

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)

4. New subcommentary on the Chapter on the Aggregate of
Morality-1 (4. Sīlakkhandhavagga-Abhinavaṭīkā-1)

The Discourse on the Supreme Net (Brahmajālasuttaṃ)



PaliVerse

1.The Collection of the Long Discourses - Subcommentaries

4. New subcommentary on the Chapter on the Aggregate of Morality-1

Namo tassa bhagavato arahato sammāsambuddhassa

Dīghanikāye

Sīlakkhandhavaggaabhinavaṭṭikā-1

Ganthārambhakathā

Yo desetvāna saddhammaṃ, gambhīraṃ duddasaṃ varaṃ;
Dīghadassī ciraṃ kālaṃ, patitṭhāpesi sāsanaṃ.1.

Vineyyajjhāsaye chekaṃ, mahāmatīṃ mahādayaṃ;
Natvāna taṃ sasaddhammagaṇaṃ gāravabhājanaṃ.2.

Saṅgītittayamāruḷhā, dīghāgamavarassa yā;
Saṃvaṇṇanā yā ca tassā, vaṇṇanā sādhuvaṇṇitā. 3.

Ācariyadhammapāla- ttherenevābhisaṅkhatā;
Sammā nipuṇagambhīra-duddasatthappakāsanā.4.

Kāmañca sā tathābhūtā, paramparābhatā pana;
Pāṭhato atthato cāpi, bahuppamādalekhanā.5.

Saṅkhepattā ca sotūhi, sammā ñātumaṃ sudukkarā;
Tasmā sabrahmacārīnaṃ, yācanaṃ samanussaraṃ.6.

Yo’nekasetanāgindo, rājā nānāraṭṭhissaro;
Sāsanasodhane daḷhaṃ, sadā ussāhamānaso.7.

Taṃ nissāya “mamesopi, satthusāsana-jotane;
Appeva nāmu-patthambho, bhavēyyā”ti vicintayaṃ.8.

Vaṇṇanaṃ ārabhissāmi, sādhippāyamahāpayamaṃ;
Atthaṃ tamupa-nissāya, aññañcāpi yathārahaṃ.9.

Cakkābhivudḍhikāmānaṃ, dhīrānaṃ cittatosanaṃ;
Sādhuvilāsiniṃ nāma, taṃ suṇātha samāhitāti.10.

Ganthārambhakathāvaṇṇanā

Nānāyanipunaḡambhīravicitrasikkhattayasaṅgahassa
buddhānubuddhasaṃvaṇṇitassa saddhāvahaguṇasampannassa dīghāgamavarassa
gambhīraduranubodhatthadīpakam saṃvaṇṇanamimaṃ karonto
sakasamayasaṃvantaḡahanajjhogāhanasamattho mahāveyyākaraṇoyamācariyo
saṃvaṇṇanārambhe ratanattayapaṇāmapayojanādividhānāni karonto paṭhamam
tāva ratanattayapaṇāmam kātum “karuṇāsītalahadaya”ntiādimāha. Ettha ca
saṃvaṇṇanārambhe ratanattayapaṇāmakaraṇappayojanam tattha tattha bahudhā
papañcenti ācariyā. Tathā hi vaṇṇayanti -

“Saṃvaṇṇanārambhe satthari paṇāmakaraṇam dhammassa svākkhātabhāvena
satthari pasādajananattham, satthu ca avitathadesanabhāvappakāsanena dhamme
pasādajananattham. Tadubhayappasādā hi mahato atthassa siddhi hoti”ti.

Atha vā “ratanattayapaṇāmapayojanam attano ratanattayappasādassa
viññāpanattham, tam pana viññūnam cittārādanattham, tam aṭṭhakathāya
gāhaṇattham, tam sabbasampattinipphādanattha”nti. Atha vā “saṃvaṇṇanārambhe
ratanattayavandanā saṃvaṇṇetabbassa dhammassa
pabhavanissayavisuddhipaṭivedanattham, tam pana dhammasaṃvaṇṇanāsu
viññūnam bahumānuppādanattham, tam sammadeva tesam
uggahaṇadhāraṇādikkamaladdhabbāya sammāpaṭipattiyā
sabbahitasukhanipphādanattha”nti. Atha vā “maṅgalabhāvato, sabbakiriyāsu
pubbakiccabhāvato, paṇḍitehi samācaritabhāvato, āyatim paresam
diṭṭhānugatiāpajjanato ca saṃvaṇṇanāyam ratanattayapaṇāmakiriyā”ti. Atha vā
“catugambhīrabhāvayuttam dhammavinayam saṃvaṇṇetukāmassa mahāsamuddam
ogāhantassa viya paññāveyyattiyasamannāgatassāpi mahantam bhayam
sambhavati, bhayakkhayāvahañcetam ratanattayaguṇānussaraṇajanitam
paṇāmapūjāvidhānam, tato ca saṃvaṇṇanāyam ratanattayapaṇāmakiriyā”ti. Atha vā
“asattharipi satthābhinivesassa lokassa yathābhūtam satthari eva sammāsambuddhe
satthusambhāvanattham, asatthari ca satthusambhāvanapariccajāpanattham,
‘tathāgatappaveditam dhammavinayam pariyāpuṇitvā attano dahatī”ti ca
vuttadosapariharaṇattham saṃvaṇṇanāyam paṇāmakiriyā”ti. Atha vā “buddhassa
bhagavato paṇāmaavidhānena sammāsambuddhabhāvādhigamāya buddhayānam
paṭipajjantānam ussāhajanattham, saddhammassa ca paṇāmaavidhānena
paccekabuddhabhāvādhigamāya paccekabuddhayānam paṭipajjantānam
ussāhajanattham, saṅghassa ca paṇāmaavidhānena
paramatthasaṅghabhāvādhigamāya sāvakaṇānam paṭipajjantānam
ussāhajanattham saṃvaṇṇanāyam paṇāmakiriyā”ti. Atha vā “maṅgalādikāni
satthāni anantarāyāni, ciraṭṭhitikāni, bahumatāni ca bhavantīti evaṃladdhikānam
cittaparitosanattham saṃvaṇṇanāyam paṇāmakiriyā”ti. Atha vā “sotujanānam
yathāvuttapaṇāmena anantarāyena uggahaṇadhāraṇādinipphādanattham
saṃvaṇṇanāyam paṇāmakiriyā. Sotujanānuggahameva hi padhānam katvā ācariyehi
saṃvaṇṇanārambhe thutipaṇāmaparidīpakāni vākyāni nikkhipīyanti, itarathā vināpi
tam nikkhepaṃ kāyamanopaṇāmeneva yathādhīppetappayojanasiddhito kimetena
ganthagāravakaraṇenā”ti ca evamādinā. Mayam pana idhādhīppetameva payojanam
dassayissāma, tasmā saṃvaṇṇanārambhe ratanattayapaṇāmakaraṇam
yathāpaṭiññātasamvaṇṇanāya anantarāyena parisamāpanatthanti veditabbam.
Idameva ca payojanam ācariyena idhādhīppetam. Tathā hi vakkhati “iti me
pasannamatino ...pe... tassānubhāvenā”ti. Ratanattayapaṇāmakaraṇaṃhi
yathāpaṭiññātasamvaṇṇanāya anantarāyena parisamāpanattham ratanattayapūjāya

paññāpāṭavabhāvato, tāya ca paññāpāṭavaṃ rāgādimalavidhamanato. Vuttañhetam

-

“Yasmiṃ mahānāma samaye ariyasāvako tathāgataṃ anussarati, nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti, ujugatamevassa tasmiṃ samaye cittaṃ hoti”tiādi.

Tasmā ratanattayapūjāya vikkhālitamalāya paññāya pāṭavasiddhi. Atha vā ratanattayapūjāya paññāpadaṭṭhānasamādhihetuttā paññāpāṭavaṃ. Vuttañhetam -

“Ujugatacitto kho pana mahānāma ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammopasaṃhitaṃ pāmojjaṃ, pamuditassa pīti jāyati, pīṭimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedayati, sukhino cittaṃ samādhiyati”ti.

Samādhissa ca paññāya padaṭṭhānabhāvo “samāhito yathābhūtaṃ pajānāti”ti vuttōyeva. Tato evaṃ paṭubhūtāya paññāya khedamabhibhūya paṭiññātaṃ saṃvaṇṇanaṃ samāpayissati. Tena vuttaṃ “ratanattayapaṇāmakaraṇaṃhi...pe... paññāpāṭavabhāvato”ti. Atha vā ratanattayapūjāya āyuvaṇṇasukhabalavaḍḍhanato anantarāyena parisamāpanaṃ veditabbaṃ. Ratanattayapaṇāmena hi āyuvaṇṇasukhabalāni vaḍḍhanti. Vuttañhetam -

“Abhivādanasīlissa, niccaṃ vuḍḍhāpacāyino;
Cattāro dhammā vaḍḍhanti, āyu vaṇṇo sukhaṃ bala”nti.

Tato āyuvaṇṇasukhabalavuddhiyā hotveva kāriyaniṭṭhānanti vuttaṃ “ratanattayapūjāya āyu...pe... veditabba”nti. Atha vā ratanattayapūjāya paṭibhānāparihānāvahattā anantarāyena parisamāpanaṃ veditabbaṃ. Aparihānāvahā hi ratanattayapūjā. Vuttañhetam -

“Sattime bhikkhave, aparihāniyā dhammā, katame satta? Satthugāravatā, dhammagāravatā, saṅghagāravatā, sikkhagāravatā, samādhigāravatā, kalyāṇamittatā, sovacassatā”ti tato paṭibhānāparihānena hotveva yathāpaṭiññātaparisamāpananti vuttaṃ “ratanattaya...pe... veditabba”nti. Atha vā pasādavatthūsu pūjāya puññāṭisayabhāvato anantarāyena parisamāpanaṃ veditabbaṃ. Puññāṭisayā hi pasādavatthūsu pūjā. Vuttañhetam -

“Pūjārahe pūjayato, buddhe yadiva sāvake;
Papañcasamatikkante, tiṇṇasokapariddave.

Te tādise pūjayato, nibbute akutobhaye;
Na sakkā puññaṃ saṅkhātuṃ, imettamapi kenacī”ti.

Puññāṭisayo ca yathādhīpetaparisamāpanupāyo. Yathāha -

“Esa devamanussānaṃ, sabbakāmadado nidhi;
Yaṃ yadevābhipatthenti, sabbametena labbhati”ti.

Upāyesu ca paṭipannassa hotveva kāriyaniṭṭhānanti vuttaṃ “pasādavatthūsu...pe... veditabba”nti. Evaṃ ratanattayapūjā niratisayapuññakkhetasambuddhiyā aparimeyyappabhāvo puññāṭisayoti bahuvidhantarāyepi lokasannivāse

antarāyanibandhanasakalasamkilesavidhamsanāya pahoti, bhayādiupaddavañca nivāreti. Tasmā suvuttaṃ “saṃvaṇṇanārambhe ratanattayapaṇāmakaraṇaṃ yathāpaṭiññātasamvaṇṇanāya anantarāyena parisamāpanatthanti veditabba”nti.

Evam pana sapayojanaṃ ratanattayapaṇāmaṃ kattukāmo buddharatanamūlakattā sesaratanānaṃ paṭhamaṃ tassa paṇāmaṃ kātumāha - “karuṇāsītalahaḍayaṃ...pe... gativimutta”nti. Buddharatanamūlakāni hi dhammasaṅgharatanāni, tesu ca dhammaratanamūlakaṃ saṅgharatanam, tathābhāvo ca “puṇṇacando viya bhagavā, candakiraṇanikaro viya tena desito dhammo, candakiraṇasamuppāditapīṇito loko viya saṅgho”ti evamādihi aṭṭhakathāyamāgataupamāhi vibhāvetabbo. Atha vā sabbasattānaṃ aggoti katvā paṭhamaṃ buddho, tappabhavato, tadupadesitato ca tadanantaraṃ dhammo, tassa dhammassa sādharmaṇato, tadāsevanato ca tadanantaraṃ saṅgho vutto. “Sabbasattānaṃ vā hite viniyojakoti katvā paṭhamaṃ buddho, sabbasattahitattā tadanantaraṃ dhammo, hitādhigamāya paṭipanno adhigatahito cāti katvā tadanantaraṃ saṅgho vutto”ti aṭṭhakathāgatanayena anupubbatā veditabbā.

Buddharatanapaṇāmañca karonto kevalapaṇāmato thomanāpubbaṅgamovasātisayoti “karuṇāsītalahaḍaya”ntiādipadehi thomanāpubbaṅgamataṃ dasseti.

Thomanāpubbaṅgamaena hi paṇāmena satthu guṇātisayayogo, tato cassa anuttaravandanīyabhāvo, tena ca attano paṇāmassa khettaṅgatabhāvo, tena cassa khettaṅgatassa paṇāmassa yathādhīppetanipphattihetubhāvo dassitoti.

Thomanāpubbaṅgamatañca dassento yassā saṃvaṇṇanaṃ kattukāmo, sā suttantadesanā karuṇāpaññāppadhānāyeva, na vinayadesanā viya karuṇāppadhānā, nāpi abhidhammadesanā viya paññāppadhānāti tadubhayappadhānameva thomanamārabhati. Esā hi ācariyassa pakati, yadidaṃ ārambhānurūpathomanā.

Teneva ca vinayadesanāya saṃvaṇṇanārambhe “yo kappakoṭṭhihi...pe... mahākāruṇikassa tassā”ti karuṇāppadhānaṃ, abhidhammadesanāya saṃvaṇṇanārambhe “karuṇā viya...pe... yathāruṇi”ti paññāppadhānañca thomanamāradham. Vinayadesanā hi āsayādinirapekkhakevalakaruṇāya pākatikasattenāpi asotabbārahaṃ suṇanto, apucchitabbārahaṃ pucchanto, avattabbārahañca vadanto sikkhāpadaṃ paññapesīti karuṇāppadhānā. Tathā hi ukkaṃsapariyantagatahirottappopi bhagavā lokiyasādhujanehipi pariharitabbāni “sikharāṇi, sambhinnā”tiādivacanāni, yathāparādhañca garahavacanāni mahākāruṇāsañcoditamānaso mahāparisamajjhe abhāsi, taṃtaṃsikkhāpadapaññatti kāraṇāpekkhāya ca verañjādīsu sārīrikaṃ khedamanubhosi. Tasmā kiñcāpi bhūmantarapaccayākārasamayantarakathānaṃ viya vinayapaññattiyāpi samuṭṭhāpikā paññā anaññasādhāraṇatāya atisayakiccavatī, karuṇāya kiccaṃ pana tatopi adhikanti vinayadesanāya karuṇāppadhānatā vuttā. Karuṇābyāpārādhikatāya hi desanāya karuṇāppadhānatā, abhidhammadesanā pana kevalapaññāppadhānā paramatthadhammānaṃ yathāsabhāvapaṭivedhasamatthāya paññāya tattha sātisayappavattito. Suttantadesanā pana karuṇāpaññāppadhānā tesam tesam sattānaṃ āsayānusayādhimutticaritādibhedapariicchindanasamatthāya paññāya sattesu ca mahākāruṇāya tattha sātisayappavattito. Suttantadesanāya hi mahākāruṇāya samāpattibahulo vineyyasantāne tadajjhāsayānulomena gambhīramatthapadaṃ paṭiṭṭhapesi. Tasmā ārambhānurūpaṃ karuṇāpaññāppadhānameva thomanam katanti veditabbaṃ, ayamettha samudāyattho.

Ayaṃ pana avayavattho - kiratīti karuṇā, paradukkhaṃ vikkhipati paccayavekallakaraṇena apanetīti attho. Dukkhitu vā kiriyati pasāriyatīti karuṇā. Atha vā kiṇātīti karuṇā, paradukkhe sati kāruṇikaṃ hiṃsati vibādhati, paradukkhaṃ vā vināsetīti attho. Paradukkhe sati sādhuṇaṃ kammaṃ hadayakhedaṃ karotīti vā karuṇā. Atha vā kamiti sukhaṃ, taṃ rundhatīti karuṇā. Esā hi paradukkhaṇanayanakāmatālakkaṇā attasukhanirapekkhatāya kāruṇikānaṃ sukhaṃ rundhati vibandhatīti, sabbattha saddasatthānusārena padanipphatti veditabbā. Uṇhābhitattehi sevīyatīti sītaṃ, uṇhābhisamaṇaṃ. Taṃ lāti gaṇhātīti sītaṃ, “cittaṃ vā te khipissāmi, hadayaṃ vā te phālessāmi”ti ettha uro “hadaya”nti vuttaṃ, “vakkhaṃ hadaya”nti ettha hadayavatthu, “hadayā hadayaṃ maññe aññāya tacchaṭṭi”ti ettha cittaṃ, idhāpi cittameva abbhantaraṭṭhena hadayaṃ. Attano sabhāvaṃ vā haratīti hadayaṃ, ra-kārassa da-kāraṃ katvāti neruttikā. Karuṇāya sītaṃ hadayamassāti karuṇāsītalahadaya, taṃ karuṇāsītalahadayaṃ.

Kāmañcettha paresaṃ hitopasaṃhārasukhādiaparihānījjhānasabhāvatāya, byāpādādīnaṃ ujuvipaccanīkatāya ca sattasantānagatasantāpavicchedanākārappavattiyā mettāmutitānampi cittasītalabhāvakāraṇatā upalabbhati, tathāpi paradukkhaṇanayanākārappavattiyā parūpatāpāsahanarasā avihimsābhūtā karuṇāya visesena bhagavato cittassa citta-passaddhi viya sītibhāvanimittanti tassāyeva cittasītalabhāvakāraṇatā vuttā. Karuṇāmukhena vā mettāmutitānampi hadayasītalabhāvakāraṇatā vuttāti daṭṭhabbaṃ. Na hi sabbattha niravasesattho upadisiyati, padhānasahacaraṇāvinābhāvādinayehipi yathālabbhamānaṃ gayhamānattā. Apicettha taṃsāmpayuttañāṇassa chaasādhāraṇaṇāṇapariyāpannatāya asādhāraṇaṇāṇavisesanibandhanabhūtā sātisaṃ, niravasesaṇca sabbaññutaññāṇaṃ viya savisaṃbyāpitāya mahākaruṇābhāvamupagatā anaññasādhāraṇasātisaṃbhāvappattā karuṇāya hadayasītalattahetubhāvena vuttā. Atha vā satipi mettāmutitānaṃ paresaṃ hitopasaṃhārasukhādiaparihānījjhānasabhāvatāya sātisaṃ hadayasītalabhāvanibandhanatte sakalabuddhaguṇavisesakāraṇatāya tāsampi kāraṇanti karuṇāya eva hadayasītalabhāvakāraṇatā vuttā. Karuṇānidānā hi sabbepi buddhaguṇā. Karuṇānubhāvanibbāpiyamānasāmsāradukkhasantāpassa hi bhagavato paradukkhaṇanayanakāmatāya anekānīpi kappānamasaṅkhyeyyāni akilantarūpasseva niravasesabuddhakaradhammasambharaṇaniratassa samadhiगतadhammādhipeyyassa ca sannihitesupi sattaṃghātasamupanītahadayūpatāpanimittesu na īsakampi cittasītibhāvassa aññathattamahosīti. Tīsu cettha vikappesu paṭhame vikappe avisesabhūtā buddhabhūmigatā, dutiye tatheva mahākaruṇābhāvūpagatā, tatiye paṭhamābhinihārato paṭṭhāya tīsupi avatthāsu pavattā bhagavato karuṇā saṅgahitāti daṭṭhabbaṃ.

Pajānātīti paññā, yathāsabhāvaṃ pakārehi paṭivijjhatīti attho. Paññāpetīti vā paññā, taṃ tadatthaṃ pākāṃ karotīti attho. Sāyeva ñeyyāvaraṇappahānato pakārehi dhammasabhāvajotanaṭṭhena pajjototi paññāpajjoto. Paññāvato hi ekapallaṅkenapi nisinnassa dasasahassilokadhātu ekapajjotā hoti. Vuttañhetuṃ bhagavatā “cattārome bhikkhave, pajjotā. Katame cattāro? Candapajjoto, sūriyapajjoto, aggipajjoto, paññāpajjoto, ime kho bhikkhave, cattāro pajjotā. Etadaggaṃ bhikkhave, imesaṃ catunnaṃ pajjotānaṃ yadidaṃ paññāpajjoto”ti. Tena vihato visesena samugghāṭitoti paññāpajjotavihato, visesatā cettha upari āvi bhavissati. Mūhanti tena, saṃ vā

muyhati, muyhanamattameva vā tanti moho, avijjā. Sveva visayasabhāvapaṭicchādanato andhakārasarikkhātāya tamo viyāti mohatamo. Satipi tamasaddassa sadisakappanamantarena avijjāvācakatte mohasaddasannidhānena tabbisesakatāvettha yuttāti sadisakappanā. Paññāpajjotavihato mohatamo yassāti paññāpajjotavihatamohatamo, taṃ paññāpajjotavihatamohatamaṃ.

Nanu ca sabbesampi khīṇāsavānaṃ paññāpajjotena avijjandhakārahatatā sambhavati, atha kasmā aññasādhāraṇāvisesaguṇena bhagavato thomanā vuttāti? Savāsanappahānena anaññasādhāraṇāvisesatāsambhavato. Sabbesampi hi khīṇāsavānaṃ paññāpajjotahatāvijjandhakārattepi sati saddhādhimuttehi viya diṭṭhippattānaṃ sāvaka paccekabuddhehi sammāsambuddhānaṃ savāsanappahānena kilesappahānassa viseso vijjatevāti. Atha vā paropadesamantarena attano santāne accantaṃ avijjandhakāravigamassa nipphādītattā, tattha ca sabbaññūtāya balesu ca vasībhāvassa samadhigatattā, parasantatiyañca dhammadesanā tisayānubhāvena sammadeva tassa pavattitattā, bhagavāyeva visesato paññāpajjotavihatamohatamabhāvena thometabboti. Imasmiñca atthavikappe paññāpajjotapadena sasantānagatamohavidhamanā paṭivedhapaññā ceva parasantānagatamohavidhamanā desanāpaññā ca sāmāññaniddesena, ekasesanayena vā saṅgahitā. Na tu purimasmiṃ atthavikappe viya paṭivedhapaññāyevāti veditabbaṃ.

Aparo nayo - bhagavato ñāṇassa ñeyyapariyantikattā sakalañeyyadhammasabhāvābodhanasamatthena anāvaraṇaññāsaṅkhātēna paññāpajjotena sakalañeyyadhammasabhāvācchādakamohatamassa vihatattā anāvaraṇaññābhūtena anaññasādhāraṇapaññāpajjotavihatamohatamabhāvena bhagavato thomanā veditabbā. Imasmiṃ pana atthavikappe mohatamavidhamanante adhigatattā anāvaraṇaññāṃ kāraṇūpacārena sakasantāne mohatamavidhamananti veditabbaṃ. Abhinīhārasampattiyā savāsanappahānameva hi kilesānaṃ ñeyyāvaraṇappahānanti, parasantāne pana mohatamavidhamanassa kāraṇabhāvato phalūpacārena anāvaraṇaññānameva mohatamavidhamananti vuccati. Anāvaraṇaññānanti ca sabbaññūtaññānameva, yena dhammadesanāpaccavekkhaṇāni karoti. Tadidañhi ñāṇadvayaṃ atthato ekameva. Anavasesasaṅkhatāsaṅkhatasammūtidhammārammaṇatāya sabbaññūtaññāṃ tatthāvaraṇābhāvato nissāṅgacāramupādāya anāvaraṇaññānanti, visayappavattimukhena pana aññehi asādhāraṇābhāvadassanattaṃ dvidhā katvā chaḷāsādhāraṇaññābhede vuttaṃ.

Kim panettha kāraṇaṃ avijjāsamugghātōyeveko pahānasampattivāsena bhagavato thomanāya gayhati, na pana sātisaṃyamaṃ niravasesakilesappahānanti? Vuccate - tappahānavacaneneva hi tadekaṭṭhatāya sakalasamkilesasamugghātassa jotitabhāvato niravasesakilesappahānamettha gayhati. Na hi so samkilesō atthi, yo niravasesāvijjāsamugghātānena na pahiyatīti. Atha vā sakalakusaladhammupattiyā, saṃsāranivattiyā ca vijjā viya niravasesākusaladhammupattiyā, saṃsārappavattiyā ca avijjāyeva padhānakāraṇanti tabbighātavacaneneva sakalasamkilesasamugghātavacanasiddhito soyeveko gayhatīti. Atha vā sakalasamkilesadhammānaṃ muddhabhūtattā avijjāya taṃ samugghātōyeveko gayhati. Yathāha -

“Avijjā muddhāti jānāhi, vijjā muddhādhipātini;
Saddhāsatisamādhīhi, chandavīriyena saṃyutā”ti.

Sanarāmaralokagarunti ettha pana paṭhamapakatīyā avibhāgena sattopi naroti vuccati, idha pana dutiyapakatīyā manujapurisoyeva, itarathā lokasaddassa avattabbatā siyā. “Yathā hi paṭhamapakatibhūto satto itarāya pakatīyā seṭṭhaṭṭhena pure uccaṭṭhāne seti pavattatīti purisoti vuccati, evaṃ jeṭṭhabhāvaṃ netīti naroti. Puttabhātubhūtopi hi puggalo mātujeṭṭhabhaginīnaṃ pituṭṭhāne tiṭṭhati, pageva bhattubhūto itarāsa”nti nāvāvimānavanāyamaṃ vuttaṃ. Ekasesappakappanena puthuvacanantaviggahena vā narā, maraṇaṃ maro, so natthi yesanti amarā, saha narehi, amarehi cāti sanarāmaro. Garati uggacchati uggato pākaṭo bhavatīti garu, garasaddo hi uggame. Apica pāsāṇacchattaṃ viya bhāriyaṭṭhena “garū”ti vuccati.

Mātāpitācariyesu, dujjare alahumhi ca;
Mahante cuggate ceva, nichekādikaresu ca;
Tathā vaṇṇavisesesu, garusaddo pavattati.

Idha pana sabbalokācariye tathāgate. Keci pana “garu, gurūti ca dvidhā gahetvā bhāriyavācakatte garusaddo, ācariyavācakatte tu gurusaddo”ti vadanti, taṃ na gahetabbaṃ. Pālvisaye hi sabbesampi yathāvuttānamatthānaṃ vācakatte garusaddoyevicchitabbo akārassa ākārabhāvena “gāra”nti taddhitantapadassa savuddhikassa dassanato. Sakkatabhāsāvisaye pana gurusaddoyevicchitabbo ukārassa vuddhibhāvena aññathā taddhitantapadassa dassanatoti. Sanarāmaro ca so loko cāti sanarāmaraloko, tassa garūti tathā, taṃ sanarāmaralokagaruṃ. “Sanaramarūlokagaru”ntipi paṭhanti, tadapi ariyāgāthattā vuttilakkhaṇato, atthato ca yuttameva. Atthato hi dīghāyukāpi samānā yathāparicchedaṃ maraṇasabhāvattā marūti devā vuccanti. Etena devamanussānaṃ viya tadavasiṭṭhasattānampi yathārahaṃ guṇavisesāvahatāya bhagavato upakārakataṃ dasseti. Nanu cettha devamanussā padhānabhūtā, atha kasmā tesam appadhānatā niddisiyātīti? Atthato padhānatāya gahetabbattā. Añño hi saddakkamo, añño atthakkamoti saddakkamānusārena padhānāpadhānabhāvo na codetabbo. Edisesu hi samāsapadesu padhānampi appadhānaṃ viya niddisiyati yathā taṃ “sarājikāya parisāyā”ti, tasmā sabbattha atthatova adhippāyo gavesitabbo, na byañjanamattena. Yathāhu porāṇā -

“Atthañhi nātho saraṇaṃ avoca,
Na byañjanaṃ lokahito mahesi.
Tasmā akatvā ratimakkharesu,
Atthe niveseyya matiṃ matimā”ti.

Kāmañcettha sattasaṅkhārabhājanavasena tividho loko, garubhāvassa pana adhippetattā garukaraṇasamatthasseva yujjanato sattalokavasena attho gahetabbo. So hi lokīyanti ettha puññāpuññāni, tabbipāko cāti loko, dassanatthe ca lokasaddamicchanti saddavidū. Amaraggahaṇena cettha upapattidevā adhippetā. Aparo nayo - samūhattho ettha lokasaddo samudāyavasena lokīyati paññāpīyātīti katvā. Saha narehīti sanarā, teyeva amarāti sanarāmarā, tesam loko tathā, purimanayeneva yojetabbaṃ. Amarasaddena cettha upapattidevā viya visuddhidevāpi saṅgayhanti. Tepi hi paramatthato maraṇābhāvato amarā. Imasmiṃ pana atthavikappe narāmarānameva gahaṇaṃ ukkaṭṭhaniddesavasena yathā “satthā devamanussāna”nti. Tathā hi sabbānatthaparihānapubbaṅgamāya niravasesahitasukhavidhānatapparāya niratisayāya payogasampattiya,

sadevamanussāya pajāya accantamupakāritāya
aparimitanirupamappabhāvaguṇasamaṅgitāya ca sabbasattuttamo bhagavā
aparimāṇāsu lokadhātūsu aparimāṇānaṃ sattānaṃ uttamamanaññasādhāraṇaṃ
gāravaṭṭhānanti. Kāmañca itthīnampi tathāupakārattā bhagavā garuyeva,
padhānabhūtaṃ pana lokaṃ dassetuṃ purisaliṅgena vuttanti daṭṭhabbaṃ. Neruttikā
pana avisesanicchitaṭṭhāne tathā niddiṭṭhamicchanti yathā “narā nāgā ca
gandhabbā, abhivādetvāna pakkamu”nti. Tathā cāhu -

“Napuṃsakena liṅgena, saddodāhu pumena vā;
Niddissatīti ñātabbamavisesavinicchite”ti.

Vandeti ettha pana -

Vattamānāya pañcamyaṃ, sattamyañca vibhattiyaṃ;
Etesu tīsu ṭhānesu, vandesaddo pavattati.

Idha pana vattamānāyaṃ aṇṇāsamasambhavato. Tattha ca uttamapurisavasena ttho
gahetabbo “ahaṃ vandāmī”ti. Namanathutiyatthesu ca vandasaddamicchanti
ācariyā, tena ca sugatapadaṃ, nāthapadaṃ vā ajjhāharitvā yojetabbaṃ. Sobhanaṃ
gataṃ gamaṇaṃ etassāti sugato. Gamanañcetta kāyagamaṇaṃ, ñāṇagamaṇaṃ,
kāyagamaṇampi vineyyajanopasaṅkamaṇaṃ, pakatigamaṇaṃcāti dubbidaṃ.
Bhagavato hi vineyyajanopasaṅkamaṇaṃ ekantena tesāṃ hitasukhanipphādanato
sobhanaṃ, tathā lakkhaṇānubyañjanapaṭimaṇḍitarūpakāyatāya
dutaṇḍilambitakhalitānukaḍḍhananippīlanukkuṭika-kuṭīlākulatādidosaṇḍita-
mavahasitarājahaṃsa- vasabhavāraṇamigarājagamaṇaṃ pakatigamaṇaṃcā,
vimalavipulakaruṇāsativīriyādiguṇavisesasahitampi ñāṇagamaṇaṃ abhinīhārato
paṭṭhāya yāva mahābodhi, tāva niravajjatāya sobhanevāti. Atha vā
“sayambhūñāṇena sakalampi lokaṃ pariññābhisamayavasena parijānanto sammā
gato avagatoti sugato. Yo hi gatyattho, so buddhayattho. Yo ca buddhayattho, so
gatyatthoti. Tathā lokasamudayaṃ pahānābhisamayavasena pajahanto
anuppattidhammatamāpādentoti sammā gato atītoti sugato. Lokanīrodhaṃ
sacchikiriyābhisamayavasena sammā gato adhigatoti sugato. Lokanīrodhagāminiṃ
paṭipadaṃ bhāvanābhisamayavasena sammā gato paṭipannoti sugato, ayañcattho
‘sotāpattimaggena ye kilesā pahīnā, te kilese na puneti na pacceci na
paccāgacchatī’ti sugatotiādinā niddesaṇaṇa vibhāvetabbo.

Aparo nayo - sundaraṃ sammāsambodhiṃ, nibbānameva vā gato adhigatoti sugato.
Bhūtaṃ tacchaṃ atthasaṃhitāṃ yathārahaṃ kālayuttameva vācaṃ vineyyānaṃ
sammā gadatīti vā sugato, da-kārassa ta-kāraṃ katvā, taṃ sugataṃ.
Puññāpuññakammehi upapajjanavasena gantabbāti gatiyo, upapattibhavavisesā. Tā
pana nirayādibhedena pañcavidhā, sakalassāpi bhavagāmikammasa
ariyamaggādhigamaṇa avipākārahābhāvakaṇaṇa nivattitattā pañcahihi tāhi
visaṃyutto hutvā muttoti gativimutto. Uddhamuddhabhavagāmino hi devā
taṃtaṃkammavipākādānakālānurūpeṇa tato tato bhavato muttāpi muttamattāva, na
pana visaññogavasena muttā, gatipariyāpannā ca taṃtaṃbhavagāmikammasa
ariyamaggena anivattitattā, na tathā bhagavā. Bhagavā pana yathāvuttappakārena
visaṃyutto hutvā muttoti. Tasmā anena bhagavato katthacihi gatiyā
apariyāpannataṃ dasseti. Yato ca bhagavā “devātidevo”ti vuccati. Tenevāha -

“Yena devūpapatyassa, gandhabbo vā vihaṅgamo;

Yakkhattaṃ yena gaccheyyaṃ, manussattañca abbaje;
Te mayhaṃ āsavā khīṇā, viddhastā vinaḷikātā”ti.

Taṃtaṃgatisaṃvattanakānañhi kammakilesānaṃ mahābodhimūleyeva
aggamaggena pahīnattā natthi bhagavato taṃtaṃgatipariyāpannatāti accantameva
bhagavā sabbabhavayonigativinñāṇaṭṭhitisattāvāsasattanikāyehi parimuttoti. Atha vā
kāmaṃ saupādisesāyapi nibbānadhātuyā tāhi gatīhi vimutto, esā pana
“paññāpajjotavihatamohatama”nti etthevantogadhāti iminā padena anupādisesāya
nibbānadhātuyāva thometīti daṭṭhabbaṃ.

Ettha pana attahitasampattiparahitapaṭipattivasena dvīhākārehi bhagavato thomanā
katā hoti. Tesu anāvaraṇaṇādhigamo, saha vāsanāya kilesānamaccantappahānaṃ,
anupādisesanibbānappatti ca attahitasampatti nāma,
lābhasakkārādinirapekkhacittassa pana
sabbadukkhaniyyānikadhammadesanāpayogato devadattādīsipi viruddhasattesu
niccaṃ hitajjhāsayaṭā, vinītabbasattānaṃ ñāṇaparipākakālāgamanañca āsayato
parahitapaṭipatti nāma. Sā pana āsayapayogato duvidhā, parahitapaṭipatti tividhā ca
attahitasampatti imāya gāthāya yathārahaṃ pakāsītā hoti. “Karuṇāsītalahaḍaya”nti
hi etena āsayato parahitapaṭipatti, sammā gadanatthena sugatasaddena payogato
parahitapaṭipatti. “Paññāpajjotavihatamohatamaṃ gativimutta”nti etehi,
catusaccaṭṭhena ca sugatasaddena tividhāpi attahitasampatti,
avasitṭhaṭṭhena pana tena, “sanarāmaralokagaru”nti ca etena sabbāpi
attahitasampatti, parahitapaṭipatti ca pakāsītā hoti.

Atha vā hetuphalasattūpakārasena tīhākārehi thomanā katā. Tattha hetu nāma
mahākaruṇāsamāyogo, bodhisambhārasambharaṇaṇca, tadubhayampi
paṭhamapadena yathārutato, sāmattiyaṭo ca pakāsitaṃ. Phalaṃ pana
ñāṇappahānaānubhāvarūpakāyasampadāvasena catubbidhaṃ. Tattha
sabbaññutañāṇapadaṭṭhānaṃ maggañāṇaṃ, tammūlakāni ca dasabalādiñāṇāni
ñāṇasampadā, savāsanasakalaṃkilesānamaccantamanuppādadhammatāpādanāṃ
pahānasampadā, yathicchitanipphādane ādhipaccaṃ ānubhāvasampadā,
sakalalokanayanābhisekabhūtā pana lakkhaṇānubyañjanapaṭimaṇḍitā
attabhāvasampatti rūpakāyasampadā. Tāsu ñāṇappahānasampadā dutiyapadena,
saccaṭṭhena ca sugatasaddena pakāsītā, ānubhāvasampadā tatiyapadena,
rūpakāyasampadā sobhanakāyagamanatthena sugatasaddena
lakkhaṇānubyañjanapāripūriyā vinā tadabhāvato. Yathāvuttā duvidhāpi
parahitapaṭipatti sattūpakārasampadā, sā pana sammā gadanatthena sugatasaddena
pakāsītāti veditabbā.

Apica imāya gāthāya sammāsambodhi tammūla -tappaṭipattiyādayo aneke
buddhaguṇā ācariyena pakāsītā honti. Esā hi ācariyānaṃ pakati, yadidaṃ yena
kenaci pakārena atthantaraviññāpanaṃ. Kathaṃ? “Karuṇāsītalahaḍaya”nti hi etena
sammāsambodhiyā mūlaṃ dasseti. Mahākaruṇāsañcoditamānaso hi bhagavā
saṃsārapaṅkato sattānaṃ samuddharaṇatthaṃ katābhinihāro anupubbena pāramiyo
pūretvā anuttaraṃ sammāsambodhimadhiḡatoti karuṇā sammāsambodhiyā mūlaṃ.
“Paññāpajjotavihatamohatama”nti etena sammāsambodhiṃ dasseti.
Sabbaññutañāṇapadaṭṭhānañhi aggamaggañāṇaṃ, aggamaggañāṇapadaṭṭhānañca
sabbaññutañāṇaṃ “sammāsambodhi”ti vuccati. Sammā gamanatthena
sugatasaddena sammāsambodhiyā paṭipattiṃ dasseti

līnuddhaccapatiṭṭhānāyūhanakāmasukhattakilamathānuyogasassatucchedābhinivesā
diantadvayarahitāya karuṇāpaññāpariggahitāya majjhimāya paṭipattiya pakāsanato,
itarehi sammāsambodhiyā padhānāppadhānappabhedam payojanam dasseti.
Saṃsāramahoghato sattasantāraṇañhettha padhānam, tadanñamappadhānam. Tesu
ca padhānena payojanena parahitapaṭipattiṃ dasseti, itarena attahitasampattiṃ,
tadubhayena ca attahitapaṭipannādisu catūsu puggalesu bhagavato
catutthapuggalabhāvaṃ pakāseti. Tena ca anuttaram dakkhiṇeyyabhāvaṃ,
uttamañca vandanīyabhāvaṃ, attano ca vandanāya khettaṅgatabhāvaṃ vibhāveti.

Apica karuṇāggahaṇena lokiyesu mahaggatabhāvappattāsādhāraṇaguṇadīpanato
sabbalokiyaguṇasampatti dassitā, paññāggahaṇena
sabbaññutaññānapadaṭṭhānamaggaññānādīpanato sabbalokuttaraguṇasampatti.
Tadubhayaggahaṇasiddho hi attho “sanarāmaralokagaru”ntiādinā vipaṇcīyatīti.
Karuṇāggahaṇena ca nirupakkilesamupagamanam dasseti, paññāggahaṇena
apagamanam. Tathā karuṇāggahaṇena lokasamaññānurūpaṃ bhagavato pavattiṃ
dasseti lokavohāraṇasayattā karuṇāya, paññāggahaṇena lokasamaññāya
anatidhāvanam. Sabhāvānavabodhena hi dhammānam sabhāvaṃ atidhāvitvā
sattādīparāmasanam hoti. Tathā karuṇāggahaṇena mahākaruṇāsamāpattivihāram
dasseti, paññāggahaṇena tīsu kālesu appaṭihataññam, catusaccaññam,
catupaṭisambhidāññam, catuvesārajaññam, karuṇāggahaṇena
mahākaruṇāsamāpattiññassa gahitattā sesāsādhāraṇaññāni, cha abhiññā, atṭhasu
parisāsu akampanaññāni, dasa balāni, cuddasa buddhaguṇā, soḷasa ñāṇacariyā,
atṭhārasa buddhadhammā, catucattārīsa ñāṇavatthūni, sattasattati ñāṇavatthūnīti
evamādīnam anekesaṃ paññāpabhedānam vasena ñāṇacāram dasseti. Tathā
karuṇāggahaṇena caraṇasampattiṃ, paññāggahaṇena vijjāsampattiṃ.
Karuṇāggahaṇena attādhīpatitā, paññāggahaṇena dhammādhīpatitā.
Karuṇāggahaṇena lokanāthabhāvo, paññāggahaṇena attanāthabhāvo. Tathā
karuṇāggahaṇena pubbakārībhāvo, paññāggahaṇena kataññutā. Karuṇāggahaṇena
aparantapatā, paññāggahaṇena anattantapatā. Karuṇāggahaṇena vā
buddhakaradhammasiddhi, paññāggahaṇena buddhabhāvasiddhi. Tathā
karuṇāggahaṇena parasantāraṇam, paññāggahaṇena attasantāraṇam. Tathā
karuṇāggahaṇena sabbasattesu anuggahacittatā, paññāggahaṇena sabbadhammesu
virattacittatā dassitā hoti sabbesañca buddhaguṇānam karuṇā ādi tannidānabhāvato,
paññā pariyosānam tato uttari karaṇīyābhāvato. Iti ādipariyosānadassanena sabbe
buddhaguṇā dassitā honti. Tathā karuṇāggahaṇena sīlakkhandhapubbaṅgamo
samādhikkhandho dassito hoti. Karuṇānidānañhi sīlam tato
pāṇātipātādiviratippavattito, sā ca jhānattayasampayoginīti, paññāvācanena
paññākkhandho. Sīlañca sabbabuddhaguṇānam ādi, samādhī majjhe, paññā
pariyosānanti evampi ādimajjhāpariyosānakalyāṇā sabbe buddhaguṇā dassitā honti
nayato dassitattā. Eso eva hi niravasesato buddhaguṇānam dassanupāyo, yadidaṃ
nayaggāhaṇam, aññathā ko nāma samattho bhagavato guṇe anupadam niravasesato
dassetum. Tenevāha -

“Buddhopi buddhassa bhaṇeyya vaṇṇam,
Kappampi ce aññamabhāsamāno.
Khīyetha kappo ciradīghamantare,
Vaṇṇo na khīyetha tathāgatassā”ti.

Teneva ca āyasmata sārīputtattherenāpi buddhaguṇaparicchedanaṃ pati bhagavatā anuyuttēna “no hetama bhante”ti paṭikkhipitvā “api ca me bhante dhammanvayo vidito”ti sampasādanīyasutte vuttaṃ.

Evama saṅkhepena sakalasabbaññuguṇehi bhagavato thomaṇāpubbaṅgamaṃ paṇāmaṃ katvā idāni saddhammassāpi thomaṇāpubbaṅgamaṃ paṇāmaṃ karonto “buddhopī”tiādimāha. Tatthāyaṃ saha padasambandhena saṅkhepattho - yathāvuttavividhaguṇagaṇasamannāgato buddhopi yaṃ ariyamaggasaṅkhātaṃ dhammaṃ, saha pubbabhāgapatiṭṭidhammena vā ariyamaggabhūtaṃ dhammaṃ bhāvetvā ceva yaṃ phalanibbānasaṅkhātaṃ dhammaṃ, pariyaṭṭidhammapatiṭṭidhammehi vā saha phalanibbānabhūtaṃ dhammaṃ sacchikatvā ca sammāsambodhisaṅkhātaṃ buddhabhāvamupagato, vītamalamanuttaraṃ taṃ dhammampi vandeti.

Tattha buddhasaddassa tāva “bujjhita saccānīti buddho. Bodhetā pajāyāti buddho”tiādinā niddesaṇaṇa attho veditabbo. Atha vā aggamaggañāṇādhigamena savāsanāya sammohaniddāya accantavigamanato, aparimitaguṇagaṇālaṅkatasabbaññūtaññāṇappattiyā vikaṣitabhāvato ca buddhavāti buddho jāgaraṇavikaṣanattavasena. Atha vā kassacipi ñeyyadhammassa anavabuddhassa abhāvena ñeyyavisesassa kammabhāvāgahaṇato kammavacanīcchāyābhāvena avagamanattavasena kattuniddesova labbhati, tasmā buddhavāti buddhotipi vattabbo. Padesaggahaṇe hi asati gaṇetabbassa nippadesatāva viññāyati yathā “dikkhito na dadāti”ti. Evañca katvā kammavisesānekkhā kattari eva buddhasaddasiddhi veditabbā, atthato pana pāramitāparibhāvito sayambhuññāṇena saha vāsanāya vihataviddhastaniravasesakilesomahākaruṇāsabbaññūtaññāṇādiaparimeyyaguṇagaṇādhāro khandhasantāno buddho, yathāha -

“Buddhoti yo so bhagavā sayambhū anācariyako pubbe ananussutesu dhammesu sāmaṃ saccāni abhisambujjhi, tattha ca sabbaññutaṃ patto, balesu ca vasībhāva”nti.

Apisaddo sambhāvane, tena evama guṇavisesayutto sopi nāma bhagavā īdisaṃ dhammaṃ bhāvetvā, sacchikatvā ca buddhabhāvamupagato, kā nāma kathā aññesaṃ sāvakaḍibhāvamupagamaneti dhamme sambhāvanaṃ dīpeti. Buddhabhāvanti sammāsambodhiṃ. Yena hi nimittabhūtena sabbaññūtaññāṇapadaṭṭhānena aggamaggañāṇena, aggamaggañāṇapadaṭṭhānena ca sabbaññūtaññāṇena bhagavati “buddho”ti nāmaṃ, tadārammaṇaṇca ñāṇaṃ pavattati, tamevidha “bhāvo”ti vuccati. Bhavanti buddhisaddā etenāti hi bhāvo. Tathā hi vadanti -

“Yena yena nimittena, buddhi saddo ca vattate;
Taṃtaṃnimittakaṃ bhāvapaccayehi udīrita”nti.

Bhāvetvāti uppādetvā, vaḍḍhetvā vā. Sacchikatvāti paccakkhaṃ katvā. Ceva-saddo ca-saddo ca tadubhayattha samuccaye. Tena hi saddadvayena na kevalaṃ bhagavā dhammassa bhāvanāmattena buddhabhāvamupagato, nāpi sacchikiriyāmattena, atha kho tadubhayenevāti samuccinoti. Upagatoti patto, adhigatoti attho. Etassa “buddhabhāva”nti padena sambandho. Vītamalanti ettha virahavasena eti pavattatīti vīto, malato vīto, vītaṃ vā malaṃ yassāti vītamalo, taṃ vītamalaṃ. “Gatamala”ntipi

pāṭho dissati, evaṃ sati saupasaggo viya anupasaggopi gatasaddo virahatthavācako veditabbo dhātūnamanekatthattā. Gacchati apagacchatīti hi gato, dhammo. Gataṃ vā malaṃ, purimanayena samāso. Anuttaranti uttaravirahitaṃ. Yathānusiṭṭhaṃ paṭipajjamāne apāyato, saṃsārato ca apatamāne katvā dhāretīti dhammo, navavidho lokuttaradhammo. Tappakāsanattā, sacchikiriyāsammasanapariyāyassa ca labbhamānattā pariyattidhammopi idha saṅgahito. Tathā hi “abhidhammanayasamuddaṃ adhigacchi, tīṇi piṭakāni sammasī”ti ca aṭṭhakathāyaṃ vuttaṃ, tathā “yaṃ dhammaṃ bhāvetvā sacchikatvā”ti ca vuttattā bhāvanāsacchikiriyāyogyatāya buddhakaradhammabhūtāhi pāramitāhi saha pubbabhāgaadhisīlasikkhādayopi idha saṅgahitāti veditabbā. Tāpi hi vigatapaṭipakkhatāya vītamalā, anaññasādhāraṇatāya anuttarā ca. Kathaṃ pana tā bhāvetvā, sacchikatvā ca bhagavā buddhabhāvamupagatoti? Vuccate - sattānañhi saṃsāravaṭṭadukkhaniissaraṇāya katamahābhinihāro mahākaruṇādhivāsanapesalajjhāsayo paññāvisesapariyodātanimmalānaṃ dānadamasaññaṃādīnaṃ uttamadhammānaṃ kappānaṃ sataṣaṣṣādhikāni cattāri asaṅkhyeyyāni sakkaccaṃ nirantaraṃ niravasesaṃ bhāvanāsacchikiriyāhi kammādīsu adhigatavasībhāvo acchariyācinteyyamahānubhāvo adhisīlādhicittānaṃ paramukkaṃsapāramippatto bhagavā paccayākāre catuvīsati koṭisatasahasamukhena mahāvajiraññaṃ pesetvā anuttaraṃ sammāsambodhisāṅkhātāṃ buddhabhāvamupagatoti.

Imāya pana gāthāya vijjāvimuttisampadādīhi anekehi guṇehi yathārahaṃ saddhammaṃ thometi. Kathaṃ? Ettha hi “bhāvetvā”ti etena vijjāsampadāya thometi, “sacchikatvā”ti etena vimuttisampadāya. Tathā paṭhamena jhānasampadāya, dutiyena vimokkhasampadāya. Paṭhamena vā samādhisampadāya, dutiyena samāpattisampadāya. Atha vā paṭhamena khayaññābhāvena, dutiyena anuppādaññābhāvena. Paṭhamena vā vijjūpamatāya, dutiyena vajirūpamatāya. Paṭhamena vā virāgasampattiyā, dutiyena nirodhasampattiyā. Tathā paṭhamena niyyānabhāvena, dutiyena nissaraṇabhāvena. Paṭhamena vā hetubhāvena, dutiyena asaṅkhatabhāvena. Paṭhamena vā dassanabhāvena, dutiyena vivekabhāvena. Paṭhamena vā adhipatibhāvena, dutiyena amatabhāvena dhammaṃ thometi. Atha vā “yaṃ dhammaṃ bhāvetvā buddhabhāvaṃ upagato”ti etena svākkhātātāya dhammaṃ thometi, “sacchikatvā”ti etena sandiṭṭhikatāya. Tathā paṭhamena akālikatāya, dutiyena ehipassikatāya. Paṭhamena vā opaneyyikatāya, dutiyena paccattaṃ veditabbatāya. Paṭhamena vā saha pubbabhāgasīlādīhi sekkhehi sīlasamādhipaññākkhandhehi, dutiyena saha asaṅkhatadhātuyā asekkhehi dhammaṃ thometi.

“Vītamala”nti iminā pana saṃkilesābhāvadīpanena visuddhatāya dhammaṃ thometi, “anuttara”nti etena aññaṃsaṃ visiṭṭhassa abhāvadīpanena paripuṇṇatāya. Paṭhamena vā pahānasampadāya, dutiyena sabhāvasampadāya. Paṭhamena vā bhāvanāphalayogyatāya. Bhāvanāguṇena hi so saṃkilesaṃmalasamugghātako, tasmānena bhāvanākiriyaṃ phalamāha. Dutiyena sacchikiriyāphalayogyatāya. Taduttarikaṇṇiyābhāvato hi anaññasādhāraṇatāya anuttarabhāvo sacchikiriyānibbattito, tasmānena sacchikiriyāphalamāhāti.

Evaṃ saṅkhepeṇeva sabbasaddhammaguṇehi saddhammassāpi thomanāpubbaṅgamaṃ paṇāmaṃ katvā idāni ariyasaṅghassāpi thomanāpubbaṅgamaṃ paṇāmaṃ karonto “sugatassa orasāna”ntiādimāha. Tattha

sugatassāti sambandhaniddeso, “puttāna”nti etena sambajjhitabbo. Uraṣi bhavā, jātā, saṃvuddhā vā orasā, attajo khettaḥ antevāsiko dinnakoti catubbidhesu puttesu attajā, taṃsarikkhatāya pana ariyapuggalā “orasā”ti vuccanti. Yathā hi manussānaṃ orasaputtā attajātatāya pitusantakassa dāyajjassa viśesabhāgino honti, evametepi saddhammasavanante ariyāya jātīyā jātātāya bhagavato santakassa vimuttisukhassa dhammaratanassa ca dāyajjassa viśesabhāginoti. Atha vā bhagavato dhammadesanānubhāvena ariyabhūmiṃ okkamamānā, okkantā ca ariyasāvakā bhagavato ure vāyāmajanitābhijātātāya sadisakappanamantarena nippariyāyeneva “orasā”ti vattabbatamarahanti. Tathā hi te bhagavatā āsayānusayacariyādhimuttiādiolokanena, vajjānucintanena ca hadaye katvā vajjato nivāretvā anavajje patitṭhāpentena sīlādidhammasārīraposanena saṃvaḍḍhāpitā. Yathāha bhagavā itivuttake “ahamasmi bhikkhave brāhmaṇo...pe... tassa me tumhe puttā orasā mukhato jātā”tiādi. Nanu sāvakaḍesitāpi ḍesanā ariyabhāvāvahātī? Saccaṃ, sā pana tammūlikattā, lakkhaṇādiviśesābhāvato ca “bhagavato dhammadesanā” icceva saṅkhyāṃ gatā, tasmā bhagavato orasaputtabhāvoyeva tesāṃ vattabboti, etena catubbidhesu puttesu ariyasāṅghassa attajāputtabhāvaṃ ḍasseti. Attano kulaṃ punenti soḍhenti, mātāpitūnaṃ vā hadayaṃ pūrentīti puttā, attajāḍayo. Ariyā pana dhammatantivisoḍhanena, dhammānudhammapaṭipattiyā cittārāḍhanena ca tappaṭibhāgatāya bhagavato puttā nāma, tesāṃ. Tassa “samūha”nti padena sambandho.

Saṃkilesanimittaṃ hutvā guṇaṃ māreti vibāḍhatīti māro, devaputtamāro. Sināti pare bandhati etāyāti senā, māraṣṣa senā tathā, māraṅca mārasenaṅca mathenti vilothentīti mārasenamathanā, tesāṃ. “Māramārasenamathanāna”nti hi vattabbepi ekadeśasarūpekasesavasena evaṃ vuttaṃ. Mārasaddasannidhānena vā senāsaddena mārasenā gaḍetabbā, gāthābandhavasena cettha rasso. “Mārasenamaddanāna”ntipi katthaci pāṭho, so ayuttova ariyājātikattā imissā gāthāya. Nanu ca ariyasāvakānaṃ maggādhigamasamaye bhagavato viya tadantarāyakaraṇatthaṃ devaputtamāro vā mārasenā vā na apasāḍeti, atha kasmā evaṃ vuttanti? Apasāḍetabbabhāvakāraṇassa vimathitattā. Tesaṅhi apasāḍetabbatāya kāraṇe saṃkilese vimathite tepi vimathitā nāma hontīti. Atha vā khandhābhisaṅkhāramārānaṃ viya devaputtamārassāpi guṇamāraṇe saḥāyabhāvūpagamanato kilesabalakāyo idha “mārasenā”ti vuccati yathāha bhagavā -

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

Pañcamaṃ thinamiddhaṃ te, chaṭṭhā bhīrū pavuccati;
Sattamī vicikicchā te, makkho thambho te aṭṭhamo.

Lābho siloko sakkāro,
Micchāladdho ca yo yaso;
Yo cattānaṃ samukkaṃse,
Pare ca avajānati.

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

Sā ca tehi ariyasāvakehi diyaḍḍhasahassabhedā, anantabhedā vā kilesavāhini satidhammavicayavīriyasamathādiguṇapaharaṇīhi odhiso mathitā, viddhaṃsitā, vihatā ca, tasmā “mārasenamathanā”ti vuccanti. Vilothanañcetta viddhaṃsanam, vihananam vā. Apica khandhābhisaṅkhāramaccudevaputtamārānam tesam sahāyabhāvūpagamanatāya senāsaṅkhātassa kilesamārassa ca mathanato “mārasenamathanā”tipi attho gahetabbo. Evañca sati pañcamāranimmathanabhāvena attho paripuṇṇo hoti. Ariyasāvakaṃ hi samudayappahānapariññāvasena khandhamāram, sahāyavekallakaraṇena sabbathā, appavattikaraṇena ca abhisaṅkhāramāram, balavidhamanavisayātikkamanavasena maccumāram, devaputtamārañca samucchadappahānavasena sabbaso appavattikaraṇena kilesamāram mathentīti, iminā pana tesam orasaputtabhāve kāraṇam, tīsu puttesu ca anujātataṃ dasseti. Mārasenamathanatāya hi te bhagavato orasaputtā, anujātā cāti.

Aṭṭhannanti gaṇanaparicchedo, tenasatipi tesam taṃtaṃbhedenā anekasatasahassasaṅkhyābhede ariyabhāvakaramaggaphaladhammabhedenā imaṃ gaṇanaparicchedaṃ nātivattanti maggaṭṭhaphalaṭṭhabhāvānativattanatoti dasseti. Pi-saddo, api-saddo vā padalīlādinā kāraṇena aṭṭhāne payutto, so “ariyasaṅgha”nti ettha yojetabbo, tena na kevalam buddhadhammeyeva, atha kho ariyasaṅghapīti sampiṇḍeti. Yadi pi avayavavinimutto samudāyo nāma koci natthi avayavaṃ upādāya samudāyassa vattabbattā, aviññāyamānasamudāyaṃ pana viññāyamānasamudāyena visesitumarahatīti āha “aṭṭhannampi samūha”nti, etena “ariyasaṅgha”nti ettha na yena kenaci saṅghānādinā, kāyasāmaggiyā vā samudāyabhāvo, api tu maggaṭṭhaphalaṭṭhabhāvenevāti viseseti. Avayavameva sampiṇḍetvā ūhitabbo vitakketabbo, saṃūhanitabbo vā saṅghaṭṭitabboti samūho, soyeva samoho vacanasiliṭṭhatādinā. Dvidhāpi hi pāṭho yujjati. Ārakattā kilesehi, anaye na iriyanato, aye ca iriyanato ariyā niruttinayena. Atha vā sadevakena lokena saraṇanti araṇīyato upagantabbato, upagatānañca tadatthasiddhito ariyā, diṭṭhisīlasāmaññena saṃhato, samaggaṃ vā kammaṃ samudāyavasena samupagatoti saṅgho, ariyānam saṅgho, ariyo ca so saṅgho ca yathāvuttanayenāti vā ariyasaṅgho, taṃ ariyasaṅgham. Bhagavato aparabhāge buddhadhammaratanānampi samadhigamo saṅgharatanādhīnoti ariyasaṅghassa bahūpakārataṃ dassetuṃ idheva “sirasā vande”ti vuttaṃ. Avassañcāyamattho sampaṭicchitabbo vinayaṭṭhakathādisupi tathā vuttattā. Keci pana purimagāthāsupi taṃ padamānetvā yojenti, tadayuttameva ratanattayassa asādhāraṇaguṇappakāsaṇaṭṭhānattā, yathāvuttakāraṇassa ca sabbesampi saṃvaṇṇanākārānamadhippetattāti.

Imāya pana gāthāya ariyasaṅghassa pabhavasampadā pahānasampadādayo aneke guṇā dassitā honti. Kathaṃ? “Sugatassa orasānam puttāna”nti hi etena ariyasaṅghassa pabhavasampadaṃ dasseti sammāsambuddhapabhavatādīpanato. “Mārasenamathanāna”nti etena pahānasampadaṃ sakalasamkilesappahānadīpanato. “Aṭṭhannampi samūha”nti etena ñāṇasampadaṃ maggaṭṭhaphalaṭṭhabhāvadīpanato. “Ariyasaṅgha”nti etena sabhāvasampadaṃ sabbasaṅghānam aggabhāvadīpanato. Atha vā “sugatassa orasānam puttāna”nti ariyasaṅghassa visuddhanissayabhāvadīpanam. “Mārasenamathanāna”nti sammājuññāyasāmīcipaṭipannabhāvadīpanam. “Aṭṭhannampi samūha”nti āhuneyyādibhāvadīpanam. “Ariyasaṅgha”nti anuttarapuññakkhettabhāvadīpanam. Tathā “sugatassa orasānam puttāna”nti etena ariyasaṅghassa

lokuttarasaraṇagamanasabbhāvaṃ dasseti. Lokuttarasaraṇagamanena hi te bhagavato orasaputtā jātā. “Mārasenamathanāna’nti etena abhinīhārasampadāsiddhaṃ pubbabhāgasammāpaṭipattiṃ dasseti. Katābhinihārā hi sammāpaṭipannā māraṃ, mārasenaṃ vā abhivijjanti. “Aṭṭhannampi samūha”nti etena viddhastavipakkhe sekkhāsekkhadhamme dasseti puggalādhiṭṭhānena maggaphaladhammānaṃ dassitattā. “Ariyasaṅgha”nti etena aggadakkhiṇeyyabhāvaṃ dasseti anuttarapuññakkhettabhāvassa dassitattā. Saraṇagamanāṇca sāvakānaṃ sabbaguṇassa ādi, sapubbabhāgaṭipadā sekkhā sīlakkhandhādayo majjhe, asekkhā sīlakkhandhādayo pariyoṣānantiādimajjhapariyoṣānakalyāṇā saṅkhepato sabbepi ariyasaṅghaguṇā dassitā hontīti.

Evam gāthāttayena saṅkhepato sakalaguṇasaṃkittanamukhena ratanattayassa paṇāmaṃ katvā idāni taṃ nipaccakāraṃ yathādhippetaṭṭhāyane pariṇāmento “iti me”tiādimāha. Tattha iti-saddo nidassane. Tena gāthāttayena yathāvuttanayaṃ nidasseti. Meti attānaṃ karaṇavacanena kattubhāvena niddisati. Tassa “yaṃ puññaṃ mayā laddha”nti pāṭhasesena sambandho, sampadānaniddeso vā eso, “atthi”ti pāṭhaseso, sāmīniddeso vā “yaṃ mama puññaṃ vandanāmaya”nti. Pasīdīyate pasannā, tādisā mati paññā, cittaṃ vā yassāti pasannamati, aññapadaliṅgappadhānattā imassa samāsapadassa “pasannamatino”ti vuttaṃ. Ratiṃ nayati, janeti, vahaṭīti vā ratanaṃ, sattavidhaṃ, dasavidhaṃ vā ratanaṃ, tamiva imānīti neruttikā. Sadisakappanamaññatra pana yathāvuttavacanattheneva buddhādīnaṃ ratanabhāvo yujjati. Tesañhi “itipi so bhagavā”tiādinā yathābhūtaguṇe āvajjantassa amatādhigamahetubhūtaṃ anappakaṃ pītipāmojjaṃ uppajjati. Yathāha -

“Yasmiṃ mahānāma samaye ariyasāvako tathāgataṃ anussarati, nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosa...pe... na moha...pe... ujugatamevassa tasmiṃ samaye cittaṃ hoti tathāgataṃ ārabha. Ujugatacitto kho pana mahānāma ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitāṃ pāmojjaṃ, pamuditassa pīti jāyati”tiādi.

Cittikatādibhāvo vā ratanaṭṭho. Vuttañhetāṃ aṭṭhakathāsu -

“Cittikataṃ mahagghaṇca, atulaṃ dullabhadassanaṃ;
Anomasattaparibhogaṃ, ratanaṃ tena vuccatī”ti.

Cittikatabhāvādayo ca anaññasādhāraṇā sātisaṃyato buddhādīsuyeva labbhantīti. Vitthāro ratanasuttavaṇṇanāyaṃ gahetabbo. Ayamatto pana nibbānatthavasena na vutto, atha kenāti ce? Loke ratanasammatassa vatthuno garukātabbatādiatthavasenāti saddavidū. Sādhūnaṇca ramanato, saṃsāraṇṇavā ca taraṇato, sugatinibbānaṇca nayanato ratanaṃ tulyatthasamāsavasena, alampapapañcena. Ekasesapakappanena, puthuvacananibbācanena vā ratanāni. Tiṇṇaṃ samūho, tiṇi vā samāhaṭṭhāni, tayo vā avayavā assāti tayaṃ, ratanānameva tayaṃ, nāññesanti ratanattayaṃ. Avayavavinimuttassa pana samudāyassa abhāvato tiṇi eva ratanāni tathā vuccanti, na samudāyamattaṃ, samudāyāpekkhāya pana ekavacanaṃ kataṃ. Vandīyate vandanā, sāva vandanāmayaṃ yathā “dānamayaṃ sīlamaya”nti. Vandanā cettha kāyavācācittēhi tiṇṇaṃ ratanānaṃ guṇaninnatā, thomaṇā vā. Apica tassā cetanāya sahaṇṇatāropakāreko saddhāpaññāsativīriyādisampayuttadhammo vandanā, tāya pakatanti

vandanāmayam yathā “sovaṇṇamayam rūpiyamaya”nti, atthato pana yathāvuttacetanāva. Ratanattaye, ratanattayassa vā vandanāmayam ratanattayavandanāmayam. Pujjabhavaphalanibbattanato puññaṃ niruttinayena, attano kārakam, santānam vā punāti visodhetīti puññaṃ, sakammakattā dhātussa kāritavasena atthavivaraṇam labbhati, saddanipphatti pana suddhavasenevāti saddavidū.

Taṃtaṃsampattiyā vibandhanavasena sattasantānassa antare vemajjhe eti āgacchatīti antarāyo, diṭṭhadhammikādiānattho. Paṇāmapayojane vuttavidhinā suṭṭhu vihato viddhasto antarāyo assāti suvihatanantarāyo. Vihananañcetta taduppādakahetupariharaṇavasena tesam antarāyānamanuppattikaraṇanti daṭṭhabbam. Hutvāti pubbakālakiriyā, tassa “attham pakāsayissāmī”ti etena sambandho. Tassāti yam-saddena uddiṭṭhassa vandanāmayapuññaṃ. Ānubhāvenāti balena.

“Tejo ussāhamantā ca, pabhū sattīti pañcime;
‘Ānubhāvo’ti vuccanti, ‘pabhāvo’ti ca te vade”ti. -

Vuttesu hi atthesu idha sattiyaṃ vattati. Anu punappunam taṃsamaṅgiṃ bhāveti vaḍḍhetīti hi anubhāvo, soyeva ānubhāvoti udānaṭṭhakathāyaṃ, atthato pana yathāladdhasampattinimittakassa purimakamassa balānuppādānavasasaṅkhātā vandanāmayapuññaṃ sattiyeva, sā ca suvihatanantarāyatāya karaṇam, hetu vā sambhavati.

Ettha pana “pasannamatino”ti etena attano pasādasampattiṃ dasseti. “Ratanattayavandanāmaya”nti etena ratanattayassa khettabhāvasampattiṃ, tato ca tassa puññaṃ attano pasādasampattiyā, ratanattayassa ca khettabhāvasampattiyāti dvīhi aṅgehi atthasaṃvaṇṇanāya upaghātakaupaddavānaṃ vihanane samatthataṃ dīpeti. Caturaṅgasampattiyā dānacetanā viya hi dvayaṅgasampattiyā paṇāmacetanāpi antarāyavihananena diṭṭhadhammikāti.

Evam ratanattayassa nipaccakārakaraṇe payojanaṃ dassetvā idāni yassā dhammadesanāya attham saṃvaṇṇetukāmo, tadapi saṃvaṇṇetabbadhammabhāvena dassetvā guṇābhithavanavisesena abhitthavetuṃ “dīghassā”tiādimāha. Ayañhi ācariyassa pakati, yadidaṃ taṃtaṃsaṃvaṇṇanāsu ādito tassa tassa saṃvaṇṇetabbadhammassa visesaguṇakittanena thomanā. Tathā hi tesu tesu papañcasūdanīsāratthapakāsanīmanorathapūraṇīaṭṭhasālinīādīsu yathākkamaṃ “paravādamathanassa, ñāṇappabhedajananaṃ, dhammakathikapuṇḍavānaṃ vicittapaṭibhānananassa,

Tassa gambhīrañāṇehi, ogāḷhassa abhiṇhaso;
Nānāyavicittassa, abhidhammassa ādito”ti. ādinā -

Thomanā katā. Tattha dīghassāti dīghanāmakassa. Dīghasuttaṅkitassāti dīghehi abhiyātavacanappabandhavantehi suttehi lakkhitassa, anena “dīgho”ti ayaṃ imassa āgamaṃ atthānugatā samaññāti dasseti. Nanu ca suttāniyeva āgamo, katham so tehi aṅkiyatīti? Saccametaṃ paramatthato, paññattito pana suttāni upādāya āgamabhāvassa paññattattā avayavehi suttehi avayavībhūto āgamo aṅkiyati. Yatheva hi atthabyañjanasamudāye “sutta”nti vohāro, evaṃ suttasamudāye āgamavohāroti. Paṭiccasamuppādādinipunaṭṭhabhāvato nipunaṃ. Āgacchanti attatthaparatthādayo ettha, etena, etasmāti vā āgamo, uttamaṭṭhena,

patthanīyatṭhena ca so varoti āgamavaro. Apica āgamasammatehi bāhirakapaveditehi bhāratapurāṇakathānarasīhapurāṇakathādīhi varotipi āgamavaro, tassa. Buddhānamanubuddhā buddhānubuddhā, buddhānaṃ saccapaṭivedhaṃ anugamma paṭividdhasaccā aggasāvakādayo ariyā, tehi atthasaṃvaṇṇanāvasena, guṇasaṃvaṇṇanāvasena ca saṃvaṇṇitoti tathā. Atha vā buddhā ca anubuddhā ca, tehi saṃvaṇṇito yathāvuttanayenāti tathā, tassa. Sammāsambuddheneva hi tiṇṇampi piṭakānaṃ atthasaṃvaṇṇanākkamo bhāsito, tato paraṃ saṅgāyanādivasena sāvakehīti ācariyā vadanti. Vuttañca majjhimāgamaṭṭhakathāya upālisuttavaṇṇanāyaṃ “veyyākaraṇassāti vitthāretvā atthadīpakassa. Bhagavatā hi abyākataṃ tantipadaṃ nāma natthi, sabbesaṃyeva attho kathito”ti. Saddhāvahaguṇassāti buddhādīsu pasādāvahaguṇassa. Nanu ca sabbampi buddhavacanaṃ tepiṭakaṃ saddhāvahaguṇameva, atha kasmā ayamaññasādhāraṇaguṇena thomitoti? Sātisayato imassa tagguṇasampannattā. Ayañhi āgamo brahmajālādīsu sīladiṭṭhādīnaṃ anavasesaniddesādivasena, mahāpadānādīsu purimabuddhānampi guṇaniddesādivasena, pāthikasuttādīsu titthiye madditvā appaṭivattiyasīhanādanadanādivasena, anuttariyasuttādīsu visesato buddhaguṇavibhāvanena ratanattaye sātisayaṃ saddhaṃ āvahaṭīti.

Evam saṃvaṇṇetabbadhammassa abhitthavanampi katvā idāni saṃvaṇṇanāya sampati vakkhamānāya āgamanavisuddhiṃ dassetuṃ “atthappakāsanattha”ntiādimāha. Imāya hi gāthāya saṅgītittayamāruḥhadīghāgamaṭṭhakathātova sīhaḥabhāsāmattaṃ vinā ayaṃ vakkhamānasaṃvaṇṇanā āgatā, nāññato, tadeva kāraṇaṃ katvā vattabbā, nāññanti attano saṃvaṇṇanāya āgamanavisuddhiṃ dasseti. Aparo nayo - paramanipuṇagambhīraṃ buddhavisayamāgamavaraṃ attano baleneva vaṇṇayissāmīti aññehi vattumpi asakkuṇeyyattā saṃvaṇṇanānissayaṃ dassetumāha “atthappakāsanattha”ntiādi. Imāya hi pubbācariyānubhāvaṃ nissāyeva tassa atthaṃ vaṇṇayissāmīti attano saṃvaṇṇanānissayaṃ dasseti. Tattha “atthappakāsanattha”nti pāṭhattho, sabhāvattho, ñeyyattho, pāṭhānurūpattho, tadanurūpattho, sāvasesattho, nivarasesattho, nītattho, neyyatthotiādinā anekappakārassa atthassa pakāsanatthāya, pakāsanāya vā. Gāthābandhasampattiyā dvibhāvo. Attho kathīyati etāyāti atthakathā, sāyeva aṭṭhakathā ttha-kārassa ṭṭha-kāraṃ katvā yathā “dukkhassa pīḷanaṭṭho”ti, ayañca sasaññogavidhi ariyājātibhāvato. Akkharacintakāpi hi “tathānaṃṭṭha yuga”nti lakkhaṇaṃ vatvā idamevudāharanti.

Yāya’tthamabhivaṇṇenti, byañjanatthapadānugaṃ;
Nidānavatthusambandhaṃ, esā aṭṭhakathā matā.

Āditotiādimhi paṭhamasaṅgītiyaṃ. Chaḷabhiññatāya paramena cittavasībhāvena samannāgatattā, jhānādīsu pañcavasitā sabbhāvato ca vasino, therā mahākassapādayo, tesāṃ satehi pañcahi. Yā saṅgītāti yā aṭṭhakathā atthaṃ pakāsetuṃ yuttaṭṭhāne “ayametassa attho, ayametassa attho”ti saṅgahetvā vuttā. Anusaṅgītā ca pacchāpīti na kevalaṃ paṭhamasaṅgītiyameva, atha kho pacchā dutiyatatiyasaṅgītīsupi. Na ca pañcahi vasisatehi ādito saṅgītāyeva, api tu yasattherādīhi anusaṅgītā cāti saha samuccayena attho veditabbo. Samuccayadvayañhi paccekaṃ kiriyākālaṃ samuccinoti.

Atha porāṇaṭṭhakathāya vijjamānāya kimetāya adhunā puna katāya saṃvaṇṇanāyāti punaruttiyā, niratthakatāya ca dosaṃ samanussarivā taṃ pariharanto “sīhaḷadīpa”ntiādimāha. Taṃ pariharaṇeneva hi imissā saṃvaṇṇanāya nimittaṃ dasseti. Tattha sīhaṃ lāti gaṇhātīti sīhaḷo la-kārassa ḷa-kāraṃ katvā yathā “garuḷo”ti. Tasmim vaṃse ādipuriso sīhakumāro, tabbaṃsajātā pana tambapaṇṇidīpe khattiyā, sabbepi ca janā taddhitavasena, sadisavohārena vā sīhaḷā, tesam nivāsadīpopi taddhitavasena, ṭhānīnāmena vā “sīhaḷo”ti veditabbo. Jalamajjhe dīpati, dīdhā vā āpo ettha sandatīti dīpo, soyeva dīpo, bhedaṃpekkhāya tesam dīpoti tathā. Panasaddo arucisaṃsūcane, tena kāmañca sā saṅgītittayamāruḷhā, tathāpi puna evaṃbhūtāti aruciyabhāvaṃ saṃsūceti. Tadattasambandhatāya pana purimagāthāya “kāmañca saṅgītā anusaṅgītā cā”ti sānuggahattahoyanā sambhavati. Aññatthāpi hi tathā dissatīti. Ābhatāti jambudīpato ānītā. Athāti saṅgītikālato pacchā, evaṃ sati ābhatapadena sambandho. Athāti vā mahāmahindattherenābhatakālato pacchā, evaṃ sati ṭhapitapadena sambandho. Sā hi dhammasaṅgāhakattherehi paṭhamam tīṇi piṭakāni saṅgāyivā tassa atthasaṃvaṇṇanānurūpeneva vācanāmaggaṃ āropitattā tisso saṅgītiyo āruḷhāyeva, tato pacchā ca mahāmahindattherena tambapaṇṇidīpamābhatā, pacchā pana tambapaṇṇiyehi mahātherehi nikāyantaraladdhisāṅkarapariharaṇatthaṃ sīhaḷabhāsāya ṭhapitāti. Ācariyadhammapālaththero pana pacchimasambandhameva duddasattā pakāseti. Tathā “dīpavāsīnamatthāyā”ti idampi “ṭhapitā”ti ca “apanetvā āropento”ti ca etehi padehi sambajjhitabbaṃ. Ekapadampi hi āvuttiyādinayehi anekattasambandhamupagacchati. Purimasambandhena cettha sīhaḷadīpavāsīnamatthāya nikāyantaraladdhisāṅkarapariharaṇena sīhaḷabhāsāya ṭhapitāti tambapaṇṇiyattherehi ṭhapanapayojanaṃ dasseti. Pacchimasambandhena pana imāya saṃvaṇṇanāya jambudīpavāsīnaṃ, aññadīpavāsīnañca atthāya sīhaḷabhāsāpanayanassa, tantinayānucchavikabhāsāropanassa ca payojananti. Mahāissariyattā mahindoti rājakumārakāle nāmaṃ, pacchā pana guṇamahantatāya mahāmahindoti vuccati. Sīhaḷabhāsā nāma anekakkharehi ekatthassāpi voharaṇato paresaṃ voharituṃ atidukkarā kañcukasadisā sīhaḷānaṃ samudāciṇṇā bhāsā.

Evaṃ hotu porāṇaṭṭhakathāya, adhunā kariyamānā pana aṭṭhakathā kathaṃ kariyatīti anuyoge sati imissā aṭṭhakathāya karaṇappakāraṃ dassetumāha “apanetvānā”tiādi. Tattha tato mūlaṭṭhakathāto sīhaḷabhāsaṃ apanetvā potthake anāropitabhāvena niraṅkaritvāti sambandho, etena ayaṃ vakkhamānā aṭṭhakathā saṅgītittayamāropitāya mūlaṭṭhakathāya sīhaḷabhāsāpanayanamattamaññatra atthato saṃsandati ceva sameti ca yathā “gaṇgodakena yamunodaka”nti dasseti. “Manorama” miccādīni “bhāsa”nti etassa sabhāvaniruttibhāvadīpakāni visesanāni. Sabhāvaniruttibhāvena hi paṇḍitānaṃ manaṃ ramayatīti manoramā. Tanoti atthametāya, tanīyati vā atthavasena vivarīyati, vaṭṭato vā satte tāreti, nānāttavisayaṃ vā kaṅkhaṃ taranti etāyāti tanti, pāḷi. Tassā nayasaṅkhātāya gatiyā chaviṃ chāyaṃ anugatāti tantinayānucchavikā. Asabhāvaniruttibhāsantarasaṃkiṇṇadosavirahitatāya vigatadosā, tādisaṃ sabhāvaniruttibhūtaṃ -

“Sā māgadhi mūlabhāsā, narā yāyā’dikappikā;
Brahmāno cassutālāpā, sambuddhā cāpi bhāsare”ti. -

Vuttaṃ pāligatibhāsaṃ potthake likhanavasena āropentoti attho, iminā saddadosābhāvamāha.

Samayaṃ avilomentoti siddhantamavirodhento, iminā pana atthadosābhāvamāha. Aviruddhattā eva hi te theravādāpi idha pakāsayissanti. Kesaṃ pana samayanti āha “therāna”ntiādi, etena rāhulācariyādīnaṃ jetavanavāsīabhayagirivāsīnikāyānaṃ samayaṃ nivatteti. Thirehi sīlasutajhānavimuttisaṅkhātehi guṇehi samannāgatāti therā. Yathāha “cattārome bhikkhave therakaraṇā dhammā. Katame cattāro? Idha bhikkhave bhikkhu sīlavā hotī”tiādi. Apica saccadhammādīhi thirakaraṇehi samannāgatattā therā. Yathāha dhammarājā dhammapade -

“Yamhi saccañca dhammo ca, ahiṃsā saṃyamo damo;
Sa ve vantamalo dhīro, ‘thero’iti pavuccatī”ti.

Tesaṃ. Mahākassapattherādīhi āgatā ācariyaparamparā theravaṃso, tappariyāpannā hutvā āgamādhigamasampannattā paññāpajjotena tassa samujjalanato taṃ pakārena dīpenti, tasmīṃ vā padīpasadisāti theravaṃsapadipā. Vividhena ākārena nicchīyatīti vinicchayo, gaṇṭhiṭṭhānesu khīlamaddanākārena pavattā vimaticchedanīkathā, suṭṭhu nipuṇo saṇho vinicchayo etesanti sunipuṇavinicchayā. Atha vā vinicchīnotīti vinicchayo, yathāvuttavisayaṃ ñāṇaṃ, suṭṭhu nipuṇo cheko vinicchayo etesanti sunipuṇavinicchayā. Mahāmeghavane t̥hito vihāro mahāvihāro, yo satthu mahābodhinā virocati, tasmīṃ vasanasīlā mahāvihāravāsīno, tādīsānaṃ samayaṃ avilomentoti attho, etena mahākassapāditheraparamparāgato, tatoyeva aviparito saṇhasukhumo vinicchayoti mahāvihāravāsīnaṃ samayassa pamāṇabhūtataṃ puggalādhiṭṭhānavasena dasseti.

Hitvā punappunabhatamatthanti ekattha vutampi puna aññattha ābhatamatthaṃ punaruttibhāvato, ganthagarakabhāvato ca cajitvā tassa āgamavarassa atthaṃ pakāsayissāmīti attho.

Evaṃ karaṇappakāraṃpi dassetvā “dīpavāsīnamatthāyā”ti vuttappayojanato aññampi saṃvaṇṇanāya payojanaṃ dassetuṃ “sujanassa cā”tiādimāha. Tattha sujanassa cāti ca-saddo samuccayattho, tena na kevalaṃ jambudīpavāsīnameva atthāya, atha kho sādhujanatosanattāñcāti samuccinoti. Teneva ca tambapaṇṇidīpavāsīnaṃpi atthāyāti ayamattho siddho hoti uggahaṇādisukaratāya tesampi bahūpakārattā. Ciraṭṭhitatthañcāti etthāpi ca-saddo na kevalaṃ tadubhayatthameva, api tu tividhassāpi sāsanaadhammassa, pariyaṭṭidhammassa vā pañcavassasahassaparimāṇaṃ cirakālaṃ t̥hitatthañcāti samuccayatthameva dasseti. Pariyaṭṭidhammassa hi t̥hitiyā paṭipattidhammapaṭivedhadhammānaṃpi t̥hiti hoti tasseeva tesaṃ mūlabhāvato. Pariyaṭṭidhammo pana sunikkhittena padabyañjanaena, tadatthena ca ciraṃ sammā paṭiṭṭhāti, saṃvaṇṇanāya ca padabyañjanaṃ aviparītaṃ sunikkhittaṃ, tadatthopi aviparīto sunikkhitto hoti, tasmā saṃvaṇṇanāya aviparītassa padabyañjanaṃ, tadatthassa ca sunikkhittassa upāyabhāvamupādāya vuttaṃ “ciraṭṭhitatthañca dhammassā”ti. Vuttañhetuṃ bhagavatā -

“Dveme bhikkhave dhammā saddhammassa t̥hitiyā asammosāya anantaradhānāya saṃvattanti. Katame dve? Sunikkhittañca padabyañjanaṃ, attho ca sunīto, ime kho...pe... saṃvattantī”tiādi.

Evaṃ payojanaṃpi dassetvā vakkhamānāya saṃvaṇṇanāya mahattapariccāgena ganthagarakabhāvaṃ pariharitumāha “sīlakathā”tiādi. Tathā hi vuttaṃ “na taṃ vicarayissāmī”ti. Aparo nayo - yadaṭṭhakathaṃ kattukāmo, tadekadesabhāvena visuddhimaggo gahetabboti kathikānaṃ upadesaṃ karonto tattha vicāritadhamme

uddesavasena dassetumāha “sīlakathā”tiādi. Tattha sīlakathāti cārittavārittādivasena sīlavitthārakathā. Dhutadhammāti piṇḍapātikaṅgādayo terasa kilesadhunanakadhammā. Kammaṭṭhānānīti bhāvanāsaṅkhātassa yogakammasa pavattiṭṭhānattā kammaṭṭhānanāmāni dhammajātāni. Tāni pana pāḷiyamāgatāni aṭṭhatim seva na gahetabbāni, atha kho aṭṭhakathāyamāgatānipi dveti ñāpetum “sabbānipī”ti vuttaṃ. Cari yāvidhānasahitoti rāgacaritādīnaṃ sabhāvādividhānena saha pavatto, idaṃ pana “jhānasamāpattivitthāro”ti imassa visesanaṃ. Ettha ca rūpāvacarajjhānāni jhānaṃ, arūpāvacarajjhānāni samāpatti. Tadubhayampi vā paṭiladdhamattaṃ jhānaṃ, samāpajjanavasābhāvappattaṃ samāpatti. Apica tadapi ubhayaṃ jhānameva, phalasamāpattinirodhasamāpattiyo pana samāpatti, tāsam vitthāroti attho.

Lokiyalokuttarabhedānaṃ channampi abhiññānaṃ gahaṇatthaṃ “sabbā ca abhiññāyo”ti vuttaṃ. Ñāṇavibhaṅgādīsu āgatanayena ekavidhādīnā bhedena paññāya saṅkalayitvā sampiṇḍetvā, gaṇetvā vā vinicchayanaṃ paññāsaṅkalanavinicchayo. Ariyānīti buddhādīhi ariyehi paṭivijjhitabbattā, ariyabhāvasādhakattā vā ariyāni uttarapadalopena. Avitathabhāvena vā araṇīyattā, avagantabbattā ariyāni, “saccānī”timassa visesanaṃ.

Hetā dipaccayadhammānaṃ hetupaccayādibhāvena paccayuppannadhammānamupakāratā paccayākāro, tassa desanā tathā, paṭiccasamuppādakathāti attho. Sā pana nikāyantaraladdhisāṅkararahitatāya suṭṭhu parisuddhā, ghanavinibbhogassa ca sudukkaratāya nipuṇā, ekattādinayasahitā ca tattha vicāritāti āha “suparisuddhanipuṇanayā”ti. Padattayampi hetam paccayākāradesanāya visesanaṃ. Paṭisambhidādīsu āgatanayaṃ avissajjitvā vā vicāritattā avimutto tantimaggo yassāti avimuttatanti maggā. Maggoti cettha pāḷisaṅkhāto upāyo taṃtadatthānaṃ avabodhassa, saccapaṭivedhassa vā upāyabhāvato. Pabandho vā dīghabhāvena pakatimaggasadisattā, idaṃ pana “vipassanā, bhāvanā”ti padadvayassa visesanaṃ.

Iti pana sabbanti ettha iti-saddo parisamāpane yathāuddiṭṭhauddesassa pariniṭṭhitattā, ettakaṃ sabbanti attho. Panāti vacanālaṅkāramattaṃ visum atthābhāvato. Padatthasaṃkiṇṇassa, vattabbassa ca avuttassa avasesassa abhāvato suviññeyyabhāvena suparisuddham, “sabba”nti iminā sambandho, bhāvanapumṣakaṃ vā etaṃ “vutta”nti iminā sambajjhanato. Bhiyyoti atirekaṃ, ativitthāranti attho, etena padatthamattameva vicārayissāmīti dasseti. Etaṃ sabbam idha aṭṭhakathāya na vicārayissāmi punaruttibhāvato, ganthagarakabhāvato cāti adhippāyo. Vicarayissāmīti ca gāthābhāvato na vuddhibhāvoti daṭṭhabbam.

Evampi esa visuddhimaggo āgamānamatthaṃ na pakāseyya, atha sabbopeso idha vicāritabboyevāti codanāya tathā avicāraṇassa ekantakāraṇaṃ niddhāretvā taṃ pariharanto “majjhe visuddhimaggo”tiādimāha. Tattha majjheti khuddakato aññesaṃ catunnampi āgamānaṃ abbhantare. Hi-saddo kāraṇe, tena yathāvuttaṃ kāraṇaṃ joteti. Tatthāti tesu catūsu āgamesu. Yathābhāsītanti bhagavatā yaṃ yaṃ desitaṃ, desitānurūpaṃ vā. Api ca saṃvaṇṇakehi saṃvaṇṇanāvasena yaṃ yaṃ bhāsitaṃ, bhāsitānurūpantipi attho. Iccevāti ettha iti-saddena yathāvuttaṃ kāraṇaṃ nidasseti, imināva kāraṇena, idameva vā kāraṇaṃ manasi sannidhāyāti attho. Katoti etthāpi “visuddhimaggo esā”ti padaṃ kammabhāvena sambajjhati āvuttiyādinayenāti daṭṭhabbam. Tampīti taṃ visuddhimaggampi ñāṇena gahetvāna. Etāyāti sumaṅgalavilāsiniyā nāma etāya aṭṭhakathāya. Ettha ca “majjhe ṭhatvā”ti etena

majjhatabhāvadīpanena visesato catunnampi āgamānaṃ sādharmaṇaṭṭhakathā visuddhimaggo, na sumaṅgalavilāsiniādayo viya asādharmaṇaṭṭhakathāti dasseti. Avisesato pana vinayābhiddhammānampi yathārahaṃ sādharmaṇaṭṭhakathā hotiyeva, tehi sammissatāya ca tadavasesassa khuddakāgamassa visesato sādharmaṇa samānāpi taṃ ṭhapetvā catunnameva āgamānaṃ sādharmaṇaṭṭveva vuttāti.

Iti soḷasagāthāvaṇṇanā.

Ganthārambhakathāvaṇṇanā niṭṭhitā.

Nidānakathāvaṇṇanā

Evaṃ yathāvuttena vividhena nayena paṇāmādikaṃ pakaraṇārambhavidhānaṃ katvā idāni vibhāgavantānaṃ sabhāvavibhāvanaṃ vibhāgadassanavaseneva suvibhāvitaṃ, suviññāpitañca hotīti paṭhamam tāva vaggasuttavasena vibhāgaṃ dassetuṃ “tattha dīghāgamo nāmā”tiādimāha. Tattha tatthāti “dīghassa āgamavarassa atthaṃ pakāsayissāmī”ti yadidaṃ vuttaṃ, tasmim vacane. “Yassa atthaṃ pakāsayissāmī”ti paṭiññātaṃ, so dīghāgamo nāma vaggasuttavasena evaṃ veditabbo, evaṃ vibhāgoti vā attho. Atha vā tatthāti “dīghāgamanissita”nti yaṃ vuttaṃ, etasmim vacane. Yo dīghāgamo vutto, so dīghāgamo nāma vaggasuttavasena. Evaṃ vibhajitabbo, edisoti vā attho. “Dīghassā”tiādinā hi vuttaṃ dūravacanaṃ taṃ-saddena paṭiniddisati viya “dīghāgamanissita”nti vuttaṃ āsannavacanampi taṃ-saddena paṭiniddisati attano buddhiyaṃ parammukhaṃ viya parivattamānaṃ hutvā pavattanato. Edisesu hi ṭhānesu attano buddhiyaṃ sammukhaṃ vā parammukhaṃ vā parivattamānaṃ yathā tathā vā paṭiniddisituṃ vaṭṭati saddamattapaṭiniddesena atthassāvirodhanato. Vaggasuttādīnaṃ nibbacanaṃ parato āvi bhavissati. Tayo vaggā yassāti tivaggo. Catuttiṃsa suttāni ettha saṅgayhanti, tesam vā saṅgaho gaṇanā etthāti catuttiṃsasuttasaṅgaho.

Attano saṃvaṇṇanāya paṭhamasaṅgītiyaṃ nikkhittānukkameneva pavattabhāvaṃ dassetuṃ “tassa...pe... nidānamādī”ti vuttaṃ. Ādibhāvo hettha saṅgītikkameneva veditabbo. Kasmā pana catūsu āgamesu dīghāgamo paṭhamam saṅgīto, tattha ca sīlakkhandhavaggo paṭhamam nikkhitto, tasmiñca brahmajālasuttaṃ, tatthāpi nidānanti? Nāyamanuyogo katthacipi na pavattati sabbattheva vacanakkamamattaṃ paṭicca anuyuñjitabbato. Apica saddhāvahaguṇattā dīghāgamova paṭhamam saṅgīto. Saddhā hi kusaladhammānaṃ bījaṃ. Yathāha “saddhā bījaṃ tapo vuṭṭhī”ti. Saddhāvahaguṇatā cassa heṭṭhā dassitāyeva. Kiñca bhiyyo - katipayasuttasaṅgahatāya ceva appaparimāṇatāya ca uggahaṇadhāraṇādisukhato paṭhamam saṅgīto. Tathā hesa catuttiṃsasuttasaṅgaho, catusaṭṭhibhāṇavāraparimāṇo ca. Sīlakathābhāhullato pana sīlakkhandhavaggo paṭhamam nikkhitto. Sīlañhi sāsanaassa ādi sīlapaṭiṭṭhānattā sabbaguṇaṇaṃ. Tenevāha “tasmā tiha tvaṃ bhikkhu ādimeva visodhehi kusalesu dhammesu. Ko cādi kusalānaṃ dhammānaṃ? Sīlañca suvisuddha”ntiādi. Sīlakkhandhakathābhāhullato hi so “sīlakkhandhavaggo”ti vutto. Diṭṭhiviniveṭhanakathābhāvato pana suttantapiṭakassa niravasesadiṭṭhivibhajanaṃ brahmajālasuttaṃ paṭhamam nikkhittanti veditabbaṃ. Tepiṭake hi buddhavacane brahmajālasadisam diṭṭhigatāni niggumbaṃ nijjaṭaṃ katvā vibhattasuttaṃ natthi. Nidānaṃ pana paṭhamasaṅgītiyaṃ mahākassapaṭtherena puṭṭhena āyasmatā ānandena desakālādinidassanattam

paṭhamam nikkhittanti. Tenāha “brahmajālassāpī”tiādi. Tattha ca “āyasmatā”tiādinā desakam niyameti, paṭhamasaṅgītikāleti pana kālanti, ayamatto upari āvi bhavissati.

Paṭhamamahāsaṅgītikathāvaṇṇanā

Idāni “paṭhamamahāsaṅgītikāle”ti vacanappasaṅgena taṃ paṭhamamahāsaṅgītiṃ dassento, yassaṃ vā paṭhamamahāsaṅgītiyaṃ nikkhittānukkamena saṃvaṇṇanaṃ kattukāmatā taṃ vibhāvento tassā tantiyā āruḷhāyapi idha vacane kāraṇaṃ dassetuṃ “paṭhamamahāsaṅgīti nāma cesā”tiādimāha. Ettha hi kiñcāpi...pe... māruḷhāti etena nanu sā saṅgītikkhandhake tantimāruḷhā, kasmā idha puna vuttā, yadi ca vuttā assa niraṭṭhakatā, ganthagaruṭā ca siyāti codanālesam dasseti. “Nidāna...pe... veditabbā”ti pana etena nidānakosallatthabhāvato yathāvuttadosatā na siyāti visesakāraṇadassanena pariharati. “Paṭhamamahāsaṅgīti nāma cesā”ti ettha ca-saddo īdisesu ṭhānesu vattabbasampiṇḍanattho. Tena hi paṭhamamahāsaṅgītikāle vuttaṃ nidānañca ādi, esā ca paṭhamamahāsaṅgīti nāma evaṃ veditabbāti imamatthaṃ sampiṇḍeti. Upaṇṇāsatto vā ca-saddo, upaṇṇāsoti ca vākyārambho vuccati. Esā hi ganthakārānaṃ pakati, yadidaṃ kiñci vatvā puna aparaṃ vattumārabhantānaṃ ca-saddapayogo. Yaṃ pana vajirabuddhittherena vuttaṃ “ettha ca-saddo atirekattho, tena aññāpi atthīti dīpetī”ti, tadayuttameva. Na hettha ca-saddena tadattho viññāyati. Yadi cettha tadatthadassanatthameva ca-kāro adhippeto siyā, evaṃ sati so na kattabboyeva paṭhamasaddeneva aññāsaṃ dutiyādisaṅgītinampi atthibhāvassa dassitattā. Dutiyādimupādāya hi paṭhamasaddapayogo dīghādimupādāya rassādisaddapayogo viya. Yathāpaccayaṃ tattha tattha desitattā, paññattattā ca vipakīṇṇānaṃ dhammavinayānaṃ saṅgahetvā gāyanaṃ kathanaṃ saṅgīti, etena taṃ taṃ sikkhāpadānaṃ, taṃtaṃsuttānañca ādipariyosānesu, antaranāra ca sambandhavasena ṭhapitaṃ saṅgītikārakavacanaṃ saṅgahitaṃ hoti. Mahāvisayattā, pūjittattā ca mahatī saṅgīti mahāsaṅgīti, paṭhamā mahāsaṅgīti paṭhamamahāsaṅgīti. Kiñcāpīti anuggahatto, tena pāḷiyampi sā saṅgītimāruḷhāvāti anuggahaṃ karoti, evampi tatthāruḷhamattena idha sotūnaṃ nidānakosallaṃ na hotīti pana-saddena aruciyatthaṃ dasseti. Nidadāti desanaṃ desakālādivasena aviditaṃ viditaṃ katvā nidassetīti nidānaṃ, tasmīṃ kosallaṃ, tadatthāyāti attho.

Idāni taṃ vitthāretvā dassetuṃ “dhammacakkapavattanañhi”tiādi vuttaṃ. Tattha sattānaṃ dassanānuttariyasaraṇādipaṭilābhahetubhūtāsu vijjamañāsopi aññāsu bhagavato kiriyāsu “buddho bodheyya”nti paṭiññāya anulomanato vineyyānaṃ maggaphaluppattihetubhūtā kiriyāva nippariyāyena buddhakiccaṃ nāmāti taṃ sarūpato dassetuṃ “dhammacakkapavattanañhi...pe... vinayanā”ti vuttaṃ. Dhammacakkapavattanato pana pubbabhāge bhagavatā bhāsitaṃ suṇantānampi vāsanābhāgiyameva jātaṃ, na sekkhabhāgiyaṃ, na nibbedhabhāgiyaṃ tapussabhallikānaṃ saraṇadānaṃ viya. Esā hi dhammatā, tasmā tameva mariyādabhāvena vuttanti veditabbaṃ. Saddhindriyādi dhammoyeva pavattanaṭṭhena cakkanti dhammacakkaṃ. Atha vā cakkanti āṇā, dhammato anapetattā dhammañca taṃ cakkāñcāti dhammacakkaṃ. Dhammena ñāyena cakkantipi dhammacakkaṃ. Vuttañhi paṭisambhidāyaṃ -

“Dhammañca pavatteti cakkāñcāti dhammacakkaṃ. Cakkañca pavatteti dhammañcāti dhammacakkaṃ, dhammena pavattetīti dhammacakkaṃ, dhammacariyāya pavattetīti dhammacakka”ntiādi.

Tassa pavattanaṃ tathā. Pavattananti ca pavattayamānaṃ, pavattitanti paccuppannātītavasena dvidhā attho. Yaṃ sandhāya aṭṭhakathāsu vuttaṃ “dhammacakkapavattanasuttantaṃ desento dhammacakkaṃ pavatteti nāma, aññāsikoṇḍaññattherassa maggaphalādhigatato paṭṭhāya pavattitaṃ nāmā”ti. Idha pana paccuppannavaseneva attho yutto. Yāvāti paricchedatthe nipāto, subhaddassa nāma paribbājakassa vinayanaṃ antoparicchedaṃ katvāti abhividdhivasena attho veditabbo. Tañhi bhagavā parinibbānamañce nipannoyeva vinesīti. Kataṃ pariniṭṭhāpitaṃ buddhakiccaṃ yenāti tathā, tasmīṃ. Katabuddhakicce bhagavati lokanāthe parinibbuteti sambandho, etena buddhakattabbassa kiccassa kassacipi asesitabhāvaṃ dīpeti. Tatoyeva hi bhagavā parinibbutoti. Nanu ca sāvakehi vinītāpi vineyyā bhagavatāyeva vinītā nāma. Tathā hi sāvakabhāsitaṃ suttaṃ “buddhabhāsita”nti vuccati. Sāvakavineyyā ca na tāva vinītā, tasmā “katabuddhakicce”ti na vattabbanti? Nāyaṃ doso tesaṃ vinayanupāyassa sāvakesu ṭhapitattā. Tenevāha -

“Na tāvāhaṃ pāpima parinibbāyissāmi, yāva me bhikkhū na sāvakā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā...pe... uppannaṃ parappavādaṃ saha dhammena suniggahitaṃ niggahetvā sapāṭihāriyaṃ dhammaṃ desessanti”tiādi.

“Kusinārāya”ntiādinā bhagavato parinibbutadesakālavisēsavacanaṃ “aparinibbuto bhagavā”ti gāhassa micchābhāvadassanātthaṃ, loke jātaṃvaddhādibhāvadassanātthañca. Tathā hi manussabhāvassa supākaṭakaraṇātthaṃ mahābodhisattā carimabhava dārapariggahādīnipi karontīti. Kusinārāyanti evaṃ nāmake nagare. Tañhi nagaraṃ kusahatthaṃ purisaṃ dassanaṭṭhāne māpitattā “kusināra”nti vuccati, samīpatthe cetāṃ bhummaṃ. Upavattane mallānaṃ sālavaneti tassa nagarassa upavattanabhūte mallarājūnaṃ sālavane. Tañhi sālavanaṃ nagaraṃ pavisitukāmā uyyānato upacca vattanti gacchanti etenāti upavattanaṃ. Yathā hi anurādhapurassa dakkhiṇapacchimadisāyaṃ thūpārāmo, evaṃ taṃ uyyānaṃ kusinārāya dakkhiṇapacchimadisāyaṃ hoti. Yathā ca thūpārāmato dakkhiṇadvārena nagaraṃ pavisanamaggo pācīnamukho gantvā uttarena nivattati, evaṃ uyyānato sālapani pācīnamukhā gantvā uttarena nivattā, tasmā taṃ “upavattana”nti vuccati. Apare pana “taṃ sālavanamupagantvā mittasuhajje apaloketvā nivattanato upavattananti pākaṭaṃ jātaṃ kirā”ti vadanti. Yamakasālānamantareti yamakasālānaṃ vemajjhe. Tattha kira bhagavato paññattassa parinibbānamañcassa sīsabhāge ekā sālapani hoti, pādabhāge ekā. Tatrāpi eko taruṇasālo sīsabhāgassa āsanno hoti, eko pādabhāgassa. Tasmā “yamakasālānamantare”ti vuttaṃ. Apica “yamakasālā nāma mūlakkhandhaviṭṭapapattehi aññamaññaṃ saṃsibbetvā ṭhitasālā”tipi mahāaṭṭhakathāyaṃ vuttaṃ. Mā iti cando vuccati tassa gatiyā divasassa minitabbato, tadā sabbakalāpāripūriyā puṇṇo eva māti puṇṇamā. Saddavidū pana “mo sivo candimā cevā”ti vuttaṃ sakkatabhāsānayaṃ gahetvā okārantampi candimavācaka ma-saddamicchanti. Visākhāya yutto puṇṇamā yatthāti visākhāpuṇṇamo, soyeva divaso tathā, tasmīṃ. Paccūsatī timiraṃ vināsetīti paccūso, pati-pubbo usa-saddo rujāyanti hi neruttikā, soyeva samayoti rattiyaṃ pacchimaṃyāmapariyāpanno kālaviseso vuccati, tasmīṃ. Visākhāpuṇṇamadivase īdise rattiyaṃ pacchimasamayeti vuttaṃ hoti.

Upādīyate kammakilesehīti upādi, vipākakkhandhā, kaṭattā ca rūpaṃ. So pana upādi kilesābhisaṅkhāramāranimmathane anossatṭho, idha khandhamaccumāranimmathane ossatṭhona sesito, tasmā natthi etissā upādisaṅkhāto seso, upādissa vā sesoti katvā “anupādisesā”ti vuccati. Nibbānadhātūti cettha nibbutimattaṃ adhippettaṃ, nibbānañca taṃ sabhāvadhāraṇato dhātu cāti katvā. Nibbutiyā hi kāraṇapariyāyena asaṅkhatadhātu tathā vuccati. Itthambhūtalakkhaṇe cāyaṃ karaṇaniddeso. Anupādisesatāsaṅkhātāṃ imaṃ pakāraṃ bhūtaṃsa pattassa parinibbutassa bhagavato lakkhaṇe nibbānadhātusaṅkhāte atthe tatiyāti vuttaṃ hoti. Nanu ca “anupādisesāyā”ti nibbānadhātuyāva visesaṃ hoti, na parinibbutassa bhagavato, atha kasmā taṃ bhagavā pattoti vuttoti? Nibbānadhātuyā sahacaraṇato. Taṃsahacaraṇena hi bhagavāpi anupādisesabhāvaṃ pattoti vuccati. Atha vā anupādisesabhāvasaṅkhātāṃ imaṃ pakāraṃ pattāya nibbānadhātuyā lakkhaṇe sañjānanakiriyāya tatiyātipi vuttaṃ yujjati. Anupādisesāya nibbānadhātuyāti ca anupādisesanibbānadhātu hutvāti attho. “Ūnappañcabandhanena pattenā”ti. Ettha hi ūnappañcabandhanapatto hutvāti attham vadanti. Apica nibbānadhātuyā anupādisesāya anupādisesā hutvā bhūtāyātipi yujjati. Vuttañhi udānaṭṭhakathāya nandasuttavaṇṇanāyaṃ “upaḍḍhullikhitehi kesehīti itthambhūtalakkhaṇe karaṇavacanāṃ vipakatullikhitehi kesehi upalakkhitāti attho”ti esanayo idisesu. Dhātubhājanadivaseti jeṭṭhamāsassa sukkapakkhapañcamīdivasaṃ sandhāya vuttaṃ, tañca na “sannipatitāna”nti etassa visesaṃ, “ussāhaṃ janesī”ti etassa pana visesaṃ “dhātubhājanadivase bhikkhūnaṃ ussāhaṃ janesī”ti ussāhajanassa kālavasena bhinnādhikaraṇavisesanabhāvato. Dhātubhājanadivasato hi purimataradivasesupi bhikkhū sannipatitāti. Atha vā “sannipatitāna”nti idaṃ kāyasāmaggivasaṃsa sannipatanameva sandhāya vuttaṃ, na samāgamanamattena. Tasmā “dhātubhājanadivase”ti idaṃ “sannipatitāna”nti etassa visesaṃ sambhavati, idañca bhikkhūnaṃ ussāhaṃ janesīti ettha “bhikkhūna”nti etenapi sambajjhanīyaṃ. Saṅghassa therō saṅghatthero. So pana saṅgho kiṃ parimāṇoti āha “sattannaṃ bhikkhusatasahassāna”nti. Saṅghasaddena hi aviññāyamānassa parimāṇassa viññāpanatthamevettaṃ puna vuttaṃ. Saddavidū pana vadanti -

“Samāso ca taddhito ca, vākyatthesu visesakā;
Pasiddhiyantu sāmāññaṃ, telaṃ sugatacīvaraṃ.

Tasmā nāmamattabhūtassa saṅghattherassa visesanatthamevettaṃ puna vuttanti, niccasāpekkhatāya ca edisesu samāso yathā “devadattassa garukula”nti. Niccasāpekkhatā cettha saṅghasaddassa bhikkhusatasahassasaddaṃ sāpekkhattepi aññāpadantarābhāvena vākye viya apekkhitabbatthassa gamakattā. “Sattannaṃ bhikkhusatasahassāna”nti hi etassa saṅghasadda avayavībhāvena sambandho, tassāpi sāmībhāvena therasaddeti. “Sattannaṃ bhikkhusatasahassāna”nti ca gaṇapāmokkhabhikkhūyeva sandhāya vuttaṃ. Tadā hi sannipatitā bhikkhū ettakāti gaṇanapathamatikantā. Tathā hi veḷuvagāme vedanāvikkhambhanato paṭṭhāya “nacireneva bhagavā parinibbāyissatī”ti sutvā tato tato āgatesu bhikkhūsu ekabhikkhupi pakkanto nāma natthi. Yathāhu -

“Sattasatasahassāni, tesu pāmokkhabhikkhavo;
Therō mahākassapova, saṅghatthero tadā ahū”ti.

Āyasmā mahākassapo anussaranto maññamāno cintayanto hutvā ussāhaṃ janesi, anussaranto maññamāno cintayanto āyasmā mahākassapo ussāhaṃ janesīti vā sambandho. Mahantehi sīlakkhandhādīhi samannāgatattā mahanto kassapoti mahākassapo. Apica “mahākassapo”ti uruvelakassapo nadīkassapo gayākassapo kumārakassapoti ime khuddānukhuddake there upādāya vuccati. Kasmā panāyasmā mahākassapo ussāhaṃ janesīti anuyoge sati taṃ kāraṇaṃ vibhāvento āha “sattāhāparinibbute”tiādi. Satta ahāni samāhaṭāni sattāhaṃ. Sattāhaṃ parinibbutassa assāti tathā yathā “acirapakkanto, māsajāto”ti, antatthaaññapadasamāsoyaṃ, tasmim. Bhagavato parinibbānādivasato paṭṭhāya sattāhe vītivatteti vuttaṃ hoti, etassa “vuttavacana”nti padena sambandho, tathā “subhaddena vuḍḍhapabbajitenā”ti etassapi. Tattha subhaddoti tassa nāmamattaṃ, vuḍḍhakāle pana pabbajitattā “vuḍḍhapabbajitenā”ti vuttaṃ, etena subhaddaparibbājakādīhi taṃ visesaṃ karoti. “Alaṃ āvuso”tiādinā tena vuttavacanaṃ nidasseti. So hi sattāhāparinibbute bhagavati āyasmatā mahākassapattherena saddhiṃ pāvāya kusināraṃ addhānamaggapaṭipannesu pañcamattesu bhikkhusatesu avītarāge bhikkhū antarāmagge diṭṭhaājīvakassa santikā bhagavato parinibbānaṃ sutvā pattacīvarāni chaḍḍetvā bāhā paggayhaṃ nānapakāraṃ paridevante disvā evamāha.

Kasmā pana so evamāhāti? Bhagavati āghātena. Ayaṃ kireso khandhake āgate ātumāvatthusmiṃ nahāpitapubbako vuḍḍhapabbajito bhagavati kusinārato nikkhamitvā aḍḍhateḷasehi bhikkhusatehi saddhiṃ ātumaṃ gacchante “bhagavā āgacchati”ti sutvā “āgatakāleyāgudānaṃ karissāmī”ti sāmaṇerabhūmiyaṃ ṭhite dve putte etadavoca “bhagavā kira tātā ātumaṃ āgacchati mahatā bhikkhusaṅghena saddhiṃ aḍḍhateḷasehi bhikkhusatehi, gacchatha tumhe tātā, khurabhaṇḍaṃ ādāya nāḷiyā vā pasibbakaṇa vā anugharaṃ āhiṇḍatha, loṇampi telampi taṇḍulampi khādanīyampi saṃharatha, bhagavato āgatassa yāgudānaṃ karissāmī”ti. Te tathā akaṃsu. Atha bhagavati ātumaṃ āgantvā bhusāgāraṃ pavittṭhe subhaddo sāyanhasamayaṃ gāmadvāraṃ gantvā manusse āmantetvā “hatthakammamattaṃ me dethā”ti hatthakammaṃ yācitvā “kiṃ bhante karomā”ti vutte “idañcidañca gaṇhathā”ti sabbūpakaraṇāni gāhāpetvā vihāre uddhanāni kāretvā ekaṃ kālakaṃ kāsāvaṃ nivāsetvā tādisameva pārūpitvā “idaṃ karoṭha, idaṃ karoṭhā”ti sabbarattim vicārento satahassamā vassajjetvā bhojjayāguñca madhugolakañca paṭiyādāpesi. Bhojjayāgu nāma bhuñjitvā pāṭabbayāgu, tattha sappimadhuphāṇitamacchamaṃsapupphaphalarasādi yaṃ kiñci khādanīyaṃ nāma atthi, taṃ sabbaṃ pavisati. Kīḷitukāmānaṃ sīsamakḥhanayoggā hoti sugandhagandhā.

Atha bhagavā kālasseva sarīrapaṭijagganaṃ katvā bhikkhusaṅghaparivuto piṇḍāya carituṃ ātumābhimukho pāyāsi. Atha tassa ārocesuṃ “bhagavā piṇḍāya gāmaṃ pavisati, tayā kassa yāgu paṭiyādītā”ti. So yathānivatthapāruteheva tehi kālakaṃkāśāvehi ekena hatthena dabbīñca kaṭacchuñca gahetvā brahmā viya dakkhiṇaṃ jāṇumaṇḍalaṃ bhūmiyaṃ paṭiṭṭhapetvā vanditvā “paṭiggāṇhātu me bhante bhagavā yāgu”nti āha. Tato “jānantāpi tathāgatā pucchanti”ti khandhake āgatanayena bhagavā pucchitvā ca sutvā ca taṃ vuḍḍhapabbajitaṃ vigarahitvā tasmim vatthusmiṃ akappiyasamādānasikkhāpadaṃ, khurabhaṇḍapariharaṇasikkhāpadañcāti dve sikkhāpadaṇi paññāpetvā “anekakappakoṭīyo bhikkhave bhojanaṃ pariyesanteheva vītināmitā, idaṃ pana tumhākaṃ akappiyaṃ, adhammena uppannaṃ bhojanaṃ imaṃ paribhuñjitvā

anekāni attabhāvasahassāni apāyesveva nibbattissanti, apetha mā gaṇhathā”ti vatvā bhikkhācārābhimukho agamāsi, ekabhikkhunāpi na kiñci gahitaṃ. Subhaddo anattamano hutvā “ayaṃ sabbaṃ jānāmī”ti āhiṇḍati, sace na gahetukāmo pesetvā āroceṭabbaṃ assa, pakkāhāro nāma sabbaciraṃ tiṭṭhanto sattāhamattaṃ tiṭṭheyya, idañca mama yāvajīvaṃ pariyattaṃ assa, sabbaṃ tena nāsitaṃ, ahitakāmo ayaṃ mayha”nti bhagavati āghātaṃ bandhitvā dasabale dharamāne kiñci vattuṃ nāsakkihi. Evaṃ kirassa ahosi “ayaṃ uccā kulā pabbajito mahāpuriso, sace kiñci dharantassa vakkhāmi, mamaṃyeva santajjessatī”ti.

Svāyaṃ ajja mahākassapattherena saddhiṃ gacchanto “parinibbuto bhagavā”ti sutvā laddhassāso viya haṭṭhatuṭṭho evamāha. Thero pana taṃ sutvā hadaye pahāraṃ viya, matthake patitasukkhāsaniṃ viya maññi, dhammasaṃvego cassa uppajji “sattāhamattaparinibbuto bhagavā, ajjāpissa suvaṇṇavaṇṇaṃ sarīraṃ dharatiyeva, dukkhena bhagavatā ārādhitasāsane nāma evaṃ lahuṃ mahantaṃ pāpaṃ kasaṭaṃ kaṇṭako uppanno, alaṃ kho panesa pāpo vaḍḍhamāno aññepi evarūpe sahāye labhitvā sāsanaṃ osakkāpetu”nti.

Tato thero cintesi “sace kho panāhaṃ imaṃ mahallakaṃ idheva pilotikaṃ nivāsetvā chārikāya okirāpetvā nīharāpessāmi, manussā ‘samaṇassa gotamassa sarīre dharamāneyeva sāvakaṃ vivadanti”ti amhākaṃ dosaṃ dassessanti, adhivāsemi tāva. Bhagavatā hi desitadhammo saṅgahitapuppharāsisadiso, tattha yathā vātena pahaṭapupphāni yato vā tato vā gacchanti, evameva evarūpānaṃ vasena gacchante gacchante kāle vinaye ekaṃ dve sikkhāpadāni nassissanti, sutte eko dve pañhāvārā nassissanti, abhidhamme ekaṃ dve bhūmantarāni nassissanti, evaṃ anukkamena mūle natṭhe pisācasadisā bhavissāma, tasmā dhammavinayasaṅgahaṃ karissāmi, evaṃ satī daḷhasuttana saṅgahitapupphāni viya ayaṃ dhammavinayo niccalo bhavissati. Etadatthañhi bhagavā mayhaṃ tīṇi gāvutāni paccuggamaṃ akāsi, tīhi ovādehi upasampadaṃ akāsi, kāyato cīvaraparivattanaṃ akāsi, ākāse paṇiṃ cāletvā candopamapaṭipadaṃ kathento maññeva sakkhiṃ katvā kathesi, tikkhattuṃ sakalasāsanaratanāṃ paṭicchāpesi, mādise bhikkhumhi tiṭṭhamāne ayaṃ pāpo sāsane vaḍḍhiṃ mā alattha, yāva adhammo na dippati, dhammo na paṭibāhiyyati, avinayo na dippati, vinayo na paṭibāhiyyati, adhammavādino na balavanto honti, dhammavādino na dubbalā honti, avinayavādino na balavanto honti, vinayavādino na dubbalā honti, tāva dhammañca vinayañca saṅgāyissāmi, tato bhikkhū attano attano pahonakaṃ gahetvā kappiyākappiye kathessanti, athāyaṃ pāpo sayameva niggahaṃ pāpuṇissati, puna sīsaṃ ukkhipituṃ na sakkhissati, sāsanaṃ iddhañceva phīṭṭaṃ bhavissatī”ti cintetvā so “evaṃ nāma mayhaṃ cittaṃ uppanna”nti kassacipi anāroceṭvā bhikkhusaṅghaṃ samassāsetvā atha pacchā dhātubhājanadivase dhammavinayasaṅgāyanatthaṃ bhikkhūnaṃ ussāhaṃ janesi. Tena vuttaṃ “āyasmā mahākassapo sattāhaparinibbute...pe... dhammavinayasaṅgāyanatthaṃ bhikkhūnaṃ ussāhaṃ janesī”ti.

Tattha alanti paṭikkhepavacanaṃ, na yuttanti attho. Āvusoti paridevante bhikkhū ālapati. Mā socitthāti citte uppannabalavasokena mā sokamakattha. Mā paridevitthāti vācāya mā vilāpamakattha. “Paridevanaṃ vilāpo”ti hi vuttaṃ. Asocanādīnaṃ kāraṇamāha “sumuttā”tiādīnā. Tena mahāsamaṇenāti nissakke karaṇavacanaṃ, smāvacanassa vā nābyappadeso. “Upaddutā”ti pade pana kattari tatiyāvasena sambandho. Ubhayāpekkhañhetuṃ padaṃ. Upaddutā ca homāti taṃkālāpekkhavattamānavacanaṃ, “tadā”ti seso. Atītatthe vā vattamānavacanaṃ,

ahumhāti attho. Anussaranto dhammasaṃvegavaseneva, na pana kodhādivasena. Dhammasabhāvacintāvasena hi pavattaṃ sahottappañāṇaṃ dhammasaṃvego. Vuttañhetuṃ -

“Sabbasaṅkhatadhammesu, ottappākārasaṅgītaṃ;
Ñāṇamohitabhāraṇaṃ, dhammasaṃvegasaññita”nti.

Aññaṃ ussāhajananakāraṇaṃ dassetuṃ “īdisassā”tiādi vuttaṃ. Tattha īdisassa ca saṅghasannipātassāti
sattasatasahassagaṇapāmoḁkhattherappamukhagaṇanapathātikkantasaṅghasannipā
taṃ sandhāya vadati. “Thānaṃ kho panetaṃ vijjati”tiādināpi aññaṃ kāraṇaṃ
dasseti. Tiṭṭhati ettha phalaṃ tadāyattavuttitāyāti thānaṃ, hetu. Khoti avadhāraṇe.
Panāti vacanālaṅkāre, etaṃ thānaṃ vijjateva, no na vijjatīti attho. Kiṃ pana tanti āha
“yaṃ pāpabhikkhū”tiādi. Yanti nipātamattaṃ, kāraṇaniddeso vā, yena thānena
antaradhāpeyyuṃ, tadeṭaṃ thānaṃ vijjatiyevāti. Pāpena lāmakena icchāvacarena
samannāgatā bhikkhū pāpabhikkhū. Atīto satthā ettha, etassāti vā atītasatthukaṃ
yathā “bahukattuko”ti. Padhānaṃ vacanaṃ pāvacaṇaṃ. Pā-saddo cettha nipāto “pā
eva vutyassā”tiādīsu viya. Upasaggapadaṃ vā etaṃ, dīghaṃ katvā pana tathā
vuttaṃ yathā “pāvadaṭī”tipi vadanti. Pakkhanti alajjipakkhaṃ. “Yāva cā”tiādinā
saṅgītiyā sāsanaaciraṭṭhitikabhāve kāraṇaṃ, sādhaṅkañca dasseti. “Tasmā”ti hi
padamajjhāharitvā “saṅgāyeyya”nti padena sambandhanīyaṃ.

Tattha yāva ca dhammavinayo tiṭṭhatīti yattakaṃ kālaṃ dhammo ca vinayo ca
lajjipuggalesu tiṭṭhati. Parinibbānaṃ nāma nipaṇṇaṃ bhagavatā
mahāparinibbānasutte vuttaṃ sandhāya “vuttañheta”ntiādimāha. Hi-saddo
āgamavasena daḥhiṇotako. Desito paññattoti dhammopi desito ceva paññatto ca.
Suttābhiddhammasaṅgahitassa hi dhammassa atisaṅgaṇaṃ pabodhanaṃ desanā,
tasseva pakārato ñāpanaṃ vineyyasantaṇe thapanāṃ paññāpanaṃ. Vinayopi desito
ceva paññatto ca. Vinayatantisaṅgahitassa hi atthassa atisaṅgaṇaṃ pabodhanaṃ
desanā, tasseva pakārato ñāpanaṃ asaṅkarato thapanāṃ paññāpanaṃ, tasmā
kammadvayampi kiriyādvayena sambajjhaṇaṃ yujjatīti veditabbaṃ.

Soti so dhammo ca vinayo ca. Mamaccayenāti mama accayakāle. “Bhummatthe
kāraṇaniddeso”ti hi akkharacintakā vadanti. Hetvatthe vā kāraṇavacaṇaṃ, mama
accayaṇetu tumhākaṃ satthā nāma bhavissatīti attho. Vuttañhi
mahāparinibbānasuttavaṇṇanāyaṃ “mayi parinibbute tumhākaṃ satthukiccaṃ
sādhessatī”ti. Lakkhaṇavacaṇaṇhettha hetvatthasādhakaṃ yathā “nette ujjuṃ gate
satī”ti. Idaṃ vuttaṃ hoti - mayā vo thiteneva “idaṃ lahuṃ, idaṃ garuṃ, idaṃ
satekiccaṃ, idaṃ atekiccaṃ, idaṃ lokavajjaṃ, idaṃ paṇṇattivajjaṃ, ayaṃ āpatti
puggalassa santike vuṭṭhāti, ayaṃ gaṇassa, ayaṃ saṅghassa santike vuṭṭhātī”ti
sattannaṃ āpattikkhandhānaṃ avītikkamanīyatāvasena otiṇṇavattusmiṃ
sakhandhakaparivāro ubhatovibhaṅgo mahāvinayo nāma desito, taṃ sakalampi
vinayapiṭakaṃ mayi parinibbute tumhākaṃ satthukiccaṃ sādhessati “idaṃ vo
kattabbaṃ, idaṃ vo na kattabba”nti kattabbākattabbassa vibhāgena anusāsanato.
Thiteneva ca mayā “ime cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro
iddhipādā, pañcendriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo”ti
tena tena vineyyānaṃ ajjhāsayaṇurūpena pakārena ime sattatiṃsa
bodhipakkhiyadhamme vibhajitvā vibhajitvā suttantapiṭakaṃ desitaṃ, taṃ sakalampi
suttantapiṭakaṃ mayi parinibbute tumhākaṃ satthukiccaṃ sādhessati

gaṇhathā”ti vacanaṃ cārittameva, tasmā “paṭiggaṇhātu me bhante bhagavā”ti āha.

Dhāressasi pana me tvaṃ kassapāti kassapa tvaṃ imāni paribhogajjñāni paṃsukūlāni pārupituṃ sakkhissasīti vadati. Tañca kho na kāyabalaṃ sandhāya, paṭipattipūraṇaṃ pana sandhāya evamāha. Ayañhettha adhippāyo - ahaṃ imaṃ cīvaram puṇṇaṃ nāma dāsiṃ pārupitvā āmakasusāne chaḍḍitaṃ susānaṃ pavisitvā tumbamattehi pāṇakehi samparikiṇṇaṃ te pāṇake vidhunitvā mahāariyavaṃse tthatvā aggahesiṃ, tassa me imaṃ cīvaram gahitadivase dasasahassacakkavāle mahāpathavī mahāviravaṃ viravamānā kampittha, ākāsaṃ taṭataṭāyi, cakkavāle devatā sādhukāraṃ adaṃsu, imaṃ cīvaram gaṇhantena bhikkhunā jātipaṃsukūlikena jātiāraññikena jātiekāsanikena jātisapadānacārikena bhavituṃ vaṭṭati, tvaṃ imassa cīvarassa anucchavikaṃ kātuṃ sakkhissasīti. Theropi attanā pañcannaṃ hatthīnaṃ balaṃ dhāreti, so taṃ atakkayitvā “ahametaṃ paṭipattiṃ pūressāmī”ti ussāhena sugatacīvarassa anucchavikaṃ kātukāmo “dhāressāmahaṃ bhante”ti āha. Paṭipajjinti paṭipannosiṃ. Evaṃ pana cīvaraparivattanaṃ katvā therena pārupitacīvaram bhagavā pārupi, satthu cīvaram thero. Tasmīṃ samaye mahāpathavī udakapariyantaṃ katvā unnadantī kampittha.

Sāṇāni paṃsukūlānīti matakaḷevaram pariveṭhetvā chaḍḍitāni tumbamatte kimī papphoṭetvā gahitāni sāṇavākamayāni paṃsukūlacīvarāni. Nibbasanānīti niṭṭhitavasana-kiccāni, paribhogajjñānīti attho. Ettha ca kiñcāpi ekameva taṃ cīvaram, anekāvayavattā pana bahuvacanaṃ katanti majjhimaggaṇṭhipade vuttaṃ. Cīvare sādharmaṇaparibhogenāti ettha attanā sādharmaṇaparibhogenāti atthassa viññāyamānattā, viññāyamānatthassa ca saddassa payoge kāmācārattā “attanā”ti na vuttaṃ. “Dhāressasi pana me tvaṃ kassapa sāṇāni paṃsukūlānī”ti hi vuttattā “attanāva sādharmaṇaparibhogenā”ti viññāyati, nāññena. Na hi kevalaṃ saddatoyeva sabbattha atthaniccayo, atthapakaraṇādīnāpi yebhuyyena atthassa niyamitattā. Ācariyadhammapālatherena panettha evaṃ vuttaṃ “cīvare sādharmaṇaparibhogenāti ettha ‘attanā samasamaṭṭhapanenā’ti idha vuttaṃ attanā - saddamānetvā ‘cīvare attanā sādharmaṇaparibhogenā’ti yojetabbaṃ.

Yassa yena hi sambandho, dūraṭṭhampi ca tassa taṃ;
Atthato hyasamānānaṃ, āsannattamakāraṇanti.

Atha vā bhagavatā cīvare sādharmaṇaparibhogena bhagavatā anuggahitoti yojanīyaṃ. Ekassāpi hi karaṇaniddesassa sahādiyogakattutthajotakattasambhavato”ti. Samānaṃ dhāraṇametassāti sādharmaṇo, tādiso paribhogoti sādharmaṇaparibhogo, tena. Sādharmaṇaparibhogena ca samasamaṭṭhapanena ca anuggahitoti sambandho.

Idāni -

“Ahaṃ bhikkhave, yāvade ākaṅkhāmi vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharāmi, kassapopi bhikkhave yāvade ākaṅkhāti vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharatī”tiādinā -

Navānupubbavihārachaḷabhiññāpabhede uttarimanussadhamme attanā samasamaṭṭhapanatthāya bhagavatā vuttaṃ kassapasamyutte āgataṃ pāḷimimaṃ peyyālamukhena, ādiggahaṇena ca saṅkhipitvā dassento āha “ahaṃ bhikkhave”tiādi.

Tattha yāvadeti yāvadeva, yattakaṃ kālaṃ ākaṅkhāmi, tattakaṃ kālaṃ viharāmīti attho. Tatoyeva hi majjhimaggaṇṭhipade, cūlagaṇṭhipade ca “yāvadeti yāvadevāti vuttaṃ hotī”ti likhitaṃ. Saṃyuttaṭṭhakathāyampi “yāvade ākaṅkhāmīti yāvadeva icchāmī”ti attho vutto. Tathā hi tattha līnatthapakāsaniyaṃ ācariyadhammapālatterena “yāvadevāti iminā samānattham ‘yāvade’ti idaṃ pada”nti vuttaṃ. Potthakesu pana katthaci “yāvadevā”ti ayameva pāṭho dissati. Api ca yāvadeti yattakaṃ samāpattivihāraṃ viharitum ākaṅkhāmi, tattakaṃ samāpattivihāraṃ viharāmīti samāpattiṭṭhāne, yattakaṃ abhiññāvohāraṃ voharitum ākaṅkhāmi, tattakaṃ abhiññāvohāraṃ voharāmīti abhiññāṭṭhāne ca saha pāṭhasesena attho veditabbo. Ācariyadhammapālatterenāpi tadevattham yathālābhanayena dassetum “yattake samāpattivihāre, abhiññāvohāre vā ākaṅkhanto viharāmi ceva voharāmi ca, tathā kassapopīti attho”ti vuttaṃ. Apare pana “yāvadeti ‘yaṃ paṭhamajjhānaṃ ākaṅkhāmi, taṃ paṭhamajjhānaṃ upasampajja viharāmī’tiādinā samāpattiṭṭhāne, iddhiyādhābhīññāṭṭhāne ca ajjhāharitassa ta-saddassa kammavasena ‘yaṃ dibbasotaṃ ākaṅkhāmi, tena dibbasotena sadde suñāmī’tiādinā sesābhīññāṭṭhāne karaṇavasena yojanā vattabbā”ti vadanti. Vivicceva kāmehīti ettha eva-saddo niyamattho, ubhayattha yojetabbo. Yamettha vattabbaṃ, tadupari āvi bhavissati.

Navānupubbavīhārachaḷabhiññāppabhedeti ettha navānupubbavīhārā nāma anupaṭipāṭiyā samāpajjitabbattā evaṃsaññitā nirodhasamāpattiyaṃ saha aṭṭha samāpattiyo. Chaḷabhiññā nāma āsavakkhayañāṇena saha pañcābhīññāyo. Katthaci potthake cettha ādisaddo dissati. So anadhippeto yathāvuttāya pāṭiyā gahetabbassa atthassa anavasesattā. Manussesu, manussānaṃ vā uttaribhūtānaṃ, uttarīnaṃ vā manussānaṃ jhāyīnaṃceva ariyānaṃca dhammoti uttarimanussadhammo, manussadhammā vā uttarīti uttarimanussadhammo. Dasa kusalakammapathā cettha vinā bhāvanāmanasikārena pakatīvāva manussehi nibbattetabbato, manussattabhāvāvahanato ca manussadhammo nāma, tato uttari pana jhānādi uttarimanussadhammoti veditabbo. Samasamaṭṭhapanenāti “ahaṃ yattakaṃ kālaṃ, yattake vā samāpattivihāre, yattakā abhiññāyo ca vaḷaṇṇemi, tathā kassapopī”ti evaṃ samasamaṃ katvā ṭhapanena. Anekaṭṭhānesu ṭhapanam, kassacipi uttarimanussadhammassa asesabhāvena ekantasamaṭṭhapanam vā sandhāya “samasamaṭṭhapanenā”ti vuttaṃ, idaṃca navānupubbavīhārachaḷabhiññābhāvasāmaññena pasamsāmatanti daṭṭhabbaṃ. Na hi āyasmā mahākassapo bhagavā viya devasikaṃ catuvīsati koṭṭisatasahassasaṅkhyā samāpattiyo samāpajjati, yamakapāṭihāriyādivasena ca abhiññāyo vaḷaṇṇetīti. Ettha ca uttarimanussadhamme attanā samasamaṭṭhapanenā”ti idaṃ nidassanamattanti veditabbaṃ. Tathā hi -

“Ovada kassapa bhikkhū, karohi kassapa bhikkhūnaṃ dhammiṃ kathaṃ, ahaṃ vā kassapa bhikkhū ovadeyyaṃ, tvaṃ vā. Ahaṃ vā kassapa bhikkhūnaṃ dhammiṃ kathaṃ kareyyaṃ, tvaṃ vā”ti -

Evampi attanā samasamaṭṭhapanamakāsiyevāti.

Tathāti rūpūpasamhāro yathā anuggahito, tathā pasamsitoti. Ākāse paṇiṃ cāletvāti bhagavatā attanoyeva paṇiṃ ākāse cāletvā kulesu alaggacittatāya ceva karaṇabhūtāya pasamsitoti sambandho. Alaggacittatāyāti vā ādhāre bhummaṃ, ākāse paṇiṃ cāletvā kulūpakassa bhikkhuno alaggacittatāya kulesu alagganacittena bhavitum yuttatāya ceva maññeva sakkiṃ katvā pasamsitoti attho. Yathāha -

“Atha kho bhagavā ākāse pāṇiṃ cālesi seyyathāpi bhikkhave, ayaṃ ākāse pāṇi na sajjati na gayhati na bajjhati, evameva kho bhikkhave yassa kassaci bhikkhuno kulāni upasaṅkamato kulesu cittaṃ na sajjati na gayhati na bajjhati ‘labhantu lābhakāmā, puññakāmā karontu puññānī’ti. Yathā sakena lābhena attamano hoti sumano, evaṃ paresaṃ lābhena attamano hoti sumano. Evarūpo kho bhikkhave bhikkhu arahati kulāni upasaṅkamituṃ. Kassapassa bhikkhave kulāni upasaṅkamato kulesu cittaṃ na sajjati na gayhati na bajjhati ‘labhantu lābhakāmā, puññakāmā karontu puññānī’ti. Yathā sakena lābhena attamano hoti sumano, evaṃ paresaṃ lābhena attamano hoti sumano’ti.

Tattha ākāse pāṇiṃ cālesīti nīle gaganantare yamakavijjukaṃ sañcālayamāno viya heṭṭhābhāge, uparibhāge, ubhato ca passesu pāṇiṃ sañcālesi, idaṃca pana tepiṭake buddhavacane asambhinnapadaṃ nāma. Attamanoti sakamano, na domanassena pacchinditvā gahitamano. Sumanoti tuṭṭhamano, idāni yo hīnādhimuttiko micchāpaṭipanno evaṃ vadeyya “sammāsambuddho ‘alaggacittatāya ākāse cālitaṃ pāṇūpamā kulāni upasaṅkamathā’ti vadanto aṭṭhāne ṭhapeti, asayhabhāraṃ āropeti, yaṃ na sakkā kātuṃ, taṃ kārehī’ti, tassa vādapathaṃ pacchinditvā “sakkā ca kho evaṃ kātuṃ, atthi evarūpo bhikkhū’ti āyasmantaṃ mahākassapatttherameva sakkhiṃ katvā dassento “kassapassa bhikkhave’tiādimāha.

Aññampi pasaṃsanamāha “candopamapaṭipadāya cā’ti, candapaṭibhāgāya paṭipadāya ca karaṇabhūtāya pasaṃsito, tassaṃ vā ādhārabhūtāya maññeva sakkhiṃ katvā pasaṃsitoti attho. Yathāha -

“Candūpamā bhikkhave kulāni upasaṅkamatha apakasseva kāyaṃ, apakassa cittaṃ niccanavakā kulesu appagabbhā. Seyyathāpi bhikkhave puriso jarudapānaṃ vā olokeyya pabbatavisamaṃ vā nadīviduggaṃ vā apakasseva kāyaṃ, apakassa cittaṃ, evameva kho bhikkhave candūpamā kulāni upasaṅkamatha apakasseva kāyaṃ, apakassa cittaṃ niccanavakā kulesu appagabbhā. Kassapo bhikkhave candūpamo kulāni upasaṅkamati apakasseva kāyaṃ, apakassa cittaṃ niccanavako kulesu appagabbho’ti.

Tattha candūpamāti candasadisā hutvā. Kiṃ parimaṇḍalatāya sadisāti? No, apica kho yathā cando gaganatalaṃ pakkhandamāno na kenaci saddhiṃ santhavaṃ vā sinehaṃ vā ālayaṃ vā nikantiṃ vā patthanaṃ vā pariyuṭṭhānaṃ vā karoti, na ca na hoti mahājanassa piyo manāpo, tumhepi evaṃ kenaci saddhiṃ santhavādīnaṃ akaraṇena bahujaṇassa piyā manāpā candūpamā hutvā khattiyakulādīni cattāri kulāni upasaṅkamathāti attho. Apica yathā cando andhakāraṃ vidhamati, ālokaṃ pharati, evaṃ kilesandhakāraavidhamanena, ñāṇālokaṃ pharaṇena ca candūpamā hutvāti evamādīhipi nayehi attho daṭṭhabbo.

Apakasseva kāyaṃ, apakassa cittanti teneva santhavādīnamakaraṇena kāyañca cittañca apakassitvā, akaḍḍhitvā apanetvāti attho. Niccanavakāti niccaṃ navikāva, āgantukasadisā eva hutvāti attho. Āgantuko hi paṭipāṭiyā sampattagehaṃ pavisitvā sace naṃ gharasāmikā disvā “amhākaṃ puttabhātaropi vippavāsagatā evaṃ vicariṃsū’ti anukampamānā nisīdāpetvā bhojenti, bhuttamattoyeva “tumhākaṃ bhājanaṃ gaṇhathā’ti uṭṭhāya pakkamati, na tehi saddhiṃ santhavaṃ vā karoti, kiccakaraṇīyāni vā saṃvidahati, evaṃ tumhepi paṭipāṭiyā sampattagharaṃ pavisitvā yaṃ iriyāpathesu pasannā manussā denti, taṃ gahetvā pacchinnasanthavā tesam

kiccakaraṇīye abyāvaṭā hutvā nikkhamathāti dīpeti. Appagabbhāti na pagabbhā, atṭhaṭṭhānena kāyapāgabbhiyena, catuṭṭhānena vacīpāgabbhiyena, anekaṭṭhānena manopāgabbhiyena ca virahitā kulāni upasaṅkamathāti attho.

Jarudapānanti jiṇṇakūpaṃ. Pabbatavisamanti pabbate visamaṃ papātaṭṭhānaṃ. Nadīvidugganti nadiyā viduggaṃ chinnataṭṭhānaṃ. Evameva khoti ettha idaṃ opammasaṃsandanaṃ - jarudapānādayo viya hi cattāri kulāni, olokanapuriso viya bhikkhu, yathā pana anapakaṭṭhakāyacitto tāni olokeno puriso tattha patati, evaṃ arakkhitehi kāyādīhi kulāni upasaṅkamanto bhikkhu kulesu bajjhati, tato nānappaṅkāraṃ sīlapādabhaṇṇanādikaṃ anatthaṃ pāpuṇāti. Yathā pana apakaṭṭhakāyacitto puriso tattha na patati, evaṃ rakkhiteneva kāyena, rakkhitāya vācāya, rakkhitehi cittehi, sūpaṭṭhitāya satiyā apakaṭṭhakāyacitto hutvā kulāni upasaṅkamanto bhikkhu kulesu na bajjhati, athassa sīlasaddhāsamādhipaṇṇāsaṅkhātāni pādahatthakucchisīsāni na bhaṇṇanti, rāgakaṇṭhakādayo na vijjhanti, sukhito yenakāmaṃ agatapubbaṃ nibbānadisaṃ gacchati, evarūpo ayaṃ mahākassapoti hīnādhimuttikassa micchāpaṭipannassa vādapathapacchindanatthaṃ mahākassapattheraṃ eva sakkhiṃ katvā dassento “kassapo bhikkhave”tiādimāhāti. Evampettha atthamicchantialaggacittatāsaṅkhātāya candopamaṃ paṭipadāya karaṇabhūtāya pasaṃsito, tassaṃ vā ādhārabhūtāya maṇṇeva sakkhiṃ katvā pasaṃsitoti, evaṃ sati ceva-saddo, ca-saddo ca na payujjitabbo dvinnaṃ padānaṃ tulyādhikaraṇattā, ayameva attho pāṭho ca yuttataro viya dissati parinibbānasuttavaṇṇanāyaṃ “ākāse pāṇiṃ cāletvā candūpamaṃ paṭipadaṃ kathento maṃ kāyasakkhiṃ katvā kathesi”ti vuttattāti.

Tassa kimaṇṇaṃ āṇaṇyaṃ bhavissati, aññatra dhammavinayasaṅgāyanāti adhippāyo. Tattha tassāti yaṃ-saddassa kāraṇanidassane “tasmā”ti ajjhāharitvā tassa meti attho, kiriyāparāmasane pana tassa anuggahaṇassa, pasaṃsanassa cāti. Potthakesupi katthaci “tassa me”ti pāṭho dissati, evaṃ sati kiriyāparāmasane “tassā”ti aparaṃ padamajjhāharitabbaṃ. Natthi iṇaṃ yassāti aṇaṇo, tassa bhāvo āṇaṇyaṃ. Dhammavinayasaṅgāyanaṃ ṭhapetvā aññaṃ kiṃ nāma tassa iṇavirahitattaṃ bhavissati, na bhavissati evāti attho. “Nanu maṃ bhagavā”tiādinā vuttamevatthaṃ upamāvasena vibhāveti. Sakakavacaissariyānuppadānenāti ettha kavaco nāma uracchado, yena uro chādīyate, tassa ca cīvaranidassanena gahaṇaṃ, issariyassa pana abhiṇṇāsamāpattinidassanena dāṭṭhabbaṃ. Kulavaṃsappatiṭṭhāpakanti kulavaṃsassa kulapaveṇiyā patiṭṭhāpakam. “Me”ti padassa niccasāpekkhattā saddhammavaṃsappatiṭṭhāpakoti samāso. Idaṃ vuttaṃ hoti - sattusaṅghanimmaddanena attano kulavaṃsappatiṭṭhāpanatthaṃ sakakavacaissariyānuppadānenā kulavaṃsappatiṭṭhāpakam puttaṃ rājā viya bhagavāpi maṃ dīghadassī “saddhammavaṃsappatiṭṭhāpako me ayaṃ bhavissati”ti mantvā sāsanaṃ paccatthikagaṇanimmaddanena saddhammavaṃsappatiṭṭhāpanatthaṃ cīvaradānasamasamaṭṭhapanasaṅkhātēna iminā asādhāraṇānuggahena anuggahesi nanu, imāya ca ulārāya pasaṃsāya pasaṃsi nanūti. Iti cintayantoti ettha itisaddena “antaradhāpeyyuṃ, saṅgāyeyyaṃ, kimaṇṇaṃ āṇaṇyaṃ bhavissati”ti vacanapubbaṅgamaṃ, “ṭhānaṃ kho panetaṃ vijjati”tiādi vākyattayaṃ nidasseti.

Idāni yathāvuttamattham saṅgītikkhandhakapāḷiyā sādmento āha “yathāhā”tiādi. Tatha yathāhāti kiṃ āha, mayā vuttassa atthassa sādhamam kiṃ āhāti vuttam hoti. Yathā vā yena pakārena mayā vuttam, tathā tena pakārena pāḷiyampi āhāti attho. Yathā vā yaṃ vacanam pāḷiyam āha, tathā tena vacanena mayā vuttavacanam saṃsandati ceva sameti ca yathā taṃ gaṇḍodakena yamunodakantipi vattabbo pāḷiyā sādhanattham udāharitabhāvassa paccakkhato viññāyamānattā, viññāyamānattassa ca saddassa payoge kāmācārattā. Adhippāyavibhāvanatthā hi atthayojanā. Yathā vā yena pakārena dhammavinayasaṅgāyanattham bhikkhūnam ussāham janesi, tathā tena pakārena pāḷiyampi āhāti attho. Evamīdisesu.

Ekamidāhanti ettha idanti nipātamattam. Ekaṃ समयanti ca bhummatthe upayogavacanam, ekasmiṃ समयeti attho. Pāvāyāti pāvānagarato, tatha piṇḍāya caritvā “kusināram gamissāmī”ti addhānamaggappaṭipannoti vuttam hoti. Addhānamaggoti ca dīghamaggo vuccati, dīghapariyāyo hettha addhānasaddo. Mahatāti guṇamahattenapi saṅkhyāmahattenapi mahatā. “Pañcamatthehi”tiādinā saṅkhyāmahattam dasseti, mattasaddo ca pamāṇavacano “bhojane mattaññutā”tiādīsu viya. “Dhammavinayasaṅgāyanattham ussāham janesī”ti etassatthassa sādhanattham āhatā “atha kho”tiādikā pāḷi yathāvuttamattham na sādheti. Na hettha ussāhajanappakāro āgatoti codanam pariharitamāha “sabbam subhaddakaṇḍam vitthārato veditabba”nti. Evampesā codanā tadavatthāyevāti vuttam “tato param āhā”tiādi. Apica yathāvuttatthasādhikā pāḷi mahatarāti ganthagarutāpariharaṇattham majjhe peyyālamukhena ādiantameva pāḷiṃ dassento “sabbam subhaddakaṇḍam vitthārato veditabba”nti āha. Tena hi “atha khvāham āvuso maggā okkamma aññatarasmiṃ rukkhāmūle nisīdī”ti vuttapālito paṭṭhāya “yaṃ na icchissāma, na taṃ karissāmā”ti vuttapālīpariyosānam subhaddakaṇḍam dasseti.

“Tato para”ntiādinā pana tadavasesam “handa mayam āvuso”tiādikam ussāhajanappakāradassanapāḷiṃ. Tasmā tato param āhāti ettha subhaddakaṇḍato param ussāhajanappakāradassanavacanamāhāti attho veditabbo. Mahāgaṇṭhipadehi soye vattho vutto. Ācariyasāriputtattherenāpi tatheva adhippeto. Ācariyadhammapālatterena pana “tato paranti tato bhikkhūnam ussāhajanato parato”ti vuttam, tadetaṃ vicāretabbam heṭṭhā ussāhajanappakāraṇassa pāḷiyam avuttattā. Ayameva hi ussāhajanappakāro yadidaṃ “handa mayam āvuso dhammañca vinayañca saṅgāyeyyāma, pure adhammo dīppatī”tiādi. Yadi pana subhaddakaṇḍameva ussāhajanahetubhūtaṇṇassa subhaddena vuttavacanassa pakāsanattā ussāhajananti vadeyya, natthevettha vicāretabbatāti. Pure adhammo dīppatīti ettha adhammo nāma dasakusalakammapaṭipakkhabhūto adhammo. Dhammavinayasaṅgāyanattham ussāhajanappasaṅgattā vā tadasaṅgāyanahetuko dosagaṇopi sambhavati, “adhammavādino balavanto honti, dhammavādino dubbalā hontī”ti vuttattā sīlavipattiādi hetuko pāpicchatādidosaṅgaṇo adhammotipi vadanti. Pure dīppatīti api nāma dīppati. Saṃsayatthe hi pure-saddo. Atha vā yāva adhammo dhammam paṭibāhitum samattho hoti, tato puretamevāti attho. Āsanne hi anadhippete ayaṃ pure-saddo. Dīppatīti dīppissati, pure-saddayogena hi anāgatatthe ayaṃ vattamānapayogo yathā “purā vassati devo”ti. Tathā hi vuttam -

“Anāgate sannicchaye, tathātīte ciratane;
Kāladvayepi kavīhi, puresaddo payujjate”ti.

“Pureyāvapurāyoge, niccaṃ vā karaḥi kadā;
Lacchāyamapi kiṃ vutte, vattamānā bhavissatī”ti ca.

Keci panettha evaṃ vaṇṇayanti - pureti pacchā anāgate, yathā addhānaṃ gacchantassa gantabbamaggo “pure”ti vuccati, tathā idhāpi maggagamananayena anāgatakālo “pure”ti vuccatīti. Evaṃ sati taṃkālāpekkhāya cettha vattamānapayogo sambhavati. Dhammo paṭibāhiyyatīti etthāpi pure-saddena yojetvā vuttanayena attho veditabbo, tathā dhammopi adhammaviparītavasena, ito parampi eseva nayo. Avinayoti pahānavinayasaṃvaravinayānaṃ paṭipakkhabhūto avinayo. Vinayavādino dubbalā hontīti evaṃ iti-saddena pāṭho, so “tato paraṃ āhā”ti ettha āha-saddena sambajjhitabbo.

Tena hīti uyyojanatthe nipāto. Uccinane uyyojentā hi mahākassapattheraṃ evamāhaṃsu “bhikkhū uccinatū”ti, saṅgītiyā anurūpe bhikkhū uccinitvā upadhāretvā gaṇhātūti attho. “Sakala...pe... pariggaḥesī”ti etena sukkhavipassakakhīṇāsavapariyantānaṃ yathāvuttapuggalānaṃ satipi āgamādhigamasambhave saha paṭisambhidāhi pana tevijjādiguṇayuttānaṃ āgamādhigamasampattiyā ukkaṃsagatatā saṅgītiyā bahūpakārataṃ dasseti. Sakalaṃ suttageyyādikaṃ navaṅgaṃ ettha, etassāti vā sakalanavaṅgaṃ, satthu bhagavato sāsanaṃ satthusāsanaṃ sāsīyati etenāti katvā, tadeva satthusāsanaṃ sakalanavaṅgasatthusāsanaṃ. Nava vā suttageyyādīni aṅgāni ettha, etassāti vā navaṅgaṃ, tameva satthusāsanaṃ, tañca sakalameva, na ekadesanti tathā. Atthakāmena pariyāpuṇitabbā sikkhitabbā, diṭṭhadhammikādipurisatthaṃ vā nipphādetuṃ pariyattā samatthāti pariyatti, tīṇi piṭakāni, sakalanavaṅgasatthusāsanaṃsaṅkhātā pariyatti, taṃ dhārentīti tathā, tādiseṭi attho. Puthujjana...pe... sukkhavipassakakhīṇāsavabhikkhūti ettha -

“Duve puthujjanā vuttā, buddhenādiccabandhunā;
Andho puthujjano eko, kalyāṇeko puthujjano”ti. -

Vuttesu kalyāṇaputhujjanāva adhippetā saddantarāsannidhānenapi atthavisesassa viññātabbattā. Samathabhāvanāsinehābhāvena sukkhā lūkhā asiniddhā vipassanā etesanti sukkhavipassakā, teyeva khīṇāsavāti tathā. “Bhikkhū”ti pana sabbattha yojetabbaṃ. Vuttañhi -

“Yañcatthavato saddekasesato vāpi suyate;
Taṃ sambajjhate paccekaṃ, yathālābhaṃ kadācipī”ti.

Tipiṭakasabbapariyattippabhedadhareti ettha tiṇṇaṃ piṭakānaṃ samāhāro tipiṭakaṃ, taṃsaṅkhātāṃ navaṅgādivasena anekabhedabhinnaṃ sabbam pariyattippabhedam dhārentīti tathā, tādise. Anu anu taṃ samaṅginaṃ bhāveti vaḍḍhetīti anubhāvo, soyeva ānubhāvo, pabhāvo, mahanto ānubhāvo yesaṃ te mahānubhāvā. “Etadaggaṃ bhikkhave”ti bhagavatā vuttavacanamupādāya pavattattā “etadagga”nti padaṃ anukaraṇajanāmaṃ nāma yathā “yevāpanaka”nti, tabbasena vuttaṭṭhānantaramidha etadaggaṃ, tamāropiteti attho. Etadaggaṃ eso bhikkhu aggoti vā āropitepi vaṭṭati. Tadanāropitāpi avasesaguṇasampannattā uccinitā tattha santīti dassetuṃ “yebhuyyenā”ti vuttaṃ. Tisso vijjā tevijjā, tā ādi yesaṃ chaḷabhiññādīnanti tevijjādayo, te bhedaṃ anekappakārā yesanti tevijjādibhedā. Atha vā tisso vijjā assa khīṇāsavassāti tevijjo, so ādi yesaṃ chaḷabhiññādīnanti tevijjādayo, teyeva bhedaṃ yesanti tevijjādibhedā. Tevijjachaḷabhiññādivasena anekabhedabhinne

khīṇāsavabhikkhūyevāti vuttaṃ hoti. Ye sandhāya vuttanti ye bhikkhū sandhāya idaṃ “atha kho”tiādivacanaṃ saṅgītikkhandhake vuttaṃ. Iminā kiñcāpi pāliyaṃ avisesatova vuttaṃ, tathāpi visesena yathāvuttakhīṇāsavabhikkhūyeva sandhāya vuttanti pāliyā saṃsandanaṃ karoti.

Nanu ca sakalanavaṅgasatthusāsanapariyattidharā khīṇāsavā anekasatā, anekasahassā ca, kasmā thero ekenūnamakāsīti codanaṃ uddharitvā visesakāraṇadassanena taṃ pariharitum “kissa panā”tiādi vuttaṃ. Tattha kissāti kasmā. Pakkhanatarajotako pana-saddo. Okāsakaraṇatthanti okāsakaraṇanimittaṃ okāsakaraṇahetu. Attha-saddo hi “chaṇatthañca nagarato nikkhamitvā missakapabbataṃ abhiruhatū”tiādīsu viya kāraṇavacano, “kissa hetū”tiādīsu viya ca hetvatthe paccattavacanaṃ. Tathā hi vaṇṇayanti “chaṇatthanti chaṇanimittaṃ chaṇahetūti attho”ti. Evañca sati pucchāsabhāgatāvissajjanāya hoti, esa nayo īdisesu.

Kasmā panassa okāsamakāsīti āha “tenā”tiādi. Hi-saddo kāraṇatthe. “So hāyasmā”tiādinā “sahāpi vināpi na sakkā”ti vuttavacane paccekaṃ kāraṇaṃ dasseti. Keci pana “tamattaṃ vivaratī”ti vadanti, tadayuttaṃ “tasmā”ti kāraṇavacanadassanato. “Tasmā”tiādinā hi kāraṇadassanaṭṭhāne kāraṇajotakoyeva hi-saddo. Saññānamattajotakā sākhābhāṅgopamā hi nipātāti, evamīdisesu. Sikkhatīti sekkho, sikkhanaṃ vā sikkhā, sāyeva tassa sīlanti sekkho. So hi apariyositasikkhattā, tadadhimuttattā ca ekantena sikkhanasīlo, na asekkho viya pariniṭṭhitasikkho tattha paṭippassaddhussāho, nāpi vissatṭhasikkho pacurajano viya tattha anadhimutto, kitavasena viya ca taddhitavasenidha tappakatiyattho gayhati yathā “kāruṇiko”ti. Atha vā ariyāya jātiyā tīsupi sikkhāsu jāto, tattha vā bhavoti sekkho. Apica ikkhati etāyāti ikkhā, maggaphalasammādiṭṭhi, saha ikkhāyāti sekkho. Uparimaggattayakiccassa apariyosittatā saha karaṇīyenāti sakaraṇīyo. Assāti anena, “appaccakkaṃ nāmā”ti etena sambandho. Assāti vā “natthī”ti ettha kiriyāpaṭiggahakavacanaṃ. Paguṇappavattibhāvato appaccakkaṃ nāma natthi. Vinayaṭṭhakathāyaṃ pana “asammukhā paṭiggahitaṃ nāma natthī”ti vuttaṃ, taṃ” dve sahasāni bhikkhuto”ti vuttampi bhagavato santike paṭiggahitameva nāmāti katvā vuttaṃ. Tathā hi sāvaka bhāsitaṃ suttaṃ “buddhabhāsita”nti vuccatīti.

“Yathāhā”tiādinā āyasmatā ānandena vuttagāthameva sādhakabhāvena dasseti. Ayañhi gāthā gopakamoggallānena nāma brāhmaṇena “buddhasāsane tvaṃ bahussutoti pākaṭo, kittakā dhammā te satthārā bhāsita, tayā ca dhāritā”ti pucchitena tassa paṭivacanaṃ dentena āyasmatā ānandeneva gopakamoggallānasutte, attano guṇadassanavasena vā theragāthāyampi bhāsita. Tatthāyaṃ saṅkhepattho - buddhato satthu santikā dvāsīti dhammakkhandaṃ sahasāni ahaṃ gaṇhiṃ adhigaṇhiṃ, dve dhammakkhandaṃ sahasāni bhikkhuto dhammasenāpatiādīnaṃ bhikkhūnaṃ santikā gaṇhiṃ. Ye dhammā me jivhāgge, hadaye vā pavattino paguṇā vācuggatā, te dhammā tadubhayaṃ sampiṇdetvā caturāsīti dhammakkhandaṃ sahasānīti. Keci pana “yemeti ettha ‘ye ime’ti padacchedaṃ katvā ye ime dhammā buddhassa, bhikkhūnañca pavattino pavattitā, tesu dhammesu buddhato dvāsīti sahasāni ahaṃ gaṇhiṃ, dve sahasāni bhikkhuto gaṇhiṃ, evaṃ caturāsīti dhammakkhandaṃ sahasānī”ti sambandhaṃ vadanti, ayañca sambandho “ettakāyeva dhammakkhandaṃ”ti sannitṭhānassa aviññāyamānattā kecivādo nāma kato.

“Sahāpi na sakkā”ti vattabbahetuto “vināpi na sakkā”ti vattabbahetuyeva balavataro saṅgītiyā bahukārattā. Tasmā tattha codanaṃ dassetvā pariharitum “yadi eva”ntiādi vuttam. Tattha yadi evanti evaṃ vinā yadi na sakkā, tathā satīti attho. Sekkhopi samānoti sekkhapuggalo samānopi. Māna-saddo hettha lakkhaṇe. Bahukārattāti bahūpakārattā. Upakāravacano hi kāra-saddo “appakampi kataṃ kāraṃ, puññaṃ hoti mahapphala”ntiādīsu viya. Assāti bhavēyya. Atha-saddo pucchāyaṃ. Pañhe “atha tvaṃ kena vaṇṇenā”ti hi payogamudāharanti. “Evaṃ sante”ti pana attho vattabbo. Parūpavādavivajjanatoti yathāvuttakāraṇaṃ ajānantānaṃ paresaṃ āropitaupavādato vivajjitukāmattā. Taṃ vivarati “thero hi”tiādinā. Ativiya vissatthoti atirekaṃ vissāsiko. Kena viññāyatīti āha “tathā hī”tiādi. Daḷhīkaraṇaṃ vā etaṃ vacanaṃ. “Vuttañhi, tathā hi iccete daḷhīkaraṇatthe”ti hi vadanti saddavidū. Nanti ānandattheraṃ. “Ovadatī”ti iminā sambandho. Ānandattherassa yebhuyyena navakāya parisāya vibbhamane mahākassapatthero “na vāyaṃ kumārako mattamaññāsī”ti āha. Tathā hi parinibbute bhagavati mahākassapatthero bhagavato parinibbāne sannipatitassa bhikkhusaṅghassa majjhe nisīditvā dhammavinayasaṅgāyanatthaṃ pañcasate bhikkhū uccinitvā “rājagahe āvuso vassaṃ vasantā dhammavinayaṃ saṅgāyissāma, tumhe pure vassūpanāyikāya attano attano palibodhaṃ pacchinditvā rājagahe sannipatathā”ti vatvā attanā rājagahaṃ gato.

Ānandattheropi bhagavato pattacīvaramādāya mahājanaṃ saññāpento sāvattim gantvā tato nikkhamma rājagahaṃ gacchanto dakkhiṇāgirismiṃ cārikaṃ cari. Tasmim samaye ānandattherassa tiṃsamattā saddhivihārikā yebhuyyena kumārakā ekavassikaduvassikabhikkhū ceva anupasampannā ca vibbhamimṃsu. Kasmā panete pabbajitā, kasmā ca vibbhamimṃsūti? Tesam kira mātāpitāro cintesum “ānandatthero satthuvissāsiko attha vare yācitvā upatthahati, icchiticchitaṭṭhānaṃ satthāraṃ gahetvā gantum sakkoti, amhākaṃ dārake etassa santike pabbajeyyāma, evaṃ so satthāraṃ gahetvā āgamissati, tasmim āgate mayaṃ mahāsakkāraṃ katum labhissāmā”ti. Iminā tāva kāraṇena nesaṃ ñātakā te pabbājesum, satthari pana parinibbute tesam sā patthanā upacchinnā, atha ne ekadivaseneva uppabbājesum. Atha ānandattheraṃ dakkhiṇāgirismiṃ cārikaṃ caritvā rājagahamāgataṃ disvā mahākassapatthero evamāhāti. Vuttañhetam kassapasamyutte -

“Atha kiñcarahi tvaṃ āvuso ānanda imehi navehi bhikkhūhi indriyesu aguttadvārehi bhojane amattaññūhi jāgariyaṃ ananuyuttehi saddhim cārikaṃ carasi, sassaghātaṃ maññe carasi, kulūpaghātaṃ maññe carasi, olujjati kho te āvuso ānanda parisā, palujjanti kho te āvuso navappāyā, na vāyaṃ kumārako mattamaññāsīti.

Api me bhante kassapa sirasmim palitāni jātāni, atha ca pana mayaṃ ajjāpi āyasmato mahākassapassa kumārakavādā na muccāmāti. Tathā hi pana tvaṃ āvuso ānanda imehi navehi bhikkhūhi indriyesu aguttadvārehi bhojane amattaññūhi jāgariyaṃ ananuyuttehi saddhim cārikaṃ carasi, sassaghātaṃ maññe carasi, kulūpaghātaṃ maññe carasi, olujjati kho te āvuso ānanda parisā, palujjanti kho te āvuso navappāyā, na vāyaṃ kumārako mattamaññāsī”ti.

Tattha sassaghātaṃ maññe carasīti sassaṃ ghātento viya āhiṇḍasi. Kulūpaghātaṃ maññe carasīti kulāni upaghātento viya āhiṇḍasi. Olujjatīti palujjati bhijjati. Palujjanti kho te āvuso navappāyāti āvuso ānanda ete tuyhaṃ pāyena yebhuyyena navakā ekavassikaduvassikadaharā ceva sāmaṇerā ca palujjanti. Na vāyaṃ kumārako mattamaññāsīti ayaṃ kumārako attano pamāṇaṃ na vata jānātīti theram tajjento

āha. Kumārakavādā na muccāmāti kumārakavādato na muccāma. Tathā hi pana tvanti idamassa evaṃ vattabbatāya kāraṇadassanattamaṃ vuttaṃ. Ayañhettha adhippāyo - yasmā tvaṃ imehi indriyasamvaravirahitehi bhojane amattaññūhi saddhiṃ vicarasi, tasmā kumārakehi saddhiṃ vicaranto “kumārako”ti vattabbatamaṃ arahasīti.

Na vāyaṃ kumārako mattamaññāsīti ettha vā-saddo padapūraṇe. Vā-saddo hi upamānasamuccayasamsayavissaggavikappapadapūraṇādīsu bahūsu atthesu dissati. Tathā hesa “paṇḍito vāpi tena so”tiādīsu upamāne dissati, sadisabhāveti attho. “Taṃ vāpi dhīrā muni vedayantī”tiādīsu samuccaye. “Ke vā ime kassa vā”tiādīsu samsaye. “Ayaṃ vā imesaṃ samaṇabrāhmaṇānaṃ sabbabālo sabbamūḷho”tiādīsu vavassagge. “Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā”tiādīsupi vikkappe. “Na vāhaṃ paṇṇaṃ bhuñjāmi, na hetamaṃ mayha bhojana”ntiādīsu padapūraṇe. Idhāpi padapūraṇe daṭṭhabbo. Teneva ca ācariyadhammapālattherena vā-saddassa atthuddhāraṃ karontena vuttaṃ “na vāyaṃ kumārako mattamaññāsī”tiādīsu padapūraṇe”ti. Saṃyuttaṭṭhakathāyampi idameva vuttaṃ “na vāyaṃ kumārako mattamaññāsīti ayaṃ kumārako attano pamāṇaṃ na vata jānāsīti theramaṃ tajjento āhā”ti. Etthāpi “vatā”ti vacanasiliṭṭhatāya vuttaṃ. “Na vāya”nti etassa vā “na ve aya”nti padacchedamaṃ katvā ve-saddassattamaṃ dassentena “vatā”ti vuttaṃ. Tathā hi ve-saddassa ekaṃsatthabhāve tadeva pāḷiṃ payogaṃ katvā udāharanti neruttikā. Vajirabuddhitthero pana evaṃ vadati “na vāyanti ettha ca vāti vibhāsā, aññāsipi na aññāsipi”ti, taṃ tassa matimattaṃ saṃyuttaṭṭhakathāya tathā avuttattā. Idamekaṃ parūpavādasambhava-kāraṇaṃ “tathā keci”tiādīnaṃ sambajjhitaṃ.

Aññampi kāraṇamāha “sakyakulappasuto cāyasmā”ti. Sākiyakule jāto, sākiyakulabhāvena vā pākaṭo ca āyasmā ānando. Tattha...pe... upavadeyyunti sambandho. Aññampi kāraṇaṃ vadati “tathāgatassa bhātā cūḷapituputto”ti. Bhātāti cettha kaniṭṭhabhātā cūḷapituputtabhāvena, na pana vayasā sahajātabhāvato.

“Suddhodano dhotodano, sakkasukkāmitodanā;
Amitā pālita cāti, ime pañca imā duve”ti.

Vuttesu hi sabbakaniṭṭhassa amitodanasakkassa putto āyasmā ānando. Vuttañhi manorathapūraṇiyaṃ -

“Kappasatasahassaṃ pana dānaṃ dadamāno amhākaṃ bodhisattena saddhiṃ tusitapure nibbattitvā tato cuto amitodanasakkassa gehe nibbatti, athassa sabbe ñātake ānandite pamodite karonto jātoti ‘ānando’tveva nāmamakamsū”ti.

Tathāyeva vuttaṃ papañcasūdaniyampi -

“Aññe pana vadanti - nāyasmā ānando bhagavatā sahajāto, vayasā ca cūḷapituputtatāya ca bhagavato kaniṭṭhabhātāyeva. Tathā hi manorathapūraṇiyaṃ ekanipātavaṇṇanāyaṃ sahajātagaṇane so na vuto”ti.

Yaṃ vuccati, taṃ gahetabbaṃ. Tatthāti tasmaṃ vissatthādibhāve sati.

Ativissatthasakyakulappasutatathāgatabhātubhāvatoti vuttaṃ hoti.

Bhāvenabhāvalakkaṇe hi katthaci hetvattho sampajjati. Tathā hi ācariyadhammapālattherena nettiṭṭhakathāyaṃ “gunnañce taramānāna”nti gāthāvaṇṇanāyaṃ vuttaṃ -

“Sabbā tā jimaṃ gacchantīti sabbā tā gāviyo kuṭilameva gacchanti, kasmā? Nette

jimhagate sati nette kuṭilaṃ gate sati, nettassa kuṭilaṃ gatattāti attho”ti.

Udānaṭṭhakathāyampi “iti imasmiṃ sati idaṃ hotī”ti suttapadavaṇṇanāyaṃ
“hetuatthata bhummavacanassa kāraṇassa bhāvena tadavinābhāvī phalassa bhāvo
lakkhīyatīti veditabbā”ti. Tatthāti vā nimittabhūte vissatthādimhīti attho, tasmīṃ
uccinanetipi vadanti. Chandāgamaṇaṃ viyāti ettha chandā āgamaṇaṃ viyāti
padacchedo. Chandāti ca hetumhi nissakkavacanāṃ, chandena āgamaṇaṃ
pavattanaṃ viyāti attho, chandena akattabbakaraṇamivāti vuttaṃ hoti, chandaṃ vā
āgacchati sampayogavasenāti chandāgamaṇaṃ, tathā pavatto apāyagamaṇīyo
akusalacittuppādo. Atha vā ananurūpaṃ gamaṇaṃ āgamaṇaṃ. Chandena
āgamaṇaṃ chandāgamaṇaṃ, chandena sinehena ananurūpaṃ gamaṇaṃ
pavattanaṃ viya akattabbakaraṇaṃ viyāti vuttaṃ hoti. Asekkhabhūtā paṭisambhidā,
taṃpattāti tathā, asekkhā ca te paṭisambhidāppattā cāti vā tathā, tādise.
Sekkhaṭisambhidāppattanti etthāpi esa nayo. Parivajjentoti hetvatthe antasaddo,
parivajjanahetūti attho. Anumatīyāti anuññāya, yācanāyāti vuttaṃ hoti.

“Kiñcāpi sekkho”ti idaṃ asekkhānaṃyeva uccinitattā vuttaṃ, na sekkhānaṃ
agatigamaṇasambhavena. Paṭhamamaggeneva hi cattāri agatigamaṇāni pahīyanti,
tasmā kiñcāpi sekkho, tathāpi thero āyasmantaṃ ānandaṃ uccinatūti sambandho. Na
pana kiñcāpi sekkho, tathāpi abhabbo agatīṃ gantunti. “Abhabbo”tiādinā pana
dhammasaṅgītiyā tassa arahabhāvaṃ dassento vijjamānaguṇe katheti, tena
saṅgītiyā dhammavinayavinicchaye sampatte chandādivasena aññathā akathetvā
yathābhūtameva kathessatīti dasseti. Na gantabbā, ananurūpā vā gatīti agatī, taṃ.
Pariyattoti adhigato uggahito.

“Eva”ntiādinā sannitṭhānagaṇanaṃ dasseti. Uccinītenāti uccinitvā gahitena. Apica
evaṃ...pe... uccinīti nigamaṇaṃ, “tenāyasmata”tiādi pana
sannitṭhānagaṇanadassanantipi vadanti.

Evaṃ saṅgāyakavicinanappakāraṃ dassetvā aññampi saṅgāyanatthaṃ
desavicinanādippakāraṃ dassento “atha kho”tiādimāha. Tattha etadahosīti etaṃ
parivitakkaṇaṃ ahoṣi. Nu-saddena hi parivitakkaṇaṃ dasseti. Rājagahanti
“rājagahasāmantāṃ gahetvā vutta”nti gaṇṭhipadesu vadanti. Gāvo caranti etthāti
gocaro, gunnaṃ caraṇaṭṭhānaṃ, so viyāti gocaro, bhikkhūnaṃ caraṇaṭṭhānaṃ,
mahanto so assa, etthāti vā mahāgocaraṃ. Aṭṭhārasannaṃ mahāvihārānampi
atthitāya pahūtasenāsaṇaṃ.

Thāvarakammanti ciraṭṭhāyikammaṃ. Visabhāgapuggalo subhaddasaddiso.
Ukkoṭeyyāti nivāreyya. Iti-saddo idamatthe, iminā manasikārena hetubhūtena
etadahosīti attho. Garubhāvajananaṭṭhaṃ ñattidutiyena kammaṇa saṅghaṃ sāvesi,
na apalokanañattikammamattenāti adhippāyo.

Kadā panāyaṃ katāti āha “ayaṃ panā”tiādi. Evaṃ katabhāvo ca imāya gaṇanāya
viññāyatīti dasseti “bhagavā hī”tiādinā. Athāti anantaratthe nipāto,
parinibbānantaramevāti attho. Sattāhanti hi parinibbānadivasampi saṅgaṇhitvā
vuttaṃ. Assāti bhagavato, “sarīra”nti iminā sambandho. Saṃvegavatthum kīttetvā
kīttetvā aniccatāpaṭisaññuttāni gītāni gāyitvā pūjāvasena kīlanato sundaraṃ
kīlanadivasā sādhu kīlanadivasā nāma, saparahitasādhanaṭṭhena vā sādhuṭi vuttānaṃ
sappurisānaṃ saṃvegavatthum kīttetvā kīttetvā kīlanadivasātipi yujjati. Imasmiñca
purimasattāhe ekadeseneva sādhu kīlanamakamsu. Visesato pana
dhātupūjādivasesuyeva. Tathā hi vuttaṃ mahāparinibbānasuttaṭṭhakathāyaṃ -

“Ito purimesu hi dvīsu sattāhesu te bhikkhū saṅghassa ṭhānanisajjokāsaṃ karontā khādanīyaṃ bhojanīyaṃ saṃvidahantā sādhuḷikāya okāsaṃ na labhiṃsu, tato nesaṃ ahosi ‘imaṃ sattāhaṃ sādhuḷitaṃ kīlissāma, ṭhānaṃ kho panetaṃ vijjati, yaṃ amhākaṃ pamattabhāvaṃ ñatvā kocideva āgantvā dhātuyo gaṇheyya, tasmā ārakkhaṃ ṭhapetvā kīlissāmā’ti, tena te evamakaṃsū’ti.

Tathāpi te dhātupūjāyapi katattā dhātupūjādivasā nāma. Imeyeva visesena bhagavati kattabbassa aññassa abhāvato ekadesena katampi sādhuḷīṇaṃ upādāya “sādhuḷīṇadivasā’ti pākaṭā jātāti āha “evaṃ sattāhaṃ sādhuḷīṇadivasā nāma ahesu”nti.

Citakāyāti vīsasataratanuccāya candanadārucitakāya, padhānakiccavaseneva ca sattāhaṃ citakāyaṃ agginā jhāyīti vuttaṃ. Na hi accantaṃyogavasena niraṇṭaraṃ sattāhameva agginā jhāyīti tattha pacchimadivaseyeva jhāyitattā, tasmā sattāhasminti attho veditabbo. Purimapakchimaṇhi dvinnāṃ sattāhānamantare sattāhe yattha katthacipi divase jhāyamāne sati “sattāhe jhāyī’ti vuttaṃ yujjati. Yathāha -

“Tena kho pana samayena cattāro mallapāṃmakkhā sīsaṃ nhātā ahatāni vatthāni nivaṭṭhā ‘mayaṃ bhagavato citakaṃ ālīpessāmā’ti na sakkonti ālīpetu”ntiādi.

Sattipaṇjaraṃ katvāti sattikhaggādihatthehi purisehi mallarājūnaṃ bhagavato dhātuārakkhakaraṇaṃ upalakkhaṇavasena. Sattihatthā purisā hi sattiyo yathā “kuntā pacarantī’ti, tāhi samantato rakkhāpanavasena paṇjarapaṭibhāgattā sattipaṇjaraṃ. Sandhāgāraṃ nāma rājūnaṃ ekā mahāsālā. Uyyogakālādīsu hi rājāno tattha ṭhatvā “ettakā purato gacchantu, ettakā pacchato, ettakā ubhohi passehi, ettakā hatthīsu abhiruhantu, ettakā assesu, ettakā rathesū’ti evaṃ sandhiṃ karonti mariyādaṃ bandhanti, tasmā taṃ ṭhānaṃ “sandhāgāra”nti vuccati. Apica uyyogaṭṭhānato āgantvāpi yāva gehesu allagomayaparibhaṇḍādīni karonti, tāva dve tīṇi divasāni rājāno tattha santhambhanti vissamanti parissayaṃ vinodentīti sandhāgāraṃ, rājūnaṃ vā saha atthānusāsanaṃ agārantipi sandhāgāraṃ ha-kārassa dha-kāraṃ, anusarāgamaṇca katvā, yasmā vā rājāno tattha sannipatitvā “imasmīṃ kāle kasitūṃ vaṭṭati, imasmīṃ kāle vapitu”nti evamādinā nayena gharāvāsakiccāni sammantayanti, tasmā chinnavicchinnaṃ gharāvāsaṃ tattha sandhārentīti sandhāgāraṃ. Visākhapuṇṇamito paṭṭhāya yāva visākhamaśassa amāvāsī, tāva soḷasa divasā sīhaḷavohārasena gahitattā, jeṭṭhamūlamāsassa sukkapakkhe ca pañca divasāti āha “iti ekavīsati divasā gatā’ti. Tattha carimadivaseyeva dhātuyo bhājayiṃsu, tasmīṃyeva ca divase ayaṃ kammavācā katā. Tena vuttaṃ “jeṭṭhamūlasukkapakkhapañcamīya”ntiādi. Tattha jeṭṭhanakkhattaṃ vā mūlanakkhattaṃ vā tassa māsassa puṇṇamiyaṃ candena yuttaṃ, tasmā so māso “jeṭṭhamūlamāso”nti vuccati. Anācāranti heṭṭhā vuttaṃ anācāraṃ.

Yadi evaṃ kasmā vinayaṭṭhakathāyaṃ, maṅgalasuttaṭṭhakathāyaṇca “sattasu sādhuḷīṇadivasesu, sattasu ca dhātupūjādivasesu vītivattesū’ti vuttanti? Sattasu dhātupūjādivasesu gahitesu tadavinābhāvato majjhe citakāya jhāyanasattāhampi gahitamevāti katvā visuṃ na vuttaṃ viya dissati. Yadi evaṃ kasmā “aḍḍhamāso atikkanto, diyaḍḍhamāso seso”nti ca vuttanti? Nāyaṃ doso. Appakaṇhi ūnamadhikaṃ vā gaṇanūpagaṃ na hoti, tasmā appakena adhikopi samudāyo anadhiko viya hotīti katvā aḍḍhamāsato adhikepi pañcadivase “aḍḍhamāso atikkanto”nti vuttaṃ dvāsītikhandhakavattānaṃ katthaci “asīti khandhakavattānī”nti vacanaṃ viya, tathā appakena ūnopi samudāyo anūno viya hotīti katvā diyaḍḍhamāsato ūnepi

pañcadivase “diyaḍḍhamāso seso”ti vuttaṃ satipaṭṭhānavibhaṅgaṭṭhakathāyaṃ chamāsato ūnepi aḍḍhamāse “chamāsaṃ sajjhāyo kātabbo”ti vacanaṃ viya, aññathā aṭṭhakathānaṃ aññamaññavirodho siyā. Apica dīghabhāṇakānaṃ matena tiṇṇaṃ sattāhānaṃ vasena “ekavīsati divasā gatā”ti idha vuttaṃ. Vinayasuttanipātakhuddakapāṭhaṭṭhakathāsu pana khuddakabhāṇakānaṃ matena ekameva jhāyanadivasāṃ katvā tadavasesānaṃ dvinnāṃ sattāhānaṃ vasena “aḍḍhamāso atikkanto, diyaḍḍhamāso seso”ti ca vuttaṃ. Paṭhamabuddhavacanādīsu viya taṃ taṃ bhāṇakānaṃ matena aṭṭhakathāsupi vacanabhedo hotīti gahetabbaṃ. Evampettha vadanti - parinibbānadivasato paṭṭhāya ādimhi cattāro sādhuḷāṇadivasāyeva, tato paraṃ tayo sādhuḷāṇadivasā ceva citakajjhāyanadivasā ca, tato paraṃ eko citakajjhāyanadivasoyeva, tato paraṃ tayo citakajjhāyanadivasā ceva dhātupūjādivasā ca, tato paraṃ cattāro dhātupūjādivasāyeva, iti taṃ taṃ kiccānurūpaṇaṇavasena tīṇi sattāhāni paripūrenti, agahitaggahaṇena pana aḍḍhamāsova hoti. “Ekavīsati divasā gatā”ti idha vuttavacanañca taṃ taṃ kiccānurūpaṇaṇeneva. Evañhi catūsipi aṭṭhakathāsu vuttavacanaṃ sametīti vicāretvā gahetabbaṃ. Vajirabuddhittherena pana vuttaṃ “aḍḍhamāso atikkantoti ettha eko divaso naṭṭho, so pāṭipadadivaso, kolāhaladivaso nāma so, tasmā idha na gahito”ti, taṃ na sundaraṃ parinibbānasuttantaṭṭhāyaṃ pāṭipadadivasatoyeva paṭṭhāya sattāhassa vuttattā, aṭṭhakathāyañca parinibbānadivasena saddhiṃ tiṇṇaṃ sattāhānaṃ gaṇitattā. Tathā hi parinibbānadivasena saddhiṃ tiṇṇaṃ sattāhānaṃ gaṇaṇeneva jeṭṭhamūlasukkapakkhapañcamī ekavīsatimo divaso hoti.

Cattālīsa divasāti jeṭṭhamūlasukkapakkhachattadivasato yāva āsaḷhī puṇṇamī, tāva gaṇetvā vuttaṃ. Etthantareti cattālīsadivasabbhantare. Rogo eva rogapalibodho. Ācariyupajjhāyesu kattabbakiccameva ācariyupajjhāyapalibodho, tathā mātāpitupalibodho. Yathādhippetaṃ atthaṃ, kammaṃ vā paribundheti uparodheti pavattituṃ na detīti palibodho ra-kārassa la-kāraṃ katvā. Taṃ palibodhaṃ chinditvā taṃ karaṇīyaṃ karotūti saṅgāhakena chinditabbaṃ taṃ sabbaṃ palibodhaṃ chinditvā dhammavinayasaṅgāyanasaṅkhātāṃ tadeva karaṇīyaṃ karotu.

Aññepi mahātherāti anuruddhattherādayo. Sokasallasamappitanti sokasaṅkhātena sallena anupaviṭṭhaṃ paṭividdhaṃ. Asamucchinnaavijjātaṇhānusayattā avijjātaṇhābhisaṅkhātena kammunā bhavayonigatiṭṭhitisattāvāsesu khandhapañcakasaṅkhātāṃ attabhāvaṃ janeti abhinibbattetīti jano. Kilese janeti, ajani, janissatīti vā jano, mahanto jano tathā, taṃ. Āgatāgataṃ āgatamāgataṃ yathā “ekeko”ti. Ettha siyā - “thero attano pañcasatāya parisāya parivutto rājagahaṃ gato, aññepi mahātherā attano attano parivāre gahetvā sokasallasamappitaṃ mahājanaṃ assāsetukāmā taṃ taṃ disaṃ pakkantā”ti idha vuttavacanaṃ samantaṭṭhādikāya “mahākassapaṭthero ‘rājagahaṃ āvuso gacchāmā’ti upaḍḍhaṃ bhikkhusaṅghaṃ gahetvā ekaṃ maggaṃ gato, anuruddhattheropi upaḍḍhaṃ gahetvā ekaṃ maggaṃ gato”ti vuttavacanañca aññamaññaṃ viruddhaṃ hoti. Idha hi mahākassapaṭtherādayo attano attano parivārabhikkhūhiyeva saddhiṃ taṃ taṃ disaṃ gatāti attho āpajjati, tattha pana mahākassapaṭtheraanuruddhattherāyeva paccekamupaḍḍhasaṅghena saddhiṃ ekekaṃ maggaṃ gatāti? Vuccate - tadubhayampi hi vacanaṃ na virujjhati atthato saṃsandanattā. Idha hi niravasesena therānaṃ paccekagamanavacanameva tattha nayavasena dasseti, idha attano attano parisāya gamanavacanañca tattha upaḍḍhasaṅghena saddhiṃ gamanavacanena. Upaḍḍhasaṅgho hi sakasakaparisābhūto bhikkhugaṇo gayhati upaḍḍhasaddassa asamepi bhāge pavattattā. Yadi hi sannipatite saṅghe

upaḍḍhasaṅghena saddhinti atthaṃ gaṇheyya, tadā saṅghassa gaṇanapathamatītattā na yujjateva, yadi ca saṅgāyanatthaṃ uccinitānaṃ pañcannaṃ bhikkhusatānaṃ majjhe upaḍḍhasaṅghena saddhinti atthaṃ gaṇheyya, evampi tesāṃ gaṇapāmokkhānaṃyeva uccinitattā na yujjateva. Paccekagaṇino hete. Vuttañhi “sattasatasahassāni, tesu pāmokkhabhikkhavo”ti, iti atthato saṃsandanattā tadetaṃ ubhayampi vacanaṃ aññaṃaññaṃ na virujjhatīti. Taṃtaṃbhāṇakānaṃ matenevaṃ vuttantipi vadanti.

“Aparinibbutassa bhagavato”tiādinā yojetabbaṃ. Pattacīvaramādāyāti ettha catumahārājadattiyaselayapattaṃ, sugatacīvaraṇca gaṇhitvāti attho. Soyeva hi patto bhagavatā sadā paribhutto. Vuttañhi samacittapaṭipadāsuttaṭṭhakathāyaṃ “vassaṃvutthānusārena atirekavīsativassakālepi tasseeva paribhuttaḥbhāvaṃ dīpetukāmena pātova sarīrapaṭijaggaṇaṃ katvā sunivatthanivāsano sugatacīvaraṃ pārupitvā selamayapattamādāya bhikkhusaṅghaparivuto dakkhiṇadvārena nagaraṃ pavisitvā piṇḍāya caranto”ti gandhamālādayo nesaṃ hattheti gandhamālādihatthā.

Tatrāti tissaṃ sāvattiyaṃ. Sudanti nipātamattaṃ. Aniccatādipaṭisaṃyuttāyāti “sabbe saṅkhārā aniccā”tiādinā aniccasaḥbhāvapaṭisaññuttāya. Dhammena yuttā, dhammassa vā patirūpāti dhammī, tādīsāya. Saññāpetvāti suṭṭhu jānāpetvā, samassāsetvāti vuttaṃ hoti. Vasitagandhakuṭinti niccasāpekkhattā samāso. Paribhogacetiyaḥbhāvato “gandhakuṭiṃ vanditvā”ti vuttaṃ. “Vanditvā”ti ca “vivaritvā”ti ettha pubbakālakiriya. Tathā hi ācariyasāriputtattherena vuttaṃ “gandhakuṭiyaṃ dvāraṃ vivaritvāti paribhogacetiyaḥbhāvato gandhakuṭiṃ vanditvā gandhakuṭiyaṃ dvāraṃ vivarīti veditabba”nti milātā mālā, sāyeva kacavaraṃ, milātaṃ vā mālāsaṅkhātāṃ kacavaraṃ tathā. Atiharitvāti paṭhamāṃ ṭhapitaṭṭhānamabhimukhaṃ haritvā. Yathāṭṭhāne ṭhapetvāti paṭhamāṃ ṭhapitaṭṭhānaṃ anatikkamitvā yathāṭṭhitaṭṭhāneyeva ṭhapetvā. Bhagavato ṭhitakāle karaṇīyaṃ vattaṃ sabbamakāsīti senāsane kattabbavattaṃ sandhāya vuttaṃ. Kurumāno cāti taṃ sabbāṃ vattaṃ karonto ca. Lakkhaṇe hi ayaṃ māna-saddo. Nhānaḥkoṭṭhakassa sammajjanaṇca tasmīṃ udakassa upaṭṭhāpanaṇca, tāni ādīni yesaṃ dhammadeśanāvādādānanti tathā, tesāṃ kālesūti attho. Sīhassa migarājassa seyyā sīhaseyyā, taddhitavasena, sadisavohārena vā bhagavato seyyāpi “sīhaseyyā”ti vuccati. Tejussadairiyāpathattā uttamaseyyā vā, yaṃ sandhāya vuttaṃ “atha kho bhagavā dakkhiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno”ti, taṃ. Kappanakālo karaṇakālo nanūti yojetabbaṃ.

“Yathā ta”ntiādinā yathāvuttamatthaṃ upamāya āvi karoti. Tattha yathā aññopi bhagavato...pe... patiṭṭhitapemo ceva akhīṇāsavo ca anekesu...pe... upakārasañjanitacittamaddavo ca akāsī, evaṃ āyasmāpi ānando bhagavato guṇa...pe... maddavo ca hutvā akāsīti yojanā. Nti nipātamattaṃ. Apica etena tathākaraṇahetuṃ dasseti, yathā aññepi yathāvuttasabhāvā akāṃsu, tathā āyasmāpi ānando bhagavato...pe... patiṭṭhitapemattā ceva akhīṇāsavattā ca anekesu...pe... upakārasañjanitacittamaddavattā cāti hetuatthassa labbhamānattā. Hetugabbhāni hi etāni padāni tadatthasseva tathākaraṇahetubhāvato. Dhanapāladamana, suvaṇṇakakkaṭa, cūḷahaṃsa -mahāhaṃsajātakādīhi cettha vibhāvetabbo. Guṇānaṃ gaṇo, soyeva amatanipphādakarasasadisatāya amataraso. Taṃ jānanapakatitāyāti patiṭṭhitapade hetu. Upakāra...pe... maddavoti upakārapubbabhāvena sammājanitacittamuduko. Evampi so iminā kāraṇena adhivāsesīti dassento “tamena”ntiādimāha. Tattha tamenanti taṃ āyasmantaṃ ānandaṃ. Eta-saddo hi

padālaṅkāramattaṃ. Ayañhi saddapakati, yadidaṃ dvīsu sabbanāmesu pubbapadasseva atthapadatā. Saṃvejesīti “nanu bhagavatā paṭikacceva akkhātaṃ ‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo’tiadinā saṃvegaṃ janesī”ti ācariyadhammapālattherena vuttaṃ, evaṃ sati “bhante...pe... assāsessathāti paṭhamaṃ vatvā”ti saha pāṭhasesena yojanā assa. Yathārutato pana ādyatthena itisaddena “evamādinā saṃvejesī”ti yojanāpi yujjateva. Yena kenaci hi vacanena saṃvegaṃ janesi, taṃ sabbampi saṃvejanassa karaṇaṃ sambhavatīti. Santhambhitvāti paridevanādivirahena attānaṃ paṭibandhetvā paṭiṭṭhāpetvā. Ussannadhātukanti upacitapittasemhādidosam. Pittasemhavātavasena hi tisso dhātuyo idha bhesajjakaraṇayogyatāya adhippetā, yā “dosā, malā”ti ca loke vuccanti, pathavī āpo tejo vāyo ākāso ti ca bhedena paccekaṃ pañcavidhā. Vuttañhi -

“Vāyupittakaphā dosā, dhātavo ca malā tathā;
Tatthāpi pañcadhākyātā, paccekaṃ dehadhāraṇā.

Sarīradūsanā dosā, malīnakaraṇā malā;
Dhāraṇā dhātavo te tu, itthamanvatthasaññakā”ti.

Samassāsetunti santappetum. Devatāya saṃvejitadivasato, jetavanavihāraṃ pavīṭṭhadivasato vā dutiyadivase. Viriccati etenāti virecanaṃ, osadhaparibhāvitam khīrameva virecanaṃ tathā. Yaṃ sandhāyāti yaṃ bhesajjapānaṃ sandhāya. Aṅgapaccaṅgena sobhatīti subho, manuno apaccaṃ māṇavo, na-kārassa pana ṇa-kāre kate māṇavo. Manūti hi paṭhamakappikakāle manussānaṃ mātāpituṭṭhāne ṭhito puriso, yo sāsane “mahāsammatarājā”ti vutto. So hi sakalalokassa hitaṃ manabhi jānātīti manūti vuccati. Evampettha vadanti “dantaja na-kārasahito māṇavasaddo sabbasattasādhāraṇavacano, muddhaja ṇa-kārasahito pana māṇavasaddo kucchitamūḷhāpaccavacano”ti. Cūḷakammavibhaṅgasuttaṭṭhakathāyampi hi muddhaja ṇa-kārasahitasseva māṇavasaddassa attho vaṇṇito. Taṭṭikāyampi “yaṃ apaccaṃ kucchitaṃ mūḷhaṃ vā, tattha loke māṇavavohāro, yebhuyyena ca sattā daharakāle mūḷhadhātukā hontīti tassevattho pakāsito”ti vadanti ācariyā. Aññattha ca vīsativassabbhantaro yuvā māṇavo, idha pana tabbohārena mahallakopi. Vuttañhi cūḷakammavibhaṅgasuttavaṇṇanāyaṃ “māṇavoti pana taṃ taruṇakāle vohariṃsu, so mahallakakālepi teneva vohārena vohariyati”ti, subhanāmakena laddhamāṇavavohārenāti attho. So pana “satthā parinibbuto, ānandatthero kirassa pattacīvaramādāya āgato, mahājano taṃ dassanāya upasaṅkamatī”ti sutvā “vihāraṃ kho pana gantvā mahājanamajjhe na sakkā sukhena paṭisanthāraṃ vā kātum, dhammakathaṃ vā sotum, gehamāgataṃyeva naṃ disvā sukhena paṭisanthāraṃ karissāmi, ekā ca me kaṅkhā atthi, tampi naṃ pucchissāmi”ti cintetvā ekaṃ māṇavakaṃ pesesi, taṃ sandhāyāha “pahitaṃ māṇavaka”nti khuddake cettha kapaccayo. Etadavocāti etaṃ “akālo”tiādikaṃ vacanaṃ ānandatthero avoca.

Akālotti ajja gantum ayuttakālo. Kasmāti ce “atthi me”tiādimāha. Bhesajjamattāti appakaṃ bhesajjaṃ. Appattho hettha mattāsaddo “mattā sukhapariccāgā”tiādisu viya. Pītāti pivitā. Svegīti ettha “api-saddo akekko mantā nuññāyā”ti vajirabuddhittherena vuttaṃ. Ayaṃ pana tassādhippāyo - “appeva nāmā”ti saṃsayamatte vutte anuññātabhāvo na siddho, tasmā taṃ sādhanatthaṃ “apī”ti vuttaṃ, tena imamatthaṃ dīpeti “appeva nāma sve mayaṃ upasaṅkameyyāma, upasaṅkamituṃ paṭibalā samānā upasaṅkamissāma cā”ti.

Dutiyadivaseti khīravirecanapītadivasato dutiyadivase. Cetakattherenāti cetiyaraṭṭhe

jātattā cetakoti evaṃ laddhanāmena therena. Pacchāsamañenāti pacchānugatena samañena. Sahatthe cetaṃ karaṇavacanaṃ. Subhena māṇavena puṭṭhoti “yesu dhammesu bhavaṃ gotamo imaṃ lokaṃ paṭiṭṭhapesi, te tassa accayena naṭṭhā nu kho, dharanti nu kho, sace dharanti, bhavaṃ ānando jānissati, handa naṃ pucchāmī”ti evaṃ cintetvā “yesaṃ so bhavaṃ gotamo dhammānaṃ vaṇṇavādī ahoṣi, yattha ca imaṃ janataṃ samādapesi nivesesi paṭiṭṭhāpesi, katamesānaṃ kho bho ānanda dhammānaṃ so bhavaṃ gotamo vaṇṇavādī ahoṣī”tiādinā puṭṭho, athassa thero tīṇi piṭakāni sīlakkhandhādīhi tīhi khandhehi saṅgahetvā dassento “tīṇaṃ kho māṇava khandhānaṃ so bhagavā vaṇṇavādī”tiādinā idha sīlakkhandhavagge dasamaṃ suttaṃ abhāsī, taṃ sandhāyāha “imasmim...pe... mabhāsī”ti.

Khaṇḍanti chinnaṃ. Phullanti bhinnaṃ, sevālāhichattakādivikassanaṃ vā, tesāṃ paṭisaṅkharāṇaṃ sammā pākatikakaraṇaṃ, abhinavapaṭikaraṇanti vuttaṃ hoti. Upakaṭṭhāyāti āsannāya. Vassaṃ upanenti upagacchanti etthāti vassūpanāyikā, vassūpagatakālo, tāya. Saṅgītipāliyaṃ sāmāññaṇa vuttampi vacanaṃ evaṃ gateyeva sandhāya vuttanti saṃsandetum sādhetum vā āha “evañhi”tiādi.

Rājagahaṃ parivāretvāti bahinagare ṭhitabhāvena vuttaṃ. Chaḍḍitapatitauklāpāti chaḍḍitā ca patitā ca uklāpā ca. Imaṃ vuttaṃ hoti - bhagavato parinibbānaṭṭhānaṃ gacchantehi bhikkhūhi chaḍḍitā vissaṭṭhā, tatoyeva ca upacikādīhi khāditattā ito cito ca patitā, sammajjanābhāvena ākiṇṇakacavarattā uklāpā cāti. Tadevatthaṃ “bhagavato hī”tiādinā vibhāveti. Avakuthi pūtibhāvamagamāsīti uklāpo tha-kārassa la-kāraṃ katvā, ujjiṭṭho vā kalāposamūhoti uklāpo, vaṇṇasaṅgamanavasenevaṃ vuttaṃ yathā “upakleso, sneho” - iccādi, tena yuttāti tathā. Paricchedavasena veṇiyanti dissantīti pariveṇā. Kurumānāti kattukāmā. Senāsanavattānaṃ paññattattā, senāsanakkhandhake ca senāsanapaṭibaddhānaṃ bahūnampi vacanānaṃ vuttattā senāsanapaṭisaṅkharāṇampi tassa pūjāyeva nāmāti āha “bhagavato vacanapūjanattha”nti. Paṭhamaṃ māsaṃ vassānassa paṭhamaṃ māsaṃ. Accantaṃyoge cetaṃ upayogavacanaṃ. “Titthiyavādaparimocanattāñcā”ti vuttamatthaṃ pākaṃ kātum “titthiyā hī”tiādi vuttaṃ.

Yanti katikavattakaraṇaṃ. Edisesu hi ṭhānesu yaṃ-saddo taṃ-saddānapekkho teneva atthassa paripuṇṇattā. Yaṃ vā katikavattaṃ sandhāya “atha kho”tiādi vuttaṃ, tadeva mayāpi vuttanti attho. Esa nayo īdisesu bhagavatā...pe... vaṇṇitanti senāsanavattaṃ paññapentena senāsanakkhandhake ca senāsanapaṭibaddhavadanaṃ kathentena vaṇṇitaṃ. Saṅgāyissāmāti ettha iti-saddassa “vuttaṃ ahoṣī”ti ca ubhayattha sambandho, ekassa vā iti-saddassa lopo.

Dutiyadivaseti evaṃ cintitadivasato dutiyadivase, so ca kho vassūpanāyikadivasato dutiyadivasova. Therā hi āsaḥhipuṇṇamito pāṭipadadivaseyeva sannipatitvā vassamupagantvā evaṃ cintesunti. Rājadvāreti rājagehadvāre. Hatthakammanti hatthakiriyaṃ, hatthakammassa karaṇanti vuttaṃ hoti. Paṭivedesunti jānāpesum. Visaṭṭhāti nirāsaṅkacittā. Āṇāyeva appaṭihata vuttīyā pavattanaṭṭhena cakkanti āṇācakkam. Tathā dhammoyeva cakkanti dhammacakkam, taṃ panidha desanāñānapaṭivedhañānavasena duvidhampi yujjati tadubhayeneva saṅgītiyā pavattanato. “Dhammacakkanti cetaṃ desanāñāṇassāpi nāmaṃ, paṭivedhañāṇassāpi”ti hi aṭṭhakathāsu vuttaṃ. Sannisaṃjjaṭṭhānanti sannipatitvā nisīdanaṭṭhānaṃ. Satta paṇṇāni yassāti sattapaṇṇī, yo “chattapaṇṇo, visamacchaddo” tipi vuccati, tassa jātaguhadvāreti attho.

Vissakammunāti sakkassa devānamindassa kammākammavidhāyakaṃ devaputtaṃ sandhāyāha. Suvibhattabhittithambhasopānanti ettha suvibhattapadassa dvandato pubbe suyyamānattā sabbehi dvandapadehi sambandho, tathā “nānāvidha...pe... vicitta”ntiādīsupi. Rājabhavanavibhūtinti rājabhavanasampattiṃ, rājabhavanasobhaṃ vā. Avahasantamivāti avahāsaṃ kurumānaṃ viya. Siriyāti sobhāsaṅkhātāya lakkhiyā. Niketanamivāti vasanaṭṭhānamiva, “jalantamivā”tipi pāṭho. Ekasmiṃyeva pāṇiyatitthe nipatantā pakkhino viya sabbesampi janānaṃ cakkhūni maṇḍapeyeve nipatantīti vuttaṃ “ekanipāta...pe... vihaṅgāna”nti. Nayanavihaṅgānanti nayanasaṅkhātavihaṅgānaṃ. Lokarāmaṇeyyakamiva sampiṇḍitanti yadi loke vijjamānaṃ rāmaṇeyyakam sabbameva ānetvā ekattha sampiṇḍitaṃ siyā, taṃ viyāti vuttaṃ hoti, yaṃ yaṃ vā loke ramitumarahati, taṃ sabbaṃ sampiṇḍitamivātipi attho. Daṭṭhabbasāramaṇḍanti pheggurahitaṃ sāraṃ viya, kasaṭavinimuttaṃ pasannaṃ viya ca daṭṭhumaraharūpesu sārabhūtaṃ, pasannabhūtañca. Apica daṭṭhabbo dassanīyo sārabhūto visiṭṭhataro maṇḍo maṇḍanaṃ alaṅkāro etassāti daṭṭhabbasāramaṇḍo, taṃ. Maṇḍaṃ sūriyarasmiṃ pāti nivāreti, sabbesaṃ vā janānaṃ maṇḍaṃ pasannaṃ pāti rakkhati, maṇḍanamalaṅkāraṃ vā pāti pivati alaṅkaritum yuttabhāvenāti maṇḍapo, taṃ.

Kusumadāmāni ca tāni olambakāni ceti kusumadāmolambakāni. Visesanassa cettha paranipāto yathā “agyāhito”ti. Vividhāniyeve kusumadāmolambakāni tathā, tāni viniggalantaṃ visesena vamentaṃ nikkhāmentamiva cāru sobhanaṃ vitānaṃ etthāti tathā. Kuṭṭena gahito samaṃ katoti kuṭṭimo, koṭṭimo vā, tādisoyeva maṇṇi maṇikoṭṭimo, nānāratanehi vicitto maṇikoṭṭimo, tassa talam tathā. Atha vā maṇiyo koṭṭetvā katatalattā maṇikoṭṭena nipphattanti maṇikoṭṭimaṃ, tameva talam, nānāratanavicittaṃ maṇikoṭṭimatalam tathā. Tamiva ca nānāpupphūpahāraviccitaṃ supariniṭṭhitabhūmikammanti sambandho. Pupphapūjā pupphūpahāro. Ettha hi nānāratanavicittaggahaṇaṃ nānāpupphūpahāraviccittatāyanidassanaṃ, maṇikoṭṭimatalaggahaṇaṃ supariniṭṭhitabhūmikammatāyāti daṭṭhabbaṃ. Nanti maṇḍapaṃ. Brahmavimānasadisanti bhāvanapuṃsakaṃ, yathā brahmavimānaṃ sobhati, tathā alaṅkaritvāti attho. Visesena mānetabbanti vimānaṃ. Saddavidū pana “vihe ākāse māyanti gacchanti devā yenāti vimāna”nti vadanti. Visesena vā sucaritakammunā mīyati nimmīyatīti vimānaṃ, vīti vā sakuṇo vuccati, taṃ saṇṭhānena mīyati nimmīyatīti vimānantiādināpi vattabbo. Vimānaṭṭhakathāyaṃ pana “ekayojanadvīyojanādibhāvena pamāṇavisesayuttatāya, sobhātisayayogena ca visesato mānanīyatāya vimāna”nti vuttaṃ. Natthi agghametesanti anagghāni, aparimāṇagghāni agghitumasakkuṇeyyānīti vuttaṃ hoti. Patirūpaṃ, paccekaṃ vā attharitabbānīti paccattharaṇāni, tesam satāni tathā. Uttarābhimukhanti uttaradisābhimukhaṃ. Dhammopi satthāyeve satthukiccanipphādanatoti vuttaṃ “buddhassa bhagavato āsanārahaṃ dhammāsaṇaṃ paññapetvā”ti. Yathāha “yo kho...pe... mamaccayena satthā”tiādi, tathāgatappaveditadhammadesakassa vā satthukiccāvahattā tathārūpe āsane nisīditumarahatīti dassetumpi evaṃ vuttaṃ. Āsanārahanti nisīdanārahaṃ. Dhammāsananti dhammadesakāsaṇaṃ, dhammaṃ vā kathetum yuttāsaṇaṃ. Dantakhacitanti dantehi khacitaṃ, hatthidantehi katanti vuttaṃ hoti. “Danto nāma hatthidanto vuccatī”ti hi vuttaṃ. Etthāti etasmiṃ dhammāsane. Mama kiccanti mama kammaṃ, mayā vā karaṇīyaṃ.

Idāni āyasmato ānandassa asekkhabhūmisamāpajjanaṃ dassento “tasmiñca panā”tiādimāha. Tattha tasmiñca pana divasaeti tathā raññā ārocāpitadivase, sāvaṇamāsassa kāḷapakkhacatutthadivaseti vuttaṃ hoti. Anattahajananato visasaṅkāsatāya kilesa visaṃ, tassa khīṇāsavabhāvato aññathābhāvasaṅkhātā satti gandho. Tathā hi so bhagavato parinibbānādīsu vilāpādimakāsi. Apica visajananakapupphādīgandhapatibhāgatāya nānāvidhadukkhahetukiriyājananako kilesova “visagandho”ti vuccati. Tathā hi so “visaṃ haratīti visattikā, visamūlāti visattikā, visaphalāti visattikā, visaparibhogāti visattikā”tiādinā vuttoti. Apica visagandhonāma virūpo maṃsādīgandho, taṃsadisatāya pana kilesa. “Vissasaddo hi virūpe”ti abhidhammaṭṭikāyaṃvuttaṃ. Addhāti ekaṃsato. Saṃveganti dhammasaṃvegaṃ. “Ohitabhārāna”nti hi yebhuyyena, padhānena ca vuttaṃ. Edisesu pana ṭhānesu tadaññesampi dhammasaṃvegoyeva adhippeto. Tathā hi “saṃvego nāma sahottappaṃ ṇāṇaṃ, so tassā bhagavato dassane uppajjī”ti rajjumālāvimānavaṇṇanāyaṃvuttaṃ, sā ca tadā aviññātasāsanā anāgataphalāti. Itarathā hi cittutrāsavasena dosoyeva saṃvegoti āpajjati, evañca sati so tassa asekkhabhūmisamāpajjanassa ekaṃsakāraṇaṃ na siyā. Evamabhūto ca so idha na vattabboyevāti alampipapañcena. Tenāti tasmā sve saṅghasannipātassa vattamānattā, sekkhasakaraṇīyattā vā. Te na yuttanti tava na yuttaṃ, tayā vā sannipātaṃ gantuṃ na patirūpaṃ.

Metanti mama etaṃ gamanaṃ. Yvāhanti yo ahaṃ, yanti vā kiriyāparāmasanaṃ, tena “gaccheyya”nti ettha gamanakiriyāṃ parāmasati, kiriyāparāmasanassa ca yaṃ taṃsaddassa ayaṃ pakati, yadidaṃ napuṃsakaliṅgena, ekavacanena ca yogyatā tathāyeva tattha tattha dassanato. Kiriyāya hi sabhāvato napuṃsakattamekattañca icchanti saddavidū. Āvajjesīti upanāmesi. Muttāti muccitā. Appattañcāti agatañca, bimbohane na tāva ṭhapitanti vuttaṃ hoti. Etasmiṃ antareti etthantare, iminā padadvayena dassitakālānaṃ vemajjhakkhaṇe, tathā dassitakāladvayassa vā vivareti vuttaṃ hoti.

“Kāraṇe ceva citte ca, khaṇasmiṃ vivarepi ca;
Vemajjhādīsu atthesu ‘antarā’ti ravo gato”ti.

Hi vuttaṃ. Anupādāyāti taṇhādiṭṭhivasena kañci dhammaṃ aggahetvā, yehi vā kilesehi muccati, tesam lesamattampi aggahetvā. Āsavehīti bhavato ā bhavaggaṃ, dhammato ca ā gotrabhuṃ savanato pavattanato āsavasaññitehi kilesehi. Upalakkhaṇavacanamattañcetaṃ. Tadekaṭṭhatāya hi sabbehipi kilesehi sabbehipi pāpadhammehi cittaṃ vimuccatiyeva. Cittaṃ vimuccīti cittaṃ arahattamaggakkhaṇe āsavehi vimuccamānaṃ hutvā arahattaphalakkhaṇe vimucci. Tadattamaṃ vivarati “ayañhī”tiādinā. Caṅkamenāti caṅkamanakiriyāya. Visesanti attanā laddhamaggaphalato visesamaggaphalaṃ. Vivaṭṭūpanissayabhūtaṃ kataṃ upacitaṃ puññaṃ yenāti katapuñña, arahattādhigamāya katādhikāroti attho. Padhānamanuyuñjāti vīriyamanuyuñjāhi, arahattasamāpattiyā anuyogaṃ karohīti vuttaṃ hoti. Hohisīti bhavissasi. Kathādosoti kathāya doso vitathabhāvo. Accāraddhanti ativiya āraddhaṃ. Uddhaccāyāti uddhatabhāvāya. Handāti vossaggavacanamaṃ. Tena hi adhunāyeva yojemi, na panāhaṃ papañcaṃ karomīti vossaggaṃ karoti. Vīriyasamataṃ yojemīti caṅkamanavīriyassa adhimattattā tassa hāpanavasena samādhinā samatāpādanena vīriyassa samataṃ samabhāvaṃ yojemi, vīriyena vā samathasaṅkhātamaṃ samādhiṃ yojemīti attho. Dvidhāpi hi pāṭho dissati. Vissamissāmīti assasissāmi. Idāni tassa visesato pasamsanārahabhāvaṃ dassetuṃ

“tenā”tiādi vuttaṃ. Tenāti catuiriyaṃpathavirahitatākāraṇena. “Anipanno”tiādīni paccuppannavacanāneva. Parinibbutopi so ākāseyeva parinibbāyi. Tasmā therassa kilesaparinibbānaṃ, khandhaparinibbānañca visesena pasamsārahaṃ acchariyabbhutamevāti.

Dutiyadivaseti therena arahattapattadivasato dutiyadivase. Pañcamiyanti tithipekkhāya vuttaṃ, “dutyadivase”ti iminā tulyādhikaraṇaṃ. Bhinnaliṅgampi hi tulyatthapadaṃ dissati yathā “guṇo pamāṇaṃ, vīsati cittāni” iccādi. Kālapakkhassāti sāvaṇamāsakālapakkhassa. Paṭhamañhi māsasam khaṇḍaphullapaṭisaṅkharāṇamakamṣu, paṭhamamāsabhāvo ca majjhimappadesavohārena. Tattha hi purimapuṇṇamito yāva aparā puṇṇamī, tāva eko māsoti voharanti. Tato tīṇi divasāni rājā maṇḍapamakāsi, tato dutiyadivase therō arahattaṃ sacchākāsi, tatiyadivase pana sannipatitvā therā saṅgītimakamṣu, tasmā āsaḥhimāsakālapakkhapaṭipadato yāva sāvaṇamāsakālapakkhapañcamī, tāva pañcadivasādhiko ekamāso hoti. Samānoti uppajjamāno. Haṭṭhatuṭṭhacittoti ativiya somanassacitto, pāmojjena vā haṭṭhacitto pītiyā tuṭṭhacitto. Ekamsanti ekasmiṃ aṃse, vāmaṃseti attho. Tathā hi vaṅgīsasuttavaṇṇanāyaṃ vuttaṃ -

“Ekamsaṃ cīvaranti ettha puna saṅghāpanavasena evaṃ vuttaṃ, ekamsanti ca vāmaṃsaṃ pārupitvā ṭhitassetam adhivacanaṃ. Yato yathā vāmaṃsaṃ pārupitvā ṭhitaṃ hoti, tathā cīvaraṃ katvāti evamassattho veditabbo”ti.

Bandha...pe... viyāti vaṇṇato pavuttasuparipakkatālapalamiva. Paṇḍu...pe... viyāti sitapītapabhāyuttapaṇḍuromajakambale ṭhapito jātimā maṇi viya, jātivacanena cettha kuttimaṃ nivatteti. Samuggatapūṇṇacando viyāti juṇhapakkhapannarasuposathe samuggato soḷasakalāparipuṇṇo cando viya. Bālā...pe... viyāti taruṇasūriyapabhāsamphassena phullitasuvaṇṇavaṇṇaparāgagabbhaṃ satapattapaddhaṃ viya. “Piñjarasaddo hi hemavaṇṇapariyāyo”ti sārattadīpaniyaṃ vutto. Pariyodātenāti pabhassarena. Sappabhenāti vaṇṇappabhāya, sīlappabhāya ca samannāgatena. Sassirikenāti sarīrasobhaggādīsaṅkhatāya siriyā ativiya sirimatā. Mukhavarenāti yathāvuttasobhāsamalaṅkatattā uttamamukhena. Kāmaṃ “ahamasmi arahattaṃ patto”ti nārocesi, tathārūpāya pana uttamalīlāya gamanato passantā sabbepi tamatthaṃ jānanti, tasmā ārocento viya hotīti āha “attano arahattappattim ārocayamāno viya agamāsī”ti.

Kimatthaṃ panāyaṃ evamārocayamāno viya agamāsīti? Vuccate - so hi “attupanāyikaṃ akatvā aññabyākaraṇaṃ bhagavatā samvaṇṇita”nti manasi karitvā “sekkhatāya dhammavinayasaṅgītiyā gahetumayuttampi bahussutattā gaṇhissāmā”ti nisinnānaṃ therānaṃ arahattappattivijānanena somanassuppādanatthaṃ, “appamatto hohī”ti bhagavatā dinnaovādassa ca saphalatādīpanatthaṃ evamārocayamāno viya agamāsīti. Āyasmato mahākassapassa etadahosi samasamaṭṭhapanādinā yathāvuttakāraṇena satthukappattā. Dhareyyāti vijjamāno bhavēyya. “Sobhati vata te āvuso ānanda arahattasamadhigamatā”tiādinā sādhuakāramadāsi. Ayamidha dīghabhāṇakānaṃ vādo. Khuddakabhāṇakesu ca suttanipātakhuddakapāṭhabhāṇakānaṃ vādotipi yujjati tadaṭṭhakathāsūpi tathā vuttattā.

Majjhimam nikāyam bhaṇanti sīlenāti majjhimabhāṇakā, tappaguṇā ācariyā. Yathāvuḍḍhanti vuḍḍhapaṭipāṭim, tadanatikkamitvā vā. Tatthāti tasmim bhikkhusaṅghe. Ānandassa etamāsananti sambandho. Tasmim samayeti tasmim evamkathanasamaye. Thero cintesi “kuhim gato”ti pucchantānam attānam dassente ativiya pākaṭabhāvena bhavissamānattā, ayampi majjhimabhāṇakesveva ekaccānam vādo, tasmā itipi eke vadantīti sambandho. Ākāsenā āgantvā attano āsaneyeva attānam dassesītipi tesameva ekacce vadanti. Pulliṅgavisaye hi “eke”ti vutte sabbattha “ekacce”ti attho veditabbo. Tisupi cettha vādesu tesam tesam bhāṇakānam tena tenākārena āgatamattam ṭhapetvā visum visum vacane aññaṃ visesakāraṇam natthi. Sattamāsam katāya hi dhammavinayasaṅgītiyā kadāci pakatiyāva, kadāci pathaviyam nimujjivā, kadāci ākāsenā āgatattā tam tadāgamanamupādāya tathā tathā vadanti. Apica saṅgītiyā āddivaseyeva paṭhamam pakatiyā āgantvā tato param ākāsamabbhuggantvā parisam pattakāle tato otarivā bhikkhupantiṃ apīlento pathaviyam nimujjivā āsane attānam dassesītipi vadanti. Yathā vā tathā vā āgacchatu, āgamanākāramattam na pamāṇam, āgantvā gatakāle āyasmato mahākassapassa sādhuṅkārādānameva pamāṇam satthārā dātabbasādhuṅkārādānena arahattappattiyā aññesampi ñāpitattā, bhagavati dharmāne paṭiggahetabbāya ca pasamsāya therassa paṭiggahitattā. Tasmā tamattam dassento “yathā vā”tiādīmāha. Sabbatthāpīti sabbesupi tisu vādesu.

Bhikkhū āmantesīti bhikkhū ālapīti ayamettha attho, aññatra pana ñāpanepi dissati yathā “āmantayāmi vo bhikkhave, paṭivedayāmi vo bhikkhave”ti pakkosanepi dissati yathā “ehi tvaṃ bhikkhu mama vacanena sārīputtam āmantehī”ti ālapanepi dissati yathā “tatra kho bhagavā bhikkhū āmantesi ‘bhikkhavo’ti”, idhāpi ālapaneti sārattadīpaniyam vuttam. Ālapanamattassa pana abhāvato “kim paṭhamam saṅgāyāmā”tiādīnā vuttena viññāpiyamānatthantarena ca saḥcaraṇato ñāpane vaṭṭati, tasmā āmantesīti paṭivedesi viññāpesīti attho vattabbo. “Tatra kho bhagavā bhikkhū āmantesi ‘bhikkhavo’ti, ‘bhaddante’ti te bhikkhū bhagavato paccassosu”ntiādīsu hi ālapanamattameva dissati, na viññāpiyamānatthantaram, tam pana “bhūtapubbam bhikkhave”tiādīnā paccekameva āraddham. Tasmā tādisesveva ālapane vaṭṭatīti no takko. Saddavidū pana vadanti “āmantayitvā devindo, vissakammaṃ mahiddhika’ntiādīsu viya mantasaddo guttabhāsane. Tasmā ‘āmantesī’ti etassa sammantayīti attho”ti. “Āvuso”tiādi āmantanākārādīpanam. Dhammam vā vinayam vāti ettha vā-saddo vikappane, tena “kimekam tesu paṭhamam saṅgāyāmā”ti dasseti. Kasmā āyūti āha “vinaye ṭhite”tiādi. “Yasmā, tasmā”ti ca ajjhāharitvā yojetabbam. Tasmāti tāya āyusarikkhatāya. Dhuranti jeṭṭhakam. No nappahotīti pahotiyeva. Dvipaṭisedho hi saha atisayena pakatyatthadīpako.

Etadagganti eso aggo. Liṅgavipallāsena hi ayam niddeso. Yadidanti ca yo ayam, yadidam khandhapañcakanti vā yojetabbam. Evañhi sati “etadagga”nti yathārutaliṅgameva. “Yadida”nti padassa ca ayam sabhāvo, yā tassa tassa atthassa vattabbassa liṅgānurūpena “yo aya”nti vā “yā aya”nti vā “yam ida”nti vā yojetabbatā tathāyevassa tattha tattha dassitattā. Bhikkhūnam vinayadharānanti niddhāraṇachattīniddeso.

Attanāva attānam sammannīti sayameva attānam sammattam akāsi. “Attanā”ti hi idam tatiyāvisesanaṃ bhavati, tañca parehi sammannanam nivatteti, “attanā”ti vā ayam vibhatyantapatirūpako abyayasaddo. Keci pana “liṅgatthe tatiyā

abhihitakattubhāvato”ti vadanti. Tadayuttameva “thero”ti kattuno vijjamānattā. Vissajjanatthāya attanāva attānaṃ sammannīti yojetabbaṃ. Pucchadhātussa dvikammikattā “upāliṃ vinaya”nti kammadvayaṃ vuttaṃ.

Bījanīṃ gahetvāti ettha bījanīgahaṇaṃ dhammakathikānaṃ dhammatāti veditabbaṃ. Tāya hi dhammakathikānaṃ parisāya hatthakukkuccamukhavikārādi paṭicchādīyati. Bhagavā ca dhammakathikānaṃ dhammatādassanatthameva vicitrabījanīṃ gaṇhāti. Aññathā hi sabbassapi lokassa alaṅkārabhūtaṃ paramukkaṃsagatasikkhāsāmyamānaṃ buddhānaṃ mukhacandamaṇḍalaṃ paṭicchādetabbaṃ na siyā. “Paṭhamāṃ āvuso upāli pārājikaṃ kattha paññatta”nti kasmā vuttaṃ, nanu tassa saṅgītiyā purimakāle paṭhamabhāvo na yuttoti? No na yutto bhagavatā paññattānukkamena, pātimokkhuddesānukkamena ca paṭhamabhāvassa siddhattā. Yebhuyyena hi tīṇi piṭakāni bhagavato dharamānakāle ṭhitānukkameneva saṅgītāni, visesato vinayābhidhammapiṭakānīti daṭṭhabbaṃ. Kismiṃ vatthusminti, methunadhammeti ca nimittatthe bhumavacanaṃ. “Kattha paññatta”ntiādinā dassitena saha tadavasitṭhampi saṅgahetvā dassetuṃ “vatthumpi pucchi”tiādi vuttaṃ.

Saṅgītikāravacanasammissaṃ vā nu kho, suddhaṃ vā buddhavacananti āsaṅkāpariharaṇatthaṃ, yathāsaṅgītasappaṃsaṃ pamāṇabhāvaṃ dassanatthañca pucchaṃ samuddharitvā vissajjento “kiṃ panetthā”tiādimāha. Ettha paṭhamapārājiketi etissaṃ tathāsaṅgītāya paṭhamapārājikapāliyaṃ. Tenevāha “na hi tathāgatā ekabyañjanampi niratthakaṃ vadantī”ti. Apanetabbanti atirekabhāvena niratthakatāya, vitathabhāvena vā ayuttatāya chaḍḍetabbavacanaṃ. Pakkhipitabbanti asampunṇatāya upanetabbavacanaṃ. Kasmāti āha “na hī”tiādi. Sāvakaṇaṃ pana devatānaṃ vā bhāsiteti bhagavato pucchāthomanādivasena bhāsitaṃ sandhāyāha. Sabbatthāpīti bhagavato sāvakaṇaṃ devatānañca bhāsītepi. Taṃ pana pakkhipanaṃ sambandhavacanamattasseva, na sabhāvāyutthiyā atthassāti dasseti “kiṃ pana ta”ntiādinā sambandhavacanamattanti pubbāparasambandhavacanameva. Idaṃ paṭhamapārājikanti vavatthapetvā ṭhapesuṃ imināva vācanāmaggena uggahaṇadhāraṇādikiccanipphādanatthaṃ, tadatthameva ca gaṇasajjhāyamakāṃsu “tena...pe... viharatī”ti. Sajjhāyārambhakāleyeva pathavī akampitthāti vadanti, tadidaṃ pana pathavīkampanaṃ therānaṃ dhammasajjhāyānubhāvenāti ñāpetuṃ “sādhukāraṃ dadamānā viyā”ti vuttaṃ. Udaḥkariyanti pathavīsandhārakaudakapariyantaṃ. Tasmiñhi caliteyeva sāpi calati, etena ca padesapathavīkampanaṃ nivatteti.

Kiñcāpi pāliyaṃ gaṇanā natthi, saṅgītimāropitāni pana ettakānevāti dīpetuṃ “pañcasattati sikkhāpadānī”ti vuttaṃ “purimanayenevā”ti etena sādhuḥkāraṃ dadamānā viyāti atthamāha. Na kevalaṃ sikkhāpadakaṇḍavibhaṅganiyameneva, atha kho pamāṇaniyamenāpīti dassetuṃ “catusaṭṭhibhāṇavārā”ti vuttaṃ. Ettha ca bhāṇavāroti -

“Aṭṭhakharā ekapadaṃ, ekagāthā catuppadaṃ;
Gāthā cekā mato gantho, gantho bāttiṃsatakkharo.

Bāttiṃsakkharaganthānaṃ, paññāsadvisaṇṇaṃ pana;
Bhāṇavāro mato eko, svaṭṭhakharasahassako”ti.

Evam aṭṭhakharasahassaparimāṇo pāṭho vuccati. Bhaṇitabbo vāro yassāti hi bhāṇavāro, ekena sajjhāyanamaggena kathetabbavāroti attho. Khandhakanti mahāvaggacūlavaggaṃ. Khandhānaṃ samūhato, pakāsanato vā khandhakoti hi vuccati, khandhāti cettha pabbajjūpasampadādivinayakammasaṅkhātā, cārittavārittasiṅghāpadasaṅkhātā ca paññattiyo adhippetā. Pabbajjādīni hi bhagavatā paññattattā paññattiyoti vuccanti. Paññattiyaṅca khandhasaddo dissati “dārukhandho, aggikkhandho, udakakkhandho”tiādīsu viya. Apica bhāgarāsaṭṭhatāpi yujjatiyeva tāsam paññattīnaṃ bhāgato, rāsito ca vibhattattā, taṃ pana vinayapiṭakaṃ bhāṇakehi rakkhitaṃ gopitaṃ saṅghāruḥhanayeneva cirakālaṃ anassamānaṃ hutvā paṭiṭṭhahissatīti āyasmantaṃ upālittheraṃ paṭicchāpesuṃ “āvuso imaṃ tuyhaṃ nissitake vācehi”ti.

Dhammaṃ saṅgāyitukāmoti suttantābhidhammasaṅgītiṃ kattukāmo “dhammo ca vinayo ca desito paññatto”tiādīsu viya pārisesanayena dhammasaddassa suttantābhidhammesveva pavattanato. Ayamatto upari āvi bhavissati.

Saṅghaṃ ṇāpesīti ettha heṭṭhā vuttanayena attho veditabbo. Kataraṃ āvuso piṭakanti vinayāvasesesu dvīsu piṭakesu kataraṃ piṭakaṃ. Vinayābhidhammānampi khuddakasaṅgītipariyāpannattā tamantarena vuttaṃ “suttantapiṭake catasso saṅgītiyo”ti. Saṅgītiyoti ca saṅgāyanakāle dīghādivasena viṣuṃ viṣuṃ niyametvā saṅgayhamānattā nikāyāva vuccanti. Tenāha “dīghasaṅgīti”ntiādi. Suttāneva sampiṇḍetvā vaggakaraṇavasena tayo vaggā, nāññānīti dassetuṃ “catuttiṃsa suttāni tayo vaggā”ti vuttaṃ. Tasmā catuttisaṃ suttāni tayo vaggā honti, suttāni vā catuttiṃsa, tesam vaggakaraṇavasena tayo vaggā, tesu tīsu vaggasūti yojetabbaṃ. “Brahmajālasuttaṃ nāma atthi, taṃ paṭhamaṃ saṅgāyāmā”ti vutte kasmāti codanāsambhavato “tividhasīlālaṅkata”ntiādimāha. Hetugabbhāni hi etāni. Cūlamajjhima mahāsīlavasena tividhassāpi sīlassa pakāsanattā tena alaṅkataṃ vibhūṣitaṃ tathā nānāvidhe micchājīvabhūte kuhanalapanādayo viddhaṃsetīti nānāvidhamicchājīvakuhanalapanādividdhaṃsanaṃ. Tattha kuhanāti kuhāyanā, paccayapaṭisevanasāmantajappanairiyāpathasannissitasāṅkhātena tividhena vatthunā vimhāpanāti attho. Lapanāti vihāraṃ āgate manusse disvā “kimatthāya bhonto āgatā, kiṃ bhikkhū nimantetuṃ. Yadi evaṃ gacchatha, ahaṃ pacchato bhikkhū gahetvā āgacchāmi”ti evamādinā bhāsanā. Ādisaddena pupphadānādayo, nemittikatādayo ca saṅgaṇhāti. Apicettha micchājīvasaddena kuhanalapanāhi sesaṃ anesanaṃ gaṇhāti. Ādisaddena pana tadavasesaṃ mahicchatādikaṃ dussilyanti daṭṭhabbaṃ. Dvāsaṭṭhi diṭṭhiyo eva paliveṭhanatṭhena jālasarikkhatāya jālaṃ, tassa viniveṭhanaṃ apaliveṭhakaraṇaṃ tathā.

Antarā ca bhante rājagahaṃ antarā ca nālandanti ettha antarāsaddo vivare “apicāyaṃ bhikkhave tapodādvinnaṃ mahānirayānaṃ antarikāya āgacchatī”tiādīsu viya. Tasmā rājagahassa ca nālandassa ca vivareti attho daṭṭhabbo. Antarāsaddena pana yuttattā upayogavacanaṃ kataṃ. Īdisesu ṭhānesu akkharacintakā “antarā gāmaṅca nadiṅca yātī”ti evaṃ ekameva antarāsaddaṃ payujjanti, so dutiyapadenapi yojetabbo hoti. Ayojyamāne hi upayogavacanaṃ na pāpuṇāti sāmivacanassa pasaṅge antarāsaddayogena upayogavacanassa icchittattā. Tattha rañño kīlanatthaṃ paṭibhānacittavicitraagāramakamsu, taṃ “rājāgāraka”nti vuccati, tasmīṃ. Ambalaṭṭhikāti rañño uyyānaṃ. Tassa kira dvārasamīpe taruṇo ambarukkho atthi, taṃ “ambalaṭṭhikā”ti vadanti, tassa samīpe pavattattā uyyānampi “ambalaṭṭhikā” tveva saṅkhyāṃ gataṃ yathā “varuṇanagara”nti, tasmā ambalaṭṭhikāyaṃ nāma

uyyāne rājāgāraketi attho. Aviññāyamānassa hi viññāpanattham etaṃ ādhāradvayaṃ vuttaṃ rājāgārametassāti vā rājāgārakaṃ, uyyānaṃ, rājāgāravati ambalaṭṭhikāyaṃ nāma uyyāneti attho. Bhinnaliṅgampi hi visesanapadamatthi”ti keci vadanti, evaṃ sati rājāgāraṃ ādhāro na siyā. “Rājāgāraketi evaṃnāmake uyyāne abhiramanārahaṃ kira rājāgārampi. Tattha, yassa vasenetam evaṃ nāmaṃ labhatī”ti vajirabuddhitthero. Evaṃ sati “ambalaṭṭhikāya”nti āsannataruṇambarukkhena visesetvā “rājāgārake”ti uyyānameva nāmavasena vuttanti attho āpajjati, tathā ca vuttadosova siyā. Suppiyañca paribbājakanti suppiyaṃ nāma sañcayassa antevāsipaṃ channaparibbājakañca. Brahmadatañca māṇavanti ettha taruṇo “māṇavo”ti vutto “ambaṭṭho māṇavo, aṅgako māṇavo”tiādīsu viya, tasmā brahmadattaṃ nāma taruṇapurisañca ārabbhāti attho. Vaṇṇāvaṇṇeti pasamsāya ceva garahāya ca. Atha vā guṇo vaṇṇo, aguṇo avaṇṇo, tesam bhāsanam uttarapadalopena tathā vuttaṃ yathā “rūpabhavo rūpa”nti.

“Tato para”ntiādimhi ayaṃ vacanakkamo -sāmaññaphalaṃ panāvuso ānanda kattha bhāsanti? Rājagahe bhante jīvakambavaneti. Kena saddhinti? Ajātasattunā vedehiputtana saddhinti. Atha kho āyasmā mahākassapo āyasmantaṃ ānandaṃ sāmaññaphalassa nidānampi pucchi, puggalampi pucchīti. Ettha hi “kaṃ ārabbhā”ti avatvā “kena saddhi”nti vattabbaṃ. Kasmāti ce? Na bhagavatā eva etaṃ suttaṃ bhāsitaṃ, raññāpi “yathā nu kho imāni puthusippāyatanāni”tiādinā kiñci kiñci vuttamatthi, tasmā evameva vattabbanti. Imināva nayena sabbattha “kaṃ ārabbhā”ti vā “kena saddhi”nti vā yathārahaṃ vatvā saṅgītimakāsīti daṭṭhabbaṃ. Tantinti suttavaggasamudāyavasena vavatthitaṃ pāḷiṃ. Evañca katvā “tivaggasaṅgahaṃ catuttimsasuttapaṭimaṇḍita”nti vacanaṃ upapannaṃ hoti. Pariharathāti uggahaṇavācanādivasena dhāretha. Tato anantaraṃ saṅgāyitvāti sambandho.

“Dhammasaṅgaho cā”tiādinā samāso. Evaṃ saṃvaṇṇitaṃ porāṇakehīti attho. Etena “mahādhammahadayena, mahādhātukathāya vā saddhiṃ sattappakaraṇaṃ abhidhammapīṭakaṃ nāmā”ti vuttaṃ vitaṇḍavādimataṃ paṭikkhipitvā “kathāvatthunāva saddhi”nti vuttaṃ samānavādimataṃ dasseti. Saṅhañāṇassa, saṅhañāṇavantānaṃ vā visaya bhāvato sukhumañāṇagocaraṃ.

Cūḷaniddesamahāniddesavasena duvidhopi niddeso. Jātakādike khuddakanikāyapariyāpanne, yebhuyyena ca dhammaniddesabhūte tādise abhidhammapīṭakeva saṅgaṇhituṃ yuttaṃ, na pana dīghanikāyādippakāre suttantapīṭake, nāpi paññattiniddesabhūte vinayapīṭaketi dīghabhāṇakā jātakādīnaṃ abhidhammapīṭake saṅgahaṃ vadanti. Cariyāpīṭakabuddhavaṃsānañcettaṃ aggahaṇaṃ jātakagatikattā, nettipeṭakopadesādīnañca niddesapaṭisambhidāmaggagatikattā. Majjhimabhāṇakā pana aṭṭhuppattivāsena desitānaṃ jātakādīnaṃ yathānulomadesanābhāvato tādise suttantapīṭake saṅgaho yutto, na pana sabhāvadhammaniddesabhūte yathā dhammasāsane abhidhammapīṭake, nāpi paññattiniddesabhūte yathāparā dhasāsane vinayapīṭaketi jātakādīnaṃ suttantapīṭakapariyāpannataṃ vadanti. Yuttamettha vicāretvā gahetabbaṃ.

Evaṃ nimittapayojanakāladesakāra karaṇappakārehi paṭhamam saṅgītiṃ dassetvā idāni tattha vavatthāpitesu dhammavinayesu nānappakāra kosallattham ekavidhādibhedam dassetuṃ “evameta”ntiādimāha. Tattha “eva”nti iminā etasaddena parāmasitabbaṃ yathāvuttasaṅgītippakāraṃ nidasseti. “Yañhī”tiādi

vitthāro. Anuttaram sammāsambodhinti anāvaraṇaṇāṇapadaṭṭhānaṃ maggañāṇaṃ, maggañāṇapadaṭṭhānaṃ anāvaraṇaṇāṇaṃ. Etthantareti abhisambujjhanassa, parinibbāyanassa ca vivare. Tadeva pañcattālīsa vassānīti kālavasena niyamehi. Paccavekkhantena vāti udānādivasena pavattadhammaṃ sandhāyāha. Yaṃ vacanaṃ vuttaṃ, sabbam tanti sambandho. Kiṃ panetanti āha “vimuttirasamevā”ti, na tadevaṇasanti vuttaṃ hoti. Vimuccitthāti vimutti, rasitabbaṃ assādetabbanti rasaṃ, vimuttisaṅkhātaṃ rasametassāti vimuttirasam, arahattaphalassādanti attho. Ayaṃ ācariyasāriputtattherassa mati. Ācariyadhammapālatthero pana taṃ keci vādaṃ katvā imamatthamāha “vimuccati vimuccitthāti vimutti, yathārahaṃ maggo phalaṃ. Rasanti guṇo, sampattikiccaṃ vā, vuttanayena samāso. Vimuttānisaṃsaṃ, vimuttisampattikaṃ vā maggaphalanipphādanato, vimuttikiccaṃ vā kilesānamaccantavimuttisampādanatoti attho”ti. Aṅguttaraṭṭhakathāyaṃ pana “attharasassādīsū attharaso nāma cattāri sāmāññaphalāni, dhammaraso nāma cattāro maggā, vimuttirasaso nāma amatanibbāna”nti vuttaṃ.

Kiñcāpi avisesena sabbampi buddhavacanaṃ kilesavinayanena vinayo, yathānusiṭṭhaṃ paṭipajjamāne apāyapatanādito dhāraṇena dhammo ca hoti, tathāpi idhāhippeteyeva dhammavinaye vatticchāvasena sarūpato niddhāretuṃ “tatha vinayaṭṭhaka”nti adimāha. Avasesaṃ buddhavacanaṃ dhammo khandhādivasena sabhāvadhammadesanābhāhullato. Atha vā yadipi vinayo ca dhammoyeva pariyaṭṭhāyādivatā, tathāpi vinayasaddasannidhāne bhinnādhikaraṇabhāvena payutto dhammasaddo vinayatanti viparītaṃ tantimeva dīpeti yathā “puññaṇāṇasambhārā, gobaḷibadda”nti. Payogavasena taṃ dassentena “tenevāhā”ti adī vuttaṃ. Yena vinaya...pe... dhammo, teneva tesam tathābhāvaṃ saṅgītikhandhake āhāti attho.

“Anekajātisaṃsāra”nti ayaṃ gāthā bhagavatā attano sabbaññutaññāṇapadaṭṭhānaṃ arahattappattiṃ paccavekkhantena ekūnavāsati massa paccavekkhaṇaṇāṇassa anantaraṃ bhāsītā, tasmā “paṭhamabuddhavacana”nti vuttā. Idaṃ kira sabbabuddhehi avijahitaṃ udānaṃ. Ayamassa saṅkhepattho - ahaṃ imassa attabhāvasaṅkhātassa gehassa kāraṃ taṇhāvaḍḍhakaṃ gavesanto yena ñāṇena taṃ daṭṭhuṃ sakkā, tassa bodhiñāṇassatthāya dīpaṅkarapādamūle katābhinihāro ettakaṃ kālaṃ anekajātisaṃsāraṃ anekajātisatasahassasaṅkhyāṃ saṃsāraṇaṭṭhaṃ anibbisaṃ anibbisanto taṃ ñāṇaṃ avindanto alabhantoyeva sandhāvissaṃ saṃsariṃ. Yasmā jarābyādhimaraṇamissatāya jāti nāmesā punappunaṃ upagantū dukkhā, na ca sā tasmīṃ adīṭṭhe nivattati, tasmā taṃ gavesanto sandhāvissanti attho. Idāni bho attabhāvasaṅkhātassa gehassa kāraṃ taṇhāvaḍḍhaki tvaṃ mayā sabbaññutaññāṇaṃ paṭivijjantena dīṭṭho asi. Puna imaṃ attabhāvasaṅkhātaṃ mama gehaṃ na kāhasi na karissasi. Tava sabbā avasesakilesa phāsukā mayā bhaggā bhañjitā. Imassa tayā katassa attabhāvasaṅkhātassa gehassa kūṭaṃ avijjāsaṅkhātaṃ kaṇṇikamaṇḍalaṃ visaṅkhataṃ viddhamasitaṃ. Idāni mama cittaṃ visaṅkhāraṃ nibbānaṃ ārammaṇakaraṇavasena gataṃ anupaviṭṭhaṃ. Ahaṃ taṇhānaṃ khaya saṅkhātaṃ arahattamaggaṃ, arahattaphalaṃ vā ajjhagā adhigato pattosmīti. Gaṇṭhipadesu pana visaṅkhāragataṃ cittameva taṇhānaṃ khayasaṅkhātaṃ arahattamaggaṃ, arahattaphalaṃ vā ajjhagā adhigatanti attho vutto.

“Sandhāvissa”nti ettha ca “gāthāyamatītatthe imissa”nti neruttikā.
“Taṃkālavacanicchāyamatītepi bhavissanti”ti keci. Punappunanti abhiñhatthe
nipāto. Pātabbā rakkhitabbāti phāsu pa-kārassa pha-kāraṃ katvā, phusitabbāti vā
phāsu, sāyeva phāsukā. Ajjhagāti ca “ajjataniyamāttamiṃ vā aṃ vā”ti vadanti. Yadi
pana cittameva kattā, tadā parokkhāyeva. Antojappanavasena kira bhagavā
“anekajātisaṃsāra”nti gāthādvayamāha, tasmā esā manasā
pavattitadhammānamādi. “Yadā have pātubhavanti dhammā”ti ayaṃ pana vācāya
pavattitadhammānanti vadanti.

Kecīti khandhakabhāṇakā. Paṭhamam vutto pana dhammapadabhāṇakānaṃ vādo.
Yadā...pe... dhammāti ettha nidassanattho, ādyattho ca iti-saddo luttaniddiṭṭho.
Nidassanena hi mariyādavacanena vinā padatthavipallāsakārināva attho paripuṇṇo
na hoti. Tattha ādyatthameva iti-saddam gahetvā iti-saddo ādiattho, “tena
ātāpino...pe... sahetudhamma”ntiādigāthāttayaṃ saṅgaṇhātī”ti
ācariyasāriputtattherena vuttaṃ. Khandhaketī mahāvagge. Udānagāthanti jātīyā
ekavacanam, tatthāpi vā paṭhamagāthameva gahetvā vuttanti veditabbaṃ.

Ettha ca khandhakabhāṇakā evaṃ vadanti “dhammapadabhāṇakānaṃ gāthā
manasāva desitattā tadā mahato janassa upakārāya nāhosi, amhākaṃ pana gāthā
vacībhedaṃ katvā desitattā tadā suñantānaṃ devabrahmānaṃ upakārāya ahosi,
tasmā idameva paṭhamabuddhavadana”nti. Dhammapadabhāṇakā pana “desanāya
janassa upakārānupakārabhāvo paṭhamabhāve lakkhaṇam na hoti, bhagavatā
manasā paṭhamam desitattā idameva paṭhamabuddhavadana”nti vadanti. Tasmā
ubhayampi ubhayathā yujjati veditabbaṃ. Nanu ca yadi “anekajātisaṃsāra”nti
gāthā manasāva desitā, atha kasmā dhammapadaṭṭhakathāyaṃ
“anekajātisaṃsāra”nti imaṃ dhammadesanaṃ satthā bodhirukkhamūle nisinno
udānavasena udānetvā aparabhāge ānandattherena puṭṭho kathesi”ti vuttanti?
Atthavasena tathāyeva gahetabbattā. Tatthāpi hi manasā udānetvāti atthoyeva
gahetabbo. Desanā viya hi udānampi manasā udānam, vacasā udānanti dvidhā
viññāyati. Yadi cāyaṃ vacasā udānam siyā, udānapāḷiyamāruḷhā bhavēyya, tasmā
udānapāḷiyamanāruḷhabhāvoyeva vacasā anudānetvā manasā udānabhāve kāraṇanti
daṭṭhabbaṃ. “Pāṭipadadivase”ti idaṃ “sabbaññubhāvappattassā”ti etena na
sambajjhitaṃ, “paccavekkhantassa uppannā”ti etena pana sambajjhitaṃ.
Visākhapuṇṇamāyameva hi bhagavā paccūsasamaye sabbaññutaṃ patto.
Lokiyasamaye pana evampi sambajjhanam bhavati, tathāpi nesa sāsanasamayoti na
gahetabbam. Somanassameva somanassamayam yathā “dānamayaṃ, sīlamaya”nti,
taṃsāmpayuttañāṇenāti attho. Somanassena vā saha-jātādisattiyā pakatam, tādisena
ñāṇenāti vaṭṭati.

Handāti codanatthe nipāto. Ingha sampādetthāti hi codeti. Āmantayāmīti
paṭivedayāmi, bodhemīti attho. Voti pana “āmantayāmī”ti etassa kamma-padam.
“Āmantanatthe dutiyāyeva, na catutthī”ti hi vatvā tamevudāharanti akkharacintakā.
Vayadhammāti aniccalakkhaṇamukhena saṅkhārānaṃ dukkhānattalakkhaṇampi
vibhāveti “yadaniccaṃ, taṃ dukkhaṃ. Yaṃ dukkhaṃ, tadanattā”ti vacanato.
Lakkhaṇattayavibhāvananayeneva ca tadārammaṇam vipassanam dassento
sabbatitthiyānaṃ avisayabhūtam buddhāveṇikam
catusaccakammaṭṭhānādhiṭṭhānam aviparītam nibbānagāminipaṭipadam pakāsetīti
daṭṭhabbaṃ. Idāni tattha sammāpaṭipattiyam niyojati “appamādena sampādetthā”ti,
tāya catusaccakammaṭṭhānādhiṭṭhānāya aviparītanibbānagāminipaṭipadāya

appamādena sampādethāti attho. Apica “vayadhammā saṅkhārā”ti etena saṅkhepena saṃvejetvā “appamādena sampādethā”ti saṅkhepeneva niravasesaṃ sammāpaṭipattiṃ dasseti. Appamādapadañhi sikkhattayasaṅgahitaṃ kevalaparipuṇṇaṃ sāsanaṃ pariyādiyitvā tiṭṭhati, sikkhattayasaṅgahitāya kevalaparipuṇṇāya sāsanaṃsaṅkhātāya sammāpaṭipattiyā appamādena sampādethāti attho. Ubhinnamantareti dvinnaṃ vacanānamantarāḷe vemajjhe. Ettha hi kālavatā kālopi nidassito tadavinābhāvittāti veditabbo.

Suttantapiṭakanti ettha suttameva suttantaṃ yathā “kammantaṃ, vananta”nti. Saṅgītañca asaṅgītañcāti sabbasarūpamāha. “Asaṅgītaṃ ca saṅgītikkhandaṃkathāvatthuppakaraṇādi. Keci pana ‘subhasuttaṃ paṭhamasaṅgītiyamasāṅgīta’nti vadanti, taṃ na yujjati. Paṭhamasaṅgītito puretameva hi āyasmata ānandattherena jetavane viharantena subhassa māṇavassa bhāsita”nti ācariyadhammapālattherena vuttaṃ. Subhasuttaṃ pana “evaṃ me suttaṃ ekaṃ samayaṃ āyasmā ānando sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme acirapariniḥḥute bhagavatī”tiādinā āgataṃ. Tattha “evaṃ me suta”ntiādivacanaṃ paṭhamasaṅgītiyaṃ āyasmata ānandatthereneva vuttaṃ yuttarūpaṃ na hoti. Na hi ānandatthero sayameva subhasuttaṃ desetvā “evaṃ me suta”ntiādinā vadati. Evaṃ pana vuttappaṃ siyā “ekamidāhaṃ bhante samayaṃ sāvattiyaṃ viharāmi jetavane anāthapiṇḍikassa ārāme”tiādi. Tasmā dutiyatatiyasaṅgītikārahehi “evaṃ me suta”ntiādinā subhasuttaṃ saṅgītimāropitaṃ viya dissati. Athācariyadhammapālattherassa evamadhippāyo siyā “ānandatthereneva vuttampi subhasuttaṃ paṭhamasaṅgītimāropetvā tantim ṭhapetukāmehi mahākassapaṭtherādīhi aññesu suttesu āgatanayeneva ‘evaṃ me suta’ntiādinā tanti ṭhapitā”ti. Evaṃ sati yujjeyya. Atha vā āyasmā ānando subhasuttaṃ sayam desetopi sāmāññaphalādīsu bhagavatā desitanayeneva desesīti bhagavato sammukhā laddhanaye ṭhatvā desitattā bhagavatā desitaṃ dhammaṃ attani adahanto “evaṃ me suta”ntiādimāhāti evamadhippāyepi sati yujjateva. “Anusaṅgītañcā”tipi pāṭho. Dutiyatatiyasaṅgītisū puna saṅgītañcāti atthavasena ninnānākaraṇameva. Samodhānetvā vinayaṭṭhakaṃ nāma veditappaṃ, sutta...pe... abhidhammapiṭakaṃ nāma veditabbanti yojanā.

Bhikkhubhikkhunīpātimokkhasena ubhayāni pātimokkhāni.

Bhikkhubhikkhunīvibhaṅgavasena dve vibhaṅgā. Mahāvaggacūḷavaggesu āgatā dvāvīsati khandhakā. Paccekaṃ soḷasahi vārehi upalakkhitattā soḷasa parivārāti vuttaṃ. Parivārapāḷiyañhi mahāvibhaṅge soḷasa vārā, bhikkhunīvibhaṅge soḷasa vārā cāti bāttiṃsa vārā āgatā. Potthakesu pana katthaci “parivārā”ti ettakameva dissati, bahūsu pana potthakesu vinayaṭṭhakathāyaṃ, abhidhammaṭṭhakathāyañca “soḷasa parivārā”ti evameva dissamānattā ayampi pāṭho na sakkā paṭibāhitunti tashevatto vutto. “Iti”ti yathāvuttaṃ buddhavadanaṃ nidassetvā “ida”nti taṃ parāmasati. Iti-saddo vā idamatthe, idanti vacanasiliṭṭhatāmatṭaṃ, iti idanti vā pariyāyadvayaṃ idamattheyeva vattati “idānetarahi vijjati”tiādisū viya. Esa nayo idisesu.

Brahmajālādīni catuttiṃsa suttāni saṅgahanti ettha, etena vā, tesam vā saṅgaho gaṇanā etassāti brahmajālādicatuttiṃsasuttasaṅgaho. Evamitaṃsupi. Heṭṭhā vuttasu dīghabhāṇakamajjhimbhāṇakānaṃ vādesu majjhimbhāṇakānaññeva vādassa yuttatarattā khuddakapāṭhādayopi suttantapiṭakeva saṅgahetvā dassento “khuddaka...pe... suttantapiṭakaṃ nāmā”ti āha. Tattha “suṇātha bhāvitattānaṃ, gāthā atthūpanāyikāti vuttattā “theragāthā therīgāthā”ti ca pāṭho yutto.

Evam sarūpato piṭakattayaṃ niyametvā idāni nibbacanaṃ dassetuṃ “tatthā”tiādi vuttaṃ. Tatthāti tesu tibbidhesu piṭakesu. Vividhavisesanayattāti vividhanayattā, visesanayattā ca. Vinayanatoti vinayanabhāvato, bhāvappadhānaniddesoṃ, bhāvalopo vā, itarathā dabbameva padhānaṃ siyā, tathā ca sati vinayanatāguṇasamaṅginā vinayadabbeneva hetubhūtena vinayoti akkhāto, na pana vinayanatāguṇenāti anadhippetatthappasaṅgo bhaveyya. Ayaṃ nayo edisesu. Vinīyate vā vinayanaṃ, tatoti attho. Ayaṃ vinayoti atthapaññattibhūto saññisaṅkhāto ayaṃ tanti vinayo. Vinayoti akkhātoti saddapaññattibhūto saññāsaṅkhāto vinayo nāmāti kathito. Atthapaññattiyā hi nāmapaññattivibhāvanaṃ nibbacananti.

Idāni imissā gāthāya atthaṃ vibhāvento āha “vividhā hī”tiādi. “Vividhā ettha nayā, tasmā vividhanayattā vinayoti akkhāto”tiādinā yojetabbaṃ. Vividhattaṃ sarūpato dasseti “pañcavidhā”tiādinā, tathā visesattampi “daḷhikammā”tiādinā. Lokavajjesu sikkhāpadesu daḷhikammaṃ payoṇā, paṇṇattivajjesu sithilakaraṇapayoṇā. Saññamavelaṃ abhibhavitvā pavatto ācāro ajjhācāro, vītikkamo, kāye, vācāya ca pavatto so, tassa nisedhanaṃ tathā, tena tathānisedhanaṃ pariyāyena kāyavācāvinayanaṃ nāmāti dasseti. “Tasmā”ti vatvā tassānekadhā parāmasanamaṃ “vividhanayattā”tiādi. Yathāvuttā ca gāthā idisassa nibbacanassa pakāsanatthaṃ vuttāti dassetuṃ “tenā”tiādi vuttaṃ. Tenāti vividhanayattādi hetunā karaṇabhūtenāti vadanti. Apica “vividhā hī”tiādivākyassa yathāvuttassa guṇaṃ dassento “tenā”tiādimāhāti sambandhaṃ vadanti. Evam sati tenāti vividhanayattādinā hetubhūtenāti attho. Atha vā yathāvuttavacanameva sandhāya porāṇehi ayaṃ gāthā vuttāti saṃsandetuṃ “tenā”tiādi vuttanti vadanti, dutiyanaye viya “tenā”ti padassa attho. Etanti gāthāvacanaṃ. Etassāti vinayasaddassa, “vacanatthā”ti padena sambandho. “Vacanassa attho”ti hi sambandhe vuttepi tassa vacanasāmaññato visesaṃ dassetuṃ “etassā”ti puna vuttaṃ. Neruttikā pana samāsattaddhitesu siddhesu sāmāññattā, nāmasaddattā ca edisesu saddantarena visesitabhāvaṃ icchanti.

“Atthāna”nti padaṃ “sūcanato...pe... suttāṇā”ti padehi yathārahaṃ kammāsambandhavasena yojetabbaṃ. Tamatthaṃ vivarati “tañhī”tiādinā. Attatthaparattādhībhedo attheti yo taṃ suttaṃ sajjhāyati, suṇāti, vāceti, cinteti, deseti ca, suttena saṅgahito sīlādiattho tassapi hoti, tena parassa sādhetabbato parassapīti tadubhayaṃ taṃ suttaṃ sūceti dīpeti, tathā diṭṭhadhammikasamparāyikatthe lokiyalokuttaratthe cāti evamādhībhedo atthe ādi-saddena saṅgaṇhāti. Atthasaddo cāyaṃ hitapariyāyo, na bhāsitatthavacano. Yadi siyā, suttaṃ attanopi bhāsitatthaṃ sūceti, parassapīti ayamanadhippetattho vutto siyā. Suttena hi yo attho pakāsito, so tasseva pakāsakassa suttassa hoti, tasmā na tena parattho sūcito, tena sūcetabbassa paratthassa nivattetabbassa abhāvā attatthaggaṇaṇa na kattabbaṃ. Attatthaparattādhivinimuttassa bhāsitatthassa abhāvā ādiggaṇaṇa na kattabbaṃ, tasmā yathāvuttassa hitapariyāyassa atthassa sutte asambhavato suttādhārassa puggalassa vasena attatthaparattā vuttā.

Atha vā suttaṃ anapekkhitvā ye attatthādayo atthappabhedā “na ha’ññadattha’tthi pasamsalābhā”ti etassa padassa niddese vuttā “attattho, parattho, ubhayattho, diṭṭhadhammiko attho, samparāyiko attho, uttāno attho, gambhīro attho, gūḷho attho, paṭicchanno attho, neyyo attho, nīto attho, anavajjo attho, nikkilesa attho, vodāno attho, paramattho”ti, te atthappabhede sūcetīti attho gahetabbo. Kiñcāpi hi suttanirapekkaṃ attatthādayo vuttā suttatthabhāvena aniddiṭṭhattā, tesu pana

ekopi atthappabhedo suttena dīpetabbatam nātivattatīti. Imasmiñca atthavikappe atthasaddo bhāsitatthapariyāyopi hoti. Ettha hi purimakā pañca atthappabhedā hitapariyāyā, tato pare cha bhāsitatthappabhedā, pacchimakā cattāro ubhayaśabhāvā. Tattha suviññeyyatāya vibhāvena anagādhābhāvo uttāno. Duradhigamatāya vibhāvena agādhābhāvo gambhīro. Avivaṭo gūḷho. Mūludakādayo viya paṃsunā akkharasannivesādinā tirohito paṭicchanno. Niddhāretvā ñāpetabbo neyyo. Yathārutavasena veditabbo nīto. Anavajjanikkilesavodānā pariyāyavasena vuttā, kusalavipākakiriyādharmavasena vā yathākkamaṃ yojetabbā. Paramattho nibbānaṃ, dhammānaṃ aviparītasābhāvo eva vā.

Atha vā “attanā ca appiccho hotī”ti attattham, “appicchakathañca paresam kattā hotī”ti parattham sūceti. Evaṃ “attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapetī”tiādisuttāni yojetabbāni. Apare pana “yathāśabhāvaṃ bhāsitaṃ attattham, pūraṇakassapādīnamaññatitthiyānaṃ samayabhūtaṃ parattham sūceti, suttena vā saṅgahitaṃ attattham, suttānulomabhūtaṃ parattham, suttantaṇayabhūtaṃ vā attattham, vinayābhidhammanayabhūtaṃ parattham sūceti”tipi vadanti. Vinayābhidhammehi ca visesetvā suttasaddassa attho vattabbo, tasmā veneyyajjhāsayavasappavattāya desanāya sātisaṃyamaṃ attahitaparāhitādīni pakāsītāni honti tappadhānābhāvato, na pana āṇādharmasābhāva-vasappavattāyāti idameva “atthānaṃ sūcanato sutta”nti vuttaṃ. Sūca-saddassa cettha rasso. “Evañca katvā ‘ettakaṃ tassa bhagavato suttāgataṃ suttapariyāpanna’nti ca sakavāde pañca suttasatānī”ti ca evamādisu suttasaddo upacaritoti gaheṭabbo”ti ācariyasāriputtattherena vuttaṃ. Aññe pana yathāvuttasadiseneva nibbānaṃ suttasaddassa vinayābhidhammānampi vācakkatam vadanti.

Sutte ca āṇādharmasābhāvo veneyyajjhāsayamanuvattati, na vinayābhidhammesu viya veneyyajjhāsayo āṇādharmasābhāve, tasmā veneyyānaṃ ekantahitapaṭilābhasamvattanikā suttantadesanāti āha “suvuttā cettha atthā”tiādi. “Ekantahitapaṭilābhasamvattanikā suttantadesanā”ti idampi veneyyānaṃ hitasampādane suttantadesanāya tapparābhāvameva sandhāya vuttaṃ. Tapparābhāvo ca veneyyajjhāsayānulomato daṭṭhabbo. Tenevāha “veneyyajjhāsayānulomena vuttattā”ti. Etena ca hetunā nanu vinayābhidhammāpi suvuttā, atha kasmā idameva evaṃ vuttanti anuyogaṃ pariharati.

Anupubbāsikkhādivasena kālantarena atthābhiniṇṇattham dassetuṃ “sassamiva phala”nti vuttaṃ. Idam vuttaṃ hoti - yathā sassam nāma vāpānāropanādikkhāṇeyeva phalaṃ na pasavati, anupubbajagganādivasena kālantareneva pasavati, tathā idampi savanadhāraṇādikkhāṇeyeva atthe na pasavati, anupubbāsikkhādivasena kālantareneva pasavatīti. Pasavatīti ca phalati, abhinipphādetīti attho. Abhinipphādanameva hi phalaṃ. Upāyasamaṅgīnaññeva atthābhiniṇṇattham dassento “dhenu viya khīra”nti āha. Ayamettha adhippāyo - yathā dhenu nāma kāle jātavacchā thanaṃ gaheṭvā duhataṃ upāyavantānameva khīraṃ paggharāpeti, na akāle jātavacchā. Kālepi vā visāṇādikam gaheṭvā duhataṃ anupāyavantānaṃ, tathā idampi nissaraṇādinā savanadhāraṇādīni kurutaṃ upāyavantānameva sīlādiatthe paggharāpeti, na alagaddūpamāya savanadhāraṇādīni kurutaṃ anupāyavantānanti. Yadiṇi “sūdatī”ti etassa gharati

siñcatīti attho, tathāpi sakammikadhātuttā paggharāpetīti kārītavasena attho vutto yathā “taratī”ti etassa nipātetīti attho”ti. “Suttāṇā”ti etassa atthamāha “suṭṭhu ca ne tāyatī”ti. Neti atthe.

Suttasabhāganti suttasadisam. Tabbhāvaṃ dasseti “yathā hī”tiādinā. Tacchakānaṃ suttanti vaḍḍhakīnaṃ kālasuttaṃ. Pamāṇaṃ hoti tadanusārena tacchanato. Idaṃ vuttaṃ hoti - yathā kālasuttaṃ pasāretvā saññāṇe kate gahetabbaṃ, vissajjetabbañca paññāyati, tasmā taṃ tacchakānaṃ pamāṇaṃ hoti, evaṃ vivādesu uppannesu sutte ānītamatte “idaṃ gahetabbaṃ, idaṃ vissajjetabba”nti pākaṭattā vivādo vūpasammati, tasmā etaṃ viññūnaṃ pamāṇanti. Idāni aññathāpi suttasabhāgataṃ vibhāvento “yathā cā”tiādimāha. Suttanāti pupphāvutena yena kenaci thirasuttana. Saṅgahitānīti suṭṭhu, samaṃ vā gahitāni, āvutānīti attho. Na vikiriyaṇṭīti ito cito ca vipakkhiṇṇābhāvamāha, na viddhamṣīyaṇṭīti chejjabhejjābhāvaṃ. Ayametthādhippāyo - yathā thirasuttana saṅgahitāni pupphāni vātena na vikiriyaṇṭīti na viddhamṣīyaṇṭīti, evaṃ suttana saṅgahitā atthā micchāvādena na vikiriyaṇṭīti na viddhamṣīyaṇṭīti. Veneyyajjhāsayaavasappavattāya ca desanāya attatthaparattādhānaṃ sātisaṃyappakāsanato āṇādharmasabhāvehi vinayābhidhammehi visesetvā imasseva suttasabhāgatā vuttā. “Tenā”tiādisu vuttanayānusārena sambandho ceva attho ca yathārahaṃ vattabbo. Ettha ca “suttantapiṭaka”nti heṭṭhā vuttepi antasaddassa avacanaṃ tassa viṣum atthābhāvadassanattāṃ tabbhāvavuttito. Sahayogassa hi saddassa avacanena sesatā tassa tulyādhikaraṇataṃ, anattakataṃ vā ñāpeti.

Yanti esa nipāto kāraṇe, yenāti attho. Ettha abhidhamme vuḍḍhimanto dhammā yena vuttā, tena abhidhammo nāma akkhātōti paccekaṃ yojetabbaṃ. Abhi-saddassa atthavasenāyaṃ pabhedoti tassa tadatthappavattatādassanena tamattāṃ sādheṇto “ayaññī”tiādimāha. Abhi-saddo kamanakiriyaṃ vuḍḍhibhāvasaṅkhātamatirekatthāṃ dīpetīti vuttaṃ “abhikkamantītiādisu vuḍḍhiyaṃ āgato”ti. Abhiññātāti aḍḍhacandādinā kenaci saññāṇena ñātā, paññātā pākaṭatīti vuttaṃ hoti. Aḍḍhacandādibhāvo hi rattiyā upalakkhaṇavasena paññāṇaṃ hoti “yasmā aḍḍho, tasmā atṭhamī. Yasmā ūno, tasmā cātuddasī. Yasmā puṇṇo, tasmā pannarasī”ti. Abhilakkhitāti etthāpi ayamevattho veditabbo, idaṃ pana mūlapaṇṇāsake bhayaḥheravasutte abhilakkhitasaddapariyāyo abhiññātasaddoti āha “abhiññātā abhilakkhitātiādisu lakkhaṇe”ti. Yajjevaṃ lakkhitasaddasseva lakkhaṇatthadīpanato abhi-saddo anattakova siyāti? Nevaṃ daṭṭhabbaṃ tassāpi tadatthajotānato. Vācakasaddasannidhāne hi upasaggaṇipātā tadatthajotakamattāti lakkhitasaddena vācakabhāvena pakāsītassa lakkhaṇatthasseva jotakabhāvena pakāsanato abhi-saddopi lakkhaṇe pavattatīti vuttoti daṭṭhabbaṃ. Rājābhiraṇṭīti parehi rājūhi pūjitarahā rājā. Pūjiteti pūjārahe. Idaṃ pana suttanipāte selasutte.

Abhidhammeti “supinantena sukkavisaṭṭhiyā anāpattibhāvepi akusalacetanā upalabbhatī”tiādinā vinayapaññattiyā saṅkaravirahite dhamme. Pubbāparavirodhābhāvena yathāvuttadhammānameva aññamaññasaṅkaravirahato aññamaññasaṅkaravirahite dhammetipi vadanti. “Pāṇatipāto akusala”nti evamādisu vā maraṇādhippāyassa jīvitindriyupacchedakapayogasamuṭṭhāpikā cetanā akusalo, na pāṇasaṅkhātājīvitindriyassa upacchedasaṅkhātō atipāto. Tathā “adinnassa parasantakassa ādānasaṅkhātā viññatti abyākato dhammo, taṃviññattisamuṭṭhāpikā theyyacetanā akusalo dhammo”ti evamādināpi aññamaññasaṅkaravirahite dhammeti attho veditabbo. Abhivinayeti ettha pana “jātarūparajataṃ na paṭiggahetabba”nti

vadanto vinaye vineti nāma. Ettha ca “evaṃ paṭiggaṇhato pācittiyaṃ, evaṃ pana dukkaṭa”nti vadanto abhivinaye vineti nāmāti vadanti. Tasmā jātārūparajataṃ parasantakaṃ theyyacittena gaṇhantassa yathāvatthum pārajīkathullaccaya dukkaṭesu aññataraṃ, bhaṇḍāgārikasīsenā gaṇhantassa pācittiyaṃ, attano atthāya gaṇhantassa nissaggiyaṃ pācittiyaṃ, kevalaṃ lolatāya gaṇhantassa anāmāsadukkaṭaṃ, rūpiyachaddakassammatassa anāpattīti evaṃ aññamaññaṃ saṅkharavirahite vinayepi paṭibalo vinetunti attho daṭṭhabbo. Evaṃ pana paricchinnaṃ sarūpato saṅkhepeneva dassento “aññamañña...pe... hotī”ti āha.

Abhikkantenāti ettha kantiyā adhikattaṃ abhi-saddo dīpetīti vuttaṃ “adhike”ti. Nanu ca “abhikkamantī”ti ettha abhi-saddo kamanakiriyāya vuḍḍhibhāvaṃ atirekattaṃ dīpeti, “abhiññātā abhilakkhitā”ti ettha ñāṇalakkhaṇakiriyānaṃ supākaṭataṃ visesaṃ, “abhikkantenā”ti ettha kantiyā adhikattaṃ viṣiṭṭhabhāvaṃ dīpetīti idaṃ tāva yuttaṃ kiriyāvisesakattā upasaggassa. “Pādayo kiriyāyoge upasaggā”ti hi saddasatthe vuttaṃ. “Abhirājā, abhivinaye”ti pana pūjita-paricchinnesu rājavinayesu abhi-saddo vattatīti kathameva yujjeyya. Na hi asatvavācī saddo satvavācako sambhavatīti? Natthi atra doso pūjanaparicchedanakiriyānampi dīpanato, tāhi ca kiriyāhi yuttasu rājavinayesupi pavattatā. Abhipūjito rājāti hi atthena kiriyākārasambandhaṃ nimittaṃ katvā kamma-sādhana-bhūtaṃ rājadabbaṃ abhi-saddo padhānato vadati, pūjanakiriyāṃ pana appadhānato. Tathā abhiparicchinno vinayoti atthena kiriyākārasambandhaṃ nimittaṃ katvā kamma-sādhana-bhūtaṃ vinayadabbaṃ abhi-saddo padhānato vadati, paricchindanakiriyāṃ pana appadhānato. Tasmā atimālādīsu atī-saddo viya abhi-saddo ettha saha sādhanena kiriyāṃ vadatīti abhirāja-abhivinayasaddā sopasaggāva siddhā. Evaṃ abhidhammasaddepi abhisaddo saha sādhanena vuḍḍhiyādikiriyāṃ vadatīti ayamatto dassitoti veditabbaṃ.

Hotu abhi-saddo yathāvuttesu atthesu, tappayogena pana dhammasaddena dīpitā vuḍḍhimantādayo dhammā ettha vuttā na bhavēyyuṃ, kathaṃ ayamatto yujjeyyāti anuyoge sati taṃ pariharanto “ettha cā”tiādīmaṃ. Tattha etthāti etasmiṃ abhidhamme. Upanyāse ca-saddo. Bhāvetīti cittassa vaḍḍhanaṃ vuttaṃ, pharivātī ārammaṇassa vaḍḍhanaṃ, tasmā tāhi bhāvanā-pharaṇa-vuḍḍhihi vuḍḍhimantopi dhammā vuttāti attho. Ārammaṇādīhīti ārammaṇasampayuttakammadvārapaṭipadādīhi. Ekantato lokuttaradhammānaññeva pūjārahattā “sekkhā dhammā”tiādīnaṃ teyeva pūjitāti dassitā. “Pūjārahā”ti etena kattādisādhanaṃ, atītiādīkālaṃ, sakkuṇeyyatthaṃ vā nivatteti. Pūjita-bhāyeva hi dhammā kālavisesaniyamarahitā pūjārahā ettha vuttāti adhippāyo dassito. Sabhāva-paricchinnaṃ tati phusa-nādisabhāvena paricchinnaṃ. Kāma-vacarehi mahantabhāvato mahaggaṭā dhammā adhikā, tatopi uttaravirahato anuttarā dhammāti dasseti “mahaggaṭā”tiādīnaṃ. Tenāti “vuḍḍhimanto”tiādīnaṃ vacanena karaṇa-bhūtena, hetu-bhūtena vā.

Yaṃ panetthāti etesu vinayādīsu tīsu aññamañña-visiṭṭhesu yaṃ avisiṭṭhaṃ samānaṃ, taṃ piṭakanti attho. Vinayādayo hi tayo saddā aññamañña-sādhāraṇattā visiṭṭhā nāma, piṭakasaddo pana tehi tīhipi sādha-raṇattā “avisiṭṭho”ti vuccati. Pariyattibbhājanatthato pariyāpuṇitabbatthapattīhānatthehi karaṇa-bhūtehi, visesa-bhūtehi vā. Apica pariyattibbhājanatthato pariyattibhājanatthanti āhūti attho daṭṭhabbo. Paccattatthe hi to-saddo itī-saddena niddisatabbattā. Itinā niddisatabbheho - saddamicchanti neruttikā yathā “aniccato dukkhato anattato vipassantī”ti etena

pariyāpuṇitabbato, taṃtadatthānaṃ bhājanato ca piṭakaṃ nāmāti dasseti.
Anipphannapāṭipadikapadañhetam. Saddavidū pana “piṭa saddasaṅghāṭesū”ti vatvā
idha vuttameva payogamudāharanti, tasmā tesam matena piṭiyati saddiyati
pariyāpuṇiyatīti piṭakaṃ, piṭiyati vā saṅghāṭiyati taṃtadattho etthāti piṭakanti
nibbacanaṃ kātabbam. “Tenā”tiādinā samāsaṃ dasseti.

Mā piṭakasampadānenāti kālāmasutte, sālhasutte ca āgataṃ pālīmāha.
Tadaṭṭhakathāyañca “amhākaṃ piṭakatantiyā saddhiṃ sametīti mā gaṇhitthā”ti
attho vutto. Ācariyasāriputtattherena pana “pālisampadānavasena mā gaṇhathā”ti
vuttaṃ. Kudālapīṭakamādāyāti kudālañca piṭakañca ādāya. Ku vuccati pathavī, tassā
dālanato vidālanato ayomayaupakaraṇaviseso kudālam nāma. Tesam tesam
vatthūnaṃ bhājanabhāvato tālapaṇṇavettalatādīhi kato bhājanaviseso piṭakaṃ
nāma. Idaṃ pana mūlapaṇṇāsake kakacūpamasutte.

“Tena...pe... ñeyyā”ti gāthāpadaṃ ulliṅgetvā “tenā”tiādinā vivarati. Sabbādīhi
sabbanāmehi vuttassa vā liṅgamādiyate, vuccamānassa vā, idha pana vatticchāya
vuttassevāti katvā “vinayo ca so piṭakañcā”ti vuttaṃ. “Yathāvutteneva nāyena”ti
iminā “evaṃ duvidhatthena...pe... katvā”ti ca “pariyattibhāvato, tassa tassa atthassa
bhājanato cā”ti ca vuttaṃ sabbamatidisati. Tayopīti ettha apisaddo, pi-saddo vā
avayavasampiṇḍanatto. “Apī”ti avatvā “pī”ti vadanto hi api-saddo viya pi-saddopi
visuṃ nipāto atthīti dasseti.

Kathetabbānaṃ atthānaṃ desakāyattena āṇādividhinā atisaṃjjanam pabodhanaṃ
desanā. Sāsitaṃbapuggalagatena yathāparādhādisāsitaṃbabbhāvena anusāsaṃ
vinayanaṃ sāsanaṃ. Kathetabbassa saṃvarāsaṃvarādino atthassa kathanam
vacanapaṭibaddhatākaraṇam kathā, idaṃ vuttaṃ hoti - desitāram
bhagavantamapekkhitvā desanā, sāsitaṃbapuggalavasena sāsanaṃ, kathetabbassa
atthassa vasena kathāti evamimesaṃ nānākaraṇam veditabbanti. Ettha ca kiñcāpi
desanādayo desetabbādinirapekkhā na honti, āṇādayo pana visesato
desakādiadhīnāti taṃ taṃ visesayogavasena desanādīnaṃ bhedo vutto. Yathā hi
āṇāvidhānaṃ visesato āṇārahādīnaṃ tattha kosallayogato, evaṃ
vohāraparamatthavidhānāni ca vidhāyakādīnānīti āṇādividhino desakāyattatā vuttā.
Aparādhajjhāsāyānurūpaṃ viya ca dhammānurūpampi sāsanaṃ visesato, tathā
vinetabbapuggalāpekkhanti sāsitaṃbapuggalavasena sāsanaṃ vuttaṃ.
Saṃvarāsaṃvaranāmarūpānaṃ viya ca vinibbeṭhetabbāya diṭṭhiyā kathanam sati
vācāvatthusmiṃ, nāsatiṭi visesato tadadhīnaṃ, tasmā kathetabbassa atthassa
vasena kathā vuttā. Honti cettha -

“Desakassa vasenettha, desanā piṭakattayaṃ;
Sāsitaṃbavasettaṃ, sāsanaṃti pavuccati.

Kathetabbassa atthassa, vasenāpi kathāti ca;
Desanāsāsanaṃkathā-bhedampevaṃ pakāsaya”ti.

Padattayampetaṃ samodhānetvā tāsam bhedoti katvā bhedasaddo visuṃ visuṃ
yojetabbo dvandapadato paraṃ suyyamānattā “desanābhedaṃ, sāsanaṃbhedaṃ,
kathābhedañca yathārahaṃ paridīpaye”ti. Bhedanti ca nānattaṃ, visesaṃ vā. Tesu
piṭakesu. Sikkhā ca pahānañca gambhīrabhāvo ca, tañca yathārahaṃ paridīpaye.

Dutiyagāthāya pariyattibhedaṃ pariyāpuṇanassa pakāraṃ, visesañca vibhāvaye.
Yahiṃ vinayādiṃ piṭake. Yaṃ sampattiṃ, vipattiñca yathā bhikkhu pāpuṇāti, tathā

tampi sabbaṃ tahiṃ vibhāvayeti sambandho. Atha vā yaṃ pariyattibhedam sampattiṃ, vipattiñca yaṃ yathā bhikkhu pāpuṇāti, tathā tampi sabbaṃ tahiṃ vibhāvayeti yojetabbaṃ. Yathāti ca yehi upārambhādihetupariyāpuṇanādippakārehi, upārambhanissaraṇadhammakosarakkhaṇahetupariyāpuṇanam suppaṭipattiduppaṭipattīti etehi pakārehīti vuttaṃ hoti. Santesupi ca aññesu tathā pāpuṇantesu jeṭṭhaseṭṭhāsannasādāsannihitabhāvato, yathānusiṭṭhaṃ sammāpaṭipajjanena dhammādhiṭṭhānabhāvato ca bhikkhūti vuttaṃ.

Tatrāti tāsū gāthāsu. Ayanti adhunā vakkhamānā kathā. Paridīpanāti samantato pakāsanā, kiñcimattampi asesetvā vibhajanāti vuttaṃ hoti. Vibhāvanāti evaṃ paridīpanāyapi sati gūḷhaṃ paṭicchannamakātvā sotūnaṃ suviññeyyabhāvena āvibhāvanā. Saṅkhepena paridīpanā, vitthārena vibhāvanātipi vadanti. Apica etaṃ padadvayaṃ heṭṭhā vuttānurūpato kathitaṃ, atthato pana ekameva. Tasmā paridīpanā paṭhamagāthāya, vibhāvanā dutiyagāthāyāti yojetabbaṃ. Ca-saddena ubhayatthaṃ aññamaññaṃ samucceti. Kasmā, vuccantīti āha “ettha hī”tiādi. Hīti kārāṇe nipāto “akkharavipattiyaṃ hī”tiādīsu viya. Yasmā, kasmāti vā attho. Āṇaṃ paṇetum arahatīti āṇāraho, sammāsambuddhattā, mahākāruṇikatāya ca aviparītahitopadesakabhāvena pamāṇavacanattā āṇārahena bhagavatāti attho. Vohāraparamatthadhammānampi tattha sabbhāvato “āṇābhullato”ti vuttaṃ, tena yebhuyyanayaṃ dasseti. Ito paresupi eseṇa nayo. Visesaṇa sattānaṃ manam avaharatīti vohāro, paññatti, tasmīṃ kusalo, tena.

Pacuro bahulo aparādho doso vītikkamo yesaṃ te pacurāparādhā, seyyasakattherādayo. Yathāparādhanti dosānurūpaṃ. “Anekajjhāsayā”tiādīsu āsayova ajjhāsayo, so atthato diṭṭhi, ñāṇaṇca, pabhedato pana catubbidho hoti. Vuttañca -

“Sassatucchedadiṭṭhī ca, khanti cevānulomikā;
Yathābhūtañca yaṃ ñāṇaṃ, etaṃ āsayasaddita”nti.

Tattha sabbadiṭṭhīnaṃ sassatucchedadiṭṭhīhi saṅgahitattā sabbepi diṭṭhigatikā sattā imā eva dve diṭṭhiyo sannissitā. Yathāha “dvayanissito kho panāyaṃ kaccāna loko yebhuyyena atthitañca natthitañcā”ti, atthitāti hi sassataggāho adhippeto, natthitāti ucchedaggāho. Ayaṃ tāva vaṭṭanissitānaṃ puthujjanānaṃ āsayo. Vivaṭṭanissitānaṃ pana suddhasattānaṃ anulomikā khanti, yathābhūtañāṇanti duvidho āsayo. Tattha ca anulomikā khanti vipassanāñāṇaṃ. Yathābhūtañāṇaṃ pana kammakatāñāṇaṃ. Catubbidho peso āsayanti sattā ettha nivasanti, cittaṃ vā āgamaṃ seti etthāti āsayo migāsayo viya. Yathā migo gocarāya gantvāpi paccāgantvā tattheva vanagahane sayatīti taṃ tassa “āsayo”ti vuccati, tathā cittaṃ aññathāpi pavattitvā yattha paccāgamaṃ seti, tassa so “āsayo”ti. Kāmarāgādayo satta anusayā. Mūsikavisam viya kārāṇalābhe uppajjamānārahā anāgatā, atītā, paccuppannā ca taṃsabhāvattā tathā vuccanti. Na hi dhammānaṃ kālabhedena sabbhāvabhedi. Cariyāti rāgacariyādikā cha mūlacariyā, antarabhedena anekavidhā, saṃsaggavasena pana tesatṭhi honti. Atha vā cariyāti sucaritaduccaritavasena duvidhaṃ caritaṃ. Tañhi vibhaṅge caritaniddese niddiṭṭhaṃ.

“Adhimutti nāma ‘ajjeva pabbajissāmi, ajjeva arahattaṃ gaṇhissāmi’tiādinā tanninnabhāvena pavattamānaṃ sanniṭṭhāna”nti gaṇṭhipadesu vuttaṃ. Ācariyadhammapālattherena pana “adhimutti nāma sattānaṃ pubbacariyavasena abhiruci, sā duvidhā hīnapaṇitabhedenā”ti vuttaṃ. Tathā hi yāya hīnādhimuttikā sattā

hīnādhimuttikeyeva satte sevanti, paṇītādhimuttikā paṇītādhimuttikeyeva. Sace hi ācariyupajjhāyā sīlavanto na honti, saddhivihārikā sīlavanto, te attano ācariyupajjhāyepi na upasaṅkamanti, attanā sadise sārubbabhikkhūyeva upasaṅkamanti. Sace ācariyupajjhāyā sārubbabhikkhū, itare asārubbā, tepi na ācariyupajjhāye upasaṅkamanti, attanā sadise asārubbabhikkhūyeva upasaṅkamanti. Dhātusaṃyuttavasena cesa attho dīpetabbo. Evamayaṃ hīnādhimuttikādīnaṃ aññaṃāñño pasevanādiniyamitā abhiruci ajjhāsayaadhātu “adhimutti”ti veditabbā. Anekā ajjhāsayaādayo te yesaṃ atthi, anekā vā ajjhāsayaādayo yesanti tathā yathā “bahukattuko, bahunadiko”ti. Yathānulomanti ajjhāsayaādayaṃ anulomaṃ anatikkamma, ye ye vā ajjhāsayaādayo anulomā, tehi tehi attho. Āsayaādayaṃ anulomassa vā anurūpantipi vadanti. Ghanavinibbhogābhāvato diṭṭhimānataṇhāvasena “ahaṃ mama santaka”nti evaṃ pavattasaññaṃ. Yathādharmanti “natthettha attā, attaniyaṃ vā, kevalaṃ dhammamattameveta”nti evamādinā dhammasabhāvānurūpanti attho.

Samvaraṇaṃ saṃvaro, kāyavācāhi avītikkamo. Mahanto saṃvaro asaṃvaro. Vuḍḍhiattho hi ayaṃ a-kāro yathā “asekkhā dhammā”ti taṃyogātāya ca khuddako saṃvaro pārisesādinayena saṃvaro, tasmā khuddako, mahanto ca saṃvaroti attho. Tenāha “saṃvarā saṃvaro”tiādi. Diṭṭhivinivethanāti diṭṭhiyā vimocanaṃ, atthato pana tassa ujuvipaccanikā sammādiṭṭhiādayo dhammā. Tathā cāha “dvāsaṭṭhi diṭṭhipaṭipakkhabhūtā”ti. Nāmassa, rūpassa, nāmarūpassa ca paricchindanaṃ nāmarūpaparicchedo, so pana “rāgādipaṭipakkhabhūto”ti vacanato tathāpavattameva ñāṇaṃ.

“Tisupī”tiādinā aparādhaṃ vivarati. Tisupi tāsaṃ vacanasambhavato “visesenā”ti vuttaṃ. Tadevaṃ sabbattha yojetabbaṃ. Tatra “yāyaṃ adhisīlasikkhā, ayaṃ imasmiṃ atthe adhippetā sikkhā”ti vacanato āha “vinayapiṭake adhisīlasikkhā”ti. Suttantaṭṭhiyaṃ “vivicca kāmehī”tiādinā samādhidesanābāhullato “suttanta piṭake adhicitasikkhā”ti vuttaṃ. Nāmarūpaparicchedassa adhipaññaṭṭhiyā, adhipaññaṃ ca atthāya tadavasesanāmarūpadhammakathanato āha “abhidhammapiṭake adhipaññasikkhā”ti.

Kilesānanti saṃklesadhammānaṃ, kammakilesānaṃ vā, ubhayāpekkhañcetaṃ “yo kāyavacīdvārehi kilesānaṃ vītikkamo, tassa pahānaṃ, tassa paṭipakkhattā”ti ca. “Vītikkamo”ti ayaṃ “paṭipakkha”nti bhāvayoge sambandho, “sīlassā”ti pana bhāvapaccaye. Evaṃ sabbattha. Anusayavasena santāne anuvattantā kilesā kāraṇalābhe pariyuṭṭhitāpi sīlabhedabhayavasena vītikkamitū na labhantīti āha “vītikkamapaṭipakkhattā sīlassā”ti. Okāsādānavasena kilesānaṃ citte kusallappavattiṃ pariyādiyitvā uṭṭhānaṃ pariyuṭṭhānaṃ, tassa pahānaṃ, cittasantāne uppattivāsena kilesānaṃ pariyuṭṭhānassa pahānanti vuttaṃ hoti. “Kilesāna”nti hi adhikāro, taṃ pana pariyuṭṭhānappahānaṃ cittasamādahanavasena bhavatīti āha “pariyuṭṭhānapaṭipakkhattā samādhissā”ti. Appahīnabhāvena santāne anu anu sayanakā anurūpakāraṇalābhe uppajjanārahā thāmagatā kāmarāgādayo satta kilesā anusayā, tesāṃ pahānaṃ, te pana sabbaso ariyamaggapaññaṃ pahīyantīti āha “anusayapaṭipakkhattā paññāyā”ti.

Dīpālakena viya tamassa dānādipuññaṃkiriyavattugatena tena tena kusalaṅgena tassa tassa akusalassa pahānaṃ tadanāgappahānaṃ. Idha pana adhisīlasikkhāya vuttaṭṭhānattā tena tena susīlaṅgena tassa tassa dussīlaṅgassa pahānaṃ “tadanāgappahāna”nti gahetabbaṃ. Upacārappanābhedenā samādhinā

pavattinivāraṇena ghaṭappahārena viya jalatale sevālassa tesam tesam
 nīvaraṇādidhammānaṃ vikkhambhanavasena pahānaṃ vikkhambhanappahānaṃ.
 Catunnaṃ ariyamaggānaṃ bhāvitattā taṃ taṃ maggavato santāne
 samudayapakkhikassa kilesagaṇassa accantamappavattisaṅkhātā
 samucchindanavasena pahānaṃ samucchedappahānaṃ. Duṭṭhu caritaṃ, saṃkilesehi
 vā dūsitaṃ caritaṃ duccharitaṃ. Tadeva yattha uppannaṃ, taṃ santānaṃ sammā
 kilisati vibādhati, upatāpeti cāti saṃkilesa, tassa pahānaṃ. Kāyavacīduccaritavasena
 pavattasaṃkilesassa tadaṅgavasena pahānaṃ vuttaṃ sīlassa
 duccharitapaṭipakkhattā. Sikkhattayānusārena hi attho veditabbo. Tasatīti taṇhā, sāva
 vuttanayena saṃkilesa, tassa vikkhambhanavasena pahānaṃ vuttaṃ samādhissa
 kāmacchandapaṭipakkhattā. Diṭṭhiyeva yathāvuttanayena saṃkilesa, tassa
 samucchedavasena pahānaṃ vuttaṃ paññāya attādivinimuttasabhāva
 dhammappakāsanato.

Ekamekasmiñcettāti etesu tīsu piṭakesu ekamekasmiṃ piṭake, ca-saddo
 vākyārambhe, pakkhantare vā. Pi-saddo, api-saddo vā avayavasampiṇḍane, tena na
 kevalaṃ catubbidhasseva gambhīrabhāvo, atha kho paccekam tadavayavānampīti
 sampiṇḍanaṃ karoti. Esa nayo īdisesu. Idāni te sarūpato dassetuṃ “tatthā”tiādi
 vuttaṃ. Tattha tantīti pāḷi. Sā hi ukkaṭṭhānaṃ sīlādiatthānaṃ bodhanato,
 sabhāvaniruttibhāvato, buddhādīhi bhāsītattā ca pakaṭṭhānaṃ vacanānaṃ āḷi pantīti
 “pāḷi”ti vuccati.

Idha pana vinayagaṇṭhipadakārādīnaṃ saddavādīnaṃ matena pubbe vavatthāpitā
 paramatthasaddappabandhabhūtā tanti dhammo nāma. Iti-saddo hi nāmatthe,
 “dhammo”ti vā vuccati. Tassāyevāti tassā yathāvuttāya eva tantiyā attho. Manasā
 vavatthāpitāyāti uggahaṇa-dhāraṇādivasappavattena manasā pubbe vavatthāpitāya
 yathāvuttāya paramatthasaddappabandhabhūtāya tassā tantiyā. Desanāti pacchā
 paresamavabodhanatthaṃ desanāsaṅkhātā paramatthasaddappabandhabhūtā
 tantiyeva. Apica yathāvuttatanti saṅkhātasaddasamuṭṭhāpako cittuppādo desanā.
 Tantiyā, tantiatthassa cāti yathāvuttāya duvidhāyapi tantiyā, tadatthassa ca
 yathābhūtāvabodhoti attho veditabbo. Te hi bhagavatā vuccamānassa atthassa,
 vohārassa ca dīpako saddoyeva tanti nāmāti vadanti. Tesam pana vāde
 dhammassāpi saddasabhāvattā dhammadesanānaṃ ko visesoti ce? Tesam tesam
 atthānaṃ bodhakabhāvena ñāto, uggahaṇādivasena ca pubbe vavatthāpito
 paramatthasaddappabandho dhammo, pacchā paresaṃ avabodhanatthaṃ pavattito
 taṃ tadatthappakāsako saddo desanāti ayamimesaṃ visesoti. Atha vā
 yathāvuttasaddasamuṭṭhāpako cittuppādo desanā desīyati samuṭṭhāpīyati saddo
 etenāti katvā musāvādādayo viya tatthāpi hi musāvādādisamuṭṭhāpikā cetanā
 musāvādādisaddehi voharīyatīti. Kiñcāpi akkharāvalibhūto paññattisaddoyeva
 atthassa ñāpako, tathāpi mūlakāraṇabhāvato “akkharasaññāto”tiādisu viya
 tassāyeva atthoti paramatthasaddoyeva atthassa ñāpakabhāvena vuttoti
 daṭṭhabbaṃ. “Tassā tantiyā desanā”ti ca sadisavohārena vuttaṃ yathā “uppannā ca
 kusalādharmā bhiyyobhāvāya vepullāya saṃvattantī”ti.

Abhidhammagāṇṭhipadakārādīnaṃ pana paṇṇattivādīnaṃ matena
 sammutiparamatthabhedassa atthassa anurūpavācakabhāvena paramatthasaddesu
 ekantena bhagavatā manasā vavatthāpitā nāmapaññattipabandhabhūtā tanti
 dhammo nāma, “dhammo”ti vā vuccati. Tassāyevāti tassā nāmapaññattibhūtāya
 tantiyā eva attho. Manasā vavatthāpitāyāti sammutiparamatthabhedassa

atthassānurūpavācakabhāvena paramatthasaddesu bhagavatā manasā vavatthāpitāya nāmapaṇṇattipabandhabhūtāya tassā tantiyā. Desanāti paresaṃ pabodhanena atisaṃjanā vācāya pakāsanā vacībheda bhūtā paramatthasaddappabandhasaṅkhātā tanti. Tantiyā, tantiatthassa cāti yathāvuttāya dubbidhāyapi tantiyā, tadatthassa ca yathābhūtāvabodhoti attho. Te hi evaṃ vadanti - sabhāvatthassa, sabhāvavohārassa ca anurūpavaseneva bhagavatā manasā vavatthāpitā paṇṇatti idha “tanti”ti vuccati. Yadi ca saddavādīnaṃ matena saddoyeva idha tanti nāma siyā. Tantiyā, desanāya ca nānattena bhavitabbaṃ, manasā vavatthāpitāya ca tantiyā vacībhedakaraṇamattaṃ ṭhapetvā desanāya nānattaṃ natthi. Tathā hi desanaṃ dassentena manasā vavatthāpitāya tantiyā desanāti vacībhedakaraṇamattaṃ vinā tantiyā saha desanāya anaññatā vuttā. Tathā ca upari “desanāti paññattī”ti vuttattā desanāya anaññabhāvena tantiyāpi paṇṇattibhāvo kathito hoti.

Apica yadi tantiyā aññāyeva desanā siyā, “tantiyā ca tantiatthassa ca desanāya ca yathābhūtāvabodho”ti vattabbaṃ siyā. Evaṃ pana avatvā “tantiyā ca tantiatthassa ca yathābhūtāvabodho”ti vuttattā tantiyā, desanāya ca anaññabhāvo dassito hoti. Evañca katvā upari “desanā nāma paññattī”ti dassentena desanāya anaññabhāvato tantiyā paṇṇattibhāvo kathito hotīti. Tadubhayampi pana paramatthato saddoyeva paramatthavinimuttāya sammutiyaṃ abhāvā, imeva ca nayaṃ gahetvā keci ācariyā “dhammo ca desanā ca paramatthato saddo evā”ti voharanti, tepi anupavajjāyeva. Yathā kāmāvacarapaṭisandhivipākā “parittārammaṇā”ti vuccanti, evaṃ sampadamidaṃ daṭṭhabbaṃ. Na hi kāmāvacarapaṭisandhivipākā “nibbattitaparamatthavisayāyevā”ti sakkā vattuṃ itthipurisādiākāraparivitakkapubbakānaṃ rāgādiakusalānaṃ, mettādikusalānañca ārammaṇaṃ gahetvāpi samuppajjanato. Paramatthadhammamūlakattā panassa parikkappaṃ paramatthavisayatā sakkā paññāpetuṃ, evamidhāpi daṭṭhabbanti ca. Evampi paṇṇattivādīnaṃ mataṃ hotu, saddavādīnaṃ matepi dhammadesanānaṃ nānattaṃ vuttanayeneva ācariyadhammapālatterā dīhi pakāsanti. Hoti cettha -

“Saddo dhammo desanā ca, iccāhu apare garū;
Dhammo paṇṇatti saddo tu, desanā vāti cāpare”ti.

Tisupi cetesu ete dhammatthadesanāpaṭivedhāti ettha tantiattho, tantidesanā, tantiatthapaṭivedho cāti ime tayo tantivisaṃyā hontīti vinayapiṭakādīnaṃ atthadesanāpaṭivedhādhārābhāvo yutto, piṭakāni pana tantiyevāti tesāṃ dhammādhārābhāvo kathaṃ yujjeyyāti? Tantisamudāyassa avayavatantiyā ādhārābhāvato. Samudāyo hi avayavassa parikkappanāmattasiddhena ādhārābhāvena vuccati yathā “rukkhe sākā”ti. Ettha ca dhammādīnaṃ dukkhogāhabhāvato tehi dhammādīhi vinayādayo gambhīrāti vinayādīnampi catubbidho gambhīrābhāvo vuttoyeva, tasmā dhammādayo eva dukkhogāhattā gambhīrā, na vinayādayoti na codetabbametaṃ samukhena, visayavisayīmukhena ca vinayādīnaññeva gambhīrābhāvassa vuttattā. Dhammo hi vinayādayo eva abhinnattā. Tesāṃ visayo attho vācakabhūtānaṃ tesameva vāccābhāvato, visayino desanāpaṭivedhā dhammatthavisayābhavatoti. Tattha paṭivedhassa dukkarābhāvato dhammatthānaṃ, desanāññāssa dukkarābhāvato desanāya ca dukkhogāhabhāvo veditabbaṃ, paṭivedhassa pana uppādetuṃ asakkuṇeyyattā, tabbisayaññānuppattiyā ca dukkarābhāvato dukkhogāhatā veditabbā. Dhammatthadesanānaṃ gambhīrābhāvato tabbisayo paṭivedhopi gambhīro yathā taṃ gambhīrassa udakassa pamāṇaggahaṇe

dīghena pamāṇena bhavitabbaṃ, evaṃsampadamidanti vajirabuddhitthero. Piṭakāvayavānaṃ dhammādīnaṃ vuccamāno gambhīrabhāvo taṃsamudāyassa piṭakassāpi vuttoyeva, tasmā tathā na codetabbantipi vadanti, vicāretabbametam sabbesampi tesam piṭakāvayavāsambhavato. Mahāsamuddo dukkhogāho, alabbhaneyyapatiṭṭho viya cāti sambandho. Atthavasā hi vibhattivacanaliṅgapariṇāmoti. Dukkheṇa ogayhanti, dukkho vā ogāho anto pavisanametesūti dukkhogāhā. Na labhitabboti alabbhanīyo, soyeva alabbhaneyyo, labhīyate vā labbhaṇaṃ, taṃ nārahatīti alabbhaneyyo. Patiṭṭhahanti ettha okāseti patiṭṭho, patiṭṭhahanaṃ vā patiṭṭho, alabbhaneyyo so yesu te alabbhaneyyapatiṭṭhā. Ekadesena ogāhantehipi mandabuddhīhi patiṭṭhā laddhuṃ na sakkāyevāti dassetuṃ etaṃ puna vuttaṃ. “Eva”ntiādi nigamaṇaṃ.

Idāni hetuhetuphalādīnaṃpi vasena gambhīrabhāvaṃ dassento “aparo nayo”tiādimāha. Tattha hetūti paccayo. So ca attano phalaṃ dahati vidahatīti dhammo da-kārassa dha-kāraṃ katvā. Dhammasaddassa cettha hetupariyāyatā kathaṃ viññāyatīti āha “vuttañheta”ntiādi. Vuttaṃ paṭisambhidāvibhaṅge. Nanu ca “hetumhi ñāṇaṃ dhammapaṭisambhidā”ti etena vacanena dhammassa hetubhāvo kathaṃ viññāyatīti? “Dhammapaṭisambhidā”ti etassa samāsapadassa avayavapadatthaṃ dassentena “hetumhi ñāṇa”nti vuttattā. “Dhamme paṭisambhidā dhammapaṭisambhidā”ti ettha hi “dhamme”ti etassa atthaṃ dassentena “hetumhī”ti vuttaṃ, “paṭisambhidā”ti etassa atthaṃ dassentena “ñāṇa”nti. Tasmā hetudhammasaddā ekatthā, ñāṇapaṭisambhidā saddā cāti imamatthaṃ vadantena sādhitto dhammassa hetubhāvoti. Tathā “hetuphale ñāṇaṃ atthapaṭisambhidā”ti etena vacanena sādhitto atthassa hetuphalabhāvoti daṭṭhabbo. Hetuno phalaṃ hetuphalaṃ, tañca hetuanusārena arīyati adhigamīyatīti atthoti vuccati.

Desanāti paññattīti ettha saddavādīnaṃ vāde atthabyañjanakā aviparītābhilāpadhammaniruttibhūtā paramatthasaddappabandhasaṅkhātā tanti “desanā”ti vuccati, desanā nāmāti vā attho. Desīyati attho etāyāti hi desanā. Pakārena ñāpīyati attho etāya, pakārato vā ñāpetīti paññatti. Tameva sarūpato dassetuṃ “yathādhammaṃ dhammābhilāpoti adhippāyo”ti vuttaṃ. Yathādhammanti ettha pana dhammasaddo hetuṃ, hetuphalañca sabbam saṅgaṇhāti. Sabhāvavācako hesa dhammasaddo, na pariyattihetuādivācako, tasmā yo yo avijjāsāṅkhārādidhammo, tasmim tasminti attho. Tesam tesam avijjāsāṅkhārādidhammānaṃ anurūpaṃ vā yathādhammaṃ. Desanāpi hi paṭivedho viya aviparītasavisayavibhāvanato dhammānurūpaṃ pavattati, tatoyeva ca aviparītābhilāpoti vuccati. Dhammābhilāpoti hi atthabyañjanako aviparītābhilāpo dhammaniruttibhūto tantisaṅkhāto paramatthasaddappabandho. So hi abhilappati uccārīyatīti abhilāpo, dhammo aviparīto sabhāvabhūto abhilāpo dhammābhilāpoti vuccati, etena “tatra dhammaniruttābhilāpe ñāṇaṃ niruttiṭṭhapaṭisambhidā”ti ettha vuttaṃ dhammaniruttiṃ dasseti saddasabhāvattā desanāya. Tathā hi niruttiṭṭhapaṭisambhidāya parittārammaṇādibhāvo paṭisambhidāvibhaṅgapāliyaṃ vutto. Tadaṭṭhakathāya ca “taṃ sabhāvaniruttiṃ saddam ārammaṇaṃ katvā”tiādinā tassā saddārammaṇatā dassitā. “Imassa atthassa ayaṃ saddo vācako”ti hi vacanavacanatthe vavatthapetvā taṃ taṃ vacanatthavibhāvanavasena pavattito saddo “desanā”ti vuccati. “Adhippāyo”ti etena “desanāti paññattī”ti etaṃ vacanaṃ dhammaniruttābhilāpaṃ sandhāya vuttaṃ, na tato vinimuttaṃ paññattiṃ sandhāyāti dasseti anekadhā atthasambhave attanā adhippetatthasseva vuttattāti ayaṃ saddavādīnaṃ vādato vinicchayo.

Paññattivādīnaṃ vāde pana sammutiparamatthabhedassa
 atthassānurūpavācakabhāvena paramatthasaddesu bhagavatā manasā vavatthāpitā
 tantisaṅkhātā nāmapaññatti desanā nāma, “desanā”ti vā vuccatīti attho. Tadeva
 mūlakāraṇabhūtassa saddassa dassanavasena kāraṇūpacārena dassetuṃ
 “yathādhammaṃ dhammābhilāpoti adhippāyo”ti vuttaṃ. Kiñcāpi hi
 “dhammābhilāpo”ti ettha abhilappati uccāriyatīti abhilāpoti saddo vuccati, na
 paṇṇatti, tathāpi sadde vuccamāne tadanurūpaṃ vohāraṃ gahetvā tena vohārena
 dīpitassa atthassa jānanato sadde kathite tadanurūpā paṇṇattipi kāraṇūpacārena
 kathitāyeva hoti. Apica “dhammābhilāpoti attho”ti avatvā “dhammābhilāpoti
 adhippāyo”ti vuttattā desanā nāma saddo na hotīti dīpitameva. Tena hi
 adhippāyamattameva mūlakāraṇasaddavasena kathitaṃ, na idha gahetabbo
 “desanā”ti etassa atthoti ayaṃ paññattivādīnaṃ vādato vinicchayo. Atthantaramāha
 “anuloma...pe... kathana”nti, etena heṭṭhā vuttaṃ desanāsamutṭhāpakaṃ
 cittuppādaṃ dasseti. Kathīyati attho etenāti hi kathanaṃ. Ādisaddena nītaneyyādikā
 pālīgatiyo, ekattādinandiyāvattādikā pālīnissitā ca nayā saṅgahitā.

Sayameva paṭivijjhati, etena vā paṭivijjhantīti paṭivedho, ñāṇaṃ. Tadeva abhisameti,
 etena vā abhisamentīti abhisamayotipi vuccati. Idāni taṃ paṭivedhaṃ
 abhisamayappabhedato, abhisamayākārato, ārammaṇato, sabhāvato ca pākaṭaṃ
 kātuṃ “so cā”tiādi vuttaṃ. Tattha hi lokiya lokuttaroti pabhedato, visayato,
 asammohatoti ākārato, dhammesu, atthesu, paññattisūti ārammaṇato,
 atthānurūpaṃ, dhammānurūpaṃ, paññattipathānurūpanti sabhāvato ca pākaṭaṃ
 karoti. Tattha visayato atthādanurūpaṃ dhammādīsu avabodho nāma
 avijjādidhammārammaṇo, saṅkhārādiatthārammaṇo, tadubhayapaññāpanārammaṇo
 ca lokiyo abhisamayo. Asammohato atthādanurūpaṃ dhammādīsu avabodho nāma
 nibbānārammaṇo maggasampayutto yathāvuttadhammatthapaññattīsu
 sammohaviddhamasano lokuttaro abhisamayo. Tathā hi “ayaṃ hetu, idamassa
 phalaṃ, ayaṃ tadubhayānurūpo vohāro”ti evaṃ ārammaṇakaraṇavasena
 lokiyañāṇaṃ visayato paṭivijjhati, lokuttarañāṇaṃ pana tesu hetuhetuphalādīsu
 sammohassañāṇena samucchinnattā asammohato paṭivijjhati. Lokuttaro pana
 paṭivedho visayato nibbānassa, asammohato ca itarassātipi vadanti eke.

Atthānurūpaṃ dhammesūti “avijjā hetu, saṅkhārā hetusamuppannā, saṅkhāre
 uppādeti avijjā”ti evaṃ kāriyānurūpaṃ kāraṇesūti attho. Atha vā
 “puññābhisaṅkhārapuññābhisaṅkhārāneñjābhisaṅkhāresu tīsu
 apuññābhisaṅkhārassa avijjā sampayuttapaccayo, itaresaṃ yathānurūpa”ntiādinā
 kāriyānurūpaṃ kāraṇesu paṭivedhotipi attho. Dhammānurūpaṃ atthesūti
 “avijjāpaccayā saṅkhārā”tiādinā kāraṇānurūpaṃ kāriyesu. Chabbidhāya paññattiyā
 patho paññattipatho, tassa anurūpaṃ tathā, paññattiyā vuccamānadhammānurūpaṃ
 paññattīsu avabodhoti attho. Abhisamayato aññampi paṭivedhatthaṃ dassetuṃ
 “tesa”ntiādimāha. Paṭivijjhīyatīti paṭivedhoti hi taṃtaṃrūpādidhammānaṃ
 aviparītasabhāvo vuccati. Tattha tatthāti tasmīṃ tasmīṃ piṭake, pālīpadese vā.
 Salakkhaṇasaṅkhātoti ruppananamanaphusanādisakasakalakkhaṇasaṅkhāto.

Yathāvuttehi dhammādīhi piṭakānaṃ gambhīrabhāvaṃ dassetuṃ “idānī”tiādimāha.
 Dhammajātanti kāraṇappabhedo, kāraṇameva vā. Atthajātanti kāriyappabhedo,
 kāriyameva vā. Yā cāyaṃ desanāti sambandho. Tadattavijjānanavasena abhimukho
 hoti. Yo cetthāti yo etāsu taṃ taṃ piṭakāgatāsu dhammatthadesanāsu paṭivedho, yo
 ca etesu piṭakesu tesāṃ tesāṃ dhammānaṃ aviparītasabhāvoti attho.

Sambharitabbato kusalameva sambhāro, so sammā anupacito yehi te anupacitakusalasambhārā, tatova duppaññehi, nippaññehīti attho. Na hi paññavato, paññāya vā duṭṭhubhāvo dūsitabhāvo ca sambhavatīti nippaññattāyeva duppaññā yathā “dussīlo”ti. Ettha ca avijjāsaṅkhārādīnaṃ dhammatthānaṃ duppaṭivijjhatāya dukkhogāhatā, tesam paññāpanassa dukkarabhāvato taṃdesanāya, abhisamayasaṅkhātassa paṭivedhassa uppādanavisayīkaraṇānaṃ asakkuṇeyyattā, aviparītasabhāvasaṅkhātassa paṭivedhassa dubbiññeyyatāya dukkhogāhatā veditabbā. Evampīti pi-saddo pubbe vuttaṃ pakārantaraṃ sampiṇḍeti. Evaṃ paṭhamagāthāya anūnaṃ paripuṇṇaṃ paridīpitatthabhāvaṃ dassento “ettāvatā”tiādīmāha. “Siddhe hi satyārambho atthantaraviññāpanāya vā hoti, niyamāya vā”ti iminā punārambhavacanena anūnaṃ paripuṇṇaṃ paridīpitatthabhāvaṃ dasseti. Ettāvatāti paricchedatthe nipāto, ettakena vacanakkamenāti attho. Etaṃ vā parimāṇaṃ yassāti ettāvaṃ, tena, etaparimāṇavatā saddatthakkamenāti attho. “Sadde hi vutte tadatthopi vuttoyeva nāmā”ti vadanti. Vutto saṃvaṇṇito attho yassāti vuttatthā.

Etthāti etissā gāthāya. Evaṃ attho, vinicchayoti vā seso. Tīsu piṭakesūti ettha “ekekasmī”nti adhikārato, pakaraṇato vā veditabbaṃ. “Ekamekasmīñcettā”ti hi heṭṭhā vuttaṃ. Atha vā vatticchānupubbikattā saddapaṭipattiyā niddhāraṇamidha avattukāmena ādhāroyeva vutto. Na cettha codetabbaṃ “tīsuyeva piṭakesu tividho pariyattibhedo daṭṭhabbo siyā”ti samudāyavasena vuttassāpi vākyassa avayavādhippāyasambhavato. Dissati hi avayavavākyanipphatti “brāhmaṇādayo bhuñjantū”tiādīsu, tasmā alamatipapañcena. Yathā attho na virujjhati, tathāyeva gahetabboti. Evaṃ sabbattha. Pariyattibhedoti pariyāpuṇaṇaṃ pariyatti. Pariyāpuṇaṇavācako hettha pariyattisaddo, na pana pālīpariyāyo, tasmā pariyāpuṇaṇappakāroti attho. Atha vā tīhi pakārehi pariyāpuṇitabbā pālīyo eva “pariyattī”ti vuccanti. Tathā ceva abhidhammaṭṭhakathāya sīhaḷaṇaṭṭhipade vuttanti vadanti. Evampi hi alagaddūpamāpariyāpuṇaṇayogato “alagaddūpamā pariyattī”ti pālīpi sakkā vattuṃ. Evañca katvā “duggahitā upārambhādi hetu pariyāpuṭā alagaddūpamā”ti parato niddesavacanampi upapannaṃ hoti. Tattha hi pālīyeva “duggahitā, pariyāpuṭā”ti ca vattuṃ yuttā.

Alagaddo alagaddaggahaṇaṃ upamā etissāti alagaddūpamā. Alagaddassa gahaṇaṇāhettha alagaddasaddena vuttanti daṭṭhabbaṃ. Āpūpikoti ettha āpūpa-saddena āpūpakhādanaṃ viya, veṇikoti ettha vīṇāsaddena vīṇāvādanaggahaṇaṃ viya ca. Alagaddaggahaṇena hi pariyatti upamīyati, na alagaddena. “Alagaddaggahaṇūpamā”ti vā vattabbe majjhepadaloṇaṃ katvā “alagaddūpamā”ti vuttaṃ “oṭṭhamukho”tiādīsu viya. Alagaddoti ca āsīviso vuccati. Gadoti hi visassa nāmaṃ, tañca tassa alaṃ paripuṇṇaṃ atthi, tasmā alaṃ pariyatto paripuṇṇo gado assāti alagaddo anunāsikalopaṃ, da-kārāgamañca katvā, alaṃ vā jīvīta haraṇe samattho gado yassāti alagaddo vuttanayena. Vaṭṭadukkhato nissaraṇaṃ attho payo janametissāti nissaraṇatthā. Bhaṇḍāgāre niyutto bhaṇḍāgāriko, rājaratanānupālako, so viyāti tathā, dhammaratanānupālako khīṇāsavo. Añña matthamanapekkhitvā bhaṇḍāgārikasseva sato pariyatti bhaṇḍāgārikapariyatti.

Duggahitāti duṭṭhu gahitā. Tadeva sarūpato niyametum “upārambhādi hetu pariyāpuṭā”ti āha, upārambhaitivādappamokkhādi hetu uggahitāti attho. Lābhasakkārādi hetu pariyāpuṇaṇampi ettheva saṅgahitanti daṭṭhabbaṃ. Vuttañhetam alagaddasuttaṭṭhakathāyaṃ -

“Yo buddhavacanaṃ uggahetvā ‘evaṃ cīvarādīni vā labhissāmi, catuparisamajjhe vā maṃ jānissanti’ti lābhasakkārahetu pariyāpuṇāti, tassa sā pariyatti alagaddapariyatti nāma. Evaṃ pariyāpuṇanato hi buddhavacanaṃ apariyāpuṇitvā niddokkamaṃ varatara’nti.

Nanu ca alagaddaggahaṇūpamā pariyatti “alagaddūpamā”ti vuccati, evañca sati suggahitāpi pariyatti “alagaddūpamā”ti vuttuṃ vaṭṭati tatthāpi alagaddaggahaṇassa upamābhāvena pāliyaṃ vuttattā. Vuttañhetuṃ -

“Seyyathāpi, bhikkhave, puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno, so passeyya mahantaṃ alagaddaṃ, tamenāṃ ajapadena daṇḍena suniggahitaṃ niggaṇheyya, ajapadena daṇḍena suniggahitaṃ niggaṇhitvā gīvāya suggahitaṃ gaṇheyya. Kiñcāpi so bhikkhave, alagaddo tassa purisassa hatthaṃ vā bāhaṃ vā aññataraṃ vā aṅgapaccaṅgaṃ bhogehi paliveṭheyya. Atha kho so neva tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Taṃ kissa hetu, suggahitattā bhikkhave, alagaddassa. Evameva kho bhikkhave, idhekacce kulaputtā dhammaṃ pariyāpuṇanti suttaṃ geyya’ntiādi.

Tasmā idha duggahitā eva pariyatti alagaddūpamāti ayaṃ viseso kuto viññāyati, yena duggahitā upārambhādihetu pariyāpuṭā “alagaddūpamā”ti vuccatīti? Saccametaṃ, idaṃ pana pārisesaññayena vuttanti daṭṭhabbaṃ. Tathā hi nissaraṇatthabhaṇḍāgārikapariyattīnaṃ visuṃ gahitattā pārisesato alagaddassa duggahaṇūpamāyeva pariyatti “alagaddūpamā”ti viññāyati. Alagaddassa suggahaṇūpamā hi pariyatti nissaraṇatthā vā hoti, bhaṇḍāgārikapariyatti vā. Tasmā suvuttametaṃ “duggahitā...pe... pariyattī”ti. Idāni tamatthaṃ pāliya sādiento “yaṃ sandhāyā”tiādimāha. Tattha yanti yaṃ pariyattiduggahaṇaṃ. Majjhimanikāye mūlapaṇṇāsake alagaddasutte bhagavatā vuttaṃ.

Alagaddatthikoti āsīvisena, āsīvisaṃ vā atthiko, alagaddaṃ gavesati pariyesati sīlenāti alagaddagavesī. Alagaddapariyesanaṃ caramānoti āsīvisapariyesanattaṃ caramāno. Tadatthe hetuṃ paccattavacanaṃ, upayogavacanaṃ vā, alagaddapariyesanaṭṭhānaṃ vā caramāno. Alagaddaṃ pariyesanti etthāti hi alagaddapariyesanaṃ. Tamenanti taṃ alagaddaṃ. Bhogeti sarīre. “Bhogo tu phaṇino tanū”ti hi vuttaṃ. Bhujīyati kuṭilaṃ kariyatīti bhogo. Tassāti purisassa. Hatthe vā bāhāya vāti sambandho. Maṇibandhato paṭṭhāya yāva agganakhā hattho. Saddhiṃ aggabāhāya avasesā bāhā, katthaci pana kapparato paṭṭhāya yāva agganakhā “hattho”ti vuttaṃ bāhāya visuṃ anāgatattā. Vuttalakkaṇaṃ hatthañca bāhañca ṭhapetvā avasesaṃ sarīraṃ aṅgapaccaṅgaṃ. Tatonidānanti tannidānaṃ, taṃkāraṇāti attho. Taṃ hatthādīsu ḍaṃsaṇaṃ nidānaṃ kāraṇaṃ etassāti “tannidāna”nti hi vattabbe “tatonidāna”nti purimapade paccattatthe nissakkavacanaṃ katvā, tassa ca lopamakavā niddeso, hetvatthe ca paccattavacanaṃ. Kāraṇatthe nipātapadametantipi vadanti. Apica “tatonidāna”nti etaṃ “maraṇaṃ vā maraṇamattaṃ vā dukkha”nti ettha vuttanayena visesanaṃ. Taṃ kissa hetūti yaṃ vuttaṃ hatthādīsu ḍaṃsaṇaṃ, tannidānañca maraṇādiupagamaṇaṃ, taṃ kissa hetu kena kāraṇenāti ce? Tassa purisassa alagaddassa duggahitattā.

Idhāti imasmim sāsane. Moghapurisāti guṇasārarahitatāya tucchapurisā. Dhammanti pāḷidhammaṃ. Pariyāpuṇantīti uggaṇhanti, sajjhāyanti ceva vācuggataṃ karontā dhārenti cāti vuttaṃ hoti. “Dhamma”nti sāmāññato vuttameva sarūpena dasseti “sutta”ntiādinā. Na hi suttādinavaṅgato añño dhammo nāma atthi. Tathā hi vuttaṃ

“tesaṃ dhammāna”nti. Atthanti cettha sambandhīniddeso eso, atthanti ca yathābhūtaṃ bhāsitaṭṭhaṃ, payojanatthañca sāmāññaniddesena, ekasesanayena vā vuttaṃ. Yañhi padaṃ sutisāmāññena anekadhā atthaṃ dīpeti, taṃ sāmāññaniddesena, ekasesanayena vāti sabbattha veditabbaṃ. Na upaparikkhantīti na pariggaṇhanti na vicārenti. Ikkhasaddassa hi dassanañkesu idha dassanameva attho, tassa ca pariggaṇhanacakkhulocanesu pariggaṇhanameva, tañca vicāraṇā pariyādānavasena dubbidhesu vicāraṇāyeva, sā ca vīmaṃsāyeva, na vicāro, vīmaṃsā ca nāmesā bhāsitaṭṭhavīmaṃsā, payojanatṭhavīmaṃsā cāti idha dubbidhāva adhippetā, tāsu “imasmiṃ ṭhāne sīlaṃ kathitaṃ, imasmiṃ samādhi, imasmiṃ paññā, mayañca taṃ pūressāmā”ti evaṃ bhāsitaṭṭhavīmaṃsañceva “sīlaṃ samādhissa kāraṇaṃ, samādhi vipassanāyā”tiādinā payojanatṭhavīmaṃsañca na karontīti attho. Anupaparikkhatanti anupaparikkhantānaṃ tesaṃ moghapurisānaṃ. Na nijjhānakkhamantīti nijjhānaṃ nissesena pekkhanaṃ paññaṃ na khamanti. Jhesaddo hi idha pekkhaneyeva, na cintanajhāpanesu, tañca ñāṇapekkhanameva, na cakkhupekkhanaṃ, ārammaṇūpanijjhānameva vā, na lakkhaṇūpanijjhānaṃ, tasmā paññāya disvā rocetvā gahetabbā na hontīti adhippāyo veditabbo. Nissesena jhāyate pekkhateti hi nijjhānaṃ. Sandhivasena anusvāralopo nijjhānakkhamantīti, “nijjhānaṃ khamantī”tipi pāṭho, tena imamatthaṃ dīpeti “tesaṃ paññāya atthassa anupaparikkhanato te dhammā na upaṭṭhahanti, imasmiṃ ṭhāne sīlaṃ, samādhi, vipassanā, maggo, vaṭṭaṃ, vivaṭṭhaṃ kathitanti evaṃ jānituṃ na sakkā hontī”ti.

Upārambhānisamsā cevāti paresaṃ vāde dosāropanānisamsā ca hutvā. Bhuso ārambhanañhi paresaṃ vāde dosāropanaṃ upārambho, pariyattiṃ nissāya paravambhananti vuttaṃ hoti. Tathā hesa “paravajjānupanayanalakkhaṇo”ti vutto. Iti vādappamokkhānisamsā cāti iti evaṃ etāya pariyattiyā vādappamokkhānisamsā attano upari parehi āropitassa vādassa niggahassa attato, sakavādato vā pamokkhapayojanā ca hutvā. Iti saddo idamatthe, tena “pariyāpuṇantī”ti ettha pariyāpuṇanaṃ parāmasati. Vadanti niggaṇhanti etenāti vādo, doso, pamuccanaṃ, pamuccāpanaṃ vā pamokkho, attano upari āropitassa pamokkho ānisamsa yesaṃ tathā. Āropitavādo hi “vādo”ti vutto yathā “devena datto datto”ti. Vādoti vā upavādonindā yathāvuttanayeneva samāso. Idam vuttaṃ hoti - parehi sakavāde dose āropite, nindāya vā āropitāya taṃ dosaṃ, nindaṃ vā evañca evañca mocessāmāti iminā ca kāraṇena pariyāpuṇantīti. Atha vā so so vādo iti vādo iti-saddassa saha vicchāya ta-saddatthe pavattattā. Itivādasa pamokkho yathāvuttanayena, so ānisamsa yesaṃ tathā, taṃ taṃ vādapamocanānisamsā hutvāti attho. Yassa catthāyāti yassa ca sīlādipūraṇassa, maggaphalanibbānabhūtaṃ vā anupādāvimokkhassa atthāya. Abhedepi bhedavohāro eso yathā “paṭimāya sarīra”nti, bhedyabhedakaṃ vā etaṃ yathā “kathinassatthāya ābhataṃ dussa”nti. “Tañcassa attha”nti hi vuttaṃ. Ca-saddo avadhāraṇe, tena tadatthāya eva pariyāpuṇanaṃ sambhavati, nāññatthāyāti vinicchīnoti. Dhammaṃ pariyāpuṇantīti hi jātiācāravasena duvidhāpi kulaputtā ñāyena dhammaṃ pariyāpuṇantīti attho. Tañcassa atthaṃ nānubhontīti assa dhammassa sīlādipūraṇasañkhātāṃ, maggaphalanibbānabhūtaṃ vā anupādāvimokkhasaṃkhātāṃ atthaṃ ete duggahitaḡāhino nānubhonti na vindantiyeva.

Aparo nayo - yassa upārambhassa, itivādappamokkhassa vā atthāya ye moghapurisā dhammaṃ pariyāpuṇanti, te parehi “ayamattho na hotī”ti vutte duggahitattāyeva “tadatthova hotī”ti paṭipādanakkhamā na honti, tasmā parassa vāde upārambhaṃ āropetuṃ attano vādaṃ pamocetuñca asakkontāpi taṃ atthaṃ nānubhonti ca na

vindantiyevāti evampettha attho datṭhabbo. Idhāpi hi ca-saddo avadhāraṇatthova. “Tesa”ntiādīsu tesaṃ te dhammā duggahitattā upārambhamānadabbamakḥapalāsādihetubhāvena dīgharattaṃ ahitāya dukkhāya saṃvattantīti attho. Duggahitāti hi hetugabbhavaṇaṃ. Tenāha “duggahitattā bhikkhave, dhammāna”nti. Ettha ca kāraṇe phalavohāravasena “te dhammā ahitāya dukkhāya saṃvattantīti vuttaṃ yathā “ghatamāyu, dadhi bala”nti. Tathā hi kiñcāpi na te dhammā ahitāya dukkhāya saṃvattanti, tathāpi vuttanayena pariyāpuṇantānaṃ sajjhāyanakāle, vivādakāle ca tammūlakānaṃ upārambhādīnaṃ anekesaṃ akusalānaṃ uppattisambhavato “te...pe... saṃvattantīti”vuccati. Taṃ kissa hetūti ettha nti yathāvuttassatthassa ananubhavanaṃ, tesañca dhammānaṃ ahitāya dukkhāya saṃvattanaṃ parāmasati. Kissāti sāmivacanaṃ hetvatthe, tathā hetūti paccattavacanañca.

Yā panāti ettha kiriyā pāḷivasena vuttanayena attho veditabbo. Tattha kiriyāpakkhe yā suggahitāti abhedepi bhedavohāro “cārikaṃ pakkamati, cārikaṃ caramāno”tiādīsu viya. Tadevatthaṃ vivarati “sīlakkhandhādī”tiādīna, ādisaddena cettha samādhivipassanādīnaṃ saṅgaho. Yo hi buddhavaṇaṃ uggaṇhitvā sīlassa āgataṭṭhāne sīlaṃ pūretvā, samādhino āgataṭṭhāne samādhim gabbhaṃ gaṇhāpetvā, vipassanāya āgataṭṭhāne vipassanaṃ paṭṭhapetvā, maggaṃ phalānaṃ āgataṭṭhāne “maggaṃ bhāvēssāmi, phalaṃ sacchikarissāmi”ti uggaṇhāti, tasseva sā pariyatti nissaraṇatthā nāma hoti. Yanti yaṃ pariyattisuggahaṇaṃ. Vuttaṃ alagaddasutte. Dīgharattaṃ hitāya sukhāya saṃvattantīti sīlādīnaṃ āgataṭṭhāne sīlādīni pūrentānampi arahattaṃ patvā parisamajjhe dhammaṃ desetvā dhammadeśanāya pasannehi upanīte cattāro paccaye paribhuñjantānampi paresaṃ vāde sahadhammena upārambhaṃ āropentānampi sakavādato parehi āropitadosaṃ pariharantānampi dīgharattaṃ hitāya sukhāya saṃvattantīti attho. Tathā hi na kevalaṃ suggahitapariyattim nissāya maggaḥ bhāvanā phalāsacchikiriyādīniyeva, api tu paravādaniggahasakavādapatiṭṭhāpanānipi ijjhanti. Tathā ca vuttaṃ parinibbānasuttā dīsu “uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessantī”tiādī.

Yaṃ panāti etthāpi vuttanayena duvidhena attho. Dukkhaḥ parijānena pariññātakḥkhandho. Samudayaḥ pahānena pahīnakilesa. Paṭividdhārahattaphalatāya paṭividdhākuppo. Akuppanti ca arahattaphalassetā nāma. Satipi hi cattunnaṃ maggaṇaṃ, catunnañca phalānaṃ avinassanabhāve sattannaṃ sekkhānaṃ sakasakanāmapariccāgena uparūpari nāmantarappattito tesaṃ maggaḥ phalāti “akuppāmi”ti na vuccanti. Arahā pana sabbadāpi arahāyeva nāmāti tasseva phalaṃ puggalanāmasena “akuppa”nti vuttaṃ, iminā ca imamatthaṃ dasseti “khīṇāsavasessa pariyatti bhaṇḍāgārikapariyatti nāmā”ti. Tassa hi aparīññātaṃ, appahīnaṃ abhāvitā, asacchikataṃ vā natthi, tasmā so buddhavaṇaṃ pariyāpuṇantopi tantidhārako paveṇīpālako vaṃsānurakkhako hutvā pariyāpuṇāti, tenevāha “paveṇīpālanaṭṭhāyā”tiādī. Paveṇī cettha dhammasantati dhammassa avicchedena pavatti. Buddhassa bhagavato vaṃsoti ca yathāvuttapaveṇīyeva.

Nanu ca yadī paveṇīpālanaṭṭhāya buddhavaṇassa pariyāpuṇaṇaṃ bhaṇḍāgārikapariyatti, atha kasmā “khīṇāsavo”ti visesetvā vuttaṃ. Ekaccassa hi puthujjanassāpi ayaṃ nayo labbhati. Tathā hi ekacco puthujjano bhikkhu chātakabhayādīna gāthadhuresu ekasmiṃ ṭhāne vasitumasakkontesu sayāṃ bhikkhācārena atikilamamāno “atimadhuraṃ buddhavaṇaṃ mā nassatu, tantim

dhāressāmi, vaṃsaṃ ṭhapessāmi, paveṇiṃ pālessāmi”ti pariyāpuṇāti. Tasmā tassāpi pariyatti bhaṇḍāgārikapariyatti nāma kasmā na hotīti? Vuccate - evaṃ santēpi hi puthujjanassa pariyatti bhaṇḍāgārikapariyatti nāma na hoti. Kiñcāpi hi puthujjano “paveṇiṃ pālessāmi”ti ajjhāsayena pariyāpuṇāti, attano pana bhavakantārato avitiṇṇattā tassa sā pariyatti nissaraṇatthāyeva nāma hoti, tasmā puthujjanassa pariyatti alagaddupamā vā hoti, nissaraṇatthā vā. Sattannaṃ sekkhānaṃ nissaraṇatthāva. Khīṇāsavānaṃ bhaṇḍāgārikapariyattiyevāti veditabbaṃ. Khīṇāsavo hi bhaṇḍāgārika sadisattā “bhaṇḍāgāriko”ti vuccati. Yathā hi bhaṇḍāgāriko alaṅkārabhaṇḍaṃ paṭisāmetvā pasādhanakāle tadupiyaṃ alaṅkārabhaṇḍaṃ rañño upanāmetvā taṃ alaṅkaroti, evaṃ khīṇāsavopi dhammaratanabhaṇḍaṃ sampāṭicchitvā mokkhādhigamāya bhabbarūpe sahetuke satte passitvā tadanurūpaṃ dhammadesanaṃ vaḍḍhetvā maggaṅgabojjhaṅgādisaṅkhātena lokuttarena alaṅkārena alaṅkarotīti.

Evaṃ tisso pariyattiyo vibhajitvā idāni tīsupi piṭakesu yathārahaṃ sampattivipattiyo niddhāretvā vibhajanto “vinaye paṇā”tiādimāha. “Sīlasampadaṃ nissāya tisso vijjā pāpuṇāti”tiādisu yasmā sīlaṃ visujjhamānaṃ satisampajaññaḥ balena, kammassakatāññaḥ balena ca saṃkilesaṃ alato visujjhati, pāripūriṇa gacchati, tasmā sīlasampadā sijjhamānā upanissayasampattibhāvena satibalaṃ, ñāṇabalaṇca paccupaṭṭhapetīti tassā vijjattayūpanissayatā veditabbā sabhāgahetusampādanato. Satibalaṇca hi pubbenivāsavijjāsiddhi. Sampajaññaḥ balena sabbakiccesu sudiṭṭhakāritāparicayena cutūpapātaññaṇubaddhāya dutiyavijjāya siddhi. Vitikkamābhāvena saṃkilesappahānasabbhāvato vivaṭṭūpanissayatāvasena ajjhāsayasuddhiyā tatiyavijjāsiddhi. Puretarasiddhānaṃ samādhipaññaṇaṃ pāripūriṃ vinā sīlassa āsavakkhayaññaṇūpanissayatā sukkhavi-passakakhīṇāsavēhi dīpetabbā. “Samāhito yathābhūtaṃ pajānāti”ti vacanato samādhisampadā chaḷabhiññaṭṭāya upanissayo. “Yogā ve jāyate bhūrī”ti vacanato pubbayogena garuvāsadesabhāsākosallauggahaṇaparipucchādīhi ca paribhāvitā paññaḥ sampadā paṭisambhidāppabhedassa upanissayo. Ettha ca “sīlasampadaṃ nissāyā”ti vuttattā yassa samādhivijambhanabhūtā anavasesā cha abhiññaṇa na ijjhanti, tassa ukkaṭṭhaparicchedavasena na samādhisampadā atthīti satipi vijjānaṃ abhiññaḥ kadesabhāve sīlasampadāsamudāgatā eva tisso vijjā gahitā, yathā ca paññaḥ sampadāsamudāgatā catasso paṭisambhidā upanissayasampannassa maggeneva ijjhanti maggakkhaṇe yeva tāsāṃ paṭiladdhattā. Evaṃ sīlasampadāsamudāgatā tisso vijjā, samādhisampadāsamudāgatā ca cha abhiññaṇa upanissayasampannassa maggeneva ijjhantīti maggādhigameneva tāsāṃ adhigamo veditabbo. Paccekabuddhānaṃ, sammāsambuddhānaṇca paccekabodhisammāsambodhisamadhigamasadisā hi imesaṃ ariyānaṃ ime visesādhigamāti.

Tāsāmyeva ca tattha pabhedavacanatotī ettha “tāsāmyevā”ti avadhāraṇaṃ pāpuṇitabbānaṃ chaḷabhiññaṇcatupaṭisambhidānaṃ vinaye pabhedavacanābhāvaṃ sandhāya vuttaṃ. Verañjakaṇḍe hi tisso vijjāva vibhattātī. Casaddena samuccinanaṇca tāsāṃ ettha ekadesavacanaṃ sandhāya vuttaṃ abhiññaṇpaṭisambhidānampi ekadesānaṃ tattha vuttattā. Dutīye “tāsāmyevā”ti avadhāraṇaṃ catasso paṭisambhidā apekkhitvā kataṃ, na tisso vijjā. Tā hi chasu abhiññaṇsu antogadhattā sutte vibhattāyevāti. Ca-saddena ca paṭisambhidānamekadesavacanaṃ samuccinoti. Tatiye “tāsāncā”ti ca-saddena sesānampi tattha atthibhāvaṃ dīpeti. Abhidhamme hi tisso vijjā, cha abhiññaṇ, catasso

ca paṭisambhidā vuttāyeva. Paṭisambhidānaṃ pana aññattha pabhedavacanābhāvaṃ, tattheva ca sammā vibhattabhāvaṃ dīpetukāmo heṭṭhā vuttanayena avadhāraṇamakātvā “tatthevā”ti parivattetvā avadhāraṇaṃ ṭhapeti. “Abhidhamme pana tisso vijjā, cha abhiññā, catasso ca paṭisambhidā aññe ca sammappadhānādayo guṇavisesā vibhattā. Kiñcāpi vibhattā, visesato pana paññājātikattā catassova paṭisambhidā pāpuṇātīti dassanattamaṃ ‘tāsañca tatthevā’ti avadhāraṇavipallāso kato”ti vajirabuddhitthero. “Eva”ntiādi nigamanaṃ.

Sukho samphasso etesanti sukhasamphassāni, anuññātāniyeva tādīsāni attharaṇapāvuraṇādīni, tesam phassasāmaññato sukho vā samphasso tathā, anuññāto so yesanti anuññātasukhasamphassāni, tādīsāni attharaṇapāvuraṇādīni tesam phassena samānatāya. Upādinna-kaphasso itthiphasso, methunadhammoyeva. Vuttaṃ ariṭṭhena nāma gaddhabādhīpubbena bhikkhūnā. So hi bahussuto dhammakathiko kammakilesavipākaupavādaāñāvītikkamavasena pañcavidhesu antarāyikesu āñāvītikkamantarāyikaṃ na jānāti, sesantarāyikeyeva jānāti, tasmā so rahogato evaṃ cintesi “ime agārikā pañca kāmagaṇe paribhuñjantā sotāpannāpi sakadāgāminopi anāgāminopi honti, bhikkhūpi manāpikāni cakkhuviññeyyāni rūpāni passanti ...pe... kāyaviññeyye phoṭṭhabbe phusanti, mudukāni attharaṇapāvuraṇāni paribhuñjanti, etaṃ sabbampi vaṭṭati, kasmā itthīnaṃyeva rūpasaddagandharasaphoṭṭhabbā na vaṭṭanti, etepi vaṭṭantiyevā”ti anavajjena paccayaparibhogarasena sāvajjaṃ kāmagaṇaparibhogarasam saṃsanditvā sachandarāgaparibhogañca nicchandarāgaparibhogañca ekaṃ katvā thullavākehi saddhiṃ atisukhumasuttaṃ ghaṭento viya, sāsapena saddhiṃ sineruno sadisattaṃ upasaṃharanto viya ca pāpakaṃ diṭṭhigataṃ uppādetvā “kiṃ bhagavatā mahāsamuddaṃ bandhantena viya mahatā ussāhena paṭhamapārājikaṃ paññattaṃ, natthi ettha doso”ti sabbaññutaññāṇena saddhiṃ paṭivirujjhanto vesārajjāñāṇaṃ paṭibāhanto ariyamagge khāṇukaṇṭakādīni pakkhipanto “methunadhamme doso natthī”ti jinacakke pahāramadāsi, tenāha “tathāha”ntiādi.

Anatikkamanatthena antarāye niyuttā, antarāyaṃ vā phalaṃ arahanti, antarāyassa vā karaṇasīlāti antarāyikā, saggamokkhānaṃ antarāyakarāti vuttaṃ hoti. Te ca kammakilesavipākaupavādaāñāvītikkamavasena pañcavidhā. Vitthāro ariṭṭhasikkhāpadavaṇṇanādīsu gahetabbo. Ayaṃ panettha padatthasambandho - ye ime dhammā antarāyikā iti bhagavatā vuttā desitā ceva paññattā ca, te dhamme paṭisevato paṭisevantassa yathā yena pakārena te dhammā antarāyāya saggamokkhānaṃ antarāyakaraṇattamaṃ nālaṃ samatthā na honti, tathā tena pakārena ahaṃ bhagavatā desitaṃ dhammaṃ ājānāmīti. Tato dussīlabhāvaṃ pāpuṇātīti tato anavajjasaññibhāvahetuto vītikkamitvā dussīlabhāvaṃ pāpuṇāti.

Cattāro...pe...ādīsūti ettha ādi-saddena -

“Cattārome bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Attahitāya paṭipanno no parahitāya, parahitāya paṭipanno no attahitāya, nevattahitāya paṭipanno no parahitāya, attahitāya ceva paṭipanno parahitāya ca...pe... ime kho bhikkhave...pe... lokasmi”nti -

Evamādinā puggaladesanāpaṭisaññuttasuttantapāliṃ nidasseti. Adhippāyanti “ayaṃ puggaladesanāvohāravasena, na paramatthato”ti evaṃ bhagavato adhippāyaṃ. Vuttañhi -

“Duve saccāni akkhāsi, sambuddho vadattaṃ varo;

Sammutiṃ paramatthañca, tatiyaṃ nūpalabbhati.

Saṅketavacanaṃ saccaṃ, lokasammutikāraṇā;
Paramatthavacanaṃ saccaṃ, dhammānaṃ bhūtakāraṇā.

Tasmā vohārakusalassa, lokanāthassa satthuno;
Sammutiṃ voharantassa, musāvādo na jāyatī”ti.

Na hi lokasammutiṃ buddhā bhagavanto vijahanti, lokasamaññāya lokaniruttiyā lokābhilāpe t̥hitāyeva dhammaṃ desenti. Apica “hirottappadīpanatthaṃ, kammassakatādīpanattha”nti evamādīhipi aṭṭhahi kāraṇehi bhagavā puggalakathaṃ kathetī”ti evaṃ adhippāyamajānanto. Ayamatto upari āvi bhavissati. Duggahitaṃ gaṇhātīti “tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati anañña”ntiādinā duggahitaṃ katvā gaṇhāti, viparītaṃ gaṇhātīti vuttaṃ hoti. Duggahitanti hi bhāvanapuṃsakaniddeso kiriyāyavisesanabhāvena napuṃsakaliṅgena niddisitabbattā. Ayañhi bhāvanapuṃsakapadassa pakati, yadidaṃ napuṃsakaliṅgena niddisitabbattā, bhāvappaṭṭhānatā, sakammākammakiriyānuyogaṃ paccattopayogavacanaṭā ca. Tena vuttaṃ “duggahitaṃ katvā”ti. Yanti duggahitagāhaṃ. Majjhimanikāye mūlapaṇṇāsake mahātaṇhāsasaṅkhasutta tathāvādīnaṃ sādhināmaṃ kevaṭṭaputtaṃ bhikkhuṃ ārabba bhagavatā vuttaṃ. Attanā duggahitena dhammenāti pāṭhaseso, micchāsabhāvenāti attho. Atha vā duggahaṇaṃ duggahitaṃ, attanāti ca sāmīatthe karaṇavacanaṃ, vibhattiyantapatirūpaṃ vā abyayapadaṃ, tasmā attano duggahaṇena viparītagāhenāti attho. Abbhācikkhatīti abbhakkhānaṃ karoti. Attano kusalamūlāni khananto attānaṃ khanati nāma. Tatoti duggahitabhāva hetuto.

Dhammacintanti dhammasabhāvavicāraṃ. Atidhāvantoti t̥hātabbamariyādāyaṃ aṭṭhatvā “cittuppadamattenapi dānaṃ hoti, sayameva cittaṃ attano ārammaṇaṃ hoti, sabbampi cittaṃ sabhāvadhammārammaṇameva hotī”ti ca evamādinā atikkamitvā pavattayamāno. Cintetumasakkuṇeyyāni, anaraharūpāni vā acinteyyāni nāma, tāni dassento “vuttañheta”ntiādimāha. Tattha acinteyyānīti tesam sabhāvadassanaṃ. Na cintetabbānīti tattha kattabbakiccadassanaṃ. “Yānī”tiādi tassa hetudassanaṃ. Yāni cinto ummādassa cittakkhepassa, vighātassa vihesassa ca bhāgī assa, acinteyyāni imāni cattāri na cintetabbāni, imāni vā cattāri acinteyyāni nāma na cintetabbāni, yāni vā...pe... assa, tasmā na cintetabbāni acintetabbabhūtāni imāni cattāri acinteyyāni nāmāti yojanā. Iti-saddena pana -

“Katamāni cattāri? Buddhānaṃ bhikkhave buddhavisayo acinteyyo na cintetabbo, yaṃ cinto ummādassa vighātassa bhāgī assa. Jhāyissa bhikkhave jhānavisayo acinteyyo...pe... kammavipāko bhikkhave acinteyyo...pe... lokacintā bhikkhave acinteyyā...pe... imāni...pe... assā”ti -

Caturaṅguttare vuttaṃ acinteyyasuttaṃ ādiṃ katvā sabbam acinteyyabhāvadīpaṃ pālīṃ saṅgaṇhāti. Kāmaṃ acinteyyāni cha asādhāraṇaṇāṇādīni, tāni pana anussarantassa kusalupattihetubhāvato cintetabbāni, imāni pana evaṃ na honti aphaḷabhāvato, tasmā na cintetabbāni. “Dussīlya...pe... pabheda”nti iminā vipattiṃ sarūpato dasseti. “Kathaṃ? Piṭakavasena”tiādivacanasambajjanena

pubbāparasambandhaṃ dassento “evaṃ nānappakārato”tiādimāha.
Pubbāparasambandhavirahitañhi vacanaṃ byākulaṃ. Sotūnañca atthaviññāpakaṃ na
hoti, pubbāparaññūnameva ca tathāvicāritavacanaṃ visayo. Yathāha -

“Pubbāparaññū atthaññū, niruttipadakovidō;
Suggahītañca gaṇhāti, atthañco’ paparikkhatī”ti.

Tesanti piṭakānaṃ. Etanti buddhavacanaṃ.

Sīlakkhandhavagga mahāvaggapāthikavaggasaṅkhātehi tīhi vaggehi saṅgaho etesanti
tivaggasaṅgahāni. Gāthāya pana yassa nikāyassa suttagaṇanato catuttimseva
suttantā. Vaggasaṅgahavasena tayo vaggā assa saṅgahassāti tivaggo saṅgaho.
Paṭhamo esa nikāyo dīghanikāyoti anulomiko apaccanīko, atthānulomanato
atthānulomanāmiko vā, anvatthanāmoti attho. Tattha “tivaggo saṅgaho”ti etaṃ
“yassā”ti antarikepi samāsoyeva hoti, na vākyanti daṭṭhabbaṃ “navaṃ pana
bhikkhunā cīvaralābhenā”ti ettha “navaṃcīvaralābhenā”ti padaṃ viya. Tathā hi
aṭṭhakathācariyā vaṇṇayanti “alabbhīti labho, labho eva lābho. Kiṃ alabbhi? Cīvaraṃ.
Kīdisaṃ? Navaṃ, iti ‘navacīvaralābhenā’ti vattabbe anunāsikalopaṃ akatvā
‘navaṃcīvaralābhenā’ti vuttaṃ, paṭiladdhanavacīvarenāti attho. Majjhe
ṭhitapadadvaye panāti nipāto. Bhikkhunāti yena laddhaṃ, tassa nidassana”nti. Idhāpi
saddato, atthato ca vākye yuttīyābhāvato samāsoyeva sambhavati. “Tivaggo”ti
padañhi “saṅgaho”ti ettha yadi karaṇaṃ, evaṃ sati karaṇavacanantameva siyā. Yadi
ca padadvayameṭaṃ tulyādhikaraṇaṃ, tathā ca sati napuṃsakaliṅgameva siyā
“tiloka”ntiādi padaṃ viya. Tathā “tivaggo”ti etassa “saṅgaho”ti padamantarena
aññatthāsambandho na sambhavati, tattha ca tādisena vākyena sambajjhaṇaṃ na
yuttaṃ, tasmā samānepi padantarantarike saddatthāvirodhabhāvoyeva
samāsataṭkāraṇanti samāso eva yutto. Tayo vaggā assa saṅgahassāti hi
tivaggosaṅgaho akārassa okārādesaṃ, okārāgamaṃ vā katvā yathā
“sattāhapaṇinibbuto, acirapakkanto, māsajāto”tiādi, assa saṅgahassāti ca
saṅgahitassa assa nikāyassāti attho. Apare pana “tayo vaggā yassāti katvā
‘saṅgaho’ti padena tulyādhikaraṇameva sambhavati, saṅgahoti ca gaṇanā.
Ṭīkācariyehi pana ‘tayo vaggā assa saṅgahassā’ti padadvayassa
tulyādhikaraṇatāyeva dassitā”ti vadanti, tadayuttameva saṅkhyāsaṅkhyeyyānaṃ
missakattā, apākaṭattā ca.

Atthānulomikattaṃ vibhāvetumāha “kasmā”tiādi. Guṇopacārena, taddhitavasena vā
dīgha-saddena dīghappamāṇāni suttāniyeva gahitāni, nikāyasaddo ca ruḥhivasena
samūhanivāsatthesu vattatīti dasseti “dīghappamāṇāna”ntiādinā. Saṅketasiddhattā
vacanīyavācakānaṃ payogato tadatthesu tassa saṅketasiddhataṃ ñāpento
“nāha”ntiādimāha. Ekanikāyampīti ekasamūhampi. Evaṃ cittanti evaṃ vicittaṃ.
Yathayidanti yathā ime tiracchānagatā pāṇā. Poṇikā, cikkhallikā ca khattiyā, tesam
nivāso “poṇikanikāyo cikkhallikanikāyo”ti vuccati. Etthāti nikāyasaddassa
samūhanivāsānaṃ vācakabhāve. Sādhakānīti adhippetassatthassa sādhanato
udāharaṇāni vuccanti. “Samānītānī”ti pāṭhasesena cetassa sambandho, sakkhīni vā
yathāvuttanayena sādhakāni. Yañhi niddhāretvā adhippetatthaṃ sādheti, taṃ
“sakkhī”ti vadanti. Tathā hi manorathapūraṇiyaṃ vuttaṃ “pañcagarujātaṃ pana
sakkhībhāvatthāya āharitvā kathetabba”nti sāsanaṭoti sāsanaṭpayogato, sāsane vā.

Lokatoti lokiyaṇapayogato, loke vā. Idaṃ pana piṭakattaye na vijjati, tasmā evaṃ vuttanti vadanti. Ettha ca paṭhamamudāharaṇaṃ sāsanaṭo sādhaḱavacaṇaṃ, dutiyaṃ lokatoti daṭṭhabbaṃ.

Mūlapariyāya vaggādivasena pañcadasavaggaṇgaṇhāni. Aḍḍhena dutiyaṃ diyaḍḍhaṃ, tadeva sataṃ, ekasataṃ, paññāsa ca suttānīti vuttaṃ hoti. Yatthāti yaṃmiṃ nikāye. Pañcadasavaggaṇpariggahoti pañcadasahi vaggehi pariggahito saṅgaḱhito.

Samyujjanti etthāti samyuttaṃ, keṣaṃ samyuttaṃ? Suttavaggaṇaṃ. Yathā hi byañjanaṣamudāye padaṃ, padaṣamudāye ca vāḱyaṃ, vāḱyaṣamudāye suttaṃ, suttasamudāye vaggoti samaññā, evaṃ vaggasamudāye samyuttasamaññā. Devatāya pucchitena kathitasuttavaggaḍdīnaṃ samyuttattā devatāsamyuttāḍibhāvo, tenāha “devatāsamyuttādivasena”tiāḍi. “Suttantānaṃ saḱassāni satta suttasatāni cā”ti pāṭhe suttantānaṃ satta saḱassāni, satta suttasatāni cāti yojetabbaṃ. “Satta suttasahassāni, satta suttasatāni cā”tipi pāṭho. Samyuttasaṅgaḱhoti samyuttanikāyassa saṅgaḱho gaṇaṇā.

Ekekehi aṅgehi uparūpari uttaro adhiko etthāti aṅguttaroti āha “eḱekaṇgātirekavasena”tiāḍi. Tattha hi eḱekato paṭṭhāya yāva ekāḍasa aṅgaṇi kathitāni. Aṅganti ca dhammaḱoṭṭhāso.

Pubbeti suttantapiṭaḱaniddese. Vuttameva paḱārantarena saṅkhipitvā aviseṣetvā ḍassetuṃ “ṭhapetvā”tiāḍi vuttaṃ. “Sakaḱaṃ viṇayaṇiṭaḱa”ntiāḍinā vuttameva hi iminā paḱārantarena saṅkhipitvā ḍaseti. Apica yathāvuttato avasiṭṭhaṃ yaṃ kiṇci bhagaṇatā ḍinnaṇaye ṭhatvā ḍesitaṃ, bhagaṇatā ca anuḱoḍitaṃ nettipeṭaḱopadesāḍikaṃ, taṃ sabbampi ettheva pariāṇannanti anavaṣeṣapariyāḍāṇavasena ḍassetuṃ evaṃ vuttantiṇi ḍaṭṭhabbaṃ. Siddhepi hi sati āraṃbho atthantaraviññāṇaṇāya vā hoti, niyaṃāya vāti. Ettha ca yathā “ḍīghappaṃaṇāṇa”ntiāḍi vuttaṃ, evaṃ “khuddaḱappaṃaṇāṇa”ntiāḍiṃavattvā sarūṇasseva kathaṇaṃ viṇayābhiddhammāḍīnaṃ ḍīghappaṃaṇāṇaṃpi tadantogaḍhatāyāti ḍaṭṭhabbaṃ, tena ca viññāyati “na sabbattha khuddaḱapariyāṇannesu tassa anvatthasamaññatā, ḍīghaṇiḱāyāḍisabhāṇaviṇarītabhāṇasāmaññena pana katthaci tabboḱaratā”ti. Tadaññanti tehi catūhi nikāyehi aññaṃ, avaseṣanti attho.

Navappaḱhedanti ettha kathaṃ paṇetaṃ navappaḱhedatṃ hoti. Tathā hi navahi aṅgehi vavattḱitehi aññaṃaṇñasaṅkararahitehi bhavitaḱbaṃ, tathā ca sati asuttasabhāṇāṇeva geṇyaṅgāḍīni siyuṃ, atha suttasabhāṇāṇeva geṇyaṅgāḍīni, evaṃ sati suttanti viṣuṃ suttāṅgaṇeva na siyā, evaṃ sante aṭṭhaṅgaṃ sāsanaṇti āṇajjati. Apica “saḱāṭhaḱaṃ suttaṃ geṇyaṃ, niggaṭhaḱaṃ suttaṃ veyyāḱaraṇa”nti aṭṭhaḱathāyaṃ vuttaṃ. Suttañca nāma saḱāṭhaḱaṃ vā siyā, niggaṭhaḱaṃ vā, tasmā aṅgaḍvayeneva tadubḱayaṃ saṅgaḱhanti tadubḱayaṇiṃmuttaṃ suttaṃ uḍāṇāḍiviseṣasaññārahitaṃ natthi, yaṃ suttāṅgaṃ siyā, athāpi kathañci viṣuṃ suttāṅgaṃ siyā, maṅgaḱasuttāḍīnaṃ suttāṅgaṇgaḱho na siyā gaṭṭhabhāvato dhammapaḍāḍīnaṃ viya. Geṇyaṅgaṇgaḱho vā siyā saḱāṭhaḱattā saḱāṭhāvaggaṇsa viya. Tathā ubhatovibhaṅgāḍiṣu saḱāṭhaḱappaḍeṣaṇanti? Vuccate -

Suttanti sāmaññavidhi, viṣeṣavidḱayo pare;
Sanimittā niruḱḱhattā, saḱatāññena nāññato.

Yathāvuttassa dosassa, natthi etthāvagāhaṇaṃ;
Tasmā asaṅkaraṃyeva, navaṅgaṃ satthusāsaṇaṃ.

Sabbassāpi hi buddhavadānaṃ suttanti ayaṃ sāmāññaṇḍhi. Tathā hi “ettakaṃ tassa bhagavato suttāgataṃ suttapariyāpannaṃ, sāvattiyā suttavibhaṅge, sakavāde pañca suttasatānī”tiādi vacanato vinayābhiddhammapariyatti visesesu suttavohāro dissati. Teneva ca āyasmā mahākaccāyano nettiyaṃ āha “navavidhasuttantapariyettī”ti tattha hi suttādivasena navaṅgassa sāsanaṃ pariyettī pariyesaṇā atthavicāraṇā “navavidha suttantapariyettī”ti vuttā. Tadekadesesu pana pare geyyādayo sanimittā visesavidhaya tena tena nimittena patitthitā. Tathā hi geyyassa sagāthakattaṃ tabbhāvanimittaṃ. Lokepi hi sasilokaṃ sagāthakaṃ cuṇṇiyaganthaṃ “geyya”nti vadanti, gāthāvirahe pana sati pucchāṃ katvā vissajjanabhāvo veyyākaraṇassa tabbhāvanimittaṃ. Pucchāvissajjanañhi “byākaraṇa”nti vuccati, byākaraṇameva veyyākaraṇaṃ. Evaṃ sante sagāthakādīnampi pucchāṃ katvā vissajjanavasena pavattānaṃ veyyākaraṇabhāvo āpajjati? Nāpajjati geyyādisaṇḍhaṇaṃ anokāsabhāvato. Saokāsavidhito hi anokāsavidhi balavā. Apica “gāthāvirahe satī”ti visesitattā. Yathādhīpetassa hi atthassa anadhippetato byavacchedakaṃ visesaṇaṃ. Tathā hi dhammapadādīsu kevalagāthābandhesu, sagāthakattepi somanassaññaṇḍamāyikagāthāpaṭisaṇḍuttetu, “vuttaṃ heta”ntiādivacana sambandhesu, abbhutadhammapaṭisaṇḍuttetu ca suttavisesesu yathākkamaṃ gāthāudānaitivuttaka abbhutadhammasaṇḍā patitthitā. Ettha hi satipi saṇḍāntaranimittayoge anokāsasaṇḍhaṇaṃ balavabhāveneva gāthādisaṇḍā patitthitā, tathā satipi gāthābandhabhāve bhagavato atītāsu jātīsu cariyānubhāvappakāsakesu jātakasaṇḍā patitthitā, satipi pañhāvissajjanabhāve, sagāthakatte ca kesuci suttantesu vedassa labhāpanato vedallasaṇḍā patitthitā, evaṃ tena tena sagāthakattādīnā nimittena tesu tesu suttavisesesu geyyādisaṇḍā patitthitāti visesavidhaya suttāṅgato pare geyyādayo, yaṃ panettha geyyāṅgādīnimittarahitaṃ, taṃ suttāṅgameva visesasaṇḍāparihārena sāmāññasaṇḍāya pavattanato. Nanu ca evaṃ santepe sagāthakaṃ suttāṃ geyyaṃ, niggaṭhakaṃ suttāṃ veyyākaraṇanti tadubhayavinimuttassa suttassa abhāvato visuṃ suttāṅgameva na siyāti codanā tadavatthā evāti? Na tadavatthā sodhitattā. Sodhitañhi pubbe gāthāvirahe sati pucchāvissajjanabhāvo veyyākaraṇassa tabbhāvanimittanti.

Yañca vuttaṃ “gāthābhāvato maṅgalasuttādīnaṃ suttāṅgasaṅgaho na siyā”ti, tampi na, niruḥhattā. Niruḥho hi maṅgalasuttādīnaṃ suttabhāvo. Na hi tāni dhammapadabuddhavaṃsādayo viya gāthābhāvena saṇḍitāni, atha kho suttabhāveneva. Teneva hi akathāyaṃ “suttanāma”nti nāmaggaṇaṃ kataṃ. Yañca pana vuttaṃ “sagāthakattā geyyāṅgasaṅgaho vā siyā”ti, tampi natthi. Kasmāti ce? Yasmā sahatāññaṇḍa, tasmā. Sahabhāvo hi nāma attato aññaṇḍa hoti. Saha gāthāhīti ca sagāthakaṃ, na ca maṅgalasuttādīsu gāthāvinimutto koci suttapadeso atthi, yo “saha gāthāhī”ti vucceyya, nanu ca gāthāsamudāyo tadekadesāhi gāthāhi aññaṇḍa hoti, yassa vasena “saha gāthāhī”ti sakkā vattunti? Taṃ na. Na hi avayavavinimutto samudāyo nāma koci atthi, yo tadekadesehi saha bhavēyya. Katthaci pana “dīghasuttaṅkitassā”tiādīsu samudāyekadesānaṃ vibhāgavacanaṃ vohāramattaṃ pati pariāyavacanaṃ, ayañca nippariyāyena pabhedavibhāgadassanakathāti. Yampi vuttaṃ “ubhatovibhaṅgādīsu sagāthakappadesānaṃ geyyāṅgasaṅgaho siyā”ti, tampi na, aññato. Aññāyeva hi tā

gāthā jātakādipariyāpannattā. Tādisāyeve hi kāraṇānurūpena tattha desitā, ato na tāhi ubhatovibhaṅgādīnaṃ geyyaṅgabhāvoti. Evaṃ suttādinavaṅgānaṃ aññaṃaññaṃsaṅkarābhāvo veditabboti.

Idāni etāni navaṅgāni vibhajitvā dassento “tatthā”tiādimāha. Niddeso nāma suttanipāte -

“Kāmaṃ kāmayamānassa, tassa ce taṃ samijjhati;
Addhā pītimano hoti, laddhā macco yadicchatī”tiādinā. -

Āgatassa aṭṭhakavaggassa;

“Kenassu nivuto loko,
Kenassu na pakāsati;
Kissābhilepanaṃ brūsi,
Kiṃsu tassa mahabbhaya”ntiādinā. -

Āgatassa pārāyanavaggassa;

“Sabbesu bhūtesu nidhāya daṇḍaṃ,
Aviheṭṭhayaṃ aññatarampi tesam;
Na puttamiccheyya kuto sahāyaṃ,
Eko care khaggavisāṇakappo”tiādinā. -

Āgatassa khaggavisāṇasuttassa ca atthavibhāgavasena satthukappena āyasmatā dhammasenāpatisāriputtattherena kato niddeso, yo “mahāniddeso, cūḷaniddeso”ti vuccati. Evamidha niddesassa suttaṅgasaṅgaho bhadantabuddhadhosācariyena dassito, tathā aññatthāpi vinayaṭṭhakathādīsu, ācariyadhammapālāttherenāpi nettippakaraṇaṭṭhakathāyaṃ. Apare pana niddesassa gāthāveyyākaraṇaṅgesu dvīsu saṅghaṃ vadanti. Vuttañhetam niddesaṭṭhakathāyaṃ upasenattherena -

“So panesa vinayapiṭakaṃ...pe... abhidhammapiṭakanti tīsu piṭakesu suttantapiṭakapariyāpanno, dīghanikāyo...pe... khuddakanikāyoti pañcasu nikāyesu khuddakamahānikāyapariyāpanno, suttaṃ...pe... vedallanti navasu satthusāsanaṅgesu yathāsambhavaṃ gāthaṅgaveyyākaraṇaṅgadvayasaṅgahito”ti.

Ettha tāva katthaci pucchāvissajjanasabbhāvato niddesekadesassa veyyākaraṇaṅgasaṅgaho yujjatu, agāthābhāvato gāthaṅgasaṅgaho kathaṃ yujjeyyāti vīmaṃsitabbametaṃ. Dhammāpadādīnaṃ viya hi kevalaṃ gāthābandhabhāvo gāthaṅgassa tabbhāvanimittaṃ. Dhammapadādīsu hi kevalaṃ gāthābandhesu gāthāsamaññaṃ patiṭṭhitā, niddese ca na koci kevalo gāthābandappadeso upalabbhati. Sammāsambuddhena bhāsītānaṃyeve hi aṭṭhakavaggādīsaṅgahitānaṃ gāthānaṃ niddesamattaṃ dhammasenāpatinā kataṃ. Atthavibhajanatthaṃ ānītāpi hi tā aṭṭhakavaggādīsaṅgahitā niddisitabbā mūlagāthāyo suttanipātapariyāpannattā aññāyevāti na niddesasaṅkhyāṃ gacchanti ubhatovibhaṅgādīsu āgatāpi taṃ vohāramalabhamānā jātakādipariyāpannā gāthāyo viya, tasmā kāraṇantaramettha gavesitabbaṃ, yuttataraṃ vā gahetabbaṃ.

Nālakasuttaṃ nāma dhammacakkappavattita divasato sattame divase nālakattherassa “moneyyaṃ te upaṇṇissa”ntiādinā bhagavatā bhāsitaṃ moneyya paṭipadāparidīpakaṃ suttaṃ. Tuvaṭṭakasuttaṃ nāma mahāsamayasuttantadesanāya sannipatitesu devesu “kā nu kho arahattappattiyā paṭipattī”ti uppannacittānaṃ

ekaccānaṃ devatānaṃ tamatthaṃ pakāsetuṃ nimmitabuddhena attānaṃ
pucchāpetvā “mūlaṃ papañcasaṅkhāyā”tiādinā bhagavatā bhāsitaṃ suttaṃ.
Evamidha suttanipāte āgatānaṃ maṅgalasuttādīnaṃ suttaṅgasaṅgaho dassito,
tattheva āgatānaṃ asuttanāmikānaṃ suddhikagāthānaṃ gāthaṅgasaṅgahañca
dassayissati, evaṃ sati suttanipātaṭṭhakathārambhe -

“Gāthāsatasamākiṇṇo, geyyabyākaraṇaṅkito;
Kasmā suttanipātoti, saṅkhamesa gatoti ce”ti. -

Sakalassāpi suttanipātassa geyyaveyyākaraṇaṅgasaṅgaho kasmā coditoti? Nāyaṃ
virodho. Kevalaṅhi tattha codakena sagāthakattaṃ, katthaci pucchāvissajjanattañca
gahetvā codanāmattaṃ kataṃ, aññathā suttanipāte niggāthakassa suttasseva
abhāvato veyyākaraṇaṅgasaṅgaho na codetabbo siyā, tasmā codakassa
vacanamattaṃ appamaṇanti idha, aññāsu ca vinayaṭṭhakathādīsu vuttanayeneva
tassa suttaṅgagāthaṅgasaṅgaho dassitoti. Suttanti cuṇṇiyasuttaṃ. Visesenāti
rāsibhāvena ṭhitaṃ sandhāyāha. Sagāthāvaggo geyyanti sambandho.

“Aṭṭhahi aṅgehi asaṅgahitaṃ nāma paṭisambhidādī”ti tīsupi kira gaṇṭhipadesu
vuttaṃ. Apare pana paṭisambhidāmaggassa geyyaveyyākaraṇaṅgadvayasaṅgahaṃ
vadanti. Vuttañhetuṃ tadaṭṭhakathāyaṃ “navasu satthusāsanaṅgesu
yathāsambhavaṃ geyyaveyyākaraṇaṅgadvayasaṅgahita”nti, etthāpi
geyyaṅgasaṅgahitabhāvo vuttanayena vīmaṃsitabbo. No suttanāmikāti
asuttanāmikā saṅgītikāle suttasamaññāya apaññātā. “Suddhikagāthā nāma
vatthugāthā”ti tīsupi kira gaṇṭhipadesu vuttaṃ, vatthugāthāti ca pārāyanavaggassa
nidānamāropentena āyasmatā ānandattherena saṅgītikāle vuttā chappaññāsa
gāthāyo, nālakasuttassa nidānamāropentena teneva tadā vuttā vīsativattā gāthāyo
ca vuccanti. Suttanipātaṭṭhakathāyaṃ pana “parinibbute bhagavati saṅgītiṃ
karontenāyasmatā mahākassapena tameva moneyyapaṭipadaṃ puṭṭho āyasmā
ānando yena, yadā ca samādapito nālakatthero bhagavantaṃ pucchi, taṃ sabbhaṃ
pākaṭaṃ katvā dassetukāmo ‘ānandajāte’tiādikā vīsati vatthugāthāyo vatvā
vissajjesi, taṃ sabbampi ‘nālakasutta’nti vuccati”ti āgatattā nālakasuttassa
vatthugāthāyo nālakasuttaḡgahaṇeneva gahitāti pārāyanavaggassa vatthugāthāyo
idha suddhikagāthāti gahetabbaṃ. Tattheva ca pārāyanavagge ajitamāṇavakādīnaṃ
soḷasannaṃ brāhmaṇānaṃ pucchāgāthā, bhagavato vissajjanagāthā ca pāḷiyaṃ
suttanāmena avatvā ‘ajitamāṇavakapucchā, tissametteyyamāṇavakapucchā”tiādinā
āgatattā, cuṇṇiyaganthe hi asammissattā ca “no suttanāmikā suddhikagāthā nāmā”ti
vattuṃ vaṭṭati.

“Somanassañāṇamayikagāthāpaṭisaṃyuttā”ti etena udānaṭṭhena udānanti
anvatthasaññataṃ dasseti kimidaṃ udānaṃ nāma? Pīṭivegasamuṭṭhāpito udāhāro.
Yathā hi yaṃ telādi minitabbavatthu mānaṃ gahetuṃ na sakkoti, vissanditvā
gacchati, taṃ “avasesako”ti vuccati. Yañca jalaṃ taḷākāṃ gahetuṃ na sakkoti,
ajjhottharivā gacchati, taṃ “mahogho”ti vuccati, evameva yaṃ
pīṭivegasamuṭṭhāpitaṃ vitakkavipphāraṃ antohadayaṃ sandhāretuṃ na sakkoti, so
adhiko hutvā anto asaṇṭhahitvā bahi vacīdvārena nikkhanto paṭiggāhakanirapekkho
udāhāraviseso “udāna”nti vuccati “uda mode kīḷayañcā”ti hi akkharacintakā vadanti,
idañca yebhuyyena vuttaṃ dhammasaṃvegavasena uditassāpi “sace bhāyatha
dukkhassā”tiādiudānassa udānapāḷiyaṃ āgatattā, tathā “gāthāpaṭisaṃyuttā”ti
idampi yebhuyyeneva “atthi bhikkhave, tadāyatanaṃ, yattha neva pathavī, na

āpo”tiādikassa cuṇṇiyavākyavasena uditassāpi tattha āgatattā. Nanu ca udānaṃ nāma pītisomanassasamuṭṭhāpito, dhammasaṃvegasamuṭṭhāpito vā dhammapaṭiggāhakanirapekkho gāthābandhavasena, cuṇṇiyavākyavasena ca pavatto udāhāro, tathā ceva sabbattha āgataṃ, idha kasmā “bhikkhave”ti āmantanaṃ vuttanti? Tesāṃ bhikkhūnaṃ saññāpanatthaṃ eva, na paṭiggāhakakaraṇatthaṃ. Nibbānapaṭisaṃyuttañhi bhagavā dhammaṃ desetvā nibbānaguṇānussaraṇena uppannapītisomanassena udānaṃ udānento “ayaṃ nibbānadhammo kathamapaccayo upalabbhatī”ti tesāṃ bhikkhūnaṃ cetoparivitakkamaññāya tesāṃ tamatthaṃ ñāpetukāmena “tadāyatana”nti vuttaṃ, na pana ekantato te paṭiggāhake katvāti veditabbanti.

Tayidaṃ sabbaññubuddhabhāsitaṃ paccekabuddhabhāsitaṃ sāvakabhāsitanti tibbidhaṃ hoti. Tattha paccekabuddhabhāsitaṃ -

“Sabbesu bhūtesu nidhāya daṇḍaṃ,
Aviheṭṭhaṃ aññatarampi tesa”nti. ādinā -

Khaggavisāṇasutte āgataṃ. Sāvakabhāsitaṃ -

“Sabbo rāgo pahīno me,
Sabbo doso samūhato;
Sabbo me vihato moho,
Sītibhūtosmi nibbuto”ti. ādinā -

Theragāthāsu,

“Kāyena saṃvutā āsiṃ, vācāya uda cetasā;
Samūlaṃ taṇhamabbuyha, sītibhūtāmi nibbutā”ti. -

Therīgāthāsu ca āgataṃ. Aññānipi sakkādīhi devehi bhāsitaṃ “aho dānaṃ paramadānaṃ, kassape suppatiṭṭhita”ntiādīni. Soṇadaṇḍabrāhmaṇādīhi manussehi ca bhāsitaṃ “namo tassa bhagavato”tiādīni tisso saṅgītiyo āruḥhāni udānāni santi eva, tāni sabbānipi idha na adhippetāni. Yaṃ pana sammāsambuddhena sāmaṃ āhaccabhāsitaṃ jinavacanabhūtaṃ, tadeva dhammasaṅgāhakehi “udāna”nti saṅgītaṃ, tadeva ca sandhāya bhagavatā pariyattidhammaṃ navadhā vibhajitvā uddisantenā “udāna”nti vuttaṃ. Yā pana “anekajātisaṃsāra”ntiādikā gāthā bhagavatā bodhimūle udānavasena pavattitā, anekasatasahassānaṃ sammāsambuddhānaṃ udānabhūtā ca, tā aparabhāge dhammabhaṇḍāgārikassa bhagavatā desitattā dhammasaṅgāhakehi udānapāḷiyaṃ saṅgahaṃ anāropetvā dhammapade saṅgahitā, yañca “aññāsi vata bho koṇḍañño aññāsi vata bho koṇḍañño”ti udānavacanaṃ dasasahassilokadhātuyā devamanussānaṃ pavedanasamatthanigghosavipphāraṃ bhagavatā bhāsitaṃ, tadapi paṭhamabodhiyaṃ sabbesaṃ eva bhikkhūnaṃ sammāpaṭipattipaccavekkhaṇahetukaṃ “ārādhayimṣu vata maṃ bhikkhū ekaṃ samaya”ntiādivacanaṃ viya dhammacakkappavattanasuttantadesanāpariyosāne attanāpi adhigatadhammekadesassa yathādesitassa ariyamaggassa sabbapaṭṭhamāṃ sāvakesu therena adhigatattā attano parissamassa saphalabhāvapaccavekkhaṇahetutaṃ pītisomanassajanitaṃ udāhāramattaṃ, na pana “yadā have pātubhavanti dhammā”tiādivacanaṃ viya pavattiyā, nivattiyā vā

pakāsananti dhammasaṅgāhakehi udānapāḷiyaṃ na saṅgītaṃ daṭṭhabbaṃ.
Udānapāḷiyaṃ pana aṭṭhasu vaggesu dasa dasa katvā asītiyeva suttantā saṅgītā.
Tathā hi tadaṭṭhakathāyaṃ vuttaṃ -

“Asītiyeva suttantā, vaggā aṭṭha samāsato”ti..

Idha pana “dveasīti suttantā”ti vuttaṃ, taṃ udānapāḷiyā na sameti, tasmā “asīti suttantā”ti pāṭhena bhavitabbaṃ. Apica na kevalaṃ idheva, atha kho aññāsupi vinayābhiddhammaṭṭhakathāsu tathāyeva vuttattā “appakaṃ pana ūnamadhikaṃ vā gaṇanūpagaṃ na hotī”ti pariyāyena anekaṃsena vuttaṃ siyā. Yathā vā tathā vā anumānena gaṇanameva hi tattha tattha ūnādhikasaṅkhyā, itarathā tāyeva na siyuntipi vadanti, pacchā pamādalekhavacanāṃ vā etaṃ.

Vuttañhetam bhagavatātiādinayappavattāti ettha ādisaddena “vuttañhetam bhagavatā, vuttamarahatāti me sutam. Ekadhammaṃ bhikkhave, pajahatha, aham vo pāṭibhogo anāgāmitāya. Katamaṃ ekadhammaṃ? Lobham bhikkhave, ekadhammaṃ pajahatha, aham vo pāṭibhogo anāgāmitāyā”ti evamādinā ekadukatikacatukkanipātavasena vuttaṃ dvādasuttarasatasuttasamūhaṃ saṅgaṇhāti. Tathā hi itivuttakapāḷiyameva udānagāthāhi dvādasuttarasatasuttāni gaṇetvā saṅgītāni, tadaṭṭhakathāyampi tathāyeva vuttaṃ. Tasmā “dvādasuttarasatasuttantā” icceva pāṭhena bhavitabbaṃ, yathāvuttanayena vā anekaṃsato vuttantipi vuttaṃ sakkā, tathāpi idise tṭhāne pamāṇaṃ dassentena yāthāvatova niyametvā dassetabbanti “dasuttarasatasuttantā”ti idaṃ pacchā pamādalekhamevāti gaṇetabbanti vadanti. Iti evaṃ bhagavatā vuttaṃ itivuttaṃ. Itivuttanti saṅgītaṃ itivuttakaṃ. Ruḥhināmaṃ vā etaṃ yathā “yevāpanakaṃ, natumhākavaggo”ti, vuttañhetam bhagavatā, vuttamarahatāti me sutanti nidānavacanena saṅgītaṃ yathāvuttasuttasamūhaṃ.

Jātaṃ bhūtaṃ purāvutthaṃ bhagavato pubbacaritaṃ kāyati katheti pakāseti etenāti jātakaṃ, taṃ pana imānīti dassetuṃ “apaṇṇakajātakādīnī”tiādimāha. Tattha “paññāsādhikāni pañcajātakasatānī”ti idaṃ appakaṃ pana ūnamadhikaṃ vā gaṇanūpagaṃ na hotīti katvā anekaṃsena, vohārasukhatāmattena ca vuttaṃ. Ekaṃsato hi sattacattālīsādhikāniyeva yathāvuttagaṇanato tīhi ūnattā. Tathā hi ekanipāte paññāsasataṃ, dukanipāte sataṃ, tikanipāte paññāsa, tathā catukkanipāte, pañcakanipāte pañcavīsa, chakkanipāte vīsa, sattanipāte ekavīsa, aṭṭhanipāte dasa, navanipāte dvādasā, dasanipāte soḷasa, ekādasanipāte nava, dvādasanipāte dasa, tathā terasanipāte, pakiṇṇakanipāte terasa, vīsatinipāte cuddasa, tiṃsanipāte dasa, cattālīsanipāte pañca, paṇṇāsanipāte tīṇi, saṭṭhinipāte dve, tathā sattatinipāte, asītinipāte pañca, mahānipāte dasāti sattacattālīsādhikāneva pañca jātakasatāni saṅgītānīti.

Abbhuto dhammo sabhāvo vutto yatthāti abbhutadhammaṃ, taṃ panidanti āha “cattārome”tiādi. Ādisaddena cettha -

“Cattārome bhikkhave, acchariyā abbhutā dhammā ānande. Katame cattāro? Sace bhikkhave, bhikkhuparisā ānandaṃ dassanāya upasaṅkamati, dassanenapi sā attamanā hoti. Tatra ce ānando, dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti, atittāva bhikkhave bhikkhuparisā hoti, atha ānando tuṇhī bhavati. Sace bhikkhave, bhikkhunīparisā...pe... upāsakaparisā...pe... upāsikā - parisā...pe... tuṇhī bhavati. Ime kho bhikkhave...pe... ānande”ti -

Evamādinayappavattaṃ tattha tattha bhāsitaṃ sabbampi
acchariyabbhutadhammapaṭisaṃyuttaṃ suttantaṃ saṅgaṇhāti.

Cūḷavedallādīsu visākhena nāma upāsakena puṭṭhāya dhammadinnāya nāma
bhikkhuniyā bhāsitaṃ suttaṃ cūḷavedallaṃ nāma. Mahākoṭṭhikattherena pucchitena
āyasmatā sārīputtattherena bhāsitaṃ mahāvedallaṃ nāma. Sammādiṭṭhisuttampi
bhikkhūhi puṭṭhena teneva bhāsitaṃ, etāni majjhimanikāyapariyāpannāni.
Sakkapañhaṃ pana sakkena puṭṭho bhagavā abhāsi, taṃ dīghanikāyapariyāpannaṃ.
Mahāpuṇṇamasuttaṃ pana tadahuposathe pannarase puṇṇamāya rattiyā aññatarena
bhikkhunā puṭṭhena bhagavatā bhāsitaṃ, taṃ majjhimanikāyapariyāpannaṃ.
Evamādayo sabbepi tattha tatthāgatā vedañca tuṭṭhiñca laddhā laddhā
pucchitasuttantā “vedalla”nti veditabbaṃ. Vedanti ñāṇaṃ. Tuṭṭhinti
yathābhāsidadhammadesanaṃ viditvā “sādhū ayye sādāhūso”tiādinā
abbhanumodanavasappavattaṃ pītisomanassaṃ. Laddhā laddhāti labhitvā labhitvā,
punappunaṃ labhitvāti vuttaṃ hoti, etena vedasaddo ñāṇe, somanasse ca
ekasesanayena, sāmāññaniddesena vā pavattati, vedamhi nissitaṃ tassa
labhāpanavasenaṃti vedallanti ca dasseti.

Evam aṅgavasena sakalampi buddhavadanaṃ vibhajitvā idāni
dhammakkhandhavasena vibhajitukāmo “katha”ntiādimāha. Tattha
dhammakkhandhavasenaṃti dhammarāsisvasena. “Dvāsītī”ti ayaṃ gāthā vuttatthāva.
Evam paridīpitadhammakkhandhavasenaṃti gopakamoggallānena nāma brāhmaṇena
puṭṭhena gopakamoggallānasutte attano guṇappakāsanatthaṃ vā theragāthāyaṃ
āyasmatā ānandattherena samantato dīpitadhammakkhandhavasena iminā evaṃ
tena aparidīpitāpi dhammakkhandhā santīti pakāseti, tasmā kathāvatthuppakaraṇa
mādhuriyasuttādīnaṃ vimānavatthādīsu kesañci gāthānañca vasena
caturāsītisahassatopi dhammakkhandhānaṃ adhikatā veditabbā.

Ettha ca subhasuttaṃ, gopakamoggallānasuttañca parinibbute bhagavati
ānandattherena bhāsītattā caturāsītīdhammakkhandhasahassesu antogadhaṃ hoti,
na hotīti? Paṭisambhidāgaṇṭhipade tāva idaṃ vuttaṃ “sayam
vuttadhammakkhandhānampi bhikkhuto gahiteyeva saṅgahetvā evamāhāti
daṭṭhabba”nti, bhagavatā pana dinnanaye ṭhatvā bhāsītattā “sayam vuttampi cetaṃ
suttadvayaṃ bhagavato gahiteyeva saṅgahetvā vutta”nti evampi vuttaṃ yuttataraṃ
viya dissati. Bhagavatā hi dinnanaye ṭhatvā sāvaka dhammaṃ desenti, teneva
sāvakabhāsītampi kathāvatthādikaṃ buddhabhāsitaṃ nāma jātaṃ, tatoyeva ca
attanā bhāsītampi subhasuttādikaṃ saṅgītimāropentena āyasmatā ānandattherena
“evaṃ me suta”nti vuttaṃ.

Ekānusandhikaṃ suttaṃ satipaṭṭhānādi. Satipaṭṭhānasuttañhi “ekāyano ayaṃ
bhikkhave, maggo sattānaṃ visuddhiyā”tiādinā cattāro satipaṭṭhāne ārabhitvā
tesaṃyeva vibhāgadassanavasena pavattattā “ekānusandhika”nti vuccati.
Anekānusandhikaṃ parinibbānasuttādi parinibbānasuttañhi nānāṭṭhānesu
nānādharmadesanānaṃ vasena pavattattā “anekānusandhika”nti vuccati.

“Kati chinde kati jahe, kati cuttari bhāvaye;
Kati saṅgātigo bhikkhu, ‘oghatīṇo’ti vuccatī”ti. -

Evamādinā pañhāpucchanaṃ gāthābandhesu eko dhammakkhandho.

“Pañca chinde pañca jahe, pañca cuttari bhāvaye;

Pañca saṅgātigo bhikkhu, ‘oghatinṇo’ti vuccatī’ti. -

Evamādinā ca vissajjanaṃ eko dhammakkhando.

Tikadukabhājanaṃ dhammasaṅgaṇiyaṃ nikkhepakaṇḍaattṭhakathākaṇḍavasena gahetabbaṃ. Tasmā yaṃ kusallattikamātikāpadassa vibhajanavasena nikkhepakaṇḍe vuttaṃ -

“Katame dhammā kusalā? Tīṇi kusalamūlāni...pe... ime dhammā kusalā. Katame dhammā akusalā? Tīṇi akusalamūlāni...pe... ime dhammā akusalā. Katame dhammā abyākatā’? Kusālākusalānaṃ dhammānaṃ vipākā...pe... ime dhammā abyākatā’ti,

Ayameko dhammakkhando. Esa nayo sesattikadukapadavibhajanesupī. Yadapi attṭhakathākaṇḍe vuttaṃ -

“Katame dhammā kusalā? Catūsu bhūmīsu kusalaṃ. Ime dhammā kusalā. Katame dhammā akusalā? Dvādasa akusalacittuppādā. Ime dhammā akusalā. Katame dhammā abyākatā? Catūsu bhūmīsu vipāko tīsu bhūmīsu kiriyābyākataṃ rūpañca nibbānañca. Ime dhammā abyākatā’ti,

Ayaṃ kusallattikamātikāpadassa vibhajanavasena pavatto eko dhammakkhando. Esa nayo sesesupī. Cittavārabhājanaṃ pana cittuppādakaṇḍa vasena gahetabbaṃ. Yañhi tattha vuttaṃ kusallacittavibhajanatthaṃ -

“Katame dhammā kusalā? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassasahagataṃ ñāṇasampayuttaṃ rūpārammaṇaṃ vā...pe... tasmīṃ samaye phasso hoti...pe... avikkhepo hotī’ti,

Ayameko dhammakkhando. Evaṃ sesacittavāravibhajanesu. Eko dhammakkhando ca ekeko dhammakkhando attho. “Ekamekaṃ tikadukabhājanaṃ, ekamekaṃ cittavārabhājana’nti ca vacanato hi “ekeko’ti avuttepi ayamatto sāmattiyaṃ viññāyamaṇaṃ hoti.

Vatthu nāma sudinnakaṇḍādi. Mātikā nāma “yo pana bhikkhu bhikkhūnaṃ sikkhāsāṅgīvasamāpanno’tiādinā tasmīṃ tasmīṃ ajjhācāre paññattaṃ uddesa sikkhāpadaṃ. Padabhājanīyanti tassa tassa sikkhāpadassa “yo panāti yo yādiso’tiādi nayappavattaṃ padavibhājanaṃ. Antarāpattīti “paṭilātaṃ ukkhipati, āpattī dukkaṭṭassa’ti evamādinā sikkhāpadantaresu paññattā āpattī. Āpattīti taṃtaṃsikkhāpadānurūpaṃ vutto tikacchedamutto āpattivāro. Anāpattīti “anāpattī ajānantassa asādiyantassa khittacittassa vedanāṭṭassa ādikammikassā’tiādi nayappavatto anāpattivāro. Tikacchedoti “dasāhātikkante atikkantasaññī nissaggiyaṃ pācittiyaṃ, dasāhātikkante vematiko...pe... dasāhātikkante anatikkantasaññī nissaggiyaṃ pācittiya’nti evamādinayappavatto tikapācittiya-tika-dukkatādibhedo tikaparicchedo. Tatthāti tesu vatthumātikādīsu.

Evaṃ anekānayasamalaṅkataṃ saṅgītippakāraṃ dassetvā “ayaṃ dhammo, ayaṃ vinayo...pe... imāni caturāsīti dhammakkhandhasahassāni’ti buddhavacanaṃ dhammavinayādibhedena vavatthapetvā saṅgāyāntena mahākassapappamukhena vaṣiṅgaṇena anekacchariyapātubhāvapaṭimaṇḍitāya saṅgītiyā imassa dīghāgamaṃ dhammabhāvo, majjhimabuddhavacanādibhāvo ca vavatthāpitoti dassento “evameta’ntiādimāha. Sādhāraṇavacanena dassitepi hi “yadatthaṃ saṃvaṇṇetum idamārabhati, soyeva padhānavasena dassito’ti ācariyehi ayaṃ sambandho vutto.

Aparo nayo - heṭṭhā vuttesu ekavidhādibhedabhinnesu pakāresu dhammavinayādibhāvo saṅgītikāraheva saṅgītikāle vavatthāpito, na pacchā kappanamattasiddhoti dassento “evameta”ntiādimāhātipi vattabbo. Na kevalaṃ yathāvuttappakārameva vavatthāpetvā saṅgītaṃ, atha kho aññampīti dasseti “na kevalañcā”tiādinā. Udānasaṅgaho nāma paṭhamapārājikādīsu āgatānaṃ vinītavatthuādīnaṃ saṅkhepato saṅgahadassanavasena dhammasaṅgāhakehi ṭhapitā

-

“Makkaṭī vajjiputtā ca, gihī naggo ca titthiyā;
Dārikuppalavaṇṇā ca, byañjanehi pare duve”ti. ādikā; -

Gāthāyo. Vuccamānassa hi vuttassa vā atthassa vippakiṇṇabhāvena pavattitum adatvā uddhaṃ dānaṃ rakkhaṇaṃ udānaṃ, saṅgahavacananti attho. Sīlakkhandhavaggaṃ mūlapariyāyavaggādivasena vaggasaṅgaho. Vaggoti hi dhammasaṅgāhakeheva katā suttasamudāyassa samaññā. Uttarimanussapeyyālanīlapeyyālādivasena peyyālasaṅgaho. Pātuṃ rakkhitum, vitthāritum vā alanti hi peyyālaṃ, saṅkhipitvā dassanavacanaṃ. Aṅguttaranikāyādīsu nipātasāṅgaho, gāthaṅgādivasena nipātanaṃ. Samudāyakaraṇaṃhi nipāto. Devatāsaṃyuttādivasena saṃyuttasaṅgaho. Vaggasamudāye eva dhammasaṅgāhakehi katā saṃyuttasamaññā. Mūlapaṇṇāsakādivasena paṇṇāsasaṅgaho, paññāsa paññāsa suttāni gaṇetvā saṅgahoti vuttaṃ hoti. Ādisaddena tassaṃ tassaṃ pāliyaṃ dissamānaṃ saṅgītikāravacanaṃ saṅgaṇhāti. Udānasaṅgaha...pe... paṇṇāsasaṅgahādīhi anekaividhaṃ tathā. Sattahi māsehi kiriyāpavagge tatiyā “ekāheneva bārāṇasiṃ pāyāsi. Navahi māsehi vihāraṃ niṭṭhāpesī”tiādisu viya. Kiriyāya āsum pariniṭṭhāpanaṃhi kiriyāpavaggo.

Tadā anekaacchariyapātubhāvadassanena sādhuṇaṃ pasādajananatthamāha “saṅgītipariyosāne cassā”tiādi. Assa buddhavacanassa saṅgītipariyosāne sañjātappamodā viya, sādhuṇaṃ dadamānā viya ca saṅkampi...pe... pāturaheṣunti sambandho. Viyāti hi ubhayattha yojetabbaṃ. Pavattane, pavattanāya vā samatthaṃ pavattanasamatthaṃ. Udaḥpariyantanti pathavīsandhārakaḥ udakapariyosānaṃ katvā, saha tena udakena, taṃ vā udakaṃ āhaccāti vuttaṃ hoti, tena ekadesakampanaṃ nivāreti. Saṅkampi uddhaṃ uddhaṃ gacchantī suṭṭhu kampi. Sampakampi uddhamadho ca gacchantī sammā pakārena kampi. Sampavedhīti catūsu disūsu gacchantī suṭṭhu bhiyyo pavedhi. Evaṃ etena padattayena chappakāraṃ pathavīcalanaṃ dasseti. Atha vā puratthimato, pacchimoto ca unnamanaonamanavasena saṅkampi. Uttarato, dakkhiṇato ca unnamanaonamanavasena sampakampi. Majjhimato, pariyantato ca unnamanaonamanavasena sampavedhi. Evampi chappakāraṃ pathavīcalanaṃ dasseti, yaṃ sandhāya aṭṭhakathāsu vuttaṃ -

“Puratthimato unnamati pacchimoto onamati, pacchimoto unnamati puratthimato onamati, uttarato unnamati dakkhiṇato onamati, dakkhiṇato unnamati uttarato onamati, majjhimato unnamati pariyantato onamati, pariyantato unnamati majjhimato onamatīti evaṃ chappakāraṃ...pe... akampitthā”ti.

Accharam paḥaritam yuttāni acchariyāni, pupphavassacelukkhepādīni aññāyapi sā samaññāya pākāṭāti dassento āha “yā loke”tiādi. Yā paṭhamamahāsaṅgīti dhammasaṅgāhakehi mahākassapādīhi pañcahi satehi yena katā saṅgītā, tena pañca

satāni etissāti “pañcasatā”ti ca thereheva katattā therā mahākassapādayo etissā, therehi vā katāti “therikā”ti ca loke pavuccati, ayaṃ paṭhamamahāsaṅgīti nāmāti sambandho.

Evaṃ paṭhamamahāsaṅgīti dassetvā yadatthaṃ sā idha dassitā, idāni taṃ nidānaṃ nigamanavasena dassento “imissā”tiādimāha. Ādinikāyassāti suttantapiṭakapariyāpannesu pañcasu nikāyesu ādibhūtaṃ dīghanikāyassa. Khuddakapariyāpanno hi vinayo paṭhamāṃ saṅgīto. Tathā hi vuttaṃ “suttanta piṭake”ti. Tenāti tathāvuttattā, iminā yathāvuttapaṭhamamahāsaṅgītiyaṃ tathāvacanameva sandhāya mayā heṭṭhā evaṃ vuttanti pubbāparasambandhaṃ, yathāvuttavittāravacanassa vā guṇaṃ dassetīti.

Iti sumaṅgalavilāsiniyā dīghanikāyaṭṭhakathāya
paramasukhumagambhīraduranubodhatthaparidīpanāya
suvimalavipulapaññāveyyattiyajananāya
ajjavamaddavasoraccasaddhāsati dhitibuddhikhanti vīriyādidhammasamaṅginā
sāṭṭhakathe piṭakattaye asaṅgāsaṃhīravisāradaññacārinā
anekappabhedasakasamayasaṃyantaragahanajjhogāhinā mahāgaṇinā
mahāveyyākaraṇena ñāṇābhivaṃsadhammasenāpatināmatherena
mahādhammarājādhirājagarunā katāya sādhuvilāsiniyā nāma līnatthapakāsaniyā
bāhiraṇidānavañṇanāya līnatthapakāsānā.

Nidānakathāvaṇṇanā niṭṭhitā.



ABOUT THIS TRANSLATION

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