

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Υποσχόλια (Tīkā)

Ο Κανόνας των Ομιλιών - Υποσχόλια (Sutta Piṭaka -
Tīkā)

5. Η συλλογή των μικρών κειμένων - Υποσχόλια
(5. Khuddaka Nikāya - Tīkā)

2. Επεξήγηση για τον οδηγό (2. Nettivibhāvinī)

Επεξήγηση για την εφαρμογή του Sāsana
(Sāsanapaṭṭhānavibhāvanā)



PaliVerse

5. Η συλλογή των μικρών κειμένων - Υποσχόλια

2. Επεξήγηση για τον οδηγό

Sāsanapaṭṭhānavibhāvanā

89. “Tattha katamaṃ nayasamuṭṭhāna”ntiādinā ācariyena sabbathā nayasamuṭṭhānaṃ ṭhapitaṃ, amhehi ca ñātaṃ, “soḷasahārapañcanayaatṭhārasamūlapadesu atṭhārasa mūlapadā kathaṃ vibhattā, kuhiṃ amhehi daṭṭhabbā”ti vattabbabhāvato “tattha atṭhārasa mūlapadā kuhiṃ daṭṭhabbā”tiādi vuttaṃ. Tatthāti tesu soḷasahārapañcanayaatṭhārasamūlapadesu atṭhārasa mūlapadā kena padena ācariyena vibhattā, kuhiṃ amhehi vitthārato daṭṭhabbāti pucchati. Atṭhārasa mūlapadā sāsanapaṭṭhāne mayā vibhattā, tumhehi ca vitthārato sāsanapaṭṭhāne daṭṭhabbāti vissajjeti. Vibhattāyeva hi atṭhārasa mūlapadā daṭṭhabbā bhavanti. Atṭhakathāyaṃ pana -

“Evaṃ sabbathā nayasamuṭṭhānaṃ vibhajitvā idāni sāsanapaṭṭhānaṃ vibhajanto yasmā saṅgahavārādīsu mūlapadeheva paṭṭhānaṃ saṅgahetvā sarūpato na dassitaṃ, tasmā yathā mūlapadehi paṭṭhānaṃ niddhāretabbam, evaṃ paṭṭhānatopi mūlapadāni niddhāretabbānīti dassanattamaṃ ‘atṭhārasa mūlapadā kuhiṃ daṭṭhabbā? Sāsanapaṭṭhāne’ti āhā”ti -

Vuttaṃ. Sāsanapaṭṭhāne atṭhārasa mūlapadā daṭṭhabbāti ācariyena vuttā, “katamaṃ taṃ sāsanapaṭṭhāna”nti pucchitabbattā “tattha katamaṃ sāsanapaṭṭhāna”ntiādi vuttaṃ. Tatthāti tesu atṭhārasamūlapadasāsanapaṭṭhānesu katamaṃ taṃ sāsanapaṭṭhānanti idāni mayā niddhāriyamānaṃ bhagavatā desitaṃ saṃkilesabhāgiyādisuttaṃ sāsanapaṭṭhānaṃ nāmāti vissajjeti. Sāsananti pariyattisāsanam. Paṭṭhānanti tassa pariyattisāsanassa saṃkilesabhāgiyatādīhi pakārehi ṭhānaṃ pavattanaṃ paṭṭhānaṃ, taṃdīpanasuttaṃ pana idha paṭṭhānaṃ nāma. Tena vuttaṃ - “saṃkilesabhāgiyaṃ sutta”ntiādi. Atha vā sāsananti adhisīlaadhicittaadhipaññāsikkhattayaṃ sāsanam nāma, taṃ sikkhattayaṃ patitṭhahati etena saṃkilesādināti paṭṭhānaṃ, sikkhattayassa sāsanassa paṭṭhānanti sāsanapaṭṭhānaṃ. Tadādhārabhūtaṃ suttaṃpi ṭhānyūpacārato sāsanapaṭṭhānaṃ nāma. Taṃ sāsanapaṭṭhānasuttaṃ sarūpato dassetuṃ -

“Saṃkilesabhāgiyaṃ suttaṃ, vāsanābhāgiyaṃ suttaṃ, nibbedhabhāgiyaṃ suttaṃ, asekkhabhāgiyaṃ suttaṃ, saṃkilesabhāgiyañca vāsanābhāgiyañca suttaṃ, saṃkilesabhāgiyañca nibbedhabhāgiyañca suttaṃ, saṃkilesabhāgiyañca asekkhabhāgiyañca suttaṃ, saṃkilesabhāgiyañca nibbedhabhāgiyañca asekkhabhāgiyañca suttaṃ, saṃkilesabhāgiyañca vāsanābhāgiyañca nibbedhabhāgiyañca suttaṃ, vāsanābhāgiyañca nibbedhabhāgiyañca suttaṃ, taṇhāsaṃkilesabhāgiyaṃ suttaṃ, diṭṭhisāṃkilesabhāgiyaṃ suttaṃ, duccharitasāṃkilesabhāgiyaṃ suttaṃ, taṇhāvodānabhāgiyaṃ suttaṃ, diṭṭhivodānabhāgiyaṃ suttaṃ, duccharitavodānabhāgiyaṃ sutta”nti -

Vuttaṃ. “Tesu suttesu ye saṃkilesādayo bhagavatā vuttā, tesu saṃkilesādīsu

saṃkilesa kittako”ti pucchitabbattā “tattha saṃkilesa tividho taṇhāsaṃkilesa diṭṭhisamkilesa duccharitasamkilesa”ti vuttaṃ. Tatthāti tesu suttantesu saṃkilesādīsu dhammesu. “Tividhe tasmim saṃkilese taṇhāsaṃkilesa katamena kusalena visujjhatī”ti pucchitabbattā “tattha taṇhāsaṃkilesa samathena visujjhatī”ti vuttaṃ. Tatthāti tasmim tividhe taṇhāsaṃkilesādike. “So samatho khandhesu katamo khandho”ti pucchitabbattā “so samatho samādhikkhandho”ti vuttaṃ. “Diṭṭhisamkilesa kena visujjhatī”ti pucchitabbattā “diṭṭhisamkilesa vipassanāya visujjhatī”ti vuttaṃ. “Sā vipassanā katamo khandho”ti vattabbattā “sā vipassanā paññākkhandho”ti vuttaṃ. “Duccharitasamkilesa kena visujjhatī”ti vattabbattā “duccharitasamkilesa sucaritena visujjhatī”ti vuttaṃ. “Taṃ sucariṭaṃ katamo khandho”ti vattabbattā “taṃ sucariṭaṃ sīlakkhandho”ti vuttaṃ. “Tasmim sīle tṭhitassa puggalassa kiṃ bhavatī”ti vattabbattā “tassa sīle patiṭṭhitassā”tiādi vuttaṃ. Sīle sucaritasāṅkhāte sīlakkhandhe patiṭṭhitassa tassa sīlavantassa puggalassa bhavesu kāmabhavarūpārūpabhavesu āsatti bhavapatthanā yadi uppajjati, evaṃsāyanti evaṃ assa ayanti padacchedo. Evaṃ sati assa sīle patiṭṭhitassa ayaṃ āsatti bhavapatthanā samathavipassanābhāvanāmayapuññakiriyavatthu ca bhavati, ca-saddena dānamayasīlamayapuññakiriyavatthu ca bhavatīti attho saṅgahito. Tatrāti tesu kāmabhavarūpārūpabhavesu upapattiyā saṃvattatīti.

“Saṃkilesādayo yehi suttehi dassitā, tāni suttāni kittakānī”ti vattabbattā “imāni cattāri suttānī”tiādi vuttaṃ. Asādhāraṇāni saṃkilesabhāgiyasuttavāsanābhāgiyasuttanibbedhabhāgiyasuttaasekkhabhāgiyasuttāni cattāri suttāni bhavanti, sādhāraṇāni saṃkilesabhāgiyavāsanābhāgiyasutta, saṃkilesabhāgiyanibbedhabhāgiyasutta, saṃkilesabhāgiyaasekkhabhāgiyasutta, vāsanābhāgiyanibbedhabhāgiyasuttāni katāni missitāni cattāri bhavanti. Iti aṭṭha suttāni bhavanti. Tāniyeva vuttappakārāni aṭṭha suttāni bhavanti. Sādhāraṇāni vāsanābhāgiyaasekkhabhāgiyasuttanibbedhabhāgiyaasekkhabhāgiyasutta-saṃkilesabhāgiyavāsanābhāgiyanibbedhabhāgiyasuttasaṃkilesa-bhāgiyavāsanābhāgiyaasekkhabhāgiyasutta-saṃkilesabhāgiyanibbedhabhāgiyaasekkhabhāgiyasutta-vāsanābhāgiyanibbedhabhāgiyaasekkhabhāgiyasutta-saṃkilesabhāgiyavāsanābhāgiyanibbedhabhāgiyaasekkhabhāgiyasutta-nevasaṃkilesabhāgiyanavāsanā-bhāgiyananibbedhabhāgiyanaasekkhabhāgiyasuttāni katāni missitāni aṭṭha suttāni bhavanti. Tesu soḷasasuttesu cattāri ekakāni suttāni ca cattāri dukāni suttāni ca dve tikāni ca pāḷiyaṃ āgatāni, dve dukāni suttāni ca dve tikāni ca dve catukkāni suttāni ca aṭṭhakathāyaṃ āgatāni.

“Yadi paṭṭhānanayena vuttappakārāni soḷasa suttāniyeva vibhattāni, evaṃ sati suttageyyādinavavidhaṃ sakalaṃ pariyattisāsaṇaṃ paṭṭhānanayena avibhattaṃ bhaveyyā”ti vattabbattā “imehi soḷasahi suttehi”tiādi vuttaṃ. Paṭṭhānanayena vibhattehi soḷasahi imehi suttehi navavidhaṃ sakalaṃ pariyattisuttaṃ paṭṭhānanayena vibhattaṃyeva hutvā bhinnaṃ bhavati. Saṃkilesabhāgiyādipabhedāya gāthāya gāthā anuminitabbā, saṃkilesabhāgiyādipabhedena veyyākaraṇena veyyākaraṇaṃ anuminitabbā. Saṃkilesabhāgiyādipabhedena suttena suttaṃ anuminitabbā bhavatiyevāti.

90. “Tesu soḷasasu saṃkilesabhāgiyādīsu suttesu katamaṃ saṃkilesabhāgiyaṃ sutta”nti pucchitabbattā “tattha katamaṃ saṃkilesabhāgiyaṃ sutta”ntiādi vuttaṃ. Tatthāti tesu soḷasasu saṃkilesabhāgiyādīsu suttesu katamaṃ suttaṃ saṃkilesabhāgiyaṃ suttaṃ nāmāti pucchati.

“Kāmandhā jālasañchannā, taṇhāchadanachāditā;
Pamattabandhanābaddhā, macchāva kumināmukhe;
Jarāmaraṇamanventi, vaccho khīrapakova mātara”nti. -

Idaṃ suttaṃ saṃkilesabhāge vācakañāpakabhāvena pavattanato saṃkilesabhāgiyaṃ suttaṃ nāma. Ye sattā kāmandhā kāmena andhā jālasañchannā taṇhāchadanena chāditā, pamattabandhanāya baddhā bandhitabbā, te satte jarāmaraṇaṃ anveti, yathā taṃ kumināmukhe ye macchā gahitā, te macche jarāmaraṇaṃ anveti iva, evaṃ te satte jarāmaraṇaṃ anveti. Khīrapako vaccho mātaraṃ anveti iva, evaṃ te satte jarāmaraṇaṃ anvetīti yojanā kātābbā. Atha vā khīrapako vaccho mātaraṃ anveti iva, kumināmukhe gahitā macchā jarāmaraṇaṃ anventi iva ca, evaṃ ye sattā kāmandhā pamattabandhanāya bandhitabbā, te sattā jarāmaraṇaṃ anventīti yojanā.

“Idaṃ suttaṃyevā”ti vattabbattā -

“Cattārimāni, bhikkhave, agatigamanāni. Katamāni cattāri? Chandāgatiṃ gacchati, dosāgatiṃ gacchati, mohāgatiṃ gacchati, bhayāgatiṃ gacchati, imāni kho, bhikkhave, cattāri agatigamanāni. Idamavoca bhagavā, idaṃ vatvāna sugato, athāparaṃ etadavoca satthā -

“Chandā dosā bhayā mohā, yo dhammaṃ ativattati;
Nihīyati tassa yaso, kāḷapakkheva candimā”ti. -

Idaṃ saṃkilesabhāgiyaṃ suttanti -

Vuttaṃ. Chandā chandahetunā dosā dosahetunā bhayā bhayahetunā mohā mohahetunā yo rājādiko yo vinayadharādiko vā dhammaṃ sappurisdhammaṃ ativattati atikkamītvā vattati, tassa rājādino vā tassa vinayadharādino vā yaso kitti ca parivāro ca bhogo ca nihīyati. Candimā kāḷapakkhe pabhāya nihīyati iva, evaṃ nihīyatīti yojanā.

“Ettakaṃyevā”ti vattabbattā “manopubbaṅgamā dhammā...pe... cakkaṃva vahato padanti idaṃ saṃkilesabhāgiyaṃ sutta”nti vuttaṃ. Attho pākaṭo. Aṭṭhakathāyampi vibhatto.

“Middhī yadā hoti mahagghaso ca, niddāyitā samparivattasāyī;
Mahāvarāhova nivāpapuṭṭho, punappunaṃ gabbhamupeti mando”ti. -

Idaṃ suttampi saṃkilesabhāge visaye vācakañāpakabhāvena pavattanato saṃkilesabhāgiyaṃ suttaṃ nāma. Nivāpapuṭṭho mahāvarāho gāmasūkaro niddāyitā supanasīlo samparivattasāyī hoti iva, evaṃ yo mando satto yadā mahagghaso hoti, so mando satto middhī thinamiddhābhibhūto hutvā niddāyitā muduphassasayane muduhatthehi parāmasito samparivattasāyī punappunaṃ gabbhaṃ upetīti yojanā.

“Ayasāva malaṃ samuṭṭhitaṃ, tatutuṭṭhāya tameva khādati;
Evaṃ atidhonacāriṇaṃ, sāni kammāni nayanti duggati”nti. -

Idaṃ suttaṃpi saṃkilesabhāgiyaṃ suttaṃ nāma. Ayasā ayato samuṭṭhitaṃ jātamaḷaṃ tatutṭhāya tato ayato utṭhahitvā tameva ayaṃ khādāti iva, evaṃ atidhona cārinaṃ atikkamitvā dhona cāripuggalaṃ sāni sayāṃ katāni akusalakammāni duggatiṃ nayantīti yojanā.

“Coro yathā sandhimukhe gahīto, sakammunā haññati bajjhate ca;
Evaṃ ayaṃ pecca pajā parattha, sakammunā haññati bajjhate cā”ti. -

Idaṃ suttaṃpi saṃkilesabhāgiyaṃ suttaṃ nāma. Sandhimukhe rājapurisādīhi gahito coro sakammunā attanā katena corakammena haññati ca bajjhate ca yathā, evaṃ ayaṃ pāpakārini pajā parattha paraloke pecca sakammunā sayāṃ katena akusalakammunā satthādīhi haññati ca addubandhanādīhi bajjhate cāti yojanā.

“Sukhakāmāni bhūtāni, yo daṇḍena vihiṃsati;
Attano sukhamesāno, pecca so na labhate sukha”nti. -

Idaṃ suttaṃpi saṃkilesabhāgiyaṃ suttaṃ nāma. Attano sukhaṃ esāno esamāno yo satto aññāni sukhakāmāni bhūtāni daṇḍena vihiṃsati, so hiṃsako satto paraloke pecca sukhaṃ na labhatīti yojanā.

“Gunaṃ ce taramānānaṃ, jimhaṃ gacchati puṅgavo;
Sabbā tā jimhaṃ gacchanti, nette jimhaṃ gate sati.

“Evameva manussesu, yo hoti seṭṭhasammato;
So ce adhammaṃ carati, pageva itarā pajā;
Sabbhaṃ raṭṭhaṃ dukkhaṃ seti, rājā ce hoti adhammiko”ti. -

Idaṃ suttaṃpi saṃkilesabhāgiyaṃ suttaṃ nāma. Nadiṃ taramānānaṃ gunaṃ puṅgavo jimhaṃ ce gacchati, evaṃ nette jimhaṃ gate sati sabbā tā gāviyo jimhaṃ gacchanti yathā, evameva manussesu yo rājā seṭṭhasammato, so rājā adhammaṃ carati, evaṃ raññe adhammaṃ carante sati itarā pajā pageva paṭhamameva adhammaṃ carati. Rājā adhammiko ce hoti, evaṃ raññe adhammike sati sabbhaṃ raṭṭhaṃ dukkhaṃ setīti yojanā.

“Sukiccharūpā vatime manussā, karonti pāpaṃ upadhīsu rattā;
Gacchanti te bahujanasaṇṇivāsaṃ, nirayaṃ avīciṃ kaṭukaṃ bhayānaka”nti. -

Idaṃ suttaṃpi saṃkilesabhāgiyaṃ suttaṃ nāma. Ye manussā upadhīsu kāmaguṇūpadhīsu rattā rāgābhībhūtā hutvā pāpaṃ akusalakammaṃ karonti, ime pāpakammakarā manussā sukiccharūpā vata suṭṭhu kicchāpannarūpā vata bhavanti, te pāpakammakarā manussā kaṭukaṃ bhayānakaṃ bahujanasaṇṇivāsaṃ nirayaṃ avīciṃ gacchantīti yojanā.

“Phalaṃ ve kadaliṃ hanti, phalaṃ veḷuṃ phalaṃ naḷaṃ;
Sakkāro kāpurisaṃ hanti, gabbho assatariṃ yathā”ti. -

Idaṃ suttaṃpi saṃkilesabhāgiyaṃ suttaṃ nāma. Phalaṃ kadaliyā phalaṃ kadaliṃ ve ekantena hanti yathā, phalaṃ veḷuṃ ve ekantena hanti yathā, phalaṃ naḷaṃ ve ekantena hanti yathā, gabbho assatariṃ mātaraṃ ve ekantena hanti yathā, evaṃ sakkāro kāpurisaṃ ve ekantena hantīti yojanā.

“Kodhamakkhagaru bhikkhu, lābhasakkāragāravo;

Sukhette pūtibījaṃva, saddhamme na virūhatī''ti. -

Idaṃ suttampi saṃkilesabhāgiyaṃ suttaṃ nāma. Sukhette sundare khettepi khittaṃ pūtibījaṃ na ruhati iva, evaṃ yo bhikkhu lābhasakkāragāraṃvo kodhaṃ kujjhanalakkhaṇaṃ kodhaṃ, makkhaṃ paraguṇasīlamakkhanalakkhaṇaṃ makkhaṇca garuṃ katvā carati, so caranto bhikkhu saddhammasmiṃ na ruhatīti yojanā.

91. “Idhāhaṃ, bhikkhave, ekaccaṃ puggalaṃ paduṭṭhacittaṃ evaṃ cetasā ceto paricca pajānāmi...pe... iti me suta''nti idaṃ suttampi saṃkilesabhāgiyaṃ suttaṃ nāma. Bhikkhave idha sāsane, loke vā ahaṃ ekaccaṃ puggalaṃ paduṭṭhacittaṃ mama cetasā tassa ceto cittaṃ paricca paricchinditvā buddhacakkhunā evaṃ pajānāmi. “Kathaṃ pajānāmi''ti ce puccheyya, yaṇca paṭipadaṃ paṭipanno, yaṇca maggaṃ samāruḷho ayaṃ puggalo yathā yāya duppaṭipadāya yena dummaggena iriyati pavattati, tāya duppaṭipadāya tena dummaggena imamhi imasmiṃ samaye duppaṭipajjanakāle ayaṃ duppaṭipannaṃ paṭipanno dummaggasamāruḷho puggalo ce kālaṃ kareyya, evaṃ sati ābhaṭaṃ vatthu nikkhittaṃ yathā, evaṃ niraye nikkhitto. Taṃ kissa hetu? Bhikkhave assa puggalassa cittaṃ paduṭṭhaṃ padositāṃ hi yasmā hoti, tasmā nikkhitto. Evaṃ idha sāsane, loke vā cetopadosahetu ca pana ekacce sattā puggalā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ upapajjantīti pajānāmi. Etamatthaṃ bhagavā avoca. Tattha tasmīṃ sutte etaṃ “paduṭṭhacittaṃ ṇatvāna...pe... nirayaṃ so upapajjati''ti gāthāvacanaṃ iti evaṃ vuccati.

Satthā idha sāsane, loke vā paduṭṭhacittaṃ ekaccaṃ puggalaṃ ṇatvāna bhikkhūnaṃ santike etamatthaṃ byākāsi. Imamhi imasmiṃ samaye ayaṃ puggalo ce kālaṃ kayirātha, evaṃ sati paduṭṭhacittasamaṅgī hi nirayasmiṃ upapajjeyya, puggalassa cittaṃ padūsitāṃ hi yasmā hoti, tasmā upapajjeyya, cetopadosahetu sattā duggatiṃ gacchanti ābhaṭaṃ vatthuṃ nikkhipeyya yathā, evamevaṃ tathāvidho duppaṇṇo so padosacitto puggalo kāyassa bhedaṃ paraṃ maraṇā nirayaṃ upapajjatīti ayampi attho bhagavatā vutto, iti me mayā sutanti yojanā.

“Sace bhāyatha dukkhassa, sace vo dukkhamappiyaṃ;
Mākattha pāpakaṃ kammaṃ, āvi vā yadi vā raho.

“Sace ca pāpakaṃ kammaṃ, karissatha karoṭha vā;
Na vo dukkhā pamutyatthi, upeccapi palāyata''nti. -

Idaṃ suttampi saṃkilesabhāgiyaṃ suttaṃ nāma. Sappurisā tumhe dukkhassa jātidukkhajarādukkhabyādhidukkhamarāṇadukkhāapāyadukkhā-atītavaṭṭamūlakadukkhānāgatavaṭṭamūlakadukkhapaccuppannāhāramūlakadukkhāt i aṭṭhavidhassa dukkhassa sace bhāyatha, vo tumhehi dukkhaṃ tathā aṭṭhavidhaṃ dukkhaṃ sace appiyaṃ, evaṃ sati āvi vā yadi raho vā pāpakaṃ kammaṃ mākattha mā akattha. Sappurisā tumhe āvi vā yadi raho vā pāpakaṃ kammaṃ sace karissatha vā sace karoṭha vā, evaṃ sati upeccapi sañciccāpi palāyataṃ palāyantānaṃ vo tumhākaṃ dukkhā aṭṭhavidhā dukkhato pamutti muccanaṃ natthevāti yojanā.

“Adhammena dhanaṃ laddhā, musāvādena cūbhayaṃ;
Mameti bālā maññanti, taṃ kathaṃ nu bhavissati.

“Antarāyā su bhavissanti, sambhatassa vinassati;
Matā saggaṃ na gacchanti, nanu ettāvatā hatā”ti. -

Idaṃ suttaṃpi saṃkilesabhāgiyaṃ suttaṃ nāma. Ye bālā adhammena ca musāvādena ca dhaṇaṃ saviññāṇaviññāṇaṃ sabbaṃ labhitabbaṃ dhaṇaṃ laddhā ubhayaṃ dhaṇaṃ “mama dhana”nti maññanti, tesaṃ bālānaṃ taṃ ubhayaṃ dhaṇaṃ kathaṃ kena nu pakārena bhavissati, adhammena sambhatattā ciraṭṭhitikaṃ na hoti. Antarāyā rājantarāyādayo antarāyā tesaṃ bālānaṃ bhavissanti. Yena adhammavohārādikena yaṃ dhaṇaṃ sambhataṃ, assa adhammavohārādikassa taṃ sambhataṃ dhaṇaṃ vinassati. Matā marantā te bālā saggaṃ sugatiṃ na gacchanti. Sugati hi sobhanehi bhogehi aggoti “saggo”ti adhippetā. Ettāvatā ettakena diṭṭhadhammikasamparāyikānaṃ attahitānaṃ hāyanena te bālā hatā vinaṭṭhā bhavanti nanūti yojanā.

“Kathaṃ khaṇati attānaṃ, kathaṃ mittehi jīrati;
Kathaṃ vivaṭṭate dhammā, kathaṃ saggaṃ na gacchatī”ti. -

“Lobhā khaṇati attānaṃ, luddho mittehi jīrati;
Lobhā vivaṭṭate dhammā, lobhā saggaṃ na gacchatī”ti. -

Idaṃ suttaṃpi saṃkilesabhāgiyaṃ suttaṃ nāma. Yojanattho pākaṭo.

“Caranti bālā dummedhā, amitteneva attanā;
Karontā pāpakaṃ kammaṃ, yaṃ hoti kaṭukapphalaṃ.

“Na taṃ kammaṃ kataṃ sādhu, yaṃ katvā anutappati;
Yassa assumukho rodaṃ, vipākaṃ paṭisevati”ti. -

Idaṃ suttaṃpi saṃkilesabhāgiyaṃ suttaṃ nāma. Dummedhā nippaṇṇā bālā amittena pāpakaṃ kammaṃ kataṃ iva, evaṃ attanā kaṭukapphalaṃ yaṃ kammaṃ kataṃ hoti, taṃ pāpakaṃ kataṃ kammaṃ karontā caranti. Yaṃ kammaṃ katvā karonto pacchā anutappati, taṃ kataṃ kammaṃ na sādhu. Yassa kammaṃ vipākaṃ rodaṃ rudanto assumukho paṭisevati, taṃ kataṃ kammaṃ na sādhuṃti yojanā.

“Dukkaraṃ duttitikkhaṇca...pe... avītarāgo”ti idaṃ suttaṃpi saṃkilesabhāgiyaṃ suttaṃ nāma. Suttattho aṭṭhakathāyaṃ vitthārato vutto.

“Appameyyaṃ paminanto, kodha vidvā vikappaye;
Appameyyaṃ pamāyinaṃ, nivutaṃ taṃ maññe akissava”nti. -

Idaṃ suttaṃpi saṃkilesabhāgiyaṃ suttaṃ nāma. Idha sāsane appameyyaṃ appameyyaguṇaṃ khīṇāsavaṃ puggalaṃ “ayaṃ khīṇāsavo puggalo ettakasīlo ettakasamādhī ettakapaṇṇo”ti paminanto ko puthujjano vikappaye. Appameyyaṃ khīṇāsavapuggalaṃ pamāyinaṃ pamāyantaṃ taṃ puthujjanaṃ ayaṃ nivutaṃ avakujjapaṇṇaṃ akissavaṃ apaṇṇanti maññe maññamīti yojanā.

“Purisassa hi jātassa, kuṭṭhārī jāyate mukhe;
Yāya chindati attānaṃ, bālo dubbhāsitaṃ bhaṇaṃ.

“Na hi satthaṃ sunisitaṃ, viṣaṃ halāhalaṃ iva;
Evaṃ viraddhaṃ pāṭeti, vācā dubbhāsitaṃ yathā”ti. -

Idaṃ suttaṃpi saṃkilesabhāgiyaṃ suttaṃ nāma. Dubbhāsitaṃ ariyūpavādasāṅkhātaṃ pharusavācaṃ bhaṇaṃ bhaṇanto bālo duṭṭho puriso yāya kuṭṭhārīsadiyā dubbhāsitaṃvācāya attānaṃ chindati, sā kuṭṭhārīsadiyā dubbhāsitaṃvācā jātassa purisassa mukhe jāyate jāyati, sā dubbhāsitaṃvācā mukhe jāyati iva, evaṃ sunisitaṃ satthaṃ mukhe na jāyati, yathā halāhalaṃ viṣaṃ mukhe na jāyati, dubbhāsitaṃ vācā apāyesu viraddhaṃ puggalaṃ pāṭeti yathā, evaṃ sunisitaṃ satthaṃ apāyesu na pāṭeti, halāhalaṃ viṣaṃ apāyesu na pāṭetīti yojanā.

92. “Yo nindiyaṃ pasaṃsati, taṃ vā nindati yo pasaṃsiyo;
Vicināti mukhena so kaḷiṃ, kalinā tena sukhaṃ na vindati.

“Appamatto ayaṃ kaḷi, yo akkhesu dhanaparājayo;
Sabbassāpi sahāpi attanā, ayameva mahantataro kaḷi;
Yo sugatesu maṇaṃ padosaṃ.

“Sataṃ sahaṣṣānaṃ nirabbudānaṃ, chaṭṭiṃsatī pañca ca abbudāni;
Yamariyagarahī nirayaṃ upeti, vācaṃ maṇaṃca paṇidhāya pāpaka”nti. -

Idaṃ suttaṃpi saṃkilesabhāgiyaṃ suttaṃ nāma. Yo puggalo nindiyaṃ ducaraṃ dussilaṃ puggalaṃ pasaṃsati, so pasaṃsako puggalo mukhena kaḷiṃ vicināti upacināti, tena kalinā sukhaṃ na vindati. Yo sucārī sīlavā puggalo pasaṃsiyo hoti, taṃ vā sucāriṃ vā sīlavantaṃ puggalaṃ yo puggalo nindati, so nindanto puggalo mukhena kaḷiṃ vicināti upacināti, tena kalinā sukhaṃ na vindati.

Attanā sahāpi sabbassa dhanassa vasenapi akkhesu yo dhanaparājayo bhavati, ayaṃ kaḷi ayaṃ dhanaparājayo appamatto hoti. Yo puggalo sugatesu maṇaṃ padosaṃ, tassa puggalassa yo kaḷi bhavati, ayameva kaḷi mahantataro hoti.

Kasmā? Vācaṃca maṇaṃca paṇidhāya ariyagarahī puggalo yaṃ kālaṃ pāpakaṃ nirayaṃ upeti, so kālo “sataṃ sahaṣṣānaṃ nirabbudānaṃca chaṭṭiṃsa nirabbudāni ca pañca abbudāni ca yasmiṃ kāle gaṇīyanti”ti tena kālena samo hoti, tasmā mahantataro hotīti yojanā.

“Yo lobhaguṇe anuyutto...pe...
Gacchasi kho papataṃ ciraratta”nti. -

Idaṃ suttaṃpi saṃkilesabhāgiyaṃ suttaṃ nāma. Yo puggalo lobhaguṇe anuyutto anu punappunaṃ yutto hoti, so puggalo aññe puggale vacasā paribhāsati, assaddho kadariyo avadaññū buddhānaṃ ovadaññū na hoti, maccharī pesuṇiyaṃ pesuṇiyasmiṃ anuyutto hoti.

Mukhadugga mukhavisama vibhūta vigatabhūta anariya bhūnahu buddhivināsaka pāpaka dukkaṭakāri purisanta purisalāmaka kaḷi alakkhi avajātaputta tvaṃ nerayiko asi. Idha idāni bahubhāṇī mā hohi.

Ahitāya rajaṃ attani mā ākirasi mā pakkhipasi. Kibbisakāri tvaṃ sante khīṇāsava puggale garahasi, bahūni duccharitāni kammāni carasi, caritvā tvaṃ cirarattaṃ racanavirahitaṃ papataṃ naraṃ nirayaṃ gacchasi kho ekaṃsenāti yojanā.

Nānāvidhaṃ saṃkilesabhāgiyaṃ suttaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamaṃ vāsanābhāgiyaṃ sutta”nti pucchitabbattā “tattha katamaṃ vāsanābhāgiyaṃ sutta”ntiādi vuttaṃ. Tatthāti tesu soḷasasu saṃkilesabhāgiyādīsu

suttesu katamaṃ suttaṃ vāsanābhāgiyaṃ suttaṃ nāmāti pucchati.

“Manopubbaṅgamā dhammā...pe... chāyāva anapāyinī”ti idaṃ vāsanābhāge puññabhāge visaye vācakañāpakabhāvena pavattanato vāsanābhāgiyaṃ suttaṃ nāma. Attho pākaṭo.

93. “Mahānāmo sakko bhagavantaṃ etadavoca...pe... apāpikā kālaṅkiriya”ti idaṃ suttampi vāsanābhāge puññabhāge visaye vācakañāpakabhāvena pavattanato vāsanābhāgiyaṃ suttaṃ nāma. Attho pākaṭo.

“Sukhakāmāni bhūtāni, yo daṇḍena na hiṃsati;
Attano sukhamesāno, pecca so labhate sukha”nti. -

Idaṃ suttampi vāsanābhāgiyaṃ suttaṃ nāma. Attho pākaṭo.

“Gunnaṃ ce taramānānaṃ...pe... rājā ce hoti dhammiko”ti idaṃ suttampi vāsanābhāgiyaṃ suttaṃ nāma. Attho pākaṭo.

94. “Bhagavā sāvatthiyaṃ viharati...pe... evaṃ pajānātī”ti idaṃ suttampi vāsanā...pe... suttaṃ nāma. Attho pākaṭo.

“Kasmā bhagavā janapadacārikaṃ caratī”ti puccheyya, sattahi kāraṇehi buddhā bhagavanto janapadacārikaṃ caranti. Katamehi sattahi? Desantaragatānaṃ veneyyānaṃ vinayanatthaṃ, tatra tthitānaṃ ussukkasamuppādanatthaṃ, sāvakānaṃ ekasmiṃ tthāne nibaddhavāsanivāraṇatthaṃ, attano ca tattha nibaddhavāse anāsaṅgadassanatthaṃ, sambuddhavasitattthānatāya desānaṃ cetiyabhāvasampādanatthaṃ, bahūnaṃ sattānaṃ dassanūpasasāṅkamanādīhi puññoghappasavanatthaṃ, avuṭṭhiādiupaddavūpasamanatthañcāti imehi sattahi kāraṇehi buddhā bhagavanto janapadacārikaṃ carantīti janapadacaraṇakāraṇaṃ veditabbaṃ.

“Ekapupphaṃ cajitvāna, sahaṣsaṃ kappakoṭiyo;
Deve ceva manusse ca, sesena parinibbuto”ti. -

Idaṃ suttampi vāsanābhāgiyaṃ suttaṃ nāma. Sahaṣsaṃ kappakoṭiyoti sahaṣsaṃ attabhāvato koṭiyo.

“Assatthe haritobhāse, saṃvirūḷhamhi pādape;
Ekaṃ buddhagataṃ saññaṃ, alabhiṃhaṃ patissato.

“Ajja tiṃsaṃ tato kappā, nābhijānāmi duggatiṃ;
Tisso vijjā sacchikatā, tassā saññāya vāsanā”ti. -

Idaṃ suttampi vāsanābhāgiyaṃ suttaṃ nāma. Haritobhāseti haritaobhāse. Alabhiṃhanti ahaṃ alabhiṃ.

“Piṇḍāya kosalaṃ puraṃ...pe... vipāko hoti acintiyō”ti idaṃ suttampi vāsanābhāgiyaṃ suttaṃ nāma. Aggapuggalo anukampako taṇhānighātako muni sambuddho purebhattaṃ piṇḍāya piṇḍaṃ paṭiggaṇhituṃ kosalaṃ puraṃ pāvisi.

Yassa purisassa hatthe sabbapupphahi alaṅkato vaṭaṃsako pupphavaṭaṃsakova atthi, so ayaṃ puriso rājamaggena kosalapuraṃ pavisantaṃ bhikkhusaṅghapurakkhataṃ devamānusapūjitaṃ sambuddhaṃ addasa, disvā haṭṭho cittaṃ pasādesi; pasādetvā sambuddhaṃ upasaṅkami.

Upasaṅkamitvā so ayaṃ pasanno hutvā surabhiṃ vaṇṇavantam manoramam taṃ vaṭṭamsakaṃ sambuddhassa sehi pāṇibhi upanāmesi.

Tato buddhassa lapanantarā lapanassa vadanassa antarā aggisikhā vaṇṇā saḥassaraṃsi okkā pabhā nikkhami, abbhā vijju nikkhamati iva, evaṃ ānanā saḥassaraṃsi nikkhamitvā ādiccabandhuno sīse tikkhattum padakkhiṇaṃ karitvāna parivaṭṭetvā muddhani antaradhāyatha.

Ānando acchariyaṃ abbhutaṃ lomahaṃsanaṃ idaṃ pāṭihāriyaṃ disvā cīvaraṃ ekaṃsaṃ karitvā etaṃ abravi - “mahāmuni, sitakamassa hetu ko? Taṃ hetum byākarohi, dhammāloko bhavissatī”ti.

Yassa bhagavato sabbadhammesu ñāṇaṃ sadā pavattati, kaṅkhāvitaraṇo muni so bhagavā kaṅkhiṃ vematikaṃ ānandaṃ theram etaṃ abravi. Ānanda, yo sopuriso mayi cittaṃ pasādayi, so puriso caturāsītikappāni duggatiṃ na gamissati, devesu devasobhaggaṃ dibbaṃ rajjaṃ pasāsivā manujesu raṭṭhe sakalaraṭṭhe manujindo rājā bhavissati. So puriso carimaṃ pabbajitvā, dhammataṃ sacchikatvā ca dhutārāgo vaṭṭamsako nāma paccekabuddho bhavissati.

Tathāgate vā sammāsambuddhe vā paccekasambuddhe vā tassa tathāgatassa sāvake vā citte pasannamhi dakkhiṇā appakā nāma natthi.

Buddhā evaṃ ettakāti acintiyā bhavanti. Buddhadhammā buddhaguṇā evaṃ ettakāti acintiyā bhavanti, acintiyē pasannānaṃ vipāko puñṇavipāko evaṃ ettakoti acintiyō hotīti etaṃ abravīti yojanā.

96. “Idhāhaṃ, bhikkhave, ekaccaṃ puggalaṃ...pe... ayampi attho vutto bhagavatā iti me suta”nti idaṃ suttampi vāsanābhāgiyaṃ suttaṃ nāma. Bhikkhave, idha imasmiṃ sāsane ahaṃ ekaccaṃ puggalaṃ evaṃ mama cetasā ekaccassa puggalassa ceto cittaṃ paricca buddhacakkhunā evaṃ pajānāmi, yathā yena pakārena ayaṃ puggalo yañca dānādipaṭipadaṃ paṭipanno, yañca dassanādimaggaṃ samāruḷho hutvā taṃ paṭipadaṃ, maggañca iriyati pavatteti, imamhi imasmiñca samaye ayaṃ puggalo ce kālāṃ kareyya, evaṃ sati ābhataṃ vatthum nikkhipati yathā, evaṃ tāya paṭipadāya tena maggena sagge attanikkhitto bhave. Taṃ kissa hetu? Bhikkhave, assa puggalassa cittaṃ hi yasmā pasannaṃ pasāditam, tasmā nikkhitto bhave. Idha sāsane, loke vā ekacce sattā puggalā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ cetopasādahetu kho pana upapajjantīti evaṃ ahaṃ pajānāmīti bhagavā etamatthaṃ avoca. Tattha tasmim atthe saṅgahavasena pavattaṃ etaṃ “pasannacittaṃ ñatvāna...pe... saggaṃ so upapajjatī”ti gāthāvacanaṃ vuccati. Ayampi attho bhagavatā vutto, iti me mayā sutanti yojanā.

“Suvaṇṇacchadanaṃ nāvaṃ...pe... etādisaṃ katapuñṇā labhi”nti idaṃ suttampi vāsanābhāgiyaṃ suttaṃ nāma. Nāri devadhītā suvaṇṇacchadanaṃ suvaṇṇālaṅkārehi chāditaṃ nāvaṃ āruya tiṭṭhasi, pokkharāṇiṃ devapokkharāṇiṃ ogāhasi, padumaṃ pāṇinā chindasi.

Devate kena kammena te tava tādiso vaṇṇo tādiso ānubhāvo tādīsī juti bhavati, devate te tava ye keci bhogā manasā icchitā bhavanti, te bhogā ca kena kammena uppajjanti. Devate me pucchitā tvaṃ saṃsa saṃsāhi idaṃ sabbaṃ kissa kammassa ca phalanti sakko pucchati.

Devarājena pucchitā sā devadhītā attamanā hutvā pañhaṃ puṭṭhā sakkassa byākāsi. Devarājā addhānaṃ dīghamaggaṃ paṭipannā ahaṃ yasassino kassapassa bhagavato manoramaṃ thūpaṃ addassaṃ, disvā tattha thūpe cittaṃ pasādesiṃ. Pasannāhaṃ sehi pāṇihi padumapupphehi pūjesiṃ. Tasseva kammaṃ idam sabbam phalaṃ vipāko bhava. Katapuññaṃ etādisaṃ phalaṃ alabhinti sakkassa byākāsi. Iti me sutanti mahāmogallāno vadatīti yojanā.

“Yathāniddhāritasuttāniyeva vāsanābhāgiyasuttāni paripuṇṇānī”ti vattabbattā “dānakathā sīlakathā saggakathā puññaṃ puññaṃ vipākakathāti idam vāsanābhāgiya”ntiādi vuttaṃ. Tattha yāya desanāya dānañca dānaphalañca dassitaṃ, sā desanā dānakathā nāma. Yāya desanāya sīlañca sīlaphalañca dassitaṃ, sā desanā sīlakathā nāma. Yāya desanāya saggā ca saggesu nibbattāpakañca kammaṃ dassitaṃ, sā saggakathā nāma. Yāya desanāya dānasīlabhāvanādivasena dasavidhaṃ puññaṃ kammaṃ dassitaṃ, sā puññaṃ kathā nāma. Yāya desanāya tādisassa puññaṃ kammaṃ vividha ayaṃ vipāko imassa puññaṃ vipākoti niyametvā dassito, sā puññaṃ vipākakathā nāma.

Dasabaladharānaṃ sammāsambuddhānaṃ uddissakatesu sarīradhātum abbhantare ṭhapetvā paṃsūhi katesu thūpesu ye narā pasannā, te narā tattha thūpe kāraṃ puññaṃ katvā saggasu uppajjitvā pamodantīti yojanā. Idam suttaṃ vā...pe... suttaṃ.

97. Devaputtasarīraṇṇā devaputtasarīrasadisavaṇṇā subhagasaṇṭhiti sobhagayuttasaṇṭhānā sabbe janā udakena paṃsum temetvā thūpaṃ vaḍḍhetha, so ayaṃ thūpo kassa puggalassa thūpoti pucchatī.

Sugatte sundaragatte devate tasmim thūpe pasannā ime devamanujā kāraṃ puññaṃ karontā hutvā jarāmaraṇato pamuccare. So ayaṃ thūpo mahesino dasabaladhammadhārino sugatassa thūpoti veditabboti āhāti yojanā. Idam suttaṃ vā...pe... suttaṃ.

Yāhaṃ yā ahaṃ mahesino thūpaṃ cattāri uppalāni ca mālañca abhiropayim, tena mayā kataṃ taṃ puññaṃ ulāraṃ vata āsi ahoṣi. Tato kappato ajja kappā tiṃsaṃ dharanti satthuno thūpaṃ pūjetvā tattakāni duggatiṃ na jānāmi, vinipātaṃ na gacchāmi yojanā. Idam suttaṃ vā...pe... suttaṃ.

Ahaṃ bāttiṃsalakkhaṇadharassa bāttiṃsalakkhaṇadharena sampannassa vijitavijayassa lokanāthassa thūpaṃ apūjesiṃ, pūjetvā sataṣaṇṇaṃ kappe āyukappe pamudito āsiṃ. Mayā yaṃ puññaṃ pasutaṃ, tena puññaṃ vinipātaṃ anāgantuna anāgantvā devasobhaggaṃ sampattiṃ ca devarajjāni ca tāni akāriṃ. Atha vā devasobhaggañca mayā kāritaṃ, rajjāni ca mayā kāritāni.

Adantadamakassa sāsane yaṃ cakkhu paññācakkhu paṇihitaṃ, tathā cittaṃ yaṃ vimuttacittaṃ paṇihitaṃ, taṃ sabbam paññācakkhu vimuttacittaṃ me mayā laddhaṃ, ahaṃ vidhutaṭṭhāsaṅkhātataṇhā hutvā vimuttacittā phalavimuttacittasampannā amhīti avocāti yojanā. Idam suttaṃ vā...pe... suttaṃ.

98. Vimuttacitte phalavimuttacittasampanne akhile pañcacetokhīlaraḥite anāsava araṇavihārimhi araṇavihārasīle asaṅgamānase alaggamānase paccekabuddhasmiṃ sāmākapatthodanamattameva dakkhiṇaṃ adāsiṃ.

Tasmiṃ paccekabuddhe uttamaṃ dhammaṃ paccekabodhidhammaṃ okappayiṃ “so uttamo dhammo atthī”ti saddahiṃ. Evaṃ ariyavihārena vihārīhi paccekabuddhehi me mama saṅgamo kato siyā bhava, kudāsupi ca ahaṃ apekkhavā mā bhaveyyanti mānaṣaṃ tasmiṃca dhamme paṇidhesiṃ “iminā paccekabuddhena laddhadhammaṃ ahampi sacchikareyya”nti cittaṃ paṇidahiṃ.

Tasseva paccekabuddhe katasseva kammaṣṣa vipākato ahaṃ dīghāyukesu amamesu “mama pariggaho”ti pariggahābhāvena apariggahesu viṣeṣagāmīsu ahīnagāmīsu kurūsu uttarakurūsu paṇīsu sattesu sahaṣṣakkhattuṃ upapajjatha upapajjiṃ.

Tasseva kammaṣṣa vipākato vicitramālābharaṇānulepīsu yasassīsu parivāravantesu tidaso devo ahaṃ viṣiṭṭhakāyūpagato hutvā sahaṣṣakkhattuṃ upapajjatha.

Tasseva kammaṣṣa vipākato ahaṃ vimuttacitto akhīlo anāsavo hutvā hitāhitāsīhi kusalākusalavītivattehi antimadehadhāribhi imehi paccekabuddhehi, buddhasāvakehi vā me mama samāgamo āsi.

“Sīlavato yaṃ icchitaṃ, taṃ samijjhate”ti imaṃ vacanaṃ tathāgato jino paccakkhaṃ katvā avaca kho, yathā yathā yena yena pakārena me manasā vicintitaṃ, tathā tathā tena tena pakārena samiddhaṃ bhavati. Ayaṃ bhavo antimo bhavoti yojanā. Idaṃ suttaṃ vā...pe... suttaṃ.

Ekaṭiṃsamhi kappamhi jino anejo anantadassī “sikhī”ti itināmako uppajji. Tassāpi bhagavato rājā bhātā sikhiddhe ca sikhī itināmake buddhe ca tassa bhagavato dhamme ca abhippasanno lokavināyakamhi parinibbute sati devātidevassa naruttamassa mahesino vipulaṃ mahantaṃ samantato gāvutikaṃ thūpaṃ akāsiṃ.

Tasmiṃ thūpe baliṃ pūjābaliṃ abhihārī manusso jātisumanam paggayha pahaṭṭho pūjesi. Assa manussassa ekaṃ pupphaṃ vātena paharitaṃ hutvā patitaṃ. Ahaṃ taṃ patitaṃ ekaṃ pupphaṃ gahetvā tasseva pupphasāmikassa adāsiṃ.

So manusso pupphasāmiko abhippasannacitto hutvā maṃ “tvameva etaṃ ekaṃ pupphaṃ pūjā”ti adāsi. Dadāsīti ettha da-kāro āgamo. Ahaṃ taṃ ekaṃ pupphaṃ gahetvā buddhaṃ buddhaguṇaṃ punappunaṃ anussaranto yasmiṃ kappe abhiropayiṃ, tato kappato ajja kappā tiṃsaṃ ahesuṃ. Tesu kappesu duggatiṃ nābhijānāmi, vinipātaṃca na gacchāmi, idaṃ phalaṃ thūpapūjāya phalanti avocāti yojanā. Idaṃ suttaṃ vā...pe... suttaṃ.

Brahmadattassa brahmadattanāmakassa rājino kapilaṃ nāma nagaraṃ suvivhattaṃ bhāgato suṭṭhu vibhattaṃ, mahāpathaṃ mahāpathasampannaṃ ākiṇṇaṃ, nānājātikehi manussehi paripuṇṇaṃ, iddhaṃ phītaṃca āsi.

Pañcālānaṃ tattha puruttame ahaṃ kummāsaṃ vikkiṇiṃ, so ahaṃ yasassinaṃ upariṭṭhaṃ upasamīpe ṭhitaṃ ariṭṭhaṃ nāma sambuddhaṃ paccekabuddhaṃ addasiṃ, disvā haṭṭho cittaṃ pasādetvā naruttamaṃ ariṭṭhaṃ me gehasmiṃ yaṃ dhuvabhattaṃ vijjatha vijji, tena dhuvabhattenā nimantesiṃ.

Yato ca yasmiṃ kāle ca kattiko yassaṃ pannarasīpuṇṇo, sā puṇṇamāsī pannarasī upaṭṭhitā, tato ca tasmiṃ kāle ca ahaṃ navaṃ dussayugaṃ gayha ariṭṭhassa ariṭṭhanāmakassa paccekabuddhassa upanāmesaṃ.

Naruttamo anukampako kāruṇiko taṇhānighātaṃ muni paccekabuddho pasannacittaṃ maṃ ṇatvāna paṭiggaṇhi.

Ahaṃ kalyāṇaṃ buddhavaṇṇitaṃ kammaṃ karitvāna deve ca manusse ca sandhāvitvā tato cuto bārāṇasiyaṃ nagare aḍḍhe kulasmaṃ seṭṭhissa ekaputtako uppajjīṃ, pāṇehi ca piyataro āsiṃ.

Tato ca tasmaṃ kāle viññutaṃ patto hutvā devaputtena codito ahaṃ pāsādā oruhitvāna sambuddhaṃ bhagavantaṃ gotamaṃ upasaṅkamaṃ.

So sambuddho bhagavā gotamo anukampāya me dhammaṃ adesesi. Dukkhaṃ dukkhasaccaṇca dukkhasamuppādaṃ samudayasaccaṇca dukkhassa atikkamaṃ nirodhasaccaṇca ariyaṃ aṭṭhaṅgikaṃ dukkhūpasamagāminaṃ maggaṃ maggasaccaṇca iti cattāri saccāni desitāni, taduppādaṃ dhammaṃ muni bhagavā gotamo adesayi.

Ahaṃ tassa bhagavato gotamassa vacanaṃ sutvā sāsane rato hutvā vihariṃ, ahaṃ rattindivaṃ atandito hutvā samathaṃ paṭivijjhiṃ.

Ajjhattaṇca ye āsavā, bahiddhā ca ye āsavā maggena samucchinṇā āsuṃ, sabbe te āsavā me mama vijjimsu, puna na ca uppajjare.

Dukkhaṃ “pariyantakataṃ yassa dukkhassā”ti pariyantakataṃ āsi, ayaṃ samussayo jātimaṇasaṃsāro carimo antimo āsi, idāni imassa attabhāvassa anantaraṃ punabbhavo mama natthīti avocāti yojanā. Yaṃ nānāvidhaṃ vāsanābhāgiyaṃ suttaṃ udāharaṇavasena niddhāritaṃ, idaṃ nānāvidhaṃ suttaṃ vāsanābhāge puññaakoṭṭhāse visaye vācakañāpakabhāvena pavattanato vāsanābhāgiyaṃ suttaṃ nāma.

Nānāvidhaṃ vāsanābhāgiyaṃ suttaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamaṃ nibbedhabhāgiyaṃ sutta”nti pucchitabbattā “tattha katamaṃ nibbedhabhāgiyaṃ sutta”ntiādi vuttaṃ. Tattha tesu soḷasasu saṃkilesabhāgiyādīsu suttesu katamaṃ suttaṃ nibbedhabhāgiyaṃ suttaṃ nāmāti pucchati.

Uddhaṃ brahmaloke adho kāmāvacare bhavē sabbadhi sabbesu bhavesu vippamutto arahā “ayaṃ nāma dhammo ahaṃ asmī”ti anānupassī, evaṃ vimutto arahā atinṇapubbaṃ oghaṃ apunabbhavāya udatāri uttiṇṇoti yojanā. Idaṃ suttaṃ nibbedhabhāge sekkhadhamme visaye vācakañāpakabhāvena pavattanato nibbedhabhāgiyaṃ suttaṃ nāma.

“Ettakamevā”ti vattabbattā “sīlavato”tiādi vuttaṃ. Ānanda, sīlavato puggalassa “kinti me mama avippaṭisāro jāyeyya pavatteyyā”ti cetanā na karaṇīyā na kātabbā. Ānanda, sīlavato avippaṭisāro yaṃ jāyeyya pavatteyya, esā avippaṭisārassa jāyanā pavattanā dhammatā bhavati. Ānanda, avippaṭisārinā puggalena “kinti me mama pāmojjaṃ jāyeyya pavatteyyā”ti cetanā na karaṇīyā, ānanda, avippaṭisārino puggalassa pāmojjaṃ yaṃ jāyeyya pavatteyya, esā pāmojjassa jāyanā pavattanā dhammatā. Sesesupi imassa yojanānāyānusārena yojanānayo gahetabbo. Idaṃ suttampi nibbedhabhāgiyaṃ suttaṃ nāma.

Ātāpino kilesānaṃ ātāpena sammappadhānena samannāgatassa jhāyato jhāyantassa brāhmaṇassa bāhitapāpassa khīṇāsavassa dhammā anulomapaccayākārapaṭivedhasādhakā bodhipakkhiyadhammā yadā yasmiṃ kāle have ekantena pātubhavanti uppajjanti. Atha vā dhammā catuvariyasaccadhammā pātubhavanti pakāsayanti abhisamayavasena pākaṭā honti. Atha vā pātubhavanakāle assa ātāpino jhāyato brāhmaṇassa khīṇāsavassa sabbā kaṅkhā vapayanti

apagacchanti nirujjhanti. Kasmā? Sahetudhammaṃ avijjādikena hetunā saha pavattaṃ saṅkhārādikam sukkena asammissaṃ dukkhakkhandhadhammaṃ yato yasmā pajānāti aññāsi paṭivijjhati, tato tasmā vapayanti apagacchanti nirujjhantīti yojanā. Idaṃ suttaṃ nibbedhabhāgiyaṃ suttaṃ nāma.

Dutiyagāthāyaṃ pana paccayānaṃ khayam khayasaṅkhātāṃ nibbānaṃ yato yasmā avedi aññāsi paṭivijjhi, tato tasmā sabbāpi kaṅkhā vapayantīti yojanā. Idaṃ suttaṃ nibbedhabhāgiyaṃ suttaṃ.

Tissa, tvaṃ kiṃ nu kujjhasi? Mā kujjhi, tissa, te tava akkodho akujjhanam varam uttamaṃ, hi saccaṃ, tissa, tayā kodhamānamakkhavinayatthaṃ brahmacariyaṃ vussati nūti bhagavā avocāti yojanā.

Āraññaṃ ārañṇakaṃ paṃsukūlikaṃ aññātuñchena aññātaanabhilakkhitagarapaṭipāṭiyā tathavā uñchena piṇḍapātacaraṇavīriyena laddhena missakabhojanena yāpentaṃ nandaṃ kadā kāle ahaṃ passeyyanti avocāti yojanā. Idaṃ suttaṃ nibbedhabhāgiyaṃ suttaṃ.

Gotama, kiṃsu katamaṃ chetvā vadhitvā vadhanto kodhapariḷāhena aparidayhamāno hutvā sukhaṃ seti sayati, kiṃsu katamaṃ chetvā vadhitvā vadhanto kodhavināsenā vinaṭṭhadomanasso hutvā na socati, gotama, tvaṃ kissa ekadhammassa vadhaṃ vadhanaṃ rocesīti brāhmaṇo pucchati.

Brāhmaṇa, kodhaṃ kujjhanam chetvā vadhitvā vadhanto kodhapariḷāhena aparidayhamāno hutvā sukhaṃ seti sayati, kodhaṃ kujjhanam chetvā vadhitvā vadhanto kodhavināsenā vinaṭṭhadomanasso hutvā na socati, visamūlassa visasadisassa dukkhassa mūlabhūtaṃ madhuraggassa madhurasāṅkhātassa sukhapariyosānassa kodhassa kujjhanassa vadhaṃ vadhanaṃ ariyā buddhādayo puggalā paṃsanti. Hi saccaṃ taṃ kodhaṃ kujjhanam chetvā vadhitvā vadhanto kodhavināsenā vinaṭṭhadomanasso hutvā seti sayatīti yojanā. Madhuraggassāti ca madhuraṃ cetasisukhaṃ assādaaggam pariyoṣānaṃ assa kodhassāti madhuraggoti samāso veditabbo. Kujjhantassa hi akkositvā paribhāsivā paharivā pariyoṣāne cetasisukhassādo uppajjatīti. Idaṃ suttaṃ nibbedhabhāgiyaṃ suttaṃ.

Gotama, hananto dhīro uppatitaṃ kiṃsu katamaṃ hane haneyya. Vinodento dhīro jātaṃ kiṃsu katamaṃ vinodaye vinodayeyya. Pajahanto dhīro kiṃ ca katamaṃ pajahe pajaheyya. Dhīrassa kissa dhammassa abhisamayo sukhoti devatā pucchati.

Devaputta, hananto dhīro uppatitaṃ kodhaṃ kujjhanam hane haneyya. Vinodento dhīro jātaṃ rāgaṃ vinodaye vinodayeyya. Pajahanto dhīro avijjaṃ pajahe pajaheyya. Saccadhammassa abhisamayo sukhoti bhagavā avocāti yojanā. Idaṃ suttaṃ nibbedhabhāgiyaṃ suttaṃ.

101. Bhagavā sattiyā omaṭṭho uparito yāva heṭṭhā viddho puriso sattippahānāya vīriyaṃ ārabhati viya, agginā matthake ḍayhamāno ādittasiro puriso agginibbāpanatthāya vīriyaṃ ārabhati iva, evaṃ kāmarāgena ḍayhamāno bhikkhu kāmarāgappahānāya kāmarāgavikkhambhanāya appamatto vāyamamāno sato satisampanno hutvā paribbaje vihareyyāti devatā kathesi.

Bhagavā pana “samucchedappahānāya vīriyaṃ ārabhiyati”ti dassetuṃ “sattiyā viya omaṭṭho”tiādimāha. Devaputta, sattiyā omaṭṭho puriso sattippahānāya vīriyaṃ ārabhati viya, agginā matthake ḍayhamāno ādittasiro puriso agginibbāpanatthāya

vīriyaṃ ārabhati iva, evaṃ sakkāyaditṭhiyā abhibhūto bhikkhu sakkāyaditṭhiyā pahānāya maggena samucchedappahānāya appamatto vāyamamāno sato satisampanno hutvā paribbaje vihareyyāti bhagavā avocāti yojanā. Idaṃ suttaṃ nibbedhabhāgiyaṃ suttaṃ nāma.

Sabbe nicayā bhogā khayantā khayapariyosānā bhavanti, sabbe samussayā dhammā patanantā patanapariyosānā bhavanti, sabbesaṃ sattānaṃ maraṇamāgama sabbesaṃ sattānaṃ jīvitam addhavaṃ bhavati, iti etaṃ vuttappakāraṃ bhayaṃ bhayahetuṃ maraṇam sammutimaraṇam apekkhamāno paṇḍito sukhāvahāni diṭṭhadhammikasamparāyikasukhāvahāni puññāni dānasīlabhāvanāmayapuññāni kayirāthāti devatā avoca.

Devaputta, sabbe nicayā bhogā khayantā khayapariyosānā, sabbe samussayā dhammā patanantā patanapariyosānā, sabbesaṃ sattānaṃ maraṇamāgama sabbesaṃ sattānaṃ jīvitam addhavaṃ, iti etaṃ vuttappakāraṃ bhayaṃ bhayahetuṃ maraṇam apekkhamāno santipekkho sabbasaṅkhārūpasamaṃ nibbānaṃ apekkhamāno paṇḍito lokāmisam kāmagaṇaṃ pajahe pajaheyyāti bhagavā avocāti yojanā. Idaṃ suttaṃ nibbedhabhāgiyaṃ suttaṃ nāma.

Māvidha yesaṃ munīnaṃ cittaṃ jhānarataṃ jhāne rataṃ hoti, te munayo sukhaṃ sayanti na socanti. Paññavā maggapaññavā susamāhito āraddhavīriyo pahitatto nibbānaṃ pesitacitto puggalo duttaraṃ oghaṃ saṃsāroghaṃ tarati.

Kāmasaññāya virato vigatacitto yo khīṇāsavo sabbasaṃyojanātīto arahattamaggena sabbe saṃyojane atīto nandibhavaparikkhīṇo ahosi, so khīṇāsavo gambhīre saṃsāraṇṇave na sīdatīti yojanā. Nandisaṅkhātā taṇhā ca kāmabhavarūpabhavaarūpabhavā ca nandibhavā, nandibhavā parikkhīṇā yassa khīṇāsavassāti nandibhavaparikkhīṇoti samāso veditabbo. Idaṃ suttaṃ nibbedhabhāgiyaṃ suttaṃ nāma.

Arahataṃ arahantānaṃ buddhapaccekabuddhasāvakānaṃ dhammaṃ sucaritādibhedañca sattatiṃsabodhipakkhiyabhedañca dhammaṃ yo paṇḍito saddahāno saddahanto hutvā nibbānappattiyā appamatto vicakkhaṇo hutvā sussūsaṃ sussūsanto bhava, so paṇḍito paññaṃ lokiya lokuttarapaññaṃ labhate labhati.

Yo vīriyavā puggalo patirūpadesakārī desakālādīni ahāpetvā lokiya lokuttaradhammapatirūpaṃ adhigamūpāyaṃ karoti, dhuravā cetasikavīriyena anikkhattadhuro utṭhātā kāyikavīriyavasena utṭhānasampanno hoti, so vīriyavā puggalo dhanam lokiya lokuttaradhanam vindate adhigacchati. Saccena vacīsaccena ca paramatthasaccena ca buddhādiko saccadhamme tṭhito sappuriso kittiṃ pappoti. Dadaṃ dadanto yaṃ kiñci icchitaṃ patthitaṃ catusaṅgahavatthuṃ dadanto saṅgahanto sappuriso mittāni ekantamittāni ganthati sampādeti, evaṃ catūhi saccadhammadhiti cāgehi samannāgato so sappuriso asmā lokā paraṃ lokaṃ pecca gantvā ekantena sokakāraṇassa abhāvato na socatīti yojanā.

Gotama, sabbaganthappahīno tīhi bhavehi vippamutto sato satisampanno tvaṃ, samaṇo, aññaṃ devamanussādikaṃ yaṃ anusāsasi yaṃ anusāsanaṃ karosi, taṃ anusāsanaṃ sabbaganthappahīnassa tīhi bhavehi vippamuttassa samaṇassa te tava na sādhiṭi sakkanāmako mārapakkhiko yakkho gāthāya ajjhabhāsi.

“Sakka sakkanāmaka yakkha anukampitena purisena saddhiṃ yena kenaci vaṇṇena

kāraṇena saṃvāso ekasmiṃ tṭhāne saḥavāso jāyati, taṃ anukampitabbhaṃ saḥavāsagataṃ purisaṃ sappañño manasā anukampituṃ na arahati anukampitūmyeva arahati. Yā anukampā karuṇā, yā anuddayā mettā, muditā ca uppannā, tāya anukampāya karuṇāya, tāya anuddayāya mettāya muditāya ca samussāhitena pasannena manasā yo sappañño sappuriso aññaṃ devamanussādikaṃ yaṃ anusāsati yaṃ anusāsaṇaṃ karoti, so sappañño sappuriso tena anusāsaṇena saṃyutto kāmacchandādīnaṃ saṃyojanānaṃ vasena ananulomasam̐yogena saṃyutto na hotīti bhagavā avocāti yojanā.

102. Samaṇa, rāgo ca doso ca ime dve dhammā kutonidānā, kiṃnidānā, kiṃpaccayā bhavanti, arati ca rati ca lomahaṃso ca ime tayo kutojā kuto bhavanti? Kumārakā dhaṅkaṃ kākāṃ gahetvā pāde dīghasuttakena bandhitvā suttakoṭiṃ aṅguliyaṃ veṭhetvā osajanti iva, evaṃ manovitakkā kuto samuṭṭhāya cittaṃ osajantīti sūcilomayakkho bhagavantaṃ pucchi.

Rāgo ca doso ca ime dve dhammā itonidānā ito attabhāvato nidānā jāyanti; arati ca rati ca lomahaṃso ca ime tayo itojā ito attato bhavanti; kumārakā dhaṅkaṃ kākāṃ gahetvā pāde dīghasuttakena bandhitvā suttakoṭiṃ aṅguliyaṃ veṭhetvā osajanti iva, evaṃ manovitakkā ito attabhāvato samuṭṭhāya cittaṃ osajanti.

Nigrodhassa khandhajā pārohā sākhāsu jāyanti iva, vane rukkhaṃ nissāya jātā māluvā latā taṃ rukkhaṃ ajjhottharivā vitatā otatavitatā tiṭṭhati iva, evaṃ, yakkha, tvaṃ suṇohi snehajā taṇhāsnehato jātā attasambhūtā attani sambhūtā puna anekappakārā manovitakkā pāpamanovitakkā ceva taṃsāmpayuttakilesā ca kāmesu vatthukāmesu visattā laggā saṃsibbitā tṭhitā.

Ye paṇḍitā “yaṃ nidānaṃ assa attabhāvassā”ti yatonidānaṃ naṃ kilesagahanaṃ samudayasaccaṃ pajānanti, te paṇḍitā attabhāvasaṅkhātassa dukkhasaccassa nidānabhūtaṃ naṃ kilesagahanaṃ samudayasaccaṃ maggasaccena vinodenti. Apunabbhavāya apunabhavasāṅkhātāya nirodhasaccatthāya atinṇapubbaṃ anamatagge saṃsāre supinenāpi atinṇapubbaṃ duttaraṃ imaṃ oghaṃ catubbidhaṃ saṃkilesoghaṃ tarantīti bhagavā avocāti yojanā.

“Bhagavā, samaṇadhammassa karaṇaṃ nāma dukkaraṃ, bhagavā, samaṇadhammassa karaṇaṃ nāma sudukkaraṃ suṭṭhutaṃ dukkara”nti eko kulaputto pabbajitvā samaṇadhammaṃ katvā ariyabhūmiṃ appatvā kālaṃ katvā devaloke nibbatto, so devaputto bhagavantaṃ upasaṅkamitvā āha. Kāmada, sīlasamāhitā tṭhitattā tṭhitasabhāvā satta sekkhā puggalā dukkaraṃ vāpi samaṇadhammaṃ karonti. Anagāriyupetassa anagāriyaṃ niggehabhāvaṃ upagatassa pabbajitassa tuṭṭhi catupaccayasantoso sukhāvahā hotī”ti bhagavā avoca.

“Bhagavā, yadidaṃ yā esā tuṭṭhi sukhāvahā, esā tuṭṭhi dullabhā”ti so devaputto āha. “Kāmada, yesaṃ sekkhānaṃ mano divā ca ratto ca bhāvanāya rato cittavūpasame rato, te sekkhā dullabhaṃ vāpi tussanaṃ labhantī”ti bhagavā avoca.

“Bhagavā, yadidaṃ yaṃ idaṃ cittaṃ bhāvanāya rataṃ, taṃ cittaṃ dussamādhā”nti so devaputto āha. “Kāmada, ye ariyā indriyūpasame rattindivaṃ ratā, te ariyā dussamādhānaṃ vāpi cittaṃ samādhānti, kāmada, te ariyā maccuno jālaṃ kilesajālaṃ chetvā maggaṃ gacchantī”ti bhagavā avoca.

“Bhagavā, yo maggo pubbabhāgapaṭipadāvasena visamo, so maggo duggamo”ti so devaputto āha. “Kāmada, ariyā duggame visame vāpi maggaṃ gacchanti, anariyā visame magge avaṃsirā papatanti, ariyānaṃ so maggo samova bhava, na asamo. Hi saccaṃ visame visattakāye ariyā samā bhavanti”ti bhagavā avocāti yojanā.

103. Yaṃ jetavanaṃ isisaṅghanisevitaṃ dhammarājena āvutthaṃ, idaṃ taṃ jetavanaṃ mama pītisaṅjananaṃ pītiyā saṅjananaṃ karaṃ hi karaṃ eva.

Kammaṃ maggacetanākammañca vijjā maggapaññā ca dhammo samādhi ceva samādhipakkhiko ca dhammo sīlaṃ, sīle tñhitassa jīvitaṃ uttamaṃ, etena aṭṭhaṅgikena maggena sattā sujjhanti, gottena vā dhanena vā sattā na sujjhanti.

Tasmā maggeneva sattānaṃ visujjhanato attano atthaṃ sampassaṃ passanto paṇḍito poso yoniso upāyena dhammaṃ bodhipakkhiyadhammaṃ vicine vicineyya, evaṃ vicinane sati tattha ariyamagge vicinanto puggalo sujjhati.

Sāriputto sīlena ca upasamena ca pāraṅgato iva, evaṃ yopi bhikkhu sīlena ca upasamena ca pāraṅgato, so bhikkhu etāva paramo sāriputtasadisova siyāti anāthapiṇḍikanāmo devaputto bhagavantaṃ upasaṅkamtivā āhāti yojanā. Idaṃ suttaṃ nibbedhabhāgiyaṃ suttaṃ nāma.

Atītaṃ atītakkhandaḥapañcakaṃ taṇhādiṭṭhīhi nānvāgameyya, anāgataṃ anāgatakkhandaḥapañcakaṃ taṇhādiṭṭhīhi nappaṭikaṅkhe na pattheyya. Yaṃ yasmā atītaṃ pahīnaṃ niruddhaṃ atthaṅgataṃ, tasmā atītassa pahīnattā niruddhattā atthaṅgatattā nānvāgameyya. Yaṃ yasmā anāgataṃ appattaṃ, tasmā na paṭikaṅkhe.

Paccuppannaṃ khandhapañcakaṃ vayadhammaṃ yattha yattha santāne vā, yattha yattha araññādīsu vā uppannaṃ, tattha tattha santāne vā, tattha tattha araññādīsu vā naṃ paccuppannadhammaṃ yāhi aniccānupassanādīhi vipassati, tāhi aniccānupassanādīhi nibbānaṃ rāgādīhi asaṃhīraṃ asaṃkappaṃ bhavati, taṃ nibbānaṃ vipassako puggalo vidvā nibbānārammaṇaṃ phalasamāpattiṃ appento hutvā anubrūhaye vaḍḍheyya.

Ātappaṃ saṃkilesānaṃ ātapantaṃ vīriyaṃ ajjeva kiccaṃ kātabbaṃ, suve jīvitaṃ vā maraṇaṃ vā ko jaññā jāneyya, “suve vā dānādipuññaṃ jānissāmī”ti cittaṃ anuppādetvā “ajjeva karissāmī”ti evaṃ vīriyaṃ kātabbaṃ. Hi saccaṃ maraṇakāraṇabhāvatāya ahivicchikavisasatthāḍānekāya senāya vasena mahāsenena tena maccunā saddhiṃ mittasanthavākārena vā lañjadānena vā saṅgaraṃ natthīti.

Evaṃ manasi katvā vihāriṃ viharantaṃ ātāpiṃ ahorattaṃ atanditaṃ analasaṃ uṭṭhāhakaṃ sappurisaṃ “bhaddekaratto”ti santo muni ve ekantena ācikkhate ācikkhatiyevāti yojanā.

“Cattārimāni bhikkhave”tyādisuttaṃ pālito ca aṭṭhakathāto ca pākaṭaṃ.

104. Nānāvidhaṃ nibbedhabhāgiyaṃ suttaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamaṃ asekkhabhāgiyaṃ sutta”nti pucchitabbattā “tattha katamaṃ asekkhabhāgiyaṃ sutta”ntiādi vuttaṃ. Tatthāti tesu soḷasasu saṃkilesabhāgiyādīsu suttesu katamaṃ suttaṃ asekkhabhāgiyaṃ suttaṃ nāmāti pucchati.

Yassa uttamapurisassa cittaṃ selūpamaṃ ṭhitaṃ lokadhammavātehi nānukampati, rajanīyesu lābhādīsu virattaṃ bhava, so uttamapuriso kopaneyye alābhādike na kuppati, tassa uttamapurisassa cittaṃ evaṃ aniccatādinā bhāvitaṃ, naṃ bhāvitacittaṃ uttamapurisaṃ vītikkantalokadhammahetukaṃ dukkhaṃ kuto essatīti yojanā. Idaṃ suttaṃ asekkhabhāge visaye vācakañāpakabhāvena pavattanato asekkhabhāgiyaṃ suttaṃ nāma. Esa nayo ito paresupi veditabbo.

“Asekkhabhāgiyaṃ suttaṃ idamevā”ti vattabbabhāvato “āyasmato cā”tiādi vuttaṃ.

Yo brāhmaṇo bāhitapāpadhammattā bāhitapāpadhammo bhava, so brāhmaṇo niggatahuṃhuṃkattā niḥuṃhuṃko bhava, niggatakilesakasāvattā nikkasāvo bhava, sīlasaṃvarena saṃyatacittatāya yatatto bhava, yo brāhmaṇo catumaggañāṇavedehi antaṃ nibbānaṃ gatattā vedantagū bhava, dhammena vusitabrahmacariyattā vusitabrahmacariyo bhava. Yassa brāhmaṇassa kuhiñci loke ussādā rāgussado dosussado mohussado mānussado diṭṭhussado natthi, so brāhmaṇo brahmavādaṃ “ahaṃ brāhmaṇomhī”ti vācaṃ vadeyyāti bhagavā avocāti yojanā.

Ye buddhā pāpake akusale dhamme bāhitvā sadā caranti satā satisampannā khīṇasaṃyojanā, te buddhā lokasmiṃ brāhmaṇāti ve ekantena kathīyantīti avocāti yojanā.

Yattha nibbāne āpo ca pathavī ca tejo ca vāyo ca na gādhati na patiṭṭhahati, tattha nibbāne sukkā gahā ceva tārakā ca na jotanti, tattha nibbāne ādicco nappakāsati, tattha nibbāne candimā na bhāti, tattha nibbāne tamo na vijjati.

Yo brāhmaṇo attanā sayaṃ muni monena yadā taṃ nibbānaṃ avedi vindati paṭilabhati paṭivijjhati, atha paṭivijjhanakkhaṇe so brāhmaṇo rūpā rūpadhammato ca arūpā arūpadhammato ca sukhadukkhā sukhadukkhato ca pamuccatīti avocāti yojanā.

Yakkha, yo brāhmaṇo sakesu sakaattabhāvesu dhammesu upādānakkhandhesu saccesu, dhammesu ca pāragū hoti, atha pāragamanakkhaṇe so brāhmaṇo etaṃ ajakalāpakaṃ tayā vuttaṃ etaṃ pisācaṃ kilesapisācañca, tayā kataṃ akkulañca akkulaṃ, pakkulakaraṇaṃ ativattatīti avocāti yojanā.

Yo bhikkhu āyantiṃ āgacchantiṃ purāṇadutiyikaṃ bhariyaṃ vā, aññaṃ āgacchantiṃ itthiṃ vā cittaṃ na abhinandati, pakkamantiṃ purāṇadutiyikaṃ bhariyaṃ vā, aññaṃ pakkamantiṃ itthiṃ vā cittaṃ na socati, saṅgā pañcavidhatopi saṅgato muttaṃ saṅgāmajiṃ taṃ bhikkhuṃ “brāhmaṇa”nti ahaṃ vadāmīti avocāti yojanā.

Ettha nadiyaṃ bahujano nhāyati, so bahujano nhāyako udakena udakanhānena sucī na hoti. Yamhi puggale saccaṃ, saccato sesadhammo ca atthi, so puggalo sucī ca hoti, so puggalo brāhmaṇo ca hotīti avocāti yojanā; suciasucibhāvo ṭikāyaṃ vitthārato vuttova.

Ātāpino jhāyato yassa brāhmaṇassa dhammā saccadhammā yadā have ekantena pātubhavantī, tadā dhammānaṃ pātubhavanakkhaṇe so brāhmaṇo mārasenaṃ vidhūpayāṃ vidhūpayanto tiṭṭhati. “Kimivā”ti vattabbattā “sūriyova obhāsayamantalikkha”nti vuttaṃ. Sūriyo antalikkhaṃ obhāsayanto tiṭṭhati iva, evaṃ tiṭṭhatīti yojanā.

Yo paṃsukūliko bhikkhu sabbāni cattāri yogāni upātivatto sakiñcane loke akiñcano iriyati catubbidhairiyāpathaṃ vatteti. Apahānadhammaṃ kenaci maggena appahānasabhāvaṃ appattakāyena appattaṃ tevijjapattaṃ, iriyamānaṃ santindriyaṃ taṃ paṃsukūlikaṃ bhikkhuṃ tumhe passatha.

Ājāniyaṃ purisaājāniyaṃ jātibalanisedhaṃ “ahaṃ jātibrāhmaṇo”ti jātimattakena pavattamānabalanisedhakaṃ taṃ paṃsukūlikaṃ bhikkhuṃ sambahulā uḷārā devatā brahmaṃ vimānaṃ upasaṅkamitvā idha sāsane, brahmavimāne vā pasannacittā hutvā namassanti. Nidhāti ca ettha na-kāro āgamo.

Purisājañña te tava amhākaṃ namo atthu, purisuttama te tava amhākaṃ namo atthu, yassa te tava nissayaṃ mayaṃ nābhijānāma, so tvaṃ kiṃ puggalaṃ nissāya jhāyasīti avocunti yojanā.

Ye bhikkhū kālena kālaṃ dhammassavanavasena cirarattaṃ sametikā bhavanti, ime bhikkhū sahāyā honti vata. Nesaṃ sahāyānaṃ bhikkhūnaṃ dhamme buddhappavedite dhamme saddhammo sameti.

Kappinena ariyappavedite dhamme suvinītā te sahāyakā bhikkhū savāhiniṃ māraṃ jetvā antimaṃ dehaṃ attabhāvaṃ dhārentīti avocāti yojanā.

Sithilaṃ vīriyaṃ ārabba sabbadukkhappamocanaṃ idaṃ nibbānaṃ yogāvacarena na adhigantabbaṃ, appena appakena thāmasā idaṃ nibbānaṃ na adhigantabbaṃ.

Ayañca yogāvacaro bhikkhu daharo, yo puriso savāhiniṃ māraṃ jetvā antimaṃ dehaṃ attabhāvaṃ dhāreti, so ayaṃ puriso so uttamapurisovāti avocāti yojanā. “Puriso”ti vattabbe chandānurakkhaṇavasena “poriso”ti vuttaṃ.

Mogharāja, dubbaṇṇako lūkhacīvaro sadā sato satisampanno khīṇāsavo ca viṣaṃyutto ca katakicco ca anāsavo ca tevijjo ca iddhippatto ca cetopariyāyakovido ca so bhikkhu savāhiniṃ māraṃ jetvā antimaṃ dehaṃ dhārentīti avocāti yojanā.

105. “Tathāgato”tiādīsu yojanā pākaṭā. Idaṃ suttaṃ asekkhabhāge visaye vācakañāpakabhāvena pavattanato asekkhabhāgiyaṃ suttaṃ nāma.

106. Nānāvidhaṃ asekkhabhāgiyaṃ suttaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamaṃ saṃkilesabhāgiyañca vāsanābhāgiyañca sutta”nti vattabbattā “tatha katamaṃ saṃkilesabhāgiyañca vāsanābhāgiyañca sutta”ntiādi vuttaṃ. Tatthāti tesu soḷasasu saṃkilesabhāgiyādīsu suttesu katamaṃ suttaṃ saṃkilesabhāgiyañca vāsanābhāgiyañca suttaṃ nāmāti pucchati.

Channaṃ āpattiṃ āpajjitvā channaṃ chādentam bhikkhuṃ dukkaṭādivasso ativassati, vivaṭaṃ āpattiṃ āpajjitvā vivaṭaṃ desentaṃ ācikkhantaṃ bhikkhuṃ dukkaṭādivasso nātivassati, tasmā channassa ativassanato ca vivaṭassa nātivassanato ca channaṃ chāditabbaṃ āpattiṃ vivaretha desetha ārocetha, evaṃ vivaraṇe sati taṃ vivarantaṃ bhikkhuṃ dukkaṭādivasso nātivassatīti yojanā.

“Imasmiṃ sutte kittakena saṃkilesa dassito, kittakena vāsanā dassitā”ti pucchitabbattā “channamativassatī”ti saṃkilesa, ‘vivaṭaṃ nātivassatī’ti vāsanā, ‘tasmā channaṃ vivaretha, evaṃ taṃ nātivassatī’ti ayaṃ saṃkilesa ca vāsanā cā”ti vuttaṃ. “Channamativassatī”ti ettakena saṃkilesa dassito. “Vivaṭaṃ nātivassatī”ti ettakena vāsanā dassitā. “Tasmā channaṃ vivaretha, evaṃ taṃ nātivassatī”ti ettakena ayaṃ saṃkilesa ca dassito, ayaṃ vāsanā ca dassitā. Idaṃ “channaṃ...pe...

vassatī”ti suttaṃ saṃkilesabhāge visaye ca vāsanābhāge visaye ca
vācakañāpakabhāvena pavattanato saṃkilesabhāgiyañca vāsanābhāgiyañca suttaṃ
nāma.

“Saṃkilesabhāgiyañca vāsanābhāgiyañca suttaṃ ettakamevā”ti vattabbattā
“cattārome mahārājā”tiādi vuttaṃ. “Tesu catūsu puggalesu katame puggalā
saṃkilesabhāgiyā, katame puggalā vāsanābhāgiyā”ti pucchitabbattā “tattha yo ca
puggalo”tiādi vuttaṃ. Tatthāti tesu catūsu tamotamaparāyaṇādīsu puggalesu.
Tassattho pākaṭo. Idaṃ “cattārome”tiādikaṃ suttaṃ saṃkilesabhāgiyesu dvīsu
puggalesu ca vāsanābhāgiyesu dvīsu puggalesu ca vācakañāpakabhāvena
pavattanato saṃkilesabhāgiyañca vāsanābhāgiyañca suttaṃ nāma.

Nānāvidhaṃ saṃkilesabhāgiyañca vāsanābhāgiyañca suttaṃ ācariyena niddhāritaṃ,
amhehi ca ñātaṃ, “katamaṃ saṃkilesabhāgiyañca nibbedhabhāgiyañca suttaṃ
nāmā”ti pucchitabbattā tattha katamaṃ saṃkilesabhāgiyañca nibbedhabhāgiyañca
sutta”ntiādi vuttaṃ. Tassattho vuttanayena veditabbo.

Ayasaṃ yaṃ bandhanañca dārujaṃ yaṃ bandhanañca pabbajaṃ yaṃ bandhanañca
loke atthi, taṃ ayasādibandhanaṃ “daḷhaṃ bandhana”nti dhīrā buddhādayo
paṇḍitapurisā na āhu. Maṇikuṇḍalesu ca puttesu ca dāresu ca yā sārattarattā
balavarāgarattā apekkhā loke vijjati, taṃ sārattarattaapekkhāsaṅkhātamaṃ
rāgabandhanaṃ “daḷhaṃ bandhana”nti dhīrā paṇḍitapurisā āhu. Iminā
suttappadesena ayaṃ sārattarattaapekkhāsaṅkhāto akusaladhammo saṃkilesa
dassito.

“Kena nibbedho dassito”ti vattabbattā “eta”ntiādi vuttaṃ. Dhīrā paṇḍitapurisā etaṃ
rāgabandhanaṃ “daḷhaṃ bandhana”nti āhu. Etaṃ rāgabandhanaṃ ohāriṇaṃ heṭṭhā
apāyaṃ avaharaṇaṃ hoti, sithilaṃ bandhanaṭṭhāne chaviādīni akopetattā sithilaṃ
hoti, duppamuñcaṃ lobhavasena ekavārampi uppannassa rāgabandhanassa
dummocayattā duppamuñcaṃ hoti, paṇḍitapurisā etampi vuttappakāraṃ
rāgabandhanampi maggena chetvāna anapekkhino hutvā kāmasukhaṃ pahāya
paribbajanti. Iti iminā suttappadesena ayaṃ maggo nibbedho dassito. Idaṃ
“ayasa”ntiādikaṃ suttaṃ rāgādisaṃkilesabhāge visaye ca vāsanābhāge visaye ca
vācakañāpakabhāvena pavattanato saṃkilesabhāgiyañca vāsanābhāgiyañca suttaṃ
nāma.

107. Bhikkhave, yañca ceteti yañca cetanaṃ nibbatteti, yañca pakappeti yañca
pakappanaṃ karoti, yañca anuseti yañca anusayanaṃ bhavati, etaṃ cetanaṃ etaṃ
pakappanaṃ etaṃ anusayanaṃ viññāṇassa ṭhitiyā ārammaṇaṃ paccayo hoti.
Ārammaṇe paccaye sati tassa abhisāṅkhāra viññāṇassa patiṭṭhā hoti. Tasmaṃ
abhisāṅkhāraviññāṇe patiṭṭhite viruḷhe sati āyatimaṃ punabbhavābhiniḍḍatti
viññāṇādinibbatti hoti. Āyatimaṃ punabbhavābhiniḍḍattiyā sati āyatimaṃ jātijarāmarāṇaṃ
sambhavati. Āyatimaṃ soka...pe... samudayo hoti.

Bhikkhave, ce no ceteti, ce no pakappeti, atha tathāpi ce anuseti anusayanaṃ
bhavati, evaṃ sati etaṃ anusayanaṃ viññāṇassa abhisāṅkhāraviññāṇassa
ārammaṇaṃ paccayo hoti...pe... samudayo hoti. Iti iminā suttappadesena ayaṃ
vuttappakāro cetayanādiko akusaladhammo saṃkilesa dassito.

“Kena nibbedho dassito”ti vattabbattā “yato cā”tiādi vuttaṃ. Bhikkhave, yato ca ariyamaggiko neva ceteti, no ca pakappeti, no ca anuseti, etaṃ acetayanaṃ etaṃ akappaṇaṃ etaṃ ananusayanaṃ viññāssa abhisāṅkhāravīññāssa ārammaṇaṃ paccayo na hoti...pe... āyatiṃ jātijarāmaṇaṃ nirujjhati, āyatiṃ soka...pe... yāsā nirujjhanti...pe... nirodho hoti. Iti iminā suttappadesena ayaṃ ariyamaggo nibbedho dassito. Idaṃ “yañca bhikkhave”tiādikaṃ suttaṃ saṃkilesabhāge visaye ca nibbedhabhāge visaye ca vācakañāpakabhāvena pavattanato saṃkilesabhāgiyañca nibbedhabhāgiyañca suttaṃ nāma.

108. Nānāvidhaṃ saṃkilesabhāgiyañca nibbedhabhāgiyañca suttaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamaṃ saṃkilesabhāgiyañca asekhabhāgiyañca sutta”nti pucchitabbattā “tattha katamaṃ saṃkilesabhāgiyañca asekhabhāgiyañca sutta”ntiādi vuttaṃ. Tassattho vuttanayena veditabbo.

Bhikkhave, assutavā puthujjano samuddo jalasāgarasamuddo “samuddo samuddo”ti bhāsati. Kenaṭṭhena bhāsati? Duppūraṇaṭṭhena ca saṃsaraṇaṭṭhena ca duratikkamanaṭṭhena ca samuddoti bhāsati. Evaṃ sati, bhikkhave, eso jalasāgarasamuddo ariyassa bhagavato vinaye vuttappakāraṭṭhena samuddo na hoti. Bhikkhave, eso jalasāgarasamuddo mahā udakarāsi mahā udakaṇṇavo hoti. Bhikkhave, cakkhu purisassa samuddo hoti, tassa cakkhussa rūpamayo rūpāyatanamayo vego. Kenaṭṭhena? Pathavito yāva akaniṭṭhabrahmalokā nīlādirūpārammaṇaṃ samosarantampi duppūraṇaṭṭhena ca anamatagge saṃsāre saṃsaraṇaṭṭhena ca duratikkamanaṭṭhena ca cakkhumeva samuddo hoti. Nīlādirūpāyatanassa appameyyassa appameyyena ūmimayena vegena saṃsaraṇaṭṭhena nīlādirūpameva vego hoti. Iti iminā suttappadesena ayaṃ cakkhu samuddo rūpamayo vego ca saṃkilesa saṃkilesahetu dassito.

“Kena asekko dassito”ti vattabbattā “yo ta”ntiādi vuttaṃ. Yasmiṃ arahattaphale tḥito yo arahā rūpamayaṃ taṃ vegaṃ sahati manāpe rūpe rāgaṃ, amanāpe rūpe dosaṃ, asamapekkhane mohaṃ anuppādentō hutvā upekkhakabhāvena sahati, ayaṃ arahā, bhikkhave, saūmiṃ savaṭṭaṃ sagahaṃ sarakkhasaṃ cakkhusamuddaṃ atarīti vuccati, tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇoti vuccati. Iti iminā suttappadesena ayaṃ arahattaphalabhūto asekko dassito.

“Sotaṃ bhikkhave”tiādīsupi iminā nayena yathāsambhavaṃ attho veditabbo. Idaṃ “samuddo”tiādikaṃ suttaṃ saṃkilesabhāge visaye ca asekhabhāge visaye ca vācakañāpakabhāvena pavattanato saṃkilesabhāgiyañca asekhabhāgiyañca suttaṃ nāma.

“Ettakamevā”ti vattabbattā “chayime”tiādi vuttaṃ. Bhikkhave, lokasmiṃ sattānaṃ anayāya anattāya pāṇīnaṃ byābādhāya ime mayā vuccamānā baḷisā cha bhavanti. Katame cha? Bhikkhave, cakkhuviññeyyā cakkhuviññāṇena viññeyyā iṭṭhā kantā kāmānīyā manāpā manavaḍḍhakā piyarūpā piyasabhāvā kāmūpasamhitā kilesakāmasahitā rajanīyā rūpā nīlādirūpārammaṇā santi, taṃ vuttappakāraṃ rūpaṃ bhikkhu ce abhinandati sappītikataṇhāya abhimukho nandati, ce abhivadati “aho sukhaṃ aho sukha”nti vadāpentiyā taṇhāyanavasena abhivadati, ce ajjhosāya tiṭṭhati gilitvā viya pariniṭṭhapetvā tiṭṭhati, evaṃ sati, bhikkhave, ayaṃ bhikkhu “gilitabaḷiso...pe... pāpimato”ti vuccati. Ettha ca nīlādibhedena anekaavidhattā “rūpā iṭṭhā...pe... rajanīyā”ti bahuvacananiddeso katopi rūpāyatanarūpārammaṇabhāvena ca cakkhuviññeyyabhāvena ca ekavidhattaṃ ativattanato “ta”nti

ekavacananiddeso katoti veditabbo. “Santi, bhikkhave, sotaviññeyyā”tiādīsupi iminā nayena yathāsambhavaṃ attho veditabbo. Iti iminā suttappadesena ayaṃ cakkhaviññeyyādiko chabbidho baḷiso saṃkilesa kilesahetu dassito.

“Kena asekkho dassito”ti vattabbattā “santi cā”tiādi vuttaṃ.

Abhedi bhindi, paribhedi parisamantato bhindi. Iti iminā suttappadesena ayaṃ arahattaphalabhūto asekkho dassito. Idaṃ “chayime”tiādikaṃ suttaṃ vuttanayena saṃkilesabhāgiyañca asekkhabhāgiyañca suttaṃ nāma.

109. Nānāvidhaṃ saṃkilesabhāgiyañca asekkhabhāgiyañca suttaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamaṃ saṃkilesabhāgiyañca nibbedhabhāgiyañca asekkhabhāgiyañca sutta”nti pucchitabbattā “tattha katamaṃ saṃkilesabhāgiyañca nibbedhabhāgiyañca asekkhabhāgiyañca sutta”ntiādi vuttaṃ.

Ayaṃ loko sattaloko santāpajāto ñātibyanādivasena jātasokasantāpo ceva rāgādivasena jātāpariḷāhasantāpo ca phassapareto anekehi dukkhasamphassehi abhibhūto rodaṃ rodanto vadati. Kinti vadati? Attanā phuṭṭhaṃ dukkhaṃ abhāvitakāyatāya adhivāsetuṃ asakkonto hutvā “aho dukkhaṃ, īdisaṃ dukkhaṃ mayhaṃ sattunopi mā hotū”tiādinā rodanto vilapanto vadati, “kasmā evaṃ vadatī”ti vattabbattā “attato yena yena hi maññanti”tiādi vuttaṃ. Ete sattā yena yena kāmajhosādinā pakārena attato dukkhassa paṭikāraṃ maññanti, tato pakārato aññathā aññena pakārena taṃ dukkhaṃ tikicchitabbaṃ hi yasmā hoti.

Aññathābhāvīti yasmā rodaṃ rodanto vadati, yena yena vā paravihiṃsādipakārena attano vaḍḍhiṃ maññanti āśisanti, tato pakārato aññathā avaḍḍhi eva hoti. Taṃ āśisitabbaṃ aññathābhāvi avaḍḍhitabhāvi eva hi yasmā hoti, tasmā maññitabbassa āśisitabbassa aññathā bhavanasīlattā rodaṃ rodanto vadati, ayaṃ sattaloko rodanto ca hutvā vadati. “Ki”nti pucchitabbattā “bhavasatto”tiādi vuttaṃ. Bhavasatto kāmabhavādīsu satto visatto loko bhavameva kāmabhavādibhavameva abhinandati. Yaṃ bhavaṃ abhinandati, taṃ jarāmarañāḍianekabyasanānubandhattā bhayānakaṭṭhena bhayaṃ hoti. Yassa yato jarāmarañāḍito bhāyati, taṃ jarāmarañāḍidukkhassa adhiṭṭhānabhāvato dukkhaṃ dukkhādhiṭṭhānaṃ hoti. Iti iminā suttappadesena ayaṃ santāpādiko saṃkilesa saṃkilesahetu dassito.

Saṃkilesa dassito, “kena nibbedho dassito”ti vattabbattā “bhavavippahānāya kho”tiādi vuttaṃ. Bhavavippahānāya kho pana kāmabhavādikassa bhavassa pajahanatthāya eva idaṃ mayā adhigataṃ maggabrahmacariyaṃ vussati. Iti iminā suttappadesena ayaṃ brahmacariyabhūto maggo nibbedho dassito.

“Bhavavippahānāyā”tiādinā ekantena niyyānikamaggo nibbedho ācariyena dassito, amhehi ca ñāto, “katamo aniyyānikamaggo”ti pucchitabbattā “ye hi keci samaṇā vā”tiādi vuttaṃ. Hi-saddo vācāsiliṭṭhattho. Ye keci samaṇā vā ye keci brāhmaṇā vā bhavena rūpabhavena bhavassa kāmabhavassa vipamokkhaṃ āhaṃsu, bhavena arūpabhavena bhavassa kāmabhavassa ceva rūpabhavassa ca vipamokkhaṃ āhaṃsu, sabbe te samaṇā vā sabbe te brāhmaṇā vā bhavasmā vuttappakārabhavato avipamuttā bhavantīti ahaṃ vadāmi.

“Rūpabhavādinā ye ca kāmabhavādibhavassa vipamokkhaṃ āhaṃsū”ti vattabbattā vibhavana bhavassa nissaraṇaṃ āhaṃsūti dassetuṃ “ye vā panā”tiādi vuttaṃ. Ye vā pana keci samaṇā vā ye vā pana keci brāhmaṇā vā vibhavana ucchedadiṭṭhiyā bhavassa saṃsārabhavassa nissaraṇaṃ āhaṃsu, sabbe te samaṇā vā sabbe te

brāhmaṇā vā bhavasmā saṃsārabhavato anissaṭṭhāva hontīti ahaṃ vadāmi. “Kasmā anissaṭṭhā”ti vattabbattā anissaṭṭhakāraṇaṃ dassetuṃ “upadhiṃ hī”tiādi vuttaṃ. Idaṃ dukkhaṃ saṃsāradukkhaṃ upadhiṃ khandhūpadhikilesūpadhiabhisaṅkhārūpadhaya paṭicca hi yasmā sambhoti, tasmā anissaṭṭhā honti. Iti iminā suttappadesena ayaṃ micchādiṭṭhisāṅkhāto saṃkilesa dassito.

Ye hi “kecī”tiādinā saṃkilesa dassito, “kena nibbedho dassito”ti vattabbattā “sabbupādānakkhayā”tiādi vuttaṃ. Sabbupādānakkhayā ariyamaggato dukkhassa saṃsāradukkhassa sambhavo natthi. Iti iminā suttappadesena ayaṃ ariyamaggo nibbedho dassito.

“Vuttappakārā aññasuttappadesenapi dassito”ti dassetuṃ “lokamima”ntiādi vuttaṃ. Puthū visuṃ visuṃ avijjāya paretāṃ abhibhūtaṃ bhūtarataṃ bhūtesu itthipurisesu aññamaññarataṃ bhūtaṃ khandhapañcakaṃ bhavēhi aparimuttaṃ imaṃ lokaṃ mama citta tvaṃ passa. Ye keci bhavā ittarakhaṇā vā bhavā, dīghāyukā vā bhavā, sātavanto vā bhavā, asātavanto vā bhavā pañcakkhandhā sabbadhi “uddhaṃ adho tiriya”nti imesu sabbesu sabbatthatāya sabbatthabhāvena ahesuṃ, sabbe te vuttappakārā bhavā niccadhuvarahitattā aniccā sampīḷitattā dukkhā vipariṇāmahāvato vipariṇāmadhammā ahesuṃ. Iti iminā suttappadesena ayaṃ avijjādiko saṃkilesa dassito.

“Lokamima”ntiādinā saṃkilesa dassito, “kena nibbedho dassito”ti vattabbattā “evameta”ntiādi vuttaṃ. Evaṃ vuttappakārena etaṃ khandhapañcakaṃ yathābhūtaṃ sammappaññāya sassa attano maggapaññāya, vipassanāpaññāya vā passato passantassa puggalassa bhavataṇhā pahīyati, sammappaññāya yathābhūtaṃ khandhapañcakaṃ passanto vibhavaṃ ucchedadiṭṭhiṃ nābhinandati na pattheti. Tassa puggalassa sabbaso taṇhānaṃ khayā asesavirāganirodho asesavirāgasāṅkhātena maggena nirodho nirujjhaṇaṃ nibbānaṃ nibbuti hoti. Iti iminā suttappadesena ayaṃ maggo nibbedho dassito.

“Evameta”ntiādinā nibbedho dassito, “kena asekkho dassito”ti vattabbattā “tassa nibbutassā”tiādi vuttaṃ. Taṇhādiṭṭhinibbutassa tassa bhikkhuno anupādā kilesābhisaṅkhārānaṃ anuppādanato aggahaṇato punabbhavo na hoti, evaṃbhūtena ariyapuggalena pubbe attānaṃ abhibhūto pañcavidho māro vijito ahosi, anena ariyapuggalena pañcahi mārehi saṅgāmo vijito, saṅgāme, iṭṭhāniṭṭhādīsu vā tādī tādilakkaṇappatto ariyapuggalo sabbabhavāni upaccagā atikkantova jāto. Iti iminā suttappadesena ayaṃ asekkho dassito. Idaṃ vuttappakāraṃ “ayaṃ loko”tiādikaṃ suttaṃ saṃkilesabhāge visaye ca nibbedhabhāge visaye ca asekkhabhāge visaye ca vācakañāpakabhāvena ekadesavasena pavattanato saṃkilesabhāgiyañca nibbedhabhāgiyañca asekkhabhāgiyañca suttaṃ nāma.

“Ettakamevā”ti vattabbattā “cattārome”tiādi vuttaṃ. Andhaputhujjano saṃsārasotassa anukūlabhāvena gacchanato anusotagāmī nāma, kalyāṇaputhujjano saṃsārasotassa nibbidānupassanādīhi paṭikkūlavasena pavattanato paṭisotagāmī nāma, sekkho acalappasādādisamannāgamena ṭhitasabhāvattā ṭhitatto nāma, asekkho saṃsārapāraṇatavasena tiṭṭhanato “thale tiṭṭhatī”ti vuccati.

“Tesu catūsu puggalesu katamo puggalo saṃkilesabhāgiyādī”ti vattabbabhāvato “tattha yoya”ntiādi vuttaṃ.

110. Nānāvidhaṃ saṃkilesabhāgiyañca nibbedhabhāgiyañca asekkhabhāgiyañca suttaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamaṃ saṃkilesabhāgiyañca vāsanābhāgiyañca nibbedhabhāgiyañca sutta”nti pucchitabbattā “tattha katama”ntiādi vuttaṃ.

Abhijātiyo puggalā cha saṃvijjanti lokasmiṃ, kaṇhe nīce kule nibbatto kaṇhābhijātiko, kaṇhadhammasamannāgatattā vā kaṇho kaṇhābhijātiko hutvā kaṇhaṃ kālakaṃ dasavidhaṃ dussīyadhammaṃ abhijāyati pasavati, eso puggalo atthi. Vuttappakārena kaṇho kaṇhābhijātiko hutvā sukkaṃ dasavidhaṃ kusalaḍḍhammaṃ abhijāyati, eso puggalo atthi. Kaṇho kaṇhābhijātiko hutvā akaṇhaṃ asukkaṃ akaṇhaasukkavipākaṃ accantadiṭṭhaṃ nibbānaṃ ārādheti, eso puggalo atthi. Vuttavipariyāyena tayo puggalā jānitabbā.

“Tesu katame puggalā saṃkilesabhāgiyā”tiādinā vattabbattā “tattha yo cā”tiādi vuttaṃ.

“Ettakamevā”ti vattabbattā “cattārimānī”tiādi vuttaṃ.

111. Nānāvidhaṃ saṃkilesabhāgiyañca vāsanābhāgiyañca nibbedhabhāgiyañca suttaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamaṃ vāsanābhāgiyañca nibbedhabhāgiyañca sutta”nti pucchitabbattā “tattha katamaṃ vāsanābhāgiyañca nibbedhabhāgiyañcā”tiādi vuttaṃ.

Mānusattaṃ manussabhāvaṃ laddhāna kiccaṃ, akiccañca dve bhavanti, dve kiccāniyeva kattabbāni. Tenāha aṭṭhakathācariyo “kattabba”nti dasseti. “Katamaṃ kattabbaṃ kicca”nti vattabbattā kattabbakiccaṃ dassetuṃ “sukiccaṃ cevā”tiādi vuttaṃ. Puññāni ca kattabbattā sukiccaṃ eva, saṃyojanavippahānaṃ vā kattabbattā sukiccaṃ nāmāti yojanā.

“Tattha sutte katamena katamo dassito”ti vattabbattā “sukiccaṃceva puññānīti vāsanā, saṃyojanavippahānaṃ vāti nibbedho”ti vutto.

“Ettakamevā”ti vattabbattā “puññāni karitvānā”tiādi vuttaṃ. Puññāni karitvāna katapuññā puggalā saggā saggato saggamyeva vajanti. Saṃyojanappahānā ariyā jarāmaraṇā jarāmaraṇato vippamuccanti.

“Tattha sutte katamena katamo dassito”ti vattabbattā “puññāni karitvāna, saggā saggam vajanti katapuññā”ti vāsanā, ‘saṃyojanappahānā, jarāmaraṇā vippamuccantī’ti nibbedho”ti vuttaṃ.

“Ettakamevā”ti vattabbattā “dvemānī”tiādi vuttaṃ. “Katamena katamo dassito”ti vattabbattā “tattha yo...pe... ayaṃ nibbedho”ti vuttaṃ.

Nānāvidhaṃ vāsanābhāgiyañca nibbedhabhāgiyañca suttaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamaṃ taṇhāsaṃkilesabhāgiyaṃ sutta”nti pucchitabbattā “tattha taṇhāsaṃkilesabhāgiyā”ntiādi vuttaṃ. Tatthāti tesu soḷasasu saṃkilesabhāgiyādīsu suttesu taṇhāsaṃkilesabhāgiyaṃ suttaṃ taṇhāpakkheneva niddisitaḍḍhaṃ, bahuvisayattā niyamevāna niddhāressāmīti vuttaṃ hoti. “Kena pakārena niddisitaḍḍha”nti vattabbattā “tīhi taṇhāhi”tiādi vuttaṃ. Bhavataṇhāyāti rūpabhavataṇhāya. Vibhavataṇhāyāti arūpabhavataṇhāya. Yena yena vā pana

vatthunā taṇhāpabhedaucchedādivatthunā ajjhositā bhavataṇhādivasena ajjhositā, tena tena pakārena taṇhādinā vā taṇhāpabhedaucchedādivatthunā vā taṇhāsaṃkilesabhāgiyaṃ suttaṃ niddisitabbaṃ.

Taṇhāsaṃkilesabhāgiyaṃ suttaṃ taṇhāpakkheneva niddisitabbanti ācariyena vuttaṃ, amhehi ca lakkhitā, “diṭṭhisāṃkilesabhāgiyaṃ suttaṃ kena pakkhena niddisitabba”nti vattabbattā “tattha diṭṭhisāṃkilesabhāgiya”ntiādi vuttaṃ. Yena yena vā pana vatthunāti diṭṭhippabhedāmarāvikkhepādivatthunā.

Diṭṭhisāṃkilesabhāgiyaṃ suttaṃ diṭṭhipakkheneva niddisitabbanti ācariyena vuttaṃ, amhehi ca lakkhitā, “duccaritasāṃkilesabhāgiyaṃ suttaṃ kena pakārena niddisitabba”nti vattabbattā “tattha duccaritasāṃkilesabhāgiya”ntiādi vuttaṃ. Tattheva vattabbattā “tattha taṇhāvodānabhāgiya”ntiādi vuttaṃ, “diṭṭhivodānabhāgiya”ntiādi vuttaṃ, “duccaritavodānabhāgiya”ntiādi vuttaṃ.

112. Yasmiṃ sāsanaṇṇapaṭṭhāne aṭṭhārasa mūlapadā daṭṭhabbā, taṃ sāsanaṇṇapaṭṭhānaṃ soḷasahi saṃkilesabhāgiyādīhi suttehi ekadesaniddhāraṇavasena vibhajitaṃ, amhehi ca ñātaṃ, “kiṃ pana taṃ sāsanaṇṇapaṭṭhānaṃ tehi soḷasahi eva saṃkilesabhāgiyādīhi vibhajitabbaṃ, udāhu aññehi suttehi vibhajitabba”nti vattabbattā aññehi aṭṭhavīsasuttehi vibhajitum “tattha katame aṭṭhārasa mūlapadā? Lokaṃ lokuttara”ntiādi vuttaṃ. “Yadi aññehi aṭṭhavīsasuttehi vibhajitabbaṃ, evaṃ sati ‘lokiya’ntiādivacanameva vattabbā, kasmā ‘tattha katame aṭṭhārasa mūlapadā’ti vuttā’ti ce? Tassa sāsanaṇṇapaṭṭhānavibhāgo aṭṭhārasahi mūlapadehi saṅgahito, aṭṭhārasa mūlapadāpi vibhajite sāsanaṇṇapaṭṭhāne daṭṭhabbā, tasmā mūlapadā vibhattāyeva. Tāni mūlapadāni vibhajitum “tattha katame aṭṭhārasa mūlapadā’ti vuttaṃ. Aṭṭhakathāyaṃ pana -

“Evaṃ soḷasavidhena sāsanaṇṇapaṭṭhānaṃ nānāsuttehi udāharaṇavasena vibhajitvā idāni aṭṭhavīsatividhena sāsanaṇṇapaṭṭhānaṃ dassentena yasmā ayampi paṭṭhānavibhāgo mūlapadehi saṅgahito, na imassāpi tehi asaṅgahito padeso atthi, tasmā mūlapadaṃ, vibhajitabbatāñca dassetum “tattha katame aṭṭhārasa mūlapadā’ti pucchāya vasena mūlapadāni uddharitvā ‘lokiyaṃ lokuttara’ntiādinā nava tikā, thavo cāti aṭṭhavīsatividhaṃ sāsanaṇṇapaṭṭhānaṃ uddiṭṭha”nti -

Vuttaṃ. Tatthāti tesu soḷasahārapaṇcakanayaaṭṭhārasamūlapadesu katamāni padāni mūlapadāni hontīti pucchatī. Loke niyutto sabhāvadhammoti lokiyo, loke vā vidūhi vidito sabhāvotipi lokiyo, lokiyo sabhāvadhammo assa visesasuttassa atthīti taṃ visesasuttaṃ lokiyaṃ nāma. Esa nayo “lokuttara”ntiādisupi veditabbo. Jānātīti ñāṇaṃ, ñāṇaṃ assa visesasuttassa atthīti ñāṇaṃ. Ñātabbāti ñeyyā, ñeyyā assa visesasuttassa atthīti ñeyyaṃ. Eeva nayo - “ñāṇaṇca ñeyyaṇcā”ti etthāpi veditabbo. Nibbānaṃ paṭhamam passatīti dassanaṃ, paṭhamamaggañāṇaṃ, dassanaṃ assa visesasuttassa atthīti dassanaṃ. Bhāvanā assa visesasuttassa pāḷiyā atthīti bhāvanā. “Dassanaṇca bhāvanā cā”ti etthāpi esa nayo veditabbo. Sassa attano vacananti sakaṃ, sakaṃ vacanaṃ sakavacanaṃ, bhagavato vacananti attho. Parassa vacanaṃ paravacanaṃ. Vissajjanīyo assa visesasuttassa atthīti vissajjanīyaṃ. Natthi vissajjanīyo assa visesasuttassāti avissajjanīyaṃ. Kammaṃ assa visesasuttassa atthīti kammaṃ. Vipāko assa pāṭhassa atthīti vipāko. Sesesupi assatthiattho

gahetabbo. Atha vā lokiyādiattho mukhyattho, taṃvācakasuttampi t̥hānyūpacārena vuttaṃ. Buddhādinam guṇe abhitthavati etena suttappadesenāti thavo, suttappadeso.

“Tesu aṭṭhavīsatividhesu lokiyādīsu sāsanaapaṭṭhānasuttesu katamaṃ suttaṃ lokiyaṃ sutta”nti pucchitabbattā “tattha katamaṃ lokiya”ntiādi vuttaṃ. Tatthāti tesu aṭṭhavīsatividhesu lokiyādīsu sāsanaapaṭṭhānasuttesu katamaṃ suttaṃ lokiyaṃ sāsanaapaṭṭhānaṃ suttanti pucchati.

Bhikkhave, dhenuyā thanehi nikkhantaṃ sajjukhīraṃ nikkhantakkhaṇe na muccati na pariṇamati khīrabhāvaṃ pajahitvā dadhibhāvaṃ na pāpuṇāti, takkādiambilasamāyogato pacchā khīrabhāvaṃ pajahati dadhibhāvaṃ pāpuṇāti iva, evaṃ yena bālena pāpaṃ yaṃ kammaṃ kataṃ, taṃ kammaṃ karaṇakkhaṇe tassa bālassa apāyadukkhādinibbattāpanavasena na vipaccati. Dutiye pana vā tatiyādimhi vā attabhāve vipaccati. Bhasmacchanno chārikāya paṭicchanno pāvako aggī akkantaṃ janaṃ akkamanakkhaṇe na ḍahati. Chārikaṃ pana tāpetvā kālantare ḍahati iva, evaṃ yena bālena pāpaṃ yaṃ kammaṃ kataṃ, taṃ kammaṃ karaṇakkhaṇe taṃ bālaṃ apāyadukkhādinibbattāpanavasena ḍahāpentaṃ hutvā na anveti. Dutiye vā tatiyādimhi vā attabhāve apāyadukkhādinibbattāpanavasena ḍahāpentaṃ hutvā ḍahantaṃ taṃ bālaṃ taṃ anvetīti yojanā. Idaṃ “na hi...pe... pāvako”ti suttaṃ lokiye atthe vācakañāpakabhāvena pavattanato lokiyaṃ nāma.

“Ettakameva lokiya”nti vattabbattā “cattārimānī”tiādi vuttaṃ. Attho pākaṭo. Idaṃ “cattārimānī...pe... kāḷapakkeva candimā”ti suttaṃ lokiye atthe vācakañāpakabhāvena pavattanato lokiyaṃ nāma.

“Evaṃ duvidhamyeva lokiya”nti vattabbattā “aṭṭhime, bhikkhave, lokadhammā”tiādi vuttaṃ. Attho pākaṭo. Idaṃ “aṭṭhime”tiādikaṃ suttaṃ lokiyesu aṭṭhavidhesu atthesu vācakañāpakabhāvena pavattanato lokiyaṃ nāma.

Nānāvidhaṃ lokiyaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamaṃ suttaṃ lokuttara”nti vattabbattā “tattha katamaṃ lokuttara”ntiādi vuttaṃ. Ito paresupi esa nayo veditabbo. Tatthāti tesu aṭṭhavīsatividhesu lokiyādīsu suttesu.

Chekena sārathinā sudantā assā samathaṅgatā yathā, evaṃ pahīnamānassa pahīnanavavidhamānassa yassa anāsavassa bhikkhuno indriyāni chabbidhāni cakkhundriyādīni samathaṅgatāni. Tādino tādilakkhaṇena samannāgatassa anāsavassa tassa bhikkhuno devāpi manussāpi pihayantīti yojanā. Idaṃ “yassindriyānī”tiādikaṃ suttaṃ lokuttare atthe vācakañāpakabhāvena pavattanato lokuttaraṃ nāma.

“Ettakamevā”ti vattabbattā “pañcimāni bhikkhave indriyānī”tiādi vuttaṃ. Idaṃ “pañcimānī”tiādikaṃ suttampi lokuttare atthe vācakañāpakabhāvena pavattanato lokuttaraṃ nāma.

“Laddhāna mānusattaṃ dve, kiccaṃ akiccameva cā”tiādikā dve gāthā vuttā. Iha gāthāsu “sukiccaṃ ceva puññānī”ti yaṃ gāthāpadañca “puññāni karitvāna, saggā saggam vajanti katapuññā”ti yaṃ gāthāpadañca vuttaṃ, idaṃ gāthāpadaṃ lokiye atthe vācakañāpakabhāvena pavattanato lokiyaṃ nāma.

Iha gāthāsu “saṃyojanavippahānaṃ vā”ti yaṃ gāthāpadañca “saṃyojanavippahānā, jarāmaraṇā vippamuccantī”ti yaṃ gāthāpadañca vuttaṃ, idaṃ gāthāpadaṃ vuttanayena lokuttaraṃ nāma. Idaṃ “laddhānā”tiādikaṃ vuttappakārena lokiyañca lokuttarañca.

Bhikkhave, viññāṇe āhāre āhārapaṭibaddhe chandarāge sati nāmarūpassa avakkanti hoti. “Viññāṇe...pe... hoti”ti idaṃ vuttanayena lokiyaṃ nāma. “Viññāṇe...pe... nirodho”ti idaṃ suttaṃ lokuttaraṃ nāma. Idaṃ “viññāṇe ce bhikkhave”tiādikaṃ suttaṃ lokiye atthe ca lokuttare atthe ca ekadesavasena vācakañāpakavasena pavattanato lokiyañca lokuttarañca.

113. Sattaloke sabbā disā anuparigamma kvaci disāyaṃ cetasā attanā attato piyatarāṃ aññaṃ neva ajjhagā, attāva piyataro yathā, evaṃ paresaṃ sattānaṃ puthu viṣuṃ viṣuṃ attāva piyo piyataro, tasmā attanova piyatarattā attakāmo attano hitakāmo paṇḍito sattaloko attānaṃ upamaṃ katvā paraṃ na hiṃse na hiṃseyyāti yojanā. Idaṃ “sabbā disā”tiādikaṃ suttaṃ sattesu vācakañāpakabhāvena pavattanato sattādhiṭṭhānaṃ nāma.

Ye keci khīṇāsavā puggalā bhūtāva na bhavissanti, sabbe te khīṇāsavā puggalā dehaṃ attabhāvaṃ pahāya nibbānaṃ gamissanti. Ye ca puthujjanādayo sattā punabbhavesu bhavissanti, sabbe te puthujjanādayo sattā dehaṃ attabhāvaṃ pahāya paralokaṃ gamissanti, taṃ sabbajāniṃ sabbassa sattassa hāniṃ maraṇaṃ, vināsaṃ vā kusalo yo puggalo vijānāti, so kusalo puggalo taṃ sabbajāniṃ veditvā ātāpiyo brahmacariyaṃ careyyāti yojanā. Idaṃ “ye keci”tiādikaṃ vuttanayena sattādhiṭṭhānaṃ.

Sattahi aṅgehi samannāgataṃ kalyāṇamittaṃ yāvajīvaṃ kusaleṇa puggaleṇa na vijahitabbaṃ. Katamehi sattahi? Parisuddhasīlasampattiparisuddhadhiṭṭhisampattīhi samannāgatattā piyo ca piyāyitabbo ca hoti, pāsānachattaṃ viya garu ca hoti, sambhāvetabbatāya bhāvanīyo ca hoti, “kāleṇa vadāmi, no akāleṇā”tiādike pañcadhamme attani upaṭṭhāpetvā sabrahmacārīnaṃ vā sissānaṃ vā vinicchayaullumpānaovādādānabhāve tathā vattā ca hoti, sabrahmacārīhi vā sissādīhi vā vuccamāno suvaco hutvā tesāṃ vacanakkhamo ca hoti, saccapaṭiccasamuppādādigambhīraṃ vā aññaṃ gambhīraṃ vā kathaṃ kattā ca hoti, dhammavinayādivaseneva dīpanato aṭṭhāne ca na niyojako hoti. Imehi sattahi aṅgehi samannāgataṃ kalyāṇamittaṃ yāvajīvaṃ na vijahitabbaṃ. Idaṃ “sattahī”tiādivacanaṃ bhagavā avoca. Idaṃ “sattahī”tiādikaṃ vacanaṃ sugato vatvā athāparaṃ etaṃ gāthāvacanaṃ satthā avoca. Kiṃ avoca?

“Piyo garu bhāvanīyo, vattā ca vacanakkhamo;
Gambhīrañca kathaṃ kattā, na caṭṭhāne niyojako;
Taṃ mittaṃ mittakāmena, yāvajīvampi seviya”nti. -

Etaṃ gāthāvacanaṃ satthā avocāti yojanā. “Na ca aṭṭhānayojo”ti pāṭho atthi. Idaṃ “sattahī”tiādikaṃ vacanaṃ sattādhiṭṭhānaṃ.

Loke yaṃ kāmasukhañca yaṃ idaṃ diviyaṃ sukhañca atthi, ete kāmasukhadiviyasukhā taṇhākkhayasukhassa soḷasiṃ kalamāṃ na agghantīti yojanā. Idaṃ “yañcā”tiādikaṃ suttaṃ dhammādhiṭṭhānaṃ.

Yattha nibbāne dukkhaṃ nirujjhati, sammāsambuddhadesitaṃ asokaṃ virajaṃ khemaṃ taṃ nibbānaṃ susukhaṃ vatāti yojanā. Idaṃ “susukha”ntiādikaṃ suttampi dhammādhittānaṃ.

Tisu bhavesu sattānaṃ janānato taṇhāsaṅkhātāṃ mātarañca, pitaraṃ nissāya mānassa uppajjanato mānasaṅkhātāṃ pitarañca, raṭṭhe loko raṭṭhissaraṃ rājānaṃ bhajati viya dvinnāṃ sassatucchedadiṭṭhīnaṃ sabbadiṭṭhigatehi bhajanīyattā sassatucchedadiṭṭhisāṅkhāte khattiye dve rājāno ca, āyasādhako puriso raṭṭhe atthaṃ anucarati iva nandirāgassa dvādasāyatane anucaraṇato nandirāgasāṅkhātena anucaraṇena saha pavattanaṭṭhānaṃ dvādasāyatanaśāṅkhātāṃ raṭṭhañca khīṇāsavo yo brāhmaṇo hanati, so brāhmaṇo hantvā anīgho niddukkho hutvā yātīti yojanā. Iha “mātara”ntiādigāthāyaṃ “mātaraṃ...pe... hantvā”ti idaṃ gāthāvacanaṃ dhammādhittānaṃ. “Anīgho yāti brāhmaṇo”ti idaṃ gāthāvacanaṃ sattādhittānaṃ. Idaṃ “mātara”ntiādikaṃ suttamāṃ sattādhittānañca dhammādhittānañca.

“Cattārome bhikkhave iddhipādā”ti idaṃ suttappadesavacanaṃ dhammādhittānaṃ. So catūhi iddhipādehi samannāgato puggalo kāyepi karajakāyepi cittaṃ pādaḥkajjhānacittaṃ samodahati pakkhipati, so puggalo dissamānakāyena gantukāmo karajakāyagatikaṃ pādaḥkajjhānacittaṃ adhiṭṭhahati. Cittepi pādaḥkajjhānacittepi kāyaṃ karajakāyaṃ samodahati pakkhipati, so puggalo sīghaṃ aññaṃ gantukāmo pādaḥkajjhānacittagatikaṃ karajakāyaṃ adhiṭṭhahati. Kāye karajakāye sukhasaññañca sukhavihārasaññañca lahusaññañca lahugamanasāññañca okkamitvā aññaṃ gamaneyyaṃ icchitaṭṭhānaṃ ekacittakkhaṇeneva ca gantvā upasampajja viharati. Idaṃ “so”tiādikaṃ suttappadesavacanaṃ sattādhittānaṃ. Idaṃ “cattārome”tiādikaṃ suttamāṃ sattādhittānañca dhammādhittānañca.

114. Yaṃ sabbaññutaññaṃ lokuttaraṃ lokaṃ uttaritvā abhibhavitvā ṭhitaṃ, yena sabbaññutaññaṇena bhagavā “sabbaññū”ti vuccati, tassa sabbaññutaññaṇassa parihaṇaṃ natthi, taṃ sabbaññutaññaṃ sabbakāle jānituṃ āvajjanakāle pavattatīti yojanā. Idaṃ “yaṃ ta”ntiādikaṃ ñāṇe atthe vācakañāpakabhāvenapi pavattanato ñāṇaṃ nāma.

Yāya nibbānagāminiyā maggapaññaṃ jātimaṇasaṅkhayaṃ pajānāti, sā nibbānagāminī maggapaññaṃ sabbāhi lokiyāhi paññaṃ seṭṭhā pasatthāti yojanā. Idaṃ “paññaṃ hī”tiādikaṃ vuttanayena ñāṇaṃ nāma.

“Dhotaka, vo tumhākaṃ santiṃ ahaṃ kittayissāmi”ti bhagavā avoca. “Diṭṭhe dhamme dukkhādidhamme vā attabhāve vā sato aniccānupassanādisatisampanno hutvā caraṃ caranto yogāvacaro anītihaṃ yaṃ santiṃ yaṃ nibbānaṃ ariyamaggena viditvā loka saṃsāraloke visattikaṃ visappakaṃ taṇhaṃ tare tareyyā”ti bhagavā avoca.

Dhotako bhagavantaṃ vadati “mahesi mahante sīlakkhandhādī esanasīla, gotama, sato ‘sabbe saṅkhārā aniccā’tiādisaraṇasampanno hutvā caraṃ caranto yogāvacaro uttamaṃ yaṃ santiṃ yaṃ nibbānaṃ ariyamaggena viditvā loka saṃsāraloke visattikaṃ taṇhaṃ tare tareyyāti tañca vacanaṃ tañca santiṃ nibbānaṃ ahaṃ abhinandāmi abhipatthayāmi, mahesi tvam, yañca sampajānāsī”ti dhotako bhagavantaṃ vadati.

“Dhotakā”ti ālapitvā bhagavā dhotakaṃ avoca. “Uddhaṃ anāgataṃ upari adho atītaṃ heṭṭhā ca tiriyañcāpi majjhe paccuppannaṃ parito ca loke saṃsāraloke etaṃ taṇhaṃ bhavābhavāya khuddakabhavamahantabhavatthāya saṅgo laggoti viditvā vicaranto tvaṃ taṇhaṃ mākāsi mā akāsī”ti bhagavā dhotakaṃ avocāti yojanā. Idaṃ “kittayissāmī”tiādikaṃ ñeyye visaye atthe vācakañāpakabhāvena pavattanato ñeyyaṃ nāma.

“Ettakamevā”ti vattabbattā “catunnaṃ bhikkhave”tiādi vuttaṃ. Bhikkhave, catunnaṃ ariyasaccānaṃ ariyabhāvakarānaṃ saccānaṃ ananubodhā abujjhanena appaṭivedhā appaṭivijjhanena evaṃ iminā kāraṇena mamañceva tumhākañca dīghamaddhānaṃ idaṃ sandhāvitaṃ sandhāvanaṃ, idaṃ saṃsaritaṃ saṃsaraṇaṃ ahoṣīti, bhikkhave, ajja tayidaṃ taṃ idaṃ dukkhaṃ ariyasaccaṃ mayā anubuddhaṃ paṭividdhaṃ...pe... tayidaṃ taṃ idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ mayā anubuddhaṃ paṭividdhaṃ, mama bhavataṇhā ucchinnā, bhavanetti taṇhā khīṇā, idāni mama punabbhavo natthi, iti idaṃ “catunna”ntiādikaṃ bhagavā avoca, sugato idaṃ “catunna”ntiādikaṃ vatvā athāparaṃ etaṃ “catunna”ntiādigāthāvacanaṃ satthā avocāti yojetvā gāthāyañca tatheva yojanā kātabbā. Idaṃ “catunna”ntiādikaṃ vuttanayena ñeyyaṃ nāma.

“Rūpaṃ aniccaṃ...pe... viññāṇaṃ anicca”nti idaṃ suttaṃ ñeyye rūpādidhamme vācakañāpakabhāvena pavattanato ñeyyaṃ nāma.

Evaṃ “rūpaṃ anicca”ntiādinā pakārena jānaṃ jānanto evaṃ “rūpaṃ anicca”ntiādinā pakārena passaṃ passanto ariyasāvako ariyassa bhagavato sāvako “idaṃ rūpaṃ anicca”nti rūpaṃ passati, “ayaṃ vedanā aniccā”ti vedanaṃ passati, “ayaṃ saññā aniccā”ti saññāṃ passati, “ime saṅkhārā aniccā”ti saṅkhāre passati, “idaṃ viññāṇaṃ anicca”nti viññāṇaṃ passati. Iti idaṃ suttaṃ rūpādipassane ñāṇe vācakañāpakabhāvena pavattanato ñāṇaṃ nāma.

So “rūpaṃ anicca”ntiādinā pakārena passanto ariyasāvako rūpena rūparāgena parimuccati...pe... viññāṇamhā viññāṇarāgamhā parimuccatīti dukkhasmā parimuccatīti ahaṃ vadāmīti yojanā. Idaṃ “so parimuccatī”tiādikaṃ suttaṃ ñāṇe ca ñeyye ca vācakañāpakabhāvena pavattanato ñāṇaṃ ñeyyañca hoti.

Sabbe pañcakkhandhā paccayehi saṅkharitattā saṅkhārā ādiantavantabhāvato, aniccantikabhāvato, tāvakālikabhāvato ca khaṇaparittabhāvato aniccā bhavanti. Idaṃ “sabbe saṅkhārā aniccā”ti suttappadesavacanaṃ vuttanayena ñeyyaṃ nāma. Yadā vipassanākaraṇakāle paññāya vipassanāpaññāya passati aniccatādikaṃ passati. Idaṃ “yadā paññāya passatī”ti suttappadesavacanaṃ ñāṇaṃ nāma. Atha passanakkhaṇe dukkhe pañcakkhandhe vipassako nibbindati, nibbindanto puggalo dukkhādi jānanādivasena cattāri saccāni paṭivijjhati, eso catusaccapaṭivedho visuddhiyā visuddhatthāya maggoti. Idaṃ “athā”tiādikaṃ suttappadesavacanaṃ ñāṇaṃ ñeyyañca hoti.

Soṇāti soṇaṃ ālapati. Samaṇā bāhirakasamaṇā brāhmaṇā jātibrāhmaṇā aniccena rūpena, dukkhena rūpena, vipariṇāmadhammena rūpena “ahaṃ parehi seyyo uttamo asmī”ti vā samanupassanti, “ahaṃ parena sadiso samāno asmī”ti vā samanupassanti, “ahaṃ parato hīno lāmako asmī”ti vā samanupassanti, yathābhūtaṃ adassanā aññatra vajjetvā aññaṃ kiṃ nāma kāraṇaṃ siyā, yathābhūtaṃ adassanato tāva samanupassanassa aññaṃ kāraṇaṃ natthi, yathābhūtaṃ adassanameva kāraṇanti veditabbaṃ. “Aniccāya vedanāyā”tiādisupi

iminā vuttanayena vuttanayānusārena yojanā kātabbā. Idam “ye hi kecī”tiādikaṃ suttaṃ padesavacanam ñeyyam nāma. “Ye ca kho kecī”tiādiko sukkaṃ pana vuttavipariyāyena veditabbo. Idam “ye ca kho”tiādikaṃ suttaṃ padesavacanam ñāṇam nāma. Idam “ye hi kecī”tiādikaṃ suttaṃ ñāṇe ca ñeyye ca atthe vācakañāpakabhāvena pavattanato ñāṇaṇca ñeyyaṇca hoti.

Nānāvidham ñāṇaṇca ñeyyaṇca sāsanaṇaṇca ācariyena niddhāritam, amhehi ca ñāṇam, “katamam dassana”nti pucchitabbatā “tatha katamam dassana”nti vuttaṃ. Tatthāti tesu lokiyādīsu aṭṭhaviṇṇasiddhesu sāsanaṇaṇca suttesu katamam suttaṃ dassanam nāma pucchati.

115. Gambhīrapaññaena sabbaññubuddhena sudesitāni saṅkhepavittārādīhi tehi tehi nayehi suṭṭhu desitāni ariyasaccāni ye bhāvitabhāvanā ariyapuggalā paññābhāsenā vibhāvayanti, te bhāvitabhāvanā ariyapuggalā devarajjacakkavattirajjādīpamādaṭṭhānam āgamma bhusam pamattā kiñcāpi honti, tathāpi te bhāvitabhāvanā ariyapuggalā sotāpattimaggañāṇena abhisāṅkhāraviññāṇassa nirodhena aṭṭhamabhavādīsu upajjanārahānam nāmarūpānam niruddhattā aṭṭhamakkhattuvasena aṭṭhamam bhavam na ādiyantīti yojanā. Idam “ye ariyasaccāni”tiādikaṃ suttaṃ dassane paṭhamamaggañāṇe vācakañāpakabhāvena pavattanato dassanam nāma.

Nagaradvārabāhathirakaraṇattham ummārabbhantare pathaviyam aṭṭhahatthadasahatthappamāṇam āvāṇam khaṇitvā tasmim āvāṇe ussāpitattā pathavissito pathavinissito antopathavinissito indakhīlo sārādārumayo thambho catubbhi catūhi disāhi āgatehi vātehi mahāvātehi asampakampiyo sampakampitum asakkuṇeyyo siyā yathā, yo sappuriso ariyasaccāni avecca passati, tam sappurisaṃ sabbatitthiyavādavātehi asampakampiyyattā tathūpamam aham vadāmīti yojanā. Idam “yathindakhīlo”tiādikaṃ suttaṃ vuttanayena dassanam nāma.

Bhikkhave, catūhi sotāpattiyaṇgehi samannāgato ariyasāvako ariyassa bhagavato sammāsambuddhassa sāvako ācikkhitum ākaṅkhamāno hutvā attanāva sayameva attānam byākareyya “bho, mama atta aham idāni khīṇanirayo amhi, khīṇatiracchānayoni amhi...pe... dukkhassantaṃ karissāmī”ti byākareyya. Caturaṅgasarūpaṃ dassetum “katamehi catūhi”tiādī vuttaṃ. Idam “catūhi”tiādikaṃ dassanam nāma.

Nānāvidham dassanam niddhāritam, “katamā bhāvanā”ti pucchitabbatā “tatha katamā bhāvanā”tiādī vuttaṃ.

Idha sāsane yassa ariyasāvakassa ajjhataṃ kāmabhāve nibbattāpakānam orambhāgiyasamyojanānam pajahanavasena ca bahiddhā rūpārūpabhāvesu nibbattāpakānam uddhambhāgiyasamyojanānam pajahanavasena ca indriyāni saddhindriyādīni indriyāni subhāvitāni ariyamaggabhāvanāvasena suṭṭhu bhāvitāni bhavanti, bhāvito bhāvitamaggo sa danto so ariyasāvako imaṃ lokaṇca param lokaṇca nibbijjha nibbijjhitvā paṭivijjhitvā kālam maraṇakāle, kālamkiriyaṃ vā kaṅkhati patthetīti yojanā. Ayaṃ “yassindriyāni”tiādikā pāḍi bhāvanāya vācakañāpakabhāvena pavattanato bhāvanā nāma.

Dhammapadāni jhānavipassanāmaggaṇaṇca nibbānaṇca dhammakotṭhāsāni. Anabhijjha dhammapadam anabhijjhasīsenā adhigatajhānavipassanāmaggaṇaṇca nibbānaṇca dhammapadam kotṭhāsam. Esa nayo sesesupi.

Ayaṃ “cattārimānī”tiādikā pāḷi vuttanayena bhāvanā nāma.

Devaputta chindanto puggalo pañca orambhāgiyasamyojanāni heṭṭhā maggattayena chinde chindeyya, pajahanto puggalo pañca uddhambhāgiyasamyojanāni arahattamaggena jahe pajaheyya, bhāvayanto puggalo pañca saddhindriyādāni ca uttari bhāvaye bhāveyya. Pañcasaṅgātigo rāgasaṅgadosasaṅgamohasaṅgamānasaṅgadiṭṭhisaṅgātigo bhikkhu oghatiṇṇoti kāmoghabhavoghadiṭṭhoghaavijjoghatiṇṇoti vuccati kathīyatīti yojanā. “Pañca chinde pañca jahe”ti idaṃ vacanaṃ dassanaṃ nāma. “Pañca cuttari...pe... vuccatī”ti ayaṃ pāḷi bhāvanā nāma. Idaṃ “pañcā”tiādikaṃ suttaṃ dassanañca bhāvanā ca hoti.

“Tīṇimāni, bhikkhave”tiādīsu yojanā pākaṭā.

116. “Sabbapāpassa akaraṇaṃ...pe... buddhāna sāsana”nti idaṃ suttaṃ sammāsambuddhassa vacanabhāvato sakavacanaṃ nāma. Attho heṭṭhā vuttova.

Bhikkhave, bālassa bālalakkhaṇāni bālaupalakkhaṇakāraṇāni bālanimittāni “ayaṃ bālo”ti gahaṇakāraṇāni bālāpadānāni bālassa apadānāni porāṇāni viruḷhāni kammāni yehi bālalakkhaṇādīhi bālaṃ “bālo”ti pare paṇḍitā sañjānanti, imāni bālalakkhaṇāni mayā vuccamānāni tīṇi. Katamāni tīṇi? Bhikkhave, bālo duccintitacintī ca duccintitaṃ abhiijhābyāpādamicchādassanaṃ cintī ca hoti, dubbhāsitaḥbhāsī dubbhāsitaṃ musāvādādiṃ bhāsī ca hoti. dukkaṭakammakārī ca dukkaṭaṃ pāṇātipātādikammaṃ kārī ca hoti. Bhikkhave, bālassa...pe... bālāpadānāni iminā mayā vuttāni tīṇi kho bhavanti. Sukkapakkho pana vuttavipariyāyena veditabbo. Idaṃ “tīṇimāni bhikkhave”tiādikaṃ vacanaṃ sammāsambuddhassa vacanabhāvato sakavacanaṃ nāma.

Pathavīsamo vitthato sambodho nāma natthi. Pātaṃ vuṭṭhaṃ udakaṃ ābhuso lābhi gaṇhātīti pātālo, pātālena samo pātālasamo ninno na vijjati. Merusamo unnato natthi, cakkavattisadisso poriso natthīti yojanā. Idaṃ “pathavīsamo”tiādikaṃ vacanaṃ parassa devassa vacanabhāvato paravacanaṃ hoti.

“Devānaṃ inda, tava subhāsitena jayo hotī”ti vatvā “vepacitti, tava subhāsitena jayo hotū”ti vatvā “vepacitti, tvaṃ gāthaṃ bhaṇa bhaṇāhī”ti avoca. Bhikkhave, atha kho asurindo vepacitti imaṃ vuccamānaṃ gāthaṃ abhāsi “te paṭisedhako no ce assa no ce bhavēyya, evaṃ sati bālā bhiyyo pakujjheyyuṃ, tasmā dhīro paṇḍito bhusena daṇḍena bālaṃ nisedhaye”ti.

Gāthāya, bhikkhave, asurindena vepacittinā bhāsītāya asurā anumodimsu, devā tuṇhī ahesuṃ. Bhikkhave, atha kho asurindo vepacitti devānaṃ indaṃ sakkaṃ etaṃ vacanaṃ avoca “devānaminda, tvaṃ gāthaṃ bhaṇa bhaṇāhī”ti etaṃ vacanaṃ avoca. Bhikkhave, atha kho devānamindo sakko imaṃ gāthaṃ abhāsi “bālassa paṭisedhanaṃ paraṃ paccatthikaṃ saṅkupitaṃ ñatvā sato satimā yo paṇḍito kodhato upasammati, tassa paṇḍitassa etadeva upasamaṃ varanti ahaṃ maññe”ti.

Gāthāya, bhikkhave, devānamindena sakkena bhāsītāya devā anumodimsu, asurā tuṇhī ahesuṃ. Bhikkhave, atha kho devānamindo sakko asurindaṃ vepacittiṃ etaṃ vacanaṃ avoca “vepacitti, tvaṃ gāthaṃ bhaṇāhī”ti etaṃ vacanaṃ avoca. Bhikkhave, atha kho asurindo vepacitti imaṃ gāthaṃ abhāsi “vāsava yadā titikkhati, tadā naṃ titikkhantaṃ puggalaṃ bālo “ayaṃ me bhayā titikkhati”ti maññati, titikkhāya etadeva vajjaṃ ahaṃ passāmi. Vāsava gogaṇo palāyinaṃ gavaṃ ajjhottharati iva, evaṃ dummedho khamantaṃ bhiyyo ajjhāruhati ajjhottharati.

Gāthāya, bhikkhave, asurindena vepacittinā bhāsītāya asurā anumodimsu, devā tuṇhī ahesuṃ. Jāyamāne ca goyuddhe paṭhamam dveyeva goṇā yujjhanti, gogaṇo pana yāva eko goṇo na palāyati, tāva olokontova tiṭṭhati. Yadā ca eko goṇo palāyati, tadā sabbo goṇo taṃ palāyinaṃ gavaṃ bhiyyo ajjhottharatīti goyuddhasabhāvo veditabbo. “Atha kho”tiādinaṃ yojanattho pākaṭo.

Vepacitti, yo puggalo titikkhati, taṃ khamantaṃ puggalaṃ “ayaṃ me bhayā titikkhatī”ti kāmam maññatu vā, mā maññatu vā, taṃ maññanaṃ nipphalameva. Atthā sadatthaparamā bhavanti. Khantiyā khantito bhiyyo sadattho nāma na vijjati.

Yo balavā santo dubbalassa have titikkhatīti tassa balavantassa taṃ titikkhanaṃ paramam khantinti sappurisā āhu, dubbalo niccam khamati eva.

Yassa bālassa bālabalaṃ atthi, tassa bālassa bālabalaṃ “abala”nti sappurisā āhu, yassa dhammaguttassa yaṃ balaṃ atthi, tassa dhammaguttassa tassa balassa paṭivattā paṭippharivā vattā na vijjati.

Vepacitti, yo puggalo kuddham paṭhamam kujjhantassa paṭikujjhanti, so paṭikujjhanto puggalo tena paṭikujjhanena tassa paṭhamam kujjhantassa pāpapuggalassa pāpapuggalato pāpiyo eva pāpataro hīnataro eva bhavati.

Vepacitti, yo sappuriso sato satimā param saṅkupitaṃ ṇatvā paṭhamam kujjhantassa appaṭikujjhantova bhavati, so sappuriso dujjayaṃ saṅgāmaṃ jeti nāma, attano ca parassa ca ubhinnaṃ atthaṃ carati nāma.

Attano ca parassa ca tikicchantaṃ ubhinnaṃ kodho upasammati, ye janā dhammassa khantidhammassa atthe, catusaccadhamme vā akovidā bhavanti, te janā khamantaṃ sappurisaṃ “ayaṃ bālo”ti maññanti, tesaṃ akovidānaṃ janānaṃ taṃ maññanaṃ nipphalanti.

Gāthāsu, bhikkhave, devānamindena sakkena bhāsītāsu devā anumodimsu, asurā tuṇhī ahesuṃti yojanā. Idam “bhiyyo bālā”tiādikaṃ vacanaṃ sakkavepacittinaṃ vacanabhāvato paravacanaṃ nāma.

117. Pattaṃ etarahi adhigataṃ yañca kāmūpakaraṇaṃ, āyatiṃ pattaṃ adhigataṃ yañca kāmūpakaraṇaṃ atthi, etaṃ ubhayaṃ rajānukiṇṇaṃ rāgarajādikiṇṇaṃ iti āturassa āturaṇameva puggalānaṃ santike anusikkhato anusikkhantassa sikkhāsārā hutvā upaṭṭhahanti, sīlaṃ vataṃ jīvitaṃ brahmacariyaṃ ime sikkhāsārā hutvā upaṭṭhahantīti ye upaṭṭhānasārā puggalā sārato gahetvā ṭhitā. Ettha sīlaṃ nāma “na karomī”ti oramaṇaṃ. Vataṃ nāma bhojanakiccakaraṇādi. Jīvitaṃ nāma ājīvo. Brahmacariyaṃ nāma methunavirativisesabhāvo veditabbo. Tesaṃ upaṭṭhānasārānaṃ puggalānaṃ ayaṃ vādo eko paṭhamo anto lāmakko. Ye ca puggalā “kāmesu doso natthī”ti evaṃvādino evaṃdiṭṭhino hutvā ṭhitā, tesaṃ puggalānaṃ ayaṃ vādo eko dutiyo anto lāmakko. Iccete ubho antā antavādā puggalā kaṭasivaḍḍhanā kaṭasiyo diṭṭhiṃ vaḍḍhenti. Ete ubho ante attakilamathānuyoge kāmasukhallikānuyoge eke puggalā anabhiññāya olīyanti, eke puggalā atidhāvantīti yojanā. Idam “yañca patta”ntiādikaṃ vacanaṃ paresaṃ puggalānaṃ vacanabhāvato paravacanaṃ nāma.

Ye ca sammādiṭṭhipuggalā te ubho ante attakilamathānuyogakāmasukhallikānuyoge abhiññāya tatra ca ante na ahesuṃ. Tena ca abhijānana te ubho ante na amaññimsu, tesam sammādiṭṭhipuggalānaṃ vaṭṭaṃ tividhaṃ vaṭṭaṃ paññāpanāya natthi. Iti evaṃ idaṃ “ye cā”tiādikaṃ vacanaṃ bhagavato vacanabhāvato sakavacanaṃ nāma. Ayaṃ udāno “yañca pattaṃ...pe... paññāpanāyā”ti ayaṃ udāno vuttanayena sakavacanañca paravacanañca hoti.

Pasenadi nāma kosalo kosalissaro rājā bhagavantaṃ etaṃ “idha mayhaṃ...pe... tesam piyo attā”ti vacanaṃ avoca. Bhante, idha rahogatassa paṭisallīnassa mayhaṃ mama cetaso cittassa evaṃ parivittaṃ udapādi, kesaṃ sattānaṃ attā piyo nu kho, kesaṃ sattānaṃ attā appiyo nu kho iti etaṃ parivittakkaṃ udapādi. Bhante, tassa mayhaṃ etaṃ parivittakkaṃ ahosi, ye ca keci sattā kāyena duccharitaṃ caranti kho...pe... manasā duccharitaṃ caranti kho, tesam sattānaṃ attā appiyo kho. Te duccharitaṃ carantā sattā “no attā piyo”ti evaṃ kiñcāpi vadeyyuṃ, atha kho tesam duccharitaṃ carantānaṃ sattānaṃ attā appiyova. Taṃ kissa hetu? Appiyo appiyassa anattāya yaṃ duccharitaṃ kareyya, taṃ duccharitaṃ te duccharitaṃ carantā sattā attanāva. sayameva. Attano anattāya hi yasmā karonti, tasmā tesam duccharitaṃ carantānaṃ sattānaṃ attā appiyovāti etaṃ parivittakkaṃ ahosi.

Bhante, ye ca keci sattā kāyena sucaritaṃ caranti kho...pe... manasā sucaritaṃ caranti kho, tesam sucaritaṃ carantānaṃ sattānaṃ attā piyo kho, te sucaritaṃ carantā sattā “no attā appiyo”ti evaṃ kiñcāpi vadeyyuṃ, atha kho tesam sucaritaṃ carantānaṃ sattānaṃ attā piyova. Taṃ kissa hetu? Piyo piyassa attāya yaṃ sucaritaṃ kareyya, taṃ sucaritaṃ te sucaritaṃ carantā sattā attanāva sayameva attano attāya hi yasmā karonti, tasmā tesam sucaritaṃ carantānaṃ sattānaṃ attā piyovāti etaṃ parivittakkaṃ ahosi. Etaṃ vacanaṃ avocāti yojanā.

“Evameva mahārājā”ti vacanaṃ paṭhamam vatvā “ye hi keci”tiādike bhagavato vuttavacanepi yojanā tattheva kātabbā.

Gāthāsu pana yo paṇḍito attānaṃ “piya”nti ce jaññā, evaṃ sati so paṇḍito naṃ attānaṃ pāpena kammena na saṃyuje na saṃyojeyya, taṃ vacanaṃ hi saccaṃ piyaṃ attānaṃ sulabhaṃ na hoti, dukkaṭṭakārinā sukhaṃ sulabhaṃ na hoti.

Antakena maccunā adhipannassa mānusaṃ bhavaṃ jahato pajahantassa tassa maraṇamukhe ṭhitassa sattassa kiṃ sakaṃ hoti, maraṇamukhe ṭhito so satto kiñca ādāya paralokaṃ gacchati, chāyā gacchantam sattaṃ anapāyinī iva, evaṃ assa paralokagatassa sattassa kiñca anugaṃ hoti.

Iti bhagavā evaṃ pucchati, pucchitvā “ubho”tiādivissajjanavacanañca āha. Idha loke yo macco yaṃ puññañca yaṃ pāpañca ubho kamme kurute karoti, tassa paralokagatassa maccassa taṃ puññapāpadvayaṃ sakaṃ hoti. Paralokaṃ gato macco taṃva puññapāpadvayaṃ ādāya paralokaṃ gacchati, chāyā gacchantam sattaṃ anapāyinī iva, evaṃ assa paralokagatassa maccassa taṃva puññapāpadvayaṃ anugaṃ hoti.

Tasmā paṇḍito samparāyikaṃ samparāye phalanibbattāpakaṃ kalyāṇaṃ nicayaṃ nicayanto hutvā kareyya. Pāṇinaṃ paralokasmim puññāni patitṭhā honti, iti bhagavā āhāti yojanā kātabbā. Idaṃ “rājā pasenadī”tiādikaṃ suttaṃ kosalarāñño

vacanabhāvato paravacanaṃ hoti. “Evametaṃ, mahārāja, evametaṃ mahārājā”tiādikā anugīti bhagavato vacanabhāvato sakavacanaṃ hoti. Idaṃ dvayaṃ vacanaṃ sakavacanañca paravacanañca hoti.

118. Pañhe pucchite idaṃ dukkhasaccaṃ abhiññeyyaṃ, idaṃ samudayasaccaṃ pahātabbaṃ, idaṃ maggasaccaṃ bhāvetabbaṃ, idaṃ nirodhasaccaṃ, phalaṃ vā sacchikātabbaṃ, ime kusalākusalā dhammā evaṃ kusalākusalabhāvena gahitā anavajjasāvajjabhāvena vā gahitā sukhavipākadukkhavipākabhāvena vā gahitā, idaṃ iṭṭhavipākaṃ idaṃ aniṭṭhavipākaṃ phalaṃ nibbattayaiti evaṃgahitānaṃ tesāṃ kusalākusaladhammānaṃ ayaṃ vuḍḍhi attho, ayaṃ hāni atthoti. Iti idaṃ “pañhe pucchite”tiādikāṃ suttaṃ vissajjanīye atthe vācakañāpakabhāvena pavattanato vissajjanīyaṃ nāma.

“Uḷāro buddho bhagavā”ti iminā padena buddhauḷārataṃ ekaṃseneva ekakoṭṭhāseneva niddise. “Svākkhāto dhammo”ti iminā padena dhammasvākkhātataṃ ekaṃseneva ekakoṭṭhāseneva niddise. “Suppaṭipanno saṅgho”ti iminā padena saṅghasuppaṭipattiṃ ekaṃseneva ekakoṭṭhāseneva niddise. “sabbe saṅkhārā aniccā”ti iminā padena saṅkhārāniccataṃ ekaṃseneva niddise. “Sabbe saṅkhārā dukkhā”ti iminā padena saṅkhāradukkhataṃ ekaṃseneva niddise. “Sabbe dhammā anattā”ti iminā padena dhammānattataṃ ekaṃseneva niddise. “Sabbe saṅkhārā anattā”ti avatvā “sabbe dhammā anattā”ti vuttena iminā padena saṅkhārehi aññaṃ yaṃ vā pana maggaphalanirodhasamāpattidhammajātaṃ atthi, taṃ maggaphalanirodhasamāpattidhammajātampi evaṃjātiyaṃ evaṃ ekaṃsabyākaraṇīyanti maggaphalanirodhasamāpattidhammajātassāpi anattataṃ ekaṃseneva niddiseti yojanā. Idaṃ “uḷāro”tiādikāṃ suttaṃ vissajjanīye buddhauḷāratādi ke vācakañāpakabhāvena pavattanato vissajjanīyaṃ nāma.

Naradammasārathi ākaṅkhato te bhagavato manasā sabbaññutaññāṇasahitādimanasā vicintitaṃ ñeyyadhammaṃ devā manussā sabbe pāṇino na jaññā na jāneyyumaṃ. Santaṃ araṇaṃ samādhim nisevato te bhagavato manasā vicintitā kasiṇāpi sabbe pāṇino na jaññā na jāneyyumaṃ. Kasiṇāpi vā kasiṇārammaṇāya paññāyapi na jaññā na jāneyyumaṃ. Kasiṇāpīti ettha ca “kasiṇāyapī”ti vattabbepi ya-kāra lopavasena “kasiṇāpī”ti vuttaṃ. Atha vā “yaṃ ākaṅkhati yaṃ ākaṅkhaṇaṃ karoti, taṃ ākaṅkhaṇaṃ kiṃ katama”nti pucchitaṃ pañhaṃ aññesaṃ avisayattā avissajjanīyaṃ hotīti yojanā. Idaṃ “ākaṅkhato”tiādikāṃ suttaṃ avissajjanīye visaye vācakañāpakabhāvena pavattanato avissajjanīyaṃ nāma.

Bhagavā sīlakkhandhe sīlakkhandhahetu ettako etaparimāṇo, bhagavā samādhikkhandhe samādhikkhandhahetu ettako etaparimāṇo, bhagavā paññākkhandhe paññākkhandhahetu ettako etaparimāṇo, bhagavā vimuttikkhandhe vimuttikkhandhahetu ettako etaparimāṇo, bhagavā vimuttiñāṇadassanakkhandhe vimuttiñāṇadassanakkhandhahetu ettako etaparimāṇo, bhagavā iriyāyaṃ kāyavacīsamācāre kāyavacīsamācārahetu ettako etaparimāṇo, bhagavā pabhāve ānubhāvahetu ettako etaparimāṇo, bhagavā hitesitāyaṃ mettāhetu ettako etaparimāṇo, bhagavā karuṇāyaṃ karuṇāhetu ettako etaparimāṇo, bhagavā iddhiyaṃ iddhividhahetu ettako etaparimāṇoti avissajjanīyoti yojanā. Idaṃ “ettako”tiādikāṃ suttaṃ avissajjanīye visaye vācakañāpakabhāvena pavattanato avissajjanīyaṃ nāma.

Bhikkhave, arahato sammāsambuddhassa tathāgatassa loke uppādā uppādahetu tiṇṇaṃ ratanānaṃ uppādo sambhavati, āyatinaṃ buddharatanassa uppādo sambhavati, ekassa buddharatanassa dharmānakkhaṇena hi aññaṃ buddharatanassa anuppajjanato āyatinti vuttaṃ, dhammaratanassa uppādo sambhavati, saṅgharatanassa uppādo sambhavatīti tiṇi ratanāni. “Tāni tiṇi ratanāni guṇato kiṃpamāṇāni”ti pucchite sati tāni tiṇi ratanāni guṇato etaparimāṇāni na vissajjitabbāni yojanā. Idaṃ “tathāgatassa”tiādikam suttam avissajjanīye visaye vācakañāpakabhāvena pavattanato avissajjanīyam nāma.

Buddhavisayo puggalaparo puggalapadhāno pañho avissajjanīyo, buddhavisayāva puggalaparoparaññutā avissajjanīyā. Bhikkhave, avijjānīvaraṇānaṃ sattānaṃ pubbā koṭi na paññāyati taṇhāsaṃyojanānaṃ, sakiṃ nirayaṃ sandhāvataṃ saṃsaratam sattānaṃ, sakiṃ tiracchānayaṃ sandhāvataṃ saṃsaratam sattānaṃ, sakiṃ pettivisaṃsaraṃ sandhāvataṃ saṃsaratam sattānaṃ, sakiṃ asurayaṃ sandhāvataṃ saṃsaratam sattānaṃ, sakiṃ deve sandhāvataṃ saṃsaratam sattānaṃ, sakiṃ manusse sandhāvataṃ saṃsaratam sattānaṃ pubbā koṭi na paññāyati na dissati na upalabbhatīti. “Sā pubbā koṭi katamā”ti kenaci katam pucchanaṃ avissajjanīyam saṃsāraṃsa pubbakoṭiyā abhāvato avissajjanīyam hoti. “Na paññāyatī”ti desanā sāvakaṇaṃ ñāṇavekallena katā, na attano ñāṇavekallena. “Na paññāyatī”ti desanā attano ceva sāvakaṇaṃ ñāṇavekallena kātābbaṃ siyāti codanaṃ manasi katvā “duvidhā buddhānaṃ bhagavantānaṃ desanā”tiādi vuttaṃ. Attā upanetabbo etissā desanāyati attūpanāyikā. Paro upanetabbo etissā desanāyati parūpanāyikā. “Katamā attūpanāyikā desanā, katamā parūpanāyikā desanā”ti pucchitabbattā niyametvā dassetuṃ “na paññāyatī”tiādi vuttaṃ. “Na paññāyatī”ti desanā sāvakaṇaṃ netabbānaṃ vasena desitattā parūpanāyikā desanā nāma, “natthi buddhānaṃ bhagavantānaṃ avijānanā”ti desanā attano netabbassa vasena desitattā attūpanāyikā desanā nāma. “Natthi buddhānaṃ bhagavantānaṃ avijānanā”ti vuttattā pubbāya koṭiyā abhāvato eva na paññāyatīti viññāyati, bhagavato ñāṇassa paññāpanaṃ kātuṃ asamatthattā na paññāyatīti na viññāyati tena aṭṭhakathāyaṃ “natthi buddhānaṃ bhagavantānaṃ avijānanāti etena purimāya koṭiyā abhāvato eva na paññāyati, na tattha ñāṇassa paṭighātoti dasseti”ti vuttaṃ.

“Katham pana buddhānaṃ bhagavantānaṃ avijānanāya natthibhāvovijānitabbo”ti vattabbattā avijānanāya natthibhāvaṃ jānāpetuṃ “yathā bhagavā kokālikam bhikkhu”ntiādi vuttaṃ. Aṭṭhakathāyaṃ pana - “yaṃ pana atthi, tam aññesaṃ appameyyampi bhagavato na appameyyanti bhagavato sabbattha appaṭihataññataṃ dassetuṃ ‘yathā bhagavā kokālikam bhikkhum ārabbhā’tiādimāhā”ti vuttaṃ. Bhagavā kokālikam bhikkhum ārabbhā “kīva dīgham nu kho, bhante, padume niraye āyuppaṃaṇa”nti pañhaṃ pucchitvā nisinnaṃ aññataraṃ bhikkhum yathā yena pakārena “seyyathāpi...pe... āghātetvā”ti evamāha. Tato tena pakārena avijānanāya natthibhāvo vijānitabboti attho gahetabbo.

Bhikkhu, tvaṃ sallakkhehi, kokāliko vīsati khāriko kosalako tilavāho rāsiṃ katvā ṭhapito, tato tilato puriso vassasatassa vassasatassa accayena ekamekaṃ tilaṃ uddhareyya, so vīsati khāriko kosalako tilavāho iminā uddharānupakkamena khippataraṃ parikkhayaṃ pariyādānaṃ seyyathāpi gaccheyya, eko abbudo nirayo parikkhayaṃ pariyādānaṃ na tveva gaccheyya. Vīsati abbudā nirayā tattake kāle parikkhayaṃ pariyādānaṃ seyyathāpi gaccheyyuṃ, evameva eko nirabbudo nirayo tattake kāle parikkhayaṃ pariyādānaṃ na tveva gaccheyya. Esa nayo sesesupi.

Sāriputtamoggallānesu cittaṃ āghātetvā padumaṃ nirayaṃ kokāliko bhikkhu upapanno kho, bhikkhu, tvaṃ evaṃ sallakkhehīti bhagavā āhāti yojanā. Bhagavā “ayaṃ appameyyo ayaṃ asaṅkhyeyyo”ti vā na kiñci āha. “Tasmiṃ appameyye katamo appameyyo, tasmiṃ asaṅkhyeyye katamo asaṅkhyeyyo”ti kenaci kataṃ pucchanaṃ buddhavisayattā avissajjanīyaṃ. Idaṃ appameyyaasaṅkhyeyyasuttaṃ vuttanayena avissajjanīyaṃ.

119. “Yadā so upako”tiādīsu yojanā pākaṭā.

“Kathaṃ kena pakārena jino”ti upakena kataṃ pucchanaṃ “kilesappahānapakārena jino”ti vissajjanīyattā vissajjanīyaṃ. “Kena pakārena jino”ti upakena kataṃ pucchanaṃ “pāpakānaṃ dhammānaṃ jitattā jino”ti vissajjanīyattā vissajjanīyaṃ. “Katamo jino”ti kataṃ pucchanaṃ “rūpādiko jino”ti vā “rūpādikaṃ muñcitvā añño jino”ti vā vissajjetuṃ asakkuṇeyyattā avissajjanīyaṃ. “Katamo āsavakkhayaṃ, katamo rāgakkhayaṃ, katamo dosakkhayaṃ, katamo mohakkhayaṃ”ti kataṃ pucchanaṃ “nibbānaṃ āsavakkhayaṃ”ti vā “arahattamaggo āsavakkhayaṃ”ti vā “arahattaphalaṃ rāgakkhayaṃ”ti vā iti evamādinā vissajjanīyattā vissajjanīyaṃ. “Kittako āsavakkhayaṃ, kittako rāgakkhayaṃ, kittako dosakkhayaṃ, kittako mohakkhayaṃ”ti kataṃ pucchanaṃ “ettako etaparimāṇo āsavakkhayaṃ”ti evamādinā avissajjanīyattā avissajjanīyaṃ. Idaṃ vuttappakāraṃ suttaṃ vuttanayena avissajjanīyañca avissajjanīyañca hoti.

“Tathāgato satto atthī”ti pucchanaṃ “pañcakkhandhe upādāya paññāpetabbo sattabhūto atthī”ti vissajjanīyattā vissajjanīyaṃ. “Atthi rūpa”nti kataṃ pucchanaṃ rūpassa vissajjamānattā “āmanta”ti vissajjanīyattā vissajjanīyaṃ, “rūpaṃ tathāgato”ti kataṃ pucchanaṃ tathābhāvato alabbhanato avissajjanīyattā avissajjanīyaṃ. “Rūpavā tathāgato”tiādīsupi esa nayo yathāsambhavaṃ yojetabbo. Idaṃ vuttappakāraṃ suttaṃ vuttanayena avissajjanīyañca avissajjanīyañca hoti.

“Passati bhagavā dibbena cakkhunā...pe... yathākammūpage satte pajānāti”ti kataṃ pucchanaṃ “passati bhagavā”ti vā...pe... “pajānāti bhagavā”ti vā vissajjanīyattā vissajjanīyaṃ. “Katame sattā, katamo tathāgato”ti kataṃ pucchanaṃ paramatthato alabbhanato avissajjanīyattā avissajjanīyaṃ.

“Atthi tathāgato”ti kataṃ pucchanaṃ heṭṭhā vuttanayena avissajjanīyaṃ. “Atthi tathāgato paraṃ maraṇā”ti kataṃ pucchanaṃ “atthi tathāgato paraṃ maraṇā”ti vissajjamāne sati ca idhaloko eva paralokoti āpajjati, “natthi tathāgato paraṃ maraṇā”ti vissajjamāne sati ca idhalokato añño paralokoti āpajjati, tasmā avissajjanīyattā avissajjanīyaṃ. Idaṃ vuttappakāraṃ suttaṃ avissajjanīye visaye ca avissajjanīye visaye ca vācakañāpakabhāvena pavattanato avissajjanīyañca avissajjanīyañca hoti.

120. Nānāvidhaṃ vissajjanīyāvissajjanīyasuttaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamaṃ suttaṃ kamma”nti pucchitabbattā “tattha katamaṃ kamma”ntiādi vuttaṃ.

“Antakenādhīpanassā”tiādīsu attho heṭṭhā vuttanayattā pākaṭo “maraṇenābhibhūtaṃ...pe... chāyāva anapāyini”ti idaṃ suttaṃ puññakammaṃ pāpakammadvaye vācakañāpakabhāvena pavattanato kammaṃ nāma.

Bhikkhave, tumhe puna caparaṃ kammaṃ sallakkhetha. anuṭṭhānagilānassa pīṭhasamāruḥhaṃ pīṭhasamāruḥhassa bālaṃ bālassa vā mañcasamāruḥhaṃ mañcasamāruḥhassa bālaṃ bālassa vā chamāyaṃ bhūmiyaṃ semānaṃ semānassa

sayantassa bālaṃ bālassa vā kāyena duccharitāni vācāya duccharitāni manasā duccharitāni pāpakāni yāni kammāni pubbe pubbakāle vā atīte anekakappakoṭṭisatasahassee vā assa bālena katāni, tāni pāpakāni kammāni tamhi pīṭhasamāruḥhādisamaye olambanti viya upaṭṭhahanti ajjholambanti viya upaṭṭhahanti abhippalambanti viya upaṭṭhahanti. Bhikkhave, mahataṃ mahantānaṃ pabbatakūṭānaṃ chāyā sāyanhasamayaṃ pathaviyaṃ seyyathāpi olambanti ajjholambanti abhippalambanti yathā, bhikkhave, evameva bālaṃ...pe... abhippalambanti. Bhikkhave, tatra tasmim upaṭṭhānākāre upaṭṭhānākārahetu bālassa katapāpassa evaṃ parivittakko hoti “me mayā kalyāṇaṃ akataṃ vata, me mayā kusalaṃ akataṃ vata, bhīruttānaṃ kataṃ vata, me mayā pāpaṃ kataṃ vata, me mayā luddaṃ kataṃ vata, me mayā kibbisaṃ kataṃ vata, bho agilāna sappurisa akatakalyāṇānaṃ akatakusalānaṃ akatabhīruttānaṃ katapāpānaṃ kataluddānaṃ katakibbisānaṃ yāvatā gati duggati atthi, taṃ gatiṃ ahaṃ pecca gacchāmi”ti evaṃ parivittakko hoti. Evaṃ vittakko so bālo socati kilamati paridevati, urattāliṃ kantati sammohaṃ āpajjatīti yojanā.

Pabbatakūṭānaṃ chāyā nāma sūriyuggamanakālepi pathaviyā olambantīpi chāyā hāyanavasena olambanti. Sāyanhasamayaṃ pana chāyā vaḍḍhanavasena olambanti, tattheva kammāni tasmim kāle vaḍḍhanavasena upaṭṭhahanti, tasmā tameva vaḍḍhanupaṭṭhānaṃ sandhāya “sāyanhasamaya”nti vuttaṃ. Sukkapakkhepi yojanā kaṇhapakkhe yojanānusārena kātabbā. Idaṃ “puna capara”ntiādikāṃ suddhayaṃ kusalakammaakusalakammesu vācakañāpakabhāvena pavattanato kammaṃ nāma.

Nānāvidhaṃ kammaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamo vipāko”ti pucchitabbattā tattha katamo vipāko”tiādi vuttaṃ. Tattha tesu aṭṭhavīsatividhesu lokiyādīsū sāsanaupaṭṭhānesu katamo vipākoti pucchatī. Bhikkhave, vo tumhehi ye manussattasaddhāpaṭilābhādayo paṭiladdhā, te manussattasaddhāpaṭilābhādayo vo tumhākaṃ lābhā bhavanti. Tumhehi pabbajitvā yaṃ catupārisuddhisīlādisampādanaṃ laddhaṃ, taṃ catupārisuddhisīlādisampādanaṃ vo tumhākaṃ suladdhaṃ bhavati. Bhikkhave, yo buddhuppādo navamo khaṇo tumhehi laddho, so buddhuppādo navamo khaṇo vo tumhākaṃ brahmacariyavāsāya paṭiladdho bhavati.

Bhikkhave, mayā chaphassāyatānikā nāma nirayā diṭṭhā, tattha tesu diṭṭhesu chaphassāyatānikesu nāma nirayesu yaṃ kiñci rūpaṃ cakkhunā passati, taṃ anīṭṭharūpaṃ ye passati, no iṭṭharūpaṃ. Akantarūpaṃ ye passati, no kantarūpaṃ. Amanāparūpaṃ ye passati, no manāparūpaṃ.

Yaṃ kiñci saddaṃ sotena...pe... ghānena...pe... jivhāya...pe... kāyena...pe... yaṃ kiñci dhammaṃ manasā vijānāti, taṃ anīṭṭhadhammaṃ ye passati, no iṭṭhadhammaṃ. Akantadhammaṃ ye passati, no kantadhammaṃ. Amanāpadhammaṃ ye passati, no manāpadhammaṃ pāṭho yutto. “Anīṭṭharūpaṃ ye passati, no iṭṭharūpaṃ”ntiādi pāṭho ayutto, katthaci pāṭhiyaṃ ayuttapāṭho diṭṭho. Sukkapakkhe vuttanayavipariyāyena yojanā kātabbā. Ayaṃ vuttappakārā “lābhā vo, bhikkhave”tiādiko pāṭho vipāke vācakañāpakabhāveneva pavattanato vipāko nāma.

Mārisā niraye paccamānānaṃ amhākaṃ sabbaso nimujjanaummujjanavasena saṭṭhivassasahassāni paripuṇṇāni, nirayassa anto pariyosānaṃ kadā kasmim kāle bhavissati.

Nirayassa anto pariyosānaṃ natthi. Nirayassa anto pariyosānaṃ kuto atthi?
Nirayassa anto pariyosānaṃ amhākaṃ na paṭidissati. Mārisā, yadā tumhe ca ahañca
seṭṭhiputtā jātā, tadā tuyhaṃ tumhākañca mayhaṃ mama ca pāpaṃ hi yasmā
pakataṃ pakārehi kataṃ, tasmā nirayassa anto pariyosānaṃ amhākaṃ na dissatīti
ayaṃ pāṭho vipāke vācakañāpakabhāvena pavattanato vipāko nāma.

121. Adhammacārī naro kusaladhammesu pamatto hi yasmā hoti, tasmā so
adhammacārī pamatto naro yaḥiṃ yaḥiṃ yaṃ yaṃ duggatiṃ gacchati, taṃ taṃ
gacchantaṃ adhammacāriṃ naṃ naraṃ attanā carito so dhammova hanati. Kimiva
hanati? Sayāṃ attanā gahito kaṇhasappo gaṇhantaṃ jaṇaṃ hanati yathā, evaṃ
attanā carito adhammo adhammacāriṃ naṃ hanati. “Na hi dhammo adhammo
cā”tiādigāthāya attho pākaṭo. Idaṃ suddhayaṃ kamme ca vipāke ca
vācakañāpakabhāvena pavattanato kammañca vipāko ca hoti.

Bhikkhave, tumhe puññānaṃ mā bhāyittha; bhikkhave, yadidaṃ yaṃ idaṃ
“puññānī”ti adhivacanaṃ pavattaṃ; etaṃ “puññānī”ti adhivacanaṃ iṭṭhassa
kantassa piyassa manāpassa sukhassa sukhavipākajanakassa kammassa
adhivacanaṃ hoti. Bhikkhave, ahaṃ dīgharattaṃ katānaṃ puññānaṃ dīgharattaṃ
paccanubhūtaṃ iṭṭhaṃ kantaṃ piyaṃ manāpaṃ abhijānāmi kho. “Kathaṃ
abhijānāmi”ti ce puccheyya, pubbe satta vassāni mettacittaṃ mettāya sahitaṃ
dutiyaṃ jhānacittaṃ bhāvetvā satta saṃvaṭṭavivaṭṭakappe imaṃ lokaṃ manussalokaṃ
puna na āgamāsiṃ. Satta saṃvaṭṭavivaṭṭakappeti cettha saṃvaṭṭaggahaṇena
saṃvaṭṭatṭhāyī, vivaṭṭaggahaṇena vivaṭṭatṭhāyīpi gahitāti veditabbā. Sesesupi
evameva gahetabbo. Bhikkhave, saṃvaṭṭamāne kappe ahaṃ ābhassarūpago homi,
vivaṭṭakappe suññaṃ brahmavimānaṃ upapajjāmi. Bhikkhave, tatra brahmavimāne
tatra upapajjamāne upapajjamānahetu ahaṃ brahmā homi, aññe mahānubhāvena
abhibhavanato abhibhū, aññehi anabhibhavanato anabhibhūto mahābrahmā homi,
aññadatthu ekaṃsena daso ahaṃ vasavattī homi.

Bhikkhave, ahaṃ devānamindo sakko chattiṃsakkhattum ahoṣiṃ kho, dhammiko
dhammarājā cātुरanto vijitāvī janapadatṭhāvariyaṃ appatto
cakkaratanādisattaratanasamannāgato cakkavattirājā anekasatakkhattum ahoṣiṃ,
padesarajassa rājabhāve ko pana vādo.

Bhikkhave, tassa cakkavattirājabhūtassa mayhaṃ etaṃ parivattakkaṃ ahoṣi “yena
phalena yena vipākena ahaṃ etarahi evaṃmahiddhiko evaṃmahānubhāvo amhi,
taṃ idaṃ phalaṃ kissa kammassa phalaṃ nu kho, so ayaṃ vipāko kissa kammassa
vipāko nu kho”ti etaṃ parivattakkaṃ ahoṣi. Bhikkhave, tassa vitakkentassa
mayhaṃ etaṃ parivattakkaṃ ahoṣi “yena phalena yena vipākena ahaṃ etarahi
evaṃmahiddhiko evaṃmahānubhāvo amhi, me pavattaṃ taṃ idaṃ phalaṃ tiṇṇaṃ
kammānaṃ phalaṃ kho, so ayaṃ vipāko tiṇṇaṃ kammānaṃ vipāko kho,
seyyathidaṃ katamesaṃ tiṇṇaṃ kammānaṃ phalaṃ vipāko? Dānassa damassa
saṃyamassāti tiṇṇaṃ kammānaṃ phalaṃ vipāko”ti etaṃ parivattakkaṃ ahoṣi
avocāti yojanā.

Tattha tasmiṃ “mā, bhikkhave, puññānaṃ bhāyitthā”tiādike sutte yañca dānaṃ, yo
ca damo, yo ca saṃyamo atthi, idaṃ dānādittayaṃ kammaṃ, taṃvācakañāpakaṃ
suttampi kammaṃ nāma. Tappaccayo taṃkammaṃ paccayo paccayuppannabhūto

paccanubhūto yo vipāko atthi, etaṃ vipāke phalampi pakkipitabbam, ayaṃ vipāko taṃvācakañāpako pāṭhopi vipāko nāma. Cūḷakammavibhaṅgo cūḷakammavipākaputhuttavibhāgo tathā vattabbo.

Todeyyaputtassa subhassa māṇavassa yaṃ suttaṃ bhagavatā desitaṃ, tattha sutte vuttā ye pāṇātipātādayo dhammā appāyukadīghāyukatāya saṃvattanti, ye hiṃsanādayo dhammā bahvābādhaappābādhatāya saṃvattanti, ye usūyanādayo dhammā appesakkhamahesakkhatāya saṃvattanti, ye kodhādayo dhammā dubbaṇṇasuvaṇṇatāya saṃvattanti, ye agāravādayo dhammā nīcakulikauccakulikatāya saṃvattanti, ye maccherādayo dhammā appabhogamahābhogātāya saṃvattanti, ye asallakkhaṇādayo dhammā duppaññaṇāvantatāya saṃvattanti. Idaṃ pāṇātipātasattayugaṃ kammaṃ, taṃvācakañāpakam suttaṃ kammaṃ nāma. Tattha subhasutte yā appāyukadīghāyukatā vuttā...pe... yā duppaññaṇāvantatā vuttā, so ayaṃ appāyukadīghāyukatādiko vipāko, taṃvācakañāpakapāṭhopi vipāko. Idaṃ subhasuttaṃ kusalākusalakamme ceva vipāke ca vācakañāpakabhāvena pavattanato kammañca vipāko ca hoti.

122. Yo puggalo vacīduccaritaparivajjanena vācānurakkhī bhaveyya, abhiijhādanuppādanena manasā saṃvuto bhaveyya, pāṇātipātādipajahanena kāyena akusalam na kayirā, iti tayo ete kammapathe visodhaye, so puggalo isippaveditaṃ maggaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ ārādhaye ārādhayeyyāti yojanā. Idaṃ “vācānurakkhī”tiādikaṃ suttaṃ kusale vācakañāpakabhāvena pavattanato kusalam nāma.

Yassa puggalassa kāyena dukkaṭaṃ duggatisaṃvattaniyakammaṃ natthi, vācāya dukkaṭakammaṃ natthi, manasā dukkaṭakammaṃ natthi, tīhi ṭhānehi uppajjanaṭṭhānehi saṃvutaṃ taṃ puggalam “brāhmaṇa”nti ahaṃ vadāmīti yojanā. Idaṃ gāthāvacanaṃ vuttanayena kusalam nāma.

“Tīṇimāni, bhikkhave...pe... kusalamūlāni”ti idaṃ vacanaṃ vuttanayena kusalam. Bhikkhave, kusalanāṃ dhammānaṃ samāpattiyā vijjā pubbaṅgamā hoti, hirī ca ottappañca anudevāti yojanā. Idaṃ vacanaṃ vuttanayena kusalam nāma.

Māluvā sālaṃ rukkaṃ onataṃ bhūmiyaṃ patanaṃ karoti iva, tathā yassa janassa accantaṃ dvīsu tīsu bhavesu dussīlyaṃ atthi, so jano attānaṃ onataṃ apāyesu pākaṭaṃ karoti. Anatthakāmo jano yathā anatthaṃ icchatī, tathā anatthaṃ karoti yathā, tathā īdiso dussīlo naṃ attānaṃ anatthaṃ karotīti yojanā. Idaṃ “yassā”tiādikaṃ vacanaṃ vuttanayena akusalam.

Asmamayaṃ asmasaṅkhātāṃ pāsāṇamaṇimayaṃ vajiraṃ vajirassa utṭhānasaṅkhātāṃ pāsāṇamaṇiṃ abhimatthati vidhamseti iva, tathā attanā hi sayameva kataṃ attajaṃ attasambhavaṃ pāpaṃ dummedhaṃ pāpaṃ karontaṃ janaṃ abhimatthatīti yojanā. Idaṃ “attanā hī”tiādikaṃ vacanaṃ vuttanayena akusalam.

Devate kusalehi vivajjitā akusalā dasa kammapathe niseviya katvā garahā gārayhā bhavanti, bālamatī mandabuddhino nirayesu paccareti yojanā. Idaṃ “dasa kammapathe”tiādikaṃ suttaṃ vuttanayena akusalam.

“Tīṇimāni, bhikkhave...pe... akusalamūlāni”ti idaṃ vacanaṃ vuttanayena akusalam.

Yādisaṃ yaṃ bījaṃ vapate, taṃ bījaṃ tādisaṃ phalaṃ harate iva, tathā kalyāṇakārī paṇḍito kalyāṇaṃ phalaṃ harate, pāpakārī bālo ca pāpakaṃ phalaṃ harateti yojanā. Tattha “yādisa”ntiādi ke sutte “kalyāṇakārī kalyāṇa”nti yaṃ vacanaṃ āha, idaṃ vacanaṃ kusalaṃ. “Pāpakārī ca pāpaka”nti yaṃ vacanaṃ āha, idaṃ vacanaṃ akusalaṃ. Idaṃ dvivacanaṃ vuttanayena kusalañca akusalañca hoti.

Kalyāṇakārī sappurisā subhena kammaṇa suggaṭṭiṃ vajanti gacchanti, pāpakārī kāpurisā asubhena kammaṇa apāyabhūmiṃ vajanti gacchanti, kammaṇa abhisaṅkhāraviññāṇasahagatakammaṇa khayā khayanaṭṭo vimuttacetasā samucchadavimuttapaṭippassaddhivimutticittā te sappurisā asubhe nibbanti. Kimiva nibbanti? Indhanakkhayā joti nibbāti iva, tathā te sappurisā kammaṇa khayā anavasesakhayanaṭṭo nibbanti yojanā. Tattha tasmīṃ “subhena”tiādigāthāvacane “subhena...pe... suggaṭṭi”nti yaṃ vacanaṃ āha, idaṃ “subhena...pe...suggaṭṭi”nti vacanaṃ kusale vācakañāpakabhāvena pavattanaṭṭo kusalaṃ nāma. “Apāyabhūmiṃ asubhena kammaṇa”ti yaṃ vacanaṃ āha, idaṃ “apāya...pe... kammaṇa”ti vacanaṃ akusale vācakañāpakabhāvena pavattanaṭṭo akusalaṃ nāma. Idaṃ “subhena”tiādikāṃ gāthāvacanaṃ vuttanayena kusalañca akusalañca hoti.

123. “Yathāpi bhamaro pupphaṃ...pe... muni care”ti idaṃ gāthāvacanaṃ anuññāte caraṇe vācakañāpakabhāvena pavattanaṭṭo anuññātaṃ nāma.

Bhamaro nāma puppharasapivanagahaṇavasena caraṇako madhukarādiko bhamaro. So puppharasaṃ gaṇhanto mandavego hutvā pupphañca vaṇṇañca gandhañca avināsetvā yāvadaṭṭhaṃ puppharasaṃ pivitvā madhukaraṇatthāya ca puppharasaṃ gahetvā madhukaraṇatthānaṃ vanasaṇḍaṃ paleti. Pupphavaṇṇagandhā pākatikāva honti. Evameva piṇḍāya gāmaṃ pavisaṇto muni pasādajanaṃ ālokanavilokanagamanatitṭhanādikaṃ janetvā pītisomanassasahitaṃ pasādaṃ janetvā saddhādeyyaṃ piṇḍapātaṃ yāpanamattaṃ paṭiggahetvā gāmato nikkhamitvā udakaphāsukaṭṭhāne vane bhesajjaṃ limpanto viya, kantāre puttamaṃsaṃ khādanto viya, piṇḍapātaṃ paccavekkhitvā paribhuñjitvā bhamaro vane madhuṃ karoti viya, kammaṭṭhānānurūpaṃ vanasaṇḍaṃ pavisitvā jhānamaggaphalanibbattaṇatthāya samaṇadhammakaraṇatthāya gāme care careyyāti adhippāyo veditabbo.

“Tīṇimāni, bhikkhave, bhikkhūnaṃ karaṇīyāni...pe... imāni kho, bhikkhave, bhikkhūnaṃ tīṇi karaṇīyāni”ti idaṃ suttaṃ bhagavatā anuññāte ācāre atthe vācakañāpakabhāvena pavattanaṭṭo anuññātaṃ nāma. Tasmīṃ sutte yo bhikkhu sīlaṃ pāti rakkhati, iti rakkhaṇato so bhikkhu pāti nāma. Yaṃ sīlaṃ taṃ pātiṃ bhikkhuṃ apāyādidukkhato moceti, iti mocanaṭṭo taṃ sīlaṃ pātimokkhaṃ nāma. Yena sīlena bhikkhu saṃvaritabbacakkhundriyādikaṃ saṃvarati, iti saṃvaraṇakaraṇato taṃ sīlaṃ saṃvaraṃ nāma, pātimokkhaṃ eva saṃvaraṃ pātimokkhasaṃvaraṃ, pātimokkhasaṃvarena saṃvuto samannāgato hutvā saṃvuṇṇanaṭṭo catuiriyaṭṭhesu cārako hoti, iti saṃvuṇṇanaṭṭo bhikkhu pātimokkhasaṃvarasaṃvuto nāma. Viharati catuiriyaṭṭhe pavatteti. Vārittacāraṃ vajjetvā cārittasīlaṃ ādāya caraṇaṃ ācāro, agocare vajjetvā gocare caraṇaṃ gocaroti. Attho vuccamāno atvivatthāro bhavissati, tasmā kiñcimattaṃ kathetvā sāsanaṭṭhānasuttaṭṭhāvaṃ kathessāma.

“Ettakameva suttaṃ ‘anuññāta’nti niddhāritabba”nti vattabbattā “dasayime, bhikkhave, dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā”tiādi vuttaṃ. Idaṃ “dasā”tiādikāṃ suttampi anuññāte dasavidhe paccavekkhitabbe dhamme

vācakañāpakabhāvena pavattanato anuññātaṃ nāma. “Tīṇimāni...pe... karaṇīyāni”ti idaṃ suttampi anuññāte tividhe sucarite vācakañāpakabhāvena pavattanato anuññātaṃ nāma.

Nānāvidhaṃ anuññātaṃ suttaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamaṃ suttaṃ paṭikkhitta”nti pucchitabbattā “tatha katamaṃ paṭikkhitta”ntiādi vuttaṃ.

“Natthi puttasaṃmaṃ pemaṃ, natthi gosamitaṃ dhaṇaṃ;
Natthi sūriyasamā ābhā, samuddaparamā sarā”ti. -

Idaṃ devaputtavacanāṃ paṭikkhipanto bhagavā -

“Natthi attasaṃmaṃ pemaṃ, natthi dhaññasamaṃ dhaṇaṃ;
Natthi paññāsamā ābhā, vuṭṭhi ve paramā sarā”ti. -

Gāthaṃ āha. Ettha etasmiṃ gāthādvaye yaṃ “natthi puttasaṃmaṃ pema”ntiādikaṃ purimakāṃ hoti. Idaṃ “natthi puttasaṃmaṃ pema”ntiādikaṃ devaputtavacanāṃ bhagavatā paṭikkhittattā, paṭikkhitte atthe pavattanato ca paṭikkhittaṃ nāma.

Dubbhikkhakāle vā kantāre vā mātāpitāro puttadhītāro ghātetvāpi attānameva posenti, tasmā “natthi attasaṃmaṃ pema”nti vuttaṃ. Dubbhikkhakālādīsu hiraññasuvaṇṇasārādīni, gomahimsādīnīpi dhaññagahaṇatthāya dhaññassāmikānaṃ datvā dhaññameva gaṇhanti, tasmā “natthi dhaññasamaṃ dhana”nti vuttaṃ. Sūriyādīnaṃ ābhā paccuppannatamaṃ ekadesaṃva vinodeti, paññā pana dasasahassilokadhātumpi ekapajjotaṃ ekobhāsaṃ kātuṃ samatthā, atītānāgatapaccuppannadhammakotṭhāsesupi paṭicchādaṃ kilesatamampi vidhamati, tasmā “natthi paññāsamā ābhā”ti vuttaṃ. Samuddo bhūmiyā ca ekadeseyeva tiṭṭhati, so ca deve avuṭṭhe sati khayanasabhāvo bhaveyya, vuṭṭhi pana koṭṭisatasahassacakkavālesupi yāva ābhassarā brahmalokāpi pūrā bhavati, tasmā “vuṭṭhi ve paramāsarā”ti vuttaṃ.

“Idameva paṭikkhittaṃ niddhāritabba”nti vattabbattā “tīṇimāni bhikkhave”tiādi vuttaṃ. Idaṃ “tīṇimāni”tiādikaṃ suttampi paṭikkhitte duccharite vācakañāpakabhāvena pavattanato paṭikkhittaṃ nāma.

124. Nānāvidhaṃ paṭikkhittaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamaṃ anuññātañca paṭikkhittañcā”ti pucchitabbattā “tatha katamaṃ anuññātañcā”tiādi vuttaṃ.

Bhūripaññabhūripaññavanta gotama, taṃ bhūripaññaṃ gotamaṃ ahaṃ pucchāmi. Idha loke anekā yā janatā bhītā, sā janatā kiṃsu katamā bhava. Yo ca maggo anekāyatano iti pavutto, so ca maggo kiṃsu katamo bhava. Kismiṃ dhamme ʈhito jano paralokaṃ na bhāye na bhāyeyyāti pucchati yojanā.

Devaputta yo jano sammāvācañca paṇidhāya, sammāmanañca paṇidhāya, kāyena pāpāni akubbamāno ca bhava, ayaṃ eko. Bahvannapānaṃ gharaṃ āvasanto ca bhava, ayaṃ eko. Saddho saddhāsampanno cittamudubhāvena mudu ca bhava, ayaṃ eko. Vadaññū yācakānaṃ yācanavasena vuttavacanaññū hutvā saṃvibhāgī ca bhava, ayaṃ eko. Iti etesu catūsu dhammesu ʈhito jano dhammesu ʈhito hutvā paralokaṃ na bhāye na bhāyeyyāti yojanā.

“Tasmiṃ sutte katamaṃ anuññātaṃ, katamaṃ paṭikkhittaṃ nāma”ti pucchitabbattā “tattha yaṃ āhā”tiādi vuttaṃ. Tattha tasmiṃ “kiṃsūdhā”tiādipañhāya vissajjane “vācaṃ manañcā”tiādivacane “vācaṃ manañca pañidhāya sammā”ti yaṃ vacanaṃ bhagavā āha, idaṃ “vācaṃ...pe... sammā”ti vacanaṃ anuññāte vacanīyādiḥ atthe vācakañāpakabhāvena pavattanato anuññātaṃ nāma. “Kāyena pāpāni akubbamāno”ti yaṃ vacanaṃ āha, idaṃ “kāyena ...pe... māno”ti vacanaṃ pāpakubbena paṭikkhitte vuttanayena pavattanato paṭikkhittaṃ nāma. “Bahvanna...pe... na bhāye”ti yaṃ vacanaṃ āha, idaṃ “bahvanna...pe... na bhāye”ti vacanaṃ vuttanayena anuññātaṃ nāma. Idaṃ “vāca”ntiādikaṃ vacanaṃ vuttanayadvayena anuññātañca paṭikkhittañca hoti.

“Sabbapāpassa akaraṇa”ntiādiko vuttatthova. “Tasmiṃ sabbapāpassātiādike katamaṃ anuññātaṃ, katamaṃ paṭikkhitta”nti vattabbabhāvato “tattha ya”ntiādi vuttaṃ.

Devānaminda, ahaṃ kāyasamācārampi duvidhena vadāmi - sevitaḥḥaṃ anavajjaṃ kāyasamācārampi vadāmi, asevitabhāṃ sāvajjaṃ kāyasamācārampi ahaṃ vadāmi. Vacīsamācārādīsopi vuttanayānusārena yojanā kātabbā.

“Kiñca vaḍḍhanahāyanaṃ āgamma kāyasamācārādikaṃ sevitaḥḥasevitaḥḥabhedenā vutta”nti vattabbabhāvato “kiñcetaṃ paṭicca”tiādi vuttaṃ.

Akusalahammavaḍḍhanaṃ, kusalahammahāyanañca paṭicca kāyasamācārādayo na sevitaḥḥa, kusalahammavaḍḍhanaṃ, akusalahammahāyanañca paṭicca kāyasamācārādayo sevitaḥḥāti sallakkhetabbā.

125. Nānāvidhaṃ anuññātañca paṭikkhittañca ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamo suttaviseso thavo”ti pucchitabbattā tathā pucchitvā ayaṃ suttaviseso thavo nāmāti viññāpetuṃ “tattha katamo thavo”tiādi vuttaṃ. Tattha tatthāti tesu aṭṭhaviśatividhesu lokiyādīsū sāsanapaṭṭhānasuttesu katamo suttaviseso thavo nāmāti pucchati.

Maggānaṃ jaṅghamaggadiṭṭhimaggādīnaṃ aṭṭhaṅgiko sammādiṭṭhimaggaṅgādiṭṭhaṅgiko maggo seṭṭho uttamo. Saccānaṃ vacīsaccakhattiyādisammutisaccaparamatthasaccānaṃ caturo dukkhasamudayanīrodhanīrodhagāminipaṭipadāvasena caturo ariyasaccā padā seṭṭhā uttamā. Dhammānaṃ sabbasaṅkhatasappaccayadhammānaṃ virāgo asaṅkhatanibbānasaṅkhāto virāgo dhammo seṭṭho uttamo. Dvipadānaṃ sabbadevamanussādīnaṃ dvipadānaṃ cakkhumā pañcavidhacakkhumā bhagavā seṭṭho uttamoti yojanā. Ayaṃ “maggānaṭṭhaṅgiko”tiādisuttaviseso thave atthe vācakañāpakabhāvena pavattanato thavo nāma.

“Ayameva suttaviseso thavo”ti vattabbattā “tīṇimāni bhikkhave”tiādi vuttaṃ. Apadā ahimacchādayo vā, dvipadā manussakuṇapakkhijātikādayo vā, catuppadā hatthiassagomahiṃsādayo vā, bahuppadā satapadiādayo vā, rūpino kāmarūpasattā vā, arūpino arūpasattā vā, saññino sattaviññāṇaṭṭhitisattā vā, asaññino asaññasattā vā, nevasaññināsaññino bhavagge nibbattasattā vā yāvatā yattakā sattā saṃvijjanti, tesam tattakānaṃ apadādīnaṃ sattānaṃ yadidaṃ yo ayaṃ ahaṃ sammāsambuddho tathāgato uppanno, so ayaṃ ahaṃ sammāsambuddho tathāgato aggaṃ aggoti akkhāyati, seṭṭhaṃ seṭṭhoti akkhāyati, pavaraṃ pavaroti akkhāyati, ayaṃ paṭhamo aggo.

Saṅkhatānaṃ dhammānaṃ vā sappaccayasabhāvānaṃ vā, asaṅkhatānaṃ paccayehi asaṅkharitānaṃ paṇṇattimattabhūtānaṃ dhammānaṃ vā yāvatā yattakā paṇṇattī voharīyanti, tattakehi paṇṇattīhi paññapetabbānaṃ tesāṃ saṅkhatāsaṅkhatānaṃ dhammānaṃ yadidaṃ yo ayaṃ madanimmadano...pe... yo ayaṃ nirodho, yaṃ idaṃ nibbānamaggaphalānamālambaṇaṃ bhavati, so ayaṃ madanimmadanādiko dhammo aggaṃ aggoti akkhāyati...pe... akkhāyati, ayaṃ dutiyo aggo.

Saṅghānaṃ yāvatā paṇṇatti, gaṇānaṃ yāvatā paṇṇatti, mahājanasannipātānaṃ yāvatā paṇṇatti voharīyanti, tattakehi paṇṇattīhi paññapetabbānaṃ tesāṃ saṅghagaṇādīnaṃ yāni imāni cattāri puggalāni purisayugāni, ye ime aṭṭha purisapuggalā...pe... lokassa yaṃ idaṃ puññakkhettaṃ saṃvijjati, so ayaṃ catupurisayugādiko tathāgatasāvakasaṅgho aggaṃ aggoti akkhāyati...pe... akkhāyati, ayaṃ tatiyo aggo. Imāni tīṇi tathāgatanibbānaariyasaṅgharatanāni aggāni bhavanti.

Sabbalokuttaro apadādisabbasattalokato uttaro satthā ca, kusalapakkhato kusalaanavajjapakkhabhāvato uttaro dhammo ca, narasīhassa satthuno gaṇo ca iti tīṇi satthudhammagāṇaratanāni aggāni, tāni tīṇi satthudhammagāṇaratanāni visissare guṇavasena visissanti.

Samaṇapadumasañcayo sare ruhamānaṃ padumaṃ sobhanaṃ iva sāsane sobhanasamaṇapadumasamūho gaṇo ca, dhammavaro ca, vidūnaṃ sakkato naravaradamako naravarānaṃ brahmadevamanussarājarājamahāmaccādīnaṃ damako anudamako cakkhumā sambuddho ca iti tīṇi gaṇadhammabuddharatanāni lokassa uttari bhavanti.

Appaṭisamo satthā ca, nirupadāho niggataupadāho, sabbo dhammo ca ariyo gaṇavaro ca iti yāni tīṇi buddhadhammagāṇaratanāni aggāni, tāni tīṇi...pe... nāni khalu ekaṃsena visissare visissanti.

Saccanāmo avitathasaccadesanato saccanāmo khemo sabbābhibhū sabbe manussadevādike anabhibhavamānopi guṇātirekavasena abhibhavamāno viya pavattanato sabbābhibhū jino ca, saccadhammo avitathasabhāvato saccadhammo ca, tassa saccadhammassa uttari uttamo añño dhammo natthi, viññūnaṃ niccaṃ pūjito pūjāraho ariyasaṅgho ca iti tīṇi lokassa uttari uttamāni bhavanti.

Ekāyanapadassa vacanattho aṭṭhakathāyaṃ bahudhā vutto. Jātikhayantadassī hitānukampī bhagavā ekāyanaṃ maggaṃ pajānāti. “Yaṃ ekāyanaṃ maggaṃ pajānāti, tena maggena kiṃ taratī”ti vattabbabhāvato “etena maggena”tiādi vuttaṃ. Yaṃ maggaṃ bhagavā jānāti, etena maggena pubbe atītamaddhānaṃ buddhādayo ariyā oghaṃ saṃsāroghaṃ tarīṃsu, anāgatamaddhānaṃ tarissanti, ye cāpi buddhādayo paccuppanne uppajjanti, te cāpi buddhādayo paccuppanne taranti, visuddhipekkaḥ visuddhiṃ apekkhamānā sattā devamanussasetṭhaṃ tādisaṃ yathāvuttaguṇaṃ taṃ sammāsambuddhaṃ namassanti, iti ayaṃ nānāvidhasuttavisesopi thave ratanattaye, ratanattayaguṇe ca vācakañāpakabhāvena pavattanato thavo nāma. Icchetam sāsanaapaṭṭhānasuttavisesadassako saṃvaṇṇanāvisesopi sāsanaapaṭṭhānaṃ nāmāti veditabbo.

Amhākācariya tumhehi amhākācariyehi soḷasappabhedasaṃkilesabhāgiyādisāsanapaṭṭhānasuttañceva aṭṭhavīsatividhaṃ lokiyādisāsanapaṭṭhānasuttañca niddhāritaṃ, amhehi ca ñātaṃ, “tesu

saṃkilesabhāgiyādīsu sāsanaapaṭṭhānasuttavisesesu katamaṃ suttavisesaṃ katamena suttavisesena saṃsanditvā niddisitabba”nti vattabbattā “tattha lokiyaṃ sutta”ntiādi āraddhaṃ. Aṭṭhakathāyaṃ pana - “evaṃ duvidhampi sāsanaapaṭṭhānaṃ nānāsuttapadāni udāharantena vibhajitvā idāni saṃkilesabhāgiyādīhi saṃsanditvā dassetuṃ puna ‘lokiyaṃ sutta’ntiādi āraddha”nti vuttaṃ.

Tattha tatthāti tesu soḷasavidhesu saṃkilesabhāgiyādīsu sāsanaapaṭṭhānasuttavisesesu ceva aṭṭhavīsatividhesu lokiyādīsu sāsanaapaṭṭhānasuttavisesesu ca akusalapakkhe pavattaṃ lokiyaṃ suttaṃ saṃkilesabhāgiyasuttaṃ samānatthabhāvena saṃsandati, kusalapakkhe pavattaṃ lokiyaṃ suttaṃ vāsanābhāgiyasuttaṃ samānatthabhāvena saṃsandati, tasmā lokiyaṃ suttaṃ ekavidhampi saṃkilesabhāgiyena ca vāsanābhāgiyena ca dvīhi suttehi niddisitabbaṃ. Dassanapakkhe pavattaṃ lokuttaraṃ suttaṃ dassanabhāgiyena samānatthabhāvena saṃsandati, bhāvanāpakkhe pavattaṃ lokuttaraṃ suttaṃ bhāvanābhāgiyena samānatthabhāvena saṃsandati, asekkhapakkhe pavattaṃ lokuttaraṃ suttaṃ asekkhabhāgiyena samānatthabhāvena saṃsandati, tasmā lokuttarampi suttaṃ dassanabhāgiyena ca bhāvanābhāgiyena ca asekkhabhāgiyena ca tīhi suttehi niddisitabbaṃ. Vuttanayānusārena sesesupi saṃsandanayojanā kātabbā.

Amhākācariya tumhehi amhākācariyehi nayadassanavasena suttavisesasaṃsandanaṃ dassitaṃ, amhehi ca ñātaṃ, “kimatthāya saṃkilesabhāgiyādibhedena vibhajitvā bhagavatā vutta”nti vattabbattā “vāsanābhāgiyaṃ suttaṃ saṃkilesabhāgiyassa suttassa nigghātāyā”tiādi vuttaṃ. Ettha ca suttavasena suttatthā gahitā.

“Yaṃ sattādhiṭṭhānaṃ ācariyena niddhāritaṃ, taṃ sattādhiṭṭhānaṃ kittakehi suttehi vibhajitvā niddisitabba”nti vattabbattā “lokuttaraṃ suttaṃ sattādhiṭṭhānaṃ chabbisatiyā puggalehi niddisitabba”nti vuttaṃ. “Te chabbīsati puggalā katihi suttehi samanvesitabbā”ti vattabbattā “te tīhī”tiādi vuttaṃ. Dassanabhāgiyena sattādhiṭṭhānena, bhāvanābhāgiyena sattādhiṭṭhānena, asekkhabhāgiyena sattādhiṭṭhānena cāti tīhi suttehi te chabbīsati puggalā samanvesitabbā.

“Katamehi katamehi katamaṃ katamaṃ suttaṃ niddisitabba”nti vattabbattā “tattha dassanabhāgiya”ntiādi vuttaṃ. Tattha tatthāti tesu tīsu dassanabhāgiyādīsu suttasu. Tatthāti vā tesu chabbīsatiyā puggalesu. Sattādhiṭṭhānekadesaṃ dassanabhāgiyaṃ suttaṃ ekabījīnā puggalena ca niddisitabbaṃ...pe... dhammānusārīnā puggalena ca niddisitabbaṃ, iti imehi pañcahi puggalehi sattādhiṭṭhānekadesaṃ dassanabhāgiyaṃ suttaṃ niddisitabbaṃ. Ettha ca dassanaggahaṇena sotāpattiphalatṭhāpi gahitā, tasmā ekabījīkolaṃkolasattakkhattuparamā phalatṭhāpi gahitā.

Saddhānusārī pana yo vipassanākkhaṇe saddhaṃ dhuraṃ katvā sotāpattimaggaṃ nibbatteti, so puggalo nibbattetabbasotāpattimaggakkhaṇe saddhānusārī nāma, saddhāya samāpattiṃ anussarati, iti saddhāya samāpattiyā anussaraṇato sotāpattimaggaṭṭho puggalo saddhānusārī nāma. So puggalo sotāpattiphalakkhaṇe saddhāya vimuttattā saddhāvimutto hutvā ekabījīkolaṃkolasattakkhattuparamo bhavati. Yo pana puggalo vipassanākkhaṇe paññaṃ dhuraṃ katvā sotāpattimaggaṃ nibbatteti, so puggalo nibbattetabbasotāpattimaggakkhaṇe dhammānusārī nāma, dhammena paññāya samāpattiṃ anussarati, iti dhammena paññāya samāpattiyā anussaraṇato dhammānusārī nāma. So puggalo phalakkhaṇe diṭṭhiyā paññāya

nirodham pattattā diṭṭhipatto hutvā ekabījī...pe... paramo bhavati. Dhammoti cettha paññā gahitā. Iti pabhedato dve maggaṭṭhā, cha phalaṭṭhāti aṭṭhahi ariyapuggalehi, sampiṇḍite pana pañcahi ariyapuggalehi sattādhiṭṭhānekadesaṃ dassanabhāgiyaṃ suttaṃ niddisitabbaṃ.

Imesaṃ ekabījīādīnaṃ puggalānaṃ sattādhiṭṭhānekadesatthattā ceva dassanabhāgiyatthattā ca sattādhiṭṭhānekadesaṃ dassanabhāgiyaṃ suttaṃ ettakehi puggalehi niddisitabbanti niyametvā ācariyena vibhattaṃ, amhehi ca ñātaṃ, “sattādhiṭṭhānekadesaṃ dassanabhāgiyaṃ suttaṃ kittakehi puggalehi niddisitabba”nti pucchitabbattā -

“Bhāvanābhāgiyaṃ suttaṃ dvādasahi puggalehi niddisitabbaṃ sakadāgāmiphalaśacchikiriyāya paṭipannena, sakadāgāminā, anāgāmiphalaśacchikiriyāya paṭipannena, anāgāminā, antarāparinibbāyinā, upahaccaparinibbāyinā, asaṅkhāraparinibbāyinā, sasaṅkhāraparinibbāyinā, uddhamsoṭena akaniṭṭhagāminā, saddhāvimuttana, diṭṭhippattana, kāyasakkhinā cāti bhāvanābhāgiyaṃ suttaṃ imehi dvādasahi puggalehi niddisitabba”nti -

Vuttaṃ. Tatthāpi sattādhiṭṭhānekadesaṃ bhāvanābhāgiyaṃ suttanti gahetabbaṃ. Sakadā...pe... pannena sakadāgāmimaggaṭṭhena puggalena, sakadāgāminā sakadāgāmiphalaṭṭhena, anāgāmi...pe... pannena anāgāmimaggaṭṭhena, anāgāminā anāgāmiphalaṭṭhena, avihādīsu pañcasu suddhāvāsesu āyuvemajjhaṃ anatikkamitvā arahattaṃ patvā parinibbāyanasabhāvena antarāparinibbāyīnāmakena anāgāminā, āyuvemajjhaṃ atikkamitvā arahattaṃ patvā parinibbāyanasabhāvena upahaccaparinibbāyīnāmakena anāgāminā, asaṅkhārena appayogena arahattaṃ patvā parinibbāyanasabhāvena asaṅkhāraparinibbāyīnāmakena anāgāminā, sasaṅkhārena sappayogena arahattaṃ patvā parinibbāyanasabhāvena sasaṅkhāraparinibbāyīnāmakena anāgāminā, avihādīhi uddhaṃ atappādīsu upapattisotena arahattaṃ patvā parinibbāyanasabhāvena uddhamsoṭanāmakena anāgāminā, akaniṭṭhaṃ gantvā arahattaṃ patvā parinibbāyanasabhāvena akaniṭṭhagāmināmakena anāgāminā, saddhāya vimuttattā saddhāvimuttanāmakena anāgāminā, diṭṭhiyā paññāya nirodham pattattā diṭṭhippattanāmakena anāgāminā cāti imehi ekādasahi ajhānalābhīpuggalehi ca, kāyena nāmakāye phuṭṭhānaṃ arūpajhānānaṃ anantaraṃ nibbānaṃ sacchikaroti, iti sacchikaraṇato kāyasakkhīnāmakena jhānalābhīnā cāti dvādasahi puggalehi niddisitabbaṃ.

Imesaṃ vuttappakārānaṃ puggalānaṃ sattādhiṭṭhānekadesatthattā ceva bhāvanābhāgiyatthattā ca sattādhiṭṭhānekadesaṃ bhāvanābhāgiyaṃ suttaṃ ettakehi puggalehi niddisitabbanti niyametvā ācariyena vibhattaṃ, amhehi ca ñātaṃ, “kittakehi puggalehi sattādhiṭṭhānekadesaṃ asekkhabhāgiyaṃ suttaṃ niddisitabba”nti vattabbattā -

“Asekkhabhāgiyaṃ suttaṃ navahi puggalehi niddisitabbaṃ saddhāvimuttana, paññāvimuttana, suññatavimuttana, animittavimuttana, appaṇihitavimuttana, ubhatobhāgavimuttana, samasīsinā, paccekabuddhehi, sammāsambuddhehi cāti asekkhabhāgiyaṃ suttaṃ imehi navahi puggalehi niddisitabba”nti -

Vuttaṃ. Tattha sattādhīṭṭhānekadesaṃ asekkhabhāgiyaṃ suttaṃ niddisitabbanti yojetabbaṃ. Saddhāya kilesehi vimuttattā arahattaphalakkhaṇe saddhāvimutto arahā, tena saddhāvimuttana. Paññāya vimuttattā arahattaphalakkhaṇe paññāvimutto arahā, tena paññāvimuttana. Suññatavipassanāsaṅkhātena anattānupassanena vimuttattā suññatavimutto arahā, tena suññatavimuttana. Animittānupassanāsaṅkhātena aniccānupassanena vimuttattā animittavimutto arahā, tena animittavimuttana. Appaṇihitānupassanāsaṅkhātena dukkhānupassanena vimuttattā appaṇihitavimutto arahā, tena appaṇihitavimuttana. Ubhato rūpakāyanāmakāyato ubhatobhāgato vimuttattā ubhatobhāgavimutto arahā, tena ubhatobhāgavimuttana. Purimā pañca puggalā ajhānalābhino gahitā, ubhatobhāgavimutto pana jhānalābhīgahito.

Samasīsī nāma iriyāpathasamasīsī, rogasamasīsī, jīvitasamasīsīti tividhā honti. Imesu tīsu samasīsīsu yo arahā catūsu iriyāpathesu ekekasmīṃ iriyāpathe arahattaṃ patvā aññaṃ iriyāpathaṃ asaṅkamitvā tasmīṃ tasmīṃ iriyāpattheyeva parinibbāyati, ayaṃ arahā iriyāpathasamasīsī nāma. Yo arahā yasmiṃ roge uppanne arahattaṃ patvā tato rogato anuṭṭhahitvā tasmīṃ rogeyeva parinibbāyati, ayaṃ arahā rogasamasīsī nāma. Yo arahā paccavekkhaṇavīthiyānantaraṃ bhavaṅgaṃ otaritvā tato maraṇāsannajavanavīthiyānantarameva parinibbāyati, ayaṃ arahā vārasamatāya jīvitasamasīsī nāma. Vārasamatāti ca paccavekkhaṇavīthi maggavithyānuvattakattā paccavekkhaṇavīthianantaraṃ pavattamānāyapi maraṇāsannavīthi maggavīthianantaraṃ pavattāti vattabbārahā, tasmā vīthianantaratā vārasamatā nāma. Tāya vārasamatāya ca jīvitasamasīsī vutto.

Saha paṭisambhidāhi arahattaṃ pāpuṇīti etthapi paccavekkhaṇavīthiyānantaraṃ bhavaṅgaṃ otaritvā bhavaṅgato vuṭṭhāya pavattavīthiyā paṭisambhidāññāni pavattanti. Vuttanayena vīthianantaratāya vārasamatāya “saha paṭisambhidāhī”ti vuttaṃ. Bhagavato sabbaññutaññānampi paccavekkhaṇavīthiyānantaraṃ bhavaṅgaṃ otaritvā bhavaṅgato vuṭṭhāya pavattavīthiyā paṭhamam pavattatīti veditabbaṃ. Iminā jīvitasamasīsīnā, sabbehi paccekabuddhehi, sabbehi sammāsambuddhehi cāti imehi navahi puggalehi sattādhīṭṭhānekadesaṃ asekkhabhāgiyaṃ suttaṃ niddisitabbaṃ.

Imesaṃ puggalānaṃ sattādhīṭṭhānekadesatthattā ceva asekkhabhāgiyatthattā ca evaṃ iminā “lokuttaraṃ suttaṃ sattādhīṭṭhāna”ntiādinā pakārena vutthehi imehi chabbīsatiyā puggalehi ariyehi dassanabhāgiyavāsanābhāgiyaasekkhabhāgiyasuttānaṃ vasena lokuttaraṃ suttaṃ sattādhīṭṭhānekadesaṃ suttaṃ niddisitabbaṃ.

Imesaṃ chabbīsatiyā puggalānaṃ sakalalokuttarasuttatthattā ceva sattādhīṭṭhānekadesasuttatthattā ca lokuttaraṃ sattādhīṭṭhānekadesaṃ suttaṃ. Ettakehi puggalehi niddisitabbanti ācariyena niyamevā vibhattaṃ, amhehi ca ñātaṃ, “lokiyaṃ sattādhīṭṭhānekadesaṃ suttaṃ kittakehi puggalehi niddisitabba”nti vattabbattā “lokiyaṃ suttaṃ sattādhīṭṭhānaṃ ekūnavīsatiyā puggalehi niddisitabba”ntiādi vuttaṃ. “Te ekūnavīsati lokiyaṃ puggalā katamehi dhammehi niddiṭṭhā samanvesitabbā”ti vattabbattā “te caritehī”tiādi vuttaṃ. Te ekūnavīsati lokiyaṃ puggalā caritehi caritavisesehi niddiṭṭhā samanvesitabbāti. “Kathaṃ caritehi niddiṭṭhā”ti vattabbattā “keci rāgacaritā”tiādi vuttaṃ. Rāgacaritadosacaritādīhi caritehi ekūnavīsati lokiyaṃ puggalā rāgacaritā, keci dosacaritā...pe... mohacarito cāti niddiṭṭhā. Iti niddiṭṭhehi imehi ekūnavīsatiyā puggalehi lokiyaṃ sattādhīṭṭhānekadesaṃ

suttaṃ niddisitaḅbaṃ. “Lokiya”nti sāmāññavasena vuttampi “saṃkilesabhāgiyaṃ lokiya”nti visesato viññātaḅbaṃ.

Lokiyaṃ sattādhiṭṭhānekadesaṃ suttaṃ ettakehi puggalehi niddisitaḅbanti ācariyena niyamevā vibhattaṃ, amhehi ca ñātaṃ, “vāsanābhāgiyaṃ sattādhiṭṭhānekadesaṃ suttaṃ katamehi puggalehi niddisitaḅba”nti vattabbattā “vāsanābhāgiya”ntiādi vuttaṃ. Vāsanābhāgiyaṃ sattādhiṭṭhānekadesaṃ suttaṃ sīlavantehi puggalehi, dhammehi ca niddisitaḅbanti yojetabbā. “Kittakā sīlavantapuggalā”ti vattabbattā “te sīlavanto pañca puggalā”ti vuttaṃ. “Kittakā dhammā”ti vattabbattā “pakatisīla”ntiādi vuttaṃ. Idaṃ vuttaṃ hoti - pakatisīlavanto ca samādānasīlavanto ca cittappasādavanto ca samathavanto ca vipassanāvanto cāti pañca puggalā, pakatisīladhammo ca samādānasīladhammo ca cittappasādadhammo ca samathadhammo ca vipassanādhammo cāti pañca dhammāti imehi pañcahi puggalehi, imehi pañcahi dhammehi vāsanābhāgiyaṃ sattādhiṭṭhānekadesadhammādhiṭṭhānekadesaṃ suttaṃ yathākkamaṃ niddisitaḅbanti.

Lokuttaraṃ sattādhiṭṭhānaṃ suttaṃ dassanabhāgiyavāsanābhāgiyaasekkhabhāgiyasuttehi niddisitaḅbanti ācariyena niyamevā vibhattaṃ, amhehi ca ñātaṃ, “lokuttaraṃ dhammādhiṭṭhānaṃ suttaṃ kittakehi suttehi niddisitaḅba”nti vattabbattā “lokuttaraṃ suttaṃ dhammādhiṭṭhānaṃ...pe... asekkhabhāgiyenā”ti vuttaṃ.

“Lokiyañca lokuttarañca sattādhiṭṭhānañca dhammādhiṭṭhānañca kittakehi niddisitaḅba”nti vattabbattā “lokiyañca...pe... ubhayena niddisitaḅba”nti vuttaṃ. Ubhayenāti lokiya lokuttarena, sattādhiṭṭhānadhammādhiṭṭhānena samānatthabhāvena niddisitaḅbanti.

“Ñāṇaṃ kittakehi niddisitaḅba”nti vattabbattā “ñāṇaṃ paññāyā”tiādi vuttaṃ. Yasmiṃ yasmiṃ sutte ñāṇaṃ āgataṃ, tasmिṃ tasmिṃ sutte ñāṇaṃ ñāṇapariyāyena paññādinā niddisitaḅbanti.

“Ñeyyaṃ kittakena niddisitaḅba”nti vattabbattā “ñeyyaṃ atītānāgatapaccuppannehī”tiādi vuttaṃ. Yasmiṃ yasmiṃ sutte ñeyyaṃ āgataṃ, tasmिṃ tasmिṃ sutte ñeyyaṃ ñeyyapariyāyena niddisitaḅbanti.

“Ñāṇaṃ ñeyyaṃ kittakena niddisitaḅba”nti vattabbattā “ñāṇaṃ ñeyyaṃ tadubhayenā”tiādi vuttaṃ. Yasmiṃ yasmiṃ sutte ñāṇaṇeyyā āgatā, tasmिṃ tasmिṃ sutte ñāṇaṇeyyā ñāṇaṇeyyapariyāyena niddisitaḅbanti.

Dassanasutte yathā niddiṭṭhaṃ, tathā upadhārayitvā labbhamānato niddisitaḅbaṃ. Bhāvanāsutte yathā niddiṭṭhaṃ, tathā upadhārayitvā labbhamānato niddisitaḅbaṃ. Tadubhayaṃ dassanañca bhāvanā ca sutte yathā niddiṭṭhaṃ, tathā upadhārayitvā labbhamānato niddisitaḅbaṃ.

“Sakavacanaṃ paravacana”ntiādīsupi evameva visuṃ visuṃ ca ekato ca sutte yathā niddiṭṭhaṃ, tathā upadhārayitvā labbhamānato niddisitaḅbanti yojanā kātabbā. “Ettakameva niddisitaḅba”nti vattabbattā “yaṃ vā panā”tiādi vuttaṃ.

“Vipākassa hetu kammamevā”ti vattabbattā “duvidho hetū”tiādi vuttaṃ. Kilesā saṃkilesabhāgiyasuttena samānatthabhāvena niddisitaḅbā. Taṇhāsaṅkhāto samudayo vā kilesasaṅkhāto samudayo vā akusalasaṅkhāto samudayo vā

saṃkilesabhāgiyena suttena samānatthabhāvena niddisitaḥḥo.
Lokiyakusalahetusaṅkhāto samudayo vā lokiyakusalasaṅkhāto samudayo vā
vāsanābhāgiyena suttena samānatthabhāvena niddisitaḥḥo.

Kammaṅca vipāko ca yathārahaṃ labbhamānasuttena niddisitaḥḥoti sāmāññavasena
vibhatto, “kusalaṃ katamena niddisitaḥḥa”nti vattaḥḥattā “tatha kusala”ntiādi
vuttaṃ. Tatthāti tesu aṭṭhavīsatiyā sāsanaḥḥattānasuttesu kusalaṃ catūhi suttehi
samānatthabhāvena niddisitaḥḥaṃ. “Katamehi catūhi”ti vattaḥḥattā
“vāsanābhāgiyenā”tiādi vuttaṃ. Lokiyakusalaṃ vāsanābhāgiyena niddisitaḥḥaṃ
samānatthattā, lokuttarakusalaṃ dassanabhāgiyena, vāsanābhāgiyena,
asekkabhāgiyena ca yathārahaṃ samānatthabhāvena niddisitaḥḥaṃ. Kusalaṃ
ettakehi niddisitaḥḥanti niyamevā vibhattaṃ, “akusalaṃ katamena niddisitaḥḥa”nti
vattaḥḥattā “akusala”ntiādi vuttaṃ. “Kusalaṅca akusalaṅca katamena
niddisitaḥḥa”nti vattaḥḥattā “kusalaṅca akusalaṅca tadubhayena niddisitaḥḥa”nti
vuttaṃ. Yasmiṃ yasmiṃ sutte tadubhayaṃ āgataṃ, tasmīṃ tasmīṃ sutte āgatena
tadubhayena niddisitaḥḥaṃ.

“Anuññātaṃ katamena niddisitaḥḥa”nti vattaḥḥattā “anuññāta”ntiādi vuttaṃ.
Anuññātaṃ bhagavato anuññātāya samānatāya niddisitaḥḥaṃ. “Katividhaṃ
anuññāta”nti vattaḥḥattā “taṃ paṇcavidha”ntiādi vuttaṃ. Yaṃ anuññātaṃ yāsu
yāsu bhūmīsu dissati, taṃ anuññātaṃ tāsu tāsu bhūmīsu āgatena samānena
kappiyānulomena niddisitaḥḥaṃ.

Anuññātaṃ iminā niddisitaḥḥanti ācariyena niyamevā vibhattaṃ, “paṭikkhittaṃ
katamena niddisitaḥḥa”nti vattaḥḥattā “paṭikkhittaṃ bhagavatā”tiādi vuttaṃ.
Bhagavatā paṭikkhittaṃ bhagavatā paṭikkhittakāraṇena sutte āgatena vatthunā
kāraṇaphalabhāvena niddisitaḥḥaṃ. Yaṃ paṭikkhittaṃ yāsu yāsu bhūmīsu dissati,
taṃ pana paṭikkhittaṃ tāsu tāsu bhūmīsu āgatena pākaṇena akappiyānulomena
niddisitaḥḥaṃ.

“Anuññātaṅca paṭikkhittaṅca katamena niddisitaḥḥa”nti vattaḥḥattā “anuññātaṅca
paṭikkhittaṅca tadubhayena niddisitaḥḥa”nti vuttaṃ. Yasmiṃ yasmiṃ sutte
anuññātaṅca paṭikkhittaṅca āgataṃ, tasmīṃ tasmīṃ sutte āgatena tadubhayena
niddisitaḥḥaṃ.

“Thavo katamena niddisitaḥḥo”ti vattaḥḥattā “thavo pasaṃsāyā”tiādi vuttaṃ.
Yasmiṃ yasmiṃ sutte yā yā pasaṃsā āgatā, tasmīṃ tasmīṃ sutte āgatāya tāya tāya
pasaṃsāya thavo niddisitaḥḥo. “Yo thavo pasaṃsāya niddisitaḥḥo, so thavo
katavidhena niddisitaḥḥo”ti vattaḥḥattā “so paṇcavidhenā”tiādi vuttaṃ. Bhagavato
thavo ca dhammassa thavo ca ariyasaṅghassa thavo ca ariyadhammānaṃ sikkhāya
thavo ca lokiyaguṇasampattiyā thavo cāti paṇcavidhena veditaḥḥo. Iti evaṃ
vuttappakārena paṇcavidhena thavo niddisitaḥḥo.

Amhākācariya amhākācariyena aṭṭhārasa mūlapadā sāsanaḥḥattāne daṭṭhabbāti
vuttā, “katamāni tāni aṭṭhārasa mūlapadāni”ti pucchitaḥḥattā “indriyabhūmi”tiādi
vuttaṃ. Sāsanaḥḥattāne indriyabhūmi saddhindriyādiindriyabhūmi yehi navahi
padehi niddisitaḥḥā, sāsanaḥḥattāne kilesabhūmi yehi navahi padehi niddisitaḥḥā,
evaṃ iminā pakārena etāni mūlapadāni nava padāni kusalapadāni, nava padāni
akusalapadāni aṭṭhārasa mūlapadāni honti. Sāsanaḥḥattāne daṭṭhabbā, “kena
kāraṇena aṭṭhārasa mūlapadā sāsanaḥḥattāne daṭṭhabbāti viññāyati”ti vattaḥḥattā
“tathā hi”tiādi vuttaṃ. Tathā hīti tato eva aṭṭhārasamūlapadānaṃ sāsanaḥḥattāne

daṭṭhabbattā “aṭṭhārasa mūlapadā kuhiṃ daṭṭhabbā? Sāsanapaṭṭhāne”ti yaṃ vacanaṃ vuttaṃ, tena vacanena viññāyatīti. “Kena mūlapadānaṃ navakusalapadanavaakusalapadabhāvena aṭṭhārasabhāvo viññāyatī”ti vattabbattā “tenāhā”tiādi vuttaṃ. Tena mūlapadānaṃ navakusalapadanavaakusalapadabhāvato āyasmā mahākaccāno -

“Navahi ca padehi kusalā, navahi ca yujjanti akusalapakkhā;
Ete kho mūlapadā, bhavanti aṭṭhārasa padāni”ti. -

Yaṃ vacanaṃ āha, tena “navahi...pe... padāni”ti vacanena mūlapadānaṃ navakusalapadanavaakusalapadabhāvena aṭṭhārasabhāvo viññāyatīti.

“Yaṃ yaṃ saṃkilesabhāgiyādisoḷasavidhaṃ sāsanapaṭṭhānañceva yaṃ yaṃ lokiyādiaṭṭhavīsatividhaṃ sāsanapaṭṭhānañca ācariyena niddhāritaṃ, ettakameva paripuṇṇaṃ, aññaṃ sāsanapaṭṭhānaṃ niddhāretvā yuttaṃ yujjitabbaṃ natthī”ti vattabbattā “niyuttaṃ sāsanapaṭṭhāna”nti vuttaṃ. Yathāniddhāritasāsanapaṭṭhānato yaṃ yaṃ aññaṃ sāsanapaṭṭhānaṃ niddhāritaṃ atthi, taṃ taṃ aññaṃ sāsanapaṭṭhānaṃ niyuttaṃ yathārahaṃ niddhāretvā yuttaṃ yujjitabbanti attho gahetabboti.

“Yaṃ loko pūjayate...pe... niyuttaṃ sāsanapaṭṭhānanti yattako vacanakkamo bhāsito, ettakena vacanakkamena kiṃ netti samattā, udāhu asamattā”ti vattabbattā “ettāvatā”tiādi vuttaṃ. Āyasmatā mahākaccānena yā netti bhāsītā, bhagavatā sā netti anumoditā, mūlasaṅgītiyaṃ saṅgāyantehi therāsabhehi yā netti saṅgītā, sā netti “yaṃ loko pūjayate...pe... niyuttaṃ sāsanapaṭṭhāna”nti ettāvatā vacanakkamena samattā paripuṇṇāva hoti.

Iti samattāya āyasmatā mahākaccānena bhāsītāya bhagavatā anumoditāya mūlasaṅgītiyaṃ saṅgāyantehi therāsabhehi saṅgītāya nettiyā atthavaṇṇanā saddhammapālanāmena mahādhammarājagurunā mahātherena racitā jinaputtānaṃ hitakarā nettivibhāvanā chabbīsādhikanavasate sakkarāje sāvaṇamāse sukkapakkhe navamadvase sūriyuggamanasamaye samattā.

Iti sāsanapaṭṭhāne sattibalānurūpā racitā vibhāvanā

Niṭṭhitā.

Nigamanakathā

Sabbasattutthamo nātho, loke uppajji nāyako;
Sambuddho gotamo jino, anekaguṇalaṅkato.

Sāsanaṃ tassa seṭṭhassa, aṭṭhavassasatādhikaṃ;
Dvisahassaṃ yadā pattaṃ, nimmalaṃ vaḍḍhanaṃ subhaṃ.

Tadā bhūmissaro mahādhammarājā mahiddhiko;
Āṇācakkena sāreti, rājā noanuvattake.

Laddhā setagaje vare, loke vimhayajānake;
Appamatto mahāvīro, puññaṃ katvābhimodati.

Tasmiṃ vasseva sāvaṇe, māse navamadvase;

Sūriyuggamane kāle, nibbattāyaṃ vibhāvanā.

Yattakaṃ sāsanaṃ ʘhitaṃ, tattakaṃ racitaṃ mayā;
ʘhātu nettivibhāvanā, jinaputtahitāvahā.

Iti taṃ racayantena, puññaṃ adhigataṃ mayā;
Hontu tassānubhāvena, sabbe vimuttibhāgino.

Rājadevī puttanattā, panattā ca sajātikā;
Sabbe rajjasukhe ʘhatvā, carantu caritaṃ sukhī.

Devo kāle suvassatu, sabbo raʘṭṭhajano sukhī;
Aññaṃaññaṃ ahiṃsanto, piyo hotu hitāvahoti.

Nettivibhāvinī niʘṭṭhitā.



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PaliVerse (2026). Υποσχόλια. Ο Κανόνας των Ομιλιών - Υποσχόλια. 5. Η συλλογή των μικρών κειμένων - Υποσχόλια. 2. Επεξήγηση για τον οδηγό. Επεξήγηση για την εφαρμογή του Sāsana έχει ανακτηθεί από το paliverse.org

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