphalāti dassetuṃ “na hi dhammo”tiādinā dutiyaṃ gāthamāha. Tattha adhammoti dhammapaṭipakkho duccharitaṃ. Samavipākinoti sadisavipākā samānaphalā.

Tasmāti yasmā dhammādhammānaṃ ayaṃ yathāvutto vipākabhedo, tasmā. Chandanti kattukamyatāchandaṃ. Iti modamāno sugatena tādināti iti evaṃ vuttappakārena ovādadānena sugatena sammaggatena sammāpaṭipannena itṭhādīsū tādibhāvappattiyā tādināmavatā hetubhūtena modamāno tuṭṭhiṃ āpajjamāno dhammesu chandaṃ kareyyāti yojanā. Ettāvata vaṭṭaṃ dassetvā idāni vivaṭṭaṃ dassento “dhamme tṭhitā”tiādimāha. Tassattho - yasmā sugatassa varassa sugatesu ca varassa sammāsambuddhassa sāvaka tassa dhamme tṭhitā dhīrā ativiya aggabhūtasaraṇagāmino teneva saraṇagamanasaṅkhāte dhamme tṭhitabhāvena sakalavaṭṭadukkhato nīyanti nissaranti, tasmā hi dhammesu kareyya chandanti.

Evam satthārā tīhi gāthāhi dhamme desite desanānusārena yathānisinnova
vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Migaluddo pure āsiṃ, araṇṇe vipine ahaṃ;
Addasaṃ virajaṃ buddhaṃ, devasaṅghapurakkhataṃ.

“Catusaccaṃ pakāsentaṃ, desentaṃ amataṃ padaṃ;
Assosiṃ madhuraṃ dhammaṃ, sikhino lokabandhuno.

“Ghose cittaṃ pasādesiṃ, asamappaṭipuggale;
Tattha cittaṃ pasādetvā, uttariṃ duttaraṃ bhavaṃ.

“Ekatiṃse ito kappe, yaṃ saññamalabhiṃ tadā;
Duggatiṃ nābhijānāmi, ghosasaññāyidaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Tathā arahatte paṭiṭṭhito. Arahattaṃ pana patvā attanā adhigataṃ visesaṃ satthu
nivedento carimagāthāya aññaṃ byākāsi.

Tattha vipphoṭṭoti vidhuto, maggañāṇena paṭinissatṭhoti attho. Gaṇḍamūloti avijjā.
Sā hi gaṇḍati savati. “Gaṇḍoti kho, bhikkhu, pañcannetaṃ upādānakkhandhānaṃ
adhivacana”nti evaṃ satthārā vuttassa dukkhamūlayogato, kilesāsucipaggharaṇato,
upādajārābhāṅgehi uddhumātapakkapabhijjanato ca, gaṇḍābhidhānassa
upādānakkhandhapañcakassa mūlaṃ kāraṇaṃ taṇhājālo samūhatoti taṇhāsaṅkhāto
jālo maggena samugghāṭito. So khīṇasaṃsāro na catthi kiñcananti so ahaṃ evaṃ
pahīnataṇhāvijjatāya parikkhīṇasaṃsāro pahīnabhavamūlattā eva na catthi, na ca
upalabbhati rāgādikiñcanaṃ. Cando yathā dosinā puṇṇamāsiyanti yathā nāma cando
abbhamahikādidosarahito puṇṇamāsiyaṃ paripuṇṇakāle evaṃ ahampi
arahattādhigamena apetarāgādikiñcano paripuṇṇadhammakotṭhāso ahosinti.

Dhammattheragāthāvaṇṇanā niṭṭhitā.

11. Sappakattheragāthāvaṇṇanā

307-310. Yadā balākātiādikā āyasmato sappakattherassa gāthā. Kā uppatti? Ayampi
purimabuddhesu katādhikāro tattha tattha bhava puññāni upacinanto ito ekatiṃse
kappe mahānubhāvo nāgarājā hutvā nibbato sambhavassa nāma paccekabuddhassa
abbhokāse samāpattiyā nisinnassa mahantaṃ padumaṃ gahetvā uparimuddhani
dhārento pūjaṃ akāsi. So tena puññakammena devamanussesu saṃsaranto
imasmīṃ buddhuppāde sāvattiyaṃ brāhmaṇakule nibbattitvā sappakoti
laddhanāmo viññutaṃ patto bhagavato santike dhammaṃ sutvā paṭiladdhasaddho
pabbajitvā kammaṭṭhānaṃ gahetvā ajakaraṇiyā nāma nadiyā tīre leṇagirivihāre
vasanto nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Himavantassāvidūre, romaso nāma pabbato;
Buddhopi sambhavo nāma, abbhokāse vasī tadā.

“Bhavanā nikkhamitvāna, padumaṃ dhārayiṃ ahaṃ;
Ekāhaṃ dhārayitvāna, bhavanaṃ punarāgamiṃ.

“Ekatiṃse ito kappe, yaṃ buddhamabhipūjayiṃ;

Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

So arahattaṃ patvā satthāraṃ vanditum sāvattiṃ āgato ñātīhi upaṭṭhīyamāno tattha katipāhaṃ vasitvā dhammaṃ desetvā ñātake saraṇesu ca sīlesu ca paṭiṭṭhāpetvā yathāvuttaṭṭhānameva gantukāmo ahosi. Taṃ ñātakā “idheva, bhante, vasatha, mayaṃ paṭijaggissāmā”ti yāciṃsu. So gamanākāraṃ dassetvā t̥hito attanā vasitaṭṭhānakittanāpadesena vivekābhiraṭṭhiṃ pakāseto -

307. “Yadā balākā sucipaṇḍaracchadā, kāḷassa meghassa bhayena tajjitā;
Palehiti ālayamālayesinī, tadā nadī ajakaraṇī rameti maṃ.

308. “Yadā balākā suvisuddhapaṇḍarā, kāḷassa meghassa bhayena tajjitā;
Pariyesati leṇamaleṇadassinī, tadā nadī ajakaraṇī rameti maṃ.

309. “Kaṃ nu tattha na ramenti, jambuyo ubhato tahiṃ;
Sobhenti āpagākūlaṃ, mama leṇassa pacchato.

310. “Tāmatamadasaṅghasuppahīnā, bhekā mandavatī panādayanti;
Nājja girinadīhi vippavāsasamayo,
Khemā ajakaraṇī sivā surammā”ti. - catasso gāthā abhāsi;

Tattha yadāti yasmiṃ kāle. Balākāti balākāsakuṇikā. Sucipaṇḍaracchadāti sucisuddhadhavalapakkhā. Kāḷassa meghassa bhayena tajjitāti jalabhārabharitatāya kāḷassa añjanagirisanikāsassa pāvussakameghassa gajjato vuṭṭhibhayena nibbijjitā bhiṃsāpitā. Palehitīti gocarabhūmito uppatitvā gamissati. Ālayanti nilayaṃ attano kulāvakaṃ. Ālayesinīti tattha ālayanaṃ nilīyanaṃ icchantī. Tadā nadī ajakaraṇī rameti manti tasmīṃ pāvussakakāle ajakaraṇīnāmikā nadī navodakassa pūrā hārahārīnī kulaṅkasā maṃ rameti mama cittaṃ ārādhetīti utupadesavisesakittanāpadesena vivekābhiraṭṭhiṃ pakāsesi.

Suvisuddhapaṇḍarāti suṭṭhu visuddhapaṇḍaravaṇṇā, asammissavaṇṇā sabbasetāti attho. Pariyesatīti maggati. Leṇanti vasanaṭṭhānaṃ. Aleṇadassinīti vasanaṭṭhānaṃ apassantī. Pubbe nibaddhavasanaṭṭhānaṃ abhāvena aleṇadassinī, idāni pāvussakakāle meghagajjitena āhitagabbhā pariyesati leṇanti nibaddhavasanaṭṭhānaṃ kulāvakaṃ karotīti attho.

Kaṃ nu tattha...pe... pacchatoti mama vasanakamahāleṇassa pacchato pacchābhāge āpagākūlaṃ ajakaraṇīnadiyā ubhatotīraṃ tahiṃ tahiṃ ito cito ca sobhentiyo niccakālaṃ phalabhāranamitasākhā siniddhapaṇṇacchāyā jambuyo tattha tasmīṃ t̥hāne kaṃ nāma sattaṃ na ramenti nu, sabbaṃ ramentiyeva.

Tāmatamadasaṅghasuppahīnāti amataṃ vuccati agadaṃ, tena majjantīti amatamadā, sappā, tesāṃ saṅgho amatamadasaṅgho, tato suṭṭhu pahīnā apagatā.

Bhekā maṇḍūkiyo, mandavatī saravatiyo, panādayanti taṃ t̥hānaṃ madhurena vassitena ninnādayanti. Nājja girinadīhi vippavāsasamayoti ajja etarahi aññāhipi pabbateyyāhi nadīhi vippavāsasamayo na hoti, visesato pana vāḷamacchasusumārādivirahitato khemā ajakaraṇī nadī.

Sundaratalatitthapulinasampattiyā sivā. Suṭṭhu rammā ramaṇīyā, tasmā tattheva me mano ramatīti adhippāyo.

Evam pana vatvā ñātake vissajjetvā attano vasanaṭṭhānameva gato.
Suññāgārābhīratidīpanena idameva ca therassa aññābyākaraṇaṃ ahoṣīti.

Sappakattheragāthāvaṇṇanā niṭṭhitā.

12. Muditattheragāthāvaṇṇanā

311-314. Pabbajintiādikā āyasmato muditattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññāni upacinanto vipassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasam satthāraṃ disvā pasannamānaso ekaṃ mañcamadāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde kosalaratṭhe gahapatikule nibbattitvā muditoti laddhanāmo viññutaṃ pāpuṇi. Tena ca samayena taṃ kulaṃ raññā kenacideva karaṇīyena palibuddhaṃ ahoṣi. Mudito rājabhayābhīto palāyitvā araññaṃ pavittṭho aññatarassa khīṇāsavatttherassa vasanaṭṭhānaṃ upagacchi. Thero tassa bhītabhāvaṃ ñatvā “mā bhāyī”ti samassāsesi. So “kittakena nu kho, bhante, kālena idaṃ me bhayaṃ vūpasameṣṣatī”ti pucchitvā “sattaṭṭhamāse atikkamitvā”ti vutte - “ettakaṃ kālāṃ adhvāsetuṃ na sakkomi, pabbajissāmahaṃ, bhante, pabbājetha ma”nti jīvitarakkhaṇatthaṃ pabbajjaṃ yāci. Thero taṃ pabbājesi. So pabbajitvā sāsane paṭiladdhasaddho bhaye vūpasanteṇi samaṇadhammaṃyeva rocento kammaṭṭhānaṃ gahetvā vipassanāya kammaṃ karonto - “arahattaṃ appatvā imasmā vasanaḡabbhā bahi na nikkhamissāmi”tiādinā paṭiññaṃ katvā vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Vipassino bhagavato, lokajetṭhassa tādino;
Ekaṃ mañcaṃ mayā dinnāṃ, pasannena sapāṇinā.

“Hatthiyānaṃ assayānaṃ, dibbayānaṃ samajjhagaṃ;
Tena mañcadānena, pattomhi āsavakkhayaṃ.

“Ekanavutito kappe, yaṃ mañcamadadiṃ tadā;
Duggatiṃ nābhijānāmi, mañcadānassidaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Arahattaṃ pana patvā vimuttisukhaṃ paṭisaṃvedento sahāyabhikkhūhi adhigataṃ pucchito attano paṭipannākāraṃ kathento -

311. “Pabbajiṃ jīvikatthohaṃ, laddhāna upasampadaṃ;
Tato saddhaṃ paṭilabhiṃ, daḡhavīriyo parakkamiṃ.

312. “Kāmaṃ bhijjatuyaṃ kāyo, maṃsapesī visīyaruṃ;
Ubho jaṇṇukasandhīhi, jaṇḡhāyo papatantu me.

313. “Nāsissaṃ na pivissāmi, vihārā ca na nikkhame;
Napi passaṃ nipātesaṃ, taṇhāsalle anūhate.

314. “Tassa mevaṃ viharato, passa vīriyaparakkamaṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsana”nti. -

Catasso gāthā abhāsi.

Tattha jīvikatthoti jīvikāya atthiko jīvikappayojano. “Ettha pabbajitvā nibbhayo sukhena akilamanto jīvissāmī”ti evaṃ jīvikatthāya pabbajinti attho. Laddhāna upasampadanti paṭhamam sāmaṇerapabbajjāyam t̥hito ñatticatutthena kammena upasampadam labhitvā. Tato saddham paṭilabhinti tato upasampannakālato paṭṭhāya kalyāṇamitte sevanto dve mātikā, tisso anumodanā, ekaccaṃ suttaṃ, samathakammaṭṭhānam, vipassanāvidhiṇca uggaṇhanto buddhādīnam mahānubhāvataṃ disvā - “sammāsambuddho bhagavā, svākkhāto dhammo, suppaṭipanno saṅgho”ti ratanattaye saddham paṭilabhiṃ. Daḷhavīriyo parakkaminti evaṃ paṭiladdhasaddho hutvā vipassanāya kammaṃ karonto nacirasseva saccapaṭivedhāya daḷhavīriyo thiravīriyo hutvā parakkamiṃ, akusalānam dhammānam pahānāya kusalānam dhammānam upasampadāya sammadeva padahiṃ.

Yathā pana parakkamiṃ, taṃ dassetuṃ “kāma”ntiādi vuttaṃ. Tattha kāmanti yathākāmaṃ ekaṃsato vā bhijjatu. Ayaṃ kāyoti ayaṃ mama pūṭikāyo, iminā vīriyapatāpena bhijjati ce, bhijjatu chinnabhinnam hotu. Maṃsapesī visīyarunti iminā daḷhaparakkamena imasmā kāyā maṃsapesiyo visīyanti ce, visīyantu ito cito viddhamantu. Ubho jaṇṇukasandhīhi, jaṇghāyo papatantu meti ubhohi jaṇṇukasandhīhi saha mama ubho jaṇghāyo satthiyo ūrubandhato bhijjitvā bhūmiyam papatantu. “Ma”ntipi pāṭho, so evattho. Sesam heṭṭhā vuttanayameva.

Muditattheragāthāvaṇṇanā niṭṭhitā.

Catukkanipātavaṇṇanā niṭṭhitā.

5. Pañcakanipāto

1. Rājadattattheragāthāvaṇṇanā

315-319. Pañcakanipāte bhikkhu sivathikaṃ gantvātiādikā āyasmato rājadattattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro, tattha tattha bhava vivaṭṭūpanissayaṃ puññaṃ upacinanto, ito catuddase kappe buddhasuññe loke kulagehe nibbattitvā viññutaṃ patto, ekadivasam kenacideva karaṇīyena vanantaṃ upagato tattha aññataram paccekabuddham rukkhāmūle nisinnaṃ disvā pasannamānaso suparisuddham ambāṭakaphalaṃ adāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvattiyaṃ satthavāhakule nibbatti. Tassa mahārājaṃ vessavaṇaṃ ārādhelvā paṭiladdhabhāvato mātāpitara rājadattoti nāmaṃ akaṃsu. So vayappatto pañcahi sakaṭasatehi bhaṇḍam ādāya vāṇijjivasena rājagahaṃ agamāsi. Tena ca samayena rājagahe aññatarā gaṇikā abhirūpā dassanīyā paramasobhagayogato divase divase sahasam labhati. Atha so satthavāhaputto divase divase tassā gaṇikāya sahasam datvā saṃvāsaṃ kappento nacirasseva sabbaṃ dhanaṃ khepetvā duggato hutvā ghāsacchādanamattampi alabhanto ito cito ca paribbhamanto saṃvegappatto ahosi. So ekadivasam upāsakehi saddhiṃ veḷuvanaṃ agamāsi.

Tena ca samayena satthā mahatiyā parisāya parivuto dhammaṃ desento nisinno hoti. So parisapariyante nisīditvā satthu santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā dhutaṅgāni samādiyitvā susāne vasati. Tadā aññataropi satthavāhaputto sahasam datvā tāya gaṇikāya saha vasati. Sā ca gaṇikā tassa hatthe mahaggharatanaṃ disvā lobham uppādetvā aññehi dhuttapurisehi taṃ mārāpetvā

taṃ ratanaṃ gaṇhi. Atha tassa satthavāhaputtassa manussā taṃ pavattiṃ sutvā ocarakamanusse pesesum. Te rattiyaṃ tassā gaṇikāya gharaṃ pavisitvā chaviādīni anupahacceva taṃ māretvā sivathikāya chaḍḍesum. Rājadattatthero asubhanimittaṃ gahetuṃ susāne vicaranto tassā gaṇikāya kaḷevaram paṭikkulato manasi kātuṃ upagato katipayavāre yoniso manasi katvā aciramatabhāvato soṇasiṅgālādīhi anupahatachavitāya visabhāgavatthutāya ca ayoniso manasikaronto, tattha kāmarāgaṃ uppādetvā saṃviggataramānaso attano cittaṃ paribhāsivā muhuttaṃ ekamantaṃ apasakkitvā ādito upaṭṭhitaṃ asubhanimittameva gahetvā yoniso manasikaronto jhānaṃ uppādetvā taṃ jhānaṃ pādaṃ katvā vipassanaṃ paṭṭhapetvā tāvadeva arahattaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Vipine buddhaṃ disvāna, sayambhuṃ aparājitaṃ;
Ambāṭakaṃ gahetvāna, sayambhussa adāsahaṃ.

“Ekatiṃse ito kappe, yaṃ phalamadadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Arahattaṃ pana patvā attano paṭipattiṃ paccavekkhitvā pītisomanassajāto -

315. “Bhikkhu sivathikaṃ gantvā, addasa itthimujjhitaṃ;
Apaviddhaṃ susānasmim, khajjantiṃ kimihī phuṭaṃ.

316. “Yañhi eke jigucchanti, mataṃ disvāna pāpakaṃ;
Kāmarāgo pāturahu, andhova savatī ahum.

317. “Oraṃ odanapākamhā, tamhā ṭhānā apakkamim;
Satimā sampajānohaṃ, ekamantaṃ upāvisim.

318. “Tato me manasikāro, yoniso udapajjatha;
Ādīnavo pāturahu, nibbidā samatiṭṭhatha.

319. “Tato cittaṃ vimucci me, passa dhammasudhammataṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsana”nti. -

Imā pañca gāthā abhāsi.

Tattha bhikkhu sivathikaṃ gantvāti saṃsāre bhayassa ikkhanato bhikkhu, asubhakammaṭṭhānatthaṃ āmakasusānaṃ upagantvā. “Bhikkhū”ti cetāṃ attānaṃ sandhāya thero sayaṃ vadati. Itthinti thīyati ettha sukkasoṇitaṃ sattasantānabhāvena saṃhaññatīti thī, mātugāmo. Evañca sabhāvaniruttivasena “itthi”tipi vuccati. Vañjhādīsu pana taṃsadisatāya taṃsabhāvānativattanato ca tabbohāro. “Itthi”ti itthikaḷevaram vadati. Ujjhantiṃ pariccattaṃ ujjhaniyattā eva apaviddhaṃ anapekkhabhāvena khittaṃ. Khajjantiṃ kimihī phuṭanti kimīhi pūritaṃ hutvā khajjamānaṃ.

Yañhi eke jigucchanti, mataṃ disvāna pāpakanti yaṃ apagatāyuusmāviññānatāya mataṃ kaḷevaram pāpakaṃ nihīnaṃ lāmaṃ eke cakkhajātikā jigucchanti, oloketumpi na icchanti. Kāmarāgo pāturahūti tasmim kuṇape ayonisomanasikārassa balavatāya kāmarāgo mayhaṃ pāturahosi uppajji. Andhova savatī ahunti tasmim kaḷevare navahi dvārehi asucim savati sandante asucibhāvassa adassanena andho

viya ahosiṃ. Tenāha -

“Ratto atthaṃ na jānāti, ratto dhammaṃ na passati;
Andhatamaṃ tadā hoti, yaṃ rāgo sahate nara”nti ca.

“Kāmacchando kho, brāhmaṇa, andhakaraṇo acakkhukaraṇo”ti ca ādi. Keci panettha takārāgamaṃ katvā “kilesapariyuṭṭhānena avasavatti kilesassa vā vasavattī”ti atthaṃ vadanti. Apare “andhova asati ahu”nti pāḷiṃ vatvā “kāmarāgena andho eva hutvā satirahito ahosi”nti atthaṃ vadanti. Tadubhayaṃ pana pāḷiyaṃ natthi.

Oraṃ odanapākamhāti odanapākato oraṃ, yāvatā kālena suparidhotatintataṇḍulanāḷiyā odanaṃ pacati, tato orameva kālaṃ, tatopi lahukālena rāgaṃ vinodento, tamhā ṭhānā apakkamiṃ yasmiṃ ṭhāne ṭhitassa me rāgo uppajji, tamhā ṭhānā apakkamiṃ apasakkiṃ. Apakkantova satimā sampajānohaṃ samaṇasaññaṃ upaṭṭhapetvā satipaṭṭhānamanasikāravasena satimā, sammadeva dhammasabhāvajānanena sampajāno ca hutvā ekamantaṃ upāvisiṃ, pallaṅkaṃ ābhujitvā nisīdiṃ. Nisinnassa ca tato me manasikāro, yoniso udapajjathātiādi sabbhaṃ heṭṭhā vuttanayamevāti.

Rājadattattheragāthāvaṇṇanā niṭṭhitā.

2. Subhūtattheragāthāvaṇṇanā

320-324. Ayogetiādikā āyasmato subhūtattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññaṇi upacinanto kassapassa bhagavato kāle bārāṇasiyaṃ gahapatimahāsālakule nibbattitvā viññutaṃ patto ekadivasam satthu santike dhammaṃ sutvā pasannamānaso saraṇesu ca sīlesu ca patiṭṭhāya māse māse aṭṭhakkhattuṃ catujjātiyagandhena satthu gandhakuṭiṃ opuñjāpesi. So tena puññaṅkammaṇa nibbattanibbattaṭṭhāne sugandhasarīro hutvā, imasmiṃ buddhuppāde magadharaṭṭhe gahapatikule nibbattitvā subhūtoti laddhanāmo vayappatto, nissaraṇajjhāsayatāya gharāvāsaṃ pahāya titthiyesu pabbajitvā tattha sāraṃ alabhanto, satthu santike upatissakolitaselādiḥ bahū samaṇabrāhmaṇe pabbajitvā sāmāññasukhaṃ anubhavante disvā sāsane paṭiladdhasaddho pabbajitvā ācariyupajjhāye ārādhettvā kammaṭṭhānaṃ gahetvā vivekavāsaṃ vasanto vipassanaṃ vaḍḍhettvā arahattaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Imamhi bhaddake kappe, brahmabandhu mahāyaso;
Kassapo nāma gottena, uppajji vadantaṃ varo.

“Anubyañjanasampanno, bāttiṃsavaralakkhaṇo;
Byāmapabbhāparivuto, raṃsijālasamotthaṭo.

“Assāsetā yathā cando, sūriyova pabhaṅkaro;
Nibbāpetā yathā megho, sāgarova guṇākaro.

“Dharaṇīriva sīlena, himavāva samādhinā;
Ākāso viya paññāya, asaṅgo anilo yathā.

“Tadāhaṃ bārāṇasiyaṃ, upapanno mahākule;
Pahūtadhanadhaññasmiṃ, nānāratanasañcaye.

“Mahatā parivārena, nisinnaṃ lokanāyakaṃ;
Upecca dhammamassosiṃ, amataṃva manoharaṃ.

“Dvattiṃsalakkhaṇadharo, sanakkhattova candimā;
Anubyañjanasampanno, sālārājāva phullito.

“Raṃsijālaparikkhito, dittova kanakācalo;
Byāmapabhāparivuto, sataraṃsī divākaro.

“Soṇṇānāno jinavaro, samaṇīva siluccayo;
Karuṇāpuṇṇahadayo, guṇena viya sāgaro.

“Lokavissutakitti ca, sinerūva naguttamo;
Yasasā vitthato vīro, ākāsasadiṣṭo muni.

“Asaṅgacitto sabbattha, anilo viya nāyako;
Patitṭhā sabbabhūtānaṃ, mahīva munisattamo.

“Anupalitto lokena, toyena padumaṃ yathā;
Kuvādagacchadahano, aggikkhandhova sobhati.

“Agado viya sabbattha, kilesavisanāsako;
Gandhamādanaselova, guṇagandhavibhūsito.

“Guṇānaṃ ākaro vīro, ratanānaṃva sāgaro;
Sindhūva vanarājīnaṃ, kilesamalahārako.

“Vijayīva mahāyodho, mārasenāvamaddano;
Cakkavattīva so rājā, bojjhaṅgaratanissaro.

“Mahābhisakkasaṅkāso, dosabyādhitikicchako;
Sallakatto yathā vejjo, ditṭhigaṇḍaviphālako.

“So tadā lokapajjoto, sanarāmarasakkato;
Parisāsu narādicco, dhammaṃ desayate jino.

“Dānaṃ datvā mahābhogo, sīlena sugatūpago;
Bhāvanāya ca nibbāti, iccevamanusāsatha.

“Desanaṃ taṃ mahassādaṃ, ādimajjhantasobhanaṃ;
Suṇanti parisā sabbā, amataṃva mahārasaṃ.

“Sutvā sumadhuraṃ dhammaṃ, pasanno jinasāsane;
Sugataṃ saraṇaṃ gantvā, yāvajīvaṃ namassahaṃ.

“Munino gandhakuṭiyā, opuñjesiṃ tadā mahiṃ;
Catujjātena gandhena, māse aṭṭha dinesvahaṃ.

“Paṇidhāya sugandhattaṃ, sarīravissagandhino;
Tadā jino viyākāsi, sugandhatanulābhitaṃ.

“Yo yaṃ gandhakuṭibhūmiṃ, gandhenopuñjate sakiṃ;
Tena kammavipākena, upanno tahiṃ tahiṃ.

“Sugandhadeho sabbattha, bhavissati ayaṃ naro;
Guṇagandhayutto hutvā, nibbāyissatināsavo.

“Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tāvatimsamagacchahaṃ.

“Pacchime ca bhava dāni, jāto vippakule ahaṃ;
Gabbhaṃ me vasato mātā, dehenāsi sugandhitā.

“Yadā ca mātukucchimhā, nikkhamāmi tadā purī;
Sāvatthi sabbagandhehi, vāsītā viya vāyatha.

“Pupphavassañca surabhi, dibbagandhaṃ manoramamaṃ;
Dhūpāni ca mahagghāni, upavāyimsu tāvade.

“Devā ca sabbagandhehi, dhūpapupphehi taṃ ghamaṃ;
Vāsayaṃsu sugandhena, yasmiṃ jāto ahaṃ ghare.

“Yadā ca taruṇo bhaddo, paṭhame yobbane ṭhito;
Tadā selaṃ sapariṣaṃ, vinetvā naraśārathi.

“Tehi sabbehi parivuto, sāvatthipuramāgato;
Tadā buddhānubhāvaṃ taṃ, disvā pabbajito ahaṃ.

“Sīlaṃ samādhipaññañca, vimuttiñca anuttaraṃ;
Bhāvetvā caturo dhamme, pāpuṇiṃ āsavakkhayaṃ.

“Yadā pabbajito cāhaṃ, yadā ca arahā ahuṃ;
Nibbāyissaṃ yadā cāhaṃ, gandhavasso tadā ahu.

“Sarīragandho ca sadātiseti me, mahārahaṃ candanacampakuppalaṃ;
Tatheva gandhe itare ca sabbaso, pasayha vāyāmi tato tahiṃ tahiṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Arahattaṃ pana patvā titthiyesu pabbajitvā attano pattaṃ attakilamathānuyogaṃ
dukkhaṃ, sāsane pabbajitvā pattaṃ jhānādisukhañca cintetvā attano
paṭipattipaccavekkhaṇamukhena aññaṃ byākaronto -

320. “Ayoge yuñjamattānaṃ, puriso kiccamicchako;
Camaṃ ce nādhigaccheyya, taṃ me dubbhagalakkhaṇaṃ.

321. “Abbūlhaṃ aghagataṃ vijitaṃ, ekañce ossajeyya kalīva siyā;
Sabbānipi ce ossajeyya andhova siyā, samavisamassa adassanato.

322. “Yañhi kayirā tañhi vade, yaṃ na kayirā na taṃ vade;
Akarontaṃ bhāsamānaṃ, pariṇānanti paṇḍitā.

323. “Yathāpi ruciraṃ pupphaṃ, vaṇṇavantaṃ agandhakaṃ;

Evaṃ subhāsītā vācā, aphaḷā hoti akubbato.

324. “Yathāpi ruciraṃ pupphaṃ, vaṇṇavantaṃ sugandhakaṃ;
Evaṃ subhāsītā vācā, saphalā hoti kubbato”ti. -

Imā pañca gāthā abhāsi.

Tattha ayogeti ayuñjitabbe asevitabbe antadvaye. Idha pana attakilamathānuyogavasena attho veditabbo. Yuñjanti tasmim attānaṃ yuñjanto yojento tathā paṭipajjanto. Kiccamicchakoti ubhayahitāvahaṃ kiccaṃ icchanto, tappaṭipakkhato ayoge caraṃ caranto ce bhaveyya. Nādhigaccheyyāti yathādhippetaṃ hitasukhaṃ na pāpuṇeyyāti ñāyo. Tasmā yaṃ ahaṃ titthiyamatavañcīto ayoge yuñjiṃ, taṃ me dubbhagalakkhaṇaṃ apuññasabhāvo. “Purimakammabyāmohito ayoge yuñji”nti dasseti.

Abbūḷhaṃ aghagataṃ vijitanti vibādhanasabhāvatāya aghā nāma rāgādayo, aghāni eva aghagataṃ, aghagatānaṃ vijitaṃ saṃsārappavatti, tesāṃ vijayo kusalaḍḍhamābhivhaṃ. “Aghagataṃ vijita”nti anuāsikalopaṃ akatvā vuttaṃ. Taṃ abbūḷhaṃ anuddhataṃ yena, taṃ abbūḷhāghagataṃ vijitaṃ katvā evaṃbhūto hutvā, kilese asamucchinditvāti attho. Ekañce ossajeyyāti adutiyaṭāya padhānatāya ca ekaṃ appamādaṃ sammāpayogameva vā ossajeyya pariccajeyya ce. Kalīva so puggalo kālakaṇṇī viya siyā. Sabbānīpi ce ossajeyyāti sabbānīpi vimuttiyaṃ paripācakāni saddhāvīriyasatisamādhīpaññīndriyāni ossajeyya ce, abhāvanāya chaḍḍeyya ce, andhova siyā samavisamassa adassanato.

Yathāti opammasamapaṭipādanatthe nipāto. Ruciranti sobhanaṃ. Vaṇṇavantanti vaṇṇasaṇṭhānasampannaṃ. Agandhakanti gandharahitaṃ pālībhaddakagīrikaṇṇīkajayasumanādibhedaṃ. Evaṃ subhāsītā vācāti subhāsītā vācā nāma tepiṭakaṃ buddhavacanaṃ vaṇṇasaṇṭhānasampannapupphasadisāṃ. Yathā hi agandhakaṃ pupphaṃ dhārentassa sarīre gandho na pharati, evaṃ etampi yo sakkaccasavanādīhi ca samācarati, tassa sakkaccaṃ asamācarantassa yaṃ tattha kattabbaṃ, taṃ akubbato sutagandhaṃ paṭipattigandhañca na āvahati aphaḷā hoti. Tena vuttaṃ “evaṃ subhāsītā vācā, aphaḷā hoti akubbato”ti.

Sugandhakanti sumanacampakanīluppalapupphādibhedaṃ. Evanti yathā taṃ pupphaṃ dhārentassa sarīre gandho pharati, evaṃ tepiṭakabuddhavacanasāṅkhātā subhāsītā vācāpi yo sakkaccasavanādīhi tattha kattabbaṃ karoti, assa puggalassa saphalā hoti, sutagandhapāṭipattigandhānaṃ āvahanato mahapphalā hoti mahānisaṃsā. Tasmā yathovādaṃ paṭipajjeyya, yathākārī tathāvādī ca bhaveyyāti. Sesāṃ vuttanayameva.

Subhūtattheragāthāvaṇṇanā nīṭṭhitā.

3. Girimānandattheragāthāvaṇṇanā

325-329. Vassati devotiādikā āyasmato girimānandattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññāni upacinanto sumedhassa bhagavato kāle kulagehe nibbattitvā vayappatto gharāvāsaṃ vasanto attano bhariyāya putte ca kālaṅkate sokasallasamappito araṇṇaṃ pavittṭho satthārā tattha gantvā dhammaṃ kathetvā sokasalle abbūḷhe pasannamānaso sugandhapupphehi pūjetvā pañcapaṭiṭṭhitena vanditvā sirasi añjaliṃ katvā abhitthavi.

So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde rājagahe bimbisārarañño purohitassa putto hutvā nibbatti, girimānandotissa nāmaṃ ahoṣi. So viññutaṃ patto satthu rājagahagamane buddhānubhāvaṃ disvā paṭiladdhasaddho pabbajitvā samaṇadhammaṃ karonto katipayāṃ divasaṃ gāmakāvāse vasitvā satthāraṃ vanditum rājagahaṃ agamāsi. Bimbisāramahārājā tassa āgamaṃ sutvā upasaṅkamitvā “idheva, bhante, vasatha, ahaṃ catūhi paccayehi upaṭṭhahāmī”ti sampavāretvā gato bahukiccatāya na sari. “Thero abbhokāse vasatī”ti devatā therassa temanabhayena vassaṃ vāresuṃ. Rājā avassanakāraṇaṃ sallakkhetvā therassa kuṭikaṃ kārāpesi. Thero kuṭikāyaṃ vasanto senāsanasappāyalābhena samādhānaṃ labhitvā vīriyasamataṃ yojetvā vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Bhariyā me kālaṅkatā, putto sivathikaṃ gato;
Mātā pitā matā bhātā, ekacitamhi ḍayhare.

“Tena sokena santatto, kiso paṇḍu ahoṣaṃ;
Cittakkhepo ca me āsi, tena sokena aṭṭito.

“Sokasallaparetohaṃ, vanantamupasaṅkamim;
Pavattaphalaṃ bhuñjitvā, rukkhamaṇi vasāmaṃ.

“Sumedho nāma sambuddho, dukkhassantakaro jino;
Mamuddharitukāmo so, āgañchi mama santikaṃ.

“Padasaddaṃ suṇitvāna, sumedhassa mahesino;
Paggahetvānaṃ sīsaṃ, ullokesiṃ mahāmunim.

“Upāgate mahāvīre, pīti me udapajjatha;
Tadāsimekaggamano, disvā taṃ lokanāyakaṃ.

“Satiṃ paṭilabhitvāna, paṇṇamuṭṭhimadāsahaṃ;
Nisīdi bhagavā tattha, anukampāya cakkhumā.

“Nisajja tattha bhagavā, sumedho lokanāyako;
Dhammaṃ me kathayī buddho, sokasallavinodanaṃ.

“Anavhitā tato āgum, ananuññātā ito gatā;
Yathāgatā tathā gatā, tattha kā paridevanā.

“Yathāpi pathikā sattā, vassamānāya vuṭṭhiyā;
Sabhaṇḍā upagacchanti, vassassāpatanāya te.

“Vasse ca te oramite, sampayanti yadicchakaṃ;
Evaṃ mātā pitā tuyhaṃ, tattha kā paridevanā.

“Āgantukā pāhunakā, caliteritakampitā;
Evaṃ mātā pitā tuyhaṃ, tattha kā paridevanā.

“Yathāpi urago jiṇṇaṃ, hitvā gacchati saṃ tacamaṃ;
Evaṃ mātā pitā tuyhaṃ, saṃ tanuṃ idha hīyare.

“Buddhassa giramaññāya, sokasallaṃ vivajjayiṃ;
Pāmojjaṃ janayitvāna, buddhasettṭhaṃ avandahaṃ.

“Vanditvāna mahānāgaṃ, pūjayiṃ girimañjarīṃ;
Dibbagandhaṃ sampavantaṃ, sumedhaṃ lokanāyakaṃ.

“Pūjayitvāna sambuddhaṃ, sire katvāna añjaliṃ;
Anussaraṃ guṇaggāni, santhaviṃ lokanāyakaṃ.

“Nittiṇṇosi mahāvīra, sabbaññu lokanāyaka;
Sabbe satte uddharasi, ñāṇena tvaṃ mahāmune.

“Vimatiṃ dvelhakaṃ vāpi, sañchindasi mahāmune;
Paṭipādesi me maggaṃ, tava ñāṇena cakkhuma.

“Arahā vasipattā ca, chaḷabhiññā mahiddhikā;
Antalikkhacarā dhīrā, parivārenti tāvade.

“Paṭipannā ca sekhā ca, phalaṭṭhā santi sāvakā;
Surodayeva padumā, pupphanti tava sāvakā.

“Mahāsamuddovakkhobho, atulopi duruttaro;
Evaṃ ñāṇena sampanno, appameyyosi cakkhuma.

“Vanditvāhaṃ lokajinaṃ, cakkhumantaṃ mahāyasaṃ;
Puthudisā namassanto, paṭikuṭiko āgañchahaṃ.

“Devalokā cavitvāna, sampajāno patissato;
Okkamiṃ mātuyā kucchiṃ, sandhāvanto bhavābhava.

“Agārā abhinikkhamma, pabbajiṃ anagāriyaṃ;
Ātāpī nipako jhāyī, paṭisallānagocaro.

“Padhānaṃ padahitvāna, tosayitvā mahāmuniṃ;
Candovabbhaghaṇā mutto, vicarāmi ahaṃ sadā.

“Vivekamanuyuttomhi, upasanto nirūpadhi;
Sabbāsava pariññāya, viharāmi anāsavo.

“Tiṃsakappasahassamhi, yaṃ buddhamabhipūjayiṃ;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Atha therassa arahattappattiyaṃ haṭṭhatuṭṭhe viya deve vassante upari taṃ vassane
niyojanamukhena aññaṃ byākaronto -

325. “Vassati devo yathāsugītaṃ, channā me kuṭikā sukhā nivātā;
Tassaṃ viharāmi vūpasanto, atha ce patthayasī pavassa deva.

326. “Vassati devo yathāsugītaṃ, channā me kuṭikā sukhā nivātā;
Tassaṃ viharāmi santacitto, atha ce patthayasī pavassa deva.

327.

“Vassati devo...pe... tassaṃ viharāmi vītarāgo...pe...

328.

“Vassati devo...pe... tassaṃ viharāmi vītadoso...pe...

329.

“Vassati devo...pe... tassaṃ viharāmi vītamoho;

Atha ce patthayasī pavassa devā”ti. - imā pañca gāthā abhāsi;

Tattha yathāsugītanti sugītānurūpaṃ, sundarassa attano meghagītassa anurūpamevāti attho. Valāhako hi yathā agajjanto kevalaṃ vassanto na sobhati, evaṃ satapaṭalasahassapaṭalena utṭhahitvā thanayanto gajjanto vijjullatā nicchārentopī avassanto na sobhati, tathābhūto pana hutvā vassanto sobhatīti vuttaṃ “vassati devo yathāsugīta”nti. Tenāha - “abhitthanaya, pajjunna”, “gajjitā ceva vassitā cā”ti ca. Tassaṃ viharāmīti tassaṃ kuṭikāyaṃ ariyavīhāragabbhena iriyāpathavīhārena viharāmi. Vūpasantacittoti aggaphalasamādhinā sammadeva upasantamānaso.

Evaṃ therassa anekavāraṃ kataṃ uyyojanaṃ sirasā sampaṭicchanto valāhakadevaputto ninnañca thalañca pūrento mahāvassaṃ vassāpesi.

Girimānandattheragāthāvaṇṇanā niṭṭhitā.

4. Sumanattheragāthāvaṇṇanā

330-334. Yaṃ patthayānotiādikā āyasmato sumanattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññāni upacinanto ito pañcanavute kappe buddhasuññe loke kulagehe nibbattitvā viññutaṃ patto ekaṃ paccekabuddhaṃ byādhitaṃ disvā harītakam adāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde kosalaratṭhe gahapatikule nibbattitvā sumanoti laddhanāmo sukkena vaḍḍhi. Tassa pana mātulo pabbajitvā arahā hutvā araññe viharanto sumane vayappatte taṃ pabbājetvā caritānukūlaṃ kammaṭṭhānaṃ adāsi. So tattha yogakammaṃ karonto cattāri jhānāni pañca ca abhiññāyo nibbatesi. Athassa thero vipassanāvidhiṃ ācikkhi. So ca nacireneva vipassanaṃ vaḍḍhetvā arahatte patitṭhāsi. Tena vuttaṃ apadāne -

“Harītakam āmalakam, ambajambuvibhītakam;
Kolam bhallātakam billam, sayameva harāmahaṃ.

“Disvāna pabbhāragataṃ, jhāyim jhānarataṃ munim;
Ābādhena āpīlentam, adutīyam mahāmunim.

“Harītakam gahetvāna, sayambhussa adāsahaṃ;
Khādamattamhi bhesajje, byādhi passambhi tāvade.

“Pahīnadaratho buddho, anumodamakāsi me;
Bhesajjadāneniminā, byādhivūpasamena ca.

“Devabhūto manusso vā, jāto vā aññajātiyā;

Sabbattha sukhito hotu, mā ca te byādhimāgamā.

“Idaṃ vatvāna sambuddho, sayambhū aparājito;
Nabhaṃ abbhuggamī dhīro, haṃsarājāva ambare.

“Yato harītakaṃ dinnaṃ, sayambhussa mahesino;
Imaṃ jātiṃ upādāya, byādhi me nupapajjatha.

“Ayaṃ pacchimako mayhaṃ, carimo vattate bhavo;
Tisso vijjā sacchikatā, kataṃ buddhassa sāsanaṃ.

“Catunnavutito kappe, bhesajjamadadiṃ tadā;
Duggatiṃ nābhijānāmi, bhesajjassa idaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Arahatte pana patitṭhito ekadivasaṃ mātulattherassa upatṭhānaṃ agamāsi. Taṃ
thero adhigamaṃ pucchi, taṃ byākaronto -

330. “Yaṃ patthayāno dhammesu, upajjhāyo anuggahi;
Amataṃ abhikaṅkhantaṃ, kataṃ kattabbakaṃ mayā.

331. “Anuppatto sacchikato, sayaṃ dhammo anītiho;
Visuddhañño nikkaṅkho, byākaromi tavantike.

332. “Pubbenivāsaṃ jānāmi, dibbacakkhu visodhitaṃ;
Sadattho me anuppatto, kataṃ buddhassa sāsanaṃ.

333. “Appamattassa me sikkhā, sussutā tava sāsane;
Sabbe me āsavā khīṇā, natthi dāni punabbhavo.

334. “Anusāsi maṃ ariyavatā, anukampi anuggahi;
Amogho tuyhamovādo, antevāsimhi sikkhito”ti. -

Imāhi pañcahi gāthāhi sīhanādaṃ nadanto aññaṃ byākāsi.

Tattha yaṃ patthayāno dhammesu, upajjhāyo anuggahi. Amataṃ abhikaṅkhantanti
samathavipassanādīsu anavajjadhammesu yaṃ dhammaṃ mayhaṃ patthayanto
ākaṅkhanto upajjhāyo amataṃ nibbānaṃ abhikaṅkhantaṃ maṃ ovādadānavasena
anuggaṇhi. Kataṃ kattabbakaṃ mayāti tassa adhigamatthaṃ kattabbaṃ
pariññādisoḷasavidhaṃ kiccaṃ kataṃ niṭṭhāpitaṃ mayā.

Tato eva anuppatto adhigato catubbidhopi maggadhammo sacchikato. Sayaṃ
dhammo anītihoti sayaṃ attanāyeva nibbānadhammo phaladhammo ca anītiho
asandiddho attapaccakkho kato, “itiha, iti kirā”ti pavattiyā itihasaṅkhātāṃ
saṃsayaṃ samucchindantoyeva ariyamaggo pavattati. Tenāha “visuddhañño
nikkaṅkho”tiādi. Tattha visuddhaññoṇoti sabbasaṃkilesavisuddhiyā visuddhañño.
Tavantiketi tava samīpe.

Sadatthoti arahattaṃ. Sikkhāti adhisīlasikkhādayo. Sussutāti pariyattibāhusaccassa
paṭivedhabāhusaccassa ca pāripūrivasena suṭṭhu sutā. Tava sāsane ti tava ovāde
anusitṭhiyaṃ ṭhitassa.

Ariyavatāti suvisuddhasīlādivatasamādānena. Antevāsimhi sikkhitoti tuyhaṃ samīpe ciṇṇabrahmacariyavāsātāya antevāsī sikkhitavā sikkhitaadhisīlādisikkho amhīti.

Sumanattheragāthāvaṇṇanā niṭṭhitā.

5. Vaḍḍhattheragāthāvaṇṇanā

335-339. Sādhū hītiādikā āyasmato vaḍḍhattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayāni puññāni upacinanto imasmiṃ buddhuppāde bhārukacchanagare gahapatikule nibbattitvā vaḍḍhoti laddhanāmo anupubbena vaḍḍhati. Athassa mātā saṃsāre sañjātasamvegā puttāṃ ñātīnaṃ niyyādetvā bhikkhunīnaṃ santike pabbajitvā vipassanāya kammaṃ karontī arahattaṃ pāpuṇitvā aparena samayena puttampi viññutaṃ pattaṃ veḷudantattherassa santike pabbājesi. So pabbajito buddhavacanaṃ uggahetvā bahussuto dhammakathiko hutvā ganthadhuraṃ vahanto ekadivasaṃ “ekako santaruttarova mātaraṃ passissāmī”ti bhikkhunupassayaṃ agamāsi. Taṃ disvā mātā “kasmā tvaṃ ekako santaruttarova idhāgato”ti codesi. So mātārā codiyamāno “ayuttaṃ mayā kata”nti uppannasaṃvego vihāraṃ gantvā divāṭṭhāne nisinno vipassitvā arahattaṃ patvā mātu ovādasampattipakāsanamukhena aññaṃ byākaronto -

335. “Sādhū hi kira me mātā, patodaṃ upadaṃsayi;
Yassāhaṃ vacanaṃ sutvā, anusitṭho janettiyā;
Āraddhavīriyo pahitatto, patto sambodhimuttamaṃ.
336. “Arahā dakkhiṇeyyomhi, tevijjo amataddaso;
Jetvā namucino senaṃ, viharāmi anāsavo.
337. “Ajjhattañca bahiddhā ca, ye me vijjimsu āsavā;
Sabbe asesā ucchinnā, na ca uppajjare puna.
338. “Visāradā kho bhaginī, evamatthaṃ abhāsai;
Apihā nūna mayipi, vanatho te na vijjati.
339. “Pariyantakataṃ dukkhaṃ, antimoyaṃ samussayo;
Jātimaraṇasaṃsāro, natthi dāni punabbhavo”ti. - imā gāthā abhāsi;

Tattha sādhū hi kira me mātā, patodaṃ upadaṃsayīti sādhu vata mātā mayhaṃ ovādasāṅkhātaṃ patodaṃ dasseti, tena me vīriyaṃ uttejenti uttamaṃge paññāsīse vijjhi. Yassāti yassā me mātuyā. Sambodhinti arahattaṃ. Ayañhettha yojanā - janettiyā me anusitṭho yassā anusāsanībhūtaṃ vacanaṃ sutvā ahaṃ āraddhavīriyo pahitatto viharanto uttamaṃ aggaphalaṃ sambodhiṃ arahattaṃ patto.

Tato eva ārakattā kilesehi arahā puññakkhattatāya dakkhiṇeyyo dakkhiṇāraho amhi. Pubbenivāsaññādivijjāttayassa adhigatattā tevijjo nibbānassa sacchikatattā amataddaso namucino mārassa senaṃ kilesavāhiniṃ bodhipakkhiyasenāya jinitvā tassa jitattāyeva anāsavo sukhaṃ viharāmīti.

Idāni “anāsavo”ti vuttamatthaṃ pākaṭataraṃ kātuṃ “ajjhattañcā” ti gāthamāha. Tassattho - ajjhattaṃ ajjhattavatthukā ca bahiddhā bahiddhavatthukā ca āsavā ye mayhaṃ ariyamaggādhigamato pubbe vijjimsu upalabbhimsu, te sabbe anavasesā

ucchinnā ariyamaggena samucchinnā pahīnā puna dāni kadācīpi na ca uppajjeyyūṃ na uppajjissantiyevāti.

Idāni mātu vacanaṃ aṅkusaṃ katvā attanā arahattassa adhigatattā mātaraṃ thomento “visāradā”ti gāthamāha. Tattha visāradā khoti ekaṃsena vigatasārajjā. Evaṃ mātu attano ca arahattādhigamena satthu orasaputtabhāvaṃ ullapento mātaraṃ “bhaginī”ti āha. Etamatthaṃ abhāsayaṭi etaṃ mama ovādabhūtaṃ atthaṃ abhaṇi. Evaṃ pana maṃ ovadantī na kevalaṃ visāradā eva, atha kho apihā nūna mayipi tava puttakepi apihā asanthavā maññe, kiṃ vā etena parikkappanena? Vanatho te na vijjati avijjādiko vanatho tava santāne nattheva, yā maṃ bhavakkhaye niyojesīti adhippāyo.

Idāni “tayā niyojitākāreneva mayā paṭipanna”nti dassento “pariyantakata”nti osānagāthamāha, tassattho suviññeyyova.

Vaḍḍhattheragāthāvaṇṇanā nīṭṭhitā.

6. Nadīkassapattheragāthāvaṇṇanā

340-344. Atthāya vata metiādikā āyasmato nadīkassapattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayaṃ kusalaṃ upacinanto padumuttarassa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasaṃ satthāraṃ piṇḍāya carantaṃ disvā pasannamānaso attanā ropitassa ambarukkhasa paṭhamuppannaṃ manosilāvaṇṇaṃ ekaṃ ambaphalaṃ adāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde magadharatṭhe brāhmaṇakule uruvelakassapassa bhātā hutvā nibbatto. Vayappatto nissaraṇajjhāsayatāya gharāvāsaṃ anicchanto tāpasapabbajjaṃ pabbajitvā tīhi tāpasasatehi saddhiṃ nerañjarāya nadiyā tīre assamaṃ māpetvā viharati. Nadītīre vasanato hissa kassapagottatāya ca nadīkassapoti samañña ahoṣi. Tassa bhagavā saparisassa ehibhikkhubhāvena upasampadaṃ adāsi. Taṃ sabbaṃ khandhake āgatameva. So bhagavato ādittapariyāyadesanāya arahatte paṭiṭṭhāsi. Tena vuttaṃ apadāne -

“Padumuttarabuddhassa, lokajetṭhassa tādino;
Piṇḍāya vicarantassa, dhārato uttamaṃ yasaṃ.

“Aggaphalaṃ gahetvāna, vipasannena cetasā;
Dakkhiṇeyyassa vīrassa, adāsiṃ satthuno ahaṃ.

“Tena kammena dvipadinda, lokajetṭha narāsabha;
Pattomhi acalaṃ ṭhānaṃ, hitvā jayaparājayaṃ.

“Satasahassito kappe, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, aggadānassidaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Arahatte pana paṭiṭṭhito aparabhāge attano paṭipattiṃ paccavekkhitvā diṭṭhisamugghātakittanamukhena aññaṃ byākaronto -

340. “Atthāya vata me buddho, nadiṃ nerañjaraṃ agā;
Yassāhaṃ dhammaṃ sutvāna, micchādiṭṭhiṃ vivajjayiṃ.

341. “Yajim uccāvace yaññe, aggihuttaṃ juhiṃ ahaṃ;
Esā suddhīti maññanto, andhabhūto puthujjano.
342. “Diṭṭhigahanapakkhando, parāmāsenā mohito;
Asuddhiṃ maññisaṃ suddhiṃ, andhabhūto aviddasu.
343. “Micchādiṭṭhi pahīnā me, bhavā sabbe vidālītā;
Juhāmi dakkhiṇeyyaggiṃ, namassāmi tathāgataṃ.
344. “Mohā sabbe pahīnā me, bhavataṇhā padālītā;
Vikkhīṇo jātisaṃsāro, natthi dāni punabbhavo”ti. -

Imā pañca gāthā abhāsi.

Tattha atthāya vata meti mayhaṃ atthāya vata hitāya vata. Buddhoti sabbaññubuddho. Nadiṃ nerañjaraṃ agāti nerañjarāsaṅkhātāṃ nadiṃ agañchi, tassā nadiyā tīre ca mama bhātu uruvelakassapassa assamaṃ upagatoti adhippāyo.

Idāni yathāvuttamatthaṃ vivaritaṃ “yassāha”ntiādi vuttaṃ. Yassāti yassa buddhassa bhagavato. Dhammaṃ sutvānāti catusaccapaṭisaṃyuttaṃ dhammaṃ sutvā, sotadvārānusārena upalabhitvā. Micchādiṭṭhiṃ vivajjayinti “yaññādīhi suddhi hotī”tiādinayappavattaṃ viparītadassanaṃ pajahiṃ.

Micchādiṭṭhiṃ vivajjayinti vuttamevatthaṃ vitthāretvā dassetaṃ “yaji”ntiādimāha. Tattha yajim uccāvace yaññeti pākaṭayaññe somayāgavājapeyyādi ke nānāvidhe yaññe yajim. Aggihuttaṃ juhiṃ ahanti tesāṃ yaññānaṃ yajana vasena āhutaṃ paggaṇhanto aggim paricariṃ. Esā suddhīti maññantoti esā yaññakiriyā aggipāricariyā suddhihetubhāvato suddhi “evaṃ me saṃsārasuddhi hotī”ti maññamāno. Andhabhūto puthujjanoti paññācakkhuvēkallena avijjandhatāya andhabhūto puthujjano hutvā vanagahanapabbatagahanādīni viya duratikkamanaṭṭhena diṭṭhiyeva gahanaṃ diṭṭhigahanaṃ, taṃ pakkhando anupaviṭṭhoti diṭṭhigahanapakkhando. Parāmāsenāti dhammasabhāvaṃ atikkamitvā “idameva sacca”nti parāmasanato parāmāsaṅkhātena micchābhinivesena. Mohitoti mūlhabhāvaṃ pāpito. Asuddhiṃ maññisaṃ suddhinti asuddhiṃ maggaṃ “suddhiṃ magga”nti maññisaṃ maññim. Tattha kāraṇamāha “andhabhūto aviddasu”ti. Yasmā avijjāya andhabhūto, tato eva dhammādhamaṃ yuttāyuttañca avidvā, tasmā tathā maññinti attho.

Micchādiṭṭhi pahīnā meti evaṃbhūtassa pana satthu sammukhā catusaccagabbhaṃ dhammakathaṃ sutvā yoniso paṭipajjantassa ariyamaggasammādiṭṭhiyā sabbāpi micchādiṭṭhi samucchedappahānavasena mayhaṃ pahīnā. Bhavāti kāmabhavādayo sabbepi bhavā ariyamaggasatthena vidālītā viddhaṃsitā. Juhāmi dakkhiṇeyyagginti āhavanīyādi ke aggī chaḍḍetvā sadevakassa lokassa aggadakkhiṇeyyatāya sabbassa ca pāpassa dahanato dakkhiṇeyyaggiṃ sammāsambuddhaṃ juhāmi paricarāmi. Tayidaṃ mayhaṃ dakkhiṇeyyaggiparicaraṇaṃ dadhinavanītamathitasappiādinirapekkhaṃ satthu namassanamevāti āha “namassāmi tathāgata”nti. Atha vā juhāmi dakkhiṇeyyagginti dāyakānaṃ dakkhiṇāya mahapphalabhāvākaraṇena pāpassa ca dahanena dakkhiṇeyyaggibhūtaṃ attānaṃ juhāmi paricarāmi tathā katvā paricarāmi, tathā katvā pariharāmi. Pubbe aggidevaṃ namassāmi, idāni pana namassāmi tathāgataṃ.

Mohā sabbe pahīnā meti dukkhe aññāṇāḍibhedā sabbe mohā mayhaṃ pahīnā samucchinnā, tato eva “bhavataṇhā padālītā. Vikkhīṇo jātisaṃsāro, natthi dāni punabbhavo”ti tīsu padesu me-saddo ānetvā yojetabbo.

Nadīkassapattheragāthāvaṇṇanā niṭṭhitā.

7. Gayākassapattheragāthāvaṇṇanā

345-349. Pāto majjhanhikantiādikā āyasmato gayākassapattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayaṃ kusalaṃ upacinanto ito ekatiṃse kappe sikhissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto nissaraṇajjhāsayaṭāya gharāvāsaṃ pahāya tāpasapabbajjaṃ pabbajitvā araṇṇāyatane assamaṃ kāretvā vanamūlaphalāhāro vasati. Tena ca samayena bhagavā eko adutiyo tassa assamasamīpena gacchati. So bhagavantaṃ disvā pasannamānaso upasaṅkamtivā vanditvā ekamantaṃ tīto velaṃ oloketvā manoharāni kolaphalāni satthu upanesi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde brāhmaṇakule nibbattitvā vayappatto nissaraṇajjhāsayaṭāya gharāvāsaṃ pahāya tāpasapabbajjaṃ pabbajitvā dvīhi tāpasasatehi saddhiṃ gayāyaṃ viharati. Gayāyaṃ vasanato hissa kassapagottatāya ca gayākassapoti samaññā ahoṣi. So bhagavatā saddhiṃ parisāya ehibhikkhūpasampadaṃ datvā ādittapariyāyadesanāya ovadiyamāno arahatte paṭiṭṭhāsi. Tena vuttaṃ apadāne -

“Ajīnena nivatthohaṃ, vākacīradharo tadā;
Khāriyā pūrayitvānaṃ, kolaṃhāsiṃ mamassamaṃ.

“Tamhi kāle sikhī buddho, eko adutiyo ahu;
Mamassamaṃ upagacchi, jānanto sabbakālikam.

“Sakaṃ cittaṃ pasādetvā, vanditvāna ca subbatam;
Ubho hatthehi paggayha, kolaṃ buddhassadāsaham.

“Ekatiṃse ito kappe, yaṃ phalamadadiṃ tadā;
Duggatiṃ nābhijānāmi, koladānassidaṃ phalam.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Arahatte pana paṭiṭṭhito attano paṭipattiṃ paccavekkhitvā
pāpavāhanakittanamukhena aññaṃ byākaronto -

345. “Pāto majjhanhikaṃ sāyaṃ, tikkhattuṃ divasassaham;
Otaṃ udakaṃ soham, gayāya gayaphagguyā.

346. “Yaṃ mayā pakataṃ pāpaṃ, pubbe aññāsu jātisu;
Taṃ dānīdha pavāhemi, evaṃdiṭṭhi pure aham.

347. “Sutvā subhāsitaṃ vācam, dhammatthasahitaṃ padaṃ;
Tathaṃ yāthāvakaṃ attham, yoniso paccavekkhisam.

348. “Ninhātasabbapāpomhi, nimmalo payato suci;
Suddho suddhassa dāyādo, putto buddhassa oraso.

349. “Ogayhaṭṭhaṅgikaṃ sotaṃ, sabbapāpaṃ pavāhayiṃ;
Tisso vijjā ajjhagamim, kataṃ buddhassa sāsana”nti. -

Imā pañca gāthā abhāsi.

Tattha paṭhamagāthāya tāva ayaṃ saṅkhepattho - pāto sūriyuggamanavelāyaṃ, majjhanhikaṃ majjhanhavelāyaṃ, sāyaṃ sāyanhavelāyanti divasassa tikkhattum tayo vāre ahaṃ udakaṃ otariṃ ogāhiṃ. Otaranto ca sohaṃ na yattha katthaci yadā vā tadā vā otariṃ, atha kho gayāya mahājanassa “pāpapavāhana”nti abhisammate gayātitthe, gayaphagguyā gayāphaggunāmake phaggunīmāsassa uttaraphaggunīnakkhatte anusamvaccharaṃ udakorohanamanuyutto ahosinti.

Idāni tadā yenādhippāyena udakorohanamanuyuttaṃ, taṃ dassetuṃ “yaṃ mayā”ti gāthamāha. Tassattho - “yaṃ mayā pubbe ito aññāsu jātisu pāpakammaṃ upacitaṃ. Taṃ idāni idha gayātitthe imissā ca gayāphagguyā iminā udakorohanena pavāhemi apanemi vikkhālemi”ti. Pure satthu sāsanaupagamanato pubbe evaṃdiṭṭhi evarūpaviparītadassano ahuṃ ahoṣiṃ.

Dhammatthasahitaṃ padanti vibhattialopena niddeso. Dhammena ca atthena ca sahitakoṭṭhāsaṃ, ādito majjhato pariyośanato ca dhammūpasamhitaṃ atthūpasamhitaṃ suṭṭhu ekantena niyyānikaṃ katvā bhāsitaṃ vācaṃ sammāsambuddhavadānaṃ sutvā tena pakāsitaṃ paramatthabhāvena tacchabhāvato tathaṃ yathārahaṃ pavattinivattiupāyabhāve byabhicārābhāvato yāthāvaṃ dukkhādiatthaṃ yoniso upāyena pariññeyyādiabhāvena paccavekkhisāṃ “dukkhaṃ pariññeyyaṃ, samudayo pahātabbo, nirodho sacchikātabbo, maggo bhāvetabbo”ti patiavekkhiṃ, ñāṇacakkhunā passim paṭivijjhinti attho.

Ninhātasabbapāpamhīti evaṃ paṭividdhasaccattā eva ariyamaggajalena vikkhālitasabbapāpo amhi. Tato eva rāgamalādīnaṃ abhāvena nimmalattā nimmalo. Tato eva parisuddhakāyasamācāratāya parisuddhavadāsamācāratāya parisuddhamanosamācāratāya payato suci suddho. Savāsanasabbakilesamalavisuddhiyā suddhassa buddhassa bhagavato lokuttaradhammādayassa ādiyanato dāyādo. Tasseva desanāññāsamutṭhānaurovāyāmajanitābhijātītāya oraso putto amhīti yojanā.

Punapi attano paramatthato nhātakabhāvameva vibhāvetuṃ “ogayhā”ti osānagāthamāha. Tattha ogayhāti ogāhetvā anupavisitvā. Aṭṭhaṅgikaṃ sotanti sammādiṭṭhiādīhi aṭṭhaṅgasamodhānabhūtaṃ maggasotaṃ. Sabbapāpaṃ pavāhayinti anavasesaṃ pāpamalaṃ pakkhālesiṃ, ariyamaggajalapavāhanena paramatthanhātako ahoṣiṃ. Tato eva tisso vijjā ajjhagamim, kataṃ buddhassa sāsanaṃ vuttatthameva.

Gayākassapattheragāthāvaṇṇanā niṭṭhitā.

8. Vakkalittheragāthāvaṇṇanā

350-354. Vātarogābhiniṭotiādikā āyasmato vakkalittherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññāni upacinanto padumuttarassa bhagavato kāle haṃsavatīnagare kulagehe nibbattitvā viññutaṃ patto satthu santikaṃ gacchantehi upāsakehi saddhiṃ vihāraṃ gantvā parisapariyante tṭhito dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ

saddhādhimuttānaṃ aggaṭṭhāne ṭhapentaṃ disvā sayampi taṃ ṭhānaṃ patthento sattāhaṃ mahādānaṃ datvā paṇidhānaṃ akāsi. Satthā tassa anantarāyataṃ disvā byākari.

Sopi yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto amhākaṃ satthu kāle sāvattiyaṃ brāhmaṇakule nibbatti, vakkalīti nāmaṃ akaṃsu. So vuddhippatto tayo vede uggaṇhitvā brāhmaṇasippesu nipphattiṃ gato satthāraṃ disvā rūpakāyassa sampattidassanena atitto satthārā saddhiṃyeva vicarati. “Agāramajjhe vasanto niccakālaṃ satthāraṃ daṭṭhuṃ na labhissāmi”ti satthu santike pabbajitvā ṭhapetvā bhojanavelaṃ sarīrakiccakālañca sesakāle yattha ṭhiteṇa sakkā dasabalaṃ passituṃ, tattha ṭhito aññaṃ kiccaṃ pahāya bhagavantaṃ olokontova viharati. Satthā tassa ñāṇaparipākaṃ āgamento bahukālaṃ tasmīṃ rūpadassaneneva vicarante kiñci avatvā punekadivasaṃ “kiṃ te, vakkali, iminā pūtikāyena diṭṭhena? Yo kho, vakkali, dhammaṃ passati, so maṃ passati. Yo maṃ passati, so dhammaṃ passati. Dhammañhi, vakkali, passanto maṃ passati, maṃ passanto dhammaṃ passati”ti āha.

Satthari evaṃ vadante pi thero satthu dassanaṃ pahāya aññattha gantuṃ na sakkoti. Tato satthā “nāyaṃ bhikkhu saṃvegaṃ alabhitvā bujjhissati”ti vassūpanāyikadivase “apehi, vakkalī”ti therā paṇāmesi. So satthārā paṇāmito sammukhe ṭhātuṃ asakkonto “kiṃ mayhaṃ jīviteṇa, yohaṃ satthāraṃ daṭṭhuṃ na labhāmi”ti gijjhakūṭapabbate papātaṭṭhānaṃ abhiruhi. Satthā tassa taṃ pavattiṃ ñatvā “ayaṃ bhikkhu mama santikā assāsaṃ alabhanto maggaphalānaṃ upanissayaṃ nāseyyā”ti attānaṃ dassetuṃ obhāsaṃ vissajjento -

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

Gāthaṃ vatvā “ehi, vakkalī”ti hatthaṃ pasāresi. Thero “dasabalo me diṭṭho, ‘ehi’ti avhānampi laddha”nti balavapītisomanassaṃ uppādetvā “kuto āgacchāmi”ti attano gamanabhāvaṃ ajānitvā satthu sammukhe ākāse pakkhandanto paṭhamapādena pabbate ṭhitoyeva satthārā vuttagāthaṃ āvajjento ākāseyeva pītiṃ vikkhambhetvā saha paṭisambhidāhi arahattaṃ pāpuṇīti aṅguttaraṭṭhakathāyaṃ dhammapadavaṇṇanāyañca āgataṃ.

Idha pana evaṃ vadanti - “kiṃ te, vakkalī”ti ādinā satthārā ovadito gijjhakūṭe viharanto vipassanaṃ paṭṭhapesi, tassa saddhāya balavabhāvato eva vipassanā vīthiṃ na otarati, bhagavā taṃ ñatvā kammaṭṭhānaṃ sodhetvā adāsi. Puna vipassanaṃ matthakaṃ pāpetuṃ nāsakkiyeva, athassa āhāravekallena vātābādho uppajji, taṃ vātābādhena pīḷiyamānaṃ ñatvā bhagavā tattha gantvā pucchanto -

350. “Vātarogābhiniṭo tvaṃ, viharaṃ kānane vane;
Paviddhagocare lūke, kathaṃ bhikkhu karissasi”ti. -

Āha. Taṃ sutvā thero -

351. “Pītisukhena vipulena, pharamāno samussayaṃ;
Lūkhampi abhisambhonto, viharissāmi kānane.

352. “Bhāvento satipaṭṭhāne, indriyāni balāni ca;
Bojjhaṅgāni ca bhāvento, viharissāmi kānane.

353. “Āraddhavīriye pahitatte, niccam daḷhaparakkame;
Samagge sahite disvā, viharissāmi kānane.

354. “Anussaranto sambuddham, aggaṃ dantaṃ samāhitaṃ;
Atandito rattindivaṃ, viharissāmi kānane”ti. -

Catasso gāthā abhāsi.

Tattha vātarogābhiniṭoti vātābādhena aseribhāvaṃ upanīto, vātabyādhinā abhibhūto. Tvanti theram ālapati. Viharanti tena iriyāpathavihārena viharanto. Kānane vaneti kānanabhūte vane, mahāaraññeti attho. Paviddhagocareti vissatthagocare dullabhapaccaye. Vātarogassa sappāyānaṃ sappiādibhesajjānaṃ abhāvena pharusabhūmibhāgatāya ca lūke lūkaṭṭhāne. Kathaṃ bhikkhu karissasīti bhikkhu tvaṃ kathaṃ viharissasīti bhagavā pucchi.

Taṃ sutvā thero nirāmisapītisomanassādinā attano sukhavihāraṃ pakāsento “pītisukhenā”tiādimāha. Tattha pītisukhenāti ubbegaḷakkhaṇāya pharaṇaḷakkhaṇāya ca pītiyā taṃsampaṃyuttasukhena ca. Tenāha “vipulenā”ti uḷārenāti attho. Pharamāno samussayanti yathāvuttapītisukhasamuṭṭhitehi paṇītehi rūpehi sakalaṃ kāyaṃ pharāpento niraṇṭaraṃ phuṭaṃ karonto. Lūkhampi abhisambhontoti araññāvāsajanaṃ sallekhaṃvuttihetukaṃ dussahampi paccayaḷūkhaṃ abhibhavanto adhivāsento. Viharissāmi kānaneṭi jhānasukhena vipassanāsukhena ca araññāyatane viharissāmīti attho. Tenāha - “sukhaṇca kāyena paṭisaṃvedesi”nti.

“Yato yato sammasati, khandhānaṃ udayabbayaṃ;
Labhatī pītipāmojjaṃ, amataṃ taṃ vijānata”nti ca.

Bhāvento satipaṭṭhāneṭi maggaṃpariyāpanne kāyānupassanādiḷe cattāro satipaṭṭhāne uppādentō vaḍḍhentō ca. Indriyānīti maggaṃpariyāpannāni eva saddhādīni pañcindriyāni. Balānīti tathā saddhādīni pañca balāni. Bojjhaṅgānīti tathā satisambojjhaṅgādīni satta bojjhaṅgāni. Ca-saddena sammappadhānaiddhipādamaggaṅgāni saṅgaṇhāti. Tadavinābhāvato hi taggaṇaṇeṇeva tesam gaṇaṇaṃ hoti. Viharissāmīti yathāvutte bodhipakkhiyadhamme bhāvento maggasukhena tadadhigamasiddhena phalasukhena nibbānasukhena ca viharissāmi.

Āraddhavīriyeti catubbidhasammappadhānavasena paggaḷhitavīriye. Pahitatteti nibbānaṃ patipesitacitte. Niccam daḷhaparakkameṭi sabbakālaṃ asithilavīriye. Avivādasena kāyasāmaggaḷdānavasena ca samagge. Diṭṭhisīlasāmaññeṇa sahite sabrahmacārī disvā. Eṇa kalyāṇamittasampattiṃ dasseti.

Anussaranto sambuddhanti sammā sāmaṃ sabbadhammānaṃ buddhattā sammāsambuddhaṃ sabbasattuttamatāya, aggaṃ uttameṇa damathena dantaṃ, anuttarasamādhinā samāhitaṃ atandito analaso hutvā, rattindivaṃ sabbakālaṃ “itipi so bhagavā araha”ntiādinā anussaranto viharissāmi. Eṇa buddhānussatibhāvanāya yuttākāradassaneṇa sabbattha kammaṭṭhānānuyogaṃ, purimeṇa pārihāriyakammaṭṭhānānuyogaṃ.

Evam pana vatvā thero vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Ito sataṣaḷassamhi, kappe uppajji nāyako;

Anomanāmo amito, nāmena padumuttaro.

“Padumākāravādano, padumāmalasucchavī;
Lokenānupalittova, toyena padumaṃ yathā.

“Vīro padumapattakkho, kanto ca padumaṃ yathā;
Padumuttaragandhova, tasmā so padumuttaro.

“Lokajēṭṭho ca nimmāno, andhānaṃ nayanūpamo;
Santaveso guṇanidhi, karuṇāmatissāgaro.

“Sa kadāci mahāvīro, brahmāsurasuraccito;
Sadevamanujākiṇṇe, janamajjhe jinuttamo.

“Vadanena sugandhena, madhurena rutena ca;
Rañjayaṃ parisāṃ sabbaṃ, santhavī sāvakaṃ sakaṃ.

“Saddhādhimutto sumati, mama dassanalālaso;
Natthi etādiso añño, yathāyaṃ bhikkhu vakkali.

“Tadāhaṃ haṃsavatiyaṃ, nagare brāhmaṇatrajo;
Hutvā sutvā ca taṃ vākyāṃ, taṃ ṭhānamabhirocayim.

“Sasāvakaṃ taṃ vimalaṃ, nimantetvā tathāgataṃ;
Sattāhaṃ bhojayitvāna, dussehaacchādayim tadā.

“Nipacca sirasā tassa, anantaguṇasāgare;
Nimuggo pītisampunṇo, idaṃ vacanamabravim.

“Yo so tayā santhavito, ito sattamake muni;
Bhikkhu saddhāvataṃ aggo, tādiso homahaṃ mune.

“Evaṃ vutte mahāvīro, anāvaraṇadassano;
Imaṃ vākyāṃ udīresi, parisāya mahāmuni.

“Passathetaṃ māṇavakaṃ, pītamaṭṭhanivāsanaṃ;
Hemayaññopacitaṅgaṃ, jananettamanoharaṃ.

“Eso anāgataddhāne, gotamassa mahesino;
Aggo saddhādhimuttānaṃ, sāvakoyaṃ bhavissati.

“Devabhūto manusso vā, sabbasantāpavajjito;
Sabbabhogaparibyūḷho, sukhito saṃsarissati.

“Satasahassito kappe, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

“Tassa dhammesu dāyādo, oraso dhammanimmitto;
Vakkali nāma nāmena, hessati satthu sāvako.

“Tena kammavisesena, cetanāpaṇidhīhi ca;

Jahitvā mānusaṃ dehaṃ, tāvatiṃsamagacchahaṃ.

“Sabbattha sukhito hutvā, saṃsaranto bhavābhava;
Sāvatthiyaṃ pure jāto, kule aññatare ahaṃ.

“Nonītasukhumālaṃ maṃ, jātapallavakomalaṃ;
Mandaṃ uttānasayanaṃ, pisācabhayatajjitā.

“Pādamūle mahesissa, sāyesuṃ dīnamānasā;
Imaṃ dadāma te nātha, saraṇaṃ hohi nāyaka.

“Tadā paṭiggahi so maṃ, bhītānaṃ saraṇo muni;
Jālinā cakkāṅkitena, mudukomalapāṇinā.

“Tadā pabhuti tenāhaṃ, arakkheyyena rakkhito;
Sabbaveravinimutto, sukkena parivuddhito.

“Sugatena vinā bhūto, ukkaṇṭhāmi muhuttakaṃ;
Jātiyā sattavassohaṃ, pabbajiṃ anagāriyaṃ.

“Sabbapāramisambhūtaṃ, nīlakkhinayanaṃ varaṃ;
Rūpaṃ sabbasubhākiṇṇaṃ, atitto viharāmahaṃ.

“Buddharūparatiṃ ñatvā, tadā ovadi maṃ jino;
Alaṃ vakkali kiṃ rūpe, ramase bālanandite.

“Yo hi passati saddhammaṃ, so maṃ passati paṇḍito;
Appassamāno saddhammaṃ, maṃ passampi na passati.

“Anantādīnava kāyo, visarukkhasamūpamo;
Āvāso sabbarogānaṃ, puñjo dukkhassa kevalo.

“Nibbindiya tato rūpe, khandhānaṃ udayabbayaṃ;
Passa upakkilesānaṃ, sukhenantaṃ gamissasi.

“Evaṃ tenānusiṭṭhohaṃ, nāyakena hitesinā;
Gijjhakūṭaṃ samāruyha, jhāyāmi girikandare.

“Tṭhito pabbatapādamhi, assāsaya mahāmuni;
Vakkalīti jino vācaṃ, taṃ sutvā mudito ahaṃ.

“Pakkhandiṃ selapabbhāre, anekasataporise;
Tadā buddhānubhāvena, sukheveva mahiṃ gato.

“Punopi dhammaṃ deseti, khandhānaṃ udayabbayaṃ;
Tamaṃ dhammamaññāya, arahattamapāpuṇiṃ.

“Sumahāparisamajjhe, tadā maṃ caraṇantago;
Aggaṃ saddhādhimuttānaṃ, paññapesi mahāmati.

“Satasahassito kappe, yaṃ kammamakariṃ tadā;

Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Arahattaṃ pana patvā aññaṃ byākarontopi thero imā eva gāthā abhāsi. Atha naṃ satthā bhikkhusaṅghamaññhe nisinna saddhādhimuttānaṃ aggaṭṭhāne ṭhapesīti.

Vakkalitttheragāthāvaṇṇanā niṭṭhitā.

9. Vijitasenattheragāthāvaṇṇanā

355-359. Olaggesāmi ti ādikā āyasmato vijitasenattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayaṃ kusalaṃ upacinanto atthadassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto gharāvāsaṃ pahāya isipabbajjaṃ pabbajitvā araññe viharanto ākāseṇa gacchantāṃ bhagavantaṃ disvā pasannamānaso pasannākāraṃ dassento añjaliṃ paggayha aṭṭhāsi. Satthā tassa ajjhāsayaṃ ñatvā ākāso otari. So bhagavato manoharāni madhurāni phalāni upanesi, paṭiggahesi bhagavā anukampaṃ upādāya. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde kosalaratṭhe hatthācariyakule nibbattitvā vijitasenoti laddhanāmo viññutaṃ pāpuṇi. Tassa mātulā seno ca upaseno cāti dve hatthācariyā satthu santike dhammaṃ sutvā paṭiladdhasaddhā pabbajitvā vāsadhuraṃ pūrentā arahattaṃ pāpuṇiṃsu. Vijitasenopi hatthisippe nipphattiṃ gato nissaraṇajjhāsayaṭṭhāya gharāvāse alaggaṃ mānaso satthu yamakapāṭihāriyaṃ disvā paṭiladdhasaddho mātulattherānaṃ santike pabbajitvā tesāṃ ovādānusāsaniyā vipassanāya kammaṃ karonto vipassanāvīthiṃ laṅghitvā bahiddhā nānārammaṇe vidhāvantaṃ attano cittaṃ ovadanto -

355. “Olaggesāmi te citta, āṇidvāreva hatthinaṃ;
Na taṃ pāpe niyojessaṃ, kāmajālaṃ sarīrajaṃ.
356. “Tvaṃ olaggo na gacchasi, dvāravivaraṃ gajova alabhanto;
Na ca cittakali punappunaṃ, pasakka pāparato carissasi.
357. “Yathā kuñjaraṃ adantaṃ, navaggahamaṅkusaggaho;
Balavā āvatteti akāmaṃ, evaṃ āvattayissaṃ taṃ.
358. “Yathā varahayadamakusalo, sārathipavaro dameti ājaññaṃ;
Evaṃ damayissaṃ taṃ, patiṭṭhito pañcasu balesu.
359. “Satiyā taṃ nibandhissaṃ, payutto te damessāmi;
Vīriyadhuraṇiggahito, na yito dūraṃ gamissase cittā”ti. -

Gāthā abhāsi.

Tattha olaggesāmi ti saṃvarissāmi nivāressāmi. Teti taṃ. Upayogatthe hi idaṃ sāmivacanaṃ. Te gamananti vā vacanaseso. Hatthinaṃ ca hatthinti attho. Cittāti attano cittaṃ ālapati. Yathā taṃ vāretukāmo, taṃ dassento “āṇidvāreva hatthina”nti āha. Āṇidvāraṃ nāma pākārabaddhassa nagarassa khuddakadvāraṃ, yaṃ ghaṭikāchidde āṇimhi pakkhitte yantena vinā abbhantare ṭhitehipi vivaritaṃ na sakkā. Yena manussagavassamahimsādayo na niggantaṃ sakkā. Nagarato bahi niggantukāmampi hatthiṃ yato palobhetvā hatthācariyo gamanaṃ nivāresi. Atha vā āṇidvāraṃ nāma palighadvāraṃ. Tattha hi tiriyaṃ palighaṃ ṭhapetvā

rukhasūcisañkhātaṃ āṇiṃ palighasīse āvuṇanti. Pāpeti rūpādīsu
uppañjanakaabhiññāpāpadhamme taṃ na niyojessaṃ na niyojissāmi. Kāmajālāti
kāmassa jālabhūtaṃ. Yathā hi macchabandhamigaluddānaṃ jālaṃ nāma
macchādīnaṃ tesāṃ yathākāmakārasādhanaṃ, evaṃ ayonisomanasikārānupātitaṃ
cittaṃ māssa kāmakārasādhanaṃ. Tena hi so satte anattesu pāpeti. Sarīrajāti
sarīresu uppañjanaka. Pañcavokārabhave hi cittaṃ rūpapaṭibaddhavuttitāya
“sarīraja”nti vuccati.

Tvaṃ olaggo na gacchasīti tvaṃ, cittaḥkalī, mayā satipaññāpatodāṇkusehi vārito na
dāni yathārucaṃ gamissasi, ayonisomanasikāravasena yathākāmaṃ vattituṃ na
labhissasi. Yathā kiṃ? Dvāravivaraṃ gajova alabhanto nagarato gajanirodhato vā
niggamanāya dvāravivaraṃ alabhamāno hatthī viya. Cittaḥkalīti cittaḥkāḷakaṇṇi.
Punappunanti aparāparaṃ. Pasakkāti saraṇasampassāsavasena. Pāparatoti
pāpakammanirato pubbe viya idāni na carissasi tathā carituṃ na dassāmīti attho.

Adantanti adamitaṃ hatthisikkhaṃ asikkhitaṃ. Navaggahanti aciragahitaṃ.
Añkusaggahoti hatthācariyo. Balavāti kāyabalena ñāṇabalena ca balavā. Āvatteti
akāmanti anicchantameva nisedhanato nivatteti. Evaṃ āvattayissanti yathā
yathāvuttaṃ hatthiṃ hatthācariyo, evaṃ taṃ cittaṃ cittaḥkalīṃ duccharitanisedhanato
nivattayissāmi.

Varahayadamakusaloti uttamānaṃ assadammanānaṃ damane kusalo. Tato eva
sārathipavaro assadammasārathīsu viṣiṭṭho dameti ājaññaṃ ājāṇīyaṃ assadammaṃ
desakālānurūpaṃ saṇhapharusehi dameti vineti nibbisevanaṃ karoti. Patiṭṭhito
pañcasu balesūti saddhādīsu pañcasu balesu patiṭṭhito hutvā
assaddhiyādīnisedhanato taṃ damayissaṃ damessāmīti attho.

Satiyā taṃ nibandhissanti gocarajjhataṃ bahi gantuṃ adento satiyottena
kammaṭṭhānathambhe, cittaḥkalī, taṃ nibandhissāmi niyamessāmi. Payutto te
damessāmīti tattha nibandhanto eva yuttappayutto hutvā te damessāmi,
saṃkilesamalato taṃ visodhessāmi. Vīriyadhuraṇiggahitoti yathāvutto chekena
susārathinā yuge yojito yuganiggahito yugantaragato taṃ nātikkamati, evaṃ tvampi
citta, mama vīriyadhuraṇiggahito sakkaccakāritāya sātaccakāritāya aññathā vattituṃ
alabhanto ito gocarajjhataṃ dūraṃ bahi na gamissasi. Bhāvanānuyuttassa hi
kammaṭṭhānato aññaṃ āsannampi lakkhaṇato dūramevāti evaṃ thero imāhi gāthāhi
attano cittaṃ niggaṇhantova vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ
apadāne -

“Suvaṇṇavaṇṇaṃ sambuddhaṃ, dvattiṃsavaralakkhaṇaṃ;
Vipinaggena gacchantāṃ, sālārājaṃva phullitaṃ.

“Tiṇattharaṃ paññāpetvā, buddhaseṭṭhaṃ ayācahaṃ;
Anukampatu maṃ buddho, bhikkhaṃ icchāmi dātave.

“Anukampako kāruṇiko, atthadassī mahāyaso;
Mama saṅkappamaññāya, orūhi mama assame.

“Orohitvāna sambuddho, nisīdi paṇṇasanthare;
Bhallātaṃ gahetvāna, buddhaseṭṭhassadāsahaṃ.

“Mama nijjhāyamānassa, paribhuñji tadā jino;

Tattha cittaṃ pasādetvā, abhivandiṃ tadā jinaṃ.

“Atthārase kappasate, yaṃ phalamadadiṃ tadā;
Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Arahattaṃ pana patvā aññaṃ byākarontopi imā gāthā abhāsi.

Vijitasenattheragāthāvaṇṇanā niṭṭhitā.

10. Yasadattattheragāthāvaṇṇanā

360-364. Upārambhacittotiādikā āyasmato yasadattattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayaṃ kusalaṃ upacini. Tathā hesa padumuttarassa bhagavato kāle brāhmaṇakule nibbattitvā brāhmaṇānaṃ vijjāsippesu nipphattiṃ gato kāme pahāya isipabbajjaṃ pabbajitvā araṇṇe viharanto ekadivasaṃ satthāraṃ disvā pasannamānaso añjaliṃ paggayha abhitthavi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde mallaraṭṭhe mallarājakule nibbattitvā yasadattoti laddhanāmo, vayappatto takkasiṃ gantvā sabbasippāni sikkhitvā sabhiyena paribbājakena saddhiṃyeva cārikaṃ caramāno, anupubbena sāvattiyaṃ bhagavantaṃ upasaṅkamitvā sabhiyena puṭṭhapañhesu vissajjiyamānesu sayaṃ otārāpekkho suṇanto nisīdi “samaṇassa gotamassa vāde dosaṃ dassāmi”ti. Athassa bhagavā cittācāraṃ ñatvā sabhiyasuttadesanāvasāne ovādaṃ dento -

360. “Upārambhacitto dummedho, suṇāti jinasāsaṇaṃ;
Ārakā hoti saddhammā, nabhaso pathavī yathā.

361. “Upārambhacitto dummedho, suṇāti jinasāsaṇaṃ;
Parihāyati saddhammā, kāḷapakkheva candimā.

362. “Upārambhacitto dummedho, suṇāti jinasāsaṇaṃ;
Parisussati saddhamme, maccho appodake yathā.

363. “Upārambhacitto dummedho, suṇāti jinasāsaṇaṃ;
Na virūhati saddhamme, khetto bījaṃva pūtikaṃ.

364. “Yo ca tuṭṭhena cittaṇa, suṇāti jinasāsaṇaṃ;
Khepetvā āsave sabbe, sacchikatvā akuppatāṃ;
Pappuyya paramaṃ santiṃ, parinibbātināsavo”ti. -

Imā pañca gāthā abhāsi.

Tattha upārambhacittoti sārambhacitto, dosāropanādhippāyoti attho. Dummedhoti nippaṇṇo. Ārakā hoti saddhammāti so tādiso puggalo nabhaso viya pathavī paṭipattisaddhammatopi dūre hoti, pageva paṭivedhasaddhammato. “Na tvaṃ imaṃ dhammavinayaṃ ājānāsī”tiādinā viggāhikakathaṃ anuyuttassa kuto santanipuṇo paṭipattisaddhammo.

Parihāyati saddhammāti navavidhalokuttaradhammato
pubbabhāgiyasaddhādisaddhammatopi nihīyati. Parisussatīti visussati kāyacittānaṃ
pīṇanarasassa pītipāmojjādikusaladhammassābhāvato. Na virūhatīti virūhiṃ
vuddhiṃ na pāpuṇāti. Pūtikanti gomayalepadānādiabhāvena pūtibhāvaṃ pattam.

Tuṭṭhena cittenāti itthambhūtalakkhaṇe karaṇavacanaṃ, attamano pamudito hutvāti
attho. Khepetvāti samucchinditvā. Akuppatanti arahattaṃ. Pappuyyāti pāpuṇitvā.
Paramaṃ santinti anupādisesaṃ nibbānaṃ. Tadadhigamo cassa kevalaṃ
kālāgamanameva, na kocividhoti taṃ dassetuṃ vuttaṃ “parinibbātināsavo”ti.

Evam satthārā oবাদito saṃvegajāto pabbajitvā vipassanaṃ paṭṭhapetvā nacirasseva
arahattaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Kaṇikāraṃva jalitaṃ, dīparukkhamaṃva jotitaṃ;
Kaṇcanaṃva virocantaṃ, addasaṃ dvipaduttaṃ.

“Kamaṇḍalaṃ ṭhapetvāna, vākacīraṇca kuṇḍikaṃ;
Ekaṃsaṃ ajinaṃ katvā, buddhasetṭhaṃ thaviṃ ahaṃ.

“Tamandhakāraṃ vidhamaṃ, mohajālasamākulaṃ;
Ñāṇālokaṃ dassetvāna, nittiṇṇosi mahāmuni.

“Samuddharasimaṃ lokaṃ, sabbāvantamanuttaraṃ;
Ñāṇe te upamā natthi, yāvatā jagato gati.

“Tena ñāṇena sabbaññū, iti buddho pavuccati;
Vandāmi taṃ mahāvīraṃ, sabbaññutamanāvaram.

“Satasahassito kappe, buddhasetṭhaṃ thaviṃ ahaṃ;
Duggatiṃ nābhijānāmi, ñāṇatthavāyidaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Arahattaṃ pana patvā aññaṃ byākarontopi thero imā eva gāthā abhāsi.

Yasadattatheragāthāvaṇṇanā niṭṭhitā.

11. Soṇakuṭikaṇṇattheragāthāvaṇṇanā

365-369. Upasampadā ca me laddhātiādikā āyasmato soṇassa kuṭikaṇṇassa gāthā.
Kā uppatti? Ayaṃ kira padumuttarassa bhagavato kāle haṃsavatīnagare
vibhavasampanno seṭṭhi hutvā uḷārāya issariyasampattiyā ṭhito ekadivasam
satthāraṃ satasahassakhīṇāsavaparivutaṃ mahatiyā buddhalīlāya mahantena
buddhānubhāvena nagaraṃ pavisantaṃ disvā pasannamānaso vanditvā añjaliṃ
katvā aṭṭhāsi. So pacchābhattaṃ upāsakehi saddhiṃ vihāraṃ gantvā bhagavato
santike dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ kalyāṇavākkaraṇānaṃ
aggaṭṭhāne ṭhapentaṃ disvā sayampi taṃ ṭhānaṃ patthetvā mahādānaṃ datvā
paṇidhānaṃ akāsi. Satthā tassa anantarāyataṃ disvā “anāgate gotamassa nāma
sammāsambuddhassa sāsane kalyāṇavākkaraṇānaṃ aggo bhavissatī”ti byākāsi.

So tattha yāvajīvaṃ puññāni katvā devamanussesu saṃsaranto vipassissa bhagavato kāle sāsane pabbajitvā vattapaṭivattāni pūrento ekassa bhikkhuno cīvaram sabbitvā adāsi. Puna buddhasuññe loke bārāṇasiyaṃ tunnavāyo hutvā ekassa paccekabuddhassa cīvarakoṭiṃ chinnaṃ ghaṭetvā adāsi. Evaṃ tattha tattha puññāni katvā imasmiṃ buddhuppāde avantiraṭṭhe kuraraghare mahāvibhavassa seṭṭhino putto hutvā nibbatti. Soṇotissa nāmaṃ akaṃsu. Koṭiagghanakassa kaṇṇapiḷandhanassa dhāraṇena “koṭikaṇṇo”ti vattabbe kuṭikaṇṇoti paññāyittha.

So anukkamena vaḍḍhitvā kuṭumbaṃ saṇṭhapento āyasmante mahākaccāne kulagharaṃ nissāya pavattapabbate viharante tassa santike dhammaṃ sutvā saraṇesu ca sīlesu ca patitṭhāya taṃ catūhi paccayehi upaṭṭhahi. So aparabhāge saṃsāre sañjātaṃvego therassa santike pabbajitvā kicchena kasirena dasavaggaṃ saṅghaṃ sannipātetvā upasampajjitvā katipayakālaṃ therassa santike vasitvā, theram āpucchitvā satthāraṃ vanditum sāvattthiṃ upagato, satthārā ekagandhakuṭiyaṃ vāsaṃ labhitvā paccūsasamaye ajjhittṭho soḷasaatṭhakavaggiyānaṃ ussāraṇena sādhuḷkāraṃ datvā bhāsītāya “disvā ādīnaṃvego loke”ti udānagāthāya pariyosāne vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Padumuttaro nāma jino, āhutīnaṃ paṭiggaho;
Vasīsatasaḥassehi, nagaraṃ pāvisī tadā.

“Nagaraṃ pavisantassa, upasantassa tādino;
Ratanāni pajjotiṃsu, nigghoso āsi tāvade.

“Buddhassa ānubhāvena, bherī vajjumaḥḍattitā;
Sayam vīṇā pavajjanti, buddhassa pavisato puram.

“Buddhaseṭṭhaṃ namassāmi, padumuttaramahāmuniṃ;
Pāṭihīraṇca passitvā, tattha cittaṃ pasādayiṃ.

“Aho buddho aho dhammo, aho no satthu sampadā;
Acetanāpi tūriyā, sayameva pavajjare.

“Satasahassito kappe, yaṃ saññamalabhiṃ tadā;
Duggatiṃ nābhijānāmi, buddhasaññāyidaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Arahatte pana patitṭhito attano upajjhāyena ācikkhitaniyāmena paccantimesu janapadesu vinayadharapañcamena gaṇena upasampadā, dhuvanhānaṃ, cammattharaṇaṃ, guṇaṅguṇūpāhanaṃ, cīvaravippavāsoti pañca vare yācitvā te satthu santikā labhitvā punadeva attano vasitaṭṭhānaṃ gantvā upajjhāyassa tamatthaṃ ārocesi. Ayamettha saṅkhepo. Vitthāro pana udānaṭṭhakathāyaṃ āgatanayena veditabbo. Aṅguttaraṭṭhakathāyaṃ pana “upasampanno hutvā attano upajjhāyassa santike kammaṭṭhānaṃ gahetvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇī”ti vuttaṃ.

So aparabhāge vimuttisukhena viharanto attano paṭipattiṃ paccavekkhitvā somanassajāto udānavasena -

365. “Upasampadā ca me laddhā, vimutto camhi anāsavo;
So ca me bhagavā diṭṭho, vihāre ca sahāvasiṃ.
366. “Bahudeva rattiṃ bhagavā, abbhokāsetināmayi;
Vihārakusalo satthā, vihāraṃ pāvisī tadā.
367. “Santharivāna saṅghāṭiṃ, seyyaṃ kappesi gotamo;
Sīho selaguhāyaṃva, pahīnabhayaabheravo.
368. “Tato kalyāṇavākkaraṇo, sammāsambuddhasāvako;
Soṇo abhāsi saddhammaṃ, buddhaseṭṭhassa sammukhā.
369. “Pañcakkhandhe pariññāya, bhāvayitvāna añjasam;
Pappuyya paramaṃ santiṃ, parinibbissatyanāsavo”ti. -

Imā pañca gāthā abhāsi.

Tattha upasampadā ca me laddhāti yā sā kicchena dasavaggaṃ bhikkhusaṅghaṃ sannipātetvā attanā laddhā upasampadā. Yā ca pana varadānavasena sabbapaccantimesu janapadesu vinayadharapañcamena gaṇena satthārā anuññātā upasampadā, tadubhayaṃ sandhāyāha. Ca-saddo samuccayattho, tena itarepi satthu santikā laddhavare saṅgaṇhāti. Vimutto camhi anāsavoti aggamaggena sakalakilesavatthuvimuttiyā vimutto ca amhi. Tato eva kāmāsavādīhi anāsavo amhīti yojanā. So ca me bhagavā diṭṭhoti yadatthaṃ ahaṃ avantiraṭṭhato sāvattiṃ gato, so ca bhagavā mayā adiṭṭhapubbo diṭṭho. Vihāre ca sahāvasinti na kevalaṃ tassa bhagavato dassanameva mayā laddhaṃ, atha kho vihāre satthu gandhakuṭiyaṃ satthārā kāraṇaṃ sallakkhetvā vāsentena saha avasiṃ. “Vihāreti vihārasamīpe”ti keci.

Bahudeva rattinti paṭhamaṃ yāmaṃ bhikkhūnaṃ dhammadesanāvasena kammaṭṭhānasodhanavasena ca, majjhimaṃ yāmaṃ devānaṃ brahmūnañca kaṅkhacchedanavasena bhagavā bahudeva rattiṃ abbhokāse atināmayi vītināmesi. Vihārakusaloti dibbabrahmaāneñjaariyavihāresu kusalo. Vihāraṃ pāvisīti ativeლაṃ nisajjacaṅkamehi uppannaparissamavinodanattaṃ gandhakuṭiṃ pāvisi.

Santharivāna saṅghāṭiṃ, seyyaṃ kappesīti catugguṇaṃ saṅghāṭiṃ paññāpetvā sīhaseyyaṃ kappesi. Tenāha “gotamo sīho selaguhāyaṃva pahīnabhayaabheravo”ti. Tattha gotamoti bhagavantaṃ gottena kitteti. Sīho selaguhāyaṃvāti selassa pabbatassa guhāyaṃ. Yathā sīho migarājā tejussadatāya pahīnabhayaabheravo dakkhiṇena passena pāde pādaṃ accādhāya seyyaṃ kappesi, evaṃ cittutrāsalomahaṃsanachambhitattahetūnaṃ kilesānaṃ samucchinnaṭṭā pahīnabhayaabheravo gotamo bhagavā seyyaṃ kappesīti attho.

Tatoti pacchā, sīhaseyyaṃ kappetvā tato vuṭṭhahitvā “paṭibhātu taṃ bhikkhu dhammo bhāsitu”nti satthārā ajjesitoti attho. Kalyāṇavākkaraṇoti sundaravacīkaraṇo, lakkaṇasampannavacanakkamoti attho. Soṇo abhāsi saddhammanti soḷasa aṭṭhakavaggiyasuttāni soṇo kuṭikaṇṇo, buddhaseṭṭhassa sammāsambuddhassa sammukhā, paccakkhato abhāsīti thero attānameva paraṃ viya avoca.

Pañcakkhandhe pariññāyāti pañcupādānakkhandhe tīhipi pariññāhi parijānitvā te parijānantoyeva, añjasam ariyam atthaṅgikam maggam bhāvayitvā, paramam santim nibbānam pappuyya pāpuṇitvā tīto anāsavo. Tato eva idāni parinibbissati anupādisesanibbānavasena nibbāyissatīti.

Soṇakuṭikaṇṇattheragāthāvaṇṇanā niṭṭhitā.

12. Kosiyattheragāthāvaṇṇanā

370-374. Yo eva garūnantiādikā āyasmato kosiyattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhave vivaṭṭūpanissayam kusalam upacinanto vipassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patto ekadivasam satthāraṃ disvā pasannacitto ucchukhaṇḍikam adāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde magadharaṭṭhe brāhmaṇakule nibbatti, kosiyotissa gottavasena nāmaṃ akāsi. So viññutaṃ patto āyasmantaṃ dhammasenāpatiṃ abhiṇhaṃ upasaṅkamati, tassa santike dhammaṃ suṇāti. So tena sāsane paṭiladdhasaddho pabbajitvā kammaṭṭhānaṃ anuyuñjanto nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Nagare bandhumatiyā, dvārapālo ahosahaṃ;
Addasaṃ virajaṃ buddhaṃ, sabbadhammāna pāraguṃ.

“Ucchukhaṇḍikamādāya buddhaseṭṭhassadāsahaṃ;
Pasannacitto sumano, vipassissa mahesino.

“Ekanavutito kappe, yaṃ ucchumadadiṃ tadā;
Duggatiṃ nābhijānāmi, ucchukhaṇḍassidaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Arahattaṃ pana patvā attano paṭipattiṃ paccavekkhitvā garuvāsaṃ sappurisūpanissayaṅca pasamsanto -

370. “Yo ve garūnaṃ vacanaññu dhīro, vase ca tamhi janayetha pemaṃ;
So bhattimā nāma ca hoti paṇḍito, ñatvā ca dhammesu visesi assa.

371. “Yaṃ āpadā uppatitā uḷārā, nakkhambhayante paṭisaṅkhayantaṃ;
So thāmaṃ nāma ca hoti paṇḍito, ñatvā ca dhammesu visesi assa.

372. “Yo ve samuddova tīto anejo, gambhīrapañño nipuṇatthadassī;
Asaṃhāriyo nāma ca hoti paṇḍito, ñatvā ca dhammesu visesi assa.

373. “Bahussuto dhammadharo ca hoti, dhammassa hoti anudhammacārī;
So tādiso nāma ca hoti paṇḍito, ñatvā ca dhammesu visesi assa.

374. “Atthañca yo jānāti bhāsitaṃ,
Atthañca ñatvāna tathā karoti;
Atthantaro nāma sa hoti paṇḍito,
Ñatvā ca dhammesu visesi assā”ti. -

Imā pañca gāthā abhāsi.

Tattha yoti khattiyādīsu catūsu parisāsu yo koci. Vetī byattaṃ. Garūnanti sīlādigarugūṇayuttānaṃ paṇḍitānaṃ. Vacanaññūti tesāṃ anusāsanīvacanaṃ jānanto, yathānusiṭṭhaṃ paṭipajjamāno paṭipajjitvā ca tassa phalaṃ jānantoti attho. Dhīroti dhitisampanno. Vase ca tamhi janayetha pemanti tasmīṃ garūnaṃ vacane ovāde vaseyya yathānusiṭṭhaṃ paṭipajjeyya, paṭipajjitvā “iminā vatāhaṃ ovādena imaṃ jātiādidukkhaṃ vītivatto”ti tattha janayetha pemaṃ gāravaṃ uppādeyya. Idañhi dvayaṃ “garūnaṃ vacanaññu dhīro”ti padadvayena vuttassevatthassa pākaṭakaraṇaṃ. Soti yo garūnaṃ vacanaññu dhīro, so yathānusiṭṭhaṃ paṭipattiyā tattha bhattimā ca nāma hoti, jīvita hetupi tassa anatikkamanato paṇḍito ca nāma hoti. Ñatvā ca dhammesu vīsesi assāti tathā paṭipajjanto ca tāya eva paṭipattiyā catunnaṃ ariyasaccānaṃ jānanahetu lokiyalokuttaradhammesu vijjāttayādivasena “tevijjo, chaḷabhiñño, paṭisambhidāpatto”ti vīsesi vīsesavā siyāti attho.

Yanti yaṃ puggalaṃ paṭipattiyā antarāyakaraṇato “āpadā”ti laddhavohārā sotuṇhakhuppiṭṭhāpākaṭaparissayā ceva rāgādīpaṭicchannaparissayā ca uppatitā uppannā, ulārā balavantopi nakkambhayante na kiñci cālenti. Kasmā? Paṭisaṅkhayantanti paṭisaṅkhāyamānaṃ paṭisaṅkhānabale ṭhitanti attho. Soti yo daḷhatarāhi āpadāhipi akkhambhanīyo, so thāmaṃvā dhitimā daḷhaparakkamo nāma hoti. Anavasesasaṃkilesapakkhassa abhibhavanakapaññābalasamaṅgitāya paṇḍito ca nāma hoti. Tathābhūto ca ñatvā ca dhammesu vīsesi assāti taṃ vuttatthameva.

Samuddova ṭhitoti samuddo viya ṭhitasabhāvo. Yathā hi caturāsītiyojanasahassagambhīre sinerupādasamīpe mahāsamuddo atṭhahipi disāhi utṭhitehi pakativātehi anīñjanato ṭhito anejo gambhīro ca, evaṃ kilesavātehi titthiyavādavātehi ca akampanīyato ṭhito anejo. Gambhīrassa anupacitaññāsaṃbhārehi aladdhagādhassa nipuṇassa sukhumassa paṭiccasamuppādādiatthassa paṭivijjanena gambhīrapañño nipuṇatthadassī. Asaṃhāriyo nāma ca hoti paṇḍito so tādiso puggalo kilesehi devaputtamārādīsu vā kenaci asaṃhāriyatāya asaṃhāriyo nāma hoti, yathāvuttena atthena paṇḍito ca nāma hoti. Sesāṃ vuttanayameva.

Bahussutoti pariyattibāhusaccavasena bahussuto, suttageyyādi bahuṃ suttaṃ etassāti bahussuto. Tameva dhammaṃ suvaṇṇabhājane pakkhittasīhavaṃ viya avinassantameva dhāretīti dhammadharo ca hoti. Dhammassa hoti anudhammacārīti yathāsutassa yathāpariyattassa dhammassa atthamaññāya dhammamaññāya navalokuttaradhammassa anurūpaṃ dhammaṃ pubbabhāgapāṭipadāsāṅkhātāṃ catupārisuddhisīladhutaṅgaasubhakammaṭṭhānādibhedāṃ carati paṭipajjātīti anudhammacārī hoti, “ajja ajjevā”ti paṭivedhaṃ ākaṅkhanto vicarati. So tādiso nāma ca hoti paṇḍitoti yo puggalo yaṃ garuṃ nissāya bahussuto dhammadharo dhammassa ca anudhammacārī hoti. So ca tādiso tena garuṇā sadiso paṇḍito nāma hoti paṭipattiyā sadisabhāvato. Tathābhūto pana so ñatvā ca dhammesu vīsesi assa, taṃ vuttatthameva.

Atthañca yo jānāti bhāsītassāti yo puggalo sammāsambuddhena bhāsītassa pariyattidhammassa atthaṃ jānāti. Jānanto pana “idha sīlaṃ vuttaṃ, idha samādhi, idha paññā”ti tattha tattha yathāvuttaṃ atthañca ñatvāna tathā karoti yathā satthārā anusīṭṭhaṃ, tathā paṭipajjati. Atthantaro nāma sa hoti paṇḍitoti so evarūpo puggalo atthantaro atthakāraṇā sīlādiatthajānanamattameva upanissayaṃ katvā paṇḍito hoti. Sesāṃ vuttanayameva.

Ettha ca paṭhamagāthāya “yo ve garūna”ntiādinā saddhūpanissayo visesabhāvo vutto, dutiyagāthāya “yaṃ āpadā”ti ādinā vīriyūpanissayo, tatiyagāthāya “yo ve samuddova ṭhito”tiādinā samādhūpanissayo, catutthagāthāya “bahussuto”tiādinā satūpanissayo, pañcamagāthāya “atthañca yo jānāti”tiādinā paññūpanissayo visesabhāvo vuttoti veditabbo.

Kosiyattheragāthāvaṇṇanā niṭṭhitā.

Pañcakanipātavaṇṇanā niṭṭhitā.

6. Chakkanipāto

1. Uruvelakassapattheragāthāvaṇṇanā

375-380. Chakkanipāte disvāna pāṭihīrānītiādikā āyasmato uruvelakassapattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayaṃ kusalaṃ upacinanto padumuttarassa bhagavato kāle kulagehe nibbattivā, vayappatto satthu santike dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ mahāparisānaṃ aggaṭṭhāne ṭhapentaṃ disvā, sayampi taṃ ṭhānantaraṃ patthetvā mahādānaṃ datvā paṇidhānamakāsi. Bhagavā cassa anantarāyataṃ disvā, “anāgate gotamabuddhassa sāsane mahāparisānaṃ aggo bhavissatī”ti byākāsi.

So tattha yāvajīvaṃ puññāni katvā tato cavitvā devamanussesu saṃsaranto ito dvānavutikappamatthake phussassa bhagavato vemātikakaniṭṭhabhātā hutvā nibbatti. Aññepissa dve kaniṭṭhabhātaro ahesuṃ. Te tayopi buddhappamukhaṃ saṅghaṃ paramāya pūjāya pūjetvā yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto amhākaṃ bhagavato nibbattito puretameva bārāṇasiyaṃ brāhmaṇakule bhātaro hutvā, anukkamena nibbattā gottavasena tayopi kassapā eva nāma jātā. Te vayappattā tayo vede uggaṇhiṃsu. Tesāṃ jeṭṭhabhātikassa pañca māṇavakasatāni parivāro, majjhimassa tīṇi, kaniṭṭhassa dve. Te attano ganthe sāraṃ oloketā diṭṭhadhammameva atthaṃ disvā pabbajjaṃ rocesuṃ. Tesu jeṭṭhabhātā attano parivārena saddhiṃ uruvelaṃ gantvā isipabbajjaṃ pabbajitvā uruvelakassapo nāma jāto mahāgaṇḍānādīvaṅke pabbajito nadīkassapo nāma jāto, gayāsīse pabbajito gayākassapo nāma jāto.

Evam tesu isipabbajjaṃ pabbajitvā tattha tattha vasantesu bahūnaṃ divasānaṃ accayena amhākaṃ bodhisatto mahābhinnikkhamaṃ nikkhamitvā, paṭividdhasabbaññutaññāṇo anukkamena dhammacakkaṃ pavattetvā, pañcavaggiyatthere arahatte patiṭṭhāpetvā yasappamukhe pañcapaññāsa sahāyake vinetvā satṭhi arahante “caratha, bhikkhave, cārika”nti vissajjetvā, bhaddavaggiye vinetvā uruvelakassapassa vasanaṭṭhānaṃ gantvā vasanaṭṭhāya agyāgāraṃ pavisitvā, tattha katanāgadamaṃ ādiṃ katvā aḍḍhuḍḍhasahasasehi pāṭihāriyehi uruvelakassapaṃ sapariṣaṃ vinetvā pabbājesi. Tassa pabbajitabhāvaṃ ṇatvā itarepi dve bhātaro sapariṣā āgantvā satthu santike pabbajīṃsu. Sabbeva ehibhikkhū iddhimayapattacīvaradharā ahesuṃ.

Satthā taṃ samaṇasahassaṃ ādāya gayāsīsaṃ gantvā piṭṭhipāsāṇe nisinno ādittapariyāyadesanāya sabbe arahatte patiṭṭhāpesi. Tena vuttaṃ apadāne -

“Padumuttaro nāma jino, sabbalokavidū muni;
Ito satasahassamhi, kappe uppajji cakkhumā.

“Ovādako viññāpako, tārako sabbapāṇinaṃ;
Desanākusalo buddho, tāresi janataṃ bahuṃ.

“Anukampako kāruṇiko, hitesī sabbapāṇinaṃ;
Sampatte titthiye sabbe, pañcasīle patitṭhapi.

“Evaṃ nirākulaṃ āsi, suññataṃ titthiyehi ca;
Vicittaṃ arahantehi, vasībhūtehi tādibhi.

“Ratanānaṭṭhapaññāsaṃ, uggato so mahāmuni;
Kañcanagghiyasaṅkāso, bāttiṃsavaralakkhaṇo.

“Vassasatasahassāni, āyu vijjati tāvade;
Tāvatā tiṭṭhamāno so, tāresi janataṃ bahuṃ.

“Tadāhaṃ haṃsavatīyā, brāhmaṇo sādhusammato;
Upecca lokapajjotaṃ, assosiṃ dhammadesanaṃ.

“Tadā mahāparisaṭṭiṃ, mahāparisaṭṭavakaṃ;
Ṭhapentaṃ etadaggamhi, sutvāna mudito ahaṃ.

“Mahatā parivārena, nimantetvā mahājinaṃ;
Brāhmaṇānaṃ sahasseṇa, sahadānamadāsahaṃ.

“Mahādānaṃ daditvāna, abhivādiya nāyakaṃ;
Ekamantaṃ ṭhito haṭṭho, idaṃ vacanamabraviṃ.

“Tayī saddhāya me vīra, adhikāraguṇena ca;
Parisā mahatī hotu, nibbattassa tahiṃ tahiṃ.

“Tadā avoca parisāṃ, gajagajjitasussaro;
Karavīkaruto satthā, etaṃ passatha brāhmaṇaṃ.

“Hemavaṇṇaṃ mahābāhuṃ, kamalānanalocaṇaṃ;
Udagatanujaṃ haṭṭhaṃ, saddhavantāṃ guṇe mama.

“Esa patthayate ṭhānaṃ, sīhaghosassa bhikkhuno;
Anāgataṃhi addhāne, lacchase taṃ manorathaṃ.

“Satasahassito kappe, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

“Tassa dhammesu dāyādo, oraso dhammanimmitto;
Kassapo nāma gottena, hessati satthu sāvako.

“Ito dvenavute kappe, ahu satthā anuttaro;
Anūpamo asadiso, phusso lokagganāyako.

“So ca sabbāṃ tamaṃ hantvā, vijaṭetvā mahājaṭaṃ;
Vassate amataṃ vuṭṭhiṃ, tappayanto sadevakaṃ.

“Tadā hi bārāṇasiyaṃ, rājāpaccā ahumhase;
 Bhātaromha tayo sabbe, saṃvisaṭṭhāva rājino.

“Viraṅgarūpā balino, saṅgāme aparājitā;
 Tadā kupitapaccanto, amhe āha mahīpati.

“Etha gantvāna paccantaṃ, sodhetvā aṭṭavībalaṃ;
 Khemaṃ vijitaṃ katvā, puna dethāti bhāsatha.

“Tato mayaṃ avocumha, yadi deyyāsi nāyakaṃ;
 Upaṭṭhānāya amhākaṃ, sādhayissāma vo tato.

“Tato mayaṃ laddhavarā, bhūmipālena pesitā;
 Nikkhittasatthaṃ paccantaṃ, katvā punarupecca taṃ.

“Yācitvā satthupaṭṭhānaṃ, rājānaṃ lokanāyakaṃ;
 Munivīraṃ labhitvāna, yāvajīvaṃ yajimha taṃ.

“Mahagghāni ca vatthāni, paṇītāni rasāni ca;
 Senāsanāni rammāni, bhesajjāni hitāni ca.

“Datvā sasaṅghamunino, dhammenuppāditāni no;
 Sīlavanto kāruṇikā, bhāvanāyuttamānasā.

“Saddhā paricaritvāna, mettacittena nāyakaṃ;
 Nibbute tamhi lokagge, pūjaṃ katvā yathābalaṃ.

“Tato cutā santusitaṃ, gatā tattha mahāsukhaṃ;
 Anubhūtā mayaṃ sabbe, buddhapūjāyidaṃ phalaṃ.

“Māyākāro yathā raṅge, dassesi vikatiṃ bahuṃ;
 Tathā bhava bhamantohaṃ, videhādhipatī ahuṃ.

“Guṇācelassa vākyena, micchādiṭṭhigatāsayo;
 Naraṃ maggamārūḷho, rucāya mama dhītuyā.

“Ovādaṃ nādiyitvāna, brahmunā nāradenaṃ;
 Bahudhā saṃsito santo, diṭṭhiṃ hitvāna pāpikaṃ.

“Pūrayitvā visesena, dasa kammaṃ pathānihaṃ;
 Hitvāna dehamagamiṃ, saggaṃ sabhavanaṃ yathā.

“Pacchime bhava sampatte, brahmabandhu ahasaṃ;
 Bārāṇasiyaṃ phītayaṃ, jāto vippamahākule.

“Maccubyādhijarābhīto, ogāhetvā mahāvanaṃ;
 Nibbānaṃ padamesanto, jaṭilesu paribbajim.

“Tadā dve bhātaro mayhaṃ, pabbajimsu mayā saha;
 Uruvelāyaṃ māpetvā, assamaṃ nivasim ahaṃ.

“Kassapo nāma gottena, uruvelanivāsiko;
Tato me āsi paññatti, uruvelakassapo iti.

“Nadīsakāse bhātā me, nadīkassapasavhaya;
Āsī sakāsanāmena, gayāyaṃ gayākassapo.

“Dve satāni kaniṭṭhassa, tīṇi, majjhassa bhātuno;
Mama pañca satānūnā, sissā sabbe mamānugā.

“Tadā upecca maṃ buddho, katvāna vividhāni me;
Pāṭihīrāni lokaggo, vinesi narasārathi.

“Sahassaparivārena, ahoṣiṃ ehibhikkhuko;
Teheva saha sabbehi, arahattamapāpuṇiṃ.

“Te cevaññe ca bahavo, sissā maṃ parivārayuṃ;
Bhāsituñca samatthohaṃ, tato maṃ isisattamo.

“Mahāparisabhāvasmiṃ, etadagge ṭhapesi maṃ;
Aho buddhe kataṃ kāraṃ, saphalaṃ me ajāyatha.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Arahattaṃ pana patvā attano paṭipattiṃ paccavekkhitvā sīhanādaṃ nadanto -

375. “Disvāna pāṭihīrāni, gotamassa yasassino;
Na tāvāhaṃ paṇipatiṃ, issāmānena vañcito.
376. “Mama saṅkappamaññāya, codesi narasārathi;
Tato me āsi saṃvego, abbhuto lomahaṃsano.
377. “Pubbe jaṭilabhūtassa, yā me siddhi parittikā;
Tāhaṃ tadā nirākatvā, pabbajiṃ jinasāsane.
378. “Pubbe yaññena santuṭṭho, kāmadhātupurakkhato;
Pacchā rāgañca dosañca, mohañcāpi samūhaniṃ.
379. “Pubbenivāsaṃ jānāmi, dibbacakkhu visodhitaṃ;
Iddhimā paracittaññū, dibbasotañca pāpuṇiṃ.
380. “Yassa catthāya pabbajito, agārasmānagāriyaṃ;
So me attho anupatto, sabbasaṃyojanakkhaya”ti. -

Imā cha gāthā abhāsi.

Tattha disvāna pāṭihīrānīti nāgarājadamanādīni aḍḍhuḍḍhasahassāni pāṭihāriyāni
disvā. “Pāṭihīraṃ, pāṭiheraṃ, pāṭihāriya”nti hi atthato ekaṃ, byañjanaṃeva nānaṃ.
Yasassino”ti “ītipi so bhagavā”tiādīnā sadevake loke yathābhuccaṃ
patthaṭakittisaddassa. Na tāvāhaṃ paṇipatinti yāva maṃ bhagavā “neva kho tvaṃ,
kassapa, arahā, nāpi arahattamaggaṃ samāpanno, sāpi te paṭipadā natthi, yāya
tvaṃ arahā vā assa, arahattamaggaṃ vā samāpanno”ti na tajjesi, tāva ahaṃ na
paṇipātanaṃ akāsiṃ. Kiṃkāraṇā? Issāmānena vañcito, “imassa mayi sāvakattaṃ

upagate mama lābhasakkāro parihāyissati, imassa eva vaḍḍhissatī”ti evaṃ parasampattiasahanalakkhaṇāya issāya ceva, “ahaṃ gaṇapāmokkho bahujanasammato”ti evaṃ abbhunnatilakkhaṇena mānena ca vañcito, palambhito hutvāti attho.

Mama saṅkappamaññāyāti mayhaṃ micchāsaṅkappaṃ jānitvā, yaṃ yaṃ bhagavā uttari manussadhammā iddhipāṭihāriyaṃ dasseti, taṃ taṃ disvā “mahiddhiko kho mahāsamaṇo mahānubhāvo”ti cintetvāpi “na tveva kho arahā yathā aha”nti evaṃ pavattaṃ micchāvitakkaṃ jānantopi ñāṇaparipākaṃ āgamento ajjupekkhitvā pacchā nerañjarāya majjhe samantato udakaṃ ussāretvā reṇuhatāya bhūmiyā caṅkamitvā tena ābhataṇāvāya ṭhito tadāpi “mahiddhiko”tiādikaṃ cintetvā puna “na tveva kho arahā yathā aha”nti pavattitaṃ micchāsaṅkappaṃ ñatvāti attho. Codesi narasārathīti tadā me ñāṇaparipākaṃ ñatvā “neva kho tvaṃ arahā”tiādinā purisadammasārathi satthā maṃ codesi niggaṇhi. Tato me āsi saṃvego, abbhuto lomahaṃsanoti tato yathāvuttacodanāhetu ettakaṃ kālaṃ abhūtapubbatāya abbhuto lomahaṃsanavasena pavattiyā lomahaṃsano “anarahāva samāno ‘arahā’ti maññi”nti saṃvego sahottappo ñāṇuppadō mayhaṃ ahosi.

Jaṭilabhūtassāti tāpasabhūtassa. Siddhīti lābhasakkārasamiddhi. Parittikāti appamattikā. Tāhanti taṃ ahaṃ. Tadāti bhagavato codanāya saṃvegupattikāle. Nirākatvāti apanetvā chaḍḍetvā, anapekkho hutvāti attho. “Iddhīti bhāvanāmayaidhī”ti vadanti. Tadayuttaṃ tadā tassa ajjhānalābhībhāvato. Tathā hi vuttaṃ “kāmadhātupurakkhato”ti.

Yaññaena santuṭṭhoti “yaññaṃ yajitvā saggasukhaṃ anubhavissāmi, alamettāvatā”ti yaññayajanena santuṭṭho niṭṭhitakiccaaññi. Kāmadhātupurakkhatoti kāmasugatiṃ ārabha uppannataṇho yaññayajanena kāmalokaṃ purakkhatvā ṭhito. So ce yañño pāṇātipāṭapaṭisaṃyutto hoti, na tena sugatiṃ sakkā laddhuṃ. Na hi akusalassa iṭṭho kanto vipāko nibbattati. Yā pana tattha dānādikusalacetanā, tāya sati paccayasamavāye sugatiṃ gaccheyya. Pacchāti tāpasapabbajjāto pacchā satthu ovādena tāpasaladdhiṃ pahāya catusaccakammaṭṭhānānuyogakāle. Samūhaninti vipassanaṃ ussukkāpetvā maggapaṭipāṭiyā rāgañca dosañca mohañca anavasesato samugghātesim.

Yasmā panāyaṃ thero ariyamaggena rāgādayo samūhanantoyeva chaḷabhiññaṃ ahosi, tasmā taṃ attano chaḷabhiññabhāvaṃ dassento “pubbenivāsaṃ jānāmi”tiādimāha. Tattha pubbenivāsaṃ jānāmīti attano paresaṃca pubbenivāsaṃ atītāsu jātisu nibbattakkhandhe khandhapaṭibaddhe ca pubbenivāsaññaṇena hatthatale āmalakaṃ viya paccakkhato jānāmi bujjhāmi. Dibbacakkhu visodhitanti dibbacakkhuññaṃ visodhitaṃ, pakaticakkhunā āpāthagataṃ pakatirūpaṃ viya dibbaṃ mānusampi dūraṃ tiroṭṭhitaṃ atisukhumañca rūpaṃ vibhāvetuṃ samatthaññaṃ bhāvanāya mayā visuddhaṃ katvā paṭiladdhanti attho. Iddhimāti adhiṭṭhāniddivikubbaniddhiādīhi iddhīhi iddhimā, iddhividhaññaṇalābhīti attho. Sarāgādibhedassa paresaṃ cittassa jānanato paracittaññū, cetopariyaññaṇalābhīti vuttaṃ hoti. Dibbasotañca pāpuṇinti dibbasotaññaṇaṃca paṭilabhim.

So me attho anuppatto, sabbasaṃyojanakkhayoti yo sabbesaṃ saṃyojanānaṃ khayabhūto khayena vā laddhabbo, so sadattho paramattho ca mayā ariyamaggādhigamena adhigatoti. Evametāya gāthāya therassa aññābyākaraṇaṃ ahoṣīti veditabbo.

2. Tekicchakārittheragāthāvaṇṇanā

381-386. Atihitā vīhītiādikā āyasmato tekicchakārittherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññāni upacinanto ito ekanavute kappe vipassissa bhagavato kāle kulagehe nibbattitvā viññutaṃ patvā vejjasatthe nipphattiṃ gato. Vipassissa bhagavato upaṭṭhākaṃ asokaṃ nāma theram byādhitaṃ arogamakāsi, aññesañca sattānaṃ rogābhibhūtānaṃ anukampāya bhesajjaṃ saṃvidahi.

So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde subuddhassa nāma brāhmaṇassa putto hutvā nibbatti. Tassa tikicchakehi gabbhakāle parissayaṃ apaharitvā paripālitaṭṭhāya tekicchakāriti nāmaṃ akaṃsu. So attano kulānurūpāni vijjāṭṭhānāni sippāni ca sikkhanto vaḍḍhati. Tadā cāṇakko subuddhassa paññāveyyattiyaṃ kiriyāsu upāyakosallañca disvā, “ayaṃ imasmiṃ rājakule patiṭṭhaṃ labhanto maṃ abhibhaveyyā”ti issāpakato raññā candaguttena taṃ bandhanāgāre khipāpesi. Tekicchakārī pitu bandhanāgārappavesanaṃ sutvā bhīto palāyitvā sāṇavāsīttherassa santikaṃ gantvā attano saṃvegakāraṇaṃ therassa kathetvā pabbajitvā kammaṭṭhānaṃ gahetvā abbhokāsiko nesajjiko ca hutvā viharati, sītuṇhaṃ agaṇento samaṇadhamameva karoti, visesato brahmavihārabhāvanamanuyuñjati. Taṃ disvā māro pāpimā “na imassa mama visayaṃ atikkamituṃ dassāmi”ti vikkhepaṃ kātukāmo sassānaṃ nipphattikāle khettagopakavaṇṇena therassa santikaṃ gantvā taṃ nippanḍento -

381. “Atihitā vīhi, khalagatā sālī;
Na ca labhe piṇḍaṃ, kathamahaṃ kassa”nti. - āha; Taṃ sutvā thero -
382. “Buddhamappameyyaṃ anussara pasanno, pītiyā phuṭasarīro hohisi
satatamudaggo.
383. “Dhammappameyyaṃ ...pe... satatamudaggo.
384. “Saṅghamappameyyaṃ...pe... satatamudaggo”ti. - āha; Taṃ sutvā māro -
385. “Abbhokāse viharasi, sītā hemantikā imā ratyo;
Mā sītena pareto vihaññittho, pavisa tvaṃ vihāraṃ phusitaggaḷa”nti. -

Āha. Atha thero -

386. “Phusissaṃ catasso appamaññāyo, tāhi ca sukhito viharissaṃ;
Nāhaṃ sītena vihaññissaṃ, aniñjito viharanto”ti. - āha;

Tattha atihitā vīhīti vīhayo koṭṭhāgāraṃ atinetvā ṭhapitā, tattha paṭisāmitā khalato vā gharaṃ upanītāti attho. Vīhiggahaṇena cettha itarampi dhaññaṃ saṅgaṇhāti. Sālī pana yebhuyyena vīhito pacchā paccantīti āha. Khalagatā sālīti khalam dhaññakaraṇaṭṭhānaṃ gatā, tattha rāsivasena maddanacāvanādivasena ṭhitāti attho. Padhānadhaññabhāvadassanattañcettha sālīnaṃ visuṃ gahaṇaṃ, ubhayenapi gāme, gāmato bahi ca dhaññaṃ paripuṇṇaṃ ṭhitanti dasseti. Na ca labhe piṇḍanti

evaṃ sulabhadhaññe subhikkhakāle ahaṃ piṇḍamattampi na labhāmi. Idāni kathamahaṃ kassanti ahaṃ kathaṃ karissāmi, kathaṃ jīvissāmīti parihāsakeḷiṃ akāsi.

Taṃ sutvā thero “ayaṃ varāko attanā attano pavattiṃ mayhaṃ pakāsesi, mayā pana attanāva attā ovaḍitabbo, na mayā kiñci kathetabba”nti vatthuttayānussatiyaṃ attānaṃ niyojento “buddhamappameyya”ntiādinā tisso gāthā abhāsi. Tattha buddhamappameyyaṃ anussara pasannoti savāsanāya avijjāniddāya accantavigamena, buddhiyā ca vikasitabhāvena buddhaṃ bhagavantaṃ pamāṇakarānaṃ rāgādikilesānaṃ abhāvā aparimāṇaguṇasamaṅgitāya appameyyapuññaṃ khetatāya ca appameyyaṃ. Okappanalakkhaṇena abhippasādena pasanno, pasannamānaso “itipi so bhagavā ahaṃ sammāsambuddho”tiādinā anussara anu anu buddhārammaṇaṃ satipaṇṇaṃ pavattehi, pītiyā phuṭṭasārīro hohisi. Satatamudaggoti anussarantova pharaṇalakkhaṇāya pītiyā satataṃ sabbadā phuṭṭasārīro pītisamuṭṭhānapaṇītarūpehi ajjhotthaṭṭasārīro ubbegaṇṇītiyā udaggo kāyaṃ udaggaṃ katvā ākāsaṃ laṅghitum samattho ca bhavēyyāsi, buddhānussatiyā buddhārammaṇaṃ uḷāraṃ pītisomanassaṃ paṭisaṃvedēyyāsi. Yato sītuṇhehi viya jighacchāpipāsāhipi anabhibhūto hohisīti attho.

Dhammanti ariyaṃ lokuttaradhammaṃ. Saṅghanti ariyaṃ paramatthasaṅghaṃ. Sesāṃ vuttanayameva. Anussarāti panettha “svākkhāto bhagavatā dhammo”tiādinā dhammaṃ, “suppaṭipanno bhagavato sāvakasaṅgho”tiādinā saṅghaṃ anussarāti yojetabbaṃ.

Evaṃ therena ratanattayaguṇānussaraṇe niyojanavasena attani ovaḍite puna māro vivekavāsato naṃ vivecetukāmo hitesibhāvaṃ viya dassento “abbhokāse viharasī”ti pañcamaṃ gāthamāha. Tassattho - tvaṃ, bhikkhu, abbhokāse kenaci apaṭicchanne vivaṭaṅgaṇe viharasi iriyāpathe kappesi. Hemantikā himapātasamaye pariyāpannā imā sītā rattiyo vattanti. Tasmā sītena pareto abhibhūto hutvā mā vihaññittho vighātaṃ mā āpajji mā kilāmi. Phusitaggaḷaṃ pihitakavāṭaṃ senāsaṇaṃ pavisa, evaṃ te sukhavihāro bhavissatīti.

Taṃ sutvā thero “na mayhaṃ senāsanapariyesanāya payojanaṃ, ettevāhaṃ sukhavihārī”ti dassento “phusissa”ntiādinā chaṭṭhaṃ gāthamāha. Tattha phusissaṃ catasso appamaññāyoti appamaññagocaratāya “appamaññā”ti laddhavohāre cattāro brahmavihāre phusissaṃ phusissāmi, kālena kālaṃ samāpajjissāmi. Tāhi ca sukhito viharissanti tāhi appamaññāhi sukhito sañjātasukho hutvā viharissaṃ cattāropi iriyāpathe kappessāmīti. Tena mayhaṃ sabbakāle sukhameva, na dukkhaṃ. Yato nāhaṃ sītena vihaññissaṃ antaraṭṭhakepi himapātasamaye ahaṃ sītena na kilamissāmi, tasmā aniñjito viharanto cittassa iñjitakāraṇānaṃ byāpādādīnaṃ suppahīnattā paccayuppanniñjanāya ca abhāvato samāpattisukheneva sukhito viharissāmīti. Evaṃ thero imaṃ gāthaṃ vadantoyeva vipassanaṃ vaḍḍhetvā arahattaṃ sacchākāsi. Tena vuttaṃ apadāne -

“Nagare bandhumatiyā, vejjo āsiṃ susikkhito;
Āturānaṃ sadukkhānaṃ, mahājanasukhāvaho.

“Byādhitāṃ samaṇaṃ disvā, sīlavantaṃ mahājutim;
Pasannacitto sumano, bhesajjamadadim tadā.

“Arogo āsi teneva, samaṇo saṃvutindriyo;

Asoko nāma nāmena, upaṭṭhāko vipassino.

“Ekanavutito kappe, yaṃ osadhamadāsahaṃ;
Duggatiṃ nābhijānāmi, bhesajjassa idaṃ phalaṃ.

“Ito ca aṭṭhame kappe, sabbosadhasanāmako;
Sattaratanasampanno, cakkavattī mahapphalo.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Ettha ca bindusāraraṇṇo kāle imassa therassa uppannattā tatiyasaṅgītiyaṃ imā
gāthā saṅgītāti veditabbā.

Tekicchakārittheragāthāvaṇṇanā niṭṭhitā.

3. Mahānāgattheragāthāvaṇṇanā

387-392. Yassa sabrahmacārīsūtiādikā āyasmato mahānāgattherassa gāthā. Kā
uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayaṃ
kusalaṃ upacinanto kakusandhassa bhagavato kāle kulagehe nibbattitvā viññutaṃ
patto ekadivaṃ kakusandhaṃ bhagavantaṃ araṇṇaṃ ajjhogāhetvā aññatarasmiṃ
rukkhamūle jhānasukhena nisinnaṃ disvā pasannamānaso tassa dāḷimaphalaṃ
adāsi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde
sāketē madhuvāseṭṭhassa nāma brāhmaṇassa putto hutvā nibbatti, mahānāgotissa
nāmaṃ ahosi. So viññutaṃ patto bhagavati sāketē añjanavane viharante āyasmato
gavampatittherassa pāṭihāriyaṃ disvā paṭiladdhasaddho therasseva santike
pabbajitvā tassovāde ṭhatvā arahattaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Kakusandho mahāvīro, sabbadhammāna pāragū;
Gaṇamhā vūpakaṭṭho so, agamāsi vanantaraṃ.

“Bījamiñjaṃ gahetvāna, latāya āvūṇiṃ ahaṃ;
Bhagavā tamhi samaye, jhāyate pabbatantare.

“Disvānaṃ devadevaṃ, vippasannena cetasā;
Dakkhīṇeyyassa vīrassa, bījamiñjamadāsahaṃ.

“Imasmiṃyeva kappamhi, yaṃ miñjamadadiṃ tadā;
Duggatiṃ nābhijānāmi, bījamiñjassidaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Arahattaṃ pana patvā vimuttisukhena viharanto thero chabbaggiye bhikkhū
sabhmacārīsu gāravaṃ akatvā viharante disvā tesāṃ ovādadānavasena -

387. “Yassa sabrahmacārīsu, gāravo nūpalabbhati;
Parihāyati saddhammā, maccho appodake yathā.

388. “Yassa sabrahmacārīsu, gāravo nūpalabbhati;
Na virūhati saddhamme, khette bijaṃva pūtikaṃ.

389. “Yassa sabrahmacārīsu, gāravo nūpalabbhati;
Ārakā hoti nibbānā, dhammarājassa sāsane.

390. “Yassa sabrahmacārīsu, gāravo upalabbhati;
Na vihāyati saddhammā, maccho bavhodake yathā.
391. “Yassa sabrahmacārīsu, gāravo upalabbhati;
So virūhati saddhamme, khetto bījaṃva bhaddakaṃ.
392. “Yassa sabrahmacārīsu, gāravo upalabbhati;
Santike hoti nibbānaṃ, dhammarājassa sāsane”ti. -

Imā cha gāthā abhāsi.

Tattha sabrahmacārīsūti samānaṃ brahmaṃ sīlādiddhammaṃ carantīti sabrahmacārino, sīladiṭṭhisāmaññagatā sahadhammikā, tesu. Gāravoti garubhāvo sīladiguṇanimittaṃ garukaraṇaṃ. Nūpalabbhatīti na vijjati na pavattati, na upatiṭṭhatīti attho. Nibbānāti kilesānaṃ nibbāpanato kilesakkhayāti attho. Dhammarājassāti satthuno. Satthā hi sadevakaṃ lokaṃ yathārahaṃ lokiyalokuttarena dhammena rañjati tosetīti dhammarājā. Ettha ca “dhammarājassa sāsane”ti iminā nibbānaṃ nāma dhammarājasseva sāsane, na aññattha. Tattha yo sabrahmacārīsu gāravarahito, so yathā nibbānā ārakā hoti, tathā dhammarājassa sāsanaṭopi ārakā hotīti dasseti. Bavhodaketi bahuudake. Santike hoti nibbānanti nibbānaṃ tassa santike samīpe eva hoti. Sesaṃ vuttanayameva. Imā eva ca therassa aññābyākaraṇagāthā ahesuṃ.

Mahānāgattheragāthāvaṇṇanā niṭṭhitā.

4. Kullattheragāthāvaṇṇanā

393-398. Kullo sivathikantiādikā āyasmato kullattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññāni upacinanto imasmiṃ buddhuppāde sāvattiyaṃ kuṭumbiyakule nibbattitvā kulloti laddhanāmo viññutaṃ patto satthu santike dhammaṃ sutvā paṭiladdhasaddho pabbaji. So ca rāgacaritattā tibbarāgajātiko hoti. Tenassa abhikkhaṇaṃ kilesā cittaṃ pariyādāya tiṭṭhanti. Athassa satthā cittācāraṃ ñatvā asubhakammaṭṭhānaṃ datvā, “kulla, tayā abhiṇhaṃ susāne cārikā caritabbā”ti āha. So susānaṃ pavisitvā uddhumātakādīni tāni tāni asubhāni disvā taṃ muhuttaṃ asubhamanasikāraṃ uppādetvā susānato nikkhantamattova kāmarāgena abhibhuyyati. Puna bhagavā tassa taṃ pavattiṃ ñatvā ekadivasam tassa susānaṭṭhānaṃ gatakāle ekaṃ taruṇitthirūpaṃ adhunā mataṃ avinaṭṭhacchaviṃ nimminivā dasseti. Tassa taṃ diṭṭhamattassa jīvamānavisabhāgavatthusmiṃ viya sahasā rāgo uppajjati. Atha naṃ satthā tassa pekkhantasessa navahi vaṇamukhehi paggharamānāsuciṃ kimikulākulaṃ ativiya bībhaccaṃ duggandhaṃ jegucchaṃ paṭikkūlaṃ katvā dassesi. So taṃ pekkhanto virattacitto hutvā aṭṭhāsi. Athassa bhagavā obhāsaṃ pharivā satim janento -

“Āturaṃ asuciṃ pūtiṃ, passa kulla samussayaṃ;
Uggharantaṃ paggharantaṃ, bālānaṃ abhinandita”nti. -

Āha. Taṃ sutvā thero sammadeva sarīrasabhāvaṃ upadhārento asubhasaññaṃ paṭilabhitvā tattha paṭhamam jhānaṃ nibbattetvā taṃ pādakaṃ katvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇitvā attano paṭipattiṃ paccavekkhitvā -

393. “Kullo sivathikaṃ gantvā, addasa itthimujjhitaṃ;
Apaviddhaṃ susānasmim, khajjantiṃ kimihī phuṭaṃ.

394.

“Āturaṃ...pe... bālānaṃ abhinanditaṃ.

395. “Dhammādāsaṃ gahetvāna, ñāṇadassanapattiyā;
Paccavekkhiṃ imaṃ kāyaṃ, tucchaṃ santarabāhiraṃ.

396. “Yathā idaṃ tathā etaṃ, yathā etaṃ tathā idaṃ;
Yathā adho tathā uddhaṃ, yathā uddhaṃ tathā adho.

397. “Yathā divā tathā rattiṃ, yathā rattiṃ tathā divā;
Yathā pure tathā pacchā, yathā pacchā tathā pure.

398. “Pañcaṅgikena turiyena, na ratī hoti tādisī;
Yathā ekaggacittassa, sammā dhammaṃ vipassato”ti. -

Udānavasena imā gāthā abhāsi.

Tattha kulloti attānameva thero paraṃ viya katvā vadati.

Āturanti nānappakārehi dukkhehi abhiṇhaṃ paṭipīḷitaṃ. Asucinti sucirahitaṃ
jegucchaṃ paṭikkūlaṃ. Pūtinti duggandhaṃ. Passāti sabhāvato olokehi. Kullāti
ovādakāle bhagavā therāṃ ālapati. Udānakāle pana thero sayameva attānaṃ vadati.
Samussayanti sarīraṃ. Uggharantanti uddhaṃ vaṇamukhehi asuciṃ savantaṃ.
Paggharantanti adho vaṇamukhehi samantato ca asuciṃ savantaṃ. Bālānaṃ
abhinanditanti bālehi andhaputhujjanehi diṭṭhitaṇhābhinandanāhi “ahaṃ mama”nti
abhinivissa nanditaṃ.

Dhammādāsanti dhammamayaṃ ādāsaṃ. Yathā hi sattā adāsena attano mukhe kāye
vā guṇadose passanti, evaṃ yogāvacaro yena attabhāve saṃkilesavodānadhamme
yāthāvato passati, taṃ vipassanāñāṇaṃ idha “dhammādāsa”nti vuttaṃ. Taṃ
ñāṇadassanassa maggañāṇasaṅkhātassa dhammacakkhussa adhigamāya attano
santāne uppādetvā. Paccavekkhiṃ imaṃ kāyanti imaṃ karajakāyaṃ
niccasārādivirahato tucchaṃ attaparasantānānaṃ vibhāgato santarabāhiraṃ
ñāṇacakkhunā patiavekkhiṃ passiṃ.

Yathā pana paccavekkhiṃ, taṃ dassetuṃ “yathā ida”ntiādi vuttaṃ. Tattha yathā
idaṃ tathā etanti yathā idaṃ mayhaṃ sarīrasaṅkhātaṃ asubhaṃ
āyuusmāviññāṇānaṃ anapagamā nānāvidhaṃ māyopamaṃ kiriyaṃ dasseti, tathāva
etaṃ matasarīraṃ pubbe tesāṃ dhammānaṃ anapagamā ahosi. Yathā etaṃ etarahi
matasarīraṃ tesāṃ dhammānaṃ apagamā na kiñci kiriyaṃ dasseti, tathā idaṃ
mama sarīrampi tesāṃ dhammānaṃ apagamā nassatevāti. Yathā ca idaṃ mama
sarīraṃ etarahi susāne na mataṃ na sayitaṃ, na uddhumātakādibhāvaṃ upagataṃ,
tathā etaṃ etarahi matasarīrampi pubbe ahosi. Yathā panetaṃ etarahi matasarīraṃ
susāne sayitaṃ uddhumātakādibhāvaṃ upagataṃ, tathā idaṃ mama sarīrampi
bhavissati. Atha vā yathā idaṃ mama sarīraṃ asuci duggandhaṃ jegucchaṃ
paṭikkūlaṃ aniccaṃ dukkhaṃ anattā, tathā etaṃ matasarīrampi. Yathā vā etaṃ
matasarīraṃ asuciādisabhāvañceva aniccādisabhāvañca, tathā idaṃ mama
sarīrampi. Yathā adho tathā uddhanti yathā nābhito adho heṭṭhā ayaṃ kāyo asuci

duggandho jeguccho paṭikkūlo anicco dukkho anattā ca, tathā uddham nābhito upari asuciādisabhāvo ca. Yathā uddham tathā adhoti yathā ca nābhito, uddham asuciādisabhāvo, tathā adho nābhito heṭṭhāpi.

Yathā divā tathā rattinti yathā ayaṃ kāyo divā “akkhimhā akkhigūthako”tiādinā asuci paggharati, tathā rattimpi. Yathā rattiṃ tathā divāti yathā ca rattiṃ ayaṃ kāyo asuci paggharati, tathā divāpi, nayimassa kālavibhāgena aññathābhāvoti attho. Yathā pure tathā pacchāti yathā ayaṃ kāyo pure pubbe taruṇakāle asuci duggandho jeguccho paṭikkūlo, tathā ca pacchā jiṇṇakāle. Yathā ca pacchā jiṇṇakāle asuciādisabhāvo, tathā pure taruṇakālepi. Yathā vā pure atītakāle saviññāṇakāle asuciādisabhāvo ca aniccādisabhāvo ca, tathā pacchā anāgatakāle aviññāṇakāleti evampettha attho veditabbo.

Pañcaṅgikena turiyenāti “ātataṃ vitataṃ ātatavitataṃ ghaṇaṃ susīra”nti evaṃ pañcaṅgikena pañcahi aṅgehi samannāgatena turiyena paricariyamānassa kāmasukhasamaṅgino issarajanassa tādisī tathārūpā rati sukhassādo na hoti. Yathā ekaggacittassa, sammā dhammaṃ vipassatoti samathavipassanaṃ yuganaddham katvā indriyānaṃ ekarasabhāvena vīthipaṭipannāya vipassanāya khandhānaṃ udayabbayaṃ passantassa yogāvacarassa yādisā dhammarati, tassā kalampi kāmarati na upetīti. Vuttañhetam bhagavatā -

“Yato yato sammasati, khandhānaṃ udayabbayaṃ;
Labhatī pītipāmojjaṃ, amataṃ taṃ vijānata”nti.

Imā eva ca therassa aññābyākaraṇagāthāpi ahesuṃ.

Kullattheragāthāvaṇṇanā nīṭṭhitā.

5. Mālukyaputtattheragāthāvaṇṇanā

399-404. Manujassātiādikā āyasmato mālukyaputtattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññāni upacinitvā imasmiṃ buddhuppāde sāvattiyaṃ kosalarāṇṇo aggāsanikassa putto hutvā nibbatti. Tassa mātā mālukyā nāma, tassā vasena mālukyaputtotveva paññāyittha. So vayappatto nissaraṇajjhāsayatāya gharāvāsaṃ pahāya paribbājakapabbajjaṃ pabbajitvā vicaranto satthu santike dhammaṃ sutvā sāsane paṭiladdhasaddho pabbajitvā vipassanāya kammaṃ karonto nacirasseva chaḷabhiñño ahosi. So ñātisu anukampāya ñātikulaṃ agamāsi. Taṃ ñātakā paṇītena khādanīyena bhojanīyena parivisitvā dhanena palobhetukāmā mahantaṃ dhanarāsiṃ purato upaṭṭhapetvā “idaṃ dhanam tava santakaṃ, vibbhamitvā iminā dhanena puttadāraṃ paṭijagganto puññāni karohī”ti yāciṃsu. Thero tesaṃ ajjhāsayam viparivattento ākāse ṭhatvā -

399. “Manujassa pamattacārino, taṇhā vaḍḍhati māluvā viya;
So plavatī hurā huram, phalamicchamva vanasmi vānaro.

400. “Yaṃ esā sahate jammī, taṇhā loke visattikā;
Sokā tassa pavaḍḍhanti, abhivaṭṭhamva bīraṇam.

401. “Yo cetam sahate jammim, taṇham loke duraccayaṃ;
Sokā tamhā papatanti, udabindūva pokkharā.

402. “Tam vo vadāmi bhaddam vo, yāvantettha samāgatā;

Taṇhāya mūlaṃ khaṇatha, usīratthova bīraṇaṃ;
Mā vo naḷaṃva sotova, māro bhaṇṇi punappunaṃ.

403. “Karotha buddhavacanaṃ, khaṇo vo mā upaccagā;
Khaṇātītā hi socanti, nirayamhi samappitā.

404. “Pamādo rajo pamādo, pamādānupatito rajo;
Appamādena vijjāya, abbahe sallamattano”ti. -

Imāhi chahi gāthāhi dhammaṃ deseti.

Tattha manujassāti sattassa. Pamattacārinoti sativossaggalakkaṇena pamādena pamattacāriṣṣa, neva jhānaṃ, na vipassanā, na maggaphalāni vaḍḍhanti. Yathā pana rukkaṃ saṃsibbantī pariyonandhantī tassa vināsāya mālūvā latā vaḍḍhati, evamassa cha dvārāni nissāya rūpādīsu punappunaṃ uppajjamānā taṇhā vaḍḍhati. Vaḍḍhamānāva yathā mālūvā latā attano apassayabhūtaṃ rukkaṃ ajjhottharivā pāteti, evaṃ taṇhāvasikaṃ puggalaṃ apāye nipāteti. So plavatīti so taṇhāvasiko puggalo aparāparaṃ bhavābhava uplavati dhāvati. Yathā kiṃ? Phalamicchaṃva vanasmi vānaro yathā rukkhaphalaṃ icchanto vānaro vanasmiṃ dhāvanto rukkhassa ekaṃ sākhaṃ gaṇhāti, taṃ muñcitvā aññaṃ gaṇhāti, taṃ muñcitvā aññanti “sākhaṃ alabhivā nisinno”ti vattabbataṃ nāpajjati; evameva taṇhāvasiko puggalo hurā hurā dhāvanto “ārammaṇaṃ alabhivā taṇhāya appavattiṃ patto”ti vattabbataṃ nāpajjati.

Yanti yaṃ puggalaṃ. Esā lāmakabhāvena jammī visāhāratāya visamūlatāya visaphalatāya visaparibhogatāya rūpādīsu visattatāya āsattatāya ca visattikāti saṅkhaṃ gatā chadvārikā taṇhā sahate abhibhavati tassa puggalassa. Yathā nāma vane punappunaṃ vassante deve abhivaṭṭhaṃ bīraṇaṃ bīraṇatiṇaṃ vaḍḍhati, evaṃ vaṭṭamūlakā sokā abhivaḍḍhanti vuddhiṃ āpajjantīti attho.

Yo cetāṃ...pe... duraccayanti yo pana puggalo evaṃ vuttappakāraṃ atikkamituṃ pajahituṃ dukkaratāya duraccayaṃ taṇhaṃ sahate abhibhavati, tamhā puggalā vaṭṭamūlakā sokā papatanti. Yathā nāma pokkhare padumapatte patitaṃ udabindu na patitṭhāti, evaṃ na patitṭhahantīti attho.

Taṃ vo vadāmīti tena kāraṇena ahaṃ tumhe vadāmi. Bhaddaṃ voti bhaddaṃ tumhākaṃ hotu, mā taṇhaṃ anuvattapuggalo viya vibhavaṃ anattaṃ pāpuṇāthāti attho. Yāvantettha samāgatāti imasmiṃ tṭhāne yattakā sannipatitā, tattakā. Kiṃ vadasīti ce? Taṇhāya mūlaṃ khaṇatha imissā chadvārikataṇhāya mūlaṃ kāraṇaṃ avijjādikilesaggahanaṃ arahattamaggañānakudālena khaṇatha samucchindatha. Kiṃ viyāti? Usīratthova bīraṇaṃ yathā usīrena atthiko puriso mahantena kudālena bīraṇāparanāmaṃ usīraṃ nāma tiṇaṃ khaṇati, evamassa mūlaṃ khaṇathāti attho. Mā vo naḷaṃva sotova, māro bhaṇṇi punappunanti tumhe nadītīre jātaṃ naḷaṃ mahāvegena āgato nadīsoto viya kilesamāro maccumāro devaputtamāro ca punappunaṃ mā bhaṇṇīti attho.

Tasmā karotha buddhavacanaṃ “jhāyatha, bhikkhave, mā pamādatthā”tiadinā vuttaṃ buddhassa bhagavato vacanaṃ karotha, yathānusiṭṭhaṃ paṭipattiyaṃ sampādettha. Khaṇo vo mā upaccagāti yo hi buddhavacanaṃ na karoti, taṃ puggalaṃ ayaṃ buddhuppādakkaṇo patirūpadesavāse uppattikkhaṇo sammadiṭṭhiyaṃ paṭiladdhakkaṇo channaṃ āyatanānaṃ avekallakkhaṇoti sabbopi

khaṇo atikkamati, so khaṇo mā tumhe atikkamatu. Khaṇātītāti ye hi taṃ khaṇaṃ atītā, ye vā puggale so khaṇo atīto, te nirayamhi samappitā tattha nibbattā cirakālaṃ socanti.

Pamādo rajoti rūpādīsu ārammaṇesu sativossaggalakkhaṇo pamādo, saṃkilesasabhāvattā rāgarajādissatāya ca rajo. Pamādānupatito rajoti yo hi koci rajo nāma rāgādiko, so sabbo pamādānupatito pamādavaseneva uppajjati. Appamādenāti appamajjanena appamādapattiyā. Vijjāyāti aggamaggavijjāya. Abbahe sallamattanoti attano hadayanissitaṃ rāgādisallaṃ uddhareyya samūhaneyyāti.

Mālukyaputtattheragāthāvaṇṇanā niṭṭhitā.

6. Sappadāsatheragāthāvaṇṇanā

405-410. Paṇṇavīsatiādikā āyasmato sappadāsatherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayaṃ kusalaṃ upacinitvā imasmiṃ buddhuppāde kapilavatthusmiṃ suddhodanamahārājassa purohitaputto hutvā nibbatti, tassa sappadāsoti nāmaṃ ahosi. So vayappatto satthu ñātisamāgame paṭiladdhasaddho pabbajitvā kilesābhibhavena cetosamādhim alabhanto brahmacariyaṃ caritvā saṃvegajāto pacchā satthaṃ āharanto yoniso manasikāraṃ vaḍḍhetvā arahattaṃ pāpuṇitvā aññaṃ byākaronto -

405. “Paṇṇavīsati vassāni, yato pabbajito ahaṃ;
Accharāsaṅghātamattampi, cetosantimanajjhagaṃ.
406. “Aladdhā cittassekaggam, kāmarāgena aṭṭito;
Bāhā paggayha kandanto, vihārā upanikkhamiṃ.
407. “Satthaṃ vā āharissāmi, ko attho jīvitena me;
Kathañhi sikkhaṃ paccakkhaṃ, kālaṃ kubbetha mādiso.
408. “Tadāhaṃ khuramādāya, mañcakamhi upāvisiṃ;
Parinīto khuro āsi, dhamaniṃ chettumattano.
409. “Tato me manasikāro, yoniso udapajjatha;
Ādīnavo pāturahu, nibbidā samatiṭṭhatha.
410. “Tato cittaṃ vimucci me, passa dhammasudhammataṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsana”nti. -

Imā gāthā abhāsi.

Tattha paṇṇavīsativassāni, yato pabbajito ahanti yato paṭṭhāya ahaṃ pabbajito tānimāni paṇṇavīsativassāni. Accharāsaṅghātamattampi, cetosantimanajjhaganti sohaṃ ettakaṃ kālaṃ brahmacariyaṃ caranto accharāsaṅghātamattampi aṅguliphoṭanamattampi khaṇaṃ cetosantiṃ cetaso samādhānaṃ na labhiṃ.

