

THE PALIVERSE PROJECT

Το σύμπαν της σοφίας του Βούδα

Σχόλια (Aṭṭhakathā)

2. Ο Κανόνας της διαγωγής - Σχόλια (2. Vinaya Piṭaka - Aṭṭhakathā)
1. Σχόλια για την απέλαση (1. Pārājikakaṇḍa-aṭṭhakathā)
Σχόλια για την ενότητα για τη Βεράντζα (Verañjakaṇḍavanaṇā)



PaliVerse

1. Σχόλια για την απέλαση

Namo tassa bhagavato arahato sammāsambuddhassa

Vinayapiṭake

Pārājikakaṇḍa-aṭṭhakathā

Ganthārambhakathā

Yo kappakoṭṭhipi appameyyaṃ;
Kālaṃ karonto atidukkarāni;
Khedam gato lokahitāya nātho;
Namo mahākāruṇikassa tassa.

Asambudham buddhanisevitaṃ yaṃ;
Bhavābhavaṃ gacchati jīvaloko;
Namo avijjādikilesajāla -
Viddham sino dhammavarassa tassa.

Guṇehi yo sīlasamādhipaṇṇā -
Vimuttiṇṇāṇappabhutīhi yutto;
Khettaṃ janānaṃ kusalatthikānaṃ;
Tamariyasaṅghaṃ sirasā namāmi.

Icevamaccantanamassaneyyaṃ;
Namassamāno ratanattayaṃ yaṃ;
Puṇṇābhisandaṃ vipulaṃ alatthaṃ;
Tassānubhāvena hatantarāyo.

Yasmiṃ tṭhite sāsanaṃ aṭṭhitassa;
Patitṭhitaṃ hoti sasaṇṭhitassa;
Taṃ vaṇṇayissaṃ vinayaṃ amissaṃ;
Nissāya pubbācariyānubhāvaṃ.

Kāmaṇca pubbācariyāsabhehi;
Ñāṇambuniddhotamalāsavehi;
Visuddhavijjāpaṭisambhedehi;
Saddhammasaṃvaṇṇanakovidehi.

Sallekhiye nosulabhūpamehi;
Mahāvihārassa dhajūpamehi;
Saṃvaṇṇitoayaṃ vinayo nayehe;
Cittehi sambuddhavarānavayehe.

Saṃvaṇṇanā sīhaḍadīpakena;
Vākyena esā pana saṅkhatattā;

Na kiñci atthaṃ abhisambhuṇāti;
Dīpantare bhikkhujanassa yasmā.

Tasmā imaṃ pāḷinayānurūpaṃ;
Saṃvaṇṇanaṃ dāni samārabhissaṃ;
Ajjhesanaṃ buddhasirivhayassa;
Therassa sammā samanussaranto.

Saṃvaṇṇanaṃ tañca samārabhanto;
Tassā mahāaṭṭhakathaṃ sarīraṃ;
Katvā mahāpaccariyaṃ tatheva;
Kurundināmādisu vissutāsu.

Vinicchayo aṭṭhakathāsu vutto;
Yo yuttamatthaṃ apariccajanto;
Tatopi antogadhatheravādaṃ;
Saṃvaṇṇanaṃ samma samārabhissaṃ.

Taṃ me nisāmentu pasannacittā;
Therā ca bhikkhū navamajjhima ca;
Dhammappadīpassa tathāgatassa;
Sakkacca dhammaṃ patimānayaṇtā.

Buddhena dhammo vinayo ca vutto;
Yo tassa puttehi tatheva ñāto;
So yehi tesaṃ matimaccajantā;
Yasmā pure aṭṭhakathā akaṃsu.

Tasmā hi yaṃ aṭṭhakathāsu vuttaṃ;
Taṃ vajjayitvāna pamādalekhaṃ;
Sabbampi sikkhāsu sagāravānaṃ;
Yasmā pamāṇaṃ idha paṇḍitānaṃ.

Tato ca bhāsantameva hitvā;
Vitthāramaggañca samāsayitvā;
Vinicchayaṃ sabbamasesayitvā;
Tantikkamaṃ kiñci avokkamitvā.

Suttantikānaṃ vacanānamatthaṃ;
Suttānurūpaṃ paridīpayantī;
Yasmā ayaṃ hessati vaṇṇanāpi;
Sakkacca tasmā anusikkhitabbāti.

Bāhiraṇidānakathā

Tattha taṃ vaṇṇayissaṃ vinayanti vuttattā vinayo tāva vavatthapetaḥ. Tenetaṃ
vuccati - “vinayo nāma idha sakalaṃ vinayapiṭakaṃ adhippeta”nti.
Saṃvaṇṇanatthaṃ panassa ayaṃ mātikā -

Vuttaṃ yena yadā yasmā, dhāritaṃ yena cābhaṭaṃ;

Yatthappatiṭṭhitacetametaṃ vatvā vidhiṃ tato.

Tenātiādipāṭhassa, atthaṃ nānappakārato;
Dassayanto karissāmi, vinayassatthavaṇṇananti.

Tattha vuttaṃ yena yadā yasmāti idaṃ tāva vacanaṃ “tena samayena buddho bhagavā verañjāyaṃ viharatī”ti evamādivacanaṃ sandhāya vuttaṃ. Idañhi buddhassa bhagavato attapaccakkhavacanaṃ na hoti, tasmā vattabbametaṃ “idaṃ vacanaṃ kena vuttaṃ, kadā vuttaṃ, kasmā ca vutta”nti? Āyasmatā upālittherena vuttaṃ, tañca pana paṭhamamahāsaṅgītikāle.

Paṭhamamahāsaṅgītikathā

Paṭhamamahāsaṅgīti nāma cesā kiñcāpi pañcasatikasaṅgītikkhandaṃ vuttā, nidānakosallatthaṃ pana idhāpi iminā nayena veditabbā.
Dhammacakkappavattanañhi ādiṃ katvā yāva subhaddaparibbājakavinayanā katabuddhakicce kusiṇārāyaṃ upavattane mallānaṃ sālavane yamakasālānamantare visākhapuṇṇamadivase paccūsasamaye anupādisesāya nibbānadhātuyā parinibbute bhagavati lokanāthe, bhagavato parinibbāne sannipatitānaṃ sattannaṃ bhikkhusatasahassānaṃ saṅghatthero āyasmā mahākassapo sattāhparinibbute bhagavati, subhaddena vuḍḍhapabbajitena “alaṃ, āvuso, mā socittha, mā paridevittha, sumuttā mayaṃ tena mahāsamaṇena; upaddutā ca homa - ‘idaṃ vo kappati, idaṃ vo na kappatī’ti! Idāni pana mayaṃ yaṃ icchissāma taṃ karissāma, yaṃ na icchissāma na taṃ karissāma”ti vuttavacanamanussaranto “ṭhānaṃ kho panetaṃ vijjati yaṃ pāpabhikkhū atītasatthukaṃ pāvacananti maññaṃānā pakkhaṃ labhitvā nacirasseva saddhammaṃ antaradhāpeyyuṃ, yāva ca dhammavinayo tiṭṭhati tāva anatītasatthukameva pāvacanaṃ hoti. Vuttañhetuṃ bhagavatā -

‘Yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā’ti.

“Yaṃnūnāhaṃ dhammañca vinayañca saṅgāyeyyaṃ, yathayidaṃ sāsanaṃ addhaniyaṃ assa ciraṭṭhitikaṃ.

Yaṃ cāhaṃ bhagavatā -

‘Dhāressasi pana me tvaṃ, kassapa, sāṇāni paṃsukūlāni nibbasanānī’ti vatvā cīvare sādharmaṇaparibhogena ceva,

‘Ahaṃ, bhikkhave, yāvade ākaṅkhāmi vivicceva kāmehi...pe... paṭhamam jhānaṃ upasampajja viharāmi; kassapopi, bhikkhave, yāvade ākaṅkhati vivicceva kāmehi...pe... paṭhamam jhānaṃ upasampajja viharatī’ti -

Evamādinā nayena navānupubbavihārachaḷabhiññāppabhede uttarimanussadhamme attanā samasamaṭṭhapanena ca anuggahito, tassa kimaññaṃ āṇaṇyaṃ bhavissati; nanu maṃ bhagavā rājā viya sakakavacaissariyānuppadānena attano kulavaṃsappatiṭṭhāpakaṃ puttam ‘saddhammavaṃsappatiṭṭhāpako me ayaṃ bhavissatī’ti mantvā iminā asādhāraṇena anuggahena anuggaheṣī’ti cintayanto dhammavinayasaṅgāyanatthaṃ bhikkhūnaṃ ussāhaṃ janesi. Yathāha -

“Atha kho āyasmā mahākassapo bhikkhū āmantesi - ‘ekamidāhaṃ, āvuso,

samayaṃ pāvāya kusināraṃ addhānamaggappaṭipanno mahatā
bhikkhusaṅghena saddhiṃ pañcamatthehi bhikkhusatehī”ti sabbam
subhaddakaṇḍam vitthārato veditabbam.

Tato paraṃ āha -

“Handa mayaṃ, āvuso, dhammañca vinayañca saṅgāyeyyāma. Pure
adhammo dippati, dhammo paṭibāhiyyati; avinayo dippati, vinayo
paṭibāhiyyati. Pure adhammavādino balavanto honti, dhammavādino dubbalā
honti; avinayavādino balavanto honti, vinayavādino dubbalā hontī”ti.

Bhikkhū āhaṃsu - “tena hi, bhante, therō bhikkhū uccinatū”ti. Thero
sakalanavaṅgasatthusāsanapariyattidhare puthujjana-sotāpanna-sakadāgāmi-
anāgāmi-sukkhavipassakakhīṇāsavabhikkhū anekasate anekasahassee ca vajjetvā
tipiṭakasabbapariyattippabhedadhare paṭisambhidāppatte mahānubhāve yebhuyyena
bhagavatā etadaggaṃ āropite tevijjādibhede khīṇāsavabhikkhūyeva ekūnapañcasate
pariggahesi. Ye sandhāya idaṃ vuttaṃ - “atha kho āyasmā mahākassapo
ekenūnapañcaarahantasatāni uccinī”ti.

Kissa pana therō ekenūnamakāsīti? Āyasmato ānandattherassa okāsakaraṇatthaṃ.
Tena hāyasmatā sahāpi vināpi na sakkā dhammasaṅgīti kātuṃ, so hāyasmā sekkho
sakaraṇīyo, tasmā sahāpi na sakkā; yasmā panassa kiñci dasabaladesitaṃ
suttageyyādikaṃ bhagavato asammukhā paṭiggahitaṃ nāma natthi, tasmā vināpi na
sakkā. Yadi evaṃ sekkhopi samāno dhammasaṅgītiyā bahukārattā therena
uccinitabbo assa. Atha kasmā na uccinitoti? Parūpavādavivajjanato. Thero hi
āyasmante ānande ativiya vissattho ahosi, tathā hi naṃ sirasmiṃ palitesu jātesupi
“na vāyaṃ kumārako mattamaññāsī”ti kumārakavādena ovadati. Sakyakulappasuto
cāyaṃ āyasmā tathāgatassa bhātā cūlapituputto. Tatra hi bhikkhū chandāgamaṇaṃ
viya maññamānā “bahū asekkhapaṭisambhidāppatte bhikkhū ṭhapetvā ānandaṃ
sekkhapaṭisambhidāppattaṃ therō uccinī”ti upavadeyyuṃ, taṃ parūpavādaṃ
parivajjento “ānandaṃ vinā saṅgīti na sakkā kātuṃ, bhikkhūnaṃyeva anumatiyā
gahessāmī”ti na uccinī.

Atha sayameva bhikkhū ānandassatthāya theram yāciṃsu. Yathāha -

“Bhikkhū āyasmantaṃ mahākassapaṃ etadavocuṃ - ‘ayaṃ, bhante, āyasmā
ānando kiñcāpi sekkho abhabbo chandā dosā mohā bhayā agatiṃ gantuṃ,
bahu cānena bhagavato santike dhammo ca vinayo ca pariyatto; tena hi,
bhante, therō āyasmantampi ānandaṃ uccinatū”ti. Atha kho āyasmā
mahākassapo āyasmantampi ānandaṃ uccinī”ti.

Evaṃ bhikkhūnaṃ anumatiyā uccinitena tenāyasmatā saddhiṃ pañca therasatāni
ahesuṃ.

Atha kho therānaṃ bhikkhūnaṃ etadahosi - “kattha nu kho mayaṃ dhammañca
vinayañca saṅgāyeyyāmā”ti. Atha kho therānaṃ bhikkhūnaṃ etadahosi - “rājagahaṃ
kho mahāgocaraṃ pahūtasenāsanaṃ, yaṃnūna mayaṃ rājagahe vassaṃ vasantā
dhammañca vinayañca saṅgāyeyyāma, na aññe bhikkhū rājagahe vassaṃ
upagaccheyyu”nti. Kasmā pana nesam etadahosi? Idaṃ amhākaṃ thāvarakammaṃ,

koci visabhāgapuggalo saṅghamajjhaṃ pavisitvā ukkoṭeyyāti. Athāyasmā mahākassapo ñattidutiyena kammena sāvesi, taṃ saṅgītikkhandhake vuttanayeneva ñātabbaṃ.

Atha tathāgatassa parinibbānato sattasu sādhuḷāṇadivasesu sattasu ca dhātupūjādivasesu vītivattesu “aḍḍhamāso atikkanto, idāni gimhānaṃ diyaḍḍho māso seso, upakaṭṭhā vassūpanāyikā”ti mantvā mahākassapatthero “rājagahaṃ, āvuso, gacchāmā”ti upaḍḍhaṃ bhikkhusaṅghaṃ gahetvā ekaṃ maggaṃ gato. Anuruddhattheropi upaḍḍhaṃ gahetvā ekaṃ maggaṃ gato. Ānandatthero pana bhagavato pattacīvaraṃ gahetvā bhikkhusaṅghaparivuto sāvattiṃ gantvā rājagahaṃ gantukāmo yena sāvatti tena cārikaṃ pakkāmi. Ānandattherena gatagataṭṭhāne mahāparidevo ahosi - “bhante ānanda, kuhiṃ satthāraṃ ṭhapetvā āgatosī”ti. Anupubbena pana sāvattiṃ anuppatte there bhagavato parinibbānadivase viya mahāparidevo ahosi.

Tatra sudhaṃ āyasmā ānando aniccatādipaṭisaṃyuttāya dhammiyā kathāya taṃ mahājanaṃ saññāpetvā jetavanaṃ pavisitvā dasabalena vasitagandhakuṭiyā dvāraṃ vivaritvā mañcapīṭhaṃ nīharitvā papphoṭetvā gandhakuṭiṃ sammajjitvā milātamālākacavaraṃ chaḍḍetvā mañcapīṭhaṃ atiharitvā puna yathāṭṭhāne ṭhapetvā bhagavato ṭhitakāle karaṇīyaṃ vattaṃ sabbamakāsi. Atha thero bhagavato parinibbānato pabhuti ṭhānanisajjabahulattā ussannadhātukaṃ kāyaṃ samassāsetuṃ dutiyadivase khīravirecanaṃ pivitvā vihāreyeva nisīdi. Yaṃ sandhāya subhena māṇavena pahitaṃ māṇavakaṃ etadavoca -

“Akālo kho, māṇavaka, atthi me ajja bhesajjamattā pītā, appeva nāma svepi upasaṅkameyyāmā”ti.

Dutiyadivase cetakattherena pacchāsamaṇena gantvā subhena māṇavena puṭṭho dīghanikāye subhasuttaṃnāma dasamaṃ suttaṃabhāsi.

Atha thero jetavanavihāre khaṇḍaphullappaṭisaṅkharāṇaṃ kārāpetvā upakaṭṭhāya vassūpanāyikāya rājagahaṃ gato. Tathā mahākassapatthero anuruddhatthero ca sabbhaṃ bhikkhusaṅghaṃ gahetvā rājagahameva gato.

Tena kho pana samayena rājagahe aṭṭhārasa mahāvihārā honti. Te sabbepi chaḍḍitapatitauklāpā ahesuṃ. Bhagavato hi parinibbāne sabbe bhikkhū attano attano pattacīvaraṃ gahetvā vihāre ca pariveṇe ca chaḍḍetvā agamaṃsu. Tattha therā bhagavato vacanapūjanatthaṃ titthiyavādaparimocanattāñca “paṭhamam māsaṃ khaṇḍaphullappaṭisaṅkharāṇaṃ karomā”ti cintesuṃ. Titthiyā hi evaṃ vadeyyuṃ - “samaṇassa gotamassa sāvakaṃ satthari ṭhiteyeva vihāre paṭijaggiṃsu, parinibbute chaḍḍesu”nti. Tesam vādaparimocanattāñca cintesunti vuttaṃ hoti. Vuttampi hetam -

“Atha kho therānaṃ bhikkhūnaṃ etadahosi - ‘bhagavatā kho, āvuso, khaṇḍaphullappaṭisaṅkharāṇaṃ vaṇṇitaṃ. Handa mayaṃ, āvuso, paṭhamam māsaṃ khaṇḍaphullappaṭisaṅkharāṇaṃ karoma, majjhimaṃ māsaṃ sannipatitvā dhammañca vinayañca saṅgāyissāmā”ti.

Te dutiyadivase gantvā rājadvāre aṭṭhaṃsu. Ajātasattu rājā āgantvā vanditvā “kiṃ, bhante, āgatatthā”ti attanā kattabbakiccaṃ paṭipucchi. Therā aṭṭhārasa mahāvihārappaṭisaṅkharāṇatthāya hatthakammaṃ paṭivedesuṃ. “Sādhu, bhante”ti

rājā hatthakammakārake manusse adāsi. Therā paṭhamam māsam sabbavihāre paṭisaṅkharāpetvā rañño ārocesum - “niṭṭhitam, mahārāja, vihārapaṭisaṅkharaṇam. Idāni dhammavinayasaṅgaham karomā”ti. “Sādhu, bhante, vissatthā karotha. Mayham āṇācakkam, tumhākam dhammacakkam hotu. Āṇāpetha, bhante, kiṃ karomī”ti? “Saṅgaham karontānam bhikkhūnam sannisajjaṭṭhānam, mahārājā”ti. “Kattha karomi, bhante”ti? “Vebhārapabbatapasse sattapaṇṇiguhādvāre kātum yuttam, mahārājā”ti. “Sādhu, bhante”ti kho rājā ajātasattu vissakammunā nimmitasadisaṃ suvibhattabhittitthambhasopānam nānāvidhamālākammalataākammaviccittam abhibhavantamiva rājabhavanavibhūtiṃ avahasantamiva devavimānasiriṃ siriyā nīketamiva ekanipātattitthamiva ca devamanussanayanavihaṅgānam lokarāmaṇeyyakamiva sampiṇḍitam daṭṭhabbasāramaṇḍam maṇḍapam kārāpetvā vividhakusumadāma-olambaka-viniggalaṇṭacāruvitānam ratanaviccittamaṇikoṭṭimatalamiva ca nam nānāpupphūpahāraviccittasupariniṭṭhitabhūmikammaṃ brahmavimānasadisam alaṅkaritvā tasmīṃ mahāmaṇḍape pañcasatānam bhikkhūnam anagghāni pañca kappiyapaccattharaṇasatāni paññāpetvā dakkhiṇabhāgaṃ nissāya uttarābhimukhaṃ therāsaṃ maṇḍapamajjhe puratthābhimukhaṃ buddhassa bhagavato āsanārahaṃ dhammāsaṃ paññāpetvā dantakhacitam bījaniñcettha ṭhapetvā bhikkhusaṅghassa ārocāpesi - “niṭṭhitam, bhante, mama kicca”nti.

Tasmīṃ kho pana samaye ekacce bhikkhū āyasmantaṃ ānandaṃ sandhāya evamāhaṃsu - “imasmīṃ bhikkhusaṅghe eko bhikkhu vissagandham vāyanto vicarati”ti. Thero taṃ sutvā “imasmīṃ bhikkhusaṅghe añño vissagandham vāyanto vicaraṇakabhikkhu nāma natthi, addhā ete maṃ sandhāya vadantī”ti saṃvegaṃ āpajji. Ekacce bhikkhū āyasmantaṃ ānandaṃ āhaṃsu - “sve, āvuso, sannipāto tvaṅca sekkho sakaraṇīyo, tena te na yuttam sannipātaṃ gantum, appamatto hohī”ti.

Atha kho āyasmā ānando - “sve sannipāto, na kho pana metaṃ patirūpaṃ yvāhaṃ sekkho samāno sannipātaṃ gaccheyya”nti bahudeva rattiṃ kāyagatāyasatiyā vītināmetvā rattiyaṃ paccūsasamayaṃ caṅkamā orohitvā vihāraṃ pavisitvā “nīpajjissāmī”ti kāyaṃ āvajjesi. Dve pādā bhūmito muttā, appattaṅca sīsaṃ bimbohanaṃ, etasmīṃ antare anupādāya āsavehi cittaṃ vimucci. Ayaṅhi āyasmā caṅkamaṇa bahi vītināmetvā visesaṃ nibbattetuṃ asakkonto cintesi - “nanu maṃ bhagavā etadavoca - ‘katapuññosi tvaṃ, ānanda, padhānamanuyuñja; khippaṃ hohisi anāsavo’ti. Buddhānaṅca kathādosso nāma natthi. Mama accāraddham vīriyaṃ tena me cittaṃ uddhaccāya saṃvattati. Handāhaṃ vīriyasamathaṃ yojemī”ti caṅkamā orohitvā pādadhovanaṭṭhāne ṭhatvā pāde dhovitvā vihāraṃ pavisitvā mañcake nisīditvā “thokaṃ vissamissāmī”ti kāyaṃ mañcake upanāmesī. Dve pādā bhūmito muttā, sīsaṅca bimbohanaṃ asampattaṃ. Etasmīṃ antare anupādāya āsavehi cittaṃ vimuttaṃ, catuiriyāpathavirahitaṃ therassa arahattaṃ ahosi. Tena imasmīṃ sāsane anipanno anisinno aṭṭhito acaṅkamanto “ko bhikkhu arahattaṃ patto”ti vutte “ānandatthero”ti vattum vaṭṭati.

Atha kho therā bhikkhū dutiyadivase katabhattakiccā pattacīvaraṃ paṭisāmetvā dhammasabhāyaṃ sannipatitā. Ānandatthero pana attano arahattappattiṃ ñāpetukāmo bhikkhūhi saddhiṃ na gato. Bhikkhū yathāvuḍḍhaṃ attano attano pattāsane nisīdantā ānandattherassa āsaṃ ṭhapetvā nisinnā. Tattha kehici “etamāsaṃ kassā”ti vutte “ānandattherassā”ti. “Ānando pana kuhiṃ gato”ti?

Tasmiṃ samaye therō cintesi - “idāni mayhaṃ gamanakālo”ti. Tato attano ānubhāvaṃ dassento pathaviyaṃ nimujjitvā attano āsaneyeva attānaṃ dassesi. Ākāsenāgantvā nisīdīti eke.

Evam nisinne tasmiṃ āyasmante mahākassapatthero bhikkhū āmantesi - “āvuso, kiṃ paṭhamam saṅgāyāma, dhammam vā vinayam vā”ti? Bhikkhū ahaṃsu - “bhante mahākassapa, vinayo nāma buddhasāsanassa āyu, vinaye ṭhite sāsanaṃ ṭhitaṃ hoti; tasmā paṭhamam vinayam saṅgāyāmā”ti. “Kaṃ dhuraṃ katvā”ti? “Āyasmantaṃ upāli”nti. “Kiṃ ānando nappahotī”ti? “No nappahoti; api ca kho pana sammāsambuddho dharmānāyeva vinayapariyattim nissāya āyasmantaṃ upālim etadagge ṭhapesi - ‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ vinayadharānaṃ yadidaṃ upālī’ti. Tasmā upālitttheraṃ pucchitvā vinayam saṅgāyāmā”ti. Tato therō vinayam pucchanaṭṭhāya attanāva attānaṃ sammanni. Upālitttheropi vissajjanaṭṭhāya sammanni. Tatrāyaṃ pāli -

“Atha kho āyasmā mahākassapo saṅghaṃ ñāpesi -

“Suṇātu me, āvuso, saṅgho. Yadi saṅghassa pattakallaṃ, ahaṃ upālim vinayam puccheyya”nti.

“Āyasmāpi upāli saṅghaṃ ñāpesi -

“Suṇātu me, bhante, saṅgho. Yadi saṅghassa pattakallaṃ, ahaṃ āyasmatā mahākassapena vinayam puṭṭho vissajjeyya”nti.

Evam attanāva attānaṃ sammannitvā āyasmā upāli utṭhāyāsanaṃ ekaṃsaṃ cīvaram katvā there bhikkhū vanditvā dhammāsane nisīdi, dantakhacitaṃ bījanaṃ gahetvā. Tato āyasmā mahākassapo therāsane nisīditvā āyasmantaṃ upālim vinayam pucchi - “paṭhamam, āvuso upāli, pārājikaṃ kattha paññatta”nti? “Vesāliyaṃ, bhante”ti. “Kaṃ ārabbhā”ti? “Sudinnaṃ kalandaputtaṃ ārabbhā”ti. “Kismiṃ vatthusmi”nti? “Methunadhamme”ti.

Atha kho āyasmā mahākassapo āyasmantaṃ upālim paṭhamassa pārājikassa vatthumpi pucchi, nidānampi pucchi, puggalampi pucchi, paññattimpi pucchi, anupaññattimpi pucchi, āpattimpi pucchi, anāpattimpi pucchi; yathā ca paṭhamassa tathā dutiyassa tathā tatiyassa tathā catutthassa pārājikassa vatthumpi pucchi...pe... anāpattimpi pucchi. Puṭṭho puṭṭho upālittthero vissajjesi. Tato imāni cattāri pārājikāni “pārājikakaṇḍam nāma ida”nti saṅghaṃ āropetvā ṭhapesuṃ. Terasa saṅghādisesāni “terasaka”nti ṭhapesuṃ. Dve sikkhāpadāni “aniyatānī”ti ṭhapesuṃ. Timsa sikkhāpadāni “nissaggiyapācittiyānī”ti ṭhapesuṃ. Dvenavuti sikkhāpadāni “pācittiyānī”ti ṭhapesuṃ. Cattāri sikkhāpadāni “pāṭidesanīyānī”ti ṭhapesuṃ. Pañcasattati sikkhāpadāni “sekhiyānī”ti ṭhapesuṃ. Satta dhamme “adhikaraṇasamathā”ti ṭhapesuṃ.

Evam mahāvibhaṅgaṃ saṅghaṃ āropetvā bhikkhunīvibhaṅge aṭṭha sikkhāpadāni “pārājikakaṇḍam nāma ida”nti ṭhapesuṃ. Sattarasa sikkhāpadāni “sattarasaka”nti ṭhapesuṃ. Timsa sikkhāpadāni “nissaggiyapācittiyānī”ti ṭhapesuṃ. Chasaṭṭhisatasikkhāpadāni “pācittiyānī”ti ṭhapesuṃ. Aṭṭha sikkhāpadāni “pāṭidesanīyānī”ti ṭhapesuṃ. Pañcasattati sikkhāpadāni “sekhiyānī”ti ṭhapesuṃ. Satta dhamme “adhikaraṇasamathā”ti ṭhapesuṃ. Evam bhikkhunīvibhaṅgaṃ saṅghaṃ āropetvā eteneva upāyena khandhakaparivārepi āropesuṃ. Evametam saubhatovibhaṅgakhandhakaparivāraṃ vinayapiṭakaṃ saṅghamārūlhaṃ sabbaṃ

mahākassapatto pucchi, upālitthero vissajjesi. Pucchāvissajjanapariyosāne pañca arahantasatāni saṅgahaṃ āropitanayeneva gaṇasajjhāyamakamsu.

Vinayaśaṅgahāvasāne upālitthero dantakhacitaṃ bījaṇiṃ nikkhipitvā dhammāsanaṃ orohitvā vuḍḍhe bhikkhū vanditvā attano pattāsane nisīdi.

Vinayaṃ saṅgāyitvā dhammaṃ saṅgāyitukāmo āyasmā mahākassapo bhikkhū pucchi - “dhammaṃ saṅgāyantehi kaṃ puggalaṃ dhuraṃ katvā dhammo saṅgāyitabbo”ti? Bhikkhū “ānandattheraṃ dhuraṃ katvā”ti āhamsu.

Atha kho āyasmā mahākassapo saṅghaṃ ñāpesi -

“Suṇātu me, āvuso, saṅgho. Yadi saṅghassa pattakallaṃ, ahaṃ ānandaṃ dhammaṃ puccheyya”nti.

Atha kho āyasmā ānando saṅghaṃ ñāpesi -

“Suṇātu me, bhante, saṅgho yadi saṅghassa pattakallaṃ, ahaṃ āyasmatā mahākassapena dhammaṃ puṭṭho vissajjeyya”nti.

Atha kho āyasmā ānando utṭhāyāsanaṃ ekaṃsaṃ cīvaram katvā there bhikkhū vanditvā dhammāsane nisīdi dantakhacitaṃ bījaṇiṃ gahetvā. Atha mahākassapatto ānandattheraṃ dhammaṃ pucchi - “brahmajālaṃ, āvuso ānanda, kattha bhāsita”nti? “Antarā ca, bhante, rājagahaṃ antarā ca nālandaṃ rājāgāraṃ ambalaṭṭhikāya”nti. “Kaṃ ārabbhā”ti? “Suppiyañca paribbājakaṃ, brahmadattañca māṇava”nti. “Kismiṃ vatthusmi”nti? “Vaṇṇāvaṇṇe”ti. Atha kho āyasmā mahākassapo āyasmantaṃ ānandaṃ brahmajālassa nidānampi pucchi, puggalampi pucchi, vatthumpi pucchi. “Sāmaññaphalaṃ paṇāvuso ānanda, kattha bhāsita”nti? “Rājagahe, bhante, jīvakaṃ bhavane”ti. “Kena saddhi”nti? “Ajātasattunā vedehiputtana saddhi”nti. Atha kho āyasmā mahākassapo āyasmantaṃ ānandaṃ sāmaññaphalassa nidānampi pucchi, puggalampi pucchi. Eteneva upāyena pañca nikāye pucchi.

Pañcanikāyā nāma - dīghanikāyo, majjhimanikāyo, saṃyuttanikāyo, aṅguttaranikāyo, khuddakanikāyoti. Tattha khuddakanikāyo nāma - cattāro nikāye ṭhapetvā, avasesaṃ buddhavaṇṇaṃ. Tattha vinayo āyasmatā upālittherena vissajjito, sesakhuddakanikāyo cattāro ca nikāyā ānandattherena. Tadevaṃ sabbampi buddhavaṇṇaṃ rasavasena ekavidhaṃ, dhammavinayavasena duvidhaṃ, paṭhamamajjhimapacchimavasena tividaṃ; tathā piṭakavasena, nikāyavasena pañcavidhaṃ, aṅgavasena navavidhaṃ, dhammakkhandaṃ vasena caturāsītisahassavidhanti veditaṃ.

Kathaṃ rasavasena ekavidhaṃ? Yañhi bhagavatā anuttaraṃ sammāsambodhiṃ abhisambujjhivā yāva anupādisesāya nibbānadhātuyā parinibbāyati, etthantare pañcaccattālīsavassāni devamanussanāgayakkhādayo anusāsantena paccavekkhantena vā vuttaṃ, sabbam taṃ ekarasaṃ vimuttirasameva hoti. Evaṃ rasavasena ekavidhaṃ.

Kathaṃ dhammavinayavasena duvidhaṃ? Sabbameva cetam dhammo ceva vinayo cāti saṅkhaṃ gacchati. Tattha vinayapiṭakaṃ vinayo, avasesaṃ buddhavaṇṇaṃ dhammo; tenevāha - “yaṃnūna mayaṃ, āvuso, dhammañca vinayañca saṅgāyeyyāmā”ti. “Ahaṃ upāliṃ vinayaṃ puccheyyaṃ, ānandaṃ dhammaṃ puccheyya”nti ca evaṃ dhammavinayavasena duvidhaṃ.

Kathaṃ paṭhamamajjhimapacchimavasena tividhaṃ? Sabbameva idaṃ paṭhamabuddhavadānaṃ, majjhimapacchimavadānaṃ, pacchimabuddhavadānanti tippabhedā hoti. Tattha -

“Anekajātisaṃsāraṃ, sandhāvissaṃ anibbisaṃ;
Gahakāraṃ gavesanto, dukkhā jāti punappunaṃ.

“Gahakāraka diṭṭhosi, puna gehaṃ na kāhasi;
Sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhaṭaṃ;
Visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayamajjhagā”ti.

Idaṃ paṭhamabuddhavadānaṃ.

Keci “yadā have pātubhavanti dhammā”ti khandhake udānagāthaṃ āhu. Esā pana pāṭipadadivase sabbaññubhāvappattassa somanassamayaññaṇena paccayākāraṃ paccavekkhantassa uppannā udānagāthāti veditabbā.

Yaṃ pana parinibbānakāle abhāsi - “handā dāni, bhikkhave, āmantayāmi vo, vayadhammā saṅkhārā, appamādena sampādetthā”ti idaṃ pacchimabuddhavadānaṃ.

Ubhinnaṃ yāṃ vuttaṃ etaṃ majjhimapacchimavasena tividhaṃ. Evaṃ paṭhamamajjhimapacchimavasena tividhaṃ.

Kathaṃ piṭakavasena tividhaṃ? Sabbampi heṭaṃ vinayapiṭakaṃ suttantapiṭakaṃ abhidhammapiṭakanti tippabhedameva hoti. Tattha paṭhamasaṅgītiyaṃ saṅgītaṃ asaṅgītaṃ sabbampi samodhānetvā ubhayāni pātimokkhāni, dve vibhaṅgāni, dvāvīsati khandhakāni, soḷasaparivārāni idaṃ vinayapiṭakaṃ nāma.

Brahmajālādi catuttimsasuttasaṅgaho dīghanikāyo, mūlapariyāyasuttādi diyaḍḍhasatadvesuttasaṅgaho majjhimanikāyo, oghataraṇasuttādi sattasuttasahassa sattasata dvāsaṭṭhisuttasaṅgaho saṃyuttanikāyo, cittaṃ pariyaḍḍhanasuttādi navasuttasahassa pañcasata sattapaññāsasuttasaṅgaho aṅguttaranikāyo, khuddakapāṭha-dhammapada-udāna-itivuttaka-suttanipāṭa-vimānavatthu-petavatthu-theragāthā-therīgāthā-jātaṇṇakāya-paṭisambhidā-apadāna-buddhavaṃsa-cariyāpiṭakavasena pannarasappabhedo khuddakanikāyoti idaṃ suttantapiṭakaṃ nāma.

Dhammasaṅgaho, vibhaṅgo, dhātukathā, puggalapaññatti, kathāvatthu, yamakaṃ, paṭṭhānanti idaṃ abhidhammapiṭakaṃ nāma. Tattha -

Vividhavisēsanayattā, vinayanato ceva kāyavācānaṃ;
Vinayatthavidūhi ayaṃ, vinayo vinayoti akkhāto.

Vividhā hi ettha pañcavidhā pātimokkhuḍḍesa pārājikādi sattaāpattikkhandhamātikā vibhaṅgādippabhedā nayā, visesabhūtā ca daḷhikammasithilakaraṇappayojanā anupaññattinayā, kāyikavācasikaajjhācāranisedhanato cesa kāyaṃ vācaṇaṃ vineti, tasmā vividhanayattā visēsanayattā kāyavācānaṃ vinayanato “vinayo”ti akkhāto. Tenetametassa vacanattakosallatthaṃ vuttaṃ -

“Vividhavisēsanayattā, vinayanato ceva kāyavācānaṃ;
Vinayatthavidūhi ayaṃ, vinayo vinayoti akkhāto”ti.

Itaraṃ pana -

Atthānaṃ sūcanato, suvuttato savanatotha sūdanato;
Suttāṇā suttasabhāgato ca, suttanti akkhātaṃ.

Taṇhi attatthaparattādhedhe atthe sūceti, suvuttā cettha atthā
veneyyajjhāsayānulomena vuttattā. Savati cetāṃ atthe sassamiva phalaṃ pasavatīti
vuttaṃ hoti. Sūdati cetāṃ dhenuviya khīraṃ, paggharatīti vuttaṃ hoti. Suṭṭhu ca ne
tāyati rakkhatīti vuttaṃ hoti. Suttasabhāgañcetaṃ, yathā hi tacchakānaṃ suttaṃ
pamāṇaṃ hoti; evametampi viññūnaṃ. Yathā ca suttena saṅgahitāni pupphāni na
vikiriyanti na viddhaṃsiyanti; evametena saṅgahitā atthā. Tenetametassa
vacanattakosallatthaṃ vuttaṃ -

“Atthānaṃ sūcanato, suvuttato savanatotha sūdanato;
Suttāṇā suttasabhāgato ca, suttanti akkhāta”nti.

Itaro pana -

Yaṃ ettha vuḍḍhimanto, salakkhaṇā pūjitā paricchinnā;
Vuttādhikā ca dhammā, abhidhammo tena akkhāto.

Ayaṇhi abhisaddo vuḍḍhilakkhaṇapūjitaparicchinnādhikesu dissati. Tathāhesa -
“bāḷhā me āvuso dukkhā vedanā abhikkamanti no paṭikkamantī”tiādīsu vuḍḍhiyaṃ
āgato. “Yā tā rattiyo abhiññātā abhilakkhitā”tiādīsu lakkhaṇe. “Rājābhirājā
manujindo”tiādīsu pūjite. “Paṭibalo vinetuṃ abhidhamme abhivinaye”tiādīsu
paricchinne. Aññaṃaṇṇasaṅkaravirahite dhamme ca vinaye cāti vuttaṃ hoti.
“Abhikkantena vaṇṇenā”tiādīsu adhike.

Ettha ca “rūpūpapattiyā maggaṃ bhāveti, mettāsahagatena cetasā ekaṃ disaṃ
pharivā viharatī”tiādinā nayena vuḍḍhimantopi dhammā vuttā. “Rūpārammaṇaṃ vā
saddārammaṇaṃ vā”tiādinā nayena ārammaṇādīhi lakkhaṇīyattā salakkhaṇāpi.
“Sekkā dhammā, asekkā dhammā, lokuttarā dhammā”tiādinā nayena pūjitāpi
pūjārahāti adhippāyo. “Phasso hoti vedanā hotī”tiādinā nayena
sabhāvaparicchinnattā paricchinnāpi. “Mahaggaṭṭā dhammā, appamāṇā dhammā,
anuttarā dhammā”tiādinā nayena adhikāpi dhammā vuttā. Tenetametassa
vacanattakosallatthaṃ vuttaṃ -

“Yaṃ ettha vuḍḍhimanto, salakkhaṇā pūjitā paricchinnā;
Vuttādhikā ca dhammā, abhidhammo tena akkhāto”ti.

Yaṃ panettha avasiṭṭhaṃ, taṃ -

Piṭakaṃ piṭakatthavidū, pariyattibbhājanatthato āhu;
Tena samodhānetvā, tayopi vinayādayo ñeyyā.

Pariyattipi hi “mā piṭakasampadānenā”tiādīsu piṭakanti vuccati. “Atha puriso
āgaccheyya kudālapīṭakaṃ ādāyā”tiādīsu yaṃ kiñci bhājanampi. Tasmā piṭakaṃ
piṭakatthavidū, pariyattibbhājanatthato āhu.

Idāni tena samodhānetvā tayopi vinayādayo ñeyyāti. Tena evaṃ duvidhatthena
piṭakasaddena saha samāsaṃ katvā vinayo ca so piṭakañca pariyattibhāvato tassa
tassa atthassa bhājanato cāti vinayapiṭakaṃ, yathāvutteneva nayena suttantañca

taṃ piṭakañcāti suttantapiṭakaṃ, abhidhammo ca so piṭakañcāti
abhidhammapiṭakanti evamete tayopi vinayādayo ñeyyā.

Evam ñatvā ca punapi tesveva piṭakesu nānappakārakosallatthaṃ -

Desanāsāsanakathā, bhedaṃ tesu yathārahaṃ;
Sikkhāpahānagambhīra, bhāvañca paridīpaye.

Pariyattibhedaṃ sampattiṃ, vipattiṃ cāpi yaṃ yaṃ;
Pāpuṇāti yathā bhikkhu, tampi sabbaṃ vibhāvaye.

Tatrāyaṃ paridīpanā vibhāvanā ca, etāni hi tīṇi piṭakāni yathākkamaṃ āṇā vohāra
paramatthadesanā yathāparādha-yathānuloma-yathādhammasāsanāni,
saṃvarāsaṃvaradiṭṭhiviniveṭhanāmarūpaparicchedakathāti ca vuccanti.

Ettha hi vinayapiṭakaṃ āṇārahena bhagavatā āṇābhāhullato desitattā āṇādesanā,
suttantapiṭakaṃ vohārakusalena bhagavatā vohārabāhullato desitattā vohāradesanā,
abhidhammapiṭakaṃ paramatthakusalena bhagavatā paramatthabāhullato desitattā
paramatthadesanāti vuccati.

Tathā paṭhamaṃ ye te pacurāparādhā sattā te yathāparādhaṃ ettha sāsītāti
yathāparādhasāsaṇaṃ, dutiyaṃ anekajjhāsāyānusayacariyādhimuttikā sattā
yathānulomaṃ ettha sāsītāti yathānulomasāsaṇaṃ, tatiyaṃ dhammapuñjamatte
“ahaṃ mamā”ti saññino sattā yathādhammaṃ ettha sāsītāti yathādhammasāsananti
vuccati.

Tathā paṭhamaṃ ajjhācārapaṭipakkhabhūto saṃvarāsaṃvarato ettha kathitoti
saṃvarāsaṃvarakathā, dutiyaṃ dvāsaṭṭhidiṭṭhipaṭipakkhabhūtā diṭṭhiviniveṭhanā
ettha kathitāti diṭṭhiviniveṭhanakathā, tatiyaṃ rāgādipaṭipakkhabhūto
nāmarūpaparicchedo ettha kathitoti nāmarūpaparicchedakathāti vuccati.

