

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Subcommentaries (Tīkā)

The Canon of Discourses - Subcommentaries (Sutta
Piṭaka - Tīkā)

1. The Collection of the Long Discourses -
Subcommentaries (1. Dīgha Nikāya - Tīkā)

3. Subcommentary on the Chapter on Pāthika
(3. Pāthikavaggaṭīkā)

5. Commentary on the Discourse on Inspiring Confidence
(5. Sampasādanīyasuttavaṇṇanā)



PaliVerse

1.The Collection of the Long Discourses - Subcommentaries

3. Subcommentary on the Chapter on Pāthika

5. Sampasādanīyasuttavaṇṇanā

Sāriputtasīhanādvavaṇṇanā

141. Pāvārenti sañchādenti sarīraṃ etenāti pāvāro, vatthaṃ. Pāvāraṇaṃ vā pāvāro, “vatthaṃ dussa”nti pariyāyasaddā eteti dussameva pāvāro, so etassa bahuvudho anekakoṭṭippabhedo bhaṇḍabhūto atthāti dussapāvāriko. So kira pubbe daharakāle dussapāvārabhaṇḍameva bahuṃ pariggahetvā vāṇijjaṃ akāsi, tena naṃ seṭṭhiṭṭhāne ṭhitampi “pāvāriko” tveva sañjānanti. Bhagavatīti iti-saddo ādiattho, pakārattho vā, tena bhagavantaṃ upasaṅkamitvā therena vuttavacanaṃ sabbaṃ saṅgaṇhāti.

“Kasmā evaṃ avocā”ti tathāvacane kāraṇaṃ pucchitvā

“somanassapavedanattha”nti kasmā payojanaṃ vissajjitaṃ, tayidaṃ ambaṃ puṭṭhassa labujaṃ byākaraṇasadisanti? Nayidamevaṃ cintetabbaṃ. Yā hissa therassa tadā bhagavati somanassuppatti, sā niddhāritarūpā kāraṇabhāvena coditā, tasmā evaṃ avocāti, sā eva ca yasmā niddhāritarūpā pavedanavasena bhagavato sammukhā tathāvacanaṃ payojeti, tasmā “attano uppannasomanassapavedanattha”nti payojanabhāvena vissajjitaṃ.

Tatrāti tasmīṃ somanassapavedane. Vihāre nivāsaparivattanavasena sunivatthanivāsano. Ābhujitvāti ābandhitvā.

Samāpattito vuṭṭhāya “aho santo vatāyaṃ ariyavihāro”ti samāpattisukhapaccavekkhaṇamukhena attano guṇe anussarituṃ āraddho, ārabhitvā ca nesaṃ taṃ taṃ sāmāññavisesavibhāgavasena anussari. Tathā hi “samādhī”ti sāmāññato gahitasseva “paṭhamaṃ jhāna”ntiādinā visesavibhāgo, “pañña”ti sāmāññato ca gahitasseva “vipassanāñña”ntiādinā visesavibhāgo uddhaṭo. “Lokiyābhiññāsu dibbacakkhuññaṇasseva gahaṇaṃ therassa itarehi sātisayanti dassetu”nti vadanti, pubbenivāsaññaṇampi pana “kappasatasahassādhikassā”tiādinā kiccavasena dassitameva, lakkhaṇahāravasena vā itaresaṃ pettha gahitatā veditabbā.

Atthappabhedassa sallakkhaṇavibhāvanavavatthānakaraṇasamatthaṃ atthe pabhedagataṃ ñāṇaṃ atthapaṭisambhidā. Tathā dhammapabhedassa sallakkhaṇavibhāvanavavatthānakaraṇasamatthaṃ dhamme pabhedagataṃ ñāṇaṃ dhammapaṭisambhidā. Niruttipabhedassa sallakkhaṇavibhāvanavavatthānakaraṇasamatthaṃ niruttiyaṃ pabhedagataṃ ñāṇaṃ niruttiapaṭisambhidā. Paṭibhānappabhedassa sallakkhaṇavibhāvanavavatthāna karaṇasamatthaṃ paṭibhāne pabhedagataṃ ñāṇaṃ paṭibhānapaṭisambhidā. Ayamettha saṅkhepo, vitthāro pana visuddhimagge, taṃ saṃvaṇṇanāsu vuttanayeneva veditabbo. Sāvakaṇisaye paramukkaṃsagataṃ ñāṇaṃ sāvakaṇisāmiññaṇaṃ sabbaññutaññaṇaṃ viya sabbañneyyadhammesu. Tassāpi hi

visuṃ parikkammaṃ nāma natthi, sāvakaṃpāramiyā pana sammadeva paripūritattā aggamaggasamadhigamenevassa samadhigamo hoti. Sabbaññutaññāṇasseva sammāsambuddhānaṃ yāva nisinnapallaṅkā anussaratoti yojanā.

Bhagavato sīlaṃ nissāya guṇe anussaritamāraddhoti yojanā. Yasmā guṇānaṃ bahubhāvato nesaṃ ekajjhaṃ āpāthāgamaṇaṃ natthi, sati ca tasmaṃ anirūpitarūpeneva anussaraṇena bhavitabbaṃ, tasmā therō savisaṃyasaṃ tathā te anupadaṃ sarūpato anussari, anussaranto ca sabbapaṭṭhamānaṃ sīlaṃ anussari, taṃ dassento “bhagavato sīlaṃ nissāyā”ti āha, sīlaṃ ārabbhāti attho. Sesapadesupi eseva nayo. Yasmā cettha therō ekekaṃvaseṇa bhagavato guṇe anussaritvā tato paraṃ catukkapañcakādivaseṇa anussari, tasmā “cattāro iddhipāde”ti vatvā tato paraṃ bojjhaṅgabhāvanāsāmaññaṇaṃ indriyesu vattabbesu tāni aggahetvā “cattāro magge”tiādi vuttaṃ. Catuyoniparicchedakaññaṇaṃ mahāsīhanādasutte āgatanayeneva veditabbaṃ. Cattāro ariyavaṃsā ariyavaṃsasutte āgatanayeneva veditabbā.

Padhāniyaṅgādayo saṅgīti dasuttarasuttesu āgamissanti. Cha sāraṇīya dhammā parinibbānasutte āgatā eva. Sukhaṃ supanādayo ekādasā mettānisaṃsā. “Idaṃ dukkhaṃ ariyasacca”ntiādinā saṃ. ni. 5.1081, mahāva. 15, paṭi. ma. 2.30) catūsu ariyasaccesu tiparivattavasena āgatā dvādasā dhammacakkāṅkā. Maggaphalesu pavattāni aṭṭha ñāṇāni, cha asādhāraṇaṇāṇāni cāti cuddasa buddhañāṇāni. Pañcadasa vimuttiparipācāniyā dhammā meghiyasuttavaṇṇanāyaṃ gahetabbā, soḷasavidhā ānāpānassati ānāpānassatisutte, aṭṭhārasa buddhadhammā evaṃ veditabbā -

Atītaṃse buddhassa bhagavato appaṭṭhitaṃ ñāṇaṃ, anāgataṃse, paccuppannaṃse buddhassa bhagavato appaṭṭhitaṃ ñāṇaṃ. Imehi tīhi dhammehi samannāgatassa buddhassa bhagavato sabbānaṃ kāyakammaṃ ñāṇapubbaṅgaṃ ñāṇānuparivatti, sabbānaṃ vacīkammaṃ, sabbānaṃ manokammaṃ ñāṇapubbaṅgaṃ ñāṇānuparivatti. Imehi chaḥi dhammehi samannāgatassa buddhassa bhagavato natthi chandassa hāni, natthi dhammadesanāya hāni, natthi vīriyassa hāni, natthi samādhissa hāni, natthi paññāya hāni, natthi vimuttiyā hāni. Imehi dvādasahi dhammehi samannāgatassa buddhassa bhagavato natthi davā, natthi ravā, natthi apphuṭṭhaṃ, natthi vegāyitattaṃ, natthi abyāvaṭaṃmano, natthi appaṭṭisaṅkhānupekkhāti.

Tattha “natthi davāti khiddādhippāyena kiriyā natthi. Natthi ravāti sahasā kiriyā natthi”ti vadanti. Sahasā pana kiriyā davā, “aññaṃ karissāmī”ti aññaṃ karaṇaṃ ravā. Natthi apphuṭṭanti ñāṇena aḥusitaṃ natthi. Natthi vegāyitattanti turitakiriyā natthi. Natthi abyāvaṭaṃmanoti niratthakacittasamudācāro natthi. Natthi appaṭṭisaṅkhānupekkhāti aññaṇupekkhā natthi. Keci pana “natthi dhammadesanāya hāni”ti apaṭṭhitvā “natthi chandassa hāni, natthi vīriyassa hāni, natthi satiyā hāni”ti paṭhanti.

Jarāmarāṇādīsū ekādasasū paṭiccasamuppādaṅgesu paccekaṃ catusaccayojanāvasena pavattāni catucattālīsā ñāṇāniyeva sukhavisesānaṃ adhiṭṭhānabhāvato ñāṇavatthūni. Vuttañhetā -

“Yato kho bhikkhave ariyasāvako evaṃ jarāmarāṇaṃ pajānāti, evaṃ

jarāmarāṇasamudayaṃ pajānāti, evaṃ jarāmarāṇanirodhaṃ pajānāti, evaṃ jarāmarāṇanirodhagāminiṃ paṭipadaṃ pajānāti”tiādi.

Jarāmarāṇasamudayoti cettha jāti adhippetā. Sesapadesu bhavādayo veditabbā.

Kusalacittupādesu phassādayo paropaṇṇāsa kusalahammā.

“Jātipaccayā jarāmarāṇa”nti ñāṇaṃ, “asati jātiyā natthi jarāmarāṇa”nti ñāṇaṃ, atītampi addhānaṃ “jātipaccayā jarāmarāṇa”nti ñāṇaṃ, “asati jātiyā natthi jarāmarāṇa”nti ñāṇaṃ, anāgatampi addhānaṃ “jātipaccayā jarāmarāṇa”nti ñāṇaṃ, “asati jātiyā natthi jarāmarāṇa”nti ñāṇaṃ. “Yampi idaṃ dhammaṭṭhitiñāṇaṃ, tampi khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhamma”nti ñāṇanti evaṃ jarāmarāṇādīsū ekādasasū paṭiccasamuppādaṅgesu paccekaṃ satta satta katvā sattasattati ñāṇavatthūni veditabbāni. Tattha yampīti chabbidhampi paccavekkhaṇaṇāñāṇaṃ vipassanārammaṇabhāvena ekajjhaṃ gahetvā vuttaṃ. Dhammaṭṭhitiñāṇanti chapī ñāṇāni saṅkhipitvā vuttaṃ ñāṇaṃ.

“Khayadhamma”ntiādinā pana pakārena pavattañāṇassa dassanaṃ, vipassanādassanato vipassanā paṭivipassanādassanamattamevāti na taṃ “aṅga”nti vadanti, pāḷiyaṃ pana sabbattha ñāṇavasena aṅgānaṃ vuttattā “nirodhadhammanti ñāṇa”nti iti-saddena pakāsetvā vuttaṃ vipassanāñāṇaṃ sattamaṃ ñāṇanti ayamatto dissati. Na hi yampi idaṃ dhammaṭṭhitiñāṇaṃ, tampi ñāṇanti sambandho hoti ñāṇaggahaṇena etasmiṃ ñāṇabhāvadassanassa anadhippetattā, “khayadhammaṃ...pe... nirodhadhamma”nti etesaṃ sambandhabhāvappasaṅgo cāti. Catuvīsati...pe... vajirañāṇanti ettha keci tāva āhu “bhagavā devasikaṃ dvādasakoṭīsatasaṃsakkhattuṃ mahākaruṇāsamāpattiṃ samāpajjati, dvādasakoṭīsatasaṃsakkhattumeva ca arahattaphalasamāpattiṃ samāpajjati, tāsāṃ purecamaṃ, saṃvācamaṃ ñāṇaṃ paṭipakkhehi abhejjataṃ, mahattaṃca upādāya mahāvajirañāṇaṃ nāma. Vuttañhetuṃ bhagavatā -

‘Tathāgataṃ, bhikkhave, arahantaṃ sammāsambuddhaṃ dve vitakkā bahulaṃ samudācaranti - kemo ca vitakko, paviveko ca vitakko’ti.

Khemavitakko hi bhagavato mahākaruṇāsamāpattiṃ pūretvā ṭhito, pavivekavitakko arahattaphalasamāpattiṃ. Buddhānañhi bhavaṅgaparivāso lahuṃ, matthakappatto samāpattīsū vasībhāvo, tasmā samāpajjanavutṭhānāni katipayacittakkaṇeṃeva ijjhanti. Pañca rūpāvacarasamāpattiyo catasso arūpasamāpattiyo appamaññāsamāpattiyā saddhiṃ dasa, nirodhasamāpatti, arahattaphalasamāpatti cāti dvādasatā samāpattiyo bhagavā paccekaṃ divase divase koṭīsatasaṃsakkhattuṃ purebhattaṃ samāpajjati, tathā pacchābhatta”nti. “Evaṃ samāpajjitabbasamāpattisañcārītañāṇaṃ mahāvajirañāṇaṃ nāma”ti keci.

Apāre pana “yaṃ taṃ bhagavatā abhisambodhidivase pacchimayāme paṭiccasamuppādamukhena paṭilomanayena jarāmarāṇato paṭṭhāya ñāṇaṃ otāretvā anupadadhammavipassanaṃ ārabhanta yathā nāma puriso suviduggaṃ mahāgahaṇaṃ mahāvānaṃ chindanto antarantarā nisānasilāyaṃ pharaṃsuṃ sunisitaṃ karoti, evameva nisānasilāsadiyo samāpattiyo antarantarā samāpajjitvā ñāṇassa tikkhavisadasūrabhāvaṃ sampādetuṃ anulomapaṭilomato paccekaṃ paṭiccasamuppādaṅgasena sammasanto divase divase lakkhaṇaṃ lakkhaṇaṃ paṭilomapaṭilomato samāpajjati, taṃ sandhāya vuttaṃ ‘catuvīsati...pe... mahāvajirañāṇaṃ nissāyā’ti”. Nanu bhagavato

samāpattisamāpajjane parikamme payojanaṃ natthīti? Nayidaṃ ekantikaṃ. Tathā hi vedanāpaṭipphaṇāmanādīsu savisesaṃ parikammaṃpubbaṅgamaṇa samāpattiyo samāpajji. Apare pana “lokiyasamāpattisamāpajjane parikammaṇa payojanaṃ natthi. Lokuttarasamāpattisamāpajjane tajaṃ parikammaṃ icchitabbamevā”ti vadanti.

“Aparamparā”ti padaṃ yesaṃ desanāya atthi, te aparampariyāva. Kusalapaññattiyanti kusalahammānaṃ paññāpane. Anuttaroti uttamo. Upanissaye ṭhatvāti ñāṇūpanissaye ṭhatvā yādiso pubbūpanissayo pubbayogo, tattha patiṭṭhāya. Mahantato saddahati paṭipakkhavigamaṇa ñāṇassa viya saddhāyapi tikkhavisadabhāvāpattito. Avasesaarahanteḥīti pakatisāvakehi. Asīti mahātherā paramatthadīpaniyaṃ theragāthāvaṇṇanāyaṃ nāmato uddhaṭā. Cattāro mahātherāti mahākassapaanuruddhamahākaccānamahākoṭṭhikattherā. Tesupi aggasāvakesu sārīputtatthero paññāya visiṭṭhabhāvato. Sārīputtattheratopi eko paccekabuddho tikkhavisadañāṇo abhinīhāramahantatāya sambhatañāṇasambhārattā. Satipi paccekabodhiyā avisesesu bahūsu ekajjaṃ sannipatitesu pubbayogavasena lokiye visaye siyā kassaci ñāṇassa visiṭṭhatāti dassetuṃ “sace panā”tiādi vuttaṃ. “Sabbaññubuddhova buddhaguṇe mahantato saddahatī”ti idaṃ heṭṭhā āgatadesanāsotavasena vuttaṃ. Buddhā hi buddhaguṇe mahattaṃ paccakkhatova passanti, na saddahanavasena.

Idāni yathāvuttamatthaṃ upamāya vibhāvetuṃ “seyyathāpi nāmā”tiādi āraddhaṃ. Gambhīro uttānoti gambhīro vā uttāno vāti jānanatthaṃ. “Evamevā”tiādi yathādassitāya upamāya upameyyena saṃsandanaṃ. Buddhaguṇesu appamattavisayampi lokiyamahājanassa ñāṇaṃ apavattitarūpeneva pavattati anavattitasabhāvattāti vuttaṃ “ekabyāma...pe... veditabbā”ti. Tattha ñātaudakaṃ viyāti pamāṇato ñātaudakaṃ viya. Ariyānaṃ pana tattha attano visaye pavattanakañāṇaṃ pavattitarūpeneva pavattati attano paṭivedhānurūpaṃ, abhinīhārānurūpaṇca avattitasabhāvattāti dassento “dasabyāmayottenā”tiādimāha. Tattha paṭividdhasaccānampi paṭipakkhavidhamanapubbayogavisesavasena ñāṇaṃ sātisaṃyaṃ, mahānubhāvaṇca hotīti imamatthaṃ dassetuṃ sotāpannañāṇassa dasabyāmaudakaṃ opammabhāvena dassetvā tato paresaṃ dasuttaradiguṇadasaguṇaasītiṃguṇavisitṭhaṃ udakaṃ opammaṃ katvā dassitaṃ. Nanu evaṃ sante buddhaguṇā parimitaparicchinā, therena ca te paricchijja ñātāti āpajjatīti? Nāpajjatīti dassento “tattha yathā so puriso”tiādimāha. Tattha so purisoti so caturāsītibyāmasahassappamāṇena yottena caturāsītibyāmasahassaṭṭhāne mahāsamudde udakaṃ minitvā ṭhito puriso. So hi therassa upamābhāvena gahito. Dhammanvayenāti anumānañāṇena. Tañhi siddhaṃ dhammaṃ anugantvā pavattanato “dhammanvayo”ti vuccati, tathā anvayavasena atthassa bujjanato anvayabuddhi, anumeyyaṃ anuminotīti anumānaṃ, nidassane diṭṭhanayena anumeyyaṃ gaṇhātīti “nayaggāho”ti ca vuccati. Tenāha “dhammanvayenā”tiādi. Svāyaṃ dhammanvayo na yassa kassaci hoti, atha kho tathārūpassa aggasāvakashevāti āha “sāvakaṃpāramiñāṇe ṭhatvā”ti. Yadi therō buddhaguṇe ekadesato paccakkhe katvā tadaññe nayaggāhena gaṇhi, nanu evaṃ sante buddhaguṇā parimitaparicchinā āpannāti? Nayidaṃ evanti dassento “anantā aparimāṇā”ti.

“Saddahatī”ti vatvā puna tamevatthaṃ vibhāvento “therena hi...pe... bahutarā”ti āha. Kathaṃ panāyamatto evaṃ daṭṭhabboti evaṃ adhippāyabhedakaṃ upamāya saññāpetuṃ “yathā kathaṃ viyā”tiādi vuttaṃ “upamāyamidhekacce viññū purisā

bhāsītassa attham ājānantī”ti ito nava ito navāti ito majjhaṭṭhānato yāva dakkhiṇatīrā nava ito majjhaṭṭhānato yāva uttaratīrā nava. Idāni yathāvuttamattham suttena samatthetum “buddhopī”ti gāthamāha.

Yamakayugaḷamahānadīmahogho viyāti dvinnam ekato samāgatattā yugaḷabhūtānam mahānadīnam mahogho viya.

Anucchavikam katvāti yoyam mama pasādo buddhaguṇe ārabba ogāḷho hutvā uppanno, tam anucchavikam anurūpam katvā. Paṭiggahetum sampaṭicchitum añño koci na sakkhissati yāthāvato anavabujjhanato. Paṭiggahetum sakkoti tassa hetuto, paccayato, sabhāvato, kiccato, phalato sammadeva paṭivijjhanato. Pūrattanti puṇṇabhāvo. Paggharaṇakāleti vikiraṇakāle, patanakāleti attho. “Pasanno”ti iminā pasādassa vattamānatā dīpitāti “uppannasaddho”ti imināpi saddhāya paccuppannatā pakāsītāti āha “evam saddahāmīti attho”ti. Abhiññāyatīti abhiñño, adhiko abhiñño bhiyyobhiñño, so eva atisayavacanicchāvasena “bhiyyobhiññataro”ti vuttoti āha “bhiyyataro abhiññāto”ti. Dutiyavikappe pana abhijānātīti abhiññā, abhivisiṭṭhā paññā, bhiyyo abhiññā etassāti bhiyyobhiñño, so eva atisayavacanicchāvasena bhiyyobhiññataro, svāyamassa atisayo abhiññāya bhiyyobhāvakatoti āha “bhiyyatarābhiñño vā”ti. Sambujjhati etāyāti sambodhi, sabbaññutaññānam, aggamaggaññāna. Sabbaññutaññānapadaṭṭhānañhi aggamaggaññānam, aggamaggaññānapadaṭṭhānañca sabbaññutaññānam sambodhi nāma. Tattha padhānavasena tadatthadassane paṭhamavikappo, padaṭṭhānavasena dutiyavikappo. Kasmā panettha arahattamaggaññāsseva gahaṇam, nanu heṭṭhimānīpi bhagavato maggaññāni savāsanameva yathāsakam paṭipakkhavidhamanavasena pavattāni. Savāsanappahānañhi ñeyyāvaraṇappahānanti? Saccametam, tam pana aparipuṇṇam paṭipakkhavidhamanassa vippakatabhāvatoti āha “arahattamaggaññāne vā”ti. Aggamaggavasena cettha ariyānam bodhittayapāripūrīti dassetum “arahattamaggeneva hī”tiādi vuttam. Nippadesāti anavasesā. Gahitā hontīti arahattamaggena gahitena adhigatena gahitā adhigatā honti. Sabbanti tehi adhigantabbaṃ. Tenāti sambodhinā sabbaññutaññānapadaṭṭhānena arahattamaggaññāna.

142. Khādanīyānam ulāratā sātaraśānubhāvenāti āha “madhure āgacchatī”ti. Pasaṃsāya ulāratā visiṭṭhabhāvenāti āha “seṭṭhe”ti, obhāsassa ulāratā mahantabhāvenāti vuttam “vipule”ti. Usabhassa ayanti āsabhī, idha pana āsabhī viyāti āsabhī. Tenāha “usabhassa vācāsadisī”ti. Yena pana guṇenassā taṃsadisatā, tam dassetum “acalā asampavedhī”ti vuttam. Yato kutoci anussavanam anussavo. Vijjāṭṭhānesu kataparicayānam ācariyānam tam tamattham viññāpentī paveṇī ācariyaparamparā. Kevalam attano matiyā “itikira evamkirā”ti parikappanā itikira. Piṭakassa ganthassa sampadānato sayam sampadānabhāvena gahaṇam piṭakasampadānam. Yathāsutānam atthānam ākāraṇa parivitakkanaṃ ākāraparivitakko. Tattheva “evameta”nti diṭṭhiyā nijjhānakkhamanaṃ diṭṭhinijjhānakkhanti. Āgamādhigamehi vinā takkamaggam nissāya takkanaṃ takko. Anumānavidhiṃ nissāya nayaggāho. Yasmā buddhavisaye ṭhatvā bhagavato ayam therassa codanā, therassa ca so avisayo, tasmā “paccakkhato ñāṇena paṭivijjhivā viyā”ti vuttam. Sīhanādo viyāti sīhanādo, taṃsadisatā cassa seṭṭhabhāvena, so cettha evam veditabboti dassento “sīhanādo”tiādimāha. Neva dandhāyantenāti na mandāyanta. Na bhaggarāyantenāti aparisaṅkanta.

Anuyogadāpanatthanti anuyogaṃ sodhāpetuṃ. Vimaddakkhamañhi sīhanādaṃ nadanto atthato tattha anuyogaṃ sodheti nāma. Anuyuñjanto ca naṃ sodhāpeti nāma. Dātunti sodhetuṃ. Keci “dānattha”nti atthaṃ vadanti, tadayuttaṃ. Na hi yo sīhanādaṃ nadati, so eva tattha anuyogaṃ detīti yujjati. Nighaṃsananti vimaddanaṃ. Dhamamānanti tāpayamānaṃ, tāpanañcettha gaggariyā dhamāpanasīsenā vadati. Sabbe teti sabbe te atīte niruddhe sammāsambuddhe, tenetaṃ dasseti - ye te ahesuṃ atītaṃ addhānaṃ tava abhinīhārato oraṃ sammāsambuddhā, tesu tāva sāvakañāgocare dhamme paricchindanto mārādayo viya buddhānaṃ lokiyacittacāraṃ tvaṃ jāneyyāsi. Ye pana te abbhatitā tato parato chinnavatuma chinnaṃ papañcā pariyādiṇṇavaṭṭā sabbadukkhavītivattā sammāsambuddhā, tesu sabbesampi sāvakañāgassa avisayabhūte dhamme kathaṃ jānissasīti.

Anāgatabuddhānaṃ panāti pana-saddo visesatthajotano, tena atītesu tāva khandhānaṃ bhūtapubbattā tattha siyā ñāgassa savisaye gati, anāgatesu pana sabbaso asañjātesu kathanti imamatthaṃ joteti. Tenāha “anāgatāpī”tiādi. “Cittena paricchinditvā viditā”ti kasmā vuttaṃ, nanu atītānāgate sattāhe eva pavattaṃ cittaṃ cetopariyañāgassa visayo, na tato paranti? Nayidaṃ cetopariyañāgakiccavasena vuttaṃ, atha kho pubbenivāsaanāgataṃ sañāgavasena vuttaṃ, tasmā nāyaṃ doso.

Viditaṭṭhāne na karoti sikkhāpadeneva tādisassa paṭikkhepassa paṭikkhittattā, setughātato ca. Kathaṃ pana thero dvayasambhave paṭikkhepameva akāsi, na vibhajja byākāsīti āha “thero kirā”tiādi. Pāraṃ pariyantaṃ minotīti pāramī, sā eva ñānanti pāramiñānaṃ, sāvakaṇaṃ pāramiñānaṃ sāvakaṃ pāramiñānaṃ, tasmim. Sāvakaṇaṃ ukkaṃsapariyantagata jānane nāyaṃ anuyogo, atha kho sabbaññutaññāṇe sabbaññutāya jānane. Keci pana “sāvakaṃ pāramiñāneti sāvakaṃ pāramiñānavisaye”ti atthaṃ vadanti. Tathā sesapadesupi. Sīla ..pe... samatthanti sīlasamādhīpaññāvimuttisaṅkhātākāraṇānaṃ jānanasamatthaṃ. Buddhasīlādayo hi buddhānaṃ buddhakiccassa, parehi “buddhā”ti jānassa ca kāraṇaṃ.

143. Anumānañānaṃ viya saṃsayapiṭṭhikaṃ ahutvā “idamida”nti yathāsabhāvato ñeyyaṃ dhāreti nicchinotīti dhammo, paccakkhañānanti āha “dhammassa paccakkhato ñāgassā”ti. Anuetīti anvayoti āha “anuyogaṃ anugantvā”ti. Paccakkhasiddhañhi atthaṃ anugantvā anumānañāgassa pavatti diṭṭhena adiṭṭhassa anumānanti veditabbo. Vidite vedakampi ñānaṃ atthato veditameva hotīti “anumānañānaṃ nayaggāho vidito”ti vuttaṃ. Viditoti viddho paṭiladdho, adhigatoti attho. Appamāṇoti aparimāṇo mahāvisayattā. Tenāha “apariyanto”ti. Tenāti apariyantattā, tena vā apariyantaṃ ñānaṃ, eteneva thero yaṃ yaṃ anumeyyamatthaṃ ñātukāmo hoti, tattha tatthassa asaṅgamappaṭiḥaṭṭaanumānañānaṃ pavattatīti dasseti. Tenāha “so iminā”tiādi. Tattha imināti iminā kāraṇaṃ. Pākārassa thirabhāvaṃ uddhamuddhaṃ āpetīti uddhāpaṃ, pākāramūlaṃ. Ādi-saddena pākāradvārabandhaparikhādīnaṃ saṅgaho veditabbo. Paccante bhavaṃ paccantimaṃ. Paṇḍitadovārikaṭṭhāniyaṃ katvā thero attānaṃ dassetīti dassento “ekadvāranti kasmā āhā”ti codanaṃ samuṭṭhāpesi. Yassā paññāya vasena puriso “paṇḍito”ti vuccati, taṃ paṇḍiccanti āha “paṇḍiccena samannāgato”ti. Taṃtaṃ itikattabbatāsu chekabhāvo byattabhāvo veyyattiyaṃ. Medhati sammosaṃ hiṃsati vidhamatīti medhā, sā etassa atthīti medhāvī. Thāne thāne uppatti etissā atthīti thānuppattikā, thānaso uppajjanakapaññā. Anupariyāyanti

etenāti anupariyāyo, so eva pathoti anupariyāyapatho, parito pākārassa anusam̐yāyanamaggo. Pākārabhāgā sandhātabbā etthāti pākārasandhi, pākārassa phullitappadeso. So pana heṭṭhimantena dvinnampi iṭṭhakānaṃ vigamena evaṃ vuccatīti āha “dvinnaṃ iṭṭhakānaṃ apagataṭṭhāna”nti. Chinnaṭṭhānanti chinnabhinnappadeso, chinnaṭṭhānaṃ vā. Tañhi “vivara”nti vuccati.

Kiliṭṭhanti malīnaṃ. Upatāpentīti kilesapariḷāhena santāpentī. Vibādhentīti pīḷenti. Uppannāya paññāya nīvaraṇehi na kiñci kātuṃ sakkāti āha “anuppannāya paññāya uppajjituṃ na denti”ti. Tasmāti paccayūpaghātena uppajjituṃ appadānato. Catūsu satipaṭṭhānesu suṭṭhu ṭhapitacittāti catubbidhāyapi satipaṭṭhānabhāvanāya sammadeva ṭhapitacittā. Yathāsabhāvena bhāvetvāti aviparītasabhāvena yathā paṭipakkhā samucchijjanti, evaṃ bhāvetvā.

Purimanaye satipaṭṭhānāni, bojjhaṅgā ca missakā adhippetāti tato aññathā vattuṃ “apicetthā”tiādi vuttaṃ. Missakāti samathavipassanāmaggasena missakā. “Catūsu satipaṭṭhānesu suppatiṭṭhitacittā”tiādito vuttattā satipaṭṭhāne vipassanāti gahetvā “satta bojjhaṅge yathābhūtaṃ bhāvetvā”ti vuttattā, maggapariyāpannānaṃyeva ca nesaṃ nippariyāyabojjhaṅgabhāvato, tesu ca sabbaso adhigatesu lokanāthena sabbaññutaññānampi adhigatameva hotīti “bojjhaṅge maggo, sabbaññutaññāṇācāti gahite sundaro pañho bhavēyyā”ti mahāsivatthero āha, na panevaṃ gahitaṃ porāṇehīti adhippāyo. Itīti vuttappakāraparāmasanaṃ. Theroti sārīputtatthero.

Tatthāti tesu paccantanagarādīsu. Nagaraṃ viya nibbānaṃ tadatthikehi upagantabbato, upagatānañca parissayarahitasukhādhigamanatṭhānato. Pākāro viya sīlaṃ tadupagatānaṃ parito ārakkhabhāvato. Pariyāyapatho viya hirī sīlapākārassa adhiṭṭhānabhāvato. Vuttañhetuṃ “pariyāyapathoti kho bhikkhu hiriya etam adhivacana”nti. Dvāraṃ viya ariyamaggo nibbānanagarappavesanaañjasabhāvato. Paṇḍitadovāriko viya dhammasenāpati nibbānanagarapaviṭṭhapavisanakānaṃ sattānaṃ sallakkhaṇato. Dinnoti dāpito, sodhitoti attho.

144. Nipphattidassanattanti siddhidassanattam̐, adhigamadassanattanti attho. “Pañcanavuttipāsaṇḍe”ti idaṃ yasmā thero paribbājako hutvā tato pubbeva nibbānapariyesanaṃ caramāno te te pāsaṇḍino upasaṅkamtivā nibbānaṃ pucchi, te nāssa cittaṃ ārādhesuṃ, taṃ sandhāya vuttaṃ. Te pana pāsaṇḍā heṭṭhā vuttā eva. Tatthevāti tassayeve bhāgineyyassa desiyamānāya desanāya. Parassa vaḍḍhitaṃ bhattaṃ bhuñjanto viya sāvakaṃpāramiññaṃ hatthagataṃ akāsi adhigacchi. Uttaruttaranti heṭṭhimassa heṭṭhimassa uttaraṇato atikkamanato uttaruttaraṃ, tato eva padhānabhāvaṃ pāpitatāya paṇītapāṇītaṃ. Uttaruttaranti vā uparūpari. Paṇītapāṇītanti paṇītataraṃ, paṇītatamañcāti attho. Kaṇhanti kāḷakaṃ saṃkilesadhammaṃ. Sukkanti odātaṃ vodānadhammaṃ. Savipakkhaṃ katvāti pahātabbapahāyakaḃbhāvadassanavasena yathākkamaṃ ubhayaṃ savipakkhaṃ katvā. “Ayaṃ kaṇhadhammo, imassa ayaṃ pahāyako”ti evaṃ kaṇhaṃ paṭibāhitvā desanāvasena nīharitvā sukkaṃ, “ayaṃ sukkadhammo, iminā ayaṃ pahātabbo”ti evaṃ sukkaṃ paṭibāhitvā kaṇhaṃ. Saussāhanti phaluppādanasamatthatāvasena sabyāpāraṃ. Tenāha “savipāka”nti. Vipākadhammanti attho.

Tasmiṃ desite dhammeti tasmiṃ vuttanayena bhagavā tumhehi desite dhamme ekaccaṃ dhammaṃ nāma sāvakaṃpāramiññaṃ jānitvā paṭivijjhivā. Taṃjānane hi vutte catusaccadhammajānanaṃ avuttasiddhanti. “Catusaccadhammesū”ti idaṃ porāṇatṭhakathāyaṃ vuttākāradassanaṃ. Vipakkho pana parato āgamissati. Etthāti

“dhammesu niṭṭhaṃ agama”nti etasmiṃ pade. Therasallāpoti therānaṃ sallāpasadiso vinicchayavādo. Kāḷavallavāsīti kāḷavallavīhāravāsī. Idānīti etarahi “idāhaṃ bhante”tiādivacanakāle. Imasmiṃ pana ṭhāneti “dhammesu niṭṭhaṃ agama”nti imasmiṃ padese, imasmiṃ vā niṭṭhānakāraṇabhūte yoniso parivitakkane. “Imasmiṃ pana ṭhāne buddhaguṇesu niṭṭhaṅgato”ti kasmā vuttaṃ, nanu sāvakaṃpāramiññaṃsamadhigatakāle eva thero buddhaguṇesu niṭṭhaṅgatoti? Saccametaṃ, idāni pana taṃ pākaṭaṃ jātanti evaṃ vuttaṃ. Sabbanti “catusaccadhammesū”tiādi sumattherena vuttaṃ sabbam. Arahatte niṭṭhaṅgatoti etthāpi vuttanayeneva anuyogaparihārā veditabbā. Yadi pi dhammasenāpati “sāvakaṃpāramiññaṃ mayā samadhigata”nti ito pubbe pi jānātiyeva, idāni pana asaṅkhyeyyāparimeyyabhede buddhaguṇe nayaggāhavasena pariggahetvā kiccasiddhiyā tasmiṃ ñāṇe niṭṭhaṅgato ahoṣīti dassento “mahāsivattothero...pe... dhammesūti sāvakaṃpāramiññaṃ niṭṭhaṅgato”ti avoca.

Buddhaguṇā pana nayato āgatā, te nayaggāhato yāthāvato jānanto sāvakaṃpāramiññaṃ tathājānanavasena niṭṭhaṅgatattā sāvakaṃpāramiññaṃeva tassa aparāparuppiyavasena, tena tena bhāvetabbakiccabahutāvasena ca “dhammesū”ti puthuvacanena vuttaṃ. Anantāparimeyyānaṃ anaññaṃvisayānaṃ buddhaguṇānaṃ nayato pariggaṇhanena therassa sātiso bhagavati pasādo uppajjati āha “bhīyosomattāyā”tiādi. “Suṭṭhu akkhāto”ti vatvā taṃ evassa suṭṭhu akkhātataṃ dassetuṃ “niyyāniko maggo”ti vuttaṃ. Svākkhātā hi dhammassa yadatthaṃ desito, tadatthasāadhanena veditabbā. Phalatthāya niyyāti anantaravipākattā, attano uppattisamanantameva phalanipphādanavasena pavattati attho. Vaṭṭacārakato niyyāti vā niyyāniko, niyyānasīloti vā. Rāgadosamohanimmadanamasamatthoti idhāpi “pasannosmi bhagavatīti dasseti”ti ānetvā sambandho. Vaṅkādīti ādi-saddena jīmahakuṭile, añṇe ca paṭipattidose saṅgaṇhāti. Bhagavā tumhākaṃ buddhasubuddhatā viya dhammasudhammatā, saṅghasuppaṭipatti ca dhammesu niṭṭhaṅgamanena sāvakaṃpāramiññaṃ niṭṭhaṅgatattā mayhaṃ suṭṭhu vibhūtā supākaṭā jātati dassento thero “svākkhāto bhagavatā dhammo, suppaṭipanno saṅgho pasīdi”nti avoca.

Kusaladhammadesanāvaṇṇanā

145. Anuttarabhāvoti seṭṭhabhāvo. Anuttaro bhagavā yena guṇena, so anuttarabhāvo, taṃ anuttariyaṃ. Yasmā tassāpi guṇassa kiñci uttaritaraṃ natthi eva, tasmā vuttaṃ “sā tumhākaṃ desanā anuttarāti vadatī”ti. Kusalesu dhammesūti kusaladhammanimittaṃ. Nimittatthe hi etaṃ bhummaṃ, tasmā kusaladhammadesanāhetupi bhagavā anuttaroti attho. Bhūmiṃ dassentoti visayaṃ dassento. Kusaladhammadesanāya hi kusalā dhammā visayo. Vuttapadeti “kusalesu dhammesū”ti evaṃ vuttavākye, evaṃ vā vuttadhammakotṭhāse. “Pañcadhā”ti kasmā vuttaṃ, nanu chekaṭṭhenapi kusalaṃ icchitabbaṃ “kusalo tvaṃ rathassa aṅgapaccaṅgāna”ntiādisūti? Saccametaṃ, so pana chekaṭṭho kosallasambhūtaṭṭheneva saṅgahitoti visuṃ na gahito. “Kacci nu bho kusalaṃ, kacci bho anāmaya”nti jātake āgatattā “jātakapariyāyaṃ patvā ārogyaṭṭhena kusalaṃ vaṭṭatī”ti vuttaṃ. “Taṃ kiṃ maññatha, gahapatayo, ime dhammā kusalā vā akusalā vā sāvajjā vā anavajjā vā”tiādisu suttapadesesu “kusalā”ti vuttadhammā eva “anavajjā”ti vuttāti āha “suttantapariyāyaṃ patvā anavajjaṭṭhena kusalaṃ vaṭṭatī”ti. Abhidhamme “kosalla”nti paññā āgatāti yonisomanasikārahetukassa kusalassa kosallasammūtaṭṭho, darathābhāvadīpanato niddarathaṭṭho, “kusalassa

katattā upacitattā”ti vatvā itthavipākaniddisanato sukhavipākaṭṭho ca abhidhammanayasiddhoti āha “abhidhamma...pe... vipākaṭṭhenā”ti. Bāhitikasutte bhagavato kāyasamācārādike vaṇṇentena dhammabhaṇḍāgārikena “yo kho mahārāja kāyasamācāro anavajjo”ti kusalo kāyasamācāro rañño pasenadissa vutto. Na hi bhagavato sukhavipākakammaṃ atthīti sabbasāvajjarahitā kāyasamācārādayo “kusalā”ti vuttā, idha pana “kusalesu dhammesu”ti bodhipakkhiyadhammā “kusalā”ti vuttā, te ca samathavipassanā maggasampayuttā ekantena sukhavipākā evāti avajjarahitatāmmaṃ upādāya anavajjattho kusala-saddoti āha “imasmiṃ pana...pe... daṭṭhabba”nti. Evañca katvā “phalasatipaṭṭhānaṃ pana idha anadhippeta”nti idañca vacanaṃ samatthitaṃ hoti savipākasappa gahaṇanti katvā.

“Cuddasavidhenā”tiādi satipaṭṭhāne vuttanayena veditabbaṃ. Paggahaṭṭhenāti kusalapakkhassa paggaṇhanasabhāvena. Kiccavasena anuppannākusalanuppadānādikiccavasena. Tato eva cassa catubbidhatā. Ijjhanaṭṭhenāti nippajjanasabhāvena. Chandādayo eva iddhipādesu viṣiṭṭhasabhāvā, itare aṇiṭṭhā, tesampi viṣeso chandādikato āha “chandādivasena nānāsabhāvā”ti.

Adhimokkhādisabhāvavasena pasādādhimokkhādisalakkhaṇavasena. Upatthambhanaṭṭhenāti sampayuttadhammānaṃ upatthambhanakabhāvena. Akampiyaṭṭhenāti paṭipakkhehi akampiyasabhāvena. Salakkhaṇena adhimokkhādisabhāvena. Niyyānaṭṭhenāti saṃkilesapakkhato, vaṭṭacārakato ca niggamanaṭṭhena. Upaṭṭhānādināti upaṭṭhānadhammavicayapaggahasampiyanapassambhanasamādhānaajjupekkha nasaṅkhātena attano sabhāvena. Hetuṭṭhenāti nibbānassa sampāpakahetubhāvena. Dassanādināti dassanābhiniropanapariggahasamuṭṭhāpanavodāpanapaggahupaṭṭhānasamādhānasaṅkhātena attano sabhāvena.

Sāsanassa pariyoṣānadassanatthanti sāsanaṃ nāma nippariyāyato sattatiṃsa bodhipakkhiyadhammā. Tattha ye samathavipassanāsahagatā, te sāsanassa ādi, maggapariyāpanā majjhe, phalabhūtā pariyoṣānaṃ, taṃdassanatthaṃ. Tenāha “sāsanassa hī”tiādi.

Puna etadānuttariyaṃ bhanteti yathāraddhāya desanāya nigamanaṃ. Vuttasappa atthassa puna vacanañhi nigamanaṃ vuttaṃ. Taṃ desananti taṃ kusalesu dhammesu desanāppakāraṃ, desanāvidhiṃ, desetabbañca, sakalaṃ vā sampuṇṇaṃ anavasesaṃ abhiññānāti abhivisiṭṭhena ñāṇena jānāti, asesāṃ abhiññānato eva uttari upari abhiññeyyaṃ natthi. Itoti bhagavatā abhiññātato. Añño paramatthavasena dhammo vā paññattivasena puggalo vā ayaṃ nāma yaṃ bhagavā na jānātīti idaṃ natthi na upalabbhati sabbasappa sammadeva tumhehi abhiññātattā. Kusalesu dhammesu abhiññānane, desanāyañca bhagavato uttaritaro natthi.

Āyatanapaṇṇattidesanāvaṇṇanā

146. Āyatanapaññāpanāsūti cakkhādīnaṃ, rūpādīnañca āyatanānaṃ sambodhanesu, tesāṃ ajjhātibhāviravibhāgato, sabhāgavibhāgato, samudayato, atthaṅgamato, āhāro, ādīnavato, nissaraṇato ca desanāyanti attho.

Gabbhāvakkantidesanāvaṇṇanā

147. Gabbhokkamanesūti gabbhabhāvena mātukucchiyaṃ avakkamanesu anupavesesu, gabbhe vā mātukucchismiṃ avakkamanesu. Pavisaṭīti paccayavasena

tattha nibbattento pavisanto viya hotīti katvā vuttaṃ. Tḥātīti santānaṭṭhitiyā pavattati, tathābhūto ca tattha vasanto viya hotīti āha “vasatī”ti. Pakatilokiyamanussānaṃ paṭhamā gabbhāvakkantīti pacuramanussānaṃ gabbhāvakkanti desanāvasena idha paṭhamā. “Dutiyā gabbhāvakkantī”tiādīsupi evaṃ yojanā veditabbā.

Alamevāti yuttameva.

Khipituṃ na sakkontīti tathā vātānaṃ anuppajjanameva vadati. Sesanti puna “etadānuttariya”tiādi pāṭhappadesaṃ vadati.

Ādesanavidhādesanāvaṇṇanā

148. Parassa cittaṃ ādisati etehīti ādesanāni, yathāupaṭṭhitanimittādīni, tāni eva aññamaññaṃ asaṃkiṇṇarūpena tḥitattā ādesanavidhā, ādesanābhāgā, tāsu ādesanavidhāsu. Tenāha “ādesanakoṭṭhāsesū”ti. Āgatanimittenāti yassa ādisati, tassa, attano ca upagatanimittena, nimittappattassa lābhālābhādiādisanavidhidassanassa pavattattā “idaṃ nāma bhavissatī”ti vuttaṃ. Pāḷiyaṃ pana “evampi te mano”tiādinā parassa cittādisanameva āgataṃ, taṃ nidassanamattaṃ katanti daṭṭhabbaṃ. Tathā hi “idaṃ nāma bhavissatī”ti vuttasseva atthassa vibhāvanavasena vatthu āgataṃ. Gatanimittaṃ nāma gamananimittaṃ. Tḥitanimittaṃ nāma attano samīpe tḥānanimittaṃ, parassa gamanavasena, tḥānavasena ca gahetabbanimittaṃ. Manussānaṃ paracittavidūnaṃ, itaresampi vā savanavasena parassa cittaṃ ṇatvā kathentānaṃ saddaṃ sutvā. Yakkhapisācādīnanti hiṅkārayakkhānañceva kaṇṇapisācādīpisācānaṃ, kumbhaṇḍanāgādīnañca.

Vitakkavipphāravasenāti vipphārikabhāvena pavattavitakkassa vasena. Uppannanti tato samuṭṭhitaṃ. Vippalapantānanti kassaci atthassa abodhanato virūpaṃ, vividhaṃ vā palapantānaṃ. Suttaṃpamattādīnanti ādi-saddena vedanāṭṭakhittacittādīnaṃ saṅgaho. Mahāaṭṭhakathāyaṃ pana “idaṃ vakkhāmi, evaṃ vakkhāmīti vitakkayato vitakkavipphārasaddo nāma uppajjati”ti āgatattā jāgarantānaṃ pakatiyaṃ tḥitānaṃ avippalapantānaṃ vitakkavipphārasaddo kadāci uppajjati viññāyati, yo loke “mantajappo”ti vuccati. Yassa mahāaṭṭhakathāyaṃ asotaviññeyyatā vuttā. Tādisaṅhi sandhāya viññattisahajameva “jivhātālucalanādīkaravitakkasamuṭṭhitaṃ sukhumasaddaṃ dibbasotena sutvā ādisatīti sutte vutta”nti ānandācariyo avoca. Vuttalakkaṇo eva pana nātisukhumo attano, accāsannappadese tḥitassa ca maṃsasotassāpi āpāthaṃ gacchatīti sakkā viññātuṃ. Tassāti tassa puggalassa. Tassa vasenāti tassa vitakkassa vasena. Evaṃ ayampi ādesanavidhā cetopariyaññāvaseneva āgatāti veditabbā. Keci pana “tassa vasenāti tassa saddassa vasenā”ti atthaṃ vadanti, taṃ ayuttaṃ. Na hi saddaggahaṇena taṃsamuṭṭhāpakacittaṃ gayhati, saddaggahaṇānusārenapi tadatthasseva gahaṇaṃ hoti, na cittassa. Eteneva yadeke “yaṃ vitakkayatoti yamatthaṃ vitakkayato”ti vatvā “tassa vasenāti tassa atthassa vasenā”ti vaṇṇenti, tampi paṭikkhittaṃ.

Manasā saṅkharīyantīti manosaṅkhārā, vedanāsaṅgā. Paṇihitāti purimaparibandhavinayena padhānabhāvena nihitā tḥapitā. Tenāha “cittasaṅkhārā suṭṭhapitā”ti. Vitakkassa vitakkaṇaṃ nāma uppādanamevāti āha “pavattessatī”ti. “Pajānāti”ti pubbe vuttapadasambandhadassanavasena āneti. Āgamanenāti jhānassa āgamaṇaṭṭhānavasena. Pubbabhāgenāti maggassa sabbapubbababhāgena

vipassanārambhena. Ubhayam petam yo sayam jhānalābhī, adhigatamaggo ca aññaṃ tadatthāya paṭipajantaṃ disvā “ayaṃ iminā nīhārena paṭipajjanto addhā jhānaṃ labhissati, maggaṃ adhigamissati”ti abhiññāya vinā anumānavasena jānāti, taṃ dassetuṃ vuttaṃ. Tenāha “āgamanena jānāti nāma”tiādi. Anantarāti vuṭṭhitakālaṃ sandhāyāha. Tadā hi pavattavitakkaṃ paṭijānānena jhānassa hānabhāgiyatādivisesapajānanaṃ.

Kiṃ panidaṃ cetopariyaññaṃ parassa cittaṃ paricchijja jānantaṃ iddhicittabhāvato avisesato sabbesampi cittaṃ jānātīti? Noti dassento “tatthā”tiādimāha. Na ariyānanti yena cittaṃ te ariyā nāma jātā, taṃ lokuttaracittaṃ na jānāti appaṭividdhabhāvato. Yathā hi puthujjano sabbesampi ariyānaṃ lokuttaracittaṃ na jānāti appaṭividdhattā, evaṃ ariyopi heṭṭhimo uparimassa lokuttaracittaṃ na jānāti appaṭividdhattā eva. Yathā pana uparimo heṭṭhimaṃ phalasamāpattiṃ na samāpajjati, kiṃ evaṃ so tassa lokuttaracittaṃ na jānātīti codanaṃ sandhāyāha “uparimo pana heṭṭhimassa jānātī”ti, paṭividdhattāti adhippāyo. “Uparimo heṭṭhimaṃ na samāpajjati”ti vatvā tattha kāraṇamāha “tesañhi”tiādi. Tesanti ariyānaṃ. Heṭṭhimā heṭṭhimā samāpatti bhūmantarappattiyā paṭippassaddhikappā. Tenāha “tatrūpapattiyeva hotī”ti, na uparibhūmipatti. Nimittādivasena ñātassa kadāci byabhicāropi siyā, na pana abhiññāññaṃ ñātassāti āha “ceto...pe... natthī”ti. “Taṃ bhagavā”tiādi sesaṃ nāma.

Dassanasamāpattidesanāvaṇṇanā

149. Brahmajāleti brahmajālasuttavaṇṇanāyaṃ. Uttarapadalopena hesa niddeso. Ātappanti vīriyaṃ ātappati kosajjaṃ sabbampi saṃkilesapakkhanti. Kusalavīriyasappa hettha gahaṇaṃ appamādaḍḍipadantarasaṇṇidhānato. Padahitabbatoti padahanato, bhāvaṇaṃ uddissa vāyamanatoti attho. Anuyuñjitabbatoti anuyuñjanato. Īdisānaṃ padānaṃ bahulaṃ kattuvisayaṭāya icchitabbattā ātappapadassa viya itaresampi kattusādhanaṭā daṭṭhabbā. Paṭipattiyaṃ nappamajjati etenāti appamādo, satiavippavāso. Sammā manasi karoti etenāti sammāmanasikāro, tathāpavatto kusalaḍḍituppādo. Bhāvaṇānuyogameva tathā vadati. Desanākkamena paṭhamā, dassanasamāpatti nāma karajakāye paṭikkūlākārassa sammadeva dassanavasena pavattasamāpattibhāvato. Nippariyāyenevāti vuttalakkhaṇadassanasamāpattisaṇṇissayattā, dassanamaggaphalabhāvato ca paṭhamasāmaññaphalaṃ pariyāyena vinā dassanasamāpatti.

Atikkamma chavimaṃsalohitaṃ aṭṭhiṃ paccavekkhatīti tāni apaccavekkhitvā aṭṭhimeva paccavekkhati. Aṭṭhiārammaṇā dibbacakkhupādaḍḍakajjhānasamāpattīti vuttanayena aṭṭhiārammaṇā dibbacakkhuadhiṭṭhānā paṭhamajjhānasamāpatti. Yo hi bhikkhu ālokaṣiṇe catutthajjhānaṃ nibbattetvā taṃ pādaḍḍakam katvā adhigatadibbacakkhuññaṃ hutvā saviññāṇake kāye aṭṭhiṃ pariggahetvā tattha paṭikkūlamanasikāravasena paṭhamam jhānaṃ nibbattetīti, tassāyaṃ paṭhamajjhānasamāpatti dutiyā dassanasamāpatti. Tena vuttaṃ “aṭṭhi aṭṭhi”tiādi. Yo panettha pāliyaṃ dvattiṃsākāramanasikāro vutto, so maggasodhanavasena vutto. Tattha vā kataparicayassa sukheva vuttanayā aṭṭhipaccavekkhaṇā samijjhatīti. Tenevettha “imaṃ cevā”ti “atikkamma cā”ti ca-saddo samuccayattho vutto. Taṃ jhānanti yathāvuttaṃ paṭhamajjhānaṃ. Ayanti ayaṃ sakadāgāmiphalasamāpatti. Sātisayaṃ catusaccadassanāgamanato pariyāyena vinā mukhyā dutiyā dassanasamāpatti. Yāva tatiyamaggā vattatīti āha “khīṇāsavassa vasena catutthā dassanasamāpatti kathitā”ti.

Pāliyaṃ purisassa cāti ca-saddo byatireke, tena yathāvuttasamāpattidvayato vuccamānaṃyeva imassa visesaṃ joteti. Avicchedena pavattiyā sotasadisatāya viññāṇameva viññāṇasotaṃ, tadetaṃ viññāṇaṃ purimato anantarapaccayaṃ labhivā pacchimassa anantarapaccayo hutvā pavattatīti ayaṃ assa sotāgatatāya sotasadisatā, tasmā pajānitabbabhāvena vuttaṃ ekameva cettha viññāṇaṃ, tasmā aṭṭhakathāyaṃ “viññāṇasotanti viññāṇamevā”ti vuttaṃ. Dvīhipi bhāgehi orabhāgaparabhāgehi. Idhaloko hissa orabhāgo, paraloko parabhāgo dvinnampi vasenetaṃ sambandhanti. Tenāha “idhaloke patiṭṭhita”ntiādi. Viññāṇassa khaṇe khaṇe bhijjantassa kāmaṃ natthi kassaci patiṭṭhitatā, taṇhāvasena pana taṃ “patiṭṭhita”nti vuccatīti āha “chandarāgavasena”ti. Vuttañhetam -

“Kabalīkāre ce bhikkhave āhāre atthi rāgo, atthi nandī, atthi taṇhā, patiṭṭhitam tattha viññāṇaṃ viruḷham. Yattha patiṭṭhitam viññāṇaṃ viruḷham...pe... atthi tattha āyatim punabbhavābhiniḃbattī”tiādi.

Kammanti kusalākusalakammaṃ, upayogavacanametam. Kammato upagacchantanti kammabhāvena upagacchantam, viññāṇanti adhippāyo. Abhisāṅkhāraviññāṇaṇhi yena kammunā sahatam, aññadatthu tabbhāvameva upagatam hutvā pavattati. Idhaloke patiṭṭhitam nāma idha katūpacitakammabhāvūpagamanato. Kammabhavaṃ ākaḍḍhantanti kammaviññāṇaṃ attanā sampayuttakammaṃ javāpetvā paṭisandhinibbattanena tadabhimukhaṃ ākaḍḍhantaṃ. Teneva paṭisandhinibbattanasāmatthiyena paraloke patiṭṭhitam nāma attano phalassa tattha patiṭṭhāpanena. Keci pana “abhisāṅkhāraviññāṇaṃ parato vipākaṃ dātuṃ asamattham idhaloke patiṭṭhitam nāma, dātuṃ samattham pana paraloke patiṭṭhitam nāmā”ti vadanti, taṃ tesam matimattaṃ “ubhayato abbochinna”nti vuttattā. Yaṅca tehi “paraloke patiṭṭhita”nti vuttaṃ, taṃ idhalokepi patiṭṭhitameva. Na hi tassa idhaloke patiṭṭhitabhāvena vinā paraloke patiṭṭhitabhāvo sambhavati. Sekkhaputhujjanānaṃ cetopariyaññanti sekkhānaṃ, puthujjanānaṃ cetaso paricchindanakaṇṇaṃ. Kathitaṃ paricchinditabbassa cetaso chandarāgavasena patiṭṭhitabhāvajanato.

Catutthāya dassanasamāpattiyā tatiyadassanasamāpattiyam vuttappaṭikkhepena attho veditabbo.

Purimānaṃ dvinnaṃ samāpattīnaṃ pubbe samathavasena atthassa vuttattā idāni vipassanāvasena dassetuṃ “apicā”tiādi vuttaṃ. Niccalameva pubbe vuttassa atthassa apanetabbato. Atthantarattatāya dassiyamānāya padaṃ calitaṃ nāma hoti. Aparo nayoti ettha paṭhamajjhānassa paṭhamadassanasamāpattibhāve apubbaṃ natthi. Dutiyajjhānaṃ dutiyāti ettha pana “aṭṭhikavaṇṇakasiṇavasena paṭiladdhadutiyajjhānaṃ dutiyā dassanasamāpattī”ti vadanti, tatiyajjhānampi tatheva paṭiladdham. Dassanasamāpattibhāvo pana yo bhikkhu ālokakasiṇe catutthajjhānaṃ nibbattetvā taṃ pādakaṃ katvā adhigatadibbacakkhuko hutvā savīññāṇake aṭṭhiṃ pariggahetvā tattha vaṇṇakasiṇavasena heṭṭhimāni tīṇi jhānāni nibbattetī, tassa. Tatiyajjhānaṃ tatiyā dassanasamāpatti adhiṭṭhānabhūtaṃ dibbacakkhuñāṇassa vasena. Catutthajjhānaṃ catutthāti rūpāvacaracatutthajjhānaṃ nibbattetvā taṃ pādakaṃ katvā adhigatadibbacakkhuñāṇassa taṃ catutthajjhānaṃ catutthā dassanasamāpatti. Idhāpi sekkhaputhujjanānaṃ cetaso paricchindanena tatiyā dassanasamāpatti, arahato cittassa paricchindanena catutthā dassanasamāpatti veditabbā. Evañhesā atthavaṇṇanā pāliyaṃ saṃsandeyya.

“Paṭhamamaggo”tiādīsu aṭṭhiārammaṇapaṭhamajjhānapāḍako paṭhamamaggo paṭhamā dassanasamāpatti. Aṭṭhiārammaṇadutiyajjhānapāḍako dutiyamaggo dutiyā dassanasamāpatti. Paracittañāṇasahagatā catutthajjhānapāḍakā tatiyacatutthamaggā tatiyacatutthadassanasamāpattiyoti. Purisassa viññāṇapajānanam panettha asammohavasena daṭṭhabbam.

Puggalapaṇṇattidesanāvaṇṇanā

150. Puggalapaṇṇattīsūti puggalānam paññāpanesu. Guṇavisesavasena aññamaññam asaṅkarato ṭhapanesu. Lokavohāravasenāti lokasammutivasena. Lokavohāro hesa, yadidaṃ “satto puggalo”tiādi. Rūpādīsu sattavisattatāya satto. Tassa tassa sattanikāyassa pūraṇato galanato, maraṇavasena patanato ca puggalo. Santatiyā nayanato naro. Attabhāvassa posanato poso. Evaṃ paññāpetabbāsu voharitabbāsu. “Sabbametam puggalo”ti imissā sādharmaṇapaññattiyā vibhāvanavasena vuttam, na idhādhippetasādhāraṇapaññattiyā, tasmā lokapaññattīsūti sattalokagatapaññattīsu. Anuttaro hoti anaññasādhāraṇattā tassa paññāpanassa.

Dvīhi bhāgehīti kāraṇe, nissakke cetam puthuvacanam, āvuttiādivasena cāyamattho veditabboti āha “arūpasamāpattiyā”tiādi, etena “samāpattiyā vikkhambhanavimokkhena, maggena samucchedavimokkhena vimuttattā ubhatobhāgavimutto”ti evaṃ pavatto tipīṭakacūḷanāgattheravādo, “nāmakāyato, rūpakāyato ca vimuttattā ubhatobhāgavimutto”ti evaṃ pavatto tipīṭakamahādhammarakkhitattheravādo, “samāpattiyā vikkhambhanavimokkhena ekavāram vimuttova maggena samucchedavimokkhena ekavāram vimuttattā ubhatobhāgavimutto”ti evaṃ pavatto tipīṭakacūḷābhayattheravādo cāti imesaṃ tiṇṇampi theravādānam ekajjham saṅgaho katoti daṭṭhabbam. Vimuttoti kilesehi vimutto, kilesavikkhambhanasamucchedanehi vā kāyadvayato vimuttoti attho. Arūpasamāpattīnantī niddhāraṇe sāmivacanam. Arahattappattaanāgāminoti bhūtapubbagatiyā vuttam. Na hi arahattappatto anāgāmī nāma hoti. Pālīti puggalapaññattipālī. Aṭṭha vimokkhe kāyena phusitvāti aṭṭha samāpattiyō sahaajātanāmakāyena paṭilabbhitvā. Paññāya cassa disvā āsavā parikkhīṇā hontīti vipassanāpaññāya saṅkhāragatam, maggapaññāya cattāri saccāni passitvā cattāropi āsavā parikkhīṇā honti. Disvāti dassanaheṭu. Na hi āsave paññāya passanti, dassanakāraṇā pana parikkhīṇā “disvā parikkhīṇā”ti vuttā dassanāyattaparikkhīṇattā. Evañhi dassanam āsavānam khayassa purimakiriyābhāvena vuttam.

Paññāya visesato muttoti paññāvimutto anavasesato āsavānam parikkhīṇattā. Aṭṭhavimokkhapaṭikkhepavaseneva, na tadekadesabhūtarūpajjhānapaṭikkhepavasena. Evañhi arūpajjhānekadesābhāvepi aṭṭhavimokkhapaṭikkhepo na hotīti siddham hoti. Arūpāvacarajjhānesu hi ekasmimpi sati ubhatobhāgavimuttōyeva nāma hoti, na paññāvimuttoti.

Phuṭṭhantam sacchikarotīti phuṭṭhānam anto phuṭṭhanto, phuṭṭhānam arūpajjhānānam anantaro kāloti adhippāyo, accantasamyoge cetam upayogavacanam, phuṭṭhānantarakārameva sacchikātabbam, sacchikato sacchikaraṇūpāyenāti vuttam hoti. Tenāha “so jhānaphassa”ntiādi. Ekacce āsavāti heṭṭhimamaggattayavajjhā āsavā. Yo hi arūpajjhānena rūpakāyato, nāmakāyekadesato ca vikkhambhanavimokkhena vimutto, tena nirodhasaṅkhāto

vimokkho ālocito pakāsito viya hoti, na pana kāyena sacchikato. Nirodham pana ārammaṇaṃ katvā ekaccesu āsavesu khepitesu tena sacchikato hoti, tasmā so sacchikātabbhaṃ nirodham yathālocitaṃ nāmakāyena sacchikarotīti kāyasakkhīti vuccati, na tu vimuttoti ekaccānaṃ āsavānaṃ aparikkhīṇattā.

Diṭṭhantaṃ pattoti dassanasāṅkhātassa sotāpattimaggañāṇassa anantaraṃ pattoti attho. “Diṭṭhattā patto”tipi pāṭho, tena catusaccadassanasāṅkhātāya diṭṭhiyā nirodhassa pattataṃ dīpeti. Tenāha “dukkhā saṅkhārā”tiādi. Paṭhamaphalato paṭṭhāya yāva aggamaggā diṭṭhippattoti āha “esopi kāyasakkhī viya chabbidho hotī”ti. Idaṃ dukkhanti “idaṃ dukkhaṃ, ettakaṃ dukkhaṃ, na ito uddhaṃ dukkha”nti yathābhūtaṃ pajānāti. Yasmā idaṃ yāthāvasarasato pajānāti, pajānanto ca ṭhapetvā taṇhaṃ pañcupādānakkhandhe “dukkhasacca”nti pajānāti. Taṇhaṃ pana idaṃ dukkhaṃ ito samudeti, tasmā “ayaṃ dukkhasamudayo”ti yathābhūtaṃ pajānāti. Yasmā idaṃ dukkhañca samudayo ca nibbānaṃ patvā nirujjhanti vūpasamanti appavattiṃ gacchanti, tasmā taṃ “ayaṃ dukkhanirodho”ti yathābhūtaṃ pajānāti. Ariyo pana aṭṭhaṅgiko maggo taṃ dukkhanirodham gacchati, tena taṃ “ayaṃ dukkhanirodhagāminī paṭipadā”ti yathābhūtaṃ pajānāti. Ettāvatā nānakkhaṇe saccavavatthānaṃ dassitaṃ. Idāni taṃ ekakkhaṇe dassetuṃ “tathāgatappaveditā”tiādi vuttaṃ. Tathāgatappaveditāti tathāgatena bodhimaṇḍe paṭividdhā viditā pākaṭā katā. Dhammāti catusaccadhammā. Vodiṭṭhā hontīti sudiṭṭhā honti. Vocaritāti sucaritā, tesu tena paññā suṭṭhu carāpitāti attho. Ayanti ayaṃ evarūpo puggalo “diṭṭhippatto”ti vuccati.

Saddhāya vimuttoti saddahanavasena vimutto, etena sabbathā avimuttassapi saddhāmattena vimuttabhāvaṃ dasseti. Saddhāvimuttoti vā saddhāya adhimuttoti attho. Vuttanayenevāti kāyasakkhimhi vuttanayeneva. No ca kho yathā diṭṭhippattassāti yathā diṭṭhippattassa āsavā parikkhīṇā, na evaṃ saddhāya vimuttassāti attho. Kiṃ pana nesaṃ kilesappahāne nānattaṃ atthīti? Natthi. Atha kasmā saddhāvimutto diṭṭhippattaṃ na pāpuṇātīti? Āgamanīyanānattena. Diṭṭhippatto hi āgamanamhi kilese vikkhambhento appadukkhena, akilamanto ca sakkoti vikkhambhetuṃ, saddhāvimutto dukkhena kilamanto vikkhambhetti, tasmā diṭṭhippattaṃ na pāpuṇāti. Tenāha “etesu hī”tiādi.

Ārammaṇaṃ yāthāvato dhāreti avadhāretīti dhammo, paññā. Paññāpubbaṅgamanti paññāpadhānaṃ. Paññaṃ vāhetīti paññāvāhī, paññaṃ sātisaṃ pavattetīti attho. Paññā vā imaṃ puggalaṃ vāheti, nibbānābhimukhaṃ gametīti attho. Saddhānusāriniddesepe eseṇa nayo.

Tasmāti visuddhimagge vuttattā, tato eva visuddhimagge, taṃ saṃvaṇṇanāsu vuttanayenettha attho veditabbo.

Padhānadesanāvaṇṇanā

151. Padahanavasenāti bhāvanānuyogavasena. Satta bojjhaṅgā padhānāti vuttā vivekanissitādhāvena padahitabbato bhāvetabbato.

Paṭipadādesanāvaṇṇanā

152. Dukkheṇa kasireṇa samādhim upādentassāti pubbabhāge āgamanakāle kiccheṇa dukkheṇa sasaṅkhāreṇa sappayogena kilamantassa kilese vikkhambhetvā lokuttarasamādhim upādentassa. Dandhaṃ taṃ ṭhānaṃ abhijānantassāti vikkhambhitesu kilesesu vipassanāparivāse ciraṃ vasitvā taṃ

lokuttarasamādhisaṅkhātamaṃ tṭhānaṃ dandhaṃ saṅkamaṃ abhijānantassa paṭivijjhantassa, sacchikarontassa pāpuṇantassāti attho. Ayaṃ vuccatīti yā esā evaṃ uppajjati, ayaṃ kilesavikkhambhanapaṭipadāya dukkhattā, vipassanāparivāsapaññāya ca dandhattā maggakāle ekacittakkhaṇe uppannāpi paññā āgamanavasena “dukkhapaṭipadā dandhābhiññā nāmā”ti vuccatī. Upari tīsu padesupi imināva nayena attho veditabbo.

Bhassasamācārādidesanāvaṇṇanā

153. Bhassasamācāreti vacīsamācāre. Tṭhitoti yathāraddhaṃ taṃ avicchedavasena kathento. Tenāha “kathāmaggaṃ anupacchinditvā kathento”ti. Musāvādūpasañhitanti antarantarā pavattena musāvādena upasaṃhitamaṃ. Vibhūti vuccati visumbhāvo, tattha niyuttanti vebhūtikaṃ, tadeva vebhūtiyaṃ, pesuññaṃ. Tenāha “bhedakaravāca”nti. Karaṇuttariyalakkhaṇato sārambhato jātāti sārambhajā. Tassā pavattiākāradassanatthaṃ “tvaṃ dussīlo”tiādi vuttaṃ. Bahiddhākathā amanāpā, manāpāpi parassa cittavighātāvahattā karaṇuttariyapakkhiyamevāti dassento “tuyha”ntiādimāha. Vikkhepakathāpavattanti vikkhepakathāvasena pavattaṃ. Jayapurekkhāro hutvāti attano jayaṃ purakkhatvā. Yaṃ kiñci na bhāsātīti yojanā. “Mantā”ti vuccati paññā, mantanaṃ jānananti katvā. “Mantā”ti idaṃ “mantetvā”ti iminā samānatthaṃ nipātapadanti āha “upaparikkhitvā”ti. Yuttakathamevāti attano, suṇantassa ca yuttarūpameva kathaṃ. Hadaye nidahitabbayuttanti atthasampattiyā, byañjanasampattiyā atthavedādipaṭilābhanimittattā citte tṭhapetabbaṃ, vimuttāyatanabhāvena manasi kātabbanti attho. Sabbaṅgasampannāpi vācā akāle bhāsītā abhājane bhāsītā viya na atthāvahāti āha “yuttapattakālenā”ti. Ayañca caturaṅgasamannāgatā subhāsītavācā saccasambodhāvahādītāya sattānaṃ mahiddhikā mahānisaṃsāti dassetuṃ “evaṃ bhāsītā hī”tiādi vuttaṃ.

Sīlācāreti sīle ca ācāre ca parisuddhasīle ceva parisuddhamanosamācāre ca. Tṭhitoti patiṭṭhahanto. Saccaṃ etassa atthīti saccoti āha “saccakatho”ti. Esa nayo saddhoti etthāpi. Tenāha “saddhāsampanno”ti. “Nanu ca heṭṭhā saccaṃ kathitamevā”ti kasmā vuttaṃ? Heṭṭhā hi vacīsamācāraṃ kathentena saccaṃ kathitaṃ, paṭipakkhapaṭikkhepavasena idha sīlaṃ kathentena taṃ paripuṇṇaṃ katvā dassetuṃ saccaṃ sarūpeneva kathitaṃ. “Puggalādhiṭṭhānāya kathāya ārabbhantarañcetamaṃ, tathāpi saccaṃ vatvā anantameva saccassa kathanāṃ punaruttaṃ hotīti parassa codanāvasaro mā hotū”ti tattha parihāraṃ dātukāmo “idha kasmā puna vutta”nti āha. Heṭṭhā vācāsaccaṃ kathitaṃ caturaṅgasamannāgataṃ subhāsītavācaṃ dassentena. Antamaso...pe... dassetuṃ idha vuttaṃ “evaṃ sīlaṃ suparisuddhaṃ hotī”ti. Imasmiṃ panatthe “evaṃ parittakaṃ kho, rāhula, tesamaṃ sāmāññaṃ, yesamaṃ natthi sampajānamusāvāde lajjā”tiādi nayappavattaṃ rāhulovādasuttaṃ dassetabbaṃ.

Guttā satikavāṭena pidahitā dvārā etenāti guttadvāroti āha “chasu indriyesū”tiādi. Pariyesanapaṭiggaṇhanaparibhogavissajjanavasena bhojane mattaṃ jānātīti bhojane mattaṇñū. Samanti avisamaṃ. Samacāritā hi kāyavisamādīni pahāya kāyasamādipūraṇaṃ. Nisajjāyāti ettha iti-saddo ādiattho, tena “āvarenaṇīyehi dhammehi cittaṃ parisodhetī”ti evamādiṃ saṅgaṇhāti. Bhāvanāya cittaparisodhanañhi jāgariyānuyogo, na niddāvinodanamattaṃ. Nittandīti vigatathinamiddho. Sā pana nittanditā kāyālasiyavigamane pākāṭā hotīti vuttaṃ “kāyālasiyavirahito”ti. “Āraddhavīriyo”ti iminā duvidhopi vīriyārambho gahitoti taṃ

vibhajitvā dassetum “kāyikavīriyenāpī”tiādi vuttaṃ. Saṅgama gaṇavihāro saḥavāso saṅgaṇikā, sā pana kilesehipi evaṃ hotīti tato visesetum “gaṇasaṅgaṇika”nti vuttaṃ. Gaṇena saṅgaṇikaṃ gaṇasaṅgaṇikanti. Ārambhavatthuvasenāti anadhigatavisesādhigamakāraṇavasena ekavīhārī, na kevalaṃ ekābhāvavasena. Kilesasaṅgaṇikanti kilesasahitacittataṃ. Yathā tathāti vipassanāvasena, paṭisaṅkhānavasena vā. Samathavasena ārammaṇūpanijjhānaṃ. Vipassanāvasena lakkhaṇūpanijjhānaṃ.

Kalyāṇapaṭibhānoti sundarpaṭibhāno, sā panassa paṭibhānasampadā vacanacāturiyasahitāva icchitāti āha “vākkaraṇa...pe... sampanno cā”ti. “Paṭibhāna”nti hi ñāṇampi vuccati ñāṇassa upaṭṭhitavacanampi. Tattha atthayuttaṃ kāraṇayuttaṃ paṭibhānamassāti yuttaṃ paṭibhāno. Pucchitānantameva sīghaṃ byākātuṃ asamatthātāya no muttapaṭibhānaṃ assāti no muttapaṭibhāno. Idha pana vikiṇṇavāco muttapaṭibhāno adhippetoti adhippāyena “sīlasamācārasmiñhi ṭhitabhikkhu muttapaṭibhāno na hotī”ti vuttaṃ. Gamanasamatthāyāti assutaṃ dhammaṃ gametuṃ samatthāya. Dhāraṇasamatthāyāti sātisaṃyamaṃ sativīriyasahitātāya yathāsutaṃ yathāpariyattaṃ dhammaṃ dhāretuṃ samatthāya. Munanato anumīnato mutīti anumāna paññāya nāmaṃ. Tīhi padehīti “gatimā dhitimā mutimā”ti tīhi padehi. Heṭṭhāti heṭṭhā “āraddhavīriyo”ti vuttaṃ heṭṭhāne. Idhāti “dhitimā”ti vuttaṃ heṭṭhāne. Vīriyampi heṭṭhā guṇabhūtaṃ gahitanti vuttovāyamattho. Heṭṭhāti “jāgariyānuyogamanuyutto, jhāyī”ti ettha vipassanāpaññā kathitā. Idhāti “dhitimā mutimā”ti ettha buddhavadanagaṇhanapaññā kathitā karaṇapubbāparakosallapaññādīpanato. Kilesakāmapi vatthukāmo viya yathāpavatto assādīyatīti vuttaṃ “vatthukāmakilesakāmesu agiddho”ti.

Anusāsanavidhādesanādivaṇṇanā

154. Attano upāyamanasikārenāti attani sambhūtena pathamanasikārena bhāvanāmanasikārena. Paṭipajjamānoti visuddhiṃ paṭipajjamāno.

155. Kilesavimuttiñāṇeti kilesappahānājānane.

156. Pariyādiyamānoti paricchijja gaṇhantoti attho. Suddhakkhandheya anussarati nāmagottaṃ pariyādiyutuṃ asakkonto. Vuttamevatthaṃ vivarituṃ “eko hī”tiādi vuttaṃ. Sakkoti pariyādiyutuṃ. Asakkontassa vasena gahitaṃ, “amutrāsīṃ evaṃnāmo”tiādi vuttanti attho. Asakkontassāti ca ārohaṇe asakkontassa, orohane pana ñāṇassa thirabhūtattā. Tenāha “suddhakkhandheya anussaranto”tiādi. Etanti pubbāparavirodhaṃ. Na sallakkhesi diṭṭhābhīnivesena kuṇṭhañāṇattā. Tenāha “diṭṭhigatikattā”ti. Ṭhānanti ekasmiṃ pakkhe avatṭhānaṃ. Niyamoti vādaniyamo paṭiniyatavādatā. Tenāha “imaṃ gahetvā”tiādi.

157. Piṇḍagaṇanāyāti “ekaṃ dve”tiādinā agaṇetvā saṅkalanapaduppādanādinā piṇḍanavasena gaṇanāya. Acchiddakavasenāti avicchindakagaṇanāvasena gaṇanā kamagaṇanaṃ muñcitvā “imasmīṃ rukke ettakāni paṇṇānī”ti vā “imasmīṃ jalāsaya ettakāni udakāḷhakānī”ti vā evaṃ gaṇetabbassa ekajjhampi piṇḍetvā gaṇanā. Kamagaṇanā hi antarantarā vicchijja pavattiyā pacchindikā. Sā panesā gaṇanā savanantaraṃ anapekkhitvā manasāva gaṇetabbato “manogaṇanā”tipi vuccatīti āha “manogaṇanāyā”ti. Piṇḍagaṇanameva dasseti, na vibhāgaṇanaṃ. Saṅkhātuṃ na sakkā aññehi asaṅkhyeyyābhāvato. Paññāpāramiyā pūritabhāvaṃ dassento itarāsaṃ pūraṇena vinā tassā pūraṇaṃ natthīti “dasannaṃ pāramīnaṃ

pūritattā”ti āha. Tenāha “sabbaññūtaññāṇassa suppaṭividdhattā”ti. Ettakanti dassethāti dīpeti thero. Yaṃ pana pāliyaṃ “sākāraṃ sauddesaṃ anussarati”ti vuttaṃ, taṃ tassa anussaraṇamattaṃ sandhāya vuttaṃ, na āyuno vassādigaṇanāya paricchindanaṃ tassa avisayabhāvato.

158. Tumhākaṃ sammāsambuddhānaṃ yeva anuttarā anaññasādhāraṇattā. Idāni tassā desanāya majjhe bhinnasuvaṇṇassa viya vibhāgābhāvaṃ dassetuṃ “atītabuddhāpī”tiādi vuttaṃ. Imināpi kāraṇenāti anuttarabhāvena, aññehi buddhehi ekasadisabhāvena ca.

159. Āsavānaṃ ārammaṇabhāvūpagamanena sāsavā. Upecca ādhīyantīti upādhi, dosāropanāni, saha upādhihīti saupādhiḥ. Anariyiddhiyañhi attano cittadosena ekacce upārambhaṃ dadanti, svāyamattho kevaṭṭasuttana dīpetabbo. No “ariyā”ti vuccati sāsavabhāvato. Niddosehi khīṇāsavehi pavattetabbato niddosā dosehi saha appavattanato. Tato eva anupārambhā. Ariyānaṃ iddhīti ariyiddhīti vuccati.

Appaṭikkūlasaññīti iṭṭhasaññī iṭṭhākārena pavattacitto. Paṭikkūleti amanuññe anīṭṭhe. Dhātusaññanti “dhātuyo”ti saññaṃ. Upasaṃharatīti upaneti pavatteti. Anīṭṭhasmiṃ vatthusmīti anīṭṭhe sattasaññīte ārammaṇe. Mettāya vā pharātīti mettaṃ hitesitaṃ upasaṃharanto sabbatthakameva taṃ tattha pharati. Dhātuto vā upasaṃharatīti dhammasabhāvacintanena dhātuso, paccavekkhaṇāya dhātumanasikāraṃ vā tattha pavatteti. Appaṭikkūle satte ñātimittādike yāthāvato dhammasabhāvacintanena aniccaaññāya visabhāgabhūte “kesādi asucikoṭṭhāsamevā”ti asubhasaññaṃ pharati asubhamanasikāraṃ pavatteti. Chaḷaṅgupekkhāyāti iṭṭhāniṭṭhachaḷārammaṇāpāthe parisuddhapakatibhāvāvijahanalakkaṇāya chasu dvāresu pavattanato “chaḷaṅgupekkhāyā”ti laddhanāmāya tatramajjhattupekkhāya.

Taṃ desananti taṃ dvīsu iddhiyidhāsu desanappakāraṃ desanāvidhiṃ. Asesaṃ sakalanti asesaṃ niravasesaṃ sampuṇṇaṃ abhivisiṭṭhena ñāṇena jānāti. Asesaṃ abhijānato tato uttari abhiññeyyaṃ natthi. Itoti bhagavato abhiññātato. Añño paramatthavasena dhammo vā paññattivāsena puggalo vā ayaṃ nāma yaṃ bhagavā na jānātīti idaṃ natthi na upalabbhati sabbasseva sammadeva tumhehi abhiññātattā. Dvīsu iddhiyidhāsu abhijānane, desanāyañca bhagavato uttaritaro natthi. Imināpīti pi-saddo na kevalaṃ vuttatthasamuccayattho, atha kho avuttatthasamuccayatthopi daṭṭhabbo. Yaṃ taṃ bhantetiādināpi hi bhagavato guṇadassanaṃ tasseva pasādassa kāraṇavibhāvanaṃ.

Aññathāsatt huguṇadassanādivaṇṇanā

160. Pubbe “etadānuttariyaṃ bhante”tiādinā yathāvuttabuddhaguṇā dassitā, tato añño evāyaṃ pakāro “yaṃ taṃ bhante”tiādinā āraddhoti āha “aparenāpi ākārenā”ti. Buddhānaṃ sammāsambodhiyā saddahanato visesato saddhā kulaputtā nāma bodhisattā, mahābodhisattāti adhippāyo. Te hi mahābhinihārato paṭṭhāya mahābodhiyaṃ sattā āsattā laggā niyatabhāvūpagamanena kenaci asaṃhāriyabhāvato. Yato nesaṃ na kathañci tattha saddhāya aññathattaṃ hoti, eteneva tesāṃ kammaphalaṃ saddhāyapi aññathattābhāvo dīpito daṭṭhabbo. Tasmāti yasmā atisayavacanicchāvasena, “anuppattaṃ taṃ bhagavatā”ti saddantarasannidhānena ca visiṭṭhavisayaṃ “saddhena kulaputtenā”ti idaṃ padaṃ, tasmā. Lokuttaradhammasamadhiḡamamūlakattā sabbabuddhaguṇasamadhiḡamassa “nava lokuttaradhammā”ti vuttaṃ. “Āraddhavīriyenā”tiādīsu samāsapadesu “vīriyaṃ thāmo”tiādīni avayavapadāni. Ādi-

saddena parakkamapadaṃ saṅgaṇhāti, na dhorayhapadaṃ. Na hi taṃ vīriyavevacanaṃ, atha kho vīriyavantavācakaṃ. Dhurāya niyuttoti hi dhorayho. Tenāha “taṃ dhuraṃ vahanasamatthena mahāpurisenā”ti. Paggahitavīriyenāti asithilavīriyena. Thiravīriyenāti ussolhībhāvūpagamanena thirabhāvappattavīriyena. Asamadhurehīti anaññasādhāraṇadhurehi. Paresaṃ asayhasahanā hi lokanāthā. Taṃ sabbaṃ acinteyyāparimeyyabhedaṃ buddhānaṃ guṇajātaṃ. Pāramitā, buddhaguṇā, veneyyasattāti yasmā idaṃ tayaṃ sabbesampi buddhānaṃ samānameva, tasmā āha “atītānāgata...pe... ūno natthī”ti.

Kāmasukhallikānuyoganti kāmasukhe allīnā hutvā anuyuñjanaṃ. Ko jānāti paralokaṃ “atthī”ti, ettha “ko ekavisayoyaṃ indriyagocaro”ti evaṃdiṭṭhi hutvāti adhippāyo. Sukhoti iṭṭho sukhāvaho. Paribbājikāyāti tāpasaparibbājikāya taruṇiyā. Mudukāyāti sukhumālāya. Lomasāyāti taruṇamudulomavatiyā. Moḷibandhāhīti moḷiṃ katvā bandhakesāhi. Paricārentīti attano pāricārikaṃ karonti, indriyāni vā tattha parito cārenti. Lāmakanti paṭikiliṭṭhaṃ. Gāmaṃvāsīnaṃ bālānaṃ dhammaṃ. Puthujjanānamidanti pothujjanikaṃ. Yathā pana taṃ “puthujjanānamida”nti vattabbaṃ labhati, taṃ dassetuṃ “puthujjanehi sevitaṃ”nti āha. Anariyehi sevitaṃbanti vā anariyaṃ. Yasmā pana niddosatto ariyattho, tasmā “anariyanti na niddosa”nti vuttaṃ. Anattasaṃyuttanti diṭṭhadhammikasamparāyikādivividhaviṇṇaṇatthasañhitā. Attakilamathānuyoganti attano kilamathassa khedanassa anuyuñjanaṃ. Dukkhaṃ etassa atthīti dukkhaṃ. Dukkhamanaṃ etassāti dukkhamāṃ.

Ābhicetasikānanti abhiceto vuccati abhikkantaṃ visuddhaṃ cittaṃ, adhicittaṃ vā, tasmīṃ abhicetasi jātānīti ābhicetasikāni, abhicetosannissitāni vā. Diṭṭhadhammasukhavihārānanti diṭṭhadhamme sukhavihārānaṃ, diṭṭhadhammo vuccati paccakkho attabhāvo, tattha sukhavihārabhūtānanti attho, rūpāvacarajhānānametaṃ adhivacanaṃ. Tāni hi appētvā nisinnā jhāyino imasmiṃyeva attabhāve asaṃkiliṭṭhaṃ nekkhammasukhaṃ vindanti, tasmā “diṭṭhadhammasukhavihārānī”ti vuccantīti. Kathitā “diṭṭhadhammasukhavihāro”ti sappītikattā, lokuttaravipākasukhumasañhitattā ca. Saha maggena vipassanāpādaḥkajjhānaṃ kathitaṃ “cattārome cunda sukhallikānuyogā ekantanibbidāyā”tiādinā catutthajjhānikaphalasamāpattīti catutthajjhānikā phalasamāpatti diṭṭhadhammasukhavihārābhāvena kathitā. Cattāri rūpāvacarāni “diṭṭhadhammasukhavihārājjhānānī”ti kathitānīti attho. Nikāmalābhīti nikāmena lābhī attano icchāvasena lābhī. Icchiticchitakkhaṇe samāpajjituṃ samatthoti attho. Tenāha “yathākāmalābhī”ti. Adukkhalābhīti sukheneva paccanīkadhammānaṃ samucchinattā samāpajjituṃ samattho. Akasirālābhīti akasirānaṃ vipulānaṃ lābhī, yathāparicchedeneva vuṭṭhātuṃ samattho. Ekacco hi lābhīyeva hoti, na pana sakkoti icchiticchitakkhaṇe samāpajjituṃ. Ekacco tathā samāpajjituṃ sakkoti, pāribandhake pana kicchena vikkhambheti. Ekacco tathā ca samāpajjati, pāribandhake ca akiccheneva vikkhambheti, na sakkoti nāḷikayantaṃ viya yathāparicchede vuṭṭhātuṃ. Bhagavā pana sabbaso samucchinnaṃpāribandhakattā vasibhāvassa sammadeva samadhigatatā sabbametaṃ sammadeva sakkoti.

Anuyogadānappakāraṇaṇā

161. Dasasahassilokadhātuyāti imāya lokadhātuyā saddhiṃ imaṃ lokadhātuṃ parivāretvā tthitāya dasasahassilokadhātuyā. Jātikhettabhāvena hi taṃ ekajjhaṃ gahetvā “ekissā lokadhātuyā”ti vuttaṃ, tattakāya eva jātikhettabhāvo

dhammatāvasena veditabbo. “Pariggahavasenā”ti keci. Sabbesampi buddhānaṃ tattakam eva jātikhettaṃ. “Tannivāsīnaṃyeva ca devānaṃ dhammābhisamayo”ti vadanti. Pakampanadevatūpasaṅkamanādinā jātacakkavāḷena samānayogakkhamatṭhānaṃ jātikhettaṃ. Saraseneva āṇāpavattanaṭṭhānaṃ āṇākhettaṃ. Buddhañāṇassa visayabhūtaṃ ṭhānaṃ visayakhettaṃ. Okkamanādīnaṃ channameva gahaṇaṃ nidassanamattaṃ mahābhinihārādikālepi tassa pakampanalabbhanato. Āṇākhettaṃ nāma, yaṃ ekaccaṃ saṃvaṭṭati, vivaṭṭati ca. Āṇā vattati tannivāsīdevatānaṃ sirasā sampaṭicchanaena, tañca kho kevalaṃ buddhānaṃ ānubhāveneva, na adhippāyavasena. “Yāvatā pana ākaṅkheyyā”ti vacanato tato parampi āṇā pavattheyyeva.

Nuppajjantīti pana atthīti “na me ācariyo atthi, sadiso me na vijjatī”ti imissā lokadhātuyā ṭhatvā vadantena bhagavatā, imasmiṃyeva sutte “kiṃ panāvuso, sārīputta, atthetarahi añño samaṇo vā brāhmaṇo vā bhagavatā samasamo sambodhiya”nti evaṃ puṭṭho “ahaṃ bhante noti vadeyya”nti vatvā tassa kāraṇaṃ dassetuṃ “atṭhānametaṃ anavakāso, yaṃ ekissā lokadhātuyā dve arahanto sammāsambuddhā”ti imaṃ suttaṃ dassentena dhammasenāpatinā ca buddhakhettabhūtaṃ imaṃ lokadhātuṃ ṭhapetvā aññattha anuppatti vuttā hotīti adhippāyo.

Ekatoti saha, ekasmiṃ kāleti attho. So pana kālo kathaṃ paricchinnoti? Carimabhave paṭisandhiggahaṇato paṭṭhāya yāva dhātuparinibbānanti dassento “tattha bodhipallaṅke”tiādimāha. Nisinnakālato paṭṭhāyāti paṭilomakkamena vadati. Khetta-pariggaho katova hoti “idaṃ buddhānaṃ jātikhetta”nti. Kena pana pariggaho kato? Uppajjamānena bodhisattena. Parinibbānato paṭṭhāyāti anupādisesāya nibbānadhātuyā parinibbānato paṭṭhāya. Etthantareti carimabhave bodhisattassa paṭisandhiggahaṇaṃ, dhātuparinibbānanti imehi dvīhi paricchinne etasmiṃ antare.

Tipiṭakaantaradhānakathāvaṇṇanā

“Na nivāritā”ti vatvā tattha kāraṇaṃ dassetuṃ “tīṇi hī”tiādi vuttaṃ. Paṭipattiantaradhānena sāsanaṃ osakkittatā aparassa uppatti laddhāvasarā hoti. Paṭipadāti paṭivedhāvahā pubbabhāga-paṭipadā.

“Pariyatti pamāṇa”nti vatvā tamatthaṃ bodhisattaṃ nidassanaṃ katvā dassetuṃ “yathā”tiādi vuttaṃ. Tayidaṃ hīnaṃ nidassanaṃ katanti daṭṭhabbaṃ. Niyyānikadhammassa hi ṭhitiṃ dassento aniyyānikadhammaṃ nidasseti.

Mātikāya antarahitāyāti “yo pana bhikkhū”tiādi nayappavattāya sikkhāpadapāḷi-mātikāya antarahitāya. Nidānuddesasaṅkhāte pātimokkhe, pabbajjā-upasampadākammesu ca sāsanaṃ tiṭṭhati. Yathā vā pātimokkhe dharante eva pabbajjā upasampadā ca, evaṃ sati eva tadubhaye pātimokkhaṃ tadubhayābhāve pātimokkhābhāvato. Tasmā tayidaṃ tayaṃ sāsanaṃ ṭhitihetūti āha “pātimokkha-pabbajjā-upasampadāsu ṭhitāsu sāsanaṃ tiṭṭhati”ti. Yasmā vā upasampadādhīnaṃ pātimokkhaṃ anupasampannaṃ anicchittatā, upasampadā ca pabbajjādhīnā, tasmā pātimokkhe, taṃ siddhiyā siddhāsu pabbajjā-upasampadāsu ca sāsanaṃ tiṭṭhati. Osakkitaṃ nāmāti pacchimakapaṭivedhasīlabhedadvayaṃ ekato katvā tato paraṃ vinaṭṭhaṃ nāma hoti, pacchimakapaṭivedhato paraṃ paṭivedhasāsanaṃ, pacchimakasīlabhedato paraṃ paṭipattisāsanaṃ vinaṭṭhaṃ nāma hotīti attho.

Sāsanaantarahitavaṇṇanā

Etena kāmam “sāsanaṭṭhitiyā pariyatti pamāṇa”nti vuttaṃ, pariyatti pana paṭipattihetukāti paṭipattiyā asati sā appaṭiṭṭhā hoti paṭivedho viya, tasmā paṭipattiantaradhānam sāsanosakkanassa visesakāraṇanti dassetvā tayidaṃ sāsanosakkanam dhātuparinibbānosānanti dassetuṃ “tīṇi parinibbānānī”tiādi vuttaṃ. Dhātūnam sannipātanādi buddhānam adhiṭṭhānenevāti veditabbaṃ.

Tāti rasmiyo. Kāruṇṇanti paridevanakāruṇṇam. Jambudīpe, dīpantaesu, devanāgābrahmalokesu ca vipakiritvā ṭhitānam dhātūnam mahābodhipallaṅkatthāne ekajjham sannipātanam, rasmivissajjanam, tattha tejodhātuyā utthānam, ekajālibhāvo cāti sabbametaṃ satthu adhiṭṭhānavasenevāti veditabbaṃ.

Anacchariyattāti dvīsupi uppajjamānesu acchariyattābhāvadosatoti attho. Buddhā nāma majjhe bhinnasuvaṇṇam viya ekasadisāti tesam desanāpi ekarasā evāti āha “desanāya ca visesābhāvato”ti, etena ca anacchariyattameva sādheti. “Vivādabhāvato”ti etena vivādābhāvatthaṃ dve ekato na uppajjantīti dasseti.

Tatthāti milindapañhe. Ekuddesoti eko ekavidho abhinno uddeso. Sesapadesupi eseva nayo.

Ekaṃ eva buddham dhāretīti ekabuddhadhāraṇī, etena evaṃsabhāvā ete buddhaguṇā, yena dutiyaṃ buddhaguṇam dhāretuṃ asamatthā ayaṃ lokadhātūti dasseti. Paccayavisesanipphannānañhi dhammānam sabhāvaviseso na sakkā nivāretunti. “Na dhāreyyā”ti vatvā tameva adhāraṇam pariyāyehi pakāsentō “caleyyā”tiādimāha. Tattha caleyyāti paripphandeyya. Kampeyyāti pavedheyya. Nameyyāti ekapassena natā bhaveyya. Oṇameyyāti osīdeyya. Vinameyyāti vividhā ito cito ca nameyya. Vikireyyāti vātena bhusamuṭṭhi viya vipakireyya. Vidhameyyāti vinasseyya. Viddhamseyyāti sabbaso viddhastā bhaveyya. Tathābhūtā ca na katthaci tiṭṭheyyāti āha “na ṭhānam upagaccheyyā”ti.

Idāni tattha nidassanam dassento “yathā mahārājā”tiādimāha. Tattha samupādikāti samam uddham pajjati pavattatīti samupādikā, udakassa upari samamgāminīti attho. Vaṇṇenāti saṇṭhānena. Pamāṇenāti ārohana. Kisathūlenāti kisathūlabhāvena, pariṇāhenāti attho. Dvinnampīti dvepi, dvinnampi vā sarīrabhāram.

Chādentanti rocentam rucim uppādentam. Tandīkatoti tena bhojanena tandībhūto. Anōnamitadaṇḍajātoti yāvadatthabhojanena oṇamituṃ asamatthatāya anōnamitadaṇḍo viya jāto. Sakim bhuttovāti ekaṃ vaḍḍhitakaṃ bhuttamattova mareyyāti. Atidhammabhārenāti dhammena nāma pathavī tiṭṭheyya, sakim teneva calati vinassatīti adhippāyena pucchati. Puna thero ratanam nāma loke kuṭumbaṃ sandhārentam, abhimatañca lokena; tam attano garusabhāvatāya sakaṭabhaṅgassa kāraṇam atibhārabhūtam diṭṭhamevaṃ dhammo ca hitasukhavisesehi taṃsamaṅginam dhārento, abhimato ca viññūnam gambhīrappameyyabhāvena garusabhāvattā atibhārabhūto pathavicalanassa kāraṇam hotīti dassento “idha mahārāja dve sakaṭā”tiādimāha, eteneva tathāgatassa mātukucchiokkamanādikāle pathavikampanakāraṇam saṃvaṇṇitanti daṭṭhabbaṃ. Ekassāti ekasmā, ekassa vā sakaṭassa ratanam tasmā sakaṭato gahetvāti attho.

Osāritanti uccāritam, kathitanti attho.

Aggoti sabbasatthehi aggo.

Sabhāvapakatikāti sabhāvabhūtā akittimā pakatikā. Kāraṇamahantattāti kāraṇānaṃ mahantatāya, mahantehi buddhakaradhammehi pāramisaṅkhātehi kāraṇehi buddhaguṇānaṃ nibbattitoti vuttaṃ hoti. Pathaviādīni mahantāni vatthūni, mahantā ca sakkabhāvādayo attano attano visaye ekekāva, evaṃ sammāsambuddhopi mahanto attano visaye eko eva. Ko ca tassa visayo? Buddhabhūmi, yāvatakaṃ vā ñeyyamevaṃ “ākāso viya anantavisayo bhagavā eko eva hotī”ti vadanto “ekissā lokadhātuyā”ti vuttalokadhātuto aññesupi cakkavāḷesu aparassa buddhassa abhāvaṃ dasseti.

“Sammukhā meta”ntiādīnā pavattitaṃ attano byākaraṇaṃ aviparītattatāya satthari pasāduppādanena sammāpaṭipajjamānassa anukkamena lokuttaradhammāvahampi hotīti āha “dhammassa...pe... paṭipada”nti. Vādassa anupatanaṃ anuppavatti vādānupātoti āha “vādoyevā”ti.

Acchariyaabbhutavaṇṇanā

162. Udāyīti nāmaṃ, mahāsarīratāya pana thero mahāudāyīti paññāyittha, yassa vasena vinaye nisīdanassa dasā anuññātā. Pañcavaṇṇāti khuddikādibhedato pañcappakārā. Pītisamuṭṭhānehi paṇītarūpehi atibyāpitadeho “nirantaraṃ pītiyā phuṭasarīro”ti vutto, tato evassā pariyāyato pharaṇalakkhaṇampi vuttaṃ. Appasaddo “appakasirenevā”tiādīsu viya idha abhāvatthoti āha “appicchatāti nittaṇhatā”ti. Tīhākārehīti yathālābhayathābalayathāsāruppappakārehi.

Na na katheti kathetiyeva. Cīvarādihetunti cīvaruppādādihetubhūtaṃ payuttakathaṃ na katheti. Veneyyavasenāti vinetabbapuggalavasena. Katheti “evamayaṃ vinayaṃ upagacchatī”ti. “Sabbābhibhū sabbavidūhamasmī”tiādikā gāthāpi “dasabalasamannāgato, bhikkhave, tathāgato”tiādikā suttantāpi.

163. Abhikkhaṇanti abhiṇhaṃ. Niggāthakattā, pucchanavissajjanavasena pavattitattā ca “veyyākaraṇa”nti vuttaṃ. Sesam sabbam suviññeyyaṃ evāti.

Sampasādanīyasuttavaṇṇanāya līnatthappakāsanā.



ABOUT THIS TRANSLATION

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