Evam pana aladdhā cittassekaggataṃ, tattha kāraṇamāha “kāmarāgena aṭṭito”ti. Tattha aṭṭitoti pīlito, abhibhūtoti attho. Bāhā paggayha kandantoti “idamidha ativiya ayuttaṃ vattati, yadāhaṃ niyyānike sāsane pabbajitvā attānaṃ kilesapaṅkato

uddharitum na sakkomī”ti uddhammukho bāhā paggayha kandaṃāno. Vihārā upanikkhaminti vasanakavihārato bahi nikkhanto.

Yenādhippāyena nikkhanto, taṃ dassetum “satthaṃ vā āharissāmī”tiādi vuttaṃ. Tattha satthaṃ vā āharissāmīti vā-saddo vikappanatto. Tena “rukkhā vā papatissāmi, ubbandhitvā vā marissāmī”tiādike maraṇappakāre saṅgaṇhāti. Sikkhanti adhisīlasikkhaṃ. Paccakkhanti paccācikkhanto pariccajanto. “Paccakkhā”tipi pāḷi, paccakkhāyāti attho. Kālanti maraṇaṃ. Kathañhi nāma mādiso sikkhāpaccakkhānena kālaṃ kareyyāti attho. Sikkhāpaccakkhānāñhi ariyassa vinaye maraṇaṃ nāma. Yathāha bhagavā - “maraṇañhetam, bhikkhave, yo sikkhaṃ paccakkhāya hīnāyāvattatī”ti. “Sikkhaṃ paccakkhā”ti pana pāṭhe kathañhi nāma mādiso sikkhaṃ paccakkhāya kālaṃ kareyya, sikkhāsamaṅgī eva pana hutvā kālaṃ kareyya? Tasmā satthaṃ vā āharissāmi, ko attho jīvītena meti yojanā.

Tadāhanti yadā kilesābhibhavena samaṇadhammaṃ kātuṃ asamatthatāya jīvīte nibbindanto tadā. Khuranti nisitakhuraṃ, khurasadisam vā satthakaṃ. Mañcakamhi upāvisinti paresaṃ nivāraṇabhayena ovarakaṃ pavisitvā mañcake nisīdiṃ. Parinītoti upanīto, gale ṭhapitoti adhippāyo. Dhamaninti “kaṇṭhe dhamaniṃ, kaṇṭhadhamaniṃ galavalaya”ntipi vadanti. Chettunti chinditum.

Tato me manasīkāro, yoniso udapajjathāti “yadāham marissāmī”ti kaṇṭhe dhamaniṃ chinditum khuraṃ upanesiṃ, tato paraṃ “arogaṃ nu kho me sīla”nti paccavekkhantassa akkhaṇḍaṃ acchiddaṃ suparisuddhaṃ sīlaṃ disvā pīti uppajji, pītimanassa kāyo passambhi, passaddhakāyassa nirāmisam sukhaṃ anubhavantassa cittassa samāhitatāya vipassanāvasena yoniso manasīkāro uppajji. Atha vā tatoti kaṇṭhe khurassa upanayato vaṇe jāte uppannaṃ vedanaṃ vikkhambhento vipassanāya vasena yonisomanasīkāro uppajji. Idāni tato paraṃ maggaphalapaccavekkhaṇaṇāṇaṃ uppannabhāvaṃ dassetum “ādīnavo pāturahū”tiādi vuttaṃ. Taṃ heṭṭhā vuttatthameva.

Sappadāsattheragāthāvaṇṇanā niṭṭhitā.

7. Kātiyānattheragāthāvaṇṇanā

411-416. Uṭṭhehītiādikā āyasmato kātiyānattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññāni upacinitvā imasmiṃ buddhuppāde sāvattiyaṃ aññatarassa kosiyaḡottassa brāhmaṇassa putto hutvā nibbatto, mātugottavasena pana kātiyānoti laddhanāmo vayappatto sāmāññakānittherassa gihisahāyo theram disvā pabbajito samaṇadhammaṃ karonto rattim “niddābhibhavaṃ vinodessāmī”ti caṅkamaṃ āruhi. So caṅkamanto niddāya abhibhūto pacalāyamāno paripatitvā tattheva anantarāhitāya bhūmiyā nipajji, satthā tassa taṃ pavattim disvā sayam tattha gantvā ākāse ṭhatvā “kātiyānā”ti saññaṃ adāsī. So satthāraṃ disvā uṭṭhahitvā vanditvā saṃvegajāto aṭṭhāsī. Athassa satthā dhammaṃ desento -

411. “Uṭṭhehi nisīda kātiyāna, mā niddābahulo ahu jāgarassu;
Mā taṃ alasaṃ pamattabandhu, kūṭeneva jinātu maccurājā.
412. “Seyyathāpi mahāsamuddavego, evaṃ jātijarāti vattate taṃ;
So karoḡi sudīpamattano tvaṃ, na hi tāṇaṃ tava vijjateva aññaṃ.

413. “Satthā hi vijesi maggametaṃ, saṅgā jātijarābhayā atītaṃ;
Pubbāpararattamappamatto, anuyuñjassu daḷhaṃ karohi yogaṃ.
414. “Purimāni pamañca bandhanāni, saṅghāṭikhuramuṇḍabhikkhabhojī;
Mā khiḍḍāratiñca mā niddaṃ, anuyuñjittha jhāya kātiyāna.
415. “Jhāyāhi jināhi kātiyāna, yogakkhemapathesu kovidosi;
Pappuyya anuttaraṃ visuddhiṃ, parinibbāhisi vārināva joti.
416. “Pajjotakaro parittaraṃso, vātena vinamyate latāva;
Evampi tuvaṃ anādiyāno, māraṃ indasagotta niddhunāhi;
So vedayitāsu vītarāgo, kālaṃ kañkha idheva sītibhūto”ti. -

Imā gāthā abhāsi.

Tattha uttāhehīti niddūpagamanato uttāhanto uttāhanavīriyaṃ karohi. Yasmā nipajjā nāma kosajjapakkiyā, tasmā mā sayi. Nisīdāti pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā nisīda. Kātiyānāti taṃ nāmena ālapati. Mā niddābahulo ahūti niddābahulo niddābhibhūto mā ahu. Jāgarassūti jāgara, jāgariyamanuyutto hohi. Mā taṃ alasanti jāgariyaṃ ananuyuñjantaṃ taṃ alasaṃ kusītaṃ pamattabandhu maccurājā kūṭeneva adduhanena viya nesādo migamā vā pakkhiṃ vā jarārogehi mā jinātu mā abhibhavatu, mā ajjhottharatūti attho.

Seyyathāpīti seyyathā api. Mahāsamuddavegoti mahāsamuddassa ūmivego. Evanti yathā nāma mahāsamuddaūmivego uparūpari uttāhanto taṃ abhikkamitum asakkantaṃ purisaṃ abhibhavati, evaṃ jāti jarā ca kosajjābhibhūtaṃ taṃ ativattate uparūpari ajjhottharati. So karohīti so tvaṃ, kātiyāna, catūhi oghehi anajjhottharaṇīyaṃ arahattaphalasaṅkhātāṃ sudīpaṃ attano karohi attano santāne uppādehi. Na hi tāṇaṃ tava vijjateva aññanti hīti hetuatthe nipāto. Yasmā tato aggaphalato aññaṃ tava tāṇaṃ nāma idha vā huraṃ vā na upalabbhati, tasmā taṃ arahattasaṅkhātāṃ sudīpaṃ karohīti.

Satthā hi vijesi maggametaṃ yaṃ sādhetum avisahantā yato parājitaṃ puthū aññatitthiyā, tadetaṃ tassa sudīpassa kāraṇabhūtaṃ pañcavidhasaṅgato jātīadibhayato ca atītaṃ ariyamaggaṃ devaputtamārādike abhibhavitvā tuyhaṃ satthā vijesi sādhesi. Yasmā satthu santakaṃ nāma sāvakena adhigantabbaṃ na vissajjetabbaṃ, tasmā tassa adhigamāya pubbarattāpararattaṃ purimayāmaṃ pacchimayāmañca, appamatto sato sampajāno hutvā anuyuñja yogaṃ bhāvanaṃ daḷhañca karohi.

Purimāni pamañca bandhanānīti purimakāni gihikāle ābaddhāni gihibandhanāni kāmaguṇabandhanāni pamañca vissajjehi, tattha anapekkho hohi. Saṅghāṭikhuramuṇḍabhikkhabhojīti saṅghāṭidhārī khurena katasīramuṇḍo bhikkhāhārabhojī, tividhampetaṃ purimabandhanapamokkassa khiḍḍāratiniddānanuyogassa ca kāraṇavacanaṃ. Yasmā tvaṃ saṅghāṭipāruto muṇḍo bhikkhāhāro jīvati, tasmā te kāmasukhānuyogo khiḍḍāratiniddānuyogo ca na yuttoti tato purimāni pamañca bandhanāni khiḍḍāratiṃ niddaṃ mānuyuñjitthāti yojanā. Jhāyāti jhāyassu ārammaṇūpanijjhānaṃ anuyuñja.

Taṃ pana anuyuñjanto yena jhānena jhāyato kilesā sabbaso jitā honti, taṃ lakkhaṇūpanijjhānaṃ anuyuñjāti dassento “jhāyāhi jināhī”ti āha. Yogakkhemapathesu kovidosīti catūhi yogehi khemassa nibbānassa pathabhūtesu bodhipakkhiyadhammesu kusalo cheko asi, tasmā bhāvanaṃ ussukkāpento anuttaraṃ uttararahitaṃ, visuddhiṃ nibbānaṃ arahattañca pappuyya pāpuṇitvā pana tvaṃ parinibbāhisi. Vārināva jotīti mahatā salilavutṭhinipātena aggikhandho viya ariyamaggavutṭhinipātena parinibbāyissati.

Pajjotakaroti pajjotiṃ karo padīpo. Parittaraṃsoti khuddakacciko. Vinamyateti vinamīyati apaniyyati. Latāvāti valli viya. Idaṃ vuttaṃ hoti - yathā vaṭṭiādipaccayavekallena parittaraṃso mandapabho padīpo appikā latā vā vātena vidhamiyyati viddhaṃsiyyati, evaṃ tuvampi. Kosiyagottatāya, indasagotta, indasamānagottaṃ. Māraṃ tassa vase anāvattanā anupādānato ca anādiyāno, niddhunāhi vidhamehi viddhaṃsehi. Evaṃ pana viddhaṃsamāno so tvaṃ vedayitāsu sabbāsu vedanāsu vigatacchandarāgo idheva imasmiṃyeva attabhāve sabbakilesadarathapariḷāhābhāvena sītibhūto nibbuto attano parinibbānakālaṃ kaṅkha āgamehīti. Evaṃ satthārā anupādisesaṃ nibbānaṃ pāpetvā desanāya katāya thero desanāvasāne vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Arahattaṃ pana patvā satthārā desitaniyāmeneva imā gāthā abhāsi. Tā eva imā gāthā therassa aññābyākaraṇaṃca jātā.

Kātiyānattheragāthāvaṇṇanā niṭṭhitā.

8. Migajālattheragāthāvaṇṇanā

417-422. Sudesitotiādikā āyasmato migajālattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññāni upacinanto imasmiṃ buddhuppāde sāvattiyaṃ visākhāya mahāupāsikāya putto hutvā nibbatti, migajālotissa nāmaṃ ahosi. So vihāraṃ gantvā abhiñhaso dhammassavanena paṭiladdhasaddho pabbajitvā vipassanaṃ vaḍḍhetvā arahattaṃ patvā aññaṃ byākaronto -

417. “Sudesito cakkhumatā, buddhenādiccabandhunā;
Sabbasaṃyojanātīto, sabbavaṭṭavināsano.
418. “Niyyaniko uttaraṇo, taṇhāmūlavisosano;
Visamūlaṃ āghātanaṃ, chetvā pāpeti nibbutiṃ.
419. “Aññāṇamūlabhedāya, kammayantavighāṭano;
Viññāṇaṃ pariggahe, ñāṇavajiranipātano.
420. “Vedanānaṃ viññāpano, upādānappamocano;
Bhavaṃ aṅgārakāsumva, ñāṇena anupassano.
421. “Mahāraso sugambhīro, jarāmaccunivāraṇo;
Ariyo aṭṭhaṅgiko maggo, dukkhūpasamano sivo.
422. “Kammaṃ kammanti ñatvāna, vipākaṇca vipākato;
Paṭiccuppannadhammānaṃ, yathāvālokadassano;
Mahākhemaṅgamo santo, pariyosānabhaddako”ti. - imā gāthā abhāsi;

Tattha sudesitoti suṭṭhu desito, veneyyajjhāsayanurūpaṃ diṭṭhadhammikasamparāyikaparamatthānaṃ yāthāvato vibhāvanavasena desitoti attho. Atha vā sudesitoti sammā desito, pavattinivattīnaṃ tadubhayahetūnañca aviparītato pakāsanavasena bhāsito svākhyātati attho. Cakkhumatāti maṃsacakkhu, dibbacakkhu, paññācakkhu, buddhacakkhu, samantacakkhūti imehi pañcahi cakkhūhi cakkhumatā. Buddhenāti sabbaññubuddhena. Ādiccabandhunāti ādiccagottena. Duvidho hi loke khattiyavaṃso - ādiccavaṃso, somavaṃsoti. Tattha ādiccavaṃso, okkākarājavaṃsoti jānitabbaṃ. Tato sañjātātāya sākiyā ādiccagottāti bhagavā “ādiccabandhū”ti vuccati. Atha vā ādiccassa bandhūtipi bhagavā ādiccabandhu, svāyamattho heṭṭhā vuttoyeva. Kāmarāgasamyojanādīnaṃ sabbesaṃ samyojanānaṃ samatikkamanabhāvato sabbasamyojanātīto tato eva kilesakammavipākavaṭṭānaṃ vināsanato viddhaṃsanato sabbavaṭṭavināsano, saṃsārācārakato niyyānato niyyāniko, saṃsāramahoghato samuttaraṇaṭṭhena uttaraṇo, kāmatanḥhādīnaṃ sabbatanḥhānaṃ mūlaṃ avijjaṃ ayoniso manasikārañca visoseti sukkhāpetīti taṇhāmūlavisosano, tiṇṇampi vedānaṃ sampativedhassa viddhaṃsanato visassa dukkhassa kāraṇattā visamūlaṃ, sattānaṃ byasanuppattiṭṭhānatāya āghātaṇaṃ kammaṃ kilesaṃ vā chetvā samucchinditvā nibbutiṃ nibbānaṃ pāpeti.

Aññāṇassa mūlaṃ ayoniso manasikāro āsavā ca “āsavasamudayā avijjāsamudayo”ti hi vuttaṃ, tassa bhedāya vajirūpamaññaṇena bhindanatthāya. Atha vā “avijjāpaccayā saṅkhārā”tiādivacanato aññāṇaṃ mūlaṃ etassāti aññāṇamūlaṃ, bhavacakkaṃ, tassa maggaññavajirena padālanatthaṃ desitoti sambandho.

Kamayantavighāṇoti kammaḥaṭṭitassa attabhāvayantassa viddhaṃsano. Viññāṇaṇaṃ pariggaheti kāmabhavādīsu yathāsakakammunā viññāṇaggahaṇe upaṭṭhiteti vacanaseso. Tattha tattha hi bhava paṭisandhiyā gahitāya taṃtaṃbhavanissitaviññāṇānīpi gahitāneva honti. Ñāṇavajiranipātanoti ñāṇavajirassa nipāto, ñāṇavajiraṃ nipātetvā tesam padāletā. Lokuttaradhammo hi uppajjamāno sattamabhavādīsu uppajjanārahāni viññāṇāni bhindattameva uppajjatīti.

Vedanānaṃ viññāpanoti sukhādīnaṃ tissannaṃ vedanānaṃ yathākkamaṃ dukkhasallāniccavasena yāthāvato pavedako. Upādānappamocanoti kāmupādānādīhi catūhipi upādānehi cittasantānassa vimocako. Bhavaṃ aṅgārakāsuṃvā, ñāṇena anupassanoti kāmabhavādinavidhampi bhavaṃ ekādasahi aggīhi ādittabhāvato sādhipaporisaṃ aṅgārakāsuṃ viya maggaññāṇena anupaccakkhato dassetā.

Santapaṇṭabhāvato atittikaraṭṭhena mahāraso pariññādivasena vā mahākkicatāya sāmāññaphalavasena mahāsampattitāya ca mahāraso, anupacitasambhārehi duravagāhatāya alabbhaneyyapatiṭṭhatāya ca suṭṭhu gambhīro jarāmaccunivāraṇo, āyatiṃ bhavābhinipphattiyā nivattanena jarāya maccuno ca paṭisedhako. Idāni yathāvuttaguṇavisesayuttaṃ dhammaṃ sarūpato dassento “ariyo aṭṭhaṅgiko”ti vatvā punapi tassa katipaye guṇe vibhāvetuṃ “dukkhūpasamano sivo”tiādimāha. Tassattho - parisuddhaṭṭhena ariyo, sammādiṭṭhiādiṭṭhadhammasamodhānatāya aṭṭhaṅgiko, nibbānagavesanaṭṭhena maggo sakalavaṭṭadukkhavūpasamanaṭṭhena dukkhavūpasamano, khemaṭṭhena sivo.

Yathā ito bāhirakasamaye asammāsambuddhapaveditattā kammavipāko vipallāso siyāti evaṃ avipallāsetvā paṭiccuppannadhammānaṃ paṭiccasamuppannesu dhammesu kammaṃ kammanti vipākañca vipākato ñatvāna pubbabhāgaññaṇena jānanahetu sassatucchedaggāhānaṃ vidhamanena yāthāvato ālokadassano takkarassa lokuttaraññālokaṃ dassano. Kenaci kañci kadāci anupaddutattā

mahākhemaṃ nibbānaṃ gacchati satte gameti cāti mahākhemaṅgamo,
sabbakilesadarathapariḷāhavūpasamanato santo, akuppāya cetovimuttiyā
anupādisesāya ca nibbānadhātuyā pāpanena pariyosānabhaddako sudesito
cakkhumatāti yojanā.

Evaṃ thero nānāyehi ariyadhammaṃ pasaṃsanto tassa dhammassa attanā
adhigatabhāvaṃ aññāpadesena pakāsesi.

Migajālatheragāthāvaṇṇanā niṭṭhitā.

9. Purohitaputtajentattheragāthāvaṇṇanā

423-428. Jātimadena mattohantiādikā āyasmato jentattherassa gāthā. Kā uppatti?
Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññāni upacinitvā
imasmim buddhuppāde sāvattiyaṃ kosalarañño purohitassa putto hutvā nibbatti,
tassa jentoti nāmaṃ ahosi. So vayappatto jātimadena bhogaissariyarūpamadena ca
matto aññe hīlento garuṭṭhāniyānampi apacitiṃ akaronto mānathaddho vicarati. So
ekadivasaṃ satthāraṃ mahatiyā parisāya parivutaṃ dhammaṃ desentaṃ disvā
upasaṅkamanto “sace maṃ samaṇo gotamo paṭhamāṃ ālapissati, ahampi
ālapissāmi; no ce, nālapissāmi”ti cittaṃ uppādetvā upasaṅkamitvā tṭhito bhagavati
paṭhamāṃ anālapante sayampi mānena anālapitvā gamanākāraṃ dassesī. Taṃ
bhagavā -

“Na mānaṃ brāhmaṇa sādhu, atthikassīdha brāhmaṇa;
Yena atthena āgacchi, tamevamanubrūhaye”ti. -

Gāthāya ajjhabhāsi. So “cittaṃ me samaṇo gotamo jānātī”ti abhippasanno
bhagavato pādesu sirasā nipatitvā paramanipaccākāraṃ katvā -

“Kesu na mānaṃ kayirātha, kesu cassa sagāravo;
Kyassa apacitā assu, kyassu sādhu supūjitā”ti. -

Pucchi. Tassa bhagavā -

“Mātari pitari cāpi, atho jeṭṭhamhi bhātari;
Ācariye catutthamhi, samaṇabrāhmaṇesu ca.

“Tesu na mānaṃ kayirātha, tesu assa sagāravo;
Kyassa apacitā assu, tyassu sādhu supūjitā.

“Arahante sītibhūte, katakicce anāsava;
Nihacca mānaṃ atthaddho, te namasse anuttare”ti. -

Pañhaṃ vissajjento dhammaṃ desesi. So tāya desanāya sotāpanno hutvā pabbajitvā
vipassanāya kammaṃ karonto arahattaṃ patvā attano paṭipattikittanamukhena
aññaṃ byākaronto -

423. “Jātimadena mattohaṃ, bhogaissariyena ca;
Saṅghānavaṇṇarūpena, madamatto acārihaṃ.

424. “Nāttano samakaṃ kañci, atirekañca maññaṃ;
Atimānahato bālo, patthaddho ussitaddhajo.

425. “Mātaraṃ pitarañcāpi, aññepi garusammate;
Na kañci abhivādesiṃ, mānathaddho anādarō.
426. “Disvā vināyakaṃ aggaṃ, sārathīnaṃ varuttamaṃ;
Tapantamiva ādiccaṃ, bhikkhusaṅghapurakkhataṃ.
427. “Mānaṃ madañca chaḍḍetvā, vipprasanna cetasā;
Sirasā abhivādesiṃ, sabbasattānamuttamaṃ.
428. “Atimāno ca omāno, pahīnā susamūhatā;
Asmimāno samucchinnō, sabbe mānavidhā hatā”ti. -

Imā gāthā abhāsi.

Tattha jātimadena māttohanti ahaṃ udicce brāhmaṇakule nibbatto, “na mādiso ubhato sujāto añño atthī”ti kulamānena matto mānathaddho acārinti yojanā. Bhogaissariyena cāti vibhavana ādhipaccena ca hetubhūtena bhogasampadañca issariyasampadañca paṭicca uppannamadena matto ahaṃ acārinti yojanā. Saṅghānavaṇṇarūpenāti saṅghānaṃ ārohapariṇāhasampatti, vaṇṇo odātasāmatādichavisampatti, rūpaṃ aṅgapaccaṅgasobhā. Idhāpi vuttanayena yojanā veditabbā. Madamattoti vuttappakārato aññenapi madena matto.

Nāttano samakaṃ kañcīti attano samakaṃ sadisaṃ jātiādīhi samānaṃ atirekaṃ vā kañci na maññisaṃ na maññiṃ, mayā samānampi na maññiṃ, kuto adhikanti adhippāyo. Atimānahato bāloti bālo ahaṃ tato bālabhāvato atimānena khatūpahatakusalācāro, tato eva patthaddho ussitaddhajo thambhavasena garūnampi nipaccakārassa akaraṇato bhusaṃ thaddho anonamanathaddhajāto ussitamānaddhajo.

Vuttamevatthaṃ pākaṭataraṃ kātuṃ “mātara”ntiādi vuttaṃ. Tattha aññeti jeṭṭhabhātuādi, samaṇabrāhmaṇe ca. Garusammate garūti sammate garuṭṭhāniye. Anādaroti ādararahito.

Disvā vināyakaṃ agganti evaṃ mānathaddho hutvā vicaranto diṭṭhadhammikasamparāyikaparamatthehi veneyyānaṃ vinayanato sayambhutāya nāyakabhāvato ca vināyakaṃ. Sadevake loke sīlādiguṇehi seṭṭhabhāvato aggaṃ. Purisadammanāṃ accantatāya damanato sārathīnaṃ varuttamaṃ, ativiya uttamaṃ byāmapabbhādiobhāsenā ādiccamiva tapantaṃ, obhāsantaṃ bhikkhusaṅghapurakkhataṃ dhammaṃ desentaṃ sabbasattānaṃ uttamaṃ satthāraṃ disvā buddhānubhāvena santajjito “ahameva seṭṭho, aññe hīnā”ti pavattamānaṃ bhogamadādimadañca chaḍḍetvā pahāya vipprasanna cetasā sirasā abhivādesinti yojanā. Kathaṃ paṇāyaṃ mānathaddho samāno satthu dassanamattena mānaṃ pahāsīti? Na kho paṇetaṃ evaṃ daṭṭhabbaṃ. Satthu dassanamattena mānaṃ na pahāsi “na mānaṃ, brāhmaṇa, sādhu”tiādikāya pana desanāya mānaṃ pahāsi. Taṃ sandhāya vuttaṃ “mānaṃ madañca chaḍḍetvā, vipprasanna cetasā. Sirasā abhivādesi”nti. Vipprasanna cetasāti ca itthambhūtalakkhaṇe karaṇavacanaṃ daṭṭhabbaṃ.

“Ahameva seṭṭho”ti pavatto māno atimāno. “Ime pana nihīnā”ti aññe hīnato dahantassa māno “omāno”ti vadanti. “Seyyohamasmī”ti pana aññaṃ atikkamitvā attānaṃ seyyato dahantassa pavatto seyyamāno atimāno. “Hīnohamasmī”ti pavatto

hīnamāno omāno. Pahīnā susamūhatāti heṭṭhimamaggehi pahīnā hutvā
aggamaggena suṭṭhu samugghāṭitā. Asmimānoti “esohamasmī”ti khandhe “aha”nti
gahaṇavasena pavattamāno. Sabbeti na kevalaṃ atimānaomānaasmimānā eva, atha
kho seyyassa seyyamānādayo navavidhā antarabhedenā anekavidhā ca sabbe
mānavidhā mānakotṭhāsā hatā aggamaggena samugghāṭitāti.

Purohitaputtajentattheragāthāvaṇṇanā niṭṭhitā.

10. Sumanattheragāthāvaṇṇanā

429-434. Yadā navo pabbajitotiādikā āyasmato sumanattherassa gāthā. Kā uppatti?
Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññāni upacinanto
sikhissa bhagavato kāle mālākārakule nibbattitvā viññutaṃ patto ekadivasam sikhim
bhagavantaṃ passitvā pasannamānaso sumanapupphehi pūjaṃ akāsi. So tena
puññakammena devamanussesu saṃsaranto imasmim buddhuppāde aññatarassa
upāsakassa gehe paṭisandhim gaṇhi. So ca upāsako āyasmato anuruddhattherassa
upaṭṭhāko ahosi. Tassa ca tato pubbe jātājātā dārakā marimso. Tena so “sacāhaṃ
idāni ekaṃ puttaṃ labhissāmi, ayyassa anuruddhattherassa santike pabbājessāmī”ti
cittaṃ uppādesi. So ca dasamāsaccayena jāto arogoyeva hutvā anukkamena
vaḍḍhento sattavassiko ahosi, taṃ pitā therassa santike pabbājesi. So pabbajitvā tato
paripakkaññattā vipassanāya kammaṃ karonto nacirasseva chaḷabhiñño hutvā
theraṃ upaṭṭhahanto “pānīyaṃ āharissāmī”ti ghaṭaṃ ādāya iddhiyā anotattadahaṃ
agamāsi. Atheko micchādiṭṭhiko nāgarājā anotattadahaṃ paṭicchādento
sattakkhattuṃ bhogena parikkhipitvā upari mahantaṃ phaṇaṃ katvā sumanassa
pānīyaṃ gahetuṃ okāsaṃ na deti. Sumano garuḷarūpaṃ gahetvā taṃ nāgarājaṃ
abhibhavitvā pānīyaṃ gahetvā therassa vasanaṭṭhānaṃ uddissa ākāsenā gacchati.
Taṃ satthā jetavane nisinno tathā gacchantaṃ disvā dhammasenāpatiṃ āmantetvā,
“sāriputta, imaṃ passa”tiādinā catūhi gāthāhi tassa guṇe abhāsi. Atha sumanatthero
-

429. “Yadā navo pabbajito, jātiyā sattavassiko;
Iddhiyā abhibhotvāna, pannagindaṃ mahiddhikaṃ.
430. “Upajjhāyassa udakaṃ, anotattā mahāsarā;
Āharāmi tato disvā, maṃ satthā etadabravi.
431. “Sāriputta imaṃ passa, āgacchantaṃ kumārakaṃ;
Udakakumbhamādāya, ajjhattaṃ susamāhitaṃ.
432. “Pāsādikena vattena, kalyāṇairiyāpatho;
Sāmaṇeronuruddhassa, iddhiyā ca visārado.
433. “Ājānīyena ājañño, sādhunā sādhu-kārito;
Vinīto anuruddhena, katakiccena sikkhito.
434. “So patvā paramaṃ santiṃ, sacchikatvā akuppaṭaṃ;
Sāmaṇero sa sumano, mā maṃ jaññāti icchatī”ti. -

Aññābyākaraṇavasena cha gāthā abhāsi.

Tattha ādito dve gāthā sumanatthereneva bhāsītā, itarā catasso taṃ pasamsantena satthārā bhāsītā. Tā sabbā ekajjhaṃ katvā sumanatthero pacchā aññābyākaraṇavasena abhāsi. Tattha pannagindanti nāgarājaṃ. Tatoti tattha, yadā navo pabbajito jātiyā sattavassiko iddhibalena mahiddhikaṃ nāgarājaṃ abhibhavitvā anotattadahato upajjhāyassa pāṇiyaṃ āharāmi, tasmim̐ kāleti attho.

Maṃ uddissa mayhaṃ satthā etadabravi, taṃ dassento, “sāriputta, imaṃ passā”tiādimāha. Ajjhataṃ susamāhitanti visayajjhatabhūtena aggaḥphalasamādhinā suṭṭhu samāhitaṃ.

Pāsādikena vattenāti passantānaṃ pasādāvahena ācāravattena, karaṇatthe idaṃ karaṇavacanaṃ. Kalyāṇairiyāpathoti sampanniriyāpatho. Pāsādikena vattenāti vā itthambhūtalakkhaṇe karaṇavacanaṃ. Samaṇassa bhāvo sāmaṇyaṃ, sāmāññanti attho. Tadatthaṃ īrati pavattatīti sāmaṇero, samaṇuddeso. Iddhiyā ca visāradoti iddhiyampi byatto sukusalo. Ājānīyenāti purisājānīyena. Attahitaparāhitānaṃ sādhanato sādhunā katakiccena anuruddhena sādhu ubhayahitasādhako, suṭṭhu vā ājañño kārīto damito. Aggavijjāya vinīto asekkhabhāvāpādanena sikkhito sikkhāpitoti attho.

So sāmaṇero sumano paramaṃ santiṃ nibbānaṃ patvā aggaṃaggādhigamena adhigantvā sacchikatvā attapaccakkhaṃ katvā akuppatam̐ arahattaphalaṃ appicchabhāvassa paramukkaṃsagatatā mā maṃ jaññāti maṃ “ayaṃ khīṇāsavo”ti vā “chaḷabhiñño”ti vā kocipi mā jāneyyāti icchati abhikaṃkhatīti.

Sumanattheragāthāvaṇṇanā niṭṭhitā.

11. Nhātakamunittheragāthāvaṇṇanā

435-440. Vātarogābhiniṭotiādikā āyasmato nhātakamunissa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññāni upacinitvā imasmim̐ buddhuppāde rājagahe brāhmaṇakule nibbattitvā vayappatto vijjāṭṭhānādīsu nipphattiṃ gato nhātakalakkhaṇayogena nhātakoti paññāyittha. So tāpasapabbajjaṃ pabbajitvā rājagahassa tiyojanappamāṇe ṭhāne araññāyatane nīvārehi yāpento aggiṃ paricārayamāno vasati. Tassa satthā ghaṭe viya padīpaṃ hadayabbhantare pajjalantaṃ arahattūpanissayaṃ disvā assamaḥpadaṃ agamāsi. So bhagavantaṃ disvā haṭṭhatutṭho attano upakappananiyāmena āhāraṃ upanesi. Taṃ bhagavā paribhuñji. Evaṃ tayo divase datvā catutthadivase “bhagavā tumhe paramasukhumālā, kathaṃ iminā āhārena yāpethā”ti āha. Tassa satthā ariyasantosaguṇaṃ pakāsentō dhammaṃ desesi. Tāpaso taṃ sutvā sotāpanno hutvā pabbajitvā arahattaṃ pāpuṇi. Bhagavā taṃ arahatte patiṭṭhapetvā gato. So pana tattheva viharanto aparabhāge vātābādhena upadduto ahosi. Satthā tattha gantvā paṭisanthāramukhena tassa vihāraṃ pucchanto -

435. “Vātarogābhiniṭo tvam̐, viharaṃ kānane vane;
Paviddhagocare lūkhe, kathaṃ bhikkhu karissasī”ti. - gāthamāha; Atha thero -
436. “Pītisukhena vipulena, pharitvāna samussayaṃ;
Lūkhampi abhisambhonto, viharissāmi kānane.
437. “Bhāvento satta bojjhaṅge, indriyāni balāni ca;
Jhānasokhummasampanno, viharissaṃ anāsavo.

438. “Vippamuttaṃ kilesehi, suddhacittaṃ anāvilam;
Abhiṇhaṃ paccavekkhanto, viharissaṃ anāsavo.
439. “Ajjhattañca bahiddhā ca, ye me vijjimsu āsavā;
Sabbe asesā ucchinnā, na ca uppajjare puna.
440. “Pañcakkhandhā pariññātā, tiṭṭhanti chinnamūlakā;
Dukkakkhayo anuppatto, natthi dāni punabbhavo”ti. -

Imāhi sesagāthāhi attano vihāraṃ satthu pavedesi.

Tattha jhānasokhummasampannoti jhānasukhumabhāvena samannāgato.
Jhānasukhumaṃ nāma arūpajjhānaṃ, tasmā aṭṭhasamāpattilābhimhīti vuttaṃ hoti.
Tena attano ubhatobhāgavimuttitaṃ dasseti. Apare panāhu - “sokhummanti
aggamaggaphalesu adhipaññāsikkhā adhippetā, tato jhānaggahaṇena attano
ubhatobhāgavimuttitaṃ vibhāveti”ti. Vippamuttaṃ kilesehīti
paṭippassaddhivimuttiyā sabbakilesehi vimuttaṃ, tato eva suddhacittaṃ,
anāvilasaṅkappatāya anāvilam, tīhipi padehi arahattaphalacittameva vadati. Sesam
heṭṭhā vuttanayameva. Imameva ca therassa aññābyākaraṇaṃ ahoṣīti.

Nhātakamunittheragāthāvaṇṇanā niṭṭhitā.

12. Brahmadattattheragāthāvaṇṇanā

441-446. Akkodhassātiādikā āyasmato brahmadattattherassa gāthā. Kā uppatti?
Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññāni upacinitvā
imasmim buddhuppāde sāvattiyaṃ kosalarāñño putto hutvā nibbatti,
brahmadattotissa nāmaṃ ahoṣi. So vayappatto jetavanamahe buddhānubhāvaṃ
disvā paṭiladdhasaddho pabbajitvā vipassanāya kammaṃ karonto saha
paṭisambhidāhi chaḷabhiñño ahoṣi. Taṃ ekadivasaṃ nagare piṇḍāya carantaṃ
aññataro brāhmaṇo akkosi. Thero taṃ sutvāpi tuṇhībhūto piṇḍāya caratiyeva,
brāhmaṇo punapi akkosiyeva. Manussā evaṃ akkosantampi naṃ “ayaṃ thero na
kiñci bhaṇatī”ti āhaṃsu. Taṃ sutvā thero tesaṃ manussānaṃ dhammaṃ desento -

441. “Akkodhassa kuto kodho, dantassa samajīvino;
Sammadaññā vimuttassa, upasantassa tādino.
442. “Tasseva tena pāpiyo, yo kuddhaṃ paṭikujjhati;
Kuddhaṃ appaṭikujjhanto, saṅgāmaṃ jeti dujjayaṃ.
443. “Ubhinnaṃ matthaṃ carati, attano ca parassa ca;
Paraṃ saṅkupitaṃ ñatvā, yo sato upasammati.
444. “Ubhinnaṃ tikicchantaṃ taṃ, attano ca parassa ca;
Janā maññanti bāloti, ye dhammassa akovidā.
445. “Uppajje te sace kodho, āvajja kakacūpamaṃ;
Uppajje ce rase taṇhā, puttamaṃsūpamaṃ sara.
446. “Sace dhāvati cittaṃ te, kāmesu ca bhavesu ca;
Khippaṃ niggāṇha satiyā, kiṭṭhādaṃ viya duppasu”nti. -

Imā gāthā abhāsi.

Tattha akkodhassāti kodharahitassa maggena samucchinnakodhassa. Kuto kodhoti kuto nāma hetu kodho uppajjeyya, tassa uppattikāraṇaṃ natthīti attho. Dantassāti uttamena damena aggamaggadamathena dantassa. Samajīvinoti kāyavisamādīni sabbaso pahāya kāyasamādīnaṃ vasena samaṃ jīvantassa sattaṭṭhāniyena sampajaññaena sammadeva vattantassa. Sammadañña vimuttassāti sammā aññaṃ abhiññeyyādi ke dhamme jānitvā sabbāsavehi vipkamuttassa. Tato eva sabbakilesadarathapariḷāhavūpasamena upasantassa. Itthādīsu tādilakkhaṇappattiyā tādino khīṇāsavassa kuto kodhoti aññaṃ padesena therō attano kodhābhāvaṃ tassa ca kāraṇāni vatvā idāni kodhe akodhe ca ādīnavānisaṃsadassanena dhammaṃ kathento “tashevā”ti ādimāha. Tattha yo kuddhaṃ paṭikujjhatīti yo puggalo attano upari kuddhaṃ kupitaṃ puggalaṃ paṭikujjhati, tasveva tena paṭikujjhanapaccakkosanapaṭippaharaṇādinā pāpiyo idhaloke viññūgarahādivasena paraloke nirayadukkhādivasena abhaddakataṃ akalyāṇataṃ hoti. Kujjhanena pana akuddhassa pāpaṃ hotīti vattabbameva natthi. Keci pana “yo akuddhaṃ paṭikuddhaṃ ārabha kujjhatī”ti atthaṃ vadanti. Kuddhaṃ appaṭikujjhantoti yo pana kuddhaṃ puggalaṃ “ayaṃ kuddho kodhapareto”ti ñatvā na paṭikujjhati khamati, so dujjayaṃ kilesasaṅgāmaṃ jeti nāma. Na kevalaṅcassa kilesasaṅgāmajayo eva, atha kho ubhayahitapaṭipattimpīti dassento āha “ubhinnaṃ atthaṃ...pe... upasammatī”ti. Yo paraṃ puggalaṃ saṅkupitaṃ kuddhaṃ “kodhapareto”ti ñatvā taṃ mettāyanto ajjuhekkhanto vā sato sampajāno hutvā upasammati khamati na paṭippharati. So attano ca parassa cāti ubhinnaṃ ubhayalokasukhāvahaṃ atthaṃ hitaṃ carati.

Ubhinnaṃ tikicchantaṃ tanti taṃ attano ca parassa cāti ubhinnaṃ dvinnāṃ kodhabyādhitikicchāya tikicchantaṃ khamantaṃ puggalaṃ ye janā dhammassa ariyācārādhamme akusalā, te bālā “ayaṃ aviddasu yo attānaṃ akkosantassa paharantassa kiñci na karotī”ti maññanti, taṃ tesāṃ ayoniso maññananti adhippāyo. “Tikicchana”ntipi paṭhanti, tikicchanasabhāvanti attho.

Evāṃ therena vuccamānaṃ dhammaṃ sutvā akkosakabrāhmaṇo saṃviggo pasannacitto ca hutvā therāṃ khamāpetvā tasveva santike pabbaji. Therō tassa kammaṭṭhānaṃ dento “imassa mettābhāvanā yuttā”ti mettākammaṭṭhānaṃ datvā kodhapariyutṭhānādīsu paccavekkhaṇādividhiṃ dassento “uppajje te”ti ādimāha. Tattha uppajje te saceti sace te kammaṭṭhānaṃ anuyuñjantassa kañci puggalaṃ nissāya ciraparicayo kodho uppajjeyya, tassa vūpasamāya -

“Ubhatodaṇḍakena cepi, bhikkhave, kakacena corā ocarakā aṅgamaṅgāni okanteyyūṃ, tatrāpi yo mano padūseyya, na me so tena sāsanaṃ karoti”ti -

Satthārā vuttaṃ kakacūpamaṃ ovādaṃ āvajjehi. Uppajje ce rase taṇhāti sace te madhurādibhede rase taṇhā abhilāso uppajjeyya, tassa vūpasamāya -

“Puttamaṃsaṃ jāyampatikā yathā kantāranittharaṇatthameva khādimasu, na rasataṇhāya evāṃ kulaputtopi pabbajito piṇḍapātaṃ paṭisevati...pe... phāsuvihāro cā”ti -

Evāṃ vuttaṃ puttamaṃsūpamovādaṃ sara anussara.

Sace dhāvati te cittanti ayoniso manasi karoto tava cittaṃ kāmesu pañcakāmaguṇesu chandarāgavasena, kāmabhavādīsu bhavesu bhavapatthanāvasena sace dhāvati sarati javati. Khippaṃ niggaṇha satiyā, kiṭṭhādaṃ

viya duppasunti tathā dhāvitum adento yathā nāma puriso kiṭṭhādaṃ
 sassakhādakaṃ duppasum duṭṭhagoṇaṃ yottena thambhe bandhitvā attano vase
 vatteti, evaṃ satiyā satiyottena sammādhithambhe bandhanto khippaṃ sīghameva
 niggaṇha, yathā kilesavigamena nibbisevanaṃ hoti, tathā damehīti. Keci pana “thero
 puthujjanova hutvā akkosam adhivāsento tesam manussānaṃ ariyaguṇe pakāsento
 dhammaṃ kathetvā pacchā dvīhi gāthāhi attānaṃ ovadanto vipassanaṃ vaḍḍhetvā
 arahattaṃ patvā aññaṃ byākaronto imāyeva gāthā abhāsī”ti vadanti.

Brahmadattattheragāthāvaṇṇanā niṭṭhitā.

13. Sirimaṇḍattheragāthāvaṇṇanā

447-452. Channamativassatītiādikā āyasmato sirimaṇḍattherassa gāthā. Kā uppatti?
 Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññaṇi upacinitvā
 imasmim buddhuppāde saṃsumāragire brāhmaṇakule nibbattitvā sirimaṇḍoti
 laddhanāmo vayappatto bhesakalāvane bhagavati viharante satthāraṃ
 upasaṅkamitvā dhammaṃ sutvā paṭiladdhasaddho pabbajitvā laddhūpasampado
 samaṇadhammaṃ karonto ekasmim uposathadivase pātimokkhuḍdesaṭṭhāne nisinno
 nidānuḍdesassa pariyosāne “āvikatā hissa phāsu hotī”ti pāḷiyā atthaṃ upadhārento
 āpannaṃ āpattiṃ anāvikatvā paṭicchādento uparūpari āpattiyo āpajjati, tenassa na
 phāsu hoti, āvikatvā pana yathādhammaṃ paṭikarontassa phāsu hotīti imamatthaṃ
 manasi katvā “aho satthu sāsanaṃ suvisuddha”nti laddhappasādo tathā uppannaṃ
 pītiṃ vikkhambhetvā vipassanaṃ vaḍḍhetvā arahattaṃ patvā attano paṭipattiṃ
 paccavekkhitvā pasannaṃānaso bhikkhūnaṃ ovādaṃ dento -

447. “Channamativassati, vivaṭaṃ nātivassati;
 Tasmā channaṃ vivaretha, evaṃ taṃ nātivassati.
448. “Maccunābbhāhato loko, jarāya parivārito;
 Taṇhāsallena otiṇṇo, icchādhūpāyito sadā.
449. “Maccunābbhāhato loko, parikkhitto jarāya ca;
 Haññati niccamattāṇo, pattadaṇḍova takkaro.
450. “Āgacchantaggikhandhāva, maccu byādhi jarā tayo;
 Paccuggantum balaṃ natthi, javo natthi palāyitum.
451. “Amoghaṃ divasaṃ kayirā, appena bahukena vā;
 Yaṃ yaṃ vijahate rattiṃ, tadūnaṃ tassa jīvitam.
452. “Carato tiṭṭhato vāpi, āsīnasayanassa vā;
 Upeti carimā ratti, na te kālo pamajjitu”nti. -

Imā gāthā abhāsi.

Tattha channanti chāditaṃ yathābhūtaṃ avivaṭaṃ appakāsitaṃ duccharitaṃ.
 Ativassatīti āpattivassañceva kilesavassañca ativiya vassati. Āpattiyā hi chādanaṃ
 alajjibhāvādinā tādisova, chādanena tato aññathāva punapi tathārūpaṃ tato vā
 pāpitiṭṭhataraṃ āpattiṃ āpajjeyyāti chādanaṃ vassanassa kāraṇaṃ vuttaṃ. Vivaṭanti
 pakāsitaṃ appaṭicchannaṃ. Nātivassatīti ettha atīti upasaggamattaṃ, na vassatīti
 attho. Avassanañcettha vuttavipariyāyena veditabbaṃ cittasantānassa visodhitattā.

Tasmāti vuttamevattham kāraṇabhāvena paccāmasati, channassa duccharitassa āpattivassādīnaṃ ativassanato vivaṭassa ca avassanatoti attho. Channaṃ vivarethāti puthujjanabhāvena chādanādhippāye uppannepi taṃ ananuvattitvā vivaretha āvikareyya, yathādhammaṃ paṭikareyya. Evanti vivaraṇena yathādhammaṃ paṭipattiyā. Tanti taṃ channaṃ duccharitaṃ. Nātivassati āpattivassaṃ kilesavassaṅga na vassati, suddhante puggalaṃ paṭiṭṭhapetīti attho.

Idāni “ekaṃsena sīghaṃyeva ca attā sodhetabbo, appamādo kātabbo”ti tassa kāraṇaṃ saṃvegavatthum dassento “maccunābbhāhato loko”tiādimāha. Tattha maccunābbhāhato lokoti ayaṃ sabbopi sattaloko coro viya coraghātakena, sabbavaṭṭanipātinā maccunā maraṇena abhihato, na tassa hatthato muccati. Jarāya parivāritoti ayaṃ loko uppādato uddham maraṇūpanayanarasāya jarāya parivārito ajjhotthaṭo, jarāsaṅghātaparimukkoti attho. Taṇhāsallena otiṇṇoti sarīrassa anto nimuggena visapītakhurappena viya upādānalakkhaṇena taṇhāsaṅkhātena sallena otiṇṇo hadayabbhantare ogāḷho. Taṇhā hi pīḷājananato anto tudanato duruddhārato ca “sallo”ti vuccati. Icchādhūpāyitoti ārammaṇābhipatthanalakkaṇāya icchāya santāpito. Taṃ visayaṃ icchanto hi puggalo yadicchitaṃ visayaṃ labhanto vā alabhanto vā tāya eva anudahanalakkaṇāya icchāya santatto pariḷāhappatto hoti. Sadāti sabbakālaṃ, idaṅca padaṃ sabbapadesu yojetabbaṃ.

Parikkhitto jarāya cāti na kevalaṃ maccunā abbhāhatoyeva, atha kho jarāya ca parikkhitto. Jarāya samavaruddho jarāpākāraparikkhitto, na taṃ samatikkamatīti attho. Haññati niccamattāṇoti atāṇo asaraṇo hutvā niccakālaṃ jarāmarañehi haññati vibādhiyati. Yathā kiṃ? Pattadaṇḍova takkaro yathā takkaro coro katāparādho vajjhappatto atāṇo rājāṇāya haññati, evamayaṃ loko jarāmarañehīti dasseti.

Āgacchantaggikhandhāvāti mahāvane ḍayhamāne taṃ abhibhavantā mahantā aggikkhandhā viya maccu byādhi jarāti ime tayo anudhanaṭṭhena aggikkhandhā imaṃ sattalokaṃ abhibhavantā āgacchanti, tesam pana paṭibalo hutvā paccuggantum abhibhavitum balaṃ ussāho natthi, imassa lokassa, javo natthi palāyitum javantesu, ajjhottharantesu. Yattha te nābhibhavanti, piṭṭhiṃ dassetvā tato palāyitumpi imassa lokassa jaṅghājavo natthi, evaṃ attanā asamattho māyādīhi upāyehi appaṭikāre tividhe balavati paccāmitte niccupaṭṭhite kiṃ kātabbanti ce? Amoghaṃ divasaṃ kayirā, appena bahukena vāti appena antamaso gaddūhanamattampi kālaṃ pavattitena bahukena vā sakalaṃ ahorattaṃ pavattitena vipassanāmanasikārena amoghaṃ avañjhaṃ divasaṃ kareyya, yasmā yaṃ yaṃ vijahate rattiṃ, tadūnaṃ tassa jīvitam ayaṃ satto yaṃ yaṃ rattiṃ vijahati nāseti khepeti, tadūnaṃ tena ūnaṃ tassa sattassa jīvitam hoti. Etena rattikkhayo nāma jīvitakkhayo tassa anivattanatoti dasseti. Tenāha -

“Yamekarattiṃ paṭhamaṃ, gabbhe vasati māṇavo;
Abbhutṭhitova so yāti, sa gacchaṃ na nivattatī”ti.

Na kevalaṃ rattivaseneva, atha kho iriyāpathavasenāpi jīvitakkhayo upadhāretabboti āha “carato”tiādi. Caratoti gacchantassa. Tiṭṭhatoti ṭhitaṃ kappentassa. Āsīnasayanassa vāti āsīnassa sayanassa vā, nisinnassa nipajjantassa vāti attho. “Āsīdana”ntipi paṭhanti, tattha sāmīatthe upayogavacanaṃ daṭṭhabbaṃ. Upeti carimā rattīti carimakacittasahitā ratti upagacchati, rattiggahaṇaṅcetta desanāsīsamattaṃ. Gamanādīsu yena kenaci iriyāpathena samaṅgībhūtaṃ

carimakāloyeva, tenevassa iriyāpathakkhaṇā jīvitam khepetvā eva gacchanti, tasmā na te kālo pamajjitum nāyam tuyham pamādam āpajjitum kālo “imasmiṃ nāma kāle maraṇam na hotī”ti aviditattā. Vuttam hi -

“Animittamanaññātam, maccānam idha jīvitam;
Kasiraṇca parittaṇca, taṇca dukkhena saṃyuta”nti.

Tasmā evam attānam ovaditvā appamattena tīsu sikkhāsu anuyogo kātabboti adhippāyo.

Sirimaṇḍattheragāthāvaṇṇanā niṭṭhitā.

14. Sabbakāmittheragāthāvaṇṇanā

453-458. Dvipādakotiādikā āyasmato sabbakāmittherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato sāsane uppannam abbudam sodhetvā paṭipākatikam ṭhapentam ekam theram disvā, “ahampi anāgate ekassa buddhassa sāsane abbudam sodhetvā paṭipākatikam ṭhapetum samattho bhavye”nti patthanam paṭṭhapetvā tadanurūpāni puññāni katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde aparinibbute eva bhagavati vesāliyam khattiyakule nibbattitvā sabbakāmoti laddhanāmo vayappatto ñātakehi dārapariggaham kārīto nissaraṇajjhāsayatāya gharāvāsam jigucchanto dhammabhaṇḍāgārikassa santike pabbajitvā samaṇadhammam karonto upajjhāyena saddhim vesālim upagato ñātigharam agamāsi. Tattha nam purāṇadutiyikā pativiyogadukkhitaṃ kisā dubbaṇṇā analaṅkatā kiliṭṭhavatthanivasanā vanditvā rodamānā ekamantaṃ atṭhāsi. Tam disvā therassa karuṇāpurassaram mettam upaṭṭhāpayato anubhūtārammaṇe ayonisomanasikāravasena sahasā kilesa uppajji.

So tena kasāhi tālito ājānīyo viya sañjātasamvego tāvadeva susānam gantvā, asubhanimittam uggahetvā, tattha paṭiladdhajhānam pādakam katvā, vipassanam vaḍḍhetvā, arahattam pāpuṇi. Athassa sasuro alaṅkatapaṭiyattam dhītaram ādāya mahatā parivārena nam uppabbājetukāmo vihāram agamāsi. Thero tassā adhippāyam ṇatvā attano kāmesu virattabhāvam sabbattha ca anupalittatam pakāsento -

453. “Dvipādakoyam asuci, duggandho parihīrati;
Nānakuṇapaparipūro, vissavanto tato tato.
454. “Migam nilīnam kūṭena, baḷiseneva ambujam;
Vānaram viya lepena, bādhayanti puthujjanam.
455. “Rūpā saddā rasā gandhā, phoṭṭhabbā ca manoramā;
Pañca kāmaguṇā ete, itthirūpasmi dissare.
456. “Ye etā upasevanti, rattacittā puthujjanā;
Vaḍḍhenti kaṭasim ghoram, ācinanti punabbhavam.
457. “Yo cetā parivajjeti, sappasseva padā siro;
Somaṃ visattikam loke, sato samativattati.
458. “Kāmesvādīnavam disvā, nekkhammam daṭṭhu khemato;
Nissaṭo sabbakāmehi, patto me āsavakkhayo”ti. -

Imā gāthā abhāsi.

Tattha dvipādakoti yadipi apādakādayopi kāyā asucīyeva, adhikāravasena pana ukkaṭṭhaparicchena vā evaṃ vuttaṃ. Yasmā vā aññe asucibhūtāpi kāyā loṇambilādīhi abhisankharitvā manussānaṃ bhojanepi upanīyanti, na pana manussakāyo, tasmā asucitarasabhāvamassa dassento “dvipādako”ti āha. Ayanti tadā upaṭṭhitam itthirūpaṃ sandhāyāha. Asucīti asuci eva, na ettha kiñcīpi sucīti attho. Duggandho parihīratīti duggandho samāno pupphagandhādīhi saṅkharitvā pariharīyati. Nānākuṇapaparipūroti kesāḍṇīkappakārakuṇapabharito. Vissavanto tato tatoti pupphagandhādīhissa jegucchabhāvaṃ paṭicchādetuṃ vāyamantānampi taṃ vāyāmaṃ nipphalaṃ katvā navahi dvārehi kheḷasiṅghāṇikādīni lomakūpehi ca sedajallikaṃ ‘vissavantoyeva parihīratī’ti sambandho.

Evaṃ jegucchopi samāno cāyaṃ kāyo kūṭādīhi viya migāḍḍhike attano rūpādīhi andhaputhujjane vañcetiye vāti dassento “miga”nti ādimāha. Tattha migam nilīnaṃ kūṭenāti pāsavākaraḍḍhina kūṭena nilīnaṃ, paṭicchannaṃ katvā migam viya nesādo. Vakkhamāno hi iva-saddo idhāpi ānetvā yojetabbo. Baḷiseneva ambujanti ambujam macchaṃ āmisabaddhena baḷisena viya bāḷisiko. Vānaram viya lepenāti rukkhasilādīsū pakkhittena makkaṭalepena makkaṭam viya migaluddo andhaputhujjanaṃ vañcento bādhentīti.

Ke pana bādhentīti āha. “Rūpā saddā”ti ādi. Rūpādayo hi pañca kāmakoṭṭhāsā visesato visabhāgavatthusannissayā vipallāsūpanissayena ayonisomanasikārena parikkhittānaṃ andhaputhujjanānaṃ mano ramento kilesavatthutāya anattābhāvaḥ bhāvato te bādhenti nāma. Tena vuttaṃ “rūpā saddā...pe... itthirūpasmi dissare”ti.

Itthiggahaṇaṇcettha adhikāravasena katanti veditabbaṃ. Tenevāha “ye etā upasevanti”ti ādi. Tassattho - ye puthujjanā etā itthiyo rattacittā rāgābhībhūtacittā upabhogavatthusaññāya upasevanti. Vaḍḍhenti kaṭasim ghoranti te jātiādīhi nirayādīhi ca ghoram, bhayānakaṃ, andhabālehi abhiramitabbato kaṭasisaṅkhātāṃ saṃsāraṃ punappunaṃ uppattimaraṇādinā vaḍḍhenti. Tenāha “ācinanti punabbhava”nti.

Yo cetāti yo pana puggalo etā itthiyo tattha chandarāgassa vikkhambhana vā samucchindana vā attano pādena sappassa siram viya parivajjeti, so sabbaṃ lokaṃ visajitvā tīhitaṃ lokaṃ visattikāsaṅkhātāṃ taṇhaṃ sato hutvā samativattati.

Kāmesvādīnaṃ disvāti “aṭṭhikaṅkalūpamā kāmā bahudukkhā bahupāyāsā”ti ādinā vatthukāmesu kilesakāmesu anekākāravokāraṃ ādīnaṃ, dosaṃ, disvā. Nekkhammaṃ daṭṭhu khematoti kāmehi bhavēhi ca nikkhantabhāvato nekkhammaṃ, pabbajjaṃ, nibbānaṇca, khemato, anupaddavato, daṭṭhu, disvā. Sabbakāmehipi tebhūmakadhammehi nissaṇṇaṃ viṣayutto. Sabbepi tebhūmakā dhammā kāmānīyaṭṭhena kāmā, tehi ca therō viṣayutto. Tenāha “patto me āsavakkhaya”ti.

Evaṃ therō ādito pañcahi gāthāhi dhammaṃ kathetvā chaṭṭhagāthāya aññaṃ byākāsi. Taṃ sutvā sasuro “ayaṃ sabbattha anupalitto, na sakkā imaṃ kāmesu patāretu”nti yathāgatamaggena gato. Theropi vassasatapariniḥṣita bhagavati upasampadāya vīsavassasatiko pathabyā therō hutvā, vesālikehi vajjiputtehi

uppāditam sāsanaṃ abbudam sodhetvā, dutiyam dhammasaṅgītiṃ saṅgāyitvā
“anāgate dhammāsokakāle uppajjanakam abbudam sodhehi”ti
tissamahābrahmānaṃ āṇāpetvā anupādisesāya nibbānadhātuyā parinibbāyi.

Sabbakāmittheragāthāvaṇṇanā niṭṭhitā.

Chakkanipātavaṇṇanā niṭṭhitā.

7. Sattakanipāto

1. Sundarasamuddattheragāthāvaṇṇanā

459-465. Sattakanipāte alaṅkatātiādikā āyasmato sundarasamuddattherassa gāthā.
Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññāni
upacinitvā imasmim buddhuppāde rājagahe aññatarassa mahāvibhavassa seṭṭhino
putto hutvā nibbatti. Samuddotissa nāmaṃ ahosi. Rūpasampattiyā pana
sundarasamuddoti paññāyittha. So paṭhamavaye ṭhito bhagavato rājagahappavese
buddhānubhāvaṃ disvā, paṭiladdhasaddho nissaraṇajjhāsayatāya pabbajitvā,
laddhūpasampado samādinnaḍḍadhammo rājagahato sāvattiṃ gantvā,
kalyāṇamittassa santike vipassanācāraṃ uggahetvā, kammaṭṭhānaṃ anuyuñjanto
viharati. Tassa mātā rājagahe ussavadvase aññe seṭṭhiputte sapajāpatike
alaṅkatapaṭiyatte ussavakīlaṃ kīlante disvā, puttam anussaritvā rodati. Tam disvā
aññatarā gaṇikā rodanakāraṇam pucchi. Sā tassā tam kāraṇam kathesi. Tam sutvā
gaṇikā “aham tam ānessāmi, passa tāva mama itthibhāva”nti vatvā “yadi evam
tamyeva tassa pajāpatim katvā imassa kulassa sāminim karissāmi”ti tāya bahum
dhanam datvā, vissajjitā mahatā parivārena sāvattiṃ gantvā, therassa piṇḍāya
vicaraṇaṭṭhāne ekasmim gehe vasamānā divase divase aññehi therassa sakkaccaṃ
piṇḍapātaṃ dāpesi. Alaṅkatapaṭiyattā ca hutvā suvaṇṇapādukā āruya attānaṃ
dassesī. Athekadivasam gehadvārena gacchantam theram disvā, suvaṇṇapādukā
omuñcitvā, añjaliṃ paggayha purato gacchanti nānappakāraṃ theram
kāmanimantanāya nimantesi. Tam sutvā thero “puthujjanacittam nāma cañcalaṃ,
yamnūna mayā idāneva ussāho karaṇīyo”ti tattheva ṭhito bhāvaṇam ussukkāpetvā
chaḷabhiñño ahosi. Tam sandhāya vuttam -

459. “Alaṅkatā suvasanā, māladhārī vibhūsitā;
Alattakakatāpādā, pādukāruya vesikā.
460. “Pādukā oruhitvāna, purato pañjalikatā;
Sā maṃ saṇhena mudunā, mhitapubbaṃ abhāsatha.
461. “Yuvāsi tvam pabbajito, tiṭṭhāhi mama sāsane;
Bhuñja mānusaṃ kāmā, aham vittaṃ dadāmi te;
Saccaṃ te paṭijānāmi, aggaṃ vā te harāmaṃ.
462. “Yadā jīṇṇā bhavissāma, ubho daṇḍaparāyanā;
Ubhopi pabbajissāma, ubhayattha kaṭaggaho”.
463. “Taṇca disvāna yācantim, vesikaṃ pañjalikataṃ;
Alaṅkataṃ suvasanaṃ, maccupāsaṃva oḍḍitaṃ.

464. “Tato me manasīkāro, yoniso udapajjatha;
Ādīnavo pāturahu, nibbidā samatiṭṭhatha.

465. “Tato cittaṃ vimucci me, passa dhammasudhammataṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsana”nti.

Tattha māladhārīti mālādhārīnī piḷandhapupphadāmā. Vibhūsitāti ūnaṭṭhānassa pūraṇavasena pupphehi ceva gandhavilepanādīhi ca vibhūsitagattā. “Alaṅkatā”ti iminā hatthūpagagīvūpagādīhi ābharaṇehi alaṅkaraṇaṃ adhippetam. Alattakakatāpādāti pariṇatajayasumanapupphavaṇṇena lākhārasena rañjitacaraṇayugaḷā. Samāsapadañhetam, “alattakakatāpādā”ti vattabbe gāthāsukhatthaṃ dīghaṃ katvā vuttaṃ. Asamāsabhāve pana “tassā”ti vacanaseso veditabbo. Pādukāruya vesikāti ekā rūpūpajīvikā itthī yathāvuttavesā suvaṇṇapādukā paṭimuñcitvā “ṭhitā”ti vacanaseso.

Pādukā oruhitvānāti pādukāhi otarivā, suvaṇṇapādukāyo omuñcitvāti attho. Pañjalīkatāti paggaḥitaañjalikā sā vesī maṃ. Sāmaṃ vā vacanaparamparaṃ vinā sayameva abhāsatha. Saṇhenāti maṭṭhena. Mudunāti madhurena. “Vacanenā”ti avuttampi vuttameva hoti, abhāsathāti, vuttattā.

Yuvāsi tvaṃ pabbajitoti tvaṃ pabbajanto yuvā, daharoyeva hutvā pabbajitosi, nanu pabbajantena sattame dasake sampatteva pabbajitabbanti dasseti. Tiṭṭhāhi mama sāsāneti mama vacane tiṭṭha.

Kiṃ pana tanti āha “bhuñja mānusake kāme”ti kāme paribhuñjitukāmassa rūpasampatti, vayasampatti, parivārasampatti, bhogasampatti ca icchitabbā. Tattha “kuto me bhogasampatti”ti vadeyyāti, āha “ahaṃ vittaṃ dadāmi te”ti. “Tayidaṃ vacanaṃ kathaṃ saddahātabba”nti maññeyyāti taṃ saddahāpentī āha “saccaṃ te paṭijānāmi, aggiṃ vā te harāmaha”nti. “Bhuñja mānusake kāme, ahaṃ vittaṃ dadāmi te”ti yadidaṃ mayā paṭiññātaṃ, taṃ ekaṃsena saccameva paṭijānāmi, sace me na pattiyāyasi, aggiṃ vā te harāmahaṃ aggiṃ haritvā aggipaccayaṃ sapathaṃ karomīti attho. Ubhayattha kaṭaggahoti amhākaṃ ubhinnaṃ jiṇṇakāle pabbajjanaṃ ubhayattha jayaggāho. Yaṃ mayaṃ yāva daṇḍaparāyanakālā bhoge bhuñjāma, evaṃ idhalokepi bhogehi na jīyāma, mayaṃ pacchā pabbajissāma, evaṃ paralokepi bhogehi na jīyāmāti adhippāyo. Tatoti taṃ nimittaṃ, kāmehi nimantentiya “yuvāsi tva”ntiādinā “yadā jiṇṇā bhavissāmā”tiādinā ca tassā vesiyā vuttavacanahetu. Tañhi vacanaṃ aṅkusaṃ katvā thero samaṇadhammaṃ karonto sadatthaṃ paripūresi. Sesam heṭṭhā vuttanayameva.

Sundarasamuddattheragāthāvaṇṇanā niṭṭhitā.

2. Lakuṇḍakabhaddiyattheragāthāvaṇṇanā

466-472. Pare ambāṭakārāmetiādikā āyasmato lakuṇḍakabhaddiyattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato kāle haṃsavatīnagare mahābhoge kule nibbattitvā, vayappatto satthu santike dhammaṃ suṇanto nisinno tasmim khaṇe satthāraṃ ekaṃ bhikkhuṃ mañjussarānaṃ aggaṭṭhāne ṭhapentaṃ disvā, sayampi taṃ ṭhānaṃ patthento buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā, “aho vatāhampi anāgate ayaṃ bhikkhu viya ekassa buddhassa sāsane mañjussarānaṃ aggo bhaveyya”nti paṇidhānaṃ akāsi. Bhagavā ca tassa anantarāyataṃ disvā byākaritvā pakkāmi.

So tattha yāvajīvaṃ puññāni katvā devamanussesu saṃsaranto phussassa bhagavato kāle cittapattakokilo hutvā rājuyyānato madhuraṃ ambaphalaṃ tuṇḍenādāya gacchanto satthāraṃ disvā pasannamānaso “dassāmī”ti cittaṃ uppādesi. Satthā tassa cittaṃ ñatvā pattaṃ gahetvā nisīdi. Kokilo dasabalassa patte ambapakkaṃ patiṭṭhāpesi. Satthā taṃ paribhuñji. So kokilo pasannamānaso teneva pītisukhena sattāhaṃ vītināmesi. Tena ca puññakammena mañjussaro ahosi. Kassapasammāsambuddhakāle pana cetiye āraddhe kiṃ pamāṇaṃ karoma? Sattayojanappamāṇaṃ. Atimahantametam. Chayojanappamāṇaṃ. Etampi atimahantaṃ. Pañcayojanaṃ, catuyojanaṃ, tiyojanaṃ, dviyojananti vutte ayaṃ tadā jeṭṭhavaḍḍhakī hutvā “etha, bho, anāgate sukhapaṭijaggiyaṃ kātuṃ vaṭṭatī”ti vatvā rajjuyā parikkhipanto gāvutamattake ṭhatvā “eekaṃ mukhaṃ gāvutaṃ gāvutaṃ hotu, cetiyaṃ ekayojanāvaṭṭaṃ yojanubbedhaṃ bhavissatī”ti āha. Te tassa vacane aṭṭhaṃsu. Iti appamāṇassa buddhassa pamāṇaṃ akāsīti. Tena pana kammena nibbattanibbattaṭṭhāne aññehi nīcatarappamāṇo hoti.

So amhākaṃ satthu kāle sāvattiyaṃ mahābhogakule nibbatti, bhaddiyotissa nāmaṃ ahosi. Atirassatāya pana lakuṇḍakabhaddiyoti paññāyittha. So satthu santike dhammaṃ sutvā, paṭiladdhasaddho pabbajitvā, bahussuto dhammakathiko hutvā madhurena sarena paresaṃ dhammaṃ kathesi. Athekasmiṃ ussavativase ekena brāhmaṇena saddhiṃ rathena gacchantī aññatarā gaṇikā theram disvā dantavidamsakaṃ hasi. Thero tassā dantaṭṭhike nimittaṃ gahetvā jhānaṃ uppādetvā, taṃ pādakaṃ katvā, vipassanaṃ paṭṭhapetvā, anāgāmī ahosi. So abhiṇhaṃ kāyagatāya satiyā viharanto ekadivasam āyasmataṃ dhammasenāpatinā ovadiyamāno arahatte patiṭṭhahi. Tena vuttaṃ apadāne -

“Padumuttaro nāma jino, sabbadhammesu cakkhumā;
Ito satasahassamhi, kappe uppajji nāyako.

“Tadāhaṃ haṃsavatiyaṃ seṭṭhiputto mahaddhano;
Jaṅghāvihāraṃ vicaraṃ, saṅghārāmaṃ agacchahaṃ.

“Tadā so lokapajjoto, dhammaṃ desesi nāyako;
Mañjussarānaṃ pavaraṃ, sāvakaṃ abhikittayī.

“Taṃ sutvā mudito hutvā, kāraṃ katvā mahesino;
Vanditvā satthuno pāde, taṃ ṭhānamabhipatthayim.

“Tadā buddho viyākāsi, saṅghamajjhe vināyako;
Anāgatamhi addhāne, lacchase taṃ manorathaṃ.

“Satasahassito kappe, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

“Tassa dhammesu dāyādo, oraso dhammanimmitto;
Bhaddiyo nāma nāmena, hessati satthu sāvako.

“Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tāvatimsamagacchahaṃ.

“Dvenavute ito kappe, phusso uppajji nāyako;

Durāsado duppasaho, sabbalokuttamo jino.

“Caraṇena ca sampanno, brahā uju patāpavā;
Hitesī sabbasattānaṃ, bahuṃ mocesi bandhanā.

“Nandārāmaṃvane tassa, ahosiṃ phussakokilo;
Gandhakuṭṭisamāsanne, ambarukkhe vasāmaṃ.

“Tadā piṇḍāya gacchantam, dakkhiṇeyyam jinuttamam;
Disvā cittam pasādetvā, mañjunābhinikūjaham.

“Rājuyyānam tadā gantvā, supakkaṃ kanakattacam;
Ambapiṇḍam gahetvāna, sambuddhassopanāmayim.

“Tadā me cittamaññāya, mahākāruṇiko jino;
Upaṭṭhākassa hatthato, pattam paggaṇhi nāyako.

“Adāsīm haṭṭhacittoham, ambapiṇḍam mahāmune;
Patte pakkhippa pakkhehi, pañjalim katvāna mañjunā.

“Sarena rajanīyena, savanīyena vaggunā;
Vassanto buddhapūjattham, nīlam gantvā nipajjaham.

“Tadā muditacittam maṃ, buddhapemagatāsayaṃ;
Sakuṇagghi upāgantvā, ghātayī duṭṭhamānaso.

“Tato cutoham tusite, anubhotvā mahāsukham;
Manussayonimāgacchim, tassa kammassa vāhasā.

“Imamhi bhaddake kappe, brahmabandhu mahāyaso;
Kassapo nāma gottena, uppajji vadatam varo.

“Sāsanam jotayitvā so, abhibhuyya kutitthiye;
Vinayitvāna veneyye, nibbuto so sasāvako.

“Nibbuta tamhi lokagge, pasannā janatā bahū;
Pūjanatthāya buddhassa, thūpaṃ kubbanti satthuno.

“Sattayojanikaṃ thūpaṃ, sattaratanabhūsitam;
Karissāma mahesissa, iccevaṃ mantayanti te.

“Kikino kāsirājassa, tadā senāya nāyako;
Hutvāham appamāṇassa, pamāṇam cetiye vadiṃ.

“Tadā te mama vākyena, cetiyam yojanuggatam;
Akamsu naravīrassa, nānāratanaabhūsitam.

“Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ deham, tāvatimsamagacchaham.

“Pacchime ca bhava dāni, jāto seṭṭhikule aham;

Sāvatthiyaṃ puravare, iddhe phīte mahaddhane.

“Purappavese sugataṃ, disvā vimhitamānaso;
Pabbajitvāna na ciraṃ, arahattamaṇḍapaṇiṃ.

“Cetiassa pamāṇaṃ yaṃ, akariṃ tena kammunā;
Lakuṇḍakasarīrohaṃ, jāto paribhavāraho.

“Sarena madhurenāhaṃ, pūjitvā isisattamaṃ;
Mañjussarānaṃ bhikkhūnaṃ, aggattamanupāṇiṃ.

“Phaladānena buddhassa, guṇānussaraṇena ca;
Sāmaññaphalasampanno, viharāmi anāsavo.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Aparabhāge aññaṃ byākaronto -

466. “Pare ambāṭakārāme, vanasaṇḍamhi bhaddiyo;
Samūlaṃ taṇhamabbuyha, tattha bhaddova jhāyati.

467. “Ramanteke mudiṅgehi, vīṇāhi paṇavehi ca;
Ahañca rukkhamaḷasmim, rato buddhassa sāsane.

468. “Buddho ce me varaṃ dajjā, so ca labbhettha me varo;
Gaṇhehaṃ sabbalokassa, niccaṃ kāyagataṃ satī”nti. -

Imā tisso gāthā abhāsi.

Tattha pareti seṭṭhe adhike, visiṭṭheti attho. Adhikavācī hi ayaṃ parasaddo “paraṃ viya mattāyā”tiādīsu viya. Ambāṭakārāmeti evaṃnāmake ārāme. So kira chāyūdakasampanno vanasaṇḍamaṇḍito ramaṇīyo hoti tena “pare”ti visesetvā vutto. “Ambāṭakavane ambāṭakehi abhilakkhitavane”ti ca vadanti. Vanasaṇḍamhīti vanagahane, ghananicitarukkhagacchalatāsamūhe vaneti attho. Bhaddiyoti evaṃnāmako, attānameva thero aññaṃ viya vadati. Samūlaṃ taṇhamabbuyhāti taṇhāya mūlaṃ nāma avijjā. Tasmā sāvijjaṃ taṇhaṃ aggamaggena samugghāṭetvāti attho. Tattha bhaddova jhāyatīti lokuttarehi sīlādīhi bhaddo sundaro tasmiṃyeva vanasaṇḍe katakicatāya diṭṭhadhammasukhavihāravasena aggapalajhānena jhāyati.

Phalasukhena ca jhānasamāpattīhi ca vītināmetīti attano vivekaratiṃ dassetvā “ramanteke”ti gāthāyapi byatirekamukhena tamevatthaṃ dasseti. Tattha mudiṅgehīti aṅgikādīhi murajehi. Vīṇāhīti nandinīādīhi vīṇāhi. Paṇavehīti turiyehi ramanti eke kāmabhogino, sā pana tesam rati anariyā anattasamhitā. Ahañcā ti ahaṃ pana, ekako buddhassa bhagavato sāsane rato, tato eva rukkhamaḷasmim rato abhirato viharāmīti attho.

Evaṃ attano vivekābhiraṭṭhiṃ kittetvā idāni yaṃ kāyagatāsaticammaṭṭhānaṃ bhāvetvā arahattaṃ patto, tassa paṇḍitaṃ attamaṃ “buddho ce me”ti gāthamāha. Tassattho - sace buddho bhagavā “ekāhaṃ, bhante, bhagavantaṃ varaṃ yācāmi”ti mayā yācito “atikkantavarā kho, bhikkhu, tathāgatā”ti apaṭikkhipitvā mayhaṃ yathāyācitaṃ varaṃ dadeyya, so ca varo mamādhippāyapūraṃ labbhettha mayhaṃ

manorathaṃ matthakaṃ pāpeyyāti thero parikappavasena vadati. “Bhante, sabbo loko sabbakālaṃ kāyagatāsaticammaṭṭhānaṃ bhāvetū”ti “sabbalokassa niccaṃ kāyagatāsati bhāvetabbā”ti katvā vamaṃ gaṇhe ahanti dassento āha “gaṇhehaṃ sabbalokassa, niccaṃ kāyagataṃ sati”nti. Idāni aparikkhaṇagarahā mukhena parikkhaṇaṃ pasamsanto -

469. “Ye maṃ rūpena pāmiṃsu, ye ca ghosena anvagū;
Chandarāgavasūpetā, na maṃ jānanti te janā.

470. “Ajjhattañca na jānāti, bahiddhā ca na passati;
Samantāvaraṇo bālo, sa ve ghosena vuyhati.

471. “Ajjhattañca na jānāti, bahiddhā ca vipassati;
Bahiddhā phaladassāvī, so pi ghosena vuyhati.

472. “Ajjhattañca pajānāti, bahiddhā ca vipassati;
Anāvaraṇadassāvī, na so ghosena vuyhati”ti. -

Imā catasso gāthā abhāsi.

Tattha ye maṃ rūpena pāmiṃsūti ye janā aviddasū mama rūpena apasādikena nihīnena “ākārasadisī paññā”ti, dhammasarīrena ca maṃ nihīnaṃ pāmiṃsu, “orako aya”nti hīlentā paricchindanavasena maññiṃsūti attho. Ye ca ghosena anvagūti ye ca sattā ghosena mañjunā maṃ sambhāvanāvasena anugatā bahu maññiṃsu, taṃ tesam micchā, na hi ahaṃ rūpamattena avamantabbo, ghosamattena vā na bahuṃ mantabbo, tasmā chandarāgavasūpetā, na maṃ jānanti te janāti te duvidhāpi janā chandarāgassa vamaṃ upetā appahīnachandarāgā sabbaso pahīnachandarāgaṃ maṃ na jānanti.

Avisayo tesam mādiso ajjhattaṃ bahiddhā ca apariññātavatthutāyāti dassetuṃ “ajjhatta”ntiādi vuttaṃ. Ajjhattanti attano santāne khandhāyatanādidhammaṃ. Bahiddhāti parasantāne. Atha vā ajjhattanti, mama abbhantare asekkaṣaḷakkhandhādiṃ. Bahiddhāti, mameva ākappasampattiyādiyuttaṃ bahiddhā rūpadhammappavattiṃ cakkhaviññāṇādiappavattiñca. Samantāvaraṇoti evaṃ ajjhattañca bahiddhā ca ajānanaṃ samantato āvaraṇayutto āvaṭaṇṇagatikko. Sa ve ghosena vuyhatīti so paraneyyabuddhiko bālo ghosena paresaṃ vacanena vuyhati niyyati ākaḍḍhīyati.

Bahiddhā ca vipassatīti yo ca vuttanayena ajjhattaṃ na jānāti, bahiddhā pana sutānusārena ākappasampattiādiupadhāraṇena vā visesato passati.
“Guṇavisesayutto siyā”ti maññati, so pi bahiddhā phaladassāvī nayaggāhena phalamattaṃ gaṇhanto vuttanayena ghosena vuyhati, so pi mādiso na jānātīti attho.

Yo pana ajjhattañca khīṇāsavassa abbhantare asekkaṣaḷakkhandhādiguṇaṃ jānāti, bahiddhā cassa paṭipattisallakkaṇena visesato guṇavisesayogaṃ passati.
Anāvaraṇadassāvī kenaci anāvaṭo hutvā ariyānaṃ guṇe daṭṭhuṃ ñātuṃ samattho, na so ghosamattena vuyhati yāthāvato dassanatoti.

Lakuṇḍakabhaddiyattheragāthāvaṇṇanā niṭṭhitā.

3. Bhaddattheragāthāvaṇṇanā

473-479. Ekaputtotiādikā āyasmato bhaddattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttaraṃ bhagavantaṃ bhikkhusaṅghaṃca satasahassaparimāṇaṃ cīvarādīhi catūhi paccayehi pūjesi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvatthiyaṃ seṭṭhikule nibbatti. Nibbattamāno ca aputtakesu mātāpitūsu devatāyācanādīni katvāpi alabhantesu satthāraṃ upasaṅkamtivā “sace, bhante, mayaṃ ekaṃ puttaṃ lacchāma, taṃ tumhākaṃ dāsathāya dassāmā”ti vatvā āyācitvā gatesu satthu adhippāyaṃ ṇatvā aññataro devaputto khīṇāyuko hutvā tṭhito sakkena devaraṇṇā “amukasmiṃ kule nibbattāhī”ti āṇatto tattha nibbatti, bhaddotissa nāmaṃ akaṃsu. Taṃ sattavassuddesikaṃ jātaṃ mātāpitāro alaṅkaritvā bhagavato santikaṃ netvā “ayaṃ so, bhante, tumhe āyācitvā laddhadārako, imaṃ tumhākaṃ niyyātemā”ti āhaṃsu. Satthā ānandattheraṃ āṇāpesi - “imaṃ pabbājehī”ti. Āṇāpetvā ca gandhakuṭiṃ pāvisi. Thero taṃ pabbājetvā saṅkhepena vipassanā mukhaṃ ācikkhi. So upanissayasampannattā vipassanāya kammaṃ karonto sūriye anoggateyeva bhāvanaṃ ussukkāpetvā chaḷabhiñño ahoṣi. Tena vuttaṃ apadāne -

“Padumuttarasambuddhaṃ, mettacittaṃ mahāmuniṃ;
Upeti janatā sabbā, sabbalokaggaṇāyakaṃ.

“Sattukaṇca baddhakaṇca, āmisāṃ pānabhojanaṃ;
Dadanti satthuno sabbe, puññakkhette anuttare.

“Ahampi dānaṃ dassāmi, devadevassa tādino;
Buddhaseṭṭhaṃ nimantetvā, saṅghampi ca anuttaraṃ.

“Uyyojitā mayā cete, nimantesuṃ tathāgataṃ;
Kevalaṃ bhikkhusaṅghaṃca, puññakkhettaṃ anuttaraṃ.

“Satasahassapallaṅkaṃ, sovaṇṇaṃ gonakatthataṃ;
Tūlikāpaṭalikāya, khomakappāsikehi ca;
Mahārahaṃ paññāpayiṃ, āsanaṃ buddhayuttakaṃ.

“Padumuttaro lokavidū, devadevo narāsabho;
Bhikkhusaṅghaparibhūḷho, mama dvāramupāgami.

“Paccuggantvāna sambuddhaṃ, lokanāthaṃ yasassinaṃ;
Pasannacitto sumano, abhināmayiṃ saṅgharaṃ.

“Bhikkhūnaṃ satasahassaṃ, buddhaṃca lokanāyakaṃ;
Pasannacitto sumano, paramannena tappayiṃ.

“Padumuttaro lokavidū, āhutīnaṃ paṭiggaho;
Bhikkhusaṅghe nisīditvā, imā gāthā abhāsatha.

“Yenidaṃ āsanaṃ dinnaṃ, sovaṇṇaṃ gonakatthataṃ;
Tamaṃ kittayissāmi, suṇātha mama bhāsato.

“Catusattatikkhattum so, devarajjaṃ karissati;
Anubhossati sampattiṃ, accharāhi purakkhato.

“Padesarajjam sahasam, vasudham āvasissati;
Ekapaññāsakkhattuñca, cakkavattī bhavissati.

“Sabbāsu bhavayonīsu, uccākulī bhavissati;
So ca pacchā pabbajitvā, sukkamūlena codito;
Bhaddiyo nāma nāmena, hessati satthu sāvako.

“Vivekamanuyuttomhi, pantasenānivāsaham;
Phalañcādhigatam sabbam, cattaklesomhi ajjaham.

“Mama sabbam abhiññāya, sabbaññū lokanāyako;
Bhikkhusaṅghe nisīditvā, etadagge ṭhapesi maṃ.

“Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsana”nti.

Tassa bhagavā chaḷabhiññuppattiṃ ñatvā “ehi, bhaddā”ti āha. So tāvadeva satthāraṃ upasaṅkamitvā vanditvā pañjaliko satthu samīpe aṭṭhāsi, sā eva cassa upasampadā ahosi. Buddhūpasampadā nāma kiresā. Thero jātito paṭṭhāya attano pavattiyā kathanamukhena aññaṃ byākaronto -

473. “Ekaputto aham āsiṃ, piyo mātu piyo pitu;
Bahūhi vatacariyāhi, laddho āyācanāhi ca.
474. “Te ca maṃ anukampāya, atthakāmā hitesino;
Ubho pitā ca mātā ca, buddhassa upanāmayuṃ.
475. “Kicchā laddho ayaṃ putto, sukhumālo sukhedhito;
Imaṃ dadāma te nātha, jinassa paricārakaṃ.
476. “Satthā ca maṃ paṭiggayha, ānandaṃ etadabravi;
Pabbājehi imaṃ khippaṃ, hessatyājāniyo ayaṃ.
477. “Pabbājetvāna maṃ satthā, vihāraṃ pāvisī jino;
Anoggaṭasmīṃ sūriyasmīṃ, tato cittaṃ vimucci me.
478. “Tato satthā nirākatvā, paṭisallānavuṭṭhito;
Ehi bhaddāti maṃ āha, sā me āsūpasampadā.
479. “Jātiyā sattavassena, laddhā me upasampadā;
Tisso vijjā anuppattā, aho dhammasudhammatā”ti. -

Imā gāthā abhāsi.

Tattha vatacariyāhīti, “evaṃ katvā puttaṃ labhissathā”ti vuttaṃ samaṇabrāhmaṇānaṃ vacanaṃ sutvā, khīraṃ pāyitvā, anasānādivatacaraṇehi. Āyācanāhīti devatāyācanāhi satthuāyācanāya ca, idameva cettha kāraṇaṃ, itaraṃ thero mātāpitūnaṃ paṭipattidassanattathāñceva kicchāladdhabhāvadassanattathāñca vadati.

Teti mātāpitāro. Upanāmayunti upanāmesuṃ.

Sukhedhitoti sukhasamvaddhito. Teti tuyham. Paricārakanti kimkāram.

Hessatyājāniyo ayanti ayam dārako mama sāsane ājāniyo bhavissati. Tasmā khippam ajjeva pabbājehīti etam abravi, āha.

Pabbājetvānāti ānandattherena pabbājetvā. Vihāranti gandhakuṭṭim. Anoggatasmiṃ sūriyasmiṃ sūriye anattāṅgateyeva. Tato cittaṃ vimucci meti tato vipassanārambhato param na cireneva khaṇena sabbāsavehi me cittaṃ vimucci, khīṇāsavo ahoṣim.

Tatoti mama āsavakkhayato pacchā. Nirākatvāti attanā samāpannam phalasamāpattiṃ appetvā tato vuṭṭhāya. Tenāha “paṭisallānavuṭṭhito”ti. Sā me āsūpasampadāti yā maṃ uddissa “ehi, bhaddā”ti satthu vācā pavattā, sā eva me mayham upasampadā āsi. Evaṃ jātiyā sattavassena, laddhā me upasampadāti sātisayam satthārā attano kataṃ anuggaḥam sāsanaṃ ca niyyānikataṃ dasseti. Tenāha “aho dhammasudhammatā”ti.

Ettha ca “cittaṃ vimucci me”ti khīṇāsavabhāvaṃ pakāsetvāpi puna “tisso vijjā anupattā”ti lokiyābhiññekadesadassanaṃ chaḷabhiññabhāvavibhāvanattham. Tenāha apadāne “chaḷabhiññā sacchikatā”ti.

Bhaddattheragāthāvaṇṇanā niṭṭhitā.

4. Sopākattheragāthāvaṇṇanā

480-486. Disvā pāsādachāyāyantiādikā āyasmato sopākattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññāni upacinanto siddhatthassa bhagavato kāle brāhmaṇakule nibbattivā viññutaṃ patto brāhmaṇānaṃ vijjāsippesu nipphattiṃ gato kāmesu ādīnavaṃ disvā gharāvāsaṃ pahāya tāpasapabbajam pabbajivā ekasmiṃ pabbate viharati. Satthā āsannamaraṇam taṃ ṇatvā tassa santikaṃ agamāsi. So bhagavantaṃ disvā pasannacitto ulāraṃ pītisomanassaṃ pavedento pupphamayaṃ āsanaṃ paññāpetvā adāsi. Satthā tattha nisīditvā, aniccatāpaṭisaṃyuttaṃ dhammiṃ kathaṃ kathetvā tassa passantasseva ākāsaṃ agamāsi. So pubbe gahitaṃ niccaggāhaṃ pahāya aniccasaññaṃ hadaye ṭhapetvā, kālaṅkatvā, devaloke uppajivā, aparāparaṃ devamanussesu saṃsaranto, imasmiṃ buddhuppāde rājagahe sopākayoniyaṃ nibbatti. So jātiāgatena sopākotī nāmena paññāyī. Keci pana “vāṇijakule nibbatto, ‘sopāko’ti pana nāmamatta”nti vadanti. Taṃ apadānapāliya virujjhati “pacchime bhava sampatte, sopākayonupāgami”nti vacanato.

Tassa catumāsajātassa pitā kālamakāsi, cūḷapitā posesi. Anukkamena sattavassiko jāto. Ekadivasaṃ cūḷapitā “attano puttena kalahaṃ karotī”ti kujjhitvā, taṃ susānaṃ netvā, dve hatthe rajjuyā ekato bandhitvā, tāya eva rajjuyā matamanussassa sarīre gāḷhaṃ bandhitvā gato “siṅgālādayo khādantū”ti. Pacchimabhavikatāya dārakassa puññaphalena sayam māretuṃ na visahi, siṅgālādayopi na abhibhaviṃsu. Dārako aḍḍharattasamaye evaṃ vippalapati -

“Kā gati me agatissa, ko vā bandhu abandhuno;
Susānamajjhe bandhassa, ko me abhayadāyako”ti.

Satthā tāya velāya veneyyabandhave olokento dārakassa hadayabbhantare pajjalantaṃ arahattūpanissayaṃ disvā obhāsaṃ pharivā satim janetvā evamāha -

“Ehi sopāka mā bhāyi, olokassu tathāgataṃ;
Ahaṃ taṃ tārāyissāmi, rāhumukheva candima”nti.

Dārako buddhānubhāvena chinnabandhano gāthāpariyosāne sotāpanno hutvā
gandhakuṭṭisammukhe aṭṭhāsi. Tassa mātā puttāṃ apassantī cūlapitaraṃ pucchitvā
tenassa pavattiyā akathitāya tattha tattha gantvā vicinantī “buddhā kira
atītānāgatapaccuppannaṃ jānanti, yaṃnūnāhaṃ bhagavantaṃ upasaṅkamtvā
mama puttassa pavattiṃ jāneyya”nti satthu santikaṃ agamāsi. Satthā, iddhiyā taṃ
paṭicchādetvā, “bhante, mama puttāṃ na passāmi, apica bhagavā tassa pavattiṃ
jānātī”ti tāya puṭṭho -

“Na santi puttā tāṇāya, na pitā nāpi bandhavā;
Antakenādhīpanna, natthi ñātīsu tāṇatā”ti. -

Dhammaṃ kathesi. Taṃ sutvā sā sotāpannā ahosi. Dārako arahattaṃ pāpuṇi. Tena
vuttaṃ apadāne -

“Pabbhāraṃ sodhayantassa, vipine pabbatuttame;
Siddhattho nāma bhagavā, āgacchi mama santikaṃ.

“Buddhaṃ upagataṃ disvā, lokajetṭhassa tādino;
Santharaṃ santharivāna, pupphāsanamadāsahaṃ.

“Pupphāsane nisīditvā, siddhattho lokanāyako;
Mamañca gatimaññāya, aniccatamudāhari.

“Aniccā vata saṅkhārā, uppādavayadhammino;
Uppajjitvā nirujjhanti, tesaṃ vūpasamo sukho.

“Idaṃ vatvāna sabbaññū, lokajetṭho narāsabho;
Nabhaṃ abbhuggamī vīro, haṃsarājāva ambare.

“Sakaṃ diṭṭhiṃ jahitvāna, bhāvayāniccasaññahaṃ;
Ekāhaṃ bhāvayitvāna, tattha kālaṃ kato ahaṃ.

“Dve sampattī anubhotvā, sukkamūlena codito;
Pacchime bhavē sampatte, sapākayonupāgamiṃ.

“Agārā abhinikkhamma, pabbajiṃ anagāriyaṃ;
Jātiyā sattavassohaṃ, arahattamapāpuṇiṃ.

“Āraddhavīriyo pahitatto, sīlesu susamāhito;
Tosetvāna mahānāgaṃ, alattaṃ upasampadaṃ.

“Catunnavutito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, pupphadānassidaṃ phalaṃ.

“Catunnavutito kappe, yaṃ saññaṃ bhāvayaṃ tadā;
Taṃ saññaṃ bhāvayantassa, patto me āsavakkhaya.

“Paṭisambhidā catasso...pe... kataṃ buddhassa sāsana”nti.

Atha bhagavā iddhiṃ paṭisaṃhari. Sāpi puttaṃ disvā haṭṭhatuṭṭho tassa khīṇāsavabhāvaṃ sutvā pabbājetvā gatā. So satthāraṃ gandhakuṭicchāyāyaṃ caṅkamantaṃ upasaṅkamitvā, vanditvā anucaṅkami. Tassa bhagavā upasampadaṃ anujānitukāmo “ekaṃ nāma ki”ntiādinā dasa pañhe pucchi. Sopi satthu adhippāyaṃ gaṇhanto sabbaññutaññāṇena saṃsando “sabbe sattā āhāraṭṭhitikā”tiādinā te pañhe vissajjesi. Teneva te kumārapañhā nāma jātā. Satthā tassa pañhabyākaraṇena ārādhitaṃ upasampadaṃ anujāni. Tena sā pañhabyākaraṇūpasampadā nāma jātā. Tassimaṃ attano pavattiṃ pakāsetvā thero aññaṃ byākaronto -

480. “Disvā pāsādachāyāyaṃ, caṅkamantaṃ naruttamaṃ;
Tattha naṃ upasaṅkamma, vandissaṃ purisuttamaṃ.
481. “Ekaṃsaṃ cīvaraṃ katvā, saṃharitvāna pāṇayo;
Anucaṅkamissaṃ virajaṃ, sabbasattānamuttamaṃ.
482. “Tato pañhe apucchi maṃ, pañhānaṃ kovido vidū;
Acchambhī ca abhīto ca, byākāsiṃ satthuno ahaṃ.
483. “Vissajjitesu pañhesu, anumodi tathāgato;
Bhikkhusaṅghaṃ viloketvā, imamatthaṃ abhāsatha.
484. ““Lābhā aṅgānaṃ magadhānaṃ, yesāyaṃ paribhuñjati;
Cīvaraṃ piṇḍapātañca, paccayaṃ sayanāsaṇaṃ;
Paccuṭṭhānañca sāmīciṃ, tesāṃ lābhā’ti cābravi.
485. ““Ajjadagge maṃ sopāka, dassanāyopasaṅkama;
Esā ceva te sopāka, bhavatu upasampadā””.
486. “Jātiyā sattavassena, laddhāna upasampadaṃ;
Dhāremi antimaṃ dehaṃ, aho dhammasudhammatā”ti. - imā gāthā abhāsi;

Tattha pāsādachāyāyanti gandhakuṭicchāyāyaṃ. Vandissanti, abhivandiṃ.

Saṃharitvāna pāṇayoti ubho hatthe kamalamakuḷākārena saṅgate katvā, añjaliṃ paggaheṭvāti attho. Anucaṅkamissanti caṅkamantassa satthuno anupacchato anugamanavasena caṅkamiṃ. Virajanti vigatārāgādirajaṃ.

Pañheti kumārapañhe. Vidūti veditabbaṃ veditavā, sabbaññūti attho. “Satthā maṃ pucchati”ti uppajjanakassa chambhitattassa bhayassa ca setughātena pahīnattā acchambhī ca abhīto ca byākāsi.

Yesāyanti yesaṃ aṅgamagadhānaṃ ayaṃ sopāko. Paccayanti gilānapaccayaṃ. Sāmīcinti maggadānabījanādisāmīcikiriyaṃ.

Ajjadaggeti da-kāro padasandhikaro, ajja agge ādiṃ katvā, ajja paṭṭhāya. “Ajjatagge”tipi pāḷi, ajjataṃ ādiṃ katvāti attho. Dassanāyopasaṅkamāti “hīnajacco, vayasā taruṇataro”ti vā acintetvā dassanāya maṃ upasaṅkama. Esā cevāti yā tassa mama sabbaññutaññāṇena saddhiṃ saṃsando katvā pañhavissajjanā. Esāyeva te bhavatu upasampadā iti ca abravīti yojanā. “Laddhā me upasampadā”tipi pāḷi. Ye

pana “laddhāna upasampada”ntipi paṭhanti, tesam sattavassenāti sattamena vassenāti attho, sattavassena vā hutvāti vacanaseso. Yaṃ panettha avuttaṃ, taṃ suviññeyyameva.

Sopākattheragāthāvaṇṇanā niṭṭhitā.

5. Sarabhaṅgatttheragāthāvaṇṇanā

487-493. Sare hatthehītiādikā āyasmato sarabhaṅgatttherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayaṃ kusalaṃ upacinitvā imasmiṃ buddhuppāde rājagahe aññatarassa brāhmaṇassa putto hutvā nibbatti, anabhilakkhitotissa kulavaṃsāgataṃ nāmaṃ ahoṣi. So vayappatto kāme pahāya tāpasapabbajjaṃ pabbajitvā saratiṇāni sayameva bhañjitvā paṇṇasālaṃ katvā vasati. Tato paṭṭhāya sarabhaṅgotissa samaññā ahoṣi. Atha bhagavā buddhacakkhunā lokaṃ volokento tassa arahattūpanissayaṃ disvā, tattha gantvā, dhammaṃ desesi. So paṭiladdhasaddho pabbajitvā vipassanāya kammaṃ karonto nacirasseva arahattaṃ patvā tattheva vasati. Athassa tāpasakāle katā paṇṇasālā jiṇṇā paluggā ahoṣi. Taṃ disvā manussā “kissa, bhante, imaṃ kuṭikaṃ na paṭisaṅkharothā”ti āhaṃsu. Thero “kuṭikā yathā tāpasakāle katā, idāni tathā kātuṃ na sakkā”ti taṃ sabbaṃ pakāseto -

487. “Sare hatthehi bhañjitvā, katvāna kuṭimacchisaṃ;
Tena me sarabhaṅgoti, nāmaṃ sammutiyaṃ ahu.

488. “Na mayhaṃ kappate ajja, sare hatthehi bhañjituṃ;
Sikkhāpadā no paññattā, gotamena yasassinā”ti. - dve gāthā abhāsi;

Tattha sare hatthehi bhañjitvāti, pubbe tāpasakāle saratiṇāni mama hatthehi chinditvā tiṇakuṭiṃ katvā acchisaṃ vasiṃ, nisīdiñceva nipajjiñca. Tenāti kuṭikaraṇatthaṃ sarānaṃ bhañjanena. Sammutiyāti anvatthasammutiyaṃ sarabhaṅgoti, nāmaṃ ahu ahoṣi.

Na mayhaṃ kappate ajjāti ajja idāni upasampannassa mayhaṃ sare saratiṇe hatthehi bhañjituṃ na kappate na vaṭṭati. Kasmā? Sikkhāpadā no paññattā, gotamena yasassināti. Tena yaṃ amhākaṃ satthārā sikkhāpadaṃ paññattaṃ, taṃ mayaṃ jīvitahetunāpi nātikkamāmāti dasseti.

Evaṃ ekena pakārena tiṇakuṭikāya apaṭisaṅkharāṇe kāraṇaṃ dassetvā idāni aparenapi pariyāyena naṃ dassento -

489. “Sakalaṃ samattaṃ rogaṃ, sarabhaṅgo nāddasaṃ pubbe;
Soyaṃ rogo diṭṭho, vacanakarenātidevassā”ti. - imaṃ gāthamāha;

Tattha sakalanti sabbaṃ. Samattanti sampuṇṇaṃ, sabbabhāgato anavasesanti attho. Roganti dukkhadukkhatādivasena rujanaṭṭhena rogabhūtaṃ upādānakkhandhapañcakaṃ sandhāya vadati. Nāddasaṃ pubbeti satthu ovādapaṭilābhato pubbe na addakkiṃ. Soyaṃ rogo diṭṭho, vacanakarenātidevassāti sammutidevā upapattidevā visuddhidevāti sabbepi deve attano sīlādiguṇehi atikkamitvā ʈhitattā atidevassa sammāsambuddhassa ovādapaṭikarena sarabhaṅgena so ayaṃ khandhapañcakaṃsaṅkhāto rogo vipassanāpaññāsahitāya

maggapaññāya pañcakkhandhato diṭṭho, pariññātoti attho. Etena evaṃ attabhāvaṇṇakāyampi anapekkho bāhiraṃ tiṇakuṭikaṃ kathaṃ paṭisaṅkharissatīti dasseti.

Idāni yaṃ maggaṃ paṭipajjantena mayā ayaṃ attabhāvarogo yāthāvato diṭṭho, svāyaṃ maggo sabbabuddhasādhāraṇo. Yena nesaṃ ovādadhammopi majjhe bhinnasuvaṇṇasadiṣṭhāya yatthāhaṃ patiṭṭhāya dukkhakkhayaṃ pattoti evaṃ attano arahattapaṭipattiṃ byākaronto -

490. “Yeneva maggena gato vipassī, yeneva maggena sikkhī ca vessabhū;
Kakusandhakoṇāgamano ca kassapo, tenaṅjasena agamāsi gotamo.

491. “Vītataṇhā anādānā, satta buddhā khayogadhā;
Yehāyaṃ desito dhammo, dhammabhūtehi tāḍibhi.

492. “Cattāri ariyasaccāni, anukampāya paṇinaṃ;
Dukkhaṃ samudayo maggo, nirodho dukkhasaṅkhayo.

493. “Yasmiṃ nivattate dukkhaṃ, saṃsārasmiṃ anantakaṃ;
Bhedā imassa kāyassa, jīvitassa ca saṅkhayā;
Añño punabbhavo natthi, suvimuttomhi sabbadhī”ti. -

Imā gāthā abhāsi -

Tattha yeneva maggenāti yeneva sapubbabhāgena ariyena aṭṭhaṅgikena maggena. Gatoti paṭipanno nibbānaṃ adhigato. Vipassīti vipassī sammāsambuddho. Kakusandhāti avibhattiko niddeso. “Kakusandhakoṇāgamanā”tipi pāṭho. Tenaṅjasenāti teneva añjasena ariyamaggena.

Anādānāti anupādānā appaṭisaṅhikā vā. Khayogadhāti nibbānogaḍhā nibbānapatiṭṭhā. Yehāyaṃ desito dhammoti yehi sattahi sammāsambuddhehi ayaṃ sāsanaḍḍhammo desito pavedito. Dhammabhūtehi dhammakāyātāya dhammasabhāvehi, navālokkuttaradhammato vā bhūtehi jātehi, dhammaṃ vā pattehi. Tāḍibhīti, iṭṭhādīsū tāḍibhāvappattehi.

“Cattāri ariyasaccāni”tiādinā tehi desitaṃ dhammaṃ dasseti. Tattha cattārīti gaṇanaparicchedo. Ariyasaccānīti paricchinnaḍḍhammadassanaṃ. Vacanatthato pana ariyāni ca avitathaṭṭhena saccāni cāti ariyasaccāni, ariyassa vā bhagavato saccāni tena desitattā, ariyabhāvakarāni vā saccānīti ariyasaccāni. Kucchitabhāvato tucchabhāvato ca dukkhaṃ, upādānakkhandhapañcakaṃ. Taṃ dukkhaṃ samudeti etasmāti samudayo, taṇhā. Kilese mārento gacchati, nibbānatthikehi maggīyatīti vā maggo, sammādiṭṭhiādayo aṭṭha dhammā. Saṃsāracārakasaṅkhāto natthi ettha rodho, etasmiṃ vā adhigate puggalassa rodhābhāvo hoti, nirujjhati dukkhametthāti vā nirodho, nibbānaṃ. Tenāha “dukkhasaṅkhayo”ti. Ayamettha saṅkhepo, vitthāro pana visuddhimagge vuttanayeneva veditabbo.

Yasminti yasmiṃ nirodhe nibbāne adhigate. Nivattateti ariyamaggabhāvanāya sati anantakaṃ apariyantaṃ imasmiṃ saṃsāre jātiādidukkhaṃ na pavattati ucchijjati, so nirodhoti ayaṃ dhammabhūtehi sammāsambuddhehi desito dhammoti yojanā. “Bhedā”tiādinā “rogo diṭṭho”ti dukkhapariññāya sūcitaṃ attano arahattappattiṃ sarūpato dasseti. “Yasmiṃ nibbattate dukkha”nti pana pāṭhe sakalagāthāya

tatthāyaṃ yojanā - yasmiṃ khandhādipaṭipāṭisaññite saṃsāre idaṃ anantakaṃ
jātiādukkhaṃ nibbattaṃ, so ito dukkhappattito añño punappunaṃ bhavanabhāvato
punabbhavo. Imassa jīvitindriyassa saṅkhayā kāyasaṅkhātassa khandhapañcakassa
bhedaṃ vināsā uddhaṃ natthi, tasmā sabbadhi sabbehi kilesehi sabbehi bhavehi
sutṭhu vimutto viṣaṃyutto amhīti.

Sarabhaṅgaththeragāthāvaṇṇanā niṭṭhitā.

Sattakanipāṭavaṇṇanā niṭṭhitā.

8. Aṭṭhakanipāto

1. Mahākaccāyanattheragāthāvaṇṇanā

494-501. Aṭṭhakanipāte kammaṃ bahukantiādikā āyasmato
mahākaccāyanattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro
padumuttarassa bhagavato kāle gahapatimahāsālakule nibbattitvā vuddhippatto,
ekadivasam satthu santike dhammaṃ suṇanto satthārā saṃkhittena bhāsitassa
vitthārena atthaṃ vibhajantānaṃ aggaṭṭhāne ṭhapiyamānaṃ ekaṃ bhikkhuṃ disvā,
sayampi taṃ ṭhānaṃ patthento pañidhānaṃ katvā, dānādīni puññāni katvā,
devamanussesu saṃsaranto sumedhassa bhagavato kāle vijjādharo hutvā ākāse
gacchanto satthāraṃ himavantapabbate ekasmiṃ vanasaṇḍe nisinnaṃ disvā
pasannamānaso kaṇikārapupphēhi pūjaṃ akāsi.

So tena puññakammena aparāparaṃ sugatīsuyeva parivattento kassapadasabalassa
kāle bārāṇasiyaṃ kulaghare nibbattitvā parinibbute bhagavati
suvaṇṇacetiyakaraṇaṭṭhāne satasahassagghanikāya suvaṇṇiṭṭhakāya pūjaṃ katvā,
“bhagavā mayhaṃ nibbattanibbattaṭṭhāne sarīraṃ suvaṇṇavaṇṇaṃ hotū”ti
patthanaṃ akāsi.

Tato yāvajīvaṃ kusalakammaṃ katvā ekaṃ buddhantaraṃ devamanussesu
saṃsaritvā imasmiṃ buddhuppāde ujjeniyaṃ rañño caṇḍapajjotassa purohitagehe
nibbatti. Tassa nāmaggaḥaṇḍivase mātā “mayhaṃ putto suvaṇṇavaṇṇo, attano
nāmaṃ gahetvā āgato”ti kañcanamāṇavo tveva nāmaṃ akāsi. So vuḍḍhimanvāya
tayo vede uggahetvā pitu accayena purohitaṭṭhānaṃ labhi. So gottavasena
kaccāyanoti paññāyittha. Taṃ rājā caṇḍapajjoto buddhuppādaṃ sutvā, “ācariya,
tvaṃ tattha gantvā satthāraṃ idhānehī”ti pesesi. So attatṭhamo satthu santikaṃ
upagato. Tassa satthā dhammaṃ deseti. Desanāpariyosāne so sattahi janehi saddhiṃ
saha paṭisambhidāhi arahatte patiṭṭhāsi. Tena vuttaṃ apadāne -

“Padumuttaro nāma jino, anejo ajitaṃ jayo;
Satasahasse kappānaṃ, ito uppajji nāyako.

“Vīro kamalapattakkho, sasaṅkavimalānāno;
Kanakācalasaṅkāso, ravidittisamappabho.

“Sattanettamanohārī, varalakkaḥaṇabhūsito;
Sabbavākyapathātīto, manujāmarasakkato.

“Sambuddho bodhayaṃ satte, vāgīso madhurassaro;
Karuṇānibandhasantāno, parisāsu visārado.

“Deseti madhuraṃ dhammaṃ, catusaccūpasamhitam;
Nimugge mohapaṅkamhi, samuddharati pāṇine.

“Tadā ekacaro hutvā, tāpaso himavālayo;
Nabhasā mānusaṃ lokaṃ, gacchanto jinamaddasaṃ.

“Upecca santikaṃ tassa, assosiṃ dhammadesanaṃ;
Vaṇṇayantassa vīrassa, sāvakassa mahāguṇaṃ.

“Saṃkhittena mayā vuttaṃ, vitthārena pakāsayaṃ;
Parisaṃ mañca toseti, yathā kaccāyano ayaṃ.

“Nāhaṃ evamidhekaccaṃ, aññaṃ passāmi sāvakaṃ;
Tasmā tadagge esaggo, evaṃ dhāretha bhikkhavo.

“Tadāhaṃ vimhito hutvā, sutvā vākyam manoramaṃ;
Himavantaṃ gamitvāna, āhitvā pupphasañcayaṃ.

“Pūjetvā lokasaraṇaṃ, taṃ tñānamabhipatthayiṃ;
Tadā mamāsayaṃ ñatvā, byākāsi sa raṇaṇjaho.

“Passathetaṃ isivaraṃ, niddhantakanakattacaṃ;
Uddhaggaḷomaṃ pīṇaṃsaṃ, acalaṃ pañjaliṃ tñitaṃ.

“Hāsaṃ supuṇṇanayanaṃ, buddhavaṇṇagatāsayaṃ;
Dhammajaṃ uggahadayaṃ, amatāsittasannibhaṃ.

“Kaccānassa guṇaṃ sutvā, taṃ tñānaṃ patthayaṃ tñito;
Anāgatamhi addhāne, gotamassa mahāmune.

“Tassa dhammesu dāyādo, oraso dhammanimmitto;
Kaccāno nāma nāmena, hessati satthu sāvako.

“Bahussuto mahāñāṇī, adhippāyavidū mune;
Pāpuṇissati taṃ tñānaṃ, yathāyaṃ byākato mayā.

“Satasahassito kappe, yaṃ kammamakariṃ tadā;
Duggatiṃ nābhijānāmi, buddhapūjāyidaṃ phalaṃ.

“Duve bhava saṃsarāmi, devatte atha mānuse;
Aññaṃ gatiṃ na gacchāmi, buddhapūjāyidaṃ phalaṃ.

“Duve kule pajāyāmi, khattiye atha brāhmaṇe;
Nīce kule na jāyāmi, buddhapūjāyidaṃ phalaṃ.

“Pacchime ca bhava dāni, jāto ujjeniyaṃ pure;
Pajjotassa ca caṇḍassa, purohitadijādhino.

“Putto tiriṭivacchassa, nipuṇo vedapāragū;
Mātā ca candimā nāma, kaccānohaṃ varattaco.

“Vīmaṃsanatthaṃ buddhassa, bhūmipālena pesito;
Disvā mokkhapuradvāraṃ, nāyakaṃ guṇasañcayaṃ.

“Sutvā ca vimalaṃ vākyam, gatipaṅkavisosanaṃ;
Pāpuṇiṃ amataṃ santaṃ, sesehi saha sattahi.

“Adhippāyavidū jāto, sugatassa mahāmate.
Ṭhapito etadagge ca, susamiddhamanoratho.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Atha satthā “etha, bhikkhavo”ti hatthaṃ pasāresi. Te tāvadeva dvaṅgulamattakesamassukā iddhimayapattacīvaradharā vassasaṭṭhikattherā viya ahesuṃ. Evaṃ thero sadatthaṃ nipphādetvā, “bhante, rājā pajjoto tumhākaṃ pāde vandituṃ dhammañca sotuṃ icchatī”ti satthu ārocesi. Satthā, “tvaṃyeva, bhikkhu, tattha gaccha, tayi gatepi rājā pasīdissatī”ti āha. Thero satthu āṇāya attatṭhamo tattha gantvā rājānaṃ pasādetvā avantīsu sāsanaṃ patitṭhāpetvā puna satthu santikameva gato. So ekadivasaṃ sambahule bhikkhū samaṇadhammaṃ pahāya kammārāme saṅgaṇikārāme rasataṇhānugate ca pamādavihārino disvā tesam ovādavasena -

494. “Kammaṃ bahukaṃ na kāraye, parivajjeyya janaṃ na uyyame;
So ussukko rasānugiddho, atthaṃ riñcati yo sukhādhivāho.

495. “Paṅkoti hi naṃ avedayuṃ, yāyaṃ vandanapūjanā kulesu;
Sukhumaṃ sallaṃ durubbahaṃ, sakkāro kāpurisena dujjaho”ti. -

Dve gāthā abhāsi.

Tattha kammaṃ bahukaṃ na kārayeti navāvāsakārāpanādiṃ samaṇadhammakaraṇassa paribandhabhūtaṃ mahantaṃ navakammaṃ na paṭṭhapeyya, khuddakaṃ appasamārambhaṃ khaṇḍaphullapaṭisaṅkharānādiṃ satthu vacanapaṭipūjanatthaṃ kātābbameva. Parivajjeyya jananti gaṇasaṅgaṇikavasena janaṃ vivajjeyya. Jananti vā yādisaṃ saṃsevato bhajato payirupāsato kusalā dhammā parihāyanti, akusalā dhammā abhivaḍḍhanti, tādisaṃ akalyāṇamittabhūtaṃ janaṃ parivajjeyya. Na uyyameti, paccayuppādanatthaṃ kulasaṅgaṇhanavasena na vāyameyya, yasmā so ussukko rasānugiddho, atthaṃ riñcati yo sukhādhivāhoti yo rasānugiddho rasataṇhāvasiko bhikkhu paccayuppādanapasuto, so kulasaṅgaṇhanatthaṃ ussukko, tesu sukhitesu sukhito, dukkhitesu dukkhito, uppannesu kiccakaraṇīyesu attanā yogaṃ āpajjati, yo sukhādhivāho samathavipassanāmaggaḥ phalanibbānasukhāvaho sīlādiattho, taṃ riñcati pajahati ekaṃsena attānaṃ tato vivecetīti attho.

Evaṃ paṭhamagāthāya “kammārāmatam saṅgaṇikārāmatam paccayagedhañca vajjethā”ti ovaditvā idāni sakkārābhilāsaṃ garahanto dutiyaṃ gāthamāha. Tassattho - yā ayaṃ bhikkhāya upagatānaṃ pabbajitānaṃ kulesu gehavāsīhi guṇasambhāvanāya karīyamānā vandanā pūjanā ca, yasmā taṃ abhāvitattānaṃ osīdāpanatṭhena malinabhāvakaraṇatṭhena ca paṅko kaddamoti buddhādayo ariyā pavedayuṃ abbhaññaṃsu pavedesuṃ vā, yasmā ca apariññātakkhandhānaṃ andhaputhujjanānaṃ sakkārābhilāsaṃ duviññeyyasabhāvatāya pīlājananato anto

tudanato duruddharaṇato ca sukhumaṃ sallaṃ durubbahaṃ pavedayaṃ, tato eva sakkāro kāpurisena dujjaho duppajaheyyo tassa pahānapaṭipattiyā appaṭipajjanato. Sakkārābhilāsappahānena hi sakkāro pahīno hoti, tasmā tassa pahānāya āyogo karaṇīyoti dasseti -

496. “Na parassupanidhāya, kammaṃ maccassa pāpakaṃ;
Attanā taṃ na seveyya, kammabandhū hi mātiyā.
497. “Na pare vacanā coro, na pare vacanā muni;
Attā ca naṃ yathā vedi, devāpi naṃ tathā vidū.
498. “Pare ca na vijānanti, mayamettha yamāmase;
Ye ca tattha vijānanti, tato sammanti medhagā.
499. “Jīvate vāpi sappañño, api vittaparikkhaya;
Paññāya ca alābhena, vittavāpi na jīvati.
500. “Sabbam suṇāti sotena, sabbam passati cakkhunā;
Na ca diṭṭhaṃ sutam dhīro, sabbam ujjitumarahati.
501. “Cakkhumāssa yathā andho, sotavā badhiro yathā;
Paññavāssa yathā mūgo, balavā dubbaloriva;
Atha atthe samuppanne, sayetha matasāyika”nti. -

Imā cha gāthā rañño pajjotassa ovādasena abhāsi. So kira brāhmaṇe saddahitvā pasughātayaññaṃ kāreti, kammaṃ asodhetvāva acore corasaññāya daṇḍesi, aṭṭakaraṇe ca assāmike sāmike karoti, sāmike ca assāmike. Tato naṃ thero vivecetum “na parassā”tiādinā cha gāthā abhāsi.

Tattha na parassupanidhāya, kammaṃ maccassa pāpakanti parassa maccassa sattassa upanidhāya uddissa kāraṇaṃ katvā pāpakaṃ vadhabandhādikammaṃ na seveyya, parena na kārāpeyyāti attho. Attanā taṃ na seveyyāti attanāpi taṃ pāpakaṃ na kareyya. Kasmā? Kammabandhū hi mātiyā ime mātiyā maccā kammaḍāyādā, tasmā attanā ca kiñci pāpakammaṃ na kareyya, parenapi na kārāpeyyāti attho.

Na pare vacanā coroti attanā coriyaṃ akatvā paravacanā parassa vacanamattena coro nāma na hoti, tathā na pare vacanā muni parassa vacanamattena muni suvisuddhakāyavacīmanasamācāro na hoti. Ettha hi pareti vibhattialopaṃ katvā niddeso. Keci pana “paresanti vattabbe pareti saṃ-kāralopaṃ katvā niddiṭṭha”nti vadanti. Attā ca naṃ yathā vedīti naṃ sattaṃ tassa attā cittaṃ yathā “ahaṃ parisuddho, aparisuddho vā”ti yāthāvato avedi jānāti. Devāpi naṃ tathā vidūti visuddhidevā, upapattidevā ca tathā vidū vidanti jānanti, tasmā sayam tādīsā devā ca pamāṇaṃ suddhāsuddhānaṃ suddhāsuddhabhāvajānane, na ye keci icchādosaparetā sattāti adhippāyo.

Pareti paṇḍite ṭhapetvā tato aññe, kusalākusalasāvajjānavajjaṃ kammaṃ kammaphalaṃ kāyassa asubhataṃ saṅkhārānaṃ aniccataṃ ajānantā idha pare nāma. Te mayamettha imasmiṃ jīvaloke yamāma uparamāma, “satataṃ samitaṃ maccu santikaṃ gacchāmā”ti na jānanti. Ye ca tattha vijānantīti ye ca tattha paṇḍitā “mayam maccu samīpaṃ gacchāmā”ti vijānanti. Tato sammanti medhagāti evaṃhi

te jānantā medhagānaṃ paravihiṃsanānaṃ vūpasamāya paṭipajjanti, attanā pare ca aññe na medhanti na bādhentīti attho. Tvaṃ pana jīvitanimittaṃ acore core karontopi daṇḍanena sāmike assāmike karontopi dhanajāniyā bādhasi paññāvekallato. Tathā akarontopi jīvate vāpi sappañño, api vittaparikkhayo parikkhīṇadhanopi sappaññajātiko itarītarasantosena santuṭṭho anavajjāya jīvikāya jīvatiyeva. Tassa hi jīvitaṃ nāma. Tenāha bhagavā - “paññājīviṃ jīvitamāhu seṭṭha”nti. Dummedhapuggalo pana paññāya ca alābhena diṭṭhadhammikaṃ samparāyikañca atthaṃ virādhento vittavāpi na jīvati garahādipavattiyā jīvanto nāma na hoti, anupāyaññutāya yathādhigataṃ dhaṇaṃ nāsento jīvitampi sandhāretuṃ na sakkotiyeva.

Imā kira catassopi gāthā thero supinanta rañño kathesi. Rājā supinaṃ disvā therāṃ namassantoyeva pabujjhivā pabhātāya rattiyaṃ therāṃ upasaṅkamitvā vanditvā attanā diṭṭhanīyāmena supinaṃ kathesi. Taṃ sutvā thero tā gāthā paccunubhāsivā “sabbam suṇātī”tiādinā dvīhi gāthāhi rājānaṃ ovadi. Tattha sabbam suṇāti sotenāti idha sotabbam saddam āpāthagataṃ sabbam subhāsitaṃ dubbhāsitañca abadhiro sotenā suṇāti. Tathā sabbam rūpaṃ sundaraṃ asundarampi cakkhunā anandho passati, ayamindriyānaṃ sabhāvo. Tattha pana na ca diṭṭhaṃ sutam dhīro, sabbam ujjhītunti ca nidassanamattametam. Yañhi taṃ diṭṭhaṃ sutam vā, na taṃ sabbam dhīro sappañño ujjhītuṃ paricajituṃ gahetuṃ vā arahati. Guṇāguṇaṃ pana tattha upaparikkhitvā ujjhītabbameva ujjhītuṃ gahetabbañca gahetuṃ arahati, tasmā cakkhumāssa yathā andho cakkhumāpi samāno ujjhītabbe diṭṭhe andho yathā assa apassanto viya bhavēyya, tathā ujjhītabbe sute sotavāpi badhiro yathā assa asuṇanto viya bhavēyya. Paññavāssa yathā mūgoti vicāraṇapaññāya paññavā vacanakusalopi avattabbe mūgo viya bhavēyya. Balavā thāmasampannopi akattabbe dubbaloriva, rakāro padasandhikaro, asamatto viya bhavēyya. Atha atthe samuppanne, sayetha matasāyikanti attanā kātabbakicce uppanne upaṭṭhite matasāyikaṃ sayetha, matasāyikaṃ sayitvāpi taṃ kiccaṃ tīretabbameva, na virādhetaṃ. Atha vā atha atthe samuppanneti attanā akaraṇīye atthe kicce uppanne upaṭṭhite matasāyikaṃ sayetha, matasāyikaṃ sayitvāpi taṃ na kātabbameva. Na hi paṇḍito ayuttaṃ kātumarahatīti evaṃ therena ovadito rājā akattabbaṃ pahāya kātabbeyeveva yuttappayutto ahoṣīti.

Mahākaccāyanattheragāthāvaṇṇanā niṭṭhitā.

2. Sirimittattheragāthāvaṇṇanā

502-509. Akkodhanotiādikā āyasmato sirimittattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhavē vivaṭṭūpanissayaṃ kusalaṃ upacinitvā imasmiṃ buddhuppāde rājagahe mahaddhanakuṭumbikassa putto hutvā nibbatti, sirimittoti laddhanāmo. Tassa kira mātā siriguttassa bhaginī. Tassa vatthu dhammapadavaṇṇanāyaṃ āgatameva. So siriguttassa bhāgineyyo sirimitto vayappatto satthu dhanapāladamane laddhappasādo pabbajitvā vipassanāya kammaṃ karonto nacirasseva arahattaṃ patto. Ekadivasam pātimokkhaṃ uddisituṃ āsanaṃ abhiruhitvā cittabījaniṃ gahetvā nisinno bhikkhūnaṃ dhammaṃ kathesi. Kathento ca ulāratāre guṇe vibhajitvā dassento -

502. “Akkodhanonupanāhī, amāyo rittapesuṇo;
Sa ve tādīsako bhikkhu, evaṃ pecca na socati.

503. “Akkodhanonupanāhī, amāyo rittapesuṇo;
Guttadvāro sadā bhikkhu, evaṃ pecca na socati.
504. “Akkodhanonupanāhī, amāyo rittapesuṇo;
Kalyāṇasīlo so bhikkhu, evaṃ pecca na socati.
505. “Akkodhanonupanāhī, amāyo rittapesuṇo;
Kalyāṇamitto so bhikkhu, evaṃ pecca na socati.
506. “Akkodhanonupanāhī, amāyo rittapesuṇo;
Kalyāṇapaṇṇo so bhikkhu, evaṃ pecca na socati.
507. “Yassa saddhā tathāgate, acalā suppatiṭṭhitā;
Sīlaṇca yassa kalyāṇaṃ, ariyakantaṃ pasamsitaṃ.
508. “Saṅghe pasādo yassatthi, ujubhūtaṇca dassanaṃ;
Adaliddoti taṃ āhu, amoghaṃ tassa jīvitaṃ.
509. “Tasmā saddhaṇca sīlaṇca, pasādaṃ dhammadassanaṃ;
Anuyuñjetha medhāvī, saraṃ buddhāna sāsana”nti. - imā gāthā abhāsi;

Tattha akkodhanoti akujghanasīlo. Upaṭṭhite hi kodhuppattinimitte adhivāsanakhantiyaṃ ṭhatvā kopassa anuppādako. Anupanāhīti na upanāhako, parehi kataṃ aparādhaṃ paṭicca “akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me”tiādinā kodhassa anupanayhanasīlo. Santadosapaṭicchādanalakkhaṇāya māyāya abhāvato amāyo. Pisuṇavācāvirahitato rittapesuṇo, sa ve tādisako bhikkhūti so tathārūpo tathājātiko yathāvuttaguṇasamannāgato bhikkhu. Evaṃ yathāvuttapaṭipattiyā pecca paraloke na socati sokaṇimittassa abhāvato. Cakkhudvārādayo kāyadvārādayo ca guttā pihitā saṃvutā etassāti guttadvāro. Kalyāṇasīloti sundarasīlo suvisuddhasīlo. Kalyāṇamittoti -

“Piyo garubhāvaniyo, vattā ca vacanakkhamo;
Gambhīraṇca kathaṃ kattā, no caṭṭhāne niyojaye”ti. -

Evaṃ vibhāvitalakkhaṇo kalyāṇamitto etassāti kalyāṇamitto. Kalyāṇapaṇṇoti sundarapaṇṇo. Yadi pi paṇṇā nāma asundarā natthi, niyyānikāya pana paṇṇāya vasena evaṃ vuttaṃ

Evamettha kodhādīnaṃ vikkhambhanavasena samucchedavasena ca akkodhanādimukhena, puggalādhiṭṭhānāya gāthāya sammāpaṭipattiṃ dassetvā idāni nipphattitalokuttarasaddhādi ke uddharitvā puggalādhiṭṭhānāya eva gāthāya sammāpaṭipattiṃ dassento “yassa saddhā”tiādimāha. Tassattho - yassa puggalassa tathāgate sammāsambuddhe “itipi so bhagavā”tiādinayappavattā maggenāgatasaddhā, tato eva acalā avikampā suṭṭhu patiṭṭhitā. “Atthī”ti, padaṃ ānetvā sambandhitabbaṃ. Ariyakantanti ariyānaṃ kantaṃ piyāyitaṃ bhavantarepi avijahanato. Pasamsitanti buddhādīhi pasatṭhaṃ, vaṇṇitaṃ thomitaṃ atthīti yojanā. Taṃ panetaṃ sīlaṃ gahaṭṭhasīlaṃ pabbajitasīlanti duvidhaṃ. Tattha gahaṭṭhasīlaṃ nāma pañcasikkhāpadasīlaṃ, yaṃ gahaṭṭhena rakkhituṃ sakkā. Pabbajitasīlaṃ nāma dasasikkhāpadasīlaṃ upādāya sabbhaṃ catupārisuddhisīlaṃ, tayidaṃ sabbampi akhaṇḍādibhāvena aparāmaṭṭhatāya “kalyāṇa”nti veditabbaṃ.

Saṅghe pasādo yassatthīti “suppaṭipanno bhagavato sāvakaśaṅgho”tiādinā ariyaśaṅghe pasādo saddhā yassa puggalassa atthi acalo suppaṭiṭṭhitoti ānetvā yojetabbaṃ. Ujubhūtañca dassananti diṭṭhivaṅkābhāvato kilesavaṅkābhāvato ca ujubhūtaṃ. Akuṭilaṃ ajimhaṃ kammassakatādassanañceva sappaccayanāmarūpadassanañcāti duvidhampi dassanaṃ yassa atthi acalaṃ suppaṭiṭṭhitanti yojanā. Adaliddoti taṃ āhu saddhādhanāṃ, sīladhanāṃ, sutadhanāṃ, cāgadhanāṃ, paññādhananti imesaṃ suvisuddhānaṃ dhanānaṃ atthitāya “adaliddo”ti taṃ tādisaṃ puggalaṃ buddhādayo ariyā āhu. Amoghaṃ tassa jīvitāṃ tassa tathārūpassa jīvitāṃ diṭṭhadhammikādiatthādhiḡamena amoghaṃ avañjhaṃ saphalamevāti āhūti attho.

Tasmāti, yasmā yathāvuttasaddhādiguṇasamannāgato puggalo “adaliddo amoghajīvito”ti vuccati, tasmā ahampi tathārūpo bhaveyyanti. Saddhañca...pe... sāsanti “sabbapāpassa akaraṇa”ntiādinā vuttaṃ buddhānaṃ sāsanaṃ anussaranto kulaputto vuttappabhedāṃ saddhañceva sīlañca dhammadassanaṃhetukaṃ dhamme sunicchayā vimokkhabhūtaṃ pasādañca anuyuñjeyya vaḍḍheyyāti.

Evaṃ thero bhikkhūnaṃ dhammadesanāmukhena attani vijjamāne guṇe pakāsento aññaṃ byākāsi.

Sirimittattheragāthāvaṇṇanā niṭṭhitā.

3. Mahāpanthakattheragāthāvaṇṇanā

510-517. Yadā paṭhamamaddakkhintiādikā āyasmato mahāpanthakattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato kāle haṃsavatīnagare vibhavasampanno kuṭumbiyo hutvā ekadivasāṃ satthu santike dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ saññāvivaṭṭakusalānaṃ aggaṭṭhāne ṭhapentaṃ disvā sayampi taṃ ṭhānantaraṃ patthento buddhappamukhassa bhikkhusaṅghassa sattāhaṃ mahādānaṃ pavattetvā, “bhante, yaṃ bhikkhuṃ tumhe ito sattadivasamatthake - ‘saññāvivaṭṭakusalānaṃ ayaṃ mama sāsane aggo’ti etadagge ṭhapayittha, ahampi imassa adhikārakammaṃ balena so bhikkhu viya anāgate ekassa buddhassa sāsane aggo bhaveyya”nti patthanaṃ akāsi. Kaniṭṭhabhātā panassa tatheva bhagavati adhikārakammaṃ katvā manomayassa kāyassābhiniṃmānaṃ cetovivaṭṭakosallanti dvinnāṃ aṅgānaṃ vasena vuttanayeneva paṇidhānaṃ akāsi. Bhagavā dvinnampi patthanaṃ anantarāyena samijjhanabhāvaṃ disvā “anāgate kappasatasahassamatthake gotamassa nāma sammāsambuddhassa sāsane tumhākaṃ patthanā samijjhissatī”ti byākāsi.

Te ubhopi janā tattha yāvajīvaṃ puññaṃ katvā tato cuto devaloke nibbattiṃsu. Tattha mahāpanthakassa antarākataṃ kalyāṇadhammaṃ na kathīyati. Cūḷapanthako pana kassapassa bhagavato sāsane pabbajitvā vīsati vassasahassāni odātakasiṇakammaṃ katvā devapure nibbatti. Apadāne pana “cūḷapanthako padumuttarassa bhagavato kāle tāpaso hutvā himavante vasanto tattha bhagavantaṃ disvā pupphacchattena pūjaṃ akāsi”ti āgataṃ. Tesāṃ devamanussesu saṃsarantānaṃyeva kappasatasahassaṃ atikkantaṃ. Atha amhākaṃ satthā abhisambodhiṃ patvā pavattitavaradhammacakko rājagahaṃ upanissāya veḷuvane mahāvihāre viharati.

Tena ca samayena rājagahe dhanasetṭhissa dhītā attano dāsena saddhiṃ santhavaṃ katvā ñātakehi bhītā hatthasāraṃ gahetvā tena saddhiṃ palāyitvā aññattha vasantī taṃ paṭicca gabbhaṃ labhitvā paripakkagabbhā “ñātigharaṃ gantvā vijāyissāmī”ti gacchantī antarāmaggeyeva puttāṃ vijāyitvā sāmīnā nivattitā pubbe vasitaṭṭhāne vasantī puttassa panthe jātattā panthakoti, nāmaṃ akāsi. Tasmīṃ ādhāvitvā vidhāvitvā vicaraṇakāle tameva paṭicca dutiyaṃ gabbhaṃ paṭilabhitvā paripakkagabbhā pubbe vuttanayeneva antarāmagge puttāṃ vijāyitvā sāmīnā nivattitā jeṭṭhaputtassa mahāpanthakoti kaniṭṭhassa cūḷapanthakoti nāmaṃ katvā yathāvasitaṭṭhāneyeva vasantī anukkamena dārakesu vaḍḍhantesu tehi, “amma, ayyakakulaṃ no dassehī”ti nibundhiyamānā dārake mātāpitūnaṃ santikaṃ pesesi. Tato paṭṭhāya dārakā dhanasetṭhino gehe vaḍḍhanti. Tesu cūḷapanthako atidaharo. Mahāpanthako pana ayyakena saddhiṃ bhagavato santikaṃ gato satthāraṃ disvā saha dassanena paṭiladdhasaddho dhammaṃ sutvā upanissayasampannatāya pabbajitukāmo hutvā pitāmahaṃ āpucchi. So satthu tamatthaṃ ārocetvā taṃ pabbājesi. So pabbajitvā bahuṃ buddhavaṇṇaṃ uggaṇhitvā paripuṇṇavasso upasampajjitvā yonisomanasikāre kammaṃ karonto visesato catunnaṃ arūpajjhānānaṃ lābhī hutvā tato vuṭṭhāya vipassanaṃ ussukkāpetvā arahattaṃ pāpuṇi. Iti so saññāvivaṭṭakusalānaṃ aggo jāto. So jhānasukhena phalasukhena vītināmento ekadivasaṃ attano paṭipattiṃ paccavekkhitvā adhigatasampattiṃ paṭicca sañjātasomaṇasso sīhanādaṃ nadanto -

510. “Yadā paṭhamamaddakkhiṃ, satthāramakutobhayaṃ;
Tato me ahu saṃvego, passitvā purisuttamaṃ.

511. “Sirīṃ hatthehi pādehi, yo paṇāmeyya āgataṃ;
Etādisaṃ so satthāraṃ, ārādhetvā virādhaye.

512. “Tadāhaṃ puttadāraṇca, dhanadhaññaṇca chaḍḍayim;
Kesamassūni chedetvā, pabbajim anagāriyaṃ.

513. “Sikkhāsājīvasampanno, indriyesu susaṃvuto;
Namassamāno sambuddhaṃ, vihāsim aparājito.

514. “Tato me paṇidhī āsi, cetaso abhipatthito;
Na nisīde muhuttampi, taṇhāsalle anūhate.

515. “Tassa mevaṃ viharato, passa vīriyaparakkamaṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.

516. “Pubbenivāsaṃ jānāmi, dibbacakkhu visodhitaṃ;
Arahā dakkhiṇeyyomhi, vipparamutto nirūpadhi.

517. “Tato ratyāvivasāne, sūriyuggamaṇaṃ pati;
Sabbhaṃ taṇhaṃ visosetvā, pallaṅkena upāvisi”nti. - imā gāthā abhāsi;

Tattha yadāti yasmiṃ kāle. Paṭhamanti ādito. Addakkhinti passim, satthāranti, bhagavantaṃ. Akutobhayanti nibbhayaṃ. Ayañhettha attho - sabbesaṃ bhayahetūnaṃ bodhimūleyeva pahīnattā kutocipi bhayābhāvato akutobhayaṃ nibbhayaṃ, catuvesārajjavisāradaṃ diṭṭhadhammikasamparāyikaparamatthehi veneyyānaṃ yathārahamanusāsanaṃ satthāraṃ sammāsambuddhaṃ mayhaṃ

pitāmahena saddhiṃ gantvā yāya velāya sabbapaṭhamam passim, tam purisuttamam sadevake loke aggapuggalam passitvā tato dassanahetu tato dassanato pacchā “ettakam kalam satthāram datthum dhammañca sotum nālattha”nti mayham samvego ahu sahattappaṃ ñaṇam uppajji. Uppannasamvego panāham evam cintesinti dasseti sirim hatthehīti gāthāya. Tassattho - yo vibhavatthiko puriso “upaṭṭhāyiko hutvā tava santike vasissāmī”ti saviggaham sirim sayane upagatam hatthehi ca pādehi ca koṭṭento paṇāmeyya nīhareyya, so tathārūpo alakkhikapuriso etādisam satthāram sammāsambuddham ārādhettvā imasmiṃ navame khaṇe paṭilabhitvā virādhaye tassa ovādākaraṇena tam virajjheyya, aham panevam na karomīti adhippāyo. Tenāha “tadāham...pe... anagāriya”nti. Tattha chaḍḍayinti, pajahim. “Chaḍḍiya”ntipi pātho. Nanu ayam thero dārapariggaham akatvāva pabbajito, so kasmā “puttadārañca chaḍḍayi”nti avocāti? Yathā nāma puriso anibbattaphalameva rukkham chindanto acchinne tato laddhaphalehi parihīno nāma hoti. Evansampadamidaṃ datṭhabbam.

Sikkhāsājīvasamāpannoti yā adhisīlasikkhā, tāya ca, yattha bhikkhū saha jīvanti, ekajīvikā sabhāgavuttino honti, tena bhagavatā paññattasikkhāpadasaṅkhātena sājīvena ca samannāgato sikkhanabhāvena samaṅgībhūto, sikkham paripūrento sājīvañca avītikkamanto hutvā tadubhayaṃ sampādentoti attho. Tena suvisuddhe pātimokkhe sīle patiṭṭhitabhāvaṃ dasseti. Indriyesu saṃvutoti manacchaṭṭhesu indriyesu suṭṭhu saṃvuto. Rūpādivisayesu uppajjanakānaṃ abhijjhādīnaṃ pavattinivāraṇavasena satikavāṭena supihitacakkhādiddvāroti attho. Evam pātimokkhasaṃvaraindriyasaṃvarasīlasampattidassanena itarasīlampi atthato dassitameva hotīti thero attano catupārisuddhisīlasampadam dassetvā “namassamāno sambuddha”nti iminā buddhānussatibhāvanānuyogamāha. Vihāsim aparājitoti kilesamārādīhi aparājito eva hutvā viharim, yāva arahattappatti, tāva tehi anabhibhūto, aññadatthu te abhibhavanto eva vihāsinti attho.

Tatoti tasmā, yasmā suvisuddhasīlo satthari abhippasanno kilesābhibhavanapaṭipattiyañca ṭhito, tasmā. Paṇidhīti paṇidhānam. Tato vā cittābhinihāro. Āsīti ahoṣi. Cetaso abhipatthitoti, mama cittaṃ icchito. Kīdiso pana soti āha “na nisīde muhuttampi, taṇhāsalle anūhate”ti. “Aggamaggasaṇḍāsenā mama hadayato taṇhāsalle anuddhaṭṭe muhuttampi na nisīde, nisajjam na kappeyya”nti evam me cittābhinihāro ahoṣīti attho.

Evam pana cittaṃ adhiṭṭhāya bhāvaṃ bhāvayitvā ṭhānacaṅkameheva rattim vītinaṃento arūpasamāpattito vuṭṭhāya jhānaṅgamukhena vipassanaṃ paṭṭhapetvā arahattaṃ sacchākāsi. Tena vuttaṃ “tassa me”tiādi. Nirūpadhīti kilesupadhiādīnaṃ abhāvena nirupadhi. Ratyāvivasāneti rattibhāgassa vigamane vibhātāya rattiya. Sūriyuggamaṃ patīti sūriyuggamaṃ lakkhaṇaṃ katvā. Sabbam taṇhanti kāmataṇhādibhedaṃ sabbam taṇhāsotaṃ aggamaggena visosetvā sukkhāpetvā “taṇhāsalle anūhate na nisīde”ti, paṭiññāya mocitattā. Pallaṅkena upāvisinti pallaṅkaṃ ābhujitvā nisīdinti. Sesam uttānatthameva.

Mahāpanthakatheragāthāvaṇṇanā niṭṭhitā.

Aṭṭhakanipātavaṇṇanā niṭṭhitā.

9. Navakanipāto

1. Bhūtattheragāthāvaṇṇanā

518-526. Navakanipāte yadā dukkhantiādikā āyasmato bhūtattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayaṃ puññaṃ upacinanto siddhatthassa bhagavato kāle brāhmaṇakule nibbattitvā senoti laddhanāmo viññutaṃ patto ekadivasaṃ satthāraṃ disvā pasannamānaso “usabhaṃ pavara”ntiādinā catūhi gāthāhi abhitthavi.

So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde sāketanagarassa dvāragāme mahāvibhavassa seṭṭhissa putto hutvā nibbatti. Tassa kira seṭṭhino jātā jātā dārakā baddhāghātena ekena yakkhena khādītā, imassa pana pacchimabhavikattā bhūtā ārakkhaṃ gaṇhiṃsu. Yakkho pana vessavaṇassa upaṭṭhānaṃ gato, puna nāgamāsi. Nāmakaraṇadivase cassa “evaṃ kate amanussā anukampantā parihareyyu”nti bhūtoti nāmaṃ akaṃsu. So pana attano puññabalena anantarāyo vaḍḍhi, tassa “tayo pāsādā ahesu”ntiādi sabbhaṃ yasassa kulaputtassa vibhavakittane viya veditabbaṃ. So viññutaṃ patto satthari sākete vasante upāsakehi saddhiṃ vihāraṃ gato. Satthu santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā ajakaraṇiyā nāma nadiyā tīre leṇe vasanto vipassanaṃ paṭṭhapetvā nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Usabhaṃ pavaraṃ vīraṃ, mahesiṃ vijitāvināṃ;
Suvaṇṇavaṇṇaṃ sambuddhaṃ, ko disvā nappasīdati.

“Himavā vāparimeyyo, sāgarova duruttaro;
Tattheva jhānaṃ buddhassa, ko disvā nappasīdati.

“Vasudhā yathāppameyyā, cittā vanavaṭṭamsakā;
Tattheva sīlaṃ buddhassa, ko disvā nappasīdati.

“Anilañjasāsāṅkhubbho, yathākāso asaṅkhiyo;
Tattheva ñāṇaṃ buddhassa, ko disvā nappasīdati.

“Imāhi catugāthāhi, brāhmaṇo senasavhaya;
Buddhaseṭṭhaṃ thavitvāna, siddhatthaṃ aparājitaṃ.

“Catunnavutikappāni, duggatiṃ nupapajjatha;
Sugatiṃ sukhasampattiṃ, anubhosimanappakaṃ.

“Catunnavutito kappe, thavitvā lokanāyakaṃ;
Duggatiṃ nābhijānāmi, thomanāya idaṃ phalaṃ.

“Cātuddasamhi kappamhi, caturo āsumuggatā;
Sattaratanasampannā, cakkavattī mahabbalā.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Arahattaṃ pana patvā aparena samayena ñātīnaṃ anukampāya sāketaṃ gantvā katipāhaṃ tehi upaṭṭhiyamāno añjanavane vasitvā puna attanā vasitaṭṭhānameva gantukāmo gamanākāraṃ dassesi. Ñātakā “idheva, bhante, vasatha, tumhepi na kilamissatha, mayampi puññaṃ vaḍḍhissāmā”ti therāṃ yāciṃsu. Thero attano vivekābhiraṭṭhiṃ tattha ca phāsuvihāraṃ pakāsento -

518. “Yadā dukkhaṃ jarāmarañanti paṇḍito, aviddasū yattha sitā puthujjanā;
Dukkhaṃ pariññāya satova jhāyati, tato ratim paramataraṃ na vindati.
519. “Yadā dukkhassāvahaniṃ visattikaṃ, papañcasaṅghātadukkhādhivāhiniṃ;
Taṇhaṃ pahantvāna satova jhāyati, tato ratim paramataraṃ na vindati.
520. “Yadā sivaṃ dvecaturaṅgagāmiṇaṃ, magguttamaṃ sabbakilesasodhanaṃ;
Paññāya passitva satova jhāyati, tato ratim paramataraṃ na vindati.
521. “Yadā asokaṃ virajaṃ asaṅkhatam, santaṃ padaṃ sabbakilesasodhanaṃ;
Bhāveti saññojanabandhanacchidaṃ, tato ratim paramataraṃ na vindati.
522. “Yadā nabhe gajjati meghadundubhi, dhārākulā vihagapathe samantato;
Bhikkhū ca pabbhāragatova jhāyati, tato ratim paramataraṃ na vindati.
523. “Yadā nadīnaṃ kusumākulānaṃ, vicitta-vāneyya-vaṭṭasakānaṃ;
Tīre nisinno sumanova jhāyati, tato ratim paramataraṃ na vindati.
524. “Yadā nisīthe rahitamhi kānane, deve gaḷantamhi nadanti dāṭṭhino;
Bhikkhū ca pabbhāragatova jhāyati, tato ratim paramataraṃ na vindati.
525. “Yadā vitakke uparundhiyattano, nagantare nagavivaraṃ samassito;
Vītaddaro vītakhilova jhāyati, tato ratim paramataraṃ na vindati.
526. “Yadā sukhī malakhilasokanāsano,
Niraggaḷo nibbanatho visallo;
Sabbāsava byantikatova jhāyati,
Tato ratim paramataraṃ na vindatī”ti. - imā gāthā abhāsi;

Tatthāyaṃ padayojanāmukhena paṭhamagāthāya atthavaṇṇanā - khandhānaṃ
paripāko jarā. Bhedo maraṇaṃ. Jarāmarañasīsena cettha jarāmarānavanto dhammā
gahitā. “Tayidaṃ jarāmarānaṃ dukkha”nti aviddasū yathābhūtaṃ ajānantā
puthujjanā yattha yasmiṃ upādānakkhandhapañcake sitā paṭibandhā allīnā, taṃ
“idaṃ dukkhaṃ, ettakaṃ dukkhaṃ, na ito bhiyyo”ti vipassanāpaññāsahitāya
maggapaññāya parijānitvā, idha imasmiṃ sāsane sato sampajāno, paṇḍito bhikkhu,
yadā yasmiṃ kāle lakkhaṇūpanijjhānena jhāyati. Tato vipassanāratito
maggaphalaratito ca paramataraṃ uttamataraṃ ratim na vindati nappaṭilabhati.
Tenāha bhagavā -

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

“Paṭhabyā ekarajjena, saggassa gamanena vā;
Sabbalokādhīpaccena, sotāpattiphalaṃ vara”nti.

Evam pariññābhisamayamukhena vivekaratiṃ dassetvā idāni
pahānābhisamayādimukhenapi taṃ dassetuṃ dutiyādikā tisso gāthā abhāsi. Tattha
dukkhassāvahaniṃ dukkhassa āyatiṃ pavattiṃ, dukkhassa nipphattikanti attho.
Visattikanti taṇhaṃ. Sā hi visatāti visattikā, visālāti visattikā, visaṭāti visattikā,
visakkatīti visattikā, visaṃ haratīti visattikā, visaṃvādikāti visattikā, visaṃulāti

visattikā, visaphalāti visattikā, visaparibhogāti visattikā, visālā vā pana sā taṇhā rūpe sadde gandhe rase phoṭṭhabbe dhamme kule gaṇe vitthaṭṭāti visattikāti vuccati. Papañcasaṅghātadukkhādhivāhininti sattasantānaṃ saṃsāre papañcenti vitthārentīti papañcā, rāgādayo mānādayo ca. Te eva pavattidukkhassa saṅghātattṭhena saṅghātā, sadarathapariḷāhasabhāvattā dukkhañcāti papañcasaṅghātadukhaṃ, tassa adhivāhato nibbattanato papañcasaṅghātadukkhādhivāhinī. Taṃ taṇhaṃ pahantvānāti ariyamaggena samucchinditvā.

Sivanti khemaṃ, akhemakarānaṃ kilesānaṃ samucchindanena tehi anupaddutanti attho. Sammādiṭṭhiādīnaṃ vasena dvicaturaṅgo hutvā ariye nibbānaṃ gametīti dvecaturaṅgagāmināṃ, gāthāsukhatthañcetta vibhattialopo katoti daṭṭhabbaṃ. Rūpūpapattimaggādīsu sabbesu maggesu uttamattā magguttamaṃ. Tenāha bhagavā - “maggānaṭṭhaṅgiko seṭṭho”tiādi. Sabbehi kilesamalehi sattānaṃ sodhanato sabbakilesasodhanaṃ. Paññāya passitvāti paṭivedhapaññāya bhāvanābhisamayavasena abhisamecca.

Sokahetūnaṃ abhāvato puggalassa ca sokābhāva hetu natthi ettha sokoti asokaṃ. Tathā vigatarāgādirajattā virajaṃ. Na kenaci paccayena saṅkhatanti asaṅkhatāṃ. Sabbesaṃ kilesānaṃ sabbassa ca dukkhassa vūpasamabhāvato, saṃsāradukkhadditehi pajjitabbato adhigantabbato ca santaṃ padaṃ. Sabbehi kilesamalehi sattasantānassa sodhananimittato sabbakilesasodhanaṃ. Bhāvetīti sacchikiriyābhisamayavasena abhisameti. Bahukkhattuñhi nibbānaṃ ārabha sacchikiriyābhisamayaṃ pavattentassa ālambake labbhamānavisesakaṃ ālambitabbe āropetvā evaṃ vuttaṃ. Saṃyojanasaṅkhātānaṃ bandhanānaṃ chedanato saṃyojanabandhanacchidaṃ. Nimittañhettha kattubhāvena upacāritaṃ, yathā ariyabhāvakarāni saccāni ariyasaccānīti. Yathā purimagāthāsu yadā jhāyati, tadā tato ratīṃ paramataraṃ na vindatīti yojanā. Evaṃ idha yadā bhāveti, tadā tato ratīṃ paramataraṃ na vindatīti yojanā.

Evaṃ thero catūhi gāthāhi attānaṃ anupanetvāva catusaccapaṭivedhakittanena aññaṃ byākaritvā idāni attanā vasitaṭṭhānassa vivittabhāvena phāsutaṃ dassento “yadā nabhe”tiādikā gāthā abhāsi. Tattha nabheti ākāse. Siniddhagamabhīranigghosatāya meghoyeva dundubhi meghadundubhi. Samantato paggharantīhi dhārāhi ākulāti dhārākulā. Vihagānaṃ pakkhīnaṃ gamanamaggattā vihagapathe nabheti yojanā. Tatoti jhānaratito.

Kusumākulānanti tarūhi gaḷitakusumehi samohitānaṃ. Vicittavāneyyavaṭaṃsakānanti vane jātattā vāneyyāni vanapupphāni, vicittāni vāneyyāni vaṭaṃsakāni etāsanti vicittavāneyyavaṭaṃsakā nadiyo, tāsāṃ nānāvidhavanapupphavaṭaṃsakānanti attho. Uttarimanussadhammavasena sundaro mano etassāti sumano jhāyati.

Nisītheti rattiyaṃ. Rahitamhīti, janasambādhavirahite vivitte. Deveti meghe. Gaḷantamhīti vuṭṭhidhārāyo paggharante vassante. Dāṭhinoti sīhabyagghādayo paṭipakkhasattā. Te hi dāṭhāvudhāti “dāṭhino”ti vuccanti, nadanti dāṭhinoti idampi janavivekadassanattameva gahitaṃ.

Vitakke uparundhiyattanoti attasantānapariyāpannatāya attano kāmavitakkādi ke micchāvitakke paṭipakkhabalena nisedhetvā. Attanoti vā idaṃ vindatīti iminā yojetabbāṃ “tato ratīṃ paramataraṃ attanā na vindatī”ti. Nagantareti pabbatantare. Nagavivaranti pabbataguhaṃ pabbhāraṃ vā. Samassitoti nissito upagato. Vītaddaroti vigatakilesadaratho. Vītakhiloti pahīnacetokhilo.

Sukhīti jhānādisukhena sukhito. Malakhilasokanāsanoti rāgādīnaṃ malānaṃ pañcannañca cetokhilānaṃ ñātiviyogādihetukassa sokassa ca pahāyako. Niraggaḷoti, aggaḷaṃ vuccati avijjā nibbānapurapavesanivāraṇato, tadabhāvato niraggaḷo. Nibbanathoti nitaṇho. Visalloti, vigatarāgādisallo. Sabbāsaveti, kāmāsavādiḷe sabbepi āsave. Byantikatoḷi byantikatāvī ariyamaggena vigatante katvā t̥hito diṭṭhadhammasukhavihāratthaṃ yadā jhāyati, tato jhānaratito paramataraṃ ratiṃ na vindatīti yojanā. Evaṃ pana vatvā thero ajakaraṇīṭirameva gato.

Bhūtattheragāthāvaṇṇanā niṭṭhitā.

Navakanipātavaṇṇanā niṭṭhitā.

10. Dasakanipāto

1. Kāḷudāyittheragāthāvaṇṇanā

527-536. Dasakanipāte aṅgārinotiādikā āyasmato kāḷudāyittherassa gāthā. Kā uppatti? Ayampi padumuttarabuddhassa kāle haṃsavatīnagare kulagehe nibbatto satthu dhammadesanaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ kulappasādakānaṃ aggaṭṭhāne t̥hapentaṃ disvā tajaṃ abhinīhārakammaṃ katvā taṃ t̥hānantaraṃ patthesi.

So yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto amhākaṃ bodhisattassa mātukucchiyaṃ paṭisandhiggahaṇadivase kapilavatthusmiṃyeva amaccagehe paṭisandhiṃ gaṇhi. Bodhisattena saddhiṃ ekadivasaṃyeva jātoti taṃdivasaṃyeva naṃ dukūlacumbaṭe nipajjāpetvā bodhisattassa upaṭṭhānaṃ nayiṃsu. Bodhisattena hi saddhiṃ bodhirukkho, rāhulamātā, cattāro nidhī, ārohaniyahatthī, assakaṇḍako, channo kāḷudāyīti ime satta ekadivasaṃyeva jātattā saha jātā nāma ahesuṃ. Athassa nāmaggaṇadivase sakalanagaraṃ udaggacittadivase jātattā udāyīṭveva nāmaṃ akaṃsu, thokaṃ kāḷadhātukattā pana kāḷudāyīti paññāyittha. So bodhisattena saddhiṃ kumārakīḷaṃ kīḷanto vuddhiṃ agamāsi.

Aparabhāge lokanāthe mahābhiniikkhamanaṃ nikkhamitvā anukkamena sabbaññutaṃ patvā pavattitavaradhammacakke rājagahaṃ upanissāya veḷuvane viharante suddhodanamahārājā taṃ pavattiṃ sutvā purisasahassaparivāraṃ ekaṃ amaccaṃ “puttaṃ me idhānehi”ti pesesi. So dhammadesanāvelāya satthu santikaṃ gantvā parisapariyante t̥hito dhammaṃ sutvā sapariso arahattaṃ pāpuṇi. Atha ne satthā “etha, bhikkhavo”ti hatthaṃ pasāreti. Sabbe taṅkhaṇaṃyeva iddhiṃmayapattacīvaradharā vassasaṭṭhikattherā viya ahesuṃ. Arahattaṃ pattato paṭṭhāya pana ariyā majjhataṃva honti, tasmā raññā pahitasāsaṃnaṃ dasabalassa na katesi. Rājā “neva gatabalakotṭhako āgacchati, na sāsanaṃ suyyatī”ti aparaṃpi amaccaṃ purisasahassena pesesi. Tasmimpi tathā paṭipanne aparanti evaṃ navahi amaccehi saddhiṃ nava purisasahassāni pesesi sabbe arahattaṃ patvā tuṇhī ahesuṃ.

Atha rājā cintesi - “ettakā janā mayi sinehābhāvena dasabalassa idhāgamanatthāya na kiṅci kathayiṃsu, ayaṃ kho pana udāyī dasabalena samavayo sahapamaṃsukīḷiko, mayi ca sinehavā, imaṃ pesessāmi”ti taṃ pakkosāpetvā, “tāta, tvaṃ purisasahassaparivāro rājagahaṃ gantvā dasabalaṃ ānehi”ti vatvā pesesi. So pana gacchanto “sacāhaṃ, deva, pabbajituṃ labhissāmi, evāhaṃ bhagavantaṃ

idhānessāmi”ti vatvā “yaṃ kiñci katvā mama puttaṃ dassehi”ti vutto rājagahaṃ gantvā satthu dhammadesanāvelāya parisapariyante t̥hito dhammaṃ sutvā saparivāro arahattaṃ patvā ehibhikkhubhāve patit̥thāsi. Tena vuttaṃ apadāne -

“Padumuttarabuddhassa, lokajet̥thassa tādino;
Addhānaṃ paṭipannassa, carato cārikaṃ tadā.

“Suphullaṃ padumaṃ gayha, uppalaṃ mallikañcahaṃ;
Paramannaṃ gahetvāna, adāsiṃ satthuno ahaṃ.

“Paribhuñji mahāvīro, paramannaṃ subhojanaṃ;
Tañca pupphaṃ gahetvāna, janassa sampadassayi.

“It̥tham kantaṃ piyaṃ loke, jalajaṃ pupphamuttamaṃ;
Sudukkaraṃ kataṃ tena, yo me pupphaṃ adāsidaṃ.

“Yo pupphamabhiropesi, paramannañcadāsi me;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

“Dasa at̥tha cakkhattuṃ so, devarajjaṃ karissati;
Uppalaṃ padumañcāpi, mallikañca taduttari.

“Assa puññavipākena, dibbagandhasamāyutaṃ;
Ākāse chadanaṃ katvā, dhārayissati tāvade.

“Pañcaviśatikkhattuñca, cakkavattī bhavissati;
Pathabyā rajjaṃ pañcasataṃ, vasudhaṃ āvasissati.

“Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

“Sakakammābhiraddho so, sukkamūlena codito;
Sakyānaṃ nandijanano, ñātibandhu bhavissati.

“So pacchā pabbajitvāna, sukkamūlena codito;
Sabbāsava pariññāya, nibbāyissatināsavo.

“Paṭisambhidamanuppattaṃ, katakiccamanāsavaṃ;
Gotamo lokabandhu taṃ, etadagge t̥hapessati.

“Padhānapahitatto so, upasanto nirūpadhi;
Udāyī nāma nāmena, hessati satthu sāvako.

“Rāgo doso ca moho ca, māno makkho ca dhaṃsito;
Sabbāsava pariññāya, viharāmi anāsavo.

“Tosayiñcāpi sambuddhaṃ, ātāpī nipako ahaṃ;
Pasādito ca sambuddho, etadagge t̥hapesi maṃ.

“Paṭisambhidā catasso...pe... kataṃ buddhassa sāsana”nti.

Arahattaṃ pana patvā “na tāvāyaṃ dasabalassa kulanagaraṃ gantum kālo, vasante pana upagate pupphitesu vanasaṇḍesu haritatiṇasañchannāya bhūmiyā gamanakālo bhavissatī”ti kālaṃ paṭimānento vasante sampatte satthu kulanagaraṃ gantum gamanamaggavaṇṇaṃ saṃvaṇṇento -

527. “Aṅgārino dāni dumā bhadante, phalesino chadanaṃ vippahāya;
Te accimantova pabhāsayanti, samayo mahāvīra bhāgīrasānaṃ.
528. “Dumāni phullāni manoramāni, samantato sabbadisā pavanti;
Pattaṃ pahāya phalamāsaṇā, kālo ito pakkamanāya vīra.
529. “Nevātisītaṃ na panātiuṇhaṃ, sukhā utu addhaniyā bhadante;
Passantu taṃ sākīyā koḷiyā ca, pacchāmukhaṃ rohiniyaṃ tarantaṃ.
530. “Āsāya kasate khettaṃ, bījaṃ āsāya vappati;
Āsāya vāṇijā yanti, samuddaṃ dhanahārakā;
Yāya āsāya tiṭṭhāmi, sā me āsā samijjhatu.
531. “Punappunañceva vapanti bījaṃ, punappunaṃ vassati devarājā;
Punappunaṃ khettaṃ kasanti kassakā, punappunaṃ dhaññaṃ upeti raṭṭhaṃ.
532. “Punappunaṃ yācanakā caranti, punappunaṃ dānapatī dadanti;
Punappunaṃ dānapatī daditvā, punappunaṃ saggamupenti ṭhānaṃ.
533. “Vīro have sattayugaṃ puneti, yasmiṃ kule jāyati bhūripaṇṇo;
Maññaṃ mahaṃ sakkati devadevo, tayā hi jāto muni saccaṇāmo.
534. “Suddhodano nāma pitā mahesino, buddhassa mātā pana māyanāmā;
Yā bodhisattaṃ parihariya kucchīnā, kāyassa bhedaṃ tiddhamhi modati.
535. “Sā gotamī kālakatā ito cutā, dibbehi kāmehi samaṅgibhūtā;
Sā modati kāmagaṇehi pañcahi, parivāritā devagaṇehi tehi.
536. “Buddhassa puttomaṃ asayhasāhino, aṅgīrasassappaṭimassa tādino;
Pitupitā mayhaṃ tuvaṃsi sakka, dhammena me gotama ayyakosī”ti. -

Imā gāthā abhāsi.

Tattha aṅgārinoṭi aṅgārāni viyāti aṅgārāni, rattapavāḷavaṇṇāni rukkhānaṃ pupphapallavāni, tāni etesaṃ santīti aṅgārino, atilohitakusumakisalayehi aṅgāravuṭṭhisamparikiṇṇā viyāti attho. Idānīti imasmiṃ kāle. Dumāti rukkhā. Bhadanteti, bhaddaṃ ante etassāti bhadanteti ekassa dakārassa lopaṃ katvā vuccati, guṇavisesayutto, guṇavisesayuttānañca aggabhūto satthā. Tasmā bhadanteti satthu ālapanaṃ. Paccattavacanañcetaṃ ekāraṇtaṃ “sukaṭe paṭikamme sukhe dukkhepi ce”tiādīsu viya. Idha pana sambodhanatthe daṭṭhabbaṃ. Tena vuttaṃ “bhadanteti ālapana”nti. “Bhaddasaddasamānatthaṃ padantarameka”nti keci. Phalāni esantīti phalesino. Acetanepi hi sacetanakiriyamāropetvā voharanti, yathā kulaṃ patitukāmanti, phalāni gahetumāraddhā sampatti phalagahaṇakālāti attho. Chadanaṃ vippahāyāti purāṇapaṇṇāni pajahitvā sampannaṇapaṇḍupalāsāti attho. Teti dumā. Accimantova pabhāsayantīti dīpasikhāvanto viya jalitaaggī viya vā obhāsayanti sabbā disāti adhippāyo. Samayoti kālo, “anuggahāyā”ti vacanaseso.

Mahāvīrāti mahāvikkanta. Bhāgī rasānanti attharasādīnaṃ bhāgī. Vuttañhetam dhammasenāpatinā - “bhāgī vā bhagavā attharasassa dhammarasassā”tiādi. Mahāvīra, bhāgīti ca idampi dvayaṃ sambodhanavacanaṃ daṭṭhabbam. Bhāgīrathānanti pana pāṭhe bhagīratho nāma ādirājā. Tabbasajātātāya sākiyā bhāgīrathā, tesam bhāgīrathānaṃ upakāratthanti adhippāyo.

Dumānīti līṅgavipallāsena vuttam, dumā rukkhāti attho. Samantato sabbadisā pavantīti, samantato sabbabhāgato sabbadisāsu ca phullāni, tathā phullattā eva sabbadisā pavanti gandham vissajjenti. Āsamānāti āsītantā gahitukāmā. Evaṃ rukkhasobhāya gamanamaggassa rāmaṇeyyatam dassetvā idāni “nevātisīta”ntiādinā utusampattim dasseti. Sukhāti nātisītanātiunhabhāveneva sukhā iṭṭhā. Utu addhaniyāti addhānagamanayoggā utu. Passantu tam sākiyā koḷiyā ca, pacchāmukham rohinīyam tarantanti rohinī nāma nadī sākiyakoḷiyajanapadānaṃ antare uttaradisato dakkhiṇamukhā sandati, rājagaham cassā puratthimadakkhiṇāya disāya, tasmā rājagahato kapilavatthum gantum tam nadim tarantā pacchāmukhā hutvā taranti. Tenāha “passantu tam...pe... taranta”nti. “Bhagavantaṃ pacchāmukham rohinim nāma nadim atikkamantaṃ sākiyakoḷiyajanapadavāsino passantū”ti kapilavatthugamanāya bhagavantaṃ āyācanto ussāheti.

Idāni attano patthanaṃ upamāhi pakāsento “āsāya kasate”ti gāthamāha. Āsāya kasate khattanti kassako kasanto khettaṃ phalāsāya kasati. Bijaṃ āsāya vappatīti kasitvā ca vapantena phalāsāya eva bijaṃ vappati nikkhipīyati. Āsāya vāṇijā yantīti dhanahārakā vāṇijā dhanāsāya samuddam taritum desaṃ upagantum samuddam nāvāya yanti gacchanti. Yāya āsāya tiṭṭhāmīti evaṃ ahampi yāya āsāya patthanāya bhagavā tumhākaṃ kapilapuragamanapatthanāya idha tiṭṭhāmi. Sā me āsā samijjhatu, tumhehi “kapilavatthu gantabba”nti vadati, āsāya sadisatāya cettha kattukamyatāchandaṃ āsāti āha.

Gamanamaggasaṃvaṇṇanādinā anekavāraṃ yācanāya kāraṇam dassetum “punappuna”ntiādi vuttam. Tassattho - sakim vuttamattena vappe asampajjamāne kassakā punappunaṃ dutiyampi tatiyampi bijaṃ vapanti. Pajjunno devarājāpi ekavārameva avassitvā punappunaṃ kālena kālam vassati. Kassakāpi ekavārameva akasitvā sassasampattiattham paṃsum kaddamaṃ vā mudum katum khettaṃ punappunaṃ kasanti. Ekavārameva dhaññaṃ saṅgaham katvā “alamettāvata”ti aparitussanato koṭṭhāgārādīsu paṭisāmanavasena manussehi upanīyamānaṃ punappunaṃ sāliādidhaññaṃ raṭṭham upeti upagacchati.

Yācanakāpi yācantā punappunaṃ kulāni caranti upagacchanti, na ekavārameva, yācitā pana tesam punappunaṃ dānapatī dadanti, na sakimyeva. Tathā pana deyyadhammaṃ punappunaṃ dānapatī daditvā dānamayaṃ puññaṃ upacinitvā punappunaṃ aparāparaṃ saggamupenti thānaṃ paṭisandhivasena devalokaṃ upagacchanti. Tasmā ahampi punappunaṃ yācāmi bhagavā mayham manorathaṃ matthakaṃ pāpehīti adhippāyo.

Idāni yadattham satthāraṃ kapilavatthugamanaṃ yācati, tam dassetum “vīro have”tigāthamāha. Tassattho - vīro vīriyavā mahāvikkanto bhūripaṇṇo mahāpaṇṇo puriso yasmiṃ kule jāyati nibbattati, tattha have ekaṃsena sattayugam sattapurisayugam yāvasattamaṃ pitāmahayugam sammāpaṭipattiyā puneti sodhetīti lokavādo ativādo aññesu. Bhagavā pana sabbesaṃ devānaṃ uttamadevatāya devadevo pāpanivāraṇena kalyāṇapatiṭṭhāpanena tato parampi sodhetum sakkati

sakkotīti maññāmi ahaṃ. Kasmā? Tayā hi jāto muni saccanāmo yasmā tayā satthārā ariyāya jātiyā jāto munibhāvo, muni vā samāno attahitaparahitānaṃ idhalokaparalokānañca munanaṭṭhena “munī”ti avitathanāmo, monavā vā muni, “samaṇo pabbajito isī”ti avitathanāmo tayā jāto. Tasmā sattānaṃ ekantahitapaṭilābhahetubhāvato bhagavā tava tattha gamaṇaṃ yācāmāti attho.

Idāni “sattayuga”nti vutte pituyugaṃ dassetuṃ “suddhodano nāmā”tiādi vuttaṃ. Suddhaṃ odanaṃ jīvanaṃ etassāti suddhodano. Buddhapitā hi ekaṃsato suvisuddhakāyavacīmanosamācāro suvisuddhājīvo hoti tathā abhinīhārasampannattā. Māyanāmāti kula rūpasīlācārādisampattiyaṃ nātimitādīhi “mā yāhi”ti vattabbaguṇatāya “māyā”ti laddhanāmā. Parihariyāti dhāretvā. Kāyassa bhedāti sadevakassa lokassa cetiyasadisassa attano kāyassa vināsato uddhaṃ. Tidivamhīti tusitadevaloke.

Sāti māyādevī. Gotamīti gottena taṃ kitteti. Dibbehi kāmehīti, tusitabhavanapariyāpannehi dibbehi vatthukāmehi. Samaṅgibhūtāti samannāgatā. Kāmaguṇehīti kāmakoṭṭhāsehi, “kāmehī”ti vatvā puna “kāmaguṇehī”ti vacanena anekabhāgehi vatthukāmehi paricāriyatīti dīpeti. Tehīti yasmiṃ devanikāye nibbatti, tehi tusitadevagaṇehi, tehi vā kāmaguṇehi. “Samaṅgibhūtā parivāritā”ti ca itthilīṅganiddeso purimattabhāvasiddhaṃ itthibhāvaṃ, devatābhāvaṃ vā sandhāya kato, devūpapatti pana purisabhāvene va jāta.

Evaṃ therena yācito bhagavā tattha gamane bahūnaṃ visesādhigamaṃ disvā vīsatisahassa khīṇāsavaparivuto rājagahato aturita cārikāvasena kapilavatthugāma maggaṃ paṭipajji. Thero iddhiyā kapilavatthūṃ gantvā rañño purato ākāse tītho aditṭhapubbaṃ vesam disvā rañña “kosi tva”nti pucchito, “sace amaccaputtaṃ tayā bhagavato santikaṃ pesitaṃ maṃ na jānāsi, evaṃ pana jānāhi”ti dassento -

“Buddhassa puttomhi asayhasāhino, aṅgīrasassappaṭimassa tādino;
Pitupitā mayhaṃ tuvaṃsi sakka, dhammena me gotama ayyakosī”ti. -

Osānagāthamāha.

Tattha buddhassa puttomhīti, sabbaññubuddhassa ure jātātāya orasaputto amhi. Asayhasāhinoti, abhisambodhito pubbe tṭhapetvā mahābodhisattaṃ aññehi sahituṃ vahituṃ asakkuṇeyyattā asayhassa sakalassa bodhisambhārassa mahākāruṇikādhikārassa ca sahanato vahanato, tato parampi aññehi sahituṃ abhibhavituṃ asakkuṇeyyattā asayhānaṃ pañcannaṃ mārānaṃ sahanato abhibhavanato, āsayānusayacaritādhimuttiādivibhāgāvbodhanena yathārahaṃ veneyyānaṃ diṭṭhadhammikasamparāyikaparamatthehi anusāsanīsāṅkhātassa aññehi asayhassa buddhakiccassa ca sahanato, tattha vā sādhu kārībhāvato asayhasāhino. Aṅgīrasassāti aṅgīkatasīlādisampattikassa. “Aṅgamaṅgehi niccharaṇakaobhāsassā”ti apare. Keci pana “aṅgīraso, siddhatthoti dve nāmāni pitarāyeva gahitānī”ti vadanti. Appaṭimassāti anūpamassa. Itṭhānītṭhesu tādīlakkaṇappattiyaṃ tādino. Pitupitā mayhaṃ tuvaṃsīti ariyajātivasena mayhaṃ pitu sammāsambuddhassa lokavohārena tvaṃ pitā asi. Sakkāti jātivasena rājānaṃ ālapati. Dhammenāti sabhāvena ariyajāti lokiyajātīti dvinnāṃ jātīnaṃ sabhāvasamodhānena gotamāti rājānaṃ gottena ālapati. Ayyakosīti pitāmaho asi. Ettha ca “buddhassa puttomhī”tiādiṃ vadanto thero aññaṃ byākāsi.

Evam pana attānaṃ jānāpetvā haṭṭhatuṭṭhena rañña mahārahe pallaṅke nisīdāpetvā attano paṭiyāditassa nānaggarasassa bhojanassa pattam pūretvā dinne gamanākāraṃ dasseti. “Kasmā gantukāmattha, bhuñjathā”ti ca vutte, “satthu santikaṃ gantvā bhuñjissāmī”ti. “Kahaṃ pana satthā”ti? “Vīsatisahassabhikkhuparivāro tumhākaṃ dassanatthāya maggaṃ paṭipanno”ti. “Tumhe imaṃ piṇḍapātaṃ paribhuñjitvā yāva mama putto imaṃ nagaraṃ sampāpuṇāti, tāvassa itova piṇḍapātaṃ harathā”ti. Thero bhattakiccaṃ katvā rañño parisāya ca dhammaṃ kathetvā satthu āgamanato puretameva sakalaṃ rājanivesanaṃ ratanattaye abhippasannaṃ karonto sabbesaṃ passantānaṃyeva satthu āharitabbabhattapuṇṇaṃ pattam ākāse vissajjetvā sayampi vehāsaṃ abbhuggantvā piṇḍapātaṃ upanetvā satthu hatthe ṭhapesi. Satthā taṃ piṇḍapātaṃ paribhuñji. Evaṃ satṭhiyojanaṃ maggaṃ divase divase yojanaṃ gacchantassa satthu rājagehatova bhattaṃ āharitvā adāsi. Atha naṃ bhagavā “mayhaṃ pitu mahārājassa sakalanivesanaṃ pasādesī”ti kulappasādakānaṃ aggaṭṭhāne ṭhapesīti.

Kāḷudāyittheragāthāvaṇṇanā niṭṭhitā.

2. Ekavīhāriyattheragāthāvaṇṇanā

537-546. Purato pacchato vātiādikā āyasmato ekavīhāriyattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññāni upacinanto kassapadasabalassa kāle kulagehe nibbattitvā viññutaṃ patto satthu santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā araññaṃ pavisitvā vivekavāsaṃ vasi.

So tena puññakammena ekaṃ buddhantaṃ devamanussesu saṃsaranto imasmiṃ buddhuppāde bhagavati parinibbute dhammāsokarañño kaniṭṭhabhātā hutvā nibbatti. Asokamahārājā kira satthu parinibbānato dvinnāṃ vassasatānaṃ upari aṭṭhārasame vasse sakalajambudīpe ekarajjābhisekaṃ patvā attano kaniṭṭhaṃ tissakumāraṃ oparajje ṭhapetvā ekena upāyena taṃ sāsane abhippasannaṃ akāsi. So ekadivasam migavaṃ gato araññe yonakamahādhammarakkhitattheraṃ hatthināgena sālāsākhaṃ gahetvā bījīyamānaṃ nisinnaṃ disvā sañjātapasādo “aho vatāhampi ayaṃ mahāthero viya pabbajitvā araññe vihareyya”nti cintesi. Thero tassa cittācāraṃ ṇatvā tassa passantasassa ākāsaṃ abbhuggantvā asokārāme pokkharaṇiyā abhijjāmaṇe udaye ṭhatvā cīvaraṇca uttarāsaṅgaṇca ākāse olaggetvā nhāyitum ārabhi. Kumāro therassa ānubhāvaṃ disvā abhippasanno araññaṃ nivattitvā rājagehaṃ gantvā “pabbajissāmī”ti rañño ārocesi. Rājā taṃ anekappakāraṃ yācitvā pabbajjādhippāyaṃ nivattitum nāsakkhi. So upāsako hutvā pabbajjāsukhaṃ patthento -

537. “Purato pacchato vāpi, aparō ce na vijjati;
Atīva phāsu bhavati, ekassa vasato vane.
538. “Handa eko gamissāmi, araññaṃ buddhavaṇṇitaṃ;
Phāsu ekavīhārissa, pahitattassa bhikkhuno.
539. “Yogī-pītikaraṃ rammaṃ, mattakuñjarasevitaṃ;
Eko atthavasī khippaṃ, pavississāmi kānaṃ.
540. “Supupphite sītavane, sītale girikandare;

Gattāni parisiñcitvā, caṅkamissāmi ekako.

541. “Ekākiyo adutiyo, ramaṇīye mahāvane;
Kadāhaṃ viharissāmi, katakicco anāsavo.

542. “Evaṃ me kattukāmassa, adhippāyo samijjhatu;
Sādhayissāmaṃyeva, nāñño aññassa kārako”ti. -

Imā cha gāthā abhāsi.

Tattha purato pacchato vāti attano purato vā pacchato vā, vā-saddassa vikappatthattā passato vā aparō añño jano na vijjati ce, atīva ativiya phāsu cittasukhaṃ bhavati. Ekavihārībhāvena ekassa asahāyassa. Vane vasatoti ciraparicitena vivekajjhāsayena ākaḍḍhiyamānahadayo so rattindivaṃ mahājanaparivutassa vasato saṅgaṇikavihāraṃ nibbindanto vivekasukhañca bahuṃ maññanto vadati.

Handāti vossaggatthe nipāto, tena idāni karīyamānassa araṇṇagamanassa nicchitabhāvamāha. Eko gamissāmīti “suñṇāgāre kho, gahapati, tathāgatā abhiramantī”tiādivacanato buddhehi vaṇṇitaṃ pasatṭhaṃ araṇṇaṃ eko asahāyo gamissāmi vāsādhippāyena upagacchāmi. Yasmā ekavihārissa tṭhānādīsu asahāyabhāvena ekavihārissa nibbānaṃ paṭipesitacittatāya pahitattassa adhisīlasikkhādikā tisso sikkhā sikkhato bhikkhuno araṇṇaṃ phāsu iṭṭhaṃ sukhāvahanti attho.

Yogī-pītikaranti yogīnaṃ bhāvanāya yuttappayuttānaṃ appasaddādhābhāvena jhānavipassanādipītiṃ āvahanato yogī-pītikaraṃ. Visabhāgārammaṇābhāvena paṭisallānasārūpatāya rammaṃ. Mattakuñjarasevanti mattavaravāraṇavicaritaṃ, imināpi brahāraṇṇābhāvena janavivekaṃyeva dasseti. Atthavasīti idha atthoti samaṇadhammo adhippeto. “Kathaṃ nu kho so me bhaveyyā”ti tassa vasaṃ gato.

Supupphiteti suṭṭhu pupphite. Sītavaneti chāyūdakasampattiyā sīte vane. Ubhayenapi tassa ramaṇīyataṃyeva vibhāveti. Girikandareti girīnaṃ abbhantare kandare. Kanti hi udakaṃ, tena dāritaṃ ninnaṭṭhānaṃ kandaraṃ nāma. Tādise sītale girikandare ghammaparītāpaṃ vinodetvā attano gattāni parisiñcitvā nhāyitvā caṅkamissāmi ekakoti katthaci anāyattavuttitaṃ dasseti.

Ekākiyoti ekākī asahāyo. Adutiyoṭi taṇhāsaṅkhātadutiyaḥbhāvena adutiyo. Taṇhā hi purisassa sabbadā avijhanaṭṭhena dutiyā nāma. Tenāha bhagavā - “taṇhādutiyo puriso, dīghamaddhāna saṃsara”nti.

Evaṃ me kattukāmassāti “handā eko gamissāmī”tiādinā vuttavidhinā araṇṇaṃ gantvā bhāvanābhiyogaṃ kattukāmassa me. Adhippāyo samijjhatūti “kadāhaṃ viharissāmi, katakicco anāsavo”ti evaṃ pavatto manoratho ijjhatu siddhiṃ pāpuṇātu. Arahattappatti ca yasmā na āyācanamattena sijjhati, nāpi aññena sādhetabbā, tasmā āha “sādhayissāmaṃyeva, nāñño aññassa kārako”ti.

Evaṃ uparājassa pabbajjāya daḷhanicchayataṃ ṇatvā rājā asokārāmagamanīyaṃ maggaṃ alaṅkārapetvā kumāraṃ sabbālaṅkāravibhūsitāṃ mahatiyā senāya mahaccarājānubhāvena vihāraṃ nesi. Kumāro padhānagharaṃ gantvā mahādhammarakkhitattherassa santike pabbaji, anekasatā manussā taṃ anupabbajimsu. Rañño bhāgineyyo saṅghamittāya sāmiko aggibrahmāpi tameva

anupabbaji. So pabbajitvā haṭṭhatuṭṭho attanā kātabbaṃ pakāsento -

543. “Esa bandhāmi sannāhaṃ, pavisissāmi kānanaṃ;
Na tato nikkhamissāmi, appatto āsavakkhayaṃ.

544. “Mālude upavāyante, sīte surabhigandhike;
Avijjaṃ dālayissāmi, nisinno nagamuddhani.

545. “Vane kusumasañchanne, pabbhāre nūna sītale;
Vimuttisukhena sukhito, ramissāmi giribbaje”ti. -

Tisso gāthā abhāsi.

Tattha esa bandhāmi sannāhanti esāhaṃ vīriyasaṅkhātāṃ sannāhaṃ bandhāmi,
kāye ca jīvite ca nirapekkho vīriyasannāhena sannayhāmi. Idaṃ vuttaṃ hoti - yathā
nāma sūro puriso paccatthike paccupaṭṭhite taṃ jetukāmo aññaṃ kiccaṃ pahāya
kavacapaṭimuccanādinā yuddhāya sannayhati, yuddhabhūmiñca gantvā paccatthike
ajetvā tato na nivattati, evamahampi kilesapaccatthike jetuṃ ādittampi sīsaṃ
celañca ajjupekkhitvā catubbidhasammappadhānavīriyasannāhaṃ sannayhāmi,
kilese ajetvā kilesavijayayoggaṃ vivekaṭṭhānaṃ na vissajjemīti. Tena vuttaṃ
“pavisissāmi kānanaṃ na tato nikkhamissāmi, appatto āsavakkhaya”nti.

“Mālude upavāyante”tiādinā araññaṭṭhānassa kammaṭṭhānabhāvanāyogyataṃ
vadati, ramissāmi nūna giribbajeti yojanā. Pabbataparikkehe abhiraṃissāmi maññeti
anāgatattaṃ parikkappento vadati. Sesāṃ suviññeyyameva.

Evāṃ vatvā therō araññaṃ pavisitvā samaṇadhammaṃ karonto upajjhāyena
saddhiṃ kaliṅgaratṭhaṃ agamāsi. Tatthassa pāde cammikābādho uppajji, taṃ disvā
eko vejjo “sappiṃ, bhante, pariyesatha, tikicchissāmi na”nti āha. Thero
sappipariyesanaṃ akatvā vipassanāya eva kammaṃ karoti, rogo vaḍḍhati, vejjo
therassa tattha appossukkataṃ disvā sayameva sappiṃ pariyesitvā therāṃ arogaṃ
akāsi. So aroga hutvā nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Imamhi bhaddake kappe, brahmabandhu mahāyaso;
Kassapo nāma gottena, uppajji vadataṃ varo.

“Nippapañco nirālambo, ākāsasamamānaso;
Suññatābahulo tādī, animittarato vasī.

“Asaṅgacitto nikleso, asaṃsaṭṭho kule gaṇe;
Mahākāruṇiko vīro, vinayopāyakovidō.

“Uyyutto parakiccesu, vinayanto sadevake;
Nibbānagamaṇaṃ maggaṃ, gatiṃ paṅkavisosanaṃ.

“Amataṃ paramassādaṃ, jarāmaccunivāraṇaṃ;
Mahāparisamajjhe so, nisinno lokatārako.

“Karavīkaruto nātho, brahmaghoso tathāgato;
Uddharanto mahāduggā, vippanaṭṭhe anāyake.

“Desento virajaṃ dhammaṃ, diṭṭho me lokanāyako;

Tassa dhammaṃ suṇitvāna, pabbajiṃ anagāriyaṃ.

“Pabbajitvā tadāpāhaṃ, cinto jinasāsaṃ;
Ekakova vane ramme, vaṣiṃ saṃsaggaṇṇito.

“Sakkāyavūpakāso me, hetubhūto mamābhavī;
Manaso vūpakāsassa, saṃsaggabhayaḍḍhino.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Arahattaṃ pana patvā there tattha viharante rājā koṭṭhanapariccāgena
bhojakagiri vihāraṃ nāma kāretvā therāṃ tattha vāsesi. So tattha viharanto
parinibbānakāle -

546. “Sohaṃ paripuṇṇasaṅkappo, cando pannaraso yathā;
Sabbāsavaparikkhīṇo, natthi dāni punabbhavo”ti. -

Osānagāthamāha. Sā uttānatthāva. Tadeva ca therassa aññābyākaraṇaṃ ahoṣīti.

Ekavihāriyattheragāthāvaṇṇanā nīṭṭhitā.

3. Mahākappinattheragāthāvaṇṇanā

547-556. Anāgataṃ yo paṭikacca passatītiādikā āyasmato mahākappinattherassa
gāthā. Kā uppatti? Ayaṃ kira padumuttarabuddhakāle haṃsavatīnagare kulaghare
nibbattitvā viññutaṃ patto satthu santike dhammaṃ suṇanto satthāraṃ ekaṃ
bhikkhuṃ bhikkhuovādakānaṃ aggaṭṭhāne ṭhapentaṃ disvā tajjaṃ
adhikāraṃ katvā taṃ ṭhānantaraṃ patthesi.

So tattha yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto
kassapasammāsambuddhakāle bārāṇasiyaṃ kulagehe nibbattitvā viññutaṃ patto
purisasaṃsāraṇajetṭhako hutvā gabbhasaṃsāraṇajetṭhako mahantaṃ
pariveṇaṃ kārāpesi. Te sabbepi janā yāvajīvaṃ kusalaṃ katvā taṃ upāsakaṃ
jetṭhakaṃ katvā saputtadārā devaloke nibbattitvā ekaṃ buddhantaṃ
devamanussesu saṃsariṃsu. Tesu gaṇajetṭhako amhākaṃ satthu nibbattito
puretameva paccantadesse kukkuṭānāmake nagare rājagehe nibbatti, tassa
kappinoti nāma ahoṣi. Sesapurisā tasmīyeva nagare amaccakule nibbattiṃsu.
Kappinakumāro pitu accayena chattaṃ ussāpetvā mahākappinarājā nāma jāto. So
sutavittakatāya pātova catūhi dvārehi sīghaṃ dūte pesesi - “yattha bahussute
passatha, tato nivattitvā mayhaṃ ārocethā”ti.

Tena ca samayena amhākaṃ satthā loke uppajjitvā sāvatthiṃ upanissāya viharati.
Tasmīṃ kāle sāvatthivāsino vāṇijā sāvatthiyaṃ utṭhānakabhaṇḍaṃ gahetvā taṃ
nagaraṃ gantvā bhaṇḍaṃ paṭisaṃmetvā “rājānaṃ passissāmā”ti paṇṇākārahatthā
rañño ārocāpesuṃ. Te rājā pakkosāpetvā niyyāditapaṇṇākāre vanditvā ṭhite “kuto
āgatatthā”ti pucchi. “Sāvatthito, devā”ti. “Kacci vo raṭṭhaṃ subhikkhaṃ, dhammiko
rājā”ti? “Āma, devā”ti. “Kīdiso dhammo tumhākaṃ dese idāni pavattati”ti? “Taṃ,
deva, na sakkā ucchiṭṭhamukhehi kathetu”nti. Rājā suvaṇṇabhiṅgārena udakaṃ
dāpesi. Te mukhaṃ vikkhāletvā dasabalābhimukhā añjaliṃ paggaḍḍhetvā, “deva,
amhākaṃ dese buddharatanaṃ nāma uppanna”nti āhaṃsu. Rañño “buddho”ti
vacane sutamatteyeva sakalasārīraṃ pharamānā pīti uppajji. Tato “buddhoti, tātā,

vadethā”ti āha. “Buddhoti, deva, vadāmā”ti. Evaṃ tikkhattuṃ vadāpetvā “buddhoti padaṃ aparimāṇa”nti tasmimyeva pade pasanno sataṣaḥassaṃ datvā “aparaṃ vadethā”ti pucchi. “Deva, loke dhammaratanaṃ nāma uppanna”nti. Tampi sutvā tatheva sataṣaḥassaṃ datvā “aparaṃ vadethā”ti pucchi. “Deva, saṅgharatanaṃ nāma uppanna”nti. Tampi sutvā tatheva sataṣaḥassaṃ datvā “buddhassa bhagavato santike pabbajissāmī”ti tatova nikkhami. Amaccāpi tatheva nikkhamiṃsu. So amaccasahassena saddhiṃ gaṅgātīraṃ patvā “sace satthā sammāsambuddho, imesaṃ assānaṃ khuramattampi mā temetū”ti saccādhiṭṭhānaṃ katvā udakapiṭṭheneva pūraṃ gaṅgānadiṃ atikkamitvā aparaṃpi aḍḍhayaḥjanavittthāraṃ nadiṃ tatheva atikkamitvā tatiyaṃ candabhāgaṃ nāma mahānadiṃ patvā tampi tāya eva saccakiriyāya atikkami.

Satthāpi taṃdivasaṃ paccūsasamayaṃyeva mahākaruṇāsamāpattito vuṭṭhāya lokaṃ volokento “ajja mahākappino tiyojanasatikaṃ rajjaṃ pahāya amaccasahassaparivāro mama santike pabbajituṃ āgamissati”ti disvā “mayā tesāṃ paccuggamaṇaṃ kātuṃ yutta”nti pātova sarīrapaṭijagganaṃ katvā bhikkhusaṅghaparivuto sāvattiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapāṭapaṭikkanto sayameva ākāseṇa gantvā candabhāgāya nadiyā tīre tesāṃ uttaraṇatitthassābhimukhaṭṭhāne mahānigrodhamūle pallaṅkena nisinnā chabbaṇṇabuddharasmiyo vissajjesi. Te tena titthena uttarantā buddharasmiyo ito cito ca vidhāvantiyo olokento bhagavantaṃ disvā “yaṃ satthāraṃ uddissa mayaṃ āgatā, addhā so eso”ti dassaneneva niṭṭhaṃ gantvā diṭṭhaṭṭhānato paṭṭhāya onamitvā paramanipaccākāraṃ karontā bhagavantaṃ upasaṅkamimṃsu. Rājā bhagavato gopphakesu gahetvā satthāraṃ vanditvā ekamantaṃ nisīdi saddhiṃ amaccasahassena. Satthā tesāṃ dhammaṃ desesi. Desanāpariyosāne saddhiṃ parisāya arahatte paṭiṭṭhāsi. Tena vuttaṃ apadāne -

“Padumuttaro nāma jino, sabbadhammāna pāragū;
Udito ajaṭākāse, ravīva saradambare.

“Vacanābhāya bodheti, veneyyapadumāni so;
Kilesapaṅkaṃ soṇeti, matiraṃsīhi nāyako.

“Titthiyānaṃ yase hanti, khajjotābhā yathā ravi;
Saccatthābhaṃ pakāseti, ratanaṃva divākaro.

“Guṇānaṃ āyatibhūto, ratanānaṃva sāgaro;
Pajjunnoriva bhūtāni, dhammameghena vassati.

“Akkhadasso tadā āsiṃ, nagare haṃsasavhaye;
Upecca dhammamassosiṃ, jalajuttamanāmino.

“Ovādakassa bhikkhūnaṃ, sāvakassa katāvino;
Guṇaṃ pakāsayantassa, tappayantassa me manaṃ.

“Sutvā patīto sumano, nimantetvā tathāgataṃ;
Sasissaṃ bhojayitvāna, taṃ ṭhānamabhipatthayim.

“Tadā haṃsasamabhāgo, haṃsadundubhinissano;
Passathetaṃ mahāmattaṃ, vinicchayavisāradaṃ.

“Patitaṃ pādamūle me, samuggatatanūruhaṃ;
Jīmūtavaṇṇaṃ pīṇaṃsaṃ, pasannanayanānaṃ.

“Parivārena mahatā, rājayuttaṃ mahāyaṃsaṃ;
Eso katāvino ṭhānaṃ, pattheti muditāsayo.

“Iminā paṇipātena, cāgena paṇidhīhi ca;
Kappasatasahassāni, nupapajjati duggatiṃ.

“Devesu devasobhaggaṃ, manussesu mahantataṃ;
Anubhotvāna sesena, nibbānaṃ pāpuṇissati.

“Satasahassito kappe, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

“Tassa dhammesu dāyādo, oraso dhammanimmitto;
Kappino nāma nāmena, hessati satthu sāvako.

“Tatohaṃ sukataṃ kāraṃ, katvāna jinasāsane;
Jahitvā mānusaṃ dehaṃ, tusitaṃ agamāsahaṃ.

“Devamānuserajjāni, sataso anusāsiya;
Bārāṇasiyamāsanne, jāto keṇiyajātiyaṃ.

“Sahassaparivārena, sapajāpatiko ahaṃ;
Pañcapaccekabuddhānaṃ, satāni samupaṭṭhaṃ.

“Temāsaṃ bhojayitvāna, pacchādamha ticīvaraṃ;
Tato cutā mayaṃ sabbe, ahumha tidasūpagā.

“Puno sabbe manussattaṃ, agamimha tato cutā;
Kukkuṭamhi pure jātā, himavantassa passato.

“Kappino nāmahaṃ āsiṃ, rājaputto mahāyaso;
Sesāmaccakule jātā, mameva parivārayuṃ.

“Mahārajjasukhaṃ patto, sabbakāmasamiddhimā;
Vāṇijehi samakkhātāṃ, buddhuppādamahaṃ suṇiṃ.

“Buddho loke samuppanno, asamo ekapuggalo;
So pakāseti saddhammaṃ, amataṃ sukhamuttamaṃ.

“Suyuttā tassa sissā ca, sumuttā ca anāsavā;
Sutvā nesaṃ suvacanaṃ, sakkaritvāna vāṇije.

“Pahāya rajjaṃ sāmacco, nikkhamiṃ buddhamāmako;
Nadiṃ disvā mahācandaṃ, pūritaṃ samatittikaṃ.

“Appatiṭṭhaṃ anālambaṃ, duttaraṃ sīghavāhiniṃ;
Guṇaṃ saritvā buddhassa, sotthinā samatikkamiṃ.

“Bhavasotaṃ sace buddho, tiṇṇo lokantaḡ vidū;
Etena saccavajjena, gamanaṃ me samijjhatu.

“Yadi santigamo maggo, makkho caccantikaṃ sukhaṃ;
Etena saccavajjena, gamanaṃ me samijjhatu.

“Saṅgho ce tiṇṇakantāro, puṇṇakkhetto anuttaro;
Etena saccavajjena, gamanaṃ me samijjhatu.

“Saha kate saccavare, maggā apagataṃ jalaṃ;
Tato sukkena uttiṇṇo, nadītīre manorame.

“Nisinnaṃ addasaṃ buddhaṃ, udentaṃva pabhaṅkaraṃ;
Jalantaṃ hemaseḡva, dīparukkhaṃva jotitaṃ.

“Sasiṃva tārāsahitaṃ, sāvakehi purakkhataṃ;
Vāsavaṃ viya vassantaṃ, desanājaladantaṃ.

“Vanditvāna sahāmacco, ekamantaṃ upāvisiṃ;
Tato no āsayaṃ ṇatvā, buddho dhammamaḡesayi.

“Sutvāna dhammaṃ vimalaṃ, avocumha mayaṃ jinaṃ;
Pabbājehi mahāvīra, nibbindāṃva mayaṃ bhava.

“Svakkhāto bhikkhave dhammo, dukkhaṅkaraṇāya vo;
Caratha brahmacariyaṃ, iccāha munisattamo.

“Saha vācāya sabbepi, bhikkhuvesadharā mayaṃ;
Aḡumha upasampannā, sotāpannā ca sāsane.

“Tato jetavanaṃ gantvā, anusāsi vināyako;
Anusiṭṭho jinenāḡva, arahattaṃ apāpuṇiṃ.

“Tato bhikkhusaḡassāni, anusāsimahaṃ tadā;
Mamaṇusāsanakarā, tepi āsuṃ anāsava.

“Jino tasmaṃ guṇe tuṭṭho, etadagge ṭhapesi maṃ;
Bhikkhuovāḡakānaggo, kappinoti mahājane.

“Satasahasḡe kataṃ kammaṃ, phalaṃ dassesi me idha;
Pamutto saravegova, kilese jhāpayiṃ mama.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhasḡa sāsana”nti.

Arahattaṃ patvā pana te sabbeva satthāraṃ pabbajjaṃ yāciṃsu. Satthā te “etha, bhikkhavo”ti āha. Sā eva tesāṃ pabbajjā upasampadā ca ahoḡi. Satthā taṃ bhikkhusaḡassaṃ ādāya ākāseṇa jetavanaṃ agamaḡi. Athekaḡivaḡaṃ bhagavā tassantevāsike bhikkhū āha - “kacci, bhikkhave, kappino bhikkhūnaṃ dhammaṃ desetī”ti? “Na, bhagavā, deseti. Apposukko diṭṭhadhammasukhavihāraṃ manuyutto viharati, ovāḡamattampi na detī”ti. Satthā therāṃ pakkosāpetvā - “saccaṃ kira tvaṃ, kappina, antevāsikānaṃ ovāḡamattampi na desī”ti? “Saccaṃ, bhagavā”ti.

“Brāhmaṇa, mā evaṃ kari, ajja paṭṭhāya upagatānaṃ dhammaṃ desehī”ti. “Sādhu, bhante”ti therō satthu vacanaṃ sirasā sampaṭicchitvā ekovādeneva samaṇasahassaṃ arahatte paṭiṭṭhāpesi. Tena naṃ satthā paṭipāṭiyā attano sāvake there ṭhānantare ṭhapento bhikkhuovādakānaṃ aggaṭṭhāne ṭhapesi. Athekadivasāṃ therō bhikkhuniyo ovaḍanto -

547. “Anāgataṃ yo paṭikacca passati, hitaṅca atthaṃ ahitaṅca taṃ dvayaṃ;
Viddesino tassa hitesino vā, randhaṃ na passanti samekkhamānā.
548. “Ānāpānasatī yassa, paripuṇṇā subhāvitā;
Anupubbaṃ paricitā, yathā buddhena desitā;
Somaṃ lokaṃ pabhāseti, abbhā muttova candimā.
549. “Odātaṃ vata me cittaṃ, appamāṇaṃ subhāvitaṃ;
Nibbidhaṃ paggaḥitaṅca, sabbā obhāsatē disā.
550. “Jīvate vāpi sappaṇṇo, api vittaparikkhaya;
Paṇṇāya ca alābhena, vittavāpi na jīvati.
551. “Paṇṇā sutavinicchīnī, paṇṇā kittisilokavaddhanī;
Paṇṇāsahito naro idha, api dukkhesu sukhāni vindati.
552. “Nāyaṃ ajjatano dhammo, nacchero napi abbhuto;
Yattha jāyetha mīyetha, tattha kiṃ viya abbhutaṃ.
553. “Anantaraṅhi jātassa, jīvitaṃ maraṇaṃ dhuvā;
Jātā jātā marantīdha, evaṃ dhammā hi paṇino.
554. “Na hetadatthāya matassa hoti, yaṃ jīvitatthaṃ paraporisānaṃ;
Matamhi ruṇṇaṃ na yaso na lokyaṃ, na vaṇṇitaṃ samaṇabrāhmaṇehi.
555. “Cakkhuṃ sarīraṃ upahanti tena, nihīyati vaṇṇabalaṃ matī ca;
Ānandino tassa disā bhavanti, hitesino nāssa sukhī bhavanti.
556. “Tasmā hi iccheyya kule vasante, medhāvino ceva bahussute ca;
Yesaṅhi paṇṇāvibhavana kiccaṃ, taranti nāvāya nadiṃva puṇṇa”nti. -

Imā gāthā abhāsi.

Tattha anāgatanti na āgataṃ, avindanti, attho. Paṭikaccāti putetaraṃyeva. Passatīti oloketi. Atthanti kiccaṃ. Taṃ dvayanti hitāhitaṃ. Viddesinoti amittā. Hitesinoti mittā. Randhanti chiddaṃ. Samekkhamānāti gavesantā. Idaṃ vuttaṃ hoti - yo puggalo attano hitāvahaṃ ahitāvahaṃ tadubhayaṅca atthaṃ kiccaṃ anāgataṃ asampattaṃ puretaraṃyeva paṇṇācakkhunā ahaṃ viya passati vīmaṃsati vicāreti, tassa amittā vā ahitajjhāsayena mittā vā hitajjhāsayena randhaṃ gavesantā na passanti, tādiso paṇṇavā puggalo acchiddavutti, tasmā tumhehi tathārūpehi bhavitabbanti.

Idāni ānāpānasatibhāvanāya guṇaṃ dassento tattha tāni yojetuṃ “ānāpānasatī yassā”ti dutiyaṃ gāthamāha. Tattha ānanti assāso. Apānanti passāso. Assāsapassāsanimittārammaṇā sati ānāpānasati. Satisīsena cettha taṃsampaṃyuttasamādhībhāvanā adhippetā. Yassāti, yassa yogino. Paripuṇṇā

subhāvitāti catunnaṃ satipaṭṭhānānaṃ soḷasannañca ākāraṇaṃ pāripūriyā sabbaso puṇṇā sattannaṃ bojjhaṅgānaṃ vijjāvimuttīnañca pāripūriyā suṭṭhu bhāvitā vaḍḍhitā. Anupubbaṃ paricitā, yathā buddhena desitāti “so satova assasati”tiādinā yathā bhagavatā desitā, tathā anupubbaṃ anukkamena paricitā āsevitā bhāvitā. Somaṃ lokaṃ pabhāseti, abbhā muttova candimāti so yogāvacaro yathā abbhādiupakkilesā vimutto cando candālokena imaṃ okāsalokaṃ pabhāseti, evaṃ avijjādiupakkilesavimutto ñāṇālokena attasantānapatitaṃ parasantānapatitañca saṅkhāralokaṃ pabhāseti pakāseti. Tasmā tumhehi ānāpānasatibhāvanā bhāvetabbāti adhippāyo.

Idāni attānaṃ nidassanaṃ katvā bhāvanābhīyogassa saphalataṃ dassento “odātaṃ vata me citta”nti tatiyaṃ gāthamāha. Tassattho - nīvaraṇamalavigamato odātaṃ suddhaṃ vata mama cittaṃ. Yathā pamāṇakarā rāgādayo pahīnā, appamāṇaṃ nibbānaṃ paccakkaṃ kataṃ ahosi, tathā bhāvitattā appamāṇaṃ subhāviṭaṃ, tato eva catusaccaṃ nibbiddhaṃ paṭivijjitaṃ, sakalasamkilesapakkhato paggaḥitañca hutvā dukkhādikā pubbantādikā ca disā obhāsete tattha vitiṇṇakaṅkhattā sabbadhammesu vigatasammohattā ca. Tasmā tumhehi evaṃ cittaṃ bhāvetabbanti dasseti.

Yathā bhāvanāmayā paññā cittamalavisodhanādinā purisassa bahupakārā, evaṃ itarāpīti dassento “jīvate vāpi sappañño”ti catutthagāthamāha. Tassattho - parikkhīṇadhanopi sappaññajātiko itarītarasantosena santuṭṭho anavajjāya jīvikāya jīvatiyeva. Tassa hi jīvitaṃ jīvitaṃ nāma. Tenāha bhagavā - “paññājīviṃ jīvitaṃ hu seṭṭha”nti. Dummedhapuggalo pana paññāya alābhena diṭṭhadhammikaṃ samparāyikañca atthaṃ virādhento vittavāpi na jīvati, garahādippattiyā jīvanto nāma na tassa hoti, anupāyaññutāya vā yathādhigataṃ dhanam nāsento jīvitaṃ pi sandhāretuṃ na sakkotiyeva, tasmā pārihāriyapaññāpi tumhehi appamattehi sampādetabbāti adhippāyo.

Idāni paññāya ānisaṃse dassetuṃ “paññā sutavinicchinī”ti pañcamaṃ gāthamāha. Tattha paññā sutavinicchinīti paññā nāmesā sutassa vinicchayinī, yathāsute sotapathamāgate atthe “ayaṃ akusalo, ayaṃ kusalo, ayaṃ sāvajjo, ayaṃ anavajjo”tiādinā vinicchayajananī. Kittisilokavaddhanīti kittiyā sammukhā pasamsāya silokassa patthaṭayasabhāvassa vaddhanī, paññavatoyeva hi kittiādayo viññūnaṃ pāsamsabhāvato. Paññāsahitoti pārihāriyapaññāya, vipassanāpaññāya ca yutto. Api dukkhesu sukhāni vindatīti ekantadukkhasabhāvesu khandhāyatanādīsū sammāpaṭipattiyā yathābhūtasabhāvāvabodhena nirāmisānīpi sukhāni paṭilabhati.

Idāni tāsāṃ bhikkhunīnaṃ aniccatāpaṭisaṃyuttaṃ dhīrabhāvāvahaṃ dhammaṃ kathento “nāyaṃ ajjatano dhammo”tiādinā sesagāthā abhāsi. Tatrāyaṃ saṅkhepattho - yvāyaṃ sattānaṃ jāyanamīyanasabhāvo, ayaṃ dhammo ajjatano adhunāgato na hoti, abhiṇhapavattikatāya na acchāriyo, abbhutapubbatābhāvato nāpi abbhuto. Tasmā yattha jāyetha mīyetha, yasmim loke satto jāyeyya, so ekaṃsena mīyetha, tattha kiṃ viya? Kiṃ nāma abbhutaṃ siyā? Sabhāvikattā maraṇassa - na hi khaṇikamarāṇassa kiñci kāraṇaṃ atthi. Yato anantarañhi jātassa, jīvitaṃ maraṇaṃ dhuvaṃ jātassa jātisamanantaraṃ jīvitaṃ maraṇaṃ ekantikaṃ uppannānaṃ khandhānaṃ ekaṃsena bhijjanato. Yo panettha jīvati ti lokavohāro, so tadupādānassa anekapaccayāyattatāya anekantiko, yasmā etadevaṃ, tasmā jātā marantīdha, evaṃdhammā hi pāṇinoti ayaṃ sattānaṃ pakati, yadidaṃ jātānaṃ maraṇanti jātīyā maraṇānubandhanataṃ āha.

Idāni yasmā tāsū bhikkhunīsu kāci sokabandhitacittāpi atthi, tasmā tāsam sokavinodanam kātum “na hetadatthāyātiādi vuttam. Tattha na hetadatthāya matassa hotīti yam matassa jīvatattham jīvitanimittam paraporisānam parapuggalānam ruṇṇam, etam tassa matassa sattassa jīvatattham tāva tiṭṭhatu, kassacipi atthāya na hoti, ye pana rudanti, tesampi matamhi matapuggalanimittam ruṇṇam, na yaso na lokyam yasāvaham visuddhāvahañca na hoti. Na vaṇṇitam samaṇabrāhmaṇehīti viññuppasatṭhampi na hoti, atha kho viññugarahitamevāti attho.

Na kevalameteva ye rudato ādīnavā, atha kho imepīti dassento “cakkhum sarīram upahantī”ti gātham vatvā tato param sokādianatthapaṭibāhanattham kalyāṇamittapayirupāsānāyam tā niyojento “tasmā”tiādinā osānagāthamāha. Tattha tasmāti yasmā ruṇṇam rudantassa puggalassa cakkhum sarīrañca upahanti vibādhati, tena ruṇṇena vaṇṇo balaṃ mati ca nihīyati parihāyati, tassa rudantassa puggalassa disā sapattā ānandino pamodavanto pītivanto bhavanti. Hitesino mittā dukkhī dukkhitā bhavanti tasmā dhammojapaññāya samannāgatattā medhāvino diṭṭhadhammikādiatthasannissitassa bāhusaccassa pāripūriyā bahussute, attano kule vasante iccheyya pāṭikañkheyya kulūpake kareyya. Yesanti yesam medhāvīnam bahussutānam paṇḍitānam paññāvivhavena paññābalena yathā mahoghasa puṇṇam nadiṃ nāvāya taranti, evam kulaputtā attano atthakiccam taranti pāram pāpuṇanti. Te iccheyya kule vasanteti yojanā.

Evam thero tāsam bhikkhunīnam dhammam kathetvā vissajjesi. Tā therassa ovāde ṭhatvā sokaṃ vinodetvā yoniso paṭipajjantiyo sadattham paripūresum.

Mahākappinattheragāthāvaṇṇanā nīṭṭhitā.

4. Cūḷapanthakattheragāthāvaṇṇanā

557-566. Dandhā mayham gatītiādikā āyasmato cūḷapanthakattherassa gāthā. Kā uppatti? Yadettha aṭṭhuppattivāsena vattabbaṃ, taṃ aṭṭhakanipāte mahāpanthakavatthusmiṃ vuttameva. Ayaṃ pana viseso - mahāpanthakatthero arahattaṃ patvā aggaphalasukhena vītināmento cintesi - “katham nu kho sakkā cūḷapanthakampi imasmim sukhe patiṭṭhapetu”nti? So attano ayyakaṃ dhanasetṭhiṃ upasaṅkamitvā āha - “sace, mahāsetṭhi, anujānātha, aham cūḷapanthakaṃ pabbājeyya”nti. “Pabbājetha, bhante”ti. Thero taṃ pabbājesi. So dasasu sīlesu patiṭṭhito bhātu santike -

“Padumaṃ yathā kokanadaṃ sugandhaṃ, pāto siyā phullamavītagandhaṃ;
Aṅgīrasaṃ passa virocamānaṃ, tapantamādiccamivantalikke”ti. -

Gātham uggaṇhanto catūhi māsehi gahetum nāsakkhi, gahitagahitaṃ padaṃ hadaye na tiṭṭhati. Atha naṃ mahāpanthako āha - “panthaka, tvaṃ imasmim sāsane abhabbo, catūhi māsehi ekagāthampi gahetum na sakkosi. Pabbajitakiccam pana tvaṃ katham matthakaṃ pāpessasi? Nikkhama ito”ti. So therena paṇāmito dvārakoṭṭhakasamīpe rodamāno aṭṭhāsi.

Tena ca samayena satthā jīvakambavane viharati. Atha jīvako purisaṃ pesesi, “pañcahi bhikkhusatehi saddhiṃ satthāraṃ nimantehī”ti. Tena ca samayena āyasmā mahāpanthako bhattuddesako hoti. So “pañcannaṃ bhikkhusatānaṃ bhikkham paṭicchatha, bhante”ti vutto “cūḷapanthakaṃ ṭhapetvā sesānaṃ paṭicchāmī”ti āha.

Taṃ sutvā cūḷapanthako bhiyyosomattāya domanassappatto ahosi. Satthā tassa cittaḥkheḍaṃ ñatvā, “cūḷapanthako mayā katena upāyena bujjhissatī”ti tassa avidūre ṭhāne attānaṃ dassetvā “kiṃ, panthaka, rodasī”ti pucchi. “Bhātā maṃ, bhante, paṇāmetī”ti āha. “Panthaka, mā cintayi, mama sāsane tuyhaṃ pabbajjā, ehi, imaṃ gahetvā ‘rajoharaṇaṃ, rajoharaṇa’nti manasi karohī”ti iddhiyā suddhaṃ coḷakkhaṇḍaṃ abhisaṅkharitvā adāsi. So satthārā dinnāṃ coḷakkhaṇḍaṃ “rajoharaṇaṃ, rajoharaṇa”nti hatthena parimajjanto nisīdi. Tassa taṃ parimajjantassa kiliṭṭhadhātukaṃ jātaṃ, puna parimajjantassa ukkhaliparipuñchanasadisāṃ jātaṃ. So ñāṇassa paripakkattā evaṃ cintesi - “idaṃ coḷakkhaṇḍaṃ pakatiyā parisuddhaṃ, imaṃ upādiṇṇakasaṃsāraṃ nissāya kiliṭṭhaṃ aññathā jātaṃ, tasmā aniccaṃ yathāpetāṃ, evaṃ cittampī”ti khayavayaṃ paṭṭhapetvā tasmiṃyeva nimitte jhānāni nibbattetvā jhānapādaṃ vipassanaṃ paṭṭhapetvā saha paṭisambhidāhi arahattaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Padumuttaro nāma jino, āhutaṃ paṭiggaho;
Gaṇamhā vūpakaṭṭho so, himavante vasī tadā.

“Ahampi himavantamhi, vasāmi assame tadā;
Acirāgataṃ mahāvīraṃ, upesiṃ lokanāyakaṃ.

“Pupphacchattaṃ gahetvāna, upagacchiṃ narāsabhaṃ;
Samādhiṃ samāpajjantaṃ, antarāyamaḥāsahaṃ.

“Ubho hatthehi paggayha, pupphacchattaṃ adāsahaṃ;
Paṭiggahesi bhagavā, padumuttaro mahāmuni.

“Sabbe devā attamanā, himavantaṃ upenti te;
Sādhukāraṃ pavattesaṃ, anumodissati cakkhumā.

“Idaṃ vatvāna te devā, upagacchuṃ naruttamaṃ;
Ākāse dhārayantassa, padumacchattamuttamaṃ.

“Satapattachattaṃ paggayha, adāsi tāpaso mama;
Tamaṃ kittayissāmi, suṇātha mama bhāsato.

“Pañcavīsatikappāni, devarajjaṃ karissati;
Catuttimsatikkhattuṇca, cakkavattī bhavissati.

“Yaṃ yaṃ yoniṃ saṃsaraṃ, devattaṃ atha mānusaṃ;
Abbhokāse patiṭṭhantaṃ, padumaṃ dhārayissati.

“Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

“Pakāsite pāvācane, manussattaṃ labhissati;
Manomayaṃ kāyamaṃ, uttamaṃ so bhavissati.

“Dve bhātaro bhavissanti, ubho pi panthakavahayā;
Anubhotvā uttamattaṃ, jotayissanti sāsanaṃ.

“Sohaṃ aṭṭhārasavasso, pabbajiṃ anagāriyaṃ;

Visesāhaṃ na vindāmi, sakyaputtassa sāsane.

“Dandhā mayhaṃ gatī āsi, paribhūto pure ahuṃ;
Bhātā ca maṃ paṇāmesi, gaccha dāni sakaṃ gharaṃ.

“Sohaṃ paṇāmito santo, saṅghārāmassa koṭṭhake;
Dummano tattha aṭṭhāsiṃ, sāmāññasmiṃ apekkhavā.

“Bhagavā tattha āgacchi, sīsaṃ mayhaṃ parāmasi;
Bāhāya maṃ gahetvāna, saṅghārāmaṃ pavesayi.

“Anukampāya me satthā, adāsi pādapuñchaniṃ;
Evaṃ suddhaṃ adhiṭṭhehi, ekamantamadhiṭṭhahaṃ.

“Hatthehi tamahaṃ gayha, sariṃ kokanadaṃ ahaṃ;
Tattha cittaṃ vimucci me, arahattaṃ apāpuṇiṃ.

“Manomayesu kāyesu, sabbattha pāramiṃ gato;
Sabbāsava pariññāya, viharāmi anāsavo.

“Paṭisambhidā catasso...pe... kataṃ buddhassa sāsana”nti.

Arahattamaggenevassa tepiṭakaṃ pañcābhiññā ca āgamiṃsu. Satthā ekena ūnehi pañcahi bhikkhusatehi saddhiṃ gantvā jīvākassa nivesane paññatte āsane nisīdi. Cūḷapanthako pana attano bhikkhāya appaṭicchitattā eva na gato. Jīvako yāguṃ dātuṃ ārabhi, satthā pattaṃ hatthena pidahi. “Kasmā, bhante, na gaṇhathā”ti vutte - “vihāre eko bhikkhu atthi, jīvākā”ti. So purisaṃ pahiṇi, “gaccha, bhaṇe, vihāre nisinnaṃ ayyaṃ gahetvā ehī”ti. Cūḷapanthakattheropi rūpena kiriyāya ca ekampi ekena asadisāṃ bhikkhusahassaṃ nimminivā nisīdi. So puriso vihāre bhikkhūnaṃ bahubhāvaṃ disvā gantvā jīvākassa kathesi - “imasmā bhikkhusaṅghā vihāre bhikkhusaṅgho bahutaro, pakkositabbaṃ ayyaṃ na jānāmī”ti. Jīvako satthāraṃ paṭipucchi - “konāmo, bhante, vihāre nisinno bhikkhū”ti? “Cūḷapanthako nāma, jīvākā”ti. “Gaccha, bhaṇe, ‘cūḷapanthako nāma kataro’ti pucchitvā taṃ ānehī”ti. So vihāraṃ gantvā “cūḷapanthako nāma kataro, bhante”ti pucchi. “Ahaṃ cūḷapanthako”, “ahaṃ cūḷapanthako”ti ekapahāreneva bhikkhusahassampi kathesi. So punāgantvā taṃ pavattiṃ jīvākassa ārocesi. Jīvako paṭividdhasaccattā “iddhimā maññe, ayyo”ti nayato ñatvā “gaccha, bhaṇe, paṭhamāṃ kathanakamayyameva ‘tumhe satthā pakkosati’ti vatvā cīvarakaṇṇe gaṇhā”ti āha. So vihāraṃ gantvā tathā akāsi, tāvadeva nimmitabhikkhū antaradhāyīṃsu. So therāṃ gahetvā agamāsi.

Satthā tasmiṃ khaṇe yāguñca khajjakādibhedañca paṭiggaṇhi. Dasabale bhattakiccaṃ katvā vihāraṃ gate dhammasabhāyaṃ kathā udapādi - “aho buddhānaṃ ānubhāvo, yatra hi nāma cattāro māse ekagāthaṃ gahetuṃ asakkontampi lahukena khaṇeneva evaṃ mahiddhikaṃ akaṃsū”ti. Satthā tesāṃ bhikkhūnaṃ kathāsallāpaṃ sutvā āgantvā buddhāsane nisajja, “kiṃ vadetha, bhikkhave”ti pucchitvā, “imaṃ nāma, bhante”ti vutte, “bhikkhave, cūḷapanthakena idāni mayhaṃ ovāde ṭhatvā lokuttaradāyajjaṃ laddhaṃ, pubbe pana lokiyaadāyajja”nti vatvā tehi yācito cūḷasetṭhiyātaṃ kathesi. Aparabhāge taṃ satthā ariyagaṇaparivuto dhammāsane nisinno manomayaṃ kāyaṃ abhinimminantānaṃ

bhikkhūnaṃ cetovivaṭṭakusalānañca aggaṭṭhāne ṭhapesi. So aparena samayena bhikkhūhi “tathā dandhadhātukena kathaṃ tayā saccāni paṭividdhānī”ti puṭṭho bhātu paṇāmanato paṭṭhāya attano paṭipattiṃ pakāsentō -

557. “Dandhā mayhaṃ gatī āsi, paribhūto pure ahaṃ;
Bhātā ca maṃ paṇāmesi, gaccha dāni tuvaṃ gharaṃ.
558. “Sohaṃ paṇāmito santo, saṅghārāmassa koṭṭhake;
Dummano tattha aṭṭhāsiṃ, sāsanaṃsiṃ apekkhava.
559. “Bhagavā tattha āgacchi, sīsaṃ mayhaṃ parāmasi;
Bāhāya maṃ gahetvāna, saṅghārāmaṃ pavesayi.
560. “Anukampāya me satthā, pādāsi pādapuñchaṃ;
Etaṃ suddhaṃ adhiṭṭhehi, ekamantaṃ svadhiṭṭhitaṃ.
561. “Tassāhaṃ vacanaṃ sutvā, vihāsiṃ sāsane rato;
Samādhiṃ paṭipādesiṃ, uttamatthassa pattiya.
562. “Pubbenivāsaṃ jānāmi, dibbacakkhu visodhitaṃ;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.
563. “Sahassakkhattumattānaṃ, nimminivāna panthako;
Nisīdambavane ramme, yāva kālappavedanā.
564. “Tato me satthā pāhesi, dūtaṃ kālappavedakaṃ;
Paveditamhi kālamhi, vehāsādupasaṅkamīṃ.
565. “Vanditvā satthuno pāde, ekamantaṃ nisīdahaṃ;
Nisinnaṃ maṃ viditvāna, attha satthā paṭiggahi.
566. “Āyāgo sabbalokassa, āhutīnaṃ paṭiggaho;
Puññakkhettaṃ manussānaṃ, paṭiggaṇhittha dakkhiṇa”nti. -

Imā gāthā abhāsi.

Tattha dandhāti, mandā, catuppadikaṃ gāthaṃ catūhi māsehi gahetuṃ asamatthabhāvena dubbalā. Gatīti ñāṇagati. Āsīti, ahosi. Paribhūtoti, tato eva “muṭṭhassati asampajāno”ti hīḷito. Pureti, pubbe puthujjanakāle. Bhātā cāti samuccayattho ca-saddo, na kevalaṃ paribhūtova, atha kho bhātāpi maṃ paṇāmesi, “panthaka, tvaṃ duppañño ahetuko maññe, tasmā pabbajitakiccaṃ matthakaṃ pāpetuṃ asamatto, na imassa sāsanaṃ anucchaviko, gaccha dāni tuyhaṃ ayyakaghara”nti nikkaḍḍhesi. Bhātāti, bhātarā.

Koṭṭhaketī, dvārakoṭṭhakasamīpe. Dummanoti, domanassito. Sāsanaṃsiṃ apekkhava, sammāsambuddhassa sāsane sāpekkho avibbhamitukāmo.

Bhagavā tattha āgacchīti, mahākaruṇāsañcoditamānaso maṃ anuggaṇhanto bhagavā yatthāhaṃ ṭhito, tattha āgacchi. Āgantvā ca, “panthaka, ahaṃ te satthā, na mahāpanthako, maṃ uddissa tava pabbajjā”ti samassāsento sīsaṃ mayhaṃ parāmasi jālābandhanamudutalunapīṇavarāyatanāṅgulisaṃupasobhitena vikasitapadumasassirīkena cakkāṅkitena hatthatalena “idāniyeva mama putto

bhavissatī”ti dīpento mayhaṃ sīsaṃ parāmasi. Bāhāya maṃ gahetvānāti, “kasmā tvaṃ, idha tiṭṭhasī”ti candanagandhagandhinā attano hatthena maṃ bhuje gahetvā antosaṅghārāmaṃ pavesesi. Pādāsi pādapuñchaninti pādapuñchaniṃ katvā pādāsi “rajoharaṇanti manasi karohī”ti adāsīti attho. “Adāsī”ti “pādapuñchani”nti ca paṭhanti. Keci pana “pādapuñchani”nti pādapuñchanacoḷakkhaṇḍaṃ pādāsi”ti vadanti. Tadayuttaṃ iddhiyā abhisaṅkharitvā coḷakkhaṇḍassa dinnattā. Etaṃ suddhaṃ adhiṭṭhehi, ekamantaṃ svadhiṭṭhitanti, etaṃ suddhaṃ coḷakkhaṇḍaṃ “rajoharaṇaṃ, rajoharaṇa”nti manasikārena svadhiṭṭhitaṃ katvā ekamantaṃ ekamante vivitte gandhakuṭipamukhe nisinno adhiṭṭhehi tathā cittaṃ samāhitaṃ katvā pavattehi.

Tassāhaṃ vacanaṃ sutvāti, tassa bhagavato vacanaṃ ovādaṃ ahaṃ sutvā tasmim̐ sāsane ovāde rato abhirato hutvā vihāsiṃ yathānusiṭṭhaṃ paṭipajjim̐. Paṭipajjanto ca samādhim̐ paṭipādesim̐, uttamatthassa pattiyaṭi, uttamattho nāma arahattaṃ, tassa adhigamāya kasiṇaparikkammavasena rūpajjhānāni nibbattetvā jhānapādakaṃ vipassanaṃ paṭṭhapetvā maggaṃ paṭipāṭiyaṃ aggamaggasamādhim̐ sampādesinti attho. Ettha hi samādhīti upacārasamādhito paṭṭhāya yāva catutthamaggasamādhi, tāva samādhisāmaññaṇa gahito, aggaphalasamādhi pana uttamatthaggaṇaṇa, sātisaṃ cevāyaṃ samādhikusalo, tasmā “samādhim̐ paṭipādesi”nti āha. Samādhikusalatāya hi ayamāyasmā cetovivaṭṭakusalo nāma jāto, mahāpanthakatthero pana vipassanākusalatāya saññāvivivaṭṭakusalo nāma. Eko cettha samādhilakkhaṇe cheko, eko vipassanālakkhaṇe, eko samādhigāḷho, eko vipassanāgāḷho eko aṅgasamkhitte cheko, eko ārammaṇasamkhitte, eko aṅgavavattāne, eko ārammaṇavavattāneti vaṇṇenti. Apica cūḷapanthakatthero sātisaṃ catunnaṃ rūpāvacarajjhānānaṃ lābhītāya cetovivaṭṭakusalo vutto, mahāpanthakatthero sātisaṃ catunnaṃ arūpāvacarajjhānānaṃ lābhītāya saññāvivivaṭṭakusalo. Paṭhamo vā rūpāvacarajjhānalābhī hutvā jhānaṅgehi vuṭṭhāya arahattaṃ pattoti cetovivaṭṭakusalo, itaro arūpāvacarajjhānalābhī hutvā jhānaṅgehi vuṭṭhāya arahattaṃ pattoti saññāvivivaṭṭakusalo. Manomayaṃ pana kāyaṃ nibbattento aññaṇe tayo vā cattāro vā nibbattanti, na bahuke, ekasadiseyeva ca katvā nibbattenti, ekavidhameva kammaṃ kurumāne. Ayaṃ pana thero ekāvajjanena samaṇasahassaṃ māpesi, dvepi na kāyena ekasadisē akāsi, na ekavidhaṃ kammaṃ kurumāne. Tasmā manomayaṃ kāyaṃ abhinimminantānaṃ aggo nāma jāto.

Idāni attano adhigatavisesaṃ dassetuṃ “pubbenivāsaṃ jānāmi”tiādimāha. Kāmañcāyaṃ thero chaḷabhiññaṇo, yā pana abhiññaṇā āsavakkhayañāṇadhigamassa bahūpakārā, taṃ dassanattaṃ “pubbenivāsaṃ jānāmi, dibbacakkhu visodhita”nti vatvā “tisso vijjā anuppattā”ti vuttaṃ. Pubbenivāsayathākammupagaṇāgatamaṃsaññaṇāni hi vipassanācārassa bahūpakārāni, na tathā itaraññaṇāni.

Sahassakkhattanti sahassaṃ. “Sahassavāra”nti keci vadanti. Ekāvajjanena pana thero sahasse manomaye kāye nimmini, na vārena. Te ca kho aññaṇamaññaṇasadisē vividhañca kammaṃ karonte. “Kiṃ pana sāvakānampi evarūpaṃ iddhinimmānaṃ sambhavatī”ti? Na sambhavati sabbesaṃ, abhinīhārasampattiyaṃ pana ayameva thero evamakāsi, tathā hesa iminā aṅgena etadagge ṭhapito. Panthako nisīdīti attānameva paraṃ viya vadati. Ambavaneti, ambavane jīvakena katavīhāre. Vehāsādupasaṅkaminti vehāsāti karaṇe nissakkavacanaṃ, vehāsenāti attho, da-kāro padasandhikaro. Athāti, mama nisajjāya pacchā. Paṭiggahīti dakkhiṇodakaṃ

paṭiggaṇhi. Āyāgo sabbalokassāti, sabbassa sadevakassa lokassa
aggadakkhiṇeyyatāya deyyadhammaṃ ānetvā yajitabbaṭṭhānabhūto. Āhutaṇaṃ
paṭiggahoti, mahāphalabhāvakaraṇena dakkhiṇāhutaṇaṃ paṭiggaṇhako.
Paṭiggaṇhittha dakkhiṇanti jīvakena upanītaṃ yāgukhajjādibhedam dakkhiṇaṃ
paṭiggahesi.

Atha kho bhagavā katabhattakicco āyasmantaṃ cūḷapanthakaṃ āṇāpesi -
“anumodanaṃ karohī”ti. So sineruṃ gahetvā mahāsamuddaṃ manthento viya
pabhinnapaṭisambhidāppattatāya tepiṭakaṃ buddhavacanaṃ saṅkhobhento satthu
ajjhāsayam gaṇhanto anumodanaṃ akāsi. Tathā upanissayasampannopi
cāyamāyasmā tathārūpāya kammaṇḍalikāya paribādhitō catuppadikaṃ gāthaṃ
catūhipi māsehi gahetuṃ nāsakkehi. Taṃ panassa upanissayasampattiṃ oloketvā
satthā pubbacariyānurūpaṃ yonisomanasikāre niyojesi. Tathā hi bhagavā tadā
jīvakaṃ nivesane nisinnō eva “cūḷapanthakassa cittaṃ samāhitaṃ, vīthipaṭipannā
vipassanā”ti ñatvā yathānisinnova attānaṃ dassetvā, “panthaka, yadipāyaṃ ṇḍalikā
saṃkiliṭṭhā rajānukiṇṇā, ito pana añño eva ariyassa vinaye saṃkilesō rajo cāti
dassento -

“Rāgo rajo na ca pana reṇu vuccati, rāgassetam adhivacanaṃ rajoti;
Etaṃ rajaṃ vipajahitvā bhikkhavo, viharanti te vītarajassa sāsane.

“Doso rajo...pe... sāsane.

“Moho rajo...pe... vītarajassa sāsane”ti. -

Imā tisso obhāsagāthā abhāsi. Gāthāpariyosāne cūḷapanthako
abhiññāpaṭisambhidāparivāraṃ arahattaṃ pāpuṇīti.

Cūḷapanthakattheragāthāvaṇṇanā niṭṭhitā.

5. Kappattheragāthāvaṇṇanā

567-576. Nānākulamalasaṃpuṇṇotiādikā āyasmato kappattherassa gāthā. Kā
uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññāni
upacinanto siddhatthassa bhagavato kāle vibhavasampanne kule nibbattitvā pitu
accayena viññutaṃ patto nānāviraḡgavaṇṇavacittēhi vatthehi anekavidhehi
ābharaṇēhi nānāvidhehi maṇiratanehi bahuvīdhehi pupphadāmaṃālādīhi ca
kapparukkhaṃ nāma alaṅkaritvā tena satthu thūpaṃ pūjesi. So tena puññakammaṇa
devamanussesu saṃsaranto imasmiṃ buddhuppāde magadharaṭṭhe
maṇḍalikaṛājakule nibbattitvā pitu accayena rajje paṭiṭṭhito kāmesu ativiya ratto
giddho hutvā viharati. Taṃ satthā mahākaruṇāsamāpattito vuṭṭhāya lokaṃ volokento
ñāṇajāle paññāyamānaṃ disvā, “kiṃ nu kho bhavissatī”ti āvajjento, “esa mama
santike asubhakathaṃ sutvā kāmesu virattacitto hutvā pabbajitvā arahattaṃ
pāpuṇissatī”ti ñatvā ākāseṇa tattha gantvā -

567. “Nānākulamalasaṃpuṇṇo, mahāukkārasambhavo;
Candanikaṃva paripakkaṃ, mahāgaṇḍo mahāvaṇḍo.

568. “Pubbaruhiraṃsaṃpuṇṇo, gūṭhakūpena gāḷhito;
Āpopaggharaṇo kāyo, sadā sandati pūṭikaṃ.

569. “Saṭṭhikaṇḍarasambandho, maṃsalepanalepito;

Cammakañcukasannaddho, pūtikāyo niratthako.

570. “Aṭṭhisañghātaghaṭito, nhārusuttanibandhano;
Nekesaṃ saṃgatībhāvā, kappeti iriyāpathaṃ.
571. “Dhuvappayāto maraṇāya, maccurājassa santike;
Idheva chaḍḍayitvāna, yena kāmāṅgamo naro.
572. “Avijjāya nivuto kāyo, catuganthena ganthito;
Oghasaṃsīdano kāyo, anusayājālamotthato.
573. “Pañcanīvaraṇe yutto, vitakkena samappito;
Taṇhāmūlenānugato, mohacchādanachādito.
574. “Evāyaṃ vattate kāyo, kammayantena yantito;
Sampatti ca vipatyantā, nānābhāvo vipajjati.
575. “Yemaṃ kāyaṃ mamāyanti, andhabālā puthujjanā;
Vaḍḍhenti kaṭasiṃ ghoraṃ, ādiyanti punabbhavaṃ.
576. “Yemaṃ kāyaṃ vivajjenti, gūthalittaṃva pannagaṃ;
Bhavamūlaṃ vamtivāna, parinibbissanti nāsavā”ti. -

Imāhi gāthāhi tassa asubhakathaṃ kathesi. So satthu sammukhā anekākāravokāraṃ yāthāvato sarīrasabhāvavibhāvanaṃ asubhakathaṃ sutvā sakena kāyena aṭṭiyamāno harāyamāno jigucchamāno saṃviggahadayo satthāraṃ vanditvā, “labheyyāhaṃ, bhante, bhagavato santike pabbajja”nti pabbajjaṃ yāci. Satthā samīpe ṭhitamaññaṭaraṃ bhikkhuṃ āṇāpesi - “gaccha, bhikkhu, imaṃ pabbājetvā upasampādetvā ānehī”ti. So taṃ tacapañcakakammaṭṭhānaṃ datvā pabbājesi. So khuraggeyeva saha paṭisambhidāhi arahattaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Siddhatthassa bhagavato, thūpaseṭṭhassa sammukhā;
Vicittadusse lagetvā, kapparukkhaṃ ṭhapesahaṃ.

“Yaṃ yaṃ yonupapajjāmi, devattaṃ atha mānusaṃ;
Sobhayanto mama dvāraṃ, kapparukkho patiṭṭhati.

“Ahañca parisā ceva, ye keci mamavassitā;
Tamhā dussaṃ gahetvāna, nivāsema mayaṃ sadā.

“Catunnavutito kappe, yaṃ rukkhaṃ ṭhapaṃ ahaṃ;
Duggatiṃ nābhijānāmi, kapparukkhassidaṃ phalaṃ.

“Ito ca sattame kappe, suceḷā aṭṭha khattiyā;
Sattaratanasampannā, cakkavattī mahabbalā.

“Paṭisambhidā catasso...pe... kataṃ buddhassa sāsana”nti.

Arahattaṃ pana patvā laddhūpasampado satthāraṃ upasaṅkamitvā vanditvā ekamantaṃ nisinno aññaṃ byākaronto tā eva gāthā abhāsi. Teneva tā theragāthā nāma jātā.

Tattha nānākulamalasampunṇoti, nānākulehi nānābhāgehi malehi sampunṇo, kesalomādinānāvidhaasucikoṭṭhāsabharitoti attho. Mahāukkārasambhavoti, ukkāro vuccati vaccakūpaṃ. Yattakavayā mātā, tattakaṃ kālāṃ kārāpariseditavaccakūpasadisatāya mātu kucchi idha “mahāukkāro”ti adhippeto. So kucchi sambhavo uppatitṭhānaṃ etassāti mahāukkārasambhavo. Candanikaṃvāti candanikaṃ nāma ucchitṭhodakagabbhamalādīnaṃ chaḍḍanaṭṭhānaṃ, yaṃ jaṇṇumattaṃ asucibharitampi hoti, tādīsanti attho. Paripakkanti, pariṇataṃ purāṇaṃ. Tena yathā caṇḍālagāmadvāre nidāghasamaye thullaphusitake deve vassante udakena

samupabyūḷhamuttakarīsaatṭhicammanhārukhaṇḍakheḷasiṅghāṇikādinānākuṇapabharitaṃ kaddamodakāluḷitaṃ katipayadivasātikkaṃmena saṃjāta kimikulākulaṃ sūriyātapasantaṭpakuthitaṃ upari pheṇapubbulaṅkāni muñcantaṃ abhinīlavaṇṇaṃ paramaduggandhaṃ jegucchaṃ candanikāvāṭaṃ neva upagantaṃ, na daṭṭhuṃ araharūpaṃ hutvā tiṭṭhati, tathārūpaṃ kāyoti dasseti. Sadā dukkhatāmūlayogato asucipaggharaṇato uppādajarāmarāṇehi uddhumāyanaparipaccanabhijjanasabhāvattā ca mahanto gaṇḍo viyāti mahāgaṇḍo. Sabbatthakameva dukkhavedanānubaddhattā gaṇḍānaṃ sahanato asucivissandaṇato ca mahanto vaṇo viyāti mahāvaṇo gūthakūpena gāḷitoti, vaccakūpena vacceneva vā bharito. “Gūthakūpanigāḷhito”tipi pāḷi, vaccakūpato nikkhantoti attho. Āpopaggharaṇo kāyo, sadā sandati pūtikanti, ayaṃ kāyo āpodhātuyā sadā paggharaṇasīlo, tañca kho pittaśeṣasammuttādikaṃ pūtikaṃ asuciṃyeva sandati, na kadāci sucinti attho.

Saṭṭhikaṇḍarasambandhoti, gīvāya uparimabhāgato paṭṭhāya sarīraṃ vinaddhamānā sarīrassa purimāpacchimadakkhiṇavāmapassesu paccekaṃ pañca pañca katvā vīsati, hatthapāde vinaddhamānā tesāṃ purimāpacchimāpassesu pañca pañca katvā cattālīsati saṭṭhiyā kaṇḍarehi mahānhārūhi sabbaso baddho vinaddhoti saṭṭhikaṇḍarasambandho. Maṃsalepanalepitoti, maṃsasaṅkhātena lepanena litto, navamaṃsapesisatānulittoti attho. Cammaṅkaṇcukasannaddhoti, cammasaṅkhātena kaṇcukena sabbaso onaddho pariyonaddho paricchinno. Pūtikāyoti, sabbaso pūtigandhiko kāyo. Niratthakoti, nippayojano. Aññesañhi pāṇīnaṃ kāyo cammādiviniyogena siyā sappayojano, na tathā manussakāyoti. Atṭhisāṅghātaghaṭṭhoti, atirekatisatānaṃ atṭhīnaṃ saṅghātena ghaṭṭito sambandho. Nhārusuttanibandhanoti, suttasādisehi navahi nhārusatehi nibandhito. Nekesaṃ saṃgatībhāvāti, catumahābhūtajīvitindriyaassāsapassāsaviññāḍīnaṃ samavāyasambandhena suttamerakasamavāyena yantaṃ viya ṭhānādiiriyāpathaṃ kappeti.

Dhuvappayāto maraṇāyāti, maraṇassa atthāya ekantaḡamano, nibbattito paṭṭhāya maraṇaṃ pati pavatto. Tato eva maccurājassa maraṇassa santike ṭhito. Idheva chaḍḍayitvānāti, imasmimīyeva loke kāyaṃ chaḍḍetvā, yathārucitaṭṭhānagāmī ayaṃ satto, tasmā “pahāya gamanīyo ayaṃ kāyo”ti evampi saṅgo na kātābboti dasseti.

Avijjāya nivutoti, avijjānīvaraṇena nivuto paṭicchāditādīnava, aññathā ko ettha saṅgaṃ janeyyāti adhippāyo. Catuganthenāti, abhijjhākāyaganthādīnā catubbidhena ganthena ganthito, ganthaniyabhāvena vinaddhito. Oghasaṃsīdanoti, oghaniyabhāvena kāmoghādīsū catūsū oghesu saṃsīdanako. Appahīnabhāvena santāne anu anu sentīti anusayā, kāmarāgādayo anusayā. Tesāṃ jālena otthato

abhibhūtoti anusayājālamotthato. Makāro padasandhikaro, gāthāsukhattham dīgham katvā vuttaṃ. Kāmacchandādīnā pañcavidhena nīvaraṇena yutto adhimuttoti pañcanīvaraṇe yutto, karaṇatthe bhumma vacanaṃ.

Kāma vitakkādīnā micchā vitakkena samappito samassitoti vitakkena samappito. Taṇhāmūlenānugatoti, taṇhāsaṅkhātena bhavamūlena anubaddho. Mohacchādanachāditoti, sammohasaṅkhātena āvaraṇena paliguṇṭhito. Sabbametam saviññāṇakaṃ karajakāyaṃ sandhāya vadati. Saviññāṇako hi attabhāvo “ucchinnabhavanettiko, bhikkhave, tathāgatassa kāyo tiṭṭhati, ayañceva kāyo bahiddhā ca nāmarūpa”ntiādīsu kāyoti vuccati, evāyaṃ vattate kāyoti evaṃ “nānākulamalasampuṇṇo”tiādīnā “avijjāya nivuto”tiādīnā ca vuttappakārena ayaṃ kāyo vattati, vattanto ca kammayantena sukatadukkaṭṭhena kamma saṅkhātena yantena yantito saṅghaṭṭito. Yathā vā khemantaṃ gantaṃ na sakkoti, tathā saṅkhobhito sugatiduggatīsu vattati paribbhamati. Sampatti ca vipatyantāti yā ettha sampatti, sā vipattipariyosānā. Sabbañhi yobbanam jarāpariyosānaṃ, sabbaṃ ārogyaṃ byādhipariyosānaṃ, sabbaṃ jīvitaṃ maraṇapariyosānaṃ, sabbo samāgamo viyogapariyosāno. Tenāha “nānābhāvo vipajjati”ti. Nānābhāvoti, vinābhāvo vippayogo, so kadāci vippayuñjakassa vasena, kadāci vippayuñjitabbassa vasenāti vividham pajjati pāpuṇiyati.

Yemaṃ kāyaṃ mamāyanti ye andhabālā puthujjanā evaṃ asubham aniccaṃ adhuvaṃ dukkhaṃ asāraṃ imaṃ kāyaṃ “mama ida”nti gaṇhantā mamāyanti chandarāgaṃ uppādentī, te jātīādīhi nirayādīhi ca ghoram bhayānaṃ apaṇḍitehi abhiraṃitabbato kaṭṭhasaṅkhātaṃ saṃsāraṃ punappunaṃ jananaṃ maraṇādīhi vaḍḍhenti, tenāha “ādiyanti punabbhava”nti.

Yemaṃ kāyaṃ vivajjenti, gūthallitaṃva pannaganti yathā nāma puriso sukhakāmo jīvitaṃ gūthagataṃ āsīvaṃ disvā jigucchaniyatāya vā sappatibhayatāya vā vivajjeti na allīyati, evamevaṃ ye paṇḍitā kulaputtā asucibhāvena jeguccham aniccādisubhāvena sappatibhayaṃ imaṃ kāyaṃ vivajjenti chandarāgappahānena pajahanti. Te bhavamūlaṃ avijjaṃ bhavataṇhaṃ vā vitvā chaḍḍetvā accantameva pahāya tato eva sabbaso anāsavaṃ saupādisesāya anupādisesāya ca nibbānadhātuyā parinibbāyissanti.

Kappattheragāthāvaṇṇanā niṭṭhitā.

6. Vaṇṇantaputta upasena ttheragāthāvaṇṇanā

577-586. Vivittaṃ appanigghosantiādīkā āyasmato upasena ttherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato kāle haṃsavatīnagare kulagehe nibbattitvā vayappatto satthu santikaṃ gantvā dhammaṃ suṇamāno satthāraṃ ekaṃ bhikkhuṃ samantapāsādikānaṃ aggaṭṭhāne ṭhapentaṃ disvā satthu adhikāraṃ katvā taṃ ṭhānantaṃ patthetvā yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto imasmim buddhuppāde nālakagāme rūpasārībrāhmaṇiṃyā kucchimhi nibbatti, upasena tthera nāma aho si. So vayappatto tayo vede uggahetvā satthu santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā upasampadāya ekavassiko “ariyagabbhaṃ vaḍḍhemī”ti ekaṃ kulaputtaṃ attano santike upasampādetvā tena saddhim satthu santikaṃ gato. Satthārā cassa tassa avassikassa bhikkhuno saddhivihārikabhāvaṃ sutvā, “atilaṃ kho tvaṃ, moghapurisa, bāhullāya āvatto”ti garahito. “Idānāhaṃ yadipi paraṃ nissāya

satthārā garahito, parisamyeve pana nissāya satthu pāsāṃsopi bhavissāmī”ti
vipassanāya kammaṃ karonto nacirasseva arahattaṃ pāpuṇi. Tena vuttaṃ apadāne

-

“Padumuttaraṃ bhagavantaṃ, lokajetthaṃ narāsabhaṃ;
Pabbhāramhi nisīdantaṃ, upagacchiṃ naruttamaṃ.

“Kaṇikārapupphaṃ disvā, vaṇṭe chetvānaṃ tadā;
Alaṅkaritvā chattaṃhi, buddhassa abhiropayim.

“Piṇḍapātañca pādāsiṃ, paramannaṃ subhojanaṃ;
Buddhena navame tattha, samaṇe aṭṭha bhojayim.

“Anumodi mahāvīro, sayambhū aggapuggalo;
Iminā chattadānena, paramannapaveccanā.

“Tena cittappasādena, sampattimanubhossasi;
Chattiṃsakkhattum devindo, devarajjaṃ karissati.

“Ekavīsatikkhattuñca, cakkavattī bhavissati;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

“Satasahassito kappe, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

“Sāsane dibbamānaṃhi, manussattaṃ gamissati;
Tassa dhammesu dāyādo, oraso dhammanimmito.

“Upasenoti nāmena, hessati satthu sāvako;
Samantapāsādikattā, aggaṭṭhāne ṭhapessati.

“Carimaṃ vattate mayhaṃ, bhavā sabbe samūhatā;
Dhāremi antimaṃ dehaṃ, jetvā māraṃ savāhanaṃ.

“Paṭisambhidā catasso...pe... kataṃ buddhassa sāsana”nti.

Arahattaṃ pana patvā sayampi sabbe dhutaṅgadhamme samādāya vattati, aññepi
tadatthāya samādapeti, tena naṃ bhagavā samantapāsādikānaṃ aggaṭṭhāne
ṭhapesi. So aparena samayena kosambiyaṃ kalahe uppanne bhikkhusaṅghe ca
dvidhābhūte ekena bhikkhunā taṃ kalahaṃ parivajjitukāmena “etarahi kho kalaho
uppanno, saṅgho dvidhābhūto, kathaṃ nu kho mayā paṭipajjitabba”nti puṭṭho
vivekavāsato paṭṭhāya tassa paṭipattiṃ kathento -

577. “Vivittaṃ appanigghosaṃ, vāḷamiganisevitaṃ;
Seve senāsanaṃ bhikkhu, paṭisallānakāraṇā.

578. “Saṅkārpuñjā āhatvā, susānā rathiyāhi ca;
Tato saṅghāṭikaṃ katvā, lūkhaṃ dhāreyya cīvaram.

579. “Nīcaṃ manaṃ karitvāna, sapadānaṃ kulā kulam;
Piṇḍikāya care bhikkhu, guttadvāro susaṃvuto.

580. “Lūkhenapi vā santusse, nāññaṃ patthe rasaṃ bahuṃ;
Rasesu anugiddhassa, jhāne na ramatī mano.
581. “Appiccho ceva santuṭṭho, pavivitto vase muni;
Asaṃsaṭṭho gahaṭṭhehi, anāgārehi cūbhayaṃ.
582. “Yathā jaḷo va mūgo va, attānaṃ dassaye tathā;
Nātivelam sambhāseyya, saṅghamajjhamhi paṇḍito.
583. “Na so upavade kañci, upaghātaṃ vivajjaye;
Saṃvuto pātimokkhasmiṃ, mattaññū cassa bhojane.
584. “Suggahītanimitassa, cittassuppādakovido.
Samathaṃ anuyuñjeyya, kālena ca vipassanaṃ.
585. “Vīriyasātaccasampanno, yuttayogo sadā siyā;
Na ca appatvā dukkhantaṃ, vissāsaṃ eyya paṇḍito.
586. “Evaṃ viharamānassa, suddhikāmassa bhikkhuno;
Khīyanti āsavā sabbe, nibbutiñcādhigacchatī”ti. -

Imā gāthā abhāsi.

Tattha vivittanti, janavivittaṃ suññaṃ araññādiṃ. Appanigghosanti, nissaddaṃ saddasaṅghaṭṭanarahitaṃ. Vāḷamiganisevanti, sīhabyagghadīpivāḷamigeḥi caritaṃ. Imināpi janavivekaṃyeva dasseti pantasenāsanabhāvadīpanato. Senāsananti, sayituṃ āsayituñca yuttabhāvena vasanaṭṭhānaṃ idha senāsananti adhippettaṃ. Paṭisallānakāraṇāti, paṭisallānanimittaṃ, nānārammaṇato nivattetvā kammaṭṭhāneyeva cittassa paṭi paṭi sammadeva allīyanatthaṃ.

Evaṃ bhāvanānurūpaṃ senāsaṃ niddisanto senāsane santosaṃ dassetvā idāni cīvarādīsopi taṃ dassetuṃ “saṃkārapuñjā”tiādi vuttaṃ. Tattha saṃkārapuñjāti saṃkāraṇaṃ puñjaṃ saṃkārapuñjaṃ, tato kacavaraṭṭhānā. Āhatvāti āharitvā. Tatoti tathā āhaṭṭaḷakkhaṇḍeḥi. Karaṇe hi idaṃ nissakkavacanaṃ lūkhanti satthalūkharajanalūkhādinaṃ lūkhaṃ avaṇṇāmaṭṭhaṃ. Dhāreyyāti nivāsanādivasena parihareyya, etena cīvarasantosaṃ vadati.

Nīca manaṃ karitvānāti “antamidaṃ, bhikkhave, jīvikāna”ntiādikaṃ sugatovādaṃ anussaritvā nihataṃānadappaṃ cittaṃ katvā. Sapadānanti gharesu avakhaṇḍarahitaṃ; anugharanti attho. Tenāha “kulā kula”nti. Kulā kulanti kulato kulaṃ, kulānupubbiyā gharapaṭipāṭiyāti attho. Piṇḍikāyāti missakabhikkhāya, iminā piṇḍapātasantaṃ vadati. Guttadvāroti supihitacakkhādivāro. Susaṃvutoti hatthakukkuccādīnaṃ abhāvena suṭṭhu saṃvuto.

Lūkhenapi vāti apisaddo samuccaye, vā-saddo vikappe. Ubhayenapi lūkhenapi appenapi yena kenaci sulabhena itarītarena santusse samaṃ sammā tusseyya. Tenāha “nāññaṃ patthe rasaṃ bahu”nti. Nāññaṃ patthe rasaṃ bahunti attanā yathāladdhato aññaṃ madhurādirasaṃ bahuṃ paṇītañca na pattheyya na piheyya, iminā gilānapaccayepi santoso dassito hoti. Rasesu gedhavāraṇatthaṃ pana kāraṇaṃ vadanto rasesu anugiddhassa, jhāne na ramatī mano”ti āha. Indriyaṃvarampi aparipūrentassa kuto vikkhittacittasamādhānanti adhippāyo.

Evam catūsu paccayesu sallekhaṭṭhapaṭṭipattiṃ dassetvā idāni avasiṭṭhakathāvatthūni dassetuṃ “appiccho cevā”tiādi vuttaṃ. Tattha appicchoti, aniccho catūsu paccayesu icchārahito, tena catubbidhapaccayesu taṇhuppādavikkhambhanamāha. Santuṭṭhoti, catūsu paccayesu yathālābhasantosādinā santuṭṭho. Yo hi -

“Atītaṃ nānusoceyya, nappajappeyyanāgataṃ;
Paccuppanna yāpeyya, so ‘santuṭṭho’ti pavuccatī”ti.

Pavivittoti gaṇasaṅgaṇikaṃ pahāya kāyena pavivitto vūpakaṭṭho. Cittavivekādi ke hi parato vakkhati. Vaseti sabbattha yojetabbaṃ. Moneyyadhammasamannāgamena muni. Asaṃsaṭṭhoti dassanasavanasamullapanasambhogakāyasasaggānaṃ abhāvena asaṃsaṭṭho yathāvuttasasaggarahito. Ubhayanti, gahaṭṭhehi anāgārehi cāti ubhayehi paṇṇasaṭṭho. Karaṇe hi idaṃ paccattavacanaṃ.

Attānaṃ dassaye tathāti ajaḷo amūgopi samāno yathā jaḷo vā mūgo vā, tathā attānaṃ dasseyya, etena pāgabbhiyappahānamāha. Jaḷo va mūgo vāti ca gāthāsukhatthaṃ rassattaṃ kataṃ, samuccayattho ca vāsaddo. Nātivelam sambhāseyyāti ativelam atikkantapamāṇaṃ na bhāseyya, mattabhāṇī assāti attho. Saṅghamajjhamhīti bhikkhusaṅghe, janasaṃmūhe vā.

Na so upavade kaṇṇcīti so yathāvuttapaṭṭipattiko bhikkhu hīnaṃ vā majjhimamaṃ vā ukkaṭṭhaṃ vā yaṃkiñci na vācāya upavadeyya. Upaghātaṃ vivajjayeti kāyena upaghātaṃ parivieṭhanaṃ vajjeyya. Saṃvuto pātimokkhasminti pātimokkhamhi pātimokkhasaṃvarasīle saṃvuto assa, pātimokkhasaṃvarena pihitakāyavāco siyāti attho. Mattaññū cassa bhojaneti pariyesanapaṭiggahaṇaparibhogavissajjanesu bhojane pamāṇaññū siyā.

Suggahītanimitassāti “evaṃ me manasi karoto cittaṃ samāhitaṃ aho”ti tadākāraṃ sallakkhento suṭṭhu gahitasamādhinimitto assa. “Suggahītanimitto so”tipi pāṭho, so yogīti attho. Cittassuppādakovidoti evaṃ bhāvayato cittaṃ līnaṃ hoti, “evaṃ uddhata”nti līnassa uddhatassa ca cittassa uppattikāraṇe kusalo assa. Līne hi citte dhammavicayavīriyapītisaṃbojjhaṅgā bhāvetabbā, uddhate passaddhisamādhipekkhāsambojjhaṅgā. Satisambojjhaṅgo pana sabbattha icchitabbo. Tenāha bhagavā - “yasmiṃca kho, bhikkhave, samaye līnaṃ cittaṃ hoti, kālo tasmīṃ samaye dhammavicayasambojjhaṅgassa bhāvanāyā”tiādi. Samathaṃ anuyuñjeyyāti samathabhāvanaṃ bhāveyya, anuppannaṃ samādhim uppādeyya, uppannaṃca yāva vasībhāvappatti, tāva vaḍḍheyya byūheyyāti attho. Kālena ca vipassananti yathāladdhaṃ samādhim nikantiyā apariyādānena hānabhāgiyaṃ ṭhitibhāgiyaṃ vā akatvā nibbedhabhāgiyaṃva katvā kālena vipassanaṃca anuyuñjeyya. Atha vā kālena ca vipassananti samathaṃ anuyuñjanto tassa thirībhūtakāle saṅkocaṃ anāpajjitvā ariyamaggādhigamāya vipassanaṃ anuyuñjeyya. Yathāha -

“Atha vā samādhilābhena, vivittasayanena vā;
Bhikkhu vissāsamāpādi, appatto āsavakkhaya”nti.

Tena vuttaṃ - “vīriyasātaccasampanno”tiādi. Satatabhāvo sātaccaṃ, vīriyassa sātaccaṃ, tena sampanno samannāgato, satatapavattavīriyo, niccapaggahitavīriyoti attho. Yuttayogo sadā siyāti sabbakālaṃ bhāvanānuyutto siyā. Dukkhaṇanti

vaṭṭadukkhassa antaṃ pariyosānaṃ nirodhaṃ nibbānaṃ appatvā vissāsaṃ na eyya na gaccheyya. “Ahaṃ parisuddhasīlo jhānalābhī abhiññālābhī vipassanaṃ matthakaṃ pāpetvā ʒhito”ti vā vissaṭṭho na bhaveyyāti attho.

Evaṃ viharamānassāti, evaṃ vivittasenāsanasevanādinā vipassanāvasena yuttayogatāpariyosānena vidhinā viharantassa. Suddhikāmassāti, ñāṇadassanavisuddhiṃ accantavisuddhiṃ nibbānaṃ arahattañca icchantassa. Saṃsāre bhayassa ikkhato bhikkhuno, kāmāsavādayo sabbe āsavā khīyanti khayaṃ abbhattaṃ gacchanti, tesāṃ khayagamaneneva saupādisesaanupādisesapabhedāṃ duvidhampi nibbānaṃ adhigacchati pāpuṇāti.

Evaṃ thero tassa bhikkhuno ovādadānāpadesena attanā tathāpaṭipannabhāvaṃ dīpento aññaṃ byākāsi.

Vaṅgantaputtaupasenattheragāthāvaṇṇanā niṭṭhitā.

7. Gotamattheragāthāvaṇṇanā

587-596. Vijāneyya sakaṃ atthantiādikā āyasmato aparassa gotamattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayaṃ kusalaṃ upacinitvā amhākaṃ bhagavato uppattito puretameva sāvattiyaṃ udiccabrāhmaṇakule nibbattitvā vayappatto tiṇṇaṃ vedānaṃ pāragū hutvā, vādamaggaṃ uggahetvā attano vādassa upari uttariṃ vadantaṃ alabhanto tehi tehi viggāhikakathaṃ anuyutto vicarati. Atha amhākaṃ bhagavā loke uppajjitvā pavattitavaradhammacakko anupubbena yasādi ke veneyye vinetvā anāthapiṇḍikassa abhiyācanāya sāvattiyaṃ upagacchi. Tadā satthu jetavanapaṭiggahe paṭiladdhasaddho satthāraṃ upasaṅkamitvā dhammaṃ sutvā pabbajjaṃ yāci. Satthā aññataraṃ piṇḍacārikaṃ bhikkhuṃ āṇāpesi - “bhikkhu, imaṃ pabbājehi”ti. So tena pabbājijamāno khuraggeyeva arahattaṃ pāpuṇitvā kosala janapadaṃ gantvā tattha ciraṃ vasitvā puna sāvattiyaṃ paccāgami. Taṃ bahū ñātakā brāhmaṇamahāsālā upasaṅkamitvā payirupāsītva nisinnā “imasmiṃ loke bahū samaṇabrāhmaṇā saṃsāre suddhivādā, tesu katamesaṃ nu kho vādo niyyāniko, kathaṃ paṭipajjanto saṃsārato sujjaṭhi”ti pucchiṃsu. Thero tesāṃ tamatthaṃ pakāsento -

587. “Vijāneyya sakaṃ atthaṃ, avalokeyyātha pāvacaṇaṃ;
Yañcettha assa patirūpaṃ, sāmāññaṃ ajjhūpagatassa.
588. “Mittaṃ idha ca kalyāṇaṃ, sikkhā vipulaṃ samādānaṃ;
Sussūsā ca garūnaṃ, etaṃ samaṇassa patirūpaṃ.
589. “Buddhesu sagāravatā, dhamme apaciti yathābhūtaṃ;
Saṅghe ca cittikāro, etaṃ samaṇassa patirūpaṃ.
590. “Ācāragocare yutto, ājīvo sodhito agārayho;
Cittassa ca saṇṭhapaṇaṃ, etaṃ samaṇassa patirūpaṃ.
591. “Cārittaṃ atha vārittaṃ, iriyāpathiyaṃ pasādaniyaṃ;
Adhicitta ca āyogo, etaṃ samaṇassa patirūpaṃ.
592. “Āraññaṇāni senāsanāni, pantāni appasaddāni;
Bhajitabbāni muninā, etaṃ samaṇassa patirūpaṃ.

593. “Sīlañca bāhusaccañca, dhammānaṃ pavicayo yathābhūtaṃ;
Saccānaṃ abhisamayo, etaṃ samaṇassa patirūpaṃ.
594. “Bhāveyya ca aniccanti, anattasaññaṃ asubhasaññañca;
Lokamhi ca anabhiratiṃ, etaṃ samaṇassa patirūpaṃ.
595. “Bhāveyya ca bojjhaṅge, iddhipādāni indriyāni balāni;
Aṭṭhaṅgamaggaṃariyaṃ, etaṃ samaṇassa patirūpaṃ.
596. “Taṇhaṃ pajaheyya muni, samūlake āsave padāleyya;
Vihareyya vippamutto, etaṃ samaṇassa patirūpa”nti. -

Imā gāthā abhāsi.

Tattha vijāneyya sakaṃ atthanti, viññūjātiko puriso attano atthaṃ yāthāvato
vicāretvā jāneyya. Vicārento ca avalokeyyātha pāvacaṇaṃ idha loke
puṭṭhasamaṇabrāhmaṇehi sammāsambuddhena ca pavuttaṃ pāvacaṇaṃ, samayo.
Tattha yaṃ niyyānikaṃ, taṃ okeyya paññācakkhunā passeyya. Ime hi nānātitthiyā
samaṇabrāhmaṇā anicce “nicca”nti, anattani “attā”ti, asuddhimaggañca
“suddhimagga”ti micchābhinivesino aññamaññañca viruddhavādā, tasmā nesaṃ
vādo aniyyāniko. Sammāsambuddho pana “sabbe saṅkhārā aniccā, sabbe dhammā
anattā, santaṃ nibbāna”nti sayambhūññaṇena yathābhūtaṃ abbhaññaṃ pavedeti,
tasmā “tassa vādo niyyāniko”ti satthu sāsanaṃ mahantataṃ okeyyāti attho.
Yañcettha assa patirūpaṃ, sāmāññaṃ ajjhūpagatassāti, sāmāññaṃ samaṇabhāvaṃ
pabbajjaṃ upagatassa kulaputtassa yaṃ ettha sāsane pabbajitabhāve vā patirūpaṃ
yuttarūpaṃ sārūpaṃ assa siyā, tampi apalokeyya.

Kiṃ pana tanti āha “mittaṃ idha ca kalyāṇa”ntiādi. Imasmiṃ sāsane kalyāṇamittaṃ
seviyamānaṃ samaṇassa patirūpanti yojanā. Esa nayo itaresupi. Kalyāṇamittaṃ
nissāya akusalaṃ pajahati, kusalaṃ bhāveti, suddhamattānaṃ pariharati. Sikkhā
vipulaṃ samādānanti vipulaṃ sikkhāsamādānaṃ, mahatīyā nibbānāvahāya
adhisīlādisikkhāya anuṭṭhānanti attho. Sussūsā ca garūnanti garūnaṃ
ācariyupajjhāyādīnaṃ kalyāṇamittānaṃ ovādassa sotukamyatā pāricariyā ca. Etanti
kalyāṇamittasevanādi.

Buddhesu sagāravatāti sabbaññubuddhesu “sammāsambuddho bhagavā”ti
gāravayogo garucittikāro. Dhamme apaciti yathābhūtanti ariyadhamme yāthāvato
apacāyanaṃ ādarena abhipūjanaṃ. Saṅgheti ariyasaṅghe. Cittikāroti sakkāro
sammānaṃ. Etanti ratanattayagarukaraṇaṃ.

Ācāragocare yuttoti kāyikavācasikavītikkaṃ manasaṅkhātāṃ anācāraṃ,
piṇḍapātādīnaṃ atthāya upasaṅkamituṃ ayuttaṭṭhānabhūtaṃ vesiyādiagocarañca
pahāya kāyikavācasikaavītikkaṃ manasaṅkhātēna ācārena piṇḍapātādīnaṃ atthāya
upasaṅkamituṃ yuttaṭṭhānabhūtena gocarena ca yutto sampanno,
sampannaācāragocaroti attho. Ājīvo sodhitoti veḷudānādiṃ buddhapaṭikuṭṭhaṃ
anesanaṃ pahāya anavajjuppāde paccaye sevantassa ājīvo sodhito hoti suvisuddho,
sodhitattā eva agārayho viññūhi. Cittassa ca saṅghapananti yathā cakkhādivārehi
rūpādīraṃ manesū abhijjhādayo nappavattanti, evaṃ diṭṭhe diṭṭhamattādivasena
cittassa sammā ṭhapanāṃ. Etanti ācāragocarasampatti ājīvapārisuddhi indriyesu
guttadvāratāti etaṃ tayaṃ.

Cārittanti caritvā paripūretabbasīlaṃ. Vārittanti viratiyā akaraṇena paripūretabbasīlaṃ. Iriyāpathiyaṃ pasādaniyanti paresaṃ pasādāvahaṃ ākappasampattinimittaṃ iriyāpathanissitaṃ sampajaññaṃ. Adhicitte ca āyogoti samathavipassanāsu anuyogo bhāvanā.

Āraññakānīti araññe pariyāpannāni. Pantānīti vivittāni.

Sīlanti catupārisuddhisīlaṃ. Heṭṭhā hi bhinditvā vuttaṃ, idha abhinditvā vadati. Bāhusaccanti bahussutabhāvo. So hi bhāvanānuyogassa bahukāro, bojjhaṅgakosallaanuttarasītibhāvaadhicittayuttatādīsu sammā pavicayabahulassa samathavipassanānuyogo sampajjati. Dhammānaṃ pavicayo yathābhūtaṃ rūpārūpadhammānaṃ aviparītasalakkhaṇato sāmāññalakkhaṇato ca parivīmaṃsā. Iminā adhipaññādharmavipassanāmāha. Saccānaṃ abhisamayoti dukkhādīnaṃ ariyasaccānaṃ pariññābhisamayādivasena paṭivedho.

Svāyaṃ saccābhisamayo yathā hoti, taṃ dassetuṃ “bhāveyyā”tiādi vuttaṃ. Tattha bhāveyya ca aniccanti “sabbe saṅkhārā aniccā”tiādinā avibhāgato “yaṃ kiñci rūpaṃ atītānāgatapaccuppanna”ntiādinā vibhāgato vā sabbasaṅkhāresu aniccasaññaṃ bhāveyya uppādeyya ceva vaḍḍheyya cāti attho. Anattasaññaṃ, “sabbe dhammā anattā”ti pavattaṃ anattasaññaṃca bhāveyyāti yojanā. Evaṃ sesesupi. Asubhasaññaṃ, karajakāye sabbasmimpi vā tebhūmakasaṅkhāre kilesāsucipaggharaṇato “asubhā”ti pavattasaññaṃ. Dukkhasaññāparivārā hi ayaṃ, eteneva cettha dukkhasaññāpi gahitāti veditabbaṃ. Lokamhi ca anabhiratinti sabbaloke tebhūmaṃsaṃ saṅkhāresu anābhiraṭisaññaṃ. Etena ādīnavānupassanaṃ nibbidānupassanaṃca vadati.

Evaṃ pana vipassanābhāvanaṃ anuyutto taṃ ussukkāpento ime dhamme vaḍḍheyyāti dassento “bhāveyya ca bojjhaṅge”ti gāthamāha. Tassattho - bodhiyā satiādisattavidhadhammasāmaggiyā, bodhissa vā taṃsamaṅgino puggalassa aṅgāti bojjhaṅgā, satiādayo dhammā. Te satiādike sattabojjhaṅge, chandaādīni cattāri iddhipādāni, saddhādīni pañcīndriyāni, saddhādīniyeva pañca balāni, sammādiṭṭhiādīnaṃ vasena aṭṭhaṅgaariyamaggaṃca. Ca-saddena satipaṭṭhānāni sammappadhānāni ca gahitānīti sabbepi sattatiṃsappabhede bodhipakkhiyadhamme bhāveyya uppādeyya ceva vaḍḍheyya ca. Tattha yadetesāṃ paṭhamamaggakkhaṇe uppādanaṃ, uparimaggakkhaṇe ca vaḍḍhanaṃ, etaṃ samaṇassa bhikkhuno sārūppanti.

Evaṃ bodhipakkhiyasattatiṃsadhamme bhāvento yathā maggasaccaṃ bhāvanābhisamayavasena abhisameti, evaṃ samudayasaccaṃ pahānābhisamayavasena, nirodhasaccaṃ sacchikiriyābhisamayavasena abhisametīti dassento “taṇhaṃ pajaheyyā”ti osānagāthamāha. Tattha taṇhaṃ pajaheyyāti, kāmataṇhādipabhedaṃ sabbāṃ taṇhaṃ ariyamaggena anavasesato samucchindeyya, monaṃ vuccati ñāṇaṃ, tena samannāgatattā muni. Samūlake āsave padāleyyāti kāmarāgānusayādisamūlake kāmāsavādiṃ sabbepi āsave bhindeyya samucchindeyya. Vihareyya vippamuttoti evaṃ sabbaso kilesānaṃ pahīnattā sabbadhi vimutto sabbūpadhipaṭinissaggaṃ nirodhaṃ nibbānaṃ sacchikatvā vihareyya. Etanti yadetaṃ viharaṇaṃ, etaṃ samaṇassa samitapāpassa bhikkhuno patirūpaṃ sārūppanti attho.

Evaṃ thero samaṇasārūppapaṭipattikittanamukhena sāsanassa niyyānikabhāvaṃ tabbilomato bāhirakasamayassa aniyyānikataṃca vibhāvesi. Taṃ sutvā te

brāhmaṇamahāsālā sāsane abhippasannā saraṇādīsu paṭiṭṭhahimṣu.

-gotamattheragāthāvaṇṇanā niṭṭhitā.

Dasakanipātaṇṇanā niṭṭhitā.

11. Ekādasanipāto

1. Saṃkiccattheragāthāvaṇṇanā

597-607. Ekādasanipāte kiṃ tavattho vane tātātiādikā āyasmato saṃkiccattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayaṃ kusalaṃ upacinitvā imasmiṃ buddhuppāde sāvattiyaṃ brāhmaṇamahāsālakule paṭisandhiṃ gaṇhi. Tasmiṃ kucchigateyeva mātā byādhitā hutvā kālamakāsi. Tassā susānaṃ netvā jhāpiyamānāya gabbhāsaya na jhāyi. Manussā sūlehi kucchiṃ vijjhantā dārakassa akkhikoṭiṃ pahariṃsu. Te taṃ vijjhितvā aṅgārehi paṭicchādetvā pakkamiṃsu. Kucchipadesopi jhāyi, aṅgāramatthake pana suvaṇṇabimbasadiso dārako padumagabbhe nipanno viya ahosi. Pacchimabhavikasattassa hi sinerunā otthariyamānassapi arahattaṃ appatvā jīvitakkhayo nāma natthi.

Punadivase ālāhanaṭṭhānaṃ gatā manussā tathānipannaṃ dārakaṃ disvā acchariyabbhutacittajātā dārakaṃ ādāya gāmaṃ pavisitvā nemittake pucchiṃsu. Nemittakā “sace ayaṃ dārako agāraṃ ajjhāvasissati, yāva sattamā kulaparivaṭṭā duggatā bhavissanti. Sace pabbajissati, pañcahi samaṇasatehi parivuto vicarissatī”ti āhaṃsu. Nātakā “hotu, vaḍḍhitakāle amhākaṃ ayyassa sārīputtattherassa santike taṃ pabbājessāmī”ti vatvā saṅkunā chinnakkhikoṭitāya saṃkiccoti vadantā aparabhāge saṃkiccoti vohariṃsu. So sattavassikakāle attano gabbhagatasseva mātu maraṇaṃ, gabbhe ca attano pavattiṃ sutvā saṃvegajāto “pabbajissāmī”ti āha. Nātakā “sādhu, tātā”ti dhammasenāpatissa santikaṃ netvā, “bhante, imaṃ pabbājetthā”ti adaṃsu. Thero taṃ tacapañcakammaṭṭhānaṃ datvā pabbājesi. So khuraggeyeva saha paṭisambhidāhi arahattaṃ patvā tiṃsamattehi bhikkhūhi saddhiṃ araṇṇe viharanto ce corahatthato mocetvā sayampi te core dametvā pabbājetvā aññatarasmiṃ vihāre bahūhi bhikkhūhi saddhiṃ viharanto te vivādapasute disvā “aññattha gacchāmī”ti bhikkhū āpucchi. Ayamettha saṅkhepo, vitthāro pana dhammapadavatthumhi āgatanayeneva veditabbo. Atha naṃ aññataro upāsako upaṭṭhātukāmo āsannaṭṭhāne vāsaṃ yācanto -

597. “Kiṃ tavattho vane tāta, ujjhānova pāvuse;
Verambhā ramaṇīyā te, paviveko hi jhāyina”nti. -

Paṭhamam gāthamāha. Taṃ sutvā thero -

598. “Yathā abbhāni verambho, vāto nudati pāvuse;
Saññā me abhikiranti, vivekapaṭisaññutā.

599. “Apaṇḍaro aṇḍasambhavo, sīvathikāya niketacāriko;
Uppādayateva me satiṃ, sandehasmiṃ virāganissitaṃ.

600. “Yaṅca añṇe na rakkhanti, yo ca añṇe na rakkhati;
Sa ve bhikkhu sukhaṃ seti, kāmesu anapekkhavā.

601. “Acchodikā puthusilā, gonaṅgalamigāyutā;
Ambusevālasaṅchannā, te selā ramayanti maṃ.
602. “Vasitaṃ me araṅṅesu, kandarāsu guhāsu ca;
Senāsanesu pantesu, vālamiganisevite.
603. “‘Ime haṅṅantu vajjhantu, dukkhaṃ pappontu pāṇino’;
Saṅkappaṃ nābhijānāmi, anariyaṃ dosasaṃhitāṃ.
604. “Pariciṇṇo mayā satthā, kataṃ buddhassa sāsanaṃ;
Ohito garuko bhāro, bhavanetti samūhatā.
605. “Yassa catthāya pabbajito, agārasmānagāriyaṃ;
So me attho anupatto, sabbasaṃyojanakkhaya.
606. “Nābhinandāmi maraṇaṃ, nābhinandāmi jīvitaṃ;
Kālaṅca paṭikaṅkhāmi, nibbisaṃ bhatako yathā.
607. “Nābhinandāmi maraṇaṃ, nābhinandāmi jīvitaṃ.
Kālaṅca paṭikaṅkhāmi, sampajāno patissato”ti. - imā gāthā abhāsi;

Tattha kiṃ tavattho vaneti kinti liṅgavipallāsena vuttaṃ. Vane ko tavattho, kiṃ payoananti attho. Tātāti daharasāmaṇeratāya naṃ attano puttaṭṭhāne ṭhapetvā ālapati. Ujjuhānova pāvuseti ujjuhāno kira nāma eko pabbato, so pana gahanasaṅchanno bahusoṇḍikandaro, tahaṃ tahaṃ sandamānasalilo, vassakāle asappāyo, tasmā ujjuhāno vā pabbato etarahi pāvusakāle tava kimatthiyoti attho. Keci panettha “ujjuhāno nāma eko sakuṇo sītaṃ na sahati, vassakāle vanagumbe nilīno acchatī”ti vadanti. Tesāṃ matena ujjuhānassa viya sakuṇassa pāvusakāle ko tava attho vaneti? Verambhā ramaṇīyā teti verambhavātā vāyantaṃ kiṃ te ramaṇīyāti yojanā. Keci “verambhā nāma ekā pabbataguhā, pabbhāro”ti ca vadanti. Taṅca ṭhānaṃ gamanāgamanayuttaṃ janasaṃbādharahitaṃ chāyūdakasaṃpannaṅca, tasmā verambhā ramaṇīyā, vane vasituṃ yuttarūpā. Kasmā? Paviveko hi jhāyinaṃ yasmā tādisānaṃ jhāyīnaṃ yattha katthaci pavivekoyeva icchitabbo, tasmā “dūraṃ araṅṅatṭhānaṃ agantvā verambhāyaṃ vasa, tātā”ti vadati. Ayaṅhettha adhippāyo - yasmā jhāyīnaṃ pavivekakkhame nivāsaphāsuke senāsane laddheyyeva jhānādayo sampajjanti, na aladdhe, tasmā na evarūpe sītakāle yattha katthaci vane vasituṃ sakkā, guhāpabbhārādīsu pana sakkāti.

Evaṃ upāsakena vutte therō vanādayo eva maṃ ramentīti dassento “yathā abbhānī”tiādimāha. Tassattho - yathā pāvuse kāle abbhāni valāhakāni verambhavāto nudati khipati nīharati, evameva me cittaṃ vivekapaṭisaṅṅutā saṅṅā abhikiranti vivekaṭṭhānaṃyeva ākaḍḍhanti.

Kiṅca? Apaṇḍaro kāḷavaṇṇo, aṇḍasaṃbhavo aṇḍajo kāko, sīvathikāya susānaṭṭhāne, nīketacārīko tameva nivāsanaṭṭhānaṃ katvā vicaraṇako uppādayateva me satīṃ, sandehasmiṃ virāganissitanti, kāyasmiṃ virāgūpasamaṃhitāṃ kāyagatāsatikammaṭṭhānaṃ mayhaṃ uppādayatiyeva. Ekadivasaṃ kira therō kākena khajjamānaṃ manussakuṇapaṃ passitvā asubhasaṅṅaṃ paṭilabhi, taṃ sandhāya evamāha. Tena kāye sabbaso chandarāgassa natthitāya vaneyeva vasitukāmomhīti dasseti. Yaṅcāti ca-saddo samuccayattho, tena aṅṅampi mama araṅṅavāsakāraṇaṃ

suñāhīti dasseti. Yaṃ pabbajitaṃ mettāvihāritāya alobhaniyaparikkhāratāya ca rakkhitabbassa abhāvato aññe sevakādayo na rakkhanti. Yo ca pabbajito aññe kenaci kiñcanapalibodhabhūte na rakkhati tādisānaṃyeva abhāvato. Sa ve bhikkhu sukhaṃ setīti, so bhikkhu samucchinnakilesakāmatāya sabbaso vatthukāmesu anapekkhavā apekkhārahito yattha katthaci sukhaṃ seti. Tassa anusaṅkitaparisāṅkitābhāvato araṇṇamhi gāmamhi sadisamevāti attho.

Idāni pabbatavanādīnaṃ ramaṇīyataṃ vasitapubbatañca dassetuṃ “acchodikā”tiādi vuttaṃ. Tattha vasitaṃ meti, vuṭṭhapubbaṃ mayā. Vālamiganiseviteti, sīhabyagghādīhi vālamigehi upasevite vane.

Saṅkappaṃ nābhijānāmīti, ime ye keci paṇino sattā ususattiādīhi paharaṇehi haññantu māriyantu muṭṭhippahārādīhi vajjhantu bādhiyantu, aññena vā yena kenaci ākārena dukkhaṃ pappontu pāpuṇantūti; evaṃ dosasaṃhitaṃ paṭighasaṃyuttaṃ tato eva anariyaṃ byāpādavihiṃsādippabhedāṃ pāpasaṅkappaṃ uppāditāṃ nābhijānāmi, micchāvitakko na uppannapubboti mettāvihāritaṃ dasseti.

Idāni “pariciṇṇo”tiādinā attano katakiccatāṃ dasseti. Tattha pariciṇṇoti upāsito ovādānusāsanaṅkaraṇavasena. Ohitoti orohito. Garuko bhāroti garutaro khandhabhāro.

Nābhinandāmi maraṇanti “kathaṃ nu kho me maraṇaṃ siyā”ti maraṇaṃ na icchāmi. Nābhinandāmi jīvitanti “kathaṃ nu kho ahaṃ ciraṃ jīveyya”nti jīvitampi na icchāmi. Etena maraṇe jīvite ca samānacittataṃ dasseti. Kālañca paṭikaṅkhāmīti parinibbānakālaṃvā āgamemi. Nibbisanti nibbisanto, bhatiyā kammaṃ karonto. Bhatako yathāti yathā bhatako parassa kammaṃ karonto kammaṃsiddhiṃ anabhinandantopi kammaṃ karontova divasakkhayaṃ udikkhati, evaṃ ahampi jīvitaṃ anabhinandantopi attabhāvassa yāpanena maraṇaṃ anabhinandantopi pariyosānakālaṃ paṭikaṅkhāmīti. Sesāṃ vuttanayameva.

Samkiccattheragāthāvaṇṇanā niṭṭhitā.

Ekādasanipātavaṇṇanā niṭṭhitā.

12. Dvādasakanipāto

1. Sīlavattheragāthāvaṇṇanā

608-619. Dvādasakanipāte sīlamevātiādikā āyasmato sīlavattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayaṃ kusalaṃ upacinitvā imasmiṃ buddhuppāde rājagahe bimbisārarañño putto hutvā nibbatti, sīlavātissa nāmaṃ ahosi. Taṃ vayappattaṃ rājā ajātasattu māretukāmo caṇḍaṃ mattahatthiṃ āropetvā nānāvidhehi upāyehi upakkamantopi māretuṃ nāsakki pacchimabhavikassa arahattaṃ appatvā antarā jīvitantarāyābhāvato. Tassa pavattiṃ disvā bhagavā mahāmoggallānattheraṃ āṇāpesi - “sīlavakumāraṃ ānehī”ti. Thero iddhibalena saddhiṃ hatthinā taṃ ānesi. Kumāro hatthito oruyha bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Bhagavā tassa ajjhāsayānurūpaṃ dhammaṃ desesi. So dhammaṃ sutvā paṭiladdhasaddho pabbajitvā vipassanāya kammaṃ karonto nacirasseva arahattaṃ patvā kosalaratṭhe vasati. Atha naṃ ajātasattu “mārethā”ti purise āṇāpesi. Te therassa santikaṃ gantvā ṭhitā therena kathitaṃ dhammakathaṃ sutvā sañjātasamvegā pasannacittā hutvā pabbajimsu. Thero tesāṃ -

608. “Sīlamevidha sikkhetha, asmiṃ loke susikkhitam.
Sīlañhi sabbasampattim, upanāmeti sevitam.
609. “Sīlam rakkheyya medhāvī, patthayāno tayo sukhe;
Pasaṃsam vittilābhañca, pecca sagge pamodanam.
610. “Sīlavā hi bahū mitte, saññamenādhigacchati;
Dussīlo pana mittehi, dhamṣate pāpamācaram.
611. “Avaṇṇaṇca akittiñca, dussīlo labhate naro;
Vaṇṇam kittim pasaṃsañca, sadā labhati sīlavā.
612. “Ādi sīlam patitṭhā ca, kalyāṇaṇca mātukam;
Pamukham sabbadhammānam, tasmā sīlam visodhaye.
613. “Velā ca saṃvaram sīlam, cittassa abhihāsanam;
Titthañca sabbabuddhānam, tasmā sīlam visodhaye.
614. “Sīlam balam appaṭimam, sīlam āvudhamuttamam;
Sīlamābharaṇam seṭṭham, sīlam kavacamabbhutam.
615. “Sīlam setu mahesakkho, sīlam gandho anuttaro;
Sīlam vilepanam seṭṭham, yena vāti disodisam.
616. “Sīlam sambalamevaggam, sīlam pātheyyamuttamam;
Sīlam seṭṭho ativāho, yena yāti disodisam.
617. “Idheva nindam labhati, peccāpāye ca dummano;
Sabbattha dummano bālo, sīlesu asamāhito.
618. “Idheva kittim labhati, pecca sagge ca summano;
Sabbattha sumano dhīro, sīlesu susamāhito.
619. “Sīlameva idha aggam, paññavā pana uttamo;
Manussesu ca devesu, sīlapaññānato jaya”nti. -

Imāhi gāthāhi dhammam desesi.

Tattha sīlamevidha sikkhetha, asmiṃ loketi idhāti, nipātamattam, imasmiṃ sattaloke atthakāmo kulaputto cārittavārittādibhedam ādito sīlameva sikkheyya, sikkhanto ca nam susikkhitam akhaṇḍādibhāvāpādanena suṭṭhu sikkhitam suparisuddham paripuṇṇaṇca katvā sikkheyya. Asmiṃ loketi vā imasmiṃ saṅkhāraloke sikkhitabbadhammesu sīlam ādito sikkheyya. Diṭṭhisampattiyāpi sīlassa patiṭṭhābhāvato āha “sīlam hī”tiādi. Tattha hīti kāraṇavacanam. Yasmā sīlam sevitam paricitam rakkhitam manussasampatti, dibbasampatti, nibbānasampattīti etam sabbasampattim taṃsamaṅgino sattassa upanāmeti āvahati.

Sīlam sabbasampattim upanāmetīti saṅkhepato vuttamattham vitthārato dassento “sīlam rakkheyyā”tiādimāha. Tattha rakkheyyāti gopeyya. Pāṇātipātādito hi viramanto vattapaṭivattañca pūrento paṭipakkhābhībhavanato tam rakkhati nāma. Medhāvīti paññavā, idam tassa rakkhanupāyadassanam ñāṇabalena hissa

samādānaṃ avikopanañca hoti. Patthayānoti icchanto. Tayo sukheti tīṇi sukhāni. Sukhanimittam vā “sukha”nti adhippetam. Pasaṃsanti kittim, viññūhi vā pasaṃsanam. Vittilābhanti tuṭṭhilābham. “Vittalābha”nti ca paṭhanti, dhanalābhanti attho. Sīlavā hi appamattatāya mahantaṃ bhogakkhandham adhigacchati. Peccāti kālāṅkatvā. Sagge pamodananti devaloke iṭṭhehi kāmagaṇehi, modanañca patthayamānoti sambandho. Idhaloke pasaṃsam vittilābham paraloke dibbasampattiyā modanañca icchanto sīlam rakkheyyāti yojanā.

Saññamenāti kāyādīnaṃ saṃyamena. Saṃyato hi kāyaduccaritādīhi kañci aviheṭhento abhayadānaṃ dadanto piyamanāpatāya mittāni ganthati. Dhamṣateti apeti. Pāpamācaranti pāṇātipātādipāpakammaṃ karonto. Dussīlañhi puggalam atthakāmā sattā na bhajanti, aññadatthu parivajjenti.

Avaṇṇanti aguṇam, sammukhā garaham vā. Akittinti, ayasam asilokam. Vaṇṇanti guṇam. Kittinti silokam patthaṭayasatam. Pasaṃsanti sammukhā thomanam.

Ādīti mūlam. Sīlañhi kusalānaṃ dhammānaṃ ādi. Yathāha - “tasmātiha tvaṃ, bhikkhu, ādimeva visodhehi kusalesu dhammesu. Ko cādi kusalānaṃ dhammānaṃ? Sīlañca suvisuddha”nti. Patiṭṭhāti adhiṭṭhānam. Sīlañhi sabbesam uttarimanussadhammānaṃ patiṭṭhā. Tenāha - “sīle patiṭṭhāyā”tiādi. Kalyāṇānañca mātukanti samathavipassanādīnaṃ kalyāṇadhammānaṃ mātubhūtam, janakanti, attho. Pamukham sabbadhammānanti, sabbesam pāmojjādīnaṃ anavajjadhammānaṃ pamukham mukhabhūtam, pavattidvāranti attho. Tasmāti ādibhāvādito. Visodhayeti akkhaṇḍādibhāvena sampādeyya.

Velāti ducaritehi anatikkamanīyaṭṭhena velā, sīmāti attho. Velāyati vā dussilyam calayati viddhamsetīti velā. Saṃvaram sīlam kāyaduccaritādīnaṃ uppattidvārassa pidahanato. Abhihāsananti tosanam avippaṭṭisārahetutāya cittassābhippamodanato. Titthañca sabbabuddhānanti sāvakabuddhā, paccekabuddhā, sammāsambuddhāti sabbesam buddhānaṃ kilesamalappavāhane nibbānamahāsamuddāvagāhaṇe ca titthabhūtañca.

Sīlam balaṃ appaṭimanti mārasenappamaddane asadisam balaṃ senāthāmo ca. Āvudhamuttamanti saṃkilesadhammānaṃ chedane uttamaṃ paharaṇam. Guṇasarīropasobhanaṭṭhena ābharaṇam. Setṭhanti sabbakālam uttamaṃ dabbañca. Sapāṇaparittānato kavacamabbhutam. “Abbhida”nti ca paṭhanti, abhejjanti attho.

Apāyamahoghātikkamane saṃsāramahoghātikkamane ca kilesehi asaṃsīdanaṭṭhena setu. Mahesakkhōti mahabbalo. Gandho anuttaroti paṭivātam sabbadisāsu vāyanato anuttaro gandho sabbajanamanoharattā. Tenāha “yena vāti disodisa”nti yena sīlagandhena taṃsamaṅgī disodisam sabbā disā vāyati. “Disodisā”tipi pāḷi, dasa disāti attho.

Sambalamevagganti sambalam nāma puṭabhattam. Yathā puṭabhattam gahetvā maggaṃ gacchanto puriso antarāmagge jighacchādukkhena na kilamati, evaṃ sīlasampannopi suddham sīlasambalam gahetvā saṃsārakantāram paṭipanno gatagataṭṭhāne na kilamatīti sīlam aggaṃ sambalam nāma. Tathā sīlam pātheyyamuttamaṃ corādīhi asādhāraṇattā tattha tattha icchitabbasampattinipphādanato ca. Atikkāmento taṃ taṃ ṭhānam

yathicchitaṭṭhānaṃ vā vāheti sampāpetīti ativāho, yānaṃ. Kenaci anupaddutaṃ hutvā icchitaṭṭhānappattihetutāya sīlaṃ seṭṭhaṃ ativāho. Yenāti yena ativāhena yāti disodisanti agatiṃ gatiñcāpi taṃ taṃ disaṃ sukheneva gacchati.

Idheva nindaṃ labhatīti idhalokepi dummano rāgādīhi dūsitacitto “dussīlo pāpadhammo”ti nindaṃ garaḥaṃ labhati. Pecca paralokepi apāye “purisattakali avajāta”tiādinaṃ yamapurisādīhi ca nindaṃ labhati. Na kevalaṃ nindameva labhati, atha kho sabbattha dummano bālo idhaloke duccharitacaraṇena dūsitacitto paraloke kammakāraṇādivasena dukkhupattiyāti sabbattha bālo dummano hoti. Kathaṃ? Sīlesu asaṃhito sammā sīlesu na ṭhapitacitto appatiṭṭhitacitto.

Idheva kittiṃ labhatīti idhalokepi sumano “sappuriso sīlavā kalyāṇadhammo”ti kittiṃ labhati. Pecca paralokepi sagge “ayaṃ sappuriso sīlavā kalyāṇadhammo. Tathā hi devānaṃ saḥabyataṃ upapanno”tiādinaṃ kittiṃ labhati. Na kevalaṃ kittimeva labhati, atha kho dhīro dhisampanno sīlesu suṭṭhu saṃhito appitacitto supatiṭṭhitacitto sabbattha idhaloke sucaritacaraṇena, paraloke sampattiṭṭhitacitto sumano somanassappatto hoti. Sīlameva idha agganti duvidhaṃ sīlaṃ lokiyaṃ lokuttaranti. Tattha lokiyaṃ tāva kāmaloce khattiyamahāsālādīsu, devaloce brahmaloce ca upapattivisesaṃ āvahati, lābhībhāvādikassa ca kāraṇaṃ hoti. Lokuttaraṃ pana sakalampi vaṭṭadukkaṃ atikkāmetīti sīlaṃ aggameva. Tathā hi vuttaṃ -

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

Ākaṅkheyya ce, bhikkhave, bhikkhu - “lābhī assaṃ cīvaraṇaṃ pāpāsaṇāsanagilānapaccayabhesajjaparikkhārāna”nti, “sīlesvevassa paripūrakārī”ti, “ijjhati, bhikkhave, sīlavato cetopañidhi visuddhattā”ti ca.

Lokuttarasīlassa pana sabbaso paṇāpattipakkhassa sattamabhavato paṭṭhāya saṃsāradukkaṃ vinivattentassa aggaḥbhāve vattabbameva natthi. Paññavā pana uttamoti “paññavā pana puggalo uttamo paramo seṭṭhoyevā”ti puggalādhiṭṭhānena paññāya eva seṭṭhabhāvaṃ vadati. Idāni sīlapaññānaṃ seṭṭhabhāvaṃ kiccatto dassento “sīlapaññānato jaya”nti āha. Jayanti ca līṅgavipallāso daṭṭhabbo, ahūti vā vacanaseso. Tattha pajānanaṭṭhena paññānaṃ, sīlato paññānato ca paṭipakkhajayo. Na hi sīlena vinā paññā sambhavati, paññāya ca vinā sīlaṃ kiccakaraṃ, aññaṃaññopākāraṇaṃ. Vuttañhi “sīlaparidhotā paññā, paññāparidhotā sīla”nti manussesu ca deveṣūti idaṃ nesaṃ ṭhānavisesadassanaṃ. Tattha hi tāni savisesāni vattanti, saṃādhi panettha sīlapakkhiko paññāya adhiṭṭhānabhāvato, paññāpakkhiko vā bhāvetabbato sīladhiṭṭhānato ca.

Evaṃ thero tesāṃ bhikkhūnaṃ sīlamukhena dhammaṃ desento attano suvisuddhasīlādiguṇatādīpanena aññaṃ byākāsi.

Sīlavattheragāthāvaṇṇanā nīṭṭhitā.

2. Sunītattheragāthāvaṇṇanā

620-631. Nīce kulamhītiādikā āyasmato sunītattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññāni upacinitvā devamanussesu saṃsaranto buddhassa suññakāle kulagehe nibbattitvā vayappatto bālajanehi saddhiṃ kīlāpasuto hutvā vicaranto ekaṃ paccekabuddhaṃ gāme piṇḍāya carantaṃ disvā, “kiṃ tuyhaṃ sabbaso vaṇitasarīrassa viya sakalaṃ kāyaṃ paṭicchādetvā

bhikkhācaraṇena, nanu nāma kasivāṇijjādīhi jīvikaṃ kappetabbā? Tāni ce kātuṃ na sakkosi, ghare ghare muttakarīsādīni nīharanto pacchā vatthusodhanena jīvāhī”ti akkosi. So tena kammena niraye paccitvā tasseva kammaṣṣa vipākāvesesena manussalokepi bahūni jātisatāni pupphachaḍḍakakule nibbattitvā tathā jīvikaṃ kappesi. Imasmiṃca buddhuppāde pupphachaḍḍakakule eva nibbatto ukkārasodhanakammena jīvikaṃ kappeti ghāsacchādanamattampi alabhanto.

Atha bhagavā pacchimayāme buddhāciṇṇaṃ mahākaruṇāsamāpattiṃ samāpajjitvā tato vuṭṭhāya buddhacakkhunā lokaṃ volokento sunītassa hadayabbhantare ghaṭe padīpaṃ viya pajjalantaṃ arahattūpanissayaṃ disvā vibhātāya rattiyaṃ pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya bhikkhusaṅghaparivuto rājagahaṃ piṇḍāya pavitṭho. Yassaṃ vīthiyaṃ sunīto ukkārasodhanakammaṃ karoti, taṃ vīthiṃ paṭipajji. Sunītopi tattha tattha vighāsuccārasaṅkārādikaṃ rāsiṃ katvā piṭakesu pakkhipitvā kājenādāya pariharanto bhikkhusaṅghaparivutaṃ satthāraṃ āgacchantaṃ disvā sārājjamāno sambhamākulahadayo gamanamaggaṃ nilīyanokāsaṃca alabhanto kājaṃ bhittipasse ṭhapetvā ekena passena anupavisanto viya bhittiṃ allīno pañjaliko aṭṭhāsi. “Bhittichiddena apakkamitukāmo ahoṣī”tipi vadanti.

Satthā tassa samīpaṃ patvā “ayaṃ attano kusalamūlasaṅcoditaṃ upagataṃ maṃ sārājjamāno jātiyā kammaṣṣa ca nihīnatāya sammukhībhaṃvampi lajjati, handassa vesārājaṃ uppādessāmi”ti karavīkarutamañjunā sakalanagaraninnādavara-gambhīrena brahmāssarena “sunītā”ti ālapitvā “kiṃ imāya dukkhajīvikaṃ pabbajitūṃ sakkhissatī”ti āha. Sunīto tena satthu vacanena amatena viya abhisitto ulāraṃ pītisomanassaṃ paṭisaṃvedento “bhagavā, sace mādisāpi idha pabbajjaṃ labhanti, kasmāhaṃ na pabbajissāmi, pabbājetha maṃ bhagavā”ti āha. Satthā “ehi, bhikkhū”ti āha. So tāvadeva ehibhikkhubhāvena pabbajjaṃ upasampadaṃca labhitvā iddhimayapattacīvaradharo vassasaṭṭhikatthero viya hutvā satthu santike aṭṭhāsi. Bhagavā taṃ vihāraṃ netvā kammaṭṭhānaṃ ācikkhi. So paṭhamāṃ aṭṭha samāpattiyo, pañca ca abhiññāyo nibbattetvā vipassanaṃ vaḍḍhetvā chaḷabhiñño ahoṣi. Taṃ sakkādayo devā brahmāno ca upasaṅkamitvā namassimsu. Tena vuttaṃ -

“Tā devatā sattasatā ulārā, brahmā ca indo upasaṅkamitvā;
Ājānīyaṃ jātijarābhībhūtaṃ, sunītaṃ namassanti pasannacittā”tiādi.

Bhagavā taṃyeva devasaṅghapurakkhataṃ disvā sitaṃ katvā pasamsanto “tapena brahmacariyenā”ti gāthāya dhammaṃ desesi. Atha naṃ sambahulā bhikkhū sīhanādaṃ nadāpetukāmā, “āvuso sunīta, kasmā kulā tvaṃ pabbajito, kathaṃ vā pabbajito, kathaṃca saccāni paṭivijjhi”ti pucchimsu. So taṃ sabbaṃ pakāseto -

620. “Nīce kulamhi jātohaṃ, daliddo appabhojano;
Hīnakammaṃ mamaṃ āsi, ahoṣiṃ pupphachaḍḍako.
621. “Jigucchito manussānaṃ, paribhūto ca vambhito;
Nīcaṃ manaṃ karitvāna, vandissaṃ bahukaṃ janaṃ.
622. “Athaddasāsiṃ sambuddhaṃ, bhikkhusaṅghapurakkhataṃ;
Pavisantaṃ mahāvīraṃ, magadhānaṃ puruttamaṃ.
623. “Nikkhipitvāna byābhaṅgiṃ, vanditūṃ upasaṅkamaṃ;

Mameva anukampāya, aṭṭhāsi purisuttamo.

624. “Vanditvā satthuno pāde, ekamantaṃ ʈhito tadā;
Pabbajjaṃ ahamāyāciṃ, sabbasattānamuttamaṃ.
625. “Tato kāruṇiko satthā, sabbalokānukampako;
‘Ehi bhikkhū’ti maṃ āha, sā me āsūpasampadā.
626. “Sohaṃ eko araṇṇasmiṃ, viharanto atandito.
Akāsiṃ satthu vacanaṃ, yathā maṃ ovadī jino.
627. “Rattiyā paṭhamaṃ yāmaṃ, pubbajātimanussariṃ;
Rattiyā majjhimamaṃ yāmaṃ, dibbacakkhuṃ visodhayiṃ;
Rattiyā pacchime yāme, tamokhandhaṃ padālayiṃ.
628. “Tato ratyāvivasāne, sūriyuggamanaṃ pati;
Indo brahmā ca āgantvā, maṃ namassimṣu pañjalī.
629. “Namo te purisājañña, namo te purisuttama;
Yassa te āsavā khīṇā, dakkhiṇeyyosi mārīsa.
630. “Tato disvāna maṃ satthā, devasaṅghapurakkhataṃ;
Sitamaṃ pātukarivāna, imamatthaṃ abhāsatha.
631. “Tapena brahmacariyena, saṃyamena damena ca;
Etena brāhmaṇo hoti, etaṃ brāhmaṇamuttama”nti. -

Imāhi gāthāhi sīhanādaṃ nadi.

Tattha nīceti lāmake sabbanihīne. Uccanīcabhāvo hi nāma sattānaṃ upādāyupādāya, ayaṃ pana sabbanihīne pukkusakule uppannataṃ dassento “nīce kulamhi jāto”ti āha. Tena vuttaṃ - “nīceti lāmake sabbanihīne”ti. Daliddoti duggato, daliddāpi keci kadāci ghāsacchādanassa lābhino, akasiravuttino honti, ahaṃ pana sabbakālaṃ kasiravuttitāya hīno uddhanaṃ upaṭṭhapitaukkhaliko dassanayuttaṃ thevakampi apassiṃ yevāti dassento “appabhojano”ti āha. Nīcakulikā daliddāpi keci anīcakammājīvā honti, mayhaṃ pana na tathāti dassento āha “hīnakammaṃ mamaṃ āsī”ti. Kīdisanti ce? Ahosiṃ pupphachaḍḍako, hatthavikalassa hatthavāti viya upacāravasenāyaṃ imassa samañña ahosi yadidaṃ “pupphachaḍḍako”ti. Milātapupphasantharavaṇṇatāya vā ukkārabhūmiyā evaṃ vutto.

Jigucchitoti jātiyā ceva kammunā ca hīḷito. Manussānanti manussehi. Paribhūtoti avaññaṭo. Vambhitoti khuṃsito. Nīcaṃ manaṃ karitvānāti aññe manusse sineruṃ viya ukkhipitvā tesamaṃ pādapaṃsutopi attānaṃ nihīnaṃ katvā pavattiyā nīcaṃ nihīnaṃ manaṃ katvā. Vandissaṃ bahukaṃ jananti puthumahājanaṃ diṭṭhadiṭṭhakāle vandiṃ sirasi añjaliṃ karonto paṇāmiṃ.

Athāti adhikārantaradīpane nipāto. Addasāsinti addakkhim. Magadhānanti magadhā nāma jānapadino rājakumārā, tesamaṃ nivāso ekopi janapado ruḷhiyā “magadhāna”nti vutto, magadhajanapadassāti attho. Puruttamanti uttamaṃ nagaraṃ.

Byābhaṅginti kājaṃ. Pabbajjaṃ ahamāyācinti, “sunīta, pabbajituṃ sakkhissasī”ti satthārā okāse kate ahaṃ pabbajjaṃ ayāciṃ. Āsūpasampadāti “ehi, bhikkhū”ti satthu vacanamattena āsi upasampadā. Yathā maṃ ovaḍīti “evaṃ samathapubbaṅgamaṃ vipassanaṃ bhāvehi”ti yathā maṃ ovadi, tathā satthuno vacanaṃ akāsiṃ paṭipajjiṃ. Rattiyātiādi tassā paṭipattiyā rasadassanaṃ. Tattha pubbenivāsaññaṃ anāgataṃsaññaṃca bahukiccanti “paṭhamaṃ yāmaṃ majjhimaṃ yāma”nti accantasam̐yogavasena upayogavacanaṃ vuttaṃ. Na tathā āsavakkhayaññaṃ ekābhisamayavasena pavattanatoti “pacchime yāme”ti bhummasavasena vuttanti daṭṭhabbaṃ. Indoti sakko devarājā. Brahmāti mahābrahmā. Indabrahmaggaheṇa aññesaṃ kāmādevānaṃ brahmūnaṃca āgamaṇaṃ vuttamevāti daṭṭhabbaṃ. Ukkatṭhaniddeso hesa yathā “rājā āgato”ti. Namassim̐sūti kāyena vācāya ca namakkāraṃ akaṃsu.

Tattha kāyena kataṃ namakkāraṃ dassento “pañjalī”ti vatvā vācāya kataṃ dassetuṃ “namo te”tiādi vuttaṃ. Devasaṅghapurakkhatanti devaggahaṇeṇa upapattidevabhāvato brahmānopi gahitā. Sitaṃ pātukaritvānāti attano ovādassa mahapphalataṃ devabrahmūnaṃca guṇasampattiṃ nissāya satthā sitaṃ pātvākāsī. Pātukaronto ca na aññe viya dante viddam̐seti, mukhādhānaṃ pana thokaṃ vivarati, tattakena ca abhibhūtaḍḍibbaphalikamuttarasmiyo avahasitatārakāsasimarīciyo susukkadāṭṭhasambhavā ghanarasmiyo nikkhamitvā tikkhattuṃ satthu mukhaṃ padakkhiṇaṃ karonti, taṃ disvā pacchato gacchantāpi satthā sitaṃ pātvākāsīti sañjānanti.

Tapenāti indriyasam̐varena, “dhutadhammasamādānenā”ti keci. Sam̐yamenāti sīlena. Damenāti paññāya. Brahmācariyenāti avasiṭṭhaseṭṭhacariyāya. Etenāti yathāvuttena tapādinā. Brāhmaṇo hoti bāhitapāpabhāvato. Etanti tapādi yathāvuttaṃ. Brāhmaṇamuttamanti uttamaṃ brāhmaṇaṃ, brāhmaṇesu vā uttamaṃ sabbaseṭṭhaṃ, ahūti vacanaseso. Brāhmaṇanti vā brahmaññaṃamāha, evaṃ uttamaṃ brahmaññaṃ, na jaccādīti adhippāyo. Na hi jātikulapadesagottasampattiādayo ariyabhāvassa kāraṇaṃ, adhisīlasikkhādayo eva pana kāraṇaṃ. Tenāha -

“Yathā saṅkāraṭṭhānasmim̐, ujjhitasmim̐ mahāpathe;
Padumaṃ tattha jāyetha, sucigandhaṃ manoramaṃ.

“Evaṃ saṅkārabhūtesu, andhabhūte puthujjane;
Atirocati paññāya, sammāsambuddhasāvako”ti.

Evaṃ thero tehi bhikkhūhi pucchitamattamaṃ imāhi gāthāhi vissajjento sīhanādaṃ nadīti.

Sunītattheragāthāvaṇṇanā niṭṭhitā.

Dvādasakanipātavaṇṇanā niṭṭhitā.

13. Terasanipāto

1. Soṇakoḷivisattheragāthāvaṇṇanā

632-644. Terasanipāte yāhu raṭṭhetiādikā āyasmato soṇassa koḷivissassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññaṇi upacini. Ayaṃ kira anomadassissa bhagavato kāle mahāvibhavo seṭṭhi hutvā upāsakehi

saddhiṃ vihāraṃ gantvā satthu santike dhammaṃ sutvā pasannamānaso satthu caṅkamanatṭhāne sudhāya parikkammaṃ kāretvā nānāvaṇṇehi pupphehi santharivitvā upari nānāviraḡavattthehi vitānaṃ bandhāpesi, tathā satthu bhikkhusaṅghassa ca dīghasālaṃ kāretvā niyyādesi. So tena puṇṇakammena devamanussesu saṃsaranto padumuttarassa bhagavato kāle haṃsavatīnagare seṭṭhikule nibbatti, sirivaḡḡhotissa nāmaṃ ahosi. So vayappatto vihāraṃ gantvā satthu santike dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ āradḡhavīriyānaṃ aggaṭṭhāne ṭhapentaṃ disvā, sayampi taṃ ṭhānantaraṃ patthento sattāhaṃ mahāḡdānaṃ pavattetvā paṇidhānamakāsi. Satthāpi tassa patthanāya samijjhanabhāvaṃ disvā byākaritvā pakkāmi.

Sopi yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto parinibbute kassapadasabale anuppanne amhākaṃ bhagavati bārāṇasiyaṃ kulagehe nibbattitvā viññutaṃ patto gaṅgātīre paṇṇasālaṃ karitvā ekaṃ paccekabuddhaṃ temāsaṃ catūhi paccayehi sakkaccaṃ upaṭṭhahi. Paccekabuddho vuṭṭhavaṃso paripuṇṇaparikkhāro gandhamāḡdanameva gato. Sopi kulaputto yāvajīvaṃ tattha puṇṇāni katvā tato cavitvā devamanussesu saṃsaranto amhākaṃ bhagavato kāle campānagare usabhasetṭhissa gehe paṭisandhiṃ gaṇhi. Tassa paṭisandhiggahaṇato paṭṭhāya seṭṭhissa mahābhogakkhandho abhivaḡḡhi. Tassa jātadivase sakalanagare mahāsakkārasampanno ahosi, tassa pubbe paccekabuddhassa sataṣaḡḡagghanikarattakambalapariccāgena suvaṇṇavaṇṇo sukhumālataro ca attabhāvo ahosi, tenassa soṇoti nāmaṃ akaṃsu. Mahatā parivārena vaḡḡḡhati, tassa hatthapādatalāni bandhujīvakapupphavaṇṇāni ahesuṃ, satavihatakappāsassa viya samphasso pādatalesu maṇikuṇḡḡalāvaṭṭavaṇṇāni lomāni jāyimsu. Vayappattassa tassa tiṇṇaṃ utūnaṃ anucchavike tayo pāsāde kāretvā nāṭakāni upaṭṭhāpesuṃ. So tattha mahatiṃ sampattiṃ anubhavanto devakumāro viya paṭivasati.

Atha amhākaṃ satthari sabbaññutaṃ patvā pavattitavaradhammacakke rājagahaṃ upanissāya viharante bimbisāraṇāṇā pakkosāpito asītiyā gāmikasaḡḡassehi saddhiṃ rājagahaṃ āgato, satthu santikaṃ gantvā dhammaṃ sutvā paṭiladdhasaddho mātāpitaraṃ anujānāpetvā sāsane pabbajitvā laddhūpasampado satthu santike kammaṭṭhānaṃ gaḡetvā, janasaṃsaggaḡariharaṇatthaṃ sītavane vasanto “mama sarīraṃ sukhumālaṃ, na ca sakkā sukheṇeva sukhaṃ adhigantaṃ, kāyaṃ kilametvā samaṇadhammaṃ kātuṃ vaṭṭatī”ti ṭhānacaṅkamameva adhiṭṭhāya, padhānamanuyuñjanto pādatalesu phoṭesu uṭṭahitesupi vedanaṃ ajjhupekkhitvā daḡhaṃ vīriyaṃ karonto accāradḡhavīriyatāya visesaṃ nibbattetuṃ asakḡkonto, “evaṃ vāyamaṇtopi ahaṃ maggaṃ vā phalaṃ vā nibbattetuṃ na sakkomi, kiṃ me pabbajjāya, hīṇāyāvattitvā bhoge ca bhuñjissāmi, puṇṇāni ca karissāmi”ti cintesi. Satthā tassa cittācāraṃ ñatvā tattha gantvā vīṇūpamovādena ovaditvā vīriyasamatāyojanavidhiṃ dassento kammaṭṭhānaṃ sodhetvā gijjhakūṭaṃ gato. Soṇattheropi satthu sammukhā ovāḡaṃ labhitvā vīriyasamataṃ yojetvā vipassanaṃ ussukkāpetvā arahatte patiṭṭhāsi. Tena vuttaṃ apadāne -

“Anomadassissa munino, lokajetṭhassa tādino;
Sudhāya lepanaṃ katvā, caṅkamaṃ kārayiṃ ahaṃ.

“Nānāvaṇṇehi pupphehi, caṅkamaṃ santhariṃ ahaṃ;
Ākāse vitānaṃ katvā, bhojayiṃ buddhamuttamaṃ.

“Añjaliṃ paggaḡetvāna, abhivādetvāna subbataṃ;

Dīghasālaṃ bhagavato, niyyādesimahaṃ tadā.

“Mama saṅkappamaññāya, satthā loke anuttaro;
Paṭiggahesi bhagavā, anukampāya cakkhumā.

“Paṭiggahetvāna sambuddho, dakkhiṇeyyo sadevake;
Bhikkhusaṅghe nisīditvā, imā gāthā abhāsatha.

“Yo so haṭṭhena cittena, dīghasālaṃ adāsi me;
Tamahaṃ kittayissāmi, suṇātha mama bhāsato.

“Imassa maccukālamhi, puññakammasamaṅgino;
Sahassayuttassaratho, upaṭṭhissati tāvade.

“Tena yānenayaṃ poso, devalokaṃ gamissati;
Anumodissare devā, sampatte kulasambhave.

“Mahārahaṃ byamhaṃ seṭṭhaṃ, ratanamattikalepanaṃ;
Kūṭāgāravarūpetam, byamhaṃ ajjhāvasissati.

“Tiṃsakappasahassāni, devaloke ramissati;
Pañcavīsati kappāni, devarājā bhavissati.

“Sattasattatikkhattuñca, cakkavattī bhavissati;
Yasodharasanāmā te, sabbepi ekanāmakā.

“Dve sampattī anubhotvā, vaḍḍhetvā puññasañcayaṃ;
Aṭṭhavīsatikappamhi, cakkavattī bhavissati.

“Tatrāpi byamhaṃ pavaraṃ, vissakammena māpitaṃ;
Dasasaddāvivittaṃ taṃ, puramajjhāvasissati.

“Aparimeyye ito kappe, bhūmipālo mahiddhiko;
Okkāko nāma nāmena, rājā raṭṭhe bhavissati.

“Soḷasitthisahassānaṃ, sabbāsaṃ pavarā ca sā;
Abhijātā khattiyānī, nava putte janessati.

“Nava putte janetvāna, khattiyānī marissati;
Taruṇī ca piyā kaññā, mahesittaṃ karissati.

“Okkākaṃ tosayitvāna, varaṃ kaññā labhissati;
Varaṃ laddhāna sā kaññā, putte pabbājayissati.

“Pabbājita ca te sabbe, gamissantī naguttamaṃ;
Jātibhedabhayā sabbe, bhaginīhi vasissare.

“Ekā ca kaññā byādhīhi, bhavissati parikkhatā;
Mā no jāti pabhijjīti, nikhaṇissantī khattiyā.

“Khattiyo nīharitvāna, tāya saddhiṃ vasissati;

Bhavissati tadā bhedo, okkākakulasambhavo.

“Tesaṃ pajā bhavissanti, koḷiyā nāma jātiyā;
Tattha mānusakāṃ bhogaṃ, anubhossatinappakāṃ.

“Tamhā kāyā cavitvāna, devalokaṃ gamissati;
Tatrāpi pavaraṃ byamhaṃ, labhissati manoramaṃ.

“Devalokā cavitvāna, sukkamūlena codito;
Āgantvāna manussattaṃ, soṇo nāma bhavissati.

“Āraddhavīriyo pahitatto, padahaṃ satthu sāsane;
Sabbāsava pariññāya, nibbāyissatināsavo.

“Anantadassī bhagavā, gotamo sakyapuṅgavo;
Visesaññū mahāvīro, aggaṭṭhāne ṭhapesati.

“Vuṭṭhamhi deve caturaṅgulaṃ, tiṇe anileritaṅgaṇaṃ;
Ṭhatvāna yogassa payuttatādino, tatottariṃ pāramatā na vijjati.

“Uttame damathe danto, cittaṃ me supaññitaṃ;
Bhāro me ohito sabbo, nibbutomhi anāsavo.

“Aṅgīraso mahānāgo, abhijātova kesarī;
Bhikkhusaṅghe nisīditvā, etadagge ṭhapesi maṃ.

“Paṭisambhidā catasso...pe... kataṃ buddhassa sāsana”nti.

Arahattaṃ pana patvā attano paṭipattiṃ paccavekkhitvā udānavasena
aññābyākaraṇavasena ca -

632. “Yāhu raṭṭhe samukkaṭṭho, rañño aṅgassa paddhagū;
Svājja dhammesu ukkaṭṭho, soṇo dukkhassa pāragū.

633. “Pañca chinde pañca jahe, pañca cuttari bhāvaye;
Pañcasāṅgātigo bhikkhu, oghatiṇṇoti vuccati.

634. “Unnaḷassa pamattassa, bāhirāsassa bhikkhuno;
Sīlaṃ samādhi paññā ca, pāripūriṃ na gacchati.

635. “Yañhi kiccaṃ apaviddhaṃ, akiccaṃ pana karīyati;
Unnaḷānaṃ pamattānaṃ, tesaṃ vaḍḍhanti āsavā.

636. “Yesañca susamāraddhā, niccaṃ kāyagatā sati;
Akiccaṃ te na sevanti, kicce sātaccakārino;
Satānaṃ sampajānānaṃ, atthaṃ gacchanti āsavā.

637. “Ujumaggamhi akkhāte, gacchatha mā nivattatha;
Attanā codayattānaṃ, nibbānamabhihāraye.

638. “Accāraddhamhi vīriyamhi, satthā loke anuttaro;

Vīṇopamaṃ karitvā me, dhammaṃ deseti cakkhumā;
Tassāhaṃ vacanaṃ sutvā, vihāsiṃ sāsane rato.

639. “Samathaṃ paṭipādesiṃ, uttamatthassa pattiya;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.
640. “Nekkhamme adhimuttassa, pavivekañca cetaso;
Abyābajjhādhimuttassa, upādānakkhayassa ca.
641. “Taṇhakkhayādhimuttassa, asammohañca cetaso;
Disvā āyatanuppādaṃ, sammā cittaṃ vimuccati.
642. “Tassa sammā vimuttassa, santacittassa bhikkhuno;
Katassa paticayo natthi, karaṇīyaṃ na vijjati.
643. “Selo yathā ekaghano, vātena na samīrati;
Evaṃ rūpā rasā saddā, gandhā phassā ca kevalā.
644. “Itthā dhammā anitthā ca, nappavedhenti tādino;
Tṭhitaṃ cittaṃ visaññuttaṃ, vayañcassānupassatī”ti. -imā gāthā abhāsi;

Tattha yāhu raṭṭhe samukkaṭṭhoti yo ahu ahosi aṅgaratṭhe asītiyā gāmikasahashehi
bhogasampattiya issariyasampattiya ca sammā ativiya ukkaṭṭho seṭṭho. Rañño
aṅgassa paddhagūti catūhi saṅghavatthūhi parisāya rañjanaṭṭhena rañño
aṅgādhipatino bimbisārassa parivārabhūto gahapativiseso tassa raṭṭhe kuṭumbiko
ahūti yojetabbaṃ. Svājja dhammesu ukkaṭṭhoti so soṇo ajjetarahi
lokuttaradhammesu ukkaṭṭho jāto, gihikālepi kehici ukkaṭṭhoyeva hutvā idāni
pabbajitakālepi ukkaṭṭhoyeva hotīti attānameva paraṃ viya dasseti. Dukkhasa
pāragūti sakalassa vaṭṭadukkhassa pāraṃ pariyantaṃ gato, etena dhammesu
ukkaṭṭhoti avisesena vuttaṃ ukkaṭṭhabhāvaṃ visetesi arahattādhigamaḍipanato.

Idāni yāya paṭipattiya dukkhapāragū jāto, aññāpadesena taṃ dassento “pañca
chinde”ti gāthamāha. Tassattho - apāyakāmasugatisampāpakāni pañcorambhāgiyāni
saṃyojanāni puriso satthena pāde baddharajjukaṃ viya heṭṭhimena maggattayena
chindeyya, rūpārūpabhavasampāpakāni pañca uddhambhāgiyāni saṃyojanāni puriso
gīvāya baddharajjukaṃ viya aggamaggena jaheyya, chindeyya, tesam pana
uddhambhāgiyasamyojanānaṃ pahānāya pañca saddhādīni indriyāni uttari bhāvaye
bhāveyya. Evaṃbhūto pana bhikkhu rāgasāṅgo dosamohamānadiṭṭhisāṅgoti
pañcannaṃ saṅgānaṃ atikkamanena pañcasaṅgātigo hutvā, kāmogho, bhavogho,
diṭṭhogho, avijjoghoti catunnaṃ oghānaṃ tiṇṇattā oghatiṇṇoti vuccati.

Ayañca oghataraṇapaṭipattisīlādīnaṃ pāripūriyāva hoti, sīlādayo ca
mānāḍippahānena pāripūriṃ gacchanti, na aññathāti dassento “unnaḷassā”ti
gāthamāha. Tattha unnaḷassāti uggatatucchamānassa. Māno hi unnamanākāravuttiya
tucchabhāvena naḷo viyāti “naḷo”ti vuccati. Pamattassāti sativossaggena pamādaṃ
āpannassa. Bāhirāsassāti bāhiresu āyatanesu āsāvato, kāmesu avītarāgassāti attho.
Sīlaṃ samādhi paññā ca, pāripūriṃ na gacchatīti tassa sīlādīnaṃ paṭipakkhasevino
lokiyopi tāva sīlādiguṇo pāripūriṃ na gacchati, pageva lokuttaro.

Tattha kāraṇamāha “yañhi kicca”ntiādinā. Bhikkhuno hi pabbajitakālato paṭṭhāya aparimāṇasīlakkhandhagopanaṃ araṇṇavāso dhutaṅgapariharaṇaṃ bhāvanārāmatāti evamādi kiccaṃ nāma. Yehi pana idaṃ yathāvuttaṃ attano kiccaṃ, taṃ apaviddhaṃ akaraṇena chaḍḍitaṃ. Akiccanti pattamaṇḍanaṃ cīvarakāyabandhanaṃsabaddhachattupāhanatālavanṭadhammakaraṇamaṇḍananti evamādi parikkhāramaṇḍanaṃ paccayabāhuliyanti evamādi bhikkhuno akiccaṃ nāma, taṃ kayirati, tesam mānanaḷaṃ ukkhipitvā caraṇena unnaḷānaṃ sativossaggena pamattānaṃ cattāropi āsavā vaḍḍhanti.

Yesaṃ pana paññādiguṇo vaḍḍhati, te dassetuṃ “yesa”ntiādi vuttaṃ. Tattha susamāraddhāti suṭṭhu paggahitā. Kāyagatā satīti, kāyānupassanābhāvanā. Akiccaṃ teti te etaṃ pattamaṇḍanādiakiccaṃ. Na sevantīti na karonti. Kicceti, pabbajitakālato paṭṭhāya kattabbe aparimāṇasīlakkhandhagopanaḍike. Sātaccakārinoti satatakāriṇo tesam satiyā avippavāseṇa satānaṃ sātthakasampajaññaṃ, sappāyasampajaññaṃ, gocarasampajaññaṃ, asammohasampajaññanti catūhi sampajaññehi sampajānānaṃ, cattāropi āsavā atthaṃ gacchanti parikkhayaṃ abhāvaṃ gacchantīti attho.

Idāni attano santike ṭhitabhikkhūnaṃ ovādaṃ dento “ujumaggamhī”ti gāthamāha. Tattha ujumaggamhi akkhātetīti antadvayaparivajjanena kāyavaṇkāḍippahānena ca ujuke majjhimapaṭipadābhūte ariyamagge satthārā bhāsīte. Gacchathāti paṭipajjatha. Mā nivattathāti antarā vosānaṃ māpajjatha. Attanā codayattānanti idha atthakāmo kulaputto apāyabhayapaccavekkhaṇādinā attanāva attānaṃ codento. Nibbānamabhihārayeti, attānaṃ nibbānaṃ abhihareyya upaneyya, yathā naṃ sacchikaroti, tathā paṭipajjeyyāti attho.

Idāni mayāpi evameva paṭipannanti, attano paṭipattiṃ dassetuṃ “accāraddhamhī”tiādi vuttaṃ. Accāraddhamhi vīriyamhīti vipassanaṃ bhāventena mayā samādhinā vīriyaṃ samarasaṃ akatvā ativiya vīriye paggahite. Accāraddhavīriyatā cassa heṭṭhā vuttāyeva. Vīṇopamaṃ karitvā meti āyasmato soṇassa “ye kho keci bhagavato sāvaka āraddhavīriyā viharanti. Ahaṃ tesam aññataro, atha ca pana me nānupādāya āsavehi cittaṃ vimuccati, tasmāhaṃ vibbhamissāmī”ti citte uppanne satthā iddhiyā tassa sammukhe attānaṃ dassetvā “kasmā tvaṃ, soṇa, ‘vibbhamissāmī’ti cittaṃ uppādesi, kusalo tvaṃ pubbe agāriyabhūto vīṇāya tantissare”ti pucchitvā tena “evaṃ, bhante”ti vutte “taṃ kiṃ maññasi, soṇa? Yadā te vīṇāya tantiyo accāyatā honti, api nu te vīṇā tasmim samaye saravatī vā hoti kammañña vāti? No hetam, bhante! Taṃ kiṃ maññasi, soṇa, yadā te vīṇāya tantiyo atisithilā honti, api nu te vīṇā tasmim samaye saravatī vā hoti kammañña vāti? No hetam, bhante. Taṃ kiṃ maññasi, soṇa, yadā pana te vīṇāya tantiyo neva accāyatā honti, nātisithilā same guṇe patiṭṭhitā, api nu te vīṇā tasmim samaye saravatī vā hoti kammañña vāti? Evaṃ, bhante. Evameva kho, soṇa, accāraddhavīriyaṃ uddhaccāya saṃvattati, atilīnavīriyaṃ kosajjāya saṃvattati, tasmātiha tvaṃ, soṇa, vīriyasamataṃ adhiṭṭhaha, indriyānañca samataṃ paṭivijjhā”ti evaṃ vīṇaṃ upamaṃ katvā pavattitena vīṇopamovādena mayhaṃ dhammaṃ desesi. Tassāhaṃ vacanaṃ sutvāti tassa bhagavato vacanaṃ vīṇopamovādaṃ sutvā antarā uppannaṃ vibbhamitukāmataṃ pahāya satthu sāsane rato abhirato viharim.

Viharanto ca samathaṃ paṭipādesiṃ vīriyasamataṃ yojento saddhāpaññānaṃ viya samādhivīriyānaṃ samarasataṃ uppādento jhānādhiṭṭhānaṃ vipassanāsamādhim sampādesiṃ vipassanaṃ ussukkāpesiṃ. Tattha payojanaṃ āha “uttamatthassa pattiya”ti. Uttamatthassa pattiyaṭi arahattādhigamāyāti attho.

Idāni yathā paṭipannassa samathavipassanā sampajjimsu, taṃ aññāpadesena dassento “nekkhamme”tiādimāha. Tattha nekkhammeti pabbajjādi ke kāmanissaraṇe. Adhimuttassāti tattha ninnapoṇapabbhārabhāvena yuttappayuttassa, paṭhamam tava pabbajjābhimukho hutvā kāme pahāya pabbajitvā ca sīlavisodhanaṃ araṇṇavāso dhutaṅgapariharaṇam bhāvanābhiyogoti evamādīsu anavajjadhammesu yuttappayuttassāti attho. Pavivekañca cetasoti cetaso pavivekañca adhimuttassa evam nekkhammādhimuttassa sato catukkapañcakajjhānānaṃ nibbattanena viveke yuttassa payuttassa. Abyābajjhādhimuttassāti abyābajjhe nidukkhātaya adhimuttassa jhānasamāpattiyo nibbattetvā samathasukhe yuttappayuttassa. Upādānakkhayassa cāti catunnampi upādānānaṃ khayante arahatte adhimuttassa. Bhummatthe hi etaṃ sāmivacanaṃ. Taṃ yathādhigataṃ jhānaṃ pādakaṃ katvā arahattādhigamāya vipassanaṃ anuyuñjantassāti attho.

Taṇhakkhayādhimuttassāti taṇhā khīyati etthāti taṇhakkhayo, nibbānaṃ, tasmim adhimuttassa upādim bhayato, anupādiñca khemato dassanena nirodhe ninnapoṇapabbhāraṇa. Asammohañca cetasoti asammohasampajaññavasena cittassa asammohapavattiṃ sammohasamucchindanena vā cittassa asammohabhūtaṃ ariyamaggaṃ adhimuttassa. Disvā āyatanuppādanti cakkhādīnaṃ āyatanānaṃ yathāsakapaccayehi khaṇe khaṇe uppādaṃ, tappaṭipakkhato nirodhañca vipassanāpaññāsahitāya maggapaññāya disvā dassanahetu sammā cittaṃ vimuccatīti sammā hetunā ñāyena maggapaṭipāṭiyā sabbāsavato cittaṃ vimuccati.

“Tassa sammā vimuttassā”tiādīsu ayaṃ saṅkhepattho - tassa vuttanayena sammadeva sabbasaṃkilesato vimuttassa, tato eva accantupasamena santacittassa khīṇāsavabhikkhuno katassa kusalassa akusalassa vā upacayo natthi maggeneva samugghātittā, pariññādibhedam karaṇīyaṃ na vijjati katakiccattā. Evam bhūtassa yathā ekaghano selo pabbato pakativātena na samīrati na saṃkampati, evam iṭṭhā ca aniṭṭhā ca rūpādayo ārammaṇadhammā tādino tādibhāvappattassa ṭhitam anejaṃ pahīnasabbasokatāya viṣayuttaṃ cittaṃ nappavedhanti na cāleni. Assa ca ārammaṇadhammassa kālena kālam phalasamāpattiṃ samāpajjitvā vipassanto vayaṃ nirodham khaṇe khaṇe bhijjanasabhāvaṃ anupassatīti aññaṃ byākāsi.

Soṇakoḷivisattheragāthāvaṇṇanā niṭṭhitā.

Terasanipātavaṇṇanā niṭṭhitā.

14. Cuddasakanipāto

1. Khadiravaniyarevatattheragāthāvaṇṇanā

645-658. Cuddasakanipāte yadā ahantiādikā āyasmato khadiravaniyarevatattherassa gāthā. Kā uppatti? Kāmañcimassa therassa gāthā heṭṭhā ekanipāte āgatā. Tattha panassa attano bhāgineyyesu satijananamattam dassitanti tassā ekanipāte saṅgaho kato. Imā pana therassa pabbajitakālato paṭṭhāya yāva parinibbānā paṭipattipakāsītā gāthā imasmim cuddasakanipāte saṅgaham āropitā. Tattha aṭṭhuppatti heṭṭhā vuttāyeva. Ayaṃ pana viseso - thero kira arahattaṃ patvā kālena kālam satthu dhammasenāpatippabhūtinaṃ mahātherānañca upaṭṭhānaṃ gantvā katipāhameva tattha vasitvā khadiravanameva

paccāgantvā phalasaṃpattisukhena brahmavihārehi ca vītināmeti. Evaṃ gacchante kāle jīṇo vuḍḍho vayo anupatto ahoṣi. So ekadivaṣaṃ buddhupaṭṭhānaṃ gacchanto antarāmagge sāvattiyā avidūre araṇṇe vasi. Tena ca samayena corā nagare katakammā ārakkhamaṇussehi anubandhā palāyantaṃ therassa saṃīpe gahitaḥaṇḍaṃ chaḍḍetvā palāyimsu. Manussā anudhāvantaṃ therassa saṃīpe ḥaṇḍaṃ disvā therāṃ bandhitvā “coro”ti saññāya gahetvā raṇṇo dassesuṃ, “ayaṃ, deva, coro”ti. Rājā therāṃ muñcāpetvā, “kiṃ, ḥante, tumhehi idaṃ corikakammaṃ kataṃ vā, no vā”ti pucchi. Thero kiñcāpi jātito paṭṭhāya attanā tādisaṃ na katapubbaṃ, taṃ pabbajitāto paṭṭhāya pana akatabhāvassa, sabbaso kilesānaṃ samucchinnatā tādisassa karaṇe abhabbatāya pakāsanatthaṃ saṃīpe ṭhitānaṃ bhikkhūnaṃ raṇṇo ca dhammaṃ desento -

645. “Yadā ahaṃ pabbajito, agārasmaṇagāriyaṃ;
Nābhijānāmi saṅkappaṃ, anariyaṃ dosasaṃhitāṃ.
646. “‘Ime haññantu vajjhantu, dukkhaṃ pappontu pāṇino’;
Saṅkappaṃ nābhijānāmi, imasmiṃ dīghamantare.
647. “Mettaṇca abhijānāmi, appamaṇaṃ subhāvitāṃ;
Anupubbaṃ paricitaṃ, yathā buddhena desitaṃ.
648. “Sabbamitto sabbasakho, sabbabhūtānukampako;
Mettacittaṇca bhāvēmi, abyāpajjarato sadā.
649. “Asaṃhīraṃ asaṃkappaṃ, cittaṃ āmodayāmaṃ;
Brahmavihāraṃ bhāvēmi, akāpurisasevitaṃ.
650. “Avitakkaṃ saṃāpanno, sammāsambuddhasāvako;
Ariyena tuṇhībhāvena, upeto hoti tāvade.
651. “Yathāpi pabbato selo, acalo suppatiṭṭhito;
Evaṃ mohakkhayā bhikkhu, pabbatova na vedhati.
652. “Anaṇḍaṇassa posassa, niccaṃ sucigavesino;
Vālaggamattaṃ pāpassa, abbhamaṭṭaṃva khāyati.
653. “Nagaraṃ yathā paccantaṃ, guttaṃ santarabāhiraṃ;
Evaṃ gopetha attānaṃ, khaṇo vo mā upaccagā.
654. “Nābhinandāmi maraṇaṃ, nābhinandāmi jīvitaṃ;
Kālaṇca paṭikaṇkhāmi, nibbisaṃ bhatako yathā.
655. “Nābhinandāmi maraṇaṃ, nābhinandāmi jīvitaṃ;
Kālaṇca paṭikaṇkhāmi, sampajāno patissato.
656. “Pariciṇṇo mayā satthā, kataṃ buddhassa sāsaṇaṃ;
Ohito garuko bhāro, bhavanetti samūhatā.
657. “Yassa catthāya pabbajito, agārasmaṇagāriyaṃ;
So me attho anupatto, sabbasaṃyojanakkhayaṃ.

658. “Sampādethappamādena, esā me anusāsani;
Handāhaṃ parinibbissaṃ vippamuttomhi sabbadhī”ti. - imā gāthā abhāsi;

Tatthāyaṃ apubbapadavaṇṇanā imasmiṃ dīghamantareti, yadā ahaṃ pabbajitomhi, tato paṭṭhāya ayañca me carimakālo, etasmiṃ dīghamantare kāle “idaṃ mayhaṃ hotū”ti abhijjhāvasena vā, “ime sattā haññantū”tiādinā byāpādasena vā anariyaṃ dosasaṃhitam saṅkappaṃ nābhijānāmīti yojanā.

Mettañca abhijānāmīti, mijjati siniyhati etāyāti mettā, abyāpādo. Mettā etissā atthīti mettā, mettābhāvanā mettābrahmavihāro, taṃ mettaṃ. Ca-saddena karuṇaṃ muditaṃ upekkhañcāti itarabrahmavihāre saṅgaṇhāti. Abhijānāmīti, abhimukhato jānāmi. Adhigatañhi jhānaṃ paccavekkhato paccavekkhaṇaññassa abhimukhaṃ hoti. Kīdisanti āha “appamāṇa”ntiādi. Tañhi yathā buddhena bhagavatā desitaṃ, tathā anodissakapharaṇavasena aparimāṇasattārammaṇatāya appamāṇaṃ. Paṇḍabalavabhāvāpādanena suṭṭhu bhāvitattā subhāvitaṃ. Paṭhamam mettā, tato karuṇā, tato muditā, pacchā upekkhāti evaṃ anupubbaṃ anukkamena paricitaṃ āsevitam, bahulīkataṃ abhijānāmīti yojanā.

Sabbesaṃ sattānaṃ mitto, sabbe vā te mayhaṃ mittāti sabbamitto. Mettañhi bhāvento sattānaṃ piyo hoti. Sabbasakhoti, etthāpi eseṇa nayo. Sabbabhūtānukampakoti, sabbasattānaṃ anuggaṇhanako. Mettacittañca bhāvemīti, mettāya sahitaṃ sampayuttaṃ cittaṃ visesato bhāvemi, vaḍḍhemi, pakāsemi vā akathentepi bhāvanāya ukkaṃsagatabhāvato. “Mettaṃ cittañca bhāvemī”ti vā pāṭho. Tassattho heṭṭhā vuttanayova. Abyāpajjaratoti, abyāpajje sattānaṃ hitūpasamhāre abhirato. Sadāti, sabbakālaṃ, tena tattha sātaccakiriyaṃ dasseti.

Asaṃhīranti na saṃhīraṃ, āsannapaccatthikena rāgena anākaḍḍhaniyaṃ. Asaṃkuppanti na kuppaṃ, dūrapaccatthikena byāpādena akopiyaṃ, evaṃbhūtaṃ katvā mama mettacittaṃ āmodayāmi abhippamodayāmi brahmavihāraṃ bhāvemi. Akāpurisasevanti, kāpurisehi nīcajanehi asevitam, akāpurisehi vā ariyehi buddhādīhi sevitaṃ brahmaṃ seṭṭhaṃ niddosaṃ mettādivihāraṃ bhāvemi vaḍḍhemīti attho.

Evaṃ attuddesavasena pañcahi gāthāhi attano paṭipattiṃ dassetvā idāni taṃ aññāpadesena dassento “avitakka”ntiādinā catasso gāthā abhāsi. Tattha avitakkaṃ samāpannoti, vitakkavirahitaṃ dutiyādi jhānaṃ samāpanno, etena thero brahmavihārabhāvanāya aññāpadesena attanā dutiyādi jhānādhigamamāha. Yasmā pañāyaṃ thero tameva jhānaṃ pādaṃ katvā vipassanaṃ vaḍḍhetvā ekāsaneneva arahattaṃ gaṇhi, tasmā tamatthaṃ aññāpadeseneva dassento “avitakkaṃ samāpanno”ti vatvā “sammāsambuddhasāvako. Ariyena tuṇhībhāvena, upeto hoti tāvade”ti āha. Tattha vacīsaṅkhārābhāvato avitakkāvicārā samāpatti “ariyo tuṇhībhāvo”ti vadanti. “Sannipatitānaṃ vo, bhikkhave, dvayaṃ karaṇīyaṃ dhammī vā kathā ariyo vā tuṇhībhāvo”ti pana vacanato yā kāci samāpatti ariyo tuṇhībhāvo nāma. Idha pana catutthajjhānikā aggaphalasamāpatti adhippetā.

Idāni tassādhigatattā lokadhammehi akampanīyataṃ upamāya pakāsetto “yathāpi pabbato”ti gāthamāha. Tattha yathāpi pabbato seloti, yathā silāmayo ekaghanaselo pabbato, na paṃsupabbato na missakapabbatoti attho. Acalo suppatiṭṭhitoti, suṭṭhu patiṭṭhitamūlo pakativātehi acalo akampanīyo hoti, tasmā arahattaṃ nibbānañca evaṃ mohakkhayā bhikkhu, pabbatova na vedhatīti mohassa anavasesappahānā, mohamūlakattā ca sabbākusalānaṃ pahīnasabbākusalo bhikkhu yathā so pabbato

pakativātehi, evaṃ lokadhammehi na vedhati na kampati, mohakkhayoti vā yasmā arahattaṃ nibbānañca vuccati, tasmā mohakkhayāti mohakkhayassa hetu nibbānassa arahattassa ca adhigatattā catūsu ariyasaccesu suppatiṭṭhito asamāpannakālepi pabbato viya na vedhati, pageva samāpannakāleti adhippāyo.

Idāni pāpaṃ nāmetaṃ asucisīlo eva samācarati, na ca sucisīlo, sucisīlassa pana taṃ aṇumattampi bhāriyaṃ hutvā upaṭṭhātīti dassento “anaṅgaṇassā”tiādigāthamāha. Tassattho - rāgādiaṅgaṇābhāvato anaṅgaṇassa sabbakālaṃ sucianavajjadhamme eva gavesantassa sappurisassa vālaggamattaṃ kesaggamattaṃ pāpassa lesamattampi sakalaṃ lokadhātuṃ pharitvā ṭhitaṃ abbhamattaṃ hutvā upaṭṭhāti, tasmā na evarūpe kamme mādisā āsaṅkitabbāti adhippāyo.

Yasmā nikkilesesupi andhabālā evarūpe apavāde samuṭṭhāpenti, tasmā atthakāmehi sakkaccaṃ attā rakkhitabboti ovādaṃ dento “nagaraṃ yathā”tiādigāthamāha. Tassattho - yathā pana paccantanagaravāsīhi manussehi paccantaṃ nagaraṃ dvārapākārādīni thirāni karontehi saantaraṃ, uddāpaparikhādīni thirāni karontehi sabāhiranti santarabāhiraṃ guttaṃ karīyati, evaṃ tumhehipi satīṃ upaṭṭhapetvā ajjhattikāni cha dvārāni pidahitvā dvārarakkhitāṃ satīṃ avissajjetvā yathā gayhamānāni bāhirāni cha āyatanāni ajjhattikāni upaghātāya saṃvattanti, tathā aggahaṇena tānīpi thirāni katvā tesāṃ appavesāya dvārarakkhitāṃ satīṃ appahāya vicarantā attānaṃ gopetha. Kasmā? Khaṇo vo mā upaccagā. Yo hi evaṃ attānaṃ na gopeti, taṃ puggalaṃ buddhuppādakkaṇo, manussattabhāvakkhaṇo, majjhimadesa uppattikkhaṇo, sammādiṭṭhiyā paṭiladdhakkhaṇo, channaṃ āyatanānaṃ avekallakkhaṇoti sabbopi ayaṃ khaṇo atikkamati, so khaṇo tumhe mā atikkamatūti.

Evaṃ thero imāya gāthāya sarājikaṃ parisaṃ bhikkhū ca ovaditvā puna maraṇe jīvite ca attano samacittataṃ katakiccatañca pakāsento “nābhinandāmi maraṇa”ntiādimāha. Taṃ heṭṭhā vuttatthameva.

Evaṃ pana vatvā attano parinibbānakālaṃ upaṭṭhitaṃ disvā saṅkhepeneva nesāṃ ovādaṃ datvā parinibbānaṃ pavedento osānagāthamāha. Tattha sampādetthappamādenāti sampādetabbāṃ dānasīlādiṃ appamādena sampādettha, diṭṭhadhammikasamparāyikapabhede gahaṭṭhavatte sīlānurakkhaṇe samathaanuyoge vipassanābhāvanāya ca appamattā hotha. Esā me anusāsānīti dānasīlādīsu na pamajjathāti esā mama anusitṭhi ovādo.

Evaṃ sikhāpattaṃ parahitapaṭipattiṃ dīpetvā attahitapaṭipattiyāpi matthakaṃ gaṇhanto “handāhaṃ parinibbissaṃ, vippamuttomhi sabbadhī”ti āha. Tattha vippamuttomhi sabbadhīti sabbaso kilesehi bhavēhi ca vippamutto amhi, tasmā ekaṃsena parinibbāyissāmīti.

Evaṃ pana vatvā ākāse pallaṅkena nisinno tejodhātuṃ samāpajjitvā pajjalanto anupādisesāya nibbānadhātuyā parinibbāyi.

Khadiravaniyarevatattheragāthāvaṇṇanā niṭṭhitā.

2. Godattattheragāthāvaṇṇanā

659-672. Yathāpi bhaddotiādikā āyasmato godattattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhavē vivaṭṭūpanissayaṃ kusalaṃ upacinitvā devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvattiyaṃ satthavāhakule nibbatto. Godattoti nāmena vayappatto pitari kālaṅkate kuṭumbaṃ

saṇṭhapento pañcahi sakaṭasatehi bhaṇḍaṃ ādāya aparāparaṃ sañcaritvā vāṇijjena jīvikāṃ kappeti yathā vibhavaṃ puññāni karoti. So ekadivaṃ antarāmagge dhure yuttagoṇe vahitūṃ asakkonte patite manussesu taṃ vuṭṭhāpetūṃ asakkontesu sayameva gantvā taṃ naṅguṭṭhe gāḷhaṃ vijjhi. Goṇo “ayaṃ asappuriso mama balābalaṃ ajānanto gāḷhaṃ vijjhati”ti kuddho manussavācāya, “bho godatta, ahaṃ ettakaṃ kālaṃ attano balaṃ aniguhanto tuyhaṃ bhāraṃ vahiṃ, ajja pana asamaṭṭhabhāvena patitaṃ maṃ ativiya bādhasi, hotu, ito cavitvā nibbattanibbattaṭṭhāne taṃ bādhetūṃ samattho paṭisattu bhaveyya”nti patthanānurūpena akkosi. Taṃ sutvā godatto “evaṃ nāma satte bādhetvā kiṃ imāya jīvikāyā”ti saṃvegajāto sabbaṃ vibhavaṃ pahāya aññatarassa mahātherassa santike pabbajitvā vipassanāya kammaṃ karonto nacirasseva arahattaṃ patvā samāpattisukhena vītināmento ekadivaṃ attano santikaṃ upagatānaṃ gahaṭṭhapabbajitānaṃ ariyagaṇānaṃ lokadhamme ārabba dhammaṃ kathento -

659. “Yathāpi bhaddo ājañño, dhure yutto dhurassaho;
Mathito atibhārena, saṃyugaṃ nātivattati.
660. “Evaṃ paññāya ye tittā, samuddo vārinā yathā;
Na pare atimaññanti, ariyadhammova paṇinaṃ.
661. “Kāle kālavaṃ pattā, bhavābhavavaṃ gatā;
Narā dukkhaṃ nigacchanti, tedha socanti māṇavā.
662. “Unnatā sukhadhammena, dukkhadhammena conatā;
Dvayena bālā haññanti, yathābhūtaṃ adassino.
663. “Ye ca dukkhe sukhasmiṃca, majjhe sibbinimaccagū;
Ṭhitā te indakhīlova, na te unnataonatā.
664. “Na heva lābhe nālābhe, na yase na ca kittiyā;
Na nindāyaṃ paṃsaṃsāya, na te dukkhe sukhamhi ca.
665. “Sabbattha te na limpanti, udabinduva pokkhare;
Sabbattha sukhita dhīrā, sabbattha aparājitā.
666. “Dhammena ca alābho yo, yo ca lābho adhammiko;
Alābho dhammiko seyyo, yañce lābho adhammiko.
667. “Yaso ca appabuddhīnaṃ, viññūnaṃ ayaso ca yo;
Ayasova seyyo viññūnaṃ, na yaso appabuddhinaṃ.
668. “Dummedhehi paṃsaṃsā ca, viññūhi garahā ca yā;
Garahāva seyyo viññūhi, yañce bālappaṃsaṃsanā.
669. “Sukhañca kāmamayaikaṃ, dukkhañca pavivekiyaṃ;
Pavivekadukkhaṃ seyyo, yañce kāmamayaṃ sukhaṃ.
670. “Jīvitañca adhammena, dhammena maraṇaṃca yaṃ;
Maraṇaṃ dhammikaṃ seyyo, yañce jīve adhammikaṃ.
671. “Kāmakopappahīnā ye, santacittā bhavābhava;

Caranti loka asitā, natthi tesam piyāpiyam.

672. “Bhāvayitvāna bojjaṅge, indriyāni balāni ca;
Pappuyya paramam santiṃ, parinibbantīnāsavā”ti. - imā gāthā abhāsi;

Tattha ājaññoti, usabhājānīyo. Dhure yuttoti, sakaṭadhure yojito. Dhurassahoti, dhuravāho. Gāthāsukhatthañcetta dvisakārato niddeso kato, sakaṭabhāram vahitum samatthoti attho. Mathito atibhārenāti, atibhārena garubhārena pīlito. “Maddito”tipi pāḷi, so evattho. Saṃyuganti, attano khandhe ṭhapitam yugam nātivattati na atikkāmeti, sammā yo uddharitvā dhuraṃ chaḍḍetvā na tiṭṭhati. Evanti yathā so dhorayho attano bhadrañjānīyatāya attano dhīravīratāya attano bhāram nātivattati na pariccajati, evaṃ ye vārinā viya mahāsamuddo lokiyalokuttarāya paññāya tittā dhātā paripuṇṇā, te pare nihīnapaññe na atimaññanti, na paribhavanti. Tattha kāraṇamāha “ariyadhammova pāṇina”nti, pāṇinaṃ sattesu ayaṃ ariyānaṃ dhammo yadidaṃ tesam paññāya pāripūriṃ gatattā lābhādinā attānukkamaṇaṃ viya alābhādinā paresam avambhanaṃ.

Evaṃ paññāpāripūriyā ariyānaṃ sukhavihāram dassetvā tadabhāvato anariyānaṃ dukkhavihāram dassetuṃ “kāle”tiādi vuttaṃ. Tattha kāleti lābhālābhādinā samaṅgibhūtakāle. Kālavasaṃ pattāti lābhādikālassa ca vasaṃ upagatā, lābhādinā somanassitā alābhādinā ca domanassitāti attho. Bhavābhavavasaṃ gatāti bhavassa abhavassa ca vasaṃ upagatā vuddhihāniyo anuvattantā te. Narā dukkhaṃ nigacchanti, tedha socanti māṇavāti te narā “māṇavā”ti laddhanāmā sattā lābhālābhādivasena vuddhihānivasena anurodhapaṭivirodhaṃ āpannā idhaloke socanti, paraloke ca nirayādidukkhaṃ gacchanti pāpuṇantīti attho.

“Unnatā”tiādināpi lokadhammavasena sattānaṃ anattahappattimeva dasseti. Tattha unnatā sukhadhammenāti sukhahetunā sukhapaccayena bhogasampattiādinā unnatiṃ gatā, bhogamadādinā mattāti attho. Dukkhadhammena conatāti dukkhahetunā dukkhapaccayena bhogavipattiādinā nihīnataṃ gatā dāḷiddiyādinā kāpaññataṃ pattā. Dvayenāti yathāvuttena unnationatidvayena lābhālābhādidvayena vā bālaputhujjanā haññanti, anurodhapaṭivirodhavasena vibādhiyanti pīliyanti. Kasmā? Yathābhūtaṃ adassino yasmā te dhammasabhāvaṃ yathāvato nabbhaññaṃsu, pariññātakhandhā pahīnakilesā ca na honti, tasmāti attho. “Yathābhūtaṃ adassanā”tipi paṭhanti, adassanahetūti attho. Ye ca dukkhe sukhasmiṇca, majjhe sibbinimaccagūti ye pana ariyā dukkhavedanāya sukhavedanāya majjhataṭṭhavedanāya ca tappaṭibaddhaṃ chandarāgabhūtaṃ sibbinim taṇhaṃ aggamaggādhigamena accagū atikkamiṃsu, te indakhīlo viya vātehi lokadhammehi asampakampiyā ṭhitā, na te unnataonātā, kadācīpi unnatā vā onatā vā na honti sabbaso anunayapaṭighābhāvato.

Evaṃ vedanādhīttānaṃ arahato anupalepaṃ dassetvā idāni lokadhamme vibhajitvā sabbatthakamevassa anupalepaṃ dassento “na hevā”tiādimāha. Tattha lābheti cīvarādīnaṃ paccayānaṃ paṭilābhe. Alābheti tesameva appaṭilābhe apagame. Na yaseti parivārahāniyaṃ akittiyañca. Kittiyāti parammukhā kittane patthaṭayasatāyaṃ. Nindāyanti sammukhā garahāyaṃ. Pasamsāyanti, paccakkhato guṇābhithavane. Dukkheti dukkhe uppanne. Sukheti etthāpi eseṇa nayo.

Sabbatthāti sabbasmiṃ yathāvutte aṭṭhavidhepi lokadhamme, sabbattha vā rūpādi-ke visaye te khīṇāsavā na limpanti sabbaso pahīnakilesattā. Yathā kiṃ? Udabinduva pokkhare yathā kamaladale jalabindu allīyitvā ṭhitampi tena na limpanti, jalabindunā ca kamaladalaṃ, aññadatthu viṣaṃsaṭṭhameva, evametepi upaṭṭhite lābhādi-ke, āpāthagate rūpādiārammaṇe ca viṣaṃsaṭṭhā evaṃ. Tato eva dhīrā paṇḍitā sabbattha lābhādīsu ñāṇamukhena piyanimittānaṃ sokādināñca abhāvato sukhitā lābhādīhi ca anabhibhavanīyato sabbattha aparājītāva honti.

Idāni lābhālābhādīsu seyyaṃ niddhāretvā dassento “dhammenā”tiādimāha. Tattha dhammena ca alābho yoti yo dhammaṃ rakkhantassa taṃnimittaṃ alābho lābhābhāvo, lābhahāni. Yo ca lābho adhammiko adhammena aññāyena buddhapaṭikuṭṭhena vidhinā uppanno, tesu dvīsu alābho dhammiko dhammāvaho seyyo, yādisaṃ lābhaṃ parivajjantassa akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, tādiso alābho pāsaṃsataro atthāvaho. Yañce lābho adhammikoti yo lābho adhammena uppanno, so na seyyoti adhippāyo.

Yaso ca appabuddhīnaṃ, viññūnaṃ ayaso ca yoti yo appabuddhīnaṃ duppaññānaṃ vasena puggalassa yaso labbhati, yo ca viññūnaṃ paṇḍitānaṃ vasena ayaso yasahāni. Imesu dvīsu ayasova seyyo viññūnaṃ. Te hissa yathā akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evaṃ yasahāniṃ iccheyyūṃ, tathā ca bhabbajātiko taṃ aguṇaṃ pahāya guṇe patiṭṭheyya. Na yaso appabuddhīnanti duppaññānaṃ vasena yaso seyyo hoti, te hi abhūtaguṇābhibyāhāravasenāpi naṃ uppādeyyūṃ, so cassa idha ceva viññūgarahādīnā samparāye ca duggatiyaṃ dukkhaparikkilesādinā anattāvaho. Tenāha bhagavā - “lābho siloko sakkāro, micchāladdho ca yo yaso”ti “sakkāro kāpurisaṃ hantī”ti ca.

Dummedhehīti, nippaññehi. Yañce bālappasaṃsanāti bālehi aviddasūhi yā nāma pasaṃsanā.

Kāmamayikanti vatthukāmamayaṃ, kāmaguṇe paṭicca uppannaṃ. Dukkhañca pavivekiyanti pavivekato nibbattaṃ kāyakilamathavasena pavattaṃ viṣamāsanupatāpādihetukaṃ kāyikaṃ dukkhaṃ, taṃ pana nirāmisavivaṭṭūpanissayatāya viññūnaṃ pāsaṃsā. Tena vuttaṃ “pavivekadukkhaṃ seyyo”ti.

Jīvitañca adhammenāti adhammena jīvikakappaṇaṃ jīvitahetu adhammacaraṇaṃ. Dhammena maraṇaṃ nāma “īmaṃ nāma pāpaṃ akarontaṃ taṃ māressāmī”ti kenaci vutte mārentepi tasmīṃ pāpaṃ akatvā dhammaṃ avikopentassa dhammahetumaraṇaṃ dhammikaṃ seyyoti tādisaṃ maraṇaṃ dhammato anapetattā dhammikaṃ saggasampāpanato nibbānupanissayato ca viññūnaṃ pāsaṃsataṃ. Tathā hi vuttaṃ -

“Caje dhaṇaṃ aṅgavarassa hetu, aṅgaṃ caje jīvitaṃ rakkhamāno;
Aṅgaṃ dhaṇaṃ jīvitañcāpi sabbaṃ, caje naro dhammamanussaranto”ti.

Yañce jīve adhammikanti puriso yaṃ dhammato apetaṃ jīvikaṃ jīveyya, taṃ na seveyya viññūhi garahitattā apāyasampāpanato cāti adhippāyo.

Idāni yathāvuttaṃ khīṇāsavānaṃ anupalepaṃ kāraṇato dassento “kāmakopapahīnā”tiādigāthamāha.

Tattha kāmakopapahīnāti ariyamaggena sabbasova pahīnā anurodhapaṭivirodhā.

Santacittā bhavābhaveti khuddake ceva mahante ca bhavē anavasesapahīnakilesapariḷāhatāya vūpasantacittā. Loketi khandhādiloke. Asitāti taṇhādiṭṭhinissayavasena anissitā. Natthi tesam piyāpiyanti tesam khīṇāsavānaṃ katthaci lābhādiḷe rūpādivisaye ca piyaṃ vā apiyaṃ vā natthi, taṇnimittānaṃ kilesānaṃ sabbaso samucchinnaṃ.

Idāni yāya bhāvanāya te evarūpā jātā, taṃ dassetvā anupādisesāya nibbānadhātuyā desanāya kūṭaṃ gaṇhanto “bhāvayitvānā”ti osānagāthamāha. Tattha pappuyyāti, pāpuṇitvā. Sesam heṭṭhā vuttanayameva. Imā eva ca gāthā therassa aññābyākaraṇāpi ahesuṃ.

Godattattheragāthāvaṇṇanā niṭṭhitā.

Cuddasakanipātavaṇṇanā niṭṭhitā.

15. Soḷasakanipāto

1. Aññāsikoṇḍaññattheragāthāvaṇṇanā

673-688. Soḷasakanipāte esa bhiyyotiādikā āyasmato aññāsikoṇḍaññattherassa gāthā. Kā uppatti? Ayampi padumuttarassa bhagavato kāle haṃsavatīnagare gahapatimahāsālakule nibbattitvā viññutaṃ patvā ekadivasam satthu santike dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ attano sāsane paṭhamam paṭividdhadhammarattaññūnaṃ aggaṭṭhāne ṭhapentaṃ disvā sayampi taṃ ṭhānantaraṃ patthento satasahassabhikkhuparivāraṃ satthuno sattāhaṃ mahādānaṃ pavattetvā paṇidhānaṃ akāsi. Satthāpissa anantarāyataṃ disvā bhāvinim sampattiṃ byākāsi. So yāvajīvaṃ puññāni katvā satthari parinibbute cetiye patiṭṭhāpiyamāne antocetiye ratanagharaṃ kāresi, cetiyaṃ parivāretvā sahasaratanagghiyāni ca kāresi.

So evaṃ puññāni katvā, tato cavitvā, devamanussesu saṃsaranto vipassissa bhagavato kāle mahākālo nāma kuṭumbiko hutvā aṭṭhakarīsamatte khette sāligabbhaṃ phāletvā, gahitasālitaṇḍulehi asambhinnakhīrapāyāsam sampādetvā, tattha madhusappisakkarādayo pakkhipitvā, buddhappamukhassa saṅghassa adāsi. Sāligabbhaṃ phāletvā gahitagahitaṭṭhānaṃ puna pūrati, puthukakāle puthukaggaṃ nāma adāsi. Lāyane lāyanaggaṃ, veṇikaraṇe veṇaggaṃ, kalāpādikaraṇe kalāpaggaṃ, khalaggaṃ, bhaṇḍaggaṃ, minaggaṃ, koṭṭhaggaṃ; evaṃ ekasasse nava vāre aggaḍānaṃ nāma adāsi. Tampi sassam atirekataraṃ sampannaṃ ahoṣi.

Evaṃ yāvajīvaṃ puññāni katvā, tato cuto devaloke nibbattitvā devesu ca manussesu ca saṃsaranto, amhākaṃ bhagavato uppattito puretameva kapilavatthunagarassa avidūre doṇavatthunāmake brāhmaṇagāme brāhmaṇamahāsālakule nibbatti. Tassa koṇḍaññoti gottato āgataṃ nāmaṃ ahoṣi. So vayappatto tayo vede uggahetvā lakkhaṇamantesu ca pāraṃ agamāsi. Tena samayena amhākaṃ bodhisatto tusitapurato cavitvā kapilavatthupure suddhodanamahārājassa gehe nibbatti. Tassa nāmaggaṇadivase aṭṭhuttarasatesu brāhmaṇesu upanītesu ye aṭṭha brāhmaṇā lakkhaṇapariggahaṇatthaṃ mahātalaṃ upanīta. So tesu sabbanavako hutvā, mahāpurisassa lakkhaṇanipphattiṃ disvā, “ekaṃsena ayaṃ buddho bhavissati”ti niṭṭhaṃ gantvā mahāsattassa abhinikkhamaṇaṃ udikkhanto vicarati.

Bodhisattopi kho mahatā parivārena vaḍḍhamāno anukkamena vuddhippatto ñāṇaparipākāṃ gantvā ekūnatimsatime vasse mahābhinnikkhamanaṃ nikkhamanto anomānadītīre pabbajitvā anukkamena uruvelaṃ gantvā padhānaṃ padahi. Tadā koṇḍañño māṇavo mahāsattassa pabbajitabhāvaṃ sutvā, lakkhaṇapariggāhakabrāhmaṇānaṃ puttehi vappamāṇavādīhi saddhiṃ attapañcamo pabbajitvā, anukkamena bodhisattassa santikaṃ upasaṅkamtivā, chabbassāni taṃ upaṭṭhahanto tassa oḷārikāhāraparibhogena nibbinno apakkamtivā isipatanaṃ agamāsi. Atha kho bodhisatto oḷārikāhāraparibhogena laddhakāyabalo vesākhaṇaṃ bodhirukkhamūle aparājitaṃ pallaṅke nisinnāni tiṇṇaṃ mārānaṃ matthakaṃ madditvā, abhisambuddho hutvā, sattaṃ sattaṃ bodhimaṇḍeyeve vītinaṃ metvā, pañcavaggiyānaṃ ñāṇaparipākāṃ ñatvā, āsāḷhīpuṇṇamāyaṃ isipatanaṃ gantvā, tesāṃ dhammacakkapavattanasuttantaṃ desesi. Desanāpariyosāne koṇḍaññaṃ tthero aṭṭhārasahi brahmakoṭṭhi saddhiṃ sotāpattiphale paṭiṭṭhāsi. Atha pañcamiyaṃ pakkhassa anattalakkhaṇasuttantaṃ desanāya arahattaṃ sacchākāsi. Tena vuttaṃ apadāne -

“Padumuttarasambuddhaṃ, lokajetṭhaṃ vināyakaṃ;
Buddhabhūmimanuppattaṃ, paṭhamaṃ addasaṃ ahaṃ.

“Yāvatā bodhiyā mūle, yakkhā sabbe samāgatā;
Sambuddhaṃ parivāretvā, vandanti pañjalīkatā.

“Sabbe devā tuṭṭhamaṇā, ākāse sañcaranti te;
Buddho ayaṃ anuppatto, andhakāratamonudo.

“Tesāṃ hāsaparetānaṃ, mahānādo avattatha;
Kilese jhāpayissāma, sammāsambuddhasāsane.

“Devānaṃ giramaññāya, vācāsabhimudīrihaṃ;
Haṭṭho haṭṭhena cittena, ādibhikkhamadāsahaṃ.

“Mama saṅkappamaññāya, satthā loke anuttaro;
Devasaṅghe nisīditvā, imā gāthā abhāsatha.

“Sattāhaṃ abhinikkhamma, bodhiṃ ajjhagamaṃ ahaṃ;
Idaṃ me paṭhamaṃ bhattaṃ, brahmacāriṣṣa yāpanaṃ.

“Tusitā hi idhāgantvā, yo me bhikkhaṃ upānaya;
Tamaṃ kittayissāmi, suṇoṭha mama bhāsato.

“Timsakappasahassāni, devarajjaṃ karissati;
Sabbe deve abhibhotvā, tidivaṃ āvasissati.

“Devalokā cavitvāna, manussattaṃ gamissati;
Sahassadhā cakkavattī, tattha rajjaṃ karissati.

“Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

“Tidasā so cavitvāna, manussattaṃ gamissati;

Agārā pabbajitvāna, chabbassāni vasissati.

“Tato sattamake vasse, buddho saccaṃ kathessati;
Koṇḍañño nāma nāmena, paṭhamam sacchikāhiti.

“Nikkhantenānupabbajim, padhānam sukataṃ mayā;
Kilese jhāpanatthāya, pabbajim, anagāriyam.

“Abhigantvāna sabbaññū, buddho loke sadevake;
Isināme migāraññe, amatabherimāhani.

“So dāni patto amataṃ, santipadamanuttaram;
Sabbāsava pariññāya, viharāmi anāsavo.

“Paṭisambhidā catasso...pe... kataṃ buddhassa sāsana”nti.

Atha naṃ satthā aparabhāge jetavanamahāvihāre bhikkhusaṅghamajjhe
paññattavarabuddhāsane nisinno paṭhamam paṭividdhadhammabhāvaṃ dīpento,
“etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ rattaññūnaṃ yadidaṃ
aññāsikoṇḍañño”ti etadagge ṭhapesi. So dvīhi aggasāvakehi attani karīyamānaṃ
paramanipaccakāraṃ gāmantasenāsane ākiṇṇavihārañca pariharitukāmo,
vivekābhiratiyā viharitukāmo ca attano santikaṃ upagatānaṃ gahaṭṭhapabbajitānaṃ
paṭisanthārakaraṇampi papañcaṃ maññamāno satthāraṃ āpucchitvā himavantaṃ
pavisitvā chaddantehi nāgehi upaṭṭhiyamāno chaddantadahaṭṭhe dvādasa vassāni
vasi. Evaṃ tattha vasantaṃ theram ekadivasaṃ sakko devarājā upasaṅkamitvā
vanditvā ṭhito evamāha - “sādhū me, bhante, ayyo dhammaṃ desetū”ti. Thero tassa
catusaccagabbhaṃ tilakkhaṇāhataṃ suññatapaṭisaṃyuttaṃ nānāyavicittaṃ
amatogadhaṃ buddhalīlāya dhammaṃ desesi. Taṃ sutvā sakko attano pasādaṃ
pavedento -

673. “Esa bhiyyo pasīdāmi, sutvā dhammaṃ mahārasaṃ;
Virāgo desito dhammo, anupādāya sabbaso”ti. - paṭhamam gāthamāha;

Tattha esa bhiyyo pasīdāmi, sutvā dhammaṃ mahārasanti yadipi anekavāraṃ satthu
santike dhammaṃ sutvā tattha abhippasanno. Idāni pana tumhehi kathitaṃ
nānāyavicittatāya asecanakatāya ca mahārasaṃ dhammaṃ sutvā eso ahaṃ tato
bhiyyo pasīdāmi. Virāgo desito dhammo, anupādāya sabbasoti sabbasaṃkilesato
sabbasaṅkhārato ca virajjanato virāgajananato virāgo. Tato eva rūpādīsu kañci
dhammaṃ anupādāya aggahetvā vimuttisādhanavasena pavattattā sabbaso
anupādāya desito.

Evaṃ sakko devarājā therassa desanaṃ thometvā theram abhivādetvā
sakaṭṭhānameva gato. Athekadivasaṃ thero micchāvitakkehi abhibhuyyamānānaṃ
ekaccānaṃ puthujjanānaṃ cittācāraṃ disvā tappaṭipakkhabhūtañcassa anukkamaṃ
anussaritvā, attano ca sabbaso tato vinivattitamānasataṃ āvajjetvā tadatthaṃ
dīpetvā -

674. “Bahūni loke citrāni, asmiṃ pathavimaṇḍale;
Mathenti maññe saṅkappaṃ, subhaṃ rāgūpasamhitam.

675. “Rajamuhatañca vātena, yathā meghopasammaye;

Evam sammanti saṅkappā, yadā paññāya passatī'ti. - dve gāthā abhāsi;

Tattha bahūni loke citrānīti rūpādivasena tatthāpi nīlapītādivasena itthipurisādivasena ca anekāni loke cittavicittāni ārammaṇajātāni. Asmiṃ pathavimaṇḍaleti paccakkhabhūtaṃ manussalokaṃ sandhāya vadati. Mathenti maññe saṅkappanti tajjaṃ purisavāyāmasahitaṃ araṇisahitaṃ viya aggim ayonisomanasikārābhisaṅkhātāni micchāsaṅkappāni mathenti maññe mathentāni viya tiṭṭhanti. Kīdisaṃ? Subhaṃ rāgūpasamhitāṃ, kāmavitakkanti attho. So hi subhākāraggaṇena "subho"ti voharīyati.

Rajamuhatañca vātenāti ca-iti nipātamattaṃ. Yathā gimhānaṃ pacchime māse vātena ūhataṃ utṭhitaṃ rajaṃ mahāmegho vassanto upasammaye, vūpasameyya. Evam sammanti saṅkappā, yadā paññāya passatīti yadā ariyasāvako tāni lokacitrāni samudayato, assādato, ādīnavato, nissaraṇato ca yathābhūtaṃ paññāya passati, atha yathā taṃ rajaṃ uhatāṃ meghena, evam sammanti paññāya sabbepe micchāsaṅkappā. Na hi uppannāya sammādiṭṭhiyā micchāsaṅkappā patitṭhaṃ labhanti. Yathā pana paññāya passati, taṃ dassento -

676. "Sabbe saṅkhārā aniccāti, yadā paññāya passati;
Atha nibbindati dukkhe, esa maggo visuddhiyā.

677. "Sabbe saṅkhārā dukkhāti...pe... esa maggo visuddhiyā.

678. "Sabbe dhammā anattāti, yadā paññāya passati;
Atha nibbindati dukkhe, esa maggo visuddhiyā"ti. -

Tisso gāthā abhāsi.

Tattha sabbe saṅkhārāti chaḷārammaṇasaṅgahā sabbe tebhūmakā pañcakkhandhā. Aniccāti "ādimajjhaantavantato, aniccantikato, tāvakālikato, tattha tattha bhijjanato na niccā"ti yadā vipassanāpaññāya passati. Atha nibbindati dukkheti atha imasmiṃ vaṭṭadukkhe nibbindati, nibbindanto dukkhaparijānanādividhinā saccāni paṭivijjhati. Esa maggo visuddhiyāti esa yathāvutto vipassanāvidhi ṇāṇadassanavisuddhiyā, accantavisuddhiyā ca maggo adhigamupāyo.

Dukkhāti sappāṭibhayato, udayabbayasampaṭipīḷanato, dukkhamato, sukhaṭikkhepato ca dukkhā. Sesaṃ vuttanayameva.

Sabbe dhammā anattāti sabbepe catubhūmakā dhammā anattā. Idha pana tebhūmakadhammāva gaheṭabbā. Te hi asārato, avasavattanato, suññato, attapaṭikkhepato ca anattāti vipassitabbā. Sesaṃ purimasadisameva.

Evam vipassanāvidhiṃ dassetvā tena vidhinā katakiccaṃ attānaṃ aññaṃ viya katvā dassento -

679. "Buddhānubuddho yo thero, koṇḍañño tibbanikkamo;
Pahīnajātīmaraṇo, brahmacariyassa kevalī.

680. "Oghapāso daḷhakhilo, pabbato duppadālayo;
Chetvā khilañca pāsāñca, selaṃ bhetvāna dubbhidaṃ;
Tiṇṇo pāraṅgato jhāyī, mutto so mārabandhanā"ti. -

Gāthādvayamāha.

Tattha buddhānubuddhoti buddhānaṃ anubuddho, sammāsambuddhehi bujjhitāni saccāni tesam desanānusārena bujjhatīti attho. Thirehi asekkhehi sīlasārādīhi samannāgatoti, thero. Koṇḍaññoti gottakittanaṃ. Tibbanikkamoti daḷhavīriyo, thiraparakkamo. Jātimaraṇānaṃ pahīnakāraṇattā pahīnajātimaraṇo. Brahmācariyassa kevalīti maggabrahmācariyassa anavasesaṃ, anavasesato vā maggabrahmācariyassa pāripūrako, atha vā kevalī nāma kilesehi asammissatāya maggañānaṃ phalañāṇaṃ, taṃ imasmiṃ atthīti kevalī. Yasmā pana tadubhayampi maggabrahmācariyassa vasena hoti na aññathā, tasmā “brahmācariyassa kevalī”ti vuttaṃ.

Oghapāsoti “kāmogho, bhavogho, diṭṭhogho, avijjogho”ti evaṃ vuttā cattāro oghā - “antalikkhacaro pāso, yvāyaṃ carati mānaso”ti evaṃ vutto rāgapāso ca. Daḷhakhiloti “satthari kaṅkhati, dhamme kaṅkhati, saṅghe kaṅkhati, sikkhāya kaṅkhati, sabrahmācārīsu kupito hoti anattamano āhatacitto khilajāto”ti evaṃ vutto daḷho thiro pañcavidho cetokhilo ca. Pacurajanehi padāletuṃ asakkuṇeyyatāya duppadālayo. Tato eva pabbatasadisatāya pabbatoti ca saṅkhaṃ gato. “Dukkhe aññāṇa”ntiādinā vā nayena vutto aññāṇappabhedo ca. Iti etaṃ sabbam chetvā khilaṇca pāsāncāti etesu catubbidhesu saṃkilesadhammesu yo khilaṇca pāsāṇca ariyamaggañāṇāsinaṃ chinditvā. Selaṃ bhetvāna dubbhidanti yena kenaci ñāṇena chindituṃ asakkuṇeyyaṃ aññāṇaselaṃ vajirūpamaññāṇena chinditvā, cattāropi oghe taritvā, tesam paratīre nibbāne tīhitaṃ tiṇṇo pāraṅgato. Ārammaṇūpanijjhānalakkhaṇena lakkhaṇūpanijjhānalakkhaṇenāti duvidhenapi jhāyī; mutto so mārabandhanāti so evarūpo khīṇāsavo sabbasmāpi kilesamārabandhanā mutto vippamutto viṣaṃyuttoti. Attānameva sandhāya thero vadati.

Athekadivasam thero, attano saddhivihārikaṃ ekaṃ bhikkhuṃ akalyāṇamittasamsaggena kusītaṃ hīnavīriyaṃ uddhataṃ unnaḷaṃ viharantaṃ disvā, iddhiyā tattha gantvā, taṃ “mā, āvuso, evaṃ kari, akalyāṇamitte pahāya kalyāṇamitte sevanto samaṇadhammaṃ karohī”ti ovadi. So therassa vacanaṃ nādiyī. Thero tassa anādiyanena dhammasaṃvegappatto puggalādhiṭṭhānāya kathāya micchāpaṭipattiṃ garahanto sammāpaṭipattiṃ vivekavāsaṇca pasamsanto -

681. “Uddhato capalo bhikkhu, mitte āgamma pāpake;
Saṃsīdati mahoghasmiṃ, ūmiyā paṭikujjito.

682. “Anuddhato acapalo, nipako saṃvutindriyo;
Kalyāṇamitto medhāvī, dukkhassantakaro siyā.

683. “Kālapabbaṅgasaṅkāso, kiso dhamanisanthato;
Mattaññū annapānasmiṃ, adīnāmanaso naro.

684. “Phuṭṭho ḍaṃsehi makasehi, araṇṇāsmiṃ brahāvane;
Nāgo saṅgāmasīseva, sato tatrādhivāsaya.

685-686. “Nābhinandāmi maraṇaṃ...pe... sampajāno patissato.

687. “Pariciṇṇo mayā satthā...pe... bhavanetti samūhatā.

688. “Yassa catthāya pabbajito, agārasmānagāriyaṃ;

So me attho anuppatto, kiṃ me saddhivihārinā”ti. -

Imā gāthā abhāsi.

Tattha uddhatoti uddhaccayutto asamāhito vikkhittacitto. Capaloti pattacīvaramaṇḍanādīnā cāpalyena samannāgato lolapakatiko. Mitte āgamma pāpaketi akalyāṇamitte nissāya samaṇadhammaṃ akaronto. Saṃsīdati mahoghasmiṃ, ūmiyā paṭikujjitoti yathā mahāsamudde patitapuriso samuddavīcīhi otthaṭo sīsaṃ ukkhipituṃ alabhanto tattheva saṃsīdati, evaṃ saṃsāramahoghasmiṃ paribbhamanto kodhupāyāsaūmiyā paṭikujjito otthaṭo vipassanāvasena paññāsīsaṃ ukkhipituṃ alabhanto tattheva saṃsīdati.

Nipakoti nipuṇo, attatthaparatthesu kusalo. Saṃvutindriyoti manacchatṭhānaṃ indriyānaṃ saṃvaraṇena pihitindriyo. Kalyāṇamittoti kalyāṇehi mittehi samannāgato. Medhāvīti dhammojapaññāya samaṅgībhūto. Dukkassantakaro siyāti so tādiso sakalassāpi vaṭṭadukkhassa antakaro bhaveyya.

Kālapabbaṅgasaṅkāsotiādi vivekābhīratikittanaṃ. Nābhinandāmītiādi pana katakiccabhāvadassanaṃ. Taṃ sabbaṃ heṭṭhā vuttatthameva. Osāne pana kiṃ me saddhivihārināti attano saddhivihārikaṃ sandhāya vuttaṃ. Tasmā edisena dubbacena anādarena saddhivihārinā kiṃ me payojanaṃ ekavīhāroyeva mayhaṃ rucātīti attho.

Evaṃ pana vatvā chaddantadahameva gato. Tattha dvādasa vassāni vasitvā upakaṭṭhe parinibbāne satthāraṃ upasaṅkamitvā parinibbānaṃ anujānāpetvā tattheva gantvā parinibbāyi.

Aññāsikoṇḍaññattheragāthāvaṇṇanā nīṭṭhitā.

2. Udāyittheragāthāvaṇṇanā

689-704. Manussabhūtantiādikā āyasmato udāyittherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayaṃ puññaṃ upacinitvā devamanussesu saṃsaranto imasmiṃ buddhuppāde kapilavatthusmiṃ brāhmaṇakule nibbattitvā udāyīti laddhanāmo vayappatto satthu ñātisaṃmāgame buddhānubhāvaṃ disvā, paṭiladdhasaddho pabbajitvā vipassanāya kammaṃ karonto nacirasseva arahattaṃ pāpuṇi. Tayo hi ime udāyittherā amaccaputto pubbe āgato kāḷudāyī, kovariyaputto lāludāyī, ayaṃ brāhmaṇaputto mahāudāyīti. Svāyaṃ ekadivasam satthārā setavāraṇaṃ sabbālaṅkārapaṭimaṇḍitaṃ mahājanena pasamsiyamānaṃ aṭṭhuppattiṃ katvā nāgopamasuttante desite desanāpariyosāne attano ñāṇabalānurūpaṃ satthu guṇe anussaritvā, buddhārammaṇāya pītiyā samussāhitamānaso “ayaṃ mahājano imaṃ tiracchānagataṃ nāgaṃ pasamsati, na buddhamahānāgaṃ. Handāhaṃ buddhamahāgandhahatthino guṇe pākaṭe karissāmī”ti satthāraṃ thomento -

689. “Manussabhūtaṃ sambuddhaṃ, attadantaṃ samāhitaṃ;
Iriyamānaṃ brahmapathe, cittassūpasame rataṃ.

690. “Yaṃ manussā namassanti, sabbadhammāna pāraguṃ;
Devāpi taṃ namassanti, iti me arahato sutaṃ.

691. “Sabbasaṃyojanātītaṃ, vanā nibbanamāgataṃ;

Kāmehi nekkhammarataṃ, muttaṃ selāva kañcanaṃ.

692. “Sa ve accaruci nāgo, himavāvaññe siluccaye;
Sabbesaṃ nāganāmānaṃ, saccaṇāmo anuttaro.
693. “Nāgaṃ vo kittayissāmi, na hi āguṃ karoti so;
Soraccaṃ avihimsā ca, pādā nāgassa te duve.
694. “Sati ca sampajaññañca, caraṇā nāgassa tepare;
Saddhāhattho mahānāgo, upekkhāsetadantavā.
695. “Sati gīvā siro paññā, vīmaṃsā dhammacintanā;
Dhammakucchisaṃvāso, viveko tassa vāladhi.
696. “So jhāyī assāsarato, ajjhataṃ susamāhito;
Gacchaṃ samāhito nāgo, t̥hito nāgo samāhito.
697. “Sayāṃ samāhito nāgo, nisinnopi samāhito;
Sabbattha saṃvuto nāgo, esā nāgassa sampadā.
698. “Bhuñjati anavajjāni, sāvajjāni na bhuñjati;
Ghāsamacchādanaṃ laddhā, sannidhiṃ parivajjayaṃ.
699. “Saṃyojanaṃ aṇuṃ thūlaṃ, sabbaṃ chetvāna bandhanaṃ;
Yena yeneva gacchati, anapekkhova gacchati.
700. “Yathāpi udake jātaṃ, puṇḍarīkaṃ pavaḍḍhati;
Nopalippati toyena, sucigandhaṃ manoramaṃ.
701. “Tattheva ca loke jāto, buddho loke viharati;
Nopalippati lokena, toyena padumaṃ yathā.
702. “Mahāgini pajjalito, anāhāropasammati;
Aṅgāresu ca santesu, nibbutoti pavuccati.
703. “Atthassāyaṃ viññāpanī, upamā viññūhi desitā;
Viññissanti mahānāgā, nāgaṃ nāgena desitaṃ.
704. “Vītarāgo vītadoso, vītamoho anāsavo;
Sarīraṃ vijahaṃ nāgo, parinibbissatyanāsavo”ti. - imā gāthā abhāsi;

Tattha manussabhūtanti manussesu bhūtaṃ, nibbattaṃ; manussattabhāvaṃ vā pattaṃ. Satthā hi āsavakkhayaññādhigamena sabbagativimuttopi carimattabhāve gahitapaṭisandhivasena “manusso”tveva voharīyatīti. Guṇavasena pana devānaṃ atidevo, brahmānaṃ atibrahmā. Sambuddhanti sayameva bujjhitabbabuddhavantāṃ. Attadantanti attanāyeva dantaṃ. Bhagavā hi attanāyeva uppāditena ariyamaggena cakkhutopi...pe... manatopi uttamaṃ damathena danto. Samāhitanti aṭṭhavidhena samādhinā maggaphalasamādhinā ca samāhitaṃ. Iriyamānaṃ brahmapatheti catubbidhepi brahmavihārapathe, brahme vā seṭṭhe phalasamāpattipathe samāpajjanavasena pavattamānaṃ. Kiñcāpi bhagavā na sabbakālaṃ yathāvutte

brahmapathe iriyati, tattha iriyasāmatthiyaṃ pana tanninnatañca upādāya “iriyamāna”nti vuttaṃ. Cittassūpasame ratanti cittassa upasamahetubhūte sabbasaṅkhārasamathe, nibbāne, abhirataṃ. Yaṃ manussā namassanti, sabbadhammāna pāragunti yaṃ sammāsambuddhaṃ sabbesaṃ khandhāyatanādidhammānaṃ abhiññāpāragū, pariññāpāragū, pahānapāragū, bhāvanāpāragū, sacchikiriyapāragū, samāpattipāragūti chadhā pāraguṃ paramukkaṃsagatasampattiṃ khattiyapaṇḍitādayo manussā namassanti. Dhammānudhammapaṭipattiyā pūjentā kāyena vācāya manasā ca tanninnā tapponā tappabbhārā honti. Devāpi taṃ namassantīti na kevalaṃ manussā eva, atha kho aparimāṇāsu lokadhātūsu devāpi taṃ namassanti. Iti me arahato sutanti evaṃ mayā ārakattādīhi kāraṇehi arahato, bhagavato, dhammasenāpatiādīnañca “satthā devamanussāna”ntiādikaṃ vadantānaṃ santike evaṃ sutanti dasseti.

Sabbasaṃyojanātītanti sabbāni dasapi saṃyojanāni yathārahaṃ catūhi maggehi saha vāsanāya atikkantaṃ. Vanā nibbanamāgatanti kilesavanato tabbiraḥitaṃ nibbanaṃ upagataṃ. Kāmehi nekkhammaratanti sabbaso kāmehi nikkhamitvā pabbajjājhānavipassanādibhede nekkhamme abhirataṃ. Muttaṃ selāva kañcananti asārato nissaṭṭasārasabhāvattā selato nissaṭṭakañcanasadisamaṃ devāpi taṃ namassantīti yojanā.

Sa ve accaruci nāgoti so ekaṃsato āguṃ na karoti, punabbhavaṃ na gacchati; nāgo viya balavāti. “Nāgo”ti laddhanāmo sammāsambuddho, accarucīti attano kāyaruciyaṃ ñāṇaruciyaṃ ca sadevakaṃ lokaṃ atikkamitvā ruci, sobhi. Yathā kiṃ? Himavāvaññe siluccaye, yathā hi himavā pabbatarājā attano thiragarumahāsārabhāvādīhi guṇehi aññe pabbate atirocati, evaṃ atirocatīti attho. Sabbesaṃ nāganāmānanti ahināgahatthināgapurisanāgānaṃ, sekhāsekhapaccekabuddhanāgānaṃ vā. Saccanāmoti sacceneva nāganāmo. Taṃ pana saccanāmataṃ “na hi āguṃ karotī”tiādinaṃ sayameva vakkhati.

Idāni buddhanāgaṃ avayavato ca dassento nāmato tāva dassetuṃ “na hi āguṃ karoti so”ti āha. Yasmā āguṃ, pāpaṃ, sabbena sabbaṃ na karoti, tasmā nāgoti attho. Soraccanti sīlaṃ. Avihimsāti karuṇā. Tadubhayaṃ sabbassapi guṇarāsissa pubbaṅgamanti, katvā buddhanāgassa purimapādabhāvo tassa yuttoti āha “pādā nāgassa te duve”ti.

Aparapādabhāvena vadanto “sati ca sampajaññañca, caraṇā nāgassa tepare”ti āha. “Tyāpare”ti vā pāṭho. Te aparetveva padavibhāgo. Anavajjadhammānaṃ ādāne saddhā hattho etassāti, saddhāhattho. Suparisuddhavedanā ñāṇappabhedā upekkhā setadantā te etassa atthīti, upekkhāsetadantavā.

Uttamaṅgaṃ paññā, tassā adhiṭṭhānaṃ satīti āha “sati gīvā siro paññā”ti. Vīmaṃsā dhammacintanāti yathā khāditabbākhāditabbassa soṇḍāya parāmasanaṃ ghāyanañca hatthināgassa vīmaṃsā nāma hoti, evaṃ buddhanāgassa kusalādidhammacintanā vīmaṃsā. Samā vasanti etthāti, samāvāso, bhājanaṃ kucchi eva samāvāso, abhiññāsamathānaṃ ādhānabhāvato samathavipassanāsāṅkhāto dhammo kucchisamāvāso etassāti dhammakucchisamāvāso. Vivekoti upadhiviveko. Tassāti buddhanāgassa. Vāladhi, pariyoṣānaṅgabhāvato.

Jhāyīti ārammaṇūpanijjhānena ca jhāyanasīlo. Assāsaratoti paramassāsabhūte nibbāne rato. Ajjhataṃ susamāhitoti visayajjhatte phalasamāpattiyaṃ suṭṭhu samāhito tadidaṃ samādhānaṃ suṭṭhu sabbakālikanti dassetuṃ “gacchaṃ samāhito

nāgo''tiādi vuttaṃ. Bhagavā hi savāsanassa uddhaccassa pahīnattā vikkhepābhāvato niccaṃ samāhitova. Tasmā yaṃ yaṃ iriyāpathaṃ kappeti, taṃ taṃ samāhitova kappesīti.

Sabbatthāti, sabbasmiṃ gocare, sabbasmiñca dvāre sabbaso pihitavutti. Tenāha - ''sabbam kāyakammaṃ ñāṇapubbaṅgamaṃ ñāṇānuparivatta''ntiādi. Esā nāgassa sampadāti esā ''na hi āguṃ karoti so''tiādinā ''sambuddha''ntiādinā eva vā yathāvuttā vakkhamānā ca buddhagandhahatthino sampatti guṇaparipuṇṇā.

Bhuñjati anavajjānīti sammājīvassa ukkaṃsapāramippattiyā bhuñjati agarahitabbāni, micchājīvassa sabbaso savāsanānañca pahīnattā sāvajjāni garahitabbāni na bhuñjati anavajjāni bhuñjanto ca sannidhiṃ parivajjayaṃ bhuñjatīti yojanā.

Samyojananti vaṭṭadukkhena saddhiṃ santānaṃ samyojanato vaṭṭe osīdāpanasamatthaṃ dasavidhampi samyojanaṃ. Aṇuṃ thūlanti khuddakañceva mahantañca. Sabbam chetvāna bandhananti maggañāṇena anavasesaṃ kilesabandhanaṃ chinditvā. Yena yenāti yena yena disābhāgena.

Yathā hi udaye jātaṃ puṇḍarīkaṃ udaye pavaḍḍhati nopalippati toyena, anupalepasabhāvattā, tatheva loke jāto buddho loke viharati, nopalippati lokena taṇhādīṭṭhimānalepābhāvatoti yojanā.

Ginīti aggī. Anāhāroti anindhano.

Atthassāyaṃ viññāpanīti satthu guṇasaṅkhātassa upameyyatthassa viññāpanī, pakāsanī ayaṃ nāgūpamā. Viññūhīti satthu paṭividdhacatusaccadhammaṃ parijānante hi attānaṃ sandhāya vadati. Viññissantītiādi kāraṇavacanaṃ, yasmā nāgena mayā desitaṃ nāgaṃ tathāgatagandhahatthiṃ mahānāgā khīṇāsavā attano visaye ṭhatvā vijānissanti, tasmā aññesaṃ puthujjanānaṃ ñāpanatthaṃ ayaṃ upamā amhehi bhāsītāti adhippāyo.

Sarīraṃ vijahaṃ nāgo, parinibbissatyanāsavoti bodhimūle saupādisesaparinibbānena anāsavo sammāsambuddhanāgo, idāni sarīraṃ attabhāvaṃ vijahanto khandhaparinibbānena parinibbāyissatīti.

Evaṃ cuddasahi upamāhi maṇḍetvā, soḷasahi gāthāhi, catusaṭṭhiyā pādehi satthu guṇe vaṇṇento anupādisesāya nibbānadhātuyā desanaṃ niṭṭhāpesi.

Udayittheragāthāvaṇṇanā niṭṭhitā.

Soḷasakanipātavaṇṇanā niṭṭhitā.

16. Vīsatinipāto

1. Adhimuttattheragāthāvaṇṇanā

705-725. Vīsatinipāte yaññatthaṃ vātiādikā āyasmato aparassa adhimuttattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava puññāni upacinanto atthadassissa bhagavato kāle vibhavasampanne kule nibbattitvā viññutaṃ patto satthari parinibbute bhikkhusaṅghaṃ upaṭṭhahanto mahādānāni pavattesi. So tena puññakammena devamanussesu saṃsaranto imasmiṃ buddhuppāde āyasmato saṃkiccattherassa bhaginiyā kucchimhi nibbatti, adhimuttotissa nāmaṃ ahosi. So vayappatto mātulattherassa santike pabbajitvā

vipassanāya kammaṃ karonto sāmaṇerabhūmiyaṃyeva t̥hito arahattaṃ pāpuṇi.
Tena vuttaṃ apadāne -

“Nibbute lokanāthamhi, atthadassīnaruttame;
Upaṭṭhahim bhikkhusaṅghaṃ, vippasannena cetasā.

“Nimantetvā bhikkhusaṅghaṃ, ujubhūtaṃ samāhitaṃ;
Ucchunā maṇḍapaṃ katvā, bhojesiṃ saṅghamuttamaṃ.

“Yaṃ yaṃ yonupapajjāmi, devattaṃ athamānusaṃ;
Sabbe satte abhibhomi, puññakammassidaṃ phalaṃ.

“Aṭṭhārase kappasate, yaṃ dānamadadiṃ tadā;
Duggatiṃ nābhijānāmi, ucchudānassidaṃ phalaṃ.

“Paṭisambhidā catasso...pe... kataṃ buddhassa sāsana”nti.

Arahattaṃ pana patvā samāpattisukhena vītināmento upasampajjitukāmo “mātaraṃ āpucchissāmī”ti mātu santikaṃ gacchanto antarāmagge devatāya balikammakaraṇatthaṃ maṃsapariyesanaṃ carantehi pañcasatehi corehi samāgacchi. Corā ca taṃ aggahesuṃ “devatāya bali bhavissatī”ti. So corehi gahitopi abhīto acchambhī vippasannamukhova aṭṭhāsi. Taṃ disvā coragāmaṇiacchariyabbhutacittajāto pasamsanto -

705. “Yaññatthaṃ vā dhanatthaṃ vā, ye hanāma mayaṃ pure;
Avasesaṃ bhayaṃ hoti, vedhanti vilapanti ca.

706. “Tassa te natthi bhītattaṃ, bhiyyo vaṇṇo pasīdati;
Kasmā na paridevesi, evarūpe mahabbhaye”ti. - dve gāthā abhāsi;

Tattha yaññatthanti yajanatthaṃ devatānaṃ balikammakaraṇatthaṃ vā. Vā-saddo vikappanattho. Dhanatthanti sāpateyyaharaṇatthaṃ. Ye hanāma mayaṃ pureti ye satte mayaṃ pubbe hanimha. Atītatthe hi idaṃ vattamānavacanaṃ. Avaseti avase aserike katvā. Tanti tesam. “Avasesanti”pi paṭhanti. Amhehi gahitesu taṃ ekaṃ t̥hapetvā avasesānaṃ; ayameva vā pāṭho. Bhayaṃ hotīti maraṇabhayaṃ hoti. Yena te vedhanti vilapanti, cittutrāsena vedhanti, “sāmi, tumhākaṃ idaṇcidaṇca dassāma, dāsā bhavissāmā”tiādikaṃ vadantā vilapanti.

Tassa teti yo tvaṃ amhehi devatāya balikammattaṃ jīvitā voropetukāmehi ukkhittāsikehi santajjito, tassa te. Bhītattanti bhītabhāvo, bhayanti attho. Bhiyyo vaṇṇo pasīdatīti pakativāṇṇato uparipi te mukhavaṇṇo vippasīdati. Therassa kira tadā “sace ime māressanti, idānevāhaṃ anupādāya parinibbāyissāmi, dukkhabhāro vigacchissatī”ti ulāraṃ pītisomanassaṃ uppajji. Evarūpe mahabbhayeti edise mahati maraṇabhaye upaṭṭhite. Hetuatthe vā etaṃ bhumavacanaṃ.

Idāni thero coragāmaṇissa paṭivacanadānamukhena dhammaṃ desento -

707. “Natthi cetasikaṃ dukkhaṃ, anapekkhassa gāmaṇi;
Atikkantā bhayā sabbe, khīṇasaṃyojanassa ve.

708. “Khīṇāya bhavanettiyā, diṭṭhe dhamme yathātatthe;
Na bhayaṃ maraṇe hoti, bhāranikkhepane yathā.

709. “Suciṇṇaṃ brahmacariyaṃ me, maggo cāpi subhāvito;
Maraṇe me bhayaṃ natthi, rogānamiva saṅkhaye.
710. “Suciṇṇaṃ brahmacariyaṃ me, maggo cāpi subhāvito;
Nirassādā bhavā diṭṭhā, visaṃ pitvāva chaḍḍitaṃ.
711. “Pāragū anupādāno, katakicco anāsavo;
Tuṭṭho āyukkhayā hoti, mutto āghātanā yathā.
712. “Uttamaṃ dhammataṃ patto, sabbaloke anattiko;
Ādittāva gharā mutto, maraṇasmim na socati.
713. “Yadatthi saṅgataṃ kiñci, bhavo vā yattha labbhati;
Sabbam anissaraṃ etaṃ, iti vuttaṃ mahesinā.
714. “Yo taṃ tathā pajānāti, yathā buddhena desitaṃ;
Na gaṇhāti bhavaṃ kiñci, sutattaṃva ayoguḷaṃ.
715. “Na me hoti ‘ahosi’nti, ‘bhavissa’nti na hoti me;
Saṅkhārā vigamissantī, tattha kā paridevanā.
716. “Suddhaṃ dhammasamuppādaṃ, suddhaṃ saṅkhārasantatiṃ;
Passantassa yathābhūtaṃ, na bhayaṃ hoti gāmaṇi.
717. “Tiṇakatṭhasamaṃ lokaṃ, yadā paññāya passati;
Mamattaṃ so asaṃvindaṃ, ‘natthi me’ti na socati.
718. “Ukkaṇṭhāmi sarīrena, bhavenamhi anattiko;
Soyaṃ bhijjissati kāyo, añño ca na bhavissati.
719. “Yaṃ vo kiccaṃ sarīrena, taṃ karotha yadicchatha;
Na me tappaccayā tattha, doso pemañca hehitī”ti. -

Imā gāthā abhāsi.

720. “Tassa taṃ vacanaṃ sutvā, abbhutaṃ lomahaṃsanaṃ;
Satthāni nikkhipitvāna, māṇavā etadabravu”nti. -

Ayaṃ saṅgītikārehi vuttagāthā. Ito aparā tisso corānaṃ, therassa ca vacanapaṭivacanagāthā -

721. “Kiṃ bhadante karitvāna, ko vā ācariyo tava;
Kassa sāsanamāgamma, labbhate taṃ asokatā.
722. “Sabbaññū sabbadassāvī, jino ācariyo mama;
Mahākāruṇiko satthā, sabbalokatikicchako.
723. “Tenāyaṃ desito dhammo, khayagāmī anuttaro;
Tassa sāsanamāgamma, labbhate taṃ asokatā.
724. “Sutvāna corā isino subhāsitaṃ, nikkhippa satthāni ca āvudhāni ca;
Tamhā ca kammā viramiṃsu eke, eke ca pabbajjamarocayimṃsu.

725. “Te pabbajitvā sugatassa sāsane, bhāvetva bojjaṅgalāni paṇḍitā;
Udagacittā sumanā katindriyā, phusiṃsu nibbānapadam asaṅkhata”nti. -

Imāpi saṅgītikārehi vuttagāthā.

Tattha natthi cetasikaṃ dukkhaṃ, anapekkhassa, gāmaṇīti gāmaṇi, apekkhāya, taṇhāya, abhāvena anapekkhassa mādisassa, lohitasabhāvo pubbo viya, cetasikaṃ dukkhaṃ domanassaṃ natthi, domanassābhāvāpadesena bhayābhāvaṃ vadati. Tenāha “atikkantā bhayā sabbe”ti. Atikkantā bhayā sabbeti khīṇasaṃyojanassa arahato pañcavīsati mahābhayā, aññe ca sabbepi bhayā ekaṃsena atikkantā atītā, apagatāti attho.

Diṭṭhe dhamme yathātatheti catusaccadhamme
pariññāpahānasacchikiriyabhāvanāvasena maggapaññāya yathābhūtaṃ diṭṭhe.
Maraṇeti maraṇahetu. Bhāranikkhepane yathāti yathā koci puriso sīse ṭhitena mahatā garubhārena saṃsīdanto tassa nikkhepane, apanayane na bhāyati, evaṃ sampadamidanti attho. Vuttañhetam bhagavatā -

“Bhārā have pañcakkhandhā, bhārahāro ca puggalo;
Bhārādānaṃ dukhaṃ loke, bhāranikkhepanaṃ sukha”nti.

Suciṇṇanti suṭṭhu caritaṃ. Brahmacariyanti, sikkhattayasaṅgahaṃ sāsana Brahmacariyaṃ. Tato eva maggo cāpi subhāvito aṭṭhaṅgiko ariyamaggopi sammadeva bhāvito. Rogānamiva saṅkhayeti yathā bahūhi rogehi abhibhūtaṃ āturaṃsa rogaṇaṃ saṅkhaye pītisomanassameva hoti, evaṃ khandharogasaṅkhaye maraṇe mādisassa bhayaṃ natthi.

Nirassādā bhavā diṭṭhāti tīhi dukkhatahi abhibhūtā, ekādasahi aggīhi ādittā, tayo bhavā nirassādā, assādarahitā, mayā diṭṭhā. Visam pitvāva chaḍḍitanti pamādasena visam pivitvā tādisena payogena chaḍḍitaṃ viya maraṇe me bhayaṃ natthīti attho.

Mutto āghātanā yathāti yathā corehi māraṇattham āghātanaṃ nīto kenaci upāyena tato mutto haṭṭhatuṭṭho hoti, evaṃ saṃsārapāraṃ, nibbānaṃ, gatattā pāragū, catūhipi upādānehi anupādāno, pariññādīnaṃ soḷasannaṃ kiccānaṃ katattā katakicco kāmāsavādīhi anāsavo, āyukkhayā āyukkhayaṃ hetu tuṭṭho somanassiko hoti.

Uttamanti seṭṭhaṃ. Dhammatanti, dhammasabhāvaṃ. Arahatte siddhe sijjhanahetu iṭṭhādīsu tādibhāvaṃ. Sabbaloketi sabbalokasmimpi, dīghāyukasukhabahulatādivasena saṃyuttepi loke. Anattikoti, anapekkho. Ādittāva gharā muttoti yathā koci puriso samantato ādittato pajjalitato gehato nissaṭo, tato nissaraṇanimittaṃ na socati, evaṃ khīṇāsavo maraṇanimittaṃ na socati.

Yadatthi saṅgataṃ kiñcīti yaṃkiñci imasmiṃ loke atthi, vijjati, upalabbhati saṅgataṃ, sattehi saṅkhārehi vā samāgamo, samodhānaṃ. “Saṅkhata”ntipi pāṭho, tassa yaṃkiñci paccayehi samacca sambhuyya kataṃ, paṭiccasamuppannanti attho. Bhavo vā yattha labbhatīti yasmiṃ sattanikāye yo upapattibhavo labbhati. Sabbam anissaraṃ etanti sabbametaṃ issararahitaṃ, na ettha kenaci “evaṃ hotū”ti issariyaṃ vattetuṃ sakkā. Iti vuttaṃ mahesināti “sabbe dhammā anattā”ti evaṃ vuttaṃ mahesinā sammāsambuddhena. Tasmā “anissaraṃ eta”nti pajānanto maraṇasmiṃ na socatīti yojanā.

Na gaṇhāti bhavaṃ kiñcīti yo ariyasāvako “sabbe saṅkhārā aniccā”tiādinā yathā buddhena bhagavatā desitaṃ, tathā taṃ bhavattayaṃ vipassanāpaññāsahitāya maggapaññāya pajānāti. So yathā koci puriso sukhakāmo divasaṃ santattaṃ ayoguḷaṃ hatthena na gaṇhāti, evaṃ kiñci khuddakaṃ vā mahantaṃ vā bhavaṃ na gaṇhāti, na tattha taṇhaṃ karotīti attho.

Na me hoti “ahosi”nti “atītamaddhānaṃ ahaṃ īdiso ahosi”nti attadiṭṭhivasena na me cittappavatti atthi diṭṭhiyā sammadeva ugghāṭitattā, dhammasabhāvassa ca sudiṭṭhattā. “Bhavissa”nti na hoti meti tato eva “anāgatamaddhānaṃ ahaṃ ediso kathaṃ nu kho bhavissaṃ bhaveyya”nti evampi me na hoti. Saṅkhārā vigamissantīti evaṃ pana hoti “yathāpaccayaṃ pavattamānā saṅkhārāva, na ettha koci attā vā attaniyaṃ vā, te ca kho vigamissantī, vinassissantī, khaṇe khaṇe bhijjissantī”ti. Tattha kā paridevanāti evaṃ passantassa mādisassa tattha saṅkhāragate kā nāma paridevanā.

Suddhanti kevalaṃ, attasārena asammissaṃ. Dhammasamuppādanti paccayapaccayuppannadhammasamuppattiṃ avijjādipaccayehi saṅkhārādiddhammamattappavattiṃ. Saṅkhārasantatinti kilesakammavipākappabhedasaṅkhārapabandhaṃ. Passantassa yathābhūtanti saha vipassanāya maggapaññāya yāthāvato jānantassa.

Tiṇakaṭṭhasamaṃ lokanti yathā araññe apariggahe tiṇakaṭṭhe kenaci gayhamāne aparassa “mayhaṃ santakaṃ ayaṃ gaṇhati”ti na hoti, evaṃ so asāmikatāya tiṇakaṭṭhasamaṃ saṅkhāralokaṃ yadā paññāya passati, so tattha mamattaṃ asaṃvindaṃ asaṃvindanto alabhanto akaronto. Natthi meti “ahu vata sohaṃ, taṃ me natthi”ti na socati.

Ukkaṇṭhāmi sarīrenāti asārakena abhinudena dukkhena akataññunā asuciduggandhajegucchapaṭikkūlasabhāvena iminā kāyena ukkaṇṭhāmi imaṃ kāyaṃ nibbindanto evaṃ tiṭṭhāmi. Bhavenamhi anattikoti sabbenapi bhavena anattikho amhi, na kiñci bhavaṃ patthemī. Soyaṃ bhijjissati kāyoti ayaṃ mama kāyo idāni tumhākaṃ payogena aññathā vā aññattha bhijjissati. Añño ca na bhavissatīti añño kāyo mayhaṃ āyatiṃ na bhavissati, punabbhavābhāvato.

Yaṃ vo kiccaṃ sarīrenāti yaṃ tumhākaṃ iminā sarīrena payojanaṃ, taṃ karotha yadicchatha, icchatha ce. Na me tappaccayāti, taṃ nimittaṃ imassa sarīrassa tumhehi yathicchitakiccassa karaṇahetu. Tatthāti tesu karontesu ca akarontesu ca. Doso pemañca hehitīti yathākkamaṃ paṭigho anunayo na bhavissati, attano bhava apekkhāya sabbaso pahīnattāti adhippāyo. Aññapaccayā aññattha ca paṭighānunayesu asantesupī tappaccayā, “tatthā”ti vacanaṃ yathādhigatavasena vuttaṃ.

Tassāti adhimuttattherassa. Taṃ vacananti “natthi cetasiṃ dukkha”ntiādikaṃ maraṇe bhayābhāvādīpakaṃ, tato eva abbhutaṃ lomahaṃsanaṃ vacanaṃ sutvā. Māṇavāti corā. Corā hi “māṇavā”ti vuccanti “māṇavehi saha gacchanti katakammehi akatakammehipī”tiādisu viya.

Kiṃ bhadante karitvānāti, bhante, kiṃ nāma tapokammaṃ katvā. Ko vā tava ācariyo kassa sāsanaṃ, ovādaṃ nissāya ayaṃ asokatā maraṇakāle sokābhāvo labbhatīti etaṃ atthaṃ abravuṃ, pucchāvasena kathesuṃ, bhāsiṃsu.

Taṃ sutvā thero tesam paṭivacanaṃ dento “sabbaññū”tiādimāha. Tattha sabbaññūti paropadesena vinā sabbapakārena sabbadhammāvabodhanasamatthassa ākaṅkhāpaṭibaddhavuttino anāvaraṇaññaṃssa adhigamena atītādibhedam sabbam jānātīti, sabbaññū. Teneva samantacakkhunā sabbassa dassanato sabbadassāvī. Yamhi anāvaraṇaññaṃ, tadeva sabbaññutaññaṃ, nattheva asādhāraṇaññaṃpāḷiyā virodho visayupattimukhena aññehi asādhāraṇabhāvadassanattam ekasseva ññaṃssa dvidhā vuttattā. Yaṃ panettha vattabbaṃ, taṃ itivuttakavaṇṇanāyaṃ vitthārato vuttamevāti tattha vuttanayeneva veditabbaṃ. Pañcannampi mārānaṃ vijayato jino, hīnādivibhāgabhinne sabbasmiṃ sattanikāye adhimuttavuttitāya mahatīyā karuṇāya samannāgatattā mahākāruṇiko, diṭṭhadhammikasamparāyikaparamatthehi yathārahaṃ veneyyānaṃ anusāsanato satthā, tato eva sabbalokassa kilesarogatikicchanato sabbalokatikicchako, sammāsambuddho ācariyo mamāti yojanā. Khayagāmīti nibbānagāmī.

Evaṃ therena satthu sāsanaṃ ca guṇe pakāsite paṭiladdhasaddhā ekacce corā pabbajimsu, ekacce upāsakattaṃ pavedesuṃ. Tamatthaṃ dīpento dhammasaṅgāhakā “suttvāna corā”tiādinā dve gāthā abhāsimsu. Tattha isinoti adhisīlasikkhādīnaṃ esanaṭṭhena isino, adhimuttattherassa. Nikkhippāti pahāya. Satthāni ca āvudhāni cāti asiādisatthāni ceva dhanukalāpādiāvudhāni ca. Tamhā ca kammāti tato corakammato.

Te pabbajitvā sugatassa sāsane ti te corā sobhanagamanatādīhi sugatassa bhagavato sāsane pabbajam upagantvā. Bhāvanāvisesādhigatāya odagyalakkhaṇāya pītiyā samannāgamena udaggacittā. Sumanāti somanassappattā. Katindriyāti bhāvitindriyā. Phusimsūti aggamaggādhigamena asaṅkhataṃ nibbānaṃ adhigacchimsu. Adhimutto kira core nibbisevane katvā, te tattheva ṭhapetvā, mātu santikaṃ gantvā, mātaraṃ āpucchitvā, paccāgantvā tehi saddhiṃ upajjhāyassa santikaṃ gantvā, pabbājetvā upasampadaṃ akāsi. Atha tesam kammaṭṭhānaṃ ācikkhi, te nacirasseva arahatte patiṭṭhahimsu. Tena vuttaṃ “pabbajitvā...pe... asaṅkhata”nti.

Adhimuttattheragāthāvaṇṇanā niṭṭhitā.

2. Pārāpariyattheragāthāvaṇṇanā

726-746. Samaṇassa ahu cintātiādikā āyasmato pārāpariyattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayaṃ kusalaṃ upacinitvā sugatīsuveva saṃsaranto imasmiṃ buddhuppāde sāvattiyaṃ aññatarassa brāhmaṇamahāsālassa putto hutvā nibbatti. Tassa vayappattassa gottavasena pārāpariyotveva samañña ahoṣi. So tayo vede uggahetvā brāhmaṇasippesu nipphattiṃ gato. Ekadivasam satthu dhammadesanākāle jetavanavihāraṃ gantvā parisapariyante nisīdi. Satthā tassa ajjhāsayam oloketvā indriyabhāvanāsuttaṃ desesi. So taṃ sutvā paṭiladdhasaddho pabbaji. Taṃ suttaṃ uggahetvā tadatthamanucintesi. Yathā pana anucintesi, svāyamattho gāthāsu eva āvi bhavissati. So tathā anuvicintento āyatanamukhena vipassanaṃ paṭṭhapetvā nacirasseva arahattaṃ patto. Aparabhāge attanā cintitākāraṃ pakāsento -

726. “Samaṇassa ahu cintā, pārāpariyassa bhikkhuno;
Ekakassa nisinnassa, pavivittassa jhāyino.

727. “Kimānupubbaṃ puriso, kiṃ vataṃ kiṃ samācāraṃ;
Attano kiccakārissa, na ca kañci viheṭṭhaye.

728. “Indriyāni manussānaṃ, hitāya ahitāya ca;
Arakkhitāni ahitāya, rakkhitāni hitāya ca.
729. “Indriyāneva sārakkhaṃ, indriyāni ca gopayaṃ;
Attano kiccakārissa, na ca kañci viheṭṭhaye.
730. “Cakkhundriyaṃ ce rūpesu, gacchantaṃ anivārayaṃ;
Anādīnavadassāvī, so dukkhā na hi muccati.
731. “Sotindriyaṃ ce saddesu, gacchantaṃ anivārayaṃ;
Anādīnavadassāvī, so dukkhā na hi muccati.
732. “Anissaraṇadassāvī, gandhe ce paṭisevati;
Na so muccati dukkhamhā, gandhesu adhimucchito.
733. “Ambilaṃ madhuraggañca, tittakaggamanussaraṃ;
Rasataṇhāya gadhito, hadayaṃ nāvabujjhati.
734. “Subhānyappaṭikūlāni, phoṭṭhabbāni anussaraṃ;
Ratto rāgādhikaraṇaṃ, vividhaṃ vindate dukhaṃ.
735. “Maṇaṃ cetehi dhammehi, yo na sakkoti rakkhituṃ;
Tato naṃ dukkhamanveti, sabbehetehi pañcahi.
736. “Pubbalohitasampuṇṇaṃ, bahussa kuṇapassa ca;
Naravīrakataṃ vagguṃ, samuggamiva cittitaṃ.
737. “Kaṭukaṃ madhurassādaṃ, piyanibandhanaṃ dukhaṃ;
Khuraṃva madhunā littāṃ, ullihaṃ nāvabujjhati.
738. “Itthirūpe itthisare, phoṭṭhabbepi ca itthiyā;
Itthigandhesu sāratto, vividhaṃ vindate dukhaṃ.
739. “Itthisotāni sabbāni, sandanti pañca pañcasu;
Tesamāvaraṇaṃ kātuṃ, yo sakkoti vīriyavā.
740. “So atthavā so dhammaṭṭho, so dakkho so vicakkhaṇo;
Kareyya ramamānopi, kiccaṃ dhammatthasaṃhitāṃ.
741. “Atha sīdati saññuttaṃ, vajje kiccaṃ niratthakaṃ;
Na taṃ kiccanti maññitvā, appamatto vicakkhaṇo.
742. “Yañca atthena saññuttaṃ, yā ca dhammagatā rati;
Taṃ samādāya vattetha, sā hi ve uttamā rati.
743. “Uccāvacehupāyehi, paresamabhijigīsati;
Hantvā vadhitvā atha socayitvā, ālopati sāhasā yo paresaṃ.
744. “Taccanto āṇiyā āṇiṃ, nihanti balavā yathā;
Indriyānindriyeheva, nihanti kusalo tathā.

745. “Saddham vīriyaṃ samādhīṇca, satipaṇṇāṇca bhāvayaṃ;
Pañca pañcahi hantvāna, anīgho yāti brāhmaṇo.

746. “So atthavā so dhammaṭṭho, katvā vākyānusāsaniṃ;
Sabbena sabbaṃ buddhassa, so naro sukhamedhatī”ti. - imā gāthā abhāsi;

Tattha samaṇassāti pabbajitassa. Ahūti ahosi. Cintāti dhammacintā dhammavicāraṇā. Pārāpariyassāti pārāparagottassa. “Pārācariyassā”tipi paṭhanti. Bhikkhunoti saṃsāre bhayaṃ ikkhanasīlassa. Ekakassāti asahāyassa, etena kāyavivekaṃ dasseti. Pavivittassāti pavivekahetunā kilesānaṃ vikkhambhanena vivekaṃ āradhassa, etena cittavivekaṃ dasseti. Tenāha “jhāyino”ti. Jhāyino ti jhāyanasīlassa, yonisomanasikāresu yuttassāti attho. Sabbametam thero attānaṃ paraṃ viya katvā vadati.

“Kimānupubba”ntiadinā taṃ cintanaṃ dasseti. Tattha paṭhamagāthāyaṃ tāva kimānupubbanti anupubbaṃ anukkamo, anupubbameva vakkhamānesu vatasamācāresu ko anukkamo, kena anukkamena te paṭipajjitabbāti attho. Puriso kiṃ vataṃ kiṃ samācāranti atthakāmo puriso samādiyitabbatṭhena “vata”nti laddhanāmaṃ, kīdisaṃ sīlaṃ samācāraṃ, samācaranto, attano kiccakārī kattabbakārī assa, kañci sattaṃ na ca viheṭṭhaye, na bādheyyāti attho. Attano kiccaṃ nāma samaṇadhammo, saṅkhepato sīlasamādhipaṇṇā, taṃ sampādentassa paraviheṭṭhanāya lesopi natthi tāya sati samaṇabhāvasseva abhāvato.

Yathāha bhagavā - “na hi pabbajito parūpaghātī, na samaṇo hoti paraṃ viheṭṭhayanto”ti. Ettha ca vataggahaṇena vārittasīlaṃ gahitaṃ, samācāraggahaṇena samācaritabbato cārittasīlena saddhiṃ jhānavipassanādi, tasmā vārittasīlaṃ padhānaṃ. Tatthāpi ca yasmā indriyaṣaṃvare siddhe sabbaṃ sīlaṃ surakkhitaṃ, sugopītaṃ eva hoti, tasmā indriyaṣaṃvarasīlaṃ tāva dassetukāmo indriyānaṃ arakkhaṇe rakkhaṇe ca ādīnavānisaṃse vibhāvento “indriyāni manussāna”ntiadināha. Tattha indriyānīti rakkhitabbadhammanidassanaṃ, tasmā cakkhādīni cha indriyānīti vuttaṃ hoti. Manussānanti rakkhaṇayogyapuggalanidassanaṃ. Hitāyāti atthāya. Ahitāyāti anattāya. Hontīti vacanaseso. Kathaṃ pana tāniyeva hitāya ca ahitāya hontīti āha “rakkhitānī”tiadi. Tassattho - yassa cakkhādīni indriyāni satikavāṭena apihitāni, tassa rūpādīsu abhijjhā dipā padhammapavattiyā dvārabhāvato anattāya pihitāni, tadabhāvato atthāya saṃvattantīti.

Indriyāneva sārakkhanti yasmā indriyaṣaṃvaro paripuṇṇo sīlasampadaṃ paripūreti, sīlasampadā paripuṇṇā samādhisampadaṃ paripūreti, samādhisampadā paripuṇṇā paṇṇāsampadaṃ paripūreti, tasmā indriyārakkhā attahitapaṭipattiyāva mūlanti dassento āha “indriyāneva sārakkha”nti. Satipubbaṅgamaṇa ārakkhena saṃrakkhanto yonisomanasikārena indriyāni eva tāva sammadeva rakkhanto, yathā akusalacorā tehi tehi dvārehi pavisitvā cittasantāne kusalaṃ bhaṇḍaṃ na vilumpanti, tathā tāni pidahantoti attho. Sārakkhanti ca saṃ-saddassa sābhāvaṃ katvā vuttaṃ, “sārāgo”tiadīsu viya. “Saṃrakkha”nti ca pāṭho. Indriyāni ca gopayanti tasseeva pariāyavacanaṃ, pariāyavacane payojanaṃ nettiaṭṭhakathāyaṃ vuttanayeneva veditabbaṃ. “Attano kiccakārissā”ti iminā attahitapaṭipattiṃ dasseti, “na ca kañci viheṭṭhaye”ti iminā parahitapaṭipattiṃ, ubhayenāpi vā attahitapaṭipattimeva dasseti

parāviheṭṭhanassāpi attahitapaṭipattibhāvato. Atha vā padadvāyena
attahitapaṭipattiṃ dasseti puthujjanassa sekkhassa ca parahitapaṭipattiyāpi
attahitapaṭipattibhāvato.

Evam rakkhitāni indriyāni hitāya hontīti vodānapakkham saṅkhepeneva dassetvā,
arakkhitāni ahitāya hontīti saṅkilesapakkham pana vibhajitvā dassento
“cakkhundriyaṃ ce”tiādimāha. Tattha cakkhundriyaṃ ce rūpesu, gacchantam
anivārayam. Anādīnavadassāvīti yo nīlapītādibhedeṣu iṭṭhāniṭṭhesu rūpāyatanesu
gacchantam yathārucci pavattantam cakkhundriyaṃ anivārayam, anivārayanto
appaṭibāhanto tathāpavattiyam ādīnavadassāvī na hoti ce, diṭṭhadhammikaṃ
samparāyikañca ādīnavam dosam na passati ce. “Gacchantam nivāraye
anissaraṇadassāvī”ti ca pāṭho. Tattha yo “diṭṭhe diṭṭhamattam bhavissatī”ti
vuttavidhinā diṭṭhamatteyeva ṭhatvā satisampajaññavasena rūpāyatane
pavattamāno tattha nissaraṇadassāvī nāma. Vuttavipariyāyena anissaraṇadassāvī
daṭṭhabbo. So dukkhā na hi muccatīti so evarūpo puggalo vaṭṭadukkhato na
muccateva. Ettha ca cakkhundriyassa anivāraṇam nāma yathā tena dvārena
abhiṭṭhādayo pāpadhammā anvāssaveyyum, tathā pavattanam, tam pana atthato
satisampajaññassa anuṭṭhāpanam daṭṭhabbam. Sesindriyesupi eseva nayo.
Adhimucchitoti adhimuttataṇhāya muccham āpanno. Ambilanti ambilarasam.
Madhuragganti madhurarasaṭṭhāsam. Tathā tittakaggaṃ. Anussaranti
assādasena tam tam rasam anuvicintento. Ganthitoti rasataṇhāya tasmim tasmim
rase ganthito bandho. “Gadhito”ti ca paṭhanti, gedham āpannoti attho. Hadayaṃ
nāvabujjhatīti “dukkhassantam karissāmī”ti pabbajjādikkhaṇe uppannam cittam na
jānāti na sallakkheti, sāsanassa hadayaṃ abbhantaram anavajjadhammānam
sammaddanarasataṇhāya gadhito nāvabujjhati na jānāti, na paṭipajjatīti attho.

Subhānīti sundarāni. Appaṭikūlānīti manoramāni, iṭṭhāni. Phoṭṭhabbānīti
upādiṇṇānupādiṇṇappabhede phasse. Rattoti rajjanasabhāvena rāgena ratto.
Rāgādhikaraṇanti rāgahetu. Vividham vindate dukhanti rāgapariṭāhādivasena
diṭṭhadhammikañca nirayasantāpādivasena abhisamparāyañca nānappakāram
dukkham paṭilabhati.

Manam cetehīti manañca etehi rūpārammaṇādīhi dhammārammaṇappabhedehi ca.
Nanti puggalam. Sabbehīti sabbehi pañcahi. Idam vuttam hoti - yo puggalo manam,
manodvāram, etehi yathāvutthehi rūpādīhi pañcahi dhammehi
dhammārammaṇappabhedato ca. Tattha pavattanakapāpakammanivāraṇena
rakkhitum, gopitum na sakkoti, tato tassa arakkhaṇato nam puggalam tamnimittam
dukkham anveti, anugacchati, anugacchantañca etehi pañcahi rūpārammaṇādīhi
chaṭṭhārammaṇena saddhim sabbehi ārammaṇappaccayabhūtehi anugacchatīti.
Ettha cakkhundriyaṃ, sotindriyañca asampattaggāhibhāvato “gacchantam
anivāraya”nti vuttam itaram sampattaggāhīti “gandhe ce paṭisevatī”tiādinā vuttam.
Tatthāpi ca rasataṇhā ca phoṭṭhabbataṇhā ca sattānam visesato balavatīti
“rasataṇhāya gadhito, phoṭṭhabbāni anussarantoti” vuttanti daṭṭhabbam.

Evam aguttadvārassa puggalassa chahi dvārehi chasupi ārammaṇesu
asaṃvaranimittam uppajjanakadukkham dassetvā svāyamasamvaro yasmā
sarīrasabhāvānavabodhena hoti, tasmā sarīrasabhāvam vicinanto
“pubbalohitasampuṇṇa”ntiādinā gāthādvayamāha. Tassattho - sarīram nāmetam
pubbena lohiteṇa ca sampuṇṇam bharitam aññena ca pittasemhādinā bahunā
kuṇapena, tayidaṃ naravīreṇa naresu chekena sippācariyena katham vaggu maṭṭham

lākhāparikammādinā cittitaṃ, anto pana gūthādiasucibharitaṃ samuggaṃ viya chavimattamanoharaṃ bālajanasammohaṃ dukkhasabhāvatāya nirayādidukkhatāpanato ca kaṭukaṃ, parikappasambhavena amūlakena assādamattena madhuratāya madhurassādaṃ, tato eva piyabhāvanibandhanena piyanibandhanaṃ, dussahatāya appatītātāya ca dukhaṃ, īdise sarīre assādalobhena mahādukkhaṃ paccanubhuyyamānaṃ anavabujjhanto loko madhuragiddho khuradhārālehakapuriso viya daṭṭhabboti.

Idāni ete cakkhādīnaṃ gocarabhūtā rūpādayo vuttā, te visesato purisassa itthipaṭibaddhā kamanīyāti tattha saṃvaro kātabboti dassento “itthirūpe”tiādīmāha. Tattha itthirūpeti itthiyā catusamuṭṭhānikarūpāyatanasaṅkhāte vaṇṇe. Api ca yo koci itthiyā nivatthassa alaṅkāraṃ vā gandhavaṇṇakādīnaṃ vā piḷandhanamālānaṃ vā kāyapaṭibaddho vaṇṇo purisassa cakkhuviññānaṃ ārammaṇabhāvāya upakappati, sabbametaṃ “itthirūpa”ntveva veditabbaṃ. Itthisareti itthiyā gīṭalapitahasitaruditasadde. Api ca itthiyā nivatthavatthassapi alaṅkataalaṅkāraṃsapi itthipayoganipphādītā veṇuvīṇāsaṅkhapaṇavādīnampi saddā idha itthisaraggahaṇena gahitāti veditabbā. Sabbopeso purisassa cittaṃ ākaḍḍhatīti. “Itthirase”ti pana pāliya catusamuṭṭhānikarasāyatanavasena vuttaṃ. Itthiyā kiṃkārapaṭissāvītādivasena assavaraso ceva paribhogaraso ca itthirasoti eke. Yo pana itthiyā oṭṭhamasasammakkhitakheḷādiraso, yo ca tāya purisassa dinnayāgubhattādīnaṃ raso, sabbopeso “itthiraso”ntveva veditabbo. Phoṭṭhabbepi ca itthiyā kāyasamphasso, itthisarīrārūḷhānaṃ vatthālaṅkāramālādīnaṃ phasso “itthiphoṭṭhabbo”ntveva veditabbo. Ettha ca yesaṃ itthirūpe itthisareti pāli, tesam api-saddena itthirasasaṅgaho daṭṭhabbo. Itthigandhesūti itthiyā catusamuṭṭhānikagandhāyatanesu. Itthiyā sarīragandho nāma duggandho. Ekaccā hi itthi assagandhinī hoti, ekaccā meṇḍagandhinī, ekaccā sedagandhinī, ekaccā soṇitagandhinī, tathāpi tāsu andhabālo rajjateva. Cakkavattino pana itthiratanassa kāyato candanagandho vāyati, mukhato uppālagandho, ayaṃ na sabbāsaṃ hotīti, itthiyā sarīre ārūḷho āgantuko anulimpanādīgandho “itthigandho”ti veditabbo. Sārattoti suṭṭhu ratto gadhito mucchito, idaṃ pana padaṃ “itthirūpe”tiādīsipi yojetabbaṃ. Vividhaṃ vīdate dukhanti itthirūpādīsū sarāganimittaṃ dīṭṭhadhammikaṃ vadhabandhanādivasena samparāyikaṃ pañcavidhabandhanādivasena nānappakāraṃ dukkhaṃ paṭilabhati.

Itthisotāni sabbānīti itthiyā rūpādīrammaṇāni sabbāni anavasesāni pañca taṇhāsotāni sandanti. Pañcasūti purisassa pañcasu dvāresu. Tesanti tesam pañcannaṃ sotānaṃ. Āvaraṇanti saṃvaraṇaṃ, yathā asaṃvaro na uppajjati, evaṃ satisampajāññaṃ paccupaṭṭhapetvā saṃvaraṃ pavattetuṃ yo sakkoti, so vīriyavā āraddhavīriyo akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāyāti attho.

Evaṃ rūpādīgocare pabbajitassa paṭipattiṃ dassetvā idāni gahaṭṭhassa dassetuṃ “so atthavā”tiādi vuttaṃ. Tattha so atthavā so dhammaṭṭho, so dakkho so vicakkhaṇoti so puggalo imasmiṃ loke atthavā, buddhimā, dhamme ṭhito, dhamme dakkho, dhamme cheko, analaso vā vicakkhaṇo iti kattabbatāsu kusalo nāma. Kareyya ramamānopi, kiccaṃ dhammatthasaṃhitanti geharatiyā ramamānopi dhammatthasaṃhitaṃ dhammato atthato ca anapetameva taṃ taṃ kattabbaṃ. Anuppannānaṃ bhogānaṃ uppādanaṃ, uppannānaṃ paripālanaṃ, paribhogañca kareyya, aññaṃaññaṃ, avirodhena, aññaṃaññaṃ, abādhanena, tivaggatthaṃ

anuyuñjeyyāti adhippāyo. Ayañca nayo yesaṃ sammāpaṭipattiavirodhena tivaggaṭṭhassa vasena vattati bimbisāramahārājādīnaṃ viya, tesāṃ vasena vutto. Na yesaṃ kesañci vasenāti daṭṭhabbaṃ.

Atho sīdati saññuttanti yadi idhaloke supasaṃhitāṃ diṭṭhadhammikaṃ atthaṃ pariggahetvā ṭhitaṃ. Vajje kiccaṃ niratthakanti samparāyikattharahitaṃ anathupasaṃhitāṃ kiccaṃ sacepi vissajjeyya pariccajeyya. Na taṃ kiccanti maññitvā, appamatto vicakkhaṇoti sativippavāseṇa appamatto vicāraṇapaññāsambhavena vicakkhaṇo anathupasaṃhitāṃ, taṃ kiccaṃ mayā na kātabbanti maññitvā vivajjeyya.

Vivajjetvā pana yañca atthena saññuttaṃ, yā ca dhammagatā rati. Taṃ samādāya vattethāti yaṃkiñci diṭṭhadhammikasamparāyikappabhedena atthena hitena saṃyuttaṃ tadubhayahitāvahaṃ, yā ca adhikusaladhammagatā samathavipassanāsahitā rati, tadubhayaṃ sammā ādiyitvā pariggahaṃ katvā vatteyya. “Sabbāṃ ratiṃ dhammarati jinātī”ti vacanato sā hi ekaṃsena uttamatthassa pāpanato uttamā rati nāma.

Yaṃ pana kāmaratisaṃyuttaṃ kiccaṃ niratthakanti vuttaṃ, tassā anathupasaṃhitabhāvaṃ dassetuṃ “uccāvacehī”tiādi vuttaṃ. Tattha uccāvacehīti mahantehi ceva khuddakehi ca. Upāyehīti nayehi. Paresamabhijigīsati paresaṃ santakaṃ āharituṃ icchati, pare vā sabbathā hāpeti, jināpeti paraṃ hantvā, vadhitvā atha socayitvā, ālopati sāhasā yo paresaṃ. Idaṃ vuttaṃ hoti - yo puggalo kāmaheṭu pare hananto, ghātento, socento sandhicchedasandhiruhanapasayhāvahārādīhi nānupāyehi paresaṃ santakaṃ harituṃ vāyamanto sāhasākāraṃ karoti, ālopati, jigīsati sāpateyyavasena pare hāpeti, tassa taṃ kiccaṃ kāmaratisannissitaṃ anathupasaṃhitāṃ ekantanihīnanti. Etena tappaṭipakkhato dhammagatāya ratiyā ekaṃsato uttamabhāvaṃyeva vibhāveti.

Idāni yaṃ “tesamāvaraṇaṃ kātuṃ yo sakkotī”ti indriyānaṃ āvaraṇaṃ vuttaṃ, taṃ upāyena saha vibhāvento “tacchanto āṇiyā āṇiṃ, nihanti balavā yathā”ti āha. Yathā balavā kāyabalena, ñāṇabalena ca samannāgato tacchako rukkhadaṇḍagataṃ āṇiṃ nīharitukāmo tato balavatīṃ āṇiṃ koṭento tato nīharati, tathā kusalo bhikkhu cakkhādīni indriyāni vipassanābalena nihantukāmo indriyehi eva nihanti.

Katamehi panāti āha “saddha”ntiādi. Tassattho - adhimokkhalakkhaṇaṃ saddhaṃ, paggaḥalakkhaṇaṃ vīriyaṃ, avikkhepalakkhaṇaṃ samādhiṃ, upaṭṭhānalakkhaṇaṃ satiṃ, dassanalakkhaṇaṃ paññanti imānipi vimutti-paripācākāni pañcindriyāni bhāvento vaḍḍhento etehi pañcahi indriyehi cakkhādīni pañcindriyāni anunayapaṭighādikilesupattiyā dvārabhāvavivahanena hantvā, ariyamaggena tadupanissaye kilese samucchinditvā, tato eva anīgho niddukkho brāhmaṇo anupādisesaparinibbānameva yāti upagacchatīti.

So atthavāti so yathāvutto brāhmaṇo uttamatthena samannāgatattā atthavā, taṃ sampāpake dhamme ṭhitattā dhammaṭṭho. Sabbena sabbāṃ anavasesena vidhinā anavasesaṃ buddhassa bhagavato vākyabhūtaṃ anusāsaniṃ katvā yathānusiṭṭhaṃ paṭipajjitvā ṭhito. Tato eva so naro uttamapuriso nibbānasukhañca edhati, brūheti, vaḍḍhetīti.

Evam therena attano cintitākāravibhāvanāvasena paṭipattiyā pakāsītattā idameva cassa aññābyākaraṇaṃ daṭṭhabbaṃ.

3. Telakānittheragāthāvaṇṇanā

747-768. Cirarattaṃ vatātāpītiādikā āyasmato telakānittherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayaṃ kusalaṃ upacinitvā imasmiṃ buddhuppāde satthu abhijātito puretaraṃyeva sāvattiyaṃ aññatarasmiṃ brāhmaṇakule nibbattitvā telakānīti laddhanāmo vayappatto hetusampannatāya kāme jigucchanto gharāvāsaṃ pahāya paribbājakapabbajjaṃ pabbajitvā vivaṭṭajjhāsaya “ko so pāraṅgato loke”tiādinā vimokkhapariyesanaṃ caramāno te te samaṇabrāhmaṇe upasaṅkamitvā pañhaṃ pucchati, te na sampāyanti. So tena anārādhitacitto vicarati. Atha amhākaṃ bhagavati loke uppajjitvā pavattitavaradhammacakke lokahitaṃ karonte ekadivasaṃ satthāraṃ upasaṅkamitvā dhammaṃ sutvā paṭiladdhasaddho pabbajitvā vipassanāya kammaṃ karonto nacirasseva arahatte paṭiṭṭhāti. So ekadivasaṃ bhikkhūhi saddhiṃ nisinno attanā adhigatavisesaṃ paccavekkhitvā tadanusārena attano paṭipattiṃ anussaritvā taṃ sabbaṃ bhikkhūnaṃ ācikkhanto -

747. “Cirarattaṃ vatātāpī, dhammaṃ anuvicintayaṃ;
Samaṃ cittassa nālatthaṃ, pucchaṃ samaṇabrāhmaṇe.
748. “Ko so pāraṅgato loke, ko patto amatogadhaṃ;
Kassa dhammaṃ paṭicchāmi, paramatthavijānanaṃ.
749. “Antovaṅkagato āsi, macchova ghasamāmisaṃ;
Baddho mahindapāsena, vepaciyasuro yathā.
750. “Añchāmi naṃ na muñcāmi, asmā sokapariddavā;
Ko me bandhaṃ muñcaṃ loke, sambodhiṃ vedayissati.
751. “Samaṇaṃ brāhmaṇaṃ vā kaṃ, ādisantaṃ pabhaṅgunaṃ;
Kassa dhammaṃ paṭicchāmi, jarāmaccupavāhanaṃ.
752. “Vicikicchākaṅkhāganthitaṃ, sārambhabalasaññutaṃ;
Kodhappattamanatthaddhaṃ, abhijappappadāraṇaṃ.
753. “Taṇhādhanusamuṭṭhānaṃ, dve ca pannarasāyutaṃ;
Passa orasikaṃ bālhaṃ, bhetvāna yadi tiṭṭhati.
754. “Anudiṭṭhīnaṃ appahānaṃ, saṅkappaparatejitaṃ;
Tena viddho pavedhāmi, pattaṃva māluteritaṃ.
755. “Ajjhattaṃ me samuṭṭhāya, khippaṃ paccati māmakaṃ;
Chaphassāyatanī kāyo, yattha sarati sabbadā.
756. “Taṃ na passāmi tekicchaṃ, yo metaṃ sallamuddhare;
Nānārajjena satthena, nāññena vicikicchitaṃ.
757. “Ko me asattho avaṇo, sallamabbhantarapassayaṃ;
Ahiṃsaṃ sabbagattāni, sallaṃ me uddharissati.

758. “Dhammappati hi so seṭṭho, visadosappavāhako;
Gambhīre patitassa me, thalaṃ pāṇiṇca dassaye.
759. “Rahadehamasmi ogāḷho, ahāriyaramattike;
Māyāsūyasārambha, thinamiddhamapatthaṇe.
760. “Uddhaccameghathanitaṃ, saṃyojanaṃvalāhakaṃ;
Vāhā vahanti kuḍḍiṭṭhiṃ, saṅkappā rāganissitā.
761. “Savanti sabbadhi sotā, latā ubbhijja tiṭṭhati;
Te sote ko nivāreyya, taṃ lataṃ ko hi checchati.
762. “Velaṃ karoṭha bhaddante, sotānaṃ sannivāraṇaṃ;
Mā te manomayo sotā, rukkhava sahasā luvē.
763. “Evaṃ me bhayaajātaṃ, apārā pāramesato;
Tāṇo paññāvudho satthā, isisaṅghanisevito.
764. “Sopānaṃ sugataṃ suddhaṃ, dhammasāramayaṃ daḷhaṃ;
Pādāsi vuyhamānassa, mā bhāyīti ca mabravi.
765. “Satipaṭṭhānapāsādaṃ, āruya paccavekkhiṃ;
Yaṃ taṃ pubbe amaññissaṃ, sakkāyābhirataṃ paṇaṃ.
766. “Yadā ca maggamaddakkhiṃ, nāvāya abhirūhanaṃ;
Anadhiṭṭhāya attānaṃ, tiṭṭhamaddakkhimuttamaṃ.
767. “Sallaṃ attasamuṭṭhānaṃ, bhavanettippabhāvitaṃ;
Etesaṃ appavattāya, desesi maggamuttamaṃ.
768. “Dīgharattānusayitaṃ, cirarattamadhiṭṭhitaṃ;
Buddho mepānudī gantaṃ, visadosappavāhano”ti. - imā gāthā abhāsi;

Tattha cirarattaṃ vatāti cirakālaṃ vata. Ātāpīti vīriyavā vimokkhadhammapariyesane āradhaviṇṇaṃ. Dhammaṃ anuvicintayanti “kīdiso nu kho vimokkhadhammo, kathaṃ vā adhigantabbo”ti vimuttidhammaṃ anuvicintanto gavesanto. Samaṃ cittassa nālatthaṃ, pucchāṃ samaṇabrāhmaṇeti te te nānātiṭṭhiye samaṇabrāhmaṇe vimuttidhammaṃ pucchanto pakatiyā anupasantasabhāvassa cittassa samaṃ vūpasamabhūtaṃ vaṭṭadukkhavissaraṇaṃ ariyadhammaṃ nālatthaṃ nādhigacchanti attho.

Ko so pāraṅgatotiādi pucchitākāradassanaṃ. Tattha ko so pāraṅgato loke imasmiṃ loke tiṭṭhakārapaṭiṇṇesu samaṇabrāhmaṇesu ko nu kho so saṃsārassa pāraṃ nibbānaṃ upagato. Ko patto amatogadhanti nibbānapatiṭṭhaṃ vimokkhamaggaṃ ko patto adhigatoti attho. Kassa dhammaṃ paṭicchāmīti kassa samaṇassa vā brāhmaṇassa vā ovādadhammaṃ paṭiggaṇhāmi paṭipajjāmi. Paramatthavijānanti paramatthassa vijānanaṃ, aviparītapavattinivattiyo pavedentanti attho.

Antovaṅkagato āsīti vaṅkaṃ vuccati diṭṭhigataṃ manovaṅkabhāvato, sabbepi vā kilesā, antoti pana hadayaṅkassa anto, hadayaṃbhantaragatakilesavaṅko vā ahoṣīti attho. Macchova ghasamāmisanti āmiṃ ghasanto khādanto maccho viya,

gilabaḷiso maccho viyāti adhippāyo. Baddho mahindapāsena, vepacityasuro yathāti mahindassa sakkassa pāsena baddho yathā vepacitti asurindo aserivihārī mahādukkhappatto, evamaham pubbe kilesapāsena baddho āsiṃ, aserivihārī mahādukkhappattoti adhippāyo.

Añchāmīti ākaḍḍhāmi. Nanti kilesapāsaṃ. Na muñcāmīti na mocemi. Asmā sokapariddavāti imasmā sokaparidevavaṭṭato. Idaṃ vuttaṃ hoti - yathāpāsena baddho migo sūkaro vā mocanupāyaṃ ajānanto paripphandamāno taṃ āviñchanto bandhanaṃ daḷhaṃ karoti, evaṃ ahaṃ pubbe kilesapāsena paṭimukko mocanupāyaṃ ajānanto kāyasañcetanādivasena paripphandamāno taṃ na mocesiṃ, aññadatthu taṃ daḷhaṃ karonto sokādinā paraṃ kilesaṃ eva pāpuṇinti. Ko me bandhaṃ muñcaṃ loke, sambodhiṃ vedayissatīti imasmiṃ loke etaṃ kilesabandhanena bandhaṃ muñcanto sambujjhati etenāti “sambodhī”ti laddhanāmaṃ vimokkhamaggaṃ ko me vedayissati ācikkhissatīti attho. “Bandhamuñca”ntipi paṭhanti, bandhā, bandhassa vā mocakaṃ sambodhinti yojanā.

Ādisantanti desentaṃ. Pabhaṅgunanti pabhañjanaṃ kilesānaṃ viddhaṃsaṃ, pabhaṅgunaṃ vā dhammappavattiṃ ādisantaṃ kathentaṃ jarāya maccuno ca pavāhanaṃ kassa dhammaṃ paṭicchāmi. “Paṭipajjāmī”ti vā pāṭho, so evattho. Vicikicchakaṅkhāganthitanti “ahosiṃ nu kho ahamatītamaddhāna”ntiādinayappavattāya vicikicchāya āsappanaparisappanākāravuttiyā kaṅkhāya ca ganthitaṃ. Sārambhabalasaññutanti karaṇuttariyakaraṇalakkhaṇena balappattena sārambhena yuttaṃ. Kodhappattamanatthaddhanti sabbattha kodhena yuttamanasā thaddhabhāvaṃ gataṃ abhijappappadāraṇaṃ. Icchitālābhādivasena hi taṇhā sattānaṃ cittaṃ padālentī viya pavattati. Dūre ṭhitassāpi vijjhanupāyatāya taṇhāva dhanu samupatiṭṭhati uppajjati etasmāti taṇhādhanusamuṭṭhānaṃ, diṭṭhisallaṃ. Taṃ pana yasmā vīsativatthukā sakkāyadiṭṭhi, dasavatthukā micchādiṭṭhīti tiṃsappabhedam, tasmā vuttaṃ “dve ca pannarasāyuta”nti, dvikkhattuṃ pannarasabhedavantanti attho. Passa orasikaṃ bālhaṃ, bhetvāna yadi tiṭṭhatīti yaṃ urasambandhanīyatāya orasikaṃ bālhaṃ balavataraṃ bhetvāna hadayaṃ vinivijjhivā tasmīmyeva hadaye tiṭṭhati, taṃ passāti attānameva ālapati.

Anudiṭṭhīnaṃ appahānanti anudiṭṭhibhūtānaṃ sesadiṭṭhīnaṃ appahānakāraṇaṃ. Yāva hi sakkāyadiṭṭhi santānato na vigacchati, tāva sassatadiṭṭhiādīnaṃ appahānamevāti. Saṅkappaparetejitanti saṅkappena micchāvitakkena pare parajane nissayalakkhaṇaṃ patipatite tejitaṃ ussāhitaṃ. Tena viddho pavedhāmīti tena diṭṭhisallena yathā hadayaṃ āhacca tiṭṭhati, evaṃ viddho pavedhāmi saṅkappāmi sassatucchedādivasena ito cito ca parivaṭṭāmi. Pattaṃva māluteritanti mālutena vāyunā eritaṃ vaṇṭato muttaṃ dumapattaṃ viya.

Ajjhattaṃ me samuṭṭhāyāti yathā loke sallaṃ nāma bāhirato utṭhāya ajjhattaṃ nimmathetvā bādhati, na evamidaṃ. Idaṃ pana ajjhattaṃ me mama attabhāve samuṭṭhāya so attabhāvasaññito chaphassāyatanakāyo yathā khippaṃ sīghaṃ paccati, ḍayhati. Yathā kiṃ? Aggi viya sanissayaḍḍhako taṃyeva māmakaṃ mama santakaṃ attabhāvaṃ ḍahanto yattha uppanno, tattheva sarati pavattati.

Taṃ na passāmi tekicchanti tādisāya tikicchāya niyuttatāya tekicchaṃ sallakattaṃ bhisakkaṃ taṃ na passāmi. Yo metaṃ sallamuddhareti yo bhisakko etaṃ diṭṭhisallaṃ kilesasallaṃca uddhareyya, uddharanto ca nānārajjena rajjusadisasaṅkhātāya

esanisalākāya pavesetvāna satthena kantivā nāññena mantāgadappayogena vicikicchitaṃ sallaṃ tikicchitum sakkāti āharitvā yojetabbaṃ. Vicikicchitanti, ca nidassanamattametam. Sabbassapi kilesasallassa vasena attho veditabbo.

Asatthoti sattharahito. Avaṇoti vaṇena vinā. Abbhantarapassayanti abbhantarasāṅkhātaṃ hadayaṃ nissāya ṭhitaṃ. Ahimsanti apīlento. “Ahimsā”ti ca pāṭho, ahimsāya apīlanenāti attho. Ayañhettha saṅkhepattho - ko nu kho kiñci satthaṃ aggahetvā vaṇaṅca akaronto tato eva sabbagattāni abādhento mama hadayabbhantaragataṃ pīlājananato anto tudanato anto ruddhanato ca paramattheneva sallabhūtaṃ kilesasallaṃ uddharissatīti.

Evaṃ dasahi gāthāhi pubbe attanā cintitākāraṃ dassetvā punapi taṃ pakārantarena dassetuṃ “dhammappati hi so seṭṭho”tiādimāha. Tattha dhammappatīti dhammanimittaṃ dhammahetu. Hīti nipātamattaṃ. So seṭṭhoti so puggalo uttamo. Visadosappavāhakoti yo mayhaṃ rāgādikilesassa pavāhako ucchinnako. Gambhīre patitassa me, thalaṃ pāṇiṅca dassayeti ko nu kho atigambhīre saṃsāramahoghe patitassa mayhaṃ “mā bhāyī”ti assāsento nibbānathalaṃ taṃsampaṇaṃ ariyamaggahatthaṅca dasseyya.

Rahadehamasmi ogāḷhoti mahati saṃsārarahade ahamasmi sasīsaṃ nimujjanavasena otiṇṇo anupaviṭṭho. Ahāriyaramattiketi apanetuṃ asakkuṇeyyo rāgādirajo mattikā kaddamo etassāti ahāriyaramattiko, rahado. Tasmīṃ rahadasmīṃ. “Ahāriyaramantike”ti vā pāṭho, antike ṭhitarāgādīsu dunnīharaṇīyārāgādirajeti attho. Santadosapaṭicchādanalakkhaṇā māyā, parasampattiasahanalakkhaṇā usūyā, karaṇuttariyakaraṇalakkhaṇo sārambho, cittālasialakkhaṇaṃ thinaṃ, kāyālasialakkhaṇaṃ middhanti ime pāpadhammā patthaṭā yaṃ rahadaṃ, tasmīṃ māyāusūyasārambhathinamiddhamapatthaṭe, makāro cettha padasandhikaro vutto. Yathāvuttehi imehi pāpadhammehi patthaṭeti attho.

Uddhaccameghathanitaṃ, saṃyojanaṇalāhakanti vacanavipallāsenā vuttaṃ, bhantasabhāvaṃ uddhaccaṃ meghathanitaṃ meghagajjitaṃ etesanti uddhaccameghathanitā. Dasavidhā saṃyojanā eva valāhakā etesanti saṃyojanaṇalāhakā. Vāhā mahāudakavāhasadisā rāganissitā micchāsāṅkappā asubhādīsu ṭhitā kuddiṭṭhiṃ maṃ vahanti apāyasamuddameva uddissa kaḍḍhantīti attho.

Savanti sabbadhi sotāti taṇhāsoto, diṭṭhisoto, mānasoto, avijjāsoto, kilesasototi ime pañcapisotā cakkhudvārādīnaṃ vasena sabbesu rūpādīsu ārammaṇesu savanato “rūpataṇhā...pe... dhammataṇhā”tiādinā sabbabhāgehi vā savanato sabbadhi savanti. Latāti paliveṭhanaṭṭhena saṃsibbanaṭṭhena latā viyāti latā, taṇhā. Ubbhijja tiṭṭhatīti chahi dvārehi ubbhijjitvā rūpādīsu ārammaṇesu tiṭṭhati. Te soteti taṇhādike sote mama santāne sandante maggasetubandhanena ko purisaviseso nivāreyya, taṃ latanti taṇhālatam, maggasatthena ko checchati chindissati.

Velaṃ karoṭhāti tesam sotānaṃ velaṃ setum karoṭha sannivāraṇaṃ. Bhaddanteti ālapanākāradassanaṃ. Mā te manomayo sototi udakasoto oḷāriko, tassa bālamahājanenapi setum katvā nivāraṇaṃ sakkā. Ayaṃ pana manomayo soto sukhumo dunnivāraṇo. So yathā udakasoto vaḍḍhanto kūle ṭhitaṃ rukkhamaṃ pātetvā nāseti, evaṃ tumhe apāyatīre ṭhite tattha sahasā pātetvā apāyasamuddaṃ pāpento mā luve mā vināseyya mā anayabyasanaṃ pāpeyyāti

attho.

Evam̐ ayam̐ thero purimattabhāve parimadditasāṅkhārattā ñāṇaparipākam̐ gatattā pavattidukkham̐ upadhārento yathā vicikicchādike saṃkilesadhamme pariggaṇhi, tamākāram̐ dassetvā idāni jātasam̐vego kiṃkusalaḡavesī satthu santikam̐ gato yaṃ visesam̐ adhimucci, tam̐ dassento “evam̐ me bhayaajātassā”tiādimāha. Tattha evam̐ me bhayaajātassāti evam̐ vuttappakārena saṃsāre jātabhayassa apārā orimatīrato sappatibhayato saṃsāravaṭṭato “katham̐ nu kho muñceyya”nti pārāṃ nibbānam̐, esato gavesato, tāṇo sadevakassa lokassa tāṇabhūto kilesasamucchedanī paññā āvudho etassāti paññāvudho. Diṭṭhadhammikādiatthena sattānam̐ yathāraham̐ anusāsanato satthā, isisaṅghena aggasāvakādiariyapuggalasamūhena nisevito payirupāsito isisaṅghanisevito, sopānanti desanāññāna sutṭhu katattā abhisāṅkhatattā sukataṃ, upakkilesavirahitato suddham̐, saddhāpaññādisārabhūtam̐ dhammasāramayaṃ paṭipakkhehi acalanīyato daḡham̐, vipassanāsāṅkhātāṃ sopānam̐ mahoghena vuyhamānassa mayham̐ satthā pādāsi, dadanto ca “iminā te sotthi bhavissatī”ti samassāsento mā bhāyīti ca abravi, kathesi.

Satipaṭṭhānapāsādanti tena vipassanāsopānena kāyānupassanādinā laddhabbacatubbidhasāmaññaphalavisesena catubhūmisampannam̐ satipaṭṭhānapāsādam̐ āruhitvā paccavekkhisam̐ catusaccadhammam̐ maggaññāna patiavekkhiṃ paṭivijjiṃ. Yaṃ tam̐ pubbe amaññissam̐, sakkāyābhirataṃ pajanti evam̐ paṭividdhasacco yaṃ sakkāye “aham̐ mamā”ti abhirataṃ pajam̐ titthiyajanam̐ tena parikappitaattānañca pubbe sārato amaññissam̐. Yadā ca maggamaddakkhiṃ, nāvāya abhirūhananti ariyamagganāvāya abhiruhanūpāyabhūtam̐ yadā vipassanāmaggaṃ yāthāvato addakkhiṃ. Tato paṭṭhāya tam̐ titthiyajanam̐ attānañca anadhiṭṭhāya citte aṭṭhapetvā aggahetvā tittham̐ nibbānasāṅkhātassa amatamahāpārassa titthabhūtam̐ ariyamaggadassanam̐ sabbehi maggehi sabbehi kusalahammehi ukkaṭṭham̐ addakkhiṃ, yāthāvato apassinti attho.

Evam̐ attano anuttaram̐ maggādhigamam̐ pakāsetvā idāni tassa desakam̐ sammāsambuddham̐ thomento “sallam̐ attasamuṭṭhāna”ntiādimāha. Tattha sallanti diṭṭhimānādikilesasallam̐. Attasamuṭṭhānanti “aha”nti mānaṭṭhānatāya “attā”ti ca laddhanāme attabhāve sambhūtam̐. Bhavanettippabhāvitanti bhavataṇḡhasamuṭṭhitam̐ bhavataṇḡhasannissayam̐. Sā hi diṭṭhimānādīnam̐ sambhavo. Etesam̐ appavattāyāti yathāvuttānam̐ pāpadhammānam̐ appavattiyā anuppādāya. Desesi maggamuttamanti uttamam̐ seṭṭham̐ ariyam̐ aṭṭhaṅgikam̐ maggaṃ, tadupāyañca vipassanāmaggaṃ kathesi.

Dīgharattānusayitanti anamatagge saṃsāre cirakālam̐ santāne anu anu sayitam̐ kāraṇalābhena uppajjanārahabhāvena thāmagataṃ, tato ca cirarattam̐ adhiṭṭhitam̐ santānam̐ ajjhāruya ṭhitam̐. Ganthanti abhijjhākāyaganthādiṃ mama santāne ganthabhūtam̐ kilesavisadosam̐ pavāhano buddho bhagavā attano desanānubhāvena apānudī parijahāpesi, ganthesu hi anavasesato pahīnesu appahīno nāma kilesa natthīti.

Telakānittheragāthāvaṇṇanā niṭṭhitā.

4. Raṭṭhapālattheragāthāvaṇṇanā

769-793. Passa cittakatantiādikā āyasmato raṭṭhapālattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato uppattito puretameva haṃsavatīnagare gahapatimahāsālakule nibbattitvā vayappatto pitu accayena gharāvāse patiṭṭhito ratanakotṭhāgārakammikena dassitaṃ aparimāṇaṃ kulavaṃsānugataṃ dhaṇaṃ disvā “imaṃ ettaṃ dhanarāsiṃ mayhaṃ pituayyakapayyakādayo attanā saddhiṃ gahetvā gantuṃ nāsakkhiṃsu, mayā pana gahetvā gantuṃ vaṭṭatī”ti cintetvā kapaṇaddhikādīnaṃ mahādānaṃ adāsi. So abhiññālābhiṃ ekaṃ tāpasam upaṭṭhahanto tena deva lokādhipacce niyojito yāvajīvaṃ puññāni katvā tato cuto deva loke nibbattitvā dibbasampattiṃ anubhavanto tattha yāvatāyukaṃ ṭhatvā tato cuto manussaloke bhinnaṃ raṭṭhaṃ sandhāretuṃ samatthassa kulassa ekaputtako hutvā nibbatti.

Tena ca samayena padumuttaro bhagavā loke uppajjitvā pavattitavaradhammacakko veneyyasatte nibbānamahānagarasaṅkhātāṃ khemantabhūmiṃ sampāpesi. Atha so kulaputto anukkamena viññutaṃ patto ekadivasaṃ upāsakehi saddhiṃ vihāraṃ gantvā satthāraṃ dhammaṃ desentaṃ disvā pasannacitto parisapariyante nisīdi. Tena kho pana samayena satthā ekaṃ bhikkhuṃ saddhāpabbajitānaṃ aggaṭṭhāne ṭhapesi. Taṃ disvā so pasannamānaso tadatthāya cittaṃ ṭhapetvā sataśahassabhikkhuparivutassa bhagavato mahatā sakkārena sattāhaṃ mahādānaṃ pavattetvā paṇidhānaṃ akāsi. Satthā tassa anantarāyena ijjhanabhāvaṃ disvā “anāgate gotamassa nāma sammāsambuddhassa sāsane saddhāpabbajitānaṃ aggo bhavissatī”ti byākāsi. So satthāraṃ bhikkhusaṅghaṃ vanditvā utṭhāyāsanā pakkāmi. So tattha yāvatāyukaṃ puññāni katvā tato cavitvā devamanussesu saṃsaranto ito dvenavute kappe phussassa bhagavato kāle satthu vemātikabhātikesu tīsu rājaputtesu satthāraṃ upaṭṭhahantesu tesam puññakiriyāya kiccaṃ akāsi.

Evam tattha tattha bhava taṃ taṃ bahuṃ kusalaṃ upacinitvā sugatīsuyeva saṃsaranto imasmiṃ buddhuppāde kururaṭṭhe thullakoṭṭhikanigame raṭṭhapālasetṭhino gehe nibbatti, tassa bhinnaṃ raṭṭhaṃ sandhāretuṃ samatthe kule nibbattatā raṭṭhapālotti vaṃsānugatameva nāmaṃ ahoṃsi. So mahatā parivārena vaḍḍhanto anukkamena yobbanapatto mātāpitūhi patirūpena dārena saṃyojito mahante ca yase patiṭṭhāpito dibbasampattisadisam sampattiṃ paccanubhoti. Atha bhagavā kururaṭṭhe janapadacārikaṃ caranto thullakoṭṭhikaṃ anupāpuṇi. Taṃ sutvā raṭṭhapālo kulaputto satthāraṃ upasaṅkamtivā satthu santike dhammaṃ sutvā paṭiladdhasaddho pabbajitukāmo sattāhaṃ bhattachedaṃ katvā kicchena kasirena mātāpitāro anujānāpetvā satthāraṃ upasaṅkamtivā pabbajjaṃ yācitvā satthu āṇattiyā aññatarassa therassa santike pabbajitvā yonisomanasikārena kammaṃ karonto vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Padumuttarassa bhagavato, lokajetṭhassa tādino;
Varanāgo mayā dinno, īsādanto urūḷhavā.

“Setacchatto pasobhito, sakappano sahatthipo;
Agghāpetvāna taṃ sabbaṃ, saṅghārāmaṃ akārayiṃ.

“Catupaññāsasahassāni, pāsāde kārayiṃ ahaṃ;
Mahoghadānaṃ karitvāna, niyyādesiṃ mahesino.

“Anumodi mahāvīro, sayambhū aggapuggalo;

Sabbe jane hāsayanto, desesi amataṃ padaṃ.

“Taṃ me buddho viyākāsi, jalajuttaranāmako;
Bhikkhusaṅghe nisīditvā, imā gāthā abhāsatha.

“Catupaññāsasahassāni, pāsāde kārayī ayaṃ;
Kathayissāmi vipākaṃ, suṇoṭha mama bhāsato.

“Aṭṭhārasasahassāni, kūṭāgārā bhavissare;
Byamhuttamamhi nibbattā, sabbasoṇṇamayā ca te.

“Paññāsakkhattuṃ devindo, devarajjaṃ karissati;
Aṭṭhapaññāsakkhattuñca, cakkavattī bhavissati.

“Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

“Devalokā cavitvāna, sukkamūlena codito;
Aḍḍhe kule mahābhoge, nibbattissati tāvade.

“So pacchā pabbajitvāna, sukkamūlena codito;
Raṭṭhapālota nāmena, hessati satthu sāvako.

“Padhānapahitatto so, upasanto nirūpadhi;
Sabbāsava pariññāya, nibbāyissatināsavo.

“Uṭṭhāya abhinikkhamma, jahitā bhogasampadā;
Kheḷapiṇḍeva bhogamhi, pemaṃ mayhaṃ na vijjati.

“Vīriyaṃ me dhuradhorayaṃ, yogakkhemādhivāhanaṃ;
Dhāremi antimaṃ dehaṃ, sammāsambuddhasāsane.

“Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiññā sacchikatā, kataṃ buddhassa sāsana”nti.

Arahattaṃ pana patvā satthāraṃ anujānāpetvā mātāpitaro passituṃ thullakoṭṭhikaṃ gantvā, tattha sapadānaṃ piṇḍāya caranto pitu nivesane ābhidosikaṃ kummāsaṃ labhitvā taṃ amataṃ viya paribhuñjanto, pitarā nimantito svātanāya adhvāsetvā, dutiyadivase pitu nivesane piṇḍapātaṃ paribhuñjitvā alaṅkatapaṭiyatte itthāgārajane upagantvā “kīdisā nāma tā, ayyaputta, accharāyo, yāsaṃ tvaṃ hetu brahmacariyaṃ carasī”tiādīni vatvā, palobhanakammaṃ kātuṃ āraddhe tassa adhippāyaṃ parivattetvā aniccatādipaṭisaṃyuttaṃ dhammaṃ kathento -

769. “Passa cittakataṃ bimbaṃ, arukāyaṃ samussitaṃ;
Āturaṃ bahusaṅkappaṃ, yassa natthi dhuvaṃ ṭhiti.

770. “Passa cittakataṃ rūpaṃ, maṇinā kuṇḍalena ca;
Aṭṭhiṃ tacena onaddhaṃ, saha vatthehi sobhati.

771. “Alattakakatā pādā, mukhaṃ cuṇṇakamakkhitaṃ;
Alaṃ bālassa mohāya, no ca pāragavesino.

772. “Aṭṭhāpadakatā kesā, nettā añjanamakkhitā;
Alaṃ bālassa mohāya, no ca pāragavesino.
773. “Añjanīva navā cittā, pūtikāyo alaṅkato;
Alaṃ bālassa mohāya, no ca pāragavesino.
774. “Odahi migavo pāsaṃ, nāsadā vāguraṃ migo;
Bhuvā nivāpaṃ gacchāma, kandante migabandhake.
775. “Chinno pāso migavassa, nāsadā vāguraṃ migo;
Bhuvā nivāpaṃ gacchāma, socante migaluddake”ti. - imā gāthā abhāsi;

Tattha cittakatanti cittaṃ kataṃ cittakataṃ, vatthābharaṇamālādīhi vicittaṃ katanti attho. Bimbanti dīghādibhāvena yuttaṭṭhānesu dīghādīhi aṅgapaccaṅgehi maṇḍitaṃ attabhāvaṃ. Arukāyanti navannaṃ vaṇamukhānaṃ lomakūpānaṃ vasena vissandamānasucīṃ, sabbaso ca arubhūtaṃ vaṇabhūtaṃ arūnaṃ vā kāyaṃ. Samussitanti tīhi aṭṭhisatehi samussitaṃ. Āturanti sabbakālaṃ iriyāpathantarādīhi pariharitabbatāya niccaṃ gilānaṃ. Bahusaṅkappanti bālajanena abhūtaṃ āropetvā bahudhā saṅkappitabbāṃ. Yassa natthi dhuvāṃ ṭhitīti yassa kāyassa dhuvabhāvo ṭhitisabhāvo natthi, ekamsato bhedanavikiraṇaviddhamsanadhammoyeva. Taṃ passāti samīpe ṭhitaṃ janaṃ, attānameva vā sandhāya vadati.

Rūpanti sarīraṃ. Sarīrampi hi “aṭṭhiṅca paṭicca, nhāruṅca paṭicca, maṃsaṅca paṭicca, cammaṅca paṭicca, ākāso parivārito ‘rūpantveva saṅkhaṃ gacchatī’”tiādīsu rūpanti vuccati. Maṇinā kuṇḍalena cāti sīsūpagādiābharaṇagatena maṇinā kuṇḍalena cittakataṃ. Aṭṭhiṃ tacena onaddhanti allacammena pariyanaddhaṃ atirekatisatapabhedaṃ aṭṭhiṃ passāti yojanā. Kuṇḍalena cāti ca-saddena sesābharaṇālaṅkāre saṅgaṇhāti. Saha vatthehi sobhatīti tayidaṃ rūpaṃ maṇinā cittakataṃpi vatthehi paṭicchāditameva sobhati, na apaṭicchāditanti attho. Ye pana “aṭṭhitacenā”ti paṭhanti, tesāṃ aṭṭhitacenāṃ onaddhaṃ sobhati, onaddhattā aṭṭhitacenāti attho.

Alattakakatāti alattakena katarañjanā lākhāya samrañjitā. Pādāti caraṇā. Mukhaṃ cuṇṇakamakkhitanti mukhaṃ cuṇṇakena makkhitaṃ, yaṃ maṇḍanamamanuyuttā sāsapakakkena mukhapīlakādīni haritvā loṇamattikāya duṭṭhalohitaṃ haritvā mukhacuṇṇakavilepanaṃ karonti, taṃ sandhāya vuttaṃ. Alanti bālassa andhaputhujjanassa no ca pāragavesino vaṭṭābhiraṭassa mohāya sammohanāya samatthaṃ tassa cittaṃ mohetaṃ pariyattaṃ, pāragavesino pana vivaṭṭābhiraṭassa no alaṃ na pariyattaṃ.

Aṭṭhāpadakatāti aṭṭhapadākārena katā sañcitā purimabhāge kese kappetvā nalāṭassa paṭicchādanavasena katā kesaracanaṃ aṭṭhapadaṃ nāma, yaṃ “alaka”ntipi vuccati. Nettā añjanamakkhitāti ubhopi nayanāni anto dvīsu antesu ca yathā añjanacchāyā dissati, evaṃ añjitañjanāni.

Añjanīva navā cittā, pūtikāyo alaṅkatoti yathā añjanī añjananālikā navā abhinavā mālākammamakaradantādivasena cittā bahi maṭṭhā ujjalā dassanīyā, anto pana na dassanīyā hoti, evameva tāsāṃ kāyo nhānabbhañjanavatthālaṅkārehi alaṅkato bahi ujjalo, anto pana pūti nānappakāraasucīhi bharito tiṭṭhatīti attho.

Odahīti oḍḍesi. Migavoti, migaluddako. Pāsanti, daṇḍavāguraṃ. Nāsadāti na saṅghaṭṭesi. Vāguranti pāsam. Nivāpanti migānaṃ khādanatthāya khittam tiṇādhigāsam. Upamā kho ayaṃ therena katā atthassa viññāpanāya. Ayañhettha attho - yathā migānaṃ māraṇatthāya daṇḍavāguraṃ oḍḍetvā tattha nivāpaṃ vikiriya migaluddake nilīne ṭhite tattheko javaparakkamasampanno cheko migo pāsam aphasanto eva yathāsukhaṃ nivāpaṃ khāditvā, “vañcesi vata migo”ti migaluddake viravante eva gacchati. Aparo migo balavā cheko javasampannova tattha gantvā nivāpaṃ khāditvā tattha tattha pāsam chinditvā, “vañcesi vata migo, pāso chinno”ti migaluddake socante eva gacchati, evaṃ mayampi pubbe puthujjanakāle mātāpitūhi āsajjanatthāya niyyādite bhoge bhuñjitvā tattha tattha asajjamānā nikkhantā. Idāni pana sabbaso chinnakilesā apāsā hutvā ṭhitā, tehi dinnabhojanaṃ bhuñjitvā tesu socantesu eva gacchāmāti.

Evaṃ thero migaluddakaṃ viya mātāpitāro, hiraññasuvaṇṇaṃ itthāgārañca vāguraajālaṃ viya, attanā pubbe bhuttabhoge ca idāni bhuttabhojanañca nivāpatiṇaṃ viya, attānaṃ mahāmigaṃ viya ca katvā dasseti. Imā gāthā vatvā vehāsaṃ abbhuggantvā rañño korabyassa migājinauyyāne maṅgalasilāpaṭṭe nisīdi. Therassa kira pitā sattasu dvārakoṭṭhakesu aggaṃ dāpetvā malle āṇāpesi “nikkhamituṃ mā detha, kāsāyāni apanetvā setakāni nivāsethā”ti, tasmā thero ākāse agamāsi. Atha rājā korabyo therassa tattha nisinnabhāvaṃ sutvā taṃ upasaṅkamtvā sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā “idha, bho raṭṭhapāla, pabbajanto byādhipārijuññaṃ vā jarābhogañātipārijuññaṃ vā patto pabbajati. Tvaṃ pana kiñcapi pārijuññaṃ anupagato eva kasmā pabbajito”ti pucchi. Athassa thero, “upaniyyati loko addhuvo, atāṇo loko anabhissaro, assako loko sabbaṃ pahāya gamanīyaṃ, ūno loko atitto taṇhādāso”ti imesaṃ catunnaṃ dhammuddesānaṃ attānaṃ vivittabhāvaṃ kathetvā tassā desanāya anugītiṃ kathento -

776. “Passāmi loka sadhane manusse, laddhāna vittaṃ na dadanti mohā;
Luddhā dhaṇaṃ sannicayaṃ karonti, bhiyyova kāme abhipatthayanti.
777. “Rājā pasayhappathaviṃ vijetvā, sasāgarantaṃ mahimāvasanto;
Oraṃ samuddassa atittarūpo, pāraṃ samuddassapi patthayetha.
778. “Rājā ca aññe ca bahū manussā, avītataṇhā maraṇaṃ upenti;
Ūnāva hutvāna jahanti dehaṃ, kāmehi lokamhi na hatthi titti.
779. “Kandanti naṃ ñātī pakiriya kese, ‘aho vatā no amarā’ti cāhu;
Vatthena naṃ pārutaṃ nīharitvā, citaṃ samodhāya tato ḍahanti.
780. “So ḍayhati sūlehi tujjamāno, ekena vatthena pahāya bhoge;
Na mīyamānassa bhavanti tāṇā, ñātī ca mittā atha vā sahāyā.
781. “Dāyādakā tassa dhaṇaṃ haranti, satto pana gacchati yenakammaṃ;
Na mīyamānaṃ dhaṇamanveti kiñci, puttā ca dārā ca dhanañca raṭṭhaṃ.
782. “Na dīghamāyumaṃ labhate dhanena, na cāpi vittena jaraṃ vihanti;
Appaṃ hidaṃ jīvitamāhu dhīrā, asassataṃ vippariṇāmadhammaṃ.
783. “Aḍḍhā daliddā ca phusanti phassaṃ, bālo ca dhīro ca tatheva phuṭṭho;
Bālo hi bālyā vadhitova seti, dhīro ca no vedhati phassaphuṭṭho.

784. “Tasmā hi paññāva dhanena seyyā, yāya vosānamidhādhigacchati;
Abyositattā hi bhavābhavesu, pāpāni kammāni karoti mohā.
785. “Upeti gabbhañca parañca lokam, saṃsāramāpajja paramparāya;
Tassappapañño abhisaddahanto, upeti gabbhañca parañca lokam.
786. “Coro yathā sandhimukhe gahīto, sakammunā haññati pāpadhammo;
Evaṃ pajā pecca paramhi loke, sakammunā haññati pāpadhammo.
787. “Kāmā hi citrā madhurā manoramā, virūparūpena mathenti cittaṃ;
Ādīnavam kāmaguṇesu disvā, tasmā ahaṃ pabbajitomhi rāja.
788. “Dumapphalānīva patanti māṇavā, daharā ca vuḍḍhā ca sarīrabhedā;
Etampi disvā pabbajitomhi rāja, apaṇṇakam sāmāññameva seyyo.
789. “Saddhāyāhaṃ pabbajito, upeto jinasāsane;
Avañjhā mayhaṃ pabbajjā, anaṇo bhuñjāmi bhojanaṃ.
790. “Kāme ādittato disvā, jātarūpāni satthato;
Gabbhavokkantito dukkhaṃ, nirayesu mahabbhayaṃ.
791. “Etamādīnavam ñatvā, saṃvegaṃ alabhiṃ tadā;
Sohaṃ viddho tadā santo, sampatto āsavakkhayaṃ.
792. “Pariciṇṇo mayā satthā, kataṃ buddhassa sāsanaṃ;
Ohito garuko bhāro, bhavanetti samūhatā.
793. “Yassatthāya pabbajito, agārasmānagāriyaṃ;
So me attho anupatto, sabbasaṃyojanakkhayaṃ”ti. - imā gāthā avoca;

Tattha passāmi loketi ahaṃ, mahārāja, imasmiṃ loke sadhane dhanasampanne
aḍḍhe manusse passāmi, te pana laddhāna vittaṃ dhanam labhitvā
bhogasampattiyaṃ tithā samaṇabrāhmaṇādīsū kassaci kiñcīpi na dadanti. Kasmā?
Mohā kammassakatāpaññāya abhāvato. Luddhā lobhābhibhūtā yathā laddhaṃ
dhanam sannicayaṃ sabbaso nicetabbaṃ nidhetabbaṃ karonti. Bhiyyova
yathādhigatakāmato upari kāme kāmaguṇe “tathāhaṃ edise ca bhoge
paṭilabheyya”nti abhipatthayanti paccāsīanti tājjañca vāyāmaṃ karonti.

Bhiyyo kāmāpatthanāya udāharaṇaṃ dassento “rājā”tiādimāha. Tattha
pasayhappathaviṃ vijetvāti attano vaṃsānugataṃ pathaviṃ balakkārena abhivijjiya.
Āvasantoti pasāsento. Oraṃ samuddassāti anavasesaṃ samuddassa orabhāgaṃ
labhitvāpi tena atittarūpo pāraṃ samuddassa dīpantarampi patthayeyya.

Avītataṇhāti avigatatāṇhā. Ūnāvāti aparipuṇṇamanorathāva. Kāmehi lokamhi na
hatthi tittīti taṇhāvīpannānaṃ imasmiṃ loke vatthukāmehi titti nāma natthi.

Kandanti nanti matapurisaṃ uddissa tassa guṇe kittentā kandaṃ karonti. Aho vatā
no amarāti cāhūti aho vata amhākaṃ ñātī amarā siyunti ca kathenti,
gāthāsukhatthañhettha vatā-iti dīghaṃ katvā vuttaṃ.

So ḍayhati sūlehi tujjamānoti so matasatto chavaḍḍāhakehi sammā jhāpetuṃ sūlehi
tujjamāno. Tāṇāti parittāṇakarā.

Yenakammanti yathākammaṃ. Dhananti dhanāyitabbaṃ yaṃkiñci vatthu. Puna dhananti hiraññasuvaṇṇaṃ sandhāya vadati.

“Na dīghamāyu”ntiādinā kāmaguṇassa jarāya ca paṭikārābhāvaṃ vatvā puna tassa ekantikabhāvaṃ dassetuṃ “appaṃ hī”tiādi vuttaṃ. Phusantīti anittaphassaṃ phusanti pāpuṇanti, tattha aḍḍhadaliddatā akāraṇanti dasseti. Phassaṃ bālo ca dhīro ca tatheva phuṭṭhoti yathā bālo itthānittphasamphassaṃ phuṭṭho, tatheva dhīro itthānittaphassaṃ phuṭṭho hoti, na ettha bālapaṇḍitānaṃ koci viseso. Ayaṃ pana viseso, bālo hi bālyā vadhito va setīti bālapuggalo kenaci dukkhadhammena phuṭṭho socanto kilamanto urattāliṃ kandanto bālabhāvena vadhito pīlitova hutvā seti sayati. Ito cito ca āvaṭṭanto vivaṭṭanto virodhento vedhati phassaphuṭṭhoti dhīro pana paṇḍito dukkhasamphassena samphuṭṭho na vedhati kampanamattampi tassa na hotīti.

Tasmāti yasmā bālapaṇḍitānaṃ lokadhamme edisī pavatti, tasmā hi paññāva dhanena seyyā, yāya vosānamidhādhiḡacchatīti paññāva dhanato pāsaṃsatarā, yāya paññāya vosānaṃ bhavassa pariyosānabhūtaṃ nibbānaṃ adhigacchati. Abyositattā hīti anadhigataniṭṭhattā. Bhavābhavesūti mahantāmahantesu bhavesu.

Upeti gabbhañca parañca lokaṃ, saṃsāramāpajja paramparāyāti yo pāpāni katvā aparāparaṃ saṃsāraṇamāpajjitvā upeti gabbhañca parañca lokaṃ gabbhaseyyāya paralokupattiyā ca na muccati, tassa pāpakammakārino puggalassa kiriyaṃ abhisaddahanto “attā ca me hotī”ti pattiyāyanto aññopi appapañño bālo yathā paṭipajjitvā upeti gabbhañca parañca lokaṃ, na tato parimuccati.

Coro yathāti yathā coro pāpadhammo gharasandhiṃ chindanto sandhimukhe āraḡhakapurisehi gahito sakammunā tena attano sandhicchedakammunā kāraṇabhūtena kasādīhi tāḡanādivasena haññati rājapurisehi bādhiyyati bajjhati ca. Evaṃ pajāti evamayaṃ sattaloko idha pāpāni karitvā pecca patvā tena kammunā paramhi loke nirayādīsu haññati, pañcavidhabandhanakammakāraṇādivasena bādhiyyati.

Evametāhi ekādasahi gāthāhi yathārahaṃ cattāro dhammuddese pakāsetvā idāni kāmesu saṃsāre ca ādīnavaṃ disvā saddhāya attano pabbajitabhāvaṃ pabbajitakiccassa ca matthakappattiṃ vibhāvento “kāma hī”tiādimāha. Tattha kāmāti vatthukāmā manāpiyā rūpādayo dhammā, kilesakāmā sabbepi rāgappabhedā. Idha pana vatthukāmā veditabbā. Te hi rūpādivasena anekappakāratāya citrā. Lokassādivasena itthākāratāya madhurā. Bālaputhujjanānaṃ manaṃ ramentīti manoramā. Virūparūpenāti vividharūpena, anekavidhasabhāvenāti attho. Te hi rūpādivasena citrā, nīlādivasena vividharūpā. Evaṃ tena virūparūpena tathā tathā assādaṃ dassetvā mathenti cittaṃ pabbajjāya abhiramituṃ na dentīti iminā appassādbahudukkhatādinā ādīnavaṃ kāmaguṇesu disvā tasmā taṃnimittaṃ ahaṃ pabbajito amhi. Dumapphalāni pakkakāle aparipakkakāle ca yattha katthaci parūpakkamato sarasato vā patanti, evaṃ sattā daharā ca vuḍḍhā ca sarīrassa bhedā patantiyeva. Etampi disvāti evaṃ aniccatampi paññācakkhunā disvā, na kevalaṃ appassādatāditāya ādīnavamevāti adhippāyo. Apaṇṇakanti aviraddhanakaṃ sāmāññameva samaṇabhāvova seyyo uttaritaro.

Saddhāyāti kammaṃ kammaphalaṃ buddhasubuddhataṃ dhammasudhammataṃ saṅghasuppaṭipattiñca saddahitvā. Upeto jinasāsaneti satthu sāsane sammāpaṭipattiṃ upagato. Avañjhā mayhaṃ pabbajjā arahattassa adhigatattā. Tato eva anaṇo bhuñjāmi bhojanaṃ nikkilesavasena sāmibhāvato sāmiparibhogena paribhuñjanato.

Kāme ādittato disvāti vatthukāme kilesakāme ca ekādasahi aggīhi ādittabhāvato disvā. Jātarūpāni satthatoti katākatappabhedā sabbasuvaṇṇavikatiyo anattābhavahatāya nisitasatthato. Gabbhavokkantito dukkhanti gabbhavokkantito paṭṭhāya sabbasaṃsārapavattidukkhaṃ. Nirayesu mahabbhayanti saussadesu aṭṭhasu mahānirayesu labbhamānaṃ mahābhayañca sabbattha disvāti yojanā.

Etamādīnavaṃ ṇatvāti etaṃ kāmānaṃ ādittatādiṃ saṃsāre ādīnavaṃ dosaṃ ṇatvā. Saṃvegaṃ alabhiṃ tadāti tasmīṃ satthu santike dhammassa sutakāle bhavādi ke saṃvegaṃ alatthaṃ. Viddho tadā santoti tasmīṃ gahaṭṭhakāle rāgasallādīhi viddho samāno idāni satthu sāsanaṃ āgamma sampatto āsavakkhayaṃ, viddho vā cattāri saccāni, paṭividdhoti attho. Sesam antarantarādīsu vuttattā suviññeyyameva.

Evaṃ thero rañño korabyassa dhammaṃ desetvā satthu santikameva gato. Satthā ca aparabhāge ariyagaṇamajjhe nisinno theram saddhāpabbajitānaṃ aggaṭṭhāne ṭhapesīti.

Raṭṭhapālatheragāthāvaṇṇanā niṭṭhitā.

5. Mālukyaputtattheragāthāvaṇṇanā

794-817. Rūpaṃ disvā sati muṭṭhātīdikā āyasmato mālukyaputtassa gāthā. Imassa āyasmato vatthu heṭṭhā chakkanipāte vuttameva. Tā pana gāthā therena arahatte patiṭṭhitena ṇātīnaṃ dhammadesanāvasena bhāsītā. Idha pana puthujjanakāle “sādhū me, bhante, bhagavā saṃkhittena dhammaṃ desetū”ti yācitena satthārā “taṃ kiṃ maññasi, mālukyaputta, ye te cakkhuviññeyyā rūpā adiṭṭhā adiṭṭhapubbā, na ca passasi, na ca te hoti passeyyanti, atthi te tattha chando vā rāgo vā pemaṃ vā”ti? “No hetam, bhante”. “Ye te sotaviññeyyā saddā...pe... ghāna...jivhā...kāya...manoviññeyyā dhammā aviññātā aviññātapubbā, na ca vijānāsi, na ca te hoti vijāneyyanti, atthi te tattha chando vā rāgo vā pemaṃ vā”ti? “No hetam, bhante”. “Ettha ca te, mālukyaputta, diṭṭhasutamutaviññātabbesu dhammesu diṭṭhe diṭṭhamattaṃ bhavissati, sute sutamattaṃ, mute mutamattaṃ, viññāte viññātamattaṃ bhavissati. Yato kho te, mālukyaputta, diṭṭhasutamutaviññātabbesu dhammesu diṭṭhe diṭṭhamattaṃ, sute sutamattaṃ, mute mutamattaṃ, viññāte viññātamattaṃ bhavissati, tato tvaṃ, mālukyaputta, na tena. Yato tvaṃ, mālukyaputta, na tena, tato tvaṃ, mālukyaputta, na tattha. Yato tvaṃ, mālukyaputta, na tattha, tato tvaṃ, mālukyaputta, nevidha na huraṃ na ubhayamantarena, esevanto dukkhassā”ti. Saṃkhittena dhamme desite tassa dhammassa sādhuṃ uggahitabhāvaṃ pakāsentena -

794. “Rūpaṃ disvā sati muṭṭhā, piyaṃ nimittaṃ manasi karoto;
Sārattacitto vedeti, tañca ajjhosa tiṭṭhati.

795. “Tassa vaḍḍhanti vedanā, anekā rūpasambhavā;
Abhijjhā ca vihesā ca, cittamassūpahaññati;
Evamācinato dukkhaṃ, ārā nibbāna vuccati.

796. “Saddaṃ sutvā sati muṭṭhā, piyaṃ nimittaṃ manasi karoto;
Sārattacitto vedeti, tañca ajjhosa tiṭṭhati.
797. “Tassa vaḍḍhanti vedanā, anekā saddasambhavā;
Abhiññā ca vihesā ca, cittamassūpahaññati;
Evamācinato dukkhaṃ, āra nibbāna vuccati.
798. “Gandhaṃ ghatvā sati muṭṭhā, piyaṃ nimittaṃ manasi karoto;
Sārattacitto vedeti, tañca ajjhosa tiṭṭhati.
799. “Tassa vaḍḍhanti vedanā, anekā gandhasambhavā;
Abhiññā ca vihesā ca, cittamassūpahaññati;
Evamācinato dukkhaṃ, āra nibbāna vuccati.
800. “Rasaṃ bhotvā sati muṭṭhā, piyaṃ nimittaṃ manasi karoto;
Sārattacitto vedeti, tañca ajjhosa tiṭṭhati.
801. “Tassa vaḍḍhanti vedanā, anekā rasasambhavā;
Abhiññā ca vihesā ca, cittamassūpahaññati;
Evamācinato dukkhaṃ, āra nibbāna vuccati.
802. “Phassaṃ phussa sati muṭṭhā, piyaṃ nimittaṃ manasi karoto;
Sārattacitto vedeti, tañca ajjhosa tiṭṭhati.
803. “Tassa vaḍḍhanti vedanā, anekā phassasambhavā;
Abhiññā ca vihesā ca, cittamassūpahaññati;
Evamācinato dukkhaṃ, āra nibbāna vuccati.
804. “Dhammaṃ ñatvā sati muṭṭhā, piyaṃ nimittaṃ manasi karoto;
Sārattacitto vedeti, tañca ajjhosa tiṭṭhati.
805. “Tassa vaḍḍhanti vedanā, anekā dhammasambhavā;
Abhiññā ca vihesā ca, cittamassūpahaññati;
Evamācinato dukkhaṃ, āra nibbāna vuccati.
806. “Na so rajjati rūpesu, rūpaṃ disvā paṭissato;
Virattacitto vedeti, tañca nājjhosa tiṭṭhati.
807. “Yathāssa passato rūpaṃ, sevato cāpi vedanaṃ;
Khīyati nopacīyati, evaṃ so caratī sato;
Evaṃ apacinato dukkhaṃ, santike nibbāna vuccati.
808. “Na so rajjati saddesu, saddaṃ sutvā paṭissato;
Virattacitto vedeti, tañca nājjhosa tiṭṭhati.
809. “Yathāssa suṇato saddaṃ, sevato cāpi vedanaṃ;
Khīyati nopacīyati, evaṃ so caratī sato;
Evaṃ apacinato dukkhaṃ, santike nibbāna vuccati.
810. “Na so rajjati gandhesu, gandhaṃ ghatvā paṭissato;

Virattacitto vedeti, tañca nājjhosa tiṭṭhati.

811. “Yathāssa ghāyato gandhaṃ, sevato cāpi vedanaṃ;
Khīyati nopacīyati, evaṃ so caratī sato;
Evaṃ apacinato dukkhaṃ, santike nibbāna vuccati.
812. “Na so rajjati rasesu, rasaṃ bhotvā paṭissato;
Virattacitto vedeti, tañca nājjhosa tiṭṭhati.
813. “Yathāssa sāyato rasaṃ, sevato cāpi vedanaṃ;
Khīyati nopacīyati, evaṃ so caratī sato;
Evaṃ apacinato dukkhaṃ, santike nibbāna vuccati.
814. “Na so rajjati phassesu, phassaṃ phussa paṭissato;
Virattacitto vedeti, tañca nājjhosa tiṭṭhati.
815. “Yathāssa phusato phassaṃ, sevato cāpi vedanaṃ;
Khīyati nopacīyati, evaṃ so caratī sato;
Evaṃ apacinato dukkhaṃ, santike nibbāna vuccati.
816. “Na so rajjati dhammesu, dhammaṃ ñatvā paṭissato;
Virattacitto vedeti, tañca nājjhosa tiṭṭhati.
817. “Yathāssa vijānato dhammaṃ, sevato cāpi vedanaṃ;
Khīyati nopacīyati, evaṃ so caratī sato;
Evaṃ apacinato dukkhaṃ, santike nibbāna vuccatī”ti. -

Imā gāthā abhāsi.

Tattha rūpaṃ disvāti cakkhuvīññeyyaṃ rūpaṃ cakkhudvārena upalabhitvā. Sati muṭṭhā, piyaṃ nimittaṃ manasi karototi tasmim rūpe diṭṭhamatte eva aṭṭhatvā subhanimittaṃ manasi karoto subhākāraggaṇavasena ayoniso manasi karoto sati muṭṭhā hoti. Tathā ca sati sārattacitto vedeti taṃ rūpārammaṇaṃ ratto, giddho, gadhito hutvā anubhavati, assādeti, abhinandati. Tathābhūto ca tañca ajjhosa tiṭṭhatīti tañca rūpārammaṇaṃ ajjhosāya “sukhaṃ sukha”nti abhinivissa gilitvā pariniṭṭhāpetvā tiṭṭhati.

Tassa vaḍḍhanti vedanā, anekā rūpasambhavāti tassa evarūpassa puggalassa rūpasambhavā rūpārammaṇā sukhādibhedena anekā vedanā kilesuppattihetubhūtā vaḍḍhanti. Abhijjhā ca vihesā ca, cittamassūpahaññatīti piyarūpe sārājjanavasena uppajjamānāya abhijjhāya, apiyarūpe byāpajjanavasena piyarūpasseva vipariṇāmaññathābhāvāya uppajjamānāya sokādilakkhaṇāya vihesāya ca assa puggalassa cittaṃ upahaññati bādhīyati. Evamācinato dukkhanti vuttākārena taṃ taṃ vedanassādasena bhavābhisaṅkhāraṃ ācinato vaṭṭadukkhaṃ pavattati. Tenāha bhagavā - “vedanāpaccayā taṇhā...pe... dukkhakkhandhassa samudayo hoti”ti. Tathābhūtassa ārā ārakā dūre nibbānaṃ vuccati, tassa taṃ dullabhanti attho. Saddaṃ sutvātiādigāthāsupi vuttanayeneva attho veditabbo. Tattha ghatvāti ghāyitvā. Bhotvāti sāyitvā. Phussāti phusitvā. Dhammaṃ ñatvāti dhammārammaṇaṃ vijānitvā.

Evaṃ chadvāragocare sārājjanatassa vaṭṭaṃ dassetvā idāni tattha virajjantassa

vivaṭṭaṃ dassento “na so rajjati rūpesū”tiādimāha. Tattha na so rajjati rūpesu, rūpaṃ disvā paṭissatoti yo puggalo rūpaṃ disvā āpāthagataṃ rūpārammaṇaṃ cakkhuvārikaena viññāṇasantānena gahetvā catusampajaññasena sampajānakāritāya paṭissato hoti, so rūpārammaṇesu na rajjati rāgaṃ na janeti, aññadatthu virattacitto vedeti, rūpārammaṇamhi samudayādito yathābhūtaṃ pajānanto nibbindati, nibbindanto taṃ tatthuppannavedanañca virattacitto vedeti, tathābhūto ca tañca najjhosa tiṭṭhatīti taṃ rūpārammaṇaṃ sammadeva virattacittatāya ajjhosāya na tiṭṭhati “etaṃ mama, esohamasmi, eso me attā”ti taṇhāmānadiṭṭhivasena nābhinivisati.

Yathāssa passato rūpanti assa yogino yathā tattha abhijjhādayo nappavattanti, evaṃ aniccādito rūpaṃ passantassa. Sevato cāpi vedananti taṃ ārabba uppannaṃ vedanaṃ taṃsampaṃyuttadhamme ca gocarasevanāya sevato cāpi. Khīyatīti sabbam kilesavaṭṭaṃ parikkhayaṃ pariyādānaṃ gacchati. Nopacīyatīti na upaciyati na ācayaṃ gacchati. Evaṃ so caratī satoti evaṃ kilesāpanayanapaṭipattiyā sato sampajāno hutvā carati, viharati. Evaṃ apacinato dukkhanti vuttanayena apacayaḡāminiyā maggapaññāya sakalaṃ vaṭṭadukkhāṃ apacinantassa. Santike nibbāna vuccatīti saupādisesaanupādisesanibbānadhātusamīpe evāti vuccati asaṅkhatāya dhātuyā sacchikatattā. Na so rajjati saddesūtiādisupi imināva nayena attho veditabbo.

Evaṃ thero imāhi gāthāhi satthu ovādassa attanā upadhāritabhāvaṃ pavedetvā utṭhāyāsanaṃ satthāraṃ vanditvā gato nacirasseva vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇīti.

Mālukya puttathera gāthāvaṇṇanā niṭṭhitā.

6. Selatthera gāthāvaṇṇanā

818-841. Paripuṇṇakāyotiādikā āyasmato selattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarabhagavato kāle kulagehe nibbattitvā viññutaṃ patto gaṇapāmoḡkko hutvā tīṇi purisasatāni samādapetvā tehi saddhiṃ satthu gandhakuṭiṃ kāretvā katapariyositāya gandhakuṭiyā sabhikkhusaṅghassa bhagavato mahādānaṃ pavattetvā satthāraṃ bhikkhū ca ticivarena acchādesi. So tena puññakammena ekaṃ buddhantaṃ devaloke eva vasitvā tato cuto devamanussesu saṃsaranto imasmiṃ buddhuppāde aṅguttarāpesu āpaṇe nāma brāhmaṇaḡāme brāhmaṇakule nibbattitvā seloti laddhanāmo ahoṡi. So vayappatto tīsu vedesu, brāhmaṇasippesu ca nipphattiṃ gantvā tīṇi māṇavakasatāni mante vācento āpaṇe paṭivasati. Tena ca samayena satthā sāvatthito nikkhamitvā aḍḍhateḡasahi bhikkhusatehi saddhiṃ aṅguttarāpesu cārikaṃ caranto selassa, antevāsikānañca ñāṇaparipākaṃ disvā aññatarasmiṃ vanasaṇḡe viharati. Atha keṇiyo nāma jaṭilo satthu āgamaṇaṃ sutvā tattha gantvā saddhiṃ bhikkhusaṅghena satthāraṃ svātanāya nimantetvā sake assame pahūtaṃ khādanīyaṃ bhojanīyaṃ paṭiyādeti. Tasmiñca samaye selo brāhmaṇo saddhiṃ tīhi māṇavakasatehi jaṅghāvihāraṃ anuvicaranto keṇiyassa assamaṃ pavisitvā jaṭile kaṭṭhaphālanuddhanasampādanādinā dānūpakaraṇaṃ sajjente disvā, “kiṃ nu kho te, keṇiya, mahāyañño paccupaṭṭhito”tiādiṃ pucchitvā tena “buddho bhagavā mayā svātanāya nimantito”ti vutte “buddho”ti vacanaṃ sutvāva haṭṭho udaggo pītisomanassajāto tāvadeva māṇavakehi saddhiṃ satthāraṃ upasaṅkamitvā katapaṭisanthāro ekamantaṃ nisinno bhagavato kāye bāttiṃsamahāpurisalakkhaṇāni disvā “imehi lakkhaṇehi samannāgato rājā vā hoti

cakkavattī, buddho vā loke vivaṭṭacchado, ayaṃ pana pabbajito, no ca kho naṃ jānāmi ‘buddho vā, no vā’, sutāṃ kho pana metaṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ ‘ye te bhavanti arahanto sammāsambuddhā, te sake vaṇṇe bhaññaṃāne attānaṃ pātukarontī’ti asammāsambuddho hi sammukhe ṭhatvā buddhaguṇehi abhitthaviyamāno sārājāti maṅkubhāvaṃ āpajjati avesārajappattatāya ananuyogakkhamattā, yaṃnūnāhaṃ samaṇaṃ gotamaṃ sammukhā sārūppāhi gāthāhi abhitthaveyya”nti evaṃ pana cintetvā -

818. “Paripuṇṇakāyo suruci, sujāto cārudassano;
Suvaṇṇavaṇṇosi bhagavā, susukkadāṭhosi vīriyavā.

819. “Narassa hi sujātassa, ye bhavanti viyañjanā;
Sabbe te tava kāyasmim, mahāpurisalakkhaṇā.

820. “Pasannanetto sumukho, brahā uju patāpavā;
Majjhe samaṇasaṅghassa, ādiccova virocasi.

821. “Kalyāṇadassano bhikkhu, kañcanasannibhattaco;
Kim te samaṇabhāvena, evaṃ uttamavaṇṇino.

822. “Rājā arahasi bhavitum, cakkavattī rathesabho;
Cāturato vijitāvī, jambusaṇḍassa issaro.

823. “Khattiyā bhogī rājāno, anuyantā bhavanti te;
Rājābhirājā manujindo, rajjaṃ kārehi gotamā”ti. -

Chahi gāthāhi bhagavantaṃ abhitthavi.

Tattha paripuṇṇakāyoti abhibyattarūpānaṃ dvattiṃsāya mahāpurisalakkhaṇānaṃ paripuṇṇatāya ahīnaṅgapaccaṅgatāya ca paripuṇṇasarīro. Surucīti sundarasarīrappabho. Sujātoti ārohapariṇāhasampattiyā, saṅghānasampattiyā ca sunibbatto. Cārudassanoti sucirampi passantānaṃ atittijanaṃ appaṭikkūlaṃ ramaṇīyaṃ cāru eva dassanaṃ assāti cārudassano. Keci panāhu “cārudassanoti sundaranetto”ti. Suvaṇṇavaṇṇoti suvaṇṇasadisavaṇṇo. Asīti bhavasi, idaṃ padaṃ “paripuṇṇakāyo asī”tiādinā sabbapadehi yojetabbaṃ. Susukkadāṭhoti suṭṭhu sukkadāṭho. Bhagavato hi dāṭhāhi candakiraṇā viya dhavalarasmiyo niccharanti. Vīriyavāti vīriyapāramipāripūriyā caturaṅgasamannāgatavīriyādhiṭṭhānato catubbidhassa sammappadhānassa sampattiyā ca atisayayutto.

Narassa hi sujātassāti samattiṃsāya pāramīnaṃ, ariyassa vā cakkavattīvattassa paripūritattā suṭṭhu sammadeva jātassa narassa, mahāpurisassāti attho. Sabbe teti ye mahāpurisabhāvaṃ loke aggapuggalabhāvaṃ byañjayantīti byañjanāti laddhavohārasuppatiṭṭhitapādatādibāttiṃsamahāpurisalakkhaṇasaṅkhātā tambanakhatuṅganakhatādiasītianubyañjanasaṅkhātā ca rūpaguṇā, te anavasesā, tava kāyasmim santīti vacanaseso.

Mahāpurisalakkhaṇāti pubbe vuttabyañjanāneva vacanantarena nigamento āha.

Idāni tesu lakkhaṇesu attanā abhirucitehi lakkhaṇehi bhagavantam thomento
“pasannanetto”tiādimāha. Bhagavā hi pañca vaṇṇapasādasampattiya pasannanetto.
Paripuṇṇacandamaṇḍalasadisamukhatāya sumukho. Ārohapariṇāhasampattiya brahā.
Brahmujugattatāya uju. Jutimantatāya patāpavā.

Idāni tameva patāpavantatam ādiccūpamāya vibhāvento “majjhe
samaṇasaṅghassa”tiādimāha. Tattha ādiccova virocasīti yathā ādicco uggacchanto
sabbam tamagatam vidhametvā ālokaṁ karonto virocasi, evam tvampi anto ceva
bahi ca sabbam avijjātamaṁ viddhamsetvā ñāṇālokaṁ karonto virocasi.

Dassanīyarūpatāya aṅgīgatānaṁ dassanasampattīnaṁ āvahanato, kalyāṇehi pañcahi
dassanehi samannāgatattā ca kalyāṇadassano. Uttamavaṇṇinoti
uttamavaṇṇasampannassa.

Cakkavattīti cakkaratanaṁ vatteti, catūhi sampatticakkehi vatteti, tehi ca pare
vatteti. Parahitāya iriyāpathacakkānaṁ vatto etasmiṁ atthīti cakkavattī. Atha vā
catūhi acchariyadhammehi ca saṅghavattūhi ca samannāgamaṇa parehi
anabhibhavanīyassa āṇācakkassa vatto etasmiṁ atthītipi cakkavattī. Rathesabhoti
rathikesu ājānīyausabhapuriso, mahārathikoti attho. Cāturantoti catusamuddantāya
pathaviyā issaro. Vijitāvīti vijitavijayo. Jambusaṇḍassāti jambudīpassa, pākāṇa hi
issariyāni dassento evamāha. Cakkavattī pana saparittadīpānaṁ catunnampi
mahādīpānaṁ issarova.

Khattiyāti jātikhattiyā. Bhogīti bhogiyā. Rājānoti ye keci rajjam kārentā. Anuyantāti
anugāmino sevakā. Rājābhirājāti rājūnaṁ pūjanīyo rājā hutvā, cakkavattīti adhippāyo.
Manujindoti manussādhipati, manussānaṁ paramissaroti attho.

Evam selena vutte bhagavā “ye te bhavanti arahanto sammāsambuddhā, te sake
vaṇṇe bhañṇamāne attānaṁ pātukarontī”ti imaṁ selassa manorathaṁ pūrento -

824. “Rājāhamasmi sela, dhammarājā anuttaro;
Dhammena cakkam vattemi, cakkam appaṭivattiya”nti. - imaṁ gāthamāha;

Tatrāyaṁ adhippāyo - yaṁ maṁ tvam, sela, yācasi, “rājā arahasi bhavitum
cakkavattī”ti, ettha appossukko hohi, rājāhamasmi, sati ca rājatte yathā añño rājā
samānopi yojanasataṁ vā anusāsati, dve tīṇi cattāri pañca yojanasatāni vā
yojanasahassaṁ vā cakkavattī hutvāpi catudīpapariyantamattaṁ vā, nāhamevaṁ
paricchinnavisayo. Ahañhi dhammarājā anuttaro bhavaggato avīcipariyantaṁ katvā
tīriyaṁ aparimeyyalokadhātuyo anusāsāmi. Yāvatā hi apadādibhedā sattā, ahaṁ
tesaṁ aggo. Na hi me koci sīlena vā...pe... vimuttiñāṇadassanena vā sadiso natthi,
kuto bhiyyo. Svāhaṁ evam dhammarājā anuttaro, anuttareneva
catusatipatthānādibhedabodhipakkhiyasaṅkhātena dhammena cakkam vattemi,
“idaṁ pajahatha, idaṁ upasampajja viharathā”tiādinā āṇācakkam. “Idaṁ kho pana,
bhikkhave, dukkhaṁ ariyasacca”ntiādinā pariyattidhammena dhammacakkameva vā.
Cakkam appaṭivattiyanti yaṁ cakkam appaṭivattiyaṁ hoti samaṇena vā...pe... kenaci
vā lokasminti.

Evam attānamāvikarantaṁ bhagavantaṁ disvā pītisomanassajāto selo puna
daḥhikaraṇatthaṁ -

825. “Sambuddho paṭijānāsi, dhammarājā anuttaro;
Dhammena cakkam vattemi, iti bhāsatha gotama.

826. “Ko nu senāpati bhoto, sāvako satthuranvayo;
Ko tetamanuvatteti, dhammacakkaṃ pavattita”nti. - gāthādvayamāha;

Tattha ko nu senāpatīti dhammarañño bhoto dhammena pavattitassa cakkassa
anupavattanako senāpati ko nūti pucchi.

Tena ca samayena bhagavato dakkhiṇapasse āyasmā sārīputto nisinno hoti,
suvaṇṇapuñño viya siriyā sobhamāno. Taṃ dassento bhagavā -

827. “Mayā pavattitaṃ cakkaṃ, dhammacakkaṃ anuttaraṃ;
Sārīputto anuvatteti, anujāto tathāgata”nti. - gāthamāha;

Tattha anujāto tathāgatanti, tathāgataṃ anujāto, tathā gatena hetunā ariyāya jātiyā
jātoti attho.

Evam “ko nu senāpati bhoto”ti sēna vuttapañhaṃ byākaritvā yaṃ selo āha
“sambuddho paṭijānāsī”ti tattha naṃ nikkaṅkhaṃ kātukāmo “nāhaṃ
paṭiññāmatteveva paṭijānāmi, api cāhaṃ iminā kāraṇena buddho”ti ñāpetuṃ -

828. “Abhiññeyyaṃ abhiññātaṃ, bhāvetabbañca bhāvitaṃ;
Pahātabbaṃ pahīnaṃ me, tasmā buddhosmi brāhmaṇa”ti. - gāthamāha;

Tattha abhiññeyyanti cattāri saccāni cattāri ariyasaccāni. Catunnañhi saccānaṃ
ariyasaccānañca sāmāññaggahaṇametaṃ yadidaṃ abhiññeyyanti. Tattha
ariyasaccesu yaṃ bhāvetabbaṃ maggasaccaṃ, yañca pahātabbaṃ
samudayasaccaṃ, tadubhayaggahaṇena tesaṃ phalabhūtāni
nirodhasaccadukkasaccānipi gahitāneva honti hetuggahaṇeneva phalasiddhito.
Tena tattha “sacchikātabbaṃ sacchikataṃ, pariññeyyaṃ pariññāta”nti idampi
vuttameva hoti. “Abhiññeyyaṃ abhiññāta”nti vā iminā ca sabbassapi ñeyyassa
abhiññātasambuddhabhāvaṃ uddesavasena pakāsetvā tadekadesaṃ niddesavasena
dassento “bhāvetabbañca bhāvita”ntiādimāha. Atha vā “bhāvetabbaṃ bhāvitaṃ,
pahātabbaṃ pahīna”nti iminā attano ñāṇapahānasampadākittanamukhena
taṃmūlakattā sabbepi buddhaguṇā kittitā hontīti āha “tasmā buddhosmi,
brāhmaṇa”ti. Abhiññeyyaabhiññātaggahaṇena hi sabbaso vijjāvimuttīnaṃ gahitattā
saphalaṃ catusaccabhāvaṃ saddhiṃ hetusampattiyā dassento bujjhitabbaṃ sabbam
bujjhivā buddho jātosmīti ñāyena hetunā attano buddhabhāvaṃ vibhāveti.

Evam nippariyāyena attānaṃ pātukaritvā attani kaṅkhāvitaraṇatthaṃ brāhmaṇaṃ
ussāhento -

829. “Vinayassu mayi kaṅkhaṃ, adhimuccassu brāhmaṇa;
Dullabhaṃ dassanaṃ hoti, sambuddhānaṃ abhiṇhaso.

830. “Yesam ve dullabho loke, pātubhāvo abhiṇhaso;
Sohaṃ brāhmaṇa buddhosmi, sallakatto anuttaro.

831. “Brahmabhūto atitulo, mārasenappamaddano;
Sabbāmitte vase katvā, modāmi akutobhaya”ti. - gāthattayamāha;

Tattha vinayassūti vinehi chinda. Kaṅkhanti vicikiccham. Adhimuccassūti
adhimokkhaṃ kara “sammāsambuddho”ti saddaha. Dullabhaṃ dassanaṃ hoti,
sambuddhānanti yato kappānaṃ asaṅkhyeyyampi buddhasuñño loko hoti.

Sallakattoti, rāgādisallakattano. Brahmabhūtoti seṭṭhabhūto. Atituloti tulaṃ atīto, nirupamoti attho. Mārasenappamaddanoti “kāmā te paṭhamā senā”ti evaṃ āgatāya mārasenāya pamaddano. Sabbāmitteti khandhakilesābhisaṅkhāramaccudevaputtamārasaṅkhāte sabbapaccatthike. Vase katvāti attano vase katvā. Modāmi akutobhayoti kutoci nibbhayo samādhisukhena, phalanibbānasukhena ca modāmi.

Evaṃ vutte selo brāhmaṇo tāvadeva bhagavati sañjātapasādo pabbajjāpekkho hutvā

-

832. “Idaṃ bhonto nisāmetha, yathā bhāsati cakkhumā;
Sallakatto mahāvīro, sīhova nadatī vane.

833. “Brahmabhūtaṃ atitulaṃ, mārasenappamaddanaṃ;
Ko disvā nappasīdeyya, api kaṇhābhijātiko.

834. “Yo maṃ icchatī anvetu, yo vā nicchatī gacchatu;
Idhāhaṃ pabbajissāmi, varapaññassa santike”ti. -

Gāthattayamāha. Yathā taṃ paripākagatāya upanissayasampattiyā codiyamāno.

Tattha kaṇhābhijātikoti, nīcajātiko, tamotamaparāyaṇabhāve ʈhito.

Tato tepi māṇavakā hetusampannatāya tattheva pabbajjāpekkhā hutvā -

835. “Etaṃ ce ruccatī bhoto, sammāsambuddhasāsaṇaṃ;
Mayampi pabbajissāma, varapaññassa santike”ti. -

Gāthamāhaṃsu, yathā taṃ tena saddhiṃ katādhikārā kulaputtā.

Atha selo tesu māṇavakesu tuṭṭhacitto te dassento pabbajjañca yācamāno -

836. “Brāhmaṇā tisatā ime, yācanti pañjalīkatā;
Brahmacariyaṃ carissāma, bhagavā tava santike”ti. - gāthamāha;

Tato bhagavā yasmā selo heṭṭhā vuttanayena padumuttarassa bhagavato kāle tesameva tiṇṇaṃ purisasatānaṃ gaṇajeṭṭho hutvā ropitakusalamūlo, idāni pacchimabhavēpi tesameva ācariyo hutvā nibbatto, ñāṇaṇcassa tesaṇca paripakkaṃ, ehibhikkhubhāvassa ca upanissayo atthi, tasmā te sabbeva ehibhikkhubhāvena pabbajjāya pabbājento -

837. “Svākhātaṃ brahmacariyaṃ, sandiṭṭhikamakālikāṃ;
Yattha amoghā pabbajjā, appamattassa sikkhato”ti. - gāthamāha;

Tattha sandiṭṭhikanti paccakkhaṃ. Akālikanti maggānantaraphaluppattito na kālantare pattabbaphalaṃ. Yatthāti yaṃnimittā. Maggabrahmacariyanimittā hi pabbajjā amoghā anipphalā, yatthāti vā yasmaṃ sāsane appamattassa sativippavāsarahitassa tīsu sikkhāsu sikkhato.

Evañca vatvā “etha, bhikkhavo”ti bhagavā avoca. Tāvadeva te sabbe iddhiṃmayapattacīvaradharā hutvā saṭṭhivassikattherā viya bhagavantaṃ abhivādetvā parivāresuṃ. So evaṃ pabbajitvā vipassanāya kammaṃ karonto sattame divase sapariso arahattaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Nagare haṃsavatīyā, vīthisāmī ahosahaṃ;
 Mama ñātī samānetvā, idaṃ vacanamabraviṃ.

“Buddho loke samuppanno, puññakkhetto anuttaro;
 Āsi so sabbalokassa, āhutīnaṃ paṭiggaho.

“Khattiyā negamā ceva, mahāsālā ca brāhmaṇā;
 Pasannacittā sumanā, pūgadhammaṃ akaṃsu te.

“Hatthārohā anīkaṭṭhā, rathikā pattikārakā;
 Pasannacittā sumanā, pūgadhammaṃ akaṃsu te.

“Uggā ca rājaputtā ca, vesiyānā ca brāhmaṇā;
 Pasannacittā sumanā, pūgadhammaṃ akaṃsu te.

“Ālārikā kappakā ca, nhāpakā mālakārakā;
 Pasannacittā sumanā, pūgadhammaṃ akaṃsu te.

“Rajakā pesakārā ca, cammakārā ca nhāpitā;
 Pasannacittā sumanā, pūgadhammaṃ akaṃsu te.

“Usukārā bhamakārā, cammakārā ca tacchakā;
 Pasannacittā sumanā, pūgadhammaṃ akaṃsu te.

“Kammārā soṇṇakārā ca, tipulohakarā tathā;
 Pasannacittā sumanā, pūgadhammaṃ akaṃsu te.

“Bhatakā ceṭakā ceva, dāsakammakarā bahū;
 Yathāsakena thāmena, pūgadhammaṃ akaṃsu te.

“Udahārā kaṭṭhahārā, kassakā tiṇahārakā;
 Yathāsakena thāmena, pūgadhammaṃ akaṃsu te.

“Pupphikā mālīkā ceva, paṇṇikā phalahārakā;
 Yathāsakena thāmena, pūgadhammaṃ akaṃsu te.

“Gaṇikā kumbhadāsī ca, pūvikā macchikāpi ca;
 Yathāsakena thāmena, pūgadhammaṃ akaṃsu te.

“Etha sabbe samāgantvā, gaṇaṃ bandhāma ekato;
 Adhikāraṃ karissāma, puññakkhette anuttare.

“Te me sutvāna vacanaṃ, gaṇaṃ bandhiṃsu tāvade;
 Upaṭṭhānasālaṃ sukataṃ, bhikkhusaṅghassa kārayuṃ.

“Niṭṭhāpetvāna taṃ sālaṃ, udaggo tuṭṭhamānaso;
 Pareto tehi sabbehi, sambuddhamupasaṅkamiṃ.

“Upasaṅkamma sambuddhaṃ, lokanāthaṃ narāsabhaṃ;
 Vanditvā satthuno pāde, idaṃ vacanamabraviṃ.

“Ime tīṇi satā vīra, purisā ekato gaṇā;
Upatṭhānasālaṃ sukaṭaṃ, niyyādenti tuvaṃ muni.

“Bhikkhusaṅghassa purato, sampañicchatva cakkhumā;
Tiṇṇaṃ satānaṃ purato, imā gāthā abhāsatha.

“Tisatāpi ca jeṭṭho ca, anuvattiṃsu ekato;
Sampattiñhi karitvāna, sabbe anubhavissatha.

“Pacchime bhava sampatte, sītibhāvamanuttaraṃ;
Ajaraṃ amataṃ santaṃ, nibbānaṃ phassayissatha.

“Evaṃ buddho viyākāsi, sabbaññū samaṇuttaro;
Buddhassa vacanaṃ sutvā, somanassaṃ pavedayiṃ.

“Tiṃsakappasahassāni, devaloke ramiṃ ahaṃ;
Devādhipo pañcasataṃ, devarajjamakārayiṃ.

“Sahassakkhattuṃ rājā ca, cakkavattī ahosahaṃ;
Devarajjaṃ karontassa, mahādevā avandisuṃ.

“Idha mānusaṃ rajjaṃ, parisā honti bandhavā;
Pacchime bhava sampatte, vāseṭṭho nāma brāhmaṇo.

“Asītikoṭṭi nicayo, tassa putto ahosahaṃ;
Selo iti mamaṃ nāmaṃ, chaḷaṅge pāramiṃ gato.

“Jaṅghāvihāraṃ vicaraṃ, sasissehi purakkhato;
Jaṭābhārikabharitaṃ, keṇiyaṃ nāma tāpasāṃ.

“Paṭiyattāhutiṃ disvā, idaṃ vacanamabraviṃ;
Āvāho vā vivāho vā, rājā vā te nimantito.

“Āhutiṃ yiṭṭhukāmohaṃ, brāhmaṇe devasammate;
Na nimantemi rājānaṃ, āhuti me na vijjati.

“Na catthi mayhamāvāho, vivāho me na vijjati;
Sakyānaṃ nandijanano, seṭṭho loke sadevake.

“Sabbalokahitattāya, sabbasattasukhāvāho;
So me nimantito ajja, tassetāṃ paṭiyādanaṃ.

“Timbarūsakavaṇṇābhō, appameyyo anūpamo;
Rūpenāsadiṣo buddho, svātanāya nimantito.

“Ukkāmukhapahaṭṭhova, khadiraṅgārasannibho;
Vijjūpamo mahāvīro, so me buddho nimantito.

“Pabbatagge yathā acci, puṇṇamāyeva candimā;
Naḷaggivaṇṇasaṅkāso, so me buddho nimantito.

“Asambhīto bhayātīto, bhavantakaraṇo muni;
 Sīhūpamo mahāvīro, so me buddho nimantito.

“Kusalo buddhadhammehi, apasayho parehi so;
 Nāgūpamo mahāvīro, so me buddho nimantito.

“Saddhammācāraṇakusalo, buddhanāgo asādiso;
 Usabhūpamo mahāvīro, so me buddho nimantito.

“Anantavaṇṇo amitayaso, vicittasabbalakkhaṇo;
 Sakkūpamo mahāvīro, so me buddho nimantito.

“Vasī gaṇī patāpī ca, tejassī ca durāsado;
 Brahmūpamo mahāvīro, so me buddho nimantito.

“Pattadhammo dasabalo, balātibalapārāgo;
 Dharaṇūpamo mahāvīro, so me buddho nimantito.

“Sīlavīcisaṁākiṇṇo, dhammaviññāṇakhobhito;
 Udadhūpamo mahāvīro, so me buddho nimantito.

“Durāsado duppasaho, acalo uggato brahā;
 Nerūpamo mahāvīro, so me buddho nimantito.

“Anantañāṇo asamasamo, atulo aggataṁ gato;
 Gaganūpamo mahāvīro, so me buddho nimantito.

“Patitṭhā bhayaḥhitānaṁ, tāṇo saraṇagāminaṁ;
 Assāsako mahāvīro, so me buddho nimantito.

“Āsāyo buddhimantānaṁ, puññaḥkhettaṁ sukhesinaṁ;
 Ratanākaro mahāvīro, so me buddho nimantito.

“Assāsako vedakaro, sāmāññaḥphaladāyako;
 Meghūpamo mahāvīro, so me buddho nimantito.

“Lokacakkhu mahātejo, sabbatamavinodano;
 Sūriyūpamo mahāvīro, so me buddho nimantito.

“Ārammaṇavimuttīsu, sabhāvadassano muni;
 Candūpamo mahāvīro, so me buddho nimantito.

“Buddho samussito loke, lakkhaṇehi alaṅkato;
 Appameyyo mahāvīro, so me buddho nimantito.

“Yassa ñāṇaṁ appameyyaṁ, sīlaṁ yassa anūpamaṁ;
 Vimutti asadisā yassa, so me buddho nimantito.

“Yassa dhīti asadisā, thāmo yassa acintiyō;
 Yassa parakkamo jeṭṭho, so me buddho nimantito.

“Rāgo doso ca moho ca, visā sabbe samūhatā;
Agadūpamo mahāvīro, so me buddho nimantito.

“Klesabyādhībahudukkha-sabbatamavinodano;
Vejjūpamo mahāvīro, so me buddho nimantito.

“Buddhoti bho yaṃ vadesi, ghosopeso sudullabho;
Buddho buddhoti sutvāna, pīti me udapajjatha.

“Abbhantaraṃ agaṇhantaṃ, pīti me bahi nicchare;
Sohaṃ pītimano santo, idaṃ vacanamabraviṃ.

“Kahaṃ nu kho so bhagavā, lokajetṭho narāsabho;
Tattha gantvā namassissaṃ, sāmāññaphaladāyakaṃ.

“Paggayha dakkhiṇaṃ bāhuṃ, vedajāto katañjalī;
Ācikkhi me dhammarājaṃ, sokasallavinodanaṃ.

“Udentaṃva mahāmeghaṃ, nīlaṃ añjanasannibhaṃ;
Sāgaraṃ viya dissantaṃ, passasetāṃ mahāvanaṃ.

“Ettha so vasate buddho, adantadamako muni;
Vinayanto ca veneyye, bodhento bodhipakkhiye.

“Pipāsitova udakaṃ, bhojanaṃva jighacchito;
Gāvī yathā vacchagiddhā, evāhaṃ viciniṃ jinaṃ.

“Ācāraupacāraññū, dhammānucchavisaṃvaram;
Sikkhāpemi sake sisse, gacchante jinasantikaṃ.

“Durāsadā bhagavanto, sīhāva ekacārino;
Pade padaṃ nikkhipantā, āgaccheyyātha māṇavā.

“Āsīvisō yathā ghorō, migarājāva kesarī;
Mattova kuñjaro dantī, evaṃ buddhā durāsadā.

“Ukkāsitañca khipitaṃ, ajjhupekkhiya māṇavā;
Pade padaṃ nikkhipantā, upetha buddhasantikaṃ.

“Paṭisallānagarukā, appasaddā durāsadā;
Durūpasaṅkamā buddhā, garū honti sadevake.

“Yadāhaṃ pañhaṃ pucchāmi, paṭisammodayāmi vā;
Appasaddā tadā hotha, munibhūtāva tiṭṭhatha.

“Yaṃ so deseti sambuddho, khemaṃ nibbānapattiyā;
Tamevatthaṃ nisāmetha, saddhammasavanaṃ sukhaṃ.

“Upasaṅkamma sambuddhaṃ, sammodiṃ muninā ahaṃ;
Taṃ kathaṃ vītisāretvā, lakkhaṇe upadhārayiṃ.

“Lakkhaṇe dve ca kaṅkhāmi, passāmi tiṃsalakkhaṇe;
Kosohitavatthaguyhaṃ, iddhiyā dassayī muni.

“Jivhaṃ ninnāmayitvāna, kaṇṇasote ca nāsike;
Paṭimasi nalāṭantaṃ, kevalaṃ chādayī jino.

“Tassāhaṃ lakkhaṇe disvā, paripuṇṇe sabyañjane;
Buddhoti niṭṭhaṃ gantvāna, saha sissehi pabbajim.

“Satehi tīhi sahito, pabbajim anagāriyaṃ;
Aḍḍhamāse asampatte, sabbe pattāṃha nibbutim.

“Ekato kammaṃ katvāna, puññakkhette anuttare;
Ekato saṃsaritvāna, ekato vinivattayum.

“Gopānasiyo datvāna, pūgadhamme vasiṃ ahaṃ
Tena kammena sukatena, aṭṭha hetū labhāmahaṃ.

“Disāsu pūjito homi, bhogā ca amitā mama;
Paṭiṭṭhā homi sabbesaṃ, tāso mama na vijjati.

“Byādhayo me na vijjanti, dīghāyumaṃ pālayāmi ca;
Sukhumacchaviko homi, āvāse patthite vase.

“Aṭṭha gopānasī datvā, pūgadhamme vasiṃ ahaṃ;
Paṭisambhidārahattañca, etaṃ me aparāṭṭhaṃ.

“Sabbavositavosāno, katakicco anāsavo;
Aṭṭha gopānasī nāma, tava putto mahāmuni.

“Pañca thambhāni datvāna, pūgadhamme vasiṃ ahaṃ;
Tena kammena sukatena, pañca hetū labhāmahaṃ.

“Acalo homi mettāya, anūnaṅgo bhavāmahaṃ;
Ādeyyavacano homi, na dhamsemi yathā ahaṃ.

“Abhantaṃ hoti me cittaṃ, akhilo homi kassaci;
Tena kammena sukatena, vimalo homi sāsane.

“Sagāravo sappatisso, katakicco anāsavo;
Sāvako te mahāvīra, bhikkhu taṃ vandate muni.

“Kativā sukatapallaṅkaṃ, sālāyaṃ paññapesahaṃ;
Tena kammena sukatena, pañca hetū labhāmahaṃ.

“Ucce kule pajāyitvā, mahābhogo bhavāmahaṃ;
Sabbasampattiko homi, maccheraṃ me na vijjati.

“Gamane patthite mayhaṃ, pallaṅko upatiṭṭhati;
Saha pallaṅkasetṭhena, gacchāmi mama patthitaṃ.

“Tena pallaṅkadānena, tamaṃ sabbaṃ vinodayiṃ;
Sabbābhiññābalappatto, thero vandati taṃ muni.

“Parikkiccakiccāni, sabbakiccāni sādhayiṃ;
Tena kammaṃ sukateṇa, pāvisiṃ abhayaṃ puraṃ.

“Pariniṭṭhitasālamhi, paribhogamadāsahaṃ;
Tena kammaṃ sukateṇa, seṭṭhattaṃ ajjhupāgato.

“Ye keci damakā loke, hatthiasse damenti ye;
Karitvā kāraṇā nānā, dāruṇeṇa damenti te.

“Na hevaṃ tvaṃ mahāvīra, damesi naranāriyo;
Adaṇḍeṇa asatthene, damesi uttame dame.

“Dānassa vaṇṇe kittento, desanākusalo muni;
Ekapañhaṃ kathentova, bodhesi tisate muni.

“Dantā mayaṃ sārathinā, suvimuttā anāsavā;
Sabbābhiññābalapattā, nibbutā upadhikkhaye.

“Satasahassito kappe, yaṃ dānamadadiṃ tadā;
Atikkantā bhayā sabbe, sālādānassidaṃ phalaṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Arahattaṃ pana patvā satthāraṃ upasaṅkamitvā aññaṃ byākaronto -

838. “Yaṃ taṃ saraṇamāgamha, ito aṭṭhame cakkhuma;
Sattarattena bhagavā, dantāma tava sāsane”ti. -

Gāthamāha. Tassattho - pañcahi cakkhūhi cakkhuma bhagavā yasmā mayaṃ ito atīte
aṭṭhame divase taṃ saraṇaṃ agamimha. Tasmā sattarattena tava sāsane damakena
dantā amha, aho te saraṇagamanassa ānubhāvoti. Tato paraṃ -

839. “Tuvaṃ buddho tuvaṃ satthā, tuvaṃ mārābhibhū muni;
Tuvaṃ anusaye chetvā, tiṇṇo tāresimaṃ paṇaṃ.

840. “Upadhī te samatikkantā, āsavā te padālītā;
Sīhova anupādāno, pahīnabhayaabheravo”ti. -

Imāhi dvīhi gāthāhi abhitthavitvā osānagāthāya satthāraṃ vandanaṃ yācati -

841. “Bhikkhavo tisatā ime, tiṭṭhanti pañjalīkatā;
Pāde vīra pasārehi, nāgā vandantu satthuno”ti.

Tattha tuvaṃ buddhoti tvameva imasmiṃ loke sabbaññubuddho.
Diṭṭhadhammikādiattheneṇa sattānaṃ anusāsanato tvameva satthā. Sabbesaṃ
mārānaṃ abhibhavanato mārābhibhū. Munibhāvato muni. Anusaye chetvāti
kāmarāgādi ke anusaye ariyamaggasattheneṇa chinditvā. Tiṇṇoti sayamaṃ

saṃsāramahoghaṃ tiṇṇo, desanāhatthena imaṃ pajaṃ sattakāyaṃ tāresi. Upadhīti khandhūpadhiādayo sabbe upadhī. Adupādānoti sabbaso paṇīnakāmapādānādiko. Evaṃ vatvā thero sapaṇiso satthāraṃ abhivandaṭṭi.

Selattheragāthāvaṇṇanā niṭṭhitā.

7. Kāḷigodhāputtabhaddiyattheragāthāvaṇṇanā

842-865. Yātaṃ me hatthigīvāyātiādikā āyasmato bhaddiyattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro padumuttarassa bhagavato kāle mahābhogakule nibbattitvā viññutaṃ patto ekadivasaṃ satthu santike dhammaṃ suṇanto satthārā ekaṃ bhikkhuṃ uccākulikānaṃ aggaṭṭhāne ṭhapiyamānaṃ disvā sayampi taṃ ṭhānantaraṃ patthetvā sattāhaṃ buddhappamukhassa bhikkhusaṅghassa mahādānaṃ datvā paṇidhānaṃ akāsi. Satthāpissa anantarāyena samijjhanabhāvaṃ disvā byākāsi. Sopi taṃ byākaraṇaṃ sutvā uccākulikasaṃvattanikaṃ kammaṃ pucchitvā dhammassavanassa kārāpanaṃ, dhammamaṇḍape āsanadānaṃ, bījanidānaṃ, dhammakathikānaṃ pūjāsakkārakaraṇaṃ, uposathāgāre paṭissayadānanti evamādiṃ yāvajīvaṃ bahupuññaṃ katvā tato cuto devamanussesu saṃsaranto kassapassa bhagavato aparabhāge amhākaṃ bhagavato uppattiyā puretaraṃ bārāṇasiyaṃ kuṭumbiyaghare nibbatta sambahule paccekabuddhe piṇḍāya caritvā ekasmiṃyeva ṭhāne samāgantvā bhattavissaggaṃ karonte disvā tattha pāsāṇaphalakāni attharitvā pādodakādiṃ upaṭṭhapento yāvajīvaṃ upaṭṭhahi.

So ekaṃ buddhantaraṃ devamanussesu saṃsaritvā imasmiṃ buddhuppāde kapilavatthunagare sākiyarājakule nibbatti, bhaddiyotissa nāmaṃ ahosi. So vayappatto anuruddhādīhi pañcahi khattiyehi saddhiṃ satthari anupiyambavane viharante satthu santike pabbajitvā arahattaṃ pāpuṇi. Taṃ satthā aparabhāge jetavane ariyagaṇamaṃjhe nisinno uccākulikānaṃ bhikkhūnaṃ aggaṭṭhāne ṭhapesi. So phalasukhena nibbānasukhena ca vītināmento araññaṃ gatopi rukkhamaṇḍalatopi suññāgāragatopi “aho sukhaṃ, aho sukha”nti abhikkhaṇaṃ udānaṃ udānesi. Taṃ sutvā bhikkhū satthu ārocesuṃ - “āyasmā bhaddiyo kāḷigodhāya putto abhikkhaṇaṃ ‘aho sukhaṃ, aho sukha’nti vadati, anabhirato mañña brahmacariyaṃ caratī”ti. Satthā taṃ pakkosāpetvā “saccaṃ kira tvaṃ, bhaddiya, abhikkhaṇaṃ ‘aho sukhaṃ, aho sukha’nti vadasī”ti pucchi. So “saccaṃ bhagavā”ti paṭijānitvā “pubbe me, bhante, rajjaṃ kārentassa saṃvīhitārakkho aho siṃ, tathāpi bhīto ubbiggo ussaṅkito vihāsiṃ. Idāni pana pabbajito abhīto anubbiggo anussaṅkito viharāmi”ti vatvā -

842. “Yātaṃ me hatthigīvāya, sukhumaṃ vatthā padhāritā;
Sālīnaṃ odano bhutto, sucimaṃsūpasecano.

843. “Sojja bhaddo sātātiko, uñchāpattāgate rato;
Jhāyati anupādāno, putto godhāya bhaddiyo.

844. “Paṃsukūlī sātātiko, uñchāpattāgate rato;
Jhāyati anupādāno, putto godhāya bhaddiyo.

845. “Piṇḍapātī sātātiko...pe...

846. “Tecīvarī sātātiko...pe...

847. “Sapadānacārī sātatico...pe...
848. “Ekāsanī sātatico...pe...
849. “Pattapiṇḍī sātatico...pe...
850. “Khalupacchābhattī sātatico...pe...
851. “Ārañṇiko sātatico...pe...
852. “Rukkhamūliko sātatico...pe...
853. “Abbhokāsī sātatico...pe...
854. “Sosāniko sātatico...pe...
855. “Yathāsanthatiko sātatico...pe...
856. “Nesajjiko sātatico...pe...
857. “Appiccho sātatico...pe...
858. “Santuṭṭho sātatico...pe...
859. “Pavivitto sātatico...pe...
860. “Asaṃsaṭṭho sātatico...pe...
861. “Āraddhavīriyo sātatico...pe...
862. “Hitvā satapalaṃ kaṃsaṃ, sovaṇṇaṃ satarājikaṃ;
Aggaḥiṃ mattikāpattaṃ, idaṃ dutiyābhisecanaṃ.
863. “Ucce maṇḍalipākāre, daḥhamatṭālakoṭṭhake;
Rakkhito khaggahatthehi, uttamaṃ vihariṃ pure.
864. “Sojja bhaddo anutrāsī, pahīnabhayaabheravo;
Jhāyati vanamogayha, putto godhāya bhaddiyo.
865. “Sīlakkhandhe patiṭṭhāya, satiṃ paññañca bhāvayaṃ;
Pāpuṇiṃ anupubbena, sabbasaṃyojanakkhaya”nti. -

Imāhi gāthāhi satthu purato sīhanādaṃ nadi.

Tattha yātaṃ me hatthigīvāyāti, bhante, pubbe mayā gacchantenāpi hatthigīvāya hatthikkhandhe nisīditvā yātaṃ caritaṃ. Vatthāni pariharantenāpi sukhumā sukhasamphassā kāsikavatthavisesā dhāritā. Odanaṃ bhuñjantenāpi tivassikānaṃ purāṇagandhasālīnaṃ odano tittirakapiñjarādinaṃ sucinā maṃsena upasittatāya sucimaṃsūpasecano bhutto, tathāpi taṃ sukhaṃ na mayhaṃ cittaparitosakaraṃ ahoṣi, yathā etarahi vivekasukhanti dassento āha “sojja bhaddo”tiādi. Ettha ca hatthiggahaṇeneva assarathayānāni, vatthaggahaṇena sabbarājālaṅkāra, odanaggahaṇena sabbabhojanavikati gahitāti veditabbaṃ. Sojjāti so ajja etarahi

pabbajjāyaṃ ʘhito. Bhaddoti sīlādiguṇehi samannāgatattā bhaddo. Sātatikoti samaṇadhamme diʘṭṭhadhammasukhavihāre sātaccayutto. Uñchāpattāgate ratoti uñchācariyāya patte āgate pattapariyāpanne abhirato, teneva santuʘṭṭhoti adhippāyo. Jhāyatīti phalasamāpattijhānena jhāyati. Putto godhāyāti kāḷigodhāya nāma khattiyāya putto. Bhaddiyoti evaṃnāmo attānameva thero aññaṃ viya katvā vadati.

Gahapaticīvaram paṭikkhipitvā paṃsukūlikaṅgasamādānena paṃsukūliko. Saṅghabhattaṃ paṭikkhipitvā piṇḍapātikaṅgasamādānena piṇḍapātiko. Atirekacīvaram paṭikkhipitvā tecīvarikaṅgasamādānena tecīvariko. Loluppacāram paṭikkhipitvā sapadānacārikaṅgasamādānena sapadānacārī. Nānāsanabhojanam paṭikkhipitvā ekāsanikaṅgasamādānena ekāsaniko. Dutiyakabhājanam paṭikkhipitvā pattapiṇḍikaṅgasamādānena pattapiṇḍiko. Atirittabhojanam paṭikkhipitvā khalupacchābhattikaṅgasamādānena khalupacchāhattiko. Gāmantasenāsanam paṭikkhipitvā āraññaikaṅgasamādānena ārañṇiko. Channavāsaṃ paṭikkhipitvā rukkhamūlikaṅgasamādānena rukkhamūliko. Channarukkhāmūlāni paṭikkhipitvā abbhokāsikaṅgasamādānena abbhokāsiko. Nasusānam paṭikkhipitvā sosānikaṅgasamādānena sosāniko. Senāsanaloluppaṃ paṭikkhipitvā yathāsanthatikaṅgasamādānena yathāsanthatiko. Sayanam paṭikkhipitvā nesajjikaṅgasamādānena nesajjiko. Ayamettha saṅkhepo. Vitthārato pana dhutaṅgakathā visuddhimagge vuttanayeneva gahetabbā.

Ucceti uccādiʘṭṭhāne, uparipāsādatāya vā ucce. Maṇḍalipākāreti maṇḍalākārena pākāraparikkhitte. Daḷhamatṭālakoṭṭhakeṭi thirehi atṭālehi dvārakoṭṭhakehi ca samannāgate, nagareti attho.

Satiṃ paññañcāti ettha satisīsena samādhiṃ vadati. Phalasamāpattinirodhasamāpattiyo sandhāya “satiṃ paññañca bhāvaya”nti vutto. Sesam tattha tattha vuttanayattā uttānameva.

Evaṃ thero satthu sammukhā sīhanādam nadi. Taṃ sutvā bhikkhū abhippasannā ahesuṃ.

Kāḷigodhāputtabhaddiyattheragāthāvaṇṇanā niʘṭṭhitā.

8. Aṅgulimālattheragāthāvaṇṇanā

866-891. Gacchaṃ vadesītiādikā āyasmato aṅgulimālattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayaṃ kusalaṃ upacinitvā imasmiṃ buddhuppāde sāvattiyaṃ kosalarāṇṇo purohitassa bhaggavassa nāma brāhmaṇassa putto hutvā nibbatti. Tassa jātadivase sakalanagare āvudhāni pajjaliṃsu, raṇṇo ca maṅgalāvudham sayanapīṭhe ʘhapitaṃ pajjali, taṃ disvā rājā bhīto saṃviggo niddaṃ na labhi. Purohito tāyaṃ velāyaṃ nakkhattayogaṃ ullokento “coranakkhattena jāto”ti sanniʘṭṭhānamakāsi. So vibhātāya rattiyā raṇṇo santikaṃ gato sukhaseyyaṃ pucchi. Rājā “kuto, ācariya, sukhaseyyaṃ, rattiyaṃ mayhaṃ maṅgalāvudham pajjali, tassa ko nu kho vipāko bhavissati”ti? “Mā bhāyi, mahārāja, mayhaṃ ghare dārako jāto. Tassa ānubhāvena sakalanagarepi āvudhāni pajjaliṃsū”ti. “Kiṃ bhavissati, ācariyā”ti? “Dārako coro bhavissati”ti. “Kiṃ ekacārī coro, udāhu gaṇaʘeṭṭhako”ti? “Ekacāriko, deva”. “Kiṃ naṃ māremā”ti? “Ekacāriko ce, paṭijaggatha tāva na”nti āha. Tassa nāmaṃ karontā yasmā jāyamāno raṇṇo cittaṃ vihesento jāto, tasmā hiṃsakoti katvā pacchā diʘṭṭhaṃ adiʘṭṭhanti viya ahiṃsakoti vohariṃsu.

So vayappatto pubbakammabalena sattannaṃ hatthīnaṃ balaṃ dhāreti. Tassidaṃ pubbakammaṃ - buddhasuññe loke kassako hutvā nibbatto ekaṃ paccekabuddhaṃ vassodakena tintaṃ allacīvaraṃ sītapīlitaṃ attano khettabhūmiṃ upagataṃ disvā “puññakkhettaṃ me upaṭṭhita”nti somanassajāto aggīṃ katvā adāsi. So tassa kammaṃ balena nibbattanibbattaṭṭhāne thāmajavabalaṃ sampanno ca hutvā imasmiṃ pacchimattabhāve sattannaṃ hatthīnaṃ balaṃ dhāreti. So takkaṣilaṃ gantvā disāpāṃmokkhaṃ ācariyaṃ santike dhammantevāsī hutvā sippaṃ uggaṇhato ācariyabrāhmaṇaṃ tassa bhariyañca sakkaccaṃ paṭijaggati. Tenassa sā brāhmaṇī gehe labbhamānena bhattādinaṃ saṅgahaṃ karoti. Taṃ asahamānā aññe māṇavā ācariyena saddhiṃ bhedaṃ akaṃsu. Brāhmaṇo tesaṃ vacanaṃ dve tayo vāre asaddahanto hutvā pacchā saddahitvā “mahābalo māṇavo, na sakkā kenaci mārāpetuṃ, upāyena naṃ māressāmī”ti cintetvā niṭṭhitasippaṃ attano nagaraṃ gantuṃ āpucchantaṃ māṇavaṃ āha - “tāta ahiṃsaka, niṭṭhitasippena nāma antevāsinaṃ ācariyaṃ garudakkhiṇā dātabbā, taṃ mayhaṃ dehi”ti. “Sādhu, ācariya, kiṃ dassāmī”ti? “Manussānaṃ saḥṣadakkhiṇahatthaṅgaliyo ānehi”ti. Brāhmaṇassa kira ayamassa adhippāyo - bahūsu māriyamānesu ekantato eko naṃ māreyyāti. Taṃ sutvā ahiṃsako attano ciraparicitaṃ nikkaruṇataṃ purakkhatvā sannaddhapañcāvudho kosalarañño vijite jālinaṃ vanaṃ pavisitvā mahāmaggasamīpe pabbatantare vasanto pabbatasikhare ṭhatvā maggena gacchante manusse oloketvā vegena gantvā aṅguliyo gahetvā rukkhagge olambesi. Tā gijjhāpi kākāpi khādiṃsu, bhūmiyaṃ nikkhattā pūtibhāvaṃ agamaṃsu. Evaṃ gaṇanāya aparipūramānāya laddhā laddhā aṅguliyo suttana ganthitvā mālaṃ katvā yaññopacitaṃ viya aṃse olambesi. Tato paṭṭhāya aṅgulimālotevassa samañña ahoṣi.

Evaṃ tasmīṃ manusse mārente maggo avalaṅkajho ahoṣi. So magge manusse alabhanto gāmūpacāraṃ gantvā nilīyitvā āgatāgate manusse māretvā aṅguliyo gahetvā gacchati. Taṃ ñatvā manussā gāmato apakkamiṃsu, gāma suññaṃ ahesuṃ, tathā nigamā janapadā ca. Evaṃ tena so padeso ubbāsito ahoṣi. Aṅgulimālaṃ ca ekāya ūnā saḥṣaṃ aṅguliyo saṅgahā ahesuṃ. Atha manussā taṃ corupaddavaṃ kosalarañño ārocesuṃ. Rājā pātova nagare bheriṃ carāpesi, “sīghaṃ aṅgulimālaṃ gaṇhāma, balakāyo āgacchatū”ti. Taṃ sutvā aṅgulimālaṃ mātā mantānī nāma brāhmaṇī tassa pitaraṃ āha - “putto kira te coro hutvā idaṃ cidaṃca karoti, taṃ īdisaṃ mā karī”ti saññaṃ petvā ānehi, aññathā naṃ rājā ghāteyyā”ti. Brāhmaṇo “na mayhaṃ tādisehi puttehi attho, rājā yaṃ vā taṃ vā karotū”ti āha. Atha brāhmaṇī puttasiṇheṇa pātheyyaṃ gahetvā “mama puttaṃ saññaṃ petvā ānessāmī”ti maggaṃ paṭipajji.

Bhagavā “ayaṃ ‘aṅgulimālaṃ ānessāmī’ti gacchati, sace sā gamissati, aṅgulimālo ‘aṅgulisahassaṃ pūressāmī’ti mātaraṃ pi māressati. So ca pacchimabhaviko, sacāhaṃ na gamissaṃ, mahājāni abhavissā”ti ñatvā pacchābhattaṃ piṇḍapātapaṭikkanto sayameva pattacīvaraṃ gahetvā aṅgulimālaṃ uddissa tiṃsayojanikaṃ maggaṃ padasāva paṭipajjamāno antarāmagge gopālakādīhi vāriyamānopi jālinaṃ vanaṃ upagacchi. Tasmīñca khaṇe tassa mātā tena diṭṭhā, so mātaraṃ dūrato disvā “mātaraṃ pi māretvā ajja ūnaṅguliṃ pūressāmī”ti asīṃ ukkhipitvā upadhāvi. Tesaṃ ubhinnaṃ antare bhagavā attānaṃ dassesi. Aṅgulimālo bhagavantaṃ disvā “kiṃ me mātaraṃ vadhitvā aṅguliyaṃ gahitena? Jīvatu me mātā, yaṃ nūnāhaṃ imaṃ samaṇaṃ jīvitaṃ voropetvā aṅguliṃ gaṇheyya”nti ukkhittāsiko bhagavantaṃ piṭṭhito piṭṭhito anubandhi. Atha kho bhagavā tathārūpaṃ

iddhābhisaṅkhāraṃ abhisaṅkhāsi, yathā pakatiiriyāpathena gacchantampi attānaṃ aṅgulimālo sabbathāmena dhāvanti na sakkoti sampāpuṇitum. So parihīnajo ghurughurupassāsī kacchehi sedaṃ muñcanto padaṃ uddharitumpi asakkonto khāṇu viya t̥hito bhagavantaṃ “tiṭṭha tiṭṭha, samaṇā”ti āha. Bhagavā gacchantova “t̥hito ahaṃ, aṅgulimāla, tvaṅca tiṭṭhā”ti āha. So “ime kho samaṇā sakyaputtiyā saccavādino, ayaṃ samaṇo gacchantoyeva ‘t̥hito ahaṃ, aṅgulimāla, tvaṅca tiṭṭhā’ti āha, ahañcamhi t̥hito, ko nu kho imassa adhippāyo, pucchitvā naṃ jānissāmī”ti bhagavantaṃ gāthāya ajjhabhāsi -

866. “Gacchaṃ vadesi samaṇa t̥hitomhi, mamañca brūsi t̥hitamaṭṭhitoti;
Pucchāmi taṃ samaṇa etamatthaṃ, kathaṃ t̥hito tvaṃ ahamat̥t̥hitomhī”ti.

Tattha samaṇāti bhagavantaṃ ālapati. Mamanti maṃ. Kathanti kenākārena. Ayañhettha attho - samaṇa, tvaṃ gacchantova samāno “t̥hitomhī”ti vadesi. Mamañca t̥hitamyeva “at̥t̥hito”ti brūsi, vadesi. Kāraṇenettha bhavitabbaṃ, tasmā taṃ samaṇaṃ ahaṃ evamatthaṃ pucchāmi. Kathaṃ kenākārena tvaṃ t̥hito ahosi, ahañca at̥t̥hitomhīti. Evaṃ vutte bhagavā -

867. “T̥hito ahaṃ aṅgulimāla sabbadā, sabbesu bhūtesu nidhāya daṇḍaṃ;
Tuvañca pāṇesu asaṅñatosi, tasmā t̥hitohaṃ tuvamaṭṭhitosi”ti. -

Gāthāya taṃ ajjhabhāsi.

Tattha t̥hito ahaṃ, aṅgulimāla, sabbadā, sabbesu bhūtesu nidhāya daṇḍanti, aṅgulimāla, ahaṃ sabbadā sabbakāle ādimajjhapiyosānesu tasathāvarabhedesu sabbesu sattesu daṇḍaṃ nidhāya nihitadaṇḍo nihitasattho lajjī dayāpanno, tato aṅñathā avattanato evarūpeneva t̥hito. Tuvañca pāṇesu asaṅñatosīti tvaṃ pana sattesu saṅñamarahito asi, luddo lohitaṇṇi hatapahate nivitt̥tho adayāpanno, tasmā asaṅñato virativasena at̥t̥hito. Tato eva tāsū tāsū gatīsu paribbhamanatopi tvaṃ idāni iriyāpathena t̥hitopi at̥t̥hito asi, ahaṃ pana vuttappakārena t̥hitoti. Tato aṅgulimālo yathābhuccaguṇappabhāvitassa jalatale telassa viya sakalaṃ lokaṃ abhibyāpetvā t̥hitassa bhagavato kittisaddassa sutapubbattā hetusampattiyaṃ ṇāṇassa ca paripākagatattā “ayaṃ so bhagavā”ti saṅjātapītisomanasso “mahā ayaṃ sīhanādo, mahantaṃ gajjitaṃ, nayidaṃ aṅñassa bhavissati, samaṇassa maṅñe gotamassa etaṃ gajjitaṃ, diṭṭho vatamhi mahesinā sammāsambuddhena, mayhaṃ saṅgahakaraṇatthaṃ bhagavā idhāgato”ti cintetvā -

868. “Cirassaṃ vata me mahito mahesī, mahāvanaṃ samaṇo paccapādi;
Sohaṃ cajissāmi saṇassapāpaṃ, sutvāna gāthaṃ tava dhammayutta”nti. -

Imaṃ gāthaṃ abhāsi.

Tattha cirassaṃ vatāti cirakālena vata. Meti mayhaṃ anuggahatthāya. Mahitoti sadevakena lokaṃ mahatiyā pūjāya pūjito. Mahante sīlakkhandhādiguṇe esi, gavesīti mahesī. Mahāvanaṃ samaṇo paccapādīti imaṃ mahāraṅgaṃ samitasabbapāpo bhagavā paṭipajji. Sohaṃ cajissāmi saṇassapāpaṃ, sutvāna gāthaṃ tava dhammayuttanti sohaṃ dhammayuttaṃ dhammūpasamhitāṃ tava gāthaṃ suṇiṃ. Sohaṃ taṃ sutvāna “cirassampi cirakālenapi saṅgataṃ paricitaṃ pāpasahassaṃ pajahissa”nti cintetvā idāni naṃ aṅñadatthu paricajissāmīti attho. Evaṃ pana vatvā yathā paṭipajji, yathā ca bhagavatā anuggahito, taṃ dassetum -

869. “Icceva coro asimāvudhañca, sobbhe papāte narake anvakāsi;
Avandi coro sugatassa pāde, tattheva pabbajjamayāci buddhaṃ.
870. “Buddho ca kho kāruṇiko mahesi, yo satthā lokassa sadevakassa;
Tamehi bhikkhūti tadā avoca, eseve tassa ahu bhikkhubhāvo”ti.

Saṅgītikārā imā dve gāthā ṭhapesuṃ.

Tattha iccevāti iti eva evaṃ vatvā anantameva. Coroti aṅgulimālo. Asinti khaggaṃ. Āvudhanti sesāvudhaṃ. Sobbheti samantato chinnataṭe. Papātetī ekato chinnataṭe. Naraketi bhūmiyā phalitavivare. Idha pana tīhipi padehi yattha patitaṃ aññena gahetuṃ na sakkā, tādisaṃ pabbatantameva vadati. Anvakāsīti anu akāsi, pañcavidhampi attano āvudhaṃ anu khipi chaḍḍesi, tāni chaḍḍetvā bhagavato pādesu sirasā nipatitvā “pabbājetha maṃ, bhante”ti āha. Tena vuttaṃ “avandi coro sugatassa pāde, tattheva pabbajjamayāci buddha”nti. Evaṃ tena pabbajjāya yācitāya satthā tassa purimakammaṃ olokento ehibhikkhubhāvāya hetusampattiṃ disvā dakkhiṇahatthaṃ pasāretvā - “ehi, bhikkhu, svākhāto dhammo, cara brahmacariyaṃ, sammā dukkhassa antakiriyāyā”ti āha. Sā eva ca tassa pabbajjā upasampadā ca ahosi. Tenāha “tamehi bhikkhūti tadā avoca, eseve tassa ahu bhikkhubhāvo”ti.

Evaṃ thero satthu santike ehibhikkhubhāvena pabbajjaṃ upasampadañca labhitvā vipassanāya kammaṃ karonto arahattaṃ patvā vimuttisukhaṃ paṭisaṃvedento pītisomanassajāto udānavasena -

871. “Yo ca pubbe pamajjitvā, pacchā so nappamajjati;
Somaṃ lokaṃ pabhāseti, abbhā muttova candimā.
872. “Yassa pāpaṃ kataṃ kammaṃ, kusalena pidhīyati;
Somaṃ lokaṃ pabhāseti, abbhā muttova candimā.
873. “Yo have daharo bhikkhu, yuñjati buddhasāsane;
Somaṃ lokaṃ pabhāseti, abbhā muttova candimā”ti. - gāthattayaṃ abhāsi;

Tassattho - yo puggalo gahaṭṭho vā pabbajito vā kalyāṇamittasaṃsaggato pubbe pāpamittasaṃsaggena vā attano vā paṭisaṅkhānābhāvena pamajjitvā sammāpaṭipattiyaṃ pamādaṃ āpajjitvā, pacchā kalyāṇamittasaṃsaggena yoniso ummujjanto nappamajjati, sammā paṭipajjati, samathavipassanaṃ anuyuñjanto tisso vijjā cha abhiññā pāpuṇāti, so abbhādīhi mutto cando viya okāsalokaṃ attanā adhigatāhi vijjābhiññāhi imaṃ khandhādilokaṃ obhāsetīti.

Yassa puggalassa kataṃ upacitaṃ pāpakammaṃ kammakkhayakarena lokuttarakusalena avipākārahabhāvassa āharitattā vipākuppādane dvārapidhānena pidhīyati thakīyati. Sesaṃ vuttanayameva.

Daharoti taruṇo, tenassa yogakkhamasarīrataṃ dasseti. So hi uppannaṃ vātātapaparissayaṃ abhibhavitvā yogaṃ kātuṃ sakkoti. Yuñjati buddhasāsane sikkhattaye yuttappayutto hoti, sakkaccaṃ sampādetīti attho.

Evaṃ pītisomanassajāto vimuttisukhena viharanto yadā nagaraṃ piṇḍāya pavisati, tadā aññenapi khitto leḍḍu therassa kāye nipatati, aññenapi khitto daṇḍo tasseeva kāye nipatati. So bhinnena pattena vihāraṃ pavisitvā satthu santikaṃ gacchati.

Satthā taṃ ovadati “adhivāsehi, tvaṃ brāhmaṇa, adhvāsehi, tvaṃ brāhmaṇa, yassa kho, tvaṃ brāhmaṇa, kammaṣṣa vipākena bahūni vassasahassāni niraye pacceyyāsi, tassa, tvaṃ brāhmaṇa, kammaṣṣa vipākaṃ diṭṭheva dhamme paṭisaṃvedesi”ti. Atha therō anodhiso sabbasattesu mettacittaṃ upaṭṭhapetvā -

874. “Disāpi me dhammakathaṃ suṇantu, disāpi me yuñjantu buddhasāsane;
Disāpi me te manuje bhajantu, ye dhammamevādapayanti santo.
875. “Disā hi me khantivādānaṃ, avirodhappasaṃsināṃ;
Suṇantu dhammaṃ kālena, tañca anuvidhīyantu.
876. “Na hi jātu so mamaṃ hiṃse, aññaṃ vā pana kañci naṃ;
Pappuyya paramaṃ santiṃ, rakkheyya tasathāvare.
877. “Udakañhi nayanti nettikā, usukārā damayanti tejanaṃ;
Dāruṃ damayanti tacchakā, attānaṃ damayanti paṇḍitā.
878. “Daṇḍeneke damayanti, aṅkusebhi kasāhi ca;
Adaṇḍena asatthena, ahaṃ dantomhi tādina.
879. “Ahiṃsakoti me nāmaṃ, hiṃsakassa pure sato;
Ajjāhaṃ saccaṇāmomhi, na naṃ hiṃsāmi kañci naṃ.
880. “Coro ahaṃ pure āsiṃ, aṅgulimālota vissuto;
Vuyhamāno mahoghena, buddhaṃ saraṇamāgamaṃ.
881. “Lohitapāṇi pure āsiṃ, aṅgulimālota vissuto;
Saraṇagamaṇaṃ passa, bhavanetti samūhatā.
882. “Tādisaṃ kammaṃ katvāna, bahuṃ duggatigāmināṃ;
Phuṭṭho kammavipākena, anaṇo bhuñjāmi bhojanaṃ.
883. “Pamādamanuyuñjanti, bālā dummedhino janā;
Appamādañca medhāvī, dhaṇaṃ seṭṭhaṃva rakkhati.
884. “Mā pamādamanuyuñjetha, mā kāmaratisanthavaṃ;
Appamatto hi jhāyanto, pappoti paramaṃ sukhaṃ.
885. “Svāgataṃ nāpagataṃ, netāṃ dummantitaṃ mama;
Savibhattesu dhammesu, yaṃ seṭṭhaṃ tadupāgamaṃ.
886. “Svāgataṃ nāpagataṃ, netāṃ dummantitaṃ mama;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.
887. “Araññe rukkhamaṇe vā, pabbatesu guhāsu vā;
Tattha tattheva aṭṭhāsiṃ, ubbiggamanaso tadā.
888. “Sukhaṃ sayāmi tṭhāyāmi, sukhaṃ kappemi jīvitaṃ;
Ahatthapāso mārassa, aho satthānukampito.
889. “Brahmajacco pure āsiṃ, udicco ubhato ahu.

Sojja putto sugatassa, dhammarājassa satthuno.

890. “Vītataṇho anādāno, guttadvāro susaṃvuto;
Aghamūlaṃ vadhitvāna, patto me āsavakkhayo.

891. “Pariciṇṇo mayā satthā, kataṃ buddhassa sāsanaṃ;
Ohito garuko bhāro, bhavanetti samūhatā”ti. - imā gāthā abhāsi;

Tattha disāpīti mayhaṃ disāpi amittā paccatthikāpi ye maṃ evaṃ upavadanti “yathā mayhaṃ aṅgulimālassa vasena ñātiviyogadukkhaparetā dukkhaṃ pāpuṇāma, evaṃ aṅgulimālopi dukkhaṃ pāpuṇātū”ti. Me dhammakathaṃ suṇantūti mayā satthu santike suttaṃ catusaccadhammapaṭisaṃyuttaṃ kathaṃ suṇantu. Yuñjantūti sutvā ca tadatthāya paṭipajjantu. Te manuje bhajantūti tādise sappurise kalyāṇamitte bhajantu sevantu. Ye dhammamevādapayanti santoti ye sappurisā kusalahammameva, uttarimanussadhammameva, nibbattitalokuttaradhammameva ca ādapenti samādapenti gaṇhāpenti.

Khantivādānanti adhivāsanakhantimeva vadantānaṃ tato eva avirodhappasaṃsinanti kenaci avirodhabhūtāya mettāya eva pasaṃsanasilānaṃ. Suṇantu dhammaṃ kālenāti yuttappayuttakāle tesaṃ santike dhammaṃ suṇantu. Tañca anuvīdhīyanti tañca yathāsuttaṃ dhammaṃ sammadeva uggahitvā anukarontu dhammānudhammaṃ paṭipajjantūti attho.

Na hi jātu so mamaṃ hiṃseti so mayhaṃ diso paccatthiko jātu, ekaṃseneva maṃ na hiṃse, na bādheyya. Aññaṃ vā pana kañci nanti na kevalaṃ maṃyeva, aññaṃ vāpi kañci sattaṃ na hiṃseyya, pappuyya paramaṃ santinti, paramaṃ uttamaṃ santiṃ nibbānaṃ pāpuṇeyya, pāpuṇitvā ca rakkheyya tasathāvareti sabbe ca satte paramāya rakkhāya rakkheyya, sissaṃ puttaṃ viya paripāleyyāti attho.

Evaṃ thero imāhi gāthāhi pare pāpato parimocento parittakiriyaṃ nāma katvā attano paṭipattiṃ pakāsentō “udakaṃ hī”ti gāthamāha. Tattha pathaviyā thalaṭṭhānaṃ khaṇitvā ninnaṭṭhānaṃ pūretvā mātikaṃ vā katvā rukkhadoṇiṃ vā ṭhapetvā attanā icchikicchitaṭṭhānaṃ udakaṃ nentīti nettikā, udakahārino. Tejananti kaṇḍaṃ. Idaṃ vuttaṃ hoti - nettikā attano ruciyā udakaṃ nayanti, usukārāpi tāpetvā vaṅkābhāvaṃ harantā tejanaṃ usum damayanti, ujukaṃ karonti, tacchakāpi nemiādīnaṃ atthāya tacchantā dāruṃ damayanti attano ruciyā ujum vā vaṅkaṃ vā karonti. Evaṃ ettakaṃ ārammaṇaṃ katvā paṇḍitā sappañña ariyamaggaṃ uppādentā attānaṃ damenti, arahattappattā pana ekantadantā nāma hontīti.

Idāni purisadammasārathinā satthārā attano damitākāraṃ kataññaṇṇutañca pakāsentō “daṇḍeneke”tiādikā pañca gāthā abhāsi. Tattha daṇḍeneke damayantīti rājarājamahāmattādayo daṇḍena, hatthiassādinā balakāyena ca paccatthikādiḍe damenti, gopālādayo ca gāvādiḍe daṇḍena yaṭṭhiyā damenti. Hatthācariyā hatthiṃ aṅkusehi, assācariyā asse kasāhi ca damenti. Adaṇḍena asatthena, ahaṃ dantomhi tādināti ahaṃ pana iṭṭhādīsu tādibhāvappattena sammāsambuddhena vinā eva daṇḍena, vinā satthena, nihitadaṇḍanihitasatthabhāvena danto damito nibbisevano gato amhi.

Ahiṃsakoti me nāmaṃ, hiṃsakassa pure satoti satthārā samāgamato pubbe hiṃsakassa me samānassa ahiṃsakoti nāmamattaṃ ahosi. Ajjāhanti idāni panāhaṃ “ahiṃsako”ti saccaṇāmo avitathanāmo amhi. Tasmā na naṃ hiṃsāmi kañcīpi sattaṃ

na hiṃsāmi na bādhemi, nanti nipātamattaṃ.

Vissutoti “pāṇātipātī luddo lohitapāṇī”tiādinā paññāto. Mahoghenāti kāmoghādinā mahatā oghena, tassa oghassa vicchedakaraṃ buddhaṃ saraṇaṃ buddhasaṅkhātāṃ saraṇaṃ agamaṃ upagacchiṃ.

Lohitapāṇīti pāṇamatipātānena paresaṃ lohiteṇa ruhireṇa makkhitapāṇi. Saraṇagamaṇaṃ passāti mahapphalaṃ mama saraṇagamaṇaṃ passāti attānamevālapati.

Tādisaṃ kammanti anekasatapurisavadhaṃ dāruṇaṃ tathārūpaṃ pāpakammaṃ. Phuṭṭho kammavipākenāti pubbe katassa pāpakammasa vipākena phuṭṭho, sabbaso pahīnakamma vipākamattaṃ paccanubhonto. Atha vā phuṭṭho kammavipākenāti upanissayabhūtaṃ kusalakammasa phalabhūteṇa lokuttaramaggena, lokuttarakammasseva vā phaleṇa vimuttisukheṇa phuṭṭho. Sabbaso kilesānaṃ khīṇattā anaṇo bhuñjāmi bhojanaṃ, bhojanāpadesena cattāropi paccaye vadati.

Idāni pubbe attano pamādavahāraṃ garahāmukheṇa pacchā appamādapāṭipattiṃ pasaṃsanto tattha ca paresaṃ ussāhaṃ janento “pamādamanuyuñjanti”tiādikā gāthā abhāsi. Tattha bālāti bālyeṇa samannāgatā idhalokaparalokattaṃ ajānantā. Dummedhinoti nippaññā, te pamāde ādīnavaṃ apassantā pamādaṃ anuyuñjanti pavattenti, pamādeneva kālaṃ vītināmenti. Medhāvīti dhammojapaññāya samannāgato pana paṇḍito kulavaṃsāgataṃ seṭṭhaṃ uttamaṃ sattaratanaḍḍhanaṃ viya appamādaṃ rakkhati. Yathā hi “uttamaṃ dhaṇaṃ nissāya bhogasampattiṃ pāpuṇissāma, puttadāraṃ posessāma, sugatimaggāṃ sodhessāma”ti dhane ānisaṃsaṃ passantā dhaṇaṃ rakkhanti; evaṃ paṇḍitopi “appamādaṃ nissāya paṭhamajjhānādīni paṭilabhissāmi, maggaphalāni pāpuṇissāmi, tisso vijjā cha abhiññā sampādessāmi”ti appamāde ānisaṃsaṃ passanto dhaṇaṃ seṭṭhaṃva appamādaṃ rakkhatīti attho.

Mā pamādanti pamādaṃ mā anuyuñjetha pamādeṇa kālaṃ mā vītināmayittha. Kāmaratisanthavanti vatthukāmesu, kilesakāmesu ca ratisaṅkhātāṃ taṇhāsanthavampi mā anuyuñjetha mā vindittha mā paṭilabhittha. Appamatto hīti upaṭṭhitasatitāya appamatto puggalo jhāyanto jhāyanappasuto paramaṃ uttamaṃ nibbānasukhaṃ pāpuṇāti.

Svāgataṃ nāpagatanti yaṃ tadā mama satthu santike āgataṃ āgamaṇaṃ, satthu vā tasmīṃ mahāvane āgamaṇaṃ, taṃ svāgataṃ svāgamaṇaṃ nāpagataṃ, atthato apetaṃ vigataṃ na hoti. Netāṃ dummantitaṃ mamāti yaṃ tadā mayā “satthu santike pabbajissāmi”ti mantitaṃ, idampi mama na dummantitaṃ, sumantitameva. Kasmā? Savibhassetu dhammesūti sāvajjānavajjādivasena pakārato vibhassetu dhammesu yaṃ seṭṭhaṃ uttamaṃ pavaraṃ nibbānaṃ. Tadupāgamaṃ tadeva upagacchinti attho.

“Tadā puthujjanakāle payogāsayavipannatāya araṇṇādīsū dukkhaṃ vihaṣiṃ, idāni payogāsayasampannatāya tattha sukhaṃ viharāmi”ti sukhavihārabhāvañceva “pubbe jātimattena brāhmaṇo, idāni satthu orasaputtatāya brāhmaṇo”ti paramatthabrāhmaṇabhāvañca dassento “araṇṇe”tiādimāha. Tattha sukhaṃ sayāmiṃ sayantopi sukhaṃ sukheṇa nidukkhena cittutrāsādīnaṃ abhāveṇa cetodukkarahito sayāmi. Tṭhāyāmiṃ tṭhāmi. Ahatthapāso mārassāti kilesamārādīnaṃ agocarō. Aho satthānukampitoti satthārānukampito aho.

Brahmajaccoti brāhmaṇajātiko. Udicco ubhatoti mātito ca pitito ca ubhato udito
saṃsuddhagahaṇiko. Sesam tattha tattha vuttanayameva.

Aṅgulimālattheragāthāvaṇṇanā niṭṭhitā.

9. Anuruddhattheragāthāvaṇṇanā

892-919. Pahāya mātāpitarotiādikā āyasmato anuruddhattherassa gāthā. Kā
uppatti? Ayampi purimabuddhesu katādhikāro padumuttarassa bhagavato kāle
vibhavasampanno kuṭumbiko hutvā nibbatti. So ekadivasam vihāraṃ gantvā satthu
santike dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ dibbacakkhukānaṃ
aggaṭṭhāne ṭhapentaṃ disvā sayampi taṃ ṭhānantaraṃ patthetvā
satasahassabhikkhuparivārassa bhagavato sattāhaṃ mahādānaṃ pavattetvā
sattame divase bhagavato, bhikkhusaṅghassa ca uttamāni vatthāni datvā
paṇidhānamakāsi. Satthāpissa anantarāyena samijjhanabhāvaṃ disvā “anāgate
gotamassa nāma sammāsambuddhassa sāsane dibbacakkhukānaṃ aggo
bhavissatī”ti byākāsi. Sopi tattha puññāni karonto satthari parinibbute niṭṭhite
sattayojanike suvaṇṇacetiye anekasahashehi dīparukkhehi dīpakapallikāhi ca
“dibbacakkhuññaṇassa upanissayapaccayo hotū”ti ulāraṃ dīpapūjaṃ akāsi.

Evam yāvajīvaṃ puññāni katvā devamanussesu saṃsaranto kassapassa bhagavato
kāle bārāṇasiyaṃ kuṭumbikagehe nibbattitvā viññutaṃ patto satthari parinibbute
niṭṭhite yojanike kanakathūpe bahū kaṃsapātiyo kāretvā sappimaṇḍassa pūretvā
majjhe ekekaṃ guḷapiṇḍaṃ ṭhapetvā mukhavaṭṭiyā mukhavaṭṭiṃ phusāpento
cetiyaṃ parikkhipāpetvā attanā ekaṃ mahatiṃ kaṃsapātiṃ kāretvā sappimaṇḍassa
pūretvā saḥassavaṭṭiyo jālāpetvā sīse ṭhapetvā sabbarattiṃ cetiyaṃ anupariyāyi.

Evam tasmimpi attabhāve yāvajīvaṃ kusalaṃ katvā tato cuto devaloke nibbattitvā
tattha yāvatāyukaṃ ṭhatvā tato cuto anuppanne buddhe bārāṇasiyaṃyeva
duggatakule nibbatti, annabhārotissa nāmaṃ ahosi. So sumanasetṭhissa nāma gehe
kammaṃ karonto jīvati. So ekadivasam upariṭṭhaṃ nāma paccekabuddhaṃ
nirodhasamāpattito vuṭṭhāya gandhamādanapabbatato ākāsenāgantvā
bārāṇasīnagaradvāre otarivā cīvaram pārupitvā nagare piṇḍāya pavisantaṃ disvā
pasannacitto pattaṃ gahetvā attano atthāya ṭhapitaṃ ekaṃ bhāgabhattaṃ patte
pakkhipitvā paccekabuddhassa dātukāmo ārabhi. Bhariyāpissa attano bhāgabhattaṃ
tattheva pakkhipi. So taṃ netvā paccekabuddhassa hatthe ṭhapesi. Paccekabuddho
taṃ gahetvā anumodanaṃ katvā pakkāmi. Taṃ disvā rattiṃ sumanasetṭhissa chatte
adhivatthā devatā “aho dānaṃ paramadānaṃ, upariṭṭhe, suppatiṭṭhita”nti
mahāsaddena anumodi. Taṃ sutvā sumanasetṭhi “evaṃ devatāya anumoditaṃ
idameva uttamadāna”nti cintetvā tattha pattiṃ yāci. Annabhāro pana tassa pattiṃ
adāsi. Tena pasannacitto sumanasetṭhi tassa saḥassaṃ datvā “ito patṭhāya tuyhaṃ
sahatthena kammakaraṇakiccaṃ natthi, patirūpaṃ gehaṃ katvā niccaṃ vasāhi”ti
āha.

Yasmā nirodhato vuṭṭhitassa paccekabuddhassa dinnapiṇḍapāto taṃdivasameva
ulārataravipāko hoti, tasmā taṃdivasaṃ sumanasetṭhi rañño santikaṃ gacchanto
taṃ gahetvā agamāsi. Rājā pana taṃ ādaravasena olokesi. Setṭhi “mahārāja, ayaṃ
oloketabbayutto yevā”ti vatvā tadā tena katapuññaṃ attanāpissa saḥassaṃ
dinnabhāvaṃ kathesi. Taṃ sutvā rājā tussitvā saḥassaṃ datvā asukasmīṃ nāma
ṭhāne gehaṃ katvā vasā”ti gehaṭṭhānamassa āṇāpesi. Tassa taṃ ṭhānaṃ

sodhāpentassa mahantiyo nidhikumbhiyo uṭṭhahiṃsu. Tā disvā so rañño ārocesi. Rājā sabbaṃ dhanam uddharāpetvā rāsikataṃ disvā “ettakaṃ dhanam imasmiṃ nagare kassa gehe atthi”ti? “Na kassaci, devā”ti. “Tena hi ayaṃ annabhāro imasmiṃ nagare mahādhanasetṭhi nāma hotū”ti taṃdivasameva tassa setṭhichattaṃ ussāpesi.

So tato paṭṭhāya yāvajīvaṃ kusalakammaṃ katvā tato cuto devamanussesu saṃsaritvā imasmiṃ buddhuppāde kapilavatthunagare sukkodanasakkassa gehe paṭisandhiṃ gaṇhi, anuruddhotissa nāmaṃ ahosi. So mahānāmassa sakkassa kaniṭṭhabhātā, satthu cūlapitu putto paramasukhumālo mahāpuñño tiṇṇaṃ utūnaṃ anucchavikesu tīsu pāsādesu alaṅkatanāṭakitthiṃ parivuto devo viya sampattiṃ anubhavanto suddhodanamahārājena ussāhitehi sakyaṛājūhi satthu parivāratthaṃ pesitehi bhaddiyakumārādīhi anupiyambavane viharantaṃ satthāraṃ upasaṅkamitvā satthu santike pabbajitvā antovasseyeva dibbacakkhuṃ nibbattetvā, puna dhammasenāpatissa santike kammaṭṭhānaṃ gahetvā cetiyaraṭṭhe pācīnavaṃsadāyaṃ gantvā samaṇadhammaṃ karonto sattamahāpurisavitakke vitakketvā aṭṭhamāṃ jānituṃ nāsakkihi. Tassa taṃ pavattiṃ ñatvā satthā aṭṭhamāṃ mahāpurisavitakkaṃ kathetvā catupaccayasantosabhāvanārāmapaṭimaṇḍitaṃ mahāriyavaṃsapaṭipadaṃ deseti. So desanānusārena vipassanaṃ vaḍḍhetvā abhiññāpaṭisambhidāparivāraṃ arahattaṃ sacchākāsi. Tena vuttaṃ apadāne -

“Sumedhaṃ bhagavantāhaṃ, lokajetṭhaṃ narāsabhaṃ;
Vūpakaṭṭhaṃ viharantaṃ, addasaṃ lokanāyakaṃ.

“Upagantvāna sambuddhaṃ, sumedhaṃ lokanāyakaṃ;
Añjaliṃ paggaḥetvāna, buddhasetṭhamayācahaṃ.

“Anukampa mahāvīra, lokajetṭha narāsabha;
Padīpaṃ te padassāmi, rukkhamūlamhi jhāyato.

“Adhivāsesi so dhīro, sayambhū vadataṃ varo;
Dumesu vinivijjhivā, yantaṃ yojiyahaṃ tadā.

“Sahassavaṭṭiṃ pādāsiṃ, buddhassa lokabandhuno;
Sattāhaṃ pajjalitvāna, dīpā vūpasamiṃsu me.

“Tena cittappasādena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, vimānamupapajjahaṃ.

“Upapannassa devattaṃ, byamhaṃ āsi sunimmitaṃ;
Samantato pajjalati, dīpadānassidaṃ phalaṃ.

“Samantā yojanasataṃ, virocesimahaṃ tadā;
Sabbe deve abhibhomi, dīpadānassidaṃ phalaṃ.

“Tiṃsakappāni devindo, devarajjamakārayiṃ;
Na maṃ kecītimaññanti, dīpadānassidaṃ phalaṃ.

“Aṭṭhavīsaticchattuṇca, cakkavattī ahasahaṃ;
Divā rattiṇca passāmi, samantā yojanaṃ tadā.

“Sahassalokaṃ ñāṇena, passāmi satthu sāsane;

Dibbacakkhumanuppatto, dīpadānassidaṃ phalaṃ.

“Sumedho nāma sambuddho, tiṃsakappasahassito;
Tassa dīpo mayā dinno, vippasannena cetasā.

“Paṭisambhidā catasso...pe... kataṃ buddhassa sāsana”nti.

Atha naṃ satthā aparabhāge jetavanamahāvihāre ariyagaṇamajjhe nisinno
dibbacakkhukānaṃ aggaṭṭhāne ṭhapesi “etadaggaṃ, bhikkhave, mama sāvakānaṃ
bhikkhūnaṃ dibbacakkhukānaṃ yadidaṃ anuruddho”ti.

So vimuttisukhaṃ paṭisaṃvedī viharanto ekadivasaṃ attano paṭipattiṃ
paccavekkhitvā pītisomanassajāto udānavasena “pahāya mātāpitaro”tiādikā gāthā
abhāsī. Keci pana “therassa pabbajjaṃ arahattappattiñca pakāsentehi saṅgītikārehi
ādito catasso gāthā bhāsītā. Tato parā therassa ariyavaṃsapaṭipattiyā
ārādhitacittena bhagavatā bhāsītā. Itarā sabbāpi tena tena kāraṇena thereneva
bhāsītā”ti vadanti. Iti sabbathāpi imā gāthā therena bhāsītāpi, therāṃ uddissa
bhāsītāpi therassa cetā gāthāti veditabbā. Seyyathidaṃ -

892. “Pahāya mātāpitaro, bhaginī ñātibhātaro;
Pañca kāmaguṇe hitvā, anuruddhova jhāyati.
893. “Sameto naccagītehi, sammatāḷappabodhano;
Na tena suddhimajjhagaṃ, mārassa visaye rato.
894. “Etañca samatikkamma, rato buddhassa sāsane;
Sabboghaṃ samatikkamma, anuruddhova jhāyati.
895. “Rūpā saddā rasā gandhā, phoṭṭhabbā ca manoramā;
Ete ca samatikkamma, anuruddhova jhāyati.
896. “Piṇḍapātamatikkanto, eko adutiyo muni;
Esati paṃsukūlāni anuruddho anāsavo.
897. “Vicinī aggahī dhovi, rajayī dhārayī muni;
Paṃsukūlāni matimā, anuruddho anāsavo.
898. “Mahiccho ca asantuṭṭho, saṃsaṭṭho yo ca uddhato;
Tassa dhammā ime honti, pāpakā saṃkilesikā.
899. “Sato ca hoti appiccho, santuṭṭho avighātavā;
Pavivekarato vitto, niccamāraddhavīriyo.
900. “Tassa dhammā ime honti, kusalā bodhipakkhikā;
Anāsavo ca so hoti, iti vuttaṃ mahesinā.
901. “Mama saṅkappamaññāya, satthā loke anuttaro;
Manomayena kāyena, iddhiyā upasaṅkami.
902. “Yadā me ahu saṅkappo, tato uttari desayi;
Nippapañcarato buddho, nippapañcamadesayi.

903. “Tassāhaṃ dhammamaññāya, vihāsiṃ sāsane rato;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.
904. “Pañcapaññāsavassāni, yato nesajjiko ahaṃ;
Pañcavīsativassāni, yato middhaṃ samūhataṃ.
905. “Nāhu assāsapassāsā, t̥hitacittassa tādino;
Anejo santimārabbha, cakkhumā parinibbuto.
906. “Asallīnena cittena, vedanaṃ ajjhavāsayi;
Pajjotasseva nibbānaṃ, vimokkho cetaso ahu.
907. “Ete pacchimakā dāni, munino phassapañcamā;
Nāññe dhammā bhavissanti, sambuddhe parinibbute.
908. “Natthi dāni punāvāso, devakāyasmi jālini;
Vikkhīṇo jātisaṃsāro, natthi dāni punabbhavo.
909. “Yassa muhuttēna saḥassadhā, loko saṃvidito sabrahmakappo;
Vasī iddhiguṇe cutūpapāte, kāle passati devatā sa bhikkhu.
910. “Annabhāro pure āsiṃ, daliddo ghāsahārako;
Samaṇaṃ paṭipādesiṃ, upariṭṭhaṃ yasassinaṃ.
911. “Somhi sakyakule jāto, anuruddhoti maṃ vidū;
Upeto naccagītehi, sammatāḷappabodhano.
912. “Athaddasāsiṃ sambuddhaṃ, satthāraṃ akutobhayaṃ;
Tasmiṃ cittaṃ pasādetvā, pabbajiṃ anagāriyaṃ.
913. “Pubbenivāsaṃ jānāmi, yattha me vusitaṃ pure;
Tāvatimsesu devesu, aṭṭhāsiṃ sakkajātiyā.
914. “Sattakkhattuṃ manussindo, ahaṃ rajjamakārayiṃ;
Cāturanto vijitāvī, jambusaṇḍassa issaro;
Adaṇḍena asatthena, dhammena anusāsayiṃ.
915. “Ito satta tato satta, saṃsārāni catuddasa;
Nivāsamabhijānissaṃ, devaloke t̥hito tadā.
916. “Pañcaṅgike samādhimhi, sante ekodibhāvite;
Paṭippassaddhiladdhamhi, dibbacakkhu visujjhi me.
917. “Cutūpapātaṃ jānāmi, sattānaṃ āgatiṃ gatiṃ;
Itthabhāvaññathābhāvaṃ, jhāne pañcaṅgike t̥hito.
918. “Pariciṇṇo mayā satthā...pe... bhavanetti samūhatā.
919. “Vajjīnaṃ veḷuvagāme, ahaṃ jīvitasāṅkhayā;
Heṭṭhato veḷugumbasmiṃ, nibbāyissaṃ anāsavo”ti.

Tattha pahāyāti pajahitvā. Mātāpitaroti mātarañca pitarañca. Ayañhettha adhippāyo - yathā aññe keci ñātipārijuñña vā bhogapārijuñña vā abhibhūtā pabbajanti, pabbajitā ca kiccantarapasutā viharanti, na evaṃ mayaṃ. Mayaṃ pana mahantaṃ ñātiparivaṭṭaṃ, mahantañca bhogakkhandhaṃ pahāya kāmesu nirapekkhā pabbajitāti. Jhāyatīti ārammaṇūpanijjhānaṃ lakkhaṇūpanijjhānañcāti, duvidhampi jhānaṃ anuyutto viharati.

Sameto naccagītehi naccehi ca gītehi ca samaṅgībhūto, naccāni passanto gītāni suṇantoti attho. “Sammato”ti ca paṭhanti, naccagītehi pūjitoti attho.

Sammatāḷappabodhanoti sammatāḷasaddehi paccūsakāle pabodhetabbo. Na tena suddhimajjhaganti tena kāmabhogena saṃsārasuddhiṃ nādhigacchiṃ. Mārassa visaye ratoti kilesamārassa visayabhūte kāmagaṇe rato. “Kilesamārassa visayabhūtena kāmagaṇabhogena saṃsārasuddhi hotī”ti evaṃdiṭṭhiko ahutvāti attho. Tenāha “etañca samatikkammā”tiādi. Tattha etanti etaṃ pañcavidhampi kāmagaṇaṃ. Samatikkammāti samatikkamitvā, anapekkho chaḍḍetvāti attho. Sabboghanti kāmoghādikaṃ sabbampi oghaṃ.

Pañca kāmagaṇe sarūpato dassetuṃ “rūpā saddā”tiādi vuttaṃ. Tattha manoramāti lobhaniyattṭhena manaṃ ramayantīti manoramā, manāpiyāti vuttaṃ hoti. Yathāha “katame pañca manāpiyā rūpā, manāpiyā saddā”tiādi.

Piṇḍapātamatikkantoti piṇḍapātaggahaṇaṃ atikkanto, piṇḍapātaggahaṇato nivattentoti attho. Ekoti ekākī apacchāsamaṇo. Adutiyoti nittaṇho. Taṇhā hi purisassa dutiyo nāma. Yathāha “taṇhādutiyo puriso”ti. Esatīti pariyesati.

Vicinīti esantova tattha tattha saṅkārakūṭādi ke paṃsukūluppattiṭṭhāne vicini. Aggahīti vicinitvā asucimakkhitampi ajigucchanto gaṇhi. Dhovīti, vikkhālesi. Rajayīti dhovītvā gahitaṃ sibbitvā kappiyarajanena rajayi. Dhārayīti rajitvā kappabinduṃ datvā dhāresi, nivāsesi ceva pārupi ca.

Idāni pācīnavaṃsadāye satthārā dinnaovādaṃ tassa ca attanā matthakappattabhāvaṃ dīpento “mahiccho ca asantuṭṭho”tiādikā gāthā abhāsi. Tattha mahicchoti mahatiyā paccayicchāya samannāgato, uḷāruḷāre bahū ca paccaye icchantoti attho. Asantuṭṭhoti nissantuṭṭho, yathālābhasantosādinā santosena virahito. Saṃsaṭṭhoti gihīhi ceva pabbajitehi ca ananulomikena saṃsaggena saṃsaṭṭho. Uddhatoti ukkhitto. Tassāti “mahiccho”tiādinā vuttapuggalassa. Dhammāti mahicchataṃ asantoso, saṃsaṭṭhatā vikkhepoti īdisā. Lāmakattṭhena pāpakā. Saṃkilesikāti tassa cittassa malīnabhāvakaraṇato saṃkilesikā dhammā honti.

Sato ca hoti appicchoti yadā panāyaṃ puggalo kalyāṇamitte sevanto bhajanto payirupāsanto saddhammaṃ suṇanto yoniso manasi karonto satimā ca mahicchataṃ pahāya appiccho ca hoti. Asantosam pahāya santuṭṭho, cittassa vighātakaraṃ vikkhepaṃ pahāya avighātavā avikkhitto samāhito, gaṇasaṅgaṇikaṃ pahāya pavivekarato, vivekābhīratīyā nibbidāya dhammapītiyā vitto sumano tuṭṭhacitto, sabbaso kosajjapahānena āradhaviyāyo.

Tassa evaṃ appicchataḍigūṇasamannāgatassa ime satipaṭṭhānādayo sattatīmaṃsappabhedā tivīdha vipassanāsāṅgahā kosallasambhūtaṭṭhena kusalā, maggapariyāpannā bodhipakkhikā dhammā honti. So tehi samannāgato sabbaso

āsavānaṃ khepanena aggamaggakkhaṇato paṭṭhāya anāsavo ca hoti. Iti evaṃ vuttaṃ mahesinā sammāsambuddhena pācīnavamsadāye mahāpurisavitakke matthakaṃ pāpanavasenāti adhippāyo.

Mama saṅkappamaññāyāti “apicchassāyaṃ, bhikkhave, dhammo, nāyaṃ dhammo mahicchassā”tiādinā mahāpurisavitakkavasena āradhmaṃ, te ca matthakaṃ pāpetuṃ asamatthabhāvena tṭhitaṃ mama saṅkappaṃ jānitvā. Manomayenāti manomayena viya, manasā nimmitasadisena pariṇāmitenāti attho. Iddhiyāti “ayaṃ kāyo idaṃ cittaṃ viya hotū”ti evaṃ pavattaadhiṭṭhāniddhiyā.

Yadā me ahu saṅkappoti yasmiṃ kāle mayhaṃ “kīdiso nu kho aṭṭhamo mahāpurisavitakko”ti parivitaṃ ahosi. Tato mama saṅkappamaññāya iddhiyā upasaṅkamīti yojanā. Uttari desayīti “nippapañcārāmassāyaṃ, bhikkhave, dhammo nippapañcaratino, nāyaṃdhammo papañcārāmassa papañcaratino”ti imamaṭṭhamaṃ mahāpurisavitakkaṃ pūrento upari desayi. Taṃ pana desitaṃ dhammaṃ desento āha “nippapañcarato buddho, nippapañcamadesayī”ti. Papañcā nāma rāgādayo kilesā, tesāṃ vūpasamatāya, tadabhāvato ca lokuttaradhammā nippapañcā nāma. Tasmīṃ nippapañce rato abhirato sammāsambuddho yathā taṃ pāpuṇāmi, tathā tādisaṃ dhammaṃ adesayi, sāmukkaṃsikaṃ catusaccadhammadesanaṃ pakāsayīti attho.

Tassāhaṃ dhammamaññāyāti tassā satthu desanāya dhammaṃ jānitvā yathānusiṭṭhaṃ paṭipajjanto viḥāsiṃ sikkhattayasaṅgahe sāsane rato abhirato hutvāti attho.

Satthārā attano samāgamaṃ tena sādhitamatthaṃ dassetvā idāni attano pabbajitakālato paṭṭhāya āradhavīriyataṃ, kāye anapekkhatāya seyyasukhapassasukhānaṃ pariccāgaṃ, appamiddhakālato paṭṭhāya āradhavīriyatañca dassento “pañcapaññāsavassānī”ti gāthamāha. Tattha yato nesajjiko ahanti yato paṭṭhāya “yogānukūlatā kammaṭṭhānapariyuṭṭhitasappurisacariyā sallekhaṇvuttī”ti evamādiguṇe disvā nesajjiko ahosiṃ tāni pañcapaññāsa vassāni. Yato middhaṃ samūhatanti yato paṭṭhāya mayā niddā pariccattā tāni pañcavīsativassāni. “Therassa pañcapaññāsāya vassesu nesajjikassa sato ādito pañcavīsativassāni niddā nāhosi, tato paraṃ sarīrakilamathena pacchimayāme niddā ahosī”ti vadanti.

“Nāhu assāsapassāsā” tiādikā tisso gāthā satthu parinibbānakāle bhikkhūhi “kiṃ bhagavā parinibbuto”ti puṭṭho parinibbānabhāvaṃ pavedento āha. Tattha nāhu assāsapassāsā, tṭhitacittassa tādīnoti anulomapaṭilomato anekākāravokārā sabbā samāpattiyo samāpajjitvā vuṭṭhāya sabbapaccā catutthajjhāne tṭhitacittassa tādīno buddhassa bhagavato assāsapassāsā nāhu nāhesunti attho. Etena yasmā catutthajjhānaṃ samāpannassa kāyasaṅkhārā nirujjhanti. Kāyasaṅkhārāti ca assāsapassāsā vuccanti, tasmā catutthajjhānakkhaṇato paṭṭhāya assāsapassāsā nāhesunti dasseti. Taṇhāsaṅkhātāya ejāya abhāvato anejo, samādhismiṃ tṭhitattā vā anejo. Santimārabbhāti anupādisesaṃ nibbānaṃ ārabba paṭicca sandhāya. Cakkhumāti pañcahi cakkhūhi cakkhumā. Parinibbutoti parinibbāyī. Ayañhettha attho - nibbānārammaṇacatutthajjhānaphalasamāpattiṃ samāpajjitvā tadanantameva anupādisesāya nibbānadhātuyā parinibbutoti.

Asallīnenāti alīnena asaṃkuṭṭitena suvikasiteneva cittaṇa. Vedanaṃ ajjhavāsayīti sato sampajāno hutvā māraṇantikaṃ vedanaṃ adhivāsesi, na vedanānuvattī hutvā ito cito

ca samparivatti. Pajjotasseva nibbānaṃ, vimokkho cetaso ahūti yathā telañca paṭicca, vaṭṭiñca paṭicca pajjalanto pajjoto padīpo tesam parikkhaye nibbāyati. Nibbuto ca katthaci gantvā na tiṭṭhati, aññadatthu antaradhāyati, adassanameva gacchati; evaṃ kilesābhisaṅkhāre nissāya pavattamāno khandhasantāno tesam parikkhaye nibbāyati, nibbuto ca katthaci gantvā na tiṭṭhati, aññadatthu antaradhāyati, adassanameva gacchatīti dasseti. Tena vuttaṃ “nibbanti dhīrā yathāyaṃ padīpo”ti, “accī yathā vātavegena khittā”ti ca ādi.

Eteti parinibbānakkhaṇe satthu santāne pavattamānānaṃ dhammānaṃ attano paccakkhatāya vuttaṃ. Pacchimakā tato paraṃ cittuppadābhāvato. Dānīti etarahi. Phassapañcamāti phassapañcamakānaṃ dhammānaṃ pākāṭabhāvato vuttaṃ. Tathā hi cittuppadakathāyampi phassapañcamakāva ādito vuttā. Aññe dhammāti saha nissayena aññe cittacetasikā dhammā, na parinibbānacittacetasikā. Nanu tepi na bhavissantevāti? Saccaṃ na bhavissanti, āsaṅkābhāvato pana te sandhāya “na bhavissanti”ti na vattabbameva. “Itare pana sekkhaputhujjanānaṃ viya bhavissanti nu kho”ti siyā āsaṅkāti tadāsaṅkānivattanatthaṃ “nāññe dhammā bhavissanti”ti vuttaṃ.

Natthi dāni punāvāso, devakāyasmi jālinīti, ettha jālinīti devataṃ ālapati, devate devakāyasmiṃ devasamūhe upapajjanavasena puna āvāso āvasanaṃ idāni mayhaṃ natthīti attho. Tattha kāraṇamāha “vikkhīṇo”tiādinā. Sā kira devatā purimattabhāve therassa pādapariṇāṭikā, tasmā idāni theram jīṇaṃ vuddhaṃ disvā purimasinehena āgantvā “tattha cittaṃ paṇidhehi, yattha te vusitaṃ pure”ti devūpapattiṃ yāci. Atha “dāni natthī”tiādinā thero tassā paṭivacanaṃ adāsi. Taṃ sutvā devatā vihatāsā tatthevantaradhāyi.

Atha thero vehāsaṃ abbhuggantvā attano ānubhāvaṃ sabrahmacārīnaṃ pakāsento “yassa muhuttanā”ti gāthamāha. Tassattho - yassa khīṇāsavabhikkhuno muhuttamattena eva saḥassadhā saḥassappakāro tisahassimahāsahassipabhedo, loko sabrahmakappo sahabrahmaloko, saṃvidito sammadeva vidito ñāto paccakkhaṃ kato, evaṃ iddhiguṇe iddhisampadāya cutūpapāte ca vasībhāvappatto so bhikkhu upagatakāle devatā passati, na tassa devatānaṃ dassane parihānīti. Therena kira jāliniyā devatāya paṭivacanadānavasena “natthi dāni”ti gāthāya vuttāya bhikkhū jāliniṃ apassantā “kiṃ nu kho thero dhammālapanaṃ vasena kiñci ālapatī”ti cintesum. Tesam cittācāraṃ ñatvā thero “yassa muhuttanā”ti imaṃ gāthamāha.

Annabhāro pureti evaṃnāmo purimattabhāve. Ghāsahārakoti ghāsamattassa atthāya bhattiṃ katvā jīvanako. Samaṇanti samitapāpaṃ. Paṭipādesinti paṭimukho hutvā pādāsiṃ, pasādena abhimukho hutvā āhāradānaṃ adāsinti adhippāyo. Upariṭṭhanti evaṃnāmakam paccekabuddhaṃ. Yasassinanti kittimantaṃ patthaṭayasam. Imāya gāthāya yāva carimattabhāvā uḷārasampattihetubhūtaṃ attano pubbakammaṃ dasseti. Tenāha “somhi sakyakule jāto”tiādi.

Ito sattāti ito manussalokato cavitvā devaloke dibbena ādhipaccena satta. Tato sattāti tato devalokato cavitvā manussaloke cakkavattibhāvena satta. Saṃsārāni catuddasāti catuddasa bhavantarasaṃsaraṇāni. Nivāsamabhijānissanti pubbenivāsaṃ aññāsiṃ. Devaloke tīto tadāti tañca kho na imasmiṃyeva attabhāve, api ca kho yadā ito anantarātīte attabhāve devaloke tīto, tadā aññāsinti attho.

Idāni attanā dibbacakkhuñānacutūpapātāñānaṃ adhigatākāraṃ dassento “pañcaṅgike”tiādinā dve gāthā abhāsi. Tattha pañcaṅgike samādhimhīti

abhiññāpāḍakacatutthajjhānasamādhimhi. So hi pītipharaṇatā, sukhapharaṇatā, cetopharaṇatā, ālokapharaṇatā, paccavekkhaṇanimittanti imehi pañcahi aṅgehi samannāgatattā pañcaṅgiko samādhīti vuccati. Santeti paṭipakkhavūpasamena aṅgasantatāya ca sante. Ekodibhāviteti ekodibhāvagata, suciṇṇe vasībhāvappatteti attho. Paṭippassaddhiladdhamhīti kilesānaṃ paṭippassaddhiyā laddhe. Dibbacakkhu visujjhi meti evaṃvidhe samādhimhi sampādite mayhaṃ dibbacakkhuññaṃ visujjhi, ekādasahi upakkilesehi vimuttiyā visuddhaṃ ahoṣi.

Cutūpapātaṃ jānāmīti sattānaṃ cutiṇca upapattiṇca jānāmi, jānanto ca “ime sattā amumhā lokamhā āgantvā idhūpapannā, imamhā ca lokā gantvā amumhi loke upapajjissanti”ti sattānaṃ āgatiṃ gatiṇca jānāmi, jānanto eva ca nesaṃ itthabhāvaṃ manussabhāvaṃ tato aññathābhāvaṃ aññathātīracchānabhāvaṇca upapattito puretameva jānāmi. Tayidaṃ sabbampi pañcaṅgike samādhimhi sampādite evāti dassento āha “jhāne pañcaṅgike tīhito”ti. Tattha pañcaṅgike jhāne tīhito patitthito hutvā evaṃ jānāmīti attho.

Evaṃ vijjāttayaṃ dassetvā tappasaṅgena pubbe dassitampi tatiyavijjaṃ saha kiccaṇipphattiyā dassento “pariciṇṇo mayā satthā”tiādinā gāthādvayamāha. Tattha vajjīnaṃ veḷuvagāmeti vajjiraṭṭhassa veḷuvagāme, vajjiraṭṭhe yattha pacchimavassaṃ upagacchi veḷuvagāme. Heṭṭhato veḷugumbasminti tattha aññatarassa veḷugumbassa heṭṭhā. Nibbāyissanti nibbāyissāmi, anupādisesāya nibbānadhātuyā parinibbāyissāmīti attho.

Anuruddhattheragāthāvaṇṇanā nīṭṭhitā.

10. Pārāpariyattheragāthāvaṇṇanā

920-948. Samaṇassa ahu cintātiādikā āyasmato pārāpariyattherassa gāthā. Imassa vatthu heṭṭhā āgatameva. Tā ca gāthā satthari dharante attano puthujjanakāle manacchatthānaṃ indriyānaṃ niggaṇhanacintāya pakāsanavasena bhāsītā. Imā pana aparabhāge satthari parinibbute attano ca parinibbāne upaṭṭhite tadā āyatiṇca bhikkhūnaṃ uddhammapaṭipattiyā pakāsanavasena bhāsītā. Tattha -

920. “Samaṇassa ahu cintā, pupphitamhi mahāvane;
Ekaggassa nisinnassa, pavivittassa jhāyino”ti. -

Ayaṃ gāthā saṅgītikārehi tīhapitā. Tassattho heṭṭhā vuttanayova. Ayaṃ pana sambandho - satthari aggasāvakesu ekaccesu mahātheresu ca parinibbutesu atītasatthuke pāvācane subbacesu sikkhākāmesu bhikkhūsu dullabhesu, dubbacesu micchāpaṭipattibahulesu bhikkhūsu ca jātesu supupphite mahante sālavane nisinnassa pavivittassa ekaggassa jhāyanasīlassa, samitapāpatāya samaṇassa, pārāpariyattherassa paṭipattiṃ nissāya cintā vīmaṃsā ahoṣīti itarā -

921. “Aññathā lokanāthamhi, tīṭṭhante purisuttame;
Iriyaṃ āsi bhikkhūnaṃ, aññathā dāni dissati.

922. “Sītavātaparittānaṃ, hirikopīnachādanam;
Mattatthiyaṃ abhuñjimsu, santutṭhā itarītare.

923. “Paṇītaṃ yadi vā lūkhaṃ, appaṃ vā yadi vā bahuṃ;
Yāpanatthaṃ abhuñjimsu, agiddhā nādhimucchitā.

924. “Jīvitānaṃ parikkhāre, bhesajje atha paccaye;
Na bālhaṃ ussukā āsum, yathā te āsavakkhaye.
925. “Araññe rukkhamūlesu, kandarāsu guhāsu ca;
Vivekamanubrūhantā, vihaṃsu tapparāyaṇā.
926. “Nīcā niviṭṭhā subharā, mudū athaddhamānasā;
Abyāsekā amukharā, atthacintāvasānugā.
927. “Tato pāsādikā āsi, gataṃ bhuttaṃ nisevitaṃ;
Siniddhā teladhārāva, ahosi iriyāpatho.
928. “Sabbāsavaparikkhīṇā, mahājhāyī mahāhitā;
Nibbutā dāni te therā, parittā dāni tādīsā.
929. “Kusalānañca dhammānaṃ, paññāya ca parikkhayā;
Sabbākāravārūpetā, lujjate jinasāsanaṃ.
930. “Pāpakānañca dhammānaṃ, kilesānañca yo utu;
Upaṭṭhitā vivekāya, ye ca saddhammasesakā.
931. “Te kilesā pavaḍḍhantā, āvisanti bahuṃ janāṃ;
Kīḷanti maññe bālehi, ummattehiva rakkhasā.
932. “Kilesehābhibhūtā te, tena tena vidhāvitā;
Narā kilesavatthūsu, sasaṅgāmeva ghosite.
933. “Pariccajitvā saddhammaṃ, aññamaññehi bhaṇḍare;
Diṭṭhigatāni anventā, idaṃ seyyoti maññare.
934. “Dhanañca puttaṃ bhariyañca, chaḍḍayitvāna niggatā;
Kaṭacchubhikkhahetūpi, akicchāni nisevare.
935. “Udarāvadehakaṃ bhutvā, sayantuttānaseyyakā;
Kathā vaḍḍhenti paṭibuddhā, yā kathā satthugarahitā.
936. “Sabbakārukasippāni, cittiṃ katvāna sikkhare;
Avūpasantā ajjhattaṃ, sāmaññatthotiacchatī.
937. “Mattikaṃ telacuṇṇaṃ, udakāsanabhōjanaṃ;
Gihīnaṃ upanāmenti, ākaṅkhantā bahuttaraṃ.
938. “Dantaponaṃ kapitthañca, pupphaṃ khādaniyāni ca;
Piṇḍapāte ca sampanne, ambe āmalakāni ca.
939. “Bhesajjesu yathā vejjā, kiccākicce yathā gihī;
Gaṇikāva vibhūsāyaṃ, issare khattiyā yathā.
940. “Nekatikā vañcanikā, kūṭasakkhī apāṭukā;
Bahūhi parikappehi, āmisaṃ paribhuñjare.

941. “Lesakappe pariyāye, parikappenudhāvitā;
Jīvikatthā upāyena, saṅkaḍḍhanti bahum dhanam.
942. “Upaṭṭhāpenti parisam, kammato no ca dhammato;
Dhammam paresam desenti, lābhato no ca atthato.
943. “Saṅghalābhassa bhaṇḍanti, saṅghato paribāhirā;
Paralābhopajīvantā, ahirīkā na lajjare.
944. “Nānuyuttā tathā eke, muṇḍā saṅghāṭipārutā;
Sambhāvanamye vicchanti, lābhasakkāramucchitā.
945. “Evaṃ nānappayātamhi, na dāni sukaram tathā;
Aphusitam vā phusitum, phusitam vānurakkhitum.
946. “Yathā kaṇṭakaṭṭhānamhi, careyya anupāhano;
Satim upaṭṭhapetvāna, evaṃ gāme munī care.
947. “Saritvā pubbake yogī, tesam vattamanussaram;
Kiñcāpi pacchimo kālo, phuseyya amataṃ padaṃ.
948. “Idaṃ vatvā sālavane, samaṇo bhāvitindriyo;
Brāhmaṇo parinibbāyī, isi khīṇapunabbhavo”ti. -

Imā gāthā thereneva bhāsītā.

Tattha iriyam āsi bhikkhūnanti purisuttame lokanāthamhi sammāsambuddhe
tiṭṭhante dharante etarahi paṭipattibhāvato. Aññathā aññena pakārena bhikkhūnam
iriyam caritam ahosi yathānusiṭṭham paṭipattibhāvato. Aññathā dāni dissatīti idāni
pana tato aññathā bhikkhūnam iriyam dissati ayāthāvapaṭipattibhāvatoti adhippāyo.

Idāni satthari dharante yenākārena bhikkhūnam paṭipatti ahosi, tam tāva dassetum
“sītavātaparittāṇa”ntiādi vuttaṃ. Tattha mattaṭṭhiyanti tam mattam payojanam.
Yāvadeva sītavātaparittāṇam, yāvadeva hirīkopīnapaṭicchādanam katvā cīvaram
paribhuñjimsu. Katham? Santuṭṭhā itarītare yasmim tasmim hīne paṇīte vā
yathāladdhe paccaye santosam āpannā.

Paṇītanti ulāram sappiādinā samsaṭṭham, tadabhāvena lūkham. Appanti,
catupañcālopamattampi. Bahum yāpanattham abhuñjimsūti paṇītam bahum
bhuñjantāpi yāpanamattameva āhāram bhuñjimsu. Tato eva agiddhā gedham
anāpannā. Nādhimucchitā na ajjhositā akkhabbhañjanam viya sākaṭikā, vaṇalepanam
viya vaṇino abhuñjimsu.

Jīvitānam parikkhāre, bhesajje atha paccayepi jīvitānam pavattiyā parikkhārabhūte
bhesajjasāṅkhāte paccaye gilānapaccaye. Yathā teti yathā te purimakā bhikkhū
āsavakkhaye ussukā yuttā āsum, tathā te rogābhibhūtāpi gilānapaccaye bālham
ativiya ussukā nāhesunti attho.

Tapparāyaṇāti vivekaparāyaṇā vivekaponā. Evaṃ catūhi gāthāhi
catupaccayasantosam bhāvanābhiraṭiṇca dassentena tesam ariyavaṃsapaṭipadā
dassitā.

Nīcāti “mayam paṃsukūlikā piṇḍapātikā”ti attukkaṃsanaparavambhanāni akatvā nīcavuttino, nivātavuttinoti attho. Nivīṭṭhāti sāsane nivīṭṭhasaddhā. Subharāti appicchatādibhāvena suposā. Mudūti vattapaṭipattiyam sakale ca brahmacariye mudū, suparikammakatasuvaṇṇam viya viniyogakkhamā. Mudūti vā abhākuṭikā uttānamukhā pupphitamukhena paṭisanthāravuttino, sutittham viya sukhāvahāti vuttam hoti. Athaddhamānasāti akathinacittā tena subbacabhāvamāha. Abyāsekāti sativippavāsābhāvato kilesabyāsekarahitā, antarantarā taṇhādiṭṭhimānādīhi avokiṇṇāti attho. Amukharāti na mukharā, na mukhena kharā vacīpāgabbhiyarahitāti vā attho. Atthacintāvasānugāti hitacintāvasānugāhitacintāvasikā, attano paresaṇca hitacintameva anuparivattanakā.

Tatoti tasmā nīcavuttādihetu. Pāsādikanti pasādajanikam paṭipattim passantānam suṇantānaṇca pasādāvaham. Gatanti abhikkantapaṭikkantaparivattanādigamanam. Gatanti vā kāyavācāpavatti. Bhuttanti catupaccayaparibhogo. Nisevanti gocarandisevanam. Siniddhā teladhārāvāti yathā anivattitā kusalajanābhisiñcitā savantī teladhārā avicchinā siniddhā maṭṭhā dassanīyā pāsādikā hoti, evam tesam ākappasampannānam iriyāpatho acchiddo saṇho maṭṭho dassanīyo pāsādiko ahosi.

Mahājhāyīti mahantehi jhānehi jhāyanasīlā, mahantaṃ vā nibbānam jhāyantīti mahājhāyī. Tato eva mahāhitā, mahantehi hitehi samannāgatāti attho. Te therāti te yathāvuttappakārā paṭipattiparāyaṇā therā idāni parinibbutāti attho. Parittā dāni tādisāti idāni pacchime kāle tādisā tathārūpā therā parittā appakā katipayā evāti vuttam hoti.

Kusalānaṇca dhammānanti vivaṭṭassa upanissayabhūtānam vimokkhasambhārānam anavajjadhammānam. Paññāya cāti tathārūpāya paññāya ca. Parikkhayāti abhāvato anuppattito. Kāmañcetta paññāpi siyā anavajjadhammā, bahukārabhāvadassanattham panassā visum gahaṇam yathā puññañāṇasambhārāti. Sabbākāravārūpetanti ādikalyāṇatādīhi sabbhehi ākāravarehi pakāravisesehi upetaṃ yuttaṃ jinassa bhagavato sāsanaṃ lujjati vinassatīti attho.

Pāpakānaṇca dhammānam, kilesānaṇca yo utūti kāyaduccaritādīnam pāpadhammānam lobhādīnaṇca kilesānam yo utu yo kālo, so ayaṃ vattatīti vacanaseso. Upaṭṭhitā vivekāya, ye ca saddhammasesakāti ye pana evarūpe kāle kāyacittaupadhivivekatthāya upaṭṭhitā āraddhavīriyā, te ca sesapaṭipattisaddhammakā honti. Ayañhettha adhippāyo - suvisuddhasīlācārāpi samānā idāni ekacce bhikkhū iriyāpathasaṇṭhāpanam, samathavipassanābhāvanāvidhānam, mahāpalibodhūpacchedo, khuddakapalibodhūpacchedoti evamādiṭṭhakkam sampādetvā bhāvanamanuyuñjanti. Te sesapaṭipattisaddhammakā, paṭipattim matthakam pāpetum na sakkontīti.

Te kilesā pavaḍḍhantāti ye bhagavato orasaputtehi ca tadā parikkhayam pariyādānam gamitā kilesā, te etarahi laddhokāsā bhikkhūsu vuddhim virūḷhim vepullam āpajjantā. Āvisanti bahum jananti kalyāṇamittarahitam ayonisomanasikārabahulam andhabālaṇam abhibhavitvā avasam karontā āvisanti santānam anupavisanti. Evambhūtā ca te kīḷanti maññe bālehi, ummattehiva rakkhasā, yathā nāma keḷisīlā rakkhasā bhisakkarahite ummatte āvisitvā te anayabyasanam āpādentā tehi kīḷanti, evam te kilesā

sammāsambuddhabhisakkarahite andhabāle bhikkhū āvisitvā tesam
diṭṭhadhammikādibhedam anattam uppadentā tehi saddhim kīlanti maññe, kīlantā
viya hontīti attho.

Tena tenāti tena tena ārammaṇabhāgena. Vidhāvitāti virūpaṃ dhāvitā
asāruppavasena paṭipajantā. Kilesavatthūsūti paṭhamam uppannam kilesā pacchā
uppajjanakānam kāraṇabhāvato kilesāva kilesavatthūni, tesu kilesavatthūsu
samūhitesu. Sasaṅgāmeva ghoṣiteti hiraññasuvaṇṇamaṇimuttādikaṃ dhanam
vipakiritvā “yam yam hiraññasuvaṇṇādi yassa yassa hatthagataṃ, tam tam tassa
tasseva hotū”ti evam kāmaghosanā sasaṅgāmaghosanā nāma. Tatthāyamattho -
kilesavatthūsu “yo yo kilesa yam yam sattaṃ gaṇhāti abhibhavati, so so tassa tassa
hotū”ti kilesasenāpatinā mārena sasaṅgāme ghoṣite viya. Tehi tehi kilesehi
abhibhūtā te bālaputhujjanā tena tena ārammaṇabhāgena vidhāvitā vositāti.

Te evam vidhāvitā kiṃ karontīti āha “pariccajitvā saddhammam, aññamaññehi
bhaṇḍare”ti. Tassattho - paṭipattisaddhammam chaḍḍetvā āmisakiñjakkhahetu
aññamaññehi bhaṇḍare kalahaṃ karontīti. Diṭṭhigatānīti “viññāṇamattameva atthi,
nattheva rūpadhammā”ti, “yathā puggalo nāma paramatthato natthi, evam
sabhāvadhammāpi paramatthato natthi, vohāramattamevā”ti ca evamādīni
diṭṭhigatāni micchāgāhe anventā anugacchantā idam seyyo idameva seṭṭham, aññaṃ
micchāti maññanti.

Niggatāti gehato nikkhantā. Kaṭacchubhikkhahetūpīti
kaṭacchumattabhikkhānimittampi. Tam dadantassa gahaṭṭhassa
ananulomikasamsaggavasena akiccāni pabbajitena akattabbāni kammāni nisevare
karonti.

Udarāvadehakaṃ bhutvāti “ūnūdaro mitāhāro”ti vuttavacanam acintetvā
udarapūram bhuñjitvā. Sayantuttānaseyyakāti “dakkhiṇena passena sīhaseyyam
kappeti pāde pādam accādhāya sato sampajāno”ti vuttavidhānam ananussarivā
uttānaseyyakā sayanti. Yā kathā satthugarahitāti rājakathāditiracchānakatham
sandhāya vadati.

Sabbakārukasippānīti sabbehi vessādīhi kārukehi kattabbāni
bhattatālavaṇṭakaraṇādīni hatthasippāni. Cittiṃ katvānāti sakkaccaṃ sādaram katvā.
Avūpasantā ajjhattanti kilesavūpasamābhāvato gadduhanamattampi
samādhānābhāvato ca ajjhattaṃ avūpasantā, avūpasantacittāti attho. Sāmaññatthoti
samaṇadhammo. Atiacchatīti tesam ājīvakkiccapasutatāya ekadesampi aphasano
visumpeva nisīdati, anallīyatīti vuttaṃ hoti.

Mattikanti pākatikaṃ vā pañcavaṇṇam vā gihīnam viniyogakkhamam mattikaṃ.
Telacuṇṇaṇcāti pākatikaṃ, abhisankhataṃ vā telaṇca cuṇṇaṇca.
Udakāsanabhojananti udakaṇca āsanaṇca bhojanaṇca. Ākaṇkhantā bahuttaranti
bahuṃ piṇḍapātādiuttaruttaram ākaṇkhantā “amhehi mattikādīsū dinnesu manussā
daḷhabhattikā hutvā bahuṃ uttaruttaram catupaccayaajātam dassanti”ti adhippāyena
gihīnam upanāmentīti attho.

Dante punanti sodhenti etenāti dantaponam, dantakaṭṭham. Kapitthanti
kapitthaphalam. Pupphanti sumanacampakādipuppham. Khādanīyānīti
atṭhārasavidhepi khajjakavisese. Piṇḍapāte ca sampanneti vaṇṇādisampayutte

odanavisese. “Ambe āmalakāni cā”ti ca-saddena mātuluṅgatālanāḷikerādīphalāni avuttāni saṅgaṇhāti. Sabbattha gihīnaṃ upanāmenti ākaṅkhaṇṭā bahuttaranti yojanā.

Bhesajjesu yathā vejjāti gihīnaṃ bhesajjappayogesu yathā vejjā, tathā bhikkhū paṭipajjantīti adhippāyo. Kiccākicce yathā gihīti gahaṭṭhānaṃ khuddake ceva mahante ca kicce kattabbe gihī viya. Gaṇikāva vibhūsāyanti attano sarīrassa vibhūsane rūpūpajīvinīyo viya. Issare khattiyā yathāti issare issariyapavattane yathā khattiyā, evaṃ kulapatī hutvā vattantīti attho.

Nekatikāti nikatiyaṃ niyuttā, amaṇiṃyeva maṇiṃ, asuvaṇṇaṃyeva suvaṇṇaṃ katvā paṭirūpasāciyoganiratā. Vañcanikāti kūṭamānādīhi vip̐palambakā. Kūṭasakkhīti ayāthāvasakkhino. Apāṭukāti vāmakā, asaṃyatatavuttīti attho. Bahūhi parikappehīti yathāvuttehi aññehi ca bahūhi micchājīvappakārehi.

Lesakappeti kappiyalese kappiyapaṭirūpe. Pariyāyeti, paccayesu pariyāyassa yoge. Parikappeti vaḍḍhiādivikappane, sabbattha visaye bhummaṃ. Anudhāvitāti mahicchatādīhi pāpadhammehi anudhāvitā vositā. Jīvikatthā jīvikappayojanā ājīvahetukā. Upāyenāti parikathādinā upāyena paccayuppādananayena. Saṅkaḍḍhantīti saṃharanti.

Upaṭṭhāpenti parisanti parisāya attānaṃ upaṭṭhāpenti, yathā parisā attānaṃ upaṭṭhāpenti, evaṃ parisā saṅgaṇhantīti attho. Kammatoti kammahetu. Te hi attano kattabbaveyyāvaccaṇimittaṃ upaṭṭhāpenti. No ca dhammatoti dhammaṇimittaṃ no ca upaṭṭhāpenti. Yo satthārā ullumpanasabhāvasaṇṭhitāya parisāya saṅgaho anuññāto, tena na saṅgaṇhantīti attho. Lābhatoti lābhaheṭu, “ayyo bahussuto, bhāṇako, ‘dhammakathiko’ti evaṃ sambhāvento mahājano mayhaṃ lābhasakkāre upanayissatī”ti icchācāre ṭhatvā lābhaṇimittaṃ paresaṃ dhammaṃ desenti. No ca atthatotī yo so vimuttāyatanaśīse ṭhatvā saddhammaṃ kathentena pattabbo attho, na taṃdiṭṭhadhammikādibhedahitaṇimittaṃ dhammaṃ desentīti attho.

Saṅghalābhassa bhaṇḍantīti saṅghalābhahetu bhaṇḍanti “mayhaṃ pāpuṇāti, na tuyha”ntīdinā kalahaṃ karonti. Saṅghato paribāhirāti, ariyasaṅghato bahibhūtā ariyasaṅghe tadabhāvato. Paralābhopajīvantāti sāsane lābhassa andhabālaputhujjanehi pare sīlādiguṇasampanne sekkhe uddissa uppannattā taṃ paralābhaṃ, parato vā dāyakato laddhabbalābhaṃ upajīvantā bhaṇḍanakārakā bhikkhū pāpajigucchāya abhāvato ahirikā samānā ca “mayhaṃ paralābhaṃ bhuñjāma, parapaṭibaddhajīvikā”tipi na lajjare na hiriyanti.

Nānuyuttāti samaṇakaraṇehi dhammehi ananuyuttā. Tathāti yathā pubbe vuttā bandhanakārakādayo, tathā. Eketi ekacce. Muṇḍā saṅghāṭipārutāti kevalaṃ muṇḍitakesatāya muṇḍā pilotikakhaṇḍehi saṅghaṭītaṭṭhena “saṅghāṭī”ti laddhanāmena cīvarena pārutasarīrā. Sambhāvanaṃyevicchanti, lābhasakkāramucchitāti lābhasakkārāsāya mucchitā ajjhositā hutvā, “pesalo dhutavādo bahussuto”ti vā madhuravacanamanuyuttā “ariyo”ti ca kevalaṃ sambhāvanaṃ bahumānaṃyeva icchanti esanti, na tannimutte guṇeti attho.

Evanti “kusalānañca dhammānaṃ paññāya ca parikkhayā”ti vuttanayena. Nānappayātamhīti nānappakāre bhedanadhamme payāte samakate, nānappakārena vā saṃkilesadhamme payātuṃ pavattituṃ āraddhe. Na dāni sukaraṃ tathāti idāni imasmiṃ dullabhakalyāṇamitte dullabhasappāyasaddhammassavane ca kāle yathā

satthari dharante aphasitam aphuttham, anadhigatam jhānavipassanam phusitum adhigantum, phusitam vā hānabhāgiyam thitibhāgiyameva vā ahutvā yathā visesabhāgiyam hoti, tathā anurakkhitum pāletum sukaram, tathā na sukaram, tathā sampādetum na sakkāti attho.

Idāni attano parinibbānakālassa āsannattā saṃkhittena ovādena sabrahmacāriṃ ovadanto “yathā kaṇṭakaṭṭhānamhī”tiādimāha. Tassattho - yathā puriso kenacideva payojanena kaṇṭakanicite padese anupāhano vicaranto “mā maṃ kaṇṭako vijjhī”ti satim upaṭṭhapetvā vicarati, evaṃ kilesakaṇṭakanicite gocaragāme payojanena caranto muni satim upaṭṭhapetvāna satisampajaññayutto appamattova careyya kammaṭṭhānam avijahantoti vuttam hoti.

Saritvā pubbake yogī, tesam vattamanussaranti purimake yoge bhāvanāya yuttatāya yogī āraddhavipassake saritvā tesam vattam āgamānusārena sammāpaṭipattibhāvanāvidhiṃ anussaranto dhuranikkhepaṃ akatvā yathāpaṭipajjanto. Kiñcāpi pacchimo kāloti yadipāyam atītasatthuko carimo kālo, tathāpi yathādhamameva paṭipajjanto vipassanam ussukkāpento phuseyya amataṃ padaṃ nibbānam adhigaccheyya.

Idam vatvāti, yathādassitam saṃkilesavodānesu imam paṭipattividhiṃ kathetvā. Ayañca osānagāthā saṅgītikārehi therassa parinibbānam pakāsetum vuttāti veditabbā.

Pārāpariyattheragāthāvaṇṇanā niṭṭhitā.

Vīsatinipātavaṇṇanā niṭṭhitā.

17. Tiṃsanipāto

1. Phussattheragāthāvaṇṇanā

949-980. Tiṃsanipāte pāsādi ke bahū disvātiādikā āyasmato phussattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpanissayaṃ kusalam upacinitvā devamanussesu saṃsaranto imasmim buddhuppāde ekassa maṇḍalikaarañño putto hutvā nibbatti, phussoti nāmaṃ ahosi. So viññutaṃ patto khattiyakumārehi sikkhitabbasippesu nipphattiṃ gato. Upanissayasampannattā kāmesu alaggacitto aññatarassa mahātherassa santike dhammaṃ sutvā paṭiladdhasaddho pabbajitvā cariyānukūlam kammaṭṭhānam gahetvā bhāvanam anuyuñjanto jhānāni nibbattetvā jhānapādaṃ vipassanam paṭṭhapetvā nacirasseva chaḷabhiñño ahosi. Athekadivasaṃ paṇḍaragotto nāma eko tāpaso tassa santike dhammaṃ sutvā nisinno sambahule bhikkhū sīlācārasampanne susaṃvutindriye bhāvitakāye bhāvitacitte disvā pasannacitto “sādhū vatāyaṃ paṭipatti loke ciraṃ tiṭṭheyyā”ti cintetvā “katham nu kho, bhante, anāgatamaddhānam bhikkhūnam paṭipatti bhavissatī”ti theram pucchi. Tamattham dassento saṅgītikārā -

949. “Pāsādi ke bahū disvā, bhāvitatte susaṃvute;
Isi paṇḍarasagotto, apucchi phussasavhaya”nti. - gātham ādito ṭhapesum;

Tattha pāsādiketi attano paṭipattiyā pasādārahe. Bahūti sambahule. Bhāvitatteti samathavipassanābhāvanāhi bhāvitacitte. Susaṃvuteti suṭṭhu saṃvutindriye. Isīti tāpaso. Paṇḍarasagottoti paṇḍarassa nāma isino vaṃse jātattā tena samānagotto. Phussasavhayanti phussasaddena avhātabbaṃ, phussanāmakanti attho.

950. “Kiṃ chandā kimadhippāyā, kimākappā bhavissare;
Anāgatamhi kālamhi, taṃ me akkhāhi pucchito”ti. -

Ayaṃ tassa isino pucchāgāthā.

Tattha kiṃ chandāti imasmiṃ sāsane anāgate bhikkhū kīdisacchandā kīdisādhimuttikā, kiṃ hīnādhimuttikā, udāhu paṇītādhimuttikāti attho. Kimadhippāyāti kīdisādhippāyā kīdisajjhāsayā, kiṃ saṃkilesajjhāsayā, udāhu vodānājjhāsayāti attho. Atha vā chandā nāma kattukamyatā, tasmā kīdisī tesam kattukamyatāti attho. Adhippāyo ajjhāsayoyeva. Kimākappāti kīdisākappā. Ākappāti ca vesagahaṇādivārittacārittavantoti attho. Bhavissareti bhavissanti. Taṃ meti taṃ anāgate bhikkhūnaṃ chandādhippāyākappabhedam pucchito mayhaṃ akkhāhi kathehīti theram ajjhesati. Tassa thero tamatthaṃ ācikkhanto sakkaccasavane tāva niyojetum -

951. “Suṇohi vacanaṃ mayhaṃ, isi paṇḍarasavhaya;
Sakkaccaṃ upadhārehi, ācikkhissāmyanāgata”nti. - gāthamāha;

Tassattho - bho paṇḍaranāma isi, yaṃ tvaṃ maṃ pucchasi, taṃ te anāgataṃ ācikkhissāmi, ācikkhato pana mama vacanaṃ suṇāhi anāgatatthadīpanato saṃvegāvahato ca sakkaccaṃ upadhārehīti.

Atha thero anāgataṃsaññaṇena bhikkhūnaṃ bhikkhunīnañca bhāvinim pavattim yathābhūtaṃ disvā tassa ācikkhanto -

952. “Kodhanā upanāhī ca, makkhī thambhī saṭhā bahū;
Issukī nānāvādā ca, bhavissanti anāgate.

953. “Aññātamānino dhamme, gambhīre tīragocarā;
Lahukā agarū dhamme, aññamaññamagāravā.

954. “Bahū ādīnavā loke, uppajjissantyanāgate;
Sudesitaṃ imaṃ dhammaṃ, kilesissanti dummatī.

955. “Guṇahīnāpi saṅghamhi, voharantā visāradā;
Balavanto bhavissanti, mukharā assutāvino.

956. “Guṇavantopi saṅghamhi, voharantā yathātthato;
Dubbālā te bhavissanti, hirīmanā anattikā.

957. “Rajataṃ jātārūpañca, khettaṃ vatthumajeḷakaṃ.
Dāsīdāsañca dummedhā, sādīyissantyanāgate.

958. “Ujjhānasaññaṇino bālā, sīlesu asamāhitā;
Unnaḷā vicarissanti, kalahābhiratā magā.

959. “Uddhatā ca bhavissanti, nīlacīvarapārutā;

Kuhā thaddhā lapā siṅgī, carissantyariyā viya.

960. “Telasaṇṭhehi kesehi, capalā añjanakkhikā;
Rathiyāya gamissanti, dantavaṇṇikapārutā.
961. “Ajegucchaṃ vimuttehi, surattaṃ arahaddhajaṃ;
Jigucchissanti kāsāvaṃ, odātesu samucchitā.
962. “Lābhakāmā bhavissanti, kusītā hīnavīriyā;
Kicchanta vanapatthāni, gāmantesu vasissare.
963. “Ye ye lābhaṃ labhissanti, micchājīvaratā sadā;
Te teva anusikkhantā, bhajissanti asaṃyatā.
964. “Ye ye alābhino lābhaṃ, na te pujjā bhavissare;
Supesalepi te dhīre, sevissanti na te tadā.
965. “Milakkhuraṇaṃ rattaṃ, garahantā sakaṃ dhajaṃ;
Titthiyānaṃ dhajaṃ keci, dhārissantyavadātakaṃ.
966. “Agāravo ca kāsāve, tadā tesāṃ bhavissati;
Paṭisaṅkhā ca kāsāve, bhikkhūnaṃ na bhavissati.
967. “Abhibhūtaṃ dukkhena, sallaviddhassa ruppato;
Paṭisaṅkhā mahāghorā, nāgassāsi acintiyā.
968. “Chaddanto hi tadā disvā, surattaṃ arahaddhajaṃ;
Tāvadevabhaṇī gāthā, gajo atthopasaṃhitā.
969. “Anikkasāvo kāsāvaṃ, yo vatthaṃ paridhassati;
Apeto damasaccena, na so kāsāvamarahati.
970. “Yo ca vantakasāvassa, sīlesu susamāhito;
Upeto damasaccena, sa ve kāsāvamarahati.
971. “Vipannasīlo dummedho, pākaṭo kāmakāriyo;
Vibbhantacitto nissukko, na so kāsāvamarahati.
972. “Yo ca sīlena sampanno, vītarāgo samāhito;
Odātamanasaṅkappo, sa ve kāsāvamarahati.
973. “Uddhato unnaḷo bālo, sīlaṃ yassa na vijjati;
Odātakaṃ arahati, kāsāvaṃ kiṃ karissati.
974. “Bhikkhū ca bhikkhuniyo ca, duṭṭhacittā anādarā;
Tādīnaṃ mettacittānaṃ, niggaṇhissantyanāgate.
975. “Sikkhāpentāpi therehi, bālā cīvaradhāraṇaṃ;
Na suṇissanti dummedhā, pākaṭā kāmakāriyā.
976. “Te tathā sikkhitā bālā, aññamaññaṃ agāravā;

Nādiyissantupajjhāye, khaḷuṅko viya sārathim.

977. “Evaṃ anāgataddhānaṃ, paṭipatti bhavissati;
Bhikkhūnaṃ bhikkhunīnañca, patte kālamhi pacchime.
978. “Purā āgacchate etaṃ, anāgataṃ mahabbhayaṃ;
Subbacā hotha sakhilā, aññamaññaṃ sagāravā.
979. “Mettacittā kāruṇikā, hotha sīlesu saṃvutā;
Āraddhavīriyā pahitattā, niccaṃ daḷhaparakkamā.
980. “Pamādaṃ bhayato disvā, appamādañca khemato;
Bhāvethaṭṭhaṅgikaṃ maggaṃ, phusantā amataṃ pada”nti. - imā gāthā
abhāsi;

Tattha kodhanāti kujjhanasīlā. Bhavissanti anāgateti sambandho. Kiṃ therassa kāle tathā nāhesunti? Na nāhesuṃ. Tadā pana kalyāṇamittabahulatāya ovādakesu viññāpakesu sabrahmacārīsu bahūsu vijjamānesu kilesesu balavantesu paṭisaṅkhānabahulatāya ca yebhuyyena bhikkhū akkodhanā ahesuṃ, āyatim tabbipariyāye atikodhanā bhavissanti, tasmā “anāgate”ti vuttaṃ. Sesapadesupi ese va nayo. Upanāhīti āghātavattḥsu āghātassa upanayhanasīlā upanāhasambhavato vā upanāhī. Tattha purimakāliko byāpādo kodho, aparakāliko upanāho. Sakim pavatto vā doso kodho, anekakkhattuṃ pavatto upanāho. Pasesaṃ vijjamāne guṇe makkhanti puñjanti, tesam vā udakapuñjaniyā viya udakassa makkho makkhanaṃ puñjanaṃ etesaṃ atthīti makkhī. Atimānalakkhaṇo thambho etesaṃ atthīti thambhī. Saṭṭhāti asantaḡuṇavibhāvanalakkhaṇena sātṭheyyena samannāgatā. Issukīti parasampattikhiyyanalakkhaṇāya issāya samannāgatā. Nānāvādāti aññamaññaṃ viruddhavādā viruddhadiṭṭhikā, kalahakārakā cāti attho.

Aññātamānino dhamme, gambhīre tīragocarāti gambhīre durobhāse saddhamme aññāte eva “ñātoti, diṭṭho”ti evaṃ mānino, tato eva tassa orabhāge pavattitāya orimatīragocarā. Lahukāti lahusabhāvā capalā. Agarū dhammeti saddhamme gāravarahitā. Aññamaññaṃmagāravāti aññamaññaṃsmim appatissā, saṅghe sabrahmacārīsu ca garugāravavirahitā. Bahū ādīnavāti vuttappakārā, vakkhamānā ca bahū anekadosā antarāyā. Loketi sattaloke. Uppajjissantyanāgateti anāgate pātu bhavissanti. Sudesitaṃ imaṃ dhammanti, sammāsambuddhena suṭṭhu aviparītaṃ ādikalyāṇādippakārena desitaṃ imaṃ āgamasaddhammaṃ. Kilesissantīti kilīṭṭhaṃ kilesadūsitam karissanti, “āpattiṃ ‘anāpatti’ti garukāpattiṃ ‘lahukāpatti’”tiadinā ducarasamkilesena asaddhammena saṅhasukhamaṃ rūpārūpadhammaṃ paṭikkhipissanti, diṭṭhisamkilesena ubhayatrāpi taṇhāsamkilesena samkilesissanti malinaṃ karissanti. Dummatīti nippaṇṇā. Vuttañhetam bhagavatā - “bhavissanti, bhikkhave, bhikkhū anāgatamaddhānaṃ...pe... abhidhammakathaṃ vedallakathaṃ kathentā kaṇhadhammaṃ okkamamānā na bujjhissanti”ti.

Guṇahīnāti sīlādiguṇavirahitā dussīlā, alajjino ca. Atha vā guṇahīnāti vinayavārittādiguṇena hīnā dhammavinaye appakatañño. Saṅghamhīti saṅghamajjhe. Voharantāti kathentā, saṅghe vinicchayakathāya vattamānāya yaṃkiñci bhaṇantā. Visāradāti nibbhayā pagabbhā. Balavantoti pakkhabalena balavanto. Mukharāti mukhakharā kharavādino. Assutāvinoti na sutavanto, kevalam lābhasakkārasilokasannissayena guṇadharā hutvā “dhammaṃ ‘adhammo’ti,

adhammañca ‘dhammo’ti, vinayaṃ ‘avinayo’ti, avinayañca ‘vinayo’”ti evaṃ attanā yathicchitamatthaṃ saṅghamajjhe patitṭhapentā balavanto bhavissanti.

Guṇavantoti sīlādiguṇasampannā. Voharantā yathātthatoti atthānurūpaṃ, aviparītatthaṃ “dhammaṃ ‘dhammo’ti, adhammaṃ ‘adhammo’ti, vinayaṃ ‘vinayo’ti avinayaṃ ‘avinayo’”ti evaṃ dīpentā. Dubbalā te bhavissantīti parisāyaṃ alajjussannatāya balavirahitā te bhavissanti, tesam vacanaṃ na tiṭṭhissati. Hirīmanā anattikāti hirīmanto kenaci anattikā. Te hi dhammena vattum samatthāpi pāpajigucchātāya appakiccatāya ca kehici virodhaṃ akarontā attano vādaṃ patitṭhāpetum na vāyamantā dīṭṭhāvikammaṃ vā adhiṭṭhānaṃ vā akatvā tuṇhī honti.

Rajatanti rūpiyaṃ, tena kahāpaṇalohamāsakādīnampi saṅgaho daṭṭhabbo. Jātarūpanti suvaṇṇaṃ, tena maṇimuttādīnampi saṅgaho daṭṭhabbo. Vā-saddo samuccayattho “apadā vā”tiādīsu viya. “Rajatajātarūpañcā”ti vā pāṭho. Khettanti yattha pubbaṇṇāparaṇṇaṃ ruhati, taṃ khettaṃ. Tadatthaṃ akatabhūmibhāgo vatthu. Ajēlakanti eḷakā nāma ajāyeva, te ṭhapetvā avasesā pasujātī ajā nāma. Ajēlakaggahaṇeneva hettha gomahiṃsādīnampi saṅgaho kato. Dāsīdāsañcāti dāsīyo ca dāse ca. Dummedhāti aviddasuno, kappiyākappiyaṃ sārubbāsārubbam ajānantā attano atthāya sādīyissanti sampañcchissanti.

Ujjhānasaññinoti pare heṭṭhato katvā olokanacittā, anujjhāyitabbaṭṭhānēpi vā ujjhānasīlā. Bālāti duccintitacintanādīnā bālalakkaṇena samannāgatā, tato eva sīlesu asamāhitā catupārisuddhisīlesu na samāhitacittā. Unnaḷāti, samussitatucchamānā. Vicarissantīti mānaddhajaṃ ukkhipitvā vicarissanti. Kalahābhiratā magāti sārambhabahulatāya karaṇuttariyapasutā kalahe eva abhiratā magasadisā migā viya attahitāpekkhā ghāsesanābhiratā dubbalavihesaparāti attho.

Uddhatāti uddhaccena samannāgatā cittekaggatārahitā. Nīlacīvarapārutāti akappiyarajanarattena nīlavaṇṇena cīvarena pārutā, tādisaṃ cīvaraṃ nivāsetvā ceva pārutipvā ca vicaraṇakā. Kuhāti sāmantaajappanādīnā kuhanavattunā kuhakā, asantaguṇasambhāvanicchāya kohaññaṃ katvā paresaṃ vimhāpayā. Thaddhāti kodhena mānena ca thaddhamānasā kakkhaḷahadayā. Lapāti lapanakā kuhanavuttikā, pasannamānasehi manussehi “kena, bhante, ayyassa attho”ti paccayadāyakānaṃ vadāpanakā, payuttavācāvasena, nippesikatāvasena ca paccayatthaṃ lapakāti vā attho. Siṅgīti “tattha katamaṃ siṅgaṃ? Yaṃ siṅgaṃ siṅgaratā cāturatā cāturiyaṃ parikkhatatā pārikkhatiya”nti evaṃ vutthehi siṅgasadisēhi pākāṭakilesehi samannāgatā, siṅgaracaritāti attho. “Ariyā viyā”ti idaṃ “kuhā”ti etasseva atthadassanaṃ. Kuhakānañhi ariyānamiva ṭhitabhāvaṃ dassento ariyā viya vicarantīti āha.

Telaṇṭṭhehīti sitthakatelena vā udakatelena vā oṣaṇṭṭhehi. Capalāti kāyamaṇḍanaparikkhāramaṇḍanādīnā cāpallena yuttā. Añjanakkhikāti alaṅkārañjanena añjitanettā. Rathiyāya gamissantīti bhikkhācariyāya kulūpasaṅkamanāpadesehi, mahāracchāya ito cito ca paribbhamissanti. Dantavaṇṇikapārutāti dantavaṇṇarattena cīvarena pārutasarīrā.

Ajegucchanti ajigucchitabbaṃ. Vimutthehīti ariyehi. Surattanti kappiyarajanena suṭṭhu rattam, arahantānaṃ buddhādīnaṃ ciṇṇatāya arahaddhajaṃ jigucchissanti kāsāvaṃ. Kasmā? Odātesu samucchitā gedhaṃ āpannā. Dantavaṇṇapārupanassa hi idaṃ kāraṇavacanaṃ. Te hi setakaṃ sambhāventā “sabbena sabbam setake gahite liṅgapariccāgo eva siyā”ti dantavaṇṇaṃ pārupanti.

Lābhakāmāti lābhagiddhā. Bhikkhācariyāsupi kosajjayogato kusitā.
Samaṇadhammaṃ kātuṃ cittassa ussāhābhāvena hīnavīriyā. Kicchantāti, kilamantā,
vanapatthesu vasituṃ kicchantā kilantacittāti attho. Gāmañtesūti
gāmañtesanāsanesu gāmasamāpesu senāsanesu, gāmadvāresu vā senāsanesu.
Vasissareti vasissanti.

Te teva anusikkhantāti ye ye micchājīvappayogena laddhalābhā, te te eva puggale
anusikkhantā bhamissanti. Bhamissantīti sayampi te viya micchājīvena lābhaṃ
uppādetuṃ rājakulādīni sevantā paribbhamissanti. “Bhajissantī”ti vā pāṭho,
sevissantīti attho. Asaṃyatāti sīlasaṃyamarahitā.

Ye ye alābhino lābhanti ye ye bhikkhū micchājīvaparivajjanena appapuññatāya ca
lābhassa paccayassa na lābhino, te pujiyā pūjanīyā pāsaṃsā tadā anāgate kāle na
bhavissanti. Supesalepi te dhīreti dhisampannatāya dhīre suṭṭhu pesalepi te bhikkhū
na sevissanti, tadā anāgate te lābhino lābhakāmāva bhikkhūti attho.

Milakkhurajanaṃ rattanti kālakacchakarajanaṃ rattam. Samāsapadañhetam,
gāthāsukhattham sānūnāsikaniddeso. Garahantā sakaṃ dhajanti attano dhajabhūtam
kāśāvaṃ jigucchantā. Sāsane pabbajitānañhi kāśāvo dhajo nāma. Titthiyānaṃ
dhajaṃ kecīti keci sakyaputtiyabhāvaṃ paṭijānantā eva titthiyānaṃ setavatthikānaṃ
dhajabhūtam avadātakaṃ setavattham dhāressanti.

Agāravo ca kāśāveti arahaddhajabhūte kāśāve agāravo abahumānaṃ tadā anāgate
tesaṃ bhavissati. Paṭisaṅkhā ca kāśāveti “paṭisaṅkhā yoniso cīvaraṃ
paṭisevāmī”tiādinā nayena paccavekkhaṇamattampi kāśāvaparibhoge na bhavissati.

Kāśāvaṃ dhārentena kāśāvaṃ bahumānena “duccaritato oramitabba”nti kāśāvassa
garukātabbabbhāve chaddantajātakamudāharanto “abhibhūtassa
dukkhenā”tiādimāha. Tattha sallavidhassāti puthunā savisena sallena viddhassa,
tato eva mahatā dukkhena abhibhūtassa. Ruppato sarīravikāraṃ āpajjato.
Mahāghorāti sarīrajīvitesu nirapekkhatāya bhimmā garutarā paṭisaṅkhā aññehi
acintiyā cintāmattena pavattetuṃ asakkuṇeyyā chaddantamahānāgassaāsi, ahosi.
Chaddantanāgarājākāle hi bodhisatto soṇuttarena nāma nesādena paṭicchannaṭṭhāne
ṭhatvā visapītena sallena viddho mahatā dukkhena abhibhūto taṃ gahetvā
paridahitaṃ kāśāvaṃ disvā “ayaṃ ariyaddhajena paṭicchanno, na mayā
hiṃsitaṃ”ti tattha mettacittameva paccupaṭṭhapetvā uparidhammaṃ desesi.
Yathāha -

“Samappito puthusallena nāgo,
Aduṭṭhacitto luddakamajjhabhāsi;
Kimatthayaṃ kissa vā samma hetu,
Mamaṃ vadhī kassa vāyaṃ payogo”tiādi.

Imamattham dassento thero “chaddanto hī”tiādimāha. Tattha surattam
arahaddhajanti soṇuttarena paridahitakāśāvaṃ sandhāyāha. Abhañīti abhāsi. Gāthāti
gāthāyo. Gajoti chaddanto nāgarājā. Atthopasaṃhitāti atthasannissitā hitā, hitayuttāti
attho.

Chaddantanāgarājena vuttagāthāsu anikkasāvoti rāgādīhi kasāvehi kasāvo,
paridahissatīti nivāsanapārupanaattharaṇavasena paribhuñjissati. “Paridhassatī”ti vā
pāṭho. Apeto damasaccenāti indriyadadena ceva paramatthasaccapakkhikena

vacīsaccena ca apeto, viyutto pariccattoti attho. Na soti so evarūpo puggalo kāsāvaṃ paridahituṃ nārahati.

Vantakasāvassāti catūhi maggehi vantakasāvo chaḍḍitakasāvo pahīnakasāvo assa bhaveyyāti attho. Sīlesūti catupārisuddhisīlesu. Susamāhitoti suṭṭhu samāhito. Upetoti indriyadameṇa ceva vuttappakārena saccena ca upagato samannāgato. Sa veti so evarūpo puggalo taṃ gandhakāsāvavattthaṃ ekantena arahatīti attho.

Vipannasīloti bhinnasīlo. Dummedhoti nippaṇṇo sīlavisodhanapaṇṇāya virahito. Pākaṭoti “dussīlo aya”nti pākaṭo pakāso, vikkhittindriyatāya vā pākaṭo pākaṭindriyoti attho. Kāmakāriyoti bhinnasaṃvaratāya yathicchitakārako, kāmassa vā mārassa yathākāmakaraṇīyo. Vibbhantacittoti rūpādīsu visayesu vikkhittacitto. Nissukkoti asukko sukkadhammarahito hirottappavivajjito, kusalahammasampādanaussukkarahito vā.

Vītarāgoti vigatacchandarāgo. Odātamanasaṅkappoti suvisuddhamanovitakko, anāvilasaṅkappo vā.

Kāsāvaṃ kiṃ karissatīti yassa sīlaṃ natthi, tassa kāsāvaṃ kiṃ nāma payojanaṃ sādheyyatīti, cittakatasadisāṃ tassa pabbajitaliṅganti attho.

Duṭṭhacittāti rāgādīdosehi dūsitacittā. Anādarāti satthari dhamme aññamaññaṇa ādararahitā agāravā. Tādīnaṃ mettacittānanti mettābhāvanāya sampayuttahadaye teneva arahattādhigameṇa iṭṭhādīsu tādibhāvappatte uḷāraguṇe. Upayogathe hi idaṃ sāmivacanaṃ. Niggaṇhissantīti “sīlādisampanne disvā te sambhāventā vipannasīle amhe na bahūṃ maññissantī”ti attani agāravabhāyena yathā te ubbāḷhā pakkamissantī, tathā bādhissantīti attho.

Sikkhāpentāpīti sikkhāpiyamānāpi. Kammatthe hi ayaṃ kattuniddeso. Therehīti attano ācariyupajjhāyehi. Cīvaradhāraṇanti idaṃ samaṇapaṭipattiyaṃ nidassanamattaṃ, tasmā “evaṃ te abhikkamitabbaṃ, evaṃ te paṭikkamitabba”ntiādinā sikkhāpiyamānāpīti attho. Na suṇissantīti ovādaṃ na gaṇhissantī.

Te tathā sikkhitā bālāti te andhabālā ācariyupajjhāyehi sikkhāpiyamānāpi anādaratāya asikkhitāti. Nādiyissantupajjhāyehi upajjhāye ācariye ca ādaraṃ na karonti, tesaṃ anusāsaniyaṃ na tiṭṭhanti. Yathā kiṃ? Khaḷuṅko viya sārathim yathā khaḷuṅko duṭṭhasso assadamakaṃ nādiyati na tassa upadesa tiṭṭhati, evaṃ tepi upajjhāyācariye na bhāyanti na sārājantīti attho.

“Eva”ntiādi vuttassevatthassa nigamanaṃ. Tattha evanti vuttappakārena. Anāgataddhānanti anāgatamaddhānaṃ, anāgate kāleti attho. Taṃyeva sarūpato dassento “patte kalamhi pacchime”ti āha. Tattha katamo pacchimakālo? “Tatiyasaṅgītito paṭṭhāya pacchimakālo”ti keci, taṃ eke nānujānanti. Sāsanassa hi pañcayugāni vimuttiyugaṃ, samādhīyugaṃ, sīlayugaṃ, sutayugaṃ, dānāyugaṃ. Tesu paṭṭhamāya vimuttiyugaṃ, tasmim antarahite samādhīyugaṃ vattati, tasmimpi antarahite sīlayugaṃ vattati, tasmimpi antarahite sutayugaṃ vattateva. Aparisuddhasīlo hi ekadesena pariyattibāhusaccaṃ paggayha tiṭṭhati lābhādīkāmātāya. Yadā pana mātīkāpariyosānā pariyatti sabbaso antarahāyati, tato

paṭṭhāya liṅgamattameva avasissati, tadā yathā tathā dhanam saṃharitvā dānamukhena vissajjenti, sā kira nesaṃ carimā sammāpaṭipatti. Tattha sutayugato paṭṭhāya pacchimakālo, “sīlayugato paṭṭhāyā”ti apare.

Evaṃ thero pacchime kāle uppajjanakaṃ mahābhayaṃ dassetvā puna tattha sannipatitabhikkhūnaṃ ovādaṃ dadanto “purā āgacchate”tiādinā tisso gāthā abhāsi. Tattha purā āgacchate etanti etaṃ mayā tumhākaṃ vuttaṃ paṭipattiantarāyakaraṃ anāgataṃ mahābhayaṃ āgacchati purā, yāva āgamissati, tāvadevāti attho. Subbacāti vacanakkhamā sovacassakārakehi dhammehi samannāgatā, garūnaṃ anusāsaniyo padakkhiṇaggāhino hothāti attho. Sakhilāti muduhadayā.

Mettacittāti sabbasattesu hitūpasamhāralakkhaṇāya mettāya sampayuttacittā. Kāruṇikāti karuṇāya niyuttā paresaṃ dukkhāpanayanākāravuttiyā karuṇāya samannāgatā. Āraddhavīriyāti akusalānaṃ pahānāya kusalānaṃ upasampadāya paggaḥitavīriyā. Pahitattāti nibbānaṃ paṭipesitacittā. Niccanti sabbakālaṃ. Daḷhaparakkamāti thiravīriyā.

Pamādanti pamajjanaṃ, kusalānaṃ dhammānaṃ ananuṭṭhānaṃ, akusalesu ca dhammesu cittavossaggo. Vuttañhi -

“Tattha katamo pamādo? Kāyaduccarite vā vacīduccarite vā manoduccarite vā pañcasu vā kāmaguṇesu cittassa vossaggo vossaggānuppadānaṃ, kusalānaṃ dhammānaṃ bhāvanāya asakkaccakiriyatā”tiādi.

Appamādanti appamajjanaṃ, so pamādassa paṭipakkhato veditabbo. Atthato hi appamādo nāma satiyā avippavāso, upaṭṭhitāya satiyā eva cetam nāmaṃ. Ayañhettha attho - yasmā pamādamūlakā sabbe anattā, appamādamūlakā ca sabbe attā, tasmā pamādaṃ bhayato upaddavato disvā appamādañca khemato anupaddavato disvā appamādaṃ paṭipattiyā sikhābhūtaṃ sīlādikkhandhattayasaṅgahaṃ sammādiṭṭhiādināṃ aṭṭhannaṃ aṅgānaṃ vasena aṭṭhaṅgikaṃ ariyamaggaṃ bhāvētha, amataṃ nibbānaṃ phusantā sacchikarontā attano santāne uppādettha, dassanamaggamatte aṭṭhatvā upari tiṇṇaṃ maggānaṃ uppādanavasena vaḍḍhetha, evaṃ vo appamādabhāvanā sikhāpattā bhavissatīti.

Evaṃ thero sampattaparisaṃ ovadati. Imā eva cimassa therassa aññābyākaraṇagāthā ahesunti.

Phussattheragāthāvaṇṇanā niṭṭhitā.

2. Sāriputtattheragāthāvaṇṇanā

981-1016. Yathācārī yathāsatotiādikā āyasmato sāriputtattherassa gāthā. Tassa āyasmato mahāmoggallānattherassa ca vatthu evaṃ veditabbaṃ - atīte ito sataśahassakappādhike asaṅkhyeyyamattake āyasmā sāriputto brāhmaṇamahāsālakule nibbatti, nāmena saradamāṇavo nāma ahoṣi. Mahāmoggallāno gahapatimahāsālakule nibbatti, nāmena sirivaḍḍhakuṭumbiko nāma ahoṣi. Te ubhopi sahaṃsukīlakasaḥāyā ahesuṃ. Tesu saradamāṇavo pitu accayena kulasantakaṃ dhanam paṭipajjitvā ekadivasaṃ rahogato cintesi - “imesaṃ sattānaṃ maraṇaṃ nāma ekantikaṃ, tasmā mayā ekaṃ pabbajjaṃ upagantvā mokkhamaggo gavesitabbo”ti sahāyaṃ upasaṅkamitvā, samma, ahaṃ pabbajitukāmo, kiṃ tvaṃ pabbajituṃ sakkhissāmi”ti vatvā tena “na sakkhissāmi”ti vutte “hotu ahameva pabbajissāmi”ti ratanaḷḅhāgārāni vivarāpetvā kapaṇaddhikādināṃ mahādānaṃ

datvā pabbatapādaṃ gantvā isipabbajjaṃ pabbaji. Tassa pabbajjaṃ anupabbajitā catusattatisahassamattā brāhmaṇaputtā ahesuṃ. So pañca abhiññāyo aṭṭha ca samāpattiyo nibbattetvā tesampi jaṭilānaṃ kasiṇaparikkammaṃ ācikkhi. Tepi sabbe pañcābhiññā aṭṭha samāpattiyo nibbattesuṃ.

Tena samayena anomadassī nāma sammāsambuddho loke uppajjitvā pavattitavaradhammacakko satte saṃsāramahoghato tāretvā ekadivasam “saradatāpasassa ca antevāsikānañca saṅghaṃ karissāmī”ti eko adutiyo pattacīvaramādāya ākāsaṃ gantvā “buddhabhāvaṃ me jānātū”ti tāpasassa passantasseva ākāsaṃ otarivā pathaviyaṃ patiṭṭhāsi. Saradatāpaso satthu sarīre mahāpurisalakkhaṇāni upadhāretvā “sabbaññubuddhoyevāya”nti niṭṭhaṃ gantvā paccuggamaṃ katvā āsanaṃ paññāpetvā adāsi. Nisīdi bhagavā paññatte āsane. Saradatāpaso satthu santike ekamantaṃ nisīdi.

Tasmiṃ samaye tassa antevāsikā catusattatisahassamattā jaṭilā paṇītapāṇītāni ojavantāni phalāphalāni gahetvā āgatā satthāraṃ disvā sañjātappasādā attano ācariyassa ca satthu ca nisinnākāraṃ oloketvā, “ācariya, mayaṃ pubbe ‘tumhehi mahantataro koci natthī’ti vicarāma, ayaṃ pana puriso tumhehi mahantataro maññe”ti āhaṃsu. “Kiṃ vadetha, tātā? Sāsapena saddhiṃ aṭṭhasaṭṭhiyojanasatasahassubbedhaṃ sineruṃ samaṃ kātuṃ icchatha? Sabbaññubuddhena maṃ tulyaṃ mā karitthā”ti. Atha te tāpasā ācariyassa vacanaṃ sutvā “yāva mahā vatāyaṃ purisuttamo”ti sabbeva pādesu nipatitvā satthāraṃ vandīṃsu.

Atha te ācariyo āha - “tātā, satthu anucchaviko no deyyadhammo natthi, satthā ca bhikkhācāravelāya idhāgato, handa mayaṃ deyyadhammaṃ yathābalaṃ dassāma. Tumhehi yaṃ yaṃ paṇītaṃ phalāphalaṃ ābhataṃ, taṃ taṃ āharathā”ti āharāpetvā hatthe dhovitvā sayam tathāgatassa patte patiṭṭhāpesi. Satthārā ca phalāphale paṭiggaṇhitamatte devatā dibbojaṃ pakkhipīṃsu. Tāpaso udakampi sayameva parissāvetvā adāsi. Tato bhojanakiccaṃ niṭṭhāpetvā satthari nisinne sabbe antevāsike pakkosivā satthu santike sāraṇīyaṃ kathaṃ kathento nisīdi. Satthā “dve aggasāvakā bhikkhusaṅghena saddhiṃ āgacchantū”ti cintesi. Te satthu cittaṃ ṇatvā tāvadeva satasahassakhīṇāsavaparivārā aggasāvakā āgantvā satthāraṃ vanditvā ekamantaṃ aṭṭhaṃsu.

Tato saradatāpaso antevāsike āmantesi - “tātā, satthu bhikkhusaṅghassa ca pupphāsanena pūjā kātabbā, tasmā pupphāni āharathā”ti. Te tāvadeva iddhiyā vaṇṇagandhasampannāni pupphāni āharitvā buddhassa yojanappamāṇaṃ pupphāsaṃ paññāpesuṃ, ubhinnaṃ aggasāvakānaṃ tigāvutaṃ, sesabhikkhūnaṃ aḍḍhayojanikādibhedaṃ, saṅghanavakassa usabhamattaṃ paññāpesuṃ. Evaṃ tesam paññattesu āsanesu saradatāpaso tathāgatassa purato añjaliṃ paggayha ṭhito - “bhante, mayhaṃ anuggahatthāya imaṃ pupphāsaṃ abhiruhathā”ti āha. Nisīdi bhagavā pupphāsane. Satthari nisinne dve aggasāvakā sesabhikkhū ca attano attano pattāsane nisīdiṃsu. Satthā “tesaṃ mahapphalaṃ hotū”ti nirodhaṃ samāpajji. Satthu samāpannabhāvaṃ ṇatvā dve aggasāvakāpi sesabhikkhūpi nirodhaṃ samāpajjiṃsu. Tāpaso sattāhaṃ nirantaraṃ pupphacchattaṃ dhārento aṭṭhāsi. Itare pana vanamūlaphalāphalaṃ paribhuñjitvā sesakāle añjaliṃ paggayha aṭṭhaṃsu.

Satthā sattāhassa accayena nirodhato vuṭṭhāya aggasāvakaṃ nisabhattheraṃ āmantesi - “tāpasānaṃ pupphāsānānumodanaṃ karohī”ti. Thero sāvakapāramīñāṇe ṭhatvā tesāṃ pupphāsānānumodanaṃ akāsi. Tassa desanāvasāne satthā dutiyaṃ aggasāvakaṃ anomattheraṃ āmantesi - “tvampi imesaṃ dhammaṃ desehi”ti. Sopi tepiṭakaṃ buddhavacanaṃ sammasitvā tesāṃ dhammaṃ kathesi. Dvinnampi desanāya ekassapi dhammābhisamayo nāhosi. Atha satthā buddhavisaye ṭhatvā dhammadesanaṃ ārabhi. Desanāvasāne ṭhapetvā saradatāpasāṃ avasesā sabbepi catusattatisahassamattā jaṭilā arahattaṃ pāpuṇṇiṃsu. Satthā “etha, bhikkhavo”ti hatthaṃ pasāresi. Te tāvadeva antarahitatāpasavesā aṭṭhaparikkhāvaradharā satṭhivassikattherā viya ahesuṃ.

Saradatāpaso pana “aho vatāhampi ayaṃ nisabhatthero viya anāgate ekassa buddhassa aggasāvako bhavēyya”nti satthu desanākāle uppannaparivitakkatāya aññavihito hutvā maggaphalāni paṭivijjhitaṃ nāsakkhi. Atha tathāgataṃ vanditvā tathā paṇidhānaṃ akāsi. Satthāpissa anantarāyena samijjhanabhāvaṃ disvā - “īto tvaṃ kappasatasahassādhikaṃ ekaṃ asaṅkhyeyyaṃ atikkamitvā gotamassa nāma sammāsambuddhassa aggasāvako sārīputto nāma bhavissasi”ti byākaritvā dhammakathaṃ vatvā bhikkhusaṅghaparivuto ākāsaṃ pakkhandi.

Saradatāpasopi sahāyakassa sirivaḍḍhassa santikaṃ gantvā, samma, mayā anomadassissa bhagavato pādamūle anāgate uppajjanakassa gotamassa nāma sammāsambuddhassa aggasāvakaṭṭhānaṃ patthitaṃ, tvampi tassa dutiyasāvakaṭṭhānaṃ patthehīti.

Sirivaḍḍho taṃ upadesaṃ sutvā attano nivesanadvāre aṭṭhakarīsamattaṃ ṭhānaṃ samatalaṃ kāretvā lājapañcamāni pupphāni vikiritvā nīluppacchadanāṃ maṇḍapaṃ kāretvā buddhāsanaṃ paññāpetvā bhikkhūnampi āsanāni paññāpetvā mahantaṃ sakkārasammānaṃ sajjetvā, saradatāpasena satthāraṃ nimantāpetvā sattāhaṃ mahādānaṃ pavattetvā, buddhappamukhaṃ bhikkhusaṅghaṃ mahārahehi vatthehi acchādetvā, dutiyasāvakabhāvāya paṇidhānaṃ akāsi. Satthāpissa anantarāyena samijjhanabhāvaṃ disvā vuttanayena byākaritvā bhattānumodanaṃ katvā pakkāmi. Sirivaḍḍho haṭṭhapahaṭṭho yāvajīvaṃ kusalakammaṃ katvā dutiyacittavāre kāmāvacaradevaloke nibbatti. Saradatāpaso cattāro brahmavihāre bhāvetvā brahmaloke nibbatti.

Tato paṭṭhāya nesaṃ ubhinnaṃ antarākammaṃ na kathitaṃ. Amhākaṃ pana bhagavato uppattito puretameva saradatāpaso rājagahassa avidūre upatissagāme rūpasāriyā brāhmaṇiyā kucchimhi paṭisandhiṃ gaṇhi. Taṃdivasamevassa sahāyopi rājagahasseva avidūre kolitagāme moggaliyā brāhmaṇiyā kucchimhi paṭisandhiṃ gaṇhi. Tāni kira dvepi kulāni yāva sattamā kulaparivaṭṭā ābaddhapaṭibaddhasahāyakāneva. Tesāṃ dvinnaṃ ekadivasameva gabbhaparihāramadaṃsu. Dasamāsaccayena jātānampi tesāṃ chasaṭṭhi dhātiyo upaṭṭhāpesuṃ, nāmaggaṇadivase rūpasāribrahmaṇiyā puttassa upatissagāme jeṭṭhakulassa puttattā upatissoti nāmaṃ akaṃsu. Itarassa kolitagāme jeṭṭhakulassa puttattā kolitoti nāmaṃ akaṃsu. Te ubhopi mahatā parivārena vaḍḍhantā vuddhimanvāya sabbasippānaṃ pāraṃ agamaṃsu.

Athekadivasāṃ te rājagahe giraggasamajjaṃ passantā mahājanaṃ sannipatitaṃ disvā ñāṇassa paripākagatatā yoniso ummujjantā “sabbepime oraṃ vassasatānaṃ maccumukhe patissantī”ti saṃvegaṃ paṭilabhitvā “amhehi mokkhadhammo

pariyesitabbo, tañca pariyesantehi ekaṃ pabbajjaṃ laddhuṃ vaṭṭatī”ti nicchayaṃ katvā pañcahi māṇavakasatehi saddhiṃ sañcayassa paribbājakassa santike pabbajimsu. Tesam pabbajitakālato paṭṭhāya sañcayo lābhaggayasaggappatto ahosi. Te katipāheneva sabbaṃ sañcayassa samayaṃ pariggaṇhitvā tattha sāraṃ adisvā tato nikkhamitvā tattha tattha te te paṇḍitasammate samaṇabrāhmaṇe pañhaṃ pucchanti, te tehi puṭṭhā neva sampāyanti, aññadatthu teyeva tesam pañhaṃ vissajjenti. Evaṃ te mokkhaṃ pariyesantā katikaṃ akaṃsu - “amhesu yo paṭhamam amataṃ adhigacchati, so itarassa ārocetū”ti.

Tena ca samayena amhākaṃ satthari paṭhamābhisambodhiṃ patvā pavattitavaradhammacakke anupubbena uruvelakassapādike sahassajaṭile dametvā rājagahe viharante ekadivasam upatisso paribbājako paribbājakārāmaṃ gacchanto āyasmantaṃ assajittheraṃ rājagahe piṇḍāya carantaṃ disvā “na mayā evarūpo ākappasampanno pabbajito diṭṭhapubbo, santadhammena nāma ettha bhavitabba”nti sañjātappasādo pañhaṃ pucchitum āyasmantaṃ udikkhanto piṭṭhito piṭṭhito anubandhi. Theropi laddhapiṇḍapāto paribhuñjitum patirūpaṃ okāsaṃ gato. Paribbājako attano paribbājakapīṭhaṃ paññāpetvā adāsi. Bhattakiccapariyosāne cassa attano kuṇḍikāya udakaṃ adāsi.

Evaṃ so ācariyavattaṃ katvā katabhattakiccena therena saddhiṃ paṭisanthāraṃ katvā “ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesī”ti pucchi. Thero sammāsambuddhaṃ apadisi. Puna tena “kiṃvādī panāyasmato satthā”ti puṭṭho “imassa sāsanaṃ gambhīrataṃ dassessāmī”ti attano navakabhāvaṃ pavedetvā saṅkhepavasena cassa sāsanaḍḍhammaṃ kathento “ye dhammā hetuppabhavā”ti gāthamāha. Paribbājako paṭhamapadadvayameva sutvā sahassanayasampanne sotāpattiphale patiṭṭhāsi, itaraṃ padadvayaṃ sotāpannakāle niṭṭhāsi. Gāthāpariyosāne pana sotāpanno hutvā upari visese appavattente “bhavissati ettha kāraṇa”nti sallakkhetvā theram āha - “mā, bhante, upari dhammadesanaṃ vaḍḍhayittha, ettakameva hotu, kahaṃ amhākaṃ satthā vasatī”ti? “Veḷuvane”ti. “Bhante, tumhe purato gacchatha, ahaṃ mayhaṃ sahāyakassa katapaṭiññaṃ mocetvā taṃ gahetvā āgamissāmī”ti pañcapatiṭṭhitena vanditvā tikkhattum padakkhiṇaṃ katvā theram uyyojetvā paribbājakārāmaṃ agamāsi.

Kolitaḥ paribbājako taṃ dūratova āgacchantaṃ disvā “mukhavaṇṇo na aññadivasesu viya, addhānena amataṃ adhigataṃ bhavissatī”ti tenevassa visesādhigamaṃ sambhāvetvā amatādhigamaṃ pucchi. Sopissa “āmāvuso, amataṃ adhigata”nti paṭijānitvā tameva gāthaṃ abhāsi. Gāthāpariyosāne kolito sotāpattiphale patiṭṭhahitvā āha - “kahaṃ no satthā”ti? “Veḷuvane”ti. “Tena hi, āvuso, āyāma, satthāraṃ passissāmā”ti. Upatisso sabbakālampi ācariyapūjakova, tasmā sañcayassa santikaṃ gantvā satthu guṇe pakāsetvā tampi satthu santikaṃ netukāmo ahosi. So lābhāsāpakato antevāsikabhāvaṃ anicchanto “na sakkomi cāṭi hutvā udakasiñcanaṃ hotu”nti paṭikkhipi. Te anekehi kāraṇehi taṃ saññāpetum asakkontā attano ovāde vattamānehi aḍḍhateyyasatehi antevāsikehi saddhiṃ veḷuvanaṃ agamaṃsu. Satthā te dūratova āgacchante disvā “etaṃ me sāvakaḥ yugaṃ bhavissati aggaṃ bhaddayuga”nti vatvā tesam parisāya cariyavasena dhammaṃ desetvā arahatte patiṭṭhāpetvā ehibhikkhubhāvena upasampadaṃ adāsi. Yathā tesam, evaṃ aggasāvakaṇampi iddhiṃ mayapattacīvaraṃ āgatameva. Uparimaggattayakiccaṃ pana na niṭṭhāti. Kasmā? Sāvakaḥ pāramiññaṇassa mahantatāya.

Tesu āyasmā mahāmogallāno pabbajitadivasaṃ sattame divase magadharaṭṭhe

kallavālagāme samaṇadhammaṃ karonto thinamiddhe okkante satthārā saṃvejito thinamiddhaṃ vinodetvā dhātukammaṭṭhānaṃ suṇanto eva uparimaggattayaṃ adhigantvā sāvakaṭṭhānaṃ matthakaṃ pāpuṇi. Āyasmā sārīputto pabbajitadivasato aḍḍhamāsaṃ atikkamitvā satthārā saddhiṃ rājagahe sūkarakhataleṇe viharanto attano bhāgīyassa dīghanakhaparibbājassa vedanāpariggahasuttante desiyamāne desanānusārena ṇāṇaṃ pesetvā parassa vaḍḍhitaṃ bhattaṃ bhuñjanto viya sāvakaṭṭhānaṃ matthakaṃ pāpuṇi. Iti dvinnampi aggasāvakaṇaṃ satthu samīpe eva sāvakaṭṭhānaṃ matthakaṃ pattaṃ. Tena vuttaṃ apadāne -

“Himavantassa avidūre, lambako nāma pabbato;
Assamo sukato mayhaṃ, paṇṇasālā sumāpitā.

“Uttānakūlā nadikā, supatitthā manoramā;
Susuddhapulinākiṇṇā, avidūre mamassamaṃ.

“Asakkharā apabbhārā, sādu appaṭṭigandhikā;
Sandatī nadikā tattha, sobhayantā mamassamaṃ.

“Kumbhīlā makarā cettha, susumārā ca kacchapā;
Caranti nadiyā tattha, sobhayantā mamassamaṃ.

“Pāṭhīnā pāvusā macchā, balajā muñjarohitā;
Vaggaḷā papatāyantā, sobhayanti mamassamaṃ.

“Ubho kūlesu nadiyā, pupphino phalino dumā;
Ubhato abhilambantā, sobhayanti mamassamaṃ.

“Ambā sālā ca tilakā, pāṭalī sinduvārakā;
Dibbagandhā sampavanti, pupphitā mama assame.

“Cammakā saḷalā nīpā, nāgapunnāgaketakā;
Dibbagandhā sampavanti, pupphitā mama assame.

“Atimuttā asokā ca, bhaginīmālā ca pupphitā;
Aṅkolā bimbijālā ca, pupphitā mama assame.

“Ketakā kandali ceva, godhukā tiṇasūlikā;
Dibbagandhaṃ sampavantā, sobhayanti mamassamaṃ.

“Kaṇikārā kaṇṇikā ca, asanā ajjunā bahū;
Dibbagandhaṃ sampavantā, sobhayanti mamassamaṃ.

“Punnāgā giripunnāgā, koviḷārā ca pupphitā;
Dibbagandhaṃ sampavantā, sobhayanti mamassamaṃ.

“Uddālakā ca kuṭajā, kadambā vakulā bahū;
Dibbagandhaṃ sampavantā, sobhayanti mamassamaṃ.

“Āḷakā isimuggā ca, kadalimātuluṅgiyo;
Gandhodakena saṃvaḍḍhā, phalāni dhārayanti te.

“Aññe pupphanti padumā, aññe jāyanti kesarī;
Aññe opupphā padumā, pupphitā taḷāke tadā.

“Gabbhaṃ gaṇhanti padumā, niddhāvanti muḷāliyo;
Siṅghāṭipattamākiṇṇā, sobhanti taḷāke tadā.

“Nayitā ambagandhī ca, uttalī bandhujīvākā;
Dibbagandhā sampavanti, pupphitā taḷāke tadā.

“Pāṭhīnā pāvusā macchā, balajā muñjarohitā;
Saṃgulā maggurā ceva, vasanti taḷāke tadā.

“Kumbhīlā susumārā ca, tantigāhā ca rakkhasā;
Oghā ajagarā ca, vasanti taḷāke tadā.

“Pārevatā ravihaṃsā, cakkavākā nadīcarā;
Kokilā sukasālikā, upajīvanti taṃ saraṃ.

“Kukutthakā kuḷīrakā, vane pokkharasātakā;
Dindibhā suvapotā ca, upajīvanti taṃ saraṃ.

“Haṃsā koṇcā mayūrā ca, kokilā tambacūḷakā;
Pampakā jīvaṃjīvā ca, upajīvanti taṃ saraṃ.

“Kosikā poṭṭhasīsā ca, kurarā senakā bahū;
Mahākālā ca sakuṇā, upajīvanti taṃ saraṃ.

“Pasadā ca varāhā ca, camarā gaṇḍakā bahū;
Rohiccā sukapotā ca, upajīvanti taṃ saraṃ.

“Sīhabyagghā ca dīpī ca, acchakokataracchakā;
Tidhā pabhinnaṃmātāṅgā, upajīvanti taṃ saraṃ.

“Kinnarā vānarā ceva, athopi vanakammikā;
Cetā ca luddakā ceva, upajīvanti taṃ saraṃ.

“Tindukāni piyālāni, madhuke kāsūmāriyo;
Dhuvam phalāni dhārenti, avidūre mamassamaṃ.

“Kosambā saḷalā nimbā, sāduphalasamāyutā;
Dhuvam phalāni dhārenti, avidūre mamassamaṃ.

“Harītakā āmalakā, ambajambuvibhītakā;
Kolā bhallātakā billā, phalāni dhārayanti te.

“Āluvā ca kaḷambā ca, biḷālītakkaḷāni ca;
Jīvākā sutakā ceva, bahukā mama assame.

“Assamassāvidūramhi, taḷākāsuṃ sunimmitā;
Acchodakā sītajalā, supatitthā manoramā.

“Padumuppalasañchannā, puṇḍarīkasamāyutā;
Mandālakehi sañchannā, dibbagandhopavāyati.

“Evaṃ sabbaṅgasampanne, pupphite phalite vane;
Sukate assame ramme, viharāmi ahaṃ tadā.

“Sīlavā vatasampanno, jhāyī jhānarato sadā;
Pañcābhiññābalappatto, suruci nāma tāpaso.

“Catuvīsasahassāni, sissā mayhaṃ upaṭṭhaham;
Sabbe maṃ brāhmaṇā ete, jātimanto yasassino.

“Lakkhaṇe itihāse ca, sanighaṇḍusakeṭubhe;
Padakā veyyākaraṇā, sadhamme pāramiṃ gatā.

“Uppātesu nimittesu, lakkhaṇesu ca kovidā;
Pathabyā bhūmantalikkhe, mama sissā susikkhitā.

“Appicchā nipakā ete, appāhārā alolupā;
Lābhālābhena santuṭṭhā, parivārenti maṃ sadā.

“Jhāyī jhānaratā dhīrā, santacittā samāhitā;
Ākiñcaññaṃ patthayantā, parivārenti maṃ sadā.

“Abhiññāpāramippattā, pettike gocare ratā;
Antalikkhacarā dhīrā, parivārenti maṃ sadā.

“Saṃvutā chasu dvāresu, anejā rakkhindriyā;
Asaṃsaṭṭhā ca te dhīrā, mama sissā durāsadā.

“Pallaṅkena nisajjāya, ṭhānacaṅkamanena ca;
Vītināmenti te rattiṃ, mama sissā durāsadā.

“Rajjanīye na rajjanti, dussanīye na dussare;
Mohanīye na muyhanti, mama sissā durāsadā.

“Iddhiṃ vīmaṃsamānā te, vattanti niccakālikaṃ;
Pathaviṃ te pakampenti, sārabbhena durāsadā.

“Kīḷamānā ca te sissā, kīḷanti jhānakīḷitaṃ.
Jambuto phalamānenti, mama sissā durāsadā.

“Aññe gacchanti goyānaṃ, aññe pubbavidehakaṃ;
Aññe ca uttarakurum, esanāya durāsadā.

“Purato pesenti khāriṃ, pacchato ca vajanti te;
Catuvīsasahasseehi, chāditaṃ hoti ambaram.

“Aggipākī anaggī ca, dantodukkhalikāpi ca;
Asmena koṭṭitā keci, pavattaphalabhojanā.

“Udakorohaṇā keci, sāyaṃ pāto sucīratā;
Toyābhisecanakarā, mama sissā durāsadā.

“Parūḷhakacchanakhalomā, paṇkadantā rajassirā;
Gandhitā sīlagandhena, mama sissā durāsadā.

“Pātova sannipatitvā, jaṭilā uggatāpanā;
Lābhālābhaṃ pakittetvā, gacchanti ambare tadā.

“Etesaṃ pakkamantānaṃ, mahāsaddo pavattati;
Ajinacamma saddena, muditā honti devatā.

“Disodisaṃ pakkamanti, antalikkhacarā isī;
Sake balenupatthaddhā, te gacchanti yadicchakaṃ.

“Pathavīkampakā ete, sabbeva nabhacārino;
Uggaṭṭejā duppasahā, sāgarova akhobhiyā.

“Ṭhānacaṇkamino keci, keci nesajjikā isī;
Pavattabhojanā keci, mama sissā durāsadā.

“Mettāvihārino ete, hitesī sabbapāṇinaṃ;
Anattukkaṃsakā sabbe, na te vambhenti kassaci.

“Sīharājāvasambhītā, gajarājāva thāmavā;
Durāsadā byagghāriva, āgacchanti mamantike.

“Vijjādhārā devatā ca, nāgagandhabbarakkhasā;
Kumbhaṇḍā dānavā garuḷā, upajīvanti taṃ saraṃ.

“Te jaṭākhāribharitā, ajinuttaravāsanā;
Antalikkhacarā sabbe, upajīvanti taṃ saraṃ.

“Sadānucchavikā ete, aññaṃaññaṃ sagāravā;
Catubbīsasahassānaṃ, khipitasaddo na vijjati.

“Pāde pādaṃ nikkhipantā, appasaddā susaṃvutā;
Upasaṅkamma sabbeva, sirasā vandare mamaṃ.

“Tehi sissehi parivuto, santahi ca tapassibhi;
Vasāmi assame tattha, jhāyī jhānarato ahaṃ.

“Isīnaṃ sīlagandhena, pupphagandhena cūbhayaṃ;
Phalīnaṃ phalagandhena, gandhito hoti assamo.

“Rattindivaṃ na jānāmi, arati me na vijjati;
Sake sisse ovaḍanto, bhiyyo hāsaṃ labhāmahaṃ.

“Pupphānaṃ pupphamānānaṃ, phalānaṃ vipaccataṃ;
Dibbagandhā pavāyanti, sobhayantā mamassamaṃ.

“Samādhimhā vuṭṭhahitvā, atāpī nipako ahaṃ;
Khāribhāraṃ gahetvāna, vanaṃ ajjhogahiṃ ahaṃ.

“Uppāte supine cāpi, lakkhaṇesu susikkhito;
Pavattamānaṃ mantapadaṃ, dhārayāmi ahaṃ tadā.

“Anomadassī bhagavā, lokajeṭṭho narāsabho;
Vivekakāmo sambuddho, himavantamupāgami.

“Ajjhogāhetvā himavantaṃ, aggo kāruṇiko muni;
Pallaṅkaṃ ābhujitvāna, nisīdi purisuttamo.

“Tamaddasāhaṃ sambuddhaṃ, sappabhāsaṃ manoramaṃ;
Indīvaraṃva jalitaṃ, ādittaṃva hutāsaṃ.

“Jalantaṃ dīparukkhaṃva, vijjutaṃ gagane yathā;
Suphullaṃ sālārājaṃva, addasaṃ lokanāyakaṃ.

“Ayaṃ nāgo mahāvīro, dukkhassantakaro muni;
Imaṃ dassanamāgamma, sabbadukkhā pamuccare.

“Disvānāhaṃ devadevaṃ, lakkhaṇaṃ upadhārayiṃ;
Buddho nu kho na vā buddho, handa passāmi cakkhumaṃ.

“Sahassārāni cakkāni, dissanti caraṇuttame;
Lakkhaṇānissa disvāna, niṭṭhaṃ gacche tathāgate.

“Sammajjaniṃ gahetvāna, sammajjitvānahaṃ tadā;
Atha pupphe samānetvā, buddhasetṭhaṃ apūjayiṃ.

“Pūjayitvāna sambuddhaṃ, oghatiṇṇamanāsavaṃ;
Ekaṃsaṃ ajinaṃ katvā, namassiṃ lokanāyakaṃ.

“Yena ñāṇena sambuddho, viharati anāsavo;
Taṃ ñāṇaṃ kittayissāmi, suṇātha mama bhāsato.

“Samuddharasimaṃ lokaṃ, sayambhū amitodaya;
Tava dassanamāgamma, kaṅkhāsotaṃ taranti te.

“Tuvaṃ satthā ca ketu ca, dhajo yūpo ca pāṇinaṃ;
Parāyaṇo patiṭṭhā ca, dīpo ca dvipaduttamo.

“Sakkā samudde udakaṃ, pametuṃ ālhakena vā;
Na tveva tava sabbaññu, ñāṇaṃ sakkā pametave.

“Dhāretuṃ pathaviṃ sakkā, ṭhapetvā tulamaṇḍale;
Na tveva tava sabbaññu, ñāṇaṃ sakkā dharetave.

“Ākāso minituṃ sakkā, rajjuyā aṅgulena vā;
Na tveva tava sabbaññu, ñāṇaṃ sakkā pametave.

“Mahāsamudde udakaṃ, pathaviñcākhilañjahe;
Buddhaññaṃ upādāya, upamāto na yujjare.

“Sadevakassa lokassa, cittaṃ yesaṃ pavattati;
Antojālīkatā ete, tava ññaṃhi cakkhuma.

“Yena ññaṇa pattosi, kevalaṃ bodhimuttamaṃ;
Tena ññaṇa sabbaññu, maddasī paratitthiye.

“Imā gāthā thavitvāna, suruci nāma tāpaso;
Ajinaṃ pattharivāna, pathaviyaṃ nisīdi so.

“Cullāsītisahassāni, ajjhogāḷho mahañṇave;
Accuggato tāvadeva, girirājā pavuccati.

“Tāva accuggato neru, āyato vitthato ca so;
Cuṇṇito aṇubhedena, koṭisatasahassaso.

“Lakkhe ṭhapiyamānaṃhi, parikkhayamagacchatha;
Na tveva tava sabbaññu, ññaṃ sakkā pametave.

“Sukhumacchikena jālena, udakaṃ yo parikkhipe;
Ye keci udae pāṇā, antojālīkatā siyuṃ.

“Tattheva hi mahāvīra, ye keci puthutitthiyā;
Diṭṭhigahanapakkhandā, parāmāsena mohitā.

“Tava suddhena ññaṇa, anāvaraṇadassinā;
Antojālīkatā ete, ññaṃ te nātivattare.

“Bhagavā tamhi samaye, anomadassī mahāyaso;
Vuṭṭhahitvā samādhimhā, disaṃ olokayī jino.

“Anomadassimunino, nisabho nāma sāvako;
Parivuto satahassehi, santacittehi tādibhi.

“Khīṇāsavehi suddhehi, chaḷabhiññehi jhāyibhi;
Cittamaññāya buddhassa, upesi lokanāyakaṃ.

“Antalikkhe ṭhitā tattha, padakkhiṇamakamsu te;
Namassantā pañjalikā, otaruṃ buddhasantike.

“Anomadassī bhagavā, lokajeṭṭho narāsabho;
Bhikkhusaṅghe nisīditvā, sitaṃ pātukaṃ jino.

“Varuṇo nāmuṇṇhāko, anomadassissa satthuno;
Ekaṃsaṃ cīvaram katvā, apucchi lokanāyakaṃ.

“Ko nu kho bhagavā hetu, sitakammaṃ satthuno;
Na hi buddhā ahetūhi, sitaṃ pātukaronti te.

“Anomadassī bhagavā, lokajeṭṭho narāsabho;
Bhikkhumajjhe nisīditvā, imaṃ gāthaṃ abhāsatha.

“Yo maṃ pupphena pūjesi, ñāṇaṇcāpi anutthavi;
Tamaṃ kittayissāmi, suṇoṭha mama bhāsato.

“Buddhassa giramaññāya, sabbe devā samāgatā;
Saddhammaṃ sotukāmā te, sambuddhamupasaṅkamum.

“Dasasu lokadhātūsu, devakāyā mahiddhikā;
Saddhammaṃ sotukāmā te, sambuddhamupasaṅkamum.

“Hatthī assā rathā pattī, senā ca caturaṅginī;
Parivāressantimaṃ niccaṃ, buddhapūjāyidaṃ phalaṃ.

“Saṭṭhitūriyasahassāni, bheriyo samalaṅkatā;
Upaṭṭhissantimaṃ niccaṃ, buddhapūjāyidaṃ phalaṃ.

“Soḷasitthisahassāni, nāriyo samalaṅkatā;
Vicittavatthābharaṇā, āmuttamaṇikuṇḍalā.

“Aḷārapamhā hasulā, susaṇṇā tanumajjhimā;
Parivāressantimaṃ niccaṃ, buddhapūjāyidaṃ phalaṃ.

“Kappasatasahassāni, devaloke ramissati;
Sahassakkhattum cakkavattī, rājā raṭṭhe bhavissati.

“Sahassakkhattum devindo, devarajjaṃ karissati;
Padesarajjaṃ vipulaṃ, gaṇanāto asaṅkhiyaṃ.

“Pacchime bhavasampatte, manussattaṃ gamissati;
Brāhmaṇī sāriyā nāma, dhārayissati kucchinā.

“Mātuyā nāmagottena, paññāyissatiyaṃ naro;
Sāriputtoti nāmena, tikkhapañño bhavissati.

“Asītikoṭī chaḍḍetvā, pabbajissatikiñcano;
Gavesanto santipadaṃ, carissati mahiṃ imaṃ.

“Aparimeyye ito kappe, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

“Tassa dhammesu dāyādo, oraso dhammanimmitto;
Sāriputtoti nāmena, hessati aggasāvako.

“Ayaṃ bhāgīrathī gaṅgā, himavantā pabhāvitā;
Mahāsamuddamappeti, tappayantī mahodadhiṃ.

“Tathevāyaṃ sāriputto, sake tīsu visārado;
Paññāya pāramiṃ gantvā, tappayissati pāṇine.

“Himavantamupādāya, sāgarañca mahodadhiṃ;
 Etthantare yaṃ pulinaṃ, gaṇanāto asaṅkhiyaṃ.

“Tampi sakkā asesena, saṅkhātuṃ gaṇanā yathā;
 Na tveva sārīputtassa, paññāyanto bhavissati.

“Lakkhe ṭhapiyamānamhi, khīye gaṅgāya vālukā;
 Na tveva sārīputtassa, paññāyanto bhavissati.

“Mahāsamudde ūmiyo, gaṇanāto asaṅkhiyā;
 Tatheva sārīputtassa, paññāyanto na hessati.

“Ārādhayitvā sambuddhaṃ, gotamaṃ sakyapuṅgavaṃ;
 Paññāya pāramiṃ gantvā, hessati aggasāvako.

“Pavattitaṃ dhammacakkaṃ, sakyaputtena tādinaṃ;
 Anuvattessati sammā, vassento dhammavuṭṭhiyo.

“Sabbametaṃ abhiññāya, gotamo sakyapuṅgavo;
 Bhikkhusaṅghe nisīditvā, aggaṭṭhāne ṭhapessati.

“Aho me sukataṃ kammaṃ, anomadassissa satthuno;
 Yassāhaṃ kāraṃ katvāna, sabbattha pāramiṃ gato.

“Aparimeyye kataṃ kammaṃ, phalaṃ dasseti me idha;
 Sumutto saravegova, kilese jhāpayiṃ ahaṃ.

“Asaṅkhatam gavesanto, nibbānaṃ acalam padaṃ;
 Vicinaṃ titthiye sabbe, esāhaṃ saṃsariṃ bhava.

“Yathāpi byādhito poso, pariyeseyya osadhaṃ;
 Vicineyya vanaṃ sabbam, byādhito parimuttiyā.

“Asaṅkhatam gavesanto, nibbānaṃ amataṃ padaṃ;
 Abbokiṇṇam pañcasataṃ, pabbajiṃ isipabbajaṃ.

“Jaṭābhārena bharito, ajinuttaranivāsano;
 Abhiññāpāramiṃ gantvā, brahmalokaṃ agacchihaṃ.

“Natthi bāhirake suddhi, ṭhapetvā jinasāsaṇaṃ;
 Ye keci buddhimā sattā, sujjhanti jinasāsane.

“Attakāramayaṃ etaṃ, nayidaṃ itihītihaṃ;
 Asaṅkhatam gavesanto, kutitthe sañcariṃ ahaṃ.

“Yathā sārattiko poso, kadaliṃ chetvāna phālaye;
 Na tattha sāraṃ vindeyya, sārena rittako hi so.

“Tatheva titthiyā loke, nānādiṭṭhī bahuḷjanā.
 Asaṅkhatena rittāse, sārena kadali yathā.

“Pacchime bhavasampatte, brahmabandhu ahosahaṃ;
Mahābhogaṃ chaḍḍetvāna, pabbajiṃ anagāriyaṃ.

“Ajjhāyako mantadharo, tiṇṇaṃ vedāna pāragū;
Brāhmaṇo sañcayo nāma, tassa mūle vasāmaṃ.

“Sāvako te mahāvīra, assaji nāma brāhmaṇo;
Durāsado uggatejo, piṇḍāya caratī tadā.

“Tamaddasāsiṃ sappaññaṃ, muniṃ mone samāhitaṃ;
Santacittaṃ mahānāgaṃ, suphullaṃ padumaṃ yathā.

“Disvā me cittaṃ uppajji, sudantaṃ suddhamānasaṃ;
Usabhaṃ pavaraṃ vīraṃ, arahāyaṃ bhavissati.

“Pāsādiko iriyati, abhirūpo susaṃvuto;
Uttame damathe danto, amatadassī bhavissati.

“Yaṃ nūnāhaṃ uttamattaṃ, puccheyyaṃ tuṭṭhamānasaṃ;
So me puṭṭho kathessati, paṭipucchāmaṃ tadā.

“Piṇḍapātaṃ carantassa, pacchato agamāsahaṃ;
Okāsaṃ paṭimānento, pucchitum amataṃ padaṃ.

“Vīthintare anuppattaṃ, upagantvāna pucchahaṃ;
Kathaṃ gottosi tvaṃ vīra, kassa sissosi mārisa.

“So me puṭṭho viyākāsi, asambhītova kesarī;
Buddho loka samuppanno, tassa sissomhi āvuso.

“Kīdisaṃ te mahāvīra, anujāto mahāyaso;
Buddhassa sāsanaṃ dhammaṃ, sādhu me kathayassu bho.

“So me puṭṭho kathī sabbhaṃ, gambhīraṃ nipuṇaṃ padaṃ;
Taṇhāsallassa hantāraṃ, sabbadukkhāpanūdanaṃ.

“Ye dhammā hetuppabhavā, tesaṃ hetuṃ tathāgato āha;
Tesañca yo nirodho, evaṃvādī mahāsamaṇo.

“Sohaṃ vissajjite pañhe, paṭhamaṃ phalamajjhagaṃ;
Virajo vimalo āsiṃ, sutvāna jinasāsanaṃ.

“Sutvāna munino vākyāṃ, passitvā dhammamuttamaṃ;
Pariyogāḷhasaddhammo, imaṃ gāthamabhāsahaṃ.

“Eseva dhammo yadi tāvadeva, paccabyatha padamasokaṃ;
Adiṭṭhaṃ abbhatītaṃ, bahukehi kappanahutehi.

“Yvāhaṃ dhammaṃ gavesanto, kutitthe sañcarimāhaṃ;
So me attho anupatto, kālo me nappamajjitum.

“Tositohaṃ assajinā, patvāna acalaṃ padaṃ;
Sahāyakaṃ gavesanto, assamaṃ agamāsahaṃ.

“Dūratova mamaṃ disvā, sahāyo me susikkhito;
Iriyāpathasampanno, idaṃ vacanamabravi.

“Pasannamukhanettosi, munibhāvova dissati;
Amatādhigato kacci, nibbānamaccutaṃ padaṃ.

“Subhānurūpo āyāsi, āneñjakārito viya;
Dantova dantadamatho, upasantosi brāhmaṇa.

“Amataṃ mayādhigataṃ, sokasallāpanūdanaṃ;
Tvampi taṃ adhigacchesi, gacchāma buddhasantikaṃ.

“Sādhūti so paṭissutvā, sahāyo me susikkhito;
Hatthena hatthaṃ gaṇhitvā, upagamma tavantikaṃ.

“Ubhopi pabbajissāma, sakyaputta tavantike;
Tava sāsanaṃāgamma, viharāma anāsavā.

“Kolito iddhiyā seṭṭho, ahaṃ paññāya pārāgo;
Ubhova ekato hutvā, sāsanaṃ sobhayāmase.

“Apariyositasāṅkappo, kutitthe sañcariṃ ahaṃ;
Tava dassanaṃāgamma, saṅkappo pūrito mama.

“Pathaviyaṃ patiṭṭhāya, pupphanti samaye dumā;
Dibbagandhā sampavanti, tosentī sabbapāṇinaṃ.

“Tathevāhaṃ mahāvīra, sakyaputta mahāyasa;
Sāsane te patiṭṭhāya, samayesāmi pupphitaṃ.

“Vimuttipupphaṃ esanto, bhavasamsāramocanaṃ;
Vimuttipupphalābhena, tosemi sabbapāṇinaṃ.

“Yāvatā buddhakhettaṃhi, ṭhapetvāna mahāmuniṃ;
Paññāya sadiso natthi, tava puttassa cakkhuma.

“Suvinītā ca te sissā, parisā casusikkhitā;
Uttame damathe dantā, parivārenti taṃ sadā.

“Jhāyī jhānaratā dhīrā, santacittā samāhitā;
Munī moneyyasampannā, parivārenti taṃ sadā.

“Appicchā nipakā dhīrā, appāhārā alolupā;
Lābhālābhena santuṭṭhā, parivārenti taṃ sadā.

“Āraññikā dhutaratā, jhāyino lūkhacīvarā;
Vivekābhiratā dhīrā, parivārenti taṃ sadā.

“Paṭipannā phalaṭṭhā ca, sekhā phalasamaṅgino;
Āsīsakā uttamattamaṃ, parivārenti taṃ sadā.

“Sotāpannā ca vimalā, sakadāgāmino ca ye;
Anāgāmī ca arahā, parivārenti taṃ sadā.

“Satipaṭṭhānakusalā, bojjhaṅgabhāvanāratā;
Sāvaka te bahū sabbe, parivārenti taṃ sadā.

“Iddhipādesu kusalā, samādhībhāvanāratā;
Sammappadhānānuyuttā, parivārenti taṃ sadā.

“Tevijjā chaḷabhiññā ca, iddhiyā pāramiṃ gatā;
Paññāya pāramiṃ pattā, parivārenti taṃ sadā.

“Edisā te mahāvīra, tava sissā susikkhitā;
Durāsada uggatejā, parivārenti taṃ sadā.

“Tehi sissehi parivuto, saññatehi tapassibhi;
Migarañjāvasambhīto, uḷurājāva sobhasi.

“Pathaviyaṃ patiṭṭhāya, ruhanti dharaṇīruhā;
Vepullataṃ pāpuṇanti, phalañca dassayanti te.

“Pathavīsadiso tvaṃsi, sakyaputta mahāyasa;
Sāsane te patiṭṭhāya, labhanti amataṃ phalaṃ.

“Sindhu sarassatī ceva, nandiyo candabhāgikā;
Gaṅgā ca yamunā ceva, sarabhū ca atho mahī.

“Etāsaṃ sandamānānaṃ, sāgarova sampaṭicchati;
Jahanti purimaṃ nāmaṃ, sāgaroteva ñāyati.

“Tathevime catubbaṇṇā, pabbajitvā tavantike;
Jahanti purimaṃ nāmaṃ, buddhaputtāti ñāyare.

“Yathāpi cando vimalo, gacchaṃ ākāśadhātuyā;
Sabbe tāragaṇe loke, ābhāya atirocati.

“Tatheva tvaṃ mahāvīra, parivuto devamānuse;
Ete sabbe atikkamma, jalasi sabbadā tvaṃ.

“Gambhīre utṭhitā ūmī, na velamativattare;
Sabbā velaṃva phusanti, sañcuṇṇā vikiranti tā.

“Tatheva titthiyā loke, nānādiṭṭhī bahujjanā;
Dhammaṃ vāditukāmā te, nātivattanti taṃ muniṃ.

“Sace ca taṃ pāpuṇanti, paṭivādehi cakkhuma;
Tavantikaṃ upagantvā, sañcuṇṇāva bhavanti te.

“Yathāpi udake jātā, kumudā mandālakā bahū;
 Upalimpanti toyena, kaddamakalalena ca.

 “Tattheva bahukā sattā, loke jātā virūhare;
 Aṭṭitā rāgadosena, kaddame kumudaṃ yathā.

 “Yathāpi padumaṃ jalajaṃ, jalamajjhe virūhati;
 Na so limpanti toyena, parisuddho hi kesarī.

 “Tattheva tvaṃ mahāvīra, loke jāto mahāmuni;
 Nopalimpasi lokena, toyena padumaṃ yathā.

 “Yathāpi rammake māse, bahū pupphanti vārijā;
 Nātikkamanti taṃ māsaṃ, samayo pupphanāya so.

 “Tattheva tvaṃ mahāvīra, pupphito te vimuttiyā;
 Sāsanaṃ nātivattanti, padumaṃ vārijaṃ yathā.

 “Supupphito sālārājā, dibbagandhaṃ pavāyati;
 Aññasālehi parivuto, sālārājāva sobhati.

 “Tattheva tvaṃ mahāvīra, buddhaññaṇena pupphito;
 Bhikkhusaṅghaparivuto, sālārājāva sobhasi.

 “Yathāpi selo himavā, osadho sabbapāṇinaṃ;
 Nāgānaṃ asurānañca, devatānañca ālayo.

 “Tattheva tvaṃ mahāvīra, osadho viya pāṇinaṃ;
 Tevijjā chaḷabhiññā ca, iddhiyā pāramiṃ gatā.

 “Anusiṭṭhā mahāvīra, tayā kāruṇikena te;
 Ramanti dhammaratiyā, vasanti tava sāsane.

 “Migarājā yathā sīho, abhinikkhamma āsayā;
 Catuddisānuviloketvā, tikkhattuṃ abhinādati.

 “Sabbe migā uttasanti, migarājassa gajjato;
 Tathā hi jātimā eso, pasū tāseti sabbadā.

 “Gajjato te mahāvīra, vasudhā sampakampati;
 Bodhaneyyāvabujjhanti, tasanti mārakāyikā.

 “Tasanti titthiyā sabbe, nadato te mahāmuni;
 Kākā senāva vibbhantā, migaraññā yathā migā.

 “Ye keci gaṇino loke, satthāroti pavuccare;
 Paramparāgataṃ dhammaṃ, desenti parisāya te.

 “Na hevaṃ tvaṃ mahāvīra, dhammaṃ desesi pāṇinaṃ;
 Sāmaṃ saccāni bujjhitvā, kevalaṃ bodhipakkhiyaṃ.

“Āsayānusayaṃ ñatvā; indriyānaṃ balābalaṃ;
Bhabbābhabbe viditvāna, mahāmeghova gajjasi.

“Cakkavāḷapariyantā, nisinnā parisā bhava;
Nānādiṭṭhī vicinantāṃ, vimaticchedanāya taṃ.

“Sabbesaṃ cittamaññāya, opammakusalo muni;
Ekaṃ pañhaṃ kathentova, vimatiṃ chindasi pañinaṃ.

“Upatissasadiseheva, vasudhā pūritā bhava;
Sabbeva te pañjalikā, kittayum lokanāyakaṃ.

“Kappaṃ vā te kittayantā, nānāvaṇṇehi kittayum;
Parimetum na sakkeyyum, appameyyo tathāgato.

“Yathā sakena thāmena, kittito hi mayā jino;
Kappakoṭīpi kittentā, evameva pakittayum.

“Sace hi koci devo vā, manusso vā susikkhito;
Pametum parikappeyya, vighātaṃva labheyya so.

“Sāsane te patiṭṭhāya, sakyaputta mahāyasa;
Paññāya pāramiṃ gantvā, viharāmi anāsavo.

“Titthiye sampamaddāmi, vattemi jinasāsaṃ;
Dhammasenāpati ajja, sakyaputtassa sāsane.

“Aparimeyye kataṃ kammaṃ, phalaṃ dassesi me idha;
Sukhitto saravegova, kilese jhāpayī mama.

“Yo koci manujo bhāraṃ, dhāreyya matthake sadā;
Bhārena dukkhito assa, bhārehi bharito tathā.

“Ḍayhamāno tīhaggīhi, bhavesu saṃsariṃ ahaṃ;
Bharito bhavabhārena, giriṃ uccārito yathā.

“Oropito ca me bhāro, bhavā ugghāṭitā mayā;
Karaṇīyaṃ kataṃ sabbaṃ, sakyaputtassa sāsane.

“Yāvatā buddhakhettaṃhi, ṭhapetvā sakyapuṅgavaṃ;
Ahaṃ aggomhi paññāya, sadiso me na vijjati.

“Samādhimhi sukusalo, iddhiyā pāramiṃ gato;
Icchamāno cahaṃ ajja, sahaṃ abhinimmime.

“Anupubbavīhārassa, vasībhūto mahāmuni;
Kathesi sāsanaṃ mayhaṃ, nirodho sayanaṃ mama.

“Dibbacakkhu visuddhaṃ me, samādhikusalo ahaṃ;
Sammappadhānānuyutto, bojjhaṅgabhāvanārato.

“Sāvakena hi pattabbaṃ, sabbameva kataṃ mayā;
Lokaṇāthaṃ ṭhapetvāna, sadiso me na vijjati.

“Samāpattīnaṃ kusalo, jhānavimokkhāna khippapaṭilābhī;
Bojjhaṅgabhāvanārato, sāvakaguṇapāramigatosmi.

“Sāvakaguṇenapi phussena, buddhiyā parisuttamabhāravā;
Yaṃ saddhāsāṅgahitaṃ cittaṃ, sadā sabrahmacārīsu.

“Uddhatavisova sappo, chinnavisāṇova usabho;
Nikkhittamānadappova, upemi garugāravena gaṇaṃ.

“Yadi rūpinī bhaveyya, paññā me vasumatīpi na sameyya;
Anomadassissa bhagavato, phalametaṃ ñāṇathavanāya.

“Pavattitaṃ dhammacakkaṃ, sakyaputtena tādinā;
Anuvattamahaṃ sammā, ñāṇathavanāyidaṃ phalaṃ.

“Mā me kadāci pāpiccho, kusīto hīnavīriyo;
Appassuto anācāro, sameto ahu katthaci.

“Bahussuto ca medhāvī, sīlesu susamāhito;
Cetosamathānuyutto, api muddhani tiṭṭhatu.

“Taṃ vo vadāmi bhaddante, tāvantettha samāgatā;
Appicchā hotha santuṭṭhā, jhāyī jhānaratā sadā.

“Yamahaṃ paṭhamaṃ disvā, virajo vimalo ahuṃ;
So me ācariyo dhīro, assaji nāma sāvako.

“Tassāhaṃ vāhasā ajja, dhammasenāpatī ahuṃ;
Sabbattha pāramiṃ patvā, viharāmi anāsavo.

“Yo me ācariyo āsi, assaji nāma sāvako;
Yassaṃ disāyaṃ vasati, ussīsamhi karomahaṃ.

“Mama kammaṃ saritvāna, gotamo sakyapuṅgavo;
Bhikkhusaṅghe nisīditvā, aggaṭṭhāne ṭhapesi maṃ.

“Kilesā jhāpitā mayhaṃ...pe... kataṃ buddhassa sāsana”nti.

Aparabhāge pana satthā jetavanamahāvihāre ariyagaṇamajjhe nisinno attano sāvake tena tena guṇavisesena etadagge ṭhapento - “etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ mahāpaññaṇaṃ yadidaṃ sārīputto”ti therāṃ mahāpaññabhāvena etadagge ṭhapesi. So evaṃ sāvakaṃ pāramiññaṇassa matthakaṃ patvā dhammasenāpatiṭṭhāne patiṭṭhahitvā sattahitaṃ karonto ekadivasaṃ sabrahmacārīnaṃ attano cariyavibhāvanamukhena aññaṃ byākaronto -

981. “Yathācārī yathāsato satīmā, yatasāṅkappajjhāyī appamatto;
Ajjhattarato samāhitatto, eko santusito tamāhu bhikkhuṃ.

982. “Allaṃ sukkhaṃ vā bhuñjanto, na bālhaṃ suhito siyā;
Ūnūdaro mitāhāro, sato bhikkhu paribbaje.
983. “Cattāro pañca ālope, abhutvā udakaṃ pive;
Alaṃ phāsuvihārāya, pahitattassa bhikkhuno.
984. “Kappiyaṃ tañce chādeti, cīvaram idamatthikaṃ;
Alaṃ phāsuvihārāya, pahitattassa bhikkhuno.
985. “Pallaṅkena nisinnassa, jaṇṇuke nābhivassati;
Alaṃ phāsuvihārāya, pahitattassa bhikkhuno.
986. “Yo sukhaṃ dukkhato adda, dukkhamaddakkhi sallato;
Ubhayantarena nāhosi, kena lokasmi kiṃ siyā.
987. “Mā me kadāci pāpiccho, kusīto hīnavīriyo;
Appassuto anādaro, kena lokasmi kiṃ siyā.
988. “Bahussuto ca medhāvī, sīlesu susamāhito;
Cetosamathamanyutto, api muddhani tiṭṭhatu.
989. “Yo papañcamanuyutto, papañcābhirato mago;
Virādhayī so nibbānaṃ, yogakkhemaṃ anuttaraṃ.
990. “Yo ca papañcaṃ hitvāna, nippapañcapathe rato;
Ārādhayī so nibbānaṃ, yogakkhemaṃ anuttaraṃ.
991. “Gāme vā yadi vāraññe, ninne vā yadi vā thale;
Yattha arahanto viharanti, taṃ bhūmirāmaṇeyyakaṃ.
992. “Ramaṇīyāni araññāni, yattha na ramatī jano;
Vītarāgā ramissanti, na te kāmagavesino.
993. “Nidhīnaṃva pavattāraṃ, yaṃ passe vajjadassinaṃ;
Niggayhavādiṃ medhāviṃ, tādisaṃ paṇḍitaṃ bhaje;
Tādisaṃ bhajamānassa, seyyo hoti na pāpiyo.
994. “Ovadeyyānusāseyya, asabbhā ca nivāraye;
Satañhi so piyo hoti, asataṃ hoti appiyo.
995. “Aññassa bhagavā buddho, dhammaṃ desesi cakkhumā;
Dhamme desiyamānamhi, sotamādhesisatthiko;
Taṃ me amoghaṃ savanaṃ, vimuttomhi anāsavo.
996. “Neva pubbenivāsāya, napi dibbassa cakkhuno;
Cetopariyāya iddhiyā, cutiyā upapattiyā;
Sotadhātuvisuddhiyā, paṇidhī me na vijjati.
997. “Rukkhamūlaṃva nissāya, muṇḍo saṅghāṭipāruto;
Paññāya uttamo thero, upatissova jhāyati.

998. “Avitakkaṃ samāpanno, sammāsambuddhasāvako;
Ariyena tuṇhībhāvena, upeto hoti tāvade.
999. “Yathāpi pabbato selo, acalo suppatiṭṭhito;
Evaṃ mohakkhayā bhikkhu, pabbatova na vedhati.
1000. “Anaṅgaṇassa posassa, niccaṃ sucigavesino;
Vālaggamattaṃ pāpassa, abbhamattaṃva khāyati.
1001. “Nābhinandāmi maraṇaṃ, nābhinandāmi jīvitaṃ;
Nikkhipissaṃ imaṃ kāyaṃ, sampajāno paṭissato.
1002. “Nābhinandāmi maraṇaṃ, nābhinandāmi jīvitaṃ;
Kālaṇṇa paṭikaṇkhāmi, nibbisaṃ bhatako yathā.
1003. “Ubhayena midāṃ maraṇameva, nāmarāṇaṃ pacchā vā pure vā;
Paṭipajjatha mā vinassatha, khaṇo vo mā upaccagā.
1004. “Nagaraṃ yathā paccantaṃ, guttaṃ santarabāhiraṃ;
Evaṃ gopetha attānaṃ, khaṇo vo mā upaccagā;
Khaṇātītā hi socanti, nirayaṃhi samappitā.
1005. “Upasanto uparato, mantabhāṇī anuddhato;
Dhunāti pāpake dhamme, dumapattaṃva māluto.
1006. “Upasanto uparato, mantabhāṇī anuddhato;
Appāsi pāpake dhamme, dumapattaṃva māluto.
1007. “Upasanto anāyāso, vipprasanno anāvilo;
Kalyāṇasīlo medhāvī, dukkhassantakaro siyā.
1008. “Na vissase ekatiyesu evaṃ, agārisu pabbajitesu cāpi;
Sādhūpi hutvāna asādhū honti, asādhū hutvā puna sādhu honti.
1009. “Kāmacchando ca byāpādo, thinamiddhaṇṇa bhikkhuno;
Uddhaccaṃ vicikicchā ca, pañcete cittakelisā.
1010. “Yassa sakkariyamānassa, asakkārena cūbhayaṃ;
Samādhi na vikampati, appamādavihārino.
1011. “Taṃ jhāyinaṃ sātatiṃ, sukhumadiṭṭhipassakaṃ;
Upādānakkhayārāmaṃ, āhu sappuriso iti.
1012. “Mahāsamuddo pathavī, pabbato anilopi ca;
Upamāya na yujjanti, satthu varavimuttiyā.
1013. “Cakkānuvattako thero, mahāñāṇī samāhito;
Pathavāpaggisamāno, na rajjati na dussati.
1014. “Paññāpāramitaṃ patto, mahābuddhi mahāmati;
Ajaḷo jaḷasamāno, sadā carati nibbuto.

1015. “Pariciṇṇo mayā satthā...pe... bhavanettisamūhatā.

1016. “Sampādethappamādena, esā me anusāsanī;
Handāhaṃ parinibbissaṃ, vip̐pamuttomhi sabbadhī”ti. -

Imā gāthā abhāsi. Imā hi kāci gāthā therena bhāsītā, kāci theram ārab̐bha bhagavatā bhāsītā, sabbā pacchā attano cariyapavedanavasena therena bhāsītattā therasseva gāthā ahesuṃ.

Tattha yathācārīti yathā kāyādīhi saṃyato, saṃvuto hutvā carati viharati, yathācaraṇasīloti vā yathācārī, sīlasampannoti attho. Yathāsatoti yathāsanto. Gāthāsukhatthañhi anunāsikalopaṃ katvā niddeso kato, santo viya, ariyehi nibbisesoti attho. Satīmāti paramāya satiyā samannāgato. Yatasañkappajjhāyīti sabbaso micchāsāṅkappaṃ pahāya nekkhammasāṅkappādivasena saṃyatasāṅkappo hutvā ārammaṇūpanijjhānena lakkhaṇūpanijjhānena ca jhāyanasīlo. Appamattoti tasmim̐yeva yathācāribhāve yatasāṅkappo hutvā jhāyanena ca pamādarahito sabbattha suppatiṭṭhitasatisampajañño. Ajjhattaratoti gocarajjhatte kammaṭṭhānabhāvanāya abhirato. Samāhitattoti tāya eva bhāvanāya ekaggacitto. Ekoti asahāyo gaṇasaṃsaggaṃ, kilesasaṃsaggañca pahāya kāyavivekaṃ, cittavivekañca paribrūhayanto. Santusitoti paccayasantosena ca bhāvanārāmasantosena ca sammadeva tusito tuṭṭho. Bhāvanāya hi uparūpari visesaṃ āvahantiyā ulāraṃ pītipāmojjaṃ uppajjati, matthakaṃ pattāya pana vattabbameva natthi. Tamāhu bhikkhūti taṃ evarūpaṃ puggalaṃ sikkhattayapāripūriyā bhayaṃ ikkhanatāya bhinnakilesatāya ca bhikkhūti vadanti.

Idāni yathāvuttasantosadvaye paccayasantosam̐ tāva dassento “allaṃ sukkhaṃ vā”tiādimāha. Tattha allanti sappiādiupasekena tintaṃ siniddhaṃ. Sukkhanti tadabhāvena lūkhaṃ. Vā-saddo aniyamattho, allaṃ vā sukkhaṃ vāti. Bāḷhanti ativiya. Suhitoti dhāto na siyāti attho. Kathaṃ pana siyāti āha “ūnūdaro mitāhāro”ti paṇītaṃ lūkhaṃ vāpi bhojanaṃ bhuñjanto bhikkhu yāvadatthaṃ abhuñjitvā ūnūdaro sallahukudaro, tato eva mitāhāro parimitabhajano aṭṭhaṅgasamannāgataṃ āhāraṃ āharanto tattha mattaññutāya paccavekkhaṇasatiyā ca sato hutvā paribbaje vihareyya.

Yathā pana ūnūdaro mitāhāro ca nāma hoti, taṃ dassetuṃ “cattāro”tiādi vuttaṃ. Tattha abhutvāti cattāro vā pañca vā ālope kabaḷe abhuñjitvā tattakassa āhārassa okāsaṃ ṭhapetvā pāṇīyaṃ piveyya. Ayañhi āhāre sallahukavutti. Nibbānañhi pesitacittassa bhikkhuno phāsuvihārāya jhānādīnaṃ adhigamayogyatāya sukhavihārāya alaṃ pariyattanti attho. Iminā kucchiparihāriyaṃ piṇḍapātaṃ vadanto piṇḍapāte itarītarasantosaṃ dasseti. “Bhutvānā”ti vā pāṭho, so catupañcālopamattenāpi āhārena sarīraṃ yāpetuṃ samatthassa ativiya thirapakatikassa puggalassa vasena vutto siyā, uttaragāthāhipi saṃsandati eva appakasseva cīvarassa senāsanassa ca vakkhamānattā.

Kappiyanti yaṃ kappiyakappiyānulomesu khomādīsū aññataranti attho. Tañce chādetīti kappiyaṃ cīvaraṃ samānaṃ chādetabbam̐ ṭhānaṃ chādeti ce, satthārā anuññātajātiyaṃ santaṃ heṭṭhimantena anuññātapamāṇayuttaṃ ce hotīti attho. Idamatthikanti idaṃ payojanatthaṃ satthārā vuttapayojanatthaṃ yāvadeva sītādipaṭighātanatthañceva hirīkopīnapaṭicchādanatthañcāti attho. Etena kāyaparihāriyaṃ cīvaraṃ tattha itarītarasantosañca vadati.

Pallaṅkena nisinnassāti pallaṅkaṃ vuccati samantato ūrubaddhāsaṇaṃ, tena nisinnassa, tisandhipallaṅkaṃ ābhujitvā nisinnassāti attho. Jaṇṇuke nābhivassatīti yassaṃ kuṭiyaṃ tathā nisinnassa deve vassante jaṇṇukadvayaṃ vassodakena na temiyati, ettakampi sabbapariyantasaṇaṃ, sakkā hi tattha nisīditvā atthakāmarūpena kulaputtana sadatthaṃ nipphādetuṃ. Tenāha “alaṃ phāsuvihārāya, pahitattassa bhikkhuno”ti.

Evaṃ thero imāhi catūhi gāthāhi ye te bhikkhū mahicchā asantuṭṭhā, tesāṃ paramukkaṃsagataṃ sallekhaovādaṃ pakāsetvā idāni vedanā mukhena bhāvanārāmasantaṃ dassento “yo sukha”ntiādimāha. Tattha sukhanti sukhavedanaṃ. Dukkhatoti vipariṇāmadukkhato. Addāti addasa, vipassanāpaññāsahitāya maggapaññāya yathābhūtaṃ yo apassīti attho. Sukhavedanā hi paribhogakāle assādiyamānāpi visamissaṃ viya bhojanaṃ vipariṇāmakāle dukkhāyeva hoti. Tenettha dukkhānupassanaṃ dasseti. Dukkhamaddakkhi sallatoti dukkhavedanaṃ yo sallanti passi. Dukkhavedanā hi yathā sallaṃ sarīraṃ anupavisantampi anupavisitvā ṭhitampi uddhariyamānampi pīḷanameva janeti, evaṃ uppajjamānāpi ṭhitippattāpi bhijjamānāpi vibādhatiyevāti. Etenettha dukkhānupassanaṃyeva ukkaṃsetvā vadati, tena ca “yaṃ dukkhaṃ tadanattā”ti vacanato vedanādvaye attattaniyagāhaṃ viniveṭheti. Ubhayantarenāti ubhayesaṃ antare, sukhadukkhavedanānaṃ majjhabhūte adukkhamasukheti attho. Nāhosīti yathābhūtāvabodhane attattaniyābhinivesanaṃ ahosi. Kena lokasmi kiṃ siyāti evaṃ vedanā mukhena pañcapi upādānakkhandhe parijānitvā tappaṭibaddhaṃ sakalakilesajālaṃ samucchinditvā ṭhito kena nāma kilesena lokasmiṃ baddho, devatādīsu kiṃ vā āyati siyā, aññadatthu chinnabandhano apaññattikova siyāti adhippāyo.

Idāni micchāpaṭipanne puggale garahanto sammāpaṭipanne pasaṃsanto “mā me”tiādikā catasso gāthā abhāsi. Tattha mā me kadāci pāpicchoti yo asantagūṇasambhāvanicchāya pāpiccho, samaṇadhamme ussāhābhāvena kusīto, tatoyeva hīnavīriyo, saccapaṭiccasamuppādādipaṭisaṃyuttassa sutassa abhāvena appassuto, ovādānusāsanīsu ādarābhāvena anādaro, tādiso atihīnapuggalo mama santike kadāci mā hotu. Kasmā? Kena lokasmi kiṃ siyāti lokasmiṃ sattanikāye tassa tādissa puggalassa kena ovādena kiṃ bhavitabbaṃ, kena vā katena kiṃ siyā, niratthakamevāti attho.

Bahussuto cāti yo puggalo sīlādipaṭisaṃyuttassa suttageyyādibhedassa bahuno sutassa sambhavana bahussuto, dhammojapaññāya pārihāriyapaññāya paṭivedhapaññāya ca vasena medhāvī, sīlesu ca suṭṭhu paṭiṭṭhitattā susamāhito, cetosamathaṃ lokiya lokuttarabhedāṃ cittasamādhānaṃ anuyutto, tādiso puggalo mayhaṃ matthakepi tiṭṭhatu, pageva saha vāso.

Yo papañcamanuyuttoti yo pana puggalo kammārāmatādivasena rūpābhisaṅgādivasena ca pavattiyā papañcanaṭṭhena taṇhādibhedāṃ papañcaṃ anuyutto, tattha ca anādīnavadassanena abhirato magasadiṣo, so nibbānaṃ virādhayi, so nibbānā suvidūravidūre ṭhito.

Yo ca papañcaṃ hitvānāti yo pana puggalo taṇhāpapañcaṃ pahāya tadabhāvato nippapañcassa nibbānassa pathe adhigamupāye ariyamagge rato bhāvanābhisaṃmaye abhirato, so nibbānaṃ ārādhayi sādhesi adhigacchīti attho.

Athekadivasāṃ thero attano kaniṭṭhabhātikassa revatattherassa

kaṇṭakanicitakhadirarukkhasañchanne nirudakakantāre vāsaṃ disvā taṃ pasaṃsanto “gāme vā”tiādikā dve gāthā abhāsi. Tattha gāme vāti kiñcāpi arahanto gāmate kāyavivekaṃ na labhanti, cittavivekaṃ pana labhanteva. Tesañhi dibbapaṭibhāgānipi ārammaṇāni cittaṃ cāletuṃ na sakkonti, tasmā gāme vā hotu araṇṇādīsu aṇṇataraṃ vā, yattha arahanto viharanti, taṃ bhūmirāmaṇeyyakanti so bhūmippadeso ramaṇīyo evāti attho.

Araṇṇānīti supupphitataraṇḍamaṇḍitāni vimalasaliḥsayasampannāni araṇṇāni ramaṇīyānīti sambandho. Yatthāti yesu araṇṇesu vikaṣesū viya ramamaṇesu kāmapakkhiko kāmagavesako jano na ramati. Vītarāgāti vigatarāgā pana khīṇāsavā bhamaramadhukarā viya padumavanesu tathārūpesu araṇṇesu ramissantīti. Na te kāmagavesinoti yasmā te vītarāgā kāmagavesino na hontīti attho.

Puna thero rādhaṃ nāma duggatabrahmaṇaṃ anukampāya pabbājetvā, upasampādetvā tameva pacchāsamaṇaṃ katvā vicaranto ekadivasam tassa ca subbacabhāvena tussitvā ovādaṃ dento “nidhīnaṃvā”tiādimāha. Tattha nidhīnaṃvāti tattha tattha nidahitvā ṭhapitānaṃ hiraṇṇasuvapaṇṇādipūrānaṃ nidhikumbhīnaṃ. Pavattāraṇti kicchajīvike duggatamanusse anukampaṃ katvā “ehi te sukkena jīvitum upāyaṃ dassessāmī”ti nidhiṭṭhānaṃ netvā hatthaṃ pasāretvā “imaṃ gahetvā sukhaṃ jīvāhī”ti ācikkhitāraṃ viya. Vajjadassinanti dve vajjadassino - “iminā naṃ asāruppena vā khalitena vā saṅghamajjhe niggaṇhissāmī”ti randhagavesako ca, aṇṇātaṃ ṇāpetukāmo ṇātaṃ assādentō sīlādivuddhikāmatāya taṃ taṃ vajjaṃ olokento ullumpanasabhāvasaṇṭhito cāti, ayaṃ idha adhippeto. Yathā hi duggatamanusso “imaṃ nidhiṃ gaṇhāhī”ti niggaṇhamānopi nidhidassane kopam na karoti, pamuditova hoti, evaṃ evarūpesu puggalesu asāruppaṃ vā khalitaṃ vā disvā ācikkhante kopo na kātabbo, tuṭṭhacitteneva bhavitabbaṃ, “bhante, punapi maṃ evarūpaṃ vadeyyāthā”ti pavāretabbameva. Niggaṇhavādinti yo vajjaṃ disvā ayaṃ me saddhivihāriko, antevāsiko, upakāraṇti acintetvā vajjānurūpaṃ tajjento paṇāmento daṇḍakammaṃ karonto sikkhāpeti, ayaṃ niggaṇhavādī nāma sammāsambuddho viya. Vuttaṇhetam - “niggaṇha niggaṇhāham, ānanda, vakkhāmi; pavayha pavayha, ānanda, vakkhāmi. Yo sāro so ṭhassatī”ti. Medhāvinti dhammojapaṇṇāya samannāgataṃ. Tādisanti evarūpaṃ paṇḍitaṃ. Bhajeti payirupāseyya. Tādisaṇhi ācariyaṃ bhajamānassa antevāsikassa seyyo hoti, na pāpiyo, vuḍḍhiyeva hoti, no parihānīti attho.

Athekadā assajipunabbasukehi kīṭāgirismiṃ āvāse dūsite satthārā āṇatto attano parisāya mahāmoggallānena ca saddhiṃ tattha gato dhammasenāpati assajipunabbasukesu ovādaṃ anādiyantesu imaṃ gāthamāha. Tattha ovadeyyāti ovādaṃ anusīṭṭhiṃ dadeyya. Anusāseyyāti tasseeva pariyāyavacanaṃ. Atha vā uppanne vatthusmiṃ vadanto ovadati nāma, anuppanne “ayasopi te siyā”tiādiṃ anāgataṃ uddissa vadanto anusāsati nāma. Sammukhā vadanto vā ovadati nāma, parammukhā dūtaṃ, sāsanaṃ vā pesetvā vadanto anusāsati nāma. Sakim vadanto vā ovadati nāma, punappunaṃ vadanto anusāsati nāma. Asabbhā cāti akusalā dhammā ca nivāraye, kusale dhamme ca patiṭṭhāpeyyāti attho. Satañhi soti evarūpo puggalo sādhuṇaṃ piyo hoti. Ye pana asantā asappurisā vitiṇṇaparalokā āmisacakkhukā jīvikatthāya pabbajitā, tesam so ovādako anusāsako “na tvaṃ amhākaṃ upajjhāyo, na ācariyo, kasmā amhe vadasī”ti evaṃ mukhasattīhi vijjhantānaṃ appiyo hotīti.

“Yaṃ ārabha satthā dhammaṃ deseti, so eva upanissayasampanno”ti bhikkhūsu kathāya samuṭṭhitāya “nayidameta”nti dassento “aññassā”ti gāthamāha. Tattha aññassāti attano bhāgineyyaṃ dīghanakhaparibbājakam sandhāyāha. Tassa hi satthārā vedanāpariggahasutte desiyamāne ayaṃ mahāthero bhāvanāmagge adhigantvā sāvakaṃpāramiññāṇassa matthakam patto. Sotamodhesimatthikoti satthāram bījayaṃmāno t̥hito atthiko hutvā sussūsanto sotaṃ odahiṃ. Taṃ me amoghaṃ savananti taṃ tathā sutam savanam mayham amoghaṃ avañjham ahosi, aggasāvakena pattabbaṃ sampattīnam avassayo ahosi. Tenāha “vimuttomhī”tiādi.

Tattha neva pubbenivāsāyāti attano paresaṇca pubbenivāsajānanaññatthāya, paṇidhī me neva vijjatīti yojanā. Parikkammakaraṇavasena tadattham cittapaṇidhānamattampi nevatti neva ahoṣīti attho. Cetopariyāyāti cetopariyaññāṇassa. Iddhiyāti iddhividhaññāṇassa. Cutiyā upapattiyāti, sattānam cutiyā upapattiyā ca jānanaññāyā cutūpapātaññatthāya. Sotadhātuvisuddhiyāti dibbasotaññāṇassa. Paṇidhī me na vijjatīti imesaṃ abhiññāvisesānam atthāya parikkammavasena cittassa paṇidhi cittābhinihāro me natthi nāhoṣīti attho. Sabbaññuguṇā viya hi buddhānam aggamaggādhigameneva sāvakaṇam sabbe sāvakaṃguṇā hatthagatā honti, na tesam adhigamāya visum parikkammakaraṇakiccaṃ atthīti.

Rukkhamūlantiādikā tisso gāthā kapotakandarāyaṃ viharantassa yakkhena pahatakāle samāpattibalena attano nibbikāratādīpanavasena vuttā. Tattha muṇḍoti na voropitakeso. Saṅghāṭipārutoti saṅghāṭiṃ pārupitvā nisinno. “Saṅghāṭiyā supāruto”ti ca paṭhanti. Paññāya uttamo theroti therō hutvā paññāya uttamo, sāvakesu paññāya seṭṭhoti attho. Jhāyatīti ārammaṇūpaniṃjhānena lakkhaṇūpaniṃjhānena ca jhāyati, bahulam samāpattivihārena viharatīti attho.

Upeto hoti tāvadeti yadā yakkhena sīse pahato, tāvadeva avitakkam catutthajjhānikaphalasamāpattiṃ samāpanno ariyena tuṇhībhāvena upeto samannāgato ahosi. Atītatthe hi hotīti idaṃ vattamānavacanam.

Pabbatova na vedhatīti mohakkhayā bhinnasabbakilesa bhikkhu. So selamayapabbato viya acalo suppatiṭṭhito iṭṭhādinaṃ kenaci na vedhati, sabbattha nibbikāro hotīti attho.

Athekadivasam therassa asatiyā nivāsanakaṇṇe olambante aññataro sāmaṇero, “bhante, parimaṇḍalam nivāsetabba”nti āha. Taṃ sutvā “bhaddam tayā suṭṭhu vutta”nti sirasā viya sampatiṇchanto tāvadeva thokam apakkamitvā parimaṇḍalam nivāsetvā “mādisānam ayampi dosoyevā”ti dassento “anaṅgaṇassā”ti gāthamāha.

Puna maraṇe jīvite ca attano samacittataṃ dassento “nābhinandāmī”tiādinā dve gāthā vatvā paresam dhammaṃ kathento “ubhayena mida”ntiādinā gāthādvayamāha. Tattha ubhayenāti ubhayesu, ubhosu kālesūti attho. Midanti ma-kāro padasandhikaro. Idaṃ maraṇameva, maraṇam attheva nāma, amaraṇam nāma natthi. Kesu ubhosu kālesūti āha “pacchā vā pure vā”ti majjhimavayassa pacchā vā jarājiṇṇakāle pure vā daharakāle maraṇameva maraṇam ekantikameva. Tasmā paṭipajjatha sammā paṭipattiṃ pūretha vipaṭipajjitvā mā vinassatha apāyesu mahādukkham mānubhavatha. Khaṇo vo mā upaccagāti aṭṭhahi akkhaṇehi vivajjito ayaṃ navamo khaṇo mā tumhe atikkamīti attho.

Athekadivasam āyasmantaṃ mahākoṭṭhikaṃ disvā tassa guṇaṃ pakāsento “upasanto”tiādinā tisso gāthā abhāsi. Tattha anuddesikavasena “dhunāti”ti vuttamevatthaṃ puna therasannissitaṃ katvā vadanto “appāsī”tiādimāha. Tattha appāsīti adhunā pahāsīti attho. Anāyāsoti aparissamo, kilesadukkharahitoti attho. Vipprasanno anāviloti vipprasanno asaddhiyādīnaṃ abhāvena suṭṭhu pasannacitto anāvilasaṅkappatāya anāvilo.

Na vissaseti gāthā devadattaṃ saddahitvā tassa diṭṭhiṃ rocetvā ṭhite vajjiputtake ārabba vuttā. Tattha na vissaseti vissaṭṭho na bhavēyya, na saddaheyyāti attho. Ekatiyesūti ekaccesu anavaṭṭhitasabhāvesu puthujjanesu. Evanti yathā tumhe “devadatto sammā paṭipanno”ti vissāsaṃ āpajjittha, evaṃ. Agārisūti gahaṭṭhesu. Sādhūpi hutvānāti yasmā puthujjanabhāvo nāma assapiṭṭhe ṭhapitakumbhaṇḍaṃ viya thusarāsimhi nikhātakhāṇukaṃ viya ca anavaṭṭhito, tasmā ekacce ādito sādhu hutvā ṭhitāpi pacchā asādhū honti. Yathā devadatto pubbe sīlasampanno abhiññāsamāpattilābhī hutvā lābhasakkārapakato idāni parihīnaviseso chinnapakkhakāko viya āpāyiko jāto. Tasmā tādiso diṭṭhamattena “sādhu”ti na vissāsitaḃbo. Ekacce pana kalyāṇamittasaṃsaggābhāvena ādito asādhū hutvāpi pacchā kalyāṇasaṃsaggena sādhu hontiyeva, tasmā devadattasādise sādhuṇatirūpe “sādhu”ti na vissāseyyāti attho.

Yesaṃ kāmacchandādayo cittupakkilesā avigatā, te asādhū. Yesaṃ te vigatā, te sādhuṇti dassetuṃ “kāmacchando”ti gāthaṃ vatvā asādhāraṇato ukkaṃsagataṃ sādhuḷakkhaṇaṃ dassetuṃ “yassa sakkariyamānassā”tiādinā gāthādvayaṃ vuttaṃ.

Asādhāraṇato pana ukkaṃsagataṃ taṃ dassetuṃ satthāraṃ attānaṃca udāharanto “mahāsamuddo”tiādikā gāthā abhāsi. Tattha mahāsamuddoti ayaṃ mahāsamuddo, mahāpathavī selo pabbato, puratthimādhedato anilo ca attano acetanābhāvena iṭṭhāniṭṭhaṃ sahanti, na paṭisaṅkhānabalena, satthā pana yassā arahattupattiyā vasena uttame tādibhāve ṭhito iṭṭhādīsu sabbattha samo nibbikāro, tassā satthu varavimuttiyā aggaphalavimuttiyā te mahāsamuddādayo upamāya upamābhāvena na yujjanti kalabhāgampi na upentīti attho.

Cakkānuvattakoti satthārā vattitassa dhammacakkassa anuvattako. Theroti asekkehi sīlakkhandhādīhi samannāgamena thero. Mahāñāṇīti mahāpaṇṇo. Samāhitoti upacārappanāsamādhinā anuttarasamādhinā ca samāhito. Paṭhavāpaggisaṃmānoti iṭṭhādīraṃmaṇasannipāte nibbikāratāya pathaviyā āpena agginā ca sadisavuttiko. Tenāha “na rajjati na dussatī”ti.

Paṇṇāpāramitaṃ pattoti sāvakañāṇassa pāramiṃ pāraḃoṭiṃ patto. Mahābuddhīti mahāputhuhāsajavanatikkhānibbedhikabhāvaṇṇatāya mahatīyā buddhiyā paṇṇāya samannāgato. Mahāmatīti dhammanvayaveditasāṅkhātāya mahatīyā nayaggāhamatīyā samannāgato. Ye hi te catubbidhā, soḷasavidhā, catucattālīsavidhā, tesattatīvidhā ca paṇṇāpabbhedā. Tesaṃ sabbaso anavasesānaṃ adhigatattā mahāpaṇṇatā divisesayogato ca ayaṃ mahāthero sātīsayāṃ “mahābuddhī”ti vattabbaṃ arahatī. Yathāha bhagavā -

“Paṇḍito, bhikkhave, sārīputto; mahāpaṇṇo, bhikkhave, sārīputto; puthupaṇṇo, bhikkhave, sārīputto; hāsapaṇṇo, bhikkhave, sārīputto; javanapaṇṇo, bhikkhave, sārīputto; tikkhapaṇṇo, bhikkhave, sārīputto; nibbedhikapaṇṇo, bhikkhave, sārīputto”tiādi.

Tatthāyaṃ paṇḍitabhāvādīnaṃ vibhāgavibhāvanā. Dhātukusalatā, āyatanakusalatā, paṭiccasamuppādakusalatā, tñhānāttñhānakusalatāti imehi catūhi kāraṇehi paṇḍito. Mahāpaññatādīnaṃ vibhāgadassane ayaṃ pāḷi -

“Katamā mahāpaññā? Mahante atthe pariggaṇhātīti mahāpaññā, mahante dhamme pariggaṇhātīti mahāpaññā, mahantā niruttiyo pariggaṇhātīti mahāpaññā, mahantāni paṭibhānāni pariggaṇhātīti mahāpaññā, mahante sīlakkhandhe pariggaṇhātīti mahāpaññā, mahante samādhikkhandhe pariggaṇhātīti mahāpaññā, mahante paññākkhandhe pariggaṇhātīti mahāpaññā, mahante vimuttikkhandhe pariggaṇhātīti mahāpaññā, mahante vimuttiñāṇadassanakkhandhe pariggaṇhātīti mahāpaññā, mahantāni tñhānāttñhānāni pariggaṇhātīti mahāpaññā, mahantā vihārasamāpattiyo pariggaṇhātīti mahāpaññā, mahantāni ariyasaccāni pariggaṇhātīti mahāpaññā, mahante satipaṭṭhāne pariggaṇhātīti mahāpaññā, mahante sammappadhāne pariggaṇhātīti mahāpaññā, mahante iddhipāde pariggaṇhātīti mahāpaññā, mahantāni indriyāni pariggaṇhātīti mahāpaññā, mahantāni balāni pariggaṇhātīti mahāpaññā, mahante bojjhaṅge pariggaṇhātīti mahāpaññā, mahante ariyamagge pariggaṇhātīti mahāpaññā, mahantāni sāmāññaphalāni pariggaṇhātīti mahāpaññā, mahantā abhiññāyo pariggaṇhātīti mahāpaññā, mahantaṃ paramatthaṃ nibbānaṃ pariggaṇhātīti mahāpaññā.

“Katamā puthupaññā? Puthunānākkhandhesu ñāṇaṃ pavattatīti puthupaññā, puthunānādhātūsu ñāṇaṃ pavattatīti puthupaññā, puthunānāāyatanesu ñāṇaṃ pavattatīti puthupaññā, puthunānāpaṭiccasamuppādesu ñāṇaṃ pavattatīti puthupaññā, puthunānāsuññatamanupalabbhesu ñāṇaṃ pavattatīti puthupaññā, puthunānāatthesu ñāṇaṃ pavattatīti puthupaññā, puthunānādhammesu ñāṇaṃ pavattatīti puthupaññā, puthunānāniruttisu ñāṇaṃ pavattatīti puthupaññā, puthunānāpaṭibhānesu ñāṇaṃ pavattatīti puthupaññā, puthunānāsīlakkhandhesu ñāṇaṃ pavattatīti puthupaññā, puthunānāsamādhikkhandhesu ñāṇaṃ pavattatīti puthupaññā, puthunānāpaññākkhandhesu ñāṇaṃ pavattatīti puthupaññā, puthunānāvimmuttikkhandhesu ñāṇaṃ pavattatīti puthupaññā, puthunānāvimmuttiñāṇadassanakkhandhesu ñāṇaṃ pavattatīti puthupaññā, puthunānāttñhānāttñhānesu ñāṇaṃ pavattatīti puthupaññā, puthunānāvihārasamāpattisu ñāṇaṃ pavattatīti puthupaññā, puthunānāriyasaccesu ñāṇaṃ pavattatīti puthupaññā, puthunānāsatiipaṭṭhānesu ñāṇaṃ pavattatīti puthupaññā, puthunānāsammappadhānesu ñāṇaṃ pavattatīti puthupaññā, puthunānāiddhipādesu ñāṇaṃ pavattatīti puthupaññā, puthunānāindriyesu ñāṇaṃ pavattatīti puthupaññā, puthunānābalesu ñāṇaṃ pavattatīti puthupaññā, puthunānābojjhaṅgesu ñāṇaṃ pavattatīti puthupaññā, puthunānāriyamaggasu ñāṇaṃ pavattatīti puthupaññā, puthunānāsāmāññaphalesu ñāṇaṃ pavattatīti puthupaññā, puthunānāabhiññāsu ñāṇaṃ pavattatīti puthupaññā, puthujjanasādhāraṇe dhamme atikkamma paramatthe nibbāne ñāṇaṃ pavattatīti puthupaññā.

“Katamā hāsapaññā? Idhekacco hāsabahulo vedabahulo tuṭṭhibahulo pāmojjabahulo sīlāni paripūretīti hāsapaññā, hāsabahulo...pe... pāmojjabahulo indriyasamvaraṃ paripūretīti hāsapaññā, hāsabahulo...pe... pāmojjabahulo bhojane mattaññutaṃ paripūretīti hāsapaññā, hāsabahulo...pe... pāmojjabahulo jāgariyānuyogaṃ paripūretīti hāsapaññā, hāsabahulo...pe... pāmojjabahulo sīlakkhandhaṃ...pe... samādhikkhandhaṃ, paññākkhandhaṃ, vimuttikkhandhaṃ,

vimuttiññānadassanakkhandham paripūretīti...pe... paṭivijjhatīti. Vihārasamāpattiyo paripūretīti, ariyasaccāni paṭivijjhatīti, satipaṭṭhāne bhāvetīti, sammappadhāne bhāvetīti, iddhipāde bhāvetīti, indriyāni bhāvetīti, balāni bhāvetīti, bojjhaṅge bhāvetīti, ariyamaggaṃ bhāvetīti...pe... sāmāññaphalāni sacchikarotīti hāsapaññā, hāsabahulo vedabahulo tuṭṭhibahulo pāmojjabahulo abhiññāyo paṭivijjhatīti hāsapaññā; hāsabahulo vedabahulo tuṭṭhibahulo pāmojjabahulo paramattham nibbānam sacchikarotīti hāsapaññā.

“Katamā javanapaññā? Yaṃ kiñci rūpaṃ atītānāgatapaccuppannam...pe... yaṃ dūre santike vā, sabbaṃ rūpaṃ aniccato khippaṃ javatīti javanapaññā, dukkhato khippaṃ javatīti javanapaññā, anattato khippaṃ javatīti javanapaññā; yā kāci vedanā...pe... yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannam...pe... sabbaṃ viññāṇaṃ aniccato khippaṃ javatīti javanapaññā, dukkhato khippaṃ javatīti javanapaññā, anattato khippaṃ javatīti javanapaññā. Cakkhu...pe... jarāmaṇaṃ atītānāgatapaccuppannam, aniccato khippaṃ javatīti javanapaññā, dukkhato khippaṃ javatīti javanapaññā, anattato khippaṃ javatīti javanapaññā.

“Rūpaṃ atītānāgatapaccuppannam aniccaṃ khayaṭṭhena, dukkhaṃ bhayaṭṭhena, anattā asāraṭṭhenāti tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā rūpanirodhe nibbāne khippaṃ javatīti javanapaññā...pe... vedanā...pe... saññā... saṅkhārā... viññāṇaṃ... cakkhu...pe... jarāmaṇaṃ atītānāgatapaccuppannam aniccaṃ khayaṭṭhena, dukkhaṃ bhayaṭṭhena, anattā asāraṭṭhenāti tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā jarāmaṇanirodhe nibbāne khippaṃ javatīti javanapaññā.

“Rūpaṃ atītānāgatapaccuppannam aniccaṃ saṅkhatam paṭiccasamuppannam khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammanti tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā rūpanirodhe khippaṃ javatīti javanapaññā. Vedanā...pe... saññā... saṅkhārā... viññāṇaṃ... cakkhu...pe... jarāmaṇaṃ atītānāgatapaccuppannam aniccaṃ saṅkhatam paṭiccasamuppannam khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammanti tulayitvā tīrayitvā vibhāvayitvā vibhūtaṃ katvā jarāmaṇanirodhe nibbāne khippaṃ javatīti javanapaññā.

“Katamā tikkhapaññā? Khippaṃ kilese chindatīti tikkhapaññā, uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gametīti tikkhapaññā; uppannaṃ byāpādativakkaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gametīti tikkhapaññā; uppannaṃ vihiṃsāvitakkaṃ nādhivāseti...pe... uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gametīti tikkhapaññā; uppannaṃ rāgaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gametīti tikkhapaññā; uppannaṃ dosaṃ...pe... uppannaṃ mohaṃ... uppannaṃ kodhaṃ... uppannaṃ upanāhaṃ... makkhaṃ... paḷāsaṃ... issaṃ... macchariyaṃ... māyaṃ... sāṭṭheyyaṃ... thambhaṃ... sārambhaṃ... mānaṃ... atimānaṃ... madaṃ... pamādaṃ... sabbe kilese... sabbe duccharite... sabbe abhisāṅkhāre...pe... sabbe bhavagāmikamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gametīti tikkhapaññā. Ekasmiṃ āsane cattāro ca ariyamaggā, cattāri sāmāññaphalāni, catasso paṭisambhidāyo, cha abhiññāyo adhigatā honti sacchikatā phassitā paññāyāti tikkhapaññā.

“Katamā nibbedhikapaññā? Idhekacco sabbasaṅkhāresu ubbegabahulo hoti uttāsabahulo ukkaṇṭhanabahulo aratibahulo anabhiratibahulo bahimukho na ramati sabbasaṅkhāresu, anibbiddhapubbaṃ apadālitapubbaṃ lobhakkhandhaṃ nibbijjhati padāletīti nibbedhikapaññā, anibbiddhapubbaṃ apadālitapubbaṃ dosakkhandhaṃ nibbijjhati padāletīti nibbedhikapaññā, anibbiddhapubbaṃ apadālitapubbaṃ mohakkhandhaṃ nibbijjhati padāletīti nibbedhikapaññā; anibbiddhapubbaṃ apadālitapubbaṃ kodhaṃ...pe... upanāhaṃ...pe... sabbe bhavagāmikamme nibbijjhati padāletīti nibbedhikapaññā”ti.

Evaṃ yathāvuttavibhāgāya mahatiyā paññāya samannāgatattā “mahābuddhī”ti vuttaṃ.

Apica anupadadhammavipassanāvasenāpi imassa therassa mahāpaññatā veditabbā. Vuttañhetam -

“Sāriputto, bhikkhave, aḍḍhamāsaṃ anupadadhammavipassanaṃ vipassati. Tatridaṃ, bhikkhave, sāriputtassa anupadadhammavipassanāya hoti.

“Idha, bhikkhave, sāriputto vivicceva kāmehi...pe... paṭhamaṃ jhānaṃ upasampajja viharati. Ye ca paṭhame jhāne dhammā vitakko ca...pe... cittekaggatā ca phasso vedanā saññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro, tyāssa dhammā anupadavavatthitā honti, tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbatthanti gacchanti. So evaṃ pajānāti ‘evaṃ kira me dhammā ahutvā sambhonti, hutvā paṭiventī’ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vipparamutto viṣaṃyutto vimariyādīkatena cetasā viharati. So ‘atthi uttari nissaraṇa’nti pajānāti. Tabbahulīkāra atthitvevassa hoti.

“Puna caparaṃ, bhikkhave, sāriputto vitakkavicārānaṃ vūpasamā...pe... dutiyaṃ jhānaṃ... tatiyaṃ jhānaṃ... catutthaṃ jhānaṃ upasampajja viharati. Ākāsañcāyatanaṃ... viññāṇañcāyatanaṃ... ākiñcaññāyatanaṃ... sabbaso ākiñcaññāyatanaṃ samatikkamma nevaññānāsaññāyatanaṃ upasampajja viharati. So tāya samāpattiya sato vuṭṭhahati, so tāya samāpattiya sato vuṭṭhahitvā ye dhammā atītā niruddhā vipariṇatā, te dhamme samanupassati “evaṃ kira me dhammā ahutvā sambhonti, hutvā paṭiventī”ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vipparamutto viṣaṃyutto vimariyādīkatena cetasā viharati. So ‘atthi uttari nissaraṇa’nti pajānāti. Tabbahulīkāra atthitvevassa hoti.

“Puna caparaṃ, bhikkhave, sāriputto sabbaso nevaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati. Paññāya cassa disvā āsavā parikkhīṇā honti. So tāya samāpattiya sato vuṭṭhahati, so tāya samāpattiya sato vuṭṭhahitvā ye dhammā atītā niruddhā vipariṇatā, te dhamme samanupassati ‘evaṃ kira me dhammā ahutvā sambhonti, hutvā paṭiventī’ti. So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vipparamutto viṣaṃyutto vimariyādīkatena cetasā viharati, so ‘natthi uttari nissaraṇa’nti pajānāti. Tabbahulīkāra natthitvevassa hoti.

“Yaṃ kho taṃ, bhikkhave, sammā vadamāno vadeyya ‘vasippatto pāramippatto ariyasmīṃ sīlasmīṃ, vasippatto pāramippatto ariyasmīṃ samādhismīṃ, vasippatto pāramippatto ariyāya paññāya, vasippatto pāramippatto ariyāya vimuttiyā’ti. Sāriputtamevetam sammā vadamāno vadeyya”ti.

Evam mahāputhuhāsajavanatikkhanibbedhikabhāvappattāya mahatīyā buddhiyā samannāgatattā thero mahābuddhīti attho. Dhammanvayaveditā panassa sampasādanīyasuttena dīpetabbā. Tattha hi sabbaññutaññāṇasadiso therassa nayaggāho vutto. Ajaḷo jaḷasamānoti sāvakesu paññāya ukkaṃsagatatā sabbathāpi ajaḷo samāno paramappicchatāya attānaṃ ajānantaṃ viya katvā, dassanena jaḷasadiso mandasarikkho kilesapariḷhābhāvena nibbuto sītībhūto sadā carati niccaṃ viharatīti attho.

Pariciñṇoti gāthā therena attano katakiccatam pakāsentena bhāsītā, sāpi vuttatthāyeva.

Sampādethappamādenāti ayaṃ pana attano parinibbānakāle sannipatitānaṃ bhikkhūnaṃ ovādadānavasena bhāsītā. Sāpi vuttatthāyevāti.

Sāriputtatheragāthāvaṇṇanā niṭṭhitā.

3. Ānandattheragāthāvaṇṇanā

1017-1053. Pisuṇena ca kodhanenātiādikā āyasmato ānandattherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro padumuttarassa bhagavato kāle haṃsavatīnagare satthu vemātikabhātā hutvā nibbatti, sumanotissa nāmaṃ ahosi. Pitā panassa ānandarājā nāma. So attano puttassa sumanakumārassa vayappattassa haṃsavatito vīsayojanasate tḥāne bhoganagaraṃ adāsī. So kadāci kadāci āgantvā attānañca pitarañca passati. Tadā rājā satthārañca sataṣaḥsaparimāṇaṃ bhikkhusaṅghaṃca sayameva sakkaccaṃ upaṭṭhahi, aññesaṃ upaṭṭhātuṃ na deti.

Tena samayena paccanto kupito ahosi. Kumāro tassa kupitabhāvaṃ rañño anārocetvā sayameva taṃ vūpasameti. Taṃ sutvā rājā tuṭṭhamānaso puttaṃ pakkosāpetvā “varaṃ te, tāta dammi, varaṃ gaṇhāhi”ti āha. Kumāro “satthāraṃ bhikkhusaṅghaṃca temāsaṃ upaṭṭhahanto jīvitaṃ avañjhaṃ kātuṃ icchāmi”ti āha. “Etaṃ na sakkā, aññaṃ vadehi”ti. “Deva, khattiyānaṃ dvekaṭṭhā nāma natthi, etadeva me dehi, na mayhaṃ aññaṃ attho”ti. “Sace satthā anujānāti, dinnamevā”ti. So “satthu cittaṃ jānissāmi”ti vihāraṃ gato.

Tena ca samayena bhagavā bhattakiccaṃ niṭṭhāpetvā gandhakuṭiṃ pavittṭho hoti. So bhikkhū upasaṅkamitvā “ahaṃ, bhante, bhagavantaṃ dassanāya āgato, dassetha me bhagavanta”nti āha. Bhikkhū “sumano nāma thero satthu upaṭṭhāko, tassa santikaṃ gacchāhi”ti āhaṃsu. So therassa santikaṃ gantvā vanditvā “satthāraṃ, bhante, me dassethā”ti āha. Atha thero tassa passantasseva pathaviyaṃ nimujjitvā satthāraṃ upasaṅkamitvā “bhante, rājaputto tumhākaṃ dassanāya āgato”ti āha. “Tena hi, bhikkhu, bahi āsanaṃ paññāpehi”ti. Thero punapi tassa passantasseva buddhāsaṃ gahetvā antogandhakuṭiyaṃ nimujjitvā bahipariveṇe pātubhavitvā gandhakuṭipariveṇe āsanaṃ paññāpesi. Kumāro taṃ disvā “mahanto vatāyaṃ bhikkhū”ti cittaṃ uppādesi.

Bhagavāpi gandhakuṭito nikkhamitvā paññattāsane nisīdi. Rājaputto satthāraṃ vanditvā, paṭisanthāraṃ katvā, ayaṃ, bhante, thero tumhākaṃ sāsane vallabho maññeti. “Āma kumāra, vallabho”ti? “Kiṃ katvā, bhante, esa vallabho hoti”ti? “Dānādīni puññāni katvā”ti. “Bhagavā, ahampi ayaṃ thero viya anāgate buddhasāsane vallabho hotukāmo”ti satthāhaṃ khandhāvārabhattaṃ nāma datvāpi sattame divase, bhante, mayā pitu santikā temāsaṃ tumhākaṃ paṭijagganavaro

laddho, temāsaṃ me vassāvāsaṃ adhivāsethāti. Bhagavā, “atthi nu kho tattha gatena attho”ti oloketvā “atthī”ti disvā “suññāgāre kho, kumāra, tathāgatā abhiramantī”ti āha. Kumāro “aññātaṃ bhagavā, aññātaṃ sugatā”ti vatvā “ahaṃ, bhante, purimataraṃ gantvā vihāraṃ kāremi, mayā pesite bhikkhusatasahassena saddhiṃ āgacchathā”ti paṭiññaṃ gahetvā pitu santikaṃ gantvā “dinnā me, deva, bhagavatā paṭiñña, mayā pahite bhagavantaṃ peseyyāthā”ti pitaraṃ vanditvā, nikkhamitvā yojane yojane vihāraṃ karonto vīsayojanasataṃ addhānaṃ gato. Gantvā ca attano nagare vihāraṭṭhānaṃ vicinanto sobhanassa nāma kuṭumbikassa uyyānaṃ disvā satasahassena kiṇitvā satasahassaṃ vissajjetvā vihāraṃ kāresi. Tattha bhagavato gandhakuṭiṃ sesabhikkhūnañca rattitṭhānadivāṭṭhānatthāya kuṭiṇemaṇḍape kāretvā pākāraparikkhepaṃ dvārakoṭṭhakañca niṭṭhāpetvā pitu santikaṃ pesesi “niṭṭhitaṃ mayhaṃ kiccaṃ, satthāraṃ paṇṇathā”ti.

Rājā bhagavantaṃ bhojetvā “bhagavā sumanassa kiccaṃ niṭṭhitaṃ, tumhākaṃ gamanaṃ paccāsīsatī”ti āha. Bhagavā satasahassabhikkhuparivuto yojane yojane vihāresu vasamāno agamāsi. Kumāro “satthā āgacchatī”ti sutvā yojanaṃ paccuggantvā gandhamālādīhi pūjayamāno satasahassena kīte sobhane nāma uyyāne satasahassena kāritaṃ vihāraṃ pavesetvā -

“Satasahassena me kītaṃ, satasahassena māpitaṃ;
Sobhanaṃ nāma uyyānaṃ, paṭiggaṇha mahāmunī”ti. -

Taṃ niyyādesi. So vassūpanāyikadivase mahādānaṃ pavattetvā “imināva nīhārena dānaṃ dadeyyāthā”ti puttadāre amacce ca kiccakaraṇīyesu ca niyojetvā sayamaṃ sumanattherassa vasanaṭṭhānasamīpeyeva vasanto temāsaṃ satthāraṃ upaṭṭhahanto upakaṭṭhāya pavāraṇāya gāmaṃ pavisitvā sattāhaṃ mahādānaṃ pavattetvā sattame divase satthu bhikkhusatasahassassa ca pādamūle ticīvarāni ṭhapetvā vanditvā, “bhante, yadetaṃ mayā sattāhaṃ khandhāvāradānato paṭṭhāya puññaṃ kataṃ, na taṃ saggasampattiādīnaṃ atthāya, atha kho ahaṃ ayaṃ sumanatthero viya anāgate ekassa buddhassa upaṭṭhāko bhaveyya”nti paṇidhānaṃ akāsi. Satthāpissa anantarāyataṃ disvā byākaritvā pakkāmi.

Sopi tasmaṃ buddhuppāde vassasatasahassaṃ puññaṃ katvā tato parampi tattha tattha bhava ulārāni puññaṃkammāni upacinitvā devamanussesu saṃsaranto kassapassa bhagavato kāle piṇḍāya carato ekassa therassa pattaggahaṇatthaṃ uttarasāṭakaṃ datvā pūjaṃ akāsi. Puna sagge nibbattitvā tato cuto bārāṇasirājā hutvā aṭṭha paccekabuddhe disvā te bhojetvā attano maṅgaluyyāne aṭṭha paṇṇasālāyo kāretvā tesam nisīdanatthāya aṭṭha sabbaratanamayapīṭhe ceva maṇiādhārake ca paṭiyādetvā dasavassasahassāni upaṭṭhānaṃ akāsi. Etāni pākāṭṭhānāni.

Kappasatasahassaṃ pana tattha tattha bhava puññaṃ karontova amhākaṃ bodhisattena saddhiṃ tusitapure nibbattitvā tato cuto amitodanasakkassa gehe nibbatti. Tassa sabbe ñātake ānandite karonto jātoti ānandotveva nāmaṃ ahosi. So anukkamena vayappatto katābhiniikkhamane sammāsambodhiṃ patvā pavattitavaradhammacakke paṭhamam kapilavatthum gantvā tato nikkhante bhagavati tassa parivāratthaṃ pabbajitum nikkhantehi bhaddiyādīhi saddhiṃ nikkhamitvā bhagavato santike pabbajitvā nacirasseva āyasmato puṇṇassa mantāṇiputtassa santike dhammakathaṃ sutvā sotāpattiphale patiṭṭhahi.

Tena ca samayena bhagavato paṭhamabodhiyaṃ vīsativassāni anibaddhaupaṭṭhākā ahesuṃ. Ekadā nāgasamālo pattacīvaraṃ gahetvā vicari, ekadā nāgito, ekadā upavāno, ekadā sunakkhatto, ekadā cundo samaṇuddeso, ekadā sāgato, ekadā megghiyo, te yebhuyyena satthu cittaṃ nārādhayaṃsu. Athekadivasam bhagavā gandhakuṭipariveṇe paññattavarabuddhāsane bhikkhusaṅghaparivuto nisinno bhikkhū āmantesi - “ahaṃ, bhikkhave, idānimhi mahallako, ekacce bhikkhū ‘iminā maggena gacchāmā’ti vutte aññena gacchanti, ekacce mayhaṃ pattacīvaraṃ bhūmiyaṃ nikkhipanti, mayhaṃ nibaddhupaṭṭhākaṃ bhikkhuṃ jānāthā”ti. Taṃ sutvā bhikkhūnaṃ dhammasaṃvego udapādi. Athāyasmā sāriputto utthāya bhagavantaṃ vanditvā - “ahaṃ, bhante, tumhe upaṭṭhahissāmī”ti āha. Taṃ bhagavā paṭikkhipi. Etenupāyena mahāmoggallānaṃ ādiṃ katvā sabbe mahāsāvaka - “ahaṃ upaṭṭhahissāmi, ahaṃ upaṭṭhahissāmī”ti utthahiṃsu ṭhapetvā āyasmantaṃ ānandaṃ, tepi bhagavā paṭikkhipi. So pana tuṇhīyeva nisīdi. Atha naṃ bhikkhū āhaṃsu - “āvuso, tvampi satthu upaṭṭhākaṭṭhānaṃ yācāhī”ti. Yācitvā laddhaṭṭhānaṃ nāma kīdisaṃ hoti, sace ruccati, satthā sayameva vakkhatīti. Atha bhagavā “na, bhikkhave, ānando aññehi ussāhetabbo, sayameva jānitvā maṃ upaṭṭhahissatī”ti āha. Tato bhikkhū “utthehi, āvuso ānanda, satthāraṃ upaṭṭhākaṭṭhānaṃ yācāhī”ti āhaṃsu.

Thero utthahitvā “sace me, bhante, bhagavā attanā laddhaṃ paṇītacīvaraṃ na dassati, paṇītapinḍapātaṃ na dassati, ekagandhakuṭiyaṃ vasituṃ na dassati, nimantanaṃ gahetvā na gamissati, evāhaṃ bhagavantaṃ upaṭṭhahissāmī”ti āha. “Ettake guṇe labhato satthu upaṭṭhāne ko bhāro”ti upavādamocanattaṃ ime cattāro paṭikkhepā ca - “sace, bhante, bhagavā mayā gahitanimantanaṃ gamissati, sacāhaṃ desantarato āgatāgate tāvadeva dassetuṃ lacchāmi; yadā me kaṅkhā uppajjati, tāvadeva bhagavantaṃ upasaṅkamuṃ lacchāmi, sace bhagavā parammukhā desitaṃ dhammaṃ puna mayhaṃ kathessati, evāhaṃ bhagavantaṃ upaṭṭhahissāmī”ti “ettakampi satthu santike anuggahaṃ na labhati”ti upavādamocanattañceva dhammabhaṇḍāgārikabhāvapāramīpūraṇatthañca imā catasso āyācanā cāti attha vare gahetvā nibaddhupaṭṭhāko ahosi. Tasseva ṭhānantarassa atthāya kappasatasahassaṃ pūritānaṃ pāramīnaṃ phalaṃ pāpuṇi. So upaṭṭhākaṭṭhānaṃ laddhadivasato paṭṭhāya dasabalaṃ duvidhena udakena, tividhena dantakaṭṭhena, hatthapādaparikkammaṃ piṭṭhiparikkammaṃ, gandhakuṭipariveṇasammajjanenāti evamādīhi kiccehi upaṭṭhahanto “imāya nāma velāya satthu idaṃ nāma laddhuṃ vaṭṭati, idaṃ nāma kātuṃ vaṭṭatī”ti divasabhāgaṃ santikāvacaro hutvā, rattibhāge mahantaṃ daṇḍadīpikaṃ gahetvā gandhakuṭipariveṇaṃ nava vāre anupariyāyati, satthari pakkosante paṭivacanadānāya thinamiddhavinodanattaṃ.

Atha naṃ satthā jetavane ariyagaṇamajjhe nisinno anekapariyāyena pasaṃsitvā “bahussutānaṃ satimantānaṃ gatimantānaṃ dhitimantānaṃ upaṭṭhākānañca bhikkhūnaṃ aggaṭṭhāne ṭhapesi. Evaṃ satthārā pañcasu ṭhānesu etadagge ṭhapito catūhi acchariyabbhutadhammehi samannāgato satthu dhammakosārakkho ayaṃ mahāthero sekhova samāno satthari parinibbute heṭṭhā vuttanayena bhikkhūhi samuttejito devatāya ca saṃvejito “sveyeva ca dāni dhammasaṅgīti kātābbā, na kho pana metaṃ patirūpaṃ, yvāyaṃ sekho sakaraṇīyo hutvā asekkhehi therehi saddhiṃ dhammaṃ saṅgāyituṃ sannipātaṃ gantu”nti saṅgātussāho vipassanaṃ paṭṭhapetvā bahudevarattiṃ vipassanāya kammaṃ karonto caṅkame vīriyasamataṃ alabhitvā vihāraṃ pavisitvā sayane nisīditvā sayitukāmo kāyaṃ āvaṭṭesi. Appattañca sīsaṃ

bimbohanaṃ pādā ca bhūmito muttamattā, etasmiṃ antare anupādāya āsavehi
cittaṃ vimucci chaḷabhiñño ahoṣi. Tena vuttaṃ apadāne -

“Ārāmadvārā nikkhamma, padumuttaro mahāmuni;
Vassento amataṃ vuṭṭhiṃ, nibbāpesi mahājanaṃ.

“Satasahassaṃ te dhīrā, chaḷabhiñña mahiddhikā;
Parivārenti sambuddhaṃ, chāyāva anapāyinī.

“Hatthikkhandhagato āsiṃ, setacchattaṃ varuttamaṃ;
Sucārurūpaṃ disvāna, vitti me udapajjatha.

“Oruyha hatthikkhandhamhā, upagacchiṃ narāsabhaṃ;
Ratanāmayachattaṃ me, buddhasettḥassa dhārayiṃ.

“Mama saṅkappamaññāya, padumuttaro mahāisi;
Taṃ kathaṃ ṭhapayitvāna, imā gāthā abhāsatha.

“Yo so chattaṃ madhāresi, soṇṇālaṅkārabhūṣitaṃ;
Tamaḥaṃ kittayissāmi, suṇoṭha mama bhāsato.

“Ito gantvā ayaṃ poso, tusitaṃ āvasissati;
Anubhossati sampattiṃ, accharāhi purakkhato.

“Catutimsatikkhattuñca, devarajjaṃ karissati;
Balādhipo aṭṭhasataṃ, vasudhaṃ āvasissati.

“Aṭṭhapaññāsakkhattuñca, cakkavattī bhavissati;
Padesarajjaṃ vipulaṃ, mahiyā kārayissati.

“Kappasatasahassamhi, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

“Sakyānaṃ kulaketussa, ñātibandhu bhavissati;
Ānando nāma nāmena, upaṭṭhāko mahesino.

“Ātāpī nipako cāpi, bāhusaccesu kovido;
Nivātavutti atthaddho, sabbapāṭhī bhavissati.

“Padhānapahitatto so, upasanto nirūpadhi;
Sabbāsave pariññāya, nibbāyissatināsavo.

“Santi āraññaṃ nāgā, kuñjarā satṭhihāyanā;
Tidhāpabhinnā mātāṅgā, īsādantā urūḷhavā.

“Anekasatasahassā, paṇḍitāpi mahiddhikā;
Sabbe te buddhanāgassa, na hontupaṇidhimhi te.

“Ādiyā me namassāmi, majjhime atha pacchime;
Pasannacitto sumano, buddhasettḥaṃ upaṭṭhahiṃ.

“Ātāpī nipako cāpi, sampajāno paṭissato;
Sotāpattiphalaṃ patto, sekhabhūmīsu kovido.

“Satasahassito kappe, yaṃ kammamabhinīharim;
Tāhaṃ bhūmimanuppatto, t̥hitā saddhammamācalā.

“Svāgataṃ vata me āsi...pe... kataṃ buddhassa sāsana”nti.

Chalabhiñño pana hutvā saṅgītimaṇḍapaṃ pavisitvā dhammaṃ saṅgāyanto tattha
tattha bhikkhūnaṃ ovādadānavasena attano paṭipattidīpanādivasena ca
bhāsitaḡāthā ekajjhaṃ katvā anukkameva khuddakanikāyasaṅgāyanakāle
theraḡāthāsu saṅgītiṃ āropento -

1017. “Pisuṇena ca kodhanena ca, maccharinā ca vibhūtanandinā;
Sakhitaṃ na kareyya paṇḍito, pāpo kāpurisena saṅgamo.

1018. “Saddhena ca pesalena ca, paññavatā bahussutena ca;
Sakhitaṃ kareyya paṇḍito, bhaddo sappurisena saṅgamo.

1019. “Passa cittakataṃ bimbaṃ, arukāyaṃ samussitaṃ;
Āturaṃ bahusaṅkappaṃ, yassa natthi dhuvam̐ t̥hiti.

1020. “Passa cittakataṃ rūpaṃ, maṇinā kuṇḍalena ca;
Aṭṭhitacena onaddhaṃ, saha vatthehi sobhati.

1021. “Alattakakatā pādā, mukhaṃ cuṇṇakamakkhitaṃ;
Alaṃ bālassa mohāya, no ca pāragavesino.

1022. “Aṭṭhapadakatā kesā, nettā añjanamakkhitā;
Alaṃ bālassa mohāya, no ca pāragavesino.

1023. “Añjanīva navā cittā, pūtikāyo alaṅkato;
Alaṃ bālassa mohāya, no ca pāragavesino.

“Odahi migavo pāsaṃ, nāsadā vāguraṃ migo;
Bhutvā nivāpaṃ gacchāma, kandante migabandhake.

“Chinno pāso migavassa, nāsadā vāguraṃ migo;
Bhutvā nivāpaṃ gacchāma, socante migaluddake.

1024. “Bahussuto cittakathī, buddhassa paricārako;
Pannabhāro visaññutto, seyyaṃ kappeti gotamo.

1025. “Khīṇāsavo visaññutto, saṅgātīto sunibbuto;
Dhāreti antimaṃ dehaṃ, jātimaraṇapāragū.

1026. “Yasmiṃ patiṭṭhitā dhammā, buddhassādiccabandhuno;
Nibbānagamane magge, soyaṃ tiṭṭhati gotamo.

1027. “Dvāsīti buddhato gaṇhiṃ, dve sahasāni bhikkhuto;
Caturāsītisahasāni, ye me dhammā pavattino.

1028. “Appassutāyaṃ puriso, balibaddova jīrati;
Maṃsāni tassa vaḍḍhanti, paññā tassa na vaḍḍhati.
1029. “Bahussuto appassutaṃ, yo sutenātimaññati;
Andho padīpadhārova, tatheva paṭibhāti maṃ.
1030. “Bahussutaṃ upāseyya, sutañca na vināsaye;
Taṃ mūlaṃ brahmacariyassa, tasmā dhammadharo siyā.
1031. “Pubbāparaññū atthaññū, niruttipadakovido;
Suggahītañca gaṇhāti, atthañcopaparikkhati.
1032. “Khantya chandikato hoti, ussahitvā tuleti taṃ;
Samaye so padahati, ajjhattaṃ susamāhito.
1033. “Bahussutaṃ dhammadharaṃ, sappaññaṃ buddhasāvakaṃ;
Dhammaviññāṇamākaṅkhaṃ, taṃ bhajetha tathāvidhaṃ.
1034. “Bahussuto dhammadharo, kosārakkho mahesino;
Cakkhu sabbassa lokassa, pūjanīyo bahussuto.
1035. “Dhammārāmo dhammarato, dhammaṃ anuvicintayaṃ;
Dhammaṃ anussaraṃ bhikkhu, saddhammā na parihāyati.
1036. “Kāyamaccheragaruno, hiyyamāne anuṭṭhahe;
Sarīrasukhagiddhassa, kuto samaṇaphāsutā.
1037. “Na pakkhanti disā sabbā, dhammā na paṭibhanti maṃ;
Gate kalyāṇamittamhi, andhakāraṃva khāyati.
1038. “Abbhatītasahāyassa, atītagatasatthuno;
Natthi etādisaṃ mittaṃ, yathā kāyagatā sati.
1039. “Ye purāṇā atītā te, navehi na sameti me;
Svajja ekova jhāyāmi, vassupetova pakkhimā.
1040. “Dassanāya abhikkante, nānāverajjake bahū;
Mā vārayittha sotāro, passantu samayo mamaṃ.
1041. “Dassanāya abhikkante, nānāverajjake puthu;
Karoti satthā okāsaṃ, na nivāreti cakkhumā.
1042. “Paṇṇavīsati vassāni, sekhabhūtassa me sato;
Na kāmasaññā uppajji, passa dhammasudhammataṃ.
1043. “Paṇṇavīsati vassāni, sekhabhūtassa me sato;
Na dosasaññā uppajji, passa dhammasudhammataṃ.
1044. “Paṇṇavīsati vassāni, bhagavantaṃ upaṭṭhahim;
Mettena kāyakammena, chāyāva anapāyinī.

1045. “Paṇṇavāsati vassāni, bhagavantam upaṭṭhahim;
Mettena vacīkammena, chāyāva anapāyinī.
1046. “Paṇṇavāsati vassāni, bhagavantam upaṭṭhahim;
Mettena manokammena, chāyāva anapāyinī.
1047. “Buddhassa caṅkamantassa, piṭṭhito anucaṅkamim;
Dhamme desiyamānamhi, ñāṇam me udapajjatha.
1048. “Aham sakaraṇīyomhi, sekho appattamānaso;
Satthu ca parinibbānam, yo amham anukampako.
1049. “Tadāsi yaṃ bhiṃsanakam, tadāsi lomahaṃsanam;
Sabbakāraravūpete, sambuddhe parinibbute.
1050. “Bahussuto dhammadharo, kosārakkho mahesino;
Cakkhu sabbassa lokassa, ānando parinibbuto.
1051. “Bahussuto dhammadharo, kosārakkho mahesino;
Cakkhu sabbassa lokassa, andhakāre tamonudo.
1052. “Gatimanto satimanto, dhitimanto ca yo isi;
Saddhammadhārako thero, ānando ratanākaro.
1053. “Pariciṇṇo mayā satthā, kataṃ buddhassa sāsanaṃ;
Ohito garuko bhāro, natthi dāni punabbhavo”ti. -

Imā gāthā abhāsi.

Tattha pisuṇena cāti ādito dve gāthā chabbaggiye bhikkhū devadattapakkiyehi
bhikkhūhi saddhim saṃsaggaṃ karonte disvā tesam ovādadānavasena vuttā. Tattha
pisuṇenāti pisuṇāya vācāya. Tāya hi yutto puggalo “pisuṇo”ti vutto yathā
nīlaguṇayutto paṭo nīloti. Kodhanenāti kujjhanasīlena.

Attasampattinigūhaṇalakkhaṇassa maccherassa sambhavato maccharinā.

Vibhūtanandināti sattānam vibhūtaṃ vibhavanaṃ vināsaṃ icchantena, vibhūtaṃ vā
visuṃ bhāvo bhedo, taṃ nandanena, sabbametaṃ devadattapakkiyeva sandhāya
vuttaṃ. Te hi pañcavatthudīpanāya bahū jane sammāpaṭipanne bhindantā satthari
bahiddhatāya thaddhamacchariyādimacchariyapakatā mahājanassa mahato
anattāya paṭipajjimsu. Sakhitanti sahāyabhāvaṃ saṃsaggaṃ na kareyya,
kiṃkāraṇā? Pāpo kāpurisena saṅgamo kāpurisena pāpappuggalena samāgamo nihīno
lāmako. Ye hissa diṭṭhānugatiṃ āpajjanti. Tesam ducintitādibhedaṃ
bālalakkhaṇameva āvahati, pageva vacanakarassa. Tenāha bhagavā - “yāni kānici,
bhikkhave, bhayāni uppajjanti, sabbāni tāni bālato uppajjanti, no paṇḍitato”tiādi.

Yena pana saṃsaggo kātabbo, taṃ dassetuṃ “saddhena cā”tiādi vuttaṃ. Tattha
saddhenāti kammakammaphalasaddhāya ceva, ratanattayasaddhāya ca
samannāgatena. Pesalenāti piyasīlena sīlasampannena. Paññavatāti
udayatthagāminiyā nibbedhikāya paññāya vasena paññāsampannena. Bahussutenāti

pariyattipaṭivedhabāhusaccānaṃ pāripūriyā bahussutena. Bhaddoti tena tādīsena sādhunā saṅgamo bhaddo sundaro kalyāṇo diṭṭhadhammikādibhedam atthaṃ āvahaṭṭi adhippāyo.

Passa cittakatantiādikā satta gāthā attano rūpasampattiṃ disvā kāmasaññaṃ uppādentiyā uttarāya nāma upāsikāya kāyavicchandanānaṃ bhāsitaṃ. “Ambapāliṃ gaṇikaṃ disvā vikkhittacittānaṃ ovādadānattha”ntipi vadanti. Tā heṭṭhā vuttatthā eva.

Bahussuto cittakathītiādikā dve gāthā therena arahattaṃ patvā udānavasena bhāsitaṃ. Tattha paricāraṇaṃ upaṭṭhāko. Seyyaṃ kappeti arahattappattisamanantaram sayitattā vuttaṃ. Thero hi bahudeva rattiṃ caṅkamaṇa vītināmetvā sarīraṃ utuṃ gāhāpetuṃ ovaṇaṃ pavisitvā sayituṃ mañcaṇa nisinnā pādā ca bhūmito muttā, appattañca sīsaṃ bimbohanaṃ, etthantare arahattaṃ patvā sayi.

Khīṇāsavoti parikkhīṇacaturāsavo, tato eva catūhi pi yogehi viṣaṃyutto, rāgasaṅgādīnaṃ atikkantattā saṅgātīti, sabbaso kilesapariḷāhassa vūpasantattā sunibbuta sītibhūtoti attho.

Yasmiṃ paṭiṭṭhitā dhammāti theram uddissa khīṇāsavamahābrahmunā bhāsitaṃ gāthā. Upaṭṭhitāya hi dhammasaṅgītiyā theram uddissa yehi bhikkhūhi “eko bhikkhu viṣagandham vāyati”ti vuttaṃ. Atha thero adhigata arahatte sattapaṇṇiguhādvāraṃ saṅghassa sāmaggīdānatthaṃ āgato, tassa khīṇāsavabhāvappakāsanena suddhāvāsamahābrahmā. Te bhikkhū lajjāpento “yasmiṃ paṭiṭṭhitā dhammā”ti gāthamāha. Tassattho - buddhassa bhagavato dhammā teneva adhigatā paveditā ca paṭivedhapariyattidhammā. Yasmiṃ purisavisese paṭiṭṭhitā, soyaṃ gottato gotamo dhammabhaṇḍāgāriko saupādisesanibbānassa adhigatattā idāni anupādisesanibbānagamane magge paṭiṭṭhahi, tassa ekasabhaṅgīti.

Athekadivasam gopakamoggallāno nāma brāhmaṇo theram pucchi - “tvam bahussutoti buddhassa sāsane pākaṇo, kittakā dhammā te satthārā bhāsitaṃ, tayā dhāritā”ti? Tassa thero paṭivacanaṃ dento “dvāsīti”ti gāthamāha. Tattha dvāsīti saṅghasānīti yojanā, buddhato gaṇhanti sammāsambuddhato uggaṇhiṃ dvisahassādhikāni asītīdhammakhandhasahassāni satthu santikā adhigaṇhanti attho. Dve saṅghasānīti bhikkhutoti dve dhammakhandhasahassāni bhikkhuto gaṇhiṃ, dhammasenāpatiādīnaṃ bhikkhūnaṃ santikā adhigacchiṃ. Caturāsītisahassānīti tadubhayaṃ samodhānetvā catusahassādhikāni asītisahassāni. Ye me dhammā pavattinoti ye yathāvuttaparimāṇā dhammakhandhā mayham paguṇā vācugatā jivhagge parivattantīti.

Athekadā thero sāsane pabbajitvā vipassanādhurepi ganthadhurepi ananuyuttaṃ ekaṃ puggalaṃ disvā bāhusaccābhāve ādīnaṃ pakāseṇa “appassutāya”nti gāthamāha. Tattha appassutāyanti ekassa dvinnam vā paṇṇāsānaṃ, atha vā pana vaggānaṃ antamaso ekassa dvinnam vā suttantānampi uggahitānaṃ abhāvena appassuto ayaṃ, kammaṭṭhānaṃ pana uggahetvā anuyuñjanto bahussutova. Balibaddova jīratīti yathā balibaddo jīramāno vaḍḍhamāno neva mātu na pitu, na sesāñātakānaṃ atthāya vaḍḍhati, atha kho niratthakameva jīrati; evamevaṃ ayampi na upajjhāyavattaṃ karoti, na ācariyavattaṃ, na āgantukavattādīni, na bhāvaṇaṃ anuyuñjati, niratthakameva jīrati. Maṃsāni tassa vaḍḍhantīti yathā balibaddassa “kasanabhāravahanādīsu asamatto eso”ti araṇṇe viṣaṭṭhassa yathā tathā vicarantassa khādantassa pivantassa maṃsāni tassa vaḍḍhanti; evamevaṃ imassāpi

upajjhāyādīhi vissatṭhassa saṅghaṃ nissāya cattāro paccaye labhitvā uddhamvirecanādīni katvā kāyaṃ posentassa maṃsāni vaḍḍhanti thūlasarīro hutvā vicarati. Paññāti lokiya lokuttarā panassa paññā ekaṅgulimattāpi na vaḍḍhati, araṇṇe gacchalatādīni viya assa chadvārāni nissāya taṇhā ceva navavidhamāno ca vaḍḍhatīti adhippāyo.

Bahussutoti gāthā attano bāhusaccaṃ nissāya aññaṃ atimaññaṃ ekam bhikkhuṃ uddissa vuttā. Tattha sutenāti sutahetu attano bāhusaccanimittaṃ. Atimaññaṃ atikkamitvā maññati attānaṃ ukkaṃsento paraṃ paribhavati. Tathevāti yathā andho andhakāre telapajjotaṃ dhārento āloka dānena paresaṃyeva atthāvaho, na attano, tatheva pariyattibāhusaccena sutavā puggalo sutena anupapanno attano atthaṃ aparipūrento andho ñāṇāloka dānena paresaṃyeva atthāvaho, na attano, dīpadhāro andho viya mayhaṃ upaṭṭhātīti.

Idāni bāhusacce ānisaṃsaṃ dassento “bahussuta”nti gāthamāha. Tattha upāseyyāti payirupāseyya. Sutañca na vināsayeti bahussutaṃ payirupāsivā laddhaṃ sutañca na vināseyya, na susseyya dhāraṇa paricaya aparipucchāmanasikārehi vaḍḍheyya. Taṃ mūlaṃ brahmacariyassāti yasmā bahussutaṃ payirupāsivā laddhaṃ taṃ sutaṃ pariyattibāhusaccaṃ maggabrahmacariyassa mūlaṃ padhānakāraṇaṃ. Tasmā dhammadharo siyā vimuttāyatana sīse tathavā yathāsutassa dhammassa dhāraṇe paṭhamam pariyattidhammadharo bhaveyya.

Idāni pariyattibāhusaccena sādhetabbamatthaṃ dassetuṃ “pubbāparaññū”tiādi vuttaṃ. Tattha pubbañca aparañca jānātīti pubbāparaññū. Ekissā hi gāthāya pubbabhāge apaññāyamānēpi pubbabhāge vā paññāyamāne aparabhāge apaññāyamānēpi “imassa aparabhāgassa iminā pubbabhāgena, imassa vā pubbabhāgassa iminā aparabhāgena bhavitabba”nti jānanto pubbāparaññū nāma. Attatthādibhedaṃ tassa tassa bhāsitassa atthaṃ jānātīti atthaññū.

Niruttipadakovidoti niruttiyaṃ sesapadesupi cāti catūsipi paṭisambhidāsu cheko. Suggahītañca gaṇhātīti teneva kovida bhāvena atthato byañjanato ca dhammaṃ sugahitameva katvā gaṇhāti. Atthañcopaparikkhatīti yathāsutassa yathāpariyattassa dhammassa atthaṃ upaparikkhati “iti sīlaṃ, iti samādhi, iti paññā, ime rūpārūpadhammā”ti manasā anupekkhati.

Khantya chandikato hotīti tesu manasā anupekkhitesu dhammesu diṭṭhinijjhānakkhantiyā nijjhānaṃ khamāpetvā rūpapariggahādimukhena vipassanābhinivese chandikato chandajāto hoti. Tathābhūto ca vipassanāya kammaṃ karonto ussahitvā tuletī taṃtaṃpaccayanāmarūpadassanavasena ussāhaṃ katvā tato paraṃ tilakkhaṇaṃ āropetvā tuletī “anicca”ntipi, “dukkha”ntipi, “anattā”tipi taṃ nāmarūpaṃ tīreti vipassati. Samaye so padahati, ajjhattaṃ susamāhitoti so evaṃ passanto paggahe tabbādisamaye cittassa paggaṇhanādinā padahati, padahanto ca ajjhattaṃ gocarajjhatte vipassanāsamādhinā maggasaṃmādhinā ca suṭṭhu samāhito bhaveyya, asaṃmādhāna hetubhūte kilese paṇaheyya. Svāyaṃ guṇo sabbopi yasmā bahussutaṃ dhammadharaṃ sappaññaṃ buddhasāvakaṃ payirupāsantassa hoti, tasmā asaṃkhaṭaṃ dhammaṃ ārabha dukkhādisu pariññādivisiṭṭhakiccaṭṭāya dhammaviññāṇasaṃkhaṭaṃ dhammaññaṇaṃ ākaṃkhanto tathāvidhaṃ vuttappakāraṃ kalyāṇamittaṃ bhajetha, seveyya payirupāseyyāti attho.

Evam bahupakāratāya tassa pūjanīyakaṃ dassento “bahussuto”ti gāthamāha. Tassattho - suttageyyādi bahu suttaṃ etassāti bahussuto. Tameva desanādhammaṃ suvaṇṇabhājane pakkhittasīhavasā viya avinassantaṃ dhāretīti dhammadharo. Tato eva mahesino bhagavato dhammakosāṃ dhammaratanaṃ ārakkhātīti kosārakkho. Yasmā sadevakassa lokassa samadassanena cakkhubhūto, tasmā cakkhu sabbassa lokassa pūjanīyo mānanīyoti, bahussutabhāvena bahujaṇassa pūjanīyabhāvadassanattaṃ nigamanavasena punapi “bahussuto”ti vuttaṃ.

Evarūpaṃ kalyāṇamittaṃ labhitvāpi kārakasseva aparihāni, na akārakassāti dassento “dhammārāmo”ti gāthamāha. Tattha nivāsanaṭṭhena samathavipassanādhmmo ārāmo, tasmīṃ eva dhamme rato abhiratoti dhammarato, tasseeva dhammassa punappunaṃ vicintanena dhammaṃ anuvicintayaṃ dhammaṃ āvajjento manasi karotīti attho. Anussaranti tameva dhammaṃ anussaranto. Saddhammāti evarūpo bhikkhu sattatiṃsapabhedā bodhipakkhiyadhammā navavidhalokuttaradhammā ca na parihāyati, na kadāci tassa tato parihāni hotīti attho.

Athekadivasam kāye avītarāgaṃ kusītaṃ hīnavīriyaṃ kosallāyā ti nāmaṃ bhikkhuṃ saṃvejento “kāyamaccheragaruno”ti gāthamāha. Tattha kāyamaccheragarunoti “kāyadaḥhībahulassa kāye mamattassa ācariyupajjhāyānampi kāyena kattabbaṃ kiñci akatvā vicarantassa. Hiyyamāneti attano kāye jīvite ca khaṇe khaṇe parihiyyamāne. Anuṭṭhaheti sīlādīnaṃ paripūraṇavasena utṭhānavīriyaṃ na kareyya. Sarīrasukhagiddhassāti attano sarīrassa sukhāpaneneva gedhaṃ āpannassa. Kuto samaṇaphāsutāti evarūpassa puggalassa sāmaññavasena kuto sukhavīhāro, phāsuvīhāro na tassa vijjatīti attho.

Na pakkhantītiādikā āyasmato sārīputtassa dhammasenāpatino parinibbutabhāvaṃ sutvā therena bhāsītā. Tattha na pakkhanti disā sabbāti puratthimādibhedā sabbā disā na pakkhayanti, disāmūḥhoti attho. Dhammā na paṭibhanti mantī pubbe suṭṭhu paguṇāpi pariyattidhammā idāni sakkaccaṃ samannāhariyamānāpi mayhaṃ na upaṭṭhahanti. Gate kalyāṇamittamhīti sadevakassa lokassa kalyāṇamittabhūte dhammasenāpatimhi anupādisesanibbānaṃ gate. Andhakāraṃva khāyatīti sabbopāyaṃ loko andhakāro viya upaṭṭhāti.

Abbhatītasahāyassāti apagatasahāyassa, kalyāṇamittarahitassāti attho. Atītagatasatthunoti āyasmato atīto hutvā nibbānagatasatthukassa, satthari parinibbuteti attho. Yathā kāyagatā satīti kāyagatāsati bhāvanā takkarassa yathā ekantahitāvahā, evaṃ etādisaṃ anāthassa puggalassa ekantahitāvahaṃ aññaṃ mittam nāma natthi, sanāthassa aññāpi bhāvanā hitāvahā evāti adhippāyo.

Purāṇāti porāṇā, sārīputtādi ke kalyāṇamitte sandhāya vadati. Navehīti navakehi. Na sameti meti mayhaṃ cittaṃ na samāgacchati, na te mama cittaṃ ārādhentīti attho. Svajja ekova jhāyāmīti sohaṃ ajja vuḍḍhatarehi virahito ekova hutvā jhāyāmi jhānapasuto homi. Vassupetoti vassakāle kulāvakaṃ upeto pakkhī viya. “Vāsupeto”tipi pāḷi, vāsaṃ upagatoti attho.

Dassanāya abhikkanteti gāthā satthārā bhāsītā. Tassattho - mama dassanāya abhikkante nānāvidhavidhesapavāsikabahujaṇe, ānanda, mama upasaṅkamaṃ mā vāresi. Kasmā? Te sotāro dhammassa, mamaṃ passantu, ayameva dassanāya samayoti.

Taṃ sutvā thero “dassanāya abhikkante”ti aparaṃ gāthamāha. Imāya hi gāthāya sambandhatthaṃ purimagāthā idha nikkhattā. Teneva sacāhaṃ desantarato āgatāgate tāvadeva dassetuṃ lacchāmīti etassa padassa atthasiddhiṃ dasseti.

Paṇṇavīsati vassānīti pañca gāthā attano aggupaṭṭhākabhāvaṃ dīpetuṃ vuttā. Āraddhakammaṭṭhānabhāvena hi satthu upaṭṭhānapasutabhāvena ca therassa maggena asamucchinnāpi kāmasaññādayo na uppajjimsu, kāyavacīmanokammāni ca sabbakālaṃ satthari mettāpubbaṅgamāni mettānuparivattāni ahesuṃ. Tattha paṇṇavīsati vassānīti pañcavīsati saṃvaccharāni. Sekkhabhūṭassa me satoti sekkhabhūmiyaṃ sotāpattiphale tthitassa me sato. Kāmasaññāti kāmasahagatā saññā na uppajji, ettha ca kāmasaññādiānuppattivacanena attano āsayasuddhiṃ dasseti, “mettena kāyakammenā”tiādinā payogasuddhiṃ. Tattha gandhakuṭiyaṃ paribhaṇḍakaraṇādinā satthu vattapaṭivattakaraṇena ca mettaṃ kāyakammaṃ veditabbaṃ, dhammadesanākālārocanādinā mettaṃ vacīkammaṃ, rahogatassa satthāraṃ uddissa hitūpasamhāramanasikārena mettaṃ manokammaṃ. Ñāṇaṃ me udapajjathāti attano sekkhabhūmipattimāha.

Ahaṃ sakaraṇīyomhīti satthu parinibbāne upaṭṭhite maṇḍalamālaṃ pavisitvā kapisīsaṃ ālambitvā sokābhībhūtena vuttagāthā. Tattha sakaraṇīyomhīti dukkhaparijānanādinā karaṇīyena sakaraṇīyo amhi. Appattamānasoti anadhigatārahatto. Satthu ca parinibbānanti mayhaṃ satthu parinibbānañca upaṭṭhitaṃ. Yo amhaṃ anukampakoti yo satthā mayhaṃ anuggāhako.

Tadāsi yaṃ bhīṃsanakanti gāthā satthu parinibbānakāle pathavīkampanadevadundubhiphalanādi ke disvā sañjātasamvegena vuttagāthā.

Bahussutotiādikā tisso gāthā therāṃ pasamsantehi saṅgītikārehi tthapitā. Tattha gatimantoti asadisāya ñāṇagatiyā samannāgato. Satimantoti paramena satinepakkena samannāgato. Dhitimantoti asādhāraṇāya byañjanatthāvadadhāraṇasamatthāya dhisampattiyā samannāgato. Ayañhi thero ekapadeyeva tthatvā satṭhipadasahassāni satthārā kathitanīyāmeneva gaṇhāti, gahitañca suvaṇṇabhājane pakkhittasīhavasā viya sabbakālaṃ na vinassati, aviparītabyañjanāvadadhāraṇasamatthāya satipubbaṅgamāya paññāya, atthāvadadhāraṇasamatthāya paññāpubbaṅgamāya satiyā ca samannāgato. Tenāha bhagavā - “etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ bahussutāna”ntiādi. Tathā cāha dhammasenāpati - “āyasmā ānando atthakusalo”tiādi. Ratanākaroti saddhammaratanassa ākarabhūto.

Pariciṇṇoti gāthā parinibbānakāle therena bhāsītā, sā vuttatthā eva.

Ānandattheragāthāvaṇṇanā niṭṭhitā.

Tiṃsanipātavaṇṇanā niṭṭhitā.

18. Cattālīsanipāto

1. Mahākassapaṭtheragāthāvaṇṇanā

1054-1093. Cattālīsanipāte na gaṇeṇa purakkhatotiādikā āyasmato mahākassapaṭtherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarassa bhagavato kāle haṃsavatīnagare vedeho nāma asīti koṭivibhavo kuṭumbiko ahosi. So

buddhamāmakō, dhammamāmakō, saṅghamāmakō upāsako hutvā viharanto ekasmiṃ uposathadivase pātova subhojanaṃ bhuñjitvā uposathaṅgāni adhiṭṭhāya gandhapupphādīni gahetvā vihāraṃ gantvā satthāraṃ pūjetvā vanditvā ekamantaṃ nisīdi.

Tasmiṃca khaṇe satthā mahānisabhattheraṃ nāma tatiyasāvakaṃ “etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ dhutavādānaṃ, yadidaṃ nisabho”ti etadagge ṭhapesi. Upāsako taṃ sutvā pasanno dhammakathāvasāne mahājane utṭhāya gate satthāraṃ vanditvā “sve mayhaṃ bhikkhaṃ adhivāsethā”ti nimantesi. “Mahā kho, upāsaka, bhikkhusaṅgho”ti. “Kittako, bhante”ti? “Aṭṭhasaṭṭhibhikkhusatasahassa”nti. “Bhante, ekaṃ sāmaṇerampi vihāre asesetvā mayhaṃ bhikkhaṃ adhivāsethā”ti. Satthā adhivāsesi. Upāsako satthu adhivāsanaṃ viditvā gehaṃ gantvā mahādānaṃ sajjetvā punadivase satthu kālaṃ ārocāpesi. Satthā pattacīvaramādāya bhikkhusaṅghaparivuto upāsakassa gharaṃ gantvā paññattāsane nisinno dakkhiṇodakāvasāne yāguādīni sampaṭicchanto bhattavissaggaṃ akāsi. Upāsakopi satthu santike nisīdi.

Tasmiṃ antare mahānisabhatthero piṇḍāya caranto tameva vīthiṃ paṭipajji. Upāsako disvā utṭhāya gantvā therāṃ vanditvā “pattaṃ, bhante, dethā”ti āha. Thero pattaṃ adāsi. “Bhante, idheva pavisatha, satthāpi gehe nisinno”ti. “Na vaṭṭissati, upāsakā”ti. So therassa pattaṃ gahetvā piṇḍapātassa pūretvā adāsi. Tato therāṃ anugantvā nivatto satthu santike nisīditvā evamāha - “mahānisabhatthero, bhante, ‘satthāpi gehe nisinno’ti vuttepi pavisituṃ na icchi, atthi nu kho etassa tumhākaṃ guṇehi atirekaguṇo”ti. Buddhānaṃca vaṇṇamaccheraṃ nāma natthi, tasmā satthā evamāha - “upāsaka, mayaṃ bhikkhaṃ āgamayamānā gehe nisīdāma, so pana bhikkhu na evaṃ nisīditvā bhikkhaṃ udikkhati, mayaṃ gāmantasenāsane vasāma, so araṇṇasmiṃyeva vasati, mayaṃ channe vasāma, so abbhokāseyeva vasatī”ti bhagavā “ayaṃca ayañcetassa guṇo”ti mahāsamuddaṃ pūrayamāno viya tassa guṇaṃ kathesi.

Upāsako pakatiyāpi jalamānapadīpo telena āsitto viya suṭṭhutaṃ pasanno hutvā cintesi - “kiṃ mayhaṃ aññāya sampattiyā, anāgate ekassa buddhassa santike dhutavādānaṃ aggabhāvatthāya patthanaṃ karissāmī”ti. So punapi satthāraṃ nimantetvā teneva niyāmena satta divase mahādānaṃ datvā sattame divase buddhappamukhassa mahābhikkhusaṅghassa ticīvarāni datvā satthu pādamūle nipajjitvā evamāha - “yaṃ me, bhante, satta divase dānaṃ dentassa mettaṃ kāyakammaṃ, mettaṃ vacīkammaṃ, mettaṃ manokammaṃ paccupaṭṭhitā, imināhaṃ na aññaṃ devasampattiṃ vā sakkamārabrahmasampattiṃ vā patthemī, idaṃ pana me kammaṃ anāgate ekassa buddhassa santike mahānisabhattherena pattaṭṭhānantaraṃ pāpuṇanattāya terasadhutaṅgadharānaṃ aggabhāvassa adhikāro hotū”ti. Satthā “mahantaṃ ṭhānaṃ iminā patthitaṃ, samijjhissati nu kho, no”ti olovento samijjhanabhāvaṃ disvā āha - “manāpaṃ te ṭhānaṃ patthitaṃ, anāgate satasahassakappāvasāne gotamo nāma buddho uppajjissati, tassa tvaṃ tatiyasāvako mahākassapatthero nāma bhavissasī”ti byākāsi. Taṃ sutvā upāsako “buddhānaṃ dve kathā nāma natthī”ti punadivase pattaḍḍhaṃ viya taṃ sampattiṃ amaññittha. So yāvatāyukaṃ dānaṃ datvā, sīlaṃ samādāya rakkhितvā, nānappakāraṃ kalyāṇakammaṃ katvā, kālaṃ katvā, sagge nibbatti.

Tato paṭṭhāya devamanussesu sampattiṃ anubhavanto ito ekanavute kappe vipassisammāsambuddhe bandhumatīnagaraṃ upanissāya kheme migadāye

viharante devalokā cavitvā aññatarasmiṃ parijijñabrahmaṇakule nibbatti. Tasmiñca kāle vipassī bhagavā sattame sattame saṃvacchare dhammaṃ kathesi, mahantaṃ kolāhalaṃ hoti. Sakalajambudīpe devatā “satthā dhammaṃ kathessatī”ti ārocesuṃ. Brāhmaṇo taṃ sāsanaṃ assosi. Tassa ca nivāsanasāṭako ekoyeva hoti, tathā brāhmaṇiyā. Pārupanaṃ pana dvinnampi ekameva. So sakalanagare “ekasāṭakabrahmaṇo”ti paññāyi. So brāhmaṇānaṃ kenacideva kiccena sannipāte sati brāhmaṇiṃ gehe ṭhapetvā sayamaṃ taṃ vatthaṃ pārupitvā gacchati. Brāhmaṇiṇaṃ sannipāte sati sayamaṃ gehe acchati, brāhmaṇī taṃ vatthaṃ pārupitvā gacchati. Tasmiṃ pana divase brāhmaṇo brāhmaṇiṃ āha - “bhoti, kiṃ rattiṃ dhammaṃ suṇissasi, divā”ti? “Mayamaṃ mātugāmajātikā nāma rattiṃ sotuṃ na sakkoma, divā sossāmā”ti brāhmaṇaṃ gehe ṭhapetvā taṃ vatthaṃ pārupitvā upāsikāhi saddhiṃ divā gantvā satthāraṃ vanditvā ekamante nisinnā dhammaṃ sutvā upāsikāhiyeva saddhiṃ āgamāsi. Atha brāhmaṇo brāhmaṇiṃ gehe ṭhapetvā taṃ vatthaṃ pārupitvā vihāraṃ gato.

Tasmiṃ samaye satthā parisamajjhe alaṅkatadhammāsane nisinno cittabījaniṃ ādāya ākāsagaṅgaṃ otārento viya, sineruṃ manthaṃ katvā sāgaraṃ nimmathento viya, dhammakathaṃ kathesi. Brāhmaṇassa parisapariyante nisinnassa dhammaṃ suṇantassa paṭhamayāmasmiṃyeva sakalasarīraṃ pūrayamānā pañcavaṇṇā pīti uppajji. So pārutavatthaṃ saṅgharitvā “dasabalassa dassāmī”ti cintesi. Athassa ādīnavasahassaṃ dassayamānaṃ maccheraṃ uppajji. So “brāhmaṇiyā mayhañca ekameva vatthaṃ, aññaṃ kiñci pārupanaṃ natthi, apārupitvā ca nāma bahi vicaritūṃ na sakkā”ti sabbathāpi adātukāmo ahosi, athassa nikkhante paṭhamayāme majjhimayāme pi tatheva pīti uppajji. Tatheva cintetvā tatheva adātukāmo ahosi. Athassa majjhimayāme nikkhante pacchimayāme pi tatheva pīti uppajji. Tadā so “yamaṃ vā hotu taṃ vā pacchāpi jānissāmī”ti vatthaṃ saṅgharitvā satthu pādamūle ṭhapesi. Tato vāmahatthaṃ ābhujitvā dakkhiṇena hatthena tikkhattuṃ apphoṭetvā “jitaṃ me, jitaṃ me”ti tayo vāre nadi.

Tasmiñca samaye bandhumarājā dhammāsanassa pacchato antosāṇiyaṃ nisinno dhammaṃ suṇāti. Rañño ca nāma “jitaṃ me”ti saddo amanāpo hoti. So purisaṃ pesesi - “gaccha, etaṃ pucchā kiṃ vadasī”ti. So tena gantvā pucchito “avasesā hatthiyānādīni āruya asicammādīni gahetvā parasenaṃ jinanti, na taṃ acchariyaṃ. Ahaṃ pana pacchato āgacchantassa kūṭagoṇassa muggarena sīsaṃ bhinditvā taṃ palāpento viya maccheracittaṃ madditvā pārutavatthaṃ dasabalassa adāsiṃ, taṃ me macchariyaṃ jita”nti āha. So puriso āgantvā taṃ pavattiṃ rañño ārocesi. Rājā āha - “amhe, bhaṇe, dasabalassa anurūpaṃ na jānimha, brāhmaṇo jānī”ti vatthayugaṃ pesesi. Taṃ disvā brāhmaṇo cintesi - “ayamaṃ mayhaṃ tuṇhīnisinnassa paṭhamamaṃ kiñci adatvā satthu guṇe kathentassa adāsi. Satthu guṇe paṭicca uppannaṃ pana mayhaṃ ko attho”ti tampi vatthayugaṃ dasabalasseva adāsi. Rājāpi “kiṃ brāhmaṇena kata”nti pucchitvā “tampi tena vatthayugaṃ tathāgatasseva dinna”nti sutvā aññānipi dve vatthayugāni pesesi, so tānipi adāsi. Rājā aññānipi cattārīti evamaṃ yāva dvattiṃsavatthayugāni pesesi. Atha brāhmaṇo “idaṃ vaḍḍhetvā vaḍḍhetvā gahaṇaṃ viya hotī”ti attano atthāya ekaṃ, brāhmaṇiyā ekanti dve vatthayugāni gahetvā tiṃsayugāni tathāgatasseva adāsi. Tato paṭṭhāya ca so satthu vissāsiko jāto.

Atha naṃ rājā ekadivasam sītasamaye satthu santike dhammaṃ suṇantaṃ disvā satasahassagghanakaṃ attanā pārutarattakambalaṃ datvā āha - “ito paṭṭhāya imaṃ pārupitvā dhammaṃ suṇāhi”ti. So “kiṃ me iminā kambalena imasmiṃ pūtikāye upanītenā”ti cintetvā antogandhakuṭiyam tathāgatassa mañcassa upari vitānaṃ katvā agamāsi. Athekadivasam rājā pātova vihāraṃ gantvā antogandhakuṭiyam satthu santike nisīdi. Tasmiṃca samaye chabbaṇṇā buddharasmiyo kambale paṭihaññanti, kambalo ativiya virocati. Rājā ullokento sañjānitvā āha - “amhākaṃ, bhante, esa kambalo, amhehi ekasāṭakabrāhmaṇassa dinno”ti. “Tumhehi, mahārāja, brāhmaṇo pūjito, brāhmaṇena mayaṃ pūjitā”ti. Rājā “brāhmaṇo yuttaṃ aññāsi, na maya”nti pasīditvā yaṃ manussānaṃ upakārabhūtaṃ, taṃ sabbaṃ aṭṭhaṭṭhakaṃ katvā sabbaṭṭhakaṃ nāma dānaṃ datvā purohitaṭṭhāne ṭhapesi. Sopi “aṭṭhaṭṭhakaṃ nāla catusaṭṭhi hoti”ti catusaṭṭhi salākabhattāni upanibandhāpetvā yāvajīvaṃ dānaṃ datvā sīlaṃ rakkhitvā tato cuto sagge nibbatti.

Puna tato cuto imasmiṃ kappe koṇāgamanassa ca bhagavato kassapadasabalassa cāti dvinnaṃ buddhānaṃ antare bārāṇasiyaṃ kuṭumbiyaghare nibbatto. So vuddhimanvāya gharāvāsaṃ vasanto ekadivasam araṇṇe jaṅghavihāraṃ carati. Tasmiṃca samaye paccekabuddho nadītīre cīvarakammaṃ karonto anuvāte appahonte saṅgharitvā ṭhapetum āraddho. So disvā “kasmā, bhante, saṅgharitvā ṭhapethā”ti āha. “Anuvāto nappahoti”ti. “Iminā, bhante, karoṭhā”ti uttarasāṭakaṃ datvā “nibbattanibbattaṭṭhāne me kenaci parihāni mā hotū”ti patthanaṃ paṭṭhapesi.

Gharepissa bhaginiyā saddhiṃ bhariyāya kalahaṃ karontiyā paccekabuddho piṇḍāya pāvisi. Athassa bhaginī paccekabuddhassa piṇḍapātaṃ datvā tassa bhariyaṃ sandhāya “evarūpaṃ bālaṃ yojanasatena parivajjeyya”nti patthanaṃ paṭṭhapesi. Sā gehaṅgaṇe ṭhitā sutvā “imāya dinnabhataṃ mā esa bhuñjatū”ti pattaṃ gahetvā piṇḍapātaṃ chaḍḍetvā kalalassa pūretvā adāsi. Itarā disvā “bāle, tvaṃ maṃ tāva akkosa vā pahara vā, evarūpassa pana dve asaṅkhyeyyāni pūritapāramissa pattato bhataṃ chaḍḍetvā kalalaṃ dātuṃ na yutta”nti āha. Athassa bhariyāya paṭisaṅkhānaṃ uppajji. Sā “tiṭṭhatha, bhante”ti kalalaṃ chaḍḍetvā pattaṃ dhovitvā gandhacuṇṇena. Ubbāṭetvā paṇītabhattassa catumadhurassa ca pūretvā upari āsittena padumagabbhavaṇṇena sappinā vijjotamānaṃ paccekabuddhassa hatthe ṭhapetvā “yathā ayaṃ piṇḍapāto obhāsajāto, evaṃ obhāsajātaṃ me sarīraṃ hotū”ti patthanaṃ paṭṭhapesi. Paccekabuddho anumoditvā ākāsaṃ pakkhandi.

Tepi jāyampatikā yāvatāyukaṃ kusalaṃ katvā sagge nibbattitvā puna tato cavitvā upāsako kassapasammāsambuddhakāle bārāṇasiyaṃ asītikoṭivibhavassa seṭṭhino putto hutvā nibbatti, itarāpi tādisasseva seṭṭhino dhītā hutvā nibbatti. Tassa vuddhippattassa tameva seṭṭhidhītaraṃ ānayaṃsu. Tassā pubbe anīṭṭhaviṇṇakassa pāpakammaṃ ānubhāvena patikulaṃ pavīṭṭhamattāya ummārabbhantare sakalasarīraṃ ugghāṭitavaccakuṭi viya duggandhaṃ jātaṃ. Seṭṭhikumāro “kassāyaṃ gandho”ti pucchitvā, “seṭṭhikaññāyā”ti sutvā, “nīharatha, nīharathā”ti ābhataniyāmeneva kulagharaṃ pesesi. Sā eteneva nīhārena sattuṃ ṭhānesu paṭinivattitā.

Tena ca samayena kassapadasabalo parinibbāyi. Tassa ghanakoṭṭimāhi satasahassagghanikāhi rattasuvaṇṇiṭṭhakāhi yojanubbedhaṃ cetiyaṃ ārabhiṃsu. Tasmiṃ cetiye karīyamāne sā seṭṭhidhītā cintesi - “ahaṃ sattuṃ ṭhānesu paṭinivattitā, kiṃ me jīvitena”ti attano ābharaṇabhaṇḍaṃ bhañjāpetvā suvaṇṇiṭṭhakaṃ kāresi ratanāyataṃ vidatthivittinnaṃ caturaṅgulubbedhaṃ. Tato

haritālamanoṣilāpiṇḍaṃ gaheṭvā aṭṭha uppalahatthake ādāya cetiyakaraṇaṭṭhānaṃ gatā. Tasmiṇca khaṇe ekā iṭṭhakāpanti parikkhipitvā āgacchamānā ghaṭaniṭṭhakāya ūnā hoti, seṭṭhiḍhītā vaḍḍhakiṃ āha - “imaṃ iṭṭhakaṃ ettha ṭhapethā”ti. “Amma, bhaddake kāle āgatāsi, sayameva ṭhapehī”ti. Sā āruya telena haritālamanoṣilāpiṇḍaṃ yojetvā tena bandhanena iṭṭhakaṃ patiṭṭhapetvā upari aṭṭhahi uppalahatthakehi pūjaṃ katvā vanditvā “nibbattanibbattaṭṭhāne me kāyato candanagandho vāyatu, mukhato uppalagandho”ti patthanaṃ katvā cetiyaṃ vanditvā padakkhiṇaṃ katvā agamāsi.

Atha tasmimyeva khaṇe yassa seṭṭhiputtassa paṭhamam geḥam nītā, tassa taṃ ārabba sati udapādi. Nagarepi nakkhattaṃ saṅghuṭṭhaṃ hoti. So upaṭṭhāke āha - “tadā idha ānītā seṭṭhiḍhītā atthi, kahaṃ sā”ti? “Kulagehe sāmī”ti. “Ānetha naṃ, nakkhattaṃ kīḷissāmā”ti. Te gantvā taṃ vanditvā ṭhitā “kiṃ, tātā, āgatatthā”ti tāya puṭṭhā taṃ pavattiṃ ācikkhiṃsu. “Tātā, mayā ābharaṇabhaṇḍena cetiyaṃ pūjitaṃ, ābharaṇaṃ me natthī”ti. Te gantvā seṭṭhiputtassa ārocesuṃ. Ānetha naṃ, piḷandhanaṃ labhissatīti. Te ānayaṃsu. Tassā saha gharapavesanena sakalageḥam candanagandho ceva nīluppalaḡandho ca vāyi. Seṭṭhiputto taṃ pucchi - “paṭhamam tava sarīrato duggandho vāyi, idāni pana te sarīrato candanagandho, mukhato uppalagandho vāyati. Kiṃ eta”nti? Sā ādito paṭṭhāya attanā katakammaṃ ārocesi. Seṭṭhiputto “niyyānikaṃ vata buddhasāsana”nti pasīditvā yojanikaṃ suvaṇṇacetiyaṃ kambalakaṇcukena parikkhipitvā tattha tattha rathacakkappaṃ māṇehi suvaṇṇapadumehi alaṅkari. Tesam dvādasahatthā olambakā honti.

So tattha yāvatāyukaṃ ṭhatvā sagge nibbattitvā tato cuto bārāṇasito yojanamatte ṭhāne aññatarasmiṃ amaccakule nibbatti, seṭṭhikaññāpi devalokato cavitvā rājakule jeṭṭhadhītā hutvā nibbatti. Tesu vayappattesu kumārassa vasanaḡāme nakkhattaṃ saṅghuṭṭhaṃ. So mātaraṃ āha - “sāṭakaṃ me, amma, dehi, nakkhattaṃ kīḷissāmī”ti. Sā dhotavatthaṃ nīharitvā adāsi. “Amma, thūlaṃ ida”nti āha. Sā aññaṃ nīharitvā adāsi, tampi paṭikkhipi. Atha naṃ mātā āha - “tātā, yādise geḥe mayaṃ jātā, natthi no ito sukhumatarassa paṭilābhāya puñña”nti. “Tena hi labhanaṭṭhānaṃ gacchāmi ammā”ti. “Putta, ahaṃ ajjeva tuyhaṃ bārāṇasinagare rajjapaṭilābhampi icchāmi”ti. So mātaraṃ vanditvā āha - “gacchāmi, ammā”ti. “Gaccha, tātā”ti. Evaṃ kirassā cittaṃ ahosi - “kahaṃ gamissati? Idha vā ettha vā geḥe nisīdissatī”ti. So pana puññaniyāmena nikkhamitvā bārāṇasiṃ gantvā uyyāne maṅgalasiḷapaṭṭe sasīsaṃ pārupitvā nipajji. So ca bārāṇasirañño kālaṅkatassa sattamo divaso hoti.

Amaccā rañño sarīrakiccaṃ katvā rājaṅgaṇe nisīditvā mantayaṃsu - “rañño ekā dhītāva atthi, putto natthi, arājakaṃ rajjaṃ nassati, ko rājā hotī”ti? “Tvam hohi, tvam hohī”ti āhaṃsu. Purohito āha - “bahuṃ oloketuṃ na vaṭṭati, phussarathaṃ vissajjemā”ti. Te kumudavaṇṇe cattāro sindhave yojetvā pañcavidhaṃ rājakakudhabhaṇḍaṃ setacchattaṇca rathasmiṃyeva ṭhapetvā rathaṃ vissajjetvā pacchato tūriyāni paggaṇhāpesuṃ. Ratho pācīnadvārena nikkhamitvā uyyānābhimukho ahosi. “Paricayena uyyānābhimukho gacchati, nivattemā”ti keci āhaṃsu. Purohito “mā nivattayitthā”ti āha. Ratho kumāraṃ padakkhiṇaṃ katvā ārohanasajjo hutvā aṭṭhāsi, purohito pārupanakaṇṇaṃ apanetvā pādatalāni olokento, “tiṭṭhatu ayaṃ dīpo, dvisahassaḍīpaparivāresu catūsu mahādīpesu esa rajjaṃ kāretuṃ yutto”ti vatvā “punapi tūriyāni paggaṇhatha, punapi paggaṇhathā”ti tikkhattuṃ tūriyāni paggaṇhāpesi.

Atha kumāro mukhaṃ vivaritvā oloketvā, “kena kammena āgatatthā”ti āha. “Deva,

tumhākaṃ rajjaṃ pāpuṇātī”ti. “Rājā kaha”nti? “Devattaṃ gato, sāmī”ti. “Kati divasā atikkantā”ti? “Aja sattamo divaso”ti. “Putto vā dhītā vā natthī”ti? “Dhītā atthi deva, putto natthī”ti. “Karissāmi rajja”nti. Te tāvadeva abhisekamaṇḍapaṃ kāretvā rājadhītaraṃ sabbālaṅkārehi alaṅkaritvā, uyyānaṃ ānetvā kumārassa abhisekaṃ akaṃsu. Athassa katābhisekassa satahassagghanakaṃ vatthaṃ upahariṃsu. So “kimidaṃ, tātā”ti āha. “Nivāsanavatthaṃ devā”ti. “Nanu, tātā, thūla”nti? “Manussānaṃ paribhogavatthesu ito sukhumataraṃ natthi, devā”ti. “Tumhākaṃ rājā evarūpaṃ nivāsesī”ti? “Āma, devā”ti. “Na maññe puñṇavā tumhākaṃ rājā, suvaṇṇabhiṅgāraṃ āharatha, labhissāma vattha”nti. Suvaṇṇabhiṅgāraṃ āhariṃsu. So uttāhāya hatthe dhovitvā mukhaṃ vikkhāletvā hatthena udakaṃ ādāya puratthimadisāyaṃ abbhukkiri. Tāvadeva ghanapathaviṃ bhinditvā attha kapparukkhā uttāhāṃsu. Puna udakaṃ gahetvā dakkhiṇāyaṃ pacchimāyaṃ uttarāyanti evaṃ catūsu disāsu abbhukkiri. Sabbadisāsu atthaṭṭhakaṃ katvā dvattiṃsa kapparukkhā uttāhāṃsu. So ekaṃ dibbadussaṃ nivāsetvā ekaṃ pārupitvā “nandaraṇṇo vijite suttakantikā itthiyo mā suttaṃ kantiṃsūti evaṃ bheriṃ carāpethā”ti vatvā chattaṃ ussāpetvā alaṅkatapaṭiyatto hatthikkhandhavaragato nagaraṃ pavisitvā pāsādaṃ āruya mahāsampattiṃ anubhavi.

Evaṃ kāle gacchante ekadivasaṃ devī raṇṇo mahāsampattiṃ disvā, “aho tapassī”ti kārūṇṇākāraṃ dasseti. “Kimidaṃ, devī”ti ca puttā “atimahatī te, deva, sampatti. Atīte buddhānaṃ saddahitvā kalyāṇaṃ akattha, idāni anāgatassa paccayaṃ kusalaṃ na karoṭhā”ti āha. “Kassa dassāma, sīlavanto natthī”ti? “Asuṇṇo, deva, jambudīpo arahantehi, tumhe dānameva sajjetha, ahaṃ arahante lacchāmī”ti āha. Rājā punadivase pācīnadvāre dānaṃ sajjāpesi. Devī pātova uposathaṅgāni adhiṭṭhāya uparipāsāde puratthābhimukhā urena nipajjitvā “sace etissaṃ disāyaṃ arahanto atthi, sveva āgantvā amhākaṃ bhikkhaṃ gaṇhantū”ti āha. Tassaṃ disāyaṃ arahanto nāhesuṃ, taṃ sakkāraṃ kapaṇayācakānaṃ adaṃsu. Punadivase dakkhiṇadvāre dānaṃ sajjetvā tatheva akāsi, punadivase pacchimadvāre. Uttaradvāre sajjitadvase pana deviyā tatheva nimantentiyaṃ himavante vasantānaṃ padumavatiyaṃ puttānaṃ pañcasatānaṃ paccekabuddhānaṃ jeṭṭhako mahāpadumapaccekabuddho bhātike āmantesi, “mārisā, nandarājā, tumhe nimanteti, adhivāsetha tassā”ti. Te adhivāsetvā punadivase anotattadahe mukhaṃ dhovitvā, ākāsena āgantvā uttaradvāre otariṃsu. Manussā disvā gantvā “pañcasatā, deva, paccekabuddhā āgatā”ti raṇṇo ārocesuṃ. Rājā saddhiṃ deviyā gantvā, vanditvā, pattaṃ gahetvā paccekabuddhe pāsādaṃ āropetvā, tatra nesaṃ dānaṃ datvā, bhattakiccāvasāne rājā saṅghattherassa, devī, saṅghanavakassa pādamūle nipajjitvā “ayyā paccayehi na kilamissanti, mayaṃ puñṇena na hāyissāma. Amhākaṃ yāvajīvaṃ idha nivāsāya paṭiṇṇaṃ dethā”ti paṭiṇṇaṃ kāretvā uyyāne pañcapanṇasālāsātāni pañcacaṅkamanasātānīti sabbākārena nivāsanaṭṭhānāni sampādetvā tattha vasāpesuṃ.

Evaṃ kāle gacchante raṇṇo paccanto kupito. So “ahaṃ paccantaṃ vūpasametum gacchāmi, tvaṃ paccekabuddhesu mā pamajjī”ti devīṃ ovaditvā gato. Tasmīṃ anāgateyeva paccekabuddhānaṃ āyusaṅkhārā khīṇā. Mahāpadumapaccekabuddho tiyāmarattiṃ jhānakīlaṃ kīlītvā aruṇuggamane ālambanaphalakaṃ ālambitvā ṭhitakova anupādisesāya nibbānadhātuyā parinibbāyi. Etenupāyena sesāpīti sabbeva parinibbutā. Punadivase devī paccekabuddhānaṃ nisīdanaṭṭhānaṃ haritūpalittaṃ kāretvā pupphāni vikiritvā, dhūpaṃ datvā tesāṃ āgamaṇaṃ olokayanti nisinnā āgamaṇaṃ apassanti purisaṃ pesesi - “gaccha, tāta, jānāhi, kiṃ ayyānaṃ kiñci aphāsuka”nti? So gantvā mahāpadumassa paṇṇasālāya dvāraṃ vivaritvā tattha

apassanto caṅkamanam gantvā ālambanaphalakam nissāya t̥hitam disvā vanditvā “kālo, bhante”ti āha. “Parinibbutasarīram kim kathessati? So niddāyati maññe”ti gantvā piṭṭhipāde hatthena parāmasitvā pādānam sīlatāya ceva thaddhatāya ca parinibbutabhāvam ñatvā, dutiyassa santikam agamāsi. Evaṃ tatiyassāti sabbesam parinibbutabhāvam ñatvā rājakulam gato. “Kaham, tāta, paccekabuddhā”ti puṭṭho “parinibbutā, devī”ti āha. Devī kandantī rodantī nikkhamitvā nāgarehi saddhim tattha gantvā sādhuḷītam kāretvā paccekabuddhānam sarīrakiccam kāretvā dhātuyo gahetvā cetiyam patitṭhāpesi.

Rājā paccantam vūpasametvā āgato paccuggamanam āgataṃ devim pucchi - “kim, bhadde, paccekabuddhesu nappamajji, nirogā ayyā”ti? “Parinibbutā devā”ti. Rājā cinteti “evarūpānampi paṇḍitānam maraṇam uppajjati, amhākam kuto mokkho”ti. So nagaram agantvā, uyyānameva pavisitvā jeṭṭhaputtam pakkosāpetvā, tassa rajjam niyyātetvā, sayam samaṇapabbajjam pabbaji. Devīpi “imasmiṃ pabbajite aham kim karissāmī”ti tattheva uyyāne pabbajitvā dvepi jhānam bhāvetvā tato cutā brahmaloke nibbattimsu.

Tesu tattheva vasantesu amhākam satthā loke uppajjitvā pavattitavaradhammacakko anupubbena rājagaham pāvisi. Satthari tattha paṭivasante ayaṃ pippalimāṇavo magadharatṭhe mahātitthabrāhmaṇagāme kapilabrāhmaṇassa aggamahesiyā kucchimhi nibbatto. Ayaṃ bhaddā kāpilānī maddaratṭhe sāgalanagare kosiyagottabrāhmaṇassa aggamahesiyā kucchismiṃ nibbattā. Tesam anukkamena vaḍḍhamānānam pippalimāṇavassa vīsatime, bhaddāya soḷasame vasse sampatte mātāpitāro puttam oloketvā “tāta, tvaṃ vayappatto, kulavaṃso nāma patitṭhapetabbo”ti ativiya nippīlayimsu. Māṇavo āha “mayham sotapathe evarūpaṃ katham mā kathetha. Aham yāva tumhe dharatha, tāva paṭijaggissāmi, tumhākam accayena nikkhamitvā pabbajissāmī”ti. Te katipāham atikkamitvā puna kathayimsu. Sopi tatheva paṭikkhipi. Tato paṭṭhāya nirantaram kathetiyeva.

Māṇavo “mama mātaram saññāpessāmī”ti rattasuvanṇassa nikkhasahassam datvā sabbakāmehi santappetvā suvaṇṇakārehi ekam itthirūpaṃ kārāpetvā tassa majjanaghaṭṭanādikammapariyosāne tam rattavattham nivāsāpetvā vaṇṇasampannehi pupphehi ceva nānāalaṅkārehi ca alaṅkārapetvā mātaram pakkosāpetvā āha “amma, evarūpaṃ ārammaṇam labhanto gehe vasissāmi alabhanto na vasissāmī”ti. Paṇḍitā brāhmaṇī cintesi - “mayham putto puñṇavā dinnadāno katābhinihāro, puñṇam karonto na ekakova akāsi, addhā etena sahakatapuñṇā suvaṇṇarūpapaṭibhāgāva bhavissatī”ti aṭṭha brāhmaṇe pakkosāpetvā sabbakāmehi santappetvā suvaṇṇarūpakam ratham āropetvā “gacchatha, tātā, yattha amhākam jātigottabhogehi samāne kule evarūpaṃ dārikam passatha, imeva suvaṇṇarūpakam paṇṇākāram katvā ethā”ti uyyojesi.

Te “amhākam nāma etaṃ kamma”nti nikkhamitvā “kattha gamissāmā”ti cintetvā “maddaratṭham nāma itthākaro, maddaratṭham gamissāmā”ti maddaratṭhe sāgalanagaram agamamsu. Tattha tam suvaṇṇarūpakam nhānatitthe t̥hapetvā ekamante nisīdimsu. Atha bhaddāya dhātī bhaddam nhāpetvā, alaṅkaritvā, sirigabbhe nisīdāpetvā sayam nhāyitum udakatittham gatā tattha tam suvaṇṇarūpakam disvā “kissāyam avinītā idhāgantvā t̥hitā”ti piṭṭhipasse paharitvā “suvaṇṇarūpaka”nti ñatvā “ayyadhītā me”ti saññam uppādesim, “ayaṃ pana me ayyadhītāya nivāsanapaṭiggāhikāyāpi asadisā”ti āha. Atha nam te manussā

parivāretvā “evarūpā te sāmīdhītā”ti pucchimsu. “Kiṃ esā, imāya suvaṇṇapaṭimāya sataguṇena sahaṣṣaguṇena mayhaṃ ayyadhītā abhirūpatarā, dvādasahatthe gabbhe nisinnāya padīpakiccaṃ natthi, sarīrobhāseneva tamaṃ vidhamatī”ti. “Tena hi āgacchā”ti taṃ khujjaṃ gahetvā suvaṇṇarūpakam rathe āropetvā kosiyagottassa brāhmaṇassa gharadvāre ṭhatvā āgamanam nivedayimsu.

Brāhmaṇo paṭisanthāraṃ katvā “kuto āgatathā”ti pucchi. “Magadharatthe mahātithagāme kapilabrāhmaṇassa gharato”ti. “Kiṃ kāraṇā āgatā”ti? “Iminā nāma kāraṇenā”ti. “Kalyāṇam, tātā, samajātigottavibhavo amhākaṃ brāhmaṇo, dassāmi dārika”nti paṇṇākāraṃ gaṇhi. Te kapilabrāhmaṇassa sāsanaṃ paṇiṇimsu “laddhā dārikā, kattabbaṃ karoṭhā”ti. Taṃ sāsanaṃ sutvā pippalimāṇavassa ārocayimsu “laddhā kira dārikā”ti. Māṇavo “ahaṃ ‘na labhissanti’ti cintesiṃ, ime ‘laddhā’ti vadanti, anattiko hutvā paṇṇam pesessāmi”ti rahogato paṇṇam likhi “bhaddā, attano jātigottabhogānurūpaṃ gharāvāsaṃ labhatu, ahaṃ nikkhamitvā pabbajissāmi, mā pacchā vippaṭisāriniṃ ahoṣi”ti. Bhaddāpi “asukassa kira maṃ dātukāmo”ti sutvā “paṇṇam pesessāmi”ti rahogatā paṇṇam likhi “ayyaputto attano jātigottabhogānurūpaṃ gharāvāsaṃ labhatu, ahaṃ pabbajissāmi, mā pacchā vippaṭisāriniṃ ahoṣi”ti. Dvepi paṇṇāni antarāmagge samāgacchimsu. “Idaṃ kassa paṇṇa”nti? “Pippalimāṇavena bhaddāya pahita”nti. “Idaṃ kassā”ti? “Bhaddāya pippalimāṇavassa pahita”nti ca vutte te dvepi vācetvā “passatha dāraṇānaṃ kamma”nti phāletvā araṇṇe chaḍḍetvā aññaṃ taṃsamānaṃ paṇṇam likhitvā ito etto ca pesesum. Iti kumārassa kumārīkāya ca sadisaṃ paṇṇam lokassādarahitamevāti anicchamānānaṃyeva dvinnam samāgamo ahoṣi.

Taṃ divasaṃyeva pippalimāṇavo ekaṃ pupphadāmaṃ ganthāpesi bhaddāpi. Tāni sayanamajjhe ṭhapesum bhuttasāyamāsā ubhopi “sayanam āruhissāmā”ti māṇavo dakkhiṇapassena sayanam āruhi. Bhaddā vāmapassena abhiruhitvā āha - “yassa passe pupphāni milāyanti, tassa rāgacittaṃ uppannanti vijānissāma, imaṃ pupphadāmaṃ na alliyitabba”nti. Te pana aññaṃaññaṃ sarīrasamphassabhayena tiyāmarattiṃ niddaṃ anokkamantāva vītināmenti, divā pana hasitamattampi nāhoṣi. Te lokāmisena asaṃsaṭṭhā yāva mātāpitāro dharanti, tāva kuṭumbaṃ avicāretvā tesu kālaṅkatesu vicārayimsu. Mahatī māṇavassa sampatti - ekadivasaṃ sarīraṃ ubbaṭṭetvā chaḍḍetabbaṃ suvaṇṇacuṇṇam eva magadhanāliya dvādasanālimattaṃ laddhum vaṭṭati. Yantabaddhāni saṭṭhimahātaḷākāni, kammanto dvādasayojaniko, anurādhapurapamāṇā cuddasa gāmā, cuddasa hatthānīkāni, cuddasa assānīkāni, cuddasa rathānīkāni.

So ekadivasaṃ alaṅkataassaṃ āruya mahājanaparivuto kammantaṃ gantvā khettaḷaṇḍiyaṃ ṭhito naṅgalehi bhinnatṭhānato kākādayo saṅge gaṇḍuppādāpāṇake uddharitvā khādante disvā, “tātā, ime kiṃ khādanti”ti pucchi. “Gaṇḍuppāde, ayyā”ti. “Etehi kataṃ pāpaṃ kassa hoti”ti? “Tumhākaṃ, ayyā”ti. So cintesi - “sace etehi kataṃ pāpaṃ mayhaṃ hoti, kiṃ me karissati sattaasītikoṭidhanaṃ, kiṃ dvādasayojano kammanto, kiṃ yantabaddhāni taḷākāni, kiṃ cuddasa gāmā, sabbametaṃ bhaddāya kāpilāniya niyyātetvā nikkhamma pabbajissāmi”ti.

Bhaddāpi kāpilāni tasmim khaṇe antaravattumhi tayo tilakumbhe pattharāpetvā dhātīhi parivutā nisinnā kāke tilapāṇake khādamāne disvā, “ammā, kiṃ ime khādanti”ti pucchi. “Pāṇake ayye”ti. “Akusalaṃ kassa hoti”ti? “Tumhākaṃ, ayye”ti. Sā cintesi - “mayhaṃ catuhatthavattum nāḷikodanamattaṃca laddhum vaṭṭati, yadi

panetaṃ ettakena janena kataṃ akusalaṃ mayhaṃ hoti, bhavasahassenapi vaṭṭato sīsaṃ ukkhipituṃ na sakkā. Ayyaputte āgatamatteyeva sabbaṃ tassa niyyātetvā nikkhamma pabbajissāmī”ti.

Māṇavo āgantvā, nhatvā pāsādaṃ āruya mahārahe pallaṅke nisīdi. Athassa cakkavattino anucchavikaṃ bhojanaṃ sajjayimṃsu. Dvepi bhuñjitvā parijane nikkhante rahogatā phāsukaṭṭhāne nisīdimṃsu. Tato māṇavo bhaddaṃ āha - “bhadde, imaṃ gharaṃ āgacchantī tvaṃ kittakaṃ dhanam āharasī”ti? “Pañcapanṇāsa sakaṭṭasahassāni, ayyā”ti. “Taṃ sabbaṃ, yā ca imasmim ghare sattaasītikoṭiyo yantabaddhasaṭṭhitaḷākādibhedā ca sampatti atthi, taṃ sabbañca tuyhaṃyeva niyyādemī”ti. “Tumhe pana kahaṃ gacchatha, ayyā”ti? “Ahaṃ pabbajissāmī”ti. “Ayya, ahampi tumhākaṃyeva āgamaṇaṃ olokayamānā nisinnā. Ahampi pabbajissāmī”ti. Tesam ādittapaṇṇakuṭi viya tayo bhavā upaṭṭhahimṃsu. Te antarāpaṇato kasāyarasapītāni vatthāni mattikāpatte ca āharāpetvā aññamaññaṃ kese oropetvā “ye loke arahanto, te uddissa amhākaṃ pabbajjā”ti pabbajitvā, thavikāsu patte pakkhipitvā aṃse laggetvā pāsādato otarimṃsu. Gehe dāsesu vā kammakaresu vā na koci sañjāni.

Atha ne brāhmaṇagāmato nikkhamma dāsagāmadvārena gacchante ākappakuttavasena dāsagāmavāsino sañjānimṃsu. Te rodantā pādesu nipatitvā “kiṃ, amhe, anāthe karoṭha ayyā”ti āhamṃsu. “Mayaṃ, ‘bhaṇe, ādittapaṇṇasālā viya tayo bhavā’ti pabbajimhā. Sace tumhesu ekekaṃ bhujiṣsaṃ karoma, vassasatampi nappahoti. Tumheva tumhākaṃ sīsaṃ dhovitvā bhujiṣṣā hutvā jīvathā”ti vatvā tesam rodantānaṃyeva pakkamimṃsu.

Thero purato gacchanto nivattitvā olokento cintesi - “ayaṃ, bhaddā kāpilānī, sakalajambudīpagghanikā itthī mayhaṃ pacchato āgacchati, ṭhānaṃ kho panetaṃ vijjati, yaṃ kocideva evaṃ cinteyya ‘ime pabbajitāpi vinā bhavituṃ na sakkonti, ananucchavikaṃ karontī”ti, koci pāpena manaṃ padūsetvā apāyapūrako bhaveyya, imaṃ pahāya mayhaṃ gantuṃ vaṭṭatī”ti cittaṃ uppādesi. So purato gacchanto dvedhāpathaṃ disvā tassa matthake aṭṭhāsī. Bhaddāpi āgantvā, vanditvā aṭṭhāsī. Atha naṃ āha - “bhadde, tādisim itthim mama pacchato āgacchantim disvā ‘ime pabbajitāpi vinā bhavituṃ na sakkontī”ti cintetvā amhesu paduṭṭhacitto mahājano apāyapūrako bhaveyya. Imasmim dvedhāpathe tvaṃ ekaṃ gaṇha, ahamekena gamissāmī”ti. “Āma, ayya, pabbajitānaṃ mātugāmo palibodho, ‘pabbajitvāpi vinā na bhavanti’ti amhākaṃ dosaṃ dassessanti, tumhe ekaṃ maggaṃ gaṇhatha, vinā bhavissāmā”ti tikkhattuṃ padakkhiṇaṃ katvā catūsu ṭhānesu pañcapatitṭhiteṇa vanditvā dasanakhasamodhānasamujjalaṃ añjaliṃ paggayha “satasahassakappaparimāṇe addhāne kato mittasanthavo ajja bhijjati”ti vatvā “tumhe dakkhiṇajātikā nāma, tumhākaṃ dakkhiṇamaggo vaṭṭati, mayaṃ mātugāmā nāma vāmajātikā, amhākaṃ vāmamaggo vaṭṭatī”ti vanditvā maggaṃ paṭipannā. Tesam dvedhābhūtakāle ayaṃ mahāpathavī “ahaṃ cakkavāḷasinerupabbate dhāretuṃ sakkontīpi tumhākaṃ guṇe dhāretuṃ na sakkomī”ti vadantī viya viravamānā kampi, ākāse asanisaddo viya pavatti, cakkavāḷasinerupabbato unnadi.

Sammāsambuddho veḷuvanamahāvihāre gandhakuṭiyaṃ nisinno pathavīkampanasaddaṃ sutvā “kissa nu kho pathavī kampatī”ti āvajjento “pippalimāṇavo ca bhaddā ca kāpilānī maṃ uddissa appameyyaṃ sampattim pahāya pabbajitā. Tesam viyogaṭṭhāne ubhinnaṃ guṇabalena ayaṃ pathavīkampo jāto. Mayāpi etesaṃ saṅghaṃ kātuṃ vaṭṭatī”ti gandhakuṭito nikkhamma sayameva

pattacīvaramādāya asītimahātheresu kañcīpi anāmantetvā tigāvutaṃ maggaṃ paccuggamanam katvā rājagahassa ca nālandāya ca antare bahuputtakanigrodharukkhamūle pallaṅkam ābhujitvā nisīdi. Nisīdanto pana aññatarapaṃsukūliko viya anisīditvā buddhavesam gahetvā asītihatthaghanabuddharasmiyo vissajjento nisīdi. Iti tasmim khaṇe paṇṇacchattasakaṭacakkakūṭāgārādippamāṇā buddharasmiyo ito cito ca vippharantiyo vidhāvantiyo candasahassasūriyasahassauggamanakālo viya kurumānā taṃ vanantaṃ ekobhāsam akaṃsu. Dvattiṃsamahāpurisalakkhaṇasiriyā samujjalatārāgaṇena viya gaganam, supupphitakamalakuvalayena viya salīlam, vanantaṃ virocittha. Nigrodharukkhasa nāma khandho seto hoti, pattāni nīlāni, pakkāni rattāni. Tasmim pana divase sataśākho nigrodho suvaṇṇavaṇṇova ahosi.

Mahākassapatthero “ayaṃ amhākam satthā bhavissati, imaṃ ahaṃ uddissa pabbajito”ti diṭṭhaṭṭhānato paṭṭhāya oṇatoṇatova gantvā tīsu ṭhānesu vanditvā “satthā me, bhante, bhagavā, sāvako hamasmi, satthā me, bhante, bhagavā sāvako hamasmī”ti āha. Atha naṃ bhagavā āha “kassapa, sace tvaṃ imaṃ nipaccakāram mahāpathaviyā kareyyāsi, sāpi dhāretuṃ na sakkuṇeyya. Tathāgatassa evaṃ guṇamahantataṃ jānatā tayā kato nipaccakāro mayhaṃ, lomampi cāletuṃ na sakkoti. Nisīda, kassapa, dāyajjam te dassāmī”ti. Athassa bhagavā tīhi ovādehi upasampadamadāsi. Datvā bahuputtakanigrodhamūlato nikkhamitvā theram pacchāsamaṇam katvā maggaṃ paṭipajji. Satthu sarīram dvattiṃsamahāpurisalakkhaṇavicittaṃ, mahākassapassa sarīram sattamahāpurisalakkhaṇapaṭimaṇḍitaṃ, so kañcanamahānāvāya pacchābaddho viya satthu padānupadikaṃ anugacchi. Satthā thokaṃ maggaṃ gantvā maggā okkamma aññatarasmiṃ rukkhamaṇe nisajjākāram dassesi. Thero “nisīditukāmo satthā”ti ñatvā attano pārupitapaṭipilotikasaṅghāṭiṃ catugguṇam katvā paññapesi.

Satthā tattha nisīditvā hatthena cīvaram parimajjanto “mudukā kho tyāyaṃ, kassapa, paṭipilotikasaṅghāṭī”ti āha. Thero “satthā mama saṅghāṭiyā mudubhāvaṃ katheti, pārupitukāmo bhavissati”ti ñatvā “pārupatu, bhante, bhagavā saṅghāṭī”nti āha. “Tvaṃ kiṃ pārupissasi, kassapā”ti? “Tumhākam nivāsanaṃ labhanto pārupissāmi, bhante”ti. “Kiṃ pana tvaṃ, kassapa, imaṃ paribhogajinṇam paṃsukūlam dhāretuṃ sakkhissasi? Mayā hi imassa paṃsukūlassa gahitadivase udakapariyantaṃ katvā mahāpathavī kampi, imaṃ buddhānaṃ paribhogajinṇacīvaram nāma na sakkā parittaguṇena dhāretuṃ, paṭibalenevidaṃ paṭipattipūraṇasamatthena jātipaṃsukūlikena dhāretuṃ vaṭṭatī”ti vatvā therena saddhiṃ cīvaram parivattesi.

Evaṃ pana cīvaraparivattanaṃ katvā therassa pārutacīvaram bhagavā pārupi, satthu cīvaram thero. Tasmim samaye acetanāpi ayaṃ mahāpathavī “dukkaram, bhante, akattha, attanā pārutacīvaram sāvakassa dinnapubbo nāma natthi, ahaṃ tumhākam guṇam dhāretuṃ na sakkomī”ti vadantī viya udakapariyantaṃ katvā kampi. Theropi “laddhaṃ dāni mayā buddhānaṃ paribhogacīvaram, kiṃ me idāni uttari kattabbaṃ atthī”ti unnatiṃ akatvā buddhānaṃ santikeyeva terasa dhutaguṇe samādāya sattadivasamattaṃ puthujjano ahosi, atṭhame divase saha paṭisambhidāhi arahattaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Padumuttarassa bhagavato, lokajetṭhassa tādino;
Nibbute lokanāthamhi, pūjam kubbanti satthuno.

“Udaggacittā janatā, āmoditapamoditā;

Tesu saṃvegajātesu, pīti se udapajjatha.

“Ñātimitte samānetvā, idaṃ vacanamabraviṃ;
Parinibbuto mahāvīro, handa pūjaṃ karomase.

“Sādhūti te paṭissutvā, bhiyyo hāsaṃ janimsu me;
Buddhasmiṃ lokanāthamhi, kāhāma puññaśaṅcayaṃ.

“Agghiyaṃ sukataṃ katvā, satahatthasamuggataṃ;
Diyadḍhahatthapatthaṭaṃ, vimānaṃ nabhamuggataṃ.

“Katvāna hammiyaṃ tattha, tālapantīhi cittitaṃ;
Sakaṃ cittaṃ pasādetvā, cetiyaṃ pūjayuttamaṃ.

“Aggikkhandhova jalito, kiṃsuko iva phullito;
Indalaṭṭhīva ākāse, obhāseti catuddisā.

“Tattha cittaṃ pasādetvā, katvāna kusalaṃ bahuṃ;
Pubbakammaṃ saritvāna, tidasaṃ upapajjahaṃ.

“Sahassayuttaṃ hayavāhiṃ, dibbayānamadhiṭṭhito;
Ubbiddhaṃ bhavanaṃ mayhaṃ, sattabhūmaṃ samuggataṃ.

“Kūṭāgārasahassāni, sabbasoṇṇamayā ahuṃ;
Jalanti sakatejena, disā sabbā pabhāsayaṃ.

“Santi aññepi niyyūhā, lohitaṅgamayā tadā;
Tepi jotanti ābhāya, samantā caturo disā.

“Puññakammābhiniḍḍattā, kūṭāgārā sunimmitā;
Maṇimayāpi jotanti, disā dasa samantato.

“Tesaṃ ujjotamānānaṃ, obhāso vipulo ahu;
Sabbe deve abhibhomi, puññakammassidaṃ phalaṃ.

“Saṭṭhikappasahassamhi, ubbiddho nāma khattiyo;
Cāturato vijitāvī, pathaviṃ āvasiṃ ahaṃ.

“Tattheva bhaddake kappe, tiṃsakkhattuṃ ahosahaṃ;
Sakakammābhiraddhomhi, cakkavattī mahabbalo.

“Sattaratanasampanno, catudīpamhi issaro;
Tatthāpi bhavanaṃ mayhaṃ, indalaṭṭhīva uggataṃ.

“Āyāmato catubbīsāṃ, vitthārena ca dvādasā;
Rammaṇaṃ nāma nagaraṃ, daḷhapākāratorāṇaṃ.

“Āyāmato pañcasataṃ, vitthārena tadaḍḍhakaṃ;
Ākiṇṇaṃ janakāyehi, tidasaṇaṃ puraṃ viya.

“Yathā sūcighare sūcī, pakkhittā paṇṇavīsati;

Aññamaññaṃ paghaṭṭenti, ākiṇṇaṃ hoti laṅkataṃ.

“Evampi nagaraṃ mayhaṃ, hatthissarathasaṃkulaṃ;
Manussehi sadākiṇṇaṃ, rammaṇaṃ nagaruttamaṃ.

“Tattha bhutvā pivitvā ca, puna devattanaṃ gato;
Bhave pacchimake mayhaṃ, ahosi kulasampadā.

“Brahmaññaṃ kulasambhūto, mahāratanaśāñcayo;
Asītikoṭiyo hitvā, hiraññassāpi pabbajim.

“Paṭisambhidā catasso...pe... kataṃ buddhassa sāsana”nti.

Atha naṃ satthā “kassapo, bhikkhave, candūpamo kulāni upasaṅkamati apakasseva kāyaṃ, apakassa cittaṃ, niccānavako kulesu appagabbho”ti evamādinā pasamsitvā aparabhāge ariyagaṇamajjhe nisinno “etadaggaṃ, bhikkhave, mama sāvakaṇaṃ bhikkhūnaṃ dhutavādānaṃ yadidaṃ mahākassapo”ti dhutaṅgadharānaṃ aggaṭṭhāne ṭhapesi. So vivekābhīratikittanamukhena bhikkhūnaṃ ovādaṃ dento attano paṭipattiṃ pakāseto -

1054. “Na gaṇeṇa purakkhato care, vimano hoti samādhī dullabho;
Nānājanasaṅgaho dukho, iti disvāna gaṇaṃ na rocaḍe.

1055. “Na kulāni upabbaje muni, vimano hoti samādhī dullabho;
So ussukko rasānugiddho, atthaṃ riñcati yo sukhāvaho.

1056. “Paṅkoti hi naṃ avedayaṃ, yāyaṃ vandanapūjanā kulesu;
Sukhumaṃ sallaṃ durubbahaṃ, sakkāro kāpurisena dujjaho.

1057. “Senāsanamhā oruḍa, nagaraṃ piṇḍāya pāvisim;
Bhuñjantaṃ purisaṃ kuṭṭhim, sakkaccaṃ taṃ upaṭṭhahim.

1058. “So me pakkena hatthena, ālopaṃ upanāmayi;
Ālopaṃ pakkhipantassa, aṅguli cettha chijjatha.

1059. “Kuṭṭamūlañca nissāya, ālopaṃ taṃ abhuñjisaṃ;
Bhuñjamāne vā bhutte vā, jegucchaṃ me na vijjati.

1060. “Uttiṭṭhapiṇḍo āhāro, pūtimuttañca osadhaṃ;
Senāsaṇaṃ rukkhamaṃ, paṃsukūlañca cīvamaṃ;
Yassete abhisambhutvā, sa ve cātuddiso naro.

1061. “Yattha eke vihaññanti, āruhaṇṭā siluccayaṃ;
Tattha buddhassa dāyādo, sampajāno paṭissato;
Iddhibalenupaṭṭhaddho, kassapo abhirūhati.

1062. “Piṇḍapāṭapaṭikkanto, selamāruḍa kassapo;
Jhāyati anupādāno, pahīnabhayaḍheravo.

1063. “Piṇḍapāṭapaṭikkanto, selamāruḍa kassapo;
Jhāyati anupādāno, ḍayaḃamānesu nibbuto.

1064. “Piṇḍapāṭapaṭikkanto, selamāruyha kassapo;
Jhāyati anupādāno, katakicco anāsavo.
1065. “Karerimālāvitatā, bhūmibhāgā manoramā;
Kuñjarābhirudā rammā, te selā ramayanti maṃ.
1066. “Nīlabbhavaṇṇā rucirā, vārisītā sucindharā;
Indagopakasañchannā, te selā ramayanti maṃ.
1067. “Nīlabbhakūṭasadisā, kūṭāgāvararūpamā;
Vāraṇābhirudā rammā, te selā ramayanti maṃ.
1068. “Abhivuṭṭhā rammatalā, nagā isibhi sevitā;
Abbhunnaditā sikhīhi, te selā ramayanti maṃ.
1069. “Alaṃ jhāyitukāmassa, pahitattassa me sato;
Alaṃ me atthakāmassa, pahitattassa bhikkhuno.
1070. “Alaṃ me phāsukāmassa, pahitattassa bhikkhuno;
Alaṃ me yogakāmassa, pahitattassa tādino.
1071. “Umāpupphena samānā, gaganāvabbhachādītā;
Nānādiḷḷagaṇākiṇṇā, te selā ramayanti maṃ.
1072. “Anākiṇṇā gahaṭṭhehi, migasaṅghanisevitā;
Nānādiḷḷagaṇākiṇṇā, te selā ramayanti maṃ.
1073. “Acchodikā puthusilā, gonaṅgulamigāyutā;
Ambusevālasañchannā, te selā ramayanti maṃ.
1074. “Na pañcaṅgikena tūriyena, rati me hoti tādīsī;
Yathā ekaggacittassa, sammā dhammaṃ vipassato.
1075. “Kammaṃ bahukaṃ na kāraye, parivajjeyya janaṃ na uyyame;
Ussukko so rasānugiddho, atthaṃ riñcati yo sukhāvaho.
1076. “Kammaṃ bahukaṃ na kāraye, parivajjeyya anattaneyyametaṃ;
Kicchati kāyo kilamati, dukkhito so samathaṃ na vindati.
1077. “Oṭṭhappahatamattena, attānampi na passati;
Patthaddhagīvo carati, ahaṃ seyyoti maññati.
1078. “Aseyyo seyyasamānaṃ, bālo maññati attānaṃ;
Na taṃ viññū pasamsanti, patthaddhamānasaṃ naraṃ.
1079. “Yo ca seyyohamasmīti, nāhaṃ seyyoti vā pana;
Hīno taṃsadiso vāti, vidhāsu na vikampati.
1080. “Paññavantam tathā tādimaṃ, sīlesu susamāhitaṃ;
Cetosamathamanyuttaṃ, tañce viññū pasamsare.

1081. “Yassa sabrahmacārīsu, gāravo nūpalabbhati;
Ārakā hoti saddhammā, nabhato puthavī yathā.
1082. “Yesañca hiri ottappaṃ, sadā sammā upaṭṭhitaṃ;
Virūḷhabrahmacariyā te, tesaṃ khīṇā punabbhavā.
1083. “Uddhato capalo bhikkhu, paṃsukūlena pāruto;
Kapīva sīhacammena, na so tenupasobhati.
1084. “Anuddhato acapalo, nipako saṃvutindriyo;
Sobhati paṃsukūlena, sīhova girigabbhare.
1085. “Ete sambahulā devā, iddhimanto yasassino;
Dasadevasahassāni, sabbe te brahmakāyikā.
1086. “Dhammasenāpatiṃ vīraṃ, mahājhāyiṃ samāhitaṃ;
Sāriputtaṃ namassantā, tiṭṭhanti pañjalīkatā.
1087. “Namo te purisājañña, namo te purisuttama;
Yassa te nābhijānāma, yampi nissāya jhāyati.
1088. “Accheraṃ vata buddhānaṃ, gambhīro gocaro sako;
Ye mayaṃ nābhijānāma, vāavedhisamāgatā.
1089. “Taṃ tathā devakāyehi, pūjitaṃ pūjanārahaṃ;
Sāriputtaṃ tadā disvā, kappinassa sitaṃ ahu.
1090. “Yāvatā buddhakhettaṃhi, ṭhapayitvā mahāmuniṃ;
Dhutaguṇe viṣiṭṭhohaṃ, sadiso me na vijjati.
1091. “Pariciṇṇo mayā satthā, kataṃ buddhassa sāsanaṃ;
Ohito garuko bhāro, natthi dāni punabbhavo.
1092. “Na cīvare na sayane, bhojane nupalimpati;
Gotamo anappameyyo, mūlālapupphaṃ vimalaṃva;
Ambunā nekkhammaninno, tibhavābhinissaṭo.
1093. “Satipaṭṭhānagīvo so, saddhāhattho mahāmuni;
Paññāsīso mahāñāṇī, sadā carati nibbuto”ti. -

Imā gāthā abhāsi. Tattha ādito tisso gāthā gaṇesu kulesu ca saṃsaṭṭhe bhikkhū disvā tesaṃ ovādadānavasena vuttā.

Tattha na gaṇena purakkhato careti bhikkhugaṇehi purakkhato parivārīto hutvā na careyya na vihareyya. Kasmā? Vimano hoti samādhi dullabho gaṇaṃ pariharantassa dukkhuppattiya byākulamanatāya, uddesena ovādena anusāsaniyā anuggahaṃ karonto yathānusiṭṭhaṃ appaṭipattiya ca vimano vikāribhūtacitto hoti, tato saṃsaggena ekaggataṃ alabhantassa samādhi dullabho hoti. Tathārūpassa hi upacārasamādhimattampi na ijjhati, pageva itaro. Nānājanasaṅgahoti

nānājjhāsāyassa nānārucikassa janassa peyyakhajjādīnā saṅgaho. Dukhoti kiccho kasiro. Iti disvānāti evaṃ gaṇasaṅgahe bahuvidhaṃ ādīnavaṃ disvā ñāṇacakkhunā oloketvā. Gaṇaṃ gaṇavāsaṃ na rocaṇa na roceyya na iccheyya.

Na kulāni upabbaje munīti imasmiṃ sāsane pabbajito khattiyādikulūpako hutvā na upagaccheyya. Kiṃkāraṇā? Vimano hoti samādhi dullabho. So ussukko kulūpasāṅkamaṇe ussukkaṃ āpanno kulesu laddhabbesu madhurādirasesu anugiddho gedhaṃ āpanno tattha uppannesu kiccakaraṇīyesu attanāva yogaṃ āpajjanto. Atthaṃ riñcati yo sukhāvahoti yo attano maggaphalanibbānasukhāvaho taṃ sīlavisuddhiādisaṅkhātāṃ atthaṃ riñcati jahati, nānuyuñjatīti attho.

Tatiyagāthā heṭṭhā vuttā eva.

Senāsanamhā oruyhātīdikā catasso gāthā paccayesu attano santosadassanamukhena “bhikkhunā nāma evaṃ paṭipajjitabba”nti bhikkhūnaṃ ovādadānavasena vuttā. Tattha senāsanamhā oruyhātī pabbatasenāsanattā vuttaṃ. Sakkaccaṃ taṃ upaṭṭhahinti taṃ kuṭṭhipurisaṃ ulārasampattiṃ pāpetukāmatāya bhikkhāya atthiko hutvā paṇītabhikkhadāyakaṃ kulaṃ mahicchapuggalo viya ādarena upagantvā aṭṭhāsīṃ.

Pakkenāti aṭṭhigatakuṭṭharogatāya upakkena kuthitena. Aṅguli cettha chijjathāti ettha patte tassa aṅguli chijjitvā āhārena saddhiṃ patatīti attho.

Kuṭṭamūlaṃ nissāyāti tassa purisassa pasādajananaṭṭhaṃ tādise gharabhittisamīpe nisīditvā ālopaṃ taṃ abhuñjisaṃ paribhuñjiṃ. Ayaṃ pana therassa paṭipatti sikkhāpade apaññatteti daṭṭhabbaṃ. Paṭikkūle ca appaṭikkūle iva appaṭikkūlasaṇṇitāya ariyiddhiyā ukkaṃsagatatā therassa taṃ ajjhoharantassa jigucchā na uppajji, puthujjanassa pana tādisaṃ bhuñjantassa antāni nikkhameyyuṃ. Tenāha “bhuñjamāne vā bhutte vā, jegucchāṃ me na vijjatī”ti.

Uttiṭṭhapiṇḍoti uttiṭṭhitvā paresaṃ gharadvāre ṭhatvā gahetabbapiṇḍo, jaṅghabalaṃ nissāya anugharaṃ gantvā laddhabbamissakabhikkhāti attho. Pūtimuttanti gomuttaparibhāvītaṭṭhakādi ca. Yassete abhisambhutvāti, yo bhikkhu ete uttiṭṭhapiṇḍodayo cattāro paccaye antimantena abhiraṃsitvā paribhuñjati. Sa ve cātuddiso naroti so puggalo ekaṃsena cātuddiso puratthimādicatuddisāyogyo, katthaci appaṭigho yāya kāyaci disāya viharitūṃ sakkotīti attho.

Atha thero attano mahallakakāle manussehi “kathaṃ, bhante, tumhe evarūpāya jarāya vattamānāya dine dine pabbataṃ abhiruhathā”ti vutte “yattha eke”tiādikā catasso gāthā abhāsī. Tattha yatthāti yasmiṃ pacchimavaye. Eketi ekacce. Vihaññantīti sarīrakilamathena cittena vighātāṃ āpajjanti. Siluccayanti pabbataṃ. Tatthāti tasmīṃ jarājiṇṇakālepi. Sampajāno paṭissatoti iminā cittakhedābhāvaṃ dasseti, iddhibalenupatthaddhoti iminā sarīrakhedābhāvaṃ.

Bhayaḥetūnaṃ kilesānaṃ samucchinattā pahīnabhayaḥbheravo.

Ḍayhamānesūti rāgaggiādīhi ekādasahi aggīhi sattesu ḍayhamānesu. Saṃkilesapariḷāhābhāvena nibbuto sītībhūto.

Puna manussehi “kiṃ, bhante, jiṇṇakālepi araññaḥpabbateyeva viharatha, nanu ime veḷuvānādayo viharā manoramā”ti vutte araññaḥpabbatā eva mayhaṃ manoramāti dassento “karerimālāvitatā”tiādikā dvādasa gāthā abhāsī. Tattha karerimālāvitatāti varuṇarukkhapantīhi samāgatā. “Kālavaṇṇapupphehi otthaṭṭhā”tipi vadanti.

Kuñjarābhirudāti paṭighosādiguṇibhūtehi hatthīnaṃ gocaresīnaṃ gajjitehi abhitthaniṭā.

Abhivutṭhāti mahāmeghena abhippavutṭhā. Rammatalāti teneva rajojallapaṇṇeyyādīnaṃ apagamena ramaṇiyatalā. Nagāti desantaraṃ agamanato “nagā”ti selamayatāya “selā”ti ca laddhanāmā pabbatā. Abbhunnaditā sikhīhīti madhurassarena unnaditā.

Alanti yuttaṃ samatthaṃ vā. Jhāyitukāmassa atthakāmassātiādīsipi iminā nayena yojetabbaṃ. Bhikkhunoti bhinnakilesabhikkhuno, meti sambandho.

Umāpupphena samānāti mecakanibhatāya umākusumasadisā. Gaganāvabbha chāditāti tato eva saradassa gaganaabbhā viya kāḷameghasañchāditā, nīlavaṇṇāti attho.

Anākiṇṇāti asaṃkiṇṇā asambādhā. Pañcaṅgikenāti ātatādīhi pañcahi aṅgehi yuttana tūriyena parivāriyamānassa tādisīpi na hoti, yathā yādisī ekaggacittassa samāhitacittassa sammadeva rūpārūpadhammaṃ aniccādivasena vipassantassa rati hoti. Tenāha bhagavā -

“Yato yato sammasati, khandhānaṃ udayabbayaṃ;
Labhatī pītipāmojjaṃ, amataṃ taṃ vijānata”nti.

Kammaṃ bahukantiādinā dve gāthā kammārāmānaṃ paccayagiddhānaṃ bhikkhūnaṃ ovādadānavasena vuttā. Tattha kammaṃ bahukaṃ na kārayeti kammārāmo hutvā bahuṃ nāma kammaṃ na kāraye na adhiṭṭhahe, khaṇḍaphullapaṭisaṅkharānaṃ pana satthārā anuññātameva. Parivajjeyya jananti akalyāṇamittabhūtaṃ jaṇaṃ vajjeyya. Na uyyameti paccayuppādanagaṇabandhādivasena vāyāmaṃ na kareyya.

Anattaneyyametanti etaṃ navakammādhīṭṭhānādikaṃ attano atthāvahaṃ na hotīti attho. Tattha kāraṇamāha “kicchati kāyo kilamatī”ti. Navakammādipasutassa hi taṃ taṃ vicarato kāyasukhādialābhena kicchappatto hoti kilamati khedaṃ āpajjati, tena ca kāyakilamathena dukkhito. Vatthuvisadaattaneyyakiriyādīnaṃ abhāvena so puggalo samathaṃ na vindati cittasamādhānaṃ na labhatīti.

Oṭṭhappahatamattenātiādinā dve gāthā sutaparamassa paṇḍitamānino garahavasena, tato parā dve paṇḍitassa pasaṃsāvasena vuttā. Tattha oṭṭhappahatamattenāti sajjhāyasīsena oṭṭhaparivattanamattena, buddhavacanaṃ sajjhāyakaraṇamattenāti attho. Attānampi na passatīti anattaññutāya attano paccakkhabhūtaṃ atthaṃ na jānāti, yāthāvato attano pamāṇaṃ na paricchindatīti attho. Patthaddhagīvo caratīti “ahaṃ bahussuto, satimā, paññavā, na mayā sadiso añño atthī”ti mānatthaddho hutvā garuṭṭhāniyānampi apacitiṃ adassento ayosalākaṃ gilitvā ṭhito viya thaddhagīvo carati. Ahaṃ seyyoti maññatīti ahameva seyyo uttamoti maññati.

Aseyyo seyyasamānaṃ, bālo maññati attānanti ayaṃ aseyyo hīno samāno aññena seyyena uttarena samānaṃ sadisaṃ katvā attānaṃ bālo mandabuddhi bālābhāveneva maññatīti. Na taṃ viññū pasaṃsantīti taṃ tādisaṃ bālaṃ paggaḥitacittatāya patthaddhamānaṃ thambhitattaṃ naraṃ viññū paṇḍitā na pasaṃsanti, aññadatthu garahantiyeva.

Seyyohamasmīti yo pana paṇḍito puggalo “seyyohamasmī”ti vā
hīnasadisamānavasena “nāhaṃ seyyo”ti vā kañcīpi mānaṃ ajappento vidhāsu
navasu mānakoṭṭhāsesu kassacīpi vasena na vikampati.

Paññavantanti aggaphalapaññāvasena paññavantaṃ iṭṭhādīsu tādibhāvappattiyā
tādiṃ, asekkhaphalasīlesu suṭṭhu patitṭhitattā sīlesu susamāhitaṃ,
arahattaphalasamāpattisamāpajjanena cetosamathamānuyuttanti tādisaṃ sabbaso
pahīnamānaṃ khīṇāsavaṃ viññū buddhādayo paṇḍitā pasamsare vaṇṇenti
thomentīti attho.

Puna aññataraṃ dubbacaṃ bhikkhuṃ disvā dovacassatāya ādīnavaṃ, sovacassatāya
ānisaṃsañca pakāsento “yassa sabrahmacārīsū”tiādikā dve gāthā abhāsī. Tā
vuttatthā eva.

Puna uddhataṃ unnaḷaṃ ekaṃ bhikkhuṃ disvā uddhatādibhāve dosaṃ,
anuddhatādibhāve ca guṇaṃ vibhāvento “uddhato capalo bhikkhū”tiādikā dve gāthā
abhāsī. Tattha kapīva sīhacammenāti sīhacammena pāruto makkaṭo viya. So
uddhatādidosaṃyutto bhikkhu tena paṃsukūlena ariyaddhajena na upasobhati
ariyaguṇānaṃ abhāvato.

Yo pana upasobhati, taṃ dassetuṃ “anuddhato”tiādi vuttaṃ;

Ete sambahulātiādikā pañca gāthā āyasmantaṃ sārīputtaṃ namassante
brahmakāyike deve disvā āyasmato kappinassa sitapātukammanimittaṃ vuttā.
Tattha eteti tesāṃ paccakkhatāya vuttaṃ. Sambahulāti bahubhāvato, taṃ pana
bahubhāvaṃ “dasadevasahassānī”ti paricchinditvā āha. Devāti upapattidevā. Taṃ
tesāṃ devabhāvaṃ aññehi visesetvā dassento “sabbe te brahmakāyikā”ti āha.
Yasmā te attano upapattiddhiyā mahatīyā deviddhiyā samannāgatā
parivārasampannā ca, tasmā āha “iddhimanto yasassino”ti.

“Ko nu senāpati bhoto”ti pucchāya vissajjanavasena “mayā pavattitaṃ
dhammacakkaṃ anuttaraṃ sārīputto anuvattetī”ti vadantena bhagavatā āyasmato
sārīputtattherassa dhammasenāpatibhāvo anuññātoti āha - “dhammasenāpatiṃ
vīraṃ mahājhāyiṃ samāhitaṃ sārīputta”nti. Tattha vīranti kilesamārādīnaṃ
nimmathanena vīriyavantaṃ mahāvikkantaṃ. Mahājhāyinti dibbavīhārādīnaṃ
ukkaṃsagamanena mahantaṃ jhāyiṃ. Tato eva sabbaso
vikkhepaviddhamsanavasena samāhitaṃ. Namassantāti sirasi añjaliṃ paggayha
namassamānā tiṭṭhanti.

Yampi nissāyāti yaṃ nu kho ārammaṇaṃ nissāya ārabba jhāyatīti nābhijānāmāti
puthujjanabhāvena brahmāno evaṃ āhaṃsu.

Accheraṃ vatāti acchariyaṃ vata. Buddhānanti catusaccabuddhānaṃ. Gambhīro
gocaro sakoti paramagambhīro atiduddaso duranubodho puthujjanehi asādhāraṇo
avisayo. Idāni tassa gambhīrabhāve kāraṇaṃ dassetuṃ “ye maya”ntiādi vuttaṃ.
Tattha vāavedhisamāgatāti ye mayaṃ vāavedhidhanuggahasadisā atisukhumampi
visayaṃ paṭivijjhitaṃ samatthā āgatā upaparikkhantā nābhijānāma, gambhīro vata
buddhānaṃ visayoti attho. Taṃ tathā devakāyehīti taṃ tathārūpaṃ sārīputtaṃ
sadevakassa lokassa pūjanārahaṃ tehi brahmakāyikehi tadā tathā pūjitaṃ disvā
āyasmato mahākappinassa sitaṃ ahosi. Imesaṃ lokasammatānaṃ brahmūnampi
avisayo, yattha sāvakānaṃ visayoti.

Yāvatā buddhakhettamhīti gāthā therena attānaṃ ārabba sīhanādaṃ nadantena bhāsītā. Tattha buddhakhettamhīti āṇākhettam sandhāya vadati. Tṭhapayitvā mahāmuniṃ sammāsambuddhaṃ tṭhapetvā. Buddhā hi bhagavanto dhutaḡuṇehipi sabbasattehi paramukkaṃsagatā eva, kevalaṃ pana mahākaruṇāsaṃcoditamānasā sattānaṃ tādisaṃ mahantaṃ upakāraṃ oloketvā gāmantasenāsanavāsādiṃ anuvattantīti taṃ taṃ dhutadhammavirodhī hoti. Dhutaḡuṇeti kilesānaṃ dhutena ḡuṇena āraṇṇakādibhāvena apekkhitagūṇa. Karaṇatthe vā etaṃ bhumma vacanaṃ. Sadiso me na vijjati, kuto pana uttarīti adhippāyo. Tathā hesa therō tattha aggaṭṭhāne tṭhapito.

Na cīvareti gāthāya “tṭhapayitvā mahāmuni”nti vuttamevatthaṃ pākaṭataraṃ karoti, cīvarādīsu taṇhāya anupalepo dhutaṅgaphalaṃ. Tattha na cīvare sampatte taṇhālepenāti yojanā. Sayaneti senāsane. Gotamoti bhagavantaṃ gottena kitteti. Anappameyyoti pamāṇakarakilesābhāvato aparimāṇagūṇatāya ca anappameyyo. Muḷālapupphaṃ vimalaṃva ambunāti yathā nimmalaṃ virajaṃ naḷinaṃ udakena na limpati, evaṃ gotamo bhagavā taṇhālepādinā na limpatīti attho. Nekkhamaṇinno abhinikkhammaṇinno tato eva tibhavābhiniṣṣaṭṭha bhavattayato viṇiṣṣaṭṭha viṣaṃyutto.

Yesaṃ satipaṭṭhānaḡivādīnaṃ bhāvanāpāripūriyā yattha katthaci anupalitto nekkhammaṇinno ahoṣi, te aṅgabhūte dassento “satipaṭṭhānaḡivo”ti osānaḡāthamāha. Tattha ḡuṇarāsito uttamaṅgabhūtāya paṇṇāya adhiṭṭhāna bhāvato satipaṭṭhānaṃ ḡivā etassāti satipaṭṭhānaḡivo, anavaḡḡadhammaṇaṃ ādāne saddhā hattho etassāti saddhāhattho. ḡuṇasaṃrassa uttamaṅgabhāvato paṇṇā sīsaṃ etassāti paṇṇāsīso. Mahāsamudāḡamaṇatāya mahāvisayaṭāya mahānubhāvaṭāya mahābalaṭāya ca mahantaṃ sabbaṇṇutasāṅkhātāṃ ṇāṇaṃ etassa atthīti mahāṇāṇī. Sadā sabbakālaṃ nibbuto sītibhūto carati. “Susamāhito...pe... nāḡo”ti suttaṭṭhaṇṇettha nidaṣṣetabbaṃ. Yaṃ paṇettha atthato avibhattaṃ, taṃ heṭṭhā vuttanayameva.

Mahākassapaṭṭheraḡāthāvaṇṇanā niṭṭhitā.

Cattālīsaṇipāṭavaṇṇanā niṭṭhitā.

19. Paṇṇāsaṇipāto

1. Tālapuṭatṭheraḡāthāvaṇṇanā

1094-1148. Paṇṇāsaṇipāte kadā nuhantiādikā āyasmato tālapuṭatṭherassa gāthā. Kā uppatti? Ayampi purimabuddhesu katādhikāro tattha tattha bhava vivaṭṭūpaniṣṣayaṃ kusalaṃ upacinitvā imasmiṃ buddhuppāde rāḡagahe aṇṇatarasmiṃ naṭakule nibbattitvā viṇṇutaṃ patto kulānurūpesu naccaṭṭhānesu nipphattiṃ gantvā sakalaḡambudīpe pākaṭo naṭaḡāmaṇi ahoṣi. So paṇcasatamāṭuḡāmaparivāro mahatā naṭavibhavanaḡāmaṇiḡadhaṇīsu samajjaṃ dassetvā, mahantaṃ pūḡāsakkāraṃ labhitvā, vicaranto rāḡagaḡaṃ āḡantvā, naḡaravāsīnaṃ samajjaṃ dassetvā, laddhasammānasakkāro ṇāṇassa pariṭākāṃ ḡatattā satthu santikaṃ gantvā, vanditvā ekaṃantaṃ nisinna bhagavantaṃ etadaṃvoca - “sutameṭaṃ, bhante, pubbakānaṃ ācariyaṭācariyānaṃ naṭānaṃ bhāsaṃmānānaṃ ‘yo so naṭo raṅḡamaḡḡhe samajjaṃmaḡḡhe saccaḡikena jaṇaṃ hāseti raṃeti, so kāyassa bhedaṃ paraṃ maraṇā paḡāsānaṃ devānaṃ saḡabyataṃ upapaḡḡatī’ti, idha bhagavā kiṃāḡhā’ti. Atha naṃ bhagavā tikkhattuṃ paṭikkhipi “mā maṃ etaṃ pucchi”ti. Catutṭhavaṃraṃ puṭṭho āha -

“gāmaṇi, ime sattā pakatiyāpi rāgabandhanabaddhā dosabandhanabaddhā mohabandhanabaddhā tesam̐ bhiyyopi rajanīye dosanīye mohanīye dhamme upasaṃharanto pamādetvā kāyassa bhedaṃ paraṃ maraṇā niraye upapajjati. Sace panassa evaṃdiṭṭhi hoti ‘yo so naṭo raṅgamajjhe samajjamajjhe saccālikena janam̐ hāseti rameti, so kāyassa bhedaṃ paraṃ maraṇā pahāsānam̐ devānam̐ saḥabyataṃ upapajjati’”ti sāssa hoti micchādiṭṭhi. Micchādiṭṭhissa ca dvinnam̐ gatīnam̐ aññatarā gati icchitabbā, nirayassa vā tiracchānayanoniyā vāti. Tam̐ sutvā tālapuṭo gāmaṇi parodi. Nanu gāmaṇi pageva mayā paṭikkhitto “mā maṃ etaṃ pucchi”ti? “Nāham̐, bhante, etaṃ rodāmi, yaṃ maṃ bhagavā naṭānam̐ abhisamparāyaṃ evamāhā”ti. Api cāham̐, bhante, pubbakehi ācariyapācariyehi naṭehi vañcīto “naṭo mahājanassa naṭasamajjam̐ dassetvā sugatiṃ upapajjati”ti. So satthu santike dhammam̐ sutvā paṭiladdhasaddho pabbajitvā laddhūpasampanno vipassanāya kammam̐ karonto nacirasseva arahattaṃ pāpuṇi, adhigatārahatto pana arahattappattito pubbe yenākārena attano cittaṃ niggaṇṇhanavasena yonisomanasikāro udapādi, tam̐ anekadhā vibhajitvā dassetuṃ -

1094. “Kadā nuham̐ pabbatakandarāsu, ekākiyo addutiyo vihassam̐;
Aniccato sabbabhavam̐ vipassam̐, tam̐ me idaṃ tam̐ nu kadā bhavissati.
1095. “Kadā nuham̐ bhinnapaṭandharo muni, kāsāvavattho amamo nirāso;
Rāgañca dosañca tatheva moham̐, hantvā sukhī pavanagato vihassam̐.
1096. “Kadā aniccam̐ vadharoganīlam̐, kāyam̐ imam̐ maccujarāyupaddutam̐;
Vipassamāno vītabhayo vihassam̐, eko vane tam̐ nu kadā bhavissati.
1097. “Kadā nuham̐ bhayajananiṃ dukhāvaham̐, taṇhālatam̐ bahuvidhānuvattaniṃ;
Paññāmayam̐ tikhiṇamasiṃ gahetvā, chetvā vase tampi kadā bhavissati.
1098. “Kadā nu paññāmayamuggatejam̐, sattham̐ isīnam̐ sahasādiyitvā;
Māram̐ sasenam̐ sahasā bhañjissam̐, sīhāsane tam̐ nu kadā bhavissati.
1099. “Kadā nuham̐ sabbhi samāgamesu, diṭṭho bhava dhammagarūhi tāḍibhi;
Yāthāvadassīhi jitindriyehi, padhāniyo tam̐ nu kadā bhavissati.
1100. “Kadā nu maṃ tandi khudā pipāsā, vātātapā kīṭasarīsapā vā;
Na bādhayissanti na tam̐ giribbaje, atthattiyam̐ tam̐ nu kadā bhavissati.
1101. “Kadā nu kho yaṃ viditam̐ mahesinā, cattāri saccāni sududdasāni;
Samāhitatto satimā agaccham̐, paññāya tam̐ tam̐ nu kadā bhavissati.
1102. “Kadā nu rūpe amite ca sadde, gandhe rase phusitabbe ca dhamme;
Ādittatoham̐ samathehi yutto, paññāya daccham̐ tadidaṃ kadā me.
1103. “Kadā nuham̐ dubbacanena vutto, tato nimittam̐ vimano na hessam̐;
Atho pasatthopi tato nimittam̐, tuṭṭho na hessam̐ tadidaṃ kadā me.
1104. “Kadā nu kaṭṭhe ca tiṇe latā ca, khandhe imeham̐ amite ca dhamme;
Ajjhattikāneva ca bāhirāni ca, samam̐ tuleyyam̐ tadidaṃ kadā me.
1105. “Kadā nu maṃ pāvusakālamegho, navena toyena sacīvaram̐ vane;

Isippayātamhi pathe vajantaṃ, ovassate taṃ nu kadā bhavissati.

1106. “Kadā mayūrasa sikhaṇḍino vane, dijassa sutvā girigabbhare rutaṃ;
Paccuṭṭhahitvā amatassa pattiya, saṃcintaye taṃ nu kadā bhavissati.
1107. “Kadā nu gaṅgaṃ yamaṇaṃ sarassatiṃ, pātālakhattaṃ vaḷavāmukhaṇca;
Asajjamāno patareyyamiddhiyā, vibhiṃsanaṃ taṃ nu kadā bhavissati.
1108. “Kadā nu nāgo va asaṅgacārī, padālaye kāmagaṇesu chandaṃ;
Nibbajjayaṃ sabbasubhaṃ nimittaṃ, jhāne yuto taṃ nu kadā bhavissati.
1109. “Kadā iṇaṭṭova daliddako nidhiṃ, ārādhayitvā dhanikehi pīlito;
Tuṭṭho bhavissaṃ adhigamma sāsanaṃ, mahesino taṃ nu kadā bhavissati.
1110. “Bahūni vassāni tayāmi yācito, agāravāsena alaṃ nu te idaṃ;
Taṃ dāni maṃ pabbajitaṃ samānaṃ, kiṃkāraṇā citta tuvaṃ na yuñjasi.
1111. “Nanu ahaṃ citta tayāmi yācito, giribbaje citrachadā vihaṅgamā;
Mahindaghosatthanitābhigajjino, te taṃ ramessanti vanami jhāyinaṃ.
1112. “Kulamhi mitte ca piye ca ñātake, khiḍḍāraṭiṃ kāmagaṇaṇca loke;
Sabbhaṃ pahāya imamaññhupāgato, athopi tvaṃ citta na mayha tussasi.
1113. “Mameva etaṃ na hi tvaṃ paresaṃ, sannāhakāle paridevitena kiṃ;
Sabbhaṃ idaṃ calamiti pekkhamāno, abhinikkhamiṃ amatapadaṃ jigīsaṃ.
1114. “Suyuttavādī dvipadānamuttamo, mahābhisakko naradammasārathi;
Cittaṃ calaṃ makkaṭasannibhaṃ iti, avītarāgena sudunnivārayaṃ.
1115. “Kāmā hi citrā madhurā manoramā, aviddasū yattha sitā puthujjanā;
Te dukkhamicchanti punabbhavesino, cittaena nītā niraye nirākatā.
1116. “Mayūra koṇcābhirutamhi kānane, dīpīhi byagghehi purakkhato vasaṃ;
Kāye apekkaṃ jaha mā virādhaya, itissu maṃ citta pure niyuñjasi.
1117. “Bhāvehi jhānāni ca indriyāni ca, balāni bojjhaṅgasamādhībhāvanā;
Tisso ca vijjā phusa buddhasāsane, itissu maṃ citta pure niyuñjasi.
1118. “Bhāvehi maggaṃ amatassa pattiya, niyyānikaṃ sabbadukkhakkhayogadhaṃ;
Aṭṭhaṅgikaṃ sabbakilesasodhanaṃ, itissu maṃ citta pure niyuñjasi.
1119. “Dukkhaṇti khandhe paṭipassa yoniso, yato ca dukkhaṃ samudeti taṃ jaha;
Idheva dukkhassa karoḥi antaṃ, itissu maṃ citta pure niyuñjasi.
1120. “Aniccaṃ dukkhaṇti vipassa yoniso, suññaṃ anattāti aghaṃ vadhanti ca;
Manovicāre uparundha cetaso, itissu maṃ citta pure niyuñjasi.
1121. “Muṇḍo virūpo abhisāpamāgato, kapālahatthova kulesu bhikkhasu;
Yuñjassu satthuvacane mahesino, itissu maṃ citta pure niyuñjasi.
1122. “Susaṃvutatto visikhantare caraṃ, kulesu kāmesu asaṅgamānaso;

Cando yathā dosinapuṇṇamāsiyā, itissu maṃ citta pure niyuñjasi.

1123. “Āraññiko hohi ca piṇḍapātiko, sosāniko hohi ca paṃsukūliko;
Nesajjiko hohi sadā dhute rato, itissu maṃ citta pure niyuñjasi.
1124. “Ropetva rukkhāni yathā phalesī, mūle taruṃ chettu tameva icchasi;
Tathūpamaṃ cittamidaṃ karosi, yaṃ maṃ aniccamhi cale niyuñjasi.
1125. “Arūpa dūraṅgama ekacāri, na te karissaṃ vacanaṃ idānihaṃ;
Dukkha hi kāmā kaṭukā mahabbhaya, nibbānamevābhimano carissaṃ.
1126. “Nāhaṃ alakkhyā ahirikkatāya vā,
Na cittahetū na ca dūrakantanā;
Ājīva hetū ca ahaṃ na nikkhamiṃ,
Kato ca te citta paṭissavo mayā.
1127. “Appicchatā sappurisehi vaṇṇitā, makkhappahānaṃ vūpasamo dukhassa;
Itissu maṃ citta tadā niyuñjasi, idāni tvaṃ gacchasi pubbacinaṃ.
1128. “Taṇhā avijjā ca piyāpiyañca, subhāni rūpāni sukhā ca vedanā;
Manāpiyā kāmagaṇā ca vantā, vante ahaṃ āvamituṃ na ussahe.
1129. “Sabbattha te citta vaco kataṃ mayā, bahūsu jātisu namesi kopito;
Ajjhattasambhavo kataññutāya te, dukkhe ciraṃ saṃsaritaṃ tayā kate.
1130. “Tvaññeva no citta karosi brāhmaṇo, tvaṃ khattiyo rājadasī karosi;
Vessā ca suddā ca bhavāma ekadā, devattanaṃ vāpi taveva vāhasā.
1131. “Taveva hetū asurā bhavāmase, tvaṃmūlakaṃ nerayikā bhavāmase;
Atho tiracchānagatāpi ekadā, petattanaṃ vāpi taveva vāhasā.
1132. “Nanu dubbhissasi maṃ punappunaṃ, muhuṃ muhuṃ cāraṇikaṃva
dassayaṃ;
Ummattakeneva mayā palobhasi, kiñcāpi te citta virādhitaṃ mayā.
1133. “Idaṃ pure cittamacāri cārikaṃ, yenicchakaṃ yatthakāmaṃ yathāsukhaṃ;
Tadajjahaṃ niggahessāmi yoniso, hatthippabhinnaṃ viya aṅgusaggaho.
1134. “Satthā ca me lokamimaṃ adhiṭṭhahi, aniccato addhuvato asārato;
Pakkhanda maṃ citta jinassa sāsane, tārehi oghā mahatā suduttarā.
1135. “Na te idaṃ citta yathā purāṇakaṃ, nāhaṃ alaṃ tuyha vase nivattituṃ;
Mahesino pabbajitoṃhi sāsane, na mādisā honti vināsadhārino.
1136. “Nagā samuddā saritā vasundharā, disā catasso vidisā adho divā;
Sabbe aniccā tibhavā upaddutā, kuhiṃ gato citta sukhaṃ ramissasi.
1137. “Dhitipparaṃ kiṃ mama citta kāhisi, na te alaṃ citta vasānuvattako;
Na jātu bhastaṃ ubhatomukhaṃ chupe, dhiratthu pūraṃ navasotasandaniṃ.
1138. “Varāhaeṇeyyavigāḷhasevite, pabbhāra kuṭṭe pakateva sundare;

Navambunā pāvusasittakānane, tahiṃ guhāgehagato ramissasi.

1139. “Sunīlagīvā susikhā supekhunā, sucittapattacchadanā vihaṅgamā;
Sumaṅjughosatthanitābhigajjino, te taṃ ramessanti vanamhi jhāyinaṃ.
1140. “Vuṭṭhamhi deve caturaṅgule tiṇe, saṃpupphite meghanibhamhi kānane;
Nagantare viṭapisamo sayissaṃ, taṃ me mudū hehiti tūlasannibhaṃ.
1141. “Tathā tu kassāmi yathāpi issaro, yaṃ labbhati tenapi hotu me alaṃ;
Na tāhaṃ kassāmi yathā atandito, biḷārabhastava yathā sumadditaṃ.
1142. “Tathā tu kassāmi yathāpi issaro, yaṃ labbhati tenapi hotu me alaṃ;
Viriyena taṃ mayha vasānayissaṃ, gajaṃva mattaṃ kusalaṅkusaggaho.
1143. “Tayā sudantena avaṭṭhita hi, hayena yoggācariyova ujjunā;
Pahomi maggaṃ paṭipajjitvaṃ sivaṃ, cittānurakkhīhi sadā nisevitaṃ.
1144. “Ārammaṇe taṃ balasā nibandhisam, nāgaṃva thambhamhi daḷhāya rajjuyā;
Taṃ me suguttaṃ satiyā subhāvitaṃ, anissitaṃ sabbabhavesu hehisi.
1145. “Paññāya chetvā vipathānusārinaṃ, yogena niggayha pathe nivesiya;
Disvā samudayaṃ vibhavañca sambhavaṃ, dāyādako hehisi aggavādino.
1146. “Catubbipallāsavaṃ adhiṭṭhitaṃ, gāmaṇḍalaṃva parinesi citta maṃ;
Nanu saṃyojanabandhanacchidaṃ, saṃsevase kāruṇikaṃ mahāmuniṃ.
1147. “Migo yathā seri sucittakānane, rammaṃ giriṃ pāvusaabbhamāliniṃ;
Anākule tattha nage ramissaṃ, asaṃsayam citta parā bhavissasi.
1148. “Ye tuyha chandena vasena vattino,
Narā ca nārī ca anubhonti yaṃ sukhaṃ;
Aviddasū māravasānuvattino,
Bhavābhinandī tava citta sāvakā”ti.

Tattha kadā nuhanti kadā nu ahaṃ. Pabbatakandarāsūti pabbatesu ca kandaesu ca, pabbatassa vā kandarāsu. Ekākiyoti ekako. Addutiyoti nittaṇho. Taṇhā hi purisassa dutiyā nāma. Vihassanti viharissāmi. Aniccato sabbabhavaṃ vipassanti kāmabhavādibhedaṃ sabbampi bhavaṃ “hutvā abhāvaṭṭhena anicca”nti vipassanto kadā nu viharissanti yojanā. Nidassanamattañcetaṃ, “yadaniccaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ tadanattā”ti vacanato itarampi lakkhaṇadvayaṃ vuttamevāti daṭṭhabbaṃ. Taṃ me idaṃ taṃ nu kadā bhavissatīti taṃ idaṃ me parivitakkitaṃ kadā nu bhavissati, kadā nu kho matthakaṃ pāpuṇissatīti attho. Taṃ nūti cettha tanti nipātamattaṃ. Ayañhettha saṅkhepattho - kadā nu kho ahaṃ mahāgajo viya saṅkhalikabandhanaṃ, ghibandhanaṃ chinditvā pabbajitvā kāyavivekaṃ paribrūhayanto ekāki pabbatakandarāsu adutiyo sabbattha nirapekkho sabbasaṅkhāragataṃ aniccādito vipassanto viharissāmīti.

Bhinnapaṭandharoti bhinnavatthadharo, gāthāsukhatthaṃ nakārāgamaṃ katvā vuttaṃ. Satthakacchinnaagghaphassavaṇṇabhinnaṃ paṭacīvaraṃ dhārentoti attho. Munīti pabbajito. Amamoti kule vā gaṇe vā mamattābhāvena amamo. Katthacipi

ārammaṇe āsīsanāya abhāvena nirāso. Hantvā sukhī pavanagato vihassanti rāgādike kilese ariyamaggena samucchinditvā maggasukhena phalasukhena sukhī mahāvanagato kadā nu kho ahaṃ viharissāmi.

Vadharoganīlanti maraṇassa ca rogassa ca kulāvakabhūtaṃ. Kāyaṃ imanti imaṃ khandhapañcakasaṅkhātāṃ kāyaṃ. Khandhapañcakopi hi “avijjāgatassa, bhikkhave, purisapuggalassa taṇhānugatassa ayameva kāyo bahiddhā nāmarūpa”ntiādīsu kāyo vuccati. Maccujarāyupaddutanti maraṇena ceva jarāya ca pīlitaṃ, vipassamāno ahaṃ bhayaheṭupahānena vītabhaya, taṃ nu kadā bhavissatīti attho.

Bhayajananinti pañcavīsatiyā mahābhayānaṃ uppādakāraṇabhūtaṃ kāyikassa ca cetasikassa ca sakalassapi vaṭṭadukkhassa āvahanato dukhāvahaṃ. Taṇhālatāṃ bahuvidhānuvattaninti bahuvidhaṇca ārammaṇaṃ bhavameva vā anuvattati santanotīti bahuvidhānuvattaniṃ, taṇhāsaṅkhātālatāṃ. Paññāmayanti maggapaññāmayāṃ sunisitaṃ asikhaggaṃ vīriyapaggahitena saddhāhatthena gahetvā samucchinditvā “kadā nuhaṃ vase”ti yaṃ parivitaṃ, tampi kadā bhavissatīti yojanā.

Uggatejanti samathavipassanāvasena nisitatāya tikkhatejaṃ. Satthaṃ isīnanti buddhapacceka buddhaariyasāvakaisīnaṃ satthabhūtaṃ. Māraṃ sasenaṃ sahasā bhañjissanti kilesasenāya sasenaṃ abhisaṅkhārādimāraṃ sahasā sīghameva bhañjissāmi. Sīhāsaneti thirāsane, aparājitaṃ pallaṅketi attho.

Sabbhi samāgamesu diṭṭho bhaveti dhammagāravayuttatāya dhammagarūhi tādīlakkaṇappattiyā tādīhi aviparītadassitāya yāthāvadassīhi ariyamaggeneva pāpajitindriyatāya jitindriyehi buddhādīhi sādhuhi samāgamesu “kadā nu ahaṃ padhāniyoti diṭṭho bhavēyya”nti yaṃ me parivitaṃ, taṃ nu kadā bhavissatīti yojanā. Iminā nayena sabbattha padayojanā veditabbā, padatthamattameva vaṇṇayissāma.

Tandīti ālasiyaṃ. Khudāti jighacchā. Kīṭasarīsapāti kīṭaṇceva sarīsapā ca. Na bādhayissatīti maṃ na byādhayissanti sukhadukkhasomanassadomanassānaṃ jhānehi paṭibāhitattāti adhippāyo. Giribbajeti pabbatakandarāya. Atthatthiyanti sadatthasaṅkhātena atthena atthikaṃ.

Yaṃ viditaṃ mahesināti yaṃ catusaccaṃ mahesinā sammāsambuddhena sayambhūṇāṇena ñātaṃ paṭividdhaṃ, tāni cattāri saccāni anupacitakusalasambhārehi suṭṭhu duddasāni maggasaṃādhinā samāhitatto, sammāsatiyā satimā, ariyamaggapaññāya ahaṃ agacchaṃ paṭivijjhissaṃ adhigamissanti attho.

Rūpeti cakkhuviññeyyarūpe. Amiteti ñāṇena amite, aparicchinne apariññāteti attho. Phusitabbeti, phoṭṭhabbe. Dhammeti manoviññeyyadhamme. Amiteti vā aparimāṇe nīlādivasena anekabhedabhinne rūpe bherisaddādivasena, mūlarasādivasena, kakkhaḷamudutādivasena, sukhadukkhādivasena ca, anekabhedasaddādiṃ cāti attho. Ādittatoti ekādasahi aggīhi ādittabhāvato. Samathehi yuttoti jhānavipassanāmaggasamādhīhi samannāgato. Paññāya dacchanti vipassanāpaññāsahitāya maggapaññāya dakkhissaṃ.

Dubbacanena vuttoti duruttavacanena ghaṭṭito. Tato nimittanti pharusavācāhetu. Vimano na hessanti domanassito na bhavēyyaṃ. Athoti atha. Pasatthoti kenaci pasamsito.

Kaṭṭheti dārukkhandhe. Tiṇeti tiṇānaṃ khandhe. Imeti ime mama santatipariyāpanne pañca khandhe. Amite ca dhammeti tato añña indriyakkhandhena amite rūpadhamme. Tenāha - “ajjhakkāneva ca bāhirāni cā”ti. Samaṃ tuleyyanti aniccādivasena ceva asārādiupamāvasena ca sabbaṃ samameva katvā tīreyyaṃ.

Isippayātamhi pathe vajantanti buddhādīhi mahesīhi sammadeva payāte samathavipassanāmagge vajantaṃ paṭipajjantaṃ. Pāvusasamaye kālamegho navena toyena vassodakena sacīvaraṃ pavane kadā nu ovassati, temetīti attano abbhokāsikabhāvaparivitakkitaṃ dasseti.

Mayūrasa sikhandaṃ vane dijassāti mātukucchito aṇḍakosato cāti dvikkhattuṃ jāyanaśasena dijassa, sikhāsambhavena sikhandaṃ ca mayūrasa vane kadā pana girigabbhāre rutaṃ kekāraṃ sutvā velaṃ sallakkhitvā sayanato vuṭṭhahitvā amatassa pattiya nibbānādhigamāya. Saṃcintayeti vuccamāne bhava aniccādito manasi kareyyaṃ vipasseyyanti attho.

Gaṅgaṃ yamaṃ sarassatinti etā mahānadiyo asajjamāno bhāvanāmayāya iddhiyā kadā nu patareyyanti yojanā. Pātālakhattaṃ baḷavāmukhañcāti pātāya alaṃ pariyattanti pātālaṃ, tadeva khittaṃ, pathaviyā saṇṭhahanakāle tathā ṭhitanti pātālakhattaṃ. Yojanasatikādhedāni samuddassa antopathaviyā tīraṭṭhānāni, yesu kānici nāgādīnaṃ vasaṇṭṭhānāni honti, kānici suññāniyeva hutvā tiṭṭhanti. Baḷavāmukhanti mahāsamudde mahantaṃ āvaṭṭamukhaṃ. Mahānirayadvārassa hi vivaṭakāle mahāaggikkhandho tato nikkhanto tadabhimukhaṃ anekayojanasatāyāmaṃvitthāraṃ heṭṭhā samuddapadesaṃ ḍahati, tasmim daḍḍhe upari udakaṃ āvaṭṭākārena paribbhamantaṃ mahatā saddena heṭṭhā nipatati. Tattha baḷavāmukhasamañña, iti tañca pātālakhattaṃ baḷavāmukhañca vibhimsanaṃ bhayānakaṃ asajjamāno iddhiyā kadā nu patareyyanti yaṃ parivitakkitaṃ, taṃ kadā nu bhavissati, bhāvanāmayā iddhiṃ nibbattetvā kadā nu evaṃ iddhiṃ vaḷaṇṇissāmīti attho.

Nāgova asaṅgacārī padālayeti yathā mattavāraṇo daḷhathambhaṃ bhinditvā ayasaṅkhalikaṃ viddhaṃsetvā asaṅgacārī vanaṃ pavasitvā eko adutiyo hutvā attano rucivasena carati, evamaṃ kadā nu sabbasubhaṃ nimittaṃ nibbajjayaṃ niravasesato vajjayaṃto kāmacchandavaso ahutvā jhāne yuto payutto kāmaguṇesu chandaṃ sammadeva padāleyyaṃ chindeyyaṃ pajaheyyanti yaṃ parivitakkitaṃ, taṃ nu kadā bhavissati.

Ịṇaṭṭova daliddako nidhiṃ ārādhayitvāti yathā koci daliddo jīvikapakato iṇaṃ gahetvā taṃ sodhetuṃ asakkonto iṇaṭṭo iṇena aṭṭito dhanikehi pīḷito nidhiṃ ārādhayitvā adhigantvā iṇaṃca sodhetvā sukhena ca jīvanto tuṭṭho bhaveyya, evaṃ ahampi kadā nu iṇasadiṣaṃ kāmacchandaṃ pahāya mahesino ariyadhanasampunṇatāya maṇikanakādiratanasampunṇanidhisadiṣaṃ buddhassa sāsanaṃ adhigantvā tuṭṭho bhaveyyanti yaṃ parivitakkitaṃ, taṃ kadā nu bhavissatīti.

Evaṃ pabbajjato pubbe nekkhammavitakkavasena pavattaṃ attano vitakkapavattiṃ dassetvā idāni pabbajitvā yehākārehi attānaṃ ovaditvā adhigacchi, te dassento “bahūni vassāni”tiādikā gāthā abhāsi. Tattha bahūni vassāni tayāmi yācīto, agāravāśena alaṃ nu te idanti anekasaṃvaccharāni vividhadukkhānubandhena agāramajjhe vāśena alaṃ pariyattameva teti, ambho citta, idaṃ tayā anekāni

samvaccharāni ahaṃ amhi nanu yācito. Taṃ dāni maṃ pabbajitaṃ samānanti taṃ maṃ tayā tathā ussāhanena pabbajitaṃ samānaṃ kena kāraṇena citta tuvaṃ na yuñjasi, samathavipassanaṃ chaḍḍetvā nihīne ālasiye niyojesīti attho.

Nanu ahaṃ, citta, tayāmhi yācitoti, ambho citta, ahaṃ tayā nanu yācito amhi āyācito maññe. Yadi yācito, kasmā idāni tadanurūpaṃ na paṭipajjasīti adhippāyo.

“Giribbaje”tiādinā yācitākāraṃ dasseti. Citrachadā vihaṅgamā vicitrapekhuṇapakkhino, mayūrāti attho. Mahindaghosattathanitābhigajjinoti jalaghosattathanitena hetunā suṭṭhu gajjanasīlā. Te taṃ ramesanti vanamhi jhāyinenti te mayūrā taṃ vane jhānapasutaṃ ramesantīti nanu tayā yācitoti dasseti.

Kulamhīti kulaparivaṭṭe. Imamajjhupāgatoti imaṃ araññaṭṭhānaṃ pabbajjaṃ vā ajjhupāgato. Athopi tvaṃ, citta, na mayha tussasīti tvaṃ anuvattitvā tṭhampi maṃ nārādhessasīti attho.

Mameva etaṃ na hi tvaṃ paresanti etaṃ, citta, mameva tasmā tvaṃ paresaṃ na hosi. Tvaṃ pana aññesaṃ viya katvā sannāhakāle kilesamāre yujjhitaṃ bhāvanāsannāhakāle nati vatvā parideviteṇa kiṃ payojanaṃ, idāni taṃ aññathā vattitaṃ na dassāmīti adhippāyo. Sabbhaṃ idaṃ calamiti pekkhamānoti yasmā “idaṃ cittaṃ aññañca sabbhaṃ tebhūmakasaṅkhāraṃ calaṃ anavaṭṭhita”nti paññācakkhunā olokento gehato kāmehi ca abhinikkhamiṃ amatapadaṃ nibbānaṃ jigīsaṃ pariyesanto, tasmā, citta, ananuvattanto nibbānaṃ pariyesanameva karomīti adhippāyo.

Avītarāgena sudunnivārayaṃ cittaṃ calaṃ makkaṭasannibhaṃ vanamakkaṭasadisaṃ iti suyuttavādī subhāsivādī dvipadānamuttamo mahābhisakko naradammasārathīti yojanā.

Aviddasū yattha sitā puthujjanāti yattha yesu vatthukāmesu kilesakāmesu ca sitā paṭibaddhā te andhaputhujjanā tena kāmarāgena punabbhavesino ekanteneva dukkhamicchanti. Icchantā ca cittena nītā niraye nirākatāti cittavasikā nirayasaṃvattanikaṃ kammaṃ karontā hitasukhato nirākatā hutvā attano citteneva niraye nītā na aññathāti cittasseva niggahetabbataṃ dasseti.

Punapi cittaṃyeva niggahetuṃ mantento “mayūrakoṇcābhirutamhī”tiādimāha. Tattha mayūrakoṇcābhirutamhīti sikhīhi sārasehi ca abhikūjite. Dīpīhi byagghehi purakkhato vasanti mettāvihāritāya evarūpehi tiracchānagatehi purakkhato parivārito hutvā vane vasanto, etena suññabhāvaparibhūhanamāha. Kāye apekkaṃ jahāti sabbaso kāye nirapekkho jaha, etena pahitattataṃ vadati. Mā virādhayāti imaṃ sudullabhaṃ navamaṃ khaṇaṃ mā virādhehi. Itissu maṃ, citta, pure niyuñjasīti evaṃhi tvaṃ, citta, maṃ pabbajjato pubbe sammāpaṭipattiyaṃ uyyojesīti attho.

Bhāvehīti uppādehi vaḍḍhehi ca. Jhānānīti paṭhamādīni cattāri jhānāni. Indriyānīti saddhādīni pañcendriyāni. Balānīti tāniyeva pañca balāni. Bojjhaṅgasamādhībhāvanāti satta bojjhaṅge catasso samādhībhāvanā ca. Tisso ca vijjāti pubbenivāsaññādikā tisso vijjā ca. Phusa pāpuṇāhi buddhasāsane sammāsambuddhaovāde tṭhito.

Niyyānikanti vaṭṭadukkhato niyhānavahaṃ. Sabbadukkhakkhayogadhanti amatogadhaṃ nibbānapaṭiṭṭhaṃ nibbānārammaṇaṃ. Sabbakilesasodhananti anavasesakilesamalavisodhanaṃ.

Khandheti upādānakkhandhe. Paṭipassa yonisoti rogato gaṇḍato sallato aghato ābādhato evamādīhi vividhehi pakārehi vipassanāññāna sammā upāyena nayena passa. Taṃ jahāti taṃ dukkhassa samudayaṃ taṃhaṃ pajaha, samucchinda. Idhevāti imasmiṃyeva attabhāve.

Aniccantiādi antavantato aniccantikato tāvakālikato nippaṭikkhepato ca aniccanti vā passa. Dukkanti te udayabbayapaṭipīlanato sappaṭibhayato dukkhamato sukhaṭikkhepato dukkanti vā passa. Suññanti avasavattanato asāmikato asārato attapaṭikkhepato ca suññaṃ, tato eva anattāti. Vigarahitabbato avaḍḍhiābāddhanato ca aghanti ca vadhanti ca vipassa yonisoti yojanā. Manovicāre uparundha cetasoti manovicārasaṇṇino gehasitasomanassupavicārādike aṭṭhārasa cetaso uparundha vārehi nirodhehi.

Muṇḍoti muṇḍabhāvaṃ upagato, ohāritakesamassuko. Virūpoti tena muṇḍabhāvena parūḷhalomatāya chinnabhinnaśāya vatthatāya virūpo vevaṇṇiyaṃ upagato. Abhisāpamāgatoti “piṇḍolo vicarati pattapāṇī”ti ariyehi kātabbaṃ abhisāpaṃ upagato. Vuttañhetam - “abhisāpoyaṃ, bhikkhave, lokasmiṃ piṇḍolo vicarasi pattapāṇī”ti. Tenāha “kapālahatthova kulesu bhikkhasū”ti. Yuñjassu satthuvacaneti sammāsambuddhassa ovāde yogaṃ karohi anuyuñjassu.

Suṣaṃvutattoti suṭṭhu kāyavācācittēhi sammadeva saṃvuto. Visikhantare caranti bhikkhācariyāya icchāvisesesu caranto. Cando yathā dosinapuṇṇamāsiyāti vigatadosāya puṇṇamāya kulesu niccānavasāya pāsādikatāya candimā viya carāti yojanā.

Sadā dhute ratoti sabbakālañca dhutagaṇe abhirato. Tathūpamaṃ cittamidaṃ karosīti yathā koci puriso phalāni icchanto phalarukkhe ropetvā tato aladdhaphalova te mūlato chindituṃ icchati, citta, tvaṃ tathūpamaṃ tappaṭibhāgaṃ idaṃ karosi. Yaṃ maṃ aniccamhi cale niyuñjasīti yaṃ maṃ pabbajjāya niyojetvā pabbajitvā addhāgataṃ pabbajjāphalaṃ aniccamhi cale saṃsāramukhe niyuñjasi niyojanavasena pavattesi.

Rūpābhāvato arūpā. Cittassa hi tādisaṃ saṅghānaṃ nīlādivaṇṇabhedo vā natthi, tasmā vuttaṃ arūpāti. Dūraṭṭhānappavattiyā dūraṅgama. Yadipi cittassa makkaṭasuttamattampi puratthimādidisābhāgena gamanaṃ nāma natthi, dūre santaṃ pana ārammaṇaṃ sampaṭicchati dūraṅgama. Ekoyeva hutvā caraṇavasena pavattanato ekacāri, antamaso dve tīṇipi cittāni ekato uppajjituṃ samatthāni nāma natthi, ekameva pana cittaṃ ekasmiṃ santāne uppajjati. Tasmiṃ niruddhe aparaṃpi ekameva uppajjati, tasmā ekacāri. Na te karissaṃ vacanaṃ idānihanti yadipi pubbe tava vase anuvattiṃ, idāni pana satthu ovādaṃ laddhakālato paṭṭhāya cittavasiko na bhavissāmi. Kasmāti ce? Dukkhaṃ hi kāmā kaṭukā mahabbhayaṃ kāmā nāmete atītepi dukkhā, āyatimpi kaṭukaphalā, attānuvādādibhedena mahatā bhayena anubandhantā mahabbhayaṃ. Nibbānamevābhimano carissaṃ tasmā nibbānameva uddissa abhimukhacitto viharissaṃ.

Tameva nibbānābhimukhabhāvaṃ dassento “nāhaṃ alakkhyā”tiādimāha. Tattha nāhaṃ alakkhyāti alakkhikatāya nissirikatāya nāhaṃ gehato nikkhaminti yojanā.

Ahikkatāyāti yathāvajjaṃ keḷiṃ karonto viya nillajjatāya. Cittahetūti ekadā nigaṇṭho, ekadā paribbājakādiko honto anavaṭṭhitacitto puriso viya cittavasiko hutvā. Dūrakantanāti rājādīhi mettaṃ katvā tesu dubbhitvā dubbhibhāvena. Ājīvaṇṭhi

ājīvakāraṇā jīvikāpakato hutvā ājīvikābhayena ahaṃ na nikkhamiṃ na pabbajiṃ.
Kato ca te, citta, paṭissavo mayāti, “pabbajitakā lato paṭṭhāya na tava vase vattāmi,
mameva pana vase vattāmi”ti, citta, mayā nanu paṭiññā katāti dasseti.

Appicchatā sappurisehi vaṇṇitāti “paccayesu sabbaso appicchā nāma sādhū”ti
buddhādīhi pasatṭhā, tathā makkhappahānaṃ paresaṃ guṇe makkhanassa pahānaṃ
vūpasamo sabbassa dukkhassa vūpasamo nibbāpanaṃ sappurisehi vaṇṇitaṃ. Itissu
maṃ, citta, tadā niyuñjasi, “samma, tayā tesu guṇesu paṭiṭṭhātabba”nti, citta, tvaṃ
evaṃ tadā niyuñjasi. Idāni tvaṃ gacchasi pubbacīṇaṃ idāni maṃ tvaṃ pahāya
attano purimāciṇṇaṃ mahicchatādiṃ paṭipajjasi, kiṃ nāmetanti adhippāyo.

Yamatthaṃ sandhāya “gacchasi pubbacīṇa”nti vuttaṃ. Taṃ dassetuṃ “taṇhā avijjā
cā”tiādi vuttaṃ. Tattha taṇhāti paccayesu taṇhā, avijjāti tattheva
ādinavapaṭicchādikā avijjā. Piyāpiyanti puttadārādīsu pemaśāṅkhāto piyabhāvo ceva
pantāsenāsanesu adhiṅkusalaḍḍhammesu anabhiratisaṅkhāto appiyabhāvo ca
ubhayattha anurodhapaṭivirodho. Subhāni rūpānīti ajjhataṃ bahiddhā ca
subharūpāni. Sukhā vedanāti iṭṭhārammaṇe paṭicca uppajjanasukhavedanā.
Manāpiyā kāmaguṇāti vuttāvasesā manoramā kāmakotṭhāsā. Vantāti nirūpato
taṃnissitassa chandarāgassa vikkhambhanapahānena chaḍḍitatāya pariccattatāya
ca vantā. Vante ahaṃ āvāmituṃ na ussaheti evaṃ te chaḍḍite puna paccāvāmituṃ
ahaṃ na sakkomi, pariccattā eva hontīti vadati.

Sabbatthāti sabbesu bhavesu sabbāsu yonīsu sabbāsu gatīsu viññāṇaṭṭhitīsu ca. Vaco
kataṃ mayāti, ambho citta, tava vacanaṃ mayā kataṃ. Karonto ca bahūsu jātīsu na
mesi kopitoti anekāsu jātīsu pana mayā na kopito asī. Mayā neva paribhavito. Tathāpi
ajjhattasambhavo attani sambhūto hutvāpi tava akataññutāya dukkhe cīraṃ
saṃsaritaṃ tayā kateti tayā nibbattite anādimati saṃsāradukkhe sucirakālaṃ mayā
saṃsaritaṃ paribbhamitaṃ.

Idāni “dukkhe ciraṃ saṃsaritaṃ tayā kate”ti saṅkhepato vuttamatthaṃ
uppattibhedena gatibhedena ca vitthārato dassento “tvaññevā”tiādimāha. Tattha
rājadasīti rājā asī, dakāro padasandhikaro, vessā ca suddā ca bhavāma ekadā taveva
vāhasāti yojanā. Devattanaṃ vāpīti devabhāvaṃ vāpi tvaṃyeva no amhākaṃ, citta,
karosīti yojanā. Vāhasāti kāraṇabhāvena.

Taveva hetūti taveva hetubhāvena. Tvaṃmūlakanti tvaṃnimittaṃ.

Nanu dubbhissasi maṃ punappunanti punappunaṃ dubbhissasi nuna, yathā pubbe
tvaṃ anantāsu jātīsu, citta, mittapaṭirūpako sapatto hutvā mayhaṃ punappunaṃ
dubbhi, idāni tathā dubbhissasi maññe, pubbe viya cāretuṃ na dassāmīti adhippāyo.
Muhūṃ muhūṃ cāraṇikaṃva dassayanti abhiñhato caraṇārahaṃ viya mano dassento
caraṇārahaṃ purisaṃ vañcetaṃ caragopakaṃ nipphādentoti viya punappunaṃ taṃ
taṃ bhavaṃ dassento. Ummattakeneva mayā palobhasīti ummattakapurisena viya
mayā saddhiṃ kīlanto taṃ taṃ palobhanīyaṃ dassetvā palobhasi. Kiñcāpi te, citta,
virādhitaṃ mayāti, ambho citta, kiṃ nāma te mayā viraddhaṃ, taṃ kathehīti
adhippāyo.

Idaṃ pure cittanti idaṃ cittaṃ nāma ito pubbe rūpādīsu ārammaṇesu rajjanādinā,
yena ākārena icchatī, yattheva cassa kāmo uppajjati, tassa vasena yatthakāmaṃ
yathā vicarantassa sukhaṃ hoti, tattheva ca caranto yathāsukhaṃ dīgharattaṃ

cārikam acari. Ajjāham pabhinnamadam mattahatthim hatthācariyasaṅkhāto cheko aṅkusaggaho aṅkusena viya yonisomanasikārena naṃ niggahessāmi, nassa vītikkamituṃ dassāmīti.

Satthā ca me lokamimaṃ adhiṭṭhahīti mama satthā sammāsambuddho imaṃ anavasesakhandhalokaṃ ñāṇena adhiṭṭhahi. Kinti? Hutvā abhāvaṭṭhena aniccato, kassacipi dhuvassa thāvarassa abhāvato addhuvato sukhasārādīnaṃ abhāvato asārato. Pakkhanda maṃ, citta, jinassa sāsanehi tasmā yāthāvato paṭipajjitum, citta, maṃ jinassa bhagavato sāsane pakkhandehi anuppavesehi. “Pakkhandima”ntipi pāḷi, jinassa sāsane imaṃ lokaṃ ñāṇena pakkhanda, yāthāvato tārehi, pakkhandanto ca vipassanāñāṇamaggena yāpento suduttarato mahantato saṃsāramahoghato maṃ tārehi.

Na te idaṃ, citta, yathā purāṇakanti, ambho citta, idaṃ attabhāvagehaṃ porāṇakaṃ viya tava na hotīti attho. Kasmā? Nāhaṃ alaṃ tuyha vase nivattitunti idānāhaṃ tava vase nivattitum na yutto. Yasmā mahesino bhagavato pabbajitomi sāsane. Pabbajitakālato ca paṭṭhāya samaṇā nāma mādisāva na honti vināsadhārino, ekaṃsato samaṇāyeva hontīti attho.

Nagāti sineruhimavantādayo sabbe pabbatā. Samuddāti puratthimasamuddādayo sītasamuddādayo, na sabbe samuddā. Saritāti gaṅgādayo sabbā nadiyo ca. Vasundharāti pathavī. Disā catassoti puratthimādibhedā catasso disā. Vedisāti puratthimadakkhiṇādayo catasso anudisā. Adhoti heṭṭhā yāva udakasandhārahakavāyukhandhā. Divāti devaḷokā. Divāggahaṇena cettha tattha gate sattasaṅkhāre vadati. Sabbe aniccā tibhavā upaddutāti sabbe kāmabhavādayo tayo bhavā aniccā ceva jātiādīhi rāgādīhi kilesehi upaddutā pīḷitā ca, na ettha kiñci khemaṭṭhānaṃ nāma atthi, tadabhāvato kuhiṃ gato, citta, sukhaṃ ramissasi, tasmā tato nissaraṇaṇcetta pariyesāhīti adhippāyo.

Dhitipparanti dhitiparāyaṇaṃ paramaṃ thirabhāve ṭhitam mamaṃ, citta, kiṃ kāhisi, tato īsakampi maṃ cāletum nāsakkhissasīti attho. Tenāha “na te alaṃ, citta, vasānuvattako”ti. Idāni tamevatthaṃ pākaṭataraṃ katvā dassento “na jātu bhastaṃ ubhatomukhaṃ chupe, dhiratthu pūraṃ navasotasandani”nti āha. Tattha bhastanti ruttiṃ. Ubhatomukhanti putoliyā ubhatomukhaṃ. Na jātu chupeti ekaṃseneva pādenāpi na chupeyya, tathā dhiratthu pūraṃ navasotasandaninti nānappakārassa asucino pūraṃ navahi sotehi vaṇamukhehi asucisandaniṃ savatiṃ. Tāya vaccakuṭiyā dhī atthu, tassā garahā hotu.

Evaṃ aṭṭhavāsatiyā gāthāhi niggaṇhanavasena cittaṃ ovaditvā idāni vivekaṭṭhānācikkhaṇādinā sampahaṃsento “varāhaṇeyyavigāḷhasevite”tiādimāha. Tattha varāhaṇeyyavigāḷhaseviteti varāhehi ceva eṇeyyehi ca ogāhetvā sevite. Pabbhāraḷṭṭeti pabbhāraṭṭhāne ceva pabbatasikhare ca. Pakateva sundareti pakatiyā eva sundare atittimanohare. “Pakativasundhare”ti vā pāṭho, pākatike bhūmipadeseti attho. Navambunā pāvusasittakānaneti pāvusavasena vuṭṭhena meghodakena upasittavasse sutheve vane. Tahiṃ guhāgehagato ramissasīti tasmim pabbatakānane guhāsaṅkhātaṃ gehaṃ upagato bhāvanāratiyā abhiraṃsasi.

Te taṃ ramessantīti te mayūrādayo vanasaññaṃ uppādentā taṃ ramessantīti attho.

Vuṭṭhamhi deveti meghe adhippavuṭṭhe. Caturaṅgule tiṇeti teneva gassodakapātena tattha tattha tiṇe surattavaṇṇakambalasadise caturaṅgule jāte. Saṃpupphite Meghanibhamhi kānāneti pāvusameghasaṅkāse kānane sammadeva pupphite. Nagantareti pabbatantare. Viṭapisamo sayissanti tarusadiso apariggaho hutvā nipajjissam. Taṃ me mudū hehiti tūlasannibhanti taṃ tiṇapaccattharaṇaṃ mudu sukhasamphassaṃ tūlasannibham tūlikasadisam sayanaṃ me bhavissati.

Tathā tu kassāmi yathāpi issaroti yathā koci issarapuriso attano vacanakaradāsādiṃ vase vatteti, ahampi, citta, taṃ tathā karissāmi, mayhaṃ vase vattemiyeva. Kathaṃ? Yaṃ labbhati tenapi hotu me alanti catūsu paccayesu yaṃ yādisaṃ vā tādisaṃ vā labbhati, tena ca mayhaṃ alaṃ pariyattaṃ hotu. Etena idaṃ dasseti - yasmā idhekacce sattā taṇhuppādaḥetu cittassa vase anuvattanti, ahaṃ pana taṇhuppādaṃ dūrato vajjento cittaṃ dāsaṃ viya karonto attano vase vattemīti. Na tāhaṃ kassāmi yathā atandito, biḷārabhastamva yathā sumadditanti citta taṇhuppādaparivajjanahetu, puna tanti cittaṃ āmasati, yathā aññopi koci sammappadhānayogena bhāvanāya atandito attano cittaṃ kammakkhamam, kammayoggaṃ karoti, tathā ahampi, citta, taṃ kammakkhamam, kammayoggaṃ mayhaṃ vase vattaṃ karissāmi. Yathā kiṃ? Biḷārabhastamva yathā sumadditaṃ, naiti nipātamattaṃ. Yathā suṭṭhu madditaṃ biḷārabhastam kammakkhamam, kammayoggaṃ sukhena pariharaṇīyañca hoti, tathāhaṃ taṃ karissāmi.

Vīriyena taṃ mayha vasānayissanti, ambho citta, taṃ attano vīriyena bhāvanābalaṃ uppādetvā tena mayhaṃ vasaṃ ānayissaṃ. Gajaṃva mattaṃ kusalaṅkusaggahoti yathā kusalo cheko aṅkusaggaho hatthācariyo attano sikkhābalena mattahatthiṃ attano vasaṃ āneti, tathevāti attho.

Tayā sudantena avaṭṭhitena hīti hīti nipātamattaṃ, citta, samathavipassanābhāvanāhi suṭṭhu dantena tato eva sammadeva vipassanāvīthiṃ paṭipannattā avaṭṭhitena tayā. Hayena yoggācariyova ujjunāti yathā sudantena sudantattā eva ujunā avaṅkagatinā assājānīyena yoggācariyo assadammasārathi akhematṭhānato khemantabhūmiṃ paṭipajjitum sakkoti, evaṃ pahomi maggaṃ paṭipajjitum sivanti asivabhāvakarānaṃ kilesānaṃ abhāvena sivaṃ. Cittānurakkhīhīti attano cittaṃ anurakkhaṇasīlehi buddhādīhi sabbakālaṃ sevitaṃ ariyamaggaṃ ahaṃ paṭipajjitum adhigantum pahomi sakkomīti.

Ārammaṇe taṃ balasā nibandhisam, nāgaṃva thambhamhi daḷhāya rajjuyāti yathā hatthācariyo mahāhatthiṃ ālānathambhe daḷhāya thirāya rajjuyā nibandhati, evamaḥam, citta, kammaṭṭhānārammaṇe bhāvanābalena nibandhissaṃ. Taṃ me suguttaṃ satiyā subhāvitanti taṃ tvaṃ, citta, mama satiyā suguttaṃ subhāvitañca hutvā. Anissitaṃ sabbabhavesu hehīti ariyamaggabhāvanādibalena kāmabhavādīsū sabbesupi bhavesu taṇhādīnissayehi anissitaṃ bhavissasi.

Paññāya chetvā vipathānusārinanti uppathagāminam āyatanaśamudayaṃ yāthāvato disvā yena śamudayena uppathagāmī, tassa kilesavissandanaṃ kilesavipphanditaṃ indriyaśaṃvarūpanissayāya paṭisaṅkhānapaññāya chinditvā sotavicchedanavasena āvaraṇaṃ katvā. Yogena niggayhāti vipassanābhāvanāsaṅkhātena yogena sāmattiyaavidhamanena niggahetvā. Pathe nivesiyāti vipassanāvīthiyaṃ nivesetvā, paṭiṭṭhapetvā. Yadā pana vipassanā ussukkāpitā maggena ghaṭṭeti, tadā maggapaññāya “yaṃkiñci śamudayadhammaṃ, sabbam taṃ nirodhadhamma”nti

nidassanena sabbaso āyatanasamudayassa vibhavaṃ sambhavañca asammohato disvā sadevake loke aggavādino sammāsambuddhassa dāyādo orasaputto hehisi bhavissasīti attho.

Catubbipallāsavasam adhiṭṭhanti anicce niccanti, asubhe subhanti, dukkhe sukham, anattani attāti imesaṃ catunnaṃ vipallāsānaṃ vasaṃ adhiṭṭhitaṃ anuvattantaṃ. Gāmaṇḍalaṃva parinesi, citta, manti, ambho citta, maṃ gāmadārakaṃ viya parikaḍḍhasi, ito cito parikaḍḍhasi. Nanu saṃyojanabandhanacchidanti saṃyojanasaṅkhātānaṃ dasannaṃ bandhanānaṃ chedakaṃ kāruṇikaṃ mahāmuniṃ sammāsambuddhaṃ saṃsevasi nanu, “tathārūpe mahānubhāve dūratova vajjesi, mādise pana tapassine yathāruci parinesi”ti appasādalesena satthāraṃ pasaṃsati.

Migo yathāti yathā migo rukkhagacchalatādīhi suṭṭhu cittavicitte anākule kānane seri sayaṃvasī ramati. Rammaṃ giriṃ pāvusaabbhamālininti evaṃ pāvusakāle samantato sumālinīhi thalajajalajamālāhi samannāgatattā abbhamāliniṃ janavivittatāya manoramatāya ca rammaṃ pabbataṃ labhitvā tattha nage ramissaṃ, asaṃsayaṃ ekaṃseneva tvaṃ, citta, parābhavissasi, saṃsāraabyasanehi ṭhassasīti attho.

Ye tuyha chandena vasena vattinoti sabbe puthujjane cittasāmaññaṇa gahetvā vadati. Tassattho - ye naranāriyo, ambho citta, tuyhaṃ chandena vasena ruciyā ṭhitā yaṃ gehanissitaṃ sukhaṃ anubhonti anubhavissanti, te aviddasū andhabālā, māravasānuvattino kilesamārādīnaṃ vase anuvattanasīlā, bhavābhinandī kāmādhivameva abhinandanato, tava sāvakaṃ anusīṭṭhikarā. Mayaṃ pana sammāsambuddhassa sāvakaṃ, na tuyhaṃ vase anuvattāmāti.

Evaṃ thero pubbe attano uppannaṃ yonisomanasikāraṃ cittassa niggaṇhanavasena pavattaṃ nānappakārato vibhajtvā samīpe ṭhitānaṃ bhikkhūnaṃ ovādadānavasena dhammaṃ kathesi. Yaṃ panettha antarantarā atthato na vibhattaṃ, taṃ heṭṭhā vuttanayattā uttānatthamevāti.

Tālapuṭattheragāthāvaṇṇanā niṭṭhitā.

Paññāsanipātavaṇṇanā niṭṭhitā.

20. Saṭṭhinipāto

1. Mahāmoggallānattheragāthāvaṇṇanā

1149-1217. Saṭṭhinipāte āraññikātiādikā āyasmato mahāmoggallānattherassa gāthā. Kā uppatti? Tassa vatthu dhammasenāpativatthumhi vuttameva. Thero hi pabbajitadivasato sattame divase magadharatṭhe kallavālagāmaṃ upanissāya samaṇadhammaṃ karonto thinamiddhe okkante satthārā - “moggallāna, moggallāna, mā, brāhmaṇa, ariyaṃ tuṇhībhāvaṃ pamādo”tiādinaṃ saṃvejito thinamiddhaṃ vinodetvā bhagavatā vuccamānaṃ dhātukammaṭṭhānaṃ suṇanto eva vipassanaṃ vaḍḍhetvā paṭipāṭiyā uparimaggattayaṃ upagantvā aggaphalakkhaṇe sāvakaṃ pāramiññaṇassa matthakaṃ pāpuṇi. Tena vuttaṃ apadāne -

“Anomadassī bhagavā, lokajetṭho narāsabho;
Vihāsi himavantamhi, devasaṅghapurakkhato.

“Varuṇo nāma nāmena, nāgarājā ahaṃ tadā;
Kāmarūpī vikubbāmi, mahodadhinivāsahaṃ.

“Saṅgaṇiyaṃ gaṇaṃ hitvā, tūriyaṃ paṭṭhapesahaṃ;
Sambuddhaṃ parivāretvā, vādesuṃ accharā tadā.

“Vajjamānesu tūresu, devā tūrāni vajjayuṃ;
Ubhinnaṃ saddaṃ sutvāna, buddhopi sampabujjhatha.

“Nimantetvāna sambuddhaṃ, sakaṃ bhavanupāgamiṃ;
Āsanaṃ paññāpetvāna, kālamārocayiṃ ahaṃ.

“Khīṇāsavasahasseehi, parivuto lokanāyako;
Obhāsento disā sabbā, bhavanaṃ me upāgami.

“Upaviṭṭhaṃ mahāvīraṃ, devadevaṃ narāsabhaṃ;
Sabhikkhusaṅghaṃ tappesiṃ, annapānenahaṃ tadā.

“Anumodi mahāvīro, sayambhū aggapuggalo;
Bhikkhusaṅghe nisīditvā, imā gāthā abhāsatha.

“Yo so saṅghaṃ apūjesi, buddhañca lokanāyakaṃ;
Tena cittappasādena, devalokaṃ gamissati.

“Sattasattatikkhattuñca, devarajjaṃ karissati;
Pathabyā rajjaṃ aṭṭhasataṃ, vasudhaṃ āvasissati.

“Pañcapanñāsakkhattuñca, cakkavattī bhavissati;
Bhogā asaṅkhiyā tassa, uppajjissanti tāvade.

“Aparimeyye ito kappe, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

“Nirayā so cavitvāna, manussattaṃ gamissati;
Kolito nāma nāmena, brahmabandhu bhavissati.

“So pacchā pabbajitvāna, kusalamūlena codito;
Gotamassa bhagavato, dutiyo hessati sāvako.

“Āraddhavīriyo pahitatto, iddhiyā pāramiṃ gato;
Sabbāsava pariññāya, nibbāyissatināsavo.

“Pāpamittopanissāya, kāmarāgavasāṃ gato;
Mātaraṃ pitarañcāpi, ghātayiṃ duṭṭhamānaso.

“Yaṃ yaṃ yonupapajjāmi, nirayaṃ atha mānusaṃ;
Pāpakammasamaṅgitā, bhinnasīso marāmahaṃ.

“Idaṃ pacchimakaṃ mayhaṃ, carimo vattate bhavo;
Idhāpi ediso mayhaṃ, maraṇakāle bhavissati.

“Pavivekamanuyutto, samādhībhāvanārato;
Sabbāsava pariññāya, viharāmi anāsavo.

“Dharaṇīmpi sugambhīraṃ, bahalaṃ duppadhamṣiyaṃ;
Vāmaṅguṭṭhena khobheyyaṃ, iddhiyā pāraṃsiṃ gato.

“Asmimānaṃ na passāmi, māno mayhaṃ na vijjati;
Sāmaṇere upādāya, garucittaṃ karomahaṃ.

“Aparimeyye ito kappe, yaṃ kammamabhinīharaṃ;
Tāhaṃ bhūmimanuppatto, pattomhi āsavakkhayaṃ.

“Paṭisambhidā catasso...pe... kataṃ buddhassa sāsana”nti.

Atha naṃ satthā aparabhāge jetavanamahāvihāre ariyagaṇamajjhe nisinno tena tena guṇena attano sāvake etadagge ṭhapento “etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ iddhimantānaṃ yadidaṃ mahāmoggallāno”ti iddhimantatāya etadagge ṭhapesi. Tena evaṃ satthārā etadagge ṭhapitena sāvakaṃpāramiyā matthakaṃ pattenā mahātherena taṃ taṃ nimittaṃ āgamma tattha tattha bhāsitaṃ gāthā, tā saṅgītikāle dhammasaṅgāhakehi -

1149. “Āraññikā piṇḍapātikā, uñchāpattāgate ratā;
Dālemu maccuno senaṃ, ajjhataṃ susamāhitā.
1150. “Āraññikā piṇḍapātikā, uñchāpattāgate ratā;
Dhunāma maccuno senaṃ, naḷāgāraṃva kuñjaro.
1151. “Rukkhamūlikā sātatikā, uñchāpattāgate ratā;
Dālemu maccuno senaṃ, ajjhataṃ susamāhitā.
1152. “Rukkhamūlikā sātatikā, uñchāpattāgate ratā;
Dhunāma maccuno senaṃ, naḷāgāraṃva kuñjaro.
1153. “Aṭṭhikaṅkalakuṭike, maṃsanhārupasibbite;
Dhiratthu pure duggandhe, paragatte mamāyase.
1154. “Tava sarīraṃ navasotaṃ, duggandhakaraṃ paribandhaṃ;
Bhikkhu parivajjayate taṃ, mīḷhañca yathā sucikāmo.
1156. “Evañce taṃ jano jaññā, yathā jānāmi taṃ ahaṃ;
Ārakā parivajjeyya, gūthaṭṭhānaṃva pāvuse.
1157. “Evametaṃ mahāvīra, yathā samaṇa bhāsasi;
Ettha ceke visīdanti, paṅkamhiva jaraggavo.
1158. “Ākāsamhi haliddiyā, yo maññetha rajetave;
Aññaena vāpi raṅgena, vighātudayameva taṃ.
1159. “Tadākāsasamaṃ cittaṃ, ajjhataṃ susamāhitaṃ;
Mā pāpacitte āsādi, aggikhandhaṃva pakkhimā.

1160. “Passa cittakatam bimbam, arukāyam samussitam;
Āturam bahusaṅkappam, yassa natthi dhuvam ṭhiti.
1161. “Passa cittakatam rūpam, maṇinā kuṇḍalena ca;
Aṭṭhim tacena onaddham, saha vatthehi sobhati.
1162. “Alattakakatā pādā, mukham cuṇṇakamakkhitaṃ;
Alaṃ bālassa mohāya, no ca pāragavesino.
1163. “Aṭṭhāpadakatā kesā, nettā añjanamakkhitaṃ;
Alaṃ bālassa mohāya, no ca pāragavesino.
1164. “Añjanīva navā citta, pūtikāyo alaṅkato;
Alaṃ bālassa mohāya, no ca pāragavesino.
1165. “Odahi migavo pāsam, nāsadā vāguraṃ migo;
Bhutvā nivāpaṃ gacchāma, kaddante migabandhake.
1166. “Chinno pāso migavassa, nāsadā vāguraṃ migo;
Bhutvā nivāpaṃ gacchāma, socante migaluddake.
1167. “Tadāsi yaṃ bhiṃsanakaṃ, tadāsi lomahaṃsanaṃ;
Anekākārasampanne, sārīputtamhi nibbute.
1168. “Aniccā vata saṅkhārā, uppādavayadhammino;
Uppajjitvā nirujjhanti, tesam vūpasamo sukho.
1169. “Sukhumam te paṭivijjhanti, vālaggaṃ usunā yathā;
Ye pañcakkhandhe passantī, parato no ca attato.
1170. “Ye ca passantī saṅkhāre, parato no ca attato;
Paccabyādhiṃsu nipuṇam, vālaggaṃ usunā yathā.
1171. “Sattiyā viya omaṭṭho, ḍayhamānova matthake;
Kāmarāgappahānāya, sato bhikkhu paribbaje.
1172. “Sattiyā viya omaṭṭho, ḍayhamānova matthake;
Bhavarāgappahānāya, sato bhikkhu paribbaje.
1173. “Codito bhāvitattena, sarīrantimadhārīnā;
Migāramātupāsādam, pādaṅguṭṭhena kampayim.
1174. “Nayidaṃ sithilamārabba, nayidaṃ appena thāmasā;
Nibbānamadhigantabbaṃ, sabbaganthapamocanaṃ.
1175. “Ayañca daharo bhikkhu, ayamuttamaporiso;
Dhāreti antimaṃ dehaṃ, jetvā māraṃ savāhanaṃ.
1176. “Vivaramanupabhanti vijjutā, vebhārassa ca paṇḍavassa ca;
Nagavivaragato jhāyati, putto appaṭimassa tādino.

1177. “Upasanto uparato, pantasenāsano muni;
Dāyādo buddhasettḥassa, brahmunā abhivandito.
1178. “Upasantam uparatam, pantasenāsanam munim;
Dāyādam buddhasettḥassa, vanda brāhmaṇa kassapam.
1179. “Yo ca jātisatam gacche, sabbā brāhmaṇajātiyo;
Sottiyo vedasampanno, manussesu punappunam.
1180. “Ajjhāyakopi ce assa, tiṇṇam vedāna pāragū;
Etassa vandanāyetam, kalam nāgghati soḷasim.
1181. “Yo so aṭṭha vimokkhāni, purebhattam aphassayi;
Anulomam paṭilomam, tato piṇḍāya gacchati.
1182. “Tādisam bhikkhum māsādi, mātṭānam khaṇi brāhmaṇa;
Abhippasādehi manam, arahantamhi tādine;
Khippam pañjaliko vanda, mā te vijaṭi matthakam.
1183. “Neso passati saddhammam, saṃsārena purakkhato;
Adhogamam jimhapatham, kummaggamanudhāvati.
1184. “Kimīva mīḷhasallitto, saṅkhāre adhimucchito;
Pagāḷho lābhasakkāre, tuccho gacchati poṭṭhilo.
1185. “Imañca passa āyantam, sārīputtam sudassanam;
Vimuttam ubhatobhāge, ajjhattam susamāhitam.
1186. “Visallam khīṇasaṃyogam, tevijjam maccuhāyinaṃ;
Dakkhiṇeyyam manussānam, puññakkhettaṃ anuttaram.
1187. “Ete sambahulā devā, iddhimanto yasassino.
Dasa devasahassāni, sabbe brahmapurohitā;
Moggallānam namassantā, tiṭṭhanti pañjalīkatā.
1188. “Namo te purisājañña, namo te purisuttama;
Yassa te āsavā khīṇā, dakkhiṇeyyosi mārisa.
1189. “Pūjito naradevena, uppanno maraṇābhibhū;
Puṇḍarīkamva toyena, saṅkhārenupalimpatī.
1190. “Yassa muhuttana saḥassadhā loko, saṃvidito sabrahmakappo vasi;
Iddhiguṇe cutupapāte kāle, passati devatā sa bhikkhu.
1191. “Sārīputtova paññāya, sīlena upasamena ca;
Yopi pāraṅgato bhikkhu, etāvaparamo siyā.
1192. “Koṭisatasahassassa, attabhāvaṃ khaṇena nimmīne;
Aham vikubbanāsu kusalo, vasībhūtomhi iddhiyā.
1193. “Samādhivijjāvasipāramīgato, moggallānagotto asitassa sāsane;

Dhīro samucchindi samāhitindriyo, nāgo yathā pūtilataṃva bandhanaṃ.

1194. “Pariciṇṇo mayā satthā, kataṃ buddhassa sāsanaṃ;
Ohito garuko bhāro, bhavanetti samūhatā.
1195. “Yassa catthāya pabbajito, agārasmānagāriyaṃ;
So me attho anupatto, sabbasaṃyojanakkhaya.
1196. “Kīdiso nirayo āsi, yattha dussī apaccatha;
Vidhuraṃ sāvakaṃsajja, kakusandhañca brāhmaṇaṃ.
1197. “Sataṃ āsi ayosaṅkū, sabbe paccattavedanā;
Īdiso nirayo āsi, yattha dussī apaccatha;
Vidhuraṃ sāvakaṃsajja, kakusandhañca brāhmaṇaṃ.
1198. “Yo etamabhijānāti, bhikkhu buddhassa sāvako;
Tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasi.
1199. “Majjhesarasmaṃ tiṭṭhanti, vimānā kappathāyino;
Veḷuriyavaṇṇā rucirā, accimanto pabhassarā;
Accharā tattha naccanti, puthu nānattavaṇṇiyo.
1200. “Yo etamabhijānāti...pe... kaṇha dukkhaṃ nigacchasi.
1201. “Yo ve buddhena codito, bhikkhusaṅghassa pekkhato;
Migāramātupāsādaṃ, pādaṅguṭṭhena kampayi.
1202. “Yo etamabhijānāti...pe... kaṇha dukkhaṃ nigacchasi.
1203. “Yo vejayantapāsādaṃ, pādaṅguṭṭhena kampayi;
Iddhibalenupatthaddho, saṃvejesi ca devatā.
1204. “Yo etamabhijānāti...pe... kaṇha dukkhaṃ nigacchasi.
1205. “Yo vejayantapāsāde, sakkaṃ so paripucchati;
Api āvuso jānāsi, taṇhakkhayavimuttiyo;
Tassa sakko viyākāsi, pañhaṃ puṭṭho yathātathaṃ.
1206. “Yo etamabhijānāti...pe... kaṇha dukkhaṃ nigacchasi.
1207. “Yo brahmānaṃ paripucchati, sudhammāyaṃ ṭhito sabhaṃ;
Ajjāpi tyāvuso sā diṭṭhi, yā te diṭṭhi pure ahu;
Passasi vītivattantaṃ, brahmaloke pabhassaraṃ.
1208. “Tassa brahmā viyākāsi, pañhaṃ puṭṭho yathātathaṃ;
Na me mārīsa sā diṭṭhi, yā me diṭṭhi pure ahu.
1209. “Passāmi vītivattantaṃ, brahmaloke pabhassaraṃ;
Sohaṃ ajja kathaṃ vajjaṃ, ahaṃ niccomhi sassato.
1210. “Yo etamabhijānāti...pe... kaṇha dukkhaṃ nigacchasi.

1211. “Yo mahāneruno kūṭaṃ, vimokkhena aphassayi;
Vanaṃ pubbavidehānaṃ, ye ca bhūmisayā narā.
1212. “Yo etamabhijānāti, bhikkhu buddhassa sāvako;
Tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasi.
1213. “Na ve aggi cetayati, ahaṃ bālaṃ ḍahāmiti;
Bālova jalitaṃ aggiṃ, āsajja naṃ paḍayhati.
1214. “Evameva tuvaṃ māra, āsajja naṃ tathāgataṃ;
Sayāṃ ḍahissasi attānaṃ, bālo aggiṃva samphusaṃ.
1215. “Apuññaṃ pasavī māro, āsajja naṃ tathāgataṃ;
Kinnu maññaṃ pāpima, na me pāpaṃ vipaccati.
1216. “Karato te cīyate pāpaṃ, cirarattāya antaka;
Māra nibbinda buddhamhā, āsaṃ mākāsi bhikkhusu.
1217. “Iti māraṃ atajjesi, bhikkhu bhesakaḷāvane;
Tato so dummano yakkho, tatthevantaradhāyathā”ti. -

Itthaṃ sudaṃ āyasmā mahāmoggallāno thero gāthāyo abhāsittāti.

Iminā anukkamena ekaccaṃ saṅgahaṃ āropetvā ṭhapitā.

Tattha “āraññikā”tiādikā catasso gāthā bhikkhūnaṃ ovādadānavasena bhāsītā. Āraññikāti gāmantasenāsaṇaṃ paṭikkhipitvā āraññakadhutaṅgasamādānena āraññikā. Saṅghabhataṃ paṭikkhipitvā piṇḍapātikaṅgasamādānena piṇḍapātikā, ghare ghare laddhapiṇḍapātena yāpanakā. Uñchāpattāgate ratāti uñchācariyāya patte āgate pattapariyāpanne ratā, teneva abhiratā santuṭṭhā. Dālemu maccuno senanti attānaṃ anattahajanane sahāyabhāvūpagamanato maccurājassa senābhūtaṃ kilesavāhiniṃ samucchindema. Ajjhataṃ susamāhitāti gocarajjhatesu suṭṭhu samāhitā hutvā, etenassa padālanupāyamāha.

Dhunāmāti niddhunāma viddhaṃsema.

Sātatikāti sātaccakārino bhāvanāya satatavattavīriyā.

“Aṭṭhikaṅkalakuṭike”tiādikā catasso gāthā attānaṃ palobhetuṃ upagatāya gaṇikāya ovādavāsena abhāsi. Tattha aṭṭhikaṅkalakuṭiketi aṭṭhisāṅkhalikāmayakuṭike. Nhārupasibbiteti navahi nhārusatehi samantato sibbite. Araññe kuṭiyo dārudaṇḍe ussāpetvā valliādāhi bandhitvā kariyanti, tvaṃ pana paramajegucchena aṭṭhikaṅkalena paramajeguccheheva nhārūhi bandhitvā katā, ativiya jegucchā paṭikkulā cāti dasseti. Dhiratthu pūre duggandheti kesalomādino nānappakārassa asucino pūre paripuṇṇe, tato eva duggandhe dhiratthu tava dhīkāro hotu. Paragatte mamāyaseti idaṇca te duggandhassa upari phoṭasamuṭṭhānaṃ parissayaṃ evaṃ asuciduggandhaṃ jegucchaṃ paṭikkūlasamādānaṃ tādise eva aññaṃsiṃ padese soṇasiṅgālakimikulādīnaṃ gattabhūte kaḷevare mamattaṃ karosi.

Gūthabhasteti gūthabharitabhastasadise. Taconaddheti tacena onaddhe chavimattapaṭicchāditakibbise. Uragaṇḍipisācinīti ure ṭhitagaṇḍadvayavati bhayānakabhāvato anattāhāvato ca pisācasadisī. Yāni sandanti sabbadāti yāni nava

sotāni, nava vaṇamukhāni sabbadā rattindivaṃ sandanti, savanti, asuciṃ paggharanti.

Paribandhanti sammāpaṭipattiparibandhabhūtaṃ. Bhikkhūti saṃsāre bhayaṃ ikkhanto bhinnakilesa vā dūrato parivajjayateti mamattaṃ na karoti. Mīlhañca yathā sucikāmoti ca-iti nipātamattaṃ. Yathā sucijātiko sucimeva icchanto sasīsaṃ nhāto mīlhaṃ disvā dūratova parivajjesi, evamevaṃ bhikkhūti attho.

Evañce taṃ jano jaññā, yathā jānāmi taṃ ahanti evaṃ sarīrasaññitaṃ asucipuñjaṃ yathā ahaṃ yathābhūtaṃ jānāmi, evameva mahājano jāneyya, taṃ ārakā dūratova parivajjeyya. Gūthaṭṭhānaṃva pāvuseti pāvusakāle kilinnāsuciṃ nirantaraṃ gūthaṭṭhānaṃ viya sucijātiko. Yasmā pana taṃ yathābhūtaṃ na jānāti, tasmā tattha nimuggo sīsaṃ na ukkhipatīti adhippāyo.

Evaṃ therena sarīre dose vibhāvite sā gaṇikā lajjāvanatamukhā there gāraṃ paccupaṭṭhapetvā “evametaṃ mahāvīrā”ti gāthaṃ vatvā therāṃ vanditvā aṭṭhāsi. Tattha ettha ceketī evaṃ pākaṭapaṭikkūlasabhāvepi etasmiṃ kāye ekacce sattā āsattibalavatāya visīdanti visādaṃ āpajjanti. Paṅkamhiva jaraggavo mahākaddamakucchiyaṃ sampatitadubbalaḥalibaddo viya byasanameva pāpuṇantīti attho.

Puna taṃ thero mādise evarūpā paṭipatti niratthakā vighātāvahā evāti dassento “ākāsaṃhi”tiādinaṃ gāthādvayamaṃha. Tassattho - yo puggalo haliddiyā añña vā raṅgajātena ākāsaṃ raṅgituṃ maññeyya, tassa taṃ kammaṃ vighātudayaṃ cittavighātāvahameva siyā, yathā taṃ avisaye yogo.

Tadākāsaṃcittaṃ cittanti tayidaṃ mama cittaṃ ākāsaṃcittaṃ katthaci alaggabhāvena ajjhantaṃ suṭṭhu samāhitaṃ, tasmā mā pāpacitte āsādīti kāmesu nimuggatāya lāmakacitte nihīnacitte mādise mā āsādehi. Aggikkhandhaṃva pakkhimāti pakkhimā salabho aggikkhandhaṃ āsādentō anattameva pāpuṇāti, evaṃ sampadamidaṃ tuyhanti dasseti.

Passa cittakatantiādikā satta gāthā tameva gaṇikaṃ disvā vipallattacittānaṃ bhikkhūnaṃ ovādadānavasena vuttā. Taṃ sutvā sā gaṇikā maṅkubhūtā āgatamaggeneva palātā.

Tadāsītiādikā catasso gāthā āyasmato sārīputtattherassa parinibbānaṃ ārabha vuttā. Tattha anekākārasampanneti anekehi sīlasaṃvarādippakārehi paripuṇṇe.

Sukhumaṃ te paṭivijjhantīti te yogino atisukhumaṃ paṭivijjhanti nāma. Yathā kiṃ? Vālaggaṃ usunā yathā yathā satadhābhinnassa vālassa ekaṃ aṃsu aggaṃ rattandhakāratimisāya vijjullatobhāsena vijjhantā viyāti attho. Ke pana teti āha “ye pañcakkhandhe passanti, parato no ca attato”ti. Tattha paratoti anattato. Tassa attaggāhapaṭikkhepadassanañhetā. Tenāha “no ca attato”ti. Etena anattato abhivutṭhitassa ariyamaggassa vasena dukkhasacce pariññābhisaṃmayā āha, tadavinābhāvato pana itaresampi abhisaṃmayānaṃ suppaṭivijjhantā vuttā eva hotīti daṭṭhabbaṃ. Keci pana “anattakārakato pare nāma pañcupādānakkhandhāti ‘parato passantī’ti iminā visesato sabbopi sammadeva vutto”ti vadanti. Paccabyādhiṃsūti paṭivijjhiṃsu.

Sattiyā viya omaṭṭhoti paṭhamagāthā tissattheraṃ ārabha vuttā, dutiyā vaḍḍhamānattheraṃ. Tā heṭṭhā vuttatthāva.

Codito bhāvitattenāti gāthā pāsādakampanasuttantaṃ ārabha vuttā. Tattha bhāvitattena sarīrantimadhārināti bhagavantaṃ sandhāya vadati.

Nayidaṃ sithilamārabbhātiādikā dve gāthā hīnavīriyaṃ vedanāmakam daharabhikkhuṃ ārabha vuttā. Tattha sithilamārabbhāti sithilaṃ katvā vīriyaṃ akatvā. Appena thāmasāti appakena vīriyabalena nayidaṃ nibbānaṃ adhigantabbaṃ, mahanteneva pana catubbidhasammappadhānavīriyena pattabbanti attho.

Vivaramanupabhanṭītiādikā dve gāthā attano vivekabhāvaṃ ārabha vuttā. Tattha brahmunā abhivanditoti mahābrahmunā sadevakena lokena ca abhimukhena hutvā thomito namassito ca.

Upasantaṃ uparatantiādikā pañca gāthā rājagahaṃ piṇḍāya pavisantaṃ mahākassapatttheraṃ disvā “kāḷakaṇṇī mayā diṭṭhā”ti oloketvā ṭhitaṃ sārīputtatttherassa bhāgineyyaṃ micchādiṭṭhibrāhmaṇaṃ disvā tassa anukampāya “ayaṃ brāhmaṇo mā nassī”ti ariyūpavādapāṭighātattaṃ “theraṃ vandāhī”ti taṃ uyyojentena vuttā. Tattha jātisataṃ gaccheti jātinaṃ sataṃ upagaccheyya. Sottiyoti sottiyajātiko. Vedaśampannoti ñāṇasampanno. Etassāti therassa. Ayañhettha saṅkhepattho - yo puggalo uditoditā asambhinnā satabrāhmaṇajātiyo anupāṭipāṭiyā uppajjanavasena upagaccheyya, tattha ca brāhmaṇānaṃ vijjāsu nipphattiṃ gato tiṇṇaṃ vedānaṃ pāragū siyā brāhmaṇavattaṇca pūrento, tassettaṃ vijjādiānuṭṭhānaṃ etassa mahākassapatttherassa vandanāya vandanāmayapuññaṃ soḷasiṃ kalaṃ nāgghati, vandanāmayapuññaṃ tato mahantataranti.

Aṭṭha vimokkhānīti rūpajjhānādiḷe aṭṭha vimokkhe. Bhāvanāvasena hi laddhāni rūpajjhānāni paccaṇīkadhammeḷi suṭṭhu vimuttataṃ abhirativasena ārammaṇe nirāsaṅgaṇca pavattiṃ upādāya “vimokkhānī”ti vuccanti. Nirodhasamāpatti pana paccaṇīkadhammeḷi vimuttattā eva. Idha pana jhānameva veditabbaṃ. Anulomaṃ paṭilomanti paṭhamajjhānato paṭṭhāya yāva nevasaṇṇānāsaṇṇāyatanā anulomaṃ, nevasaṇṇānāsaṇṇāyatanato paṭṭhāya yāva paṭhamajjhānā paṭilomaṃ. Purebhattanti bhattakiccato pureyeva. Aphassayīti anekākāravokārā samāpattiyo samāpajji. Tato piṇḍāya gacchatīti tato samāpattito vuṭṭhāya, tato vā samāpattisamāpajjitato pacchā idāni piṇḍāya gacchatīti tadahu pavattaṃ therassa paṭipattiṃ sandhāya vadati. Thero pana divase divase tatheva paṭipajjati.

Tādisaṃ bhikkhuṃ māsādīti yādisassa guṇā ekadesena vuttā, tādisaṃ tathārūpaṃ buddhānubuddhaṃ mahākhīṇāsavaṃ bhikkhuṃ mā āsādehi. Māttānaṃ khaṇi brāhmaṇāti āsādanena ca, brāhmaṇa, mā attānaṃ khaṇi, ariyūpavādena attano kusaladhammaṃ vā ummulehi. Abhippasādehi mananti “sādhurūpo vata ayaṃ samaṇo”ti attano cittaṃ pasādehi. Mā te vijaṭi matthakanti tava matthakaṃ tasmim katena aparādhena sattadhā mā phali. Tasmā tassa paṭikāratthaṃ khippameva pañjaliko vandāti. Brāhmaṇo taṃ sutvā bhīto saṃviggo lomahaṭṭhajāto tāvadeva therāṃ khamāpesi.

Neso passatītiādikā dve gāthā poṭṭhilaṃ nāma bhikkhuṃ sammā apaṭipajjantaṃ micchājīvakataṃ disvā codanāvasena vuttā. Tattha neso passati saddhammanti eso poṭṭhilo bhikkhu sataṃ buddhādīnaṃ dhammaṃ maggaphalanibbānaṃ na passati. Kasmā? Saṃsārena purakkhato saṃsārabandhanaavijjādinā purakkhato apāyesu nibbattanato adhogamaṃ heṭṭhāgāmiṃ māyāsāṭheyyānugatattā jimhapathaṃ micchāmaggabhāvato kummaggabhūtaṃ micchājīvaṃ anudhāvati anuparivattati.

Kimīva mīlhasallittoti gūthakimī viya mīlhena samantato litto kilesāsucivimissite saṅkhāre adhimucchito ajjhāpanno. Pagāḷho lābhasakkāreti lābhe ca sakkāre ca taṇhāvasena pakārato gāḷho ogāḷho. Tuccho gacchati poṭṭhiloti adhisīlasikkhābhāvato tuccho asāro hutvā poṭṭhilo bhikkhu gacchati pavattati.

Imañca passātiādikā dve gāthā āyasmantaṃ sārīputtaṃ pasaṃsantena vuttā. Tattha imaṇca passāti āyasmantaṃ sārīputtattheraṃ disvā pasannamānaso attano cittaṃ ālapati. Sudassananti asekkhānaṃ sīlakkhandhānañceva pāripūriyā sāvakaṃpāramīñāssa ca pāripūriyā sundaradassanaṃ. Vimuttaṃ ubhatobhāgeti ubhatobhāgato vimuttattā ubhatobhāgavimuttaṃ ubhatobhāgeti arūpasamāpattiyā rūpakāyato, maggena nāmakāyato, yathārahaṃ tehiyeva vikkhambhanasamucchedabhāgehi vimuttanti attho. Sabbaso rāgasallādīnaṃ abhāvena visallaṃ kāmādiyogānaṃ sammadeva khīṇattā khīṇasaṃyogaṃ superisuddhassa vijjāttayassa adhigatattā tevijaṃ maccurājassa bhañjitattā maccuhāyinaṃ passāti yojanā.

Ete sambahulātiādikā gāthā āyasmatā sārīputtattherena mahāmoggallānattheraṃ pasaṃsantena vuttā. Tattha pūjito naradevenāti narehi ca devehi ca paramāya pūjāya pūjito. Uppanno maraṇābhibhūti loke uppanno hutvā maraṇaṃ abhibhavitvā t̥hito. Atha vā pūjito naradevena sammāsambuddhena kāraṇabhūtena ariyāya jātiyā uppanno. Sammāsambuddho hi paṭhamaṃ kammunā naro manusso hutvā pacchāpi ariyāya jātiyā uttamo devo devātidevo ahosi, tasmā “naradevo”ti vuccati. Pūjito naradevena bhagavatā pasaṃsāvasena uppanno maraṇābhibhūte loke uppanno hutvā maraṇābhibhū maccuhāyī. Puṇḍarīkaṃva toyena udakena puṇḍarīkaṃ viya saṅkhāragate taṇhādiṭṭhilepena na upalimpati, katthacipi anissitoti attho.

Yassāti yena. Muhutteti khaṇamatte kāle. Sahassadhāti sahassapakāro. Lokoti okāsaloko. Ayañhettha attho - yena mahiddhikena āyasmatā mahāmoggallānena sahassilokadhātu khaṇeneva sammadeva vidito, paccakkhato ñāto sabrahmakappo mahābrahmasadiso āvajjanādivasībhāvappattiyā iddhisampadāya cutūpapāte ca vasī. Kāle passatīti tadanurūpe kāle dibbena cakkhunā devatā passatīti.

Sārīputtovātiādikā gāthā āyasmatā mahāmoggallānena attano guṇe pakāsentena vuttā. Tattha sārīputtovāti gāthāya ayaṃ saṅkhepattho - paññāya paññāsampadāya, sīlena sīlasampattiyā, upasamena kilesavūpasamena, yo bhikkhu pāraṅgato pāraṃ pariyaṇtaṃ ukkaṃsaṃ gato so sārīputto sāvakehi paññādīhi guṇehi paramukkaṃsagato. Paññāya sīlena hi paramukkaṃsagato. Etāvaparamo siyā etaparamo eva, natthi tato uttarīti. Imaṃ pana thero yathā sārīputto paññāya uttamo, tathā ahaṃ samādhinā uttamoti dīpetuṃ avoca. Tenevāha “koṭisatasahassassā”tiādi.

Tattha khaṇena nimmineti khaṇeneva koṭisatasahassaattabhāvaṃ nimmineyya nimmituṃ samattho. Tassa nimminane na mayhaṃ bhāro atthi. Vikubbanāsu kusalo, vasībhūtomhi iddhiyāti na kevalaṃ manomayavikubbanāsu eva, sabbāyapi iddhiyā vasībhāvappatto amhi.

Samādhivijjāvasipāramīgatoti savitakkasavicārādisamādhīsu ceva pubbenivāsaññādivijjāsu ca vasībhāvena pāramiṃ koṭiṃ patto asi. Tassa taṇhānissayādirahitassa satthu sāsane yathāvuttehi guṇehi ukkaṃsagato.

Dhitisampannatāya dhīro, moggallānagotto moggallāno, suṭṭhu ṭhapitaindriyatāya samāhitindriyo, yathā hatthināgo pūtilatābandhanaṃ sukheneva chindati, evaṃ sakalaṃ kilesabandhanaṃ samucchindi evāti.

Kīdiso nirayo āsītiādayo gāthā koṭṭhaṃ anupavisitvā nikkhamitvā ṭhitamāraṃ tajjentena therena vuttā. Tattha kīdisoti kiṃpakāro. Yattha dussīti yasmiṃ niraye “dussī”ti evaṃnāmo māro. Apaccathāti nirayagginā apacci. Vidhuraṃ sāvakanti vidhuraṃ nāma kakusandhassa bhagavato aggasāvakaṃ. Āsajjāti ghaṭṭayitvā bādhitvā. Kakusandhañca brāhmaṇanti kakusandhañca sammāsambuddhaṃ āsajjāti attho. Bhagavantaṃ uddissa kumāraṃ āvisitvā mārena khittā sakkharā therassa sīse pati.

Sataṃ āsi ayosaṅkūti tasmiṃ kira niraye upapannānaṃ tigāvuto attabhāvo hoti, dussīmārassāpi tādisova ahosi. Atha nirayapālā tālakkhandhappamāṇānaṃ ayosūlānaṃ ādittānaṃ sampajjalitānaṃ sajotibhūtānaṃ satameva gahetvā “imasmiṃva te ṭhāne ṭhitena hadayena cintetvā pāpaṃ kata”nti sudhādoṇiyaṃ sudhaṃ koṭṭentā viya hadayamajjhaṃ koṭṭetvā paṇṇāsa janā pādābhimukhā, paṇṇāsa janā sīsābhimukhā koṭṭentā gacchanti, evaṃ gacchantā ca pañcahi vassasatehi ubho ante patvā puna nivattamānā pañcahi vassasatehi hadayamajjhaṃ upagacchanti, taṃ sandhāya vuttaṃ “sataṃ āsi ayosaṅkū”ti. Sabbe paccattavedanāti sayameva pāṭiyekavedanājanakā. Sā kira vedanā mahānirayavedanāto dukkhatarā hoti, yathā hi sinehapānasattāhato parihārasattāhaṃ dukkhatarā, evaṃ mahānirayadukkhato ussade vuṭṭhānavedanā dukkhatarā. Īdiso nirayo āsīti imasmiṃ ṭhāne devadūtasuttena nirayo dīpetabbo.

Yo etamabhiññānāti yo mahābhiñño etaṃ kammaphalañca hatthatale ṭhapitāmalakaṃ viya abhimukhaṃ katvā paccakkhato jānāti. Bhikkhu buddhassa sāvakoti bhinnakilesa bhikkhu sammāsambuddhassa sāvako. Kaṇha, dukkhaṃ nigacchasīti ekantakālakehi pāpadhammehi samannāgatattā, kaṇha māra, dukkhaṃ vindissasi.

Majjhesarasminti mahāsamuddassa majjhe kira udakaṃ vatthuṃ katvā nibbattavimānāni kappatṭhitikāni honti. Tenāha “vimānā kappatṭhāyino”ti. Tesāṃ veḷuriyassa viya vaṇṇo hoti, pabbatamatthake jalitanaḷaggikhandho viya ca etesaṃ acciyo jotanti, tena te ativiya pabhassarā pabhāsampannā honti. Tenāha “veḷuriyavaṇṇā rucirā, accimanto pabhassarā”ti. Puthu nānattavaṇṇiyoti nīlādivasena nānattavaṇṇā bahū accharā tattha tesu vimānesu naccanti.

Yo etamabhiññānāti yo etaṃ vimānaṃ vatthuṃ paccakkhaṃ katvā jānāti. Ayañhi attho vimānapetavatthūhi dīpetabbo.

Buddhena coditoti sammāsambuddhena codito uyyojito. Bhikkhusaṅghassa pekkhatoti mahato bhikkhusaṅghassa passantassa. Migāramātupāsādaṃ pādaṅguṭṭhena kampayīti pubbārāme visākhāya mahāupāsikāya kāritaṃ sahasagabbhapaṭimaṇḍitaṃ mahāpāsādaṃ attano pādaṅguṭṭhena kampesiṃ. Ekasmiñhi samaye pubbārāme yathāvuttapāsāde bhagavati viharante sambahulā navakatarā bhikkhū uparipāsāde nisinnā satthārampi acintetvā tiracchānakathaṃ kathetumāraddhā, taṃ sutvā bhagavā te saṃvejetvā attano dhammadesanāya bhājanabhūte kātukāmo āyasmantaṃ mahāmoggallānattheraṃ āmantesi - “passasi tvaṃ, moggallāna, nave bhikkhū tiracchānakathamānuyutte”ti. Taṃ sutvā thero satthu ajjhāsayāṃ ñatvā abhiññāpādaṃ āpokasiṇārammaṇaṃ catutthajjhānaṃ

samāpajjitvā vuṭṭhāya “pāsādassa patitṭhitokāsaṃ udakaṃ hotū”ti adhiṭṭhāya pāsādamatthake thūpikaṃ pādaṅguṭṭhena pahari, pāsādo onamitvā ekena passena aṭṭhāsi. Punapi pahari, aparena passena aṭṭhāsi. Te bhikkhū bhītā saṃviggā pāsādassa patanabhayena tato nikkhamitvā bhagavato samīpe aṭṭhaṃsu. Satthā tesāṃ ajjhāsayaṃ oloketvā dhammaṃ deseti. Taṃ sutvā tesu keci sotāpattiphale patitṭhahimsu, keci sakadāgāmiphale, keci anāgāmiphale, keci arahattaphale patitṭhahimsu. Svāyamattho pāsādakampanasuttēna dīpetabbo.

Vejayantapāsādanti so vejayantapāsādo tāvatimsabhavane yojanasahassubbedho anekasahassaniyyūhakūṭāgārapaṭimaṇḍito devāsurasāṅgāme asure jinitvā sakke devānaminde nagaramajjhe ṭhite uṭṭhito vijayantena nibbattattā “vejayanto”ti laddhanāmo pāsādo, taṃ sandhāyāha “vejayantapāsāda”nti. Tampi hi ayaṃ thero pādaṅguṭṭhena kampesi. Ekasmiñhi samaye bhagavantaṃ pubbārāme viharantaṃ sakko devarājā upasaṅkamtivā taṇhāsaṅkhayavimuttiṃ pucchi. Tassa bhagavā vissajjeti. So taṃ sutvā attamano pamudito abhivādetvā padakkhiṇaṃ katvā attano devalokameva gato. Athāyasmā mahāmoggallāno evaṃ cintesi - “ayaṃ sakko bhagavantaṃ upasaṅkamtivā evarūpaṃ gambhīraṃ nibbānapaṭisaṃyuttaṃ pañhaṃ pucchi, bhagavatā ca pañho vissajjito, kinnu kho jānitvā gato, udāhu ajānitvā? Yaṃnūnāhaṃ devalokaṃ gantvā tamatthaṃ jāneyya”nti. So tāvadeva tāvatimsabhavanaṃ gantvā sakkaṃ devānamindaṃ tamatthaṃ pucchi. Sakko dibbasampattiyā pamatto hutvā vikkhepaṃ akāsi. Thero tassa saṃvegajananatthaṃ vejayantapāsādaṃ pādaṅguṭṭhena kampesi. Tena vuttaṃ -

“Yo vejayantapāsādaṃ, pādaṅguṭṭhena kampayī;
Iddhibalenupatthaddho, saṃvejesi ca devatā”ti.

Ayaṃ panattho cūḷataṇhāsaṅkhayavimuttisuttēna dīpetabbo. Kampitākāro heṭṭhā vuttōyeva.

Sakkaṃ so paripucchatīti yathāvuttameva therassa taṇhāsaṅkhayavimuttipucchaṃ sandhāya vuttaṃ. Tenāha “api, āvuso, jānāsi, taṇhakkhayavimuttiyo”ti. Tassa sakko viyākāsi idāṃ therena pāsādakampāne kate saṃviggahadayena pamādaṃ pahāya yoniso manasi karitvā pañhassa byākatabhāvaṃ sandhāya vuttaṃ. Satthārā desitaniyāmeneva hi so tadā kathesi. Tenāha “pañhaṃ puṭṭho yathātatha”nti. Tattha sakkaṃ so paripucchatīti sakkaṃ devarājaṃ so moggallānatthero satthārā desitāya taṇhāsaṅkhayavimuttiyā sammadeva gahitabhāvaṃ pucchi. Atītatthe hi idāṃ vattamānavacanaṃ. Api, āvuso, jānāsi, āvuso, api jānāsi, kiṃ jānāsi? Taṇhakkhayavimuttiyo yathā taṇhāsaṅkhayavimuttiyo satthārā tuyhaṃ desitā, tathā kiṃ jānāsi pucchi. Taṇhakkhayavimuttiyo vā taṇhāsaṅkhayavimuttisuttassa desanaṃ pucchati.

Brahmānanti mahābrahmānaṃ. Sudhammāyaṃ ṭhito sabhanti sudhammāya sabhāya. Ayaṃ pana brahmaloke sudhammasabhāva, na tāvatimsabhavane, sudhammasabhāvirahito devaloko nāma natthi. Ajjāpi tyāvuso, sā diṭṭhi, yā te diṭṭhi pure ahūti imaṃ brahmalokaṃ upagantaṃ samattho natthi koci samaṇo vā brāhmaṇo vā, satthu idhāgamanato pubbe yā tuyhaṃ diṭṭhi ahosi, kiṃ ajjāpi idānipi sā diṭṭhi na vigatāti? Passasi vītivattantaṃ, brahmaloke pabhassaranti brahmaloke vītipatantaṃ mahākappinamahākassapādīhi sāvakehi parivāritassa tejodhātuṃ samāpajjitvā nisinnassa sasāvakassa bhagavato obhāsaṃ passasīti attho. Ekasmiñhi samaye bhagavā brahmaloke sudhammāya sabhāya sannipatitvā sannisinnassa -

“atthi nu kho koci samaṇo vā brāhmaṇo vā evaṃmahiddhiko, yo idha āgantum sakkuṇeyyā”ti cintentassa brahmuno cittamaññāya tattha gantvā brahmuno matthake ākāse nisinno tejodhātum samāpajjitvā obhāsaṃ muñcanto mahāmoggallānādīnaṃ āgamaṇaṃ cintesi. Saha cintanena tepi tattha gantvā satthāraṃ vanditvā satthu ajjhāsayam ñatvā tejodhātum samāpajjitvā paccekadisāsu nisīditvā obhāsaṃ vissajjitvā sakalabrahmaloko ekobhāso ahosi. Satthā brahmuno kallacittataṃ ñatvā catusaccapakāsaṇaṃ dhammaṃ desesi. Desanāpariyosāne anekāni brahmasahassāni maggaphalesu paṭiṭṭhahimsu, taṃ sandhāya codento “ajjāpi tyāvuso, sā diṭṭhī”ti gāthamāha. Ayaṃ panattho bakabrahmasuttena dīpetabbo. Vuttañhetam -

“Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena aññatarassa brahmuno evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti - ‘natthi so samaṇo vā brāhmaṇo vā, yo idha āgaccheyyā’ti. Atha kho bhagavā tassa brahmuno cetasā cetoparivitakkamaññāya seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evameva jetavane antarahito tasmim brahmaloke pāturahosi. Atha kho bhagavā tassa brahmuno upari vehāsaṃ pallaṅkena nisīdi tejodhātum samāpajjitvā.

“Atha kho āyasmato mahāmoggallānassa etadahosi - ‘kahaṃ nu kho bhagavā etarahi viharatī’ti? Addasā kho āyasmā mahāmoggallāno bhagavantaṃ dibbena cakkhunā visuddhena atikkantamānusakena tassa brahmuno uparivehāsaṃ pallaṅkena nisinnaṃ tejodhātum samāpannaṃ. Disvāna seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evameva jetavane antarahito tasmim brahmaloke pāturahosi. Atha kho āyasmā mahāmoggallāno puratthimaṃ disaṃ nissāya tassa brahmuno uparivehāsaṃ pallaṅkena nisīdi tejodhātum samāpajjitvā nīcataraṃ bhagavato.

“Atha kho āyasmato mahākassapassa etadahosi - ‘kahaṃ nu kho bhagavā etarahi viharatī’ti? Addasā kho āyasmā mahākassapo bhagavantaṃ dibbena cakkhunā visuddhena atikkantamānusakena tassa brahmuno uparivehāsaṃ pallaṅkena nisinnaṃ tejodhātum samāpannaṃ. Disvāna seyyathāpi nāma balavā puriso...pe... evameva jetavane antarahito tasmim brahmaloke pāturahosi. Atha kho āyasmā mahākassapo dakkhinaṃ disaṃ nissāya tassa brahmuno uparivehāsaṃ pallaṅkena nisīdi tejodhātum samāpajjitvā nīcataraṃ bhagavato.

“Atha kho āyasmato mahākappinassa etadahosi - ‘kahaṃ nu kho bhagavā etarahi viharatī’ti? Addasā kho āyasmā mahākappino bhagavantaṃ dibbena cakkhunā visuddhena atikkantamānusakena tassa brahmuno uparivehāsaṃ pallaṅkena nisinnaṃ tejodhātum samāpannaṃ. Disvāna seyyathāpi nāma balavā puriso...pe... evameva jetavane antarahito tasmim brahmaloke pāturahosi. Atha kho āyasmā mahākappino pacchimaṃ disaṃ nissāya tassa brahmuno. Uparivehāsaṃ pallaṅkena nisīdi tejodhātum samāpajjitvā nīcataraṃ bhagavato.

“Atha kho āyasmato anuruddhassa etadahosi - ‘kahaṃ nu kho bhagavā etarahi viharatī’ti? Addasā kho āyasmā anuruddho bhagavantaṃ dibbena cakkhunā visuddhena atikkantamānusakena tassa brahmuno uparivehāsaṃ pallaṅkena nisinnaṃ tejodhātum samāpannaṃ. Disvāna seyyathāpi nāma balavā puriso...pe... evameva jetavane antarahito tasmim brahmaloke pāturahosi. Atha kho āyasmā

anuruddho uttaram disaṃ nissāya tassa brahmuno uparivehāsaṃ pallaṅkena nisīdi tejjodhātum samāpajjitvā nīcataraṃ bhagavato. Atha kho āyasmā mahāmoggallāno taṃ brahmānaṃ gāthāya ajjhabhāsi -

“Ajjāpi te āvuso sā diṭṭhi, yā te diṭṭhi pure ahu;
Passasi vītivattantaṃ, brahmaloke pabhassaranti.

“Na me mārisa sā diṭṭhi, yā me diṭṭhi pure ahu;
Passāmi vītivattantaṃ, brahmaloke pabhassaraṃ;
Svāhaṃ ajja kathaṃ vajjaṃ, ahaṃ niccomhi sassato”ti.

“Atha kho bhagavā taṃ brahmānaṃ saṃvejetvā seyyathāpi nāma balavā puriso...pe... evameva tasmīṃ brahmaloke antarahito jetavane pāturahosi. Atha kho so brahmā aññataraṃ brahmapārisajjaṃ āmantesi - ‘ehi tvaṃ, mārisa, yenāyasmā mahāmoggallāno tenupasaṅkama, upasaṅkamtivā āyasmantaṃ mahāmoggallānaṃ evaṃ vadehi ‘atthi nu kho mārisa moggallāna, aññepi tassa bhagavato sāvakā evaṃmahiddhikā evaṃmahānubhāvā seyyathāpi bhavaṃ moggallāno, kassapo, kappino, anuruddho”’ti. “Evaṃ, mārisā”ti kho so brahmapārisajjo tassa brahmuno paṭissutvā yenāyasmā mahāmoggallāno tenupasaṅkami, upasaṅkamtivā āyasmantaṃ mahāmoggallānaṃ etadavoca - “atthi nu kho, mārisa moggallāna, aññepi tassa bhagavato sāvakā evaṃmahiddhikā evaṃmahānubhāvā seyyathāpi bhavaṃ moggallāno, kassapo, kappino, anuruddho”ti. Atha kho āyasmā mahāmoggallāno taṃ brahmapārisajjaṃ gāthāya ajjhabhāsi -

“Tevijjā iddhipattā ca, cetopariyāyakovidā;
Khīṇāsavā arahanto, bahū buddhassa sāvakā”ti.

“Atha kho so brahmapārisajjo āyasmato mahāmoggallānassa bhāsitaṃ abhinanditvā anumoditvā yena so brahmā tenupasaṅkami, upasaṅkamtivā taṃ brahmānaṃ etadavoca - āyasmā, mārisa mahāmoggallāno evamāha -

“Tevijjā iddhipattā ca, cetopariyāyakovidā;
Khīṇāsavā arahanto, bahū buddhassa sāvakā”ti.

“Idamavoca so brahmapārisajjo. Attamano ca so brahmā tassa brahmapārisajjassa bhāsitaṃ abhinandī”ti.

Idaṃ sandhāya vuttaṃ “ayaṃ panattho bakabrahmasuttena dīpetabbo”ti.

Mahāneruno kūṭanti kūṭasīsena sakalameva sinerupabbatarājaṃ vadati. Vimokkhena aphassayīti jhānavimokkhanissayena abhiññāṇena phassayīti adhippāyo. Vananti jambudīpaṃ. So hi vanabahulatāya “vana”nti vutto. Tenāha “jambusaṇḍassa issaro”ti. Pubbavidehānanti pubbavidehaṭṭhānaṃ, pubbavidehanti attho. Ye ca bhūmisayā narāti bhūmisayā narā nāma aparagoyānakā ca uttarakurukā ca manussā. Te hi gehābhāvato “bhūmisayā”ti vuttā. Tepi sabbe aphassayīti sambandho. Ayaṃ panattho nandopanandadamanena dīpetabbo -

“Ekasmīṃ kira samaye anāthapiṇḍiko gahapati bhagavato dhammadesanaṃ sutvā ‘sve, bhante, pañcahi bhikkhusatehi saddhiṃ mayhaṃ gehe bhikkhaṃ gaṇhathā’ti nimantetvā pakkāmi. Taṃdivasañca bhagavato paccūsasamaye dasasahassilokadhātum oloketassa nandopanando nāma nāgarājā ñāṇamukhe

āpāthaṃ āgacchi. Bhagavā ‘ayaṃ nāgarājā mayhaṃ ñāṇamukhe āpāthaṃ āgacchati, kiṃ nu kho bhavissatī’ti āvajjento saraṇagamanassa upanissayaṃ disvā ‘ayaṃ micchādiṭṭhiko tīsu ratanesu appasanno, ko nu kho imaṃ micchādiṭṭhito vimoceyyā’ti āvajjento mahāmogallānattheraṃ addasa.

“Tato pabhātāya rattiya sarīrapaṭijagganaṃ katvā āyasmantaṃ ānandaṃ āmantesi - ‘ānanda, pañcannaṃ bhikkhusatānaṃ ārocehi tathāgato devacārikaṃ gacchatī’ti. Taṃdivasañca nandopanandassa āpānabhūmiṃ sajjayiṃsu. So dibbaratanapallaṅke dibbena setacchattena dhāriyamāno tividhanātakehi ceva nāgaparisāya ca parivuto dibbabhājanesu upaṭṭhāpitaṃ annapānavidhiṃ olokayamāno nisinno hoti. Atha kho bhagavā yathā nāgarājā passati, tathā katvā tassa vimānamatthakeneva pañcahi bhikkhusatehi saddhiṃ tāvatimsadevalokābhimukho pāyāsi.

“Tena kho pana samayena nandopanandassa nāgarājassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti - ‘ime hi nāma muṇḍakā samaṇakā amhākaṃ uparibhavanena devānaṃ tāvatimsānaṃ bhavanaṃ pavisantipi nikkhamantipi, na idāni ito paṭṭhāya imesaṃ amhākaṃ matthake pādapamaṃsum okirantānaṃ gantuṃ dassāmī’ti utṭhāya sinerupādaṃ gantvā taṃ attabhāvaṃ vijahitvā sineruṃ sattakkhattuṃ bhogehi parikkhipitvā upari phaṇaṃ katvā tāvatimsabhavanaṃ avakujjena phaṇena paṭiggahetvā adassanaṃ gamesi.

“Atha kho āyasmā raṭṭhapālo bhagavantaṃ etadavoca - ‘pubbe, bhante, imasmiṃ padese tṭhito sineruṃ passāmi, sineruparibhaṇḍaṃ passāmi, tāvatimsaṃ passāmi, vejayantaṃ passāmi, vejayantassa pāsādassa upari dhajaṃ passāmi. Ko nu kho, bhante, hetu ko paccayo, yaṃ etarahi neva sineruṃ passāmi...pe... na vejayantassa pāsādassa upari dhajaṃ passāmī’ti? Ayaṃ, raṭṭhapāla, nandopanando nāma nāgarājā tumhākaṃ kupito sineruṃ sattakkhattuṃ bhogehi parikkhipitvā upari phaṇena paṭicchādetvā andhakāraṃ katvā tṭhoti. ‘Damemi naṃ, bhante’ti. Na bhagavā naṃ anujāni. Atha kho āyasmā bhaddiyo āyasmā rāhuloti anukkamena sabbepi bhikkhū utṭhahimsu. Na bhagavā anujāni.

“Avasāne mahāmogallānatthero ‘ahaṃ, bhante, damemi na’nti āha. ‘Damehi, mogallānā’ti bhagavā anujāni. Thero attabhāvaṃ vijahitvā mahantaṃ nāgarājajavaṇṇaṃ abhinimminivā nandopanandaṃ cuddasakkhattuṃ bhogehi parikkhipitvā tassa phaṇassa matthake attano phaṇaṃ tṭhapetvā sinerunā saddhiṃ abhinippīlesi. Nāgarājā dhūmāyi. Thero ‘na tuyhaṃyeva sarīre dhūmo atthi, mayhampi atthī’ti dhūmāyi. Nāgarājassa dhūmo therāṃ na bādhati. Therassa pana dhūmo nāgarājaṃ bādhati. Tato nāgarājā pajjali. Theropi ‘na tuyhaṃyeva sarīre agga atthi, mayhampi atthī’ti pajjali. Nāgarājassa tejo therāṃ na bādhati, therassa pana tejo nāgarājaṃ bādhati. Nāgarājā ‘ayaṃ maṃ sinerunā abhinippīletvā dhūmāyati ceva pajjalati cā’ti cintetvā, ‘bho, tuvaṃ kosī’ti paṭipucchi. Ahaṃ kho, nanda, mogallānoti. Bhante, attano bhikkhubhāvena tiṭṭhāhī’ti.

“Thero taṃ attabhāvaṃ vijahitvā tassa dakkhiṇakaṇṇasotena pavisitvā vāmakaṇṇasotena nikkhami, vāmakaṇṇasotena pavisitvā dakkhiṇakaṇṇasotena nikkhami. Tathā dakkhiṇanāsasotena pavisitvā vāmanāsasotena nikkhami, vāmanāsasotena pavisitvā dakkhiṇanāsasotena nikkhami. Tato nāgarājā mukhaṃ vivari. Thero mukhena pavisitvā antokucchiyaṃ pācīnena ca pacchimena ca caṅkamati. Bhagavā ‘mogallāna, manasi karohi mahiddhiko nāgo’ti āha. Thero ‘mayhaṃ kho, bhante, cattāro iddhipādā bhāvitā bahulikatā yānīkatā vatthukatā

anuṭṭhitā paricitā susamāradhā, tiṭṭhatu, bhante, nandopanando, ahaṃ
nandopanandasadisānaṃ nāgarājānaṃ satampi saḥassampi sataḥassampi
dameyya’nti āha.

“Nāgarājā cintesi - ‘pavisanto tāva me na diṭṭho, nikkhamanakāle dāni naṃ
dāṭhāntare pakkhipitvā saṅkhādissāmī’ti cintetvā ‘nikkhamatha, bhante, mā maṃ
antokucchiyaṃ aparāparaṃ caṅkamanto bādhayitthā’ti āha. Thero nikkhamitvā bahi
aṭṭhāsi. Nāgarājā ‘ayaṃ so’ti disvā nāsavātaṃ vissajji. Thero catutthajjhānaṃ
samāpajji, lomakūpampissa vāto cāletuṃ nāsakkhi. ‘Avasesā bhikkhū kira ādito
paṭṭhāya sabbapāṭihāriyāni kātuṃ sakkuṇeyyūṃ, imaṃ pana ṭhānaṃ patvā evaṃ
khippanisantino hutvā samāpajjitūṃ nāsakkhissanti’ti nesaṃ bhagavā
nāgarājadamaṇaṃ nānujāni.

“Nāgarājā ‘ahaṃ imassa samaṇassa nāsavātena lomakūpampi cāletuṃ nāsakkhiṃ,
mahiddhiko so samaṇo’ti cintesi. Thero attabhāvaṃ vijahitvā supaṇṇarūpaṃ
nimminivā supaṇṇavātaṃ dassento nāgarājānaṃ anubandhi, nāgarājā taṃ
attabhāvaṃ vijahitvā māṇavakavaṇṇaṃ abhinimminivā, ‘bhante, tumhākaṃ
saraṇaṃ gacchāmī’ti vadanto therassa pāde vandi. Thero ‘satthā, nando āgato, ehi
tvaṃ, gamissāmā’ti nāgarājānaṃ dametvā nibbisaṃ katvā, gahetvā bhagavato
santikaṃ agamāsi. Nāgarājā bhagavantaṃ vanditvā ‘bhante, tumhākaṃ saraṇaṃ
gacchāmī’ti āha. Bhagavā ‘sukhī hohi, nāgarājā’ti vatvā bhikkhusaṅghaparivuto
anāthapiṇḍikassa nivesanaṃ agamāsi.

“Anāthapiṇḍiko ‘kiṃ, bhante, atidivā āgatatthā’ti āha. Moggallānassa ca
nandopanandassa ca saṅgāmo ahoṣīti. Kassa pana, bhante, jayo, kassa parājayoti?
Moggallānassa jayo, nandassa parājayoti. Anāthapiṇḍiko ‘adhivāsetu me, bhante,
bhagavā sattāhaṃ ekapaṭipāṭiyā bhattaṃ, sattāhaṃ therassa sakkāraṃ karissāmī’ti
vatvā sattāhaṃ buddhappamukhānaṃ pañcannaṃ bhikkhusatānaṃ mahāsakkāraṃ
akāsi. Tena vuttaṃ - ‘nandopanandadamaṇena dīpetabbo’”ti.

Yo etamabhihānātīti etaṃ yathāvuttaṃ vimokkhaṃ phusanakaraṇavasena jānāti.

Na ve aggi cetayati, ahaṃ bālaṃ ḍaḥāmīti evaṃ na aggi abhisamceteti, nāpi
ḍahanāya payogaṃ parakkamaṃ karoti, bālo eva pana “ayaṃ mandāgatī”ti
anijalantaṃ viya jalitaṃ aggim āsajja naṃ paḍayhati, evameva, māra, na mayaṃ
ḍahitukāmā, bādhitukāmā, tvaññeva pana tathā āgamanādiatthena tathāgataṃ
aggikhandhasadisāṃ ariyasāvaṃ āsajja attānaṃ ḍahissasi, ḍahadukkhato na
muñcissasi.

Apuññaṃ pasavīti apuññaṃ paṭilabhati. Na me pāpaṃ vipaccatīti mama pāpaṃ na
vipaccati, kiṃ nu, māra, evaṃ maññasi nayidamatthi.

Karoto te cīyate pāpanti ekaṃsena karontassa te pāpaṃ cirarattāya cirakālaṃ
anattāya dukkhāya upacīyati. Māra, nibbinda buddhamhāti catusaccabuddhato
buddhasāvakato nibbinda nibbijja parato kammaṃ. Āsaṃ mākāsi bhikkhusūti
“bhikkhū virodhemi vihesemī”ti etaṃ āsaṃ mākāsi.

Itīti evaṃ. Māraṃ atajjesīti, “māra, nibbinda...pe... bhikkhusū”ti āyasmā
mahāmoggallāno. Bhesakaḷāvaneti evaṃnāmake araññe. Tatoti tajjanahetu. So
dummano yakkhoti so māro domanassiko hutvā tattheva tasmimyeva ṭhāne
antaradhāyi, adassanaṃ agamāsi. Ayañca gāthā dhammasaṅgāyanakāle ṭhapitā.
Yaṃ panettha antarantarā atthato na vibhattaṃ, taṃ heṭṭhā vuttanayattā

uttānameva.

Evamayaṃ mahāthero māraṃ tajjetvā devacārikānarakacārikādivasena aññehi
sāvakehi asādhāraṇaṃ sattūpakāraṃ katvā āyupariyosāne parinibbāyi.
Parinibbāyanto ca anomadassissa bhagavato pādamūle paṇidhānaṃ katvā tato
paṭṭhāya tattha tattha bhava uḷārāni puññāni katvā sāvakaṇāmiyā matthake ʈhitopi
antarā katassa pāpakammaṃ vasena uṭṭhitāya kammaṇilotikāya titthiyehi
uyyojitehi corehi bādhito anappakaṃ sarīrakhedaṃ katvā parinibbāyi. Tena vuttaṃ
apadāne -

“Anomadassī bhagavā, lokajetṭho narāsabho;
Vihāsi himavantamhi, devasaṅghapurakkhato.

“Bhagavā tato otarivā, vicari cārikaṃ jino;
Sattakāyaṃ anuggaṇhanto, bārāṇasiṃ upāgami.

“Khīṇāsavasahasseehi, parivuto lokanāyako;
Obhāsento disā sabbā, virocittha mahāmuni.

“Tadāhaṃ gahapati hutvā, saradena mahiddhinā;
Uyyojito sahāyena, satthāraṃ upasaṅkamiṃ.

“Upasaṅkamitvāna sambuddhaṃ, nimantetvā tathāgataṃ;
Attano bhavanaṃ nesi, mānayaṃto mahāmuniṃ.

“Upaṭṭhitaṃ mahāvīraṃ, devadevaṃ narāsabhaṃ;
Sabhikkhusaṅghaṃ tappemi, annapānenahaṃ tadā.

“Anumodi mahāvīro, sayambhū aggapuggalo;
Bhikkhusaṅghe nisīditvā, imā gāthā abhāsatha.

“Yaṃ so saṅghaṃ apūjesi, buddhañca lokanāyakaṃ;
Tena cittappasādena, devalokaṃ gamissati.

“Sattasattatikkhattuñca, devarajjaṃ karissati;
Pathabyā rajjaṃ aṭṭhasataṃ, vasudhaṃ āvasissati.

“Pañcapaññāsakkhattuñca, cakkavattī bhavissati;
Bhogā asaṅkhiyā tassa, uppajjissanti tāvade.

“Aparimeyye ito kappe, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

“Nirayā so cavitvāna, manussattaṃ gamissati;
Kolito nāma nāmena, brahmabandhu bhavissati.

“So pacchā pabbajitvāna, kusalamūlena codito;
Gotamassa bhagavato, dutiyo hessati sāvako.

“Āraddhavīriyo pahitatto, iddhiyā pāraṃ gato;
Sabbāsava pariññāya, nibbāyissatināsavo.

“Pāpamittopanissāya, kāmarāgavasam gato;
Mātaram pitarañcāpi, ghātayim duṭṭhamānaso.

“Yaṃ yaṃ yonupapajjāmi, nirayaṃ atha mānusaṃ;
Pāpakammasamaṅgitā, bhinnasīso marāmahaṃ.

“Idaṃ pacchimakaṃ mayhaṃ, carimo vattate bhavo;
Idhāpi ediso mayhaṃ, maraṇakāle bhavissati.

“Pavivekamanuyutto, samādhībhāvanārato;
Sabbāsava pariññāya, viharāmi anāsavo.

“Dharaṇimpi sugambhīraṃ, bahalaṃ duppadhamṣiyaṃ;
Vāmaṅguṭṭhena khobheyyaṃ, iddhiyā pāramiṃ gato.

“Asmimānaṃ na passāmi, māno mayhaṃ na vijjati;
Sāmaṇere upādāya, garucittaṃ karomahaṃ.

“Aparimeyye ito kappe, yaṃ kammamabhinīharim;
Tāhaṃ bhūmimanuppatto, pattomhi āsavakkhayaṃ.

“Paṭisambhidā catasso...pe... kataṃ buddhassa sāsana”nti.

Mahāmoggallānattheragāthāvaṇṇanā niṭṭhitā.

Saṭṭhinipātavaṇṇanā niṭṭhitā.

21. Mahānipāto

1. Vaṅṅisattheragāthāvaṇṇanā

1218-1288. Sattatinipāte nikkhantaṃ vata maṃ santantiādikā āyasmato vaṅṅisattherassa gāthā. Kā uppatti? Ayaṃ kira padumuttarabuddhakāle haṃsavatīnagare mahābhogakule nibbatto, purimanayeneva vihāraṃ gantvā dhammaṃ suṇanto satthāraṃ ekaṃ bhikkhuṃ paṭibhānavantānaṃ aggaṭṭhāne ṭhapentaṃ disvā satthu adhikāraṃ kammaṃ katvā - “ahampi anāgate paṭibhānavantānaṃ aggo bhaveyya”nti patthanaṃ katvā, satthārā byākato yāvajīvaṃ kusalaṃ katvā devamanussesu saṃsaranto imasmiṃ buddhuppāde sāvattiyaṃ brāhmaṇakule nibbattitvā vaṅṅisoti laddhanāmo tayo bede uggaṇhanto ācariyaṃ ārādhettvā, chavasīsamantaṃ nāma sikkhitvā chavasīsaṃ nakkena ākoṭettvā “ayaṃ satto asukayoniyaṃ nibbatto”ti jānāti.

Brāhmaṇā “ayaṃ amhākaṃ jīvitamaggo”ti ñatvā vaṅṅisaṃ gahetvā paṭicchannayāne nisīdāpetvā gāmanigamarājadhāniyo vicaranti. Vaṅṅisopi tivassamatthake matānampi sīsaṃ āharāpetvā nakkena ākoṭettvā “ayaṃ satto asukayoniyaṃ nibbatto”ti vatvā mahājanassa kaṅkhacchedanattaṃ te te jane āvāhetvā attano attano gatiṃ kathāpeti. Tena tasmim mahājano abhippasīdati. So taṃ nissāya mahājanassa hatthato satampi saḥassampi labhatīti. Brāhmaṇā vaṅṅisamādāya yathārucaṃ vicaritvā puna sāvattiyaṃ agamaṃsu. Vaṅṅiso satthu

guṇe sutvā satthāraṃ upasaṅkamtukāmo ahosi. Brāhmaṇā “samaṇo gotamo māyāya taṃ āvaṭṭessatī”ti paṭikkhipiṃsu. Vaṅgīso tesaṃ vacanaṃ anādiyitvā satthu santikaṃ gantvā madhurapaṭisanthāraṃ katvā ekamantaṃ nisīdi.

Taṃ satthā pucchi - “vaṅgīsa, kiñci sippaṃ jānāsī”ti? “Āma, bho gotama, chavaśīsamantaṃ nāma jānāmi. Tena tivassamatthake matānampi sīsaṃ nakhena ākoṭetvā nibbattaṭṭhānaṃ jānāmi”ti. Satthā tassa ekaṃ niraye nibbattassa sīsaṃ dasseti, ekaṃ manussesu, ekaṃ devesu, ekaṃ parinibbutassa sīsaṃ dasseti. So paṭhamaṃ sīsaṃ ākoṭetvā, “bho gotama, ayaṃ satto niraye nibbatto”ti āha. “Sādhu, vaṅgīsa, suṭṭhu tayā diṭṭhaṃ. Ayaṃ satto kuhiṃ nibbatto”ti pucchi. “Manussaloke”ti. “Ayaṃ kuhi”nti? “Devaloke”ti tiṇṇannampi nibbattaṭṭhānaṃ kathesi. Parinibbutassa pana sīsaṃ nakhena ākoṭento neva antaṃ na koṭiṃ passī. Atha naṃ satthā “na sakkosi vaṅgīsā”ti pucchi. “Upaparikkhāmi tāvā”ti punappunaṃ parivattetvā ākoṭetopi bāhirakamantena khīṇāsavassa gatiṃ kathaṃ jānissati, athassa matthakato sedo mucci. So lajjitvā tuṇhībhūto aṭṭhāsi. Atha naṃ satthā - “kilamasi, vaṅgīsā”ti āha. “Āma, bho gotama, imassa uppannaṭṭhānaṃ jānituṃ na sakkomi, sace tumhe jānātha, kathethā”ti. “Vaṅgīsa, ahaṃ etampi jānāmi, ito uttaritarampi jānāmi”ti vatvā -

“Cutim yō vedi sattānaṃ, upapattiṇca sabbaso;
Asattaṃ sugataṃ buddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.

“Yassa gatiṃ na jānanti, devā gandhabbamānusa;
Khīṇāsavaṃ arahantaṃ, tamahaṃ brūmi brāhmaṇa”nti. -

Imā dve gāthā abhāsi. Vaṅgīso “tena hi, bho gotama, taṃ vijjaṃ me dethā”ti apacitiṃ dassetvā satthu santike nisīdi. Satthā “amhehi samānalinīgassa demā”ti āha. Vaṅgīso “yaṃkiñci katvā mayā imaṃ mantaṃ gahetuṃ vaṭṭatī”ti brāhmaṇe āha - “tumhe mayi pabbajante mā cintayittha, ahaṃ mantaṃ uggaṇhitvā sakalajambudīpe jeṭṭhako bhavissāmi, tumhākampi tena bhaddakameva bhavissatī”ti mantatthāya satthusantikaṃ upasaṅkamtivā pabbajjaṃ yāci. Tadā ca thero nigrodhakappo bhagavato santike ṭhito hoti, taṃ bhagavā āṇāpesi - “nigrodhakappa, imaṃ pabbājehī”ti. So satthu āṇāya taṃ pabbājesi. Athassa satthā “mantaparivāraṃ tāva uggaṇhāhi”ti dvattiṃsākāraṃ matṭhānaṃ vipassanākammatṭhānaṃ ācikkhi. So dvattiṃsākāraṃ sajjhāyantaṃ vipassanaṃ paṭṭhapesi. Brāhmaṇā vaṅgīsaṃ upasaṅkamtivā “kiṃ, bho vaṅgīsa, samaṇasma gotamassa santike sippaṃ sikkhita”nti pucchiṃsu. “Kiṃ sippasikkhanena, gacchatha tumhe, na mayhaṃ tumhehi kattabbakicca”nti. Brāhmaṇā “tvampi dāni samaṇassa gotamassa vasaṃ āpanno, māyāya āvaṭṭito, kiṃ mayhaṃ tava santike karissāmā”ti āgatamaggeneva pakkamiṃsu. Vaṅgīsatthero vipassanaṃ vadḍhetvā arahattaṃ sacchākāsi. Tena vuttaṃ apadāne -

“Padumuttaro nāma jino, sabbadhammesu cakkhumā;
Ito satahassamhi, kappe uppajji nāyako.

“Yathāpi sāgare ūmi, gagane viya tārakā;
Evaṃ pāvavanaṃ tassa, arahantehi cittitaṃ.

“Sadevāsuraṇāgehi, manujehi purakkhato;
Samaṇabrāhmaṇākiṇṇe, janamajjhe jinuttamo.

“Pabhāhi anurañjanto, loka lokantagū jino;
Vacanena vibodhento, veneyyapadumāni so.

“Vesārajjehi sampanno, catūhi purisuttamo;
Pahīnabhayasārajjō, khemappatto visārado.

“Āsabhaṃ pavaraṃ ṭhānaṃ, buddhabhūmiñca kevalaṃ;
Paṭijānāti lokaggo, natthi sañcodako kvaci.

“Sīhanādamasambhītaṃ, nadato tassa tādino;
Devā nara vā brahmā vā, paṭivattā na vijjati.

“Desento pavaraṃ dhammaṃ, santārento sadevakaṃ;
Dhammacakkaṃ pavatteti, parisāsu visārado.

“Paṭibhānavataṃ aggamaṃ, sāvakaṃ sādhusammataṃ;
Guṇaṃ bahuṃ pakittetvā, etadagge ṭhapesi taṃ.

“Tadāhaṃ haṃsavatiyaṃ, brāhmaṇo sādhusammato;
Sabbavedavidū jāto, vāgīso vādisūdano.

“Upecca taṃ mahāvīraṃ, sutvāhaṃ dhammadesanaṃ;
Pīṭivaraṃ paṭilabhiṃ, sāvakassa guṇe rato.

“Nimantetvāva sugataṃ, sasaṅghaṃ lokanandanaṃ;
Sattāhaṃ bhojayitvāhaṃ, dussehaṃchādayiṃ tadā.

“Nipacca sirasā pāde, katokāso katañjalī;
Ekamantaṃ ṭhito haṭṭho, santhaviṃ jinamuttamaṃ.

“Namo te vādimaddana, namo te isisattama;
Namo te sabbalokagga, namo te abhayaṃ kara.

“Namo te māramathana, namo te diṭṭhisūdana;
Namo te santisukhada, namo te saraṇaṃ kara.

“Anāthānaṃ bhavaṃ nātho, bhītānaṃ abhayappado;
Vissāmabhūmi santānaṃ, saraṇaṃ saraṇesinaṃ.

“Evamādīhi sambuddhaṃ, santhavitvā mahāguṇaṃ;
Avocaṃ vādisūdassa, gatiṃ pappomi bhikkhuno.

“Tadā avoca bhagavā, anantapaṭibhānavā;
Yo so buddhaṃ abhojesi, sattāhaṃ sahasāvakaṃ.

“Guṇaṃca me pakittesi, pasanno sehi pāṇibhi;
Eso patthayate ṭhānaṃ, vādisūdassa bhikkhuno.

“Anāgatamhi addhāne, lacchase taṃ manorathaṃ;
Devamānusasampattiṃ, anubhotvā anappakaṃ.

“Satasahassito kappe, okkākakulasambhavo;
Gotamo nāma gottena, satthā loke bhavissati.

“Tassa dhammesu dāyādo, oraso dhammanimmitto;
Vaṅgīso nāma nāmena, hessati satthu sāvako.

“Taṃ sutvā mudito hutvā, yāvajīvaṃ tadā jinaṃ;
Paccayehi upaṭṭhāsiṃ, mettacitto tathāgataṃ.

“Tena kammena sukatena, cetanāpaṇidhīhi ca;
Jahitvā mānusaṃ dehaṃ, tusitaṃ agamāsahaṃ.

“Pacchime ca bhava dāni, jāto vippakule ahaṃ;
Paccājāto yadā āsiṃ, jātiyā sattavassiko.

“Sabbavedavidū jāto, vādasatthavisārado;
Vādissaro cittakathī, paravādappamaddano.

“Vaṅge jātoti vaṅgīso, vacane issaroti vā;
Vaṅgīso iti me nāmaṃ, abhavī lokasammataṃ.

“Yadāhaṃ viññutaṃ patto, ṭhito paṭhamayobbane;
Tadā rājagahe ramme, sārīputtamahaddasaṃ.

“Piṇḍāya vicarantaṃ taṃ, pattapāṇiṃ susaṃvutaṃ;
Alolakkhiṃ mitabhāṇiṃ, yugamattaṃ nidakkhitaṃ.

“Taṃ disvā vimhito hutvā, avocaṃ mamanucchavaṃ;
Kaṇikāraṃva nicitaṃ, cittaṃ gāthāpadaṃ ahaṃ.

“Ācikkhi so me satthāraṃ, sambuddhaṃ lokanāyakaṃ;
Tadā so paṇḍito vīro, uttariṃ samavoca me.

“Virāgasamhitāṃ vākyāṃ, katvā duddasamuttamaṃ;
Vicittapaṭibhānehi, tosito tena tādinaṃ.

“Nipacca sirasā pāde, pabbājehīti maṃ bravi;
Tato maṃ sa mahāpaṇṇo, buddhasetṭhamupānaya.

“Nipacca sirasā pāde, nisīdiṃ satthu santike;
Mamāha vadataṃ setṭho, kacci vaṅgīsa jānāsi.

“Kiñci sippanti tassāhaṃ, jānāmīti ca abraviṃ;
Matasīsaṃ vanacchuddhaṃ, api bārasavassikaṃ;
Tava vijjāvisesena, sace sakkosi vācaya.

“Āmoti me paṭiññāte, tīṇi sīsāni dassayi;
Nirayanaradevesu, upapanne avācayiṃ.

“Tadā khīṇāsavasseva, sīsaṃ dassesi nāyako;
Tatohaṃ vihatārabbho, pabbajjaṃ samayācisaṃ.

“Pabbajitvāna sugataṃ, santhavāmi tahiṃ tahiṃ;
Tato maṃ kabbavittosi, ujjhāyantiha bhikkhavo.

“Tato vīmaṃsanatthaṃ me, āha buddho vināyako;
Takkikā panimā gāthā, ṭhānaso paṭibhanti taṃ.

“Na kabbavittohaṃ vīra, ṭhānaso paṭibhanti maṃ;
Tena hi dāni vaṅgīsa, ṭhānaso santhavāhi maṃ.

“Tadāhaṃ santhaviṃ vīraṃ, gāthāhi isisattamaṃ;
Ṭhānaso me tadā tuṭṭho, jino agge ṭhapesi maṃ.

“Paṭibhānena cittena, aññesamatimaññaṃ;
Pesale tena saṃviggo, arahattamaṃpāpuṇiṃ.

“Paṭibhānavataṃ aggo, añño koci na vijjati;
Yathāyaṃ bhikkhu vaṅgīso, evaṃ dhāretha bhikkhavo.

“Satasahassee kataṃ kammaṃ, phalaṃ dassesi me idha;
Sumutto saravegova, kilese jhāpayiṃ mama.

“Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;
Nāgova bandhanaṃ chetvā, viharāmi anāsavo.

“Svāgataṃ vata me āsi, buddhasettṭhassa santike;
Tisso vijjā anuppattā, kataṃ buddhassa sāsanaṃ.

“Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chaḷabhiñña sacchikatā, kataṃ buddhassa sāsana”nti.

Arahā pana hutvā thero satthu santikaṃ gacchanto cakkhupathato paṭṭhāya candena, sūriyena, ākāsenā, mahāsamuddena, sinerunā pabbatarājena, sīhena migarañña, hatthināgenāti tena tena saddhiṃ upamento anekehi padasatehi satthāraṃ vaṇṇentova upagacchati. Tena taṃ satthā saṅghamajjhe nisinno paṭibhānavantānaṃ aggaṭṭhāne ṭhapesi. Atha therena arahattappattito pubbe ca pacchā ca taṃ taṃ cittaṃ āgamma bhāsītā. Therāṃ uddissa ānandattherādīhi bhāsītā ca -

1218. “Nikkhantaṃ vata maṃ santaṃ, agārasmānagāriyaṃ;
Vitakkā upadhāvanti, pagabbhā kaṇhato ime.

1219. “Uggaputtā mahissāsā, sikkhitā daḷhadhammino;
Samantā parikireyyuṃ, sahassaṃ apalāyinaṃ.

1220. “Sacepi ettakā bhiyyo, āgamissanti itthiyo;
Neva maṃ byādhayissanti, dhamme samhi patiṭṭhito.

1221. “Sakkhī hi me suttaṃ etaṃ, buddhassādiccabandhuno;
Nibbānagamaṇaṃ maggaṃ, tattha me nirato mano.

1222. “Evañce maṃ viharantaṃ, pāpima upagacchasi;

Tathā maccu karissāmi, na me maggampi dakkhasi.

1223. “Aratīñca ratiñca pahāya, sabbaso gehasitañca vitakkaṃ;
Vanathaṃ na kareyya kuhiñci, nibbanatho avanatho sa bhikkhu.
1224. “Yamidha pathaviñca vehāsaṃ, rūpagataṃ jagatogadhaṃ kiñci;
Parijīyati sabbamaniccaṃ, evaṃ samecca caranti mutattā.
1225. “Upadhīsu janā gadhitāse, diṭṭhasute paṭighe ca mute ca;
Ettha vinodaya chandamanejo, yo hettha na limpati muni tamāhu.
1226. “Atha saṭṭhisitā savitakkā, puthujjanatāya adhammā nivīṭṭhā;
Na ca vaggagatassa kuhiñci, no pana duṭṭhullagāhī sa bhikkhu.
1227. “Dabbo cirarattasamāhito, akuhako nipako apihālu;
Santāṃ padaṃ ajjhagamā muni, paṭicca parinibbuto kaṅkhati kālaṃ.
1228. “Mānaṃ pajahassu gotama, mānapathañca jahassu asesāṃ;
Mānapathamhi sa mucchito, vipaṭṭisārīhuvā cirarattaṃ.
1229. “Makkhena makkhitā pajā, mānahatā nirayaṃ papatanti;
Socanti janā cirarattaṃ, mānahatā nirayaṃ upapannā.
1230. “Na hi socati bhikkhu kadāci, maggajino sammā paṭipanno;
Kittiñca sukhañcānubhoti, dhammadasoti tamāhu tathattaṃ.
1231. “Tasmā akhilo idha padhānavā, nīvaraṇāni pahāya visuddho;
Mānañca pahāya asesāṃ, vijjāyantakaro samitāvī.
1232. “Kāmarāgena ḍayhāmi, cittaṃ me pariḍayhati;
Sādhu nibbāpanaṃ brūhi, anukampāya gotama.
1233. “Saññāya vipariyesā, cittaṃ te pariḍayhati;
Nimittaṃ parivajjehi, subhaṃ rāgūpasamaṃ hitaṃ.
1234. “Asubhāya cittaṃ bhāvehi, ekaggaṃ susamāhitaṃ;
Sati kāyagatā tyatthu, nibbidābahulo bhava.
1235. “Animittañca bhāvehi, mānānusayamujjaha;
Tato mānābhisaṃmayā, upasanto carissasi.
1236. “Tameva vācaṃ bhāseyya, yāyattānaṃ na tāpaye;
Pare ca na vihiṃseyya, sā ve vācā subhāsītā.
1237. “Piyavācameva bhāseyya, yā vācā paṭinanditā;
Yaṃ anādāya pāpāni, paresaṃ bhāsate piyaṃ.
1238. “Saccaṃ ve amatā vācā, esa dhammo sanantano;
Sacce atthe ca dhamme ca, āhu santo patitṭhitā.
1239. “Yaṃ buddho bhāsati vācaṃ, khemaṃ nibbānapattiyā;

Dukkhassantakiriyāya, sā ve vācānamuttamā.

1240. “Gambhīrapañño medhāvī, maggāmaggassa kovido;
Sāriputto mahāpañño, dhammaṃ deseti bhikkhunaṃ.
1241. “Saṃkhittenapi deseti, vitthārenapi bhāsati;
Sālikāyiva nigghoso, paṭibhānaṃ udiyyati.
1242. “Tassa taṃ desayantassa, suṇanti madhuraṃ giraṃ;
Sarena rajanīyena, savaṇīyena vaggunā;
Udagacittā muditā, sotaṃ odhenti bhikkhavo.
1243. “Aja pannarase visuddhiyā, bhikkhū pañcasatā samāgatā;
Saṃyojanabandhanacchidā, anīghā khīṇapunabbhavā isī.
1244. “Cakkavattī yathā rājā, amaccaparivārīto;
Samantā anupariyeti, sāgarantaṃ mahiṃ imaṃ.
1245. “Evaṃ vijitasāṅgāmaṃ, satthavāhaṃ anuttaraṃ;
Sāvakaṃ payirupāsanti, tevijjā maccuhāyino.
1246. “Sabbe bhagavato puttā, palāpettha na vijjati;
Taṇhāsallassa hantāraṃ, vande ādiccabandhunaṃ.
1247. “Parosahassaṃ bhikkhūnaṃ, sugataṃ payirupāsati;
Desentaṃ virajaṃ dhammaṃ, nibbānaṃ akutobhayaṃ.
1248. “Suṇanti dhammaṃ vimalaṃ, sammāsambuddhadesitaṃ;
Sobhati vata sambuddho, bhikkhusaṅghapurakkhato.
1249. “Nāganāmosi bhagavā, isīnaṃ isisattamo;
Mahāmeghova hutvāna, sāvake abhivassasi.
1250. “Divā vihārā nikkhamma, satthudassanakamyatā;
Sāvako te mahāvīra, pāde vandati vaṅgiso.
1251. “Ummaggapathaṃ mārassa, abhibhuyya carati pabhijja khīlāni;
Taṃ passatha bandhapamuñca karaṃ, asitaṃva bhāgaso pavibhajja.
1252. “Oghassa hi nitaraṇatthaṃ, anekavihitaṃ maggaṃ akkhāsi;
Tasmiñca amate akkhāte, dhammadasā ṭhitā asaṃhārā.
1253. “Pajjotakaro ativijja, sabbaṭhitīnaṃ atikkamamaddasa;
Ñatvā ca sacchikatvā ca, aggaṃ so desayi dasaddhānaṃ.
1254. “Evaṃ sudesite dhamme, ko pamādo vijānataṃ dhammaṃ;
Tasmā hi tassa bhagavato sāsane, appamatto sadā namassamanusikkhe.
1255. “Buddhānubuddho yo thero, koṇḍañño tibbanikkamo;
Lābhī sukhavīhārānaṃ, vivekānaṃ abhiñhaso.

1256. “Yaṃ sāvakena pattaḃbaṃ, satthu sāsana-kārīṇā;
Sabbassa taṃ anuppattaṃ, appamattassa sikkhato.
1257. “Mahānubhāvo tevijjo, cetopariyakovido;
Koṇḍañño buddhadāyādo, pāde vandati satthuno.
1258. “Nagassa passe āsīnaṃ, muniṃ dukkhassa pāraguṃ;
Sāvakaṃ payirupāsanti, tevijjā maccuhāyino.
1259. “Cetasā anupariyeti, moggallāno mahiddhiko;
Cittaṃ nesaṃ samanvesaṃ, vippamuttaṃ nirūpadhiṃ.
1260. “Evaṃ sabbaṅgasampannaṃ, muniṃ dukkhassa pāraguṃ;
Anekākārasampannaṃ, payirupāsanti gotamaṃ.
1261. “Cando yathā vigatavalāhake nabhe, virocati vītama-lova bhāṇumā;
Evampi aṅgīrasa tvaṃ mahāmuni, atirocasi yasa-sā sabbalokaṃ.
1262. “Kāveyyamattā vicarimha pubbe, gāma gāmaṃ purā puram;
Athaddasāma sambuddhaṃ, sabbadhammāna pāraguṃ.
1263. “So me dhammamadesesi, muni dukkhassa pāragū;
Dhammaṃ sutvā pasīdimha, saddhā no udapajjatha.
1264. “Tassāhaṃ vacanaṃ sutvā, khandhe āyatanāni ca;
Dhātuyo ca veditvāna, pabbajiṃ anagāriyaṃ.
1265. “Bahūnaṃ vata atthāya, uppajjanti tathāgatā;
Itthīnaṃ purisānañca, ye te sāsana-kārakā.
1266. “Tesaṃ kho vata atthāya, bodhimajjhagamā muni;
Bhikkhūnaṃ bhikkhunīnañca, ye niyāmagataddasā.
1267. “Sudesitā cakkhumatā, buddhenādiccabandhunā;
Cattāri ariyasaccāni, anukampāya paṇīnaṃ.
1268. “Dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ;
Ariyaṃ caṭṭhaṅgikaṃ maggaṃ, dukkhūpasamagāminam.
1269. “Evamete tathā vuttā, diṭṭhā me te yathā tathā;
Sadattho me anuppatto, kataṃ buddhassa sāsanaṃ.
1270. “Svāgataṃ vata me āsi, mama buddhassa santike;
Suvibhattesu dhammesu, yaṃ seṭṭhaṃ tadupāgamiṃ.
1271. “Abhiññāpāramippatto, sotadhātu visodhitā;
Tevijjo iddhipattomhi, cetopariyakovido.
1272. “Pucchāmi satthāra-manomapaññaṃ, diṭṭheva dhamme yo vicikicchānaṃ
chettā;
Aggāḷave kālamakāsi bhikkhu, ñāto yasassī abhinibbutatto.

1273. “Nigrodhakappo iti tassa nāmaṃ, tayā kataṃ bhagavā brāhmaṇassa;
So taṃ namassaṃ acari mutyapekho, āradhaviṇṇo dalhadhammadassī.
1274. “Taṃ sāvakaṃ sakka mayampi sabbe, aññātumicchāma samantacakkhu;
Samavaṭṭhitā no savanāya sotā, tuvaṃ no satthā tvamanuttarosi.
1275. “Chinda no vicikicchaṃ brūhi metaṃ, parinibbutaṃ vedaya bhūripaṇṇa;
Majjheva no bhāsa samantacakkhu, sakkova devāna sahasanetto.
1276. “Ye keci ganthā idha mohamaggā, aññāṇapakkhā vicikicchaṭṭhānā;
Tathāgataṃ patvā na te bhavanti, cakkhuñhi etaṃ paramaṃ narānaṃ.
1277. “No ce hi jātu puriso kilese, vāto yathā abbhaghaṇaṃ vihāne;
Tamovassa nivuto sabbaloko, jotimantopi na pabhāseyyuṃ.
1278. “Dhīrā ca pajjotakarā bhavanti, taṃ taṃ ahaṃ vīra tattheva mañṇe;
Vipassinaṃ jānamupāgamimha, parisāsu no āvikarohi kappāṃ.
1279. “Khippaṃ giraṃ eraya vaggu vagguṃ, haṃsova paggayha saṇikaṃ nikūja;
Bindussarena suvikappitena, sabbeva te ujjugatā suṇoma.
1280. “Pahīnajātimaṇaṃ asesāṃ, niggayha dhonaṃ vadessāmi dhammaṃ;
Na kāmakāro hi puthujjanānaṃ, saṅkheyyakāro ca tathāgatānaṃ.
1281. “Sampannaveyyākaraṇaṃ tavedaṃ, samujjupaṇṇassa samuggahītaṃ;
Ayamañjali pacchimo suppaṇāmito, mā mohayī jānāmanomapaṇṇa.
1282. “Paroparaṃ ariyadhammaṃ viditvā, mā mohayī jānāmanomavīriya;
Vāriṃ yathā ghammani ghammatatto, vācābhikaṅkhāmi suttaṃ pavassa.
1283. “Yadatthikaṃ brahmacariyaṃ acarī, kappāyano kaccissataṃ amoghaṃ;
Nibbāyi so ādu saupādiseso, yathā vimutto ahu taṃ suṇoma.
1284. “Acchecchi taṇhaṃ idha nāmarūpe,
Kaṇhassa sotaṃ dīgharattānusayitaṃ;
Atāri jātiṃ maraṇaṃ asesāṃ, iccabravi bhagavā pañcasetṭho.
1285. “Esa sutvā pasīdāmi, vaco te isisattama;
Amoghaṃ kira me puṭṭhaṃ, na maṃ vañcesi brāhmaṇo.
1286. “Yathā vādī tathā kārī, ahu buddhassa sāvako;
Acchecchi maccuno jālaṃ, tataṃ māvāvino dalhaṃ.
1287. “Addasa bhagavā ādiṃ, upādānassa kappiyo;
Accagā vata kappāno, maccudheyyaṃ suduttaraṃ.
1288. “Taṃ devadevaṃ vandāmi, puttaṃ te dvipaduttama;
Anujātaṃ mahāvīraṃ, nāgaṃ nāgassa orasa”nti. -

Imā gāthā saṅgītikāle ekajjhaṃ katvā saṅgahaṃ āropitā. Tattha “nikkhantaṃ vata maṃ santa”ntiādayo pañca gāthā āyasmā vaṅgīso navo acirapabbajito hutvā vihāraṃ upagatā alaṅkatapaṭiyattā sambahulā itthiyo disvā uppannarāgo taṃ vinodento abhāsi.

Tattha nikkhantaṃ vata maṃ santaṃ, agārasmānagāriyanti agārato nikkhantaṃ anagāriyaṃ pabbajitaṃ maṃ samānaṃ. Vitakkāti kāmavitakkādayo pāpavitakkā. Upadhāvantīti mama cittaṃ upagacchanti. Pagabbhāti pāgabbhiyayuttā vasino. “Ayaṃ gehato nikkhamitvā pabbajito, nayimaṃ anuddhaṃsitum yutta”nti evaṃ aparihārato nillajjā. Kaṇhatoti kālato, lāmakabhāvatoti attho. Imeti tesam attano paccakkhatā vuttā.

Asuddhajīvino parivārayuttā manussā uggakiccatāya “uggā”ti vuccanti, tesam puttā uggaputtā. Mahissāsāti mahāissāsā. Sikkhitāti dvādasa vassāni ācariyakule uggahitasippā. Daḷhadhamminoti, daḷhadhanuno. Daḷhadhanu nāma dvisahassathāmaṃ vuccati. Dvisahassathāmanti, ca yassa āropitassa jiyāya bandho lohasīsādīnaṃ bhāro daṇḍe gahetvā yāva kaṇḍapamāṇā nabhaṃ ukkhittassa pathavito muccati. Samantā parikireyyunti samantato kaṇḍe khippeyyum. Kittakāti ce āha “sahassaṃ apalāyina”nti. Yuddhe aparaṃ mukhānaṃ sahassamattānaṃ. Idaṃ vuttaṃ hoti - sikkhitā katahatthā uggā daḷhadhanuno mahissāsā uggaputtā sahassamattā kadāci yuddhe parājayaṃ apattā appamattā samantato ṭhatvā thambhaṃ upanissāya sacepi vasseyyum. Tādisehipi issāsasahasseehi samantā sare parikīryante susikkhito puriso daṇḍaṃ gahetvā sabbe sare attano sarīre apatamāne katvā pādamaṃ pāteyya. Tattha ekopi issāso dve sare ekato khipanto nāma natthi. Itthiyo pana rūpārammaṇādivasena pañca pañca sare ekato khipanti, evaṃ khipantiyo. Ettakā bhiyyoti imāhi itthīhi bhiyyopi bahū itthiyo attano itthikuttahāsabhāvādito vidhaṃsenti.

Sakkhī hi me sutam etanti sammukhā mayā etaṃ sutam. Nibbānagamanaṃ magganti liṅgavipallāsenā vuttaṃ, nibbānagāmaggoti attho, vipassanaṃ sandhāyāha. Tattha me nirato manoti tasmim vipassanāmagge mayhaṃ cittaṃ nirataṃ.

Evañce maṃ viharantanti evaṃ aniccaasubhajjhānabhāvanāya ca vipassanābhāvanāya ca viharantaṃ maṃ. Pāpimāti kilesamāraṃ ālapati. Tathā maccu karissāmi, na me maggampi dakkhasīti mayā kataṃ maggampi yathā na passasi, tathā maccu antaṃ karissāmīti yojanā.

Aratīncātiādikā pañca gāthā attano santāne uppanne aratīādike vinodentena vuttā. Tattha aratinti adhikusalesu dhammesu pantasenāsanesu ca ukkaṇṭhanaṃ. Ratinti pañcakāmaguṇaratiṃ. Pahāyāti pajahitvā. Sabbaso gehasitañca vitakkanti, gehanissitaṃ puttadārādipaṭisaṃyuttaṃ ñātivitakkādiñca micchāvitakkaṃ anavasesato pahāya. Vanathaṃ na kareyya kuhiñcīti ajjhakkabāhirappabhede sabbasmim vatthusmim taṇhaṃ na kareyyaṃ. Nibbanatho avanatho sa bhikkhūti yo hi sabbena sabbam nittanho, tato eva katthacipi nandiyā abhāvato avanatho, so bhikkhu nāma saṃsāre bhayassa sammadeva ikkhaṇatāya bhinnakilesatāya cāti attho.

Yamidha pathaviñca vehāsaṃ, rūpagataṃ jagatogadhaṃ kiñcīti yaṃkiñci idha pathavīgataṃ bhūminissitaṃ vehāsaṃ vehāsaṭṭhaṃ devalokanissitaṃ rūpagataṃ rūpajātaṃ ruppanasabhāvaṃ jagatogadhaṃ lokikaṃ bhavattayapariyāpannaṃ saṅkhatam. Parijīyati sabbamaniccanti sabbam taṃ jarābhibhūtaṃ, tato eva aniccaṃ

tato eva dukkhaṃ anattāti evaṃ tilakkhaṇāropanaṃ āha. Ayaṃ therassa mahāvipassanāti vadanti. Evaṃ samecca caranti mutattāti evaṃ samecca abhisamecca vipassanāpaññāsahitāya maggapaññāya paṭivijjhitaṃ mutattā pariññātattabhāvā paṇḍitā caranti viharanti.

Upadhīsūti khandhūpadhiādīsu. Janāti andhaputhujjanā. Gadhitāseti paṭibaddhacittā. Ettha hi visesato kāmaguṇūpadhīsu chando apanetabboti dassento āha diṭṭhasute paṭighe ca mute cāti. Diṭṭhasuteti diṭṭhe ceva sute ca, rūpasaddesūti attho. Paṭigheti ghaṭṭanīye phoṭṭhabbe. Muteti vuttāvasese mute, gandharasesūti vuttaṃ hoti. Sāratthapakāsanīyaṃ “paṭighapadena gandharasā gahitā, mutapadena phoṭṭhabbārammaṇa”nti vuttaṃ. Ettha vinodaya chandamanejoti etasmiṃ diṭṭhādibhede pañcakāmaguṇe kāmaccandaṃ vinodehi, tathā sati sabbattha anejo avikappo bhavasi. Yo hettha na limpati muni tamāhūti yo hi ettha kāmaguṇe taṇhālepena na limpati, taṃ moneyyadhammaṭṭhato “munī”ti paṇḍitā vadanti. “Atha saṭṭhisitā”ti pālīti adhippāyena keci “saṭṭhidhammārammaṇanissitā”ti atthaṃ vadanti. “Aṭṭhasaṭṭhisitā savitakkā”ti pana pālī, appakañhi ūnaṃ adhikaṃ vā na gaṇanūpagaṃ hotīti. Aṭṭhasaṭṭhisitāti dvāsaṭṭhidhiṭṭhigatasannissitā micchāvitakkāti atthoti keci vadanti. Diṭṭhigatikā ca sattāvāsābhāvaladdhiṃ ajjhūpagatāti adhiccasamuppannavādaṃ ṭhapetvā itaresaṃ vasena “atha saṭṭhisitā savitakkā”ti vuttaṃ. Yathā hi taṇhālepābhāvena bhikkhūti vuccati, evaṃ diṭṭhilepābhāvenapīti dassetuṃ “atha saṭṭhisitā”tiādi vuttaṃ. Puthujjanatāya adhammā nivīṭṭhāti te pana micchāvitakkā niccādigāhavasena adhammā dhammato apetaṃ puthujjanatāyaṃ andhabāle nivīṭṭhā abhinivīṭṭhā. Na ca vaggagatassa kuhiñcīti yattha katthaci vatthusmiṃ sassatavādādimicchādiṭṭhivaggagato, taṃladdhiko na ca assa bhaveyya. Aṭṭhakathāyaṃ pana “atha saṭṭhisitā savitakkā, puthū janatāya adhammā nivīṭṭhā”ti padaṃ uddharitvā atha cha ārammaṇanissitā puthū adhammavitakkā janatāya nivīṭṭhāti vuttaṃ. Tathā na ca vaggagatassa kuhiñcīti tesaṃ vasena na katthaci kilesavaggagato bhaveyyāti ca vuttaṃ. No pana duṭṭhullagāhī sa bhikkhūti yo kilesehi dūsittatā ativiya duṭṭhullatā ca duṭṭhullānaṃ micchāvādānaṃ gaṇhanasīlo ca no assa no bhaveyya, so bhikkhu nāma hotīti.

Dabboti dabbajātiko paṇḍito. Cirarattasamāhitoti cirakālato paṭṭhāya samāhito. Akuhakoti kohaññarahito asaṭṭho amāyāvī. Nipakoti nipuṇo cheko. Apihālūti nittanṇo. Santaṃ padaṃ ajjhagamāti, nibbānaṃ adhigato. Moneyyadhammasamannāgatato muni. Parinibbutoti ārammaṇakaraṇavasena nibbānaṃ paṭicca saupādisesāya nibbānadhātuyā parinibbuto. Kaṅkhati kālanti idāni anupādisesanibbānatthāya kālaṃ āgameti. Na tassa kiñci karaṇīyaṃ atthi, yathā ediso bhavissati, tathā attānaṃ sampādetīti adhippāyo.

Mānaṃ pajahassūtiādayo catasso gāthā paṭibhānasampattiṃ nissāya attano pavattamānaṃ mānaṃ vinodentena vuttā. Tattha mānaṃ pajahassūti seyyamānādinavavidhaṃ mānaṃ pariccaja. Gotamāti gotamagottassa bhagavato sāvakattā attānaṃ gotamagottaṃ katvā ālapati. Mānapathanti mānassa pavattiṭṭhānabhūtaṃ ayonisomanasikāraparikkhittaṃ jātiādīṃ tappaṭibaddhakilesappahānena jahassu pajaha. Asesanti sabbameva. Mānapathamhi sa mucchitoti mānavatthunimittaṃ mucchaṃ āpanno. Vipphaṇisārīhuvā cirarattanti imasmiṃ mānapathānuyogakkhaṇe vītivatte pubbeva arahattaṃ pāpuṇissa, “naṭṭhohamasmī”ti vipphaṇisārī ahuvā ahoṣi.

Makkhena makkhitā pajāti sūrādinā attānaṃ ukkaṃsetvā pare vambhetvā paraguṇamakkhanalakkhaṇena makkhena pisitattā makkhī. Puggalo hi yathā yathā paresaṃ guṇe makkheti, tathā tathā attano guṇe puñjati nirākaroti nāma. Mānahatāti mānena hataguṇā. Nirayaṃ papatantīti nirayaṃ upapajjanti.

Maggajinoti maggena vijitakilesa. Kittīṇca sukhañcāti viññūhi pasaṃsitañca kāyikacetasikasukhañca anubhotīti paṭilabhati. Dhammasasoti tamāhu tathattanti taṃ tathabhāvaṃ sammāpaṭipannaṃ yāthāvato dhammadassīti paṇḍitā āhu.

Akhiloti pañcacetokhilarahito. Padhānavāti sammappadhānavīriyasampanno. Visuddhoti nīvaraṇasaṅkhātavalāhakāpagamena visuddhamānaso. Asesanti navavidhampi mānaṃ aggamaggena pajahitvā. Vijjāyantakaro samitāvīti sabbaso samitakilesa tividhāya vijjāya pariyosānappatto hotīti attānaṃ ovadati.

Athekadivasam āyasmā ānando aññatarena rājamahāmattena nimantito pubbaṇhasamayaṃ tassa gehaṃ gantvā paññatte āsane nisīdi āyasmatā vaṅgīsena pacchāsamaṇena. Atha tasmīṃ gehe itthiyo sabbālaṅkārapaṭimaṇḍitā theram upasaṅkamitvā, vanditvā pañhaṃ pucchanti, dhammaṃ suṇanti. Athāyasmato vaṅgīsassa navapabbajitassa ārammaṇaṃ pariggahetuṃ asakkontassa visabhāgārammaṇe rāgo uppajji. So saddho ujujātiko kulaputto “ayaṃ me rāgo vaḍḍhitvā diṭṭhadhammikaṃ samparāyikampi atthaṃ nāseyyā”ti cintetvā yathānisinnova therassa attano pavattiṃ āvikaronto “kāmarāgenā”ti gāthamāha. Tattha yadipi kilesarajjanapariḷāho kāyampi bādhati, cittaṃ pana bādiento cirataraṃ bādhetīti dassetuṃ “kāmarāgena ḍayhāmī”ti vatvā “cittaṃ me pariḍayhati”ti vuttaṃ. Nibbāpananti rāganibbāpanakāraṇaṃ rāgapariḷāhassa nibbāpanasamatthaṃ ovādaṃ karohīti attho.

Saññāya vipariyesātiādikā gāthā tena yācitenā āyasmatā ānandena vuttā. Vipariyesāti vipallāsena asubhe subhanti pavattena viparītaggāhena. Nimittanti kilesajanakanimittaṃ. Parivajjehīti paribbaja. Subhaṃ rāgūpasamhitanti rāgavaḍḍhanārammaṇaṃ subhaṃ parivajjento asubhasaññāya parivajjeyya, sabbattha anabhiratisaññāya. Tasmā tadubhayampi dassento “asubhāyā”tiādīmāha.

Tattha asubhāyāti asubhānupassanāya. Cittaṃ bhāvehi ekaggaṃ susamāhitanti attano cittavikkhepābhāvena ekaggaṃ ārammaṇesu susamāhitaṃ appitaṃ katvā bhāvehi tava asubhānupassanaṃ sukaraṃ akkhāmīti. Sati kāyagatā tyatthūti vuttakāyagatāsati bhāvanā tayā bhāvitā bahulikatā hotūti attho. Nibbidābahulo bhavāti attabhāve sabbasmiṇca nibbedabahulo hohi.

Animittañca bhāvehīti niccanimittādīnaṃ ugghāṭanaṃ visesato aniccānupassanā animittā nāma, tato mānānusayamujjahāti taṃ bhāvento maggapaṭipāṭiyā aggamaggādhigamena mānānusayaṃ samucchinda. Mānābhisamayāti mānassa dassanābhisamayā ceva pahānābhisamayā ca. Upasantoti sabbaso rāgādīnaṃ santatāya upasanto carissasi viharissasīti attho.

Tameva vācantiādikā catasso gāthā bhagavatā subhāsitasutte desite somanassajātena therena bhagavantaṃ sammukhā abhitthavantena vuttā. Yāyattānaṃ na tāpayeti yāya vācāya hetubhūtāya attānaṃ vipaṭisārena na tāpeyya na viheṭheyya. Pare ca na vihiṃseyyāti pare ca parehi bhindanto na bādheyya. Sā ve vācā subhāsītāti sā vācā ekaṃsena subhāsītā nāma, tasmā tameva vācaṃ bhāseyyāti yojanā. Imāya gāthāya apisuṇavācāvasena bhagavantaṃ thometi.

Paṭinanditāti paṭimukhabhāvena nanditā piyāyitā sampati āyatiñca suṇantehi sampatiṇchitā. Yaṃ anādāyāti yaṃ vācaṃ bhāsanto pāpāni paresaṃ appiyāni aniṭṭhāni pharusavacanāni anādāya aggahetvā atthabyañjanamadhuraṃ piyameva dīpeti. Tameva piyavācaṃ bhāseyyāti piyavācāvasena abhitthavi.

Amatāti sādhubhāvena amatasadisā. Vuttañhetam - “saccaṃ have sādhutaraṃ rasāna”nti. Nibbānāmatapaccayattā vā amatā. Esa dhammo sanantanoti yā ayaṃ saccavācā nāma, esa porāṇo dhammo cariyā paveni. Idameva hi porāṇānaṃ āciṇṇaṃ yaṃ te na alikaṃ bhāsimsu. Tenāha - “sacce atthe ca dhamme ca, āhu santo patiṭṭhitā”ti. Tattha sacce patiṭṭhitattā eva attano ca paresaṃca atthe patiṭṭhitā, atthe patiṭṭhitattā eva dhamme patiṭṭhitā hontīti veditabbā. Saccavisesanameva vā etaṃ. Idañhi vuttaṃ hoti - sacce patiṭṭhitā. Kīdise? Atthe ca dhamme ca, yaṃ paresaṃ atthato anapetattā atthaṃ anuparodhakaraṃ, dhammato anapetattā dhammaṃ dhammikameva atthaṃ sādhetīti. Imāya gāthāya saccavācāvasena abhitthavi. Khemanti abhayaṃ nirupaddavaṃ. Kena kāraṇenāti ce? Nibbānapattiyā dukkhassantakiriyāya, yasmā kilesanibbānaṃ pāpeti, vaṭṭadukkhassa ca antakiriyāya saṃvaṭṭati, tasmā khemanti attho. Atha vā yaṃ buddho nibbānapattiyā vā dukkhassantakiriyāya vāti dvinnaṃ nibbānadhātūnaṃ atthāya khemamaggappakāsanato khemaṃ vācaṃ bhāsati. Sā ve vācānamuttamāti sā vācā sabbavācānaṃ seṭṭhāti evamettha attho daṭṭhabbo. Imāya gāthāya mantāvacanavasena bhagavantaṃ abhitthavanto arahattanikūṭena thomaṃ pariyosāpeti.

Gambhīrapaññoti tisso gāthā āyasmato sārīputtattherassa pasaṃsanavasena vuttā. Tattha gambhīrapaññoti gambhīresu khandhāyatanādīsu pavattāya nipuṇāya paññāya samannāgatattā gambhīrapañño. Medhāsāṅkhātāya dhammojapaññāya samannāgatattā medhāvī. “Ayaṃ duggatīyā maggo, ayaṃ sugatīyā maggo, ayaṃ nibbānassa maggo”ti evaṃ magge ca amagge ca kovīdatāya maggāmaggaṃ kovidō. Mahatīyā sāvakaṃpāramīññāssa matthakaṃ pattāya paññāya vasena mahāpañño. Dhammaṃ deseti bhikkhūnanti sammadeva pavattiṃ nivattiṃ vibhāvento bhikkhūnaṃ dhammaṃ deseti. Tassā pana desanāya pavattiākāraṃ dassetuṃ “saṃkhittenaṃ”tiādi vuttaṃ.

Tattha saṃkhittenaṃpīti “cattārimāni, āvuso, ariyasaccāni. Katamāni cattāri? Dukkhaṃ ariyasaccaṃ...pe... imāni kho, āvuso, cattāri ariyasaccāni, tasmā tihāvuso, idaṃ dukkhanti yogo karaṇīyo”ti evaṃ saṃkhittenaṃpīti deseti. “Katamañcāvuso, dukkhaṃ ariyasaccaṃ? Jātipi dukkhā”tiādinā nayena tāneva vibhajanto vitthārenaṃpīti bhāsati. Khandhādidesanāsūpi eseva nayo. Sālikāyiva nigghosoti yathā madhuraṃ ambapakkaṃ sāyitvā pakkhehi vātaṃ datvā madhuraravaṃ nicchārentīyā sālikāya nigghoso, evaṃ therassa dhammaṃ kathentassa madhuro nigghoso hoti. Dhammasenāpatissa hi pittādīnaṃ vasena apalibuddhavaṇaṃ hoti, ayadaṇḍena pahaṭakaṃsathālako viya saddo niccharati. Paṭibhānaṃ udiyyatīti kathetukamyatāya sati samuddato vīciyo viya uparūpari anantaṃ paṭibhānaṃ utthahati.

Tassāti dhammasenāpatissa. Tanti dhammaṃ desentassa. Suṇantīti yaṃ no thero katheti, taṃ no sossāmāti ādarajātā suṇanti. Madhuranti iṭṭhaṃ. Rajanīyenāti kantena. Savanīyenāti kaṇṇasukhena. Vaggunāti maṭṭhena manoharena. Udaggacittāti odaggaṃpītiyā vasena udaggacittā alīnacittā. Muditāti āmoditā pāmojjena samannāgatā. Odhentīti avadahanti aññāya cittaṃ upaṭṭhapentā sotam upanenti.

Ajja pannarasetiādikā catasso gāthā pavāraṇāsuttantadesanāya satthāraṃ mahābhikkhusaṅghaparivutaṃ nisinnaṃ disvā thomentena vuttā. Tattha pannaraseti yasmiṃhi samaye bhagavā pubbārāme nisīdanto sāyanhasamaye sampattaparīsāya kālayuttaṃ samayayuttaṃ dhammaṃ desetvā, udakakoṭṭhake gattāni pariśīcitvā, vatthanivasano ekaṃsaṃ sugatamahācīvaraṃ katvā, migāramātupāsāde majjhimathambhaṃ nissāya paññattavarabuddhāsane nisīditvā, samantato nisinnaṃ bhikkhusaṅghaṃ anuviloketvā tadahuposathe pavāraṇādivase nisinno hoti, imasmiṃ pannarasīuposatheti attho. Visuddhiyāti visuddhatthāya visuddhipavāraṇāya. Bhikkhū pañcasatā samāgatāti, pañcasatamattā bhikkhū satthāraṃ parivāretvā nisajjivasena ceva ajjhāsayavasena ca samāgatā. Te ca saṃyojanabandhanacchidāti saṃyojanasaṅkhāte santānassa bandhanabhūte kilese chinditvā uthitā. Tato eva anīghā khīṇapunabbhavā isīti kilesadukkhābhāvena nidukkhā khīṇapunabbhavā, asekkhānaṃ sīlakkhandhādīnaṃ esitabhāvena isīti.

Vijitasāṅgāmaṃ vijitakilesasaṅgāmaṃ vijitamārabalattā vijitasāṅgāmaṃ. Satthavāhanti aṭṭhaṅgike ariyamaggarathe āropetvā veneyyasatte vāheti saṃsārakantārato uttāretīti bhagavā satthavāho. Tenāha brahmā sahampati “uttāhehi, vīra, vijitasāṅgāma, satthavāhā”ti, taṃ satthavāhaṃ anuttaraṃ satthāraṃ sāvakaṃ payirupāsanti. Tevijjā macchāyini evarūpehi sāvakehi parivārito cakkavatti viya rājā amaccaparivārito janapadacārikavasena samantā anupariyētīti yojanā.

Palāpoti tuccho antosārahito, sīlahitoti attho. Vande ādiccabandhunaṃ ādiccabandhuṃ satthāraṃ dasabalaṃ vandāmīti vadati.

Parosahassantiādikā catasso gāthā nibbānapaṭisaṃyuttāya dhammiyā kathāya bhikkhūnaṃ dhammaṃ desentaṃ bhagavantaṃ thomentena vuttā. Tattha parosahassanti atirekasahassaṃ, aḍḍhateḷasaṃ bhikkhusahassāni sandhāya vuttaṃ. Akutobhayanti nibbāne kutocipi bhayaṃ natthi. Nibbānaṃ pattassa ca kutocipi bhayaṃ natthīti nibbānaṃ akutobhayaṃ nāma.

“Āgum na karotī”tiādīnaṃ vuttakāraṇehi bhagavā nāgoti vuccatīti nāganāmosi bhagavāti. Isīnaṃ isisattamoti sāvakaṃ paccekabuddhaisīnaṃ uttamo isi, vipassīsammasambuddhato paṭṭhāya isīnaṃ vā sattamako isi. Mahāmeghovaṃ cātuddīpikamahāmegho viya hutvā.

Divā vihārāti paṭisallānaṭṭhānato. Sāvako te, mahāvīra, pāde vandati vaṅgīsoti idaṃ therā arahattaṃ patvā attano visesādhigamaṃ pakāsento vadati.

Ummaggapathantiādikā catasso gāthā bhagavatā “kiṃ nu te, vaṅgīsa, imā gāthāyo pubbe parivitakkitā, udāhu uthānaso cetā paṭibhanti”ti pucchitena uthānaso paṭibhantiṃ dassentena vuttā. Kasmā panevaṃ taṃ bhagavā avoca? Saṅghamajjhe kira kathā udapādi - “vaṅgīsathero vissatṭhagantho neva uddesena, na paripucchāya, na yonisomanasikārena kammaṃ karoti. Gāthaṃ bandhanto vaṇṇapadāni karonto vicarati”ti. Atha bhagavā “ime bhikkhū vaṅgīsassa paṭibhānasampattiṃ na jānanti, ahamassa paṭibhānasampattiṃ jānāpessāmī”ti cintetvā “kiṃ nu kho, vaṅgīsa”tiādīnaṃ pucchati. Ummaggapathanti anekāni kilesupapajjanapathāni. Vaṭṭappasutapathatāya hi pathanti vuttaṃ. Pabhijja khīlānīti rāgādikhīlāni pañca bhinditvā carasi. Taṃ passathāti evaṃ abhibhuyya ca chinditvā ca carantaṃ buddhaṃ passatha.

Bandhapamuñcakaranti bandhanamocanakaram. Asitanti anissitam. Bhāgaso paṭibhajjāti satipaṭṭhānādikoṭṭhāsato dhammaṃ paṭibhajjanīyaṃ katvā. Pavibhajjāti pāṭho. Uddesādikoṭṭhāsato pakārena vibhajitvā vibhajitvā dhammaṃ desetīti attho.

Oghassāti kāmādicaturoghassa. Anekavihitanti satipaṭṭhānādivasena anekavidhaṃ aṭṭhatimsāya vā kammaṭṭhānānaṃ vasena anekappakāraṃ amatāvahaṃ maggaṃ akkhāsi abhāsi. Tasmiṃca amate akkhātetī tasmim tena akkhāte amate amatāvahe. Dhammasasāti dhammassa passitāro. Tṭhitā asaṃhārāti kenaci asaṃhāriyā hutvā patiṭṭhitā. Ativijjhāti ativijjhivā. Sabbatṭhitinanti sabbesaṃ diṭṭhiṭṭhānānaṃ viññāṇaṭṭhitinānaṃ vā. Atikkamamaddasāti atikkamabhūtaṃ nibbānaṃ addasa. Agganti uttamaṃ dhammaṃ. Aggeti vā pāṭho, paṭhamataranti attho. Dasaddhānanti pañcavaggiyānaṃ aggaṃ dhammaṃ, agge vā ādito desayīti attho.

Tasmāti yasmā “esa dhammo sudesito”ti jānantena pamādo na kātabbo, tasmā anusikkheti tisso sikkhā vipassanāpaṭipāṭiyā maggapaṭipāṭiyā ca sikkheyya.

Buddhānubuddhotiādikā tisso gāthā āyasmato aññātakonḍaññattherassa thomanavasena vuttā. Tattha buddhānubuddhoti buddhānaṃ anubuddho. Buddhā hi paṭhamaṃ cattāri saccāni bujjhimsu, pacchā thero sabbapaṭhamaṃ, tasmā buddhānubuddhoti. Thirehi sīlakkhandhādīhi samannāgatattā thero, akuppadhammoti attho. Tibbanikkamoti daḥhavīriyo. Sukhavihārānanti diṭṭhadhammasukhavihārānaṃ. Vivekānanti tiṇṇampi vivekānaṃ. Sabbassa tanti yaṃ sabbasāvakena pattabbaṃ, assa anena taṃ anuppattaṃ. Appamattassa sikkhatoti appamattena hutvā sikkhantena.

Tevijjo cetopariyakovidoti chasu abhiññāsu catasso vadati, itarā dve yadipi na vuttā, thero pana chaḥabhiññova. Yasmā theram himavante chaddantadahato āgantvā bhagavati paramanipaccakāraṃ dassetvā, vandantaṃ disvā pasannamānasena bhagavato sammukhā theram abhitthavantena imā gāthā vuttā, tasmā “konḍañño buddhadāyādo, pāde vandati satthuno”ti vuttaṃ.

Nagassa passetiādikā tisso gāthā pañcahi bhikkhusatehi saddhiṃ sabbeheva arahantehi bhagavati kāḷasīlāyaṃ viharante āyasmā mahāmoggallāno tesam bhikkhūnaṃ cittaṃ samanvesanto arahattaphalavimuttiṃ passittha. Taṃ disvā āyasmā vaṅgīso bhagavantaṃ there ca abhitthavanto abhāsi. Tattha nagassa passeti isigilipabbatassa passe kāḷasīlāyaṃ. Āsīnanti nisinnaṃ.

Cetasāti attano cetopariyañāṇena. Cittaṃ nesaṃ samanvesanti tesam khīṇāsavabhikkhūnaṃ cittaṃ samanvesanto. Anupariyetīti anukkamena paricchindati.

Evam sabbaṅgasampannaṃ “munim dukkhassa pāragu”nti vuttāya satthusampattiyā ceva “tevijjā macculāyino”ti vuttāya sāvakasampattiyā cāti sabbehi aṅgehi sampannaṃ samannāgataṃ. Muninti hi iminā padena monasañkhātena ñāṇena satthu anavasesaññeyyāvabodho vuttoti anāvaraṇañāṇena dasabalaññādīnaṃ saṅgaho kato hoti, tenassa ñāṇasampadaṃ dasseti. Dukkassa pāragunti iminā pahānasampadaṃ. Tadubhayena ca satthu ānubhāvasampadādayo dassitā honti. Tevijjā macculāyinoṃ iminā sāvakānaṃ ñāṇasampattidīpanena ca nibbānadhātuyā adhigamadīpanena ca padadvayena satthusāvakasampatti dassitā hoti. Tathā hi yathāvuttamatthaṃ pākāṭataraṃ kātuṃ “munim dukkhassa pāraguṃ.

Anekākārasampannaṃ, payirupāsanti gotama’’nti vuttaṃ. Tattha anekākārasampannanti anekehi ākārehi sampannaṃ, anekākāraguṇasamannāgatanti attho.

Cando yathāti gāthā bhagavantaṃ campānagare gaggarāya pokkharāṇiyā tīre mahatā bhikkhusaṅghena anekehi ca devanāgasahashehi parivutaṃ attano vaṇṇena ca yasasā ca virocamaṇaṃ disvā somanassajātena abhitthavanta vuttā. Tattha cando yathā vigatavalāhake nabheti yathā saradasamaye apagatavalāhake valāhakasadisena aññena ca mahikādinā upakkilesena vimutte ākāse puṇṇacando virocati, vītamalova bhāṇumāti teneva valāhakādiupakkilesavigamena vigatamalo bhāṇumā sūriyo yathā virocati. Evampi, aṅgīrasa, tvanti evaṃ aṅgehi niccharaṇajutīhi jutimanta tvampī mahāmuni bhagavā, atirocasi attano yasasā sadevakaṃ lokaṃ atikkamitvā virocasīti.

Kāveyyamattātiādikā dasa gāthā arahattaṃ patvā attano paṭipattiṃ paccavekkhitvā satthu attano ca guṇe vibhāventena vuttā. Tattha kāveyyamattāti kāveyyena kabbakaraṇena mattā mānitā sambhāvitā guṇodayaṃ āpannā. Addasāmāti addasimhā.

Addhā no udapajjathāti ratanattayaṃ addhā amhākaṃ upakāratthāya uppajji.

Vacananti saccapaṭisaṃyuttaṃ dhammakathaṃ. Khandhe āyatanāni ca dhātuyo cāti pañcakkhandhe dvādasāyatanāni, aṭṭhārasa dhātuyo ca. Imasmiṃ ṭhāne khandhādikathā vattabbā. Sā visuddhimagge vitthāritā evāti tattha vuttanayeneva veditabbā. Veditvānāti rūpādivibhāgādito aniccatādito ca pubbabhāgañāṇena jānitvā.

Ye te sāsana-kārakāti ye te sattā tathāgatānaṃ sāsana-kārakā, tesāṃ bahūnaṃ atthāya vata uppajjanti tathāgatā.

Ye niyāmagataddasāti niyāmo eva niyāmagataṃ, ye bhikkhū bhikkhuniyo ca sammattaniyāmaṃ addasaṃsu adhigacchiṃsu. Tesāṃ atthāya vata bodhiṃ sammāsambodhiṃ ajjhagamā, muni bhagavāti yojanā.

Sudesitāti veneyyajjhāsayaṇurūpaṃ saṅkhepato vitthārato ca suṭṭhu desitā. Cakkhumatāti pañcahi cakkhūhi cakkhumatā. Attahitakāmehi araṇīyāni karaṇīyāni ariyabhāvakārāni, ariyassa vā bhagavato saccānīti ariyasaccāni. Dukkantiādi tesāṃ ariyasaccānaṃ sarūpadassanaṃ. Imasmiṃ ṭhāne ariyasaccakathā vattabbā, sā sabbākārato visuddhimagge vitthāritāti tattha vuttanayeneva veditabbā. Evamete tathāti ete dukkhādayo ariyasaccadhammā evaṃ dukkhādippakārena tathā avitathā anaññathā. Vuttā diṭṭhā me te yathā tathāti yathā satthārā vuttā, tathā mayā diṭṭhā, ariyamaggañāṇena paṭividdhattā evaṃ tesāṃ. Sadattho me anuppatto arahattaṃ mayā sacchikataṃ. Tato ca kataṃ buddhassa bhagavato sāsanaṃ ovādānusiṭṭhiyaṃ anupatiṭṭho.

Svāgataṃ vata me āsīti suāgamaṃ vata me ahosi. Mama buddhassa santiketi mama sambuddhassa bhagavato santike samīpe.

Abhiññāpāramippattoti channampi abhiññānaṃ pāramiṃ, ukkaṃsaṃ adhigato. Iminā hi padena vuttamevatthaṃ vivarituṃ “sotadhātu visodhitā’’tiādi vuttaṃ.

Pucchāmi satthārantiādikā dvādasa gāthā attano upajjhāyassa parinibbutabhāvaṃ pucchanta vuttā. Āyasmato nigrodhakappattherassa hi parinibbānakāle āyasmā vaṅgīso asammukhā ahosi. Diṭṭhapubbañca tena tassa hatthakukkuccādi,

pubbavāsanāvasena hi tādisañca āyasmato pilindavacchassa vasalavādena samudācāro viya khīṇāsavānampi hotiyeva. Tena “parinibbuto nu kho me upajjhāyo, udāhu no”ti uppannaparivitakko satthāraṃ pucchi. Tena vuttaṃ - “upajjhāyassa parinibbutabhāvaṃ pucchantena vuttā”ti. Tattha satthāraṃti diṭṭhadhammikādīhi veneyyānaṃ anusāsakaṃ. Anomapaññanti omaṃ vuccati parittaṃ lāmaṃ. Na omapaññaṃ anomapaññaṃ, mahāpaññanti attho. Diṭṭheva dhammeti paccakkhameva, imasmimyeva attabhāveti attho. Vicikicchānanti saṃsayānaṃ evarūpānaṃ vā parivitakkānaṃ chettā. Aggālaveti aggālavacetiyasaṅkhāte vihāre. Ñātoti pākaṭo. Yasassīti lābhasakkārasampanno. Abhinibbutattoti upasantasabhāvo aparidayhamānacitto.

Tayā katanti tādise chāyāsampanne nigrodharukkhamūle nisinnattā “nigrodhakappo”ti tayā kataṃ nāmaṃ. Iti so yathā attanā upalakkhitaṃ tathā vadati. Bhagavā pana na nisinnattā eva taṃ tathā ālapati, api ca kho tattha arahattaṃ pattattāpi. Brāhmaṇassāti jātiṃ sandhāya vadati. So kira brāhmaṇamahāsālakulā pabbajito. Namassaṃ acarinti namassamāno vihāsiṃ. Mutyapekhoti nibbāne patiṭṭhito.

Daḷhadhammadassīti bhagavantaṃ ālapati. Daḷhadhammañhi nibbānaṃ abhijjanaṭṭhena, tañca bhagavā passi dassesi ca.

Sakkātipi bhagavantameva kulanāmena ālapati. Mayampi sabbeti, niravasesaparisaṃ saṅgaṇhitvā attānaṃ dassento vadati. Samantacakkhūtipi bhagavantameva sabbaññutaññaṇena ālapati. Samavaṭṭhitāti sammā avatṭhitā, ābhogaṃ katvā ṭhitā. Noti amhākaṃ. Savanāyāti imassa pañhassa veyyākaraṇaṃ savanattāya. Sotāti sotadhātuyā. Tuvaṃ no satthā tvamanuttarosīti thutivacanavasena vadati.

Chinda no vicikicchanti vicikicchāpaṭirūpaṃ taṃ parivitakkaṃ sandhāyāha. Akusalavicikicchāya pana thero nibbikicchova. Brūhi metanti brūhi me etaṃ. Yaṃ mayā yācitosi “taṃ sāvakaṃ, sakka, mayampi sabbe aññātumicchāmā”ti yācitova, taṃ brāhmaṇaṃ parinibbutaṃ vedaya bhūripaṇña. Majjheva no bhāsā”ti parinibbutaṃ jānitvā mahāpañña bhagavā majjheva amhākaṃ sabbesaṃ bhāsa, yathā sabbe mayaṃ jāneyyāma. Sakkova devāna saḥassanettoti, idaṃ pana thutivacanameva. Apicettha ayamadhippāyo - yathā sakko saḥassanetto devānaṃ majjhe tehi sakkaccaṃ sampaṭicchitavacanaṃ bhāsati, evaṃ amhākaṃ majjhe amhehi sampaṭicchitavacanaṃ bhāsāti.

Ye kecīti imampi gāthaṃ bhagavantaṃ thunanto vattukāmataṃ janetuṃ bhaṇati. Tassattho - ye keci abhijjhādayo ganthā, tesam appahāne sati mohavicikicchānaṃ pahānābhāvato mohamaggāti ca, aññānapakkhāti ca, vicikicchāṭṭhānāti ca vuccanti. Sabbe te tathāgataṃ patvā tathāgatassa desanābalena viddhamsitā bhavanti, nassanti. Kimkāraṇanti? Cakkhuñhi etaṃ paramaṃ narānaṃ, yasmā tathāgato sabbaganthavidhamanena paññācakkhujananato narānaṃ paramaṃ cakkhunti vuttaṃ hoti.

No ce hi jātūti imampi gāthaṃ thunanto eva vattukāmataṃ janento bhaṇati. Tattha jātūti ekaṃsavacanaṃ. Purisoti bhagavantaṃ sandhāyāha. Jotimantoti paññājotisampannā sārīputtādayo. Idaṃ vuttaṃ hoti - yadi bhagavā puratthimādibhedo vāto viya abbhaghanaṃ desanāvegena kilese vihaneyya, tato

yathā abbhaghananivuto loko tamova hoti ekandhakāro, evaṃ sabbopi loko aññānanivuto tamova siyā. Ye cāpi ime idāni jotimanto khāyanti sārīputtādayo, tepi na bhāseyyuṃ, na dīpeyyunti.

Dhīrā cāti imampi gāthaṃ purīmanayenevāha. Tassattho - dhīrā ca paṇḍitapurisā, pajjotakarā bhavanti paññāpajjotaṃ uppādentī. Taṃ tasmā ahaṃ taṃ vīra padhānavīriyasamannāgata bhagavā, tattheva maññe dhīro pajjotakarotveva maññāmi. Mayampi vipassinaṃ sabbadhamme yathābhūtaṃ passantaṃ bhagavantaṃ jānanta eva upāgamimhā. Tasmā “parisāsu no āvikarohi kappam parinibbutova yathā nigrodhakappaṃ āvikarohi pakāsehi”ti.

Khippanti imampi gāthaṃ purīmanayeneva āha. Tassattho - bhagavā khippaṃ giraṃ eraya vaggu vagguṃ acirāyamāno vācaṃ bhāsa vaggu manoharaṃ. Haṃsova yathā suvaṇṇahaṃso gocaraṃ pariggaṇhanto jātassaravanasaṇḍaṃ disvā gīvaṃ paggayha pakkhe uddhunitvā haṭṭhatuṭṭho saṇikaṃ ataramāno vagguṃ nikūjati giraṃ nicchāreti, evamevaṃ tvaṃ saṇikaṃ nikūja iminā mahāpurisalakkhaṇaññatarena bindussarena suṭṭhu vikappitena abhisāṅkhatena, ete mayaṃ sabbe ujugatā avikkhattamānasā hutvā tava nikūjaṃ suṇomāti.

Pahīnajātīmaraṇanti, idampi purīmanayeneva āha. Tattha na sissatīti aseso, taṃ asesaṃ, sotāpannādayo viya kiñci asesetvā pahīnajātīmaraṇanti vuttaṃ hoti. Niggayhāti nibandhitvā, dhonanti dhutasabbapāpaṃ. Vadessāmīti kathāpessāmi dhammaṃ. Na kāmakāro hohi puthujjanānanti puthujjanasekkhādīnaṃ tividhānaṃ janānaṃ kāmakāro natthi, te yaṃ icchanti nātumaṃ vā vattumaṃ vā, taṃ na sakkonti. Saṅkheyyakāro ca tathāgatānanti tathāgatānaṃ pana vīmaṃsakāro paññāpubbaṅgamakiriyā, te yaṃ icchanti nātumaṃ vā vattumaṃ vā, taṃ sakkontiyevāti adhippāyo.

Idāni taṃ saṅkheyyakāraṃ pakāseṇto “sammaṇaveyyākaraṇa”nti gāthamāha. Tassattho - tathā hi tava bhagavā idaṃ samujjupaññassa sabbattha appaṭihatabhāvena ujugatapaññassa sammadeva vuttaṃ pavattitaṃ sammaṇaveyyākaraṇaṃ “santatimahāmatto sattatālamattaṃ abbhuggantvā parinibbāyissati, suppubuddho sakko sattame divase pathaviṃ pavisissati”ti evamādiṃ samuggahitaṃ sammadeva uggahitaṃ aviparītaṃ diṭṭhaṃ, puna suṭṭhutaṃ añjaliṃ paṇāmetvā āha. Ayamañjali pacchimo suppaṇāmitoti ayaṃ aparopi añjali suṭṭhutaṃ paṇāmito. Mā mohayī jānanti mā no avacanena mohayī, jānanto tassa gatiṃ. Anomapaññāti bhagavantaṃ ālapati.

Paroparanti imaṃ pana gāthaṃ aparenapi pariyāyena amohanameva yācanto āha. Tattha paroparanti lokuttaralokiyavasena sundarāsundaraṃ dūre santike vā. Ariyadhammanti catusaccadhammaṃ. Veditvāti paṭivijjhivā. Jānanti sabbam ñeyyadhammaṃ jānanto. Vācābhikaṅkhāmīti yathā ghammani ghammakāle uṇhābhitatto puriso kilanto tasito vāriṃ, evaṃ te vācaṃ abhikaṅkhāmi. Sutaṃ pavassāti sutasaṅkhātaṃ saddāyatanam pavassa pagghara muñca pavatta. “Sutassa vassā”tipi pāli. Vuttapakārassa saddāyatanassa vuṭṭhiṃ vassāti attho.

Idāni yādisaṃ vācaṃ abhikaṅkhati, taṃ pakāseṇto “yadatthika”nti gāthamāha. Tattha kappāyanoti kappameva pūjāvasena vadati. Yathā vimuttoti “kiṃ anupādisesāya nibbānadhātuyā yathā asekkho, udāhu saupādisesāya yathā sekkho”ti vā pucchati. Sesamettha pakāṭameva.

Evam dvādasahi gāthāhi yācito bhagavā taṃ viyākaronto “acchecchī”tiādimāha. Tattha acchecchi taṇhaṃ idha nāmarūpe kaṇhassa sotaṃ dīgharattānusayitanti imasmiṃ nāmarūpe kāmataṇhādibhedā taṇhā dīgharattaṃ appahīnaṭṭhena anusayitā kaṇhanāmakassa mārassa sotantipi vuccati. Taṃ kaṇhassa sotamutaṃ dīgharattānusayitaṃ idha nāmarūpe taṇhaṃ kappāyano chindi. Iti bhagavāti idaṃ pana saṅgītikārāṇaṃ vacanaṃ. Atāri jātiṃ maraṇaṃ asesanti so taṃ taṇhaṃ chetvā asesam jātimaraṇaṃ atari anupādisesāya parinibbāyīti dasseti, iccabravi bhagavā pañcasetṭhoti āyasmataṃ vaṅgīsenā puṭṭho bhagavā evaṃ avoca pañcahi saddhādīhi indriyehi anaññasādhāraṇehi cakkhūhi vā seṭṭho. Atha vā pañcasetṭhoti pañcahi sīlādīhi dhammakkhandhehi, pañcahi vā hetusampadādīhi seṭṭho uttamo pavaroti saṅgītikārāṇamevidampi vacanaṃ.

Evam vutte bhagavato bhāsitaṃ abhinandamānaso āyasmā vaṅgīso “esa sutvā”tiādikā gāthāyo āha. Tattha paṭhamagāthāyaṃ na maṃ vañcesīti yasmā parinibbuto, tasmā tassa parinibbutabhāvaṃ icchantaṃ maṃ na vañcesi, na viṣaṃvādesīti attho. Sesam pākaṭameva.

Dutiyagāthāyaṃ yasmā mutyapekho vihāsi, tasmā taṃ sandhāyāha “yathā vādī tathā kāri, ahu buddhassa sāvako”ti. Maccuno jālaṃ tata”nti tebhūmakavaṭṭe vitthataṃ mārassa taṇhājālaṃ. Māyāvinoti bahumāyassa. “Tathā māyāvino”tipi keci paṭhanti, tesam yo anekāhi māyāhi anekakkhattuṃ bhagavantaṃ upasaṅkami. Tassa tathā māyāvinoti adhippāyo.

Tatīyagāthāya ādinti mūlakāraṇaṃ. Upādānassāti vaṭṭassa. Vaṭṭaṃ daḷhehi kammakilesehi upādātabbaṭṭhena “upādāna”nti vuttaṃ. Tassa upādānassa ādiṃ avijjātaṇhādibhedam kāraṇaṃ ñāṇacakkhunā addasa. Kappo kappiyoti evaṃ vattum vaṭṭati bhagavāti adhippāyena vadati. Accagā vatāti atikkanto vata. Maccudheyyanti maccu ettha dhiyyatīti maccudheyyaṃ, tebhūmakavaṭṭaṃ suduttaraṃ accagā vatāti vedajāto vadati.

Idāni satthari attano upajjhāye ca pasannamānaso pasannākāraṃ vibhāvento “taṃ devadeva”nti osānagāthamāha. Tattha taṃ devadevaṃ vandāmīti sammutidevo, upapattidevo, visuddhidevoti tesam sabbesampi devānaṃ uttamadevatāya devadevaṃ dvipaduttama bhagavā taṃ vandāmi. Na kevalaṃ taṃyeva, atha kho tava saccābhisambodhiyā anudhammajātattā anujātaṃ, māravijayena mahāvīriyatāya mahāvīraṃ, āguakaraṇādiatthena nāgaṃ tava ure vāyāmajanitajātītāya orasaṃ puttam nigrodhakappañca vandāmi.

Evamete subhūtiādayo vaṅgīsapariyosānā dvisataṃ catusaṭṭhi ca mahātherā idha pāḷiyaṃ ārūḷhā, te sabbe yathā sammāsambuddhassa sāvakabhāvena ekavidhā. Tathā asekkhabhāvena, ukkhittapalighatāya saṃkiṇṇaparikkhatāya, abbuḷhesikatāya, niraggaḷatāya, pannaddhajātāya, pannabhāratāya, viṣaṃyuttatāya, dasasu ariyavāsesu vuṭṭhavāsātāya ca. Tathā hi te pañcaṅgavippahīnā, chaḷaṅgasamannāgatā, ekārakkhā, caturāpassenā, panuṇṇapaccekasaccā, samavayasaṭṭhesanā, anāvilasaṅkappā, passaddhakāyasaṅkhārā, suvimuttacittā, suvimuttapaññā ca. Iti evamādinā nayena ekavidhā.

Ehibhikkhubhāvena upasampannā, na ehibhikkhubhāvena upasampannāti duvidhā. Tattha aññāsi koṇḍañṇappamukhā pañcavaggiyattherā, yasatthero, tassa sahāyabhūtā vimalo subāhu puṇṇaji gavampatīti cattāro, aparepi tassa sahāyabhūtā pañcapaññāsa, tiṃsa bhaddavaggiyā, uruvelakassapappamukhā saḥassapurāṇajaṭilā,

dve aggasāvakā, tesam parivārabhūtā aḍḍhaterasasatā paribbājakā, coro aṅgulimālattheroti sabbe sahasam paññāsādhikāni tīṇi satāni ca honti. Tenetaṃ vuccati -

“Satattayaṃ sahasaṇca, paññāsaṇca punāpare;
Ete therā mahāpañña, sabbeva ehibhikkhukā”ti.

Na kevalaṇca ete eva, atha kho aññepi bahū santi. Seyyathidaṃ - selo brāhmaṇo, tassa antevāsikabhūtā tisatabrāhmaṇā, mahākappino, tassa parivārabhūtaṃ purisasahasam, suddhodanamahārājena pesitā kapilavatthuvāsino dasasahasapurisā, mahābāvariya brāhmaṇassa antevāsikabhūtā ajitādayo soḷasa sahasaparimāṇāti. Evaṃ vuttato aññe na ehibhikkhubhāvena upasampadā, te pana saraṇagamanūpasampadā, ovādaṭṭiggahaṇūpasampadā, pañhābyākaraṇūpasampadā, ñatticatutthakammūpasampadāti imehi catūhi ākārehi laddhūpasampadā. Ādito hi ehibhikkhubhāvūpagatā therā, tesam bhagavā pabbajjaṃ viya tīhi saraṇagamanēveva upasampadampi anuññāsi, ayaṃ saraṇagamanūpasampadā. Yā pana -

“Tasmātiha te, kassapa, evaṃ sikkhitabbaṃ - ‘tibbaṃ me hirottappaṃ, paccupaṭṭhitaṃ bhavissati thesu navesu majjhimesū’ti, evaṃ hi te, kassapa, sikkhitabbaṃ. Tasmātiha te, kassapa, evaṃ sikkhitabbaṃ - ‘yaṃkiñci dhammaṃ suṇissāmi kusalūpasamhitam, sabbaṃ taṃ aṭṭhiṃ katvā manasi karitvā sabbacetasaṃ samannāharitvā ohitasoto dhammaṃ suṇissāmi’ti, evaṃ hi te, kassapa, sikkhitabbaṃ. Tasmātiha te, kassapa, evaṃ sikkhitabbaṃ - ‘sātasahagatā ca me kāyagatā sati na vijahissati’ti, evaṃ hi te, kassapa, sikkhitabba”nti.

Imassa ovādassa ṭṭiggahaṇena mahākassapaṭtherassa anuññātaupasampadā, ayaṃ ovādaṭṭiggahaṇūpasampadā nāma. Yā pubbārāme caṅkamantena bhagavatā “uddhumātakasaṇṇāti vā sopāka ‘rūpasañña’ti vā ime dhammā nānatthā nānābyañjanā, udāhu ekatthā byañjanameva nāna”ntiādinā asubhanissitesu pañhesu pucchitesu bhagavantaṃ upasaṅkamantena sattavassikena sopākasāmaṇereṇa “uddhumātakasaṇṇāti vā bhagavā ‘rūpasañña’ti vā ime dhammā ekatthā, byañjanameva nāna”ntiādinā vissajjitesu “iminā sabbaññaṇṇaṇa saddhiṃ saṃsanditvā ime pañhā byākatā”ti āraddhacittena bhagavatā anuññātaupasampadā. Ayaṃ pañhābyākaraṇūpasampadā nāma. Ñatticatutthakammūpasampadā pākaṭṭhāva.

Yathā ehibhikkhubhāvena upasampadā, na ehibhikkhubhāvena upasampadāti duvidhā, evaṃ sammukhāparammukhābhedaṭṭopi duvidhā. Ye hi satthu dharmānakāle ariyāya jātiyā jātā, te aññāsikoṇḍaññādayo sammukhasāvakā nāma. Ye pana bhagavato parinibbānato pacchā adhigatavisesā, te satipi satthu dhammasarīrassa paccakkhabhāve satthu sarīrassa apaccakkhabhāvato parammukhasāvakā nāma.

Tathā ubhatobhāgavimuttapaññāvimuttatāvasena, idha pāḷiyaṃ āgatā pana ubhatobhāgavimuttā evāti veditabbā. Vuttañhetam apadāne -

“Vimokkhāpi ca aṭṭhime, chaḷabhiñña sacchikatā”ti.

Tathā sāpadānānapadānabhedato, yesaṃhi purimesu sammāsambuddhesu paccekabuddhabuddhasāvakesu pi puññakiriyāvasena pavattitaṃ sāvakaṭṭhāmitāsāṅkhātāṃ atthi apadānaṃ, te sāpadānā, seyyathāpi

apadānapāliyaṃ āgatā therā. Yesaṃ pana taṃ natthi, te anapadānā.

Kiṃ pana sabbena sabbaṃ pubbaheṭṭhasampattiyaṃ vinā saccābhisambodho sambhavaṭṭi? Na sambhavaṭṭi. Na hi upanissayasampattirahitassa ariyamaggādhigamo atthi, tassa sudukkaradurabhisambhavasabhāvato. Yathāha “taṃ kiṃ maññaṭṭha, bhikkhave, katamaṃ nu kho dukkarataraṃ vā durabhisambhavataraṃ vā”tiādi. Yadi evaṃ kasmā vuttaṃ - “yesaṃ pana taṃ natthi, te anapadānā”ti? Nayidamevaṃ daṭṭhabbaṃ “ye sabbena sabbaṃ upanissayasampattirahitā, te anapadānā”ti tādisānaṃ idha anadhippetattā. Yesaṃ pana atiuḍḍhaṃ sagataṃ apadānaṃ natthi, te idha “anapadānā”ti vuttā, na sabbena sabbaṃ upanissayarahitāyeva. Tathā hi ime sattā buddhuppādesu acchariyācinteyyaguṇavibhūti vitthataṃ buddhānaṃ ānubhāvaṃ passantā catuppamāṇikassa lokassa sabbathāpi pasādāvaḥattā satthari saddhaṃ paṭilabhanti. Tathā saddhammassavanena, sāvakānaṃ sammāpaṭipattidassanena, kadāci mahābodhisattānaṃ sammāsambodhiyā cittābhinihāradassanena, tesāṃ santike ovādānusāsanapaṭilābhena ca saddhamme saddhaṃ paṭilabhanti, te tattha paṭiladdhasaddhā yadipi saṃsāre nibbāne ca ādīnavānisaṃse passanti, mahārajakkhatāya pana yogakkhemaṃ anabhisambhūnantā antarantārā vivaṭṭūpanissayaṃ kusalaḍḍhiyaṃ attano santāne ropentiyeva sappurisūpanissayaṃ bahūkārabhāvato. Tenāha -

“Yadimassa lokanāthassa, virajjhissāma sāsanaṃ;
Anāgatamhi addhāne, hessāma sammukhā imaṃ.

“Yathā manussā naḍḍhaṃ tarantā, paṭititthaṃ virajjhiya;
Heṭṭhātitthe gaheṭvāna, uttaranti mahānaḍḍhaṃ.

“Evameva mayaṃ sabbe, yadi muñcāmimaṃ jinaṃ;
Anāgatamhi addhāne, hessāma sammukhā ima”nti.

Evaṃ vivaṭṭaṃ uddissa uppāditakusalacittaṃ
satasahassādhikacatuśaṅkhyeyyakālantare vimokkhādhigamassa upanissayo na hotṭi na sakkā vattum. Pageva patthanāvasena adhikāraṃ katvā pavattitaṃ. Evaṃ duvidhāpete.

Aggāsāvakā, mahāsāvakā, pakatisāvakāti tividhā. Tesu āyasmā aññāsikoṇḍañño, vappo, bhaddiyo, mahānāmo, assaji, nālako, yaso, vimalo, subāhu, puṇṇaji, gavampati, uruvelakassapo, nadīkassapo, gayākassapo, sāriputto, mahāmoggallāno, mahākassapo, mahākaccāyano, mahākoṭṭhiko, mahākappino, mahācundo, anuruddho, kaṅkhārevato, ānando, nandako, bhagu, nando, kimilo, bhaddiyo, rāhulo, sīvali, upāli, dabbo, upaseno, khadiravaniyarevato, puṇṇo mantāṇiputto, puṇṇo sunāparantako, soṇo kuṭikaṇṇo, soṇo koḷivīso, rādho, subhūti, aṅgulimālo, vakkali, kāḷudāyī, mahāudāyī, pilindavaccho, sobhito, kumārakassapo, raṭṭhapālo, vaṅgīso, sabhiyo, selo, upavāno, megghiyo, sāgato, nāgito, lakūṇḍakabhaddiyo, piṇḍolabhāradvājo, mahāpanthako, cūḷapanthako, bākulo, kuṇḍadhāno, dārucīriyo, yasojo, ajito, tissametteyyo, puṇṇako, mettagū, dhotako, upasivo, nando, hemako, todeyyo, kappo, jatukaṇṇi, bhadrāvudho, udayo, posālo, mogharājā, piṇḍiyoti ete asītimahāsāvakā nāma.

Kasmā pana te eva therā “mahāsāvakā”ti vuccantīti? Abhinīhārassa mahantabhāvato. Tathā hi dve aggasāvakāpi mahāsāvakesu antogadhā. Te hi sāvakaṇāmaññaṇassa matthakappattiyā sāvakesu aggadhammādhigamena aggaṭṭhāne tīhāpi abhinīhāramahantatāsāmaññaṇa “mahāsāvakā”tipi vuccanti. Itare pana pakatisāvakehi sātisayamahābhinīhārā. Tathā hi te padumuttarassa bhagavato kāle katapaṇidhānā. Tato eva sātisayaṃ abhiññāsamāpattīsu vasino pabhinnaṇaṇasambhidā ca. Kāmaṃ sabbepi arahanto sīlavisuddhiādiṇi sampādetvā catūsu satipaṭṭhānesu patitṭhitacittā satta bojjhaṅge yathābhūtaṃ bhāvetvā maggapaṭipattiyā anavasesato kilese khepetvā aggaphale patitṭhahanti, tathāpi yathā saddhāvimuttato diṭṭhippattassa, paññāvimuttato ca ubhatobhāgavimuttassa pubbabhāgabhāvanāviseso addhā icchito viseso, evaṃ abhinīhāramahantatāpubbayogamahantatāhi attasantāne sātisayaṇavisesassa nipphāditattā sīlādiguṇehi mahantā sāvakaṇi mahāsāvakā. Tesuyeva pana ye bodhipakkhiyadhammesu pāmokkhabhāvena dhurabhūtānaṃ sammādiṭṭhisammāsamādhīnaṃ sātisayakiccantarabhāvanipphattiyā kāraṇabhūtāya tajjābhinīhārābhinihatāya sakkaccaṃ niraṇṭaraṃ cirakālaṃ samāhitāya sammāpaṭipattiyā yathākkamaṃ paññāya samādhismiṇca ukkaṃsapāramippattiyā savisesaṃ sabbaguṇehi aggabhāve tīhā. Te sārīputtamoggallānā satipi mahāsāvakatte sāvakaṇāmiyā matthake sabbasāvakānaṃ aggabhāve tīhā abhinīhāramahantabhāvato, pubbayogamahantabhāvato ca “aggasāvakā”iceva vuccanti. Ye pana ariyasāvakā aggasāvakā viya ca mahāsāvakā viya ca na parimitāva, atha kho anekasatā anekasahassā, te pakatisāvakā. Idha pāḷiyaṃ ārūḷhā pana parimitāva gāthāvasena pariggahitattā. Tathāpi mahāsāvakesupi keci idha pāḷiyaṃ nārūḷhā.

Evaṃ tividhāpi te animittavimokkhādhedato tividhā, vimokkhasamādhigamavasena tividhā. Tayo hi ime vimokkhā suññato vimokkho, animitto vimokkho, appaṇihito vimokkhoti. Te ca vimokkhā suññatādīhi aniccānupassanādīhi tīhi anupassanāhi adhigantabbā. Ādito hi aniccādisu yena kenaci ākāreṇa vipassanābhīniveso hoti. Yadā pana vuṭṭhānagāminiyā vipassanāya aniccākārato saṅkhāre sammasantiyā maggavuṭṭhānaṃ hoti, tadā vipassanā satipi rāganimittādīnaṃ samugghāṭaṇe saṅkhāranimittaṃ pana sā na vissajjetīti nippariyāyena animittanāmaṃ alabhamānā attano maggassa animittanāmaṃ dātumaṃ na sakkotīti. Kiñcāpi abhidhamme animittavimokkho na uddhaṭṭo, suttante pana rāgādinimittānaṃ samugghāṭaṇa labbhatīti.

“Animittaṇca bhāvehi, mānānusayamujjaha;
Tato mānābhisamayā, upasanto carissasī”ti. -

Ādinā hi vipassanāya animittavimokkhabhāvo anuttarassa animittavimokkhabhāvo ca vutto. Yadā vuṭṭhānagāminiyā vipassanāya dukkhato saṅkhāre sammasantiyā maggavuṭṭhānaṃ hoti, tadā vipassanā rāgapaṇidhiādīnaṃ samugghāṭaṇena appaṇihitaṇāmaṃ labhatīti appaṇihitavimokkhaṃ nāma hoti. Tadanantaro ca maggo appaṇihitavimokkho. Yadā pana vuṭṭhānagāminiyā vipassanāya anattākāreṇa sammasantiyā maggavuṭṭhānaṃ hoti, tadā vipassanā attadiṭṭhiyā samugghāṭaṇena suññatanāmaṃ labhatīti suññatavimokkhaṃ nāma hoti. Tadanantaro ca maggo suññatavimokkho nāma hoti. Imesu aggaṃaggabhūtesu tīsu vimokkhesu imesaṃ

therānaṃ keci animittavimokkheṇa muttā, keci appaṇihitavimokkheṇa, keci suññatavimokkheṇa. Tena vuttaṃ - “animittavimokkhādibhedato tividhā, vimokkhasamadhiḡamenapi tividhā”ti.

Paṭipadāvibhāgeṇa catubbidhā. Catasso hi paṭipadā - dukkhapaṭipadā dandhābhiññā, dukkhapaṭipadā khippābhiññā, sukhapaṭipadā dandhābhiññā, sukhapaṭipadā khippābhiññāti. Tattha rūpamukhādīsu vipassanābhinivesesu yo rūpamukheṇa vipassanaṃ abhinivisitvā cattāri mahābhūtāni pariggahetvā upādārūpaṃ pariggaṇhāti arūpaṃ pariggaṇhāti, rūpārūpaṃ pana pariggaṇhanto dukkheṇa kasireṇa kilamanto pariggahetuṃ sakkoti, tassa dukkhapaṭipadā nāma hoti, pariggahitarūpārūpassa pana vipassanāparivāse maggaḡātubhāvadandhatāya dandhābhiññā nāma hoti. Yopi rūpārūpaṃ pariggahetvā nāmarūpaṃ vavatthapento dukkheṇa kasireṇa kilamanto vavatthapeti, vavatthapite ca nāmarūpe vipassanāparivāsaṃ vasanto cireṇa maggaṃ uppādetuṃ sakkoti, tassapi dukkhapaṭipadā dandhābhiññā nāma hoti. Aparo nāmarūpampi vavatthapetvā paccaye pariggaṇhanto dukkheṇa kasireṇa kilamanto pariggaṇhāti. Paccaye ca pariggahetvā vipassanāparivāsaṃ vasanto cireṇa maggaṃ uppādeti, evampi dukkhapaṭipadā dandhābhiññā nāma hoti. Aparo paccayepi pariggahetvā lakkhaṇāni paṭivijjhanto dukkheṇa kasireṇa kilamanto paṭivijjhati, paṭividdhalakkhaṇo ca vipassanāparivāsaṃ vasanto cireṇa maggaṃ uppādeti, evampi dukkhapaṭipadā dandhābhiññā nāma hoti. Aparo lakkhaṇānapi paṭivijjhittvā vipassanāñāṇe tikkhe sūre pasanne vāhante uppannavipassanānikantiṃ pariyādiyamāno dukkheṇa kasireṇa kilamanto pariyādiyati, nikantiṃca pariyādiyittvā vipassanāparivāsaṃ vasanto cireṇa maggaṃ uppādeti, evampi dukkhapaṭipadā dandhābhiññā nāma hoti. Yathāvuttāsuyeva paṭipadāsu maggaḡātubhāvassa khippatāya dukkhapaṭipadā khippābhiññā, tāsāṃ pana paṭipadānaṃ akicchasiḡḡhiyaṃ maggaḡātubhāvassa dandhatāya khippatāya ca yathākkamaṃ sukhapaṭipadā dandhābhiññā, sukhapaṭipadā khippābhiññā ca veditabbā. Imāsaṃ catassannaṃ paṭipadānaṃ vasena aggamaḡaggappattiyā therānaṃ catubbidhatā veditabbā. Na hi paṭipadāhi vinā ariyamaggaḡadhiḡamo atthi. Tathā hi abhidhamme “yasmaṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayaḡāmiṃ...pe... dukkhapaṭipadaṃ dandhābhiññā”ntiādinaṃ paṭipadāya saddhiṃyeva ariyamaggaḡo vibhatto, tena vuttaṃ “paṭipadāvibhāgeṇa catubbidhā”ti.

Indriyādhikavibhāgeṇa pañcavidhā. Satipi nesaṃ saccābhisambodhasāmaññe ekacce therā saddhuttarā, seyyathāpi therō vakkali; ekacce vīriyuttarā, seyyathāpi therō mahāsoṇo, koḡivīso; ekacce satuttarā, seyyathāpi therō sobhito, ekacce samādhuttarā, seyyathāpi therō cūḡapanthako, ekacce paññuttarā, seyyathāpi therō ānando. Tathā hi so gatimantatāya atthakosallādivantatāya ca paṣaṃsito, ayañca vibhāgo pubbabhāge labbhamānavisesavasena vutto. Aggamaḡaggakkhaṇe pana sesānampi indriyānaṃ ekasabhāvā icchitāti.

Tathā pāramippattā, paṭisambhidāppattā, chaḡabhiññā, tevijjā, sukkhavipassakāti pañcavidhā. Sāvakesu hi ekacce sāvakaḡāramiyā matthakappattā, yathā taṃ āyasmā sārīputto, āyasmā ca mahāmoggaḡāno; ekacce atthapaṭisambhidā dhammapaṭisambhidā niruttapaṭisambhidā paṭibhānapaṭisambhidāti imāsaṃ catunnaṃ paṭisambhidānaṃ vasena paṭisambhidāppattā; ekacce iddhividhaññādīnaṃ abhiññānaṃ vasena chaḡabhiññā; ekacce pubbenivāsaññādīnaṃ tissannaṃ vijjānaṃ vasena tevijjā. Ye pana

khaṇikasamādhimatte tathā vipassanaṃ paṭṭhapetvā adhigataaggamaggā, te ādito antaranāra ca samādhijena jhānaṅgena vipassanābbhantaṃ paṭisandhānaṃ abhāvā sukkhā vipassanā etesanti sukkhavipassakā nāma. Ayaṅca vibhāgo sāvakānaṃ sādharmaṇabhāvaṃ upaparikkhitvā vutto. Idha pāḷiyaṃ āgatā nattheva sukkhavipassakā. Tenevāha -

“Paṭisambhidā catasso, vimokkhāpi ca aṭṭhime;
Chalabhiññā sacchikatā, kataṃ buddhassa sāsana”ntiādi.

Evaṃ pāramippattādivasena pañcavidhā.

Animittādivasena chabbidhā animittavimuttotiādayo.

Saddhādhuro, paññādhuroti duvidhā. Tathā appaṇihitavimutto paññāvimutto cāti. Evaṃ animittavimuttādivasena ca pariyāyavimuttabhedenā sattavidhā. Catūsu hi arūpasamāpattīsu ekamekaṃ pādakaṃ katvā vipassanaṃ ārabhitvā arahattaṃ pattā cattāro, nirodhato vuṭṭhāya arahattaṃ patto cāti pañca, ubhatobhāgavimuttā, saddhādhurapaññādhuravasena dve paññāvimuttāti evaṃ vimuttibhedena sattavidhā.

Dhuraṇipadādivibhāgena aṭṭhavidhā. Yo hi dukkhapaṇipadāya dandhābhiññāya niyyāti, so saddhādhurapaññādhuravasena duvidhā, tathā sesapaṇipadāsupīti evaṃ dhuraṇipadādivibhāgena aṭṭhavidhā.

Vimuttibhedena navavidhā. Pañca ubhatobhāgavimuttā, dve paññāvimuttā, paññāvimuttiyaṃ cetovimuttiyaṅca pāramippattā dve aggasāvakā cāti evaṃ navavidhā.

Vimuttivaseneva dasavidhā. Catūsu arūpāvacarajjhānesu ca ekamekaṃ pādakaṃ katvā arahattaṃ pattā cattāro, sukkhavipassakoti pañca paññāvimuttā, yathāvuttā ca ubhatobhāgavimuttā cāti evaṃ vimuttibhedeneva dasavidhā. Te yathāvuttāna dhurabhedenā bhijjamānā vīsati honti. Paṇipadābhedenā bhijjamānā cattālīsaṃ honti. Puna paṇipadābhedenā dhurabhedenā ca bhijjamānā asīti honti. Atha te suññatavimuttādivibhāgena bhijjamānā cattālīsādhikā dve satāni honti. Puna indriyādhikabhāvena bhijjamānā dvisatuttaraṃ sahaṣaṃ hontīti. Evaṃ attano guṇavasena anekabhedavibhātesu maggaṭṭhaphalaṭṭhesu ariyasāvakesu ye attano paṇipattipavattiādi ke ca vibhāventi. Ye “channā me kuṭṭikā”tiādikā gāthā udānādivasena abhāsiṃsu. Te ca idha gāthāmukhena saṅgamaṃ āruḷhā. Tenāha - “sīhānaṃva nadantānaṃ...pe... phusitvā accutaṃ pada”nti. Evamettha pakiṇṇakakathā veditabbā.

Vaṅgisattheragāthāvaṇṇanā niṭṭhitā.

Mahānipātavaṇṇanā niṭṭhitā.

Badaratitthamahāvihāravāsīnā ācariyadhammapālattherena katā

Theragāthāvaṇṇanā niṭṭhitā.



ΠΑΛΗΡΟΦΟΡΙΕΣ ΓΙΑ ΑΥΤΗ ΤΗ ΜΕΤΑΦΡΑΣΗ

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