

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Υποσχόλια (Tīkā)

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

1. Η συλλογή των μακρών ομιλιών - Υποσχόλια (1. Dīgha Nikāya - Tīkā)

4. Νέα υποσχόλια για το κεφάλαιο για το σύνολο της ηθικής-1 (4. Sīlakkhandhavagga-Abhinavaṭīkā-1)

Η ομιλία για το ανώτατο δίκτυ (Brahmajālasuttaṃ)



PaliVerse

1. Η συλλογή των μακρών ομιλιών - Υποσχόλια

4. Νέα υποσχόλια για το κεφάλαιο για το σύνολο της ηθικής-1

Namo tassa bhagavato arahato sammāsambuddhassa

Dīghanikāye

Sīlakkhandhavaggaabhinavaṭīkā-1

Ganthārambhakathā

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

Vineyyajjhāsaye chekaṃ, mahāmatiṃ mahādayaṃ;
Natvāna taṃ sasaddhammagāṇaṃ gāravabhājanaṃ.2.

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

Ācariyadhammapāla- ttherenevābhisaṅkhatā;
Sammā nipuṇagambhīra-duddasatthappakāsanā.4.

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

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

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

Taṃ nissāya “mamesopi, satthusāsana jotane;
Appeva nāmupatthambho, bhaveyyā”ti vicintayaṃ.8.

Vaṇṇanaṃ ārabhissāmi, sādhippāyamahāpayāṃ;
Atthaṃ tamupanissāya, aññañcāpi yathārahaṃ.9.

Cakkābhivuḍḍhikāmānaṃ, dhīrānaṃ cittatosanaṃ;
Sādhuvilāsinīṃ nāma, taṃ suṇātha samāhitāti.10.

Ganthārambhakathāvaṇṇanā

Nānāyananipuṇagambhīravicitrasikkhattayasaṅgahassa
buddhānubuddhasaṃvaṇṇitassa saddhāvahaguṇasampannassa dīghāgamavarassa
gambhīraduranubodhatthadīpaṃ saṃvaṇṇanamimaṃ karonto
sakasamayasaṃyantaragahanajjhogāhanasamattho mahāveyyākaraṇoyamācariyo
saṃvaṇṇanārambhe ratanattayapaṇāmapayojanādividhānāni karonto paṭhamāṃ

tāva ratanattayapaṇāmaṃ kātuṃ “karuṇāsītalahadaya”ntiādimāha. Ettha ca saṃvaṇṇanārambhe ratanattayapaṇāmakaraṇappayojanaṃ tattha tattha bahudhā papañcenti ācariyā. Tathā hi vaṇṇayanti -

“Saṃvaṇṇanārambhe satthari paṇāmakaraṇaṃ dhammassa svākkhātabhāvena satthari pasādajananatthaṃ, satthu ca avitathadesanabhāvappakāsanena dhamme pasādajananatthaṃ. Tadubhayappasādā hi mahato atthassa siddhi hotī”ti.

Atha vā “ratanattayapaṇāmavacanaṃ attano ratanattayappasādassa viññāpanatthaṃ, taṃ pana viññūnaṃ cittārādhanaatthaṃ, taṃ aṭṭhakathāya gāhaṇatthaṃ, taṃ sabbasampattinipphādanattha”nti. Atha vā “saṃvaṇṇanārambhe ratanattayavandanā saṃvaṇṇetabbassa dhammassa pabhavanissayavisuddhipaṭivedanaatthaṃ, taṃ pana dhammasaṃvaṇṇanāsu viññūnaṃ bahumānuppādanaatthaṃ, taṃ sammadeva tesam uggaṇadhāraṇādikkamaladdhabbāya sammāpaṭipattiyā sabbahitasukhanipphādanattha”nti. Atha vā “maṅgalabhāvato, sabbakiriyāsu pubbakiccabhāvato, paṇḍitehi samācaritabhāvato, āyatim paresam diṭṭhānugatiāpajjanato ca saṃvaṇṇanāyaṃ ratanattayapaṇāmakiriyā”ti. Atha vā “catugambhīrabhāvayuttaṃ dhammavinayaṃ saṃvaṇṇetukāmassa mahāsamuddaṃ ogāhantassa viya paññāveyyattiyasamannāgatassāpi mahantaṃ bhayaṃ sambhavati, bhayakkhayāvahañcetaṃ ratanattayaguṇānussaraṇajanitaṃ paṇāmapūjāvidhānaṃ, tato ca saṃvaṇṇanāyaṃ ratanattayapaṇāmakiriyā”ti. Atha vā “asattharipi satthābhinivesassa lokassa yathābhūtaṃ satthari eva sammāsambuddhe satthusambhāvanatthaṃ, asatthari ca satthusambhāvanapariccajāpanatthaṃ, ‘tathāgatappaveditaṃ dhammavinayaṃ pariyāpuṇitvā attano dahatī”ti ca vuttadosapariharaṇatthaṃ saṃvaṇṇanāyaṃ paṇāmakiriyā”ti. Atha vā “buddhassa bhagavato paṇāmaavidhānena sammāsambuddhabhāvādhigamāya buddhayānaṃ paṭipajjantānaṃ ussāhajananatthaṃ, saddhammassa ca paṇāmaavidhānena paccekabuddhabhāvādhigamāya paccekabuddhayānaṃ paṭipajjantānaṃ ussāhajananatthaṃ, saṅghassa ca paṇāmaavidhānena paramatthasaṅghabhāvādhigamāya sāvakaayānaṃ paṭipajjantānaṃ ussāhajananatthaṃ saṃvaṇṇanāyaṃ paṇāmakiriyā”ti. Atha vā “maṅgalādikāni satthāni anantarāyāni, ciraṭṭhitikāni, bahumatāni ca bhavantīti evaṃladdhikānaṃ cittaparitosanattaṃ saṃvaṇṇanāyaṃ paṇāmakiriyā”ti. Atha vā “sotujanānaṃ yathāvuttapaṇāmena anantarāyena uggaṇadhāraṇādinipphādanatthaṃ saṃvaṇṇanāyaṃ paṇāmakiriyā. Sotujanānuggahameva hi padhānaṃ katvā ācariyehi saṃvaṇṇanārambhe thutipaṇāmaparidīpakāni vākyāni nikkhipīyanti, itarathā vināpi taṃ nikkhepaṃ kāyamanopaṇāmeneva yathādhīppetappayojanasiddhito kimetena ganthagāravakaraṇenā”ti ca evamādinā. Mayaṃ pana idhādhīppetameva payojanaṃ dassayissāma, tasmā saṃvaṇṇanārambhe ratanattayapaṇāmakaraṇaṃ yathāpaṭiññātasamvaṇṇanāya anantarāyena parisamāpanatthanti veditabbaṃ. Idameva ca payojanaṃ ācariyena idhādhīppetam. Tathā hi vakkhati “iti me pasannamatino ...pe... tassānubhāvenā”ti. Ratanattayapaṇāmakaraṇaṃ hi yathāpaṭiññātasamvaṇṇanāya anantarāyena parisamāpanatthaṃ ratanattayapūjāya paññāpāṭavabhāvato, tāya ca paññāpāṭavaṃ rāgādimalavidhamanato. Vuttañhetam

-

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

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

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

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

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

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

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

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

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

Puññātisayo ca yathādhippetaparisamāpanupāyo. Yathāha -

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

Upāyesu ca paṭipannassa hotveva kāriyaniṭṭhānanti vuttaṃ “pasādavatthūsu...pe... veditabba”nti. Evaṃ ratanattayapūjā niratisayapuññakkhetasambuddhiyā aparimeyyappabhāvo puññātisayoti bahuvidhantarāyepi lokasannivāse antarāyanibandhanasakalasamkilesaviddhamsanāya pahoti, bhayādiupaddavañca nivāreti. Tasmā suvuttaṃ “saṃvaṇṇanārambhe ratanattayapaṇāmakaraṇaṃ yathāpaṭiññātasamvaṇṇanāya anantarāyena parisamāpanatthanti veditabba”nti.

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

Buddharatanapaṇāmañca karonto kevalapaṇāmato thomanāpubbaṅgamovasātisayoti “karuṇāsītalahadaya”ntiādipadehi thomanāpubbaṅgamataṃ dasseti. Thomanāpubbaṅgamena hi paṇāmena satthu guṇātisayayogo, tato cassa anuttaravandanīyabhāvo, tena ca attano paṇāmassa khettaṅgatabhāvo, tena cassa khettaṅgataṃ paṇāmassa yathādhippanipphattihetubhāvo dassitoti. Thomanāpubbaṅgamatañca dassento yassā saṃvaṇṇanam kattukāmo, sā suttantadesanā karuṇāpaññāppadhānāyeva, na vinayadesanā viya karuṇāppadhānā, nāpi abhidhammadesanā viya paññāppadhānāti tadubhayappadhānameva thomanamārabhati. Esā hi ācariyassa pakati, yadidaṃ ārambhānurūpathomanā. Teneva ca vinayadesanāya saṃvaṇṇanārambhe “yo kappakoṭṭhi...pe... mahākāruṇikassa tassā”ti karuṇāppadhānam, abhidhammadesanāya saṃvaṇṇanārambhe “karuṇā viya...pe... yathāruci”ti paññāppadhānañca thomanamāradham. Vinayadesanā hi āsayādinirapekkhakevalakaruṇāya pākatikasattenāpi asotabbārahaṃ suṇanto, apucchitabbārahaṃ pucchanto, avattabbārahañca vadanto sikkhāpadaṃ paññapesīti karuṇāppadhānā. Tathā hi ukkaṃsapariyantagatahirottappopi bhagavā lokiyasādhujanehipi pariharitabbāni “sikharaṇī, sambhinnā”tiādivacanāni, yathāparādhañca garahavacanāni mahākāruṇāsañcoditamānaso mahāparisamajjhe abhāsi, taṃtaṃsikkhāpadapaññatti kāraṇāpekkhāya ca verañjādīsu sārīrikaṃ khedamanubhosi. Tasmā kiñcāpi bhūmantarapaccayākārasamayantarakathānaṃ viya vinayapaññattiāpi samuṭṭhāpikā paññā anaññasādhāraṇatāya atisayakiccavatī, karuṇāya kiccaṃ pana tatopi adhikanti vinayadesanāya karuṇāppadhānatā vuttā. Karuṇābyāpārādhikatāya hi desanāya karuṇāppadhānatā, abhidhammadesanā pana kevalapaññāppadhānā paramatthadhammānaṃ yathāsabhāvapaṭivedhasamatthāya paññāya tattha sātisayappavattito. Suttantadesanā pana karuṇāpaññāppadhānā tesam tesam sattānaṃ āsayānusayādhimutticaritādibhedaparicchindanasamatthāya paññāya sattesu ca mahākāruṇāya tattha sātisayappavattito. Suttantadesanāya hi mahākāruṇāya samāpattibahulo vineyyasantāne tadajjhāsāyānulomena gambhīramatthapadaṃ patiṭṭhapesi. Tasmā ārambhānurūpaṃ karuṇāpaññāppadhānameva thomanam katanti veditabbaṃ, ayamettha samudāyattho.

Ayam pana avayavattho - kiratīti karuṇā, paradukkhaṃ vikkhipati paccayavekallakaraṇena apanetīti attho. Dukkhitu vā kiriyati pasāriyatīti karuṇā. Atha vā kiṇātīti karuṇā, paradukkhe sati kāruṇikaṃ hiṃsati vibādhati, paradukkhaṃ vā vināsetīti attho. Paradukkhe sati sādharmaṇaṃ kampanaṃ hadayakhedaṃ karotīti vā

karuṇā. Atha vā kamiti sukhaṃ, taṃ rundhatīti karuṇā. Esā hi paraddukkhāpanayanakāmatālakkaṇā attasukhanirapekkhatāya kārūṇikānaṃ sukhaṃ rundhati vibandhatīti, sabbattha saddasatthānusārena padanipphatti vedittabbā. Uṇhābhittattehi sevīyatīti sītaṃ, uṇhābhisamaṇaṃ. Taṃ lāti gaṇhātīti sītaṃ, “cittaṃ vā te khipissāmi, hadayaṃ vā te phālessāmi”ti ettha uro “hadaya”nti vuttaṃ, “vakkhaṃ hadaya”nti ettha hadayavattu, “hadayā hadayaṃ maññe aññāya tacchatī”ti ettha cittaṃ, idhāpi cittameva abbhantaraṭṭhena hadayaṃ. Attano sabhāvaṃ vā haratīti hadayaṃ, ra-kārassa da-kāraṃ katvāti neruttikā. Karuṇāya sītaṃ hadayamassāti karuṇāsītalahaḍayo, taṃ karuṇāsītalahaḍayaṃ.

Kāmañcetta paresaṃ hitopasaṃhārasukhādiaparihāṇijjhānasabhāvatāya, byāpādādīnaṃ ujuvipaccanīkatāya ca sattaśāntānagatasantāpavicchedanākārappavattiyā mettāmutitānampi cittasītalabhāvakāraṇatā upalabbhati, tathāpi paraddukkhāpanayanākārappavattiyā parūpatāpāsahanarasā avihimsābhūtā karuṇāya visesena bhagavato cittassa citta-passaddhi viya sītibhāvanimittanti tassāyeva cittasītalabhāvakāraṇatā vuttā. Karuṇāmukhena vā mettāmutitānampi hadayasītalabhāvakāraṇatā vuttāti daṭṭhabbaṃ. Na hi sabbattha niravasesattho upadisiyati, padhānasahacaraṇāvinābhāvādinayehipi yathālabbhamānaṃ gayhamānattā. Apicetta taṃsāmpayuttañāṇassa chaasādhāraṇañāṇapariyāpannatāya asādhāraṇañāṇavisesanibandhanabhūtā sātisaṃyaṃ, niravasesaṇca sabbaññutaññāṇaṃ viya savisaṃyabyāpitāya mahākaruṇābhāvamupagatā anaññasādhāraṇasātisaṃyabhāvappattā karuṇāya hadayasītalattahetubhāvena vuttā. Atha vā satipi mettāmutitānaṃ paresaṃ hitopasaṃhārasukhādiaparihāṇijjhānasabhāvatāya sātisaṃye hadayasītalabhāvanibandhanatte sakalabuddhaguṇavisesakāraṇatāya tāsampi kāraṇanti karuṇāya eva hadayasītalabhāvakāraṇatā vuttā. Karuṇānidānā hi sabbepi buddhaguṇā. Karuṇānubhāvanibbāpiyamānasāmsāradukkhasantāpassa hi bhagavato paraddukkhāpanayanakāmatāya anekāni kappānamasaṅkhyeyyāni akilantarūpasseva niravasesabuddhakaradhammasambharaṇaniratassa samadhi-gatadhammādhipeyyassa ca sannihitesupi sattaśāṅghātasamupanītahadayaūpatāpanimittesu na īsakampi cittasītibhāvassa aññathattamahosīti. Tīsu cettha vikappesu paṭhame vikkape avisesabhūtā buddhabhūmigatā, dutiye tatheva mahākaruṇābhāvūpagatā, tatiye paṭhamābhinihārato paṭṭhāya tīsupi avatthāsu pavattā bhagavato karuṇā saṅgahitāti daṭṭhabbaṃ.

Pajānātīti paññā, yathāsabhāvaṃ pakārehi paṭivijjhatīti attho. Paññāpetīti vā paññā, taṃ tadatthaṃ pākāṭaṃ karotīti attho. Sāyeva ñeyyāvaraṇappahānato pakārehi dhammasabhāvajotanaṭṭhena pajjototi paññāpajjoto. Paññāvato hi ekapallāṅkenapi nisinnassa dasasahassilokadhātu ekapajjotā hoti. Vuttañhetuṃ bhagavatā “cattārome bhikkhave, pajjotā. Katame cattāro? Candapajjoto, sūriyapajjoto, aggipajjoto, paññāpajjoto, ime kho bhikkhave, cattāro pajjotā. Etadaggaṃ bhikkhave, imesaṃ catunnaṃ pajjotānaṃ yadidaṃ paññāpajjoto”ti. Tena vihato visesena samugghāṭitoti paññāpajjotavihato, visesatā cettha upari āvi bhavissati. Mūhanti tena, saṃyaṃ vā mūhanti, mūhānamattameva vā tanti moho, avijjā. Sveva visayasabhāvapaṭicchādanato andhakārasarikkhatāya tamo viyāti mohatamo. Satipi tamasaddassa sadisa-kappaṇamantarena avijjāvācakatte mohasaddasannidhānena tabbisesakatāvettha yuttāti sadisa-kappaṇā. Paññāpajjotavihato mohatamo yassāti

paññāpajjotavihatamohatamo, taṃ paññāpajjotavihatamohatamaṃ.

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

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

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

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

Sanarāmaralokagarunti ettha pana paṭhamapakatiyā avibhāgena sattopi naroti vuccati, idha pana dutiyapakatiyā manujapurisoyeva, itarathā lokasaddassa avattabbatā siyā. “Yathā hi paṭhamapakatibhūto satto itarāya pakatiyā seṭṭhatṭhena

pure uccaṭṭhāne seti pavattatīti purisoti vuccati, evaṃ jeṭṭhabhāvaṃ netīti naroti. Puttabhātubhūtopi hi puggalo mātujeṭṭhabhaginīnaṃ pituṭṭhāne tiṭṭhati, pageva bhattubhūto itarāsa’nti nāvāvimānavañṇanāyaṃ vuttaṃ. Ekasesappakappanena puthuvacanantaviggahena vā narā, maraṇaṃ maro, so natthi yesanti amarā, saha narehi, amarehi cāti sanarāmaro. Garati uggacchati uggato pākaṭo bhavatīti garu, garasaddo hi uggame. Apica pāsāṇacchattaṃ viya bhāriyaṭṭhena “garū”ti vuccati.

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

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

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

Kāmañcettha sattasaṅkhārabhājanavasena tividho loko, garubhāvassa pana adhippetattā garukaraṇasamatthasseva yujjanato sattalokavasena attho gahetabbo. So hi lokīyanti ettha puññāpuññāni, tabbipāko cāti loko, dassanatthe ca lokasaddamicchanti saddavidū. Amaraggahaṇena cettha upapattidevā adhippetā. Aparo nayo - samūhattho ettha lokasaddo samudāyavasena lokīyati paññāpīyatīti katvā. Saha narehīti sanarā, teyeva amarāti sanarāmarā, tesāṃ loko tathā, purimanayeneva yojetabbaṃ. Amarasaddena cettha upapattidevā viya visuddhidevāpi saṅgayhanti. Tepi hi paramatthato maraṇābhāvato amarā. Imasmiṃ pana atthavikappe narāmarānameva gahaṇaṃ ukkaṭṭhaniddesavasena yathā “satthā devamanussāna”nti. Tathā hi sabbānatthaparihānapubbaṅgamāya niravasesahitasukhavidhānatapparāya niratisayāya payogasampattiyā, sadevamanussāya pajāya accantamupakāritāya aparimitanirupamappabhāvaguṇasamaṅgitāya ca sabbasattuttamo bhagavā aparimāṇasu lokadhātūsu aparimāṇānaṃ sattānaṃ uttamamānaññasādhāraṇaṃ gāraṇaṭṭhānanti. Kāmañca itthīnampi tathāupakārattā bhagavā garuyeva,

padhānabhūtaṃ pana lokaṃ dassetuṃ purisaliṅgena vuttanti daṭṭhabbaṃ. Neruttikā
pana avisesanicchitaṭṭhāne tathā niddiṭṭhamicchanti yathā “narā nāgā ca
gandhabbā, abhivādetvāna pakkamu”nti. Tathā cāhu -

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

Vandeti ettha pana -

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

Idha pana vattamānāyaṃ aññāsamasambhavato. Tattha ca uttamapurisavasenattho
gahetabbo “ahaṃ vandāmī”ti. Namanathutiyatthesu ca vandasaddamicchanti
ācariyā, tena ca sugatapadaṃ, nāthapadaṃ vā ajjhāharitvā yojetabbaṃ. Sobhanaṃ
gataṃ gamanaṃ etassāti sugato. Gamanañcetta kāyagamaṇaṃ, ñāṇagamaṇaṃ,
kāyagamaṇampi vineyyajanopasaṅkamaṇaṃ, pakatigamaṇaṇcāti dubbidaṃ.
Bhagavato hi vineyyajanopasaṅkamaṇaṃ ekantena tesāṃ hitasukhanipphādanato
sobhanaṃ, tathā lakkhaṇānubyañjanapaṭiṇṇaṇḍitarūpakāyatāya
dutaṇḍilambitakhalitānukaḍḍhananippīlanukkuṭika-kuṭilākulatādidosaṇḍaṇḍa-
mavahasitarājahassa- vasabhavāraṇamigarājagamaṇaṃ pakatigamaṇaṇca,
vimalavipulakaruṇāsativīriyādiguṇavisesasahitampi ñāṇagamaṇaṃ abhinīhārato
paṭṭhāya yāva mahābodhi, tāva niravajjatāya sobhanevāti. Atha vā
“sayambhūñāṇena sakalampi lokaṃ pariññābhisaṃmayavasena pariṇānanto sammā
gato avagatoti sugato. Yo hi gatyattho, so buddhayattho. Yo ca buddhayattho, so
gatyatthoti. Tathā lokasamudayaṃ pahānābhisaṃmayavasena pajahanto
anuppattidhammatamāpādentoti sammā gato atītoti sugato. Lokanīrodhaṃ
sacchikiriyābhisaṃmayavasena sammā gato adhigatoti sugato. Lokanīrodhagāminiṃ
paṭipadaṃ bhāvanābhisaṃmayavasena sammā gato paṭipannoti sugato, ayaṇcattho
‘sotāpattimaggena ye kilesā pahīnā, te kilese na puneti na pacceci na
paccāgacchatī’ti sugatotiādinā niddesaṇḍayena vibhāvetabbo.

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

“Yena devūpapatyassa, gandhabbo vā vihaṅgamo;
Yakkhattaṃ yena gaccheyyaṃ, manussattañca abbaje;
Te mayhaṃ āsavā khīṇā, viddhastā vinaṭṭikatā”ti.

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

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

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

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

Saṃsāramahoghato sattasantāraṇañhettha padhānaṃ, tadanñāmappadhānaṃ. Tesu ca padhānena payojanena parahitapaṭipattiṃ dasseti, itarena attahitasampattiṃ, tadubhayena ca attahitapaṭipannādīsu catūsu puggalesu bhagavato catutthapuggalabhāvaṃ pakāseti. Tena ca anuttaraṃ dakkhiṇeyyabhāvaṃ, uttamañca vandanīyabhāvaṃ, attano ca vandanāya khettaṅgatabhāvaṃ vibhāveti.

Apica karuṇāggahaṇena lokiyesu mahaggatabhāvappattāsādhāraṇaguṇadīpanato sabbalokiyaṇasampatti dassitā, paññāggahaṇena sabbaññutaññānapadaṭṭhānamaggaññānadīpanato sabbalokuttaraṇasampatti. Tadubhayaggahaṇasiddho hi attho “sanarāmaralokagaru”ntiādinā vipaṇṇīyati. Karuṇāggahaṇena ca nirupakkilesamupagamaṇaṃ dasseti, paññāggahaṇena apagamaṇaṃ. Tathā karuṇāggahaṇena lokasamaññānurūpaṃ bhagavato pavattiṃ dasseti lokavohārisayattā karuṇāya, paññāggahaṇena lokasamaññāya anatidhāvanaṃ. Sabhāvānavabodhena hi dhammānaṃ sabhāvaṃ atidhāvitvā sattādiparāmasanaṃ hoti. Tathā karuṇāggahaṇena mahākaruṇāsamāpattivihāraṃ dasseti, paññāggahaṇena tīsu kālesu appaṭihataññaṃ, catusaccaññaṃ, catuṇṇasambhidāññaṃ, catuvesāraññaṃ, karuṇāggahaṇena mahākaruṇāsamāpattiññaṃ gahitattā sesāsādhāraṇaññāni, cha abhiññā, aṭṭhasu parisāsu akampanaññāni, dasa balāni, cuddasa buddhaguṇā, soḷasa ñāṇacariyā, aṭṭhārasa buddhadhammā, catucattārīsa ñāṇavatthūni, sattasattati ñāṇavatthūnīti evamādināṃ anekesaṃ paññāpabhedānaṃ vasena ñāṇacāraṃ dasseti. Tathā karuṇāggahaṇena caraṇasampattiṃ, paññāggahaṇena vijjāsampattiṃ. Karuṇāggahaṇena attādhīpatitā, paññāggahaṇena dhammādhīpatitā. Karuṇāggahaṇena lokanāthabhāvo, paññāggahaṇena attanāthabhāvo. Tathā karuṇāggahaṇena pubbakārībhāvo, paññāggahaṇena kataññutā. Karuṇāggahaṇena aparantapatā, paññāggahaṇena anattantapatā. Karuṇāggahaṇena vā buddhakaradhammasiddhi, paññāggahaṇena buddhabhāvasiddhi. Tathā karuṇāggahaṇena parasantāraṇaṃ, paññāggahaṇena attasantāraṇaṃ. Tathā karuṇāggahaṇena sabbasattesu anuggahacittatā, paññāggahaṇena sabbadhammesu virattacittatā dassitā hoti sabbesañca buddhaguṇānaṃ karuṇā ādi tannidānabhāvato, paññā pariyoṣānaṃ tato uttari karaṇīyābhāvato. Iti ādipariyoṣānadassanena sabbe buddhaguṇā dassitā honti. Tathā karuṇāggahaṇena sīlakkhandhapubbaṅgamo samādhikkhandho dassito hoti. Karuṇānidānañhi sīlaṃ tato paṇātipātādiviratippavattito, sā ca jhānattayasampayoginīti, paññāvācānaṃ paññākkhandho. Sīlañca sabbabuddhaguṇānaṃ ādi, samādhī majjhe, paññā pariyoṣānanti evampi ādimajjhapariyoṣānakalyāṇā sabbe buddhaguṇā dassitā honti nayato dassitattā. Eso eva hi niravasesato buddhaguṇānaṃ dassanupāyo, yadidaṃ nayaggāhaṇaṃ, aññathā ko nāma samattho bhagavato guṇe anupadaṃ niravasesato dassetuṃ. Tenevāha -

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

Teneva ca āyasmatā sāriputtattherenāpi buddhaguṇaparicchedanaṃ pati bhagavatā anuyuttena “no hetamaṃ bhante”ti paṭikkhipitvā “api ca me bhante dhammanvayo vidito”ti sampasādanīyasutte vuttaṃ.

Evaṃ saṅkhepena sakalasabbaññuguṇehi bhagavato thomaṇāpubbaṅgamaṃ paṇāmaṃ katvā idāni saddhammassāpi thomaṇāpubbaṅgamaṃ paṇāmaṃ karonto “buddhopī”tiādimāha. Tatthāyaṃ saha padasambandhena saṅkhepattho - yathāvuttavividhaguṇagaṇasamannāgato buddhopi yaṃ ariyamaggasaṅkhātāṃ dhammaṃ, saha pubbabhāgaṇapattidhammena vā ariyamaggabhūtaṃ dhammaṃ bhāvetvā ceva yaṃ phalanibbānasaṅkhātāṃ dhammaṃ, pariyaṭṭidhammapaṇipattidhammehi vā saha phalanibbānabhūtaṃ dhammaṃ sacchikatvā ca sammāsambodhisāṅkhātāṃ buddhabhāvamupagato, vīṭamalamanuttaraṃ taṃ dhammampi vandeti.

Tattha buddhasaddassa tāva “bujjhitaṃ saccānīti buddho. Bodhetā pajāyāti buddho”tiādinā niddesanayena attho veditabbo. Atha vā aggamaggaññādhigamena savāsānāya sammohaniddāya accantavigamanato, aparimitaguṇagaṇālaṅkatasabbaññūtaññāṇappattiyā vikasitabhāvato ca buddhavāti buddho jāgaraṇavikasanatthavasena. Atha vā kassacipi ñeyyadhammassa anavabuddhassa abhāvena ñeyyavisesassa kammabhāvāgahaṇato kammavacanicchāyābhāvena avagamanatthavasena kattuniddesova labbhati, tasmā buddhavāti buddhotipi vattabbo. Padesaggahaṇe hi asati gaṇetabbassa nippadesatāva viññāyati yathā “dikkhito na dadātī”ti. Evañca katvā kammavisesānapekkhā kattari eva buddhasaddasiddhi veditabbā, atthato pana pāramitāparibhāvito sayambhuññāṇena saha vāsānāya vihataviddhastaniravasesakilesomahākaruṇāsabbaññūtaññāṇādiaparimeyyaguṇagaṇādhāro khandhasantāno buddho, yathāha -

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

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

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

Bhāvetvāti uppādetvā, vaḍḍhetvā vā. Sacchikatvāti paccakkhaṃ katvā. Ceva-saddo ca-saddo ca tadubhayattha samuccaye. Tena hi saddadvayena na kevalaṃ bhagavā dhammassa bhāvanāmattena buddhabhāvamupagato, nāpi sacchikiriyāmattena, atha kho tadubhayenevāti samuccinoti. Upagatoti patto, adhigatoti attho. Etassa “buddhabhāva”nti padena sambandho. Vīṭamalanti ettha virahavasena eti pavattatīti vīto, malato vīto, vītaṃ vā malaṃ yassāti vītamalo, taṃ vītamalaṃ. “Gatamala”ntipi pāṭho dissati, evaṃ sati saupasaggo viya anupasaggopi gatasaddo virahatthavācako veditabbo dhātūnamanekatthattā. Gacchati apagacchatīti hi gato, dhammo. Gataṃ vā malaṃ, purimanayena samāso. Anuttaranti uttaravirahitaṃ. Yathānusiṭṭhaṃ paṇipajjamāne apāyato, saṃsārato ca apatamāne katvā dhāretīti dhammo, navavidho

lokuttaradhammo. Tappakāsanattā, sacchikiriyāsammasanapariyāyassa ca labbhamānattā pariyattidhammopi idha saṅgahito. Tathā hi “abhidhammanayasamuddaṃ adhigacchi, tīṇi piṭakāni sammasī”ti ca aṭṭhakathāyaṃ vuttaṃ, tathā “yaṃ dhammaṃ bhāvetvā sacchikatvā”ti ca vuttattā bhāvanāsacchikiriyāyogyatāya buddhakaradhammabhūtāhi pāramitāhi saha pubbabhāgaadhisīlasikkhādayopi idha saṅgahitāti veditabbā. Tāpi hi vigatapaṭipakkhatāya vītamalā, anaññasādhāraṇatāya anuttarā ca. Kathaṃ pana tā bhāvetvā, sacchikatvā ca bhagavā buddhabhāvamupagatoti? Vuccate - sattānañhi saṃsāravaṭṭadukkhaniissaraṇāya katamahābhinihāro mahākaruṇādhivāsanapesalajjhāsayo paññāvisesapariyodātanimmālānaṃ dānadamasaññaṃādīnaṃ uttamadhammānaṃ kappānaṃ satasahassādhikāni cattāri asaṅkhyeyyāni sakkaccaṃ nirantaraṃ niravasesaṃ bhāvanāsacchikiriyāhi kammādīsu adhigatavasībhāvo acchariyācinteyyamahānubhāvo adhisīlādhicittānaṃ paramukkaṃsapāramippatto bhagavā paccayākāre catuvīsatiakoṭisatasahassamukhena mahāvajiraññaṃ pesetvā anuttaraṃ sammāsambodhisāṅkhātāṃ buddhabhāvamupagatoti.

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

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

Evam saṅkhepeneva sabbasaddhammaguṇehi saddhammassāpi thomanāpubbaṅgamaṃ paṇāmaṃ katvā idāni ariyasaṅghassāpi thomanāpubbaṅgamaṃ paṇāmaṃ karonto “sugatassa orasā”ntiādīmāha. Tattha sugatassāti sambandhaniddeso, “puttāna”nti etena sambajjhitaḥ. Uraṣi bhavā, jātā, saṃvuddhā vā orasā, attajo khettaḥ antevāsiko dinnakoti catubbidhesu puttesu attajā, taṃsarikkhatāya pana ariyapuggalā “orasā”ti vuccanti. Yathā hi manussānaṃ orasaputtā attajātatāya pitusantakassa dāyajjassa visesabhāgino honti, evametepi

saddhammasavanante ariyāya jātiyā jātātāya bhagavato santakassa vimuttisukhassa dhammaratanassa ca dāyajjassa visesabhāginoti. Atha vā bhagavato dhammadesanānubhāvena ariyabhūmiṃ okkamamānā, okkantā ca ariyasāvakā bhagavato ure vāyāmajanitābhijātātāya sadisakappanamantarena nippariyāyeneva “orasā”ti vattabbatamarahanti. Tathā hi te bhagavatā āsayānusayacariyādhimuttiādiolokanena, vajjānucintanena ca hadaye katvā vajjato nivāretvā anavajje patiṭṭhāpentena sīlādidhammasarīraposanena saṃvaḍḍhāpitā. Yathāha bhagavā itivuttake “ahamasmi bhikkhave brāhmaṇo...pe... tassa me tumhe puttā orasā mukhato jātā”tiādi. Nanu sāvakadesitāpi desanā ariyabhāvāvahāti? Saccam, sā pana tammūlikattā, lakkhaṇādivisesābhāvato ca “bhagavato dhammadesanā” icceva saṅkhyam gatā, tasmā bhagavato orasaputtabhāvoyeva tesam vattabboti, etena catubbidhesu puttesu ariyasāṅghassa attajaputtabhāvaṃ dasseti. Attano kulam punenti sodhenti, mātāpitūnam vā hadayam pūrentīti puttā, attajādayo. Ariyā pana dhammatantivisodhanena, dhammānudhammapaṭipattiyā cittārāadhanena ca tappaṭibhāgatāya bhagavato puttā nāma, tesam. Tassa “samūha”nti padena sambandho.

Saṃkilesanimittam hutvā guṇam māreti vibādhatīti māro, devaputtamāro. Sināti pare bandhati etāyāti senā, mārassa senā tathā, mārañca mārasenañca mathenti vilothentīti mārasenamathanā, tesam. “Māramārasenamathanā”nti hi vattabbepi ekadesasarūpekasesavasena evam vuttam. Mārasaddasannidhānena vā senāsaddena mārasenā gahetabbā, gāthābandhavasena cettha rasso. “Mārasenamaddanā”ntipi katthaci pāṭho, so ayuttova ariyājātikattā imissā gāthāya. Nanu ca ariyasāvakānam maggādhigamasamaye bhagavato viya tadantarāyakaraṇattham devaputtamāro vā mārasenā vā na apasādeti, atha kasmā evam vuttanti? Apasādetabbabhāvakāraṇassa vimathitattā. Tesañhi apasādetabbatāya kāraṇe saṃkilese vimathite tepi vimathitā nāma hontīti. Atha vā khandhābhisaṅkhāramārānam viya devaputtamārassāpi guṇamāraṇe sahāyabhāvūpagamanato kilesabalakāyo idha “mārasenā”ti vuccati yathāha bhagavā -

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

Pañcamam thinamiddham te, chaṭṭhā bhīrū pavuccati;
Sattamī vicikicchā te, makkho thambho te aṭṭhamo.

Lābho siloko sakkāro,
Micchāladdho ca yo yaso;
Yo cattānam samukkamse,
Pare ca avajānati.

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

Sā ca tehi ariyasāvakehi diyaḍḍhasahassabhedā, anantabhedā vā kilesavāhinī satidhammavicayavīriyasamathādiguṇapaharaṇīhi odhiso mathitā, viddhamsitā, vihatā ca, tasmā “mārasenamathanā”ti vuccanti. Vilothanañcettha viddhamsanam, vihananam vā. Apica khandhābhisaṅkhāramaccudevaputtamārānam tesam

sahāyabhāvūpagamanatāya senāsaṅkhātassa kilesamārassa ca mathanato “mārasenamathanā”ti pi attho gahetabbo. Evañca sati pañcamāranimmathanabhāvena attho paripuṇṇo hoti. Ariyasāvakāpi hi samudayappahānapariññāvasena khandhamāraṃ, sahāyavekallakaraṇena sabbathā, appavattikaraṇena ca abhisāṅkhāramāraṃ, balavidhamanavisayātikkamanavasena maccumāraṃ, devaputtamārañca samucchedappahānavasena sabbaso appavattikaraṇena kilesamāraṃ mathentīti, iminā pana tesam orasaputtabhāve kāraṇaṃ, tīsu puttesu ca anujātataṃ dasseti. Mārasenamathanatāya hi te bhagavato orasaputtā, anujātā cāti.

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

Imāya pana gāthāya ariyasaṅghassa pabhavasampadā pahānasampadādayo aneke guṇā dassitā honti. Kathaṃ? “Sugatassa orasānaṃ puttāna”nti hi etena ariyasaṅghassa pabhavasampadaṃ dasseti sammāsambuddhapabhavatādīpanato. “Mārasenamathanāna”nti etena pahānasampadaṃ sakalaṃkilesappahānadīpanato. “Aṭṭhannampi samūha”nti etena ñāṇasampadaṃ maggaṭṭhaphalaṭṭhabhāvadīpanato. “Ariyasaṅgha”nti etena sabhāvasampadaṃ sabbasaṅghānaṃ aggabhāvadīpanato. Atha vā “sugatassa orasānaṃ puttāna”nti ariyasaṅghassa visuddhanissayabhāvadīpanaṃ. “Mārasenamathanāna”nti sammāujuññāyasāmīcipaṭipannabhāvadīpanaṃ. “Aṭṭhannampi samūha”nti āhuneyyādibhāvadīpanaṃ. “Ariyasaṅgha”nti anuttarapuññakkhettabhāvadīpanaṃ. Tathā “sugatassa orasānaṃ puttāna”nti etena ariyasaṅghassa lokuttarasaraṇagamanasabbhāvaṃ dasseti. Lokuttarasaraṇagamanena hi te bhagavato orasaputtā jātā. “Mārasenamathanāna”nti etena abhinīhārasampadāsiddhaṃ pubbabhāgasammāpaṭipattiṃ dasseti. Katābhinihārā hi sammāpaṭipannā māraṃ, mārasenaṃ vā abhivijjanti. “Aṭṭhannampi samūha”nti

etena viddhastavipakkhe sekkhāsekkhadhamme dasseti puggalādhiṭṭhānena maggaphaladhammānaṃ dassitattā. “Ariyaśaṅgha”nti etena aggadakkhiṇeyyabhāvaṃ dasseti anuttarapuññakkhettabhāvassa dassitattā. Saraṇagamanañca sāvakaṇaṃ sabbaguṇassa ādi, sapubbabhāgapaṭipadā sekkhā sīlakkhandhādayo majjhe, asekkhā sīlakkhandhādayo pariyośanantiādimajjhapariyośanakalyāṇā saṅkhepato sabbepi ariyaśaṅghaguṇā dassitā hontīti.

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

-

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

Cittīkatādibhāvo vā ratanaṭṭho. Vuttañhetāṃ aṭṭhakathāsu -

“Cittīkataṃ mahaggañca, atulaṃ dullabhadassanaṃ;
Anomasattaparibhogaṃ, ratanaṃ tena vuccatī”ti.

Cittīkatabhāvādayo ca anaññasādhāraṇā sātisaṃyato buddhādīsuyeva labbhantīti. Vitthāro ratanasuttavaṇṇanāyaṃ gahetabbo. Ayamatto pana nibbānatthavasena na vutto, atha kenāti ce? Loke ratanasammatassa vatthuno garukātabbatādiatthavasenāti saddavidū. Sādhūnañca ramanato, saṃsāraṇṇavā ca taraṇato, sugatinibbānañca nayanato ratanaṃ tulyatthasamāsavasena, alamaṭṭipapañcena. Ekasesapakappanena, puthuvacanānibbācanena vā ratanāni. Tiṇṇaṃ samūho, tīṇi vā samāhaṭṭāni, tayo vā avayavā assāti tayaṃ, ratanānameva tayaṃ, nāññesanti ratanattayaṃ. Avayavavinimuttassa pana samudāyassa abhāvato tīṇi eva ratanāni tathā vuccanti, na samudāyamattaṃ, samudāyāpekkhāya pana ekavacanāṃ kataṃ. Vandīyate vandanā, sāva vandanāmayaṃ yathā “dānamayaṃ sīlamaya”nti. Vandanā cettha kāyavācācittēhi tiṇṇaṃ ratanānaṃ guṇaninnatā, thomaṇā vā. Apica tassā cetanāya sahaṇāṭṭhāpākāreko saddhāpaññāsativīriyādisampayuttadhammo vandanā, tāya pakatanti vandanāmayaṃ yathā “sovaṇṇamayaṃ rūpiyamaya”nti, atthato pana yathāvuttacetanāva. Ratanattaye, ratanattayassa vā vandanāmayaṃ ratanattayavandanāmayaṃ. Pujjabhavaphalanibbātanato puññaṃ niruttinayena,

attano kārakaṃ, santānaṃ vā punāti visodhetīti puññaṃ, sakammakattā dhātussa kārītasena atthavivaraṇaṃ labbhati, saddanipphatti pana suddhavasenevāti saddavidū.

Taṃtaṃsampattiyā vibandhanavasena sattasantānassa antare vemajjhe eti āgacchatīti antarāyo, diṭṭhadhammikāḍḍhanattho. Paṇāmapayojane vuttavidhinā suṭṭhu vihato viddhasto antarāyo assāti suvihatanantarāyo. Vihananañcettha taduppāḍḍakahetupariharaṇavasena tesaṃ antarāyānāmanuppattikaraṇanti daṭṭhabbaṃ. Hutvāti pubbakālākiriya, tassa “atthaṃ pakāsayissāmi”ti etena sambandho. Tassāti yaṃ-saddena uddiṭṭhassa vandanāmayapuññaṃ. Ānubhāvenāti balena.

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

Vuttesu hi atthesu idha sattiyaṃ vattati. Anu punappunaṃ taṃsamaṅgiṃ bhāveti vaḍḍhetīti hi anubhāvo, soyeva ānubhāvoti udānattakathāyaṃ, atthato pana yathāladhasampattinimittakassa purimakamassa balānuppādānavasasaṅkhātā vandanāmayapuññaṃ sattiyeva, sā ca suvihatanantarāyatāya karaṇaṃ, hetu vā sambhavati.

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

Evaṃ ratanattayassa nipaccakārakaraṇe payojanaṃ dassetvā idāni yassā dhammadesanāya atthaṃ saṃvaṇṇetukāmo, tadapi saṃvaṇṇetabbadhammabhāvena dassetvā guṇābhittavanavisesena abhittavetuṃ “dīghassā”tiādimāha. Ayañhi ācariyassa pakati, yadidaṃ taṃtaṃsaṃvaṇṇanāsu ādito tassa tassa saṃvaṇṇetabbadhammassa visesaguṇakittanena thomanā. Tathā hi tesu tesu papañcasūdanisāratthapakāsanīmanorathapūraṇiāṭṭhasālīnīādīsu yathākkamaṃ “paravādamathanassa, ñāṇappabhedajanānaṃ, dhammakathikapuṇḍavānaṃ vicittapaṭibhājanānaṃ,

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

Thomanā katā. Tattha dīghassāti dīghanāmakassa. Dīghasuttaṅkitassāti dīghehi abhiyātavacanappabandhavantehi suttehi lakkhitassa, anena “dīgho”ti ayaṃ imassa āgamaṃ atthānugatā samaññāti dasseti. Nanu ca suttāniyeva āgamo, kathaṃ so tehi aṅkiyatīti? Saccametaṃ paramatthato, paññattito pana suttāni upādāya āgamabhāvassa paññattattā avayavehi suttehi avayavibhūto āgamo aṅkiyati. Yatheva hi atthabyañjanasamudāye “sutta”nti vohāro, evaṃ suttasamudāye āgamavohāro. Paṭiccasamuppādādinipuṇatthabhāvato nipuṇassa. Āgacchanti attatthaparathādayo ettha, etena, etasmāti vā āgamo, uttamaṭṭhena, patthanīyaṭṭhena ca so varoti āgamavaro. Apica āgamasammatehi bāhirakapaveditehi bhāratapurāṇakathānārasīhapurāṇakathādīhi varotipi āgamavaro, tassa. Buddhānāmanubuddhā buddhānubuddhā, buddhānaṃ saccapaṭivedhaṃ

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

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

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

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

Atha porāṇaṭṭhakathāya vijjamānāya kimetāya adhunā puna katāya saṃvaṇṇanāyāti punarutthiyā, niratthakatāya ca dosaṃ samanussarivā taṃ pariharanto “sīhaḥadīpa”ntiādimāha. Taṃ pariharaṇeneva hi imissā saṃvaṇṇanāya nimittaṃ dasseti. Tattha sīhaṃ lāti gaṇhātīti sīhaḥo la-kārassa ḷa-kāraṃ katvā yathā “garuḷo”ti. Tasmim vaṃse ādīpuriso sīhakumāro, tabbaṃsajātā pana tambapaṇṇidīpe khattiyā,

sabbepi ca janā taddhitavasena, sadisavohārena vā sīhaḷā, tesam nivāsadīpopi taddhitavasena, ṭhānīnāmena vā “sīhaḷo”ti veditabbo. Jalamajjhe dippati, dvidhā vā āpo ettha sandatīti dipo, soyeva dīpo, bhedāpekkhāya tesam dīpoti tathā. Panasaddo arucisaṃsūcane, tena kāmāñca sā saṅgītittayamāruḷhā, tathāpi puna evaṃbhūtāti aruciyabhāvaṃ saṃsūceti. Tadattasambandhatāya pana purimagāthāya “kāmāñca saṅgītā anusaṅgītā cā”ti sānuggahatthayojanā sambhavati. Aññatthāpi hi tathā dissatīti. Ābhatāti jambudīpato ānītā. Athāti saṅgītikālato pacchā, evaṃ sati ābhatapadena sambandho. Athāti vā mahāmahindattherenābhatakālato pacchā, evaṃ sati ṭhapitapadena sambandho. Sā hi dhammasaṅgāhakattherehi paṭhamam tīṇi piṭakāni saṅgāyitvā tassa atthasaṃvaṇṇanānurūpeneva vācanāmaggaṃ āropitattā tisso saṅgītiyo āruḷhāyeva, tato pacchā ca mahāmahindattherena tambapaṇṇidīpamābhatā, pacchā pana tambapaṇṇiyehi mahātherehi nikāyantaraladdhisāṅkarapariharaṇattham sīhaḷabhāsāya ṭhapitāti. Ācariyadhammapālatthero pana pacchimasambandhameva duddasattā pakāseti. Tathā “dīpavāsīnamatthāyā”ti idampi “ṭhapitā”ti ca “apanetvā āropento”ti ca etehi padehi sambajjhitabbaṃ. Ekapadampi hi āvuttīyādinayehi anekattasambandhamupagacchati. Purimasambandhena cettha sīhaḷadīpavāsīnamatthāya nikāyantaraladdhisāṅkarapariharaṇena sīhaḷabhāsāya ṭhapitāti tambapaṇṇiyattherehi ṭhapanapayojanaṃ dasseti. Pacchimasambandhena pana imāya saṃvaṇṇanāya jambudīpavāsīnaṃ, aññadīpavāsīnañca atthāya sīhaḷabhāsāpanayanassa, tantinayānucchavikabhāsāropanassa ca payojananti. Mahāissariyattā mahindoti rājakumārakāle nāmaṃ, pacchā pana guṇamahantatāya mahāmahindoti vuccati. Sīhaḷabhāsā nāma anekakkharehi ekatthassāpi voharaṇato paresaṃ voharituṃ atidukkarā kañcukasadisā sīhaḷānaṃ samudāciṇṇā bhāsā.

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

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

Vuttaṃ pāḷigatibhāsam potthake likhanavasena āropentoti attho, iminā saddadosābhāvamāha.

Samayaṃ avilomentoti siddhantamavirodhento, iminā pana atthadosābhāvamāha. Aviruddhattā eva hi te theravādāpi idha pakāsayissanti. Kesam pana samayanti āha “therāna”ntiādi, etena rāhulācariyādīnaṃ jetavanavāsīabhayagirivāsīnikāyānaṃ samayaṃ nivatteti. Thirehi sīlasutajhānavimuttisaṅkhātehi guṇehi samannāgatāti

therā. Yathāha “cattārome bhikkhave therakaraṇā dhammā. Katame cattāro? Idha bhikkhave bhikkhu sīlavā hotī”tiādi. Apica saccadhammādīhi thirakaraṇehi samannāgatattā therā. Yathāha dhammarājā dhammapade -

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

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

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

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

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

Evam payojanaṃpi dassetvā vakkhamānāya saṃvaṇṇanāya mahattapariccāgena ganthagarakabhāvaṃ pariharitumāha “sīlakathā”tiādi. Tathā hi vuttaṃ “na taṃ vicarayissāmī”ti. Aparo nayo - yadaṭṭhakathaṃ kattukāmo, tadekadesabhāvena visuddhimaggo gahetabboti kathikānaṃ upadesaṃ karonto tattha vicāritadhamme uddesavasena dassetumāha “sīlakathā”tiādi. Tattha sīlakathāti cārittavārittādivasena sīlavittārahakathā. Dhutadhammāti piṇḍapātikaṅgādayo terasa kilesadhunanakadhammā. Kammatṭhānānīti bhāvanāsaṅkhātassa yogakammassa pavattiṭṭhānattā kammatṭhānanāmāni dhammajātāni. Tāni pana pāḷiyamāgatāni

aṭṭhatim seva na gahetabbāni, atha kho aṭṭhakathāyamāgatānīpi dveti ñāpetum “sabbānīpi”ti vuttaṃ. Cari yāvidhānasahitoti rāgacaritādīnaṃ sabhāvādividhānena saha pavatto, idaṃ pana “jhānasamāpattivithāro”ti imassa visesanaṃ. Ettha ca rūpāvacarajjhānāni jhānaṃ, arūpāvacarajjhānāni samāpatti. Tadubhayampi vā paṭiladdhamattaṃ jhānaṃ, samāpajjanavasābhāvappattaṃ samāpatti. Apica tadapi ubhayaṃ jhānameva, phalasaṃpattinirodhasamāpattiyo pana samāpatti, tāsāṃ vitthāroti attho.

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

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

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

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

samānāpi taṃ ṭhapetvā catunnameva āgamānaṃ sādharmaṇātveva vuttāti.

Iti soḷasagāthāvaṇṇanā.

Ganthārambhakathāvaṇṇanā niṭṭhitā.

Nidānakathāvaṇṇanā

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

Attano saṃvaṇṇanāya paṭhamasaṅgītiyaṃ nikkhattānukkameneva pavattabhāvaṃ dassetum “tassa...pe... nidānamādī”ti vuttam. Ādibhāvo hettha saṅgītikkameneva veditabbo. Kasmā pana catūsu āgamesu dīghāgamo paṭhamam saṅgīto, tattha ca sīlakkhandhavaggo paṭhamam nikkhitto, tasmīñca brahmajālasuttam, tatthāpi nidānanti? Nāyamanuyogo katthacipi na pavattati sabbattheva vacanakkamamattam paṭicca anuyuñjitabbato. Apica saddhāvahaguṇattā dīghāgamova paṭhamam saṅgīto. Saddhā hi kusaladhammānaṃ bījaṃ. Yathāha “saddhā bījaṃ tapo vuṭṭhī”ti. Saddhāvahaguṇatā cassa heṭṭhā dassitāyeva. Kiñca bhiyyo - katipayasuttasaṅgahatāya ceva appaparimāṇatāya ca uggahaṇadhāraṇādisukhato paṭhamam saṅgīto. Tathā hesa catuttiṃsasuttasaṅgaho, catusaṭṭhibhāṇavāraparimāṇo ca. Sīlakathābāhullato pana sīlakkhandhavaggo paṭhamam nikkhitto. Sīlañhi sāsanaassa ādi sīlapatiṭṭhānattā sabbaguṇaṃ. Tenevāha “tasmā tiha tvaṃ bhikkhu ādimeva visodhehi kusalesu dhammesu. Ko cādi kusalānaṃ dhammānaṃ? Sīlañca suvisuddha”ntiādi. Sīlakkhandhakathābāhullato hi so “sīlakkhandhavaggo”ti vutto. Diṭṭhiviniveṭhanakathābhāvato pana suttantapiṭakassa niravasesadiṭṭhivibhajanaṃ brahmajālasuttam paṭhamam nikkhattanti veditabbaṃ. Tepiṭake hi buddhavacane brahmajālasadisam diṭṭhigatāni niggumbaṃ nijjaṭam katvā vibhattasuttam natthi. Nidānaṃ pana paṭhamasaṅgītiyaṃ mahākassapattherena puṭṭhena āyasmatā ānandena desakālādinidassanattam paṭhamam nikkhattanti. Tenāha “brahmajālassāpī”tiādi. Tattha ca “āyasmatā”tiādinā desakaṃ niyameṭi, paṭhamasaṅgītikāleṭi pana kālanti, ayamatto upari āvi bhavissati.

Paṭhamamahāsaṅgītikathāvaṇṇanā

Idāni “paṭhamamahāsaṅgītikāle”ti vacanappasaṅgena taṃ paṭhamamahāsaṅgītiṃ

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

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

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

Tassa pavattanaṃ tathā. Pavattananti ca pavattayamānaṃ, pavattitanti paccuppannātītavasena dvidhā attho. Yaṃ sandhāya aṭṭhakathāsu vuttaṃ “dhammacakkapavattanasuttantaṃ desento dhammacakkaṃ pavatteti nāma, aññāsikoṇḍañnattherassa maggaphalādhigatato paṭṭhāya pavattitaṃ nāmā”ti. Idha pana paccuppannavaseneva attho yutto. Yāvāti paricchadatthe nipāto, subhaddassa

nāma paribbājakassa vinayanaṃ antoparicchedaṃ katvāti abhividdhivasena attho veditabbo. Tañhi bhagavā parinibbānāmañce nipannoyeva vinesīti. Kataṃ pariniṭṭhāpitaṃ buddhakiccaṃ yenāti tathā, tasmīṃ. Katabuddhakicce bhagavati lokanāthe parinibbuteti sambandho, etena buddhakattabbassa kiccassa kassacipi asesitabhāvaṃ dīpeti. Tatoyeva hi bhagavā parinibbutoti. Nanu ca sāvakehi vinīṭāpi vineyyā bhagavatāyeva vinīṭā nāma. Tathā hi sāvakabhāsitaṃ suttaṃ “buddhabhāsita”nti vuccati. Sāvakavineyyā ca na tāva vinīṭā, tasmā “katabuddhakicce”ti na vattabbanti? Nāyaṃ doso tesāṃ vinayanupāyassa sāvakesu ṭhapitattā. Tenevāha -

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

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

Upādīyate kammakilesehīti upādi, vipākakkhandhā, kaṭattā ca rūpaṃ. So pana upādi kilesābhisaṅkhāramāranimmathane anossaṭṭho, idha khandhamaccumāranimmathane ossaṭṭhona sesito, tasmā natthi etissā upādisaṅkhāto seso, upādissa vā sesoti katvā “anupādisesā”ti vuccati. Nibbānadhātūti cettha nibbutimattaṃ adhippettaṃ, nibbānañca taṃ sabhāvadhāraṇato dhātu cāti katvā. Nibbutiyaṃ hi kāraṇapariyāyena asaṅkhatadhātu

tathā vuccati. Itthambhūtalakkhaṇe cāyaṃ karaṇaniddeso. Anupādisesatāsāṅkhātāṃ imaṃ pakāraṃ bhūtaṃsa pattaṃsa parinibbutaṃsa bhagavato lakkhaṇe nibbānadhātusaṅkhāte atthe tatiyāti vuttaṃ hoti. Nanu ca “anupādisesāyā”ti nibbānadhātuyāva viṣesaṃ hoti, na parinibbutaṃsa bhagavato, atha kasmā taṃ bhagavā pattoti vuttoti? Nibbānadhātuyā sahacaraṇato. Taṃsahacaraṇena hi bhagavāpi anupādisesabhāvaṃ pattoti vuccati. Atha vā anupādisesabhāvasaṅkhātāṃ imaṃ pakāraṃ pattāya nibbānadhātuyā lakkhaṇe sañjānanakiriyaṃ tatiyātipi vattaṃ yujjati. Anupādisesāya nibbānadhātuyāti ca anupādisesanibbānadhātu hutvāti attho. “Ūnapañcabandhanena pattenā”ti. Ettha hi ūnapañcabandhanapatto hutvāti atthaṃ vadanti. Apica nibbānadhātuyā anupādisesāya anupādisesā hutvā bhūtāyātipi yujjati. Vuttañhi udānaṭṭhakathāya nandasuttavaṇṇanāyaṃ “upaḍḍhullikkhitehi kesehīti itthambhūtalakkhaṇe karaṇavacanaṃ vipakatullikkhitehi kesehi upalakkhitāti attho”ti esanayo idisesu. Dhātubhājanadivaseti jeṭṭhamāsassa sukkapakkhapañcamīdivasaṃ sandhāya vuttaṃ, tañca na “sannipatitāna”nti etassa viṣesaṃ, “ussāhaṃ janesī”ti etassa pana viṣesaṃ “dhātubhājanadivase bhikkhūnaṃ ussāhaṃ janesī”ti ussāhajanassa kālavasena bhinnādhikaraṇaviṣesaṃbhāvato. Dhātubhājanadivaseto hi purimataradivasesupi bhikkhū sannipatitāti. Atha vā “sannipatitāna”nti idaṃ kāyasāmaggivasaṃsa sannipatanaṃeva sandhāya vuttaṃ, na samāgamanamattena. Tasmā “dhātubhājanadivase”ti idaṃ “sannipatitāna”nti etassa viṣesaṃ sambhavati, idañca bhikkhūnaṃ ussāhaṃ janesīti ettha “bhikkhūna”nti etenapi sambajjhanīyaṃ. Saṅghassa therō saṅghatthero. So pana saṅgho kiṃ parimāṇoti āha “sattannaṃ bhikkhusatasahassāna”nti. Saṅghasaddena hi aviññāyamānaṃsa parimāṇassa viññāpanatthamevetāṃ puna vuttaṃ. Saddavidū pana vadanti -

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

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

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

Āyasmā mahākassapo anussaranto maññaṃmāno cintayanto hutvā ussāhaṃ janesi, anussaranto maññaṃmāno cintayanto āyasmā mahākassapo ussāhaṃ janesīti vā sambandho. Mahantehi sīlakkhandhādīhi samannāgatattā mahanto kassapoti mahākassapo. Apica “mahākassapo”ti uruvelakassapo nadīkassapo gayākassapo kumārakassapoti ime khuddānukhuddake there upādāya vuccati. Kasmā panāyasmā mahākassapo ussāhaṃ janesīti anuyoge sati taṃ kāraṇaṃ vibhāvento āha “sattāhapaṇinibbuta”tiādi. Satta ahāni samāhaṭṭhāni sattāhaṃ. Sattāhaṃ

parinibbutassa assāti tathā yathā “acirapakkanto, māsajāto”ti,
 antatthaaññapadasamāsoyaṃ, tasmīṃ. Bhagavato parinibbānadivasato paṭṭhāya
 sattāhe vītivatteti vuttaṃ hoti, etassa “vuttavacana”nti padena sambandho, tathā
 “subhaddena vuḍḍhapabbajitenā”ti etassapī. Tattha subhaddoti tassa nāmamattaṃ,
 vuḍḍhakāle pana pabbajitattā “vuḍḍhapabbajitenā”ti vuttaṃ, etena
 subhaddaparibbājakādīhi taṃ visesaṃ karoti. “Alaṃ āvuso”tiādinā tena
 vuttavacanaṃ nidasseti. So hi sattāhaparinibbute bhagavati āyasmatā
 mahākassapatttherena saddhiṃ pāvāya kusināraṃ addhānamaggapaṭipannesu
 pañcamattesu bhikkhusatesu avītarāge bhikkhū antarāmagge diṭṭhaājīvakassa
 santikā bhagavato parinibbānaṃ sutvā pattacīvarāni chaḍḍetvā bāhā paggayhaṃ
 nānappakāraṃ paridevante disvā evamāha.

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

Atha bhagavā kālasseva sarīrapaṭijaggaṇaṃ katvā bhikkhusaṅghaparivuto piṇḍāya
 caritūṃ ātumābhimukho pāyāsi. Atha tassa ārocesuṃ “bhagavā piṇḍāya gāmaṃ
 pavisati, tayā kassa yāgu paṭiyādītā”ti. So yathānivatthapāruteheva tehi
 kāḷakakāsāvehi ekena hatthena dabbīñca kaṭacchuñca gahetvā brahmā viya
 dakkhiṇaṃ jāṇumaṇḍalaṃ bhūmiyaṃ patittṭhapetvā vanditvā “paṭiggaṇhātu me
 bhante bhagavā yāgu”nti āha. Tato “jānantāpi tathāgatā pucchantī”ti khandhake
 āgatanayena bhagavā pucchitvā ca sutvā ca taṃ vuḍḍhapabbajitaṃ vigarahitvā
 tasmīṃ vatthusmiṃ akappiyasamādānasikkhāpadaṃ,
 khurabhaṇḍapariharaṇasikkhāpadañcāti dve sikkhāpadāni paññāpetvā
 “anekakappakoṭīyo bhikkhave bhojanaṃ pariyesanteheva vītināmitā, idaṃ pana
 tumhākaṃ akappiyaṃ, adhammena uppannaṃ bhojanaṃ imaṃ paribhuñjitvā
 anekāni attabhāvasahassāni apāyesveva nibbattissanti, apetha mā gaṇhathā”ti vatvā
 bhikkhācārābhimukho āgamāsi, ekabhikkhunāpi na kiñci gahitaṃ. Subhaddo
 anattamano hutvā “ayaṃ sabbaṃ jānāmī”ti ahiṇḍati, sace na gahetukāmo pesetvā
 āroceṭabbaṃ assa, pakkāhāro nāma sabbaciraṃ tiṭṭhanto sattāhamattaṃ tiṭṭheyya,
 idañca mama yāvajīvaṃ pariyattaṃ assa, sabbaṃ tena nāsitaṃ, ahitakāmo ayaṃ

mayha’’nti bhagavati āghātaṃ bandhitvā dasabale dharamāne kiñci vattuṃ nāsakkihi. Evaṃ kirassa ahosi ‘’ayaṃ uccā kulā pabbajito mahāpuriso, sace kiñci dharantassa vakkhāmi, mamaṃyeva santajjessatī’’ti.

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

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

Tattha alanti paṭikkhepavacanaṃ, na yuttanti attho. Āvusoti paridevante bhikkhū ālapati. Mā socitthāti citte uppannabalavasokena mā sokamakattha. Mā paridevitthāti vācāya mā vilāpamakattha. ‘’Paridevanaṃ vilāpo’’ti hi vuttaṃ. Asocanādīnaṃ kāraṇamāha ‘’sumuttā’’tiādinā. Tena mahāsamaṇenāti nissakke karaṇavacanaṃ, smāvacanassa vā nābyappadeso. ‘’Upaddutā’’ti pade pana kattari tatiyāvasena sambandho. Ubhayāpekkhañhetuṃ padaṃ. Upaddutā ca homāti taṃkālāpekkhavattamānavacanaṃ, ‘’tadā’’ti seso. Atītatthe vā vattamānavacanaṃ, ahumhāti attho. Anussaranto dhammasaṃvegavaseneva, na pana kodhādivasena. Dhammasabhāvacintāvasena hi pavattaṃ sahottappañāṇaṃ dhammasaṃvego. Vuttañhetuṃ -

’’Sabbasaṅkhatadhammesu, ottappākārasaṅgahitaṃ;
Ñāṇamohitabhārānaṃ, dhammasaṃvegasaññita’’nti.

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

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

Soti so dhammo ca vinayo ca. Mamaccayenāti mama accayakāle. “Bhummatthe
kāraṇaniddeso”ti hi akkharacintakā vadanti. Hetvatthe vā kāraṇavacaṇaṃ, mama
accayaṇetu tumhākaṃ satthā nāma bhavissatīti attho. Vuttañhi
mahāparinibbānasuttavaṇṇanāyaṃ “mayi parinibbute tumhākaṃ satthukiccaṃ
sādhessatī”ti. Lakkhaṇavacaṇaṇhettha hetvatthasādhakaṃ yathā “nette ujum gate
satī”ti. Idaṃ vuttaṃ hoti - mayā vo thiteneva “idaṃ lahuṃ, idaṃ garuṃ, idaṃ
satekicchaṃ, idaṃ atekicchaṃ, idaṃ lokavajjaṃ, idaṃ paṇṇattivajjaṃ, ayaṃ āpatti
puggalassa santike vuṭṭhāti, ayaṃ gaṇassa, ayaṃ saṅghassa santike vuṭṭhātī”ti
sattannaṃ āpattikkhandhānaṃ avītikkamanīyatāvasena otiṇṇavatthusmiṃ
sakhandhakaparivāro ubhatovibhaṅgo mahāvinayo nāma desito, taṃ sakalampi
vinayapiṭakaṃ mayi parinibbute tumhākaṃ satthukiccaṃ sādhessati “idaṃ vo
kattabbaṃ, idaṃ vo na kattabba”nti kattabbākattabbassa vibhāgena anusāsanato.
Thiteneva ca mayā “ime cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro
iddhipādā, pañcīndriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo”ti
tena tena vineyyānaṃ ajjhāsayānurūpena pakārena ime sattatiṃsa
bodhipakkhiyadhamme vibhajitvā vibhajitvā suttantapiṭakaṃ desitaṃ, taṃ sakalampi
suttantapiṭakaṃ mayi parinibbute tumhākaṃ satthukiccaṃ sādhessati
taṃtaṃcariyānurūpaṃ sammāpaṭipattiyā anusāsanato, thiteneva ca mayā “ime
pañcakkhandhā, dvādasāyatanāni, aṭṭhārasa dhātuyo, cattāri saccāni,
bāvisatīndriyāni, nava hetū, cattāro āhārā, satta phassā, satta vedanā, satta saññā,
satta cetanā, satta cittāni. Tatrāpi ettakā dhammā kāmāvacarā, ettakā rūpāvacarā,
ettakā arūpāvacarā, ettakā pariyāpannā, ettakā aparīyāpannā, ettakā lokiyā, ettakā
lokuttarā”ti ime dhamme vibhajitvā vibhajitvā abhidhammapiṭakaṃ desitaṃ, taṃ
sakalampi abhidhammapiṭakaṃ mayi parinibbute tumhākaṃ satthukiccaṃ

Sāsananti pariyattipaṭipattipaṭivedhavasena tividhampi sāsanam, nippariyāyato pana sattatiṃsa bodhipakkhiyadhammā. Addhānam gamitumalanti addhaniyam, addhānagāmi addhānakkhamanti attho. Ciram ṭhiti etassāti ciraṭṭhitikaṃ. Idaṃ vuttaṃ hoti - yena pakārena idaṃ sāsanam addhaniyam, tatoyeva ca ciraṭṭhitikaṃ bhaveyya, tena pakārena dhammañca vinayañca yadi panāham saṅgāyeyyam, sādhu vatāti.

“Atha kho āvuso bhagavā maggā okkamma yena aññataraṃ rukkhamaṭṭhaṃ
tenupasaṅkami, atha khvāhaṃ āvuso paṭapilotikānaṃ saṅghāṭiṃ catugguṇaṃ
paññapetvā bhagavantaṃ etadavocaṃ ‘idha bhante bhagavā nisīdatu, yaṃ mamassa
dīgharattaṃ hitāya sukhāyā’ti. Nisīdi kho āvuso bhagavā paññatte āsane, nisajja kho
maṃ āvuso bhagavā etadavoca ‘mudukā kho tyāyaṃ kassapa paṭapilotikānaṃ
saṅghāṭi’ti. Paṭiggaṇhātu me bhante bhagavā paṭapilotikānaṃ saṅghāṭiṃ
anukampaṃ upādāyāti. Dhāressasi pana me tvaṃ kassapa sāṇāni paṃsukūlāni
nibbasanānīti. Dhāressāmahaṃ bhante bhagavato sāṇāni paṃsukūlāni nibbasanānīti.
So khvāhaṃ āvuso paṭapilotikānaṃ saṅghāṭiṃ bhagavato pādāsīṃ, ahaṃ pana
bhagavato sāṇāni paṃsukūlāni nibbasanāni paṭipajji’’nti.

Dhāressasi pana me tvaṃ kassapāti kassapa tvaṃ imāni paribhogajijñāni
paṃsukūlāni pārupituṃ sakkhissasīti vadati. Tañca kho na kāyabalaṃ sandhāya,
paṭipattipūraṇaṃ pana sandhāya evamāha. Ayañhettha adhippāyo - ahaṃ imaṃ
cīvaraṃ puṇṇaṃ nāma dāsiṃ pārupitvā āmakasusāne chaḍḍitaṃ susānaṃ pavisitvā
tumbamattehi pānakehi samparikinnam te pānake vidhunitvā mahāariyavamse

ṭhatvā aggahesiṃ, tassa me imaṃ cīvaraṃ gahitadivase dasasahassacakkavāḷe mahāpathavī mahāviraṃ viravamānā kampittha, ākāsaṃ taṭataṭāyi, cakkavāḷe devatā sādhukāraṃ adamsu, imaṃ cīvaraṃ gaṇhantena bhikkhunā jātipaṃsukūlikena jātiāraññikena jātiēkāsanikena jātisapadānacārikena bhavituṃ vaṭṭati, tvaṃ imassa cīvarassa anucchavikaṃ kātuṃ sakkhissasīti. Theropi attanā pañcannaṃ hatthīnaṃ balaṃ dhāreti, so taṃ atakkayitvā “ahametaṃ paṭipattiṃ pūressāmī”ti ussāhena sugatacīvarassa anucchavikaṃ kātukāmo “dhāressāmahaṃ bhante”ti āha. Paṭipajjinti paṭipannosiṃ. Evaṃ pana cīvaraparivattanaṃ katvā therena pārūpitacīvaraṃ bhagavā pārūpi, satthu cīvaraṃ thero. Tasmīṃ samaye mahāpathavī udakapariyantaṃ katvā unnadantī kampittha.

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

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

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

Idāni -

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

Navānupubbavīhārachaḷabhiññāpabhede uttarimanussadhamme attanā samasamaṭṭhapanatthāya bhagavatā vuttaṃ kassapaṃyutte āgataṃ pālīmaṃ peyyālamukhena, ādiggahaṇena ca saṅkhipitvā dassento āha “ahaṃ bhikkhave”tiādi.

Tattha yāvadeti yāvadeva, yattakaṃ kālaṃ ākaṅkhāmi, tattakaṃ kālaṃ viharāmīti attho. Tatoyeva hi majjhimagāṇṭhipade, cūḷagaṇṭhipade ca “yāvadeti yāvadevāti vuttaṃ hotī”ti likhitaṃ. Saṃyuttaṭṭhakathāyampi “yāvade ākaṅkhāmīti yāvadeva icchāmī”ti attho vutto. Tathā hi tattha līnatthapakāsaniyaṃ ācariyadhammapālatterena “yāvadevāti iminā samānattham ‘yāvade’ti idaṃ pada”nti vuttaṃ. Potthakesu pana katthaci “yāvadevā”ti ayameva pāṭho dissati. Api

ca yāvadeti yattakaṃ samāpattivihāraṃ viharitum ākaṅkhāmi, tattakaṃ samāpattivihāraṃ viharāmīti samāpattiṭṭhāne, yattakaṃ abhiññāvohāraṃ voharitum ākaṅkhāmi, tattakaṃ abhiññāvohāraṃ voharāmīti abhiññāṭṭhāne ca saha paṭhasesena attho veditabbo. Ācariyadhammapālattherenāpi tadevatthaṃ yathālābhanayena dassetum “yattake samāpattivihāre, abhiññāvohāre vā ākaṅkhanto viharāmi ceva voharāmi ca, tathā kassapopīti attho”ti vuttaṃ. Apare pana “yāvadeti ‘yaṃ paṭhamajjhānaṃ ākaṅkhāmi, taṃ paṭhamajjhānaṃ upasampajja viharāmītiādinā samāpattiṭṭhāne, iddhividhābhiññāṭṭhāne ca ajjhāharitassa ta-saddassa kammavasena ‘yaṃ dibbasotaṃ ākaṅkhāmi, tena dibbasotena sadde suṇāmītiādinā sesābhiññāṭṭhāne karaṇavasena yojanā vattabbā”ti vadanti. Vivicceva kāmehīti ettha eva-saddo niyamatto, ubhayattha yojetabbo. Yamettha vattabbaṃ, tadupari āvi bhavissati.

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

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

Evampi attanā samasamaṭṭhapanamakāsiyevāti.

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

“Atha kho bhagavā ākāse paṇiṃ cālesi seyyathāpi bhikkhave, ayaṃ ākāse paṇi na sajjati na gayhati na bajjhati, evameva kho bhikkhave yassa kassaci bhikkhuno kulāni upasaṅkamato kulesu cittaṃ na sajjati na gayhati na bajjhati ‘labhantu lābhakāmā, puññakāmā karontu puññānīti. Yathā sakena lābhena attamano hoti sumano, evaṃ paresaṃ lābhena attamano hoti sumano. Evarūpo kho bhikkhave bhikkhu arahati

kulāni upasaṅkamtum. Kassapassa bhikkhave kulāni upasaṅkamato kulesu cittaṃ na sajjati na gayhati na bajjhati 'labhantu lābhakāmā, puññakāmā karontu puññānī'ti. Yathā sakena lābhena attamano hoti sumano, evaṃ paresaṃ lābhena attamano hoti sumano'ti.

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

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

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

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

Apakasseva kāyaṃ, apakassa cittanti teneva santhavādīnamakaraṇena kāyañca cittañca apakassitvā, akaḍḍhitvā apanetvāti attho. Niccanavakāti niccaṃ navikāva, āgantukasadisā eva hutvāti attho. Āgantuko hi paṭipāṭiyā sampattagehaṃ pavisitvā sace naṃ gharasāmikā disvā "amhākaṃ puttabhātaropi vippavāsagatā evaṃ vicariṃsū'ti anukampamānā nisīdāpetvā bhojenti, bhuttamattoyeva "tumhākaṃ bhājanaṃ gaṇhathā'ti uṭṭhāya pakkamati, na tehi saddhiṃ santhavaṃ vā karoti, kiccakaraṇīyāni vā saṃvidahati, evaṃ tumhepi paṭipāṭiyā sampattagharaṃ pavisitvā yaṃ iriyāpathesu pasannā manussā denti, taṃ gahetvā pacchinnasanthavā tesāṃ kiccakaraṇīye abyāvaṭā hutvā nikkhamathāti dīpeti. Appagabbhāti na pagabbhā, aṭṭhaṭṭhānena kāyapāgabbhiyena, catuṭṭhānena vacīpāgabbhiyena, anekaṭṭhānena manopāgabbhiyena ca virahitā kulāni upasaṅkamathāti attho.

Jarudapānanti jiṇṇakūpaṃ. Pabbatavisamanti pabbate visamaṃ papātaṭṭhānaṃ. Nadīvidugganti nadiyā viduggaṃ chinnataṭṭhānaṃ. Evameva khoti ettha idaṃ opammasaṃsandanaṃ - jarudapānādayo viya hi cattāri kulāni, olokanapuriso viya

bhikkhu, yathā pana anapakaṭṭhakāyacitto tāni olokeno puriso tattha patati, evaṃ arakkhitehi kāyādīhi kulāni upasaṅkamanto bhikkhu kulesu bajjhati, tato nānappakāraṃ sīlapādabhañjanādikaṃ anatthaṃ pāpuṇāti. Yathā pana apakaṭṭhakāyacitto puriso tattha na patati, evaṃ rakkhiteneva kāyena, rakkhitāya vācāya, rakkhitehi cittehi, sūpaṭṭhitāya satiya apakaṭṭhakāyacitto hutvā kulāni upasaṅkamanto bhikkhu kulesu na bajjhati, athassa sīlasaddhāsamaḍhipaññāsāṅkhātāni pādahatthakucchisīsāni na bhañjanti, rāgakaṇṭakādayo na vijjhanti, sukhito yenakāmaṃ agatapubbaṃ nibbānadisaṃ gacchati, evarūpo ayaṃ mahākassapoti hīnādhimuttikassa micchāpaṭipannassa vādapathapacchindanatthaṃ mahākassapattheraṃ eva sakkhiṃ katvā dassento “kassapo bhikkhave”tiādimāhāti. Evampettha atthamicchantialaggacittatāsaṅkhātāya candopamaṃ paṭipadāya karaṇabhūtāya paṣaṃsito, tassaṃ vā ādhārabhūtāya maññeva sakkhiṃ katvā paṣaṃsototi, evaṃ sati ceva-saddo, ca-saddo ca na payujjitabbo dvinnāṃ padānaṃ tulyādhikaraṇattā, ayameva attho pāṭho ca yuttataro viya dissati parinibbānasuttavaṇṇanāyaṃ “ākāse paṇiṃ cāletvā candūpamaṃ paṭipadaṃ kathento maṃ kāyasakkhiṃ katvā kathesi”ti vuttattāti.

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

Idāni yathāvuttamatthaṃ saṅgītikkhandaḥkapāliya sādheṇto āha “yathāhā”tiādi. Tattha yathāhāti kiṃ āha, mayā vuttassa atthassa sādhaḥkaṃ kiṃ āhāti vuttaṃ hoti. Yathā vā yena pakārena mayā vuttaṃ, tathā tena pakārena pāliyaṃ āhāti attho. Yathā vā yaṃ vacanaṃ pāliyaṃ āha, tathā tena vacanena mayā vuttavacanaṃ saṃsandati ceva sameti ca yathā taṃ gaṇodakena yamunodakantipi vattabbo pāliya sādhanatthaṃ udāharitabhāvassa paccakkhato viññāyamānattā, viññāyamānattassa ca saddassa payoge kāmācārattā. Adhippāyavibhāvanatthā hi atthayojanā. Yathā vā yena pakārena dhammavinayasaṅgāyanatthaṃ bhikkhūnaṃ ussāhaṃ janesi, tathā tena pakārena pāliyaṃ āhāti attho. Evamīdisesu.

Ekamidāhanti ettha idanti nipātamattaṃ. Ekaṃ samayanti ca bhummatthe upayogavacanam, ekasmiṃ samayeti attho. Pāvāyāti pāvānagarato, tattha piṇḍāya caritvā “kusināraṃ gamissāmī”ti addhānamaggappaṭipannoti vuttaṃ hoti. Addhānamaggoti ca dīghamaggo vuccati, dīghapariyāyo hettha addhānasaddo. Mahatāti guṇamahattenapi saṅkhyāmahattenapi mahatā. “Pañcamatthehī”tiādinā saṅkhyāmahattaṃ dasseti, mattasaddo ca pamāṇavacano “bhojane mattaññutā”tiādīsu viya. “Dhammavinayasaṅgāyanatthaṃ ussāhaṃ janesī”ti etassatthassa sādhanatthaṃ āhatā “atha kho”tiādikā pāli yathāvuttamatthaṃ na sādheti. Na hettha ussāhajananaṃ appakāro āgatoti codanaṃ pariharitumāha “sabbam subhaddakaṇḍaṃ vitthārato veditabba”nti. Evampesā codanā tadavatthāyevāti vuttaṃ “tato paraṃ āhā”tiādi. Apica yathāvuttatthasādhikā pāli mahatarāti ganthagaruṭāpariharaṇatthaṃ majjhe peyyālamukhena ādiantameva pāliṃ dassento “sabbam subhaddakaṇḍaṃ vitthārato veditabba”nti āha. Tena hi “atha khvāhaṃ āvuso maggā okkamma aññatarasmiṃ rukkhamaṇe nisīdī”ti vuttapālito paṭṭhāya “yaṃ na icchissāma, na taṃ karissāma”ti vuttapālīpariyosānaṃ subhaddakaṇḍaṃ dasseti.

“Tato para”ntiādinā pana tadavasesaṃ “handa mayaṃ āvuso”tiādikaṃ ussāhajananaṃ appakāradassanapāliṃ. Tasmā tato paraṃ āhāti ettha subhaddakaṇḍato paraṃ ussāhajananaṃ appakāradassanavacanamaṃ āhāti attho veditabbo. Mahāgaṇṭhipadehi hi soye vattho vutto. Ācariyasāriputtattherenāpi tatheva adhippeto. Ācariyadhammapālatterena pana “tato paranti tato bhikkhūnaṃ ussāhajananaṃ parato”ti vuttaṃ, tadetaṃ vicāretabbaṃ heṭṭhā ussāhajananaṃ appakāraṃ pāliyaṃ avuttattā. Ayameva hi ussāhajananaṃ appakāro yadidaṃ “handa mayaṃ āvuso dhammañca vinayañca saṅgāyeyyāma, pure adhammo dīppatī”tiādi. Yadi pana subhaddakaṇḍameva ussāhajananaṃ hetubhūtaṃ subhaddena vuttavacanassa pakāsanattā ussāhajananaṃ vadeyya, natthevettha vicāretabbatāti. Pure adhammo dīppatī ettha adhammo nāma dasakusalakammaṃ pathapaṭipakkhabhūto adhammo. Dhammavinayasaṅgāyanatthaṃ ussāhajananaṃ appasaṅgattā vā tadasaṅgāyanahetuko dosagaṇopi sambhavati, “adhammavādino balavanto honti, dhammavādino dubbalā hontī”ti vuttattā sīlavipattiādi hetuko pāpicchatādidosaṅgaṇo adhammotipi vadanti. Pure dīppatī api nāma dīppatī. Saṃsayatthe hi pure-saddo. Atha vā yāva adhammo dhammaṃ paṭibāhituṃ samattho hoti, tato puretamevāti attho. Āsanne hi anadhippete ayaṃ pure-saddo. Dīppatī dīppissati, pure-saddayogena hi anāgatatthe ayaṃ vattamānapayogo yathā “purā vassati devo”ti. Tathā hi vuttaṃ -

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

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

Keci panettha evaṃ vaṇṇayanti - pureti pacchā anāgate, yathā addhānaṃ gacchantassa gantabbamaggo “pure”ti vuccati, tathā idhāpi maggagamanāyena anāgatakālo “pure”ti vuccatīti. Evaṃ sati taṃkālēpekkhāya cettha vattamānapayogo sambhavati. Dhammo paṭibāhiyyatīti etthāpi pure-saddena yojetvā vuttanāyena attho veditabbo, tathā dhammopi adhammaviparītavasena, ito parampi ese va nayo.

Avinayoti pahānavinayasamvaravinayānaṃ paṭipakkhabhūto avinayo. Vinayavādino dubbalā hontīti evaṃ iti-saddena pāṭho, so “tato param āhā”ti ettha āha-saddena sambajjhitabbo.

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

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

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

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

Tipiṭakasabbapariyattippabhedadhareti ettha tiṇṇaṃ piṭakānaṃ samāhāro tipīṭakaṃ, taṃsaṅkhātāṃ navaṅgādivasena anekabhedabhinnaṃ sabbam pariyattippabhedam dhārentīti tathā, tādise. Anu anu taṃ samaṅginaṃ bhāveti vaḍḍhetīti anubhāvo, soyeva ānubhāvo, pabhāvo, mahanto ānubhāvo yesaṃ te mahānubhāvā. “Etadaggaṃ bhikkhave”ti bhagavatā vuttavacanamupādāya pavattattā “etadagga”nti padaṃ anukaraṇajanāmaṃ nāma yathā “yevāpanaka”nti, tabbasena vuttaṭṭhānantaramidha etadaggaṃ, tamāropiteti attho. Etadaggaṃ eso bhikkhu aggoti vā āropitepi vaṭṭati. Tadanāropitāpi avasesaguṇasampannattā uccinitā tattha santīti dassetuṃ “yebhuyyenā”ti vuttaṃ. Tisso vijjā tevijjā, tā ādi yesaṃ chaḷabhiññādīnanti tevijjādayo, te bhedaṃ anekappakārā yesanti tevijjādibhedā. Atha vā tisso vijjā assa khīṇāsavassāti tevijjo, so ādi yesaṃ chaḷabhiññādīnanti tevijjādayo, teyeva bhedaṃ yesanti tevijjādibhedā. Tevijjachaḷabhiññādivasena anekabhedabhinne khīṇāsavabhikkhūyevāti vuttaṃ hoti. Ye sandhāya vuttanti ye bhikkhū sandhāya idaṃ “atha kho”tiādivacanam saṅgītikkhandhake vuttaṃ. Iminā kiñcāpi pāḷiyaṃ avisesatova vuttaṃ, tathāpi visesena yathāvuttakhīṇāsavabhikkhūyeva sandhāya vuttanti pāḷiyā saṃsandanaṃ karoti.

Nanu ca sakalanavaṅgasatthusāsanaṃpariyattidharā khīṇāsavā anekasatā, anekasahassā ca, kasmā thero ekenūnamakāsīti codanaṃ uddharitvā visesakāraṇadassanena taṃ pariharituṃ “kissa panā”tiādi vuttaṃ. Tattha kissāti

kasmā. Pakkhanatarajotako pana-saddo. Okāsakaraṇatthanti okāsakaraṇanimittam okāsakaraṇahetu. Attha-saddo hi “chaṇatthañca nagarato nikkhamitvā missakapabbataṃ abhiruhatū”tiādīsu viya kāraṇavacano, “kissa hetū”tiādīsu viya ca hetvatthe paccattavacanaṃ. Tathā hi vaṇṇayanti “chaṇatthanti chaṇanimittam chaṇahetūti attho”ti. Evañca sati pucchāsabhāgatāvissajjanāya hoti, esa nayo īdisesu.

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

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

“Sahāpi na sakkā”ti vattabbahetuto “vināpi na sakkā”ti vattabbahetuyeva balavataro saṅgītiyā bahukārattā. Tasmā tattha codanaṃ dassetvā pariharitum “yadi eva”ntiādi vuttam. Tattha yadi evanti evaṃ vinā yadi na sakkā, tathā satīti attho. Sekkhopi samānoti sekkhapuggalo samānopi. Māna-saddo hettha lakkhaṇe. Bahukārattāti bahūpakārattā. Upakāravacano hi kāra-saddo “appakampi kataṃ kāraṃ, puññaṃ hoti mahapphala”ntiādīsu viya. Assāti bhavēyya. Atha-saddo pucchāyaṃ. Pañhe “atha tvaṃ kena vaṇṇenā”ti hi payogamudāharanti. “Evaṃ

sante’’ti pana attho vattabbo. Parūpavādavivajjanatoti yathāvuttakāraṇaṃ ajānantānaṃ paresaṃ āropitaupavādato vivajjitukāmattā. Taṃ vivarati ‘’thero hī’’tiādīnā. Ativiya vissatthoti atirekaṃ vissāsiko. Kena viññāyatīti āha ‘’tathā hī’’tiādī. Daḷhīkaraṇaṃ vā etaṃ vacanaṃ. ‘’Vuttañhi, tathā hi iccete daḷhīkaraṇatthe’’ti hi vadanti saddavidū. Nanti ānandattheraṃ. ‘’Ovadatī’’ti iminā sambandho. Ānandattherassa yebhuyyena navakāya parisāya vibbhamane mahākassapatthero ‘’na vāyaṃ kumārako mattamaññāsī’’ti āha. Tathā hi parinibbute bhagavati mahākassapatthero bhagavato parinibbāne sannipatitassa bhikkhusaṅghassa majjhe nisīditvā dhammavinayasaṅgāyanatthaṃ pañcasate bhikkhū uccinitvā ‘’rājagahe āvuso vassaṃ vasantā dhammavinayaṃ saṅgāyissāma, tumhe pure vassūpanāyikāya attano attano palibodhaṃ pacchinditvā rājagahe sannipatathā’’ti vatvā attanā rājagahaṃ gato.

Ānandattheropi bhagavato pattacīvaramādāya mahājanaṃ saññāpento sāvatthiṃ gantvā tato nikkhamma rājagahaṃ gacchanto dakkhiṇāgirisimiṃ cārikaṃ cari. Tasmiṃ samaye ānandattherassa tiṃsamattā saddhivihārikā yebhuyyena kumārakā ekavassikaduvassikabhikkhū ceva anupasampannā ca vibbhamiṃsu. Kasmā panete pabbajitā, kasmā ca vibbhamiṃsūti? Tesāṃ kira mātāpitara cintesuṃ ‘’ānandatthero satthuvissāsiko aṭṭha vare yācitvā upaṭṭhahati, icchiticchitaṭṭhānaṃ satthāraṃ gahetvā gantuṃ sakkoti, amhākaṃ dārake etassa santike pabbajeyyāma, evaṃ so satthāraṃ gahetvā āgamissati, tasmīṃ āgate mayaṃ mahāsakkāraṃ kātuṃ labhissāmā’’ti. Iminā tāva kāraṇena nesāṃ ñātakā te pabbājesuṃ, satthari pana parinibbute tesāṃ sā patthanā upacchinnā, atha ne ekadivaseneva uppabbājesuṃ. Atha ānandattheraṃ dakkhiṇāgirisimiṃ cārikaṃ caritvā rājagahamāgataṃ disvā mahākassapatthero evamāhāti. Vuttañhetāṃ kassapasamyutte -

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

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

Tattha sassaghātaṃ maññe carasīti sassaṃ ghātento viya āhiṇḍasi. Kulūpaghātaṃ maññe carasīti kulāni upaghātento viya āhiṇḍasi. Olujjatīti palujjati bhijjati. Palujjanti kho te āvuso navappāyāti āvuso ānanda ete tuyhaṃ pāyena yebhuyyena navakā ekavassikaduvassikadaharā ceva sāmaṇerā ca palujjanti. Na vāyaṃ kumārako mattamaññāsīti ayaṃ kumārako attano pamāṇaṃ na vata jānātīti therāṃ tajjento āha. Kumārakavādā na muccāmāti kumārakavādato na muccāma. Tathā hi pana tvanti idamassa evaṃ vattabbatāya kāraṇadassanatthaṃ vuttaṃ. Ayañhettha adhippāyo - yasmā tvaṃ imehi navehi indriyasamvaravirahitehi bhojane amattaññūhi saddhiṃ vicarasi, tasmā kumārakehi saddhiṃ vicaranto ‘’kumārako’’ti vattabbataṃ arahasīti.

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

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

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

Vuttesu hi sabbakaniṭṭhassa amitodanasakkassa putto āyasmā ānando. Vuttañhi manorathapūraṇiyaṃ -

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

Tathāyeva vuttaṃ papañcasūdaniyampi -

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

Yaṃ vuccati, taṃ gahetabbaṃ. Tatthāti tasmīṃ vissatthādibhāve sati.

Ativissatthasakyakulappasutataṭṭhagatabhātubhāvatoti vuttaṃ hoti.

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

“Sabbā tā jimaṃ gacchantīti sabbā tā gāviyo kuṭilameva gacchanti, kasmā? Nette jimhagate sati nette kuṭilaṃ gate sati, nettassa kuṭilaṃ gatattāti attho”ti.

Udānaṭṭhakathāyampi “iti imasmīṃ sati idaṃ hotī”ti suttapadavaṇṇanāyaṃ “hetuatthataṭṭhaṃ bhumma-vacanassa kāraṇassa bhāvena tadavinābhāvī phalassa bhāvo lakkhīyatīti veditabbā”ti. Tatthāti vā nimittabhūte vissatthādimhīti attho, tasmīṃ uccinānetipi vadanti. Chandāgamaṇaṃ viyāti ettha chandā āgamaṇaṃ viyāti

padacchedo. Chandāti ca hetumhi nissakkavacanaṃ, chandena āgamaṇaṃ pavattanaṃ viyāti attho, chandena akattabbakaraṇamivāti vuttaṃ hoti, chandaṃ vā āgacchati sampayogavasenaṇāti chandāgamaṇaṃ, tathā pavatto apāyagamaṇiyo akusalacittuppādo. Atha vā ananurūpaṃ gamaṇaṃ āgamaṇaṃ. Chandena āgamaṇaṃ chandāgamaṇaṃ, chandena sinehena ananurūpaṃ gamaṇaṃ pavattanaṃ viya akattabbakaraṇaṃ viyāti vuttaṃ hoti. Asekkhabhūtā paṭisambhidā, taṃpattāti tathā, asekkhā ca te paṭisambhidāppattā cāti vā tathā, tādise. Sekkhapaṭisambhidāppattanti etthāpi esa nayo. Parivajjentoti hetvatthe antasaddo, parivajjanahetūti attho. Anumatiyāti anuññāya, yācanāyāti vuttaṃ hoti.

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

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

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

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

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

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

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

Citakāyāti vīsasataratanuccāya candanadārucitakāya, padhānakiccavaseneva ca sattāhaṃ citakāyaṃ agginā jhāyīti vuttaṃ. Na hi accantasamyogavasena nīrantaraṃ sattāhameva agginā jhāyīti tattha pacchimadivaseyeva jhāyītatā, tasmā sattāhasmīti attho veditabbo. Purimāpacchimānañhi dvīnaṃ sattāhānamantare sattāhe yattha katthacipi divase jhāyamāne satī “sattāhe jhāyī”ti vuttaṃ yujjati. Yathāha -

“Tena kho pana samayena cattāro mallapāmokkhā sīsaṃ nhātā ahatāni vatthāni nīvatthā ‘mayāṃ bhagavato citakaṃ ālīpessāmā’ti na sakkonti ālīpetu”ntīdi.

Sattipaṇjaraṃ katvāti sattikhaggādīhatthehi purisehi mallarājūnaṃ bhagavato dhātuārakkhakaraṇaṃ upalakkhaṇavasenāha. Sattīhatthā purisā hi sattīyo yathā “kuntā pacarantī”ti, tāhi samantato rakkhāpanavasena paṇjarapaṭibhāgattā sattipaṇjaraṃ. Sandhāgāraṃ nāma rājūnaṃ ekā mahāsālā. Uyyogakālādīsū hi rājāno tattha ṭhatvā “ettakā purato gacchantu, ettakā pacchato, ettakā ubhohi passehi, ettakā hatthīsū abhiruhantu, ettakā assesu, ettakā rathesū”ti evaṃ sandhiṃ karonti mariyādaṃ bandhanti, tasmā taṃ ṭhānaṃ “sandhāgāra”nti vuccati. Apica uyyogaṭṭhānato āgantvāpi yāva gehesu allagomayaparibhaṇḍādīni karonti, tāva dve tīṇi divasāni rājāno tattha santhambhanti vissamanti parissayaṃ vinodentīti sandhāgāraṃ, rājūnaṃ vā saha atthānusāsanaṃ agārantīti sandhāgāraṃ ha-kārassa dha-kāraṃ, anusarāgamañca katvā, yasmā vā rājāno tattha sannipatitvā “imasmīṃ kāle kasitūṃ vaṭṭati, imasmīṃ kāle vapitū”nti evamādinā nayena gharāvāsakiccāni sammantayanti, tasmā chinnavicchinnaṃ gharāvāsaṃ tattha sandhārentīti sandhāgāraṃ. Visākhapuṇṇamito paṭṭhāya yāva visākhamaśassa amāvāsī, tāva soḷasa divasā sīhaḷavohāravasena gahitattā, jeṭṭhamūlamāsassa sukkapakkhe ca pañca divasāti āha “īti ekavīsati divasā gatā”ti. Tattha carimadivaseyeva dhātuyo bhājayīṃsu, tasmīṃyeva ca divase ayaṃ kammavācā katā. Tena vuttaṃ “jeṭṭhamūlasukkapakkhapañcamīya”ntīdi. Tattha jeṭṭhanakkhattaṃ vā mūlanakkhattaṃ vā tassa māsassa puṇṇamiyaṃ candena vuttaṃ, tasmā so māsō “jeṭṭhamūlamāso”ti vuccati. Anācāraṇti heṭṭhā vuttaṃ anācāraṃ.

Yadi evaṃ kasmā vinayaṭṭhakathāyaṃ, maṅgalasuttaṭṭhakathāyañca “sattasu sādhuḷāṇadivasesu, sattasu ca dhātupūjādivasesu vītivattesū”ti vuttanti? Sattasu dhātupūjādivasesu gahitesu tadavinābhāvato majjhe citakāya jhāyanasattāhampi gahitamevāti katvā visūṃ na vuttaṃ viya dissati. Yadi evaṃ kasmā “aḍḍhamāso atikkanto, diyaḍḍhamāso seso”ti ca vuttanti? Nāyaṃ doso. Appakañhi ūnamadhikaṃ vā gaṇanūpagaṃ na hoti, tasmā appakena adhikopi samudāyo anadhiko viya hotīti katvā aḍḍhamāso adhikepi pañcadivase “aḍḍhamāso atikkanto”ti vuttaṃ dvāsītikhandhakavattānaṃ katthaci “asīti khandhakavattānī”ti vacanaṃ viya, tathā appakena ūnopi samudāyo anūno viya hotīti katvā diyaḍḍhamāso ūnapi pañcadivase “diyaḍḍhamāso seso”ti vuttaṃ satipaṭṭhānavibhaṅgaṭṭhakathāyaṃ chamāsato ūnapi aḍḍhamāse “chamāsaṃ sajjhāyo kātabbo”ti vacanaṃ viya, aññathā aṭṭhakathānaṃ aññamaññavirodho siyā. Apica dīghabhāṇakānaṃ matena tiṇṇaṃ sattāhānaṃ vasena “ekavīsati divasā gatā”ti idha vuttaṃ. Vinayasuttanipātaḥkhuddakapāṭhaṭṭhakathāsu pana khuddakabhāṇakānaṃ matena ekameva jhāyanadivasaṃ katvā tadavasesānaṃ dvīnaṃ sattāhānaṃ vasena

“aḍḍhamāso atikkanto, diyaḍḍhamāso seso”ti ca vuttaṃ. Paṭhamabuddhavadanādisu viya taṃ taṃ bhāṇakānaṃ matena aṭṭhakathāsupi vacanabhedo hotīti gahetabbaṃ. Evampettha vadanti - parinibbānadivasato paṭṭhāya ādimhi cattāro sādhuḱīlanadivasāyeva, tato paraṃ tayo sādhuḱīlanadivasā ceva citakajhāyanadivasā ca, tato paraṃ eko citakajhāyanadivasoyeva, tato paraṃ tayo citakajhāyanadivasā ceva dhātupūjādivasā ca, tato paraṃ cattāro dhātupūjādivasāyeva, iti taṃ taṃ kiccānurūpagaṇanavasena tīṇi sattāhāni paripūrenti, agahitaggahaṇena pana aḍḍhamāsova hoti. “Ekavīsati divasā gatā”ti idha vuttavacanañca taṃ taṃ kiccānurūpagaṇaneneva. Evañhi catūsipi aṭṭhakathāsu vuttavacanaṃ sametīti vicāretvā gahetabbaṃ. Vajirabuddhittherena pana vuttaṃ “aḍḍhamāso atikkantoti ettha eko divaso naṭṭho, so pāṭipadadivaso, kolāhaladivaso nāma so, tasmā idha na gahito”ti, taṃ na sundaraṃ parinibbānasuttantapāliyaṃ pāṭipadadivasatoyeva paṭṭhāya sattāhassa vuttattā, aṭṭhakathāyañca parinibbānadivasena saddhiṃ tiṇṇaṃ sattāhānaṃ gaṇitattā. Tathā hi parinibbānadivasena saddhiṃ tiṇṇaṃ sattāhānaṃ gaṇaneneva jeṭṭhamūlasukkapakkhapañcamī ekavīsati divaso hoti.

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

Aññepi mahātherāti anuruddhattherādayo. Sokasallasamappitanti sokasaṅkhātena sallena anupaviṭṭhaṃ paṭividdhaṃ. Asamucchinnaavijjātaṇhānusayattā avijjātaṇhābhisaṅkhātena kammunā bhavayonigatitṭhitisattāvāsesu khandhapañcakasaṅkhātāṃ attabhāvaṃ janeti abhinibbattetīti jano. Kilese janeti, ajani, janissatīti vā jano, mahanto jano tathā, taṃ. Āgatāgatanti āgatamāgataṃ yathā “ekeko”ti. Ettha siyā - “thero attano pañcasatāya parisāya parivutto rājagahaṃ gato, aññepi mahātherā attano attano parivāre gahetvā sokasallasamappitaṃ mahājanaṃ assāsetukāmā taṃ taṃ disaṃ pakkantā”ti idha vuttavacanaṃ samantapāsādikāya “mahākassapatthero ‘rājagahaṃ āvuso gacchāmā’ti upaḍḍhaṃ bhikkhusaṅghaṃ gahetvā ekaṃ maggaṃ gato, anuruddhattheropi upaḍḍhaṃ gahetvā ekaṃ maggaṃ gato”ti vuttavacanañca aññamaññaṃ viruddhaṃ hoti. Idha hi mahākassapattherādayo attano attano parivārabhikkhūhiyeva saddhiṃ taṃ taṃ disaṃ gatāti attho āpajjati, tattha pana mahākassapattheraanuruddhattherāyeva paccekamupaḍḍhasaṅghena saddhiṃ ekekaṃ maggaṃ gatāti? Vuccate - tadubhayampi hi vacanaṃ na virujjhati atthato saṃsandanattā. Idha hi niravasesena therānaṃ paccekagamanavacanameva tattha nayavasena dasseti, idha attano attano parisāya gamanavacanañca tattha upaḍḍhasaṅghena saddhiṃ gamanavacanena. Upaḍḍhasaṅghoti hi sakasakaparisābhūto bhikkhugaṇo gayhati upaḍḍhasaddassa asamepi bhāge pavattattā. Yadi hi sannipatite saṅghe upaḍḍhasaṅghena saddhinti atthaṃ gaṇheyya, tadā saṅghassa gaṇanapathamatītattā na yujjateva, yadi ca saṅgāyanatthaṃ uccinitānaṃ pañcannaṃ bhikkhusatānaṃ majjhe upaḍḍhasaṅghena saddhinti atthaṃ gaṇheyya, evampi tesāṃ gaṇapāmokkhānaṃyeva uccinitattā na yujjateva. Paccekagaṇino hete. Vuttañhi “sattasatasahassāni, tesu pāmokkhabhikkhavo”ti, iti atthato saṃsandanattā tadetaṃ ubhayampi vacanaṃ aññamaññaṃ na virujjhatīti. Taṃtaṃbhāṇakānaṃ

matenevaṃ vuttantipi vadanti.

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

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

“Yathā ta”ntiādinā yathāvuttamatthaṃ upamāya āvi karoti. Tattha yathā aññopi bhagavato...pe... paṭiṭṭhitapemo ceva akhīṇāsavo ca anekesu...pe... upakārasañjanitacittamaddavo ca akāsi, evaṃ āyasmāpi ānando bhagavato guṇa...pe... maddavo ca hutvā akāsi yojanā. Nti nipātamattaṃ. Apica etena tathākaraṇahetuṃ dasseti, yathā aññepi yathāvuttasabhāvā akaṃsu, tathā āyasmāpi ānando bhagavato...pe... paṭiṭṭhitapemattā ceva akhīṇāsavattā ca anekesu...pe... upakārasañjanitacittamaddavattā cāti hetuatthassa labbhamānattā. Hetugabbhāni hi etāni padāni tadatthasseva tathākaraṇahetubhāvato. Dhanapāladamana, suvaṇṇakakkaṭa, cūḷahaṃsa -mahāhaṃsajātakādīhi cettha vibhāvetabbo. Guṇānaṃ gaṇo, soyeva amatanipphādarkarasasadiśatāya amataraso. Taṃ jānanapakatitāyāti paṭiṭṭhitapade hetu. Upakāra...pe... maddavoti upakārapubbabhāvena sammājanitacittamuduko. Evampi so iminā kāraṇena adhivāsesīti dassento “tameva”ntiādimāha. Tattha tamenanti taṃ āyasmantaṃ ānandaṃ. Eta-saddo hi padālaṅkāramattaṃ. Ayañhi saddapakati, yadidaṃ dvīsu sabbānāmesu pubbapadasseva atthapadatā. Saṃvejesīti “nanu bhagavatā paṭikacceva akkhātāṃ ‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo’tiādinā saṃvegaṃ janesī”ti ācariyadhammapālattherena vuttaṃ, evaṃ sati “bhante...pe... assāsessathāti paṭhamaṃ vatvā”ti saha pāṭhasesena yojanā assa. Yathārutato pana ādyatthena iti-saddena “evamādinā saṃvejesī”ti yojanāpi yujjateva. Yena kenaci hi vacanena

saṃvegaṃ janesi, taṃ sabbampi saṃvejanassa karaṇaṃ sambhavatīti.
Santhambhitvāti paridevanādivirahena attānaṃ paṭibandhetvā patiṭṭhāpetvā.
Ussannadhātukanti upacitapittasemhādidosā. Pittasemhavātavasena hi tisso
dhātuyo idha bhesajjakaraṇayogyatāya adhippetā, yā “dosā, malā”ti ca loke
vuccanti, pathavī āpo tejo vāyo ākāsoti ca bhedenā paccekaṃ pañcavidhā. Vuttañhi -

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

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

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

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

Dutiyadivaseti khīravirecanapītadivasato dutiyadivase. Cetakattherenāti cetiyaraṭṭhe
jātattā cetakoti evaṃ laddhanāmena therena. Pacchāsamaṇenāti pacchānugatena
samaṇena. Sahatthe cetāṃ karaṇavacanaṃ. Subhena māṇavena puṭṭhoti “yesu
dhammesu bhavaṃ gotamo imaṃ lokaṃ patiṭṭhapesi, te tassa accayena naṭṭhā nu
kho, dharanti nu kho, sace dharanti, bhavaṃ ānando jānissati, handa naṃ
pucchāmi”ti evaṃ cintetvā “yesaṃ so bhavaṃ gotamo dhammānaṃ vaṇṇavādī
ahosi, yattha ca imaṃ janataṃ samādapesi nivesesi patiṭṭhāpesi, katamesānaṃ kho

bho ānanda dhammānaṃ so bhavaṃ gotamo vaṇṇavādī ahoṣī”tiādinā puṭṭho, athassa thero tīṇi piṭakāni sīlakkhandhādīhi tīhi khandhehi saṅgahetvā dassento “tiṇṇaṃ kho māṇava khandhānaṃ so bhagavā vaṇṇavādī”tiādinā idha sīlakkhandhavagge dasamaṃ suttaṃabhāsi, taṃ sandhāyāha “imasmiṃ...pe... mabhāsi”ti.

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

Rājagahaṃ parivāretvāti bahinagare tṭhitabhāvena vuttaṃ. Chaḍḍitapatitauklāpāti chaḍḍitā ca patitā ca uklāpā ca. Idaṃ vuttaṃ hoti - bhagavato parinibbānaṭṭhānaṃ gacchantehi bhikkhūhi chaḍḍitā vissaṭṭhā, tatoyeva ca upacikādīhi khādītattā ito cito ca patitā, sammajjanābhāvena ākiṇṇakacavarattā uklāpā cāti. Tadevatthaṃ “bhagavato hī”tiādinā vibhāveti. Avakuthi pūtibhāvamagamāsīti uklāpo tha-kārassa la-kāraṃ katvā, ujjiṭṭho vā kalāposamūhoti uklāpo, vaṇṇasaṅgamanavasenevaṃ vuttaṃ yathā “upakleso, sneho” - iccādi, tena yuttāti tathā. Paricchedavasena veṇīyanti dissantīti pariveṇā. Kurumānāti kattukāmā. Senāsanavattānaṃ paññattattā, senāsanakkhandhake ca senāsanapaṭibaddhānaṃ bahūnampi vacanānaṃ vuttattā senāsanapaṭisaṅkharānampi tassa pūjāyeva nāmāti āha “bhagavato vacanapūjanattha”nti. Paṭhamāṃ māsaṃ vassānassa paṭhamāṃ māsaṃ. Accantasamyoge cetaṃ upayogavacanaṃ. “Tittiyavādaparimocanatthañcā”ti vuttamatthaṃ pākaṃ kātuṃ “tittiyā hī”tiādi vuttaṃ.

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

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

Vissakammunāti sakkassa devānamindassa kammākammavidhāyakaṃ devaputtaṃ sandhāyāha. Suvibhattabhittithambhasopānanti ettha suvibhattapadassa dvandato pubbe suyyamānattā sabbehi dvandapadehi sambandho, tathā “nānāvidha...pe... vicitta”ntiādīsupi. Rājabhavanavibhūtinti rājabhavanasampattiṃ, rājabhavanasobhaṃ vā. Avahasantamivāti avahāsaṃ kurumānaṃ viya. Siriyāti sobhāsaṅkhātāya lakkhiyā.

Niketanamivāti vasanaṭṭhānamiva, “jalantamivā”tipi pāṭho. Ekasmimyeva pānīyatitthe nipatantā pakkhino viya sabbesampi janānaṃ cakkhūni maṇḍapeyeve nipatantīti vuttaṃ “ekanipāta...pe... vihaṅgāna”nti. Nayanavihaṅgānanti nayanasaṅkhātavihaṅgānaṃ. Lokarāmaṇeyyakamiva sampiṇḍitanti yadi loke vijjamānaṃ rāmaṇeyyakam sabbameva ānetvā ekattha sampiṇḍitaṃ siyā, taṃ viyāti vuttaṃ hoti, yaṃ yaṃ vā loke ramitumarahati, taṃ sabbaṃ sampiṇḍitamivātipi attho. Daṭṭhabbasāramaṇḍanti pheggurahitaṃ sāraṃ viya, kasaṭavinimuttaṃ pasannaṃ viya ca daṭṭhumaraharūpesu sārabhūtaṃ, pasannabhūtañca. Apica daṭṭhabbo dassanīyo sārabhūto visitṭhataro maṇḍo maṇḍanaṃ alaṅkāro etassāti daṭṭhabbasāramaṇḍo, taṃ. Maṇḍaṃ sūriyarasmiṃ pāti nivāreti, sabbesaṃ vā janānaṃ maṇḍaṃ pasannaṃ pāti rakkhati, maṇḍanamalaṅkāraṃ vā pāti pivati alaṅkaritum yuttabhāvenāti maṇḍapo, taṃ.

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

Idāni āyasmato ānandassa asekkhabhūmisamāpajjanaṃ dassento “tasmiñca panā”tiādimāha. Tattha tasmiñca pana divasaeti tathā rañṇā ārocāpitadivase, sāvaṇamāsassa kāḷapakkhacatutthadivaseti vuttaṃ hoti. Anattahajananato visasaṅkāsatāya kilesa visam, tassa khīṇāsavabhāvato aññathābhāvasaṅkhātā satti gandho. Tathā hi so bhagavato parinibbānādīsu vilāpādimakāsi. Apica visajananakapupphādigandhapatibhāgatāya nānāvidhadukkhahetukiriyājananako kilesova “visagandho”ti vuccati. Tathā hi so “visam haratīti visattikā, visamūlāti visattikā, visaphalāti visattikā, visaparibhogāti visattikā”tiādinā vuttoti. Apica

visagandhonāma virūpo maṃsādigandho, taṃsadisatāya pana kilesa. “Vissasaddo hi virūpe”ti abhidhammaṭṭikāyaṃvuttaṃ. Addhāti ekaṃsato. Saṃveganti dhammasaṃvegaṃ. “Ohitabhārāna”nti hi yebhuyyena, padhānena ca vuttaṃ. Edisesu pana ṭhānesu tadaññesampi dhammasaṃvegoyeva adhippeto. Tathā hi “saṃvego nāma sahottappaṃ ñāṇaṃ, so tassā bhagavato dassane uppajji”ti rajjumālāvimānavaṇṇanāyaṃvuttaṃ, sā ca tadā aviññātasāsanā anāgataphalāti. Itarathā hi cittutrāsavasena dosoyeva saṃvegoti āpajjati, evaṃca sati so tassa asekkhabhūmisamāpajjanassa ekaṃsakāraṇaṃ na siyā. Evamabhūto ca so idha na vattabboyevāti alampipapañcena. Tenāti tasmā sve saṅghasannipātassa vattamānattā, sekkhasakaraṇīyattā vā. Te na yuttanti tava na yuttaṃ, tayā vā sannipātaṃ gantum na patirūpaṃ.

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

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

Hi vuttaṃ. Anupādāyāti taṇhādiṭṭhivasena kañci dhammaṃ aggahetvā, yehi vā kilesehi muccati, tesam lesamattampi aggahetvā. Āsavehīti bhavato ā bhavaggaṃ, dhammato ca ā gotrabhuṃ savanato pavattanato āsavasaññitehi kilesehi. Upalakkaṇavacanamattañcetaṃ. Tadekaṭṭhatāya hi sabbehipi kilesehi sabbehipi pāpadhammehi cittaṃ vimuccatiyeva. Cittaṃ vimuccīti cittaṃ arahattamaggakkhaṇe āsavehi vimuccamānaṃ hutvā arahattaphalakkhaṇe vimucci. Tadattaṃ vivarati “ayañhi”tiādinā. Caṅkamenāti caṅkamanakiriyāya. Visanti attanā laddhamaggaphalato visesamaggaphalaṃ. Vivaṭṭūpanissayabhūtaṃ kataṃ upacitaṃ puññaṃ yenāti katapuñño, arahattādhigamāya katādhikāroti attho. Padhānamanuyuñjāti vīriyamanuyuñjāhi, arahattasamāpattiyā anuyogaṃ karohīti vuttaṃ hoti. Hohisīti bhavissasi. Kathādosoti kathāya doso vitathabhāvo. Accāraddhanti ativiya āraddhaṃ. Uddhaccāyāti uddhatabhāvāya. Handāti vossaggavacananaṃ. Tena hi adhunāyeva yojemi, na panāhaṃ papañcaṃ karomīti vossaggaṃ karoti. Vīriyasamataṃ yojemīti caṅkamanavīriyassa adhimattattā tassa hāpanavasena samādhinā samatāpādanena vīriyassa samataṃ samabhāvaṃ yojemi, vīriyena vā samathasaṅkhātāṃ samādhim yojemīti attho. Dvidhāpi hi pāṭho dissati. Vissamissāmīti assasissāmi. Idāni tassa visesato pasamsanārahabhāvaṃ dassetuṃ “tenā”tiādi vuttaṃ. Tenāti catuiriyaṃ pathavirahitatākāraṇena. “Anipanno”tiādinī paccuppannavacanāneva. Parinibbutopi so ākāseyeva parinibbāyi. Tasmā therassa kilesaparinibbānaṃ, khandhaparinibbānañca visesena pasamsārahaṃ acchariyabbhutamevāti.

Dutiyadivaseti therena arahattapattadivasato dutiyadivase. Pañcamiyanti tithipekkhāya vuttaṃ, “dutyadivase”ti iminā tulyādhikaraṇaṃ. Bhinnaliṅgampi hi tulyatthapadaṃ dissati yathā “guṇo pamāṇaṃ, vīsati cittāni” iccādi. Kāḷapakkhassāti

sāvaṇamāsakāḷapakkhassa. Paṭhamañhi māsaṃ
khaṇḍaphullapaṭisaṅkharāṇamakam̐su, paṭhamamāsabhāvo ca
majjhimappadesavohārena. Tattha hi purimapuṇṇamito yāva aparā puṇṇamī, tāva
eko māsoti voharanti. Tato tīṇi divasāni rājā maṇḍapamakāsi, tato dutiyadivase thero
arahattaṃ sacchākāsi, tatiyadivase pana sannipatitvā therā saṅgītimakam̐su, tasmā
āsaḷhimāsakāḷapakkhapāṭipadato yāva sāvaṇamāsakāḷapakkhapañcamī, tāva
pañcadivasādhiko ekamāso hoti. Samānoti uppajjamāno. Haṭṭhatuṭṭhacittoti ativiya
somanassacitto, pāmojjena vā haṭṭhacitto pītiyā tuṭṭhacitto. Ekam̐santi ekasmim̐
am̐se, vāmaṃseti attho. Tathā hi vaṅgīsasuttavaṇṇanāyaṃ vuttaṃ -

“Ekam̐saṃ cīvaranti ettha puna saṇṭhāpanavasena evaṃ vuttaṃ, ekam̐santi ca
vāmaṃsaṃ pārupitvā ṭhitassetam̐ adhivacanaṃ. Yato yathā vāmaṃsaṃ pārupitvā
ṭhitaṃ hoti, tathā cīvaraṃ katvāti evamassattho veditabbo”ti.

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

Kimattaṃ paṇāyaṃ evamārocayamāno viya agamāsīti? Vuccate - so hi
“attupanāyikaṃ akatvā aññabyākaraṇaṃ bhagavatā saṃvaṇṇita”nti manasi karitvā
“sekkhatāya dhammavinayasaṅgītiyā gahetumayuttampi bahussutattā
gaṇhissāmā”ti nisinnānaṃ therānaṃ arahattappattivijānanena
somanassuppādanattaṃ, “appamatto hohī”ti bhagavatā dinnaovādassa ca
saphalatādīpanattaṃ evamārocayamāno viya agamāsīti. Āyasmato
mahākassapassa etadahosi samasamaṭṭhapanādinā yathāvuttakāraṇena
satthukappattā. Dhareyyāti vijjamāno bhaveyya. “Sobhati vata te āvuso ānanda
arahattasamadhigamatā”tiādinā sādhuḷkāramadāsi. Ayamidha dīghabhāṇakānaṃ
vādo. Khuddakabhāṇakesu ca suttanipātakhuḍḍakapāṭhabhāṇakānaṃ vādotipi yujjati
tadaṭṭhakathāsupi tathā vuttattā.

Majjhimam̐ nikāyaṃ bhaṇanti sīlenāti majjhimabhāṇakā, tappaguṇā ācariyā.
Yathāvuddhanti vuddhapaṭipāṭim̐, tadanatikkamitvā vā. Tatthāti tasmim̐
bhikkhusaṅghe. Ānandassa etamāsananti sambandho. Tasmim̐ samayeti tasmim̐
evaṃkathanasamaye. Thero cintesi “kuhim̐ gato”ti pucchantānaṃ attānaṃ dassente
ativiya pākaṭabhāvena bhavissamānattā, ayampi majjhimabhāṇakesveva ekaccānaṃ
vādo, tasmā itipi eke vadantīti sambandho. Ākāsenā āgantvā attano āsaneyeva
attānaṃ dassesītipi tesameva ekacce vadanti. Pulliṅgavisaye hi “eke”ti vutte
sabbattha “ekacce”ti attho veditabbo. Tisupi cettha vādesu tesam̐ tesam̐
bhāṇakānaṃ tena tenākārena āgatamattaṃ ṭhapetvā visuṃ visuṃ vacane aññaṃ
visesakāraṇaṃ natthi. Sattamāsaṃ katāya hi dhammavinayasaṅgītiyā kadāci

pakatiyāva, kadāci pathaviyaṃ nimujjivā, kadāci ākāsenā āgatattā taṃ tadāgamanamupādāya tathā tathā vadanti. Apica saṅgītiyā ādivaseyeva paṭhamam pakatiyā āgantvā tato paraṃ ākāsamabbhuggantvā paraṃ pattakāle tato otarivā bhikkhupantiṃ apīlento pathaviyaṃ nimujjivā āsane attānaṃ dassesīti vadanti. Yathā vā tathā vā āgacchatu, āgamanākāramattaṃ na pamāṇam, āgantvā gatakāle āyasmato mahākassapassa sādhu-kāradānameva pamāṇam satthārā dātabbasādhukāradāneva arahattappattiyā aññesampi ñāpitattā, bhagavati dharmāne paṭiggahetabbāya ca pasamsāya therassa paṭiggahitattā. Tasmā tamatthaṃ dassento “yathā vā”tiādimāha. Sabbatthāpīti sabbesupi tīsu vādesu.

Bhikkhū āmantesiṭi bhikkhū ālapīti ayamettha attho, aññatra pana ñāpanepi dissati yathā “āmantayāmi vo bhikkhave, paṭivedayāmi vo bhikkhave”ti pakkosanepi dissati yathā “ehi tvaṃ bhikkhu mama vacanena sārīputtaṃ āmantehī”ti ālapanepi dissati yathā “tatra kho bhagavā bhikkhū āmantesi ‘bhikkhavo’ti”, idhāpi ālapaneti sārattadīpaniyaṃ vuttaṃ. Ālapanamattassa pana abhāvato “kiṃ paṭhamam saṅgāyāmā”tiādinā vuttena viññāpiyamānatthantarena ca saha caraṇato ñāpane vaṭṭati, tasmā āmantesiṭi paṭivedesi viññāpesīti attho vattabbo. “Tatra kho bhagavā bhikkhū āmantesi ‘bhikkhavo’ti, ‘bhaddante’ti te bhikkhū bhagavato paccassosu”ntiādisu hi ālapanamattameva dissati, na viññāpiyamānatthantaram, taṃ pana “bhūtapubbaṃ bhikkhave”tiādinā paccekameva āraddhaṃ. Tasmā tādīsesseva ālapanē vaṭṭatīti no takko. Saddavidū pana vadanti “āmantayitvā devindo, vissakammaṃ mahiddhika”ntiādisu viya mantasaddo guttabhāsane. Tasmā ‘āmantesi’ti etassa sammantayīti attho”ti. “Āvuso”tiādi āmantanākāradīpanam. Dhammaṃ vā vinayaṃ vāti ettha vā-saddo vikappane, tena “kimekaṃ tesu paṭhamam saṅgāyāmā”ti dasseti. Kasmā āyūti āha “vinaye ṭhite”tiādi. “Yasmā, tasmā”ti ca ajjhāharitvā yojetabbaṃ. Tasmāti tāya āyusarikkhatāya. Dhuranti jeṭṭhakaṃ. No nappahotīti pahotiyeva. Dvīpaṭisedho hi saha atisayena pakatyatthadīpako.

Etadagganti eso aggo. Liṅgavipallāsena hi ayaṃ niddeso. Yādanti ca yo ayaṃ, yadidaṃ khandhapañcakanti vā yojetabbaṃ. Evañhi sati “etadagga”nti yathārutaliṅgameva. “Yadida”nti padassa ca ayaṃ sabhāvo, yā tassa tassa atthassa vattabbassa liṅgānurūpena “yo aya”nti vā “yā aya”nti vā “yaṃ ida”nti vā yojetabbatā tathāyevassa tattha tattha dassitattā. Bhikkhūnaṃ vinayadharānanti niddhāraṇachattīniddeso.

Attanāva attānaṃ sammannīti sayameva attānaṃ sammataṃ akāsi. “Attanā”ti hi idaṃ tatiyāvisesanaṃ bhavati, tañca parehi sammannanaṃ nivatteti, “attanā”ti vā ayaṃ vibhatyantapatirūpako abyayasaddo. Keci pana “liṅgatthe tatiyā abhihitakattubhāvato”ti vadanti. Tadayuttameva “thero”ti kattuno vijjāmānattā. Vissajjanatthāya attanāva attānaṃ sammannīti yojetabbaṃ. Pucchadhātussa dvikammikattā “upāliṃ vinaya”nti kammadvayaṃ vuttaṃ.

Bījanaṃ gahetvāti ettha bījanīgahaṇaṃ dhammakathikānaṃ dhammatāti veditabbaṃ. Tāya hi dhammakathikānaṃ parisāya hatthakukkuccamukhavikārādi paṭicchādīyati. Bhagavā ca dhammakathikānaṃ dhammatādassanatthameva vicitrabījanaṃ gaṇhāti. Aññathā hi sabbassapi lokassa alaṅkārabhūtaṃ paramukkaṃ sagatasikkhāsāmyamānaṃ buddhānaṃ mukha-candamaṇḍalaṃ paṭicchādetabbaṃ na siyā. “Paṭhamam āvuso upāli pārājikaṃ kattha paññatta”nti kasmā vuttaṃ, nanu tassa saṅgītiyā purimakāle paṭhamabhāvo na yuttoti? No na

yutto bhagavatā paññattānukkamena, pātimokkhuddesānukkamena ca paṭhamabhāvassa siddhattā. Yebhuyyena hi tīṇi piṭakāni bhagavato dharamānakāle t̥hitānukkameneva saṅgītāni, visesato vinayābhidhammapiṭakānīti daṭṭhabbaṃ. Kismiṃ vatthusminti, methunadhammeti ca nimittatthe bhumavacanāṃ. “Kattha paññatta”ntiādinā dassitena saha tadavasitṭhampi saṅgahetvā dassetuṃ “vatthumpi pucchi”tiādi vuttaṃ.

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

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

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

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

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

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

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

Antarā ca bhante rājagahaṃ antarā ca nālandanti ettha antarāsaddo vivare “apicāyaṃ bhikkhave tapodādvinnaṃ mahānirayānaṃ antarikāya āgacchatī”tiādīsu viya. Tasmā rājagahassa ca nālandassa ca vivareti attho daṭṭhabbo. Antarāsaddena pana yuttattā upayogavacanaṃ kataṃ. Īdisesu ṭhānesu akkharacintakā “antarā gāmañca nadiñca yātī”ti evaṃ ekameva antarāsaddaṃ payujjanti, so dutiyapadenapi yojetabbo hoti. Ayojyamāne hi upayogavacanaṃ na pāpuṇāti sāmivacanassa pasaṅge antarāsaddayogena upayogavacanassa icchitattā. Tattha rañño kīlanatthaṃ paṭibhānacittavicitraagāramakaṃsu, taṃ “rājāgāraka”nti vuccati, tasmīṃ. Ambalaṭṭhikāti rañño uyyānaṃ. Tassa kira dvārasamīpe taruṇo ambarukkho atthi, taṃ “ambalaṭṭhikā”ti vadanti, tassa samīpe pavattattā uyyānampi “ambalaṭṭhikā” tveva saṅkhyam gataṃ yathā “varuṇanagara”nti, tasmā ambalaṭṭhikāyaṃ nāma uyyāne rājāgāraketi attho. Aviññāyamānassa hi viññāpanatthaṃ etaṃ ādhāradvayaṃ vuttaṃ rājāgārametassāti vā rājāgārakaṃ, uyyānaṃ, rājāgāravati ambalaṭṭhikāyaṃ nāma uyyāneti attho. Bhinnaliṅgampi hi visesanapadamatthī”ti keci vadanti, evaṃ sati rājāgāraṃ ādhāro na siyā. “Rājāgāraketi evaṃnāmake uyyāne abhiramanārahaṃ kira rājāgārampi. Tattha, yassa vasenetam evaṃ nāmaṃ labhatī”ti vajirabuddhitthero. Evaṃ sati “ambalaṭṭhikāya”nti āsannataruṇambarukkhena visesetvā “rājāgārake”ti uyyānameva nāmasena vuttanti attho āpajjati, tathā ca vuttadosova siyā. Suppiyañca paribbājakanti suppiyaṃ nāma sañcayassa antevāsīm channaparibbājakañca. Brahmadattañca māṇavanti ettha taruṇo “māṇavo”ti vutto “ambatṭho māṇavo, aṅgako māṇavo”tiādīsu viya, tasmā brahmadattaṃ nāma taruṇapurisañca ārabbhāti attho. Vaṇṇāvaṇṇeti pasaṃsāya ceva garahāya ca. Atha vā guṇo vaṇṇo, aguṇo avaṇṇo, tesam bhāsaṇaṃ uttarapadalopena tathā vuttaṃ

yathā “rūpabhavo rūpa”nti.

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

“Dhammasaṅgaho cā”tiādinā samāso. Evaṃ saṃvaṇṇitaṃ porāṇakehīti attho. Etena “mahādhammahadayena, mahādhatukathāya vā saddhiṃ sattappakaraṇaṃ abhidhammapiṭakaṃ nāmā”ti vuttaṃ vittaṇḍavādimataṃ paṭikkhipitvā “kathāvatthunāva saddhi”nti vuttaṃ samānavādimataṃ dasseti. Saṇhaññāssa, saṇhaññāvantānaṃ vā visayabhāvato sukhumaññāgocaraṃ.

Cūḷaniddesamahāniddesavasena duvidhopi niddeso. Jātakādike khuddakanikāyapariyāpanne, yebhuyyena ca dhammaniddesabhūte tādise abhidhammapiṭakeva saṅgaṇhituṃ yuttaṃ, na pana dīghanikāyādippakāre suttantapiṭake, nāpi paññattiniddesabhūte vinayapiṭaketi dīghabhāṇakā jātakādīnaṃ abhidhammapiṭake saṅgahaṃ vadanti. Cariyāpiṭakabuddhavaṃsānañcettha aggahaṇaṃ jātakagatikattā, nettipeṭakopadesādīnañca niddesapaṭisambhidāmaggaṭikattā. Majjhimaṃ bhāṇakā pana aṭṭhuppattivasena desitānaṃ jātakādīnaṃ yathānulomadesanābhāvato tādise suttantapiṭake saṅgaho yutto, na pana sabhāvadhammaniddesabhūte yathādhammasāsane abhidhammapiṭake, nāpi paññattiniddesabhūte yathāparādhassāsane vinayapiṭaketi jātakādīnaṃ suttantapiṭakapariyāpannataṃ vadanti. Yuttamettha vicāretvā gahetabbaṃ.

Evaṃ nimittapayojanakāḷadesakāraṇakaraṇappakārehi paṭhamāṃ saṅgītiṃ dassetvā idāni tattha vavatthāpitesu dhammavinayesu nānappakāraṇasallatthaṃ ekavidhādibhedāṃ dassetuṃ “evameta”ntiādimāha. Tattha “eva”nti iminā etasaddena parāmasitabbaṃ yathāvuttasaṅgītippakāraṃ nidasseti. “Yañhi”tiādi vitthāro. Anuttaraṃ sammāsambodhinti anāvaraṇaṇānapadaṭṭhānaṃ maggaññaṃ, maggaññaṇapadaṭṭhānañca anāvaraṇaṇānaṃ. Etthantareti abhisambujjhanassa, parinibbāyanassa ca vivare. Tadeva pañcattālīsa vassānīti kālavasena niyamehi. Paccavekkhantena vāti udānādivasena pavattadhammaṃ sandhāyāha. Yaṃ vacanaṃ vuttaṃ, sabbaṃ tanti sambandho. Kiṃ panetanti āha “vimuttirasamevā”ti, na tadaññarasanti vuttaṃ hoti. Vimuccitthāti vimutti, rasitabbaṃ assādetabbanti rasaṃ, vimuttisaṅkhātāṃ rasametassāti vimuttirasāṃ, arahattaphalassādanti attho. Ayaṃ ācariyasāriputtattherassa mati. Ācariyadhammapālatthero pana taṃ keci vādaṃ katvā imamatthamāha “vimuccati vimuccitthāti vimutti, yathārahaṃ magga phalañca. Rasanti guṇo, sampattikiccaṃ vā, vuttanayena samāso. Vimuttānisamsaṃ, vimuttisampattikaṃ vā maggaṇḍalanipphādanato, vimuttikiccaṃ vā kilesānamaccantavimuttisampādanatoti attho”ti. Aṅguttaraṭṭhakathāyaṃ pana

“attharasassādīsu attharaso nāma cattāri sāmāññaphalāni, dhammaraso nāma cattāro maggā, vimuttiraso nāma amatanibbāna”nti vuttaṃ.

Kiñcāpi avisesena sabbampi buddhavacanaṃ kilesavinayanena vinayo, yathānusiṭṭhaṃ paṭipajjamāne apāyapatanādito dhāraṇena dhammo ca hoti, tathāpi idhāhippeteyeveva dhammavinaye vatticchāvasena sarūpato niddhāretuṃ “tattha vinayapiṭaka”ntiādimāha. Avasesaṃ buddhavacanaṃ dhammo khandhādivasena sabhāvadhammadesanābhūllato. Atha vā yadipi vinayo ca dhammoyeva pariyaṭṭiyādibhāvato, tathāpi vinayasaddasannidhāne bhinnādhikaraṇabhāvena payutto dhammasaddo vinayatanti viparītaṃ tantimeva dīpeti yathā “puññañāṇasambhārā, gobalībadda”nti. Payogavasena taṃ dassentena “tenevāhā”tiādi vuttaṃ. Yena vinaya...pe... dhammo, teneva tesāṃ tathābhāvaṃ saṅgītikkhandhake āhāti attho.

“Anekajātisaṃsāra”nti ayaṃ gāthā bhagavatā attano sabbaññutaññānapadaṭṭhānaṃ arahattappattiṃ paccavekkhantena ekūnavīsatiṃmassa paccavekkhaṇaṇāṇassa anantaraṃ bhāsītā, tasmā “paṭhamabuddhavacana”nti vuttā. Idaṃ kira sabbabuddhehi avijahitaṃ udānaṃ. Ayamassa saṅkhepattho - ahaṃ imassa attabhāvasaṅkhātassa gehassa kāraṃ taṇhāvaḍḍhakiṃ gavesanto yena ñāṇena taṃ daṭṭhuṃ sakkā, tassa bodhiñāṇassatthāya dīpaṅkarapādamūle katābhinihāro ettakaṃ kālāṃ anekajātisaṃsāraṃ anekajātisatasahassasaṅkhyāṃ saṃsāraṇaṃ anibbisaṃ anibbisanto taṃ ñāṇaṃ avindanto alabhantoyeva sandhāvissaṃ saṃsariṃ. Yasmā jarābyādhimaraṇamissatāya jāti nāmesā punappunaṃ upagantūṃ dukkhā, na ca sā tasmīṃ adīṭṭhe nivattati, tasmā taṃ gavesanto sandhāvissanti attho. Idāni bho attabhāvasaṅkhātassa gehassa kāraṃ taṇhāvaḍḍhakiṃ tvam mayā sabbaññutaññānaṃ paṭivijjhantena dīṭṭho asi. Puna imaṃ attabhāvasaṅkhātaṃ mama gehaṃ na kāhasi na karissasi. Tava sabbā avasesakilesa phāsukā mayā bhaggā bhañjitā. Imassa tayā katassa attabhāvasaṅkhātassa gehassa kūṭaṃ avijjāsaṅkhātāṃ kaṇṇikamaṇḍalaṃ visaṅkhataṃ viddhamsitāṃ. Idāni mama cittaṃ visaṅkhāraṃ nibbānaṃ ārammaṇakaraṇavasena gataṃ anupaviṭṭhaṃ. Ahañca taṇhānaṃ khaya saṅkhātāṃ arahattamaggaṃ, arahattaphalaṃ vā ajjhagā adhigato pattosmīti. Gaṇṭhipadesu pana visaṅkhāragataṃ cittameva taṇhānaṃ khayasaṅkhātāṃ arahattamaggaṃ, arahattaphalaṃ vā ajjhagā adhigatanti attho vutto.

“Sandhāvissa”nti ettha ca “gāthāyamatītatthe imissa”nti neruttikā.

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

Kecīti khandhakabhāṇakā. Paṭhamaṃ vutto pana dhammapadabhāṇakānaṃ vādo. Yadā...pe... dhammāti ettha nidassanattho, ādyattho ca iti-saddo luttaniddiṭṭho. Nidassanena hi mariyādavacanena vinā padatthavipallāsakārināva attho paripuṇṇo na hoti. Tattha ādyatthameva iti-saddaṃ gahetvā iti-saddo ādiattho, “tena ātāpino...pe... sahetudhamma”ntiādigāthāttayaṃ saṅgaṇhātī”ti ācariyasāriputtattherena vuttaṃ. Khandhaketī mahāvagge. Udānagāthanti jātiyā

ekavacanaṃ, tatthāpi vā paṭhamagāthameva gahetvā vuttanti veditabbaṃ.

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

Handāti codanatthe nipāto. Ingha sampādetthāti hi codeti. Āmantayāmīti paṭivedayāmi, bodhemīti attho. Voti pana “āmantayāmī”ti etassa kamma-padaṃ. “Āmantanatthe dutiyāyeva, na catutthī”ti hi vatvā tamevudāharanti akkharacintakā. Vayadhammāti aniccalakkhaṇamukhena saṅkhārānaṃ dukkhānattalakkhaṇampi vibhāveti “yadaniccaṃ, taṃ dukkhaṃ. Yaṃ dukkhaṃ, tadanattā”ti vacanato. Lakkhaṇattayavibhāvananayeneva ca tadārammaṇaṃ vipassanaṃ dassento sabbatitthiyānaṃ avisayabhūtaṃ buddhāveṇikaṃ catusaccakammaṭṭhānādhiṭṭhānaṃ aviparītaṃ nibbānagāminipaṭipadaṃ pakāsetīti daṭṭhabbaṃ. Idāni tattha sammāpaṭipattiyaṃ niyojati “appamādena sampādetthā”ti, tāya catusaccakammaṭṭhānādhiṭṭhānāya aviparītanibbānagāminipaṭipadāya appamādena sampādetthāti attho. Apica “vayadhammā saṅkhārā”ti etena saṅkhepena saṃvejetvā “appamādena sampādetthā”ti saṅkhepeneva niravasesaṃ sammāpaṭipattiṃ dasseti. Appamādapadañhi sikkhattayasaṅgahitaṃ kevalapari-puṇṇaṃ sāsanaṃ pariyādiyitvā tiṭṭhati, sikkhattayasaṅgahitāya kevalapari-puṇṇāya sāsana-saṅkhātāya sammāpaṭipattiyā appamādena sampādetthāti attho. Ubhinna-mantareti dvīnaṃ vacanānamantarāḷe vemajjhe. Ettha hi kālavatā kālopi nidassito tadavinābhāvittāti veditabbo.

Suttantapiṭakanti ettha suttameva suttantaṃ yathā “kammantaṃ, vananta”nti. Saṅgītañca asaṅgītañcāti sabbasarūpamāha. “Asaṅgītanti ca saṅgītik-khandhakakathāvatthupparakaṇḍi. Keci pana ‘subhasuttaṃ paṭhamasaṅgītiyamasāṅgīta’nti vadanti, taṃ na yujjati. Paṭhamasaṅgīto puretameva hi āyasmatā ānandattherena jetavane viharantena subhassa māṇavassa bhāsita”nti ācariyadhammapālattherena vuttaṃ. Subhasuttaṃ pana “evaṃ me suttaṃ ekaṃ samayaṃ āyasmā ānando sāvatthiyaṃ viharati jetavane

anāthapiṇḍikassa ārāme aciraparinibbute bhagavatī”tiādinā āgataṃ. Tattha “evaṃ me suta”ntiādivacanaṃ paṭhamasaṅgītiyaṃ āyasmata ānandatthereneva vuttaṃ yuttarūpaṃ na hoti. Na hi ānandatthero sayameva subhasuttaṃ desetvā “evaṃ me suta”ntiādīni vadati. Evaṃ pana vattabbaṃ siyā “ekamidāhaṃ bhante samayaṃ sāvattiyaṃ viharāmi jetavane anāthapiṇḍikassa ārāme”tiādi. Tasmā dutiyatatiyasaṅgītikārahehi “evaṃ me suta”ntiādinā subhasuttaṃ saṅgītimāropitaṃ viya dissati. Athācariyadhammapālattherassa evamadhippāyo siyā “ānandatthereneva vuttampi subhasuttaṃ paṭhamasaṅgītimāropetvā tantiṃ ṭhapetukāmehi mahākassapattherādīhi aññesu suttesu āgatanayeneva ‘evaṃ me suta’ntiādinā tanti ṭhapitā”ti. Evaṃ sati yujjeyya. Atha vā āyasmā ānando subhasuttaṃ sayam desentopi sāmāññaphalādīsu bhagavatā desitanayeneva desesīti bhagavato sammukhā laddhanaye ṭhatvā desitattā bhagavatā desitaṃ dhammaṃ attani adahanto “evaṃ me suta”ntiādimāhāti evamadhippāyepi sati yujjateva. “Anusaṅgītañcā”tipi pāṭho. Dutiyatatiyasaṅgītisū puna saṅgītañcāti atthavasena ninnānākaraṇameva. Samodhānetvā vinayapiṭakaṃ nāma veditabbaṃ, sutta...pe... abhidhammapiṭakaṃ nāma veditabbanti yojanā.

Bhikkhubhikkhunīpātimokkhavasena ubhayāni pātimokkhāni. Bhikkhubhikkhunīvibhaṅgavasena dve vibhaṅgā. Mahāvaggacūlavaggesu āgatā dvāvīsati khandhakā. Paccekaṃ soḷasahi vārehi upalakkhitattā soḷasa parivārāti vuttaṃ. Parivārapāliyañhi mahāvibhaṅge soḷasa vārā, bhikkhunīvibhaṅge soḷasa vārā cāti bāttiṃsa vārā āgatā. Potthakesu pana katthaci “parivārā”ti ettakameva dissati, bahūsu pana potthakesu vinayaṭṭhakathāyaṃ, abhidhammaṭṭhakathāyañca “soḷasa parivārā”ti evameva dissamānattā ayampi pāṭho na sakkā paṭibāhitunti tassevattho vutto. “Iti”ti yathāvuttaṃ buddhavacanaṃ nidassetvā “ida”nti taṃ parāmasati. Iti-saddo vā idamatthe, idanti vacanasiliṭṭhatāmattaṃ, iti idanti vā pariyāyadvayaṃ idamattheyeva vattati “idānetarahi vijjati”tiādīsu viya. Esa nayo īdisesu. Brahmajālādīni catuttiṃsa suttāni saṅgayhanti ettha, etena vā, tesam vā saṅgaho gaṇanā etassāti brahmajālādicatuttiṃsasuttasaṅgaho. Evamita-resupī. Heṭṭhā vuttasu dīghabhāṇakamajjhimbabhāṇakānaṃ vādesu majjhimbabhāṇakānaññeva vādassa yuttatarattā khuddakapāṭhādayopi suttantapiṭakeyeva saṅgahetvā dassento “khuddaka...pe... suttantapiṭakaṃ nāmā”ti āha. Tattha “suṇātha bhāvitattānaṃ, gāthā atthūpanāyikāti vuttattā “theragāthā therīgāthā”ti ca pāṭho yutto.

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

Idāni imissā gāthāya atthaṃ vibhāvento āha “vividhā hī”tiādi. “Vividhā ettha nayā, tasmā vividhanayattā vinayoti akkhāto”tiādinā yojetabbaṃ. Vividhattaṃ sarūpato dasseti “pañcavidhā”tiādinā, tathā visesattampi “dalhikammā”tiādinā. Lokavajjesu sikkhāpadesu dalhikamma-payojanā, paṇṇattivajjesu sithilakaraṇa-payojanā. Saññamavelaṃ abhibhavitvā pavatto ācāro ajjhācāro, vītikkamo, kāye, vācāya ca

pavatto so, tassa nisedhanam tathā, tena tathānisedhanameva pariyāyena kāyavācāvinayanaṃ nāmāti dasseti. “Tasmā”ti vatvā tassānekadhā parāmasanamāha “vividhanayattā”tiādi. Yathāvuttā ca gāthā īdisassa nibbacanassa pakāsanatthaṃ vuttāti dassetuṃ “tenā”tiādi vuttaṃ. Tenāti vividhanayattādihetunā karaṇabhūtenāti vadanti. Apica “vividhā hī”tiādivākyassa yathāvuttassa guṇaṃ dassento “tenā”tiādimāhāti sambandhaṃ vadanti. Evaṃ sati tenāti vividhanayattādinā hetubhūtenāti attho. Atha vā yathāvuttavacanameva sandhāya porāṇehi ayaṃ gāthā vuttāti saṃsandetuṃ “tenā”tiādi vuttantipi vadanti, dutiyanaye viya “tenā”ti padassa attho. Etanti gāthāvacanaṃ. Etassāti vinayasaddassa, “vacanatthā”ti padena sambandho. “Vacanassa attho”ti hi sambandhe vuttepi tassa vacanasāmaññato visesaṃ dassetuṃ “etassā”ti puna vuttaṃ. Neruttikā pana samāsattaddhitesu siddhesu sāmāññattā, nāmasaddattā ca edisesu saddantarena visesitabhāvaṃ icchanti.

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

Atha vā suttaṃ anapekkhitvā ye attatthādayo atthappabhedā “na ha’ññadattha’tthi pasamsalābhā”ti etassa padassa niddese vuttā “attattho, parattho, ubhayattho, dīṭṭhadhammiko attho, samparāyiko attho, uttāno attho, gambhīro attho, gūḷho attho, paṭicchanno attho, neyyo attho, nīto attho, anavajjo attho, nikkilesa attho, vodāno attho, paramattho”ti, te atthappabhede sūcetīti attho gahetabbo. Kiñcāpi hi suttanirapekkaṃ attatthādayo vuttā suttatthabhāvena aniddiṭṭhattā, tesu pana ekopi atthappabhedo suttena dīpetabbataṃ nātivattatīti. Imasmiṇca atthavikappe atthasaddo bhāsitatthapariyāyopi hoti. Ettha hi purimakā pañca atthappabhedā hitapariyāyā, tato pare cha bhāsitatthappabhedā, pacchimakā cattāro ubhayasabhāvā. Tattha suviññeyyatāya vibhāvena anagādhabhāvo uttāno. Duradhigamatāya vibhāvena agādhabhāvo gambhīro. Avivaṭṭo gūḷho. Mūludakādayo viya paṃsunā akkharasannivesādinā tirohito paṭicchanno. Niddhāretvā ñāpetabbo neyyo. Yathārutavasena veditabbo nīto. Anavajjanikkilesavodānā pariyāyavasena vuttā, kusalavipākakiriyādharmavasena vā yathākkamaṃ yojetabbā. Paramattho nibbānaṃ, dhammānaṃ aviparītasabhāvo eva vā.

Atha vā “attanā ca appiccho hotī”ti attatthaṃ, “appicchakathaṇca paresaṃ kattā hotī”ti paratthaṃ sūceti. Evaṃ “attanā ca paṇātipātā paṭivirato hoti, paraṇca paṇātipātā veramaṇiyā samādapetī”tiādisuttāni yojetabbāni. Apare pana “yathāsabhāvaṃ bhāsitaṃ attatthaṃ, pūraṇakassapādīnamaññatitthiyānaṃ samayabhūtaṃ paratthaṃ sūceti, suttena vā saṅgahitaṃ attatthaṃ,

suttānulomabhūtaṃ paratthaṃ, suttantanayabhūtaṃ vā attatthaṃ, vinayābhidhammanayabhūtaṃ paratthaṃ sūcetī”tipi vadanti. Vinayābhidhammehi ca visesetvā suttasaddassa attho vattabbo, tasmā veneyyajjhāsayaavasappavattāya desanāya sātisaṃsaṃ attahitaparāhitādīni pakāsītāni honti tappadhānabhāvato, na pana āṇādharmasabhāva-vasappavattāyāti idameva “atthānaṃ sūcanato sutta”nti vuttaṃ. Sūca-saddassa cettha rasso. “Evañca katvā ‘ettakaṃ tassa bhagavato suttāgataṃ suttapariyāpanna’nti ca sakavāde pañca suttasatānī”ti ca evamādīsu suttasaddo upacaritoti gahetabbo”ti ācariyasāriputtattherena vuttaṃ. Aññe pana yathāvuttasadiseneva nibbacanena suttasaddassa vinayābhidhammānampi vācakattaṃ vadanti.

Sutte ca āṇādharmasabhāvo veneyyajjhāsayaamanuvattati, na vinayābhidhammesu viya veneyyajjhāsaya āṇādharmasabhāve, tasmā veneyyānaṃ ekantahitapaṭilābhasaṃvattanikā suttantadesanāti āha “suvuttā cettha atthā”tiādi. “Ekantahitapaṭilābhasaṃvattanikā suttantadesanā”ti idampi veneyyānaṃ hitasampādane suttantadesanāya tapparabhāvameva sandhāya vuttaṃ. Tapparabhāvo ca veneyyajjhāsayaānulomato daṭṭhabbo. Tenevāha “veneyyajjhāsayaānulomena vuttattā”ti. Etena ca hetunā nanu vinayābhidhammāpi suvuttā, atha kasmā idameva evaṃ vuttanti anuyogaṃ pariharati.

Anupubbasikkhādivasena kālantarena atthābhinipphattiṃ dassetuṃ “sassamiva phala”nti vuttaṃ. Idaṃ vuttaṃ hoti - yathā sassamā nāma vapanaropanādikkhaṇeyeva phalaṃ na pasavati, anupubbajaggaṇādivasena kālantareneva pasavati, tathā idampi savanadhāraṇādikkhaṇeyeva atthe na pasavati, anupubbasikkhādivasena kālantareneva pasavatīti. Pasavatīti ca phalati, abhinipphādetīti attho. Abhinipphādanameva hi phalaṃ. Upāyasamaṅgīnaññeva atthābhinipphattiṃ dassento “dhenū viya khīra”nti āha. Ayamettha adhippāyo - yathā dhenū nāma kāle jātavacchā thanaṃ gahetvā duhataṃ upāyavantānameva khīraṃ paggharāpeti, na akāle ajātavacchā. Kālepi vā visāṇādikāṃ gahetvā duhataṃ anupāyavantānaṃ, tathā idampi nissaraṇādinā savanadhāraṇādīni kurutaṃ upāyavantānameva sīlādiatthe paggharāpeti, na alagaddūpamāya savanadhāraṇādīni kurutaṃ anupāyavantānanti. Yādipi “sūdatī”ti etassa gharati siñcatīti attho, tathāpi sakammikadhātuttā paggharāpetīti kārivasena attho vutto yathā “taratī”ti etassa nipātetīti attho”ti. “Suttāṇa”ti etassa atthamāha “suṭṭhu ca ne tāyatī”ti. Neti atthe.

Suttasabhāganti suttasadisam. Tabbhāvaṃ dasseti “yathā hī”tiādinā. Tacchakānaṃ suttanti vaḍḍhakīnaṃ kālasuttaṃ. Pamāṇaṃ hoti tadanusārena tacchanato. Idaṃ vuttaṃ hoti - yathā kālasuttaṃ pasāretvā saññāṇe kate gahetabbaṃ, vissajjetabbañca paññāyati, tasmā taṃ tacchakānaṃ pamāṇaṃ hoti, evaṃ vivādesu uppannesu sutte ānītamatte “idaṃ gahetabbaṃ, idaṃ vissajjetabba”nti pākaṭattā vivādo vūpasammati, tasmā etaṃ viññūnaṃ pamāṇanti. Idāni aññathāpi suttasabhāgataṃ vibhāvento “yathā cā”tiādimāha. Suttanāti pupphāvutena yena kenaci thirasuttana. Saṅgahitānīti suṭṭhu, samaṃ vā gahitāni, āvutānīti attho. Na vikiriyaṇṭīti ito cito ca vipakīṇṇābhāvamāha, na viddhamṣiyaṇṭīti chejjabhejjābhāvaṃ. Ayametthādhippāyo - yathā thirasuttana saṅgahitāni pupphāni vātena na vikiriyaṇṭīti na viddhamṣiyaṇṭīti, evaṃ suttana saṅgahitā atthā micchāvādena na vikiriyaṇṭīti na viddhamṣiyaṇṭīti. Veneyyajjhāsayaavasappavattāya ca desanāya attatthaparatthādīnaṃ sātisaṃsappakāsanato āṇādharmasabhāvehi

vinayābhidhammehi visesetvā imasseva suttasabhāgatā vuttā. “Tenā”tiādīsu vuttanayānusārena sambandho ceva attho ca yathārahaṃ vattabbo. Ettha ca “suttantapiṭaka”nti heṭṭhā vuttepi antasaddassa avacanāṃ tassa viṣuṃ atthābhāvadassanattamaṃ tabbhāvavuttito. Sahayogassa hi saddassa avacanena sesatā tassa tulyādhikaraṇatamaṃ, anattakataṃ vā ñāpeti.

Yanti esa nipāto kāraṇe, yenāti attho. Ettha abhidhamme vuḍḍhimanto dhammā yena vuttā, tena abhidhammo nāma akkhātoti paccekamaṃ yojetabbaṃ. Abhi-saddassa atthavasenāyaṃ pabhedoti tassa tadatthappavattatādassanena tamattamaṃ sādheṇto “ayañhī”tiādīmāha. Abhi-saddo kamanakiriyāya vuḍḍhibhāvasaṅkhātamatirekatthamaṃ dīpetīti vuttaṃ “abhikkamantītiādīsu vuḍḍhiyaṃ āgato”ti. Abhiññātāti aḍḍhacandādinā kenaci saññāṇena ñātā, paññātā pākaṭāti vuttaṃ hoti. Aḍḍhacandādibhāvo hi rattiyā upalakkhaṇavasena paññāṇaṃ hoti “yasmā aḍḍho, tasmā aṭṭhamī. Yasmā ūno, tasmā cātuddasī. Yasmā puṇṇo, tasmā pannarasī”ti. Abhilakkhitāti etthāpi ayamevattho veditabbo, idaṃ pana mūlapaṇṇāsake bhayaabheravasutte abhilakkhitasaddapariyāyo abhiññātasaddoti āha “abhiññātā abhilakkhitātiādīsu lakkhaṇe”ti. Yajjevaṃ lakkhitasaddasseva lakkhaṇatthadīpanato abhi-saddo anattakova siyāti? Nevaṃ daṭṭhabbaṃ tassāpi tadatthajotanaṭo. Vācakasaddasannidhāne hi upasagganipātā tadatthajotakamattāti lakkhitasaddena vācakabhāvena pakāsītassa lakkhaṇatthasseva jotakabhāvena pakāsanato abhi-saddopi lakkhaṇe pavattatīti vuttoti daṭṭhabbaṃ. Rājābhiraṇṇāti parehi rājūhi pūjitumaraho rājā. Pūjiteti pūjārahe. Idaṃ pana suttanipāte selasutte.

Abhidhammeti “supinantena sukkavisaṭṭhiyā anāpattibhāvepi akusalacetanā upalabbhatī”tiādīnā vinayapaññattiyā saṅkaravirahite dhamme. Pubbāparavirodhābhāvena yathāvuttadhammānameva aññamaññaṃsaṅkaravirahato aññamaññaṃsaṅkaravirahite dhammetipi vadanti. “Pāṇātipāto akusala”nti evamādīsu vā maraṇādhippāyassa jīvitindriyupacchedakapayogasamuṭṭhāpikā cetanā akusalo, na pāṇasaṅkhātājīvitindriyassa upacchedasaṅkhāto atipāto. Tathā “adinnassa parasantakassa ādānasaṅkhātā viññatti abyākato dhammo, taṃviññattisamuṭṭhāpikā theyyacetanā akusalo dhammo”ti evamādināpi aññamaññaṃsaṅkaravirahite dhammeti attho veditabbo. Abhivinayeti ettha pana “jātarūparajataṃ na paṭiggahetabba”nti vadanto vinaye vineti nāma. Ettha ca “evaṃ paṭiggaṇhato pācittiyaṃ, evaṃ pana dukkaṭa”nti vadanto abhivinaye vineti nāmāti vadanti. Tasmā jātarūparajataṃ parasantakaṃ theyyacittena gaṇhantassa yathāvatthumaṃ pārajikathullaccayadukkaṭesu aññatamaṃ, bhaṇḍāgārikasīsena gaṇhantassa pācittiyaṃ, attano atthāya gaṇhantassa nissaggiyaṃ pācittiyaṃ, kevalaṃ lolatāya gaṇhantassa anāmāsadukkaṭaṃ, rūpiyachaḍḍakasammatassa anāpattīti evaṃ aññamaññaṃsaṅkaravirahite vinayepi paṭibalo vinetunti attho daṭṭhabbo. Evaṃ pana paricchinnaṃ sarūpato saṅkhepeneva dassento “aññamañña...pe... hotī”ti āha.

Abhikkantenāti ettha kantiyā adhikattaṃ abhi-saddo dīpetīti vuttaṃ “adhike”ti. Nanu ca “abhikkamantī”ti ettha abhi-saddo kamanakiriyāya vuḍḍhibhāvaṃ atirekatthamaṃ dīpeti, “abhiññātā abhilakkhitā”ti ettha ñāṇalakkhaṇakiriyānaṃ supākaṭataṃ viṣeṣaṃ, “abhikkantenā”ti ettha kantiyā adhikattaṃ viṣiṭṭhabhāvaṃ dīpetīti idaṃ tāva yuttaṃ kiriyāviṣeṣakattā upasaggassa. “Pādayo kiriyāyoge upasaggā”ti hi saddasatthe vuttaṃ. “Abhirāṇā, abhivinaye”ti pana pūjita-paricchinnesu rājavinayesu abhi-saddo vattatīti kathametaṃ yujjeyya. Na hi asatvavācī saddo satvavācako sambhavatīti? Natthi atra doso pūjanaparicchedanakiriyānampi dīpanato, tāhi ca

bhājanato cā”ti ca vuttaṃ sabbamatidisati. Tayopīti ettha apisaddo, pi-saddo vā avayavasampiṇḍanattho. “Apī”ti avatvā “pī”ti vadanto hi api-saddo viya pi-saddopi visuṃ nipāto atthīti dasseti.

Kathetabbānaṃ atthānaṃ desakāyattena āṇādividhinā atisaṃjānaṃ pabodhanaṃ desanā. Sāsitaṃbapuggalagatena yathāparādhādisāsitaṃbabbhāvena anusāsaṃ vinayaṃ sāsanaṃ. Kathetabbassa saṃvarāsaṃvarādino atthassa kathaṃ vacanapaṭibaddhatākaraṇaṃ kathā, idaṃ vuttaṃ hoti - desitāraṃ bhagavantamapekkhitvā desanā, sāsitaṃbapuggalavasena sāsanaṃ, kathetabbassa atthassa vasena kathāti evamimesaṃ nānākaraṇaṃ veditabbanti. Ettha ca kiñcāpi desanādayo desetabbādinirapekkhā na honti, āṇādayo pana visesato desakādiadhīnāti taṃ taṃ visesayogavasena desanādīnaṃ bhedo vutto. Yathā hi āṇāvidhānaṃ visesato āṇārahādhiṇaṃ tattha kosallayogato, evaṃ vohāraparamatthavidhānāni ca vidhāyakādhiṇānīti āṇādividhino desakāyattatā vuttā. Aparādhajjhāsayānurūpaṃ viya ca dhammānurūpampi sāsanaṃ visesato, tathā vinetabbapuggalāpekkhanti sāsitaṃbapuggalavasena sāsanaṃ vuttaṃ. Saṃvarāsaṃvaranāmarūpānaṃ viya ca vinibbeṭhetabbāya diṭṭhiyā kathaṃ sati vācāvatthusmiṃ, nāsatiṭi visesato tadadhīnaṃ, tasmā kathetabbassa atthassa vasena kathā vuttā. Honti cettha -

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

Kathetabbassa atthassa, vasenāpi kathāti ca;
Desanāsāsanakathā-bhedampevaṃ pakāsaye”ti.

Padattayampetaṃ samodhānetvā tasmaṃ bhedoti katvā bhedasaddo visuṃ visuṃ yojetabbo dvandapadato paraṃ suyyamānattā “desanābhedaṃ, sāsanaṃbhedaṃ, kathābhedaṃca yathārahaṃ paridīpaye”ti. Bhedanti ca nānattaṃ, visesaṃ vā. Tesu piṭakesu. Sikkhā ca pahānaṃca gambhīrabhāvo ca, taṃca yathārahaṃ paridīpaye.

Dutiyagāthāya pariyattibhedaṃ pariyāpuṇanassa pakāraṃ, visesaṃca vibhāvaye. Yaṃ vinayādiṃ piṭake. Yaṃ sampattiṃ, vipattiṃca yathā bhikkhu pāpuṇāti, tathā tampi sabbam taṃ vibhāvayeti sambandho. Atha vā yaṃ pariyattibhedaṃ sampattiṃ, vipattiṃca yaṃ yathā bhikkhu pāpuṇāti, tathā tampi sabbam taṃ vibhāvayeti yojetabbam. Yathāti ca yehi upārambhādihetupariyāpuṇanādippakārehi, upārambhanissaraṇadhammakosarakkhaṇahetupariyāpuṇanaṃ suppaṭipattiduppaṭipattīti etehi pakārehīti vuttaṃ hoti. Santesupi ca aññesu tathā pāpuṇantesu jeṭṭhaseṭṭhāsannasādāsannihitabhāvato, yathānusiṭṭhaṃ sammāpaṭipajjanena dhammādiṭṭhānabhāvato ca bhikkhūti vuttaṃ.

Tatrāti tāsū gāthāsū. Ayanti adhunā vakkhamānā kathā. Paridīpanāti samantato pakāsanā, kiñcimattampi asesetvā vibhajanāti vuttaṃ hoti. Vibhāvanāti evaṃ paridīpanāyapi sati gūḷhaṃ paṭicchannamakativā sotūnaṃ suviññeyyabhāvena āvibhāvanā. Saṅkhepena paridīpanā, vitthārena vibhāvanātipi vadanti. Apica etaṃ padadvayaṃ heṭṭhā vuttānurūpato kathitaṃ, atthato pana ekameva. Tasmā paridīpanā paṭhamagāthāya, vibhāvanā dutiyagāthāyāti yojetabbam. Ca-saddena ubhayatthaṃ aññamaññaṃ samucceti. Kasmā, vuccantīti āha “ettha hī”tiādi. Hīti kāraṇe nipāto “akkharavipattiyaṃ hī”tiādīsu viya. Yasmā, kasmāti vā attho. Āṇaṃ paṇetuṃ arahatīti āṇāraho, sammāsambuddhattā, mahākāruṇikatāya ca

aviparītahitopadesakabhāvena pamāṇavacanattā āṇārahena bhagavatāti attho.
Vohāraparamatthadhammānampi tattha sabbhāvato “āṇābhullato”ti vuttaṃ, tena
yebhuyyanayaṃ dasseti. Ito paresupi eseva nayo. Visesena sattānaṃ manāṃ
avaharatīti vohāro, paññatti, tasmiṃ kusalo, tena.

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

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

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

“Adhimutti nāma ‘ajjeva pabbajissāmi, ajjeva arahattaṃ gaṇhissāmī’tiādīna
tanninnabhāvena pavattamānaṃ sannīṭṭhāna”nti gaṇṭhipadesu vuttaṃ.
Ācariyadhammapālattherena pana “adhimutti nāma sattānaṃ pubbacariyavasena
abhiruci, sā duvidhā hīnapañītabhedenā”ti vuttaṃ. Tathā hi yāya hīnādhimuttikā sattā
hīnādhimuttikeyeva satte sevanti, pañītādhimuttikā pañītādhimuttikeyeva. Sace hi
ācariyupajjhāyā sīlavanto na honti, saddhivihārikā sīlavanto, te attano
ācariyupajjhāyepi na upasaṅkamanti, attanā sadise sārūppabhikkhūyeva
upasaṅkamanti. Sace ācariyupajjhāyā sārūppabhikkhū, itare asārūppā, tepi na
ācariyupajjhāye upasaṅkamanti, attanā sadise asārūppabhikkhūyeva upasaṅkamanti.
Dhātusaṃyuttavasena cesa attho dīpetabbo. Evamayaṃ hīnādhimuttikādīnaṃ
aññamañño pasevanādīnīyamitā abhiruci ajjhāsayadhātu “adhimutti”ti veditabbā.
Anekā ajjhāsayādayo te yesaṃ atthi, anekā vā ajjhāsayādayo yesanti tathā yathā
“bahukattuko, bahunadiko”ti. Yathānulomanti ajjhāsayādīnaṃ anulomaṃ
anatikkamma, ye ye vā ajjhāsayādayo anulomā, tehi tehi attho. Āsayādīnaṃ
anulomassa vā anurūpantipi vadanti. Ghanavinibbhogābhāvato
diṭṭhimānataṇhāvasena “ahaṃ mama santaka”nti evaṃ pavattasaññino.
Yathādharmanti “natthettha attā, attaniyaṃ vā, kevalaṃ dhammamattameveta”nti
evamādīna dhammasabhāvānurūpanti attho.

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

“Tisupī”tiādinā aparaddhaṃ vivarati. Tisupi tāsaṃ vacanasambhavato “visesenā”ti vuttaṃ. Tadevaṃ sabbattha yojetabbaṃ. Tatra “yāyaṃ adhisīlasikkhā, ayaṃ imasmiṃ atthe adhippetā sikkhā”ti vacanato āha “vinayapiṭake adhisīlasikkhā”ti. Suttantapāḷiyaṃ “vivicca kāmehi”tiādinā samādhidesanābāhullato “suttanta piṭake adhicitasikkhā”ti vuttaṃ. Nāmarūpaparicchedassa adhipaññāpadaṭṭhānato, adhipaññāya ca atthāya tadavasesanāmarūpadhammakathanato āha “abhidhammapiṭake adhipaññāsikkhā”ti.

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

Dīpālokena viya tamassa dānādipuññakiriyavattugatena tena tena kusalaṅgena tassa tassa akusalassa pahānaṃ tadaṅgappahānaṃ. Idha pana adhisīlasikkhāya vuttaṭṭhānattā tena tena susīlyaṅgena tassa tassa dussīlyaṅgassa pahānaṃ “tadaṅgappahāna”nti gahetabbaṃ. Upacārappanābhedenā samādhinā pavattinivāraṇena ghaṭappahārena viya jalatale sevālassa tesāṃ tesāṃ nīvaraṇādidhammānaṃ vikkhambhanavasena pahānaṃ vikkhambhanappahānaṃ. Catunnaṃ ariyamaggānaṃ bhāvitattā taṃ taṃ maggavato santāne samudayapakkhikassa kilesagaṇassa accantamappavattisañkhātā samucchindanavasena pahānaṃ samucchedappahānaṃ. Duṭṭhu caritaṃ, saṃkilesehi vā dūsitaṃ caritaṃ duccharitaṃ. Tadeva yattha uppannaṃ, taṃ santānaṃ sammā kilisati vibādhati, upatāpeti cāti saṃkilesa, tassa pahānaṃ. Kāyavacīduccaritavasena pavattasaṃkilesassa tadaṅgavasena pahānaṃ vuttaṃ sīlassa duccharitapaṭipakkhattā. Sikkhattayānusārena hi attho veditabbo. Tasatīti taṇhā, sāva vuttanayena saṃkilesa, tassa vikkhambhanavasena pahānaṃ vuttaṃ samādhissa kāmacchandapaṭipakkhattā. Diṭṭhiyeva yathāvuttanayena saṃkilesa, tassa samucchedavasena pahānaṃ vuttaṃ paññāya attādivinimuttasabhāva dhammappakāsanato.

Ekamekasmiñcetthāti etesu tīsu piṭakesu ekamekasmiṃ piṭake, ca-saddo

vākyārambhe, pakkhantare vā. Pi-saddo, api-saddo vā avayavasampiṇḍane, tena na kevalaṃ catubbidhasseva gambhīrabhāvo, atha kho paccekam tadavayavānampi sampiṇḍanam karoti. Esa nayo īdisesu. Idāni te sarūpato dassetuṃ “tatthā”tiādi vuttaṃ. Tattha tantīti pāli. Sā hi ukkaṭṭhānam sīlādiatthānam bodhanato, sabhāvaniruttibhāvato, buddhādīhi bhāsītattā ca pakaṭṭhānam vacanānam āli pantīti “pālī”ti vuccati.

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

Abhidhammagāṇṭhipadakārādīnam pana paṇṇattivādīnam matena sammutiparamatthabhedassa atthassa anurūpavācakabhāvena paramatthasaddesu ekantena bhagavatā manasā vavatthāpitā nāmapaññattipabandhabhūtā tanti dhammo nāma, “dhammo”ti vā vuccati. Tassāyevāti tassā nāmapaññattibhūtāya tantiyā eva attho. Manasā vavatthāpitāyāti sammutiparamatthabhedassa atthassānurūpavācakabhāvena paramatthasaddesu bhagavatā manasā vavatthāpitāya nāmapaṇṇattipabandhabhūtāya tassā tantiyā. Desanāti paresaṃ pabodhanena atisaṃjanā vācāya pakāsanā vacībhedabhūtā paramatthasaddappabandhasaṅkhātā tanti. Tantiyā, tantiatthassa cāti yathāvuttāya dubbidhāyapi tantiyā, tadatthassa ca yathābhūtāvabodhoti attho. Te hi evaṃ vadanti - sabhāvatthassa, sabhāvavohārassa ca anurūpavaseneva bhagavatā manasā vavatthāpitā paṇṇatti idha “tantī”ti vuccati. Yadi ca saddavādīnam matena saddoyeva idha tanti nāma siyā. Tantiyā, desanāya ca nānattena bhavitabbaṃ, manasā vavatthāpitāya ca tantiyā vacībhedakaraṇamattaṃ ṭhapetvā desanāya nānattaṃ natthi. Tathā hi desanaṃ dassentena manasā vavatthāpitāya tantiyā desanāti vacībhedakaraṇamattaṃ vinā tantiyā saha desanāya anaññatā vuttā. Tathā ca upari “desanāti paññattī”ti vuttattā desanāya anaññabhāvena tantiyāpi paṇṇattibhāvo kathito hoti.

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

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

Tisupi cetesu ete dhammatthadesanāpaṭivedhāti ettha tantiattho, tantidesanā, tantiatthapaṭivedho cāti ime tayo tantivisiyā hontīti vinayapiṭakādīnaṃ atthadesanāpaṭivedhādhārābhāvo yutto, piṭakāni pana tantiyevāti tesāṃ dhammādhārābhāvo kathaṃ yujjeyyāti? Tantisamudāyassa avayavatantiyā ādhārābhāvato. Samudāyo hi avayavassa parikappanāmattasiddhena ādhārābhāvena vuccati yathā “rukkhe sākā”ti. Ettha ca dhammādīnaṃ dukkhogāhabhāvato tehi dhammādīhi vinayādayo gambhīrāti vinayādīnampi catubbidho gambhīrabhāvo vuttoyeva, tasmā dhammādayo eva dukkhogāhattā gambhīrā, na vinayādayoti na codetabbametaṃ samukhena, visayavisayīmukhena ca vinayādīnāññeva gambhīrabhāvassa vuttattā. Dhammo hi vinayādayo eva abhinnattā. Tesāṃ visayo attho vācakabhūtānaṃ tesameva vāccabhāvato, visayino desanāpaṭivedhā dhammatthavisayābhāvatoti. Tattha paṭivedhassa dukkarābhāvato dhammatthānaṃ, desanāññāṇassa dukkarābhāvato desanāya ca dukkhogāhabhāvo veditabbo, paṭivedhassa pana uppādetuṃ asakkuṇeyyattā, tabbisayaññānuppattiyā ca dukkarābhāvato dukkhogāhatā veditabbā. Dhammatthadesanānaṃ gambhīrabhāvato tabbisayo paṭivedhopi gambhīro yathā taṃ gambhīrassa udakassa pamāṇaggahaṇe dīghena pamāṇena bhavitabbaṃ, evaṃsampadamidanti vajirabuddhitthero. Piṭakāvayavānaṃ dhammādīnaṃ vuccamāno gambhīrabhāvo taṃsamudāyassa piṭakassāpi vuttoyeva, tasmā tathā na codetabbantipi vadanti, vicāretabbametaṃ sabbesampi tesāṃ piṭakāvayavāsambhavato. Mahāsamuddo dukkhogāho, alabbhaneyyapatiṭṭho viya cāti sambandho. Atthavasā hi vibhattivacanaliṅgapariṇāmoti. Dukkheṇa ogayhanti, dukkho vā ogāho anto pavisanametesūti dukkhogāhā. Na labhitabboti alabbhanīyo, soyeva alabbhaneyyo, labhīyate vā labbhaṇaṃ, taṃ nārahatīti alabbhaneyyo. Patiṭṭhahanti ettha okāseti patiṭṭho, patiṭṭhahanaṃ vā patiṭṭho, alabbhaneyyo so yesu te alabbhaneyyapatiṭṭhā. Ekadesena ogāhantehipi mandabuddhīhi patiṭṭhā laddhuṃ na sakkāyevāti dassetuṃ etaṃ puna vuttaṃ. “Eva”ntiādi nigamaṇaṃ.

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

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

Paññattivādīnaṃ vāde pana sammutiparamatthabhedassa atthassānurūpavācakabhāvena paramatthasaddesu bhagavatā manasā vavatthāpitā tantisaṅkhātā nāmapaññatti desanā nāma, “desanā”ti vā vuccatīti attho. Tadeva mūlakāraṇabhūtassa saddassa dassanavasena kāraṇūpacāreṇa dassetuṃ “yathādhammaṃ dhammābhilāpoti adhippāyo”ti vuttaṃ. Kiñcāpi hi “dhammābhilāpo”ti ettha abhilappati uccārīyatīti abhilāpoti saddo vuccati, na paṇṇatti, tathāpi sadde vuccamāne tadanurūpaṃ vohāraṃ gahetvā tena vohāreṇa dīpitassa atthassa jānanato sadde kathite tadanurūpā paṇṇattipi kāraṇūpacāreṇa kathitāyeva hoti. Apica “dhammābhilāpoti attho”ti avatvā “dhammābhilāpoti adhippāyo”ti vuttattā desanā nāma saddo na hotīti dīpitameva. Tena hi adhippāyamattameva mūlakāraṇasaddavasena kathitaṃ, na idha gahetabbo

“desanā”ti etassa atthoti ayaṃ paññattivādīnaṃ vādato vinicchayo. Atthantaramāha “anuloma...pe... kathana”nti, etena heṭṭhā vuttaṃ desanāsamuttāhapaṃ cittupādāṃ dasseti. Kathīyati attho etenāti hi kathanaṃ. Ādisaddena nītaneyyādikā pālīgatiyo, ekattādinandiyāvattādikā pālīnissitā ca nayā saṅgahitā.

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

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

Yathāvuttehi dhammādīhi piṭakānaṃ gambhīrabhāvaṃ dassetuṃ “idānī”tiādimāha. Dhammajātanti kāraṇappabhedo, kāraṇameva vā. Atthajātanti kāriyappabhedo, kāriyameva vā. Yā cāyaṃ desanāti sambandho. Tadatthavijjānavasena abhimukho hoti. Yo cetthāti yo etāsu taṃ taṃ piṭakāgatāsu dhammatthadesanāsu paṭivedho, yo ca etesu piṭakesu tesāṃ tesāṃ dhammānaṃ aviparītasabhāvoti attho. Sambharitabbato kusalameva sambhāro, so sammā anupacito yehi te anupacitakusalasambhārā, tatova duppaññehi, nippaññehīti attho. Na hi paññavato, paññāya vā duṭṭhubhāvo dūsitabhāvo ca sambhavatīti nippaññattāyeva duppaññā yathā “dussīlo”ti. Ettha ca avijjāsaṅkhārādīnaṃ dhammatthānaṃ duppaṭivijjhatāya dukkhogāhatā, tesāṃ paññāpanassa dukkarabhāvato taṃdesanāya, abhisamayasaṅkhātassa paṭivedhassa uppādanavisayīkaraṇānaṃ asakkuṇeyyattā, aviparītasabhāvasaṅkhātassa paṭivedhassa dubbīññeyyatāya dukkhogāhatā veditabbā. Evampīti pi-saddo pubbe vuttaṃ pakārantaraṃ sampiṇḍeti. Evaṃ paṭhamagāthāya anūnaṃ paripuṇṇaṃ paridīpitatthabhāvaṃ dassento “ettāvata”tiādimāha. “Siddhe hi satyārambho atthantaraviññāpanāya vā hoti, niyamāya vā”ti iminā punārambhavacanena anūnaṃ paripuṇṇaṃ

paridīpitatthabhāvaṃ dasseti. Ettāvatāti paricchedatthe nipāto, ettakena vacanakkamenāti attho. Etaṃ vā parimāṇaṃ yassāti ettāvaṃ, tena, etaparimāṇavatā saddatthakkamenāti attho. “Sadde hi vutte tadatthopi vuttoyeva nāmā”ti vadanti. Vutto saṃvaṇṇito attho yassāti vuttatthā.

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

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

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

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

Nanu ca alagaddaggahaṇūpamā pariyatti “alagaddūpamā”ti vuccati, evañca sati suggahitāpi pariyatti “alagaddūpamā”ti vattuṃ vaṭṭati tatthāpi alagaddaggahaṇassa upamābhāvena pālīyaṃ vuttatthā. Vuttañhetam -

“Seyyathāpi, bhikkhave, puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno, so passeyya mahantaṃ alagaddaṃ, tamenam ajapadena daṇḍena suniggahitaṃ niggaṇheyya, ajapadena daṇḍena suniggahitaṃ niggaṇhitvā gīvāya

suggahitaṃ gaṇḥeyya. Kiñcāpi so bhikkhave, alagaddo tassa purisassa hatthaṃ vā bāhaṃ vā aññataraṃ vā aṅgapaccaṅgaṃ bhogehi paliveṭṭheyya. Atha kho so neva tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Taṃ kissa hetu, suggahitattā bhikkhave, alagaddassa. Evameva kho bhikkhave, idhekacce kulaputtā dhammaṃ pariyāpuṇanti suttaṃ geyya”ntiādi.

Tasmā idha duggahitā eva pariyatti alagaddūpamāti ayaṃ viseso kuto viññāyati, yena duggahitā upārambhādi hetu pariyāpuṭā “alagaddūpamā”ti vuccatīti? Saccametam, idaṃ pana pārisesaññayena vuttanti daṭṭhabbaṃ. Tathā hi nissaraṇatthabhaṇḍāgārikapariyattīnaṃ visum gahitattā pārisesato alagaddassa duggahaṇūpamāyeva pariyatti “alagaddūpamā”ti viññāyati. Alagaddassa duggahaṇūpamā hi pariyatti nissaraṇatthā vā hoti, bhaṇḍāgārikapariyatti vā. Tasmā suvuttametam “duggahitā...pe... pariyatti”ti. Idāni tamatthaṃ pāḷiyā sādheṇto “yaṃ sandhāyā”tiādimāha. Tattha yanti yaṃ pariyattiduggahaṇaṃ. Majjhimanikāye mūlapaṇṇāsake alagaddasutte bhagavatā vuttaṃ.

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

Idhāti imasmiṃ sāsane. Moghapurisāti guṇasārahitatāya tucchapurisā. Dhammanti pālīdhammaṃ. Pariyāpuṇantīti uggaṇhanti, sajjhāyanti ceva vācuggataṃ karontā dhārenti cāti vuttaṃ hoti. “Dhamma”nti sāmāññato vuttameva sarūpena dasseti “sutta”ntiādinā. Na hi suttādinavaṅgato añño dhammo nāma atthi. Tathā hi vuttaṃ “tesaṃ dhammāna”nti. Atthanti cettha sambandhīniddeso eso, atthanti ca yathābhūtaṃ bhāsitatthaṃ, payojanatthañca sāmāññaniddesena, ekasesanayena vā vuttaṃ. Yañhi padaṃ sutisāmāññena anekadhā atthaṃ dīpeti, taṃ sāmāññaniddesena, ekasesanayena vāti sabbattha veditabbaṃ. Na upaparikkhantīti na pariggaṇhanti na vicārenti. Ikkhasaddassa hi dassanañkesu idha dassanameva attho, tassa ca pariggaṇhanacakkhulocanesu pariggaṇhanameva, tañca vicāraṇā pariyādānavasena dubbidhesu vicāraṇāyeva, sā ca vīmaṃsāyeva, na vicāro, vīmaṃsā ca nāmesā bhāsitatthavīmaṃsā, payojanatthavīmaṃsā cāti idha dubbidhāva adhippetā, tāsū “imasmiṃ ṭhāne sīlaṃ kathitaṃ, imasmiṃ samādhi, imasmiṃ paññā, mayañca taṃ pūressāmā”ti evaṃ bhāsitatthavīmaṃsañceva “sīlaṃ samādhissa kāraṇaṃ, samādhi vipassanāyā”tiādinā payojanatthavīmaṃsañca na

karontīti attho. Anupaparikkhatanti anupaparikkhantānaṃ tesāṃ moghapurisānaṃ. Na nijjhānakkhamantīti nijjhānaṃ nissesena pekkhanaṃ paññaṃ na khamanti. Jhesaddo hi idha pekkhaneyeva, na cintanajhāpanesu, tañca ñāṇapekkhanameva, na cakkhupekkhanaṃ, ārammaṇūpanijjhānameva vā, na lakkhaṇūpanijjhānaṃ, tasmā paññāya disvā rocetvā gahetabbā na hontīti adhippāyo veditabbo. Nissesena jhāyate pekkhateti hi nijjhānaṃ. Sandhivasena anusvāralopo nijjhānakkhamantīti, “nijjhānaṃ khamantī”tipi pāṭho, tena imamatthaṃ dīpeti “tesāṃ paññāya atthassa anupaparikkhanato te dhammā na upaṭṭhahanti, imasmiṃ ṭhāne sīlaṃ, samādhi, vipassanā, maggo, vaṭṭaṃ, vivaṭṭhaṃ kathitanti evaṃ jānituṃ na sakkā hontī”ti.

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

Aparo nayo - yassa upārambhassa, itivādappamokkhassa vā atthāya ye moghapurisā dhammaṃ pariyāpuṇanti, te parehi “āyamattho na hotī”ti vutte duggahitattāyeva “tadatthova hotī”ti paṭipādanakkhamā na honti, tasmā parassa vāde upārambhaṃ āropetuṃ attano vādaṃ pamocetuñca asakkontāpi taṃ atthaṃ nānubhonti ca na vindantiyevāti evampettha attho daṭṭhabbo. Idhāpi hi ca-saddo avadhāraṇatthova. “Tesa”ntiādīsu tesāṃ te dhammā duggahitattā upārambhamānadabbamakkhapalāsādihetubhāvena dīgharattaṃ ahitāya dukkhāya saṃvattantīti attho. Duggahitāti hi hetugabbhavacanaṃ. Tenāha “duggahitattā bhikkhave, dhammāna”nti. Ettha ca kāraṇe phalavohāravasena “te dhammā ahitāya dukkhāya saṃvattantī”ti vuttaṃ yathā “ghatamāyu, dadhi bala”nti. Tathā hi kiñcāpi na te dhammā ahitāya dukkhāya saṃvattanti, tathāpi vuttanayena pariyāpuṇantānaṃ sajjhāyanakāle, vivādakāle ca tammūlakānaṃ upārambhādīnaṃ anekesaṃ akusalānaṃ uppattisambhavato “te...pe... saṃvattantī”ti vuccati. Taṃ

kissa hetūti ettha nti yathāvuttassatthassa ananubhavanaṃ, tesañca dhammānaṃ ahitāya dukkhāya saṃvattanaṃ parāmasati. Kissāti sāmivacanaṃ hetvatthe, tathā hetūti paccattavacanañca.

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

Yaṃ panāti etthāpi vuttanayena duvidhena attho. Dukkha-parijānena pariññātakkhando. Samudaya-pahānena pahīnakilesa. Paṭividdhārahattaphalatāya paṭividdhākuppo. Akuppanti ca arahattaphalassettaṃ nāma. Satipi hi cattunnaṃ maggānaṃ, catunnañca phalānaṃ avinassanabhāve sattannaṃ sekkhānaṃ sakasakāmapariccāgena uparūpari nāmantarappattito tesaṃ maggaphalāti “akuppāmi”ti na vuccanti. Arahā pana sabbadāpi arahāyeva nāmāti tasseva phalaṃ puggalanāmasena “akuppa”nti vuttaṃ, iminā ca imamatthaṃ dasseti “khīṇāsavasessa pariyatti bhaṇḍāgārikapariyatti nāmā”ti. Tassa hi apariññātaṃ, appahīnaṃ abhāviṃ, asacchikataṃ vā natthi, tasmā so buddhavacanaṃ pariyāpuṇantopi tantidhārako pavenīpālako vaṃsānurakkhako hutvā pariyāpuṇāti, tenevāha “pavenīpālanatthāyā”tiādi. Pavenī cettha dhammasantati dhammassa avicchedena pavatti. Buddhassa bhagavato vaṃsoti ca yathāvuttapavenīyeva.

Nanu ca yadi pavenīpālanatthāya buddhavacanassa pariyāpuṇanaṃ bhaṇḍāgārikapariyatti, atha kasmā “khīṇāsavo”ti visesetvā vuttaṃ. Ekaccassa hi puthujjanassāpi ayaṃ nayo labbhati. Tathā hi ekacco puthujjano bhikkhu chātakabhayādīnā ganthadhuresu ekasmiṃ ṭhāne vasitumasakkontesu sayaṃ bhikkhacārena atikilamamāno “atimadhuraṃ buddhavacanaṃ mā nassatu, tantim dhāressāmi, vaṃsaṃ ṭhapessāmi, pavenim pālessāmi”ti pariyāpuṇāti. Tasmā tassāpi pariyatti bhaṇḍāgārikapariyatti nāma kasmā na hotīti? Vuccate - evaṃ santepi hi puthujjanassa pariyatti bhaṇḍāgārikapariyatti nāma na hoti. Kiñcāpi hi puthujjano “pavenim pālessāmi”ti ajjhāsayena pariyāpuṇāti, attano pana bhavakantārato avitīṇattā tassa sā pariyatti nissaraṇatthāyeva nāma hoti, tasmā puthujjanassa pariyatti alagaddupamā vā hoti, nissaraṇatthā vā. Sattannaṃ sekkhānaṃ nissaraṇatthāva. Khīṇāsavānaṃ bhaṇḍāgārikapariyattiyevāti veditabbaṃ. Khīṇāsavo hi bhaṇḍāgārika sadisattā “bhaṇḍāgāriko”ti vuccati. Yathā hi bhaṇḍāgāriko alaṅkārabhaṇḍaṃ paṭisāmetvā pasādhanakāle tadupiyaṃ alaṅkārabhaṇḍaṃ rañño

upanāmetvā taṃ alaṅkaroti, evaṃ khīṇāsavopi dhammaratanabhaṇḍaṃ
sampaṭicchitvā mokkhādhigamāya bhabbarūpe sahetuke satte passitvā tadanurūpaṃ
dhammadesanaṃ vaḍḍhetvā maggaṅgabojjhaṅgādisaṅkhātena lokuttarena
alaṅkārena alaṅkarotīti.

Evaṃ tisso pariyattiyo vibhajitvā idāni tīsupi piṭakesu yathārahaṃ sampattivipattiyo
niddhāretvā vibhajanto “vinaye paṇā”tiādimāha. “Sīlasampadaṃ nissāya tisso vijjā
pāpuṇātī”tiādīsu yasmā sīlaṃ visujjhamānaṃ satisampajaññaḥbalena,
kammassakatāññaḥbalena ca saṃkilesaṃmalato visujjhati, pāripūriṇca gacchati, tasmā
sīlasampadā sijjhamānā upanissayasampattibhāvena satibalaṃ, ñāṇabalaṇca
paccupaṭṭhapetīti tassā vijjattayūpanissayatā veditabbā sabhāgahetusampādanato.
Satibalaṃ hi pubbenivāsavijjāsiddhi. Sampajaññaḥbalena sabbakiccesu
sudiṭṭhakāritāparicayena cutūpapātaññaṇubaddhāya dutiyavijjāya siddhi.
Vītikkaṃābhāvena saṃkilesappahānasabbhāvato vivaṭṭūpanissayatāvasena
ajjhāsayasuddhiyā tatiyavijjāsiddhi. Puretarasiddhānaṃ samādhipaññaṇaṃ pāripūriṃ
vinā sīlassa āsavakkhayaññaṇūpanissayatā sukkhavipassakakhīṇāsavehi dīpetabbā.
“Samāhito yathābhūtaṃ pajānātī”ti vacanato samādhisampadā chaḷabhiññaṭāya
upanissayo. “Yogā ve jāyate bhūrī”ti vacanato pubbayogena
garuvāsadesabhāsākosallauggahaṇaparipucchādīhi ca paribhāvitā paññaḥsampadā
paṭisambhidāppabhedassa upanissayo. Ettha ca “sīlasampadaṃ nissāyā”ti vuttattā
yassa samādhivijambhanabhūtā anavasesā cha abhiññaṇā na ijjhanti, tassa
ukkaṭṭhaparicchedavasena na samādhisampadā atthīti satipi vijjānaṃ
abhiññaḥekadesabhāve sīlasampadāsamudāgatā eva tisso vijjā gahitā, yathā ca
paññaḥsampadāsamudāgatā catasso paṭisambhidā upanissayasampannassa
maggeneva ijjhanti maggakkhaṇeyeva tāsāṃ paṭiladdhattā. Evaṃ
sīlasampadāsamudāgatā tisso vijjā, samādhisampadāsamudāgatā ca cha abhiññaṇā
upanissayasampannassa maggeneva ijjhantīti maggādhigameneva tāsāṃ adhigamo
veditabbo. Paccekabuddhānaṃ, sammāsambuddhānaṇca
paccekabodhisammāsambodhisamadhigamasadisā hi imesaṃ ariyānaṃ ime
visesādhigamāti.

Tāsāmyeva ca tattha pabhedavacanatotī ettha “tāsāmyevā”ti avadhāraṇaṃ
pāpuṇitabbānaṃ chaḷabhiññaṇācatupaṭisambhidānaṃ vinaye pabhedavacanābhāvaṃ
sandhāya vuttaṃ. Verañjakaṇḍe hi tisso vijjāva vibhattātī. Casaddena
samuccinanaṇca tāsāṃ ettha ekadesavacanaṃ sandhāya vuttaṃ
abhiññaṇāpaṭisambhidānaṃpi ekadesānaṃ tattha vuttattā. Dutīye “tāsāmyevā”ti
avadhāraṇaṃ catasso paṭisambhidā apekkhitvā kataṃ, na tisso vijjā. Tā hi chasu
abhiññaṇasu antogadhattā sutte vibhattāyevātī. Ca-saddena ca
paṭisambhidānamekadesavacanaṃ samuccinoti. Tatiye “tāsaṇcā”ti ca-saddena
sesānaṃpi tattha atthibhāvaṃ dīpeti. Abhidhamme hi tisso vijjā, cha abhiññaṇā, catasso
ca paṭisambhidā vuttāyeva. Paṭisambhidānaṃ pana aññaṭattha
pabhedavacanābhāvaṃ, tattheva ca sammā vibhattabhāvaṃ dīpetukāmo heṭṭhā
vuttanayena avadhāraṇamakavā “tatthevā”ti parivattetvā avadhāraṇaṃ ṭhapeti.
“Abhidhamme pana tisso vijjā, cha abhiññaṇā, catasso ca paṭisambhidā aññaṇe ca
sammappadhānādayo guṇavisesā vibhattā. Kiñcāpi vibhattā, visesato pana
paññaṇājatīkattā catassova paṭisambhidā pāpuṇātīti dassanattamaṃ ‘tāsaṇca tatthevā’ti
avadhāraṇavipallāso kato”ti vajirabuddhitthero. “Eva”ntiādi nigamaṇaṃ.

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

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

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

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

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

“Duve saccāni akkhāsi, sambuddho vadataṃ varo;
 Sammutiṃ paramatthañca, tatiyaṃ nūpalabbhati.

Saṅketavacanaṃ saccaṃ, lokasammutikāraṇā;
 Paramatthavacanaṃ saccaṃ, dhammānaṃ bhūtakāraṇā.

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

Na hi lokasammutiṃ buddhā bhagavanto vijahanti, lokasamaññaṃ lokaniruttiyā lokābhilāpe t̥hitāyeva dhammaṃ desenti. Apica “hirottappadīpanatthaṃ, kammassakatādīpanattha”nti evamādhipi aṭṭhahi kāraṇehi bhagavā puggalakathaṃ kathetī”ti evaṃ adhippāyamajānanto. Ayamatto upari āvi bhavissati. Duggahitaṃ gaṇhātīti “tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati anañña”ntiādinā duggahitaṃ katvā gaṇhāti, viparītaṃ gaṇhātīti vuttaṃ hoti. Duggahitanti hi bhāvanapūṃsakaniddeso kiriyāyavisesanabhāvena napūṃsakaliṅgena niddisitabbattā. Ayañhi bhāvanapūṃsakapadassa pakati, yadidaṃ napūṃsakaliṅgena niddisitabbattā, bhāvappaṭṭhānatā, sakammākammakiriyānuyogaṃ paccattopayogavacanatā ca. Tena vuttaṃ “duggahitaṃ katvā”ti. Yanti duggahitagāhaṃ. Majjhimanikāye mūlapaṇṇāsake mahātaṇhāsāṅkhasuttasūte tathāvādināṃ sādhināmakam kevaṭṭaputtaṃ bhikkhuṃ ārabba bhagavatā vuttaṃ. Attanā duggahitena dhammenāti pāṭhaseso, micchāsabhāvenāti attho. Atha vā duggahaṇaṃ duggahitaṃ, attanāti ca sāmīatthe karaṇavacanāṃ, vibhattiyantapatirūpakam vā abyayapadaṃ, tasmā attano duggahaṇena viparītagāhenāti attho. Abbhācikkhatīti abbhakkhānaṃ karoti. Attano kusalamūlāni khananto attānaṃ khanati nāma. Tatoti duggahitabhāvaheṭu.

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

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

Caturaṅguttare vuttaṃ acinteyyasuttaṃ ādiṃ katvā sabbaṃ acinteyyabhāvadīpakam pālīṃ saṅgaṇhāti. Kāmaṃ acinteyyāni cha asādhāraṇaññādīni, tāni pana anussarantassa kusalupattihetubhāvato cintetabbāni, imāni pana evaṃ na honti aphaḷabhāvato, tasmā na cintetabbāni. “Dussīlya...pe... pabheda”nti iminā vipattiṃ sarūpato dasseti. “Kathaṃ? Piṭakavasena”tiādivacanasambajjhanena pubbāparasambandhaṃ dassento “evaṃ nānappakārato”tiādimāha. Pubbāparasambandhavirahitañhi vacanaṃ byākulaṃ. Sotūnañca atthaviññāpakam na hoti, pubbāparaññūnameva ca tathāvicāritavacanaṃ visayo. Yathāha -

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

Tesanti piṭakānaṃ. Etanti buddhavacanaṃ.

Sīlakkhandhavagga mahāvaggapāthikavaggasaṅkhātehi tīhi vaggehi saṅgaho etesanti tivaggasaṅgahāni. Gāthāya pana yassa nikāyassa suttagaṇanato catuttimseva suttantā. Vaggasaṅgahavasena tayo vaggā assa saṅgahassāti tivaggo saṅgaho. Paṭhamo esa nikāyo dīghanikāyoti anulomiko apaccanīko, atthānulomanato atthānulomanāmiko vā, anvatthanāmoti attho. Tattha “tivaggo saṅgaho”ti etaṃ “yassā”ti antarikepi samāsoyeva hoti, na vākyanti daṭṭhabbaṃ “navam̐ pana bhikkhunā cīvaralābhenā”ti ettha “navam̐cīvaralābhenā”ti padaṃ viya. Tathā hi atṭhakathācariyā vaṇṇayanti “alabbhīti labho, labho eva lābho. Kiṃ alabbhi? Cīvaram̐. Kīdisam̐? Navam̐, iti ‘navacīvaralābhenā’ti vattabbe anunāsikalopam̐ akatvā ‘navam̐cīvaralābhenā’ti vuttaṃ, paṭiladdhanavacīvarenāti attho. Majjhe ṭhitapadadvaye panāti nipāto. Bhikkhunāti yena laddham̐, tassa nidassana”nti. Idhāpi saddato, atthato ca vākye yuttiyābhāvato samāsoyeva sambhavati. “Tivaggo”ti padañhi “saṅgaho”ti ettha yadi karaṇam̐, evam̐ sati karaṇavacanantameva siyā. Yadi ca padadvayametaṃ tulyādhikaraṇam̐, tathā ca sati napuṃsakaliṅgameva siyā “tiloka”ntiādipadam̐ viya. Tathā “tivaggo”ti etassa “saṅgaho”ti padamantarena aññatthāsambandho na sambhavati, tattha ca tādīsena vākyena sambajjhanam̐ na yuttaṃ, tasmā samānepi padantarantarike saddatthāvirodhabhāvoyeva samāsātākāraṇanti samāso eva yutto. Tayo vaggā assa saṅgahassāti hi tivaggosaṅgaho akārassa okārādesam̐, okārāgamaṃ vā katvā yathā “sattāhaparinibbuto, acirapakkanto, māsajāto”tiādi, assa saṅgahassāti ca saṅgahitassa assa nikāyassāti attho. Apare pana “tayo vaggā yassāti katvā ‘saṅgaho’ti padena tulyādhikaraṇameva sambhavati, saṅgahoti ca gaṇanā. Ṭīkācariyehi pana ‘tayo vaggā assa saṅgahassā’ti padadvayassa tulyādhikaraṇatāyeva dassitā”ti vadanti, tadayuttameva saṅkhyāsaṅkhyeyyānam̐ missakattā, apākaṭattā ca.

Atthānulomikattaṃ vibhāvetumāha “kasmā”tiādi. Guṇopacārena, taddhitavasena vā dīgha-saddena dīghappamāṇāni suttāniyeve gahitāni, nikāyasaddo ca ruḥhivasena samūhanivāsathesu vattatīti dasseti “dīghappamāṇāna”ntiādinā. Saṅketasiddhattā vacanīyavācakānam̐ payogato tadatthesu tassa saṅketasiddhataṃ ñāpento “nāha”ntiādimāha. Ekanikāyampīti ekasamūhampi. Evam̐ cittanti evam̐ vicittam̐. Yathayidanti yathā ime tiracchānagatā pāṇā. Poṇikā, cikkhallikā ca khattiyā, tesam̐ nivāso “poṇikanikāyo cikkhallikanikāyo”ti vuccati. Etthāti nikāyasaddassa samūhanivāsānam̐ vācakabhāve. Sādhakānīti adhippetassatthassa sādhanato udāharaṇāni vuccanti. “Samānītānī”ti pāṭhasesena cetassa sambandho, sakkhīni vā yathāvuttanayena sādhakāni. Yañhi niddhāretvā adhippetattham̐ sādheti, taṃ “sakkhī”ti vadanti. Tathā hi manorathapūraṇiyam̐ vuttaṃ “pañcagarujātakam̐ pana sakkhībhāvatthāya āharitvā kathetabba”nti sāsanaṭoti sāsanaṭpayogato, sāsane vā. Lokatoti lokiyaṭpayogato, loke vā. Idam̐ pana piṭakattaye na vijjati, tasmā evam̐ vuttanti vadanti. Ettha ca paṭhamamudāharaṇam̐ sāsanaṭo sādhakavacanam̐, dutiyam̐ lokatoti daṭṭhabbaṃ.

Mūlapariyāya vaggādivasena pañcadasavaggasaṅgahāni. Aḍḍhena dutiyam̐ diyaḍḍham̐, tadeva satam̐, ekasatam̐, paññāsa ca suttānīti vuttaṃ hoti. Yatthāti yasmim̐ nikāye. Pañcadasavaggapariggahoti pañcadasahi vaggehi pariggahito saṅgahito.

Samyujjanti etthāti samyuttaṃ, kesam samyuttaṃ? Suttavaggānaṃ. Yathā hi byañjanasamudāye padaṃ, padasamudāye ca vākyam, vākyasamudāye suttaṃ, suttasamudāye vaggoti samañña, evaṃ vaggasamudāye samyuttasamañña. Devatāya pucchitena kathitasuttavaggādīnaṃ samyuttattā devatāsamyuttādibhāvo, tenāha “devatāsamyuttādivasenā”tiādi. “Suttantānaṃ saḥassāni satta suttasatāni cā”ti pāṭhe suttantānaṃ satta saḥassāni, satta suttasatāni cāti yojetabbaṃ. “Satta suttasahassāni, satta suttasatāni cā”tipi pāṭho. Samyuttasaṅgahoti samyuttanikāyassa saṅgaho gaṇanā.

Ekekehi aṅgehi uparūpari uttaro adhiko etthāti aṅguttaroti āha “ekekāṅgātirekavasena”tiādi. Tattha hi ekekato paṭṭhāya yāva ekādasa aṅgāni kathitāni. Aṅganti ca dhammakotṭhāso.

Pubbeti suttantapiṭakaniddese. Vuttameva pakārantarena saṅkhipitvā avisesetvā dassetuṃ “ṭhapetvā”tiādi vuttaṃ. “Sakalaṃ vinayapiṭaka”ntiādinā vuttameva hi iminā pakārantarena saṅkhipitvā dasseti. Apica yathāvuttato avasiṭṭhaṃ yaṃ kiñci bhagavatā dinnanaye ṭhatvā desitaṃ, bhagavatā ca anumoditaṃ nettipeṭakopadesādikaṃ, taṃ sabbampi ettheva pariyāpannanti anavasesapariyādānavasena dassetuṃ evaṃ vuttantipi daṭṭhabbaṃ. Siddhepi hi sati ārambho atthantaraviññāpanāya vā hoti, niyamāya vāti. Ettha ca yathā “dīghappamāṇāna”ntiādi vuttaṃ, evaṃ “khuddakappamāṇāna”ntiādimavatvā sarūpasseva kathanam vinayābhidhammādīnaṃ dīghappamāṇānampi tadantogadhatāyāti daṭṭhabbaṃ, tena ca viññāyati “na sabbattha khuddakapariyāpannesu tassa anvatthasamaññatā, dīghanikāyādisabhāvaviparītabhāvasāmaññaena pana katthaci tabbohāratā”ti. Tadaññanti tehi catūhi nikāyehe aññaṃ, avasesanti attho.

Navappabhedanti ettha katham panetaṃ navappabhedam hoti. Tathā hi navahi aṅgehi vavatthitehi aññaṃamaññaasaṅkararahitehi bhavitabbaṃ, tathā ca sati asuttasabhāvāneva geyyaṅgādīni siyuṃ, atha suttasabhāvāneva geyyaṅgādīni, evaṃ sati suttanti visuṃ suttāṅgameva na siyā, evaṃ sante aṭṭhaṅgaṃ sāsananti āpajjati. Apica “sagāthakaṃ suttaṃ geyyam, niggāthakaṃ suttaṃ veyyākaraṇa”nti aṭṭhakathāyaṃ vuttaṃ. Suttañca nāma sagāthakaṃ vā siyā, niggāthakaṃ vā, tasmā aṅgadvayeneva tadubhayaṃ saṅgahitanti tadubhayavinimuttaṃ suttaṃ udānādivisesasaññārahitaṃ natthi, yaṃ suttāṅgaṃ siyā, athāpi kathañci visuṃ suttāṅgaṃ siyā, maṅgalasuttādīnaṃ suttāṅgasaṅgaho na siyā gāthābhāvato dhammapadādīnaṃ viya. Geyyaṅgasaṅgaho vā siyā sagāthakattā sagāthāvaggassa viya. Tathā ubhatovibhaṅgādīsu sagāthakappadesānanti? Vuccate -

Suttanti sāmāññaividhi, visesavidhayo pare;
Sanimittā niruḷhattā, saḥatāññaena nāññato.

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

Sabbassāpi hi buddhavacanassa suttanti ayaṃ sāmāññaividhi. Tathā hi “ettakaṃ tassa bhagavato suttāgataṃ suttapariyāpannaṃ, sāvatthiyā suttavibhaṅge, sakavāde pañca suttasatāni”tiādi vacanato vinayābhidhammapariyatti visesesupi suttavohāro dissati. Teneva ca āyasmā mahākaccāyano nettiyaṃ āha “navavidhasuttantapariyēṭṭhi”ti tattha hi suttādivasena navaṅgassa sāsanassa

pariyetthi pariyesanā atthavicāraṇā “navavidha suttantapariyettihī”ti vuttā. Tadekadesesu pana pare geyyādayo sanimittā visesavidhaya tena tena nimittena patitthitā. Tathā hi geyyassa sagāthakattaṃ tabbhāvanimittam. Lokepi hi sasilokaṃ sagāthakaṃ cuṇṇiyaganthaṃ “geyya”nti vadanti, gāthāvirahe pana sati puccham katvā vissajjanabhāvo veyyākaraṇassa tabbhāvanimittam. Pucchāvissajjanañhi “byākaraṇa”nti vuccati, byākaraṇameva veyyākaraṇam. Evaṃ sante sagāthakādīnampi puccham katvā vissajjanavasena pavattānaṃ veyyākaraṇabhāvo āpajjati? Nāpajjati geyyādisaññaṃ anokāsabhāvato. Saokāsavidhito hi anokāsavidhi balavā. Apica “gāthāvirahe satī”ti visesitattā. Yathādhippetassa hi atthassa anadhippetato byavacchedakaṃ visesanaṃ. Tathā hi dhammapadādīsu kevalagāthābandhesu, sagāthakattepi somanassaññaṃ mayikagāthāpaṭisaññuttetu, “vuttaṃ heta”nti ādivacana sambandhesu, abbhutadhammapaṭisaṃyuttetu ca suttavisesesu yathākkamaṃ gāthāudānaitivuttaka abbhutadhammasaññaṃ patitthitā. Ettha hi satipi saññaṇṭaranimittayoge anokāsasaññaṃ balavabhāveneva gāthādisaññaṃ patitthitā, tathā satipi gāthābandhabhāve bhagavato atītāsu jātīsu cariyānubhāvappakāsakesu jātakasaññaṃ patitthitā, satipi pañhāvissajjanabhāve, sagāthakatte ca kesuci suttantesu vedassa labhāpanato vedallasaññaṃ patitthitā, evaṃ tena tena sagāthakattādīnā nimittena tesu tesu suttavisesesu geyyādisaññaṃ patitthitāti visesavidhaya suttāṅgato pare geyyādayo, yaṃ panettha geyyāṅgādinimittarahitaṃ, taṃ suttāṅgameva visesasaññaṃ parihārena sāmāññaṃ sāññaṃ pavattanato. Nanu ca evaṃ santepe sagāthakaṃ suttam geyyam, niggāthakaṃ suttam veyyākaraṇanti tadubhayavinimuttassa suttassa abhāvato visum suttāṅgameva na siyāti codanā tadavatthā evāti? Na tadavatthā sodhitattā. Sodhitañhi pubbe gāthāvirahe sati pucchāvissajjanabhāvo veyyākaraṇassa tabbhāvanimittanti.

Yañca vuttaṃ “gāthābhāvato maṅgalasuttādīnaṃ suttāṅgasaṅgaho na siyā”ti, tampi na, niruḥhattā. Niruḥho hi maṅgalasuttādīnaṃ suttabhāvo. Na hi tāni dhammapadabuddhavaṃsādayo viya gāthābhāvena saññitāni, atha kho suttabhāveneva. Teneva hi akathāyaṃ “suttanāmaka”nti nāmaggaṇaṃ kataṃ. Yañca pana vuttaṃ “sagāthakattā geyyāṅgasaṅgaho vā siyā”ti, tampi natthi. Kasmāti ce? Yasmā sahatāññaṃ, tasmā. Sahabhāvo hi nāma attato aññaṃ hoti. Saha gāthāhīti ca sagāthakaṃ, na ca maṅgalasuttādīsu gāthāvinimutto koci suttapadeso atthi, yo “saha gāthāhī”ti vucceyya, nanu ca gāthāsamudāyo tadekadesāhi gāthāhi aññaṃ hoti, yassa vasena “saha gāthāhī”ti sakkā vattunti? Taṃ na. Na hi avayavavinimutto samudāyo nāma koci atthi, yo tadekadesehi saha bhavēyya. Katthaci pana “dīghasuttaṅkitassā”tiādīsu samudāyekadesānaṃ vibhāgavacanaṃ vohāramattaṃ pati pariyāyavacanaṃ, ayañca nippariyāyena pabhedavibhāgadassanakathāti. Yampi vuttaṃ “ubhatovibhaṅgādīsu sagāthakappadesānaṃ geyyāṅgasaṅgaho siyā”ti, tampi na, aññato. Aññāyeva hi tā gāthā jātakādipariyāpannattā. Tādisāyeva hi kāraṇānurūpena tattha desitā, ato na tāhi ubhatovibhaṅgādīnaṃ geyyāṅgabhāvoti. Evaṃ suttādīnavaṅgānaṃ aññaṃ sāññaṃ karābhāvo veditabboti.

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

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

Āgatassa aṭṭhakavaggassa;

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

Āgatassa pārāyanavaggassa;

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

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

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

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

Nālakasuttaṃ nāma dhammacakkappavattita divasato sattame divase nālakattherassa “moneyyaṃ te upaṇṇissa”ntiādinā bhagavatā bhāsitaṃ moneyya paṭipadāparidīpakaṃ suttaṃ. Tuvaṭṭakasuttaṃ nāma mahāsamayasuttantadesanāya sannipatitesu devesu “kā nu kho arahattappattiyā paṭipattī”ti uppannacittānaṃ ekaccānaṃ devatānaṃ tamatthaṃ pakāsetuṃ nimmitabuddhena attānaṃ pucchāpetvā “mūlaṃ papañcasaṅkhāyā”tiādinā bhagavatā bhāsitaṃ suttaṃ. Evamidha suttanipāte āgatānaṃ maṅgalasuttādīnaṃ suttaṅgasaṅgaho dassito, tattheva āgatānaṃ asuttanāmikānaṃ suddhikagāthānaṃ gāthaṅgasaṅgahañca dassayissati, evaṃ sati suttanipātaṭṭhakathārambhe -

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

Sakalassāpi suttanipātassa geyyaveyyākaraṇaṅgasaṅgaho kasmā coditoti? Nāyaṃ virodho. Kevalaṅhi tattha codakena sagāthakattaṃ, katthaci pucchāvissajjanattaṅca gahetvā codanāmettaṃ kataṃ, aññathā suttanipāte niggāthakassa suttasseva abhāvato veyyākaraṇaṅgasaṅgaho na codetabbo siyā, tasmā codakassa vacanametaṃ appamāṇanti idha, aññāsu ca vinayaṭṭhakathādīsu vuttanayeneva tassa suttanāgagāthāṅgasaṅgaho dassitoti. Suttanti cuṇṇiyasuttaṃ. Visesenāti rāsibhāvena ṭhitam sandhāyāha. Sagāthāvaggo geyyanti sambandho.

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

“Somanassaññamayikagāthāpaṭisaṃyuttā”ti etena udānaṭṭhena udānanti anvatthasaññataṃ dasseti kimidaṃ udānaṃ nāma? Pīṭivegasamuṭṭhāpito udāhāro. Yathā hi yaṃ telādi minitabbavatthu mānaṃ gahetuṃ na sakkoti, vissanditvā gacchati, tam “avasesako”ti vuccati. Yaṅca jalaṃ taḷākam gahetuṃ na sakkoti, ajjhottharivā gacchati, tam “mahogho”ti vuccati, evameva yaṃ pīṭivegasamuṭṭhāpitaṃ vitakkavipphāraṃ antohadayaṃ sandhāretuṃ na sakkoti, so adhiko hutvā anto asaṅṭhahitvā bahi vacīdvārena nikkhanto paṭiggāhakanirapekkho udāhāraviseso “udāna”nti vuccati “uda mode kīḷāyañcā”ti hi akkharacintakā vadanti, idaṅca yebhuyyena vuttaṃ dhammasaṃvegavasena uditassāpi “sace bhāyatha dukkhassā”tiādiudānassa udānapāḷiyaṃ āgatattā, tathā “gāthāpaṭisaṃyuttā”ti idampi yebhuyyeneva “atthi bhikkhave, tadāyatanaṃ, yattha neva pathavī, na āpo”tiādikassa cuṇṇiyavākyavasena uditassāpi tattha āgatattā. Nanu ca udānaṃ nāma pīṭisomanassasamuṭṭhāpito, dhammasaṃvegasaṃyuttāpito vā dhammapaṭiggāhakanirapekkho gāthābandhavasena, cuṇṇiyavākyavasena ca pavatto udāhāro, tathā ceva sabbattha āgataṃ, idha kasmā “bhikkhave”ti āmantanaṃ vuttanti? Tesam bhikkhūnaṃ saññāpanatthaṃ eva, na paṭiggāhakakaraṇatthaṃ. Nibbānapaṭisaṃyuttaṅhi bhagavā dhammaṃ desetvā nibbānaguṇānussaraṇena uppannapīṭisomanassena udānaṃ udānento “ayaṃ nibbānadhammo kathamapaccayo upalabbhatī”ti tesam bhikkhūnaṃ cetoparivitakkamaññāya tesam tamatthaṃ ṇāpetukāmena “tadāyatana”nti vuttaṃ,

na pana ekantato te paṭiggāhake katvāti veditabbanti.

Tayidaṃ sabbaññubuddhabhāsitaṃ paccekabuddhabhāsitaṃ sāvakabhāsitaṃ tibbidhaṃ hoti. Tattha paccekabuddhabhāsitaṃ -

“Sabbesu bhūtesu nidhāya daṇḍaṃ,
Aviheṭṭhaṃ aṇṇatarampi tesa’nti. ādinā -

Khaggavisāṇasutte āgataṃ. Sāvakabhāsitaṃ -

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

Theragāthāsu,

“Kāyena saṃvutā āsiṃ, vācāya uda cetasā;
Samūlaṃ taṇhamabbuyha, sītibhūtāmi nibbutā’nti. -

Therīgāthāsu ca āgataṃ. Aññānīpi sakkādīhi devehi bhāsitaṃ “aho dānaṃ paramadānaṃ, kassape suppatiṭṭhita’ntiādīni. Soṇadaṇḍabrāhmaṇādīhi manussehi ca bhāsitaṃ “namo tassa bhagavato’ntiādīni tisso saṅgītiyo āruḷhāni udānāni santi eva, tāni sabbānīpi idha na adhippetāni. Yaṃ pana sammāsambuddhena sāmaṃ āhaccabhāsitaṃ jinavacanabhūtaṃ, tadeva dhammasaṅgāhakehi “udāna’nti saṅgītaṃ, tadeva ca sandhāya bhagavatā pariyattidhammaṃ navadhā vibhajitvā uddisanta “udāna’nti vuttaṃ. Yā pana “anekajāṭisaṃsāra’ntiādikā gāthā bhagavatā bodhimūle udānavasena pavattitā, anekasatasahassānaṃ sammāsambuddhānaṃ udānabhūtā ca, tā aparabhāge dhammabhaṇḍāgārikassa bhagavatā desitattā dhammasaṅgāhakehi udānapāḷiyaṃ saṅgahaṃ anāropetvā dhammapade saṅgahitā, yaṅca “aññasi vata bho koṇḍañño aññasi vata bho koṇḍañño’nti udānavacanaṃ dasasahassilokadhātuyā devamanussānaṃ pavedanasamatthanigghosavipphāraṃ bhagavatā bhāsitaṃ, tadapi paṭhamabodhiyaṃ sabbesaṃ eva bhikkhūnaṃ sammāpaṭipattipaccavekkhaṇahetukaṃ “ārādhayaṃsu vata maṃ bhikkhū ekaṃ samaya’ntiādivacanaṃ viya dhammacakkappavattanasuttantadesanāpariyosāne attanāpi adhigatadhammekadesassa yathādesitassa ariyamaggassa sabbapaṭṭhamāṃ sāvakesu therena adhigatattā attano parissamassa saphalabhāvapaccavekkhaṇahetutaṃ pītisomanassajanaṃ udāhāramattaṃ, na pana “yadā have pātubhavantī dhammā’tiādivacanaṃ viya pavattiyā, nivattiyā vā pakāsananti dhammasaṅgāhakehi udānapāḷiyaṃ na saṅgītaṃ daṭṭhabbaṃ. Udānapāḷiyaṃ pana aṭṭhasu vaggesu dasa dasa katvā asītiyeva suttantā saṅgītā. Tathā hi tadaṭṭhakathāyaṃ vuttaṃ -

“Asītiyeva suttantā, vaggā aṭṭha samāsato’nti..

Idha pana “dveasīti suttantā’ti vuttaṃ, taṃ udānapāḷiyā na sameti, tasmā “asīti suttantā’ti pāṭhena bhavitabbaṃ. Apica na kevalaṃ idheva, atha kho aññāsupi vinayābhidhammaṭṭhakathāsu tathāyeva vuttattā “appakaṃ pana ūnamadhikaṃ vā

gaṇanūpagaṃ na hotī”ti pariyāyena anekaṃsena vuttaṃ siyā. Yathā vā tathā vā anumānena gaṇanameva hi tattha tattha ūnādhikasaṅkhyā, itarathā tāyeva na siyuntipi vadanti, pacchā pamādalekhavacanāṃ vā etaṃ.

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

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

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

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

Evamādinayappavattaṃ tattha tattha bhāsitaṃ sabbampi acchariyabbhutadhammapaṭisaṃyuttaṃ suttantaṃ saṅgaṇhāti.

Cūḷavedallādīsu visākhena nāma upāsakena puṭṭhāya dhammadinnāya nāma bhikkhuniyā bhāsitaṃ suttaṃ cūḷavedallaṃ nāma. Mahākoṭṭhikattherena pucchitena āyasmataṃ sārīputtattherena bhāsitaṃ mahāvedallaṃ nāma. Sammādiṭṭhisuttampi bhikkhūhi puṭṭhena teneva bhāsitaṃ, etāni majjhimānikāyapariyāpannāni. Sakkapañhaṃ pana sakkena puṭṭho bhagavā abhāsi, taṃ dīghanikāyapariyāpannaṃ. Mahāpuṇṇamasuttaṃ pana tadahuposathe pannarase puṇṇamāya rattiyā aññatarena

bhikkhunā puṭṭhena bhagavatā bhāsitaṃ, taṃ majjhimanikāyapariyāpannaṃ. Evamādayo sabbepi tattha tatthāgatā vedañca tuṭṭhiñca laddhā laddhā pucchitasuttantā “vedalla”nti veditabbaṃ. Vedanti ñāṇaṃ. Tuṭṭhinti yathābhāsitaḍḍhammadesanaṃ viditvā “sādhū ayye sādḍhāvuso”tiādinā abbhanumodanavasappavattaṃ pītisomanassaṃ. Laddhā laddhāti labhitvā labhitvā, punappunaṃ labhitvāti vuttaṃ hoti, etena vedasaddo ñāṇe, somanasse ca ekasesanayena, sāmāññaniddhesena vā pavattati, vedamhi nissitaṃ tassa labhāpanavasenaṇti vedallanti ca dasseti.

Evam aṅgavasena sakalampi buddhavaḍḍanaṃ vibhajitvā idāni dhammakḍḍhandhavasena vibhajitukāmo “katha”ntiādimāha. Tattha dhammakḍḍhandhavasenaṇti dhammarāsivasena. “Dvāsītī”ti ayaṃ gāthā vuttatthāva. Evam paridīpitaḍḍhammakḍḍhandhavasenaṇti gopakamoggallānena nāma brāhmaṇena puṭṭhena gopakamoggallānasutte attano guṇappakāsanatthaṃ vā theragāthāyaṃ āyasmatā ānandattherena samantato dīpitaḍḍhammakḍḍhandhavasena iminā evaṃ tena aparidīpitāpi dhammakḍḍhandhā santīti pakāseti, tasmā kathāvatthuppakaraṇa mādhuriyasuttādīnaṃ vimānavatthādīsū kesañci gāthānañca vasena caturāsītisahassatopi dhammakḍḍhandhānaṃ adhikataṃ veditabbā.

Ettha ca subhasuttaṃ, gopakamoggallānasuttañca parinibbute bhagavati ānandattherena bhāsitaṇtā caturāsītīḍḍhammakḍḍhandhasahassesu antogadhaṃ hoti, na hotīti? Paṭisambhidāgaṇṭhipade tāva idaṃ vuttaṃ “sayam vuttadhammakḍḍhandhānampi bhikkhuto gahiteyeva saṅgahetvā evamāhāti daṭṭhabba”nti, bhagavatā pana dinnanaye ṭṭhatvā bhāsitaṇtā “sayam vuttampi cetaṃ suddhavaṃ bhagavato gahiteyeva saṅgahetvā vutta”nti evampi vuttaṃ yuttataraṃ viya dissati. Bhagavatā hi dinnanaye ṭṭhatvā sāvakaṃ dhammaṃ desenti, teneva sāvakabhāsitaṃpi kathāvatthādikaṃ buddhabhāsitaṃ nāma jātaṃ, tatoyeva ca attanā bhāsitaṃpi subhasuttādikaṃ saṅgītimāropentena āyasmatā ānandattherena “evaṃ me suta”nti vuttaṃ.

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

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

Evamādinā pañhāpucchanaṃ gāthābandhesu eko dhammakḍḍhandho.

“Pañca chinde pañca jahe, pañca cuttari bhāvaye;
Pañca saṅgātigo bhikkhu, ‘oghaṭiṇṇo’ti vuccatī”ti. -

Evamādinā ca vissajjanaṃ eko dhammakḍḍhandho.

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

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

Ayameko dhammakkhando. Esa nayo sesattikadukapadavibhajanesupi. Yadapi aṭṭhakathākaṇḍe vuttaṃ -

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

Ayaṃ kusalattikamātikāpadassa vibhajanavasena pavatto eko dhammakkhando. Esa nayo sesesupi. Cittavārabhājanaṃ pana cittuppādakaṇḍa vasena gahetabbaṃ. Yañhi tattha vuttaṃ kusalcittavibhajanatthaṃ -

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

Ayameko dhammakkhando. Evaṃ sesacittavāravibhajanesu. Eko dhammakkhando ca ekeko dhammakkhando attho. “Ekamekaṃ tikadukabhājanaṃ, ekamekaṃ cittavārabhājana”nti ca vacanato hi “ekeko”ti avuttepī ayamatto sāmattiyaṃ viññāyamānaṃ hoti.

Vatthu nāma sudinnakaṇḍādi. Mātikā nāma “yo pana bhikkhu bhikkhūnaṃ sikkhāsāṇīvasamāpanno”tiādinā tasmīṃ tasmīṃ ajjhācāre paññattaṃ uddesa sikkhāpadaṃ. Padabhājanīyanti tassa tassa sikkhāpadassa “yo panāti yo yādiso”tiādi nayappavattaṃ padavibhajanaṃ. Antarāpattīti “paṭilātaṃ ukkhipati, āpatti dukkaṭṭassā”ti evamādinā sikkhāpadantaressu paññattā āpatti. Āpattīti taṃtaṃsikkhāpadānurūpaṃ vutto tikacchedamutto āpattivāro. Anāpattīti “anāpatti ajānantassa asādiyantassa khittacittassa vedanāṭṭassa ādikammikassā”tiādi nayappavatto anāpattivāro. Tikacchedoti “dasāhātikkante atikkantasaññī nissaggiyaṃ pācittiyaṃ, dasāhātikkante vematiko...pe... dasāhātikkante anatikkantasaññī nissaggiyaṃ pācittiya”nti evamādinayappavatto tikapācittiya-tika-dukkatāḍibhedo tikaparicchedo. Tatthāti tesu vatthumātikādīsu.

Evaṃ anekānayasamalaṅkataṃ saṅgītipakāraṃ dassetvā “ayaṃ dhammo, ayaṃ vinayo...pe... imāni caturāsīti dhammakkhandaṃ saṃhassānī”ti buddhavacanāṃ dhammavinayāḍibhedena vavatthapetvā saṅgāyanta mahākassapappamukhena vasīgaṇena anekacchariyapātubhāvapaṭimaṇḍitāya saṅgītiyā imassa dīghāgamassa dhammabhāvo, majjhimabuddhavacanāḍibhāvo ca vavatthāpitoti dassento “evameta”ntiādimāha. Sādhāraṇavacanena dassitepi hi “yadattaṃ saṃvaṇṇetum idamārabhati, soyeva padhānavasena dassito”ti ācariyehi ayaṃ sambandho vutto. Aparo nayo - heṭṭhā vuttesu ekavidhāḍibhedabhinnesu pakāressu dhammavinayāḍibhāvo saṅgītikāraṃ heva saṅgītikāle vavatthāpito, na pacchā kappanamattasiddhoti dassento “evameta”ntiādimāhātipi vattabbo. Na kevalaṃ yathāvuttappakārameva vavatthāpetvā saṅgītaṃ, atha kho aññampīti dasseti “na kevalaṇcā”tiādinā. Udānasaṅgaho nāma paṭhamapārājikādīsu āgatānaṃ vinītavatthuādīnaṃ saṅkhepato saṅghadassanavasena dhammasaṅgāhakehi ṭhapitā -

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

Gāthāyo. Vuccamānassa hi vuttassa vā atthassa vipakkiṇṇabhāvena pavattitum
adatvā uddham dānam rakkhaṇam udānam, saṅghavacananti attho.
Sīlakkhandhavaggaṃūlapariyāyavaggādivasena vaggasaṅgaho. Vaggoti hi
dhammasaṅgāhakeheva katā suttasamudāyassa samaññā.
Uttarimanussapeyyālanīlapeyyālādivasena peyyālasaṅgaho. Pātum rakkhitum,
vitthāritum vā alanti hi peyyālam, saṅkhipitvā dassanavacanam. Aṅguttaranikāyādīsu
nipātasāṅgaho, gāthāṅgādivasena nipātanam. Samudāyakaraṇaṇhi nipāto.
Devatāsaṃyuttādivasena saṃyuttasaṅgaho. Vaggasamudāye eva
dhammasaṅgāhakehi katā saṃyuttasamaññā. Mūlapaṇṇāsakādivasena
paṇṇāsasaṅgaho, paññāsa paññāsa suttāni gaṇetvā saṅgahoti vuttam hoti.
Ādisaddena tassam tassam pāḷiyam dissamānam saṅgītikāravacanam saṅgaṇhāti.
Udānasaṅgaha...pe... paṇṇāsasaṅgahādīhi anekavidham tathā. Sattahi māsehi
kiriyaṇapavagge tatiyā “ekāheneva bārāṇasim pāyāsi. Navahi māsehi vihāram
niṭṭhāpesi”tiādīsu viya. Kiriyaṇa āsum pariniṭṭhāpanaṇhi kiriyaṇapavaggo.

Tadā anekacchariyapātubhāvadassanena sādhuṇam pasādajananatthamāha
“saṅgītipariyosāne cassā”tiādi. Assa buddhavacanassa saṅgītipariyosāne
saṅgātappamodā viya, sādhuṇam dadamānā viya ca saṅkampī...pe... pāturaheṣanti
sambandho. Viyāti hi ubhayattha yojetabbaṃ. Pavattane, pavattanāya vā samattham
pavattanasamattham. Udaḥpariyantanti pathaviṇṇasandhāraḥudakapariyosānam
katvā, saha tena udakena, tam vā udakam āhaccāti vuttam hoti, tena
ekadesakampanam nivāreti. Saṅkampīti uddham uddham gacchantī suṭṭhu kampi.
Sampakampīti uddhamadho ca gacchantī sammā pakārena kampi. Sampavedhīti
catūsu disāsu gacchantī suṭṭhu bhiyyo pavedhi. Evaṃ etena padattayena
chappakāram pathaviṇṇalanam dasseti. Atha vā puratthimato, pacchimato ca
unnamanaonamanavasena saṅkampi. Uttarato, dakkhiṇato ca
unnamanaonamanavasena sampakampi. Majjhimato, pariyantato ca
unnamanaonamanavasena sampavedhi. Evampi chappakāram pathaviṇṇalanam
dasseti, yaṃ sandhāya aṭṭhakathāsu vuttam -

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

Accharam paharitam yuttāni acchariyāni, pupphavassacelukkhepādīni aññāyapi sā
samaññāya pākaṭṭi dassento āha “yā loke”tiādi. Yā paṭhamamahāsaṅgīti
dhammasaṅgāhakehi mahākassapādīhi pañcahi satehi yena katā saṅgītā, tena pañca
satāni etissāti “pañcasatā”ti ca thereheva katattā therā mahākassapādayo etissā,
therehi vā katāti “therikā”ti ca loke pavuccati, ayaṃ paṭhamamahāsaṅgīti nāmāti
sambandho.

Evaṃ paṭhamamahāsaṅgīti dassetvā yadattham sā idha dassitā, idāni tam nidānam
nigamanavasena dassento “imissā”tiādimāha. Ādinikāyassāti
suttantapiṭakapariyāpannesu pañcasu nikāyesu ādibhūṭassa dīghanikāyassa.
Khuddakapariyāpanno hi vinayo paṭhamam saṅgīto. Tathā hi vuttam “suttanta

piṭake''ti. Tenāti tathāvuttattā, iminā yathāvuttapaṭṭhamamahāsaṅgītiyaṃ
tathāvacanameva sandhāya mayā heṭṭhā evaṃ vuttanti pubbāparasambandhaṃ,
yathāvuttavittāravacanassa vā guṇaṃ dassetīti.

Iti sumaṅgalavilāsiniyā dīghanikāyaṭṭhakathāya
paramasukhumagambhīraduranubodhatthaparidīpanāya
suvimalavipulapaññāveyyattiyajananāya
ajjavamaddavasoraccasaddhāsātidhitibuddhikhanti vīriyādidhammasamaṅginā
sāṭṭhakathe piṭakattaye asaṅgāsaṃhīravisāradaññācārīnā
anekappabhedasakasamayasaṃyantaragahanajjhogāhinā mahāgaṇīnā
mahāveyyākaraṇena ñāṇābhivaṃsadhammasenāpatināmatherena
mahādhammarājādhirājagarunā katāya sādhuvilāsiniyā nāma līnatthapakāsaniyā
bāhiraṇidānavaṇṇanāya līnatthapakāsanā.

Nidānakathāvaṇṇanā niṭṭhitā.



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