Tīsupi ca cetesu tisso sikkhā, tīṇi pahānāni, catubbidho ca gambhīrabhāvo veditabbo.
Tathā hi - vinayapiṭake visesena adhisīlasikkhā vuttā, suttantapiṭake adhicittasikkhā,
abhidhammapiṭake adhipaññāsikkhā.

Vinayapiṭake ca vītikkaṃappahānaṃ kilesānaṃ, vītikkaṃapaṭipakkhattā sīlassa.
Suttantapiṭake pariyuṭṭhānappahānaṃ, pariyuṭṭhānapaṭipakkhattā samādhissa.
Abhidhammapiṭake anusayappahānaṃ anusayapaṭipakkhattā paññāya.

Paṭhame ca tadaṅgappahānaṃ kilesānaṃ, itaresu
vikkhambhanasamucchedappahānāni. Paṭhame ca duccaritasamkilesassa pahānaṃ,
itaresu taṇhādiṭṭhisamkilesānaṃ.

Ekamekasmiñcettha catubbidhopi dhammatthadesanāpaṭivedhagambhīrabhāvo
veditabbo. Tattha dhammoti pāḷi. Atthoti tassāyevattho. Desanāti tassā
manasāvavatthāpitāya pāḷiyā desanā. Paṭivedhoti pāḷiyā pāḷiatthassa ca
yathābhūtāvabodho. Tīsupi cetesu ete dhammatthadesanāpaṭivedhā yasmā sasādīhi
viya mahāsamuddo mandabuddhīhi dukkhogāhā alabbhaneyyapaṭiṭṭhā ca, tasmā
gambhīrā. Evaṃ ekamekasmiṃ ettha catubbidhopi gambhīrabhāvo veditabbo.

Aparo nayo - dhammoti hetu. Vuttaṃ hetuṃ - “hetumhi ñāṇaṃ
dhammapaṭisambhidā”ti. Atthoti hetuphalaṃ. Vuttaṃ hetuṃ - “hetuphale ñāṇaṃ
atthapaṭisambhidā”ti. Desanāti paññatti, yathādhammaṃ dhammābhilāpoti

adhippāyo. Paṭivedhoti abhisamayo, so ca lokiya lokuttaro visayato asammohato ca atthānurūpaṃ dhammesu, dhammānurūpaṃ atthesu, paññattipathānurūpaṃ paññattīsu avabodho.

Idāni yasmā etesu piṭakesu yaṃ yaṃ dhammajātaṃ vā atthajātaṃ vā, yā cāyaṃ yathā yathā ñāpetabbo attho sotūnaṃ ñāṇassa abhimukho hoti, tathā tathā tadatthajotikā desanā, yo cettha aviparītābodbodhasaṅkhāto paṭivedho sabbametam anupacitakusalasambhārehi duppaññehi sasādīhi viya mahāsamuddo dukkhogāhaṃ alabbhaneyyapattiṭṭhañca, tasmā gambhīraṃ. Evampi ekamekasmim ettha catubbidhopi gambhīrabhāvo veditabbo.

Ettāvatā ca -

“Desanā-sāsanakathā, bhedaṃ tesu yathārahaṃ;
Sikkhāpahānagambhīrabhāvañca paridīpaye”ti.

Ayaṃ gāthā vuttatthā hoti.

“Pariyattibhedaṃ sampattiṃ, vipattiñcāpi yaṃ yaṃ;
Pāpuṇāti yathā bhikkhu, tampi sabbaṃ vibhāvaye”ti.

Ettha pana tīsu piṭakesu tividho pariyattibhedo datṭhabbo. Tisso hi pariyattiyo - alagaddūpamā, nissaraṇatthā, bhaṇḍāgārikapariyattīti.

Tattha yā duggahitā upārambhādi hetu pariyāpuṭā, ayaṃ alagaddūpamā. Yaṃ sandhāya vuttaṃ - “seyyathāpi, bhikkhave, puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno, so passeyya mahantaṃ alagaddaṃ. Tameva bhoge vā naṅguṭṭhe vā gaṇheyya. Tassa so alagaddo paṭiparivattitvā hatthe vā bāhāya vā aññatarasmim vā aṅgapaccaṅge ḍaṃseyya. So tatonidānaṃ maraṇaṃ vā nigaccheyya, maraṇamattaṃ vā dukkhaṃ. Taṃ kissa hetu? Duggahitattā, bhikkhave, alagaddassa. Evameva kho, bhikkhave, idhekacce moghapurisā dhammaṃ pariyāpuṇanti suttaṃ...pe... vedallaṃ. Te taṃ dhammaṃ pariyāpuṇitvā tesam dhammānaṃ paññāya atthaṃ na upaparikkhanti. Tesam te dhammā paññāya atthaṃ anupaparikkhataṃ na nijjhānaṃ khamanti. Te upārambhānisamsā ceva dhammaṃ pariyāpuṇanti itivādappamokkhānisamsā ca. Yassa catthāya dhammaṃ pariyāpuṇanti, tañcassa atthaṃ nānubhonti. Tesam te dhammā duggahitā dīgharattaṃ ahitāya dukkhāya saṃvattanti. Taṃ kissa hetu? Duggahitattā, bhikkhave, dhammāna”nti.

Yā pana suggahitā sīlakkhandhādipāripūriṃyeva ākaṅkhamānena pariyāpuṭā na upārambhādi hetu, ayaṃ nissaraṇatthā. Yaṃ sandhāya vuttaṃ - “tesam te dhammā suggahitā dīgharattaṃ hitāya sukhāya saṃvattanti. Taṃ kissa hetu? Suggahitattā, bhikkhave, dhammāna”nti.

Yaṃ pana pariññātakhandho pahīnakilesa bhāvitamaggo paṭividdhākuppo sacchikatanirodho khīṇāsavo kevalaṃ pavenīpālanatthāya vaṃsānurakkhaṇatthāya pariyāpuṇāti, ayaṃ bhaṇḍāgārikapaṇāyattīti.

Vinaye pana suppaṭipanno bhikkhu sīlasampattiṃ nissāya tisso vijjā pāpuṇāti, tāsamyeva ca tattha pabhedavacanato. Sutte suppaṭipanno samādhisampadaṃ nissāya cha abhiññā pāpuṇāti, tāsamyeva ca tattha pabhedavacanato. Abhidhamme

suppaṭipanno paññāsampadaṃ nissāya catasso paṭisambhidā pāpuṇāti, tāsāñca tattheva pabhedavacanato. Evametesu suppaṭipanno yathākkamena imaṃ vijjāttayachalaḃhiññācatupaṭisambhidābhedam sampattiṃ pāpuṇāti.

Vinaye pana duppaṭipanno

anuññātasukhasamphassaatttharaṇapāvuraṇādiphassasāmaññato paṭikkhittesu upādinnaḃhassādīsū anavajjasaññī hoti. Vuttampi hetam - “tathāham bhagavatā dhammaṃ desitaṃ ājānāmi, yathā yeme antarāyikā dhammā vuttā bhagavatā, te paṭisevato nālam antarāyāyā”ti tato dussīlabhāvaṃ pāpuṇāti. Sutte duppaṭipanno “cattārome, bhikkhave, puggalā santo saṃvijjamānā”tiādīsū adhippāyaṃ ajānanto duggahitaṃ gaṇhāti. Yaṃ sandhāya vuttaṃ - “attanā duggahitena amhe ceva abbhācikkhati, attānañca khanati, bahuñca apuññaṃ pasavatī”ti tato micchādīṭṭhitaṃ pāpuṇāti. Abhidhamme duppaṭipanno dhammacintaṃ atidhāvanto acinteyyānipi cinteti, tato cittakkhepaṃ pāpuṇāti. Vuttaṃ hetam - “cattārimāni, bhikkhave, acinteyyāni na cintetabbāni, yāni cinto ummādassa vighātassa bhāgī assā”ti. Evametesu duppaṭipanno yathākkamena imaṃ dussīlabhāvam micchādīṭṭhitā cittakkhepabhedam vipattiṃ pāpuṇātīti.

Ettāvatā ca -

“Pariyattibhedam sampattiṃ, vipattiṃ cāpi yaṃ yaḃhiṃ;
Pāpuṇāti yathā bhikkhu, tampi sabbam vibhāvaye”ti.

Ayampi gāthā vuttatthā hoti. Evaṃ nānappakārato piṭakāni ṇatvā tesam vasenetaṃ buddhavacanaṃ tivadhanti ṇātabbam.

Katham nikāyavasena pañcavidham? Sabbameva cetaṃ dīghanikāyo, majjhimanikāyo, saṃyuttanikāyo, aṅguttaranikāyo, khuddakanikāyoti pañcappabhedam hoti. Tattha katamo dīghanikāyo? Tivaggasaṅgahāni brahmajālādīni catuttiṃsa suttāni.

Catuttiṃseva suttantā, tivaggo yassa saṅgaho;
Esa dīghanikāyoti, paṭhamo anulomiko.

Kasmā panesa dīghanikāyoti vuccati? Dīghappamāṇānaṃ suttānaṃ samūhato nivāsato ca, samūhanivāsā hi nikāyoti vuccanti. “Nāham, bhikkhave, aññaṃ ekanikāyampi samanupassāmi evaṃ cittaṃ; yathayidaṃ, bhikkhave, tiracchānagatā pāṇā; poṇikanikāyo, cikkhallikanikāyo”ti evamādīni cettha sādhakāni sāsanaṃ ca lokato ca. Evaṃ sesānampi nikāyabhāve vacanattho veditabbo.

Katamo majjhimanikāyo? Majjhimappamāṇāni pañcadasavaggasaṅgahāni mūlapariyāyasuttādīni diyaḃḃhasataṃ dve ca suttāni.

Diyaḃḃhasataṃ suttantā, dve ca suttāni yattha so;
Nikāyo majjhimo pañca-dasavaggapariggaho.

Katamo saṃyuttanikāyo? Devatāsaṃyuttādivasena ṭhitāni oghataraṇādīni satta suttasahassāni satta ca suttasatāni dvāsaṭṭhi ca suttāni.

Satta suttasahassāni, satta suttasatāni ca;
Dvāsaṭṭhi ceva suttantā, eso saṃyuttasaṅgaho.

Katamo aṅguttaranikāyo? Ekekaṅgātirekavasena t̥hitāni cittapariyādānādīni nava
suttasahassāni pañca suttasatāni sattapaññāsañca suttāni.

Nava suttasahassāni, pañca suttasatāni ca;
Sattapaññāsa suttāni, saṅkhyā aṅguttare ayaṃ.

Katamo khuddakanikāyo? Sakalaṃ vinayapiṭakaṃ abhidhammapiṭakaṃ
khuddakapāṭhādayo ca pubbe nidassitā pannarasabhedā t̥hapetvā cattāro nikāye
avasesaṃ buddhavacanaṃ.

T̥hapetvā caturopete, nikāye dīghaādike;
Tadaññaṃ buddhavacanaṃ, nikāyo khuddako matoti.

Evaṃ nikāyavasena pañcavidhaṃ.

Kathaṃ aṅgavasena navavidhaṃ? Sabbameva hidaṃ suttaṃ, geyyaṃ,
veyyākaraṇaṃ, gāthā, udānaṃ, itivuttakaṃ, jātakāṃ, abbhutadhammaṃ, vedallanti
navappabhedāṃ hoti. Tattha ubhatovibhaṅganiddesakhandhakaparivārā suttanipāte
maṅgalasutta-ratanasutta-nālakasutta-tuvaṭṭakasuttāni aññampi ca suttanāmakaṃ
tathāgatavacanaṃ suttanti veditabbaṃ. Sabbampi sagāthakaṃ suttaṃ geyyanti
veditabbaṃ. Visesaṃ saṃyuttake sakalopi sagāthāvaggo, sakalaṃ
abhidhammapiṭakaṃ, niggāthakaṃ suttaṃ, yañca aññampi aṭṭhahi aṅgehi
asaṅgahitaṃ buddhavacanaṃ taṃ veyyākaraṇanti veditabbaṃ. Dhammapadaṃ,
theragāthā, therīgāthā, suttanipāte nosuttanāmikā suddhikagāthā ca gāthāti
veditabbā. Somanassañāṇamayikagāthāpaṭisaṃyuttā dvāsīti suttantā udānanti
veditabbaṃ. “Vuttañhetāṃ bhagavatā”tiādinayappavattā dasuttarasatasuttantā
itivuttakanti veditabbaṃ. Apaṇṇakajātakādīni paññāsādhikāni pañca jātakasatāni
jātakanti veditabbaṃ. “Cattārome, bhikkhave, acchariyā abbhutā dhammā ānande”ti
-ādinayappavattā sabbepi acchariyaabbhutadhammapaṭisaṃyuttā suttantā
abbhutadhammanti veditabbaṃ. Cūḷavedalla-mahāvedalla-sammādiṭṭhi-sakkapañha-
saṅkhārabhājanīya-mahāpuṇṇamasuttādayo sabbepi vedañca tuṭṭhiñca laddhā
laddhā pucchitasuttantā vedallanti veditabbaṃ. Evaṃ aṅgavasena navavidhaṃ.

Kathaṃ dhammakkhandhavasena caturāsītisahassavidhaṃ? Sabbameva cetāṃ
buddhavacanaṃ -

“Dvāsīti buddhato gaṇhiṃ, dve sahasāni bhikkhuto;
Caturāsīti sahasāni, ye me dhammā pavattino”ti.

Evaṃ paridīpitadhammakkhandhavasena caturāsītisahassappabhedāṃ hoti. Tattha
ekānusandhikaṃ suttaṃ eko dhammakkhandho. Yaṃ anekānusandhikaṃ tattha
anusandhivasena dhammakkhandhagaṇanā. Gāthābandhesu pañhāpucchanaṃ eko
dhammakkhandho, vissajjanaṃ eko. Abhidhamme ekamekaṃ tika-duka-bhājanaṃ,
ekamekañca cittavārabhājanaṃ, eko dhammakkhandho. Vinaye atthi vatthu, atthi
mātikā, atthi padabhājanīyaṃ, atthi antarāpatti, atthi āpatti, atthi anāpatti, atthi
paricchedo; tattha ekameko koṭṭhāso, ekameko dhammakkhandhoti veditabbo. Evaṃ
dhammakkhandhavasena caturāsītisahassavidhaṃ.

Evameva abhedato rasavasena ekavidhaṃ, bhedato dhammavinayādivasena
duvidhādibhedāṃ buddhavacanaṃ saṅgāyanta mahākassapappamukhena
vasīgaṇena “ayaṃ dhammo, ayaṃ vinayo; idaṃ paṭhamabuddhavacanaṃ, idaṃ

majjhimabuddhavacanaṃ, idaṃ pacchimabuddhavacanaṃ; idaṃ vinayapiṭakaṃ, idaṃ suttantapiṭakaṃ, idaṃ abhidhammapiṭakaṃ; ayaṃ dīghanikāyo...pe... ayaṃ khuddakanikāyo; imāni suttādīni navaṅgāni, imāni caturāsītiddhammakhandhasahassāni”ti imaṃ pabhedaṃ vavatthapetvāva saṅgītaṃ. Na kevalaṅca ettakameva, aññampi uddānasaṅgaha-vaggasaṅgaha-peyyālasaṅgaha-ekakanipāta-dukanipātādinipātasaṅgaha-saṃyuttasaṅgaha-panṇāsasaṅgahādianekavidhaṃ tīsu piṭakesu sandissamānaṃ saṅghappabhedaṃ vavatthapetvāeva sattahi māsehi saṅgītaṃ. Saṅgītipariyosāne cassa - “idaṃ mahākassapattherena dasabalassa sāsanaṃ pañcavassasahassaparimāṇaṃ kālaṃ pavattanasamatthaṃ kata”nti sañjātappamodā sādhuṃkāraṃ viya dadamānā ayaṃ mahāpathavī udakapariyantaṃ katvā anekappakāraṃ kampi saṅkampi sampakampi sampavedhi, anekāni ca acchariyāni pāturaheṣunti ayaṃ paṭhamamahāsaṅgītināma. Yā loke -

Satehi pañcahi katā, tena pañcasatāti ca;
Thereheva katattā ca, therikāti pavuccatīti.

Imissā pana paṭhamamahāsaṅgītiyā pavattamānāya vinayaṃ pucchantena āyasmatā mahākassapena “paṭhamam, āvuso upāli, pārājikaṃ kattha paññatta”nti evamādivacanapariyosāne “vatthumpi pucchi, nidānampi pucchi, puggalampi pucchi”ti ettha nidāne pucchite taṃ nidānaṃ ādito pabhuti vitthāretvā yena ca paññattaṃ, yasmā ca paññattaṃ, sabbametaṃ kathetukāmena āyasmatā upālittherena vuttaṃ “tena samayena buddho bhagavā verañjāyaṃ viharatī”ti sabbam vattabbaṃ. Evamidaṃ āyasmatā upālittherena vuttaṃ, taṅca pana “paṭhamamahāsaṅgītikāle vutta”nti veditabbaṃ. Ettāvatā ca “idaṃ vacanaṃ kena vuttaṃ, kadā vutta”nti etesaṃ padānaṃ attho pakāsito hoti.

Idāni kasmā vuttanti ettha vuccate, yasmā ayamāyasmatā mahākassapattherena nidānaṃ puṭṭho tasmānena taṃ nidānaṃ ādito pabhuti vitthāretuṃ vuttanti. Evamidaṃ āyasmatā upālittherena paṭhamamahāsaṅgītikāle vadantenāpi iminā kāraṇena vuttanti veditabbaṃ. Ettāvatā ca vuttaṃ yena yadā yasmāti imesaṃ mātikāpadānaṃ attho pakāsito hoti.

Idāni dhāritaṃ yena cābhataṃ, yatthappatiṭṭhitaṃ cetametaṃ vatvā vidhiṃ tatoti etesaṃ atthappakāsanatthaṃ idaṃ vuccati. Taṃ panetaṃ “tena samayena buddho bhagavā verañjāyaṃ viharatī”ti evamādivacanapaṭimaṇḍitanidānaṃ vinayapiṭakaṃ kena dhāritaṃ, kenābhataṃ, kattha patiṭṭhītanti? Vuccate - ādito tāva idaṃ bhagavato sammukhā āyasmatā upālittherena dhāritaṃ, tassa sammukhato aparinibbute tathāgate chaḷabhiññādibhedehi anekehi bhikkhusahashehi parinibbute tathāgate mahākassapappamukhehi dhammasaṅgāhakattherehi. Kenābhatanti? Jambudīpe tāva upālittheramādiṃ katvā ācariyaparamparāya yāva tatiyasaṅgīti tāva ābhataṃ. Tatrāyaṃ ācariyaparamparā -

Upāli dāsako ceva, soṇako siggavo tathā;
Tisso moggaliputto ca, pañcete vijitāvino.

Paramparāya vinayaṃ, dīpe jambusirivhaye;
Acchijjamānamānesuṃ, tatiyo yāva saṅgaho.

Āyasmā hi upāli imaṃ vinayavaṃsaṃ vinayatantiṃ vinayapaveṇiṃ bhagavato

Sammukhā uggahetvā bahūnaṃ bhikkhūnaṃ hadaye patitṭhāpesi. Tassa hāyasmato santike vinayavaṃsaṃ uggahetvā vinaye pakataññutaṃ pattesu puggalesu puthujjana-sotāpanna-sakadāgāmi-anāgāmino gaṇanapathaṃ vītivattā, khīṇāsavānaṃ saḥassamekaṃ ahosi. Dāsakattheropi tasseva saddhivihāriko ahosi, so upālīttherassa sammukhā uggahetvā tatheva vinayaṃ vācesi. Tassāpi āyasmato santike uggahetvā vinaye pakataññutaṃ pattā puthujjanādayo gaṇanapathaṃ vītivattā, khīṇāsavānaṃ saḥassameva ahosi. Soṇakattheropi dāsakattherassa saddhivihāriko ahosi, sopi attano upajjhāyassa dāsakattherassa sammukhā uggahetvā tatheva vinayaṃ vācesi. Tassāpi āyasmato santike uggahetvā vinaye pakataññutaṃ pattā puthujjanādayo gaṇanapathaṃ vītivattā, khīṇāsavānaṃ saḥassameva ahosi. Siggavattheropi soṇakattherassa saddhivihāriko ahosi, sopi attano upajjhāyassa soṇakattherassa santike vinayaṃ uggahetvā arahantasahassassa dhuraggāho ahosi. Tassa panāyasmato santike uggahetvā vinaye pakataññutaṃ pattā puthujjana-sotāpannasakadāgāmi-anāgāminopi khīṇāsavāpi ettakāni satānīti vā ettakāni saḥassānīti vā aparicchinnā ahesuṃ. Tadā kira jambudīpe atimahābhikkhusamudāyo ahosi. Moggaliputtatissattherassa pana ānubhāvo tatiyasaṅgītiyaṃ pākaṭṭhaṃ bhavissati. Evamidam vinayapiṭakaṃ jambudīpe tāva imāya ācariyaparamparāya yāva tatiyasaṅgīti tāva ābhatanti veditabbaṃ.

Paṭhamamahāsaṅgītikathā niṭṭhitā.

Dutiyasaṅgītikathā

Dutiyasaṅgītivijānanatthaṃ pana ayamanukkamo veditabbo. Yadā hi -

Saṅgāyitvāna saddhammaṃ, jotayitvā ca sabbadhi;
Yāva jīvitapariyantaṃ, tathā pañcasatāpi te.

Khīṇāsavā jutīmanto, therā kassapaādayo;
Khīṇasnehapadīpāva, nibbāyiṃsu anālayā.

Athānukkamena gacchantesu rattindivesu vassasataparinibbute bhagavati vesālikā vajjiputtakā bhikkhū vesāliyaṃ “kappati siṅgiloṇakappo, kappati dvaṅgulakappo, kappati gāmantarakappo, kappati āvāsakappo, kappati anumatikappo, kappati āciṇṇakappo, kappati amathitakappo, kappati jaḷogim pātum, kappati adasakaṃ nisīdanaṃ, kappati jātārūparajata”nti imāni dasa vatthūni dīpesuṃ. Tesam susunāgaputto kālāsoko nāma rājā pakkho ahosi.

Tena kho pana samayena āyasmā yaso kākaṇḍakaputto vajjīsu cārikaṃ caramāno “vesālikā kira vajjiputtakā bhikkhū vesāliyaṃ dasa vatthūni dīpentī”ti sutvā “na kho panetaṃ patirūpaṃ yvāhaṃ dasabalassa sāsanavipattiṃ sutvā appossukko bhavēyyaṃ. Handāhaṃ adhammavādino niggahetvā dhammaṃ dīpemi”ti cintento yena vesālī tadavasari. Tatra sudam āyasmā yaso kākaṇḍakaputto vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.

Tena kho pana samayena vesālikā vajjiputtakā bhikkhū tadahuposathe kaṃsapātiṃ udakena pūretvā majjhe bhikkhusaṅghassa tṭhapetvā āgatāgate vesālike upāsake evaṃ vadanti - “dethāvuso, saṅghassa kahāpaṇampi aḍḍhampi pādampi māsaṅkarūpampi, bhavissati saṅghassa parikkhārena karaṇīya”nti sabbam tāva vattabbaṃ, yāva “imāya pana vinayasaṅgītiyā satta bhikkhusatāni anūnāni anadhikāni ahesuṃ, tasmā ayaṃ dutiyasaṅgīti sattasatikāti vuccatī”ti.

Evam tasmiñca sannipāte dvādasa bhikkhusatasahassāni sannipatiṃsu āyasmatā yasena samussāhitā. Tesam majjhe āyasmatā revatena puttḥena sabbakāmittherena vinayaṃ vissajjentena tāni dasa vatthūni vinicchitāni, adhikaraṇaṃ vūpasamitaṃ. Atha therā “puna dhammañca vinayañca saṅgāyissāmā”ti tipīṭakadhare pattapaṭisambhīde sattasate bhikkhū uccinitvā vesāliyaṃ vālikārāme sannipatitvā mahākassapaṭṭherena saṅgāyitasadisameva sabbam sāsanaṃ malaṃ sodhetvā puna piṭakavasena nikāyavasena aṅgavasena dhammakkhandaḥavasena ca sabbam dhammañca vinayañca saṅgāyimsu. Ayaṃ saṅgīti aṭṭhahi māsehi niṭṭhitā. Yā loke -

Satehi sattahi katā, tena sattasatāti ca;
Pubbe kataṃ upādāya, dutiyāti ca vuccatīti.

Sā panāyaṃ -

Yehi therehi saṅgītā, saṅgīti tesu vissutā;
Sabbakāmī ca sāḷho ca, revato khujjasobhito.

Yaso ca sāṇasambhūto, ete saddhivihārikā;
Therā ānandatherassa, diṭṭhapubbā tathāgataṃ.

Sumano vāsabhagāmī ca, ñeyyā saddhivihārikā;
Dve ime anuruddhassa, diṭṭhapubbā tathāgataṃ.

Dutiyo pana saṅgīto, yehi therehi saṅgaho;
Sabbepi pannabhārā te, katakiccā anāsavāti.

Ayaṃ dutiyasaṅgīti.

Evamimaṃ dutiyasaṅgītiṃ saṅgāyitvā therā “uppajjissati nu kho anāgatepi sāsanaṃ evarūpaṃ abbuda”nti olokayamānā imaṃ addasaṃsu - “ito vassasatassa upari aṭṭhārasame vasse pāṭaliputte dhammāsoko nāma rājā uppajjitvā sakalajambudīpe rajjaṃ kāressati. So buddhasāsane pasīditvā mahantaṃ lābhasakkāraṃ pavattayissati. Tato titthiyā lābhasakkāraṃ patthayamānā sāsane pabbajitvā sakaṃ sakaṃ diṭṭhiṃ paridīpessanti. Evam sāsane mahantaṃ abbudaṃ uppajjissatī”ti. Atha nesaṃ etadahosi - “kinnu kho mayaṃ etasmiṃ abbude uppanne sammukhā bhavissāma, na bhavissāmā”ti. Atha te sabbeva tadā attano asammukhabhāvaṃ ñatvā “ko nu kho taṃ adhikaraṇaṃ vūpasametum samattho bhavissatī”ti sakalaṃ manussalokaṃ chakāmāvacaradevalokañca olokentā na kañci disvā brahmaloke tissaṃ nāma mahābrahmānaṃ addasaṃsu parittāyukaṃ uparibrahmalokūpapattiyā bhāvitamaggaṃ. Disvā nesaṃ etadahosi - “sace mayaṃ etassa brahmuno manussaloke nibbattanatthāya ussāhaṃ kareyyāma, addhā esa moggalibrāhmaṇassa gehe paṭisandhiṃ gahessati. Tato ca mantehi palobhito nikkhamitvā pabbajissati. So evam pabbajitvā sakalaṃ buddhavaṇasaṃ uggahetvā adhigatapaṭisambhido hutvā titthiye madditvā taṃ adhikaraṇaṃ vinicchitvā sāsanaṃ paggaṇhissatī”ti.

Te brahmalokaṃ gantvā tissaṃ mahābrahmānaṃ etadavocuṃ - “ito vassasatassa upari aṭṭhārasame vasse sāsane mahantaṃ abbudaṃ uppajjissati. Mayañca sakalaṃ manussalokaṃ chakāmāvacaradevalokañca olokayamānā kañci sāsanaṃ

paggahetum samattham adisvā brahmalokaṃ vicinantā bhavantameva addasāma. Sādhū, sappurisa, manussaloke nibbattitvā dasabalassa sāsanaṃ paggaṇhitum paṭiññaṃ dehī”ti.

Evam vutte mahābrahmā, “ahaṃ kira sāsane uppannaṃ abbudaṃ sodhetvā sāsanaṃ paggaṇhitum samattho bhavissāmī”ti haṭṭhapahaṭṭho udaggudaggo hutvā, “sādhū”ti paṭissuṇitvā paṭiññaṃ adāsi. Therā brahmaloke taṃ karaṇīyaṃ tīretvā puna paccāgamimsu.

Tena kho pana samayena siggavatthero ca caṇḍavajjitthero ca dvepi navakā honti daharabhikkhū tipīṭakadharā pattapaṭisambhidā khīṇāsavā, te taṃ adhikaraṇaṃ na sampāpuṇimsu. Therā “tumhe, āvuso, amhākaṃ imasmiṃ adhikaraṇe no sahāyakā ahuvattha, tena vo idaṃ daṇḍakammaṃ hotu - ‘tisso nāma brahmā moggalibrāhmaṇassa gehe paṭisandhiṃ gaṇhissati, taṃ tumhākaṃ eko nīharitvā pabbājetu, eko buddhavadānaṃ uggaṇhāpetū”ti vatvā sabbepi yāvatāyukaṃ ṭhatvā

Sabbakāmiṃ pabbhutayo, tepi therā mahiddhikā;
Aggikkhandhāva lokamhi, jalitvā parinibbutā.

Dutiyaṃ saṅghaṃ katvā, visodhetvāna sāsanaṃ;
Anāgatepi katvāna, hetum saddhammasuddhiyā.

Khīṇāsavā vasippatthā, pabhinnaṃ paṭisambhidā;
Aniccatāvasaṃ therā, tepi nāma upāgatā.

Evam aniccatam jammim, ñatvā durabhisambhavam;
Taṃ pattum vāyame dhīro, yaṃ niccam amataṃ padanti.

Ettāvatā sabbākārena dutiyasaṅgītivaṇṇanā niṭṭhitā hoti.

Dutiyasaṅgītikathā niṭṭhitā

Tatīyasaṅgītikathā

Tissopi kho mahābrahmā brahmalokato cavitvā moggalibrāhmaṇassa gehe paṭisandhiṃ aggahesi. Siggavattheropi tassa paṭisandhiggahaṇato pabhuti satta vassāni brāhmaṇassa gehaṃ piṇḍāya pāvisi. Ekadivasampi uḷuṅkamattaṃ vā yāguṃ kaṭacchumattaṃ vā bhattaṃ nālattha. Sattannaṃ pana vassānaṃ accayena ekadivasam “aticchatha, bhante”ti vacanamattaṃ alattha. Taṃdivasameva brāhmaṇopi bahiddhā kiñci karaṇīyaṃ katvā āgacchanto paṭipathe theram disvā, “bho pabbajita, amhākaṃ gehaṃ agamithā”ti āha. “Āma, brāhmaṇa, agamimhā”ti. “Api kiñci labhitthā”ti? “Āma, brāhmaṇa, labhimhā”ti. So gehaṃ gantvā pucchi - “tassa pabbajitassa kiñci adatthā”ti? “Na kiñci adamhā”ti. Brāhmaṇo dutiyadivase gharadvāreyeva nisīdi “ajja pabbajitaṃ musāvādena niggahessāmī”ti. Thero dutiyadivase brāhmaṇassa gharadvāraṃ sampatto. Brāhmaṇo theram disvāva evamāha - “tumhe hiyyo amhākaṃ gehe kiñci aladdhāyeva ‘labhimhā’ti avocuttha. Vaṭṭati nu kho tumhākaṃ musāvādo”ti! Thero āha - “mayaṃ, brāhmaṇa, tumhākaṃ gehe satta vassāni ‘aticchathā’ti vacanamattampi alabhitvā hiyyo ‘aticchathā’ti vacanamattaṃ labhimha; athetaṃ paṭisanthāraṃ upādāya evamavocumhā”ti.

Brāhmaṇo cintesi - “īme paṭisanthāramattampi labhivā ‘labhimhā’ti pasamsanti, aññaṃ kiñci khādanīyaṃ bhojanīyaṃ labhivā kasmā na pasamsanti”ti pasīditvā attano atthāya paṭiyāditabhaddato kaṭacchumattaṃ bhikkhaṃ tadupiyañca byañjanaṃ dāpetvā “īmaṃ bhikkhaṃ sabbakālaṃ tumhe labhissathā”ti āha. So punadivasato pabhuti upasaṅkamantassa therassa upasamaṃ disvā bhiyyosomattāya pasīditvā theram niccakālaṃ attano ghare bhaddavissaggakaraṇatthāya yāci. Thero adhivāsetvā divase divase bhaddakiccaṃ katvā gacchanto thokaṃ thokaṃ buddhavadānaṃ kathetvā gacchati. Sopi kho māṇavako soḷasavassuddesikoyeva tiṇṇaṃ vedānaṃ pāragū ahosi. Brahmaloḷato āgatasuddhasattassa āsane vā sayane vā aññaṃ koci nisajjitā vā nipajjitā vā natthi. So yadā ācariyaghaṃ gacchati, tadāssa mañcapīṭhaṃ setena vatthena paṭicchādetvā laggetvā ṭhapenti. Thero cintesi - “samayo dāni māṇavakaṃ pabbājetuṃ, cirañca me idhāgacchantassa, na ca kāci māṇavakena saddhiṃ kathā uppajjati. Handa dāni iminā upāyena pallaṅkaṃ nissāya uppajjissati”ti gehaṃ gantvā yathā tasmīṃ gehe ṭhapetvā māṇavakassa pallaṅkaṃ aññaṃ na kiñci āsanaṃ dissati tathā adhiṭṭhāsi. Brāhmaṇassa gehajano theram disvā aññaṃ kiñci āsanaṃ apassanto māṇavakassa pallaṅkaṃ attharivā therassa adāsi. Nisīdi thero pallaṅke. Māṇavakopi kho taṅkhaṇaṇṇeva ācariyagharā āgamma theram attano pallaṅke nisinnaṃ disvā kupito anattamano “ko mama pallaṅkaṃ samaṇassa paññapesi”ti āha.

Thero bhaddakiccaṃ katvā vūpasante māṇavakassa caṇḍikkabhāve evamāha - “kiṃ pana tvam, māṇavaka, kiñci mantaṃ jānāsī”ti? Māṇavako “bho pabbajita, mayi dāni mante ajānante aññaṃ ke jānissanti”ti vatvā, theram pucchi - “tumhe pana mantaṃ jānāthā”ti? “Puccha, māṇavaka, pucchitvā sakkā jānitu”nti. Atha kho māṇavako tīsu vedesu sanighaṇḍukeṭubhesu sakkharappabhadesu itihāsaapañcomesu yāni yāni gaṇṭhiṭṭhānāni, yesaṃ yesaṃ nayaṃ neva attanā passati nāpissa ācariyo addasa, tesu tesu theram pucchi. Thero “pakatiyāpi tiṇṇaṃ vedānaṃ pāragū, idāni pana paṭisambhidāppatto, tenassa natthi tesam pañhānaṃ vissajjane bhāro”ti tāvadeva te pañhe vissajjetvā māṇavakaṃ āha - “māṇavaka, ahaṃ tayā bahum pucchito; ahampi dāni taṃ ekaṃ pañhaṃ pucchāmi, byākarissasi me”ti? “Āma, bho pabbajita, puccha byākarissāmi”ti. Thero cittayamake imaṃ pañhaṃ pucchi -

“Yassa cittaṃ uppajjati na nirujjhati tassa cittaṃ nirujjhissati nuppajjissati; yassa vā pana cittaṃ nirujjhissati nuppajjissati tassa cittaṃ uppajjati na nirujjhati”ti?

Māṇavo uddhaṃ vā adho vā harituṃ asakkonto “kiṃ nāma, bho pabbajita, ida”nti āha. “Buddhamanto nāmāyaṃ, māṇava”ti. “Sakkā panāyaṃ, bho, mayhampi dātu”nti. “Sakkā māṇava, amhehi gahitapabbajjaṃ gaṇhantassa dātu”nti. Tato māṇavo mātāpitaro upasaṅkamitvā āha - “ayaṃ pabbajito buddhamantaṃ nāma jānāti, na ca attano santike apabbajitassa deti, ahaṃ etassa santike pabbajitvā mantaṃ uggaṇhissāmi”ti.

Athassa mātāpitaro “pabbajitvāpi no putto mante gaṇhatu, gahetvā punāgamissati”ti maññaṃ mānā “uggaṇha, puttā”ti anujāniṃsu. Thero dāraṃ pabbājetvā dvattiṃsākāraṃ kammaṭṭhānaṃ tāva ācikkhi. So tattha parikkamaṃ karonto nacirasseva sotāpattiphale patiṭṭhahi. Tato thero cintesi - “sāmaṇero sotāpattiphale patiṭṭhito, abhabbo dāni sāsanato nivattituṃ. Sace panassāhaṃ kammaṭṭhānaṃ vadḍhetvā katheyyaṃ, arahattaṃ pāpuṇeyya, appossukko bhavēyya

buddhavacanam gahetum, samayo dāni nam caṇḍavajjittherassa santikaṃ pesetu’’nti. Tato āha - “ehi tvam, sāmaṇera, therassa santikaṃ gantvā buddhavacanam uggaṇha. Mama vacanena tañca ārogyaṃ puccha; evañca vadehi - ‘upajjhāyo maṃ, bhante, tumhākaṃ santikaṃ pahiṇī’ti. ‘Ko nāma te upajjhāyo’ti ca vutte ‘siggavatthero nāma, bhante’ti vadeyyāsi. ‘Ahaṃ ko nāmā’ti vutte evaṃ vadeyyāsi - ‘mama upajjhāyo, bhante, tumhākaṃ nāmaṃ jānātī’’ti.

“Evaṃ, bhante’’ti kho tisso sāmaṇero theram abhivādetvā padakkhiṇaṃ katvā anupubbena caṇḍavajjittherassa santikaṃ gantvā vanditvā ekamantaṃ atṭhāsi. Thero sāmaṇeraṃ pucchi - “kuto āgatosī’’ti? “Upajjhāyo maṃ, bhante, tumhākaṃ santikaṃ pahiṇī’’ti. “Ko nāma te upajjhāyo’’ti? “Siggavatthero nāma, bhante’’ti. “Ahaṃ ko nāmā’’ti? “Mama upajjhāyo, bhante, tumhākaṃ nāmaṃ jānātī’’ti. “Pattacīvaraṃ dāni paṭisāmehi’’ti. “Sādhu, bhante’’ti sāmaṇero pattacīvaraṃ paṭisāmetvā punadivase pariveṇaṃ sammajjitvā udakadantaponam upaṭṭhāpesi. Thero tassa sammajjitatṭhānaṃ puna sammajji. Taṃ udakaṃ chaḍḍetvā aññaṃ udakaṃ āhari. Tañca dantakaṭṭhaṃ apanetvā aññaṃ dantakaṭṭhaṃ gaṇhi. Evaṃ satta divasāni katvā sattame divase puna pucchi. Sāmaṇero punapi pubbe kathitasadisameva kathesi. Thero “so vatāyaṃ brāhmaṇo’’ti sañjānitvā “kimatthaṃ āgatosī’’ti āha. “Buddhavacanam uggaṇhatthāya, bhante’’ti. Thero “uggaṇha dāni, sāmaṇerā’’ti vatvā puna divasato pabhuti buddhavacanam paṭṭhāpesi. Tisso sāmaṇero hutvā, ṭhapetvā vinayapīṭakaṃ sabbam buddhavacanam uggaṇhi saddhiṃ atṭhakathāya. Upasampannakāle pana avassikova samāno tipīṭakadharo ahosi. Ācariyupajjhāyā moggaliputtatissattherassa hatthe sakalam buddhavacanam patitṭhāpetvā yāvātāyukaṃ ṭhatvā parinibbāyimsu. Moggaliputtatissattheropi aparena samayena kammaṭṭhānaṃ vaḍḍhetvā arahattappatto bahūnaṃ dhammavinayaṃ vācesi.

Tena kho pana samayena bindusārassa rañño ekasataputtā ahesum. Te sabbe asoko attanā saddhiṃ ekamātikaṃ tissakumāraṃ ṭhapetvā ghātesī. Ghātento ca cattāri vassāni anabhisittova rajjaṃ kāretvā catunnaṃ vassānaṃ accayena tathāgatassa parinibbānato dvinnaṃ vassasatānaṃ upari atṭhārasame vasse sakalajambudīpe ekarajjābhisekaṃ pāpuṇi. Abhisekānubhāvena cassa imā rājiddhiyo āgatā - mahāpathaviyā heṭṭhā yojanappamaṇe āṇā pavattati; tathā upari ākāse anotattadahato atṭhahi kājeḥi soḷasa pāṇiyaghaṭe divase divase devatā āharanti, yato sāsane uppannasaddho hutvā atṭha ghaṭe bhikkhusaṅghassa adāsi, dve ghaṭe saṭṭhimattānaṃ tipīṭakadharabhikkhūnaṃ, dve ghaṭe aggamahesiyā asandhimittāya, cattāro ghaṭe attanā paribhuñji; devatāeva himavante nāgalatādantakaṭṭhaṃ nāma atthi siniddhaṃ mudukaṃ rasavantaṃ taṃ divase divase āharanti, yena rañño ca mahesiyā ca soḷasannaṃ nāṭakitthisahassānaṃ saṭṭhimattānaṃ bhikkhusahassānaṃ devasikaṃ dantaponakiccaṃ nippajjati. Devasikameva cassa devatā agadāmalakaṃ agadaharītaṃ suvaṇṇavaṇṇaṃ gandharasasampannaṃ ambapakkaṃ āharanti. Tathā chaddantadahato pañcavaṇṇanivāsanaṃ pāvuraṇaṃ pīṭakavaṇṇahatthapucchanapaṭakaṃ dibbaṃ pānakaṃ āharanti. Devasikameva panassa nhānagandhaṃ anuvilepanagandhaṃ pārūpanatthāya asuttamayikaṃ sumanapupphapaṭaṃ mahārāhaṃ añjanaṃ nāgabhavanato nāgarājāno āharanti. Chaddantadaheva utṭhitassa sālino nava vāhasahassāni divase divase sukā āharanti. Mūsikā nitthusakaṇe karonti, ekopi khaṇḍataṇḍulo na hoti, rañño sabbaṭṭhānesu ayameva taṇḍulo paribhogaṃ gacchati. Madhumakkhikā madhuṃ karonti. Kammārasālāsu acchā kūṭaṃ paharanti. Karavīkasakuṇā āgantvā madhurassaraṃ vikūjantā rañño balikammaṃ karonti.

Imāhi iddhīhi samannāgato rājā ekadivasam suvaṇṇasaṅkhalikabandhanam pesetvā catunnam buddhānam adhigatarūpadassanam kappāyukam kālam nāma nāgarājānam ānayitvā setacchattassa heṭṭhā mahārahe pallaṅke nisīdāpetvā anekasatavaṇṇehi jalaja thalajapupphehi suvaṇṇapupphehi ca pūjam katvā sabbālaṅkārapaṭimaṇḍitehi soḷasahi nāṭakitthisahashehi samantato parikkhipitvā “anantañāṇassa tāva me saddhammavaracakkavattino sammāsambuddhassa rūpam imesam akkhīnam āpātham karohī”ti vatvā tena nimmitam sakalasarīravippakiṇṇapuñṇappabhāvanibbattāsītānubyañjanapaṭimaṇḍitadvattiṃsa mahāpurisalakkhaṇasassirīkatāya vikasitakamaluppalapuṇḍarīkapaṭimaṇḍitamiva salilatalam tārāgaṇarasmijālavisadavipphuritasobhāsamujjalitamiva gaganatalam nīlapītalohitādibhedavicitravaṇṇaramsivinaddhabyāmappabhāparikkhepavilāsītāya sañcāppabhānurāgaindadhanuvijjulatāparikkhittamiva kanakagirisikharam nānāvīrāgavimalaketumālāsamujjalitacārumatthakasobham nayanarasāyatanamiva brahmadevamanujanāgayakkhagaṇānam buddharūpam passanto satta divasāni akkhipūjam nāma akāsi.

Rājā kira abhisekam pāpuṇitvā tīṇiyeva samvaccharāni bāhirakapāsaṇḍam pariggaṇhi. Catutthe samvacchare buddhasāsane pasīdi. Tassa kira pitā bindusāro brāhmaṇabhatto ahosi, so brāhmaṇānañca brāhmaṇajātiyapāsaṇḍānañca paṇḍaraṅgaparibbājakādīnam saṭṭhisahassamattānam niccabhattam paṭṭhapesi. Asokopi pitarā pavattitam dānam attano antepure tatheva dadamāno ekadivasam sīhapañjare ṭhito te upasamaparibāhirena ācārena bhuñjamāne asaṃyatindriye avinītaiyāpathe disvā cintesi - “īdisam dānam upaparikkhitvā yuttatṭhāne dātum vaṭṭatī”ti. Evaṃ cintetvā amacce āha - “gacchatha, bhaṇe, attano attano sādhusammate samaṇabrāhmaṇe antepuram atiharatha, dānam dassāmā”ti. Amaccā “sādhu, devā”ti rañño paṭissuṇitvā te te paṇḍaraṅgaparibbājakājīvakanigaṇṭhādayo ānetvā “ime, mahārāja, amhākam arahanto”ti āhaṃsu.

Atha rājā antepure uccāvacāni āsanāni pañṇapetvā “āgacchantū”ti vatvā āgatāgate āha - “attano attano patirūpe āsane nisīdathā”ti. Tesu ekacce bhaddapīṭhakesu, ekacce phalakapīṭhakesu nisīdiṃsu. Te disvā rājā “natthi nesam anto sāro”ti ñatvā tesam anurūpam khādanīyam bhojanīyam datvā uyyojesi.

Evaṃ gacchante kāle ekadivasam rājā sīhapañjare ṭhito addasa nigrodhasāmaṇeram rājaṅgaṇena gacchantam dantam guttam santindriyam iriyāpathasampannam. Ko paṇāyam nigrodho nāma? Bindusārarañño jeṭṭhaputtassa sumanarājakumārassa putto.

Tatrāyam anupubbikathā -

Bindusārarañño kira dubbalakāleyeva asokakumāro attanā laddham ujjenīrajjam pahāya āgantvā sabbanagaram attano hatthagatam katvā sumanarājakumāram aggahesi. Taṃdivasameva sumanassa rājakumārassa sumanā nāma devī paripuṇṇagabbhā ahosi. Sā aññātakavesena nikkhamitvā avidūre aññataram caṇḍālagāmaṃ sandhāya gacchantī jeṭṭhakacaṇḍālassa gehato avidūre aññatarasmim nigrodharukkhe adhivatthāya devatāya “ito ehi, sumane”ti vadantiyā saddam sutvā tassā samīpam gatā. Devatā attano ānubhāvena ekam sālam nimminitvā “ettha vasāhī”ti adāsi. Sā tam sālam pāvisi. Gatadivaseyeva ca puttam vijāyi. Sā tassa nigrodhadevatāya pariggahitattā “nigrodho” tveva nāmam akāsi. Jeṭṭhakacaṇḍālo diṭṭhadvivasato pabhuti tam attano sāmīdhītarām viya maññamāno

nibaddhavattaṃ paṭṭhapesi. Rājadhītā tattha satta vassāni vasi. Nigrodhakumāropi sattavassiko jāto. Tadā mahāvaruṇatthero nāma eko arahā dāra-kassa hetusampadaṃ disvā rakkhitvā tattha viharamāno “sattavassiko dāni dāra-ko, kālo naṃ pabbājetu”nti cintetvā rājadhītāya ārocāpetvā nigrodhakumāraṃ pabbājesi. Kumāro khuraggeye-va arahattaṃ pāpuṇi. So ekadivasaṃ pātova sarīraṃ jaggitvā ācariyupajjhāyavattaṃ katvā pattacīvaramādāya “mātuupāsikāya gehadvāraṃ gacchāmi”ti nikkhami. Mātunivāsanaṭṭhānañcassa dakkhiṇadvārena nagaraṃ pavisitvā nagaramajjhena gantvā pācīnadvārena nikkhamitvā gantabbaṃ hoti.

Tena ca samayena asoko dhammarājā pācīnadisābhimukho sīhapañjare caṅkamati. Taṅkhaṇaṇṇeva nigrodho rājaṅgaṇaṃ sampāpuṇi santindriyo santamānaso yugamattaṃ pekkhamāno. Tena vuttaṃ - “ekadivasaṃ rājā sīhapañjare ṭhito addasa nigrodhasāmaṇeraṃ rājaṅgaṇena gacchantaṃ dantaṃ guttaṃ santindriyaṃ iriyāpathasampanna”nti. Disvā panassa etadahosi - “ayaṃ jano sabbopi vikkhittacitto bhanta-migappaṭibhāgo. Ayaṃ pana dāra-ko avikkhittacitto ativiya cassa ālokitavilokitaṃ samīṇjanapasāraṇaṇca sobhati. Addhā etassa abbhantare lokuttaradhammo bhavissatī”ti rañño saha dassaneneva sāmaṇere cittaṃ pasīdi, pemaṃ saṇṭhahi. Kasmā? Pubbe hi kira puññakaraṇakāle esa rañño jeṭṭhabhātā vāṇijako ahosi. Vuttampi hetuṃ -

“Pubbe va sannivāsena, paccuppannahitena vā;
Evaṃ taṃ jāyate pemaṃ, uppalaṃ va yathodake”ti.

Atha rājā sañjātapemo sabahumāno “etaṃ sāmaṇeraṃ pakkosathā”ti amacce pesesi. “Te aticirāyanti”ti puna dve tayo pesesi - “turitaṃ āgacchatū”ti. Sāmaṇero attano pakatiyā eva agamāsi. Rājā patirūpamāsaṇaṃ ṇatvā “nisīdathā”ti āha. So ito cito ca viloketvā “natthi dāni aññe bhikkhū”ti samussitasetacchattaṃ rājapallaṅkaṃ upasaṅkamitvā pattaggahaṇatthāya rañño ākāraṃ dassesi. Rājā taṃ pallaṅkasamīpaṃ upagacchantameve disvā cintesi - “ajjeva dāni ayaṃ sāmaṇero imassa gehassa sāmiko bhavissatī”ti sāmaṇero rañño hatthe pattaṃ datvā pallaṅkaṃ abhiruhitvā nisīdi. Rājā attano atthāya sampāditaṃ sabbam yāgukhajjakabhattavikaṭiṃ upanāmesi. Sāmaṇero attano yāpanīyamattakameva sampaṭicchi. Bhattakiccāvasāne rājā āha - “satthārā tumhākaṃ dinnovādaṃ jānāthā”ti? “Jānāmi, mahārāja, ekadesenā”ti. “Tāta, mayhampi naṃ kathehi”ti. “Sādhu, mahārāja”ti rañño anurūpaṃ dhammapade appamādavaggaṃ anumodanatthāya abhāsi.

Rājā pana “appamādo amatapadaṃ, pamādo maccuno pada”nti sutvāva “aññātaṃ, tāta, pariyosāpehi”ti āha. Anumodanāvasāne ca “aṭṭha te, tāta, dhuvabhattāni dammī”ti āha. Sāmaṇero āha - “etāni ahaṃ upajjhāyassa dammi, mahārāja”ti. “Ko ayaṃ, tāta, upajjhāyo nāmā”ti? “Vajjāvajjaṃ disvā codetā sāretā ca, mahārāja”ti. “Aññānipi te, tāta, aṭṭha dammī”ti. “Etāni ācariyassa dammi, mahārāja”ti. “Ko ayaṃ, tāta, ācariyo nāmā”ti? “Imasmiṃ sāsane sikkhitabbakadhammesu patitṭhāpetā, mahārāja”ti. “Sādhu, tāta, aññānipi te aṭṭha dammī”ti. “Etānipi bhikkhusaṅghassa dammi, mahārāja”ti. “Ko ayaṃ, tāta, bhikkhusaṅgho nāmā”ti? “Yaṃ nissāya, mahārāja, amhākaṃ ācariyupajjhāyānaṇca mama ca pabbajjā ca upasampadā cā”ti. Rājā bhiyyoso mattāya tuṭṭhacitto āha - “aññānipi te, tāta, aṭṭha dammī”ti. Sāmaṇero “sādhū”ti sampaṭicchitvā punadivase dvattiṃsa bhikkhū gahetvā rājantepuraṃ pavisitvā bhattakiccamakāsi. Rājā “aññepi dvattiṃsa bhikkhū tumhehi saddhiṃ sve

bhikkhaṃ gaṇhantū”ti eteneva upāyena divase divase vaḍḍhāpento saṭṭhisahassānaṃ brāhmaṇaparibbājakādīnaṃ bhattaṃ upacchinditvā antonivesane saṭṭhisahassānaṃ bhikkhūnaṃ niccabhattaṃ paṭṭhapesi nigrodhatthere gateveva pasādena. Nigrodhattheropi rājānaṃ sapariṣaṃ tīsu saraṇesu pañcasu ca sīlesu paṭiṭṭhāpetvā buddhasāsane pothujjanikena pasādena acalappasādaṃ katvā paṭiṭṭhāpesi. Puna rājā asokārāmaṃ nāma mahāvihāraṃ kāretvā saṭṭhisahassānaṃ bhikkhūnaṃ niccabhattaṃ paṭṭhapesi. Sakalajambudīpe caturāsītiyā nagarasahassesu caturāsītivihārasahassāni kārāpesi caturāsīsahassacetiyapaṭimaṇḍitāni dhammeneva, no adhammena.

Ekadivasam kira rājā asokārāme mahādānaṃ datvā saṭṭhisahassabhikkhusaṅghassa majjhe nisajja saṅghaṃ catūhi paccayehi pavāretvā imaṃ pañhaṃ pucchi - “bhante, bhagavatā desitadhammo nāma kittako hotī”ti? “Aṅgato, mahārāja, navaṅgāni, khandhato caturāsītidhammakkhandaṃ saṭṭhisahassāni”ti. Rājā dhamme pasīditvā “ekekam dhammakkhandaṃ ekekavihārena pūjessāmī”ti ekadivasameva channavutikoṭidhanaṃ visajjetvā amacce āṇāpesi - “etha, bhaṇe, ekamekasmim nagare ekamekaṃ vihāraṃ kārāpentā caturāsītiyā nagarasahassesu caturāsītivihārasahassāni kārāpethā”ti. Sayañca asokārāme asokamahāvihāratthāya kammaṃ paṭṭhapesi. Saṅgho indaguttattheraṃ nāma mahiddhikaṃ mahānubhāvaṃ khīṇāsavaṃ navakammādhīṭṭhāyakaṃ adāsi. Thero yaṃ yaṃ na niṭṭhāti taṃ taṃ attano ānubhāvena niṭṭhāpesi. Evampi tīhi saṃvaccharehi vihāraṃ kammaṃ niṭṭhāpesi. Ekadivasameva sabbanagarehi paṇṇāni āgamimsu.

Amaccā rañño ārocesuṃ - “niṭṭhitāni, deva, caturāsītivihārasahassāni”ti. Rājā nagare bherim carāpesi - “ito sattannaṃ divasānaṃ accayena vihāramaho bhavissati. Sabbe aṭṭha sīlaṅgāni samādiyitvā antonagare ca bahinagare ca vihāramahaṃ paṭiyādentū”ti. Tato sattannaṃ divasānaṃ accayena sabbālaṅkāravibhūsitāya anekasatasahassasaṅkhyāya caturaṅginiyā senāya parivuto devaloke amaravatiyā rājadhāniyā sirito adhikatarasassirīkaṃ viya nagaraṃ kātukāmena ussāhajātena mahājanena alaṅkatapaṭiyattaṃ nagaraṃ anuvicaranto vihāraṃ gantvā bhikkhusaṅghassa majjhe aṭṭhāsi.

Tasmiñca khaṇe sannipatitā asīti bhikkhukoṭiyo ahesuṃ, bhikkhunīnañca channavutisatasahassāni. Tattha khīṇāsavabhikkhūyeva satasahassasaṅkhyā ahesuṃ. Tesam etadahosi - “sace rājā attano adhikāraṃ anavasesaṃ passeyya ativiya buddhasāsane pasīdeyyā”ti. Tato lokavivaraṇaṃ nāma pāṭihāriyaṃ akaṃsu. Rājā asokārāme ṭhitova catuddisā anuvilokento samantato samuddapariyantaṃ jambudīpaṃ passati caturāsītiñca vihārasahassāni ulārāya vihāramahapūjāya virocāmānāni. So taṃ vibhūtiṃ passamāno ulārena pītipāmojjena samannāgato “atthi pana aññassapi kassaci evarūpaṃ pītipāmojjaṃ uppannapubba”nti cintento bhikkhusaṅghaṃ pucchi - “bhante, amhākaṃ lokanāthassa dasabalassa sāsane ko mahāpariccāgaṃ pariccaji. Kassa pariccāgo mahantoti? Bhikkhusaṅgho moggaliputtatissattherassa bhāraṃ akāsi. Thero āha - “mahārāja, dasabalassa sāsane paccayadāyako nāma tayā sadiso dharamānēpi tathāgate na koci ahosi, taveva pariccāgo mahā”ti. Rājā therassa vacanaṃ sutvā ulārena pītipāmojjena niraṇṭaraṃ phutṭhasarīro hutvā cintesi - “natthi kira mayā sadiso paccayadāyako, mayhaṃ kira pariccāgo mahā, ahaṃ kira deyyadhammena sāsanaṃ paggaṇhāmi. Kiṃ paṇāhaṃ evaṃ sati sāsanaṃ dāyādo homi, na homī”ti. Tato bhikkhusaṅghaṃ pucchi - “bhavāmi nu kho ahaṃ, bhante, sāsanaṃ dāyādo”ti?

Tato moggaliputtatissatthero rañño idaṃ vacanaṃ sutvā rājaputtassa mahindassa upanissayasampattiṃ sampassamāno “sace ayaṃ kumāro pabbajissati sāsanaṃ ativiya vuḍḍhi bhavissatī”ti cintetvā rājānaṃ etadavoca - “na kho, mahārāja, ettāvata sāsanaṃ dāyādo hoti; apica kho paccayadāyakoti vā upaṭṭhākoti vā saṅkhyāṃ gacchati. Yopi hi, mahārāja, pathavito yāva brahmalokaparimāṇaṃ paccayarāsiṃ dadeyya sopi ‘sāsane dāyādo’ti saṅkhyāṃ na gacchatī”ti. “Atha kathaṃ carahi, bhante, sāsanaṃ dāyādo hotī”ti? “Yo hi koci, mahārāja, aḍḍho vā daliddo vā attano orasaṃ puttāṃ pabbājeti - ayaṃ vuccati, mahārāja, dāyādo sāsanaṃ”ti.

Evam vutte asoko rājā “ahaṃ kira evarūpaṃ pariccāgaṃ katvāpi neva sāsanaṃ dāyādabhāvaṃ patto”ti sāsane dāyādabhāvaṃ patthayamāno ito cito ca viloketvā addasa mahindakumāraṃ avidūre ṭhitaṃ. Disvānaṃ etadahosi - “kiñcāpi ahaṃ imaṃ kumāraṃ tissakumārassa pabbajitakālato pabhuti oparajje ṭhapetukāmo, atha kho oparajjatopi pabbajjāva uttamā”ti. Tato kumāraṃ āha - “sakkhasi tvaṃ, tāta, pabbajitu”nti? Kumāro pakatiyāpi tissakumārassa pabbajitakālato pabhuti pabbajitukāmo rañño vacanaṃ sutvā ativiya pāmojjajāto hutvā āha - “pabbajāmi, deva, maṃ pabbājetvā tumhe sāsanaṃ dāyādā hothā”ti.

Tena ca samayena rājadhītā saṅghamittāpi tasmīmyeva ṭhāne ṭhitā hoti. Tassā ca sāmiko aggibrahmā nāma kumāro yuvarājena tissakumārena saddhiṃ pabbajito hoti. Rājā taṃ disvā āha - “tvampi, amma, pabbajituṃ sakkhasī”ti? “Sādhu, tāta, sakkomī”ti. Rājā puttānaṃ manaṃ labhitvā pahaṭṭhacitto bhikkhusaṅghaṃ etadavoca - “bhante, ime dārake pabbājetvā maṃ sāsane dāyādaṃ karoṭhā”ti. Saṅgho rañño vacanaṃ sampaṭicchitvā kumāraṃ moggaliputtatissattherena upajjhāyena mahādevattherena ca ācariyena pabbājesi. Majjhantikattherena ācariyena upasampādesi. Tadā kira kumāro paripuṇṇavāsivassova hoti. So tasmīmyeva upasampadasīmamaṇḍale saha paṭisambhidāhi arahattaṃ pāpuṇi. Saṅghamittāyapi rājadhītāya ācariyā āyupālittherī nāma, upajjhāyā pana dhammapālittherī nāma ahosi. Tadā saṅghamittā aṭṭhārasavassā hoti. Taṃ pabbajitamattaṃ tasmīmyeva sīmamaṇḍale sikkhāya patitṭhāpesuṃ. Ubhinnaṃ pabbajitakāle rājā chabbassābhiseko hoti.

Atha mahindatthero upasampannakālato pabhuti attano upajjhāyasessa santike dhammañca vinayañca pariyāpuṇanto dvepi saṅgītiyo ārūḷhaṃ tipītakasaṅgahitaṃ sātṭhakathaṃ sabbaṃ theravādaṃ tiṇṇaṃ vassānaṃ abbhantare uggahetvā attano upajjhāyassa antevāsikānaṃ saḥassamattānaṃ bhikkhūnaṃ pāmokkho ahosi. Tadā asoko dhammarājā navavassābhiseko hoti. Rañño pana aṭṭhavassābhisekakāleyeva kontaputtatissatthero byādhipaṭīkammatthaṃ bhikkhācāravattena āhiṇḍanto pasatamattaṃ sappiṃ alabhitvā byādhibalena parikkhīṇāyusaṅkhāro bhikkhusaṅghaṃ appamādena ovaditvā ākāse pallaṅkena nisīditvā tejodhātuṃ samāpajjitvā parinibbāyi. Rājā taṃ pavattiṃ sutvā therassa sakkāraṃ katvā “mayi nāma rajjaṃ kārente evaṃ bhikkhūnaṃ paccayā dullabhā”ti nagarassa catūsu dvāresu pokkharāṇiyo kārāpetvā bhesajjassa pūrāpetvā dāpesi.

Tena kira samayena pāṭaliputtassa catūsu dvāresu cattāri satasahassāni, sabhāyaṃ satasahassanti divase divase pañcasatasahassāni rañño uppajjanti. Tato rājā nigrodhattherassa devasikaṃ satasahassaṃ visajjesi. Buddhassa cetiye gandhamālādīhi pūjanatthāya satasahassaṃ. Dhammassa satasahassaṃ, taṃ dhammadharānaṃ bahussutānaṃ catupaccayatthāya upanīyati. Saṅghassa

satasahassaṃ, catūsu dvāresu bhesajjatthāya satasahassaṃ. Evaṃ sāsane uḷāro lābhasakkāro nibbatti.

Titthiyā parihīnalābhasakkārā antamaso ghāsacchādanampi alabhantā lābhasakkāraṃ patthayamānā sāsane pabbajitvā sakāni sakāni diṭṭhigatāni “ayaṃ dhammo, ayaṃ vinayo”ti dīpenti. Pabbajjaṃ alabhamānāpi sayameva muṇḍetvā kāsāyāni vatthāni acchādetvā vihāresu vicarantā uposathampi pavāraṇampi saṅghakammampi gaṇakammampi pavisanti. Bhikkhū tehi saddhiṃ uposathaṃ na karonti. Tadā moggaliputtatissatthero “uppannaṃ dāni idaṃ adhikaraṇaṃ, taṃ nacirasseva kakkhaḷaṃ bhavissati. Na kho panetaṃ sakkā imesaṃ majjhe vasantena vūpasametu”nti mahindattherassa gaṇaṃ nīyyātetvā attanā phāsuvihārena viharitukāmo ahogaṇgapabbataṃ agamāsi. Tepi kho titthiyā bhikkhusaṅghena dhammena vinayena satthusāsanena niggayhamānāpi dhammavinayānulomāya paṭipattiyā asaṇṭhahantā anekarūpaṃ sāsanaṃ abbudañca malañca kaṇṭakañca samuṭṭhāpesuṃ. Keci aggīṃ paricaranti, keci pañcātapena tāpenti, keci ādiccaṃ anuparivattanti, keci “dhammañca vinayañca vobhindissāmā”ti paggaṇhiṃsu. Tadā bhikkhusaṅgho na tehi saddhiṃ uposathaṃ vā pavāraṇaṃ vā akāsi. Asokārāme sattavassāni uposatho upacchijji. Raññopi etamatthaṃ ārocesuṃ. Rājā ekaṃ amaccaṃ āṇāpesi - “vihāraṃ gantvā adhikaraṇaṃ vūpasametvā uposathaṃ kārāpehi”ti. Amacco rājānaṃ paṭipucchituṃ avisahanto aññe amacce upasaṅkamitvā āha - “rājā maṃ ‘vihāraṃ gantvā adhikaraṇaṃ vūpasametvā uposathaṃ kārāpehi”ti pahiṇi. Kathaṃ nu kho adhikaraṇaṃ vūpasammatī”ti? Te āhaṃsu - “mayaṃ evaṃ sallakkhema - ‘yathā nāma paccantaṃ vūpasamentā core ghātenti, evameva ye uposathaṃ na karonti, te māretukāmo rājā bhavissatī”ti. Atha so amacco vihāraṃ gantvā bhikkhusaṅghaṃ sannipātetvā āha - “ahaṃ raññā ‘uposathaṃ kārāpehi”ti pesito. Karoṭha dāni, bhante, uposatha”nti. Bhikkhū “na mayaṃ titthiyehi saddhiṃ uposathaṃ karomā”ti āhaṃsu. Atha amacco therāsanato paṭṭhāya asinā sīsāni pātetuṃ āraddho.

Addasā kho tissatthero taṃ amaccaṃ tathā vipapaṭṭipannaṃ. Tissatthero nāma na yo vā so vā, rañño ekamātiko bhātā tissakumāro nāma, taṃ kira rājā pattābhiseko oparajje ṭhapesi. So ekadivasam vanacāraṃ gato addasa mahantaṃ migasaṅghaṃ cittakīḷāya kīlantaṃ. Disvānassa etadahosi - “ime tāva tiṇabhakkhā migā evaṃ kīlanti, ime pana samaṇā rājakule paṇītāni bhojanāni bhuñjitvā mudukāsu seyyāsu sayamānā kiṃ nāma kīlitaṃ na kīlissantī”ti! So tato āgantvā imaṃ attano vitakkaṃ rañño ārocesi. Rājā “aṭṭhāne kukkucāyitaṃ kumārena! Handa, naṃ evaṃ saññāpessāmī”ti ekadivasam kenaci kāraṇena kuddho viya hutvā “ehi sattadivasena rajjaṃ sampaṭiccha, tato taṃ ghāteṣāmī”ti maraṇabhayena tajjetvā tamatthaṃ saññāpesi. So kira kumāro “sattame maṃ divase māressatī”ti na cittarūpaṃ nhāyi, na bhuñji, na supi, ativiya lūkhasarīro ahosi. Tato naṃ rājā pucchi - “kissa tvaṃ evarūpo jāto”ti? “Maraṇabhayena, devā”ti. “Are, tvaṃ nāma paricchinnamaraṇaṃ sampassamāno vissattho na kīlasi? Bhikkhū assāsapassāsanibaddhaṃ maraṇaṃ pekkhamānā kathaṃ kīlissantī”ti! Tato pabhuti kumāro sāsane paṣīdi.

So puna ekadivasam migavaṃ nikkhamitvā araññe anuvicaramāno addasa yonakamahādhammarakkhitattheraṃ aññatarena hatthināgena sālasākhaṃ gahetvā bījīyamānaṃ nisinnaṃ. Disvā pāmojjajāto cintesi - “kadā nu kho ahampi ayaṃ

mahāthero viya pabbajeyyaṃ! Siyā nu kho so divaso”ti. Thero tassāsayaṃ viditvā tassa passantasseva ākāse uppatitvā asokārāme pokkharāṇiyā udakatale t̥hatvā cīvaraṇca uttarāsāṅgaṇca ākāse laggetvā nhāyituṃ āraddho.

Kumāro therassānubhāvaṃ disvā ativiya pasanno “ajjeva pabbajissāmī”ti nivattitvā rañño ārocesi - “pabbajissāmahaṃ, devā”ti. Rājā anekappakāraṃ yācitvāpi taṃ nivattetuṃ asakkonto asokārāmagamanīyamaggaṃ alaṅkārapetvā kumāraṃ chaṇavesaṃ gāhāpetvā alaṅkatāya senāya parivārāpetvā vihāraṃ nesi. “Yuvarājā kira pabbajissatī”ti sutvā bahū bhikkhū pattaḍḍharāṇi paṭiyādesuṃ. Kumāro padhānagharaṃ gantvā mahādhammarakkhitattherasseva santike pabbaji saddhiṃ purisasatasahassena. Kumārassa pana anupabbajitānaṃ gaṇanaparicchedo natthi. Kumāro rañño catuvassābhisekakāle pabbajito. Athaññopi rañño bhāgineyyo saṅghamittāya sāmiko aggibrahmā nāma kumāro atthi. Saṅghamittā taṃ paṭicca ekameva puttaṃ vijāyī. Sopi “yuvarājā pabbajito”ti sutvā rājānaṃ upasaṅkamitvā - “ahampi, deva, pabbajissāmī”ti yāci. “Pabbaja, tātā”ti ca raññā anuññāto taṃdivasameva pabbaji.

Evam anupabbajito, uḷāravibhavena khattiyajanena;
Rañño kaniṭṭhabhātā, tissattheroti viññeyyo.

So taṃ amaccaṃ tathā vip̥paṭipannaṃ disvā cintesi - “na rājā there mārāpetuṃ paḥiṇeyya; addhā imassevetamaṃ amaccassa duggahitaṃ bhavissatī”ti gantvā sayaṃ tassa āsanne āsane nisīdi. So theramaṃ sañjānitvā satthaṃ nipātetuṃ avisahanto gantvā rañño ārocesi - “ahaṃ, deva, uposathaṃ kātuṃ anicchantānaṃ ettakānaṃ nāma bhikkhūnaṃ sīsāni pātesim; atha ayyassa tissattherassa paṭipāṭi sampattā, kinti karomī”ti? Rājā sutvāva - “are! Kiṃ pana, tvaṃ, mayā bhikkhū ghātetuṃ pesito”ti tāvadeva sarīre uppannadāho hutvā vihāraṃ gantvā there bhikkhū pucchi - “ayaṃ, bhante, amacco mayā anāṇattova evaṃ akāsi, kassa nu kho iminā pāpena bhavitabba”nti? Ekacce therā, “ayaṃ tava vacanena akāsi, tuyhetamaṃ pāpa”nti āhaṃsu. Ekacce “ubhinnaṃpi vo etaṃ pāpa”nti āhaṃsu. Ekacce evamaṃsu - “kiṃ pana te, mahārāja, atthi cittaṃ ‘ayaṃ gantvā bhikkhū ghātetū”ti? “Natthi, bhante, kusalādhippāyo ahaṃ pesesiṃ - ‘samaggo bhikkhusaṅgho uposathaṃ karotū”ti. “Sace tvaṃ kusalādhippāyo, natthi tuyhamaṃ pāpamaṃ, amaccassevetamaṃ pāpa”nti. Rājā dvelhakajāto āha - “atthi nu kho, bhante, koci bhikkhu mametaṃ dvelhakaṃ chinditvā sāsanaṃ paggaḥetuṃ samattho”ti? “Atthi, mahārāja, moggaliputtatissatthero nāma, so te imaṃ dvelhakaṃ chinditvā sāsanaṃ paggaṇhituṃ samattho”ti. Rājā tadaheva cattāro dhammakathike ekekaḥbhikkhusahassaparivāre, cattāro ca amacce ekekapurisasahassaparivāre “theramaṃ gaṇhitvā āgacchathā”ti pesesi. Te gantvā “rājā pakkosati”ti āhaṃsu. Thero nāgacchi. Dutiyampi kho rājā aṭṭha dhammakathike, aṭṭha ca amacce saḥassasahassaparivāreyeva pesesi - “rājā, bhante, pakkosati”ti vatvā gaṇhitvāva āgacchathā”ti. Te tatheva āhaṃsu. Dutiyampi thero nāgacchi. Rājā there pucchi - “ahaṃ, bhante, dvikkhattuṃ paḥiṇim; kasmā thero nāgacchatī”ti? “Rājā pakkosati”ti vuttattā, mahārāja, nāgacchatī. Evaṃ pana vutte āgaccheyya ‘sāsanaṃ, bhante, osīdati, amhākaṃ sāsanaṃ paggaḥatthāya saḥāyakā hothā”ti. Atha rājā tathā vatvā soḷasa dhammakathike, soḷasa ca amacce saḥassasahassaparivāre pesesi. Bhikkhū ca paṭipucchi - “mahallako nu kho, bhante, thero daharo nu kho”ti? “Mahallako, mahārājā”ti. “Vayhamaṃ vā sivikaṃ vā abhiruhissati, bhante”ti? “Nābhiruhissati, mahārājā”ti. “Kuiṃ, bhante, thero vasati”ti? “Upari gaṅgāya, mahārājā”ti. Rājā āha

- “tena hi, bhāṇe, nāvāsāṅghāṭaṃ bandhitvā tattheva therāṃ nisīdāpetvā dvīsūpi tīresu ārakkhaṃ saṃvidhāya therāṃ ānethā”ti. Bhikkhū ca amaccā ca therassa santikaṃ gantvā rañño sāsanaṃ ārocesuṃ.

Thero sutvā “yaṃ kho ahaṃ mūlato paṭṭhāya sāsanaṃ paggaṇhissāmīti pabbajitomi. Ayaṃ dāni me so kālo anupatto”ti cammakhaṇḍaṃ gaṇhitvāva utṭhahi. Atha “thero sve pāṭaliputtaṃ sampāpuṇissatī”ti rattibhāge rājā supinaṃ addasa. Evarūpo supino ahosi - “sabbaseto hatthināgo āgantvā rājānaṃ sīsato paṭṭhāya parāmasitvā dakkhiṇahatthe aggahesi”ti. Punadivase rājā supinajjhāyake pucchi - “mayā evarūpo supino diṭṭho, kiṃ me bhavissatī”ti? Eko taṃ, “mahārāja, samaṇānaṃ dakkhiṇahatthe gaṇhissatī”ti. Atha rājā tāvadeva “thero āgato”ti sutvā gaṇḍātīraṃ gantvā nadiṃ otarivā abbhuggacchanto jāṇumatte udaye therāṃ sampāpuṇitvā therassa nāvāto otarantassa hatthaṃ adāsi. Thero rājānaṃ dakkhiṇahatthe aggahesi. Taṃ disvā asiggāhā “therassa sīsaṃ pātesāma”ti kosato asimā abbāhimsu. Kasmā? Etaṃ kira cārittaṃ rājakulesu - “yo rājānaṃ hatthe gaṇhati tassa asinā sīsaṃ pātetabba”nti. Rājā chāyaṃyeva disvā āha - “pubbepi ahaṃ bhikkhūsu viraddhakāraṇā assādaṃ na vindāmi, mā kho there virajjhithā”ti. Thero pana kasmā rājānaṃ hatthe aggahesīti? Yasmā rañña paṇhaṃ pucchanatthāya pakkosāpito tasmā “antevāsiko me aya”nti aggahesi.

Rājā therāṃ attano uyyānaṃ netvā bāhirato tikkhattuṃ parivārāpetvā ārakkhaṃ ṭhapetvā sayameva therassa pāde dhovivā telena makkhetvā therassa santike nisīditvā “paṭibalo nu kho thero mama kaṅkhaṃ chinditvā uppannaṃ adhikaraṇaṃ vūpasametvā sāsanaṃ paggaṇhitu”nti vīmaṃsanatthāya “ahaṃ, bhante, ekaṃ pāṭihāriyaṃ daṭṭhukāmo”ti āha. “Kataraṃ pāṭihāriyaṃ daṭṭhukāmosi, mahārāja”ti? “Pathavīkampanaṃ, bhante”ti. “Sakalapathavīkampanaṃ daṭṭhukāmosi, mahārāja, padasapathavīkampana”nti? “Kataraṃ panettha, bhante, dukkara”nti? “Kiṃ nu kho, mahārāja, kaṃsapātiyā udakapūṇṇāya sabbhaṃ udakaṃ kappetuṃ dukkaraṃ; udāhu upaḍḍha”nti? “Upaḍḍhaṃ, bhante”ti. “Evameva kho, mahārāja, padasapathavīkampanaṃ dukkara”nti. “Tena hi, bhante, padasapathavīkampanaṃ passissāmī”ti. “Tena hi, mahārāja, samantato yojane puratthimāya disāya ekena cakkena sīmaṃ akkamitvā ratho tiṭṭhatu; dakkhiṇāya disāya dvīhi pādehi sīmaṃ akkamitvā asso tiṭṭhatu; pacchimāya disāya ekena pādena sīmaṃ akkamitvā puriso tiṭṭhatu; uttarāya disāya upaḍḍhabhāgena sīmaṃ akkamitvā ekā udakapāti tiṭṭhatū”ti. Rājā tathā kārāpesi. Thero abhiññāpādakaṃ catutthajjhānaṃ samāpajjitvā tato vuṭṭhāya “rājā passatū”ti yojanappamaṇapathavīcalanaṃ adhiṭṭhahi. Puratthimāya disāya rathassa antosīmāya ṭhito pādova cali, itaro na cali. Evaṃ dakkhiṇapacchimadisāsu assapurisānaṃ antosīmāya ṭhitapādāyeva calimsu, upaḍḍhupaḍḍhaṃ sarīraṇca. Uttaradisāya udakapātiyāpi antosīmāya ṭhitaṃ upaḍḍhabhāgagatameva udakaṃ cali, avasesaṃ niccalamahosīti. Rājā taṃ pāṭihāriyaṃ disvā “sakkhati dāni thero sāsanaṃ paggaṇhitu”nti niṭṭhaṃ gantvā attano kukkuccaṃ pucchi - “ahaṃ, bhante, ekaṃ amaccaṃ ‘vihāraṃ gantvā adhikaraṇaṃ vūpasametvā uposathaṃ kārāpehi”ti pahiṇiṃ, so vihāraṃ gantvā ettake bhikkhū jīvitaṃ voropesi, etaṃ pāpaṃ kassa hotī”ti?

“Kiṃ pana te, mahārāja, atthi cittaṃ ‘ayaṃ vihāraṃ gantvā bhikkhū ghātetū”ti? “Natthi, bhante”ti. “Sace te, mahārāja, natthi evarūpaṃ cittaṃ, natthi tuyhaṃ pāpa”nti. Atha thero rājānaṃ etamatthaṃ iminā suttena saññāpesi - “cetanāhaṃ, bhikkhave, kammaṃ vadāmi. Cetayitvā kammaṃ karoti - kāyena vācāya manasā”ti.

Tamevattham paridīpetum tittirajātakam āhari - “atīte, mahārāja, dīpakatittiro tāpasam pucchi -

‘Ñātakō no nisinnoti, bahu āgacchatī jano;
Paṭicca kammaṃ phusati, tasmim me saṅkate mano’ti.

Tāpaso āha - ‘atthi pana te cittaṃ mama saddena ca rūpadassanena ca āgantvā ete pakkhino bajjhantu vā haññantu vā’ti? ‘Natthi, bhante’ti tittiro āha. Tato naṃ tāpaso saññāpesi - ‘sace te natthi cittaṃ, natthi pāpaṃ; cetayantameva hi pāpaṃ phusati, nācetayantaṃ.

‘Na paṭicca kammaṃ phusati, mano ce nappadussati;
Appossukkassa bhadraṃ, na pāpamupalimpatī”’ti.

Evaṃ thero rājānaṃ saññāpetvā tattheva rājuyyāne satta divasāni vasanto rājānaṃ samayaṃ uggaṇhāpesi. Rājā sattame divase asokārāme bhikkhusaṅghaṃ sannipātāpetvā sāṇipākāraṃ parikkhipāpetvā sāṇipākārantare nisinno ekaladdhike ekaladdhike bhikkhū ekato ekato kārāpetvā ekamekaṃ bhikkhusamūhaṃ pakkosāpetvā pucchi - “kiṃvādī sammāsambuddho”’ti? Tatosassatavādino “sassatavādī”’ti āhaṃsu. Ekaccasassatikā...pe... antānantikā... amarāvikkhepikā... adhiccasamuppannikā... saññīvādā... asaññīvādā... nevasaññīnāsaññīvādā ... ucchedavādā... diṭṭhadhammanibbānavādā “diṭṭhadhammanibbānavādī”’ti āhaṃsu. Rājā paṭhamameva samayassa uggahitattā “nayime bhikkhū, aññatitthiyā ime”’ti ñatvā tesam setakāni vatthāni datvā uppabbājesi. Te sabbepi saṭṭhisahassā ahesuṃ.

Athaññe bhikkhū pakkosāpetvā pucchi - “kiṃvādī, bhante, sammāsambuddho”’ti? “Vibhajjavādī, mahārājā”’ti. Evaṃ vutte rājā theram pucchi - “vibhajjavādī, bhante, sammāsambuddho”’ti? “Āma, mahārājā”’ti. Tato rājā “suddham dāni, bhante, sāsaṇaṃ; karotu bhikkhusaṅgho uposatha”’nti ārakkhaṃ datvā nagaraṃ pāvisi.

Samaggo saṅgho sannipatitvā uposathaṃ akāsi. Tasmim sannipāte saṭṭhi bhikkhusatasahassāni ahesuṃ. Tasmim samāgame moggaliputtatissatthero parappavādaṃ maddamāno kathāvatthuppakaraṇaṃ abhāsi. Tato saṭṭhisatasahassasaṅkhyesu bhikkhūsu uccinitvā tipīṭakapariyattidharānaṃ pabhinnapaṭisambhidānaṃ tevijjādibhedānaṃ bhikkhūnaṃ saḥassamekaṃ gahetvā yathā mahākassapatthero ca kākaṇḍakaputto yasatthero ca dhammañca vinayañca saṅgāyiṃsu; evameva dhammañca vinayañca saṅgāyanto sabbaṃ sāsaṇamalaṃ visodhetvā tatiyasaṅgītiṃ akāsi. Saṅgītipariyosāne anekappakāraṃ pathavī akampittha. Ayaṃ saṅgīti navahi māsehi niṭṭhitā. Yā loke -

Katā bhikkhusahassena, tasmā saḥassikāti ca;
Purimā dve upādāya, tatiyāti ca vuccatīti.

Ayaṃ tatiyasaṅgīti.

Ettāvata ca “kenābhata”’nti etassa pañhassa vissajjanatthaṃ yaṃ avocumha - “jambudīpe tāva upālītheramādiṃ katvā ācariyaparamparāya yāva tatiyasaṅgīti tāva ābhataṃ. Tatrāyaṃ ācariyaparamparā -

“Upālī dāsako ceva, soṇako siggavo tathā;
Tisso moggaliputto ca, pañcete vijitāvino.

“Paramparāya vinayaṃ, dīpe jambusirivhaye;
Acchijjamānamānesuṃ, tatiyo yāva saṅgaho”ti.

Tassattho pakāsitova hoti.

Tatīyasaṅgahato pana uddhaṃ imaṃ dīpaṃ mahindādīhi ābhaṭaṃ. Mahindato uggahetvā kañci kālāṃ ariṭṭhattherādīhi ābhaṭaṃ. Tato yāvajjatanā tesāmyeva antevāsikaparamparabhūtāya ācariyaparamparāya ābhatanti veditabbaṃ. Yathāhu porāṇā -

“Tato mahindo iṭṭiyo, uttiyo sambalo tathā;
Bhaddanāmo ca paṇḍito.

“Ete nāgā mahāpañña, jambudīpā idhāgatā;
Vinayaṃ te vācayimṣu, piṭakaṃ tambapaṇṇiyā.

“Nikāye pañca vācesuṃ, satta ceva pakaraṇe;
Tato ariṭṭho medhāvī, tissadatto ca paṇḍito.

“Visārado kāḷasumano, thero ca dīghanāmako;
Dīghasumano ca paṇḍito.

“Punadeva kāḷasumano, nāgatthero ca buddharakkhito;
Tissatthero ca medhāvī, devatthero ca paṇḍito.

“Punadeva sumano medhāvī, vinaye ca visārado;
Bahussuto cūḷanāgo, gajova duppadhamṣiyo.

“Dhammapālitanāmo ca, rohaṇe sādhipūjito;
Tassa sisso mahāpañño, khemanāmo tipeṭako.

“Dīpe tāraḱarājāva, paññaṃ atirocatha;
Upatisso ca medhāvī, phussadevo mahākathī.

“Punadeva sumano medhāvī, pupphanāmo bahussuto;
Mahākathī mahāsivo, piṭake sabbattha kovido.

“Punadeva upāli medhāvī, vinaye ca visārado;
Mahānāgo mahāpañño, saddhammavaṃsakovido.

“Punadeva abhayo medhāvī, piṭake sabbattha kovido;
Tissatthero ca medhāvī, vinaye ca visārado.

“Tassa sisso mahāpañño, pupphanāmo bahussuto;
Sāsanaṃ anurakkhanto, jambudīpe patiṭṭhito.

“Cūḷābhayo ca medhāvī, vinaye ca visārado;
Tissatthero ca medhāvī, saddhammavaṃsakovido.

“Cūḷadevo ca medhāvī, vinaye ca visārado;
Sivatthero ca medhāvī, vinaye sabbattha kovido.

“Ete nāgā mahāpaññā, vinayaññū maggakovidā;
Vinayaṃ dīpe pakāsesuṃ, piṭakaṃ tambapaṇṇiyā”ti.

Tatrāyaṃ anupubbikathā - moggaliputtatissatthero kira imaṃ tatiyadhammasaṅgītiṃ katvā evaṃ cintesi - “kattha nu kho anāgate sāsanaṃ suppatitṭhitaṃ bhaveyyā”ti? Athassa upaparikkhato etadahosi - “paccantimesu kho janapadesu suppatitṭhitaṃ bhavissatī”ti. So tesam tesam bhikkhūnaṃ bhāraṃ katvā te te bhikkhū tattha tattha pesesi. Majjhantikattheraṃ kasmīragandhāraraṭṭhaṃ pesesi - “tvaṃ etaṃ raṭṭhaṃ gantvā ettha sāsanaṃ patitṭhāpehi”ti. Mahādevattheraṃ tatheva vatvā mahimsakamaṇḍalaṃ pesesi. Rakkhitattheraṃ vanavāsīṃ.

Yonakadhammarakkhitattheraṃ aparantakaṃ. Mahādharmarakkhitattheraṃ mahāraṭṭhaṃ. Mahārakkhitattheraṃ yonakalokaṃ. Majjhimattheraṃ himavantadesabhāgaṃ. Soṇattheraṇca uttarattheraṇca suvaṇṇabhūmiṃ. Attano saddhivihārikaṃ mahindattheraṃ itṭiyattherena uttiyattherena sambalattherena bhaddasālattherena ca saddhiṃ tambapaṇṇidīpaṃ pesesi - “tumhe tambapaṇṇidīpaṃ gantvā ettha sāsanaṃ patitṭhāpethā”ti. Sabbepi taṃ taṃ disābhāgaṃ gacchantā attapañcamā agamaṃsu “paccantimesu janapadesu pañcavaggo gaṇo alaṃ upasampadakkammāyā”ti maññaṃānā.

Tena kho pana samayena kasmīragandhāraraṭṭhe sassapākasamaye aravāḷo nāma nāgarājā karakavassaṃ nāma vassāpetvā sassaṃ harāpetvā mahāsamuddaṃ pāpeti. Majjhantikatthero pana pāṭaliputtato vehāsaṃ abbhuggantvā himavati aravāḷadahassa upari otaritvā aravāḷadahapitṭhiyaṃ caṅkamatipi tiṭṭhatipi nisīdatipi seyyampi kappeti. Nāgamāṇavakā taṃ disvā aravāḷassa nāgarājassa ārocesuṃ - “mahārāja, eko chinnabhinnapaṭadharo bhaṇḍo kāsāvavasano amhākaṃ udakaṃ dūsetī”ti. Nāgarājā tāvadeva kodhābhībhūto nikkhamitvā therāṃ disvā makkhaṃ asahamāno antalikkhe anekāni bhiṃsanakāni nimmini. Tato tato bhusā vātā vāyanti, rukkhā chijjanti, pabbatakūṭāni patanti, meghā gajjanti, vijjulatā niccharanti, asaniyo phalanti, bhinnaṃ viya gaganatalaṃ udakaṃ paggharati. Bhayānakarūpā nāgakumārā sannipatanti. Sayampi dhūmāyati, pajjalati, paharaṇavutṭhiyo vissajjeti. “Ko ayaṃ muṇḍako chinnabhinnapaṭadharo”tiādīhi pharusavacanehi therāṃ santajjesi. “Etha gaṇhatha hanatha niddhamatha imaṃ samaṇa”nti nāgabalaṃ āṇāpesi. Thero sabbaṃ taṃ bhiṃsanakaṃ attano iddhibalena paṭibāhitvā nāgarājānaṃ āha -

“Sadevakopi ce loko, āgantvā tāsayeyya maṃ;
Na me paṭibalo assa, janetuṃ bhayabheravaṃ.

“Sacepi tvaṃ mahiṃ sabbaṃ, sasamuddaṃ sapabbataṃ;
Ukkhipitvā mahānāga, khipeyyāsi mamūpari.

“Neva me sakkuṇeyyāsi, janetuṃ bhayabheravaṃ;
Aññadatthu tavevassa, vighāto uragādhipā”ti.

Evaṃ vutte nāgarājā vihatānubhāvo nipphalavāyāmo dukkhī dummano ahosi. Taṃ thero taṅkhaṇānurūpāya dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā tīsu saraṇesu pañcasu ca sīlesu patitṭhāpesi saddhiṃ caturāsītiyā nāgasahasseehi. Aññepi bahū himavantavāsino yakkhā ca gandhabbā ca kumbhaṇḍā ca therassa dhammakathaṃ sutvā saraṇesu ca sīlesu ca patitṭhahiṃsu. Pañcakopi

yakkho saddhiṃ bhariyāya yakkhiniyā pañcahi ca puttasatehi paṭhame phale patiṭṭhito. Athāyasmā majjhantikatto sabbepi nāgayakkharakkhase āmantetvā evamāha -

“Mā dāni kodhaṃ janayittha, ito uddhaṃ yathā pure;
Sassaghātañca mā kattha, sukhakāmā hi paṇino;
Karotha mettaṃ sattesu, vasantu manujā sukha”nti.

Te sabbepi “sādhū bhante”ti therassa paṭissuṇitvā yathānusiṭṭhaṃ paṭipajjimsu. Taṃdivasameva ca nāgarājassa pūjāsamayo hoti. Atha nāgarājā attano ratanamayaṃ pallaṅkaṃ āharāpetvā therassa paññāpesi. Nisīdi therō pallaṅke. Nāgarājāpi therāṃ bījayaṃāno samīpe aṭṭhāsi. Tasmīṃ khaṇe kasmīragandhāraraṭṭhavāsino āgantvā therāṃ disvā “amhākaṃ nāgarājatopi therō mahiddhikataro”ti therameva vanditvā nisinnā. Therō tesāṃ āsīvisopamasuttaṃ kathesi. Suttapariyosāne asītiyā paṇasahassānaṃ dhammābhisamayo ahosi, kulasatasahassaṃ pabbaji. Tato pabhūti ca kasmīragandhārā yāvajjatanā kāsāvapajjotā isivātapāṭivātā eva.

Gantvā kasmīragandhāraṃ, isi majjhantiko tadā;
Duṭṭhaṃ nāgaṃ pasādetvā, mokesi bandhanā bahūti.

Mahādevattheropi mahimsakamaṇḍalaṃ gantvā devadūtasuttaṃ kathesi. Suttapariyosāne cattālīsa paṇasahassāni dhammacakkhuṃ paṭilabhimso, cattālīsaṃyeva paṇasahassāni pabbajimsu.

Gantvāna raṭṭhaṃ mahimsaṃ, mahādevo mahiddhiko;
Codetvā devadūtehi, mokesi bandhanā bahūti.

Rakkhitatthero pana vanavāsīṃ gantvā ākāse ṭhatvā anamataggapariyāyakathāya vanavāsike pasādesi. Kathāpariyosāne panassa saṭṭhisahassānaṃ dhammābhisamayo ahosi. Sattatisahassamattā pabbajimsu, pañcavihārasatāni patiṭṭhahimsu. Evaṃ so tattha sāsanaṃ patiṭṭhāpesi.

Gantvāna rakkhitatthero, vanavāsīṃ mahiddhiko;
Antalikkhe ṭhito tattha, desesi anamataggiyanti.

Yonakadhammarakkhitattheropi aparantakaṃ gantvā aggikkhandhopamasuttantakathāya aparantake pasādetvā sattati paṇasahassāni dhammāmatāṃ pāyesi. Khattiyakulato eva purisasahassāni pabbajimsu, samadhikāni ca cha itthisahassāni. Evaṃ so tattha sāsanaṃ patiṭṭhāpesi.

Aparantaṃ vigāhitvā, yonako dhammarakkhito;
Aggikkhandhopamenettha, pasādesi jane bahūti.

Mahādhammarakkhitatthero pana mahāraṭṭhaṃ gantvā mahānārada-kassapa-jātakakathāya mahāraṭṭhake pasādetvā caturāsīti paṇasahassāni maggaphalesu patiṭṭhāpesi. Terasasahassāni pabbajimsu. Evaṃ so tattha sāsanaṃ patiṭṭhāpesi.

Mahāraṭṭhaṃ isi gantvā, so mahādhammarakkhito;
Jātakāṃ kathayitvāna, pasādesi mahājananti.

Mahārakkhitattheropi yonakarattṭhaṃ gantvā kāḷakārāmasuttantakathāya yonakaloṃ pasādetvā sattatisahassādhikassa paṇasatasahassassa maggaphalālaṅkāraṃ adāsi. Santike cassa dasasahassāni pabbajimsu. Evaṃ sopi tattha sāsanaṃ patitṭhāpesi.

Yonaratṭhaṃ tadā gantvā, so mahārakkhito isi;
Kāḷakārāmasuttena te pasādesi yonaketi.

Majjhimatthero pana kassapagottattherena aḷakadevattherena dundubhissarattherena mahādevattherena ca saddhiṃ himavantadesabhāgaṃ gantvā dhammacakkappavattanasuttantakathāya taṃ desaṃ pasādetvā asītipāṇakoṭiyo maggaphalaratanāni paṭilābhesi. Pañcapi ca therā pañca ratṭhāni pasādesuṃ. Ekamekassa santike satasahassamattā pabbajimsu. Evaṃ te tattha sāsanaṃ patitṭhāpesuṃ.

Gantvāna majjhimatthero, himavantaṃ pasādayi;
Yakkhasenaṃ pakāsento, dhammacakkapavattananti.

Soṇattheropi saddhiṃ uttarattherena suvaṇṇabhūmiṃ agamāsi. Tena ca samayena tattha ekā rakkhasī samuddato nikkhamitvā rājakule jāte jāte dārake khādati. Taṃdivasameva ca rājakule eko dārako jāto hoti. Manussā therāṃ disvā “rakkhasānaṃ sahāyako eso”ti maññaṃānā āvudhāni gahetvā therāṃ paharitukāmā āgacchanti. Thero “kiṃ tumhe āvudhahatthā āgacchathā”ti āha. Te āhaṃsu - “rājakule jāte jāte dārake rakkhasā khādanti, tesāṃ tumhe sahāyakā”ti. Thero “na mayaṃ rakkhasānaṃ sahāyakā, samaṇā nāma mayaṃ viratā paṇātipātā...pe... viratā majjapānā ekabhikkhū sīlavanto kalyāṇadhammā”ti āha. Tasmīṃyeva ca khaṇe sā rakkhasī saparivārā samuddato nikkhami “rājakule dārako jāto taṃ khādissāmī”ti. Manussā taṃ disvā “esā, bhante, rakkhasī āgacchatī”ti bhītā viravimsu. Thero rakkhasehi diguṇe attabhāve nimminivā tehi attabhāvehi taṃ rakkhasiṃ sapariṣaṃ majjhe katvā ubhosu passesu parikkhipi. Tassā sapariṣāya etadahosi - “addhā imehi idaṃ ṭhānaṃ laddhaṃ bhavissati. Mayaṃ pana imesaṃ bhakkhā bhavissāmā”ti. Sabbe rakkhasā bhītā vegasā palāyimsu. Theropi te yāva adassanaṃ tāva palāpetvā dīpassa samantato rakkhaṃ ṭhapesi. Tasmiṃca samaye sannipatitaṃ mahājanakāyaṃ brahmajālasuttantakathāya pasādetvā saraṇesu ca sīlesu ca patitṭhāpesi. Saṭṭhisahassānaṃ panettha dhammābhisaṃmayo ahosi. Kuladārakānaṃ aḍḍhuḍḍhāni sahassāni pabbajimsu, kuladhītānaṃ diyaḍḍhasahassaṃ. Evaṃ so tattha sāsanaṃ patitṭhāpesi. Tato pabhuti rājakule jātadārakānaṃ soṇuttaranāmaeva karonti.

Suvaṇṇabhūmiṃ gantvāna, soṇuttarā mahiddhikā;
Pisāce niddhametvāna, brahmajālaṃ adesisunti.

Mahindatthero pana “tambapaṇṇidīpaṃ gantvā sāsanaṃ patitṭhāpehī”ti upajjhāyena ca bhikkhusaṅghena ca ajjhittṭho cintesi - “kālo nu kho me tambapaṇṇidīpaṃ gantum no”ti. Athassa vīmaṃsato “na tāva kālo”ti ahosi. Kiṃ panassa disvā etadahosi? Muṭasivaraṇṇo mahallakabhāvaṃ. Tato cintesi - “ayaṃ rājā mahallako, na sakkā imaṃ gaṇhitvā sāsanaṃ paggahetum. Idāni panassa putto devānaṃpiyatisso rajjaṃ kāressati. Taṃ gaṇhitvā sakkā bhavissati sāsanaṃ paggahetum. Handa yāva so samayo āgacchatī, tāva ñātake olokema. Puna dāni mayaṃ imaṃ janapadaṃ āgaccheyyāma vā na vā”ti. So evaṃ cintetvā upajjhāyaṇca bhikkhusaṅghaṇca vanditvā asokārāmato nikkhamma tehi itṭhiyādīhi catūhi therehi saṅghamittāya

puttena sumanasāmaṇerena bhaṇḍukena ca upāsakena saddhiṃ
rājagahanagaraparivattakena dakkhiṇāgiri janapade cārikaṃ caramāno ñātake
olokento cha māse atikkāmesi. Athānupubbena mātu nivesanaṭṭhānaṃ
vedisanagaraṃ nāma sampatto. Asoko kira kumārakāle janapadaṃ labhivā ujjeniṃ
gacchanto vedisanagaraṃ patvā vedisaseṭṭhiṃ dhītaraṃ aggahesi. Sā
taṃdivasameva gabbhaṃ gaṇhitvā ujjeniyaṃ mahindakumāraṃ vijāyi. Kumārassa
cuddasavassakāle rājā abhisekaṃ pāpuṇi. Sā tassa mātā tena samayena ñātighare
vasati. Tena vuttaṃ - “athānupubbena mātu nivesanaṭṭhānaṃ veṭṭisanagaraṃ nāma
sampatto”ti.

Sampattañca pana therāṃ disvā theramātā devī pādesu sirasā vanditvā bhikkhaṃ
datvā therāṃ attanā kataṃ vedisagirimahāvihāraṃ nāma āropesi. Thero tasmīṃ
vihāre nisinno cintesi - “amhākaṃ idha kattabbakiccaṃ niṭṭhitaṃ, samayo nu kho
idāni laṅkādīpaṃ gantu”nti. Tato cintesi - “anubhavatu tāva me pitarā pesitaṃ
abhisekaṃ devānaṃpiyatisso, ratanattayaguṇaṃ suṇātu, chaṇatthañca nagarato
nikkhamitvā missakapabbataṃ abhiruhatu, tadā taṃ tattha dakkhissāmā”ti.
Athāparaṃ ekamāsaṃ tattheva vāsaṃ kappesi. Māsātikkamena ca
jeṭṭhamūlamāsapuṇṇamāyaṃ uposathadivase sannipatitā sabbepi - “kālo nu kho
amhākaṃ tambapaṇṇidīpaṃ gamanāya, udāhu no”ti mantayimṃsu. Tenāhu porāṇā -

“Mahindo nāma nāmena, saṅghatthero tadā ahu;
Ittiyo uttiyo thero, bhaddasālo ca sambalo.

“Sāmaṇero ca sumano, chaḷabhiñño mahiddhiko;
Bhaṇḍuko sattamo tesāṃ, diṭṭhasacco upāsako;
Iti hete mahānāgā, mantayimṃsu rahogatā”ti.

Tadā sakko devānamindo mahindattherāṃ upasaṅkhamitvā etadavoca - “kālaṅkato,
bhante, muṭasivarājā; idāni devānaṃpiyatissamahārājā rajjaṃ kareti.
Sammāsambuddhena ca tumhe byākatā - ‘anāgate mahindo nāma bhikkhu
tambapaṇṇidīpaṃ pasādessatī”ti. Tasmātiha vo, bhante, kālo dīpavaraṃ gamanāya;
ahampi vo sahāyo bhavissāmī”ti. Kasmā pana sakko evamāha? Bhagavā kirassa
bodhimūleyeva buddhacakkhunā lokaṃ voloketvā anāgate imassa dīpassa sampattiṃ
disvā etamatthaṃ ārocesi - “tadā tvampi sahāyo bhavēyyāsī”ti ca āṇāpesi. Tasmā
evamāha. Thero tassa vacanaṃ sampañcchitvā attasattamo veṭṭisakapabbatā
vehāsaṃ uppatitvā anurādhapurassa puratthimadisāya missakapabbate patitṭhahi.
Yaṃ panetarahi “cetiyaṃ pabbato”tipi sañjānanti. Tenāhu porāṇā -

“Veṭṭisagirimhi rājagahe, vasitvā tiṃsarattiyo;
Kālova gamanassatī, gacchāma dīpamuttamaṃ.

“Paḷiṇā jambudīpā te, haṃsarājāva ambare;
Evamuppatitā therā, nipatiṃsu naguttame.

“Purato puraseṭṭhassa, pabbate meghasannibhe;
Patiṃsu sīlakūṭamhi, haṃsāva nagamuddhanī”ti.

Evam itṭhiyādīhi saddhiṃ āgantvā patitṭhahanto ca āyasmā mahindatthero
sammāsambuddhassa parinibbānato dvinnāṃ vassasatānaṃ upari chattiṃsatime
vasse imasmīṃ dīpe patitṭhahitī veditabbo. Ajātasattussa hi aṭṭhame vasse

sammāsambuddho parinibbāyi. Tasmiṃyeva vasse sīhakumārassa putto tambapaṇṇidīpassa ādirājā vijayakumāro imaṃ dīpamāgantvā manussāvāsaṃ akāsi. Jambudīpe udayabhaddassa cuddasame vasse idha vijayo kālamakāsi. Udayabhaddassa pañcadasame vasse paṇḍuvāsudevo nāma imasmiṃ dīpe rajjaṃ pāpuṇi. Tattha nāgadāsakaraṇṇo vīsatime vasse idha paṇḍuvāsudevo kālamakāsi. Tasmiṃyeva ca vasse abhayo nāma rājakumāro imasmiṃ dīpe rajjaṃ pāpuṇi. Tattha susunāgaraṇṇo sattarasame vasse idha abhayaraṇṇo vīsativassāni paripūrimṣu. Atha abhayassa vīsatime vasse paṇḍukābhayo nāma dāmariko rajjaṃ aggahesi. Tattha kālāsokassa soḷasame vasse idha paṇḍukassa sattarasavassāni paripūrimṣu. Tāni heṭṭhā ekena vassena saha aṭṭhārasa honti. Tattha candaguttassa cuddasame vasse idha paṇḍukābhayo kālamakāsi. Muṭasivarājā rajjaṃ pāpuṇi. Tattha asokadhammarājassa sattarasame vasse idha muṭasivarājā kālamakāsi. Devānampiyatisso rajjaṃ pāpuṇi. Parinibbute ca sammāsambuddhe ajātasattu catuvīsati vassāni rajjaṃ kāresi. Udayabhaddo soḷasa, anuruddho ca muṇḍo ca aṭṭha, nāgadāsako catuvīsati, susunāgo aṭṭhārasa, tasseva putto kālāsoko aṭṭhavīsati, tato tassa puttakā dasa bhātukarājāno dvevīsati vassāni rajjaṃ kāresuṃ. Tesam pacchato nava nandā dvevīsatimeva, candagutto catuvīsati, bindusāro aṭṭhavīsati. Tassāvasāne asoko rajjaṃ pāpuṇi. Tassa pure abhisekā cattāri abhisekato aṭṭhārasame vasse imasmiṃ dīpe mahindatthero patiṭṭhito. Evametenā rājavaṃsānusārena veditabbametaṃ - “sammāsambuddhassa parinibbānato dvinnam vassasatānaṃ upari chattiṃsatime vasse imasmiṃ dīpe patiṭṭhahī”ti.

Tasmiṃca divase tambapaṇṇidīpe jeṭṭhamūlanakkhattaṃ nāma hoti. Rājā nakkhattaṃ ghoṣāpetvā “chaṇaṃ karoṭhā”ti amacce ca āṇāpetvā cattālīsapurisasahassaparivāro nagaramhā nikkhamitvā yena missakapabbato tena pāyāsi migavaṃ kīḷitukāmo. Atha tasmiṃ pabbate adhivatthā ekā devatā “raṇṇo there dassessāmī”ti rohitamigarūpaṃ gahetvā avidūre tiṇapaṇṇāni khādamānā viya carati. Rājā taṃ disvā “ayuttaṃ dāni pamattaṃ vijjhitu”nti jiyam phoṭesi. Migo ambatthalamaggaṃ gahetvā palāyituṃ ārabhi. Rājā piṭṭhito piṭṭhito anubandhanto ambatthalameva abhiruhi. Migopi therānaṃ avidūre antaradhāyi. Mahindatthero rājānaṃ avidūre āgacchantam disvā “mamaṃyeva rājā passatu, mā itare”ti adhiṭṭhahitvā “tissa, tissa, ito ehī”ti āha. Rājā sutvā cintesi - “imasmiṃ dīpe jāto maṃ ‘tissā’ti nāmaṃ gahetvā ālapituṃ samattho nāma natthi. Ayaṃ pana chinnabhinnapaṭadharo bhaṇḍu kāsāvavasano maṃ nāmena ālapati, ko nu kho ayaṃ bhavissati manusso vā amanusso vā”ti? Thero āha -

“Samaṇā mayaṃ mahārāja, dhammarājassa sāvakā;
Taveva anukampāya, jambudīpā idhāgatā”ti.

Tena ca samayena devānampiyatissamahārājā ca asokadhammarājā ca adiṭṭhasahāyakā honti. Devānampiyatissamahārājassa ca puñṇānubhāvena chātapabbatapāde ekamhi veḷugumbe tisso veḷuyatṭhiyo rathayaṭṭhippamāṇā uppajjimsu - ekā latāyatṭhi nāma, ekā pupphayaṭṭhi nāma, ekā sakuṇayaṭṭhi nāma. Tāsu latāyatṭhi rajatavaṇṇā hoti, taṃ alaṅkaritvā uppannalatā kañcanaṇṇā khāyati. Pupphayaṭṭhiyaṃ pana nīlapītalohitodātakāḷavaṇṇāni pupphāni suvibhattavaṇṇapattakiṇjakkhāni hutvā khāyanti. Sakuṇayaṭṭhiyaṃ haṃsakukkuṭajīvajīvākādayo sakuṇā nānappakārāni ca catuppadāni sajīvāni viya khāyanti. Vuttampi cetam dīpavaṃse -

“Chātapabbatapādāmaṃ, veḷuyatṭhī tayo ahu;

Setā rajatayaṭṭhīva, latā kañcanasannibhā.

“Nīlādi yādisaṃ pupphaṃ, pupphayaṭṭhimhi tādisaṃ;
Sakuṇā sakuṇayaṭṭhimhi, sarūpeneva saṇṭhitā”ti.

Samuddatopissa muttāmaṇiveḷuriyādi anekavihiṭaṃ ratanaṃ uppajji.
Tambapaṇṇiyaṃ pana aṭṭha muttā uppajjimsu - hayamuttā, gajamuttā, rathamuttā,
āmalakamuttā, valayamuttā, aṅguliveṭṭhakamuttā, kakudhaphalamuttā,
pākatikamuttāti. So tā ca yaṭṭhiyo tā ca muttā aññañca bahuṃ ratanaṃ asokassa
dhammarañño paṇṇākāratthāya pesesi. Asoko pasīditvā tassa pañca
rājakakudhabhaṇḍāni pahīni - chattaṃ, cāmaraṃ, khaggaṃ, molīṃ, ratanapādukaṃ,
aññañca abhisekatthāya bahuvidhaṃ paṇṇākāraṃ; seyyathidaṃ - saṅkhaṃ,
gaṅgodakaṃ, vaḍḍhamānaṃ, vaṭaṃsaṃ, bhiṅgāraṃ, nandiyāvaṭṭaṃ, sivikaṃ,
kaññaṃ, kaṭacchuṃ, adhovimaṃ dussayugaṃ, hatthapuñcanaṃ, haricandanaṃ,
aruṇavaṇṇamattikaṃ, añjanaṃ, harītaṃ, āmalakanti. Vuttampi cetāṃ dīpavaṃse -

“Vālabījanimuṇhīsaṃ, chattaṃ khaggañca pādukaṃ;
Veṭhanaṃ sārappāmaṅgaṃ, bhiṅgāraṃ nandivaṭṭakaṃ.

“Sivikaṃ saṅkhaṃ vaṭaṃsañca, adhovimaṃ vatthakoṭikaṃ;
Sovaṇṇapātiṃ kaṭacchuṃ, mahaggaṃ hatthapuñcanaṃ.

“Anotattodakaṃ kaññaṃ, uttamaṃ haricandanaṃ;
Aruṇavaṇṇamattikaṃ, añjanaṃ nāgamāhaṭaṃ.

“Harītaṃ āmalakaṃ, mahaggaṃ amatosadhaṃ;
Saṭṭhivāhasataṃ sālīṃ, sugandhaṃ suvakāhaṭaṃ;
Puññaṃkammābhiniḍḍattaṃ, pāhesi asokavhaya”ti.

Na kevalaṇcetaṃ āmisapaṇṇākāraṃ, imaṃ kira dhammapaṇṇākārampi pesesi -

“Ahaṃ buddhañca dhammañca, saṅghañca saraṇaṃ gato;
Upāsakattaṃ desesiṃ, sakyaputtassa sāsane.

“Imesu tīsu vatthūsu, uttame jinasāsane;
Tvampi cittaṃ pasādehi, saddhā saraṇamupehī”ti.

Svāyaṃ rājā taṃ divasaṃ asokaraññaṃ pesitena abhisekena ekamāsābhisitto hoti.

Visākhapuṇṇamāyaṃ hissa abhisekamakaṃsu. So acirassutaṃ - taṃ
sāsanappavattiṃ anussaramāno taṃ therassa “samaṇā mayaṃ mahārāja
dhammarājassa sāvakā”ti vacanaṃ sutvā “ayyā nu kho āgatā”ti tāvadeva āvudhaṃ
nikkhipitvā ekamantaṃ nisīdi sammodanīyaṃ kathaṃ kathayamāno. Yathāha -

“Āvudhaṃ nikkhipitvāna, ekamantaṃ upāvisi;
Nisajja rājā sammodi, bahuṃ atthūpasañhita”nti.

Sammodanīyakathaṃ kurumāneyeva tasmīṃ tānipi cattālīsapurisasahassāni
āgantvā samparivāresuṃ. Tadā thero itarepi cha jane dassesi. Rājā disvā “ime kadā
āgatā”ti āha. “Mayā saddhiṃyeva, mahārājā”ti. “Idāni pana jambudīpe aññepi

evarūpā samaṇā santi”ti? “Santi, mahārāja; etarahi jambudīpo kāsāvapajjoto isivātapavāto. Tasmiṃ -

“Tevijjā iddhipattā ca, cetopariyāyakovidā;
Khīṇāsavā arahanto, bahū buddhassa sāvakāti.

“Bhante, kena āgatattā”ti? “Neva, mahārāja, udakena na thalenā”ti. “Rājā ākāsenā āgatā”ti aññāsi. Thero “atthi nu kho rañño paññāveyattiya”nti vīmaṃsanatthāya āsannaṃ ambarukkhāya ārabba pañhaṃ pucchi - “kiṃ nāmo ayaṃ, mahārāja, rukkhō”ti? “Ambarukkhō nāma, bhante”ti. “Imaṃ pana, mahārāja, ambaṃ muñcitvā añño ambo atthi, natthi”ti? “Atthi, bhante, aññepi bahū ambarukkhā”ti. “Imaṇca ambaṃ te ca ambe muñcitvā atthi nu kho, mahārāja, aññe rukkhā”ti? “Atthi, bhante, te pana na ambarukkhā”ti. “Aññe ambe ca anambe ca muñcitvā atthi pana añño rukkhō”ti? “Ayameva, bhante, ambarukkhō”ti. “Sādhu, mahārāja, paṇḍitosi. Atthi pana te, mahārāja, ñātakā”ti? “Atthi, bhante, bahū janā”ti. “Te muñcitvā aññe keci aññātakāpi atthi, mahārājā”ti? “Aññātakā, bhante, ñātakehi bahutarā”ti. “Tava ñātake ca aññātake ca muñcitvā atthañño koci, mahārājā”ti? “Ahameva, aññātakō”ti. Atha thero “paṇḍito rājā sakkhissati dhammaṃ aññātu”nti cūlahatthipadopamasuttaṃ kathesi. Kathāpariyosāne rājā tīsu saraṇesu patitṭhahi saddhiṃ cattālīsāya pāṇasahashehi.

Taṃ khaṇaṇñeva ca rañño bhattaṃ āhariyittha. Rājā ca suttantaṃ suṇanto eva aññāsi - “na imesaṃ imasmiṃ kāle bhojanaṃ kappatī”ti. “Apucchitvā pana bhuñjitum ayutta”nti cintetvā “bhuñjissatha, bhante”ti pucchi. “Na, mahārāja, amhākaṃ imasmiṃ kāle bhojanaṃ kappatī”ti. “Kasmiṃ kāle, bhante, kappatī”ti? “Aruṇuggamanato paṭṭhāya yāva majjhanhikasamayā, mahārājā”ti. “Gacchāma, bhante, nagara”nti? “Alaṃ, mahārāja, idheva vasissāmā”ti. “Sace, bhante, tumhe vasatha, ayaṃ dārako āgacchatū”ti. “Mahārāja, ayaṃ dārako āgataphalo viññātasāsano pabbajjāpekkho idāni pabbajissatī”ti. Rājā “tena hi, bhante, sve rathaṃ pesessāmi; taṃ abhiruhitvā āgaccheyyāthā”ti vatvā vanditvā pakkāmi.

Thero acirapakkantassa rañño sumanasāmaṇeraṃ āmantesi - “ehi tvaṃ, sumana, dhammasavanassa kālaṃ ghosehī”ti. “Bhante, kittakaṃ tṭhānaṃ sāvento ghosemī”ti? “Sakalaṃ tambapaṇḍīpa”nti. “Sādhu, bhante”ti sāmaṇero abhiññāpādakaṃ catutthajjhānaṃ samāpajjitvā vuṭṭhāya adhiṭṭhahitvā samāhitena cittaṇa sakalaṃ tambapaṇḍīpaṃ sāvento tikkhattuṃ dhammasavanassa kālaṃ ghosesi. Rājā taṃ saddaṃ sutvā therānaṃ santikaṃ pesesi - “kiṃ, bhante, atthi koci upaddavo”ti. “Natthamhākaṃ koci upaddavo, dhammasavanassa kālaṃ ghosāpayimha buddhavanasaṃ khetukāmaṃhā”ti. Tañca pana sāmaṇerassa saddaṃ sutvā bhumma devatā saddamanussāvesuṃ. Etenupāyena yāva brahmalokā saddo abbhuggacchi. Tena saddena mahā devatāsannipāto ahosi. Thero mahantaṃ devatāsannipātaṃ disvā samacittasuttantaṃ kathesi. Kathāpariyosāne asaṅkhyeyyānaṃ devatānaṃ dhammābhisamayo ahosi. Bahū nāgā ca supaṇṇā ca saraṇesu patitṭhahiṃsu. Yādisova sārīputtattherassa imaṃ suttantaṃ kathayato devatāsannipāto ahosi, tādiso mahindattherassāpi jāto. Atha tassā rattiyā accayena rājā therānaṃ rathaṃ pesesi. Sārathī rathaṃ ekamante tṭhapetvā therānaṃ ārocesi - “āgato, bhante, ratho; abhiruhatha gacchissāmā”ti. Therā “na mayaṃ rathaṃ abhiruhāma; gaccha tvaṃ, pacchā mayaṃ āgacchissāmā”ti vatvā vehāsaṃ

abbhuggantvā anurādhapurassa puratthimadisāyaṃ paṭhamakacetiyaṭṭhāne otariṃsu. Tañhi cetiyaṃ therehi paṭhamam otiṇṇaṭṭhāne katattāyeva “paṭhamakacetiya”nti vuccati.

Rājāpi sārathim pesetvā “antonivesane maṇḍapaṃ paṭiyādethā”ti amacce āṇāpesi. Tāvadeva sabbe haṭṭhatuṭṭhā ativiya pāsādikam maṇḍapaṃ paṭiyādesuṃ. Puna rājā cintesi - “hiyyo thero sīlakkhandham kathayamāno ‘uccāsayanamahāsayanam na kappatī’ti āha; ‘nisīdissanti nu kho ayyā āsanesu, na nisīdissanti’”ti? Tassevam cintayantasseva so sārathi nagaradvāram sampatto. Tato addasa there paṭhamataram āgantvā kāyabandhanam bandhitvā cīvaram pārupante. Disvā ativiya pasannacitto hutvā āgantvā rañño ārocesi - “āgatā, deva, therā”ti. Rājā “ratham ārūlāhā”ti pucchi. “Na ārūlāhā, deva, api ca mama pacchato nikkhamitvā paṭhamataram āgantvā pācīnadvāre ṭhitā”ti. Rājā “rathampi nābhīrūhimṣū”ti sutvā “na dāni ayyā uccāsayanamahāsayanam sādīyissanti”ti cintetvā “tena hi, bhaṇe, therānam bhūmattharaṇasaṅkhepena āsanāni paññapethā”ti vatvā paṭipatham agamāsi. Amaccā pathaviyaṃ taṭṭikam paññapetvā upari kojavakāḍiṇi cittattharaṇāni paññapesuṃ. Uppātapāṭhakā disvā “gahitā dāni imehi pathavī, ime tambapaṇṇidīpassa sāmikā bhavissanti”ti byākariṃsu. Rājāpi gantvā there vanditvā mahindattherassa hatthato pattam gahetvā mahatiyā pūjāya ca sakkārena ca there nagaram pavesetvā antonivesanam pavesesi. Thero āsanapaññattim disvā “amhākam sāsanaṃ sakalalaṅkāḍīpe pathavī viya patthaṭam niccalaṅca hutvā patiṭṭhahissatī”ti cintento nisīdi. Rājā there paṇītena khādanīyena bhojanīyena sahatthā santappetvā sampavāretvā “anuḷādevīpamukhāni pañca itthisatāni therānam abhivādanam pūjāsakkāraṅca karontū”ti pakkosāpetvā ekamantaṃ nisīdi. Thero bhaddakiccāvasāne rañño saparijanassa dhammaratanavassam vassento petavatthum vimānavatthum saccasamyuttaṅca kathesi. Tam therassa dhammadesanam sutvā tāni pañcapi itthisatāni sotāpattiphalaṃ sacchākaṃsu.

Yepi te manussā purimadivase missakapabbate there addasaṃsu, te tesu tesu ṭhānesu therānam guṇe kathenti. Tesam sutvā mahājanakāyo rājaṅgaṇe sannipatitvā mahāsaddam akāsi. Rājā “kiṃ eso saddo”ti pucchi. “Nāgarā, deva, ‘there daṭṭhum na labhāmā’ti viravanti”ti. Rājā “sace idha pavisissanti, okāso na bhavissatī”ti cintetvā “gacchatha, bhaṇe, hatthisālāṃ paṭijaggitvā vālukaṃ ākiritvā pañcavaṇṇāni pupphāni vikiritvā celavitānam bandhitvā maṅgalaṭṭhiṭṭhāne therānam āsanāni paññapethā”ti āha. Amaccā tathā akaṃsu. Thero tattha gantvā nisīditvā devadūtasuttantaṃ kathesi. Kathāpariyosāne pāṇasahassam sotāpattiphale patiṭṭhahi. Tato “hatthisālā atisambādhā”ti dakkhiṇadvāre nandanavanuyyāne āsanam paññapesuṃ. Thero tattha nisīditvā āsīvisopamasuttaṃ kathesi. Tampi sutvā pāṇasahassam sotāpattiphalaṃ paṭilabhi.

Evam āgatadivasato dutiyadivase aḍḍhateyyasahassānam dhammābhisamayo ahoṣi. Therassa nandanavane āgatāgatāhi kulitthīhi kulasuṇhāhi kulakumārīhi saddhim sammodamānasseva sāyanhasamayo jāto. Thero kālam sallakkhetvā “gacchāma dāni missakapabbata”nti utṭhahi. Amaccā - “kattha, bhante, gacchathā”ti? “Amhākam nivāsanaṭṭhāna”nti. Te rañño saṃviditaṃ katvā rājānumatena āhaṃsu - “akālo, bhante, idāni tattha gantum; idameva nandanavanuyyānam ayyānam āvāsaṭṭhānam hotū”ti. “Alaṃ, gacchāmā”ti. Puna rañño vacanenāhaṃsu - “rājā,

bhante, āha - ‘etaṃ meghavanaṃ nāma uyyānaṃ mama pitu santakaṃ nagarato nātidūraṃ nāccāsannaṃ gamanāgamanasampannaṃ, ettha therā vāsaṃ kappentū’’ti. Vasiṃsu therā meghavane uyyāne.

Rājāpi kho tassā rattiyā accayena therassa samīpaṃ gantvā sukhasayitabhāvaṃ pucchitvā ‘‘kappati, bhante, bhikkhusaṅghassa ārāmo’’ti pucchi. Thero ‘‘kappati, mahārāja’’ti vatvā imaṃ suttaṃ āhari - ‘‘anujānāmi, bhikkhave, ārāma’’nti. Rājā tuṭṭho suvaṇṇabhiṅgāraṃ gahetvā therassa hatthe udakaṃ pātetvā mahāmeghavanuyyānaṃ adāsi. Saha udakapātena pathavī kampi. Ayaṃ mahāvihāre paṭhamo pathavīkampō ahosi. Rājā bhīto therāṃ pucchi - ‘‘kasmā, bhante, pathavī kampatī’’ti? ‘‘Mā bhāyi, mahārāja, imasmiṃ dīpe dasabalassa sāsanaṃ patitṭhahissati; idaṃca paṭhamāṃ vihāraṭṭhānaṃ bhavissati, tassetāṃ pubbanimitta’’nti. Rājā bhiyyosomattāya pasīdi. Thero punadivasepi rājageheyeva bhuñjitvā nandanavane anamataggiyāni kathesi. Punadivase aggikkhandhopamasuttaṃ kathesi. Etenevupāyena satta divasāni kathesi. Desanāpariyosāne aḍḍhanavamānaṃ pāṇasahassānaṃ dhammābhisamayo ahosi. Tato paṭṭhāya ca nandanavanaṃ sāsanaṃ jotipātubhāvaṭṭhānanti katvā ‘‘jotivana’’nti nāmaṃ labhi. Sattame pana divase therā antepure rañño appamādasuttaṃ kathayitvā cetiyagirimeva agamaṃsu.

Atha kho rājā amacce pucchi - ‘‘thero, amhe gālḥena ovādena ovadati; gaccheyya nu kho’’ti? Amaccā ‘‘tumhehi, deva, thero ayācito sayameva āgato; tasmā tassa anāpucchāva gamanampi bhavēyyā’’ti āhaṃsu. Tato rājā rathaṃ abhiruhitvā dve ca deviyo āropetvā cetiyagiriṃ agamāsi mahañcarājānubhāvena. Gantvā deviyo ekamantaṃ apakkamāpetvā sayameva therānaṃ samīpaṃ upasaṅkamanto ativiya kilantarūpo hutvā upasaṅkami. Tato naṃ thero āha - ‘‘kasmā tvaṃ, mahārāja, evaṃ kilamamāno āgato’’ti? ‘‘Tumhe mama gālhaṃ ovādaṃ datvā idāni gantukāmā nu kho’’ti jānanatthaṃ, bhante’’ti. ‘‘Na mayaṃ, mahārāja, gantukāmā; apica vassūpanāyikakālo nāmāyaṃ mahārāja, tatra samaṇena vassūpanāyikaṭṭhānaṃ ñātum vaṭṭatī’’ti. Taṃdivasameva aritṭho nāma amacco pañcapaṇṇāsāya jeṭṭhakaniṭṭhabhātukehi saddhiṃ rañño samīpe ṭhito āha - ‘‘icchāmahaṃ, deva, therānaṃ santike pabbajitu’’nti. ‘‘Sādhū, bhaṇe, pabbajassū’’ti rājā anujānitvā therāṃ sampatichāpesi. Thero tadaheva pabbājesi. Sabbe khuraggeyeva arahattaṃ pāpuṇṇṃsu.

Rājāpi kho taṅkhaṇe yeveva kaṇṭakena cetiyaṅgaṇaṃ parikkhipitvā dvāsaṭṭhiyā leṇesu kammaṃ paṭṭhapetvā nagarameva agamāsi. Tepi therā dasabhātikasamākulaṃ rājakulaṃ pasādetvā mahājanaṃ ovadamānā cetiyagiriṃhi vassaṃ vasiṃsu. Tadāpi cetiyagiriṃhi paṭhamāṃ vassaṃ upagatā dvāsaṭṭhi arahanto ahesuṃ. Athāyasmā mahāmahindo vutthavasso pavāretvā kattikapuṇṇamāyaṃ uposathadivase rājānaṃ etadavoca - ‘‘mahārāja, amhehi ciradiṭṭho sammāsambuddho, anāthavāsaṃ vasimha, icchāma mayaṃ jambudīpaṃ gantu’’nti. Rājā āha - ‘‘ahaṃ, bhante, tumhe catūhi paccayehi upaṭṭhahāmi, ayaṃca mahājano tumhe nissāya tisu saraṇesu patitṭhito, kasmā tumhe ukkaṇṭhitatthā’’ti? ‘‘Ciradiṭṭho no, mahārāja, sammāsambuddho, abhivādanapaccutṭhānaañjalikammasāmīcikammakaraṇaṭṭhānaṃ natthi, tenamha ukkaṇṭhitā’’ti. ‘‘Nanu, bhante, tumhe avocuttha - ‘parinibbuto sammāsambuddho’’’’ti. ‘‘Kiñcāpi, mahārāja, parinibbuto; atha khvassa sarīradhātuyo tiṭṭhanti’’ti. ‘‘Aññātaṃ,

bhante, thūpapatiṭṭhānaṃ tumhe ākaṅkathāti. Karomi, bhante, thūpaṃ, bhūmibhāgaṃ dāni vicinātha; apica, bhante, dhātuyo kuto lacchāmā”ti? “Sumanena saddhiṃ mantehi, mahārājā”ti.

“Sādhu, bhante”ti rājā sumanaṃ upasaṅkamitvā pucchi - “kuto dāni, bhante, dhātuyo lacchāmā”ti? Sumano āha - “appossukko tvaṃ, mahārāja, vīthiyo sodhāpetvā dhajapaṭākapaṇṇaghaṭṭādīhi alaṅkārapetvā saparijano uposathaṃ samādiyitvā sabbatāḷāvacare upaṭṭhāpetvā maṅgalahatthiṃ sabbālaṅkārapaṭimaṇḍitaṃ kārapetvā upari cassa setacchattaṃ ussāpetvā sāyanhasamaye mahānāgavanuyyānābhimukho yāhi. Addhā tasmīṃ ṭhāne dhātuyo lacchāsī”ti. Rājā “sādhū”ti sampaṭicchī. Therā cetiyagirimheva agamaṃsu. Tatrāyasmā mahindatthero sumanasāmaṇeraṃ āha - “gaccha tvaṃ, sāmaṇera, jambudīpe tava ayyakaṃ asokaṃ dhammarājānaṃ upasaṅkamitvā mama vacanena evaṃ vadehi - ‘sahāyo vo, mahārāja, devānampiyatisso buddhasāsane pasanno thūpaṃ patiṭṭhāpetukāmo, tumhākaṃ kira hatthe dhātu atthi taṃ me dethā”ti. Taṃ gahetvā sakkaṃ devarājānaṃ upasaṅkamitvā evaṃ vadehi - ‘tumhākaṃ kira, mahārāja, hatthe dve dhātuyo atthi - dakkhiṇadāṭhā ca dakkhiṇakkhakaṇḍa; tato tumhe dakkhiṇadāṭhaṃ pūjetha, dakkhiṇakkhakaṃ pana mayhaṃ dethā”ti. Evaṃ ca naṃ vadehi - ‘kasmā tvaṃ, mahārāja, amhe tambapaṇṇidīpaṃ paṇiṭṭvā pamajjasī”ti?

“Sādhu, bhante”ti kho sumano therassa vacanaṃ sampaṭicchitvā tāvadeva pattacīvaramādāya vehāsaṃ abbhuggantvā pāṭaliputtadvāre oruyha rañño santikaṃ gantvā etamatthaṃ ārocesi. Rājā tuṭṭho sāmaṇerassa hatthato pattaṃ gahetvā gandhehi ubbaṭṭetvā varamuttasadisānaṃ dhātūnaṃ pūretvā adāsi. So taṃ gahetvā sakkaṃ devarājānaṃ upasaṅkami. Sakko devarājā sāmaṇeraṃ disvāva “kiṃ, bhante sumana, āhiṇḍasī”ti āha. “Tvaṃ, mahārāja, amhe tambapaṇṇidīpaṃ pesetvā kasmā pamajjasī”ti? “Nappamajjāmi, bhante, vadehi - ‘kiṃ karomī”ti? “Tumhākaṃ kira hatthe dve dhātuyo atthi - dakkhiṇadāṭhā ca dakkhiṇakkhakaṇḍa; tato tumhe dakkhiṇadāṭhaṃ pūjetha, dakkhiṇakkhakaṃ pana mayhaṃ dethā”ti. “Sādhu, bhante”ti kho sakko devānamindo yojanappamaṇaṃ maṇithūpaṃ ugghāṭetvā dakkhiṇakkhakaḍḍhatuṃ nīharitvā sumanassa adāsi. So taṃ gahetvā cetiyagirimhiyeva patiṭṭhāsi.

Atha kho mahindapamukhā sabbepi te mahānāgā asokadhammarājena dinnadhātuyo cetiyagirimhiyeva patiṭṭhāpetvā dakkhiṇakkhakaṃ ādāya vaḍḍhamānakacchāyāya mahānāgavanuyyānamagamaṃsu. Rājāpi kho sumanena vuttappakāraṃ pūjāsakkāraṃ katvā hatthikkhandhavaragato sayamaṃ maṅgalahatthimatthake setacchattaṃ dhārayamāno mahānāgavanaṃ sampāpuṇi. Athassa etadahosi - “sace ayaṃ sammāsambuddhassa dhātu, chattaṃ apanamatu, maṅgalahatthī jaṇṇukehi bhūmiyaṃ patiṭṭhahatu, dhātukaṅkoṭakaṃ mayhaṃ matthake patiṭṭhātū”ti. Saha rañño cittuppādena chattaṃ apanami, hatthī jaṇṇukehi patiṭṭhahi, dhātukaṅkoṭakaṃ rañño matthake patiṭṭhahi. Rājā amateneva abhisittagatto viya paramena pītipāmojjena samannāgato hutvā pucchi - “dhātuṃ, bhante, kiṃ karomā”ti? “Hatthikumbhamhiyeva tāva, mahārāja, ṭhapehī”ti. Rājā dhātukaṅkoṭakaṃ gahetvā hatthikumbhe ṭhapesi. Pamudito nāgo koṇcanādaṃ nadi. Mahāmegho utṭhahitvā pokkharavassaṃ vassī. Udaḥpariyantaṃ katvā mahābhūmicālo ahosi. “Paccantepi nāma sammāsambuddhassa dhātu patiṭṭhahissatī”ti devamanussā pamodiṃsu. Evaṃ iddhānubhāvasiriyā devamanussānaṃ pītiṃ janayanto -

Puṇṇamāyaṃ mahāvīro, cātumāsiniyā idha;
Āgantvā devalokamhā, hatthikumbhe patiṭṭhitoti.

Athassa so hatthināgo anekatālāvacaraparivārīto ativiya uḷārena pūjāsakkārena sakkariyamāno pacchimadisābhimukhova hutvā, apasakkanto yāva nagarassa puratthimadvāraṃ tāva gantvā puratthimena dvārena nagaraṃ pavisitvā sakalanāgarena uḷārāya pūjāya karīyamānāya dakkhiṇadvārena nikkhamitvā thūpārāmassa pacchimadisābhāge mahejavatthu nāma kira atthi, tattha gantvā puna thūpārāmābhimukhoyeva paṭinivatti. Tena ca samayena thūpārāme purimakānaṃ tiṇṇaṃ sammāsambuddhānaṃ paribhogacetiyatṭhānaṃ hoti.

Atīte kira ayaṃ dīpo ojadīpo nāma ahosi, rājā abhaya nāma, nagaraṃ abhayapuraṃ nāma, cetiyapabbato devakūṭapabbato nāma, thūpārāmo paṭiyārāmo nāma. Tena kho pana samayena kakusandho bhagavā loke uppanno hoti. Tassa sāvako mahādevo nāma thero bhikkhusahassena saddhiṃ devakūṭe patiṭṭhāsi, mahindatthero viya cetiyapabbate. Tena kho pana samayena ojadīpe sattā pajjarakena anayabyasanaṃ āpajjanti. Addasā kho kakusandho bhagavā buddhacakkhunā lokaṃ olokento te satte anayabyasanaṃ āpajjante. Disvā cattālīsāya bhikkhusahassehi parivuto agamāsi. Tassānubhāvena tāvadeva pajjarako vūpasanto. Roge vūpasante bhagavā dhammaṃ desesi. Caturāsītiyā pāṇasahassānaṃ dhammābhisamayo ahosi. Bhagavā dhamakaraṇaṃ datvā pakkāmi. Taṃ anto pakkhipitvā paṭiyārāme cetiyaṃ akaṃsu. Mahādevo dīpaṃ anusāsanto vihāsi.

Koṇāgamanassa pana bhagavato kāle ayaṃ dīpo varadīpo nāma ahosi, rājā sameṇḍī nāma, nagaraṃ vaḍḍhamānaṃ nāma, pabbato suvaṇṇakūṭo nāma. Tena kho pana samayena varadīpe dubbuṭṭhikā hoti dubbhikkhaṃ dussassaṃ. Sattā chātakarogena anayabyasanaṃ āpajjanti. Addasā kho koṇāgamano bhagavā buddhacakkhunā lokaṃ olokento te satte anayabyasanaṃ āpajjante. Disvā tiṃsabhikkhusahassaparivuto agamāsi. Buddhānubhāvena devo sammādhāraṃ anuppavecchi. Subhikkhaṃ ahosi. Bhagavā dhammaṃ desesi. Caturāsītiyā pāṇasahassānaṃ dhammābhisamayo ahosi. Bhagavā bhikkhusahassaparivāraṃ mahāsumanaṃ nāma therāṃ dīpe ṭhapetvā kāyabandhanaṃ datvā pakkāmi. Taṃ anto pakkhipitvā cetiyaṃ akaṃsu.

Kassapassa pana bhagavato kāle ayaṃ dīpo maṇḍadīpo nāma ahosi, rājā jayanto nāma, nagaraṃ visālaṃ nāma, pabbato subhakūṭo nāma. Tena kho pana samayena maṇḍadīpe mahāvivādo hoti. Bahū sattā kalahaviggahajātā anayabyasanaṃ āpajjanti. Addasā kho kassapo bhagavā buddhacakkhunā lokaṃ olokento te satte anayabyasanaṃ āpajjante. Disvā vīsati bhikkhusahassaparivuto āgantvā vivādaṃ vūpasametvā dhammaṃ desesi. Caturāsītiyā pāṇasahassānaṃ dhammābhisamayo ahosi. Bhagavā bhikkhusahassaparivāraṃ sabbanandaṃ nāma therāṃ dīpe patiṭṭhāpetvā udakasāṭakaṃ datvā pakkāmi. Taṃ anto pakkhipitvā cetiyaṃ akaṃsu. Evaṃ thūpārāme purimakānaṃ tiṇṇaṃ buddhānaṃ cetiyāni patiṭṭhahimsu. Tāni sāsananantaradhānena nassanti, ṭhānamattaṃ avasissati. Tasmā vuttaṃ - “tena ca samayena thūpārāme purimakānaṃ tiṇṇaṃ sammāsambuddhānaṃ paribhogacetiyatṭhānaṃ hoti”ti. Tadetam vinatṭhesu cetiyesu devatānubhāvena kaṇṭakasamākiṇṇasākhehi nānāgacchehi parivutaṃ tiṭṭhati - “mā naṃ koci ucchiṭṭhāsucimalakacavarehi padūsesi”ti.

Atha khvassa hatthino purato purato gantvā rājapurisā sabbagacche chinditvā bhūmiṃ sodhetvā taṃ hatthatalasadiṣaṃ akāṃsu. Hatthināgo gantvā taṃ t̥hānaṃ purato katvā tassa pacchimadisābhāge bodhirukkhaṭṭhāne aṭṭhāsi. Athassa matthakato dhātuṃ oropetuṃ ārabhiṃsu. Nāgo oropetuṃ na deti. Rājā therāṃ pucchi - “kasmā, bhante, nāgo dhātuṃ oropetuṃ na deti”ti? “Ārūḷhaṃ, mahārāja, oropetuṃ na vaṭṭati”ti. Tasmiṃca kāle abhayavāpiyā udakaṃ chinnaṃ hoti. Samantā bhūmi phalitā hoti, suuddharā mattikāpiṇḍā. Tato mahājano sīghaṃ sīghaṃ mattikaṃ āharitvā hatthikumbhappamāṇaṃ vatthumakāsi. Tāvadeva ca thūpakaraṇatthaṃ iṭṭhakā kātuṃ ārabhiṃsu. Na yāva iṭṭhakā pariniṭṭhanti tāva hatthināgo katipāhaṃ divā bodhirukkhaṭṭhāne hatthisālāyaṃ tiṭṭhati, rattiṃ thūpapatitṭhānabhūmiṃ pariyāyati. Atha vatthum cināpetvā rājā therāṃ pucchi - “kīdiso, bhante, thūpo kātabbo”ti? “Vīhirāsisadiso, mahārāja”ti.

“Sādhū, bhante”ti rājā jaṅghappamāṇaṃ thūpaṃ cināpetvā dhātuoropanatthāya mahāsakkāraṃ kāresi. Sakalanagaraṃca janapado ca dhātumahadassanatthaṃ sannipati. Sannipatite ca pana tasmīṃ mahājanakāye dasabalassa dhātu hatthikumbhato sattatālappamāṇaṃ vehāsaṃ abbhuggantvā yamakapāṭihāriyaṃ dasseti. Tehi tehi dhātuppadesehi channaṃ vaṇṇānaṃ udakadhārā ca aggikkhandhā ca pavattanti, sāvattiyaṃ kaṇḍambamūle bhagavatā dassitapāṭihāriyasadisameva pāṭihāriyaṃ ahosi. Taṃca kho neva therānubhāvena, na devatānubhāvena; apica kho buddhānubhāvene. Bhagavā kira dharamānova adhiṭṭhāsi - “mayi parinibbute tambapaṇṇidīpe anurādhapurassa dakkhiṇadisābhāge purimakānaṃ tiṇṇaṃ buddhānaṃ paribhogacetiyaṭṭhāne mama dakkhiṇakkhakhadhātu patitṭhānadivase yamakapāṭihāriyaṃ hotū”ti.

“Evaṃ acintiyā buddhā, buddhadhammā acintiyā;
Acintie pasannānaṃ, vipāko hoti acintiyō”ti.

Sammāsambuddho kira imaṃ dīpaṃ dharamānakālepi tikkhattuṃ āgamāsi. Paṭhamāṃ - yakkhadamanatthaṃ ekakova āgantvā yakkhe dametvā “mayi parinibbute imasmīṃ dīpe sāsanaṃ patitṭhahissatī”ti tambapaṇṇidīpe rakkhaṃ karonto tikkhattuṃ dīpaṃ āvijji. Dutiyāṃ - mātulabhāgineyyānaṃ nāgarājūnaṃ damanatthāya ekakova āgantvā te dametvā āgamāsi. Tatiyaṃ - pañcabhikkhusataparivāro āgantvā mahācetiyaṭṭhāne ca thūpārāmacetiyaṭṭhāne ca mahābodhipatitṭhitatṭhāne ca mahiyaṅgaṇacetiyaṭṭhāne ca mutiyaṅgaṇacetiyaṭṭhāne ca dīghavāpicetiyaṭṭhāne ca kalyāṇiyacetiyaṭṭhāne ca nirodhasamāpattiṃ samāpajjitvā nisīdi. Idamassa catutthaṃ dhātusarīrena āgamaṇaṃ.

Dhātusarīrato ca panassa nikkhantaudakaphusitehi sakalatambapaṇṇitale na koci aphuṭṭhokāso nāma ahosi. Evamassa taṃ dhātusarīraṃ udakaphusitehi tambapaṇṇitalassa pariḷāhaṃ vūpasametvā mahājanassa pāṭihāriyaṃ dassetvā otarivā rañño matthake patitṭhāsi. Rājā saphalaṃ manussapaṭilābhaṃ maññaṃ māno mahantaṃ sakkāraṃ karitvā dhātuṃ patitṭhāpesi. Saha dhātupatitṭhāpanena mahābhūmicālo ahosi. Tasmiṃca pana dhātupāṭihāriye cittaṃ pasādetvā rañño bhātā abhayo nāma rājakumāro purisasahassena saddhiṃ pabbaji. Cetaraṭṭhagāmato pañca dāraḥsatāni pabbajimsu, tathā dvāramaṇḍalādīhi gāmakehi nikkhamitvā pañcapaṇca dāraḥsatāni sabbānipi antonagarato ca bahinagarato ca pabbajitāni tiṃsabhikkhusahassāni ahesuṃ. Niṭṭhite pana thūpasmiṃ rājā ca rājabhātikā ca

deviyo ca devanāgayakkhānampi vimhayakaram paccekam paccekam pūjam akamsu. Niṭṭhitāya pana dhātupūjāya patitṭhite dhātuvare mahindatthero meghavanuyyānameva gantvā vāsam kappesi.

Tasmiṃ kho pana samaye anuḷā devī pabbajitukāmā hutvā rañño ārocesi. Rājā tassā vacanam sutvā theram etadavoca - “anuḷā, bhante, devī pabbajitukāmā, pabbājettha na”nti. “Na, mahārāja, amhākam mātugāmaṃ pabbājetum kappati. Pāṭaliputte pana mayham bhaginī saṅghamittattherī nāma atthi, tam pakkosāpehi. Imasmiṃca pana, mahārāja, dīpe purimakānam tiṇṇaṃ sammāsambuddhānam bodhi patitṭhāsi. Amhākampi bhagavato sarasaramsijālavisajjanakena bodhinā idha patitṭhātabbam, tasmā tathā sāsanaṃ paṇeṇyāsi yathā saṅghamittā bodhiṃ gahetvā āgaccheyyā”ti.

“Sādhu, bhante”ti rājā therassa vacanam sampaṭicchitvā amaccehi saddhiṃ mantento ariṭṭhaṃ nāma attano bhāṇeṇyāṃ āha - “sakkhissasi tvaṃ, tāta, pāṭaliputtam gantvā mahābodhinā saddhiṃ ayyaṃ saṅghamittattheriṃ ānetu”nti? “Sakkhissāmi, deva, sace me pabbajjam anujānissasi”ti. “Gaccha, tāta, theriṃ ānetvā pabbajāhī”ti. So rañño ca therassa ca sāsanaṃ gahetvā therassa adhiṭṭhānavasena ekadivaseneva jambukolapaṭṭanaṃ gantvā nāvaṃ abhiruhitvā samuddam atikkamitvā pāṭaliputtameva agamāsi. Anuḷāpi kho devī pañcahi kaññāsatehi pañcahi ca antepurikāsatehi saddhiṃ dasa sīlāni samādiyitvā kāsāyāni vatthāni acchādetvā nagarassa ekadese upassayaṃ kārāpetvā nivāsaṃ kappesi. Ariṭṭhopi tamdivasameva rañño sāsanaṃ appesi, evaṃca avoca - “putto te, deva, mahindatthero evamāha - ‘sahāyakassa kira te devānampiyatissassa rañño bhātu jāyā anuḷā nāma devī pabbajitukāmā, tam pabbājetum ayyaṃ saṅghamittattheriṃ paṇeṇa, ayyāyeva ca saddhiṃ mahābodhi”nti. Therassa sāsanaṃ ārocetvā saṅghamittattheriṃ upasaṅkamitvā evamāha - “ayye, tumhākam bhātā mahindatthero maṃ tumhākam santikaṃ pesesi, devānampiyatissassa rañño bhātu jāyā anuḷā nāma devī pañcahi kaññāsatehi, pañcahi ca antepurikāsatehi saddhiṃ pabbajitukāmā, tam kira āgantvā pabbājetthā”ti. Sā tāvadeva turitaturitā rañño santikaṃ gantvā evamāha - “mahārāja, mayham bhātā mahindatthero evaṃ paṇeṇi, ‘rañño kira bhātu jāyā anuḷā nāma devī pañcahi kaññāsatehi pañcahi ca antepurikāsatehi saddhiṃ pabbajitukāmā mayham āgamaṃ udikkhati’. Gacchāmaṃ, mahārāja, tambapaṇṇidīpa”nti.

Rājā āha - “amma, puttapi me mahindatthero nattā ca me sumanasāmaṇero maṃ chinnahatthaṃ viya karontā tambapaṇṇidīpaṃ gatā. Tassa mayham tepi apassantassa uppanno soko tava mukhaṃ passantassa vūpasammati! Alaṃ, amma, mā tvaṃ agamāsi”ti. “Bhāriyaṃ me, mahārāja, bhātu vacanaṃ; anuḷāpi khattiyā itthisahassaparivutā pabbajjāpurekkhārā maṃ paṭimāneti; gacchāmaṃ, mahārājā”ti. “Tena hi, amma, mahābodhiṃ gahetvā gacchāhī”ti. Kuto rañño mahābodhi? Rājā kira tato pubbe eva dhātuggahaṇatthāya anāgate sumane laṅkādīpaṃ mahābodhiṃ pesetukāmo, “kathaṃ nu kho asatthaghatārahaṃ mahābodhiṃ pesessāmi”ti upāyaṃ apassanto mahādevaṃ nāma amaccaṃ pucchi. So āha - “santi, deva, bahū paṇḍitā bhikkhū”ti. Tam sutvā rājā bhikkhusaṅghassa bhattaṃ paṭiyādetvā bhattakiccāvasāne saṅghaṃ pucchi - “gantabbaṃ nu kho, bhante, bhagavato mahābodhinā laṅkādīpaṃ no”ti? Saṅgho moggaliputtatissattherassa bhāraṃ akāsi.

Thero “gantabbaṃ, mahārāja, mahābodhinā laṅkādīpa”nti vatvā bhagavato pañca

mahāadhiṭṭhānāni kathesi. Katamāni pañca? Bhagavā kira mahāparinibbānamañce nipanno laṅkādiṭṭhe mahābodhipaṭiṭṭhāpanatthāya “asokamahārājā mahābodhiggahaṇatthaṃ gamissati, tadā mahābodhissa dakkhiṇasākhā sayameva chijjivā suvaṇṇakaṭāhe paṭiṭṭhātū”ti adhiṭṭhāsi - idamekamadhiṭṭhānaṃ.

Tattha paṭiṭṭhānakāle ca “mahābodhi himavalāhakagabbhaṃ pavisitvā paṭiṭṭhātū”ti adhiṭṭhāsi - idaṃ dutiyamadhiṭṭhānaṃ.

“Sattame divase himavalāhakagabbhato oruyha suvaṇṇakaṭāhe paṭiṭṭhahanto pattehi ca phalehi ca chabbaṇṇaraṃsiyo muñcatū”ti adhiṭṭhāsi - idaṃ tatiyamadhiṭṭhānaṃ.

“Thūpārāme dakkhiṇakkhakhadhātu cetiyamhi paṭiṭṭhānadivase yamakapāṭihāriyaṃ karotū”ti adhiṭṭhāsi - idaṃ catutthaṃ adhiṭṭhānaṃ.

Laṅkādiṭṭhāpamhiyeva me doṇamattā dhātuyo mahācetiyaṃhi paṭiṭṭhānakāle buddhavesaṃ gahetvā vehāsaṃ abbhuggantvā yamakapāṭihāriyaṃ karontū”ti adhiṭṭhāsi - idaṃ pañcamamaṃ adhiṭṭhānanti.

Rājā imāni pañca mahāadhiṭṭhānāni sutvā pasannacitto pāṭaliputtato yāva mahābodhi tāva maggaṃ paṭijaggāpetvā suvaṇṇakaṭāhatthāya bahuṃ suvaṇṇaṃ nīharāpesi. Tāvadeva ca rañño cittaṃ ñatvā vissakammadevaputto kammāraṇṇaṃ nimminivā purato aṭṭhāsi. Rājā taṃ disvā “tāta, imaṃ suvaṇṇaṃ gahetvā kaṭāhaṃ karohī”ti āha. “Pamaṇaṃ, deva, jānāthā”ti? “Tvameva, tāta, ñatvā karohī”ti. “Sādhu, deva, karissāmi”ti suvaṇṇaṃ gahetvā attano ānubhāvena hatthena parimajjitvā suvaṇṇakaṭāhaṃ nimmini navahatthaparikkhepaṃ pañcahatthubbedhaṃ tihatthavikkhambhaṃ aṭṭhaṅgulabahalaṃ hatthisoṇḍappamāṇamukhavatṭim. Atha rājā sattayojanāyāmāya tiyojanavittārāya mahatīyā senāya pāṭaliputtato nikkhamitvā ariyasaṅghamādāya mahābodhisamīpaṃ agamāsi. Senā samussitadhajapaṭākāṃ nānāratanaṃcittaṃ anekālaṅkārapaamaṇḍitaṃ nānāvidhakusumasamākiṇṇaṃ anekatūriyasaṅghuṭṭhaṃ mahābodhiṃ parikkhipi. Rājā sahasamatte gaṇapāmokkhe mahāthere gahetvā sakalajambudīpe pattābhisekānaṃ rājūnaṃ sahasena attānañca mahābodhiñca parivārāpetvā mahābodhimūle ṭhatvā mahābodhiṃ ullokesi. Mahābodhissa khandhañca dakkhiṇamahāsākhāya catuhatthappamāṇappadesañca ṭhapetvā avasesaṃ adassanaṃ agamāsi.

Rājā taṃ pāṭihāriyaṃ disvā uppannapītipāmojjo “ahaṃ, bhante, imaṃ pāṭihāriyaṃ disvā tuṭṭho mahābodhiṃ sakalajambudīparajjena pūjemī”ti bhikkhusaṅghassa vatvā abhisekaṃ adāsi. Tato pupphagandhādīhi pūjetvā tikkhattuṃ padakkhiṇaṃ katvā aṭṭhasu ṭhānesu vanditvā utṭhāya añjalim paggayha ṭhatvā saccavacanakiriyāya bodhiṃ gaṇhitukāmo bhūmito yāva mahābodhissa dakkhiṇasākhā tāva uccaṃ katvā ṭhapitassa sabbaratanamayapīṭhassa upari suvaṇṇakaṭāhaṃ ṭhapāpetvā ratanapīṭhaṃ āruyha suvaṇṇatulikāṃ gahetvā manosilāya lekhaṃ katvā “yadi mahābodhinā laṅkādiṭṭhe paṭiṭṭhātābbaṃ, yadi cāhaṃ buddhasāsane nibbematiko bhaveyyaṃ, mahābodhi sayameva imasmim suvaṇṇakaṭāhe oruyha paṭiṭṭhātū”ti saccavacanakiriyamakāsi. Saha saccakiriyāya bodhisākhā manosilāya paricchinnatṭhāne chijjivā gandhakalalapūrassa suvaṇṇakaṭāhassa upari aṭṭhāsi. Tassa ubbedhena dasahattho khandho hoti catuhatthā pañca mahāsākhā pañcahiyeva phalehi paṭimaṇḍitā, khuddakasākhānaṃ pana sahasaṃ. Atha rājā mūlalekhāya upari tivaṅgulappadese aññaṃ lekhaṃ paricchindi. Tato tāvadeva

pupphulakā hutvā dasa mahāmūlāni nikkhamiṃsu. Puna uparūpari tivaṅgule tivaṅgule aññā nava lekhā paricchindi. Tāhipi dasa dasa pupphulakā hutvā navuti mūlāni nikkhamiṃsu. Paṭhamakā dasa mahāmūlā caturaṅgulamattaṃ nikkhantā. Itarepi gavakkhajālasadisam anusibbantā nikkhantā. Ettakam pāṭihāriyam rājā ratanapīṭhamatthake tṭhitoyeva disvā añjaliṃ paggayha mahānādam nadi. Anekāni bhikkhusahassāni sādhuḥkāramakaṃsu. Sakalarājasenā unnādinī ahosi. Celukkhepasatasahassāni pavattayiṃsu. Bhūmaṭṭhakadeve ādiṃ katvā yāva brahmakāyikā devā tāva sādhuḥkāram pavattayiṃsu. Rañño imam pāṭihāriyam passantassa pītiyā niraṇṭaram phutṭasarīrassa añjaliṃ paggaḥetvā tṭhitasseva mahābodhi mūlasatena suvaṇṇakaṭṭhe patiṭṭhāsi. Dasa mahāmūlāni suvaṇṇakaṭṭhatalam āhacca aṭṭhamṃsu. Avasesāni navuti khuddakamūlāni anupubbena vaḍḍhanakāni hutvā gandhakalale oruyha tṭhitāni.

Evam suvaṇṇakaṭṭhe patiṭṭhitamatte mahābodhimhi mahāpathavī cali. Ākāse devadundubhiyo phaliṃsu. Pabbatānam naccehi devānam sādhuḥkārehi yakkhānam hiṅkārehi asurānam thutijappehi brahmānam apphoṭanehi meghānam gajjitehi catuppadānam ravehi pakkhīnam rutehi sabbatāḷāvacarānam sakasakapaṭibhānehi pathavītalato yāva brahmalokā tāva ekakolāhalam ekaninnādam ahosi. Pañcasu sākhāsu phalato phalato chabbaṇṇaramsiyo nikkhamitvā sakalacakkavāḷam ratanagopānasīvinaddham viya kurumānā yāva brahmalokā abbhuggacchiṃsu. Tam khaṇato ca pana pabhuti satta divasāni mahābodhi himavalāhakagabbham pavisitvā aṭṭhāsi. Na koci mahābodhiṃ passati. Rājā ratanapīṭhato oruyha satta divasāni mahābodhipūjam kāresi. Sattame divase sabbadisāhi himā ca chabbaṇṇaramsiyo ca āvattitvā mahābodhimeva paviṃsu. Vigatahimavalāhake vippasanne cakkavāḷagabbhe mahābodhi paripuṇṇakhandhasākhāpasākho pañcaphalapaṭimaṇḍito suvaṇṇakaṭṭhe patiṭṭhitova paññāyittha. Rājā mahābodhiṃ disvā tehi pāṭihāriyehi sañjātapītipāmojjo “sakalajambudīparajjena taruṇamahābodhiṃ pūjessāmī”ti abhisekam datvā satta divasāni mahābodhiṭṭhāneyeva aṭṭhāsi.

Mahābodhi pubbakattikapavāraṇādivase sāyanhasamaye paṭhamam suvaṇṇakaṭṭhe patiṭṭhahi. Tato himagabbhasattāham abhisekasattāhañca vītināmetvā kālapakkhassa uposathadivase rājā ekadivaseneva pāṭaliputtam pavisitvā kattikajunhapakkhassa pāṭipadadivase mahābodhiṃ pācīnamahāsālamūle tṭhapesi. Suvaṇṇakaṭṭhe patiṭṭhitadivasato sattarasame divase mahābodhissa abhinavaṅkurā pāturahesum. Te disvāpi pasanno rājā puna mahābodhiṃ rajjena pūjento sakalajambudīpābhisekamadāsi. Tadā sumanasāmaṇero kattikapuṇṇamadivase dhātuggahaṇattham gato mahābodhissa kattikachaṇapūjam addasa. Evam mahābodhimaṇḍato ānetvā pāṭaliputte tṭhapaṭam mahābodhiṃ sandhāya āha - “tena hi, amma, mahābodhiṃ gaḥetvā gacchāhi”ti. Sā “sādhū”ti sampaṭicchi.

Rājā mahābodhirakkhaṇatthāya aṭṭhārassa devatākulāni, aṭṭha amaccakulāni, aṭṭha brāhmaṇakulāni, aṭṭha kuṭumbiyakulāni, aṭṭha gopakakulāni, aṭṭha taracchakulāni, aṭṭha ca kāliṅgakulāni datvā udakasiñcanatthāya ca aṭṭha suvaṇṇaghaṭe, aṭṭha ca rajataghaṭe datvā iminā parivārena mahābodhiṃ gaṅgāya nāvam āropetvā sayampi nagarato nikkhamitvā vijjhātavim samatikkamma anupubbena sattahi divasehi tāmaliṭṭim anupatto. Antarāmagge devanāgamanussā ulāram mahābodhipūjam

akam̐su. Rājāpi samuddatīre satta divasāni mahābodhiṃ ṭhapetvā sakalajambudīpamahārajjaṃ adāsi. Idamassa tatiyaṃ jambudīparajjasampadānaṃ hoti.

Evaṃ mahārajjena pūjetvā māgasiramāsassa paṭhamapāṭipadadivase asoko dhammarājā mahābodhiṃ ukkhipitvā galappamāṇaṃ udakaṃ oruyha nāvāyaṃ patitṭhāpetvā saṅghamittattherimpi saparivāraṃ nāvaṃ āropetvā aritṭhaṃ amaccaṃ etadavoca - “ahaṃ, tāta, mahābodhiṃ tikkhattuṃ sakalajambudīparajjena pūjetvā galappamāṇaṃ udakaṃ oruyha mama sahāyakassa pesesiṃ, sopi evameva mahābodhiṃ pūjetū”ti. Evaṃ sahāyakassa sāsanaṃ datvā “gacchati vatare, dasabalassa sarasaramsijālaṃ vimuñcanto mahābodhirukkho”ti vanditvā añjaliṃ paggaḥetvā assūni pavattayamāno aṭṭhāsi. Sāpi kho mahābodhisamārūḷhā nāvā passato passato mahārājassa mahāsamuddatalaṃ pakkhantā. Mahāsamuddepi samantā yojanaṃ vīciyo vūpasantā; pañca vaṇṇāni padumāni pupphitāni; antalikkhe dibbāni tūriyāni pavajjimsu; ākāse jalajathalajarukkhādisannissitāhi devatāhi pavattitā ativiya ulārā pūjā ahosi. Saṅghamittattherīpi supaṇṇarūpena mahāsamudde nāgakulāni santāsesi. Te ca utrastarūpā nāgā āgantvā taṃ vibhūtiṃ passitvā theriṃ yācitvā mahābodhiṃ nāgabhavanaṃ atiharitvā satta divasāni nāgarajjena pūjetvā puna nāvāyaṃ patitṭhāpesuṃ. Taṃdivasameva nāvā jambukolapaṭṭanaṃ agamāsi. Asokamahārājāpi mahābodhiviyogadukkhito kanditvā roditvā yāva dassanavisayaṃ oloketvā paṭinivatti.

Devānampiyatisso mahārājāpi kho sumanasāmaṇerassa vacanena māgasiramāsassa paṭhamapāṭipadadivasato pabhuti uttaradvārato paṭṭhāya yāva jambukolapaṭṭanaṃ tāva maggaṃ sodhāpetvā alaṅkārapetvā nagarato nikkhamanadivase uttaradvārasamīpe samuddasālavatthusmiṃ ṭhitoyeva tāya vibhūtiyā mahāsamudde āgacchantāyeve mahābodhiṃ therassa ānubhāvena disvā tuṭṭhamānaso nikkhamitvā sabbāṃ maggaṃ pañcavaṇṇehi pupphehi okirāpento antarantare pupphaagghiyāni ṭhapento ekāheneva jambukolapaṭṭanaṃ gantvā sabbatāḷāvacaraparivuto pupphadhūmagandhavāsādīhi pūjayamāno galappamāṇaṃ udakaṃ oruyha “āgato vatare, dasabalassa sarasaramsijālavissajjanako mahābodhirukkho”ti pasannacitto mahābodhiṃ ukkhipitvā uttamaṅge sirasmīṃ patitṭhāpetvā mahābodhiṃ parivāretvā āgatehi soḷasahi jātisampannakulehi saddhiṃ samuddato paccuttaritvā samuddatīre mahābodhiṃ ṭhapetvā tīṇi divasāni sakalatambapaṇṇidīparajjena pūjesi, soḷasannaṃ jātisampannakulānaṃ rajjaṃ vicāresi. Atha catutthe divase mahābodhiṃ ādāya ulāraṃ pūjaṃ kurumāno anupubbena anurādhapuraṃ sampatto. Anurādhapurepi mahāsakkāraṃ katvā cātuddasīdivase vaḍḍhamānakacchāyāya mahābodhiṃ uttaradvārena pavesetvā nagaramajjhena atiharanto dakkhiṇadvārena nikkhamitvā dakkhiṇadvārato pañcadhanusatike ṭhāne yattha amhākaṃ sammāsambuddho nirodhasamāpattiṃ samāpajjitvā nisīdi, purimakā ca tayo sammāsambuddhā samāpattiṃ appetvā nisīdiṃsu, yattha kakusandhassa bhagavato mahāsirīsabodhi, konāgamanassa bhagavato udumbarabodhi, kassapasammāsambuddhassa ca nigrodhabodhi patitṭhāsi, tasmīṃ mahāmeghavanuyyānassa tilakabhūte sumanasāmaṇerassa vacanena paṭhamameva katabhūmiparikamme rājavatthudvārakoṭṭhakaṭṭhāne mahābodhiṃ patitṭhāpesi.

Katham? Tāni kira bodhiṃ parivāretvā āgatāni soḷasa jātisampannakulāni rājavesaṃ gaṇhiṃsu. Rājā dovārikavesaṃ gaṇhi. Soḷasa kulāni mahābodhiṃ gahetvā oropayiṃsu. Mahābodhi tesaṃ hatthato muttasamanantameva asīti hatthappamāṇaṃ vehāsaṃ abbhuggantvā chabbaṇṇaraṃsiyo muñci. Raṃsiyo sakaladīpaṃ pattharivā upari brahmalokaṃ āhacca aṭṭhaṃsu. Mahābodhipāṭihāriyaṃ disvā sañjātappasādāni dasapurisasahassāni anupubbavipassanaṃ paṭṭhapetvā arahattaṃ patvā pabbajiṃsu. Yāva sūriyatthaṅgamā mahābodhi antalikkhe aṭṭhāsi. Atthaṅgamite pana sūriye rohiṇinakkhattena pathaviyaṃ patiṭṭhāsi. Saha bodhipatiṭṭhānā udakapariyantaṃ katvā mahāpathavī akampi. Patiṭṭhahitvā ca pana mahābodhi satta divasāni himagabbhe sannisīdi. Lokassa adassanaṃ agamāsi. Sattame divase vigatavalāhakaṃ nabhaṃ ahosi. Chabbaṇṇaraṃsiyo jalantā vipphurantaṃ nicchariṃsu. Mahābodhissa khandho ca sākhāyo ca pattāni ca pañca phalāni ca dassiṃsu. Mahindatthero ca saṅghamittattherī ca rājā ca saparivārā mahābodhiṭṭhānameva agamaṃsu. Yebhuyyena ca sabbe dīpavāsino sannipatiṃsu. Tesaṃ passantānaṃ ye va uttarasākhato ekaṃ phalaṃ paccitvā sākhato mucchi. Thero hatthaṃ upanāmesi. Phalaṃ therassa hatthe patiṭṭhāsi. Taṃ thero “ropaya, mahārājā”ti rañño adāsi. Rājā gahetvā suvaṇṇakaṭāhe madhurapaṃsum ākiritvā gandhakalalaṃ pūretvā ropetvā mahābodhiāsanatṭhāne ṭhapesi. Sabbesaṃ passantānaṃ ye va catuhatthappamāṇā aṭṭha taruṇabodhirukkhā utṭhahiṃsu. Rājā taṃ acchariyaṃ disvā aṭṭha taruṇabodhirukkhē setacchattena pūjetvā abhisekaṃ adāsi. Tato ekaṃ bodhirukkhā āgamanakāle mahābodhinā paṭhamapatiṭṭhitokāse jambukolapaṭṭane ropayiṃsu, ekaṃ tavakkabrāhmaṇassa gāmadvāre, ekaṃ thūpārāme, ekaṃ issaranimmānavihāre, ekaṃ paṭhamacetiyatṭhāne, ekaṃ cetiyapabbate, ekaṃ rohaṇajanapadamhi kājaragāme, ekaṃ rohaṇajanapadamhiyeva candanagāme. Itaresaṃ catunnaṃ phalānaṃ bījehi jāte dvattiṃsa bodhitaruṇe yojaniyāārāmesu patiṭṭhāpesuṃ.

Evam puttanattuparamparāya samantā dīpavāsīnaṃ hitāya sukhāya patiṭṭhite dasabalassa dhammadhajabhūte mahābodhimhi anuḷā devī pañcahi kaññāsatehi pañcahi ca antepurikāsatehīti mātugāmasahassena saddhiṃ saṅghamittattheriyaṃ santike pabbajitvā nacirasseva saparivārā arahatte patiṭṭhāsi. Ariṭṭhopi kho rañño bhāgineyyo pañcahi purisasatehi saddhiṃ therassa santike pabbajitvā nacirasseva saparivāro arahatte patiṭṭhāsi.

Athekadivasaṃ rājā mahābodhiṃ vanditvā therena saddhiṃ thūpārāmaṃ gacchati. Tassa lohapāsādatṭhānaṃ sampattassa purisā pupphāni abhihariṃsu. Rājā therassa pupphāni adāsi. Thero pupphehi lohapāsādatṭhānaṃ pūjesi. Pupphesu bhūmiyaṃ patitamattesu mahābhūmicālo ahosi. Rājā “kasmā, bhante, bhūmi calitā”ti pucchi. “Ismiṃ, mahārāja, okāse saṅghassa anāgate uposathāgāraṃ bhavissati, tassetam pubbanimitta”nti.

Rājā puna therena saddhiṃ gacchanta ambaṇṇaṇatṭhānaṃ patto. Tatthassa vaṇṇagandhasampannaṃ atimadhurarasaṃ ekaṃ ambapakkaṃ āharīyittha. Rājā taṃ therassa paribhogatṭhāya adāsi. Thero tattheva paribhuñjitvā “idaṃ ettheva ropethā”ti āha. Rājā taṃ ambaṭṭhiṃ gahetvā tattheva ropetvā udakaṃ āsiñci. Saha ambabījaropanena pathavī akampi. Rājā “kasmā, bhante, pathavī kampitṭhā”ti pucchi. “Imasmiṃ, mahārāja, okāse saṅghassa anāgate ‘ambaṇṇaṇaṃ’ nāma sannipātātṭhānaṃ bhavissati, tassetam pubbanimitta”nti.

Rājā tattha atṭha pupphamuṭṭhiyo okiritvā vanditvā puna therena saddhiṃ gacchanto mahācetiyaṭṭhānaṃ patto. Tatthassa purisā campakapupphāni abhihariṃsu. Tāni rājā therassa adāsi. Thero mahācetiyaṭṭhānaṃ pupphehi pūjetvā vandi. Tāvadeva mahāpathavī saṅkampi. Rājā “kasmā, bhante, pathavī kampitthā”ti pucchi. “Imasmiṃ, mahārāja, okāse anāgate buddhassa bhagavato asadiso mahāthūpo bhavissati, tassetam pubbanimitta”nti. “Ahameva karomi, bhante”ti. “Alaṃ, mahārāja, tumhākaṃ aññaṃ bahukammaṃ atthi, tumhākaṃ pana nattā duṭṭhagāmaṇī abhaya nāma kāressati”ti. Atha rājā “sace, bhante, mayhaṃ nattā karissati, katraṃyeva mayā”ti dvādasahatthaṃ pāsānatthambhaṃ āharāpetvā “devānampiyatissassa rañño nattā duṭṭhagāmaṇī abhaya nāma imasmiṃ padese thūpaṃ karotū”ti akkharāni likhāpetvā patiṭṭhāpetvā vanditvā theram pucchi - “patiṭṭhitam nu kho, bhante, tambapaṇṇidīpe sāsana”nti? “Patiṭṭhitam, mahārāja, sāsanaṃ; mūlāni panassa na tāva otarantī”ti. “Kadā pana, bhante mūlāni otiṇṇāni nāma bhavissantī”ti? “Yadā, mahārāja, tambapaṇṇidīpakānaṃ mātāpitūnaṃ tambapaṇṇidīpe jāto dārako tambapaṇṇidīpe pabbajitvā tambapaṇṇidīpamhiyeva vinayaṃ uggahetvā tambapaṇṇidīpe vācessati, tadā sāsanaṃ mūlāni otiṇṇāni nāma bhavissantī”ti. “Atthi pana, bhante, ediso bhikkhū”ti? “Atthi, mahārāja, mahāariṭṭho bhikkhu paṭibalo etasmiṃ kamme”ti. “Mayā ettha, bhante, kiṃ kattabba”nti? “Maṇḍapaṃ, mahārāja, kātuṃ vaṭṭatī”ti. “Sādhu, bhante”ti rājā meghavaṇṇābhayassa amaccassa parivenaṭṭhāne mahāsaṅgītikāle ajātasattumamahārājena katamaṇḍapappakāraṃ rājānubhāvena maṇḍapaṃ kāretvā sabbatājavacare sakasakasippesu payojetvā “sāsanaṃ mūlāni otarantāni passissāmī”ti anekapurisasahassaparivuto thūpārāmaṃ anuppatto.

Tena kho pana samayena thūpārāme atṭhasaṭṭhi bhikkhusahassāni sannipatiṃsu. Mahāmahindattherassa āsanaṃ dakkhiṇābhimukhaṃ paññattaṃ hoti. Mahāariṭṭhattherassa dhammāsanaṃ uttarābhimukhaṃ paññattaṃ hoti. Atha kho mahāariṭṭhatthero mahindattherena ajjhitaṭṭho attano anurūpena pattānukkamena dhammāsane nisīdi. Mahindattherapamukhā atṭhasaṭṭhi mahātherā dhammāsanaṃ parivāretvā nisīdiṃsu. Raññoopi kaniṭṭhabhātā mattābhayaṭṭho nāma “dhuraggāho hutvā vinayaṃ uggahissāmī”ti pañcahi bhikkhusatehi saddhiṃ mahāariṭṭhattherassa dhammāsanaṃ eva parivāretvā nisīdi. Avasesāpi bhikkhū sarājikā ca parisā attano attano pattāsane nisīdiṃsu.

Athāyasmā mahāariṭṭhatthero tena samayena buddho bhagavā verañjāyaṃ viharati naḷerupucimandamūleti vinayanidānaṃ abhāsi. Bhāsita ca panāyasmatā ariṭṭhattherena vinayanidāne ākāsaṃ mahāviraṃ ravi. Akālaviṇṇatā nicchariṃsu. Devatā sādhuṃ karaṃ adāsi. Mahāpathavī udakapariyantaṃ katvā saṅkampi. Evaṃ anekesu pāṭihāriyesu vattamānesu āyasmā ariṭṭhatthero mahāmahindapamukhehi atṭhasaṭṭhiyā paccekagaṇihi khīṇāsavamaṭṭherehi tadanñehi ca atṭhasaṭṭhibhikkhusahashehi parivuto paṭhamakattikapavāraṇādivase thūpārāmavihāramajjhe satthu karuṇāguṇadīpaṃ bhagavato anusitṭhikarānaṃ kāyakammavacīkammavipphanditavinayaṃ vinayapiṭakaṃ pakāsesi. Pakāsetvā ca yāvatāyukaṃ tiṭṭhamāno bahūnaṃ vācetvā bahūnaṃ hadaye patiṭṭhāpetvā anupādisesāya nibbānadhātuyā parinibbāyi. Tepi kho mahāmahindapamukhā tasmīṃ samāgame -

“Atṭhasaṭṭhi mahātherā, dhuraggāhā samāgatā;
Paccekagaṇino sabbe, dhammarājassa sāvakā.

“Khīṇāsavā vasippattā, tevijjā iddhikovidā;
Uttamatthamabhiññāya, anusāsiṃsu rājino.

“Ālokaṃ dassayitvāna, obhāsetvā mahiṃ imaṃ;
Jalivā aggikkhandhāva, nibbāyiṃsu mahesayo”.

Tesaṃ parinibbānato aparabhāge aññepi tesaṃ therānaṃ antevāsikā
tissadattakālasumana-dīghasumanādayo ca mahāariṭṭhattherassa antevāsikā,
antevāsikānaṃ antevāsikā cāti evaṃ pubbe vuttappakārā ācariyaparamparā imaṃ
vinayapiṭakaṃ yāvajjatanā ānesuṃ. Tena vuttaṃ -

“Tatiyaśaṅgahato pana uddhaṃ imaṃ dīpaṃ mahindādīhi ābhataṃ, mahindato
uggahetvā kañci kālaṃ ariṭṭhattherādīhi ābhataṃ, tato yāvajjatanā tesameva
antevāsikaparamparabhūtāya ācariyaparamparāya ābhata”nti.

Kattha patiṭṭhanti? Yesaṃ pālito ca atthato ca anūnaṃ vattati, mañighaṭe
pakkhattatelaṃmiva īsakampi na paggharati, evarūpesu adhimattasati-gati-dhiti-
mantesu lajjīsu kukkuccakesu sikkhākāmesu puggalesu patiṭṭhanti veditabbaṃ.
Tasmā vinayapatiṭṭhāpanatthaṃ vinayapariyattiyā ānisaṃsaṃ sallakkhetvā
sikkhākāmena bhikkhunaṃ vinayo pariyāpuṇitabbo.

Tatrāyaṃ vinayapariyattiyā ānisaṃso - vinayapariyattikusalo hi puggalo sāsane
paṭiladdhasaddhānaṃ kulaputtānaṃ mātāpituṭṭhāniyo hoti, tadāyattā hi nesaṃ
pabbajjā upasampadā vattānuvattapaṭipatti ācāragocarakusalatā. Api cassa
vinayapariyattiṃ nissāya attano sīlakkhandho sugutto hoti surakkhito;
kukkuccapakatānaṃ bhikkhūnaṃ paṭisaraṇaṃ hoti; visārado saṅghamajjhe voharati;
paccatthike sahadhammena suniggahitaṃ niggaṇhāti; saddhammaṭṭhitiyā paṭipanno
hoti. Tenāha bhagavā - “pañcime, bhikkhave, ānisaṃsā vinayadhare puggale; attano
sīlakkhandho sugutto hoti surakkhito...pe... saddhammaṭṭhitiyā paṭipanno hoti”ti.

Ye cāpi saṃvaramūlakā kusalā dhammā vuttā bhagavatā, vinayadharo puggalo
tesaṃ dāyādo; vinayamūlakattā tesaṃ dhammānaṃ. Vuttampi hetuṃ bhagavatā -
“vinayo saṃvaratthāya, saṃvaro avippaṭṭisāratthāya, avippaṭṭisāro pāmojjatthāya,
pāmojjaṃ pītattthāya, pīti passaddhatthāya, passaddhi sukhatthāya, sukhaṃ
samādhattthāya, samādhi yathābhūtañāṇadassanatthāya, yathābhūtañāṇadassanaṃ
nibbidattthāya, nibbidā virāgatthāya, virāgo vimuttattthāya, vimutti
vimuttiñāṇadassanatthāya, vimuttiñāṇadassanaṃ anupādāparinibbānatthāya.
Etadatthā kathā, etadatthā mantanā, etadatthā upanisa, etadattham sotāvadhānaṃ -
yadidaṃ anupādācittassa vimokkho”ti. Tasmā vinayapariyattiyā āyogo karaṇīyoti.

Ettāvatā ca yā sā vinayasamvaṇṇanattham mātikā ṭhapitā tattha -

“Vuttaṃ yena yadā yasmā, dhāritaṃ yena cābhataṃ;
Yatthappatiṭṭhitaṃ cetametaṃ, vatvā vidhiṃ tato”ti.

Imissā tāva gāthāya attho pakāsito vinayassa ca bāhiraṇidānavanṇanā
yathādhippāyaṃ samvaṇṇitā hotīti.

Tatiyaśaṅgīkathā niṭṭhitā.

Bāhiraṇidānakathā niṭṭhitā.

Verañjakaṇḍavaṇṇanā

1. Idāni

“Tenātiādipāṭhassa, atthaṃ nānappakārato;
Dassayanto karissāmi, vinayassatthavaṇṇana”nti.

Vuttattā tena samayena buddho bhagavātiādīnaṃ atthavaṇṇanaṃ karissāmi.
Seyyathidaṃ - tenāti aniyamaniddesavacanaṃ. Tassa sarūpena avuttenapi
aparabhāge atthato siddhena yenāti iminā vacanena paṭiniddeso kātabbo.
Aparabhāge hi vinayapaññattiyācanahetubhūto āyasmato sārīputtassa parivitakko
siddho. Tasmā yena samayena so parivitakko udapādi, tena samayena buddho
bhagavā verañjāyaṃ viharatīti evamettha sambandho veditabbo. Ayañhi
sabbasmimpi vinaye yutti, yadidaṃ yattha yattha “tenā”ti vuccati tattha tattha
pubbe vā pacchā vā atthato siddhena “yenā”ti iminā vacanena paṭiniddeso
kātabboti.

Tatridaṃ mukhamattanidassanaṃ - “tena hi, bhikkhave, bhikkhūnaṃ sikkhāpadaṃ
paññapessāmi, yena sudinno methunaṃ dhammaṃ paṭisevi; yasmā paṭisevi, tasmā
paññapessāmī”ti vuttaṃ hoti. Evaṃ tāva pubbe atthato siddhena yenāti iminā
vacanena paṭiniddeso yujjati. Tena samayena buddho bhagavā rājagahe viharati,
yena samayena dhaniyo kumbhakāraputto rañño dārūni adinnaṃ ādiyīti evaṃ pacchā
atthato siddhena yenāti iminā vacanena paṭiniddeso yujjatīti vutto tenāti vacanassa
attho. Samayenāti ettha pana samayasaddo tāva -

Samavāye khaṇe kāle, samūhe hetu-diṭṭhisu;
Paṭilābhe pahāne ca, paṭivedhe ca dissati.

Tathā hissa - “appeva nāma svepi upasaṅkameyyāma kālañca samayañca
upādāyā”ti evamādīsu samavāyo attho. “Ekova kho, bhikkhave, khaṇo ca samayo ca
brahmacariyavāsāyā”ti evamādīsu khaṇo. “Uṇhasamayo pariāhasamayo”ti
evamādīsu kālo. “Mahāsamayo pavanasmī”nti evamādīsu samūho. “Samayopi kho
te, bhaddāli, appaṭividdho ahosi - ‘bhagavā kho sāvattiyāṃ viharati, bhagavāpi maṃ
jānissati - bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī”ti ayampi kho
te, bhaddāli, samayo appaṭividdho ahosī”ti evamādīsu hetu. “Tena kho pana
samayena uggahamāno paribbājako samaṇamuṇḍikāputto samayappavādaḥ
tindukācīre ekasālake mallikāya ārāme paṭivasatī”ti evamādīsu diṭṭhi.

“Diṭṭhe dhamme ca yo attho, yo cattho samparāyiko;
Atthābhisamayā dhīro, paṇḍitoti pavuccatī”ti.

Evamādīsu paṭilābho. “Sammā mānābhisamayā antamakāsi dukkhassā”ti evamādīsu
pahānaṃ. “Dukkhassa pīḷanaṭṭho saṅkhataṭṭho santāpaṭṭho vipariṇāmaṭṭho
abhisamayaṭṭho”ti evamādīsu paṭivedho attho. Idha panassa kālo attho. Tasmā yena
kālena āyasmato sārīputtassa vinayapaññattiyācanahetubhūto parivitakko udapādi,
tena kālenāti evamettha attho daṭṭhabbo.

Etthāha - “atha kasmā yathā suttante ‘ekaṃ samaya’nti upayogavacanena niddeso
kato, abhidhamme ca ‘yasmiṃ samaye kāmāvacara’nti bhumavacanena, tathā
akatvā idha ‘tena samayenā’ti karaṇavacanena niddeso kato”ti? Tattha tathā, idha ca

aññathā atthasambhavato. Kathaṃ? Suttante tāva accantasam̐yogatto sambhavati. Yañhi samayaṃ bhagavā brahmajālādīni suttantāni desesi, accantameva taṃ samayaṃ karuṇāvihārena vihāsi; tasmā tadatthajotanatthaṃ tattha upayoganiddeso kato. Abhidhamme ca adhikaraṇatto bhāvenabhāvalakkhaṇatto ca sambhavati. Adhikaraṇañhi kālatto samūhatto ca samayo, tattha vuttānaṃ phassādidhammānaṃ khaṇasamavāyahetusāṅkhātassa ca samayassa bhāvena tesam̐ bhāvo lakkhiyati. Tasmā tadatthajotanatthaṃ tattha bhum̐mavacanena niddeso kato. Idha pana hetuatto karaṇatto ca sambhavati. Yo hi so sikkhāpadapaññattisamayo sārīputtādīhipi dubbīññeyyo, tena samayena hetubhūtena karaṇabhūtena ca sikkhāpadāni paññāpayanto sikkhāpadapaññattihetuṅca apekkhamāno bhagavā tattha tattha vihāsi; tasmā tadatthajotanatthaṃ idha karaṇavacanena niddeso katoti veditabbo. Hoti cettha -

“Upayogena bhum̐mena, taṃ taṃ atthamapekkhiya;
Aññatra samayo vutto, karaṇeneva so idhā”ti.

Porāṇā pana vaṇṇayanti - ‘ekaṃ samaya’nti vā ‘yasmiṃ samaye’ti vā ‘tena samayenā’ti vā abhilāpamattabhedo esa, sabbattha bhum̐mameva attho”ti. Tasmā tesam̐ laddhiyā “tena samayenā”ti vuttepi “tasmiṃ samaye”ti attho veditabbo.

Buddho bhagavāti imesaṃ padānaṃ parato atthaṃ vaṇṇayissāma. Verañjāyaṃ viharatīti ettha pana verañjāti aññatarassa nagarassetam̐ adhivacanaṃ, tassam̐ verañjāyaṃ; samīpatthe bhum̐mavacanaṃ. Viharatīti avisesena iriyāpathadibbrahmaariyavihāresu aññataravihārasamaṅgīparidīpanametam̐, idha pana t̐hānagamananisajjāsayanappabhedesu iriyāpathesu aññatarairiyāpathasamāyogaparidīpanaṃ, tena t̐hitopi gacchantopi nisinnopi sayānopi bhagavā viharaticceva veditabbo. So hi ekaṃ iriyāpathabādhanaṃ aññena iriyāpathena vicchinditvā aparipatantaṃ attabhāvaṃ harati pavatteti, tasmā “viharatī”ti vuccati.

Naḷerupucimandamūleti ettha naḷeru nāma yakkho, pucimandoti nimbarukkho, mūlanti samīpaṃ. Ayañhi mūlasaddo “mūlāni uddhareyya antamaso usīranālīmattānipī”ti -ādīsū mūlamūle dissati. “Lobho akusalamūla”nti -ādīsū asādhāraṇahetumhi. “Yāva majjhanhike kāle chāyā pharati, nivāte paṇṇāni patanti, ettāvatā rukkhāmūla”ntiādīsū samīpe. Idha pana samīpe adhippeto, tasmā naḷeruyakkhena adhiggahitassa pucimandassa samīpeti evamettha attho daṭṭhabbo. So kira pucimando ramaṇīyo pāsādiko anekesaṃ rukkhānaṃ ādhipaccaṃ viya kurumāno tassa nagarassa avidūre gamanāgamanasampanne t̐hāne ahosi. Atha bhagavā verañjaṃ gantvā patirūpe t̐hāne viharanto tassa rukkhassa samīpe heṭṭhābhāge vihāsi. Tena vuttaṃ - “verañjāyaṃ viharati naḷerupucimandamūle”ti.

Tattha siyā yadi tāva bhagavā verañjāyaṃ viharati, “naḷerupucimandamūle”ti na vattabbaṃ, atha tattha viharati, “verañjāya”nti na vattabbaṃ, na hi sakkā ubhayattha teneva samayena apubbaṃ acarimaṃ viharitunti? Na kho panetaṃ evaṃ daṭṭhabbaṃ, nanu avocumha “samīpatthe bhum̐mavacana”nti. Tasmā yathā gaṅgāyamunādīnaṃ samīpe goyūthāni carantāni “gaṅgāya caranti, yamunāya carantī”ti vuccanti; evamidhāpi yadidaṃ verañjāya samīpe naḷerupucimandamūlaṃ tattha viharanto vuccati “verañjāyaṃ viharati naḷerupucimandamūle”ti.

Gocaragāmanidassanatthaṃ hissa verañjāvacanāṃ.

Pabbajitānurūpanivāsanaṭṭhānanidassanatthaṃ naḷerupucimandamūlavacanaṃ.

Tattha verañjākittanena āyasmā upālittthero bhagavato gahaṭṭhānuggahakaraṇaṃ dasseti, naḷerupucimandamūlakittanena pabbajitānuggahakaraṇaṃ, tathā purimena paccayaggahaṇato attakilamathānuyogavivajjanaṃ, pacchimena vatthukāmapphānato kāmasukhallikānuyogavivajjanupāyadassanaṃ; purimena ca dhammadesanābhiyogaṃ, pacchimena vivekādhimuttiṃ; purimena karuṇāya upagamaṇaṃ, pacchimena paññāya apagamaṇaṃ; purimena sattānaṃ hitasukhanipphādanādhimuttataṃ, pacchimena parahitasukhakaṇe nirupalepanaṃ; purimena dhammikasukhāpariccāganimittaṃ phāsuvihāraṃ, pacchimena uttarimanussadhammānuyoganimittaṃ; purimena manussānaṃ upakārabahulataṃ, pacchimena devatānaṃ; purimena loke jātassa loke saṃvaḍḍhabhāvaṃ, pacchimena lokena anupalittataṃ; purimena “ekapuggalo, bhikkhave, loke uppajjamāno uppajjati bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Katamo ekapuggalo? Tathāgato arahaṃ sammāsambuddho”ti vacanato yadatthaṃ bhagavā uppanno tadatthaparinipphādanaṃ, pacchimena yattha uppanno tadanurūpavihāraṃ. Bhagavā hi paṭhamaṃ lumbinīvane, dutiyaṃ bodhimaṇḍeti lokiyalokuttarāya uppattiyā vaneyeve uppanno, tenassa vaneyeve vihāraṃ dasseti ti evamādinā nāyenettha atthayojanā veditabbā.

Mahatā bhikkhusaṅghena saddhinti ettha mahatāti guṇamahattenapi mahatā; saṅkhyāmahattenapi, so hi bhikkhusaṅgho guṇehipi mahā ahoṣi, yasmā yo tattha pacchimako so sotāpanno; saṅkhyāyapi mahā pañcasatasāṅkhyattā. Bhikkhūnaṃ saṅghena bhikkhusaṅghena; diṭṭhisīlasāmaññaṃsaṅkhātasaṅghātena samaṇagaṇenāti attho. Saddhinti ekato. Pañcamattehi bhikkhusatehīti pañca mattā etesanti pañcamattāni. Mattāti pamāṇaṃ vuccati. Tasmā yathā “bhojane mattaññū”ti vutte bhojane mattaṃ jānāti, pamāṇaṃ jānātīti attho hoti; evamidhāpi tesāṃ bhikkhusatānaṃ pañca mattā pañcappamāṇanti evamattho daṭṭhabbo. Bhikkhūnaṃ satāni bhikkhusatāni, tehi pañcamattehi bhikkhusatehi. Etena yaṃ vuttaṃ - “mahatā bhikkhusaṅghena saddhi”nti, ettha tassa mahato bhikkhusaṅghassa saṅkhyāmahattaṃ dassitaṃ hoti. Parato panassa “nirabbudo hi, sārīputta bhikkhusaṅgho nirādīnava apagatakāḷako suddho sāre patitṭhito. Imesañhi, sārīputta, pañcannaṃ bhikkhusatānaṃ yo pacchimako so sotāpanno”ti vacanena guṇamahattaṃ āvibhavissati.

Assosi kho verañjo brāhmaṇoti assosīti suṇi upalabhi, sotadvārasampattavacanānigghosānusārena aññāsi. Khoti padapūraṇamatte avadhāraṇatthe vā nipāto. Tattha avadhāraṇatthena assosi eva, nāssa koci savanantarāyo ahoṣīti ayamatto veditabbo. Padapūraṇena pana byañjanasiliṭṭhatāmattameva. Verañjāyaṃ jāto, verañjāyaṃ bhavo, verañjā vā assa nivāsoti verañjo. Mātāpitūhi katanāmasena panāyaṃ “udayo”ti vuccati. Brahmaṇaṇaṃ aṇatīti brāhmaṇo, mante sajjhāyatīti attho. Idameva hi jātibrāhmaṇānaṃ niruttivacanaṃ. Ariyā pana bāhitapāpattā “brāhmaṇā”ti vuccanti.

Idāni yamatthaṃ verañjo brāhmaṇo assosi, taṃ pakāsento samaṇo khalu bho gotamotiādimāha. Tattha samitapāpattā samaṇoti veditabbo. Vuttaṃ hetam - “bāhitapāpoti brāhmaṇo, samitapāpattā samaṇoti vuccatī”ti. Bhagavā ca anuttarena ariyamaggena samitapāpo, tenassa yathābhuccaguṇādhigatametaṃ nāmaṃ yadidaṃ samaṇoti. Khalūti anussavanatthe nipāto. Bhoti brāhmaṇajātikānaṃ jātisamudāgataṃ ālapanamattaṃ. Vuttampi hetam -

“Bhovādī nāmaso hoti, sace hoti sakiñcano”ti.. Gotamoti bhagavantaṃ gottavasena

parikitteti, tasmā “samaṇo khalu bho gotamo”ti ettha samaṇo kira bho gotamagottoti evamattho daṭṭhabbo. Sakyaputtoti idaṃ pana bhagavato uccākulaparidīpanaṃ. Sakyakulā pabbajitoti saddhāpabbajitabhāva-paridīpanaṃ, kenaci pārijuṇṇena anabhibhūto aparikkhīṇaṃyeva, taṃ kulaṃ pahāya saddhāya pabbajitoti vuttaṃ hoti. Tato paraṃ vuttatthameva. Taṃ kho panāti itthambhūtākhyānatthe upayogavacanaṃ, tassa kho pana bho gotamassāti attho. Kalyāṇoti kalyāṇaguṇasamannāgato; seṭṭhoti vuttaṃ hoti. Kittisaddoti kitti eva, thutighoso vā.

Itipi so bhagavātiādīsu pana ayaṃ tāva yojanā -so bhagavā itipi arahaṃ, itipi sammāsambuddho...pe... itipi bhagavāti iminā ca iminā ca kāraṇenāti vuttaṃ hoti.

Idāni vinayadharānaṃ suttantanayakosallatthaṃ vinayasaṃvaṇṇanārambhe buddhaguṇapaṭisaṃyuttāya dhammiyā kathāya cittasampahaṃsanatthañca etesaṃ padānaṃ vitthāranayena vaṇṇanaṃ karissāmi. Tasmā yaṃ vuttaṃ - “so bhagavā itipi araha”ntiādi; tattha ārakattā, arīnaṃ arānañca hatattā, paccayādīnaṃ arahattā, pāpakaraṇe rahābhāvāti imehi tāva kāraṇehi so bhagavā arahanti veditabbo. Ārakā hi so sabbakilesehi suvidūravīdūre ṭhito, maggena savāsanānaṃ kilesānaṃ viddhaṃsitattāti ārakattā arahaṃ; te cānena kilesārayo maggena hatāti arīnaṃ hatattāpi arahaṃ. Yañcetaṃ avijjābhavataṇhāmāyanābhīpuṇṇādiabhisaṅkhārānaṃ jarāmaraṇanemi āsavaśamudayaśamāyena akkheṇa vijjhītvā tibhavarathe samāyojitaṃ anādikālapavattaṃ saṃsāracakkaṃ, tassānena bodhimaṇḍe vīriyapādehi sīlāpathaviyaṃ paṭiṭṭhāya saddhāhatthena kammakkhayakaraṃ ñāṇapharaśuṃ gahetvā sabbe arā hatāti arānaṃ hatattāpi arahaṃ.

Atha vā saṃsāracakkanti anamataggasaṃsāra-vaṭṭaṃ vuccati, tassa ca avijjā nābhi, mūlattā; jarāmaraṇaṃ nemi, pariyosānattā; sesā dasa dhammā arā, avijjāmūlakattā jarāmaraṇapariyantattā ca. Tattha dukkhādīsu aññānaṃ avijjā, kāma-bhave ca avijjā kāma-bhave saṅkhārānaṃ paccayo hoti. Rūpa-bhave avijjā rūpa-bhave saṅkhārānaṃ paccayo hoti. Arūpa-bhave avijjā arūpa-bhave saṅkhārānaṃ paccayo hoti. Kāma-bhave saṅkhārā kāma-bhave paṭisandhivīññāṇassa paccayā honti. Esa nayo itaresu. Kāma-bhave paṭisandhivīññāṇaṃ kāma-bhave nāmarūpassa paccayo hoti, tathā rūpa-bhave. Arūpa-bhave nāmasseva paccayo hoti. Kāma-bhave nāmarūpaṃ kāma-bhave saḷāyatanassa paccayo hoti. Rūpa-bhave nāmarūpaṃ rūpa-bhave tiṇṇaṃ āyatanānaṃ paccayo hoti. Arūpa-bhave nāmaṃ arūpa-bhave ekasāyatanassa paccayo hoti. Kāma-bhave saḷāyatanaṃ kāma-bhave chabbidhassa phassa paccayo hoti. Rūpa-bhave tiṇi āyatanāni rūpa-bhave tiṇṇaṃ phassānaṃ; arūpa-bhave ekasāyatananaṃ arūpa-bhave ekassa phassa paccayo hoti. Kāma-bhave cha phassā kāma-bhave channaṃ vedanānaṃ paccayā honti. Rūpa-bhave tayo tattheva tissannaṃ; arūpa-bhave eko tattheva ekissā vedanāya paccayo hoti. Kāma-bhave cha vedanā kāma-bhave channaṃ taṇhākāyānaṃ paccayā honti. Rūpa-bhave tisso tattheva tiṇṇaṃ; arūpa-bhave ekā vedanā arūpa-bhave ekassa taṇhākāyassa paccayo hoti. Tattha tattha sā sā taṇhā tassa tassa upādānassa paccayo; upādānādayo bhavādīnaṃ.

Kathaṃ? Idhekacco “kāme paribhuñjissāmi”ti kāmupādānapaccayā kāyena duccharitaṃ carati, vācāya manasā duccharitaṃ carati; duccharitapāripūriyā apāye upapajjati. Tatthassa upapattihetubhūtaṃ kammaṃ kammabhavo, kammanibbattā khandhā upapattibhavo, khandhānaṃ nibbatti jāti, paripāko jarā, bhedo maraṇaṃ.

Aparo “saggasampattiṃ anubhavissāmī”ti tatheva sucaritaṃ carati;
sucaritapāripūriyā sagge upapajjati. Tatthassa upapattihetubhūtaṃ kammaṃ
kammabhavoti so eva nayo.

Aparo pana “brahmalokasampattiṃ anubhavissāmī”ti kāmupādānapaccayā eva
mettaṃ bhāveti, karuṇaṃ... muditaṃ... upekkhaṃ bhāveti, bhāvanāpāripūriyā
brahmaloke nibbattati. Tatthassa nibbattihetubhūtaṃ kammaṃ kammabhavoti
soyeva nayo.

Aparo “arūpavabhasampattiṃ anubhavissāmī”ti tatheva
ākāsānañcāyatanādisamāpattiyo bhāveti, bhāvanāpāripūriyā tattha nibbattati.
Tatthassa nibbattihetubhūtaṃ kammaṃ kammabhavo, kammanibbattā khandhā
upapattibhavo, khandhānaṃ nibbatti jāti, paripāko jarā, bhedo maraṇanti. Esa nayo
sesupādānamūlikāsupi yojanāsu.

Evam “ayaṃ avijjā hetu, saṅkhārā hetusamuppannā, ubhopete hetusamuppannāti
paccayapariggahe paññā dhammaṭṭhitiññaṃ; atītampi addhānaṃ, anāgatampi
addhānaṃ; avijjā hetu, saṅkhārā hetusamuppannā, ubhopete hetusamuppannāti
paccayapariggahe paññā dhammaṭṭhitiññaṃ”nti etena nayena sabbapadāni
vitthāretabbāni. Tattha avijjā saṅkhārā eko saṅkhepo, viññāṇa-nāmarūpa-saḷāyatana-
phassa-vedanā eko, taṇhupādānabhavā eko, jāti-jarā-maraṇaṃ eko. Purimasāṅkhepo
cettha atīto addhā, dve majjhimā paccuppanno, jātijarāmaraṇaṃ anāgato.
Avijjāsaṅkhārāggahaṇena cettha taṇhupādānabhavā gahitāva hontīti ime pañca
dhammā atīte kammavaṭṭaṃ; viññāṇādayo pañca dhammā etarahi vipākavaṭṭaṃ.
Taṇhupādānabhavaggahaṇena avijjāsaṅkhārā gahitāva hontīti ime pañca dhammā
etarahi kammavaṭṭaṃ; jātijarāmaraṇāpadhesena viññāṇādīnaṃ niddiṭṭhattā ime pañca
dhammā āyatim vipākavaṭṭaṃ. Te ākārato vīsatividhā honti.
Saṅkhāraviññāṇaṇaṇcettha antarā eko sandhi, vedanātaṇhānamantarā eko,
bhavajātīnamantarā eko. Iti bhagavā evaṃ catusaṅkhepaṃ, tiyaddhaṃ, vīsatakāraṃ,
tisandhiṃ paṭiccasamuppādaṃ sabbākārato jānāti passati aññāti paṭivijjhati. Taṃ
ñātattāna ṇaṇaṃ, pajānanaṭṭhena paññā. Tena vuccati - “paccayapariggahe paññā
dhammaṭṭhitiññaṃ”nti. Iminā dhammaṭṭhitiññaṇa bhagavā te dhamme yathābhūtaṃ
ñatvā tesu nibbindanto virajjanto vimuccanto vuttappakārassa imassa
saṃsāracakkassa are hani vihani viddhaṃsesi. Evampi arānaṃ hatattā arahaṃ.

Aggadakkhiṇeyyattā ca cīvarādipaccaye arahati pūjāvisesañca; teneva ca uppanne
tathāgate ye keci mahesakkhā devamanussā na te aññattha pūjaṃ karonti. Tathā hi
brahmā sahampati sinerumattena ratanadāmena tathāgataṃ pūjesi, yathābalañca
aññepi devā manussā ca bimbisāraṃkosalarājādayo. Parinibbutampi ca bhagavantaṃ
uddissa channavutikoṭidhanaṃ visajjetvā asokamahārājā sakalajambudīpe
caturāsītivihārasahassāni paṭiṭṭhāpesi. Ko pana vādo aññesaṃ pūjāvisesānanti! Evaṃ
paccayādīnaṃ arahattāpi arahaṃ. Yathā ca loke keci paṇḍitamānino bālā
asilokabhayena raho pāpaṃ karonti; evamesa na kadāci karotīti pāpakaraṇe
rahābhāvatopi arahaṃ. Hoti cettha -

“Ārakattā hatattā ca, kilesārīna so muni;
Hatasamāracakkāro, paccayādīna cāraho;
Na raho karoti pāpāni, arahaṃ tena vuccatī”ti.

Sammā sāmañca sabbadhammānaṃ buddhattā pana sammāsambuddho. Tathā hesa sabbadhamme sammā sāmañca buddho, abhiññeyye dhamme abhiññeyyato buddho, pariññeyye dhamme pariññeyyato, pahātabbe dhamme pahātabbato, sacchikātabbe dhamme sacchikātabbato, bhāvetabbe dhamme bhāvetabbato. Teneva cāha -

“Abhiññeyyaṃ abhiññātaṃ, bhāvetabbañca bhāvitaṃ;
Pahātabbaṃ pahīnaṃ me, tasmā buddhosmi brāhmaṇā”ti.

Apica cakkhu dukkhasaccaṃ, tassa mūlakāraṇabhāvena taṃsamutthāpikā purimataṇhā samudayasaccaṃ, ubhinnaṃ appavatti nirodhasaccaṃ, nirodhappajānanā paṭipadā maggasaccanti evaṃ ekekapaduddhārenāpi sabbadhamme sammā sāmañca buddho. Esa nayo sota-ghāna-jivhā-kāyamanesupī. Eteneva nayena rūpādīni cha āyatanāni, cakkhuviññādayo cha viññānakāyā, cakkhusamphassādayo cha phassā, cakkhusamphassajādayo cha vedanā, rūpasāññādayo cha saññā, rūpasāññādayo cha cetanā, rūpataṇhādayo cha taṇhākāyā, rūpavitakkādayo cha vitakkā, rūpavicārādayo cha vicārā, rūpakkhandhādayo pañcakkhandhā, dasa kasiṇāni, dasa anussatiyo, uddhumātakasaññādivasena dasa saññā, kesādayo dvattiṃsākārā, dvādasāyatanāni, aṭṭhārasa dhātuyo, kāmabhavādayo nava bhavā, paṭhamādīni cattāri jhānāni, mettābhāvanādayo catasso appamaññā, catasso arūpasamāpattiyo, paṭilomato jarāmaraṇādīni, anulomato avijjādīni paṭiccasamuppādaṅgāni ca yojetabbāni.

Tatrāyaṃ ekapadayojanā - “jarāmaraṇaṃ dukkhasaccaṃ, jāti samudayasaccaṃ, ubhinnaṃ pi nissaraṇaṃ nirodhasaccaṃ, nirodhappajānanā paṭipadā maggasacca”nti. Evaṃ ekekapaduddhārena sabbadhamme sammā sāmañca buddho anubuddho paṭividdho. Tena vuttaṃ - sammā sāmañca sabbadhammānaṃ buddhattā pana sammāsambuddhoti.

Vijjāhi pana caraṇena ca sampannattā vijjācaraṇasampanno; tattha vijjāti tissopi vijjā, aṭṭhapi vijjā. Tisso vijjā bhayabheravasutte vuttanayeneva veditabbā, aṭṭha vijjā ambaṭṭhasutte. Tatra hi vipassanāññānaṃ manomayiddhiyā ca saha cha abhiññā pariggahetvā aṭṭha vijjā vuttā. Caraṇanti sīlasamvaro, indriyesu guttadvāratā, bhojane mattaññutā, jāgariyānuyogo, satta saddhammā, cattāri rūpāvacarajjhānānīti ime pannarasa dhammā veditabbā. Imeyeva hi pannarasa dhammā, yasmā etehi carati ariyasāvako gacchati amataṃ disaṃ tasmā, caraṇanti vuttā. Yathāha - “idha, mahānāma, ariyasāvako sīlavā hoti”ti vitthāro. Bhagavā imāhi vijjāhi iminā ca caraṇena samannāgato, tena vuccati vijjācaraṇasampannoti. Tattha vijjāsampadā bhagavato sabbaññutaṃ pūretvā tṭhitā, caraṇasampadā mahākāruṇikataṃ. So sabbaññutāya sabbasattānaṃ atthānatthaṃ ṇatvā mahākāruṇikatāya anattaṃ parivajjetvā atthe niyojeti, yathā taṃ vijjācaraṇasampanno. Tenassa sāvakā suppaṭipannā honti no duppaṭipannā, vijjācaraṇavipannānañhi sāvakā attantapādayo viya.

Sobhanagamanattā, sundaraṃ tṭhānaṃ gatattā, sammāgatattā, sammā ca gadattā sugato. Gamanampi hi gatanti vuccati, tañca bhagavato sobhanaṃ parisuddhamanavajjaṃ. Kiṃ pana tanti? Ariyamaggo. Tena hesa gamanena khemaṃ disaṃ asajjamāno gatoti sobhanagamanattā sugato. Sundaraṃ cesa tṭhānaṃ gato amataṃ nibbānanti sundaraṃ tṭhānaṃ gatattāpi sugato. Sammā ca gato tena tena maggena pahīne kilese puna apaccāgacchanto. Vuttañcetaṃ - “sotāpattimaggena ye kilesā pahīnā, te kilese na puneti na pacceti na paccāgacchatīti sugato...pe...

arahattamaggena ye kilesā pahīnā, te kilese na puneti na pacceti na paccāgacchatīti sugato’’ti. Sammā vā āgato dīpaṅkarapādamūlato pabhuti yāva bodhimaṇḍo tāva samatiṃsapāramipūritāya sammāpaṭipattiyā sabbalokassa hitasukhameva karonto sassataṃ ucchedaṃ kāmasukhaṃ attakilamathanti ime ca ante anupagacchanto āgatoti sammāgatattāpi sugato. Sammā cesa gadati, yuttaṭṭhāne yuttameva vācaṃ bhāsatīti sammā gadattāpi sugato.

Tatridaṃ sādhakasuttaṃ - ‘‘yaṃ tathāgato vācaṃ jānāti abhūtaṃ atacchaṃ anattasaṃhitāṃ, sā ca paresaṃ appiyā amanāpā, na taṃ tathāgato vācaṃ bhāsatī. Yampi tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ anattasaṃhitāṃ, sā ca paresaṃ appiyā amanāpā, tampi tathāgato vācaṃ na bhāsatī. Yañca kho tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ atthasaṃhitāṃ, sā ca paresaṃ appiyā amanāpā, tatra kālaññū tathāgato hoti tassā vācāya veyyākaraṇāya. Yaṃ tathāgato vācaṃ jānāti abhūtaṃ atacchaṃ anattasaṃhitāṃ, sā ca paresaṃ piyā manāpā, na taṃ tathāgato vācaṃ bhāsatī. Yampi tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ anattasaṃhitāṃ, sā ca paresaṃ piyā manāpā, tampi tathāgato vācaṃ na bhāsatī. Yañca kho tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ atthasaṃhitāṃ, sā ca paresaṃ piyā manāpā, tatra kālaññū tathāgato hoti tassā vācāya veyyākaraṇāya’’ti. Evaṃ sammā gadattāpi sugatoti veditabbo.

Sabbathā viditalokattā pana lokavidū. So hi bhagavā sabhāvato samudayato nirodhato nirodhūpāyatoti sabbathā lokaṃ avedi aññāsi paṭivijjhi. Yathāha - ‘‘yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṃ taṃ gamanena lokassa antaṃ ñāteyyaṃ daṭṭheyyaṃ patteyyanti vadāmi; na cāhaṃ, āvuso, appatvāva lokassa antaṃ dukkhassa antakiriyaṃ vadāmi. Api cāhaṃ, āvuso, imasmiṃyeva byāmamatte kaḷevare sasaññimhi samanake lokañca paññāpemi lokasamudayañca lokanirodhañca lokanirodhagāminiñca paṭipadaṃ.

‘‘Gamanena na pattabbo, lokassanto kudācanaṃ;
Na ca appatvā lokantaṃ, dukkhā atthi pamocanaṃ.

‘‘Tasmā have lokavidū sumedho;
Lokantagū vusitabrahmacariyo;
Lokassa antaṃ samitāvi ñatvā;
Nāsīsatī lokamimaṃ parañcā’’ti.

Apica tayo lokā - saṅkhāraloko, sattaloko, okāsalokoti; tattha ‘‘eko loko - sabbe sattā āhāraṭṭhitikā’’ti āgataṭṭhāne saṅkhāraloko veditabbo. ‘‘Sassato lokoti vā asassato lokoti vā’’ti āgataṭṭhāne sattaloko.

‘‘Yāvatā candimasūriyā, pariharanti disā bhanti virocānā;
Tāva saḥassadhā loko, ettha te vattatī vaso’’ti. -

Āgataṭṭhāne okāsaloko, tampi bhagavā sabbathā avedi. Tathā hissa - ‘‘eko loko - sabbe sattā āhāraṭṭhitikā. Dve lokā - nāmañca rūpañca. Tayo lokā - tisso vedanā. Cattāro lokā - cattāro āhārā. Pañca lokā - pañcupādānakkhandhā. Cha lokā - cha ajjhāttikāni āyatanāni. Satta lokā satta viññāṇaṭṭhitiyo. Atṭha lokā - atṭha lokadhammā. Nava lokā - nava sattāvāsā. Dasa lokā - dasāyatanāni. Dvādasa lokā - dvādasāyatanāni. Atṭhārāsa lokā - atṭhārāsa dhātuyo’’ti. Ayaṃ saṅkhāralokopi sabbathā vidito.

Yasmā panesa sabbesampi sattānaṃ āsayaṃ jānāti, anusayaṃ jānāti, caritaṃ jānāti, adhimuttiṃ jānāti, apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye bhabbe abhabbe satte jānāti, tasmāssa sattalokopi sabbathā vidito. Yathā ca sattaloko evaṃ okāsalokopi. Tathā hesa ekaṃ cakkavāḷaṃ āyāmato ca vitthārato ca yojanānaṃ dvādasa satasahassāni tīṇi sahasāni cattāri satāni paññāsaṇca yojanāni. Parikkhepato -

Sabbaṃ satasahassāni, chattiṃsa parimaṇḍalaṃ;
Dasañceva sahasāni, aḍḍhuḍḍhāni satāni ca.

Tattha -

Duve satasahassāni, cattāri nahutāni ca;
Ettakaṃ bahalattena, saṅkhātāyaṃ vasundharā.

Tassā eva sandhārakaṃ -

Cattāri satasahassāni, aṭṭheva nahutāni ca;
Ettakaṃ bahalattena, jalaṃ vāte patiṭṭhitaṃ.

Tassāpi sandhārako -

Navasatasahassāni, māluto nabhamuggato;
Saṭṭhi ceva sahasāni, esā lokassa saṇṭhiti.

Evaṃ saṇṭhite cettha yojanānaṃ -

Caturāsīti sahasāni, ajjhogāḷho mahaṇṇave;
Accuggato tāvadeva, sinerupabbatuttamo.

Tato upaḍḍhupaḍḍhena, pamāṇena yathākkamaṃ;
Ajjhogāḷhuggatā dibbā, nānāratana-cittitā.

Yugandharo īsadharo, karavīko sudassano;
Nemindharo vinatako, assakaṇṇo girī brahā.

Ete satta mahāselā, sinerussa samantato;
Mahārājānamāvāsā, devayakkhanisevitā.

Yojanānaṃ satānucco, himavā pañca pabbato;
Yojanānaṃ sahasāni, tīṇi āyatavitthato;
Caturāsītisahashehi, kūṭhehi paṭimaṇḍito.

Tipañcayojanakkhandha, parikkhepā nagavhayā;
Paññāsa yojanakkhandha, sākhāyāmā samantato.

Satayojanavitthiṇṇā, tāvadeva ca uggatā;
Jambū yassānubhāvena, jambudīpo pakāsito.

Dve asīti sahasāni, ajjhogāḷho mahaṇṇave;
Accuggato tāvadeva, cakkavāḷasiluccayo;

Parikkhipitvā taṃ sabbam, lokadhātumayaṃ t̥hito.

Tattha candamaṇḍalam ekūnapaññāsayaṇam, sūriyamaṇḍalam paññāsayaṇam, tāvaṭṭasabhavanaṃ dasasahassayaṇam; tathā asurabhavanaṃ, avīcimahānirayo, jambudīpo ca. Aparagoyānaṃ sattasahassayaṇam; tathā pubbavideho. Uttarakuru aṭṭhasahassayaṇo, ekameko cettha mahādīpo pañcasatapañcasataparittadīpaparivāro; taṃ sabbampi ekaṃ cakkavāḷam, ekā lokadhātu, tadantaṃsu lokantarikaṇirayā. Evaṃ anantāni cakkavāḷāni anantā lokadhātuyo bhagavā anantena buddhaññāṇena avedī, aññāsi, paṭivijjhi. Evamassa okāsalokopi sabbathā vidito. Evampi sabbathā viditalokattā lokavidū.

Attano pana guṇehi viṣiṭṭhatarassa kassaci abhāvā natthi etassa uttaroti anuttaro. Tathā hesa sīlaguṇenāpi sabbam lokamabhibhavati, samādhī...pe... paññā... vimutti... vimuttiññāḍassanaguṇenāpi, sīlaguṇenāpi asamo asamasamo appaṭṭimo appaṭṭibhāgo appaṭṭipuggalo...pe... vimuttiññāḍassanaguṇenāpi. Yathāha - “na kho paṇāham, bhikkhave, samanupassāmi sadevake loke samārake...pe... sadevamanussāya attanā sīlasampannatara”nti vitthāro.

Evaṃ aggappasādasuttādīni “na me ācariyo atthī”tiādīkā gāthāyo ca vitthāretabbā.

Purisadamme sāretīti purisadammasārathi, dameti vinetīti vuttam hoti. Tattha purisadammati adantā dametum yuttā tiracchānapurisāpi manussapurisāpi amanussapurisāpi. Tathā hi bhagavatā tiracchānapurisāpi apalālo nāgarājā, cūḷodaro, mahodaro, aggisikho, dhūmasikho, dhanapālako hatthīti evamādayo damitā, nibbisā katā, saraṇesu ca sīlesu ca patitṭhāpitā. Manussapurisāpi saccakanigaṇṭhaputta-ambatṭhamāṇava-pokkharasāti-soṇadaṇḍakūṭadantādayo. Amanussapurisāpi āḷavaka-sūciloma-kharaloma-yakkha-sakkadevarājādayo damitā vinītā vicitrehi vinayanūpāyehi. “Aham kho, kesi, purisadammaṃ saṇhenapi vinemi, pharusenapi vinemi, saṇhapharusenapi vinemī”ti idaṇcettha suttaṃ vitthāretabbam. Atha vā visuddhasīlādīnaṃ paṭhamajjhānādīni sotāpannādīnaṃca uttarimaggapaṭipadaṃ ācikkhanto dantepi dametiyeva.

Atha vā anuttaro purisadammasārathīti ekamevidaṃ atthapadam. Bhagavā hi tathā purisadamme sāreti, yathā ekaṃpallaṇkeneva nisinnā aṭṭha disā asajjamānā dhāvanti. Tasmā “anuttaro purisadammasārathī”ti vuccati. “Hatthidamakena, bhikkhave, hatthidammo sārīto ekaṃyeva disaṃ dhāvati”ti idaṇcettha suttaṃ vitthāretabbam.

Diṭṭhadhammikasamparāyikaparamatthehi yathārahaṃ anusāsati satthā. Apica satthā viyāti satthā, bhagavā satthavāho. “Yathā satthavāho satthe kantāraṃ tāreti, corakantāraṃ tāreti, vāḷakantāraṃ tāreti, dubbhikkhakantāraṃ tāreti, nirudakakantāraṃ tāreti, uttāreti nittāreti patāreti khemantabhūmiṃ sampāpeti; evameva bhagavā satthā satthavāho satte kantāraṃ tāreti jātikantāraṃ tāreti”tiādīnā niddesaṇapettha attho veditabbo.

Devamanussānanti daevānaṃca manussānaṃca ukkaṭṭhaparicchedavasenetam vuttam, bhābapuggalaparicchedavasena ca. Bhagavā pana tiracchānagatānampi anusāsanippadānena satthāyeva. Tepi hi bhagavato dhammasavanena upanissayasampattiṃ patvā tāya eva upanissayasampattiyā dutiye tatiye vā attabhāve maggaphalabhāgino honti. Maṇḍūkadevaputtādayo cettha nidassanaṃ. Bhagavati kira gaggarāya pokkharāṇiyā tīre campānagaravāsīnaṃ dhammaṃ desayamāne eko maṇḍūko bhagavato sare nimittaṃ aggaḥesi. Taṃ eko

vacchapālako daṇḍamolubbha tiṭṭhanto tassa sīse sannirumbhitvā aṭṭhāsi. So tāvadeva kālāṃ katvā tāvatimsabhavane dvādasayojanike kanakavimāne nibbatti. Suttappabuddho viya ca tattha accharāsaṅghaparivutaṃ attānaṃ disvā “are, ahampi nāma idha nibbattosmi! Kiṃ nu kho kammaṃ akāsi”nti āvajjento nāññaṃ kiñci addasa, aññatra bhagavato sare nimittaggāhā. So tāvadeva saha vimānena āgantvā bhagavato pāde sirasā vandi. Bhagavā jānantova pucchi -

“Ko me vandati pādāni, iddhiyā yasasā jalaṃ;
Abhikkantena vaṇṇena, sabbā obhāsayāṃ disā”ti.

“Maṇḍūkohaṃ pure āsiṃ, udaye vārigocaro;
Tava dhammaṃ suṇantassa, avadhi vacchapālako”ti.

Bhagavā tassa dhammaṃ desesi. Desanāvasāne caturāsītiyā pāṇasahassānaṃ dhammābhisamayo ahosi. Devaputtapi sotāpattiphale patiṭṭhāya sitaṃ katvā pakkāmiti.

Yaṃ pana kiñci atthi ñeyyaṃ nāma, tassa sabbassa buddhattā vimokkhantikaññāvasena buddho. Yasmā vā cattāri saccāni attanāpi bujjhi, aññepi satte bodhesi; tasmā evamādīhipi kāraṇehi buddho. Imassa catthassa viññāpanatthaṃ “bujjhita saccānīti buddho, bodhetā pajāyāti buddho”ti evaṃ pavatto sabbopi niddesaṇayo paṭisambhidāṇayo vā vitthāretabbo.

Bhagavāti idaṃ paṇassa guṇavisitṭhasattuttamagarugāravādhivacanaṃ. Tenāhu porāṇā -

“Bhagavāti vacanaṃ seṭṭhaṃ, bhagavāti vacanamuttamaṃ;
Garu gāravayutto so, bhagavā tena vuccatī”ti.

Catubbidhañhi nāmaṃ - āvatthikaṃ, liṅgikaṃ, nemittikaṃ, adhiccasamuppananti. Adhiccasamuppannaṃ nāma lokiyavohārena “yadicchaka”nti vuttaṃ hoti. Tattha “vaccho dammo balibaddo”ti evamādi āvatthikaṃ. “Daṇḍī chattī sikhī karī”ti evamādi liṅgikaṃ. “Tevijjo chaḷabhiñño”ti evamādi nemittikaṃ. “Sirivaḍḍhako dhanavaḍḍhako”ti evamādi vacanatthamanapekkhitvā pavattaṃ adhiccasamuppannaṃ. Idaṃ pana bhagavāti nāmaṃ nemittikaṃ, na mahāmāyāya na suddhodanamahārājena na asītiyā nātisahasseehi kataṃ, na sakkasantusitādīhi devatāvisesehi. Vuttañhetāṃ dhammasenāpatinā - “bhagavāti netāṃ nāmaṃ mātaraṃ kataṃ...pe... vimokkhantikametāṃ buddhānaṃ bhagavantānaṃ bodhiyā mūle saha sabbaññutaññāṇassa paṭilābhā sacchikāpaññatti, yadidaṃ bhagavā”ti.

Yaṃguṇanemittikañcetaṃ nāmaṃ, tesāṃ guṇānaṃ pakāsanatthaṃ imaṃ gāthaṃ vadanti -

“Bhagī bhajī bhāgī vibhattavā iti;
Akāsi bhagganti garūti bhāgyavā;
Bahūhi ñāyehi subhāvitattano;
Bhavantago so bhagavāti vuccatī”ti.

Niddese vuttanayeneva cettha tesāṃ tesāṃ padānamattho daṭṭhabbo.

Ayaṃ pana aparō nayo -

“Bhāgyavā bhaggavā yutto, bhagehi ca vibhattavā;
Bhattavā vantagamano, bhavesu bhagavā tato”ti.

Tattha vaṇṇāgamo vaṇṇavipariyayoti etaṃ niruttilakkhaṇaṃ gahetvā saddanayena
vā pisodarādipakkhepalakkhaṇaṃ gahetvā yasmā
lokiyalokuttarasukhābhiniabbattakaṃ dānasīlādipārappattaṃ bhāgyamassa atthi,
tasmā “bhāgyavā”ti vattabbe “bhagavā”ti vuccatīti ñātabbaṃ. Yasmā pana lobha-
dosa-moha-viparīta-manasikāra-ahirikānottappa-kodhūpanāha-makkha-paḷāsaissā-
macchariya-māyāsāṭṭheyya-thambha-sārambha-mānātimāna-mada-pamāda-taṇhāvijjā
tividhākusalamūla-duccarita-saṃkilesa-mala-visamasaññā-vitakka-papañca-
catubbidhavi-pariyesaāsava-gantha-ogha-yogāgati-taṇhuppādupādāna-
pañcacetokhīla-vinibandha-nīvaraṇābhinandanachavivādamūla-taṇhākāya-
sattānusaya-aṭṭhamicchatta-navataṇhāmūlaka-dasākusalakama diṭṭhigata-
aṭṭhasatataṇhāvicaritappabheda-sabbadaratha-pariḷāha-kilesasatasahassāni,
saṅkhepato vā pañca kilesa-abhisāṅkhārakhandhamaccu-devaputta-māre abhañji,
tasmā bhaggattā etesaṃ parissayānaṃ bhaggavāti vattabbe bhagavāti vuccati. Āha
cettha -

“Bhaggarāgo bhaggadoso, bhaggamoho anāsavo;
Bhaggāssa pāpakā dhammā, bhagavā tena vuccatī”ti.

Bhāgyavantatāya cassa satapuññaalakkhaṇadharassa rūpakāyasampattidīpitā hoti,
bhaggadosatāya dhammakāyasampatti. Tathā lokiya-parikkhākaṇaṃ bahumatabhāvo,
gahaṭṭhapabbajitehi abhigamanīyatā, abhigatānañca nesaṃ
kāyacittadukkhāpanayane paṭibala-bhāvo, āmisadānadhammadānehi upakāritā,
lokiyalokuttarasukhehi ca sampayojanasamatthatā dīpitā hoti.

Yasmā ca loke issariya-dhamma-ya-sirī-kāma-payattesu chasu dhammesu
bhagasaddo vattati, paramaṇcassa sakacitte issariyaṃ, aṇimā laghimādikāṃ vā
lokiyasammatāṃ sabbākāraparipūrāṃ atthi tathā lokuttaro dhammo
lokattayabyāpako yathābhuccaguṇādhi-gato ativiya parisuddho yaso,
rūpakāyadassanabyāvaṭajananayanappasādananasamatthā sabbākāraparipūrā
sabbaṅgapaccaṅgasirī, yaṃ yaṃ etena icchitaṃ patthitaṃ attahitaṃ parahitaṃ vā,
tassa tassa tatheva abhinipphannattā icchiticchi, tattha nipphattisaññito kāmo,
sabbalokagarubhāvappattihetubhūto sammāvāyāmasaṅkhāto payatto ca atthi; tasmā
imehi bhagehi yuttattāpi bhagā assa santīti iminā atthena bhagavāti vuccati.

Yasmā pana kusalādīhi bhedehi sabbadhamme, khandhāyatana-dhātusacca-
indriyapaṭiccasamuppādādīhi vā kusalādidhamme, pīḷana-saṅkhata-
santāpavipariṇāmaṭṭhena vā dukkhamariyasaccaṃ, āyūhana-nidāna-saṃyoga-
palibodhaṭṭhena samudayaṃ, nissaraṇavivekāsaṅkhata-amataṭṭhena nirodhaṃ,
niyyāna-hetu-dassanādhipeyyaṭṭhena maggaṃ vibhattavā, vibhajitvā vivaritvā
desitavāti vuttaṃ hoti. Tasmā vibhattavāti vattabbe bhagavāti vuccati.

Yasmā ca esa dibbabrahmaariyavihāre kāyacittaupadhiviveke
suññatappaṇihitānimittavimokkhe aññe ca lokiya-lokuttare uttarimanussadhamme
bhaji sevi bahulamakāsi, tasmā bhattavāti vattabbe bhagavāti vuccati.

Yasmā pana tīsu bhavesu taṇhāsaṅkhātāṃ gamanamanena vantaṃ, tasmā bhavesu vantaḡamanoti vattabbe bhavasaddato bhakāraṃ, gamanasaddato gakaāraṃ, vantaḡaddato vakāraṇca dīghaṃ katvā ādāya bhagavāti vuccati. Yathā loke “mehanassa khassa mālā”ti vattabbe “mekhalā”ti vuccati.

So imaṃ lokanti so bhagavā imaṃ lokaṃ. Idāni vattabbaṃ nidasseti. Sadevakanti saha devehi sadevakaṃ; evaṃ saha mārena samāraḡakaṃ; saha brahmunā sabrahmaḡakaṃ; saha samaṇabrāhmaṇehi sassamaṇabrāhmaṇiṃ; pajātattā pajā, taṃ pajāṃ; saha devamanussehi sadevamanussaṃ. Tattha sadevakavacanena paṇcakaṃmāvacaradevaggahaṇaṃ veditabbaṃ, samāraḡavacanena chaṭṭhakaṃmāvacaradevaggahaṇaṃ, sabrahmaḡavacanena brahmaḡāyikaḡdibrahmaggaḡahaṇaṃ, sassamaṇabrāhmaṇīvacanena sāsanassa paccatthikapaccāmittasamaṇabrāhmaṇaggahaṇaṃ, samitapāpa-bāhitapāpa-samaṇabrāhmaṇaggahaṇaṇca, pajāvacanena sattalokaḡgaḡahaṇaṃ, sadevamanussavacanena sammutidevaavasesamanussaggahaṇaṃ. Evamettha tīhi padehi okāsaloko, dvīhi pajāvasena sattaloko gahitoti veditabbo.

Aparo nayo - sadevakaggahaṇena arūpāvacaradevaloko gahito, samāraḡaggahaṇena chakaṃmāvacaradevalokā, sabrahmaḡaggahaṇena rūpībrahmaloko, sassamaṇabrāhmaṇādiggaḡahaṇena catuparisavasena sammutidevehi vā saha manussaloko, avasesasabbasattaloko vā.

Apicettha sadevakavacanena ukkaṭṭhapaṛicchedato sabbassāpi lokassa sacchikatabhāvaṃ sādiento tassa bhagavato kittisaddo abbhuggato. Tato yesaṃ siyā - “māro mahānubhāvo chakaṃmāvacarissaro vasavattī; kiṃ sopi etena sacchikato”ti? Tesaṃ vimatiṃ vidhamanto samāraḡanti abbhuggato. Yesaṃ pana siyā - “brahmā mahānubhāvo ekaṅguliyā ekasmiṃ cakkavāḡasahasḡe ālokaṃ pharati, dvīhi...pe... dasahi aṅgulīhi dasasu cakkavāḡasahasḡesu ālokaṃ pharati, anuttaraṇca jhānasamaḡpattisukhaṃ paṭisaṃvedeti, kiṃ sopi sacchikato”ti? Tesaṃ vimatiṃ vidhamanto sabrahmaḡanti abbhuggato. Tato yesaṃ siyā - “puṭhūsamaṇabrāhmaṇā sāsanapaccatthikā, kiṃ tepi sacchikatā”ti? Tesaṃ vimatiṃ vidhamanto sassamaṇabrāhmaṇiṃ pajanti abbhuggato. Evaṃ ukkaṭṭhukkaṭṭhānaṃ sacchikatabhāvaṃ pakāsetvā atha sammutideve avasesamanusse ca upādāya ukkaṭṭhapaṛicchedavasena sesasattalokassa sacchikatabhāvaṃ pakāseto sadevamanussanti abbhuggato. Ayametthānusandhikkamo.

Sayaṃ abhiññā sacchikatvā pavedetīti ettha pana sayanti sāmaṃ, aparaneyyo hutvā; abhiññāti abhiññāya, adhikena ñāṇena ñatvāti attho. Sacchikatvāti paccakkaṃ katvā, etena anumānādipaṭikkhepo kato hoti. Pavedetīti bodheti ñāpeti pakāseti. So dhammaṃ deseti ādikalyāṇaṃ...pe... pariyoḡānakalyāṇanti so bhagavā sattesu kāruṇṇātaṃ paṭicca hitvāpi anuttaraṃ vivekasukhaṃ dhammaṃ deseti. Taṇca kho appaṃ vā bahuṃ vā desento ādikalyāṇādippakārameva deseti.

Kathaṃ? Ekagāthāpi hi samantabhadraḡattā dhammassa paṭhamapādena ādikalyāṇā, dutiyatatiyapādehi majjhekaḡyāṇā, pacchimapādena pariyoḡānakalyāṇā. Ekānusandhikaṃ suttaṃ nidānena ādikalyāṇaṃ, nigamanena pariyoḡānakalyāṇaṃ, sesena majjhekaḡyāṇaṃ. Nānānusandhikaṃ suttaṃ paṭhamānusandhinā ādikalyāṇaṃ, pacchimena pariyoḡānakalyāṇaṃ, sesehi majjhekaḡyāṇaṃ. Sakalopi sāsanadhammo attano atthabhūtena sīlena ādikalyāṇo, samathavipassanāmaggaḡahalehi majjhekaḡyāṇo, nibbānena pariyoḡānakalyāṇo. Sīlasamādhīhi vā ādikalyāṇo, vipassanāmaggehi majjhekaḡyāṇo, phalanibbānehi

pariyosānakalyāṇo. Buddhasubodhitāya vā ādikalyāṇo, dhammasudhammatāya majjhekalyāṇo, saṅghasuppaṭṭipattiyā pariyosānakalyāṇo. Taṃ sutvā tathattāya paṭipannena adhigantabbāya abhisambodhiyā vā ādikalyāṇo, paccekabodhiyā majjhekalyāṇo, sāvakabodhiyā pariyosānakalyāṇo. Suyyamāno cesa nīvaraṇavikkhambhanato savanenapi kalyāṇameva āvahaṭṭi ādikalyāṇo, paṭipajjiyamāno samathavipassanāsukhāvahanato paṭipattiyāpi kalyāṇameva āvahaṭṭi majjhekalyāṇo, tathā paṭipanno ca paṭipattiphale niṭṭhite tādibhāvāvahanato paṭipattiphalenapi kalyāṇameva āvahaṭṭi pariyosānakalyāṇo. Nāthappabhavattā ca pabhavasuddhiyā ādikalyāṇo, atthasuddhiyā majjhekalyāṇo, kiccasuddhiyā pariyosānakalyāṇo. Tasmā eso bhagavā appaṃ vā bahuṃ vā desento ādikalyāṇādippakārameva desetīti veditabbo.

Sāttamaṃ sabyañjananti evamādīsu pana yasmā imaṃ dhammaṃ desento sāsanaśāstrikāyaṃ maggabrahmacariyaṃ pakāseti, nānāyehi dīpeti; tañca yathānuraṭṭhaṃ atthasampattiyā sāttamaṃ, byañjanasampattiyā sabyañjanaṃ. Saṅkāsanapakāsaṇa-vivaraṇa-vibhajana-uttānīkaraṇa-paññatti-atthapadasamāyogato sāttamaṃ, akkharapada-byañjanākāraṇiruttiniddesasampattiyā sabyañjanaṃ. Atthagambhīratā-paṭivedhagambhīratāhi sāttamaṃ, dhammagambhīratādesanāgambhīratāhi sabyañjanaṃ. Atthapaṭibhānapaṭisambhidāvisayato sāttamaṃ, dhammaniruttipaṭisambhidāvisayato sabyañjanaṃ. Paṇḍitavedanīyato parikkhakajanaṃ appasādaṃ kanti sāttamaṃ, saddheyyato lokiyajanaṃ appasādaṃ kanti sabyañjanaṃ. Gambhīrādhippāyato sāttamaṃ, uttānapadato sabyañjanaṃ. Upanetabbassa abhāvato sakalaparipuṇṇabhāvena kevalaparipuṇṇaṃ; apanetabbassa abhāvato niddosabhāvena parisuddhaṃ; sikkhattayapariggahitattā brahmabhūtehi seṭṭhehi caritabbato tesaṃ cariyabhāvato brahmacariyaṃ. Tasmā “sāttamaṃ sabyañjanaṃ...pe... brahmacariyaṃ pakāsetī”ti vuccati.

Apica yasmā sanidānaṃ sauppattikaṃ desento ādikalyāṇaṃ deseti, veneyyānaṃ anuraṭṭhato atthassa aviparītātāya ca hetudāharaṇayuttato ca majjhekalyāṇaṃ, sotūnaṃ saddhāpaṭilābhena nigamanena ca pariyosānakalyāṇaṃ deseti. Evaṃ desento ca brahmacariyaṃ pakāseti. Tañca paṭipattiyā adhigamabyattito sāttamaṃ, pariyattiyā āgamabyattito sabyañjanaṃ, sīlādipaṇḍitadhammakhandhayuttato kevalaparipuṇṇaṃ, nirupakkilesato nittharaṇatthāya pavattito lokāmisānirapekkhato ca parisuddhaṃ, seṭṭhatṭhena brahmabhūtānaṃ buddha-paccekabuddha-buddhasāvakaṇaṃ cariyato “brahmacariya”nti vuccati. Tasmāpi “so dhammaṃ deseti ādikalyāṇaṃ...pe... brahmacariyaṃ pakāsetī”ti vuccati.

Sādhū kho paṇāti sundaraṃ kho pana atthāvahaṃ sukhāvahanti vuttaṃ hoti. Tathārūpaṇaṃ arahatanti yathārūpo so bhava gotamo, evārūpaṇaṃ yathābhuccaguṇādhigamena loke arahantoti laddhasaddānaṃ arahataṃ. Dassanaṃ hotīti pasādasommāni akkhīni ummīlitvā “dassanamattampi sādhū hotī”ti evaṃ ajjhāsayamaṃ katvā atha kho veraṇjo brāhmaṇo yena bhagavā tenupasaṅkamīti.

2. Yenāti bhummatthe karaṇavacanaṃ. Tasmā yattha bhagavā tattha upasaṅkamīti evamettha attho daṭṭhabbo. Yena vā kāraṇena bhagavā devamanussehi upasaṅkamitabbo, tena kāraṇena upasaṅkamīti evamettha attho daṭṭhabbo. Kena ca kāraṇena bhagavā upasaṅkamitabbo? Nānappakāraguṇavisesādhigamādhippāyena, sādupalūpabhogādhippāyena dijagaṇehi nīcaphalitamahārukkho viya. Upasaṅkamīti ca gatoti vuttaṃ hoti. Upasaṅkamitvāti upasaṅkamanapariyosānadīpanaṃ. Atha vā evaṃ gato tato āsannataraṃ tṭhānaṃ

bhagavato samīpasāṅkhātāṃ gantvātipi vuttaṃ hoti.

Bhagavatā saddhiṃ sammodīti yathā khamanīyādīni pucchanto bhagavā tena, evaṃ sopi bhagavatā saddhiṃ samappavattamodo ahosi, sītodakaṃ viya uṇhodakena sammoditaṃ ekībhāvaṃ agamāsi. Yāya ca “kacci, bho, gotama, khamanīyaṃ; kacci yāpanīyaṃ, kacci bho gotamassa, ca sāvakaṇaṃ appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāro”tiādikāya kathāya sammodi, taṃ pītipāmojjasaṅkhātāṃ sammodaṃ janāto sammodituṃ yuttabhāvato ca sammodanīyaṃ. Atthabyañjanamadhuratāya sucirampi kālaṃ sāretuṃ nirantaraṃ pavattetuṃ araharūpato saritabbabhāvato ca sārāṇīyaṃ, suyyamānasukhato vā sammodanīyaṃ, anussariyamānasukhato sārāṇīyaṃ. Tathā byañjanaparisuddhatāya sammodanīyaṃ, atthaparisuddhatāya sārāṇīyanti. Evaṃ anekehi pariyāyehi sammodanīyaṃ sārāṇīyaṃ kathaṃ vītisāretvā pariyosāpetvā niṭṭhāpetvā yenatthena āgato taṃ pucchitukāmo ekamantaṃ nisīdi.

Ekamantanti bhāvanapuṃsakaniddeso “visamaṃ candimasūriyā parivattantī”tiādīsu viya. Tasmā yathā nisinno ekamantaṃ nisinno hoti tathā nisīdīti evamettha attho daṭṭhabbo. Bhummatthe vā etaṃ upayogavacanaṃ. Nisīdīti upāvisi. Paṇḍitā hi purisā garuṭṭhāniyaṃ upasaṅkamitvā āsanakusalatāya ekamantaṃ nisīdanti. Ayaṅca tesāṃ aññataro, tasmā ekamantaṃ nisīdi.

Kathaṃ nisinno pana ekamantaṃ nisinno hotīti? Cha nisajjadose vajjetvā.

Seyyathidaṃ - atidūraṃ, accāsannaṃ, uparivātaṃ, unnatappadesaṃ, atisammukhaṃ, atipacchāti. Atidūre nisinno hi sace kathetukāmo hoti uccāsaddena kathetabbaṃ hoti. Accāsanne nisinno saṅghaṭṭanaṃ karoti. Uparivāte nisinno sarīragandhena bādhati. Unnatappadese nisinno agāravaṃ pakāseti. Atisammukhā nisinno sace daṭṭhukāmo hoti, cakkhunā cakkhuṃ āhacca daṭṭhabbaṃ hoti. Atipacchā nisinno sace daṭṭhukāmo hoti gīvaṃ pasāretvā daṭṭhabbaṃ hoti. Tasmā ayampi ete cha nisajjadose vajjetvā nisīdi. Tena vuttaṃ - “ekamantaṃ nisīdī”ti.

Ekamantaṃ nisinno kho veraṅjo brāhmaṇo bhagavantaṃ etadavocāti etanti idāni vattabbamatthaṃ dasseti. Dakāro padasandhikaro. Avocāti abhāsi. Sutaṃ metanti sutaṃ me etaṃ, etaṃ mayā sutanti idāni vattabbamatthaṃ dasseti. Bho gotamāti bhagavantaṃ gottena ālapati.

Idāni yaṃ tena sutaṃ - taṃ dassento na samaṇo gotamoti evamādimāha. Tatrāyaṃ anuttānapadavaṇṇanā - brāhmaṇeti jātibrāhmaṇe. Jiṇṇeti jajjarībhūte jarāya khaṇḍiccādhībhāvaṃ āpādite. Vuḍḍheti aṅgapaccaṅgānaṃ vuḍḍhimariyādappatte. Mahallaketi jātimahallakatāya samannāgate, cirakālappasuteti vuttaṃ hoti. Addhagateti addhānaṃ gate, dve tayo rājaparivaṭṭe atīteti adhippāyo. Vayo anuppatteti pacchimavayaṃ sampatte, pacchimavayo nāma vassasatassa pacchimo tatiyabhāgo.

Apica - jiṇṇeti porāṇe, cirakālappavattakulanvayeti vuttaṃ hoti. Vuḍḍheti sīlācārādiguṇavuḍḍhiyutte. Mahallaketi vibhavamahattatāya samannāgate mahaddhane mahābhoge. Addhagateti maggappaṭipanne, brāhmaṇānaṃ vatacariyādimariyādaṃ avitikkamma caramāne. Vayoanuppatteti jātivuḍḍhabhāvaṃ antimavayaṃ anuppatteti evamettha yojanā veditabbā.

Idāni abhivādetīti evamādīni “na samaṇo gotamo”ti ettha vuttanakārena yojetvā evamatthato veditabbāni - “na vandati vā, nāsanā vuṭṭhahati vā, nāpi ‘idha bhonto nisīdantū’ti evaṃ āsanena vā upanimantetī”ti. Ettha hi vā saddo vibhāvane nāma atthe, “rūpaṃ niccaṃ vā aniccaṃ vā”tiādīsu viya. Evaṃ vatvā atha attano abhivādanādīni akarontaṃ bhagavantaṃ disvā āha - “tayidaṃ bho gotama tathevā”ti. Yaṃ taṃ mayā suttaṃ - taṃ tatheva, taṃ savanañca me dassanañca saṃsandati sameti, atthato ekībhāvaṃ gacchati. “Na hi bhavaṃ gotamo...pe... āsanena vā nimantetī”ti evaṃ attanā suttaṃ diṭṭhena nigametvā nindanto āha - “tayidaṃ bho gotama na sampannamevā”ti taṃ abhivādanādīnaṃ akaraṇaṃ na yuttameva.

Athassa bhagavā attukkaṃsanaparavambhanadosaṃ anupagamma karuṇāsītalahadayena taṃ aññānaṃ vidhamitvā yuttabhāvaṃ dassetukāmo āha - “nāhaṃ taṃ brāhmaṇa ...pe... muddhāpi tassa vipateyyā”ti. Tatrāyaṃ saṅkhepattho - “ahaṃ, brāhmaṇa, appaṭihatena sabbaññutaññānacakkhunā olokontopi taṃ puggalaṃ etasmiṃ sadevakādibhede loke na passāmi, yamaṃ abhivādeyyaṃ vā paccuṭṭheyyaṃ vā āsanena vā nimanteyyaṃ. Anacchariyaṃ vā etaṃ, yvāhaṃ ajja sabbaññutaṃ patto evarūpaṃ nipaccakārārahaṃ puggalaṃ na passāmi. Apica kho yadāpāhaṃ sampatijātova uttarābhimukho sattapadavītiārena gantvā sakalaṃ dasasahassilokadhātuṃ olokesiṃ; tadāpi etasmiṃ sadevakādibhede loke taṃ puggalaṃ na passāmi, yamaṃ abhivādeyyaṃ vā paccuṭṭheyyaṃ vā āsanena vā nimanteyyaṃ. Atha kho maṃ soḷasakappasahassāyuko khīṇāsavamaḥābrahmāpi añjaliṃ paggaḥetvā “tvam loke mahāpuriso, tvam sadevakassa lokassa aggo ca jeṭṭho ca seṭṭho ca, natthi tayā uttaritaro”ti sañjātasomanasso patināmesi; tadāpi cāhaṃ attanā uttaritaraṃ apassanto āsabiṃ vācaṃ nicchāresiṃ - “aggohamasmi lokassa, jeṭṭhohamasmi lokassa, seṭṭhohamasmi lokassā”ti. Evaṃ sampatijātassapi mayhaṃ abhivādanādiraho puggalo natthi, svāhaṃ idāni sabbaññutaṃ patto kaṃ abhivādeyyaṃ vā...pe... āsanena vā nimanteyyaṃ. Tasmā tvam, brāhmaṇa, mā tathāgate evarūpaṃ nipaccakāraṃ patthayittha. Yañhi, brāhmaṇa, tathāgato abhivādeyya vā...pe... āsanena vā nimanteyya, muddhāpi tassa puggalassa rattipariyosāne paripākasithilabandhanaṃ vaṇṭā pavuttatālaphalamiva gīvato pacchijjitvā sahasāva bhūmiyaṃ vipateyyāti.

3. Evaṃ vuttepi brāhmaṇo duppaññatāya tathāgatassa loke jeṭṭhabhāvaṃ asallakkhento kevalaṃ taṃ vacanaṃ asahamāno āha - “arasarūpo bhavaṃ gotamo”ti. Ayaṃ kirassa adhippāyo - yaṃ loke abhivādanapaccuṭṭhānaañjalikammasāmīcikammaṃ “sāmaggirasō”ti vuccati, taṃ bho gotamassa natthi, tasmā arasarūpo bhavaṃ gotamo, arasajātiko arasasabhāvoti. Athassa bhagavā cittamudubhāvajananaṃ ujuvipaccanīkabhāvaṃ pariharanto aññathā tassa vacanassatthaṃ attani sandassento “atthi khvesa brāhmaṇa pariyāyo”tiādīmāha.

Tattha pariyāyoti kāraṇaṃ; ayañhi pariyāyasaddo desanā-vāra-kāraṇesu vattati. “Madhupiṇḍikapariyāyotveva naṃ dhārehi”tiādīsu hi esa desanāyaṃ vattati. “Kassa nu kho, ānanda, ajja pariyāyo bhikkhuniyo ovaditu”ntiādīsu vāre. “Sādhū, bhante, bhagavā aññaṃ pariyāyaṃ ācikkhatu, yathāyaṃ bhikkhusaṅgho aññāya saṇṭhaheyyā”tiādīsu kāraṇe. Svāyamidha kāraṇe vattati. Tasmā ettha evamattho daṭṭhabbo - atthi kho, brāhmaṇa, etaṃ kāraṇaṃ; yena kāraṇena maṃ “arasarūpo bhavaṃ gotamo”ti vadamāno puggalo sammā vadeyya, avitathavādīti saṅkhyāṃ

gaccheyya. Katamo pana soti? Ye te brāhmaṇa rūparasā...pe... phoṭṭhabbarasā te tathāgatassa pahīnāti. Kiṃ vuttaṃ hoti? Ye te jātivasena vā upapattivāsena vā seṭṭhasammatānaṃ puthujjanānaṃ rūpārammaṇādīni assādentānaṃ abhinandantānaṃ rajjantānaṃ uppajjanti kāmasukhassādasāṅkhātā rūparasasaddagandharasaphoṭṭhabbarasā, ye imaṃ lokaṃ gīvāya bandhitvā viya āviñchanti, vatthārammaṇadisāmaggiyañca uppannattā sāmaggirasāti vuccanti, te sabbepi tathāgatassa pahīnāti. Mayhaṃ pahīnāti vattabbepi mamākārena attānaṃ anukkipanto dhammaṃ deseti. Desanāvilāso vā esa bhagavato.

Tattha pahīnāti cittasantānato vigatā jahitā vā. Etasmiṃ panatthe karaṇe sāmivacanaṃ daṭṭhabbaṃ. Ariyamaggasatthena ucchinnaṃ taṇhāvijjāmayam mūlametesanti ucchinnaṃ mūlā. Tālavatthu viya nesaṃ vatthu katanti tālāvatthukatā. Yathā hi tālarukkaṃ samūlaṃ uddharitvā tassa vatthumatte tasmīṃ padese kate na puna tassa tālassa uppatti paññāyati; evaṃ ariyamaggasatthena samūle rūpādirase uddharitvā tesam pubbe uppannapubbabhāvena vatthumatte cittasantāne kate sabbepi te “tālāvatthukatā”ti vuccanti. Avirūhiḍhammattā vā matthakacchinnatālo viya katāti tālāvatthukatā. Yasmā pana evaṃ tālāvatthukatā anabhāvaṃkatā honti, yathā nesaṃ pacchābhāvo na hoti, tathā katā honti; tasmā āha - “anabhāvaṃkatā”ti. Ayañhettha padacchedo - anuabhāvaṃ katā anabhāvaṃkatāti. “Anabhāvaṃ gatā”tipi pāṭho, tassa anuabhāvaṃ gatāti attho. Tattha padacchedo anuabhāvaṃ gatā anabhāvaṃ gatāti, yathā anuacchariyā anacchariyāti. Āyatim anuppādadhammāti anāgate anuppajjanakasabhāvā. Ye hi abhāvaṃ gatā, te puna kathaṃ uppajjissanti? Tenāha - “anabhāvaṃ gatā āyatim anuppādadhammā”ti.

Ayaṃ kho brāhmaṇa pariyāyoti idaṃ kho, brāhmaṇa, kāraṇaṃ yena maṃ sammā vadamāno vadeyya “arasarūpo samaṇo gotamo”ti. No ca kho yaṃ tvaṃ sandhāya vadesīti yañca kho tvaṃ sandhāya vadesi, so pariyāyo na hoti. Kasmā pana bhagavā evamāha? Nanu evaṃ vutte yo brāhmaṇena vutto sāmaggiraso tassa attani vijjāmānatā anuññātā hotīti. Vuccate, na hoti. Yo hi taṃ sāmaggirasaṃ kātuṃ bhabbo hutvā na karoti, so tadabhāvena arasarūpoti vattabbo bhaveyya. Bhagavā pana abhabbova etaṃ kātuṃ, tenassa karaṇe abhabbatam pakāsento āha - “no ca kho yaṃ tvaṃ sandhāya vadesī”ti. Yaṃ pariyāyaṃ sandhāya tvaṃ maṃ “arasarūpo”ti vadesi, so amhesu neva vattabboti.

4. Evaṃ brāhmaṇo attanā adhippetam arasarūpataṃ āropetaṃ asakkonto athāparaṃ nibbhogo bhavaṃ gotamotiādīmāha. Sabbapariyāyesu cettha vuttanayeneva yojanakkamaṃ veditvā sandhāya bhāsitamattaṃ evaṃ veditabbaṃ. Brāhmaṇo tameva vayovuḍḍhānaṃ abhivādanakammādiṃ loke sāmaggiparibhogoti maññamāno tadabhāvena bhagavantaṃ nibbhogoti āha. Bhagavā pana yvāyaṃ rūpādīsū sattānaṃ chandarāgaparibhogoti tadabhāvaṃ attani sampassamāno aparaṃpi pariyāyaṃ anujānāti.

5. Puna brāhmaṇo yaṃ loke vayovuḍḍhānaṃ abhivādanādikulasamudācārakammaṃ lokiyā karonti tassa akiriyaṃ sampassamāno bhagavantaṃ akiriyavādoti āha. Bhagavā pana, yasmā kāyaduccaritādīnaṃ akiriyaṃ vadati tasmā, taṃ akiriyavādaṃ attani sampassamāno aparaṃpi pariyāyaṃ anujānāti. Tattha ca kāyaduccaritanti pāṇātipāta-adinnādāna-micchācāracetanā veditabbā. Vacīduccaritanti musāvāda-pisuṇavācā-pharusavācā-samphappalāpacetanā veditabbā. Manoduccaritanti abhiññāyāpādamicchādiṭṭhiyo veditabbā. Ṭhapetvā te dhamme, avasesā akusalā dhammā “anekavihitā pāpakā akusalā dhammā”ti veditabbā.

6. Puna brāhmaṇo tameva abhivādanādikammaṃ bhagavati apassanto imaṃ “āgamma ayaṃ lokatanti lokapaveṇī ucchijjati”ti maññaṃāno bhagavantam ucchedavādoti āha. Bhagavā pana yasmā aṭṭhasu lobhasahagatacittesu pañcakāmaguṇikarāgassa dvīsu akusalacittesu uppajjamānakadosassa ca anāgāmmaggena ucchedaṃ vadati. Sabbākusalasambhavassa pana niravasesassa mohassa arahattamaggena ucchedaṃ vadati. Tṭhapetvā te tayo, avasesānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ yathānurūpaṃ catūhi maggehi ucchedaṃ vadati; tasmā taṃ ucchedavādaṃ attani sampassamāno aparampi pariyāyaṃ anujānāti.

7. Puna brāhmaṇo “jigucchati maññaṃ samaṇo gotamo idaṃ vayovuḍḍhānaṃ abhivādanādikulasamudācārakammaṃ, tena taṃ na karotī”ti maññaṃāno bhagavantam jegucchīti āha. Bhagavā pana yasmā jigucchati kāyaduccarītādīhi; kiṃ vuttaṃ hoti? Yañca tividhaṃ kāyaduccaritaṃ, yañca catubbidhaṃ vacīduccaritaṃ, yañca tividhaṃ manoduccaritaṃ, yā ca tṭhapetvā tāni duccaritāni avasesānaṃ lāmakatṭhena pāpakānaṃ akosallasambhūtatṭhena akusalānaṃ dhammānaṃ samāpatti samāpajjanā samaṅgibhāvo, taṃ sabbampi gūthaṃ viya maṇḍanakajātiyo puriso jigucchati hiriyati, tasmā taṃ jegucchitaṃ attani sampassamāno aparampi pariyāyaṃ anujānāti. Tattha “kāyaduccaritenā”ti upayogatthe karaṇavacanaṃ daṭṭhabbaṃ.

8. Puna brāhmaṇo tameva abhivādanādikammaṃ bhagavati apassanto “ayaṃ imaṃ lokajetṭhakakammaṃ vineti vināseti, atha vā yasmā etaṃ sāmīcikammaṃ na karoti tasmā ayaṃ vinetabbo niggaṇhitabbo”ti maññaṃāno bhagavantam venayikoti āha. Tatrāyaṃ padattho - vinayātīti vinayo, vināsetīti vuttaṃ hoti. Vinayo eva venayiko, vinayaṃ vā arahatīti venayiko, niggahaṃ arahatīti vuttaṃ hoti. Bhagavā pana, yasmā rāgādīnaṃ vinayāya vūpasamāya dhammaṃ deseti, tasmā venayiko hoti. Ayameva cettha padattho - vinayāya dhammaṃ desetīti venayiko. Vicitrā hi taddhitavutti! Svāyaṃ taṃ venayikabhāvaṃ attani sampassamāno aparampi pariyāyaṃ anujānāti.

9. Puna brāhmaṇo yasmā abhivādanādīni sāmīcikammāni karontā vayovuḍḍhe tosenti hāsentī, akarontā pana tāpenti vihesenti domanassaṃ nesaṃ uppādentī, bhagavā ca tāni na karoti; tasmā “ayaṃ vayovuḍḍhe tapatī”ti maññaṃāno sappurisācāravirahitattā vā “kapaṇapuriso aya”nti maññaṃāno bhagavantam tapassīti āha. Tatrāyaṃ padattho - tapatīti tapo, roseti vihesetīti vuttaṃ hoti, sāmīcikammākaraṇassetam nāmaṃ. Tapo assa atthīti tapassī. Dutiye atthavikappe byañjanāni avicāretvā loke kapaṇapuriso “tapassī”ti vuccati. Bhagavā pana ye akusalā dhammā lokaṃ tapanato tapanīyāti vuccanti, tesaṃ pahīnattā yasmā tapassīti saṅkhyam gato, tasmā taṃ tapassitaṃ attani sampassamāno aparampi pariyāyaṃ anujānāti. Tatrāyaṃ padattho - tapantīti tapā, akusaladhammānametaṃ adhivacanaṃ. Vuttampi hetam - “idha tappati pecca tappatī”ti. Tathā te tape assi nīrassi pahāsi viddhamsesīti tapassī.

10. Puna brāhmaṇo taṃ abhivādanādikammaṃ devalokagabbhasampattiyaṃ devalokapaṭiṣandhipaṭilābhāya saṃvattatīti maññaṃāno bhagavati cassa abhāvaṃ disvā bhagavantam apagabbhoti āha. Kodhavasena vā bhagavato mātukucchismiṃ paṭiṣandhiggaṇhe dosaṃ dassentopi evamāha. Tatrāyaṃ padattho - gabbhato apagatoti apagabbho, abhabbo devalokūpapattiṃ pāpuṇitunti adhippāyo. Hīno vā gabbho assāti apagabbho, devalokagabbhaparibāhirattā āyatim hīnagabbhapaṭilābhabhāgīti, hīno vāssa mātukucchimhi gabbhavāso ahoṣīti

adhippāyo. Bhagavato pana yasmā āyatim gabbhaseyyā apagatā, tasmā so tam apagabbhataṃ attani sampassamāno aparampi pariyāyaṃ anujānāti. Tatra ca yassa kho brāhmaṇa āyatim gabbhaseyyā punabbhavābhiniḃbatti pahīnāti etesaṃ padānaṃ evamattho daṭṭhabbo - brāhmaṇa, yassa puggalassa anāgate gabbhaseyyā, punabbhave ca abhiniḃbatti anuttarena maggena vihatakāraṇattā pahīnāti. Gabbhaseyyaggahaṇena cettha jalābujayoni gahitā. Punabbhavābhiniḃbattiggahaṇena itarā tissopi.

Apica gabbhassa seyyā gabbhaseyyā, punabbhavo eva abhiniḃbatti punabbhavābhiniḃbattīti evamettha attho daṭṭhabbo. Yathā ca viññāṇaṭṭhitīti vuttepi na viññāṇato aññā ṭhiti atthi, evamidhāpi na gabbhato aññā seyyāti veditabbā. Abhiniḃbatti ca nāma yasmā punabbhavabhūtāpi apunabbhavabhūtāpi atthi, idha ca punabbhavabhūtā adhippetā. Tasmā vuttaṃ - “punabbhavo eva abhiniḃbatti punabbhavābhiniḃbattī”ti.

11. Evaṃ āgatakālato paṭṭhāya arasarūpatādīhi aṭṭhahi akkosavatthūhi akkosantampi brāhmaṇaṃ bhagavā dhammissaro dhammarājā dhammassāmī tathāgato anukampāya sītaleneva cakkhunā olokeno yaṃ dhammadhātum paṭivijjhivā desanāvīlāsappatto hoti, tassā dhammadhātuyā suppaṭividdhattā vigatavalāhake antalikkhe samabbhuggato puṇṇacando viya saradakāle sūriyo viya ca brāhmaṇassa hadayandhakāraṃ vidhamanto tāniyeva akkosavatthūni tena tena pariyāyena aññathā dassetvā, punapi attano karuṇāvipphāraṃ aṭṭhahi lokadhammehi akampiyabhāvena paṭiladdhaṃ, tādiguṇalakkaṇaṃ pathavīsamacittataṃ akuppadhammatañca pakāsento “ayaṃ brāhmaṇo kevalaṃ palitasirakhaṇḍadantavalittacatādīhi attano vuḍḍhabhāvaṃ sañjānāti, no ca kho jānāti attānaṃ jātiyā anugataṃ jarāya anusaṭaṃ byādhinā abhibhūtaṃ maraṇena abbhāhataṃ vaṭṭakhāṇubhūtaṃ ajja maritvā puna sveva uttānasayanadārakabhāvagamaniyaṃ. Mahantena kho pana ussāhena mama santikaṃ āgato, tadassa āgamaṇaṃ sātthakaṃ hotū”ti cintetvā imasmiṃ loke attano appaṭisamaṃ purejātabhāvaṃ dassento seyyathāpi brāhmaṇātiādinā nayena brāhmaṇassa dhammadeśanaṃ vaḍḍhesi.

Tattha seyyathāti opammatthe nipāto; pīti sambhāvanatthe; ubhayenāpi yathā nāma brāhmaṇāti dasseti. Kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vāti ettha pana kiñcāpi kukkuṭiyā vuttappakārato ūnādhikānīpi aṇḍāni honti, atha kho vacanasiliṭṭhatāya evaṃ vuttanti veditabbaṃ. Evañhi loke siliṭṭhavacanaṃ hoti. Tānassūti tāni assu, bhavyeṃ vuttiṃ hoti. Kukkuṭiyā sammā adhisayitānīti tāya janettiyā kukkuṭiyā pakkhe pasāretvā tesāṃ upari sayantiyā sammā adhisayitāni. Sammā pariseditānīti kālena kālaṃ utuṃ gaṇhāpentiyā suṭṭhu samantato seditāni, usmīkatānīti vuttaṃ hoti. Sammā paribhāvitānīti kālena kālaṃ suṭṭhu samantato bhāvitāni, kukkuṭagandhaṃ gāhāpitānīti vuttaṃ hoti.

Idāni yasmā tāya kukkuṭiyā evaṃ tīhi pakārehi tāni aṇḍāni paripāliyamānāni na pūtīni honti. Yopi nesaṃ allasineho so pariyādānaṃ gacchati. Kapālaṃ tanukaṃ hoti, pādanakhasikhā ca mukhatuṇḍakañca kharaṃ hoti, kukkuṭapotakā paripākaṃ gacchanti, kapālassa tanukattā bahiddhā āloko anto paññāyati. Atha te kukkuṭapotakā “ciraṃ vata mayaṃ saṅkuṭitahatthapādā sambādhe sayimha, ayañca bahi āloko dissati, ettha dāni no sukhavihāro bhavissatī”ti nikkhamitukāmā hutvā kapālaṃ pādena paharanti, gīvaṃ pasārenti. Tato taṃ kapālaṃ dvedhā bhijjati, kukkuṭapotakā pakkhe vidhūnantā taṅkhaṇānurūpaṃ viravantā nikkhamanti. Evaṃ

nikkhamantānañca nesaṃ yo paṭhamataraṃ nikkhamati so ‘jeṭṭho’ti vuccati. Tasmā bhagavā tāya upamāya attano jeṭṭhakabhāvaṃ sādhetukāmo brāhmaṇaṃ pucchi - “yo nu kho tesaṃ kukkuṭacchāpakānaṃ...pe... kinti svassa vacanīyo”ti. Tattha kukkuṭacchāpakānanti kukkuṭapotakānaṃ. Kinti svassa vacanīyoti so kinti vacanīyo assa, kinti vattabbo bhavyeṃ jeṭṭho vā kaniṭṭho vāti. Sesaṃ uttānatthameva.

Tato brāhmaṇo āha - “jeṭṭhotissa bho gotama vacanīyo”ti. Bho, gotama, so jeṭṭho iti assa vacanīyo. Kasmāti ce? So hi nesaṃ jeṭṭho, tasmā so nesaṃ vuḍḍhataroti attho. Athassa bhagavā opammaṃ sampaṭipādentō āha - “evameva kho ahaṃ brāhmaṇā”tiādi. Yathā so kukkuṭacchāpakō jeṭṭhoti saṅkhyāṃ gacchati; evaṃ ahampi avijjāgatāya pajāya. Avijjāgatāyāti avijjā vuccati aññānaṃ, tattha gatāya. Pajāyāti sattādhivacanametāṃ. Tasmā ettha avijjaṇḍakosassa anto pavitṭhesu sattesūti evaṃ attho daṭṭhabbo. Aṇḍabhūtāyāti aṇḍe bhūtāya jātāya sañjātāya. Yathā hi aṇḍe nibbattā ekacce sattā aṇḍabhūtāti vuccanti; evamayaṃ sabbāpi pajā avijjaṇḍakose nibbattattā aṇḍabhūtāti vuccati. Pariyonaddhāyāti tena avijjaṇḍakosena samantato onaddhāya baddhāya veṭṭhitāya. Avijjaṇḍakosaṃ padāletvāti taṃ avijjāmayāṃ aṇḍakosaṃ bhinditvā. Ekova loketi sakalepi lokasannivāse ahameva eko adutiyo. Anuttaraṃ sammāsambodhiṃ abhisambuddhoti anuttaranti uttaravirahitaṃ sabbasetṭhaṃ. Sammāsambodhinti sammā sāmāñca bodhiṃ; atha vā pasatthaṃ sundarañca bodhiṃ; bodhīti rukkhopi maggopi sabbaññutaññānampi nibbānampi vuccati. “Bodhirukkhamūle paṭhamābhisambuddho”ti ca “antarā ca gayaṃ antarā ca bodhi”nti ca āgataṭṭhānesu hi rukkho bodhīti vuccati. “Bodhi vuccati catūsu maggesu ñāṇa”nti āgataṭṭhāne maggo. “Pappoti bodhiṃ varabhūrimedhaso”ti āgataṭṭhāne sabbaññutaññānaṃ. “Patvāna bodhiṃ amataṃ asaṅkhata”nti āgataṭṭhāne nibbānaṃ. Idha pana bhagavato arahattamaggañānaṃ adhippetāṃ. Sabbaññutaññānantipi vadanti. Aññesaṃ arahattamaggo anuttarā bodhi hoti, na hotīti? Na hoti. Kasmā? Asabbaguṇadāyakattā. Tesañhi kassaci arahattamaggo arahattaphalameva deti, kassaci tisso vijjā, kassaci cha abhiññā, kassaci catasso paṭisambhidā, kassaci sāvakaṇāpāramiñānaṃ. Paccekabuddhānampi paccekabodhiññānameva deti. Buddhānaṃ pana sabbaguṇasampattiṃ deti, abhiseko viya rañño sabbalokissariyabhāvaṃ. Tasmā aññassa kassaci anuttarā bodhi na hotīti. Abhisambuddhoti abbaññāsiṃ paṭivijjhiṃ; pattomhi adhigatommhīti vuttaṃ hoti.

Idāni yadetāṃ bhagavatā “evameva kho ahaṃ brāhmaṇā”ti ādinā nayena vuttaṃ opammasampaṭipādanaṃ, taṃ evamatthena saddhiṃ saṃsanditvā veditabbaṃ. Yathā hi tassā kukkuṭiyā attano aṇḍesu adhisayanāditividhakiriyākaraṇaṃ; evaṃ bodhipallaṅke nisinnassa bodhisattabhūtassa bhagavato attano cittasantāne aniccaṃ dukkhaṃ anattāti tividhānupassanākaraṇaṃ. Kukkuṭiyā tividhakiriyāsampādanena aṇḍānaṃ apūtibhāvo viya bodhisattabhūtassa bhagavato tividhānupassanāsampādanena vipassanāññāssa aparihāni. Kukkuṭiyā tividhakiriyākaraṇena aṇḍānaṃ allasinehapariyādānaṃ viya bodhisattabhūtassa bhagavato tividhānupassanāsampādanena bhavattayānugatanikantisinehapariyādānaṃ. Kukkuṭiyā tividhakiriyākaraṇena aṇḍakapālānaṃ tanubhāvo viya bodhisattabhūtassa bhagavato tividhānupassanāsampādanena avijjaṇḍakosassa tanubhāvo. Kukkuṭiyā tividhakiriyākaraṇena kukkuṭacchāpakassa pādanakhasikhātuṇḍakānaṃ thaddhakharabhāvo viya bodhisattabhūtassa bhagavato tividhānupassanāsampādanena vipassanāññāssa tikkhakharavippasannasūrabhāvo.

Kukkuṭiyā tividhakiriyākaraṇena kukkuṭacchāpakassa paripākakālo viya bodhisattabhūtaṃ bhagavato tividhānupassanāsampādanena vipassanāñāṇassa paripākakālo vaḍḍhitakālo gabbhaggahaṇakālo veditabbo.

Tato kukkuṭiyā tividhakiriyākaraṇena kukkuṭacchāpakassa pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā pakkhe papphoṭetvā sotthinā abhinibbhidākālo viya bodhisattabhūtaṃ bhagavato tividhānupassanāsampādanena vipassanāñāṇaṃ gabbhaṃ gaṇhāpetvā anupubbādhigatena arahattamaggena avijjaṇḍakosaṃ padāletvā abhiññāpakke papphoṭetvā sotthinā sakalabuddhaguṇasacchikatakālo veditabboti.

Svāhaṃ brāhmaṇa jeṭṭho seṭṭho lokassāti so ahaṃ brāhmaṇa yathā tesāṃ kukkuṭapotakānaṃ paṭhamataraṃ aṇḍakosaṃ padāletvā abhinibbhido kukkuṭapotako jeṭṭho hoti; evaṃ avijjāgatāya pajāya taṃ avijjaṇḍakosaṃ padāletvā paṭhamataraṃ ariyāya jātīyā jātattā jeṭṭho vuḍḍhataroti saṅkhyāṃ gato. Sabbaguṇehi pana appaṭisamattā seṭṭhoti.

Evaṃ bhagavā attano anuttaraṃ jeṭṭhaseṭṭhabhāvaṃ brāhmaṇassa pakāsetvā idāni yāya paṭipadāya taṃ adhigato taṃ paṭipadaṃ pubbabhāgato pabhuti dassetuṃ “āraḍḍhaṃ kho pana me brāhmaṇā”tiādimāha. Imaṃ vā bhagavato anuttaraṃ jeṭṭhaseṭṭhabhāvaṃ sutvā brāhmaṇassa cittamevamuppannaṃ - “kāya nu kho paṭipadāya imaṃ patto”ti. Tassa cittamaññāya “imāyāhaṃ paṭipadāya imaṃ anuttaraṃ jeṭṭhaseṭṭhabhāvaṃ patto”ti dassento evamāha. Tattha āraḍḍhaṃ kho pana me brāhmaṇa vīriyaṃ ahoṣīti brāhmaṇa, na mayā ayaṃ anuttaro jeṭṭhaseṭṭhabhāvo kusītena muṭṭhassatinā sāraddhakāyena vikkhittacittena adhigato, apica kho tadadhigamāya āraḍḍhaṃ kho pana me vīriyaṃ ahosi, bodhimaṇḍe nisinnena mayā caturaṅgasamannāgataṃ vīriyaṃ āraḍḍhaṃ ahosi, paggaḥitaṃ asithilappavattitanti vuttaṃ hoti. Āraḍḍhattāyeva ca me taṃ asallīnaṃ ahosi. Na kevalaṇca vīriyameva, satipi me ārammaṇābhimukhībhāvena upaṭṭhitā ahosi. Upaṭṭhitattāyeva ca asammuṭṭhā. Passaddho kāyo asāraḍḍhoti kāyacittapassaddhivasena kāyopi me passaddho ahosi. Tattha yas mā nāmakāye passaddhe rūpakāyopi passaddhoyeva hoti, tasmā nāmakāyo rūpakāyoti avisesetvāva passaddho kāyoti vuttaṃ. Asāraḍḍhoti so ca kho passaddhattāyeva asāraḍḍho, vigatadarathoti vuttaṃ hoti. Samāhitaṃ cittaṃ ekagganti cittampi me sammā āhitaṃ suṭṭhu ṭhapitaṃ appitaṃ viya ahosi; samāhitattā eva ca ekaggaṃ acalaṃ nipphandaṇanti. Ettāvatā jhānassa pubbabhāgapaṭipadā kathitā hoti.

Paṭhamajjhānakathā

Idāni imāya paṭipadāya adhigataṃ paṭhamajjhānaṃ ādiṃ katvā vijjattayapariyosānaṃ visesaṃ dassento “so kho aha”nti ādimāha. Tattha vivicca kāmehi vivicca akusalehi dhammehītiādinā kiñcāpi “tattha katame kāmā? Chando kāmo, rāgo kāmo, chandarāgo kāmo; saṅkappo kāmo, rāgo kāmo, saṅkapparāgo kāmo - ime vuccanti kāmā. Tattha katame akusalā dhammā? Kāmacchando...pe... vicikicchā - ime vuccanti akusalā dhammā. Iti imehi ca kāmehi imehi ca akusalehi dhammehi vivitto hoti pavivitto, tena vuccati - ‘vivicceva kāmehi vivicca akusalehi dhammehī’”tiādinā nayena vibhaṅgeyeva attho vutto. Tathāpi aṭṭhakathānayaṃ vinā na suṭṭhu pākaṭoti aṭṭhakathānayeneva naṃ pakāsayissāma.

Seyyathidaṃ - vivicceva kāmehīti kāmehi viviccitvā vinā hutvā apasakketvā. Yo paṇāyameṭṭha evakāro, so niyamatthoti veditabbo. Yasmā ca niyamattho, tasmā tasmim paṭhamajjhānaṃ upasampajja viharāṇasamaye avijjamānānampi kāmānaṃ tassa paṭhamajjhānaṃ paṭipakkhabhāvaṃ kāmāpariccāgeneva cassa adhigamaṃ dīpeti. Kathaṃ? “Vivicceva kāmehī”ti evañhi niyame kariyamāne idaṃ paññāyati. Nūnimassa jhānaṃ kāmā paṭipakkhabhūtā, yesu sati idaṃ na pavattati, andhakāre sati padīpo viya, tesam pariccāgeneva cassa adhigamo hoti, orimatīrapariccāgena pārīmatīrasseva, tasmā niyamaṃ karotīti.

Tattha siyā - “kasmā panesa pubbapadeyeva vutto na uttarapade, kiṃ akusalehi dhammehi aviviccāpi jhānaṃ upasampajja vihareyyā”ti? Na kho panetaṃ evaṃ daṭṭhabbaṃ. Tannissaraṇato hi pubbapadeeva esa vutto. Kāmadhātusamatikkamanato hi kāmarāgapaṭipakkhato ca idaṃ jhānaṃ kāmānameva nissaraṇaṃ. Yathāha - “kāmānametaṃ nissaraṇaṃ, yadidaṃ nekkhamma”nti. Uttarapadehi pana yathā “idheva, bhikkhave, paṭhamo samaṇo, idha duttiyo samaṇo”ti ettha evakāro ānetvā vuccati, evaṃ vattabbo. Na hi sakkā ito aññehipi nīvaraṇasaṅkhātehi akusalehi dhammehi avivicca jhānaṃ upasampajja viharitum. Tasmā “vivicceva kāmehi vivicceva akusalehi dhammehī”ti evaṃ padadvayepi esa daṭṭhabbo. Padadvayepi ca kiñcāpi “viviccā”ti iminā sādharmaṇavacanena tadanāgavivekādayo kāyavivekādayo ca sabbepi vivekā saṅghaṃ gacchanti. Tathāpi kāyaviveko, cittaviveko, vikkhambhanavivekoti tayo eva idha daṭṭhabbā. “Kāmehī”ti iminā pana padena ye ca niddese “katame vatthukāmā manāpiyā rūpā”tiādinā nayena vatthukāmā vuttā, ye ca tattheva vibhaṅge ca “chando kāmō”tiādinā nayena kilesakāmā vuttā, te sabbepi saṅgahitā icceva daṭṭhabbā. Evañhi sati “vivicceva kāmehī”ti vatthukāmehipi viviccevatī attho yujjati. Tena kāyaviveko vutto hoti.

Vivicca akusalehi dhammehīti kilesakāmehi sabbākusalehi dhammehi vā viviccāti attho yujjati. Tena cittaviveko vutto hoti. Purimena cettha vatthukāmehi vivekavacanato yeva kāmasukhapariccāgo, duttiyena kilesakāmehi vivekavacanato nekkhammasukhapariggaho vibhāvito hoti. Evaṃ vatthukāmakilesakāmavivekavacanato yeva ca etesaṃ paṭhamena saṃkilesavattuppahānaṃ, duttiyena saṃkilesappahānaṃ; paṭhamena lolabhāvassa hetupariccāgo, duttiyena bālabhāvassa; paṭhamena ca payogasuddhi, duttiyena āsayaposanaṃ vibhāvitaṃ hotīti viññātabbaṃ. Esa tāva nayo “kāmehī”ti ettha vuttakāmesu vatthukāmapakkhe.

Kilesakāmapakkhe pana chandoti ca rāgoti ca evamādīhi anekabhedo kāmācchandoyeva kāmoti adhippeto. So ca akusalapariyāpannapi samāno, “tattha katamo kāmācchando kāmō”tiādinā nayena vibhaṅge jhānapaṭipakkhato visum vutto. Kilesakāmattā vā purimāpade vutto, akusalapariyāpannattā duttiyapade. Anekabhedato cassa kāmātoti avatvā kāmehīti vuttaṃ. Aññesampi ca dhammānaṃ akusalabhāve vijjamāne “tattha katame akusalā dhammā kāmācchando”tiādinā nayena vibhaṅge uparijhānaṅgapaccanīkaṇapaṭipakkhabhāvadassanato nīvaraṇāneva vuttāni. Nīvaraṇāni hi jhānaṅgapaccanīkāni, tesam jhānaṅgāneva paṭipakkhāni, viddhamasakānīti vuttaṃ hoti. Tathā hi “samādhi kāmācchandassa paṭipakkho, pīti byāpādassa, vitakko thinamiddhassa, sukhaṃ uddhaccakukkuccassa, vicāro vicikicchāyā”ti peṭake vuttaṃ.

Evameṭṭha “vivicceva kāmehī”ti iminā kāmācchandassa vikkhambhanaviveko vutto

hoti. “Vivicca akusalehi dhammehī”ti iminā pañcannampi nīvaraṇānaṃ. Aggahitaggahaṇena pana paṭhamena kāmaccchandassa, dutiyena sesanīvaraṇānaṃ. Tathā paṭhamena tīsu akusalamūlesu pañcakāmaguṇabhedavisayassa lobhassa, dutiyena āghātavattthubhedādivisayānaṃ dosamohānaṃ. Oghādīsu vā dhammesu paṭhamena kāmogha-kāmayoga-kāmāsava-kāmupādāna-abhijjhākāyagantha-kāmarāga-saṃyojanānaṃ, dutiyena avasesaogha-yogāsava-upādāna-gantha-saṃyojanānaṃ. Paṭhamena ca taṇhāya taṃsampayuttakānañca, dutiyena avijjāya taṃsampayuttakānañca. Apica paṭhamena lobhasampayuttaatṭhacittuppadānaṃ, dutiyena sesānaṃ catunnaṃ akusalacittuppadānaṃ vikkhambhanaviveko vutto hotīti veditabbo. Ayaṃ tāva “vivicca kāmehi vivicca akusalehi dhammehī”ti ettha atthapakāsanā.

Ettāvatā ca paṭhamassa jhānassa pahānaṅgaṃ dassetvā idāni sampayogaṅgaṃ dassento savitakkaṃ savicārantiādimāha. Tattha vitakkaṃ vitakko, ūhananti vuttaṃ hoti. Svāyaṃ ārammaṇe cittassa abhiniropanalakkhaṇo, āhananapariyāhananaraso. Tathā hi “tena yogāvacaro ārammaṇaṃ vitakkāhataṃ vitakkapariyāhataṃ karotī”ti vuccati. Ārammaṇe cittassa ānayanapaccupaṭṭhāno. Vicaraṇaṃ vicāro, anusañcaraṇanti vuttaṃ hoti. Svāyaṃ ārammaṇānumajjanalakkhaṇo, tattha saha-jātānuyojanaraso, cittassa anuppabandhanapaccupaṭṭhāno. Santepi ca nesaṃ katthaci avippayoge oḷārikatṭhena ghaṇṭābhigghātasaddo viya cetaso paṭhamābhini-pāto vitakko, sukhumaṭṭhena anuravo viya anuppabandho vicāro. Vipphāravā cettha vitakko paripphandanabhāvo cittassa, ākāse uppatitukāmassa pakkhino pakkhavikkhepo viya padumābhimukhapāto viya ca gandhānubandhacetaso bhamarassa. Santavutti vicāro nātiparipphandanabhāvo cittassa, ākāse uppatitassa pakkhino pakkhappasāraṇaṃ viya paribbhamanaṃ viya ca padumābhimukhapatitassa bhamarassa padumassa uparibhāge. So pana nesaṃ viseso paṭhama-dutiyajjhānesu pākaṭo hoti. Iti iminā ca vitakkena iminā ca vicārena saha vattati rukkho viya pupphena ca phalena cāti idaṃ jhānaṃ “savitakkaṃ savicāra”nti vuccati. Vibhaṅge pana “iminā ca vitakkena iminā ca vicārena upeto hoti samupeto”tiādinā nayena puggalādhiṭṭhānā desanā katā. Attho pana tatrāpi evameva daṭṭhabbo.

Vivekajanti ettha vivitti viveko, nīvaraṇavigamoti attho. Vivittoti vā viveko, nīvaraṇavivitto jhānasampayuttadhammārāsīti attho. Tasmā vivekā, tasmim vā viveke jātanti vivekajaṃ. Pītisukhanti ettha pinayatīti pīti, sā sampiyāyanalakkhaṇā kāyacittapīnanarasā, pharaṇarasā vā, odagypaccupaṭṭhānā. Sukhanaṃ sukhaṃ, suṭṭhu vā khādati khanati ca kāyacittābādanti sukhaṃ, taṃ sātālakkhaṇaṃ, sampayuttakānaṃ upabrūhanarasam, anuggahapaccupaṭṭhānaṃ. Satipi ca nesaṃ katthaci avippayoge itṭhārammaṇapaṭilābhatuṭṭhi pīti, paṭiladdharasānubhavanaṃ sukhaṃ. Yattha pīti tattha sukhaṃ, yattha sukhaṃ tattha na niyamato pīti. Saṅkhārakkhandhasaṅgahitā pīti, vedanākkhandhasaṅgahitaṃ sukhaṃ. Kantārakhinnassa vanantodakadassanasavanesu viya pīti, vanacchāyappavesanaudakaparibhogesu viya sukhaṃ. Tasmim tasmim samaye pākaṭabhāvato cetam vuttanti veditabbaṃ. Ayañca pīti, idañca sukhaṃ, assa jhānassa, asmim vā jhāne atthīti idaṃ jhānaṃ “pītisukha”nti vuccati.

Atha vā pīti ca sukhañca pītisukhaṃ, dhammavinayādayo viya. Vivekajaṃ pītisukhamassa jhānassa, asmim vā jhāne atthīti evampi vivekajampītisukhaṃ. Yatheva hi jhānaṃ, evaṃ pītisukhaṃ pettha vivekajameva hoti, tañcassa atthīti

tasmā ekapadeneva “vivekajaṃ pītisukha”ntipi vattuṃ yujjati. Vibhaṅge pana “idaṃ sukhaṃ imāya pītiyā sahagata”ntiādinā nāyenetam vuttaṃ. Attho pana tatrāpi evameva daṭṭhabbo.

Paṭhamanti gaṇanānupubbatā paṭhamam, idaṃ paṭhamam samāpajjatīti paṭhamam. Paccanīkadhamme jhāpetīti jhānam, iminā yogino jhāyantiṭi jhānam, paccanīkadhamme dāhanti gocaram vā cintentiṭi attho. Sayam vā tam jhāyati upanijjhāyatīti jhānam, teneva upanijjhāyanalakkhaṇanti vuccati. Tadeva ārammaṇūpanijjhānam, lakkhaṇūpanijjhānanti duvidham hoti. Tattha ārammaṇūpanijjhānanti saha upacārena aṭṭha samāpattiyo vuccanti. Kasmā? Kasiṇādiārammaṇūpanijjhāyanato. Lakkhaṇūpanijjhānanti vipassanāmaggaṃ phalāni vuccanti. Kasmā? Lakkhaṇūpanijjhāyanato. Ettha hi vipassanā aniccalakkhaṇādīni upanijjhāyati, vipassanāya upanijjhāyanakiccaṃ pana maggena sījhatīti maggaṃ lakkhaṇūpanijjhānanti vuccati. Phalaṃ pana nirodhassa tathalakkhaṇam upanijjhāyatīti lakkhaṇūpanijjhānanti vuccati. Imasmiṃ panatthe ārammaṇūpanijjhānameva jhānanti adhippetam.

Etthāha - “katamam pana tam jhānam nāma, yaṃ savitakkaṃ savicāraṃ...pe... pītisukhanti evam apadesam arahatī”ti? Vuccate - yathā sadhano saparijanotiādisu ṭhapetvā dhanañca parijanañca añño apadesāraho hoti, evam ṭhapetvā vitakkādidhamme aññam apadesāraham natthi. Yathā pana sarathā sapatti senāti vutte senaṅgesuyeva senāsammuti, evamidha pañcasu aṅgesuyeva jhānasammuti veditabbā. Katamesu pañcasu? Vitakko, vicāro, pīti, sukhaṃ, cittekaggatāti etesu. Etāneva hissa “savitakkaṃ savicāra”ntiādinā nayena aṅgabhāvena vuttāni. Avuttattā ekaggatā aṅgaṃ na hotīti ce tañca na. Kasmā? Vuttattā eva. Sāpi hi vibhaṅge “jhānanti vitakko vicāro pīti sukhaṃ cittassekaggatā”ti evam vuttāyeva. Tasmā yathā savitakkaṃ savicāraṇti, evam sacittekaggatanti idha avuttepi iminā vibhaṅgavacanena cittekaggatāpi aṅgamevāti veditabbā. Yena hi adhippāyena bhagavatā uddeso kato, so eva tena vibhaṅgepi pakāsitoti.

Upasampajjāti upagantvā, pāpuṇitvāti vuttaṃ hoti. Upasampādayitvā vā, nipphādetvāti vuttaṃ hoti. Vibhaṅge pana “upasampajjāti paṭhamassa jhānassa lābho paṭilābho patti sampatti phusanā samphusanā sacchikiriyā upasampadā”ti vuttaṃ. Tassāpi evamevattho veditabbo. Vihāsinti bodhimaṇḍe nisajjasāṅkhātena iriyāpathavihārena itivuttappakārajhānasamaṅgī hutvā attabhāvassa iriyam vuttiṃ pālanaṃ yapaṇaṃ yāpanaṃ cāraṃ vihāraṃ abhinipphādesinti attho. Vuttañhetam vibhaṅge - “viharatīti iriyati vattati pāleti yapeti yāpeti carati viharati, tena vuccati viharatī”ti.

Kiṃ pana katvā bhagavā imaṃ jhānam upasampajja vihāsīti? Kammatṭhānam bhāvetvā. Kataram? Ānāpānassatikammatṭhānam. Aññena tadatthikena kiṃ kātabbanti? Aññenapi etaṃ vā kammatṭhānam pathavīkasiṇādīnaṃ vā aññataram bhāvetabbam. Tesaṃ bhāvanānayo visuddhimagge vuttanayeneva veditabbo. Idha pana vuccamāne atibhāriyam vinayanidānam hoti, tasmā pālīyā atthappakāsanamattameva karomāti.

Paṭhamajjhānakathā niṭṭhitā.

Dutiyajjhānakathā

Vitakkavicārānaṃ vūpasamāti vitakkassa ca vicārassa cāti imesaṃ dvinnam vūpasamā samatikkamā; dutiyajjhānakkhaṇe apātubhāvāti vuttaṃ hoti. Tattha kiñcāpi dutiyajjhāne sabbepi paṭhamajjhānadhammā na santi, aññeaya hi paṭhamajjhāne phassādayo, aññe idha; oḷārikassa pana oḷārikassa aṅgassa samatikkamā paṭhamajjhānato paresaṃ dutiyajjhānādīnaṃ adhigamo hotīti dīpanatthaṃ “vitakkavicārānaṃ vūpasamā”ti evaṃ vuttanti veditabbaṃ. Ajjhattanti idha niyakajjhattamadhippetam. Vibhaṅge pana “ajjhattaṃ paccatta”nti ettakameva vuttaṃ. Yasmā pana niyakajjhattaṃ adhippetam, tasmā attani jātaṃ attano santāne nibbattanti ayamettha attho.

Sampasādananti sampasādanaṃ vuccati saddhā. Sampasādanayogato jhānampi sampasādanaṃ, nīlavaṇṇayogato nīlavatthaṃ viya. Yasmā vā taṃ jhānaṃ sampasādanasamannāgatattā vitakkavicārakkhobhavūpasamanena ceto sampasādayati, tasmāpi sampasādananti vuttaṃ. Imasmiñca atthavikappe sampasādanaṃ cetasoti evaṃ padasambandho veditabbo. Purimasmiṃ pana atthavikappe cetasoti etaṃ ekodibhāvena saddhiṃ yojetabbaṃ. Tatrāyaṃ atthayojanā - eko udetīti ekodi, vitakkavicārehi anajjhārūḷhattā aggo seṭṭho hutvā udetīti attho. Seṭṭhopi hi loke ekoti vuccati. Vitakkavicāravirahato vā eko asahāyo hutvātipi vattum vaṭṭati. Atha vā sampayuttadhamme udāyatīti udi, utṭhāpetīti attho. Seṭṭhaṭṭhena eko ca so udi cāti ekodi, samādhissetaṃ adhivacanaṃ. Iti imaṃ ekodiṃ bhāveti vaḍḍhayatīti idaṃ dutiyajjhānaṃ ekodibhāvaṃ. So panāyaṃ ekodi yasmā cetaso, na sattassa na jīvassa, tasmā etaṃ cetaso ekodibhāvanti vuttaṃ.

Nanu cāyaṃ saddhā paṭhamajjhānepi atthi, ayañca ekodināmako samādhi; atha kasmā idameva sampasādanaṃ “cetaso ekodibhāvañcā”ti vuttanti? Vuccate - aduñhi paṭhamajjhānaṃ vitakkavicārakkhobhena vīcitarāṅgasamākulamiva jalaṃ na suppasannaṃ hoti, tasmā satiyāpi saddhāya sampasādananti na vuttaṃ. Na suppasannattāyeva cettha samādhipi na suṭṭhu pākaṭo, tasmā ekodibhāvanti na vuttaṃ. Imasmiṃ pana jhāne vitakkavicārāpalibodhābhāvena laddhokāsā balavatī saddhā, balavasaddhāsahāyappaṭilābheneva ca samādhipi pākaṭo; tasmā idameva evaṃ vuttanti veditabbaṃ. Vibhaṅge pana “sampasādananti yā saddhā saddahanā okappanā abhippasādo, cetaso ekodibhāvanti yā cittassa ṭhiti...pe... sammāsamādhī”ti ettakameva vuttaṃ. Evaṃ vuttana panetena saddhiṃ ayaṃ atthavaṇṇanā yathā na virujjhati aññadatthu saṃsandati ceva sameti ca evaṃ veditabbā.

Avitakkaṃ avicāranti bhāvanāya pahīnattā etasmiṃ etassa vā vitakko natthīti avitakkaṃ. Imināva nayena avicāraṃ. Vibhaṅgepi vuttaṃ “iti ayañca vitakko ayañca vicāro santā honti samitā vūpasantā atthaṅgatā abbatthaṅgatā appitā byappitā sositā visositā byantīkatā, tena vuccati avitakkaṃ avicāra”nti.

Etthāha - nanu ca “vitakkavicārānaṃ vūpasamāti imināpi ayamattho siddho, atha kasmā puna vuttaṃ avitakkaṃ avicāra”nti? Vuccate - evametaṃ siddho vāyamattho, na panetaṃ tadatthadīpakam; nanu avocumha - “oḷārikassa pana oḷārikassa aṅgassa samatikkamā paṭhamajjhānato paresaṃ dutiyajjhānādīnaṃ adhigamo hotīti dīpanatthaṃ vitakkavicārānaṃ vūpasamāti evaṃ vutta”nti.

Apica vitakkavicārānaṃ vūpasamā idaṃ sampasādanaṃ, na kilesakālusiyassa. Vitakkavicārānañca vūpasamā ekodibhāvaṃ na upacārājjhānamiva nīvaraṇappahānā, na paṭhamajjhānamiva ca aṅgapātubhāvāti evaṃ

sampasādanaekodibhāvānaṃ hetuparidīpakamidaṃ vacanaṃ. Tathā vitakkavicārānaṃ vūpasamā idaṃ avitakkaavicāraṃ, na tatiyacatutthajjhānāni viya cakkhuvīññānādīni viya ca abhāvāti evaṃ avitakkaavicārabhāvassa hetuparidīpakañca, na vitakkavicārābhāvamattaparidīpakaṃ. Vitakkavicārābhāvamattaparidīpakameva pana “avitakkaṃ avicāra”nti idaṃ vacanaṃ, tasmā purimaṃ vatvāpi puna vattabbamevāti.

Samādhijanti paṭhamajjhānasamādhito sampayuttasamādhito vā jātanti attho. Tattha kiñcāpi paṭhamampi sampayuttasamādhito jātaṃ, atha kho ayameva “samādhī”ti vattabbataṃ arahati vitakkavicārakkhobhavirahena ativiya acalattā suppasannattā ca. Tasmā imassa vaṇṇabhaṇanattamaṃ idameva “samādhija”nti vuttaṃ. Pītisukhanti idaṃ vuttanayameva.

Dutiyanti gaṇanānupubbato dutiyaṃ, idaṃ dutiyaṃ samāpajjatīti dutiyaṃ. Jhānanti ettha pana yathā paṭhamajjhānaṃ vitakkādīhi pañcaṅgikaṃ hoti, evamidaṃ sampasādādīhi “caturaṅgika”nti veditabbaṃ. Yathāha - “jhānanti sampasādo, pīti, sukhaṃ, cittassekaggatā”ti. Pariyāyoyeva ceso. Sampasādanaṃ pana tṭhapetvā nippariyāyena tivaṅgikamevetamaṃ hoti. Yathāha - “katamaṃ tasmim samaye tivaṅgikaṃ jhānaṃ hoti? Pīti, sukhaṃ, cittassekaggatā”ti. Sesamaṃ vuttanayamevāti.

Dutiyajjhānakathā niṭṭhitā.

Tatiyajjhānakathā

Pītiyā ca virāgāti ettha vuttatthāyeva pīti. Virāgoti tassā jigucchanamaṃ vā samatikkamo vā. Ubhinnamantarā “ca” saddo sampiṇḍanattho, so hi vūpasamaṃ vā sampiṇḍeti vitakkavicāravūpasamaṃ vā. Tattha yadā vