

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Subcommentaries (Tīkā)

2. The Canon of Discipline - Subcommentaries
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04. Subcommentary on the Minor Chapter (04. Cūḷavagga-
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9. The Section on Suspension of the Pātimokkha
(9. Pātimokkhaṭṭhapanakkhandhakam)

[Kd 19, PTS 2.236-2.252]



PaliVerse

04. Subcommentary on the Minor Chapter

9. Pātimokkhaṭṭhapanakkhandhakam

Pātimokkhuddesayācanakathāvaṇṇanā

383. Pātimokkhaṭṭhapanakkhandhake tadahūti tasmim ahani tasmim divase. Uposatheti ettha upavasanti etthāti uposatho, upavasantīti sīlena vā anasanena vā upetā hutvā vasantīti attho. Ayañhi uposatha-saddo “aṭṭhaṅgasamannāgataṃ uposathaṃ upavasāmī”tiādīsu sīle āgato. “Uposatho vā pavāraṇā vā”tiādīsu pātimokkhuddesādivinayakamme. “Gopālakūposatho nigaṇṭhūposatho”tiādīsu upavāse. “Uposatho nāma nāgarājā”tiādīsu paññattiyam. “Ajjuposatho pannaraso”tiādīsu divase. Idhāpi divaseyeva daṭṭhabbo. Tasmā tadahuposatheti tasmim uposathadivasabhūte ahanīti attho. Nisinno hotīti mahābhikkhusaṅghaparivuto ovādapātimokkham uddisitum upāsikāya ratanapāsāde nisinno hoti. Nisajja pana bhikkhūnaṃ cittāni olokeno ekaṃ dussīlapuggalaṃ disvā “sacāham imasmim puggale idha nisinneyeva pātimokkham uddisissāmi, sattadhāvassa muddhā phalissatī”ti tasmim anukampāya tuṇhīyeva ahosi.

Abhikkantāti atikkantā parikkhīṇā. Uddhaste aruṇeti uggate aruṇasīse. Nandimukhiyāti tuṭṭhimukhiyā. Uddhastam aruṇanti aruṇuggamanaṃ patvāpi “uddisatu, bhante, bhagavā bhikkhūnaṃ pātimokkha”nti thero bhagavantaṃ pātimokkhuddesaṃ yāci tasmim kāle “na, bhikkhave, anuposathe uposatho kātabbo”ti sikkhāpadassa apaññattattā. Aparisuddhā, ānanda, parisāti tikkhattum therena pātimokkhuddesassa yācitattā anuddesassa kāraṇaṃ kathento “asukapuggalo aparisuddho”ti avatvā “aparisuddhā, ānanda, parisā”ti āha. Kasmā pana bhagavā tiyāmarattim tathā vītināmesi? Tato paṭṭhāya ovādapātimokkham anuddisitukāmo tassa vatthum pākaṭam kātum.

Addasāti katham addasa. Attano cetopariyañāṇena tassaṃ parisati bhikkhūnaṃ cittāni pariṇānto tassa purisassa dussīlacittaṃ passi. Yasmā pana citte diṭṭhe taṃsamaṅgīpuggalo diṭṭho nāma hoti, tasmā “addasā kho āyasmā mahāmoggallāno taṃ puggalaṃ dussīla”nti vuttaṃ. Yatheva hi anāgate sattasu divasesu pavattaṃ paresaṃ cittaṃ cetopariyañāṇalābhī pajānāti, evaṃ atītepi. Dussīlanti nissīlaṃ, sīlavirahitanti attho. Pāpadhammanti dussīlattā eva hīnājjhāsayaṭāya lāmakasabhāvaṃ. Asucinti aparisuddhehi kāyakammādīhi samannāgatattā na sucim. Saṅkassarasamācāranti kiñcideva asāruppaṃ disvā “idaṃ iminā kataṃ bhavissatī”ti evaṃ paresaṃ āsaṅkanīyatāya saṅkāya saritabbasamācāraṃ. Atha vā kenacideva karaṇīyena mantayante bhikkhū disvā “kacci nu kho ime mayā katakammaṃ jānitvā mantentī”ti attanoyeva saṅkāya saritabbasamācāraṃ. Lajjitabbatāya paṭicchādetabbassa karaṇato paṭicchannaṃ kammantaṃ etassāti paṭicchannakammantaṃ. Kucchitasamaṇavesadhāritāya na samaṇanti assamaṇaṃ. Salākaggahaṇādīsu “kittakā samaṇā”ti gaṇanāya “ahampi samaṇomhī”ti micchāpaṭiññāya samaṇapaṭiññaṃ. Aseṭṭhacāritāya abrahmacārim. Aññe brahmacārino sunivatthe supārute kusumbhakapaṭadhare gāmanigamādīsu piṇḍāya caritvā jīvikaṃ kappente disvā abrahmacārī samāno sayampi tādīsena ākārena

paṭipajjanto uposathādīsu ca sandissanto “ahampi brahmacārī”ti paṭiññaṃ dento viya hotīti brahmacāripaṭiññaṃ. Pūtinā kammēna sīlavipattiyaṃ anto anupaviṭṭhattā antopūtiṃ. Chahi dvārehi rāgādīkilesāvassavena tintattā avassutaṃ.

Sañjātarāgādīkacavarattā sīlavantehi chaḍḍetabbattā ca kasambujātaṃ. Majjhe bhikkhusaṅghassa nisinnanti saṅghapariyāpanno viya bhikkhusaṅghassa anto nisinnaṃ.

Diṭṭhosīti “ayaṃ na pakatatto”ti bhagavatā diṭṭho asi. Yasmā ca evaṃ diṭṭho, tasmā natthi te tava bhikkhūhi saddhiṃ ekakammādisaṃvāso. Yasmā pana so saṃvāso tava natthi, tasmā uṭṭhehi āvusoti evamettha padayojanā veditabbā. Tatiyampi kho so puggalo tuṇhī ahoṣīti anekavāraṃ vatvāpi “thero sayameva nibbinno oramissati, idāni imesaṃ paṭipattiṃ jānissāmī”ti vā adhippāyena tuṇhī ahoṣi. Bāhāyaṃ gahetvāti “bhagavatā mayā ca yāthāvato diṭṭho, yāvatatiyaṃ ‘uṭṭhehi’ti ca vutto na uṭṭhāti, idānissa nikkadḍhanakālo, mā saṅghassa uposathantarāyo ahoṣī”ti bāhāyaṃ aggahesi. Bahi dvārakoṭṭhakā nikkhāmetvāti dvārakoṭṭhakā dvārasālato nikkhāmetvā, bahīti pana nikkhāmitaṭṭhānadassanaṃ. Atha vā bahidvārakoṭṭhakāti bahidvārakoṭṭhakatopi nikkhāmetvā, na antodvārakoṭṭhakato eva. Ubhayathāpi vihārato bahikatvāti attho. Sūcighaṭikaṃ datvāti aggaḷasūciṇca uparighaṭikaṇca ādahitvā, suṭṭhu kavāṭaṃ thaketvāti attho. Yāva bāhāgahaṇāpi nāmāti “aparissuddhā, ānanda, parisā”ti vacanaṃ sutvā eva hi tena pakkamitabbaṃ siyā, evaṃ apakkamitvā yāva bāhāgahaṇāpi nāma so moghapuriso āgamissati, acchariyamidanti dasseti. Idaṇca garaṇacchariyamevāti veditabbaṃ.

Mahāsamudde aṭṭhacchariyakathāvaṇṇanā

384. Aṭṭhime, bhikkhave, mahāsamuddeti ko anusandhi? Yvāyaṃ aparissuddhāya parisāya pātimokkassa anuddeso, so imasmiṃ dhammavinaye acchariyo abbhuto dhammoti taṃ aparehi sattahi acchariyaabbhutadhammehi saddhiṃ vibhajitvā dassetukāmo paṭhamaṃ tāva tesaṃ upamābhāvena mahāsamudde acchariyaabbhutadhamme dassento satthā “aṭṭhime, bhikkhave, mahāsamudde”tiādimāha. Asurāti devā viya na suranti na īsanti na virocantīti asurā. Surā nāma devā, tesaṃ paṭipakkhāti vā asurā, vepacittipahārādādayo. Tesaṃ bhavanaṃ sinerussa heṭṭhābhāge, te tattha pavisantā nikkhamantā sinerupāde maṇḍapādīni nimminivā kīlantāva abhiramanti. Sā tattha tesaṃ abhirati ime guṇe disvāti āha “ye disvā disvā asurā mahāsamudde abhiramantī”ti. Tattha abhiramantīti ratīṃ vindanti, anukkaṇṭhamānā vasantīti attho.

Anupubbaninnotiādinī sabbāni anupaṭipāṭiyaṃ ninnabhāvasseva vevacanāni. Na āyatakeneva papātoti nacchinnataṭamahāsobbho viya ādito eva papāto. So hi tīradesato paṭṭhāya ekaṅguladvaṅgulavidatthiratanayaṭṭhiusabhaaḍḍhagāvutagāvutaaḍḍhayojanayojanā divasena gambhīro hutvā gacchanto gacchanto sinerupādamūle caturāsītiyojanasahassagambhīro hutvā ṭhitoti dasseti.

Ṭhitadhammoti ṭhitasabhāvo avaṭṭhitasabhāvo. Kuṇapenāti yena kenaci hatthiassādikaḷevarena. Vāhetīti hatthēna gahetvā viya vīcippahāreneva thale khipati. Gaṅgā yamunāti anotattadahassa dakkhiṇamukhato nikkhantanadī pañcadhārā hutvā pavattaṭṭhāne gaṅgātīdīnā pañcadhā saṅkhaṃ gatā. Tattha nadī ninnagātīādikaṃ gottam, gaṅgā yamunātīādikaṃ nāmaṃ. Savantiyoti yā kāci savamānā sandamānā gacchantiyo mahānadiyo vā kunnadiyo vā. Appentīti allīyanti osaranti. Dhārāti

vuṭṭhidhārā. Pūrattanti puṇṇabhāvo. Mahāsamuddassa hi ayam dhammatā -
“imasmim kāle devo mando jāto, jālakhipādīni ādāya macchakacchape
gaṇhissāmī”ti vā “imasmim kāle atimahantā vuṭṭhi, labhissāma nu kho
piṭṭhipasāraṇaṭṭhāna”nti vā na sakkā vattum. Paṭhamakappikakālato paṭṭhāya hi
tīraṃ bhassitvā sinerumekhalaṃ āhacca udakaṃ ṭhitam, tato ekaṅgulamattampi
udakaṃ neva heṭṭhā otarati, na uddham uttarati. Ekarasoti asambhinnaraso.

Muttāti khuddakamahantavaṭṭadīghādibhedā anekavidhamuttā. Maṇīti
rattanīlādibhedo anekavidho maṇi. Veluriyoti
vaṃsavaṇṇasirīsapupphavaṇṇādīsaṇṭhānato anekavidho. Saṅkhoti
dakkhiṇāvaṭṭakatumbakucchidhamanasāṅkhādibhedo anekavidho. Silāti
setakālamuggavaṇṇādibhedā anekavidhā. Pavāḷampi
khuddakamahantarattaghanarattādibhedam anekavidham. Lohitako
padumarāgādibhedo anekavidho. Masāragallaṃ kabaramaṇi. Cittaphalikantipi
vadanti. Mahataṃ bhūtānanti mahantānaṃ sattānaṃ. Timi timiṅgalo timitimiṅgaloti
tisso macchajātiyo. Timiṃ gilanasamattho timiṅgalo, timiṅca timiṅgalaṅca
gilanasamattho timitimiṅgaloti vadanti. Nāgāti ūmipitṭhivāsīnopi vimānaṭṭhakanāgāpi.

Imasmim dhammavinaye aṭṭhacchariyakathāvaṇṇanā

385. Evameva khoti kiñcāpi satthā imasmim dhammavinaye soḷasapi bāttiṃsapi tato
bhiyyopi acchariyabbhutadhamme vibhajitvā dassetuṃ sakkoti, upamābhāvena pana
gahitānaṃ aṭṭhannaṃ anurūpavasena aṭṭheva te upametabbadhamme vibhajitvā
dassanto “evameva kho, bhikkhave, imasmim dhammavinaye aṭṭha acchariyā
abbhutā dhammā”ti āha. Tattha anupubbasiṅkhāya tisso siṅkhā gahitā,
anupubbakiriyāya terasa dhutadhammā, anupubbapaṭipadāya satta anupassanā
aṭṭhārasa mahāvīpassanā aṭṭhatimsa ārammaṇavibhattiyo sattatimsa
bodhipakkhiyadhammā ca gahitā. Na āyatakeneva aññāpaṭivedhoti maṇḍūkassa
uppatitvā gamanaṃ viya āditova sīlapūraṇādīni akatvā arahattapaṭivedho nāma
natthi, paṭipāṭiyā pana sīlasamādhīpaññāyo pūretvāva arahattappattīti attho.

Mama sāvakāti sotāpannādi ke ariyapuggale sandhāya vadati. Na saṃvasatīti
uposathakammādivasena saṃvāsaṃ na karoti. Ukkhipatīti apaneti. Ārakāvāti dūre
eva. Tathāgatappavediteti tathāgatena bhagavatā sāvakesu desite akkhāte pakāsīte.
Na tena nibbānadhātuyā ūnattaṃ vā pūrattaṃ vāti asaṅkhyeyyepi mahākappe
buddhesu anuppajjantesu ekasattopi parinibbātuṃ na sakkoti, tadāpi “tucchā
nibbānadhātū”ti na sakkā vattum, buddhakāle pana ekekaṃsamim samāgame
asaṅkhyeyyāpi sattā amataṃ ārādhenti, tadāpi na sakkā vattum “pūrā
nibbānadhātū”ti. Vimuttirasoti kilesehi vimuccanaraso. Sabbā hi sāsanasampatti
yāvadeva anupādāya āsavehi cittassa vimuttīti attho.

Ratanānīti ratijanaṇaṭṭhena ratanāni. Satipaṭṭhānādayo hi bhāviyamānā
pubbabhāgepi anekavidham pītipāmojjaṃ nibbattenti, pageva aparabhāge.
Vuttañhetam -

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

Lokiyaratananimittaṃ pana pītipāmojjaṃ na tassa kalabhāgampi agghati. Apica -
Cittikataṃ mahaggaṅga, atulaṃ dullabhadassanaṃ;

Anomasattaparibhogam, ratananti pavuccati.

Yadi ca cittikatādibhāvena ratanam nāma hoti, satipaṭṭhānādīnaññeva bhūto ratanabhāvo. Bodhipakkhiyadhammānañhi so ānubhāvo, yaṃ sāvakā sāvakaṇāmaññānaṃ, paccekasambuddhā paccekabodhiññānaṃ, sammāsambuddhā sammāsambodhiṃ adhigacchanti āsannakāraṇattā. Paramparakāraṇaṃ dānādiupanissayoti evaṃ ratijananatṭhena cittikatādiatthena ca ratanabhāvo bodhipakkhiyadhammānaṃ sātisayo. Tena vuttaṃ “tatrimāni ratanāni, seyyathidaṃ - cattāro satipaṭṭhānā”ti.

Ārammaṇe okkanditvā upaṭṭhānatṭhena paṭṭhānaṃ, satiyeva paṭṭhānaṃ satipaṭṭhānaṃ. Ārammaṇassa pana kāyādivasena catubbidhattā vuttaṃ “cattāro satipaṭṭhānā”ti. Tathā hi kāyavedanācittadhammesu subhasukhaniccaattasaññānaṃ pahānato asubhadukkhānīcānattabhāvaggahaṇato ca nesaṃ kāyānupassanādibhāvo vibhatto.

Sammā padahanti etena, sayam vā sammā padahati, pasattham sundaram vā padahananti sammappadhānaṃ, puggalassa vā sammadeva padhānabhāvakaraṇato sammappadhānaṃ, vīriyassetam adhivacanaṃ. Tampi anuppannuppannānaṃ akusalānaṃ anuppādanapahānavasena anuppannuppannānaṃ kusalānaṃ uppādanatṭhāpanavasena ca catukiccasādhakattā vuttaṃ “cattāro sammappadhānā”ti.

Ijjhatīti iddhi, samijjhati nipphajjatīti attho. Ijjhanti tāya vā sattā iddhā vuddhā ukkaṃsagatā hontīti iddhi. Paṭhamena atthena iddhi eva pādo iddhipādo, iddhikoṭṭhāsoti attho. Dutiyena atthena iddhiyā pādo patiṭṭhā adhigamupāyoti iddhipādo. Tena hi uparūparivisesasaṅkhātā iddhiṃ pajjanti pāpuṇanti. Svāyaṃ iddhipādo yasmā chandādi ke cattāro adhipatidhamme dhure jeṭṭhake katvā nibbattīyati, tasmā vuttaṃ “cattāro iddhipādo”ti.

Pañcindriyānīti saddhādīni pañca indriyāni. Tattha assaddhiyaṃ abhibhavitvā adhimokkhalakkaṇe indaṭṭhaṃ kāretīti saddhā indriyaṃ. Kosajjaṃ abhibhavitvā paggaḥhalakkaṇe, pamādaṃ abhibhavitvā upaṭṭhānalakkaṇe, vikkhepaṃ abhibhavitvā avikkhepalakkaṇe, aññānaṃ abhibhavitvā dassanalakkaṇe indaṭṭhaṃ kāretīti paññā indriyaṃ.

Tāniyeva assaddhiyādīhi anabhibhavanīyato akampiayatṭhena sampayuttadhammesu thirabhāvena ca balāni veditabbāni.

Satta bojjhaṅgāti bodhiyā, bodhissa vā aṅgāti bojjhaṅgā. Yā hi esā dhammasāmaggi, yāya lokuttaramaggakkaṇe uppajjamānāya līnuddhacapatitṭhānāyūhanakāmasukhattakilamathānuyogaucchedasassatābhinivesādīnaṃ anekesaṃ upaddavānaṃ paṭipakkhabhūtāya satidhammavicayavīriyapītipassaddhisamādhiupekkhāsaṅkhātāya dhammasāmaggiyā ariyasāvako bujjhati kilesaniddāya utṭhahati, cattāri vā ariyasaccāni paṭivijjhati, nibbānameva vā sacchikarotīti “bodhī”ti vuccati, tassa dhammasāmaggi saṅkhātāya bodhiyā aṅgāti bojjhaṅgā jhānaṅgamaggaṅgādayo viya. Yopesa vuttappakārāya dhammasāmaggiyā bujjhatīti katvā ariyasāvako “bodhī”ti vuccati, tassa bodhissa vā aṅgātipi bojjhaṅgā senaṅgarathaṅgādayo viya. Tenāhu porāṇā “bujjhanakassa puggalassa aṅgāti bojjhaṅgā”ti, “bodhāya samvattantīti bojjhaṅgā”tiadinā nayanapi bojjhaṅgaṭṭho veditabbo.

Ariyo aṭṭhaṅgiko maggoti taṃtaṃmaggavajjhehi kilesehi ārakattā ariyabhāvakarattā ariyaphalapaṭilābhakarattā ca ariyo. Sammādiṭṭhiādīni aṭṭhaṅgāni assa atthi, aṭṭhaṅgāniyeva vā aṭṭhaṅgiko. Mārento kilese gacchati, nibbānatthikehi vā maggīyati, sayam vā nibbānaṃ maggatīti maggoti evametesam satipaṭṭhānādīnaṃ atthavibhāgo veditabbo.

Sotāpannoti maggasaṅkhātāṃ sotaṃ āpajjitvā pāpuṇitvā tṭhito, sotāpattiphalatṭhoti attho. Sotāpattiphalasacchikiriyāya paṭipannoti sotāpattiphalassa attapaccakkhakaṇatthāya paṭipajjamāno paṭhamamaggaṭṭho, yo aṭṭhamakotipi vuccati. Sakadāgāmīti sakideva imaṃ lokaṃ paṭisandhiggahaṇavasena āgamanasīlo dutiyaphalaṭṭho. Anāgāmīti paṭisandhiggahaṇavasena kāmaloṃ anāgamanasīlo tatiyaphalaṭṭho. Yo pana saddhānusārī dhammānusārī ekabījīti evamādiko ariyapuggalavibhāgo, so tesameva bhedoti. Sesam vuttanayameva.

Etamatthaṃ viditvāti etaṃ attano dhammavinaye matakuṇapasadisena dussīlapuggalena saddhiṃ samvāsābhāvasaṅkhātāṃ atthaṃ viditvā. Imaṃ udānanti imaṃ asaṃvāsārahasaṃvāsārahabhāvānaṃ kāraṇaparidīpanaṃ udānaṃ udānesi.

Tattha channamativassatīti āpattiṃ āpajjitvā paṭicchādetto aññaṃ navam āpattiṃ

Āpajjati, tato aparanti evaṃ āpattivassaṃ kilesavassaṃ ativiya vassati. Vivaṭaṃ nātivassatīti āpattiṃ āpanno taṃ appaṭicchādetvā vivaranto sabrahmacārīnaṃ pakāsento yathādhammaṃ yathāvinayaṃ paṭikaronto desento vutṭhahanto aññaṃ navam āpattiṃ nāpajjati, tenassa taṃ vivaṭaṃ puna āpattivassaṃ kilesavassaṃ na vassati. Yasmā ca etadeva, tasmā channaṃ chāditam āpattiṃ vivaretha. Evaṃ taṃ nātivassatīti evaṃ sante taṃ āpattiṃ āpajjanapuggalānaṃ attabhāvaṃ ativijjhivā kilesavassanena na vassati na temeti, evaṃ so kilesehi anavassuto parisuddhasīlo samāhito hutvā vipassanaṃ paṭṭhapetvā sammāsanto anukkamena nibbānaṃ pāpuṇātīti adhippāyo.

Imasmim dhammavinaye aṭṭhacchariyakathāvaṇṇanā niṭṭhitā.

Pātimokkhasavanārahakathāvaṇṇanā

386. Atha bhagavā cintesi “idāni bhikkhusaṅghe abbudo jāto, aparisuddhā puggalā uposathaṃ āgacchanti, na ca tathāgato aparisuddhāya parisāya uposathaṃ uddisati, anuddisante ca bhikkhusaṅghassa uposatho pacchijjati, yannūnāhaṃ ito paṭṭhāya bhikkhūnaññeva pātimokkhuḍdesaṃ anujāneyya”nti, evaṃ pana cintetvā bhikkhūnaññeva pātimokkhuḍdesaṃ anujāni. Tena vuttaṃ “atha kho bhagavā...pe... pātimokkhaṃ uddiseyyāthā”ti. Tattha nadānāhanti na idāni ahaṃ. Uposathaṃ na karissāmi, pātimokkhaṃ na uddisissāmīti paccekaṃ na-kārena sambandho. Duvidhaṃ pātimokkhaṃ āṇāpātimokkhaṃ ovādapātimokkhanti. Tesu “suṇātu me bhante”tiādikaṃ āṇāpātimokkhaṃ, taṃ sāvakaṃ uddisanti, na buddhā, yaṃ anvaddhamāsaṃ uddisīyati. “Khantī paramaṃ...pe... sabbapāpassa akaraṇaṃ...pe... anupavādo anupaghāto...pe... etaṃ buddhāna sāsana”nti imā pana tisso gāthā ovādapātimokkhaṃ nāma, taṃ buddhā uddisanti, na sāvaka. Channampi vassānaṃ accayena uddisanti. Dīghāyukabuddhānañhi dharamānakāle ayameva pātimokkhuḍdeso, appāyukabuddhānaṃ pana paṭhamabodhiyaṃyeva, tato paraṃ itaro, tañca kho bhikkhū eva uddisanti, na buddhā. Tasmā amhākampi bhagavā vīsativassamattaṃ imaṃ ovādapātimokkhaṃ uddisitvā imaṃ antarāyaṃ disvā tato paraṃ na uddisi.

Aṭṭhānanti akāraṇaṃ. Anavakāsoṭi tasseeva vevacanaṃ. Kāraṇaṃhi tiṭṭhati ettha phalaṃ tadāyattavuttitāyāti “ṭhāna”nti vuccati, evaṃ “avakāso”tipi vuccati. Yanti kiriyāparāmasanaṃ. Na ca, bhikkhave, sāpattikena pātimokkhaṃ sotabbantiādi padatthato suviññeyyaṃ. Vinicchayato panettha yaṃ vattabbaṃ, taṃ aṭṭhakathāya vuttameva. Tattha pure vā pacchā vāti ñattito pubbe vā pacchā vā.

Dhammikādharmikapātimokkhaṭṭhapanakathāvaṇṇanā

387. Katañca akatañca ubhayaṃ gahetvāti yassa ekantena katāpi atthi, akatāpi atthi, tassa tadubhayaṃ gahetvā.

Dhammikapātimokkhaṭṭhapanakathāvaṇṇanā

389. Parisā vuṭṭhātīti yasmiṃ vatthusmiṃ pātimokkhaṃ ṭhapitaṃ, taṃ vatthum avinicchinitvā kenaci antarāyena vuṭṭhāti.

393. Paccādiyatīti pati ādiyati, “akataṃ kamma”ntiādinā puna ārabhatīti attho.

Attādānaaṅgakathāvaṇṇanā

398. Paraṃ codetum attanā ādāttabbaṃ gahetabbaṃ adhikaraṇaṃ attādānaṃ. Tenāha “sāsanaṃ sodhetukāmo”tiādi. Vassārattoti vassakālo.

Codakena paccavekkhitabbadhammakathāvaṇṇanā

399. Paṭimāsītunti parāmasitum. Palibodhe chinditvā...pe... adhigataṃ mettacittanti iminā appanāppattaṃ mettābhāvanaṃ dasseti. Tenevāha “vikkhambhanavasena vihatāghāta”nti.

Codakena upaṭṭhāpetabbadhammakathāvaṇṇanā

400. No dosantaroti ettha cittapariyāyo antara-saddoti āha “na duṭṭhacitto hutvā”ti.

Codakacuditakapaṭisaṃyuttakathāvaṇṇanā

401. Karuṇanti appanāppattaṃ karuṇajjhānaṃ. Karuṇāpubbabhāganti parikammupacāravasappavattaṃ karuṇaṃ. Mettañca mettāpubbabhāgañcāti etthāpi eseva nayo. Sesamettha suviññeyyamevāti.

Pātimokkhaṭṭhapanakkhandhakavaṇṇanā niṭṭhitā.



ABOUT THIS TRANSLATION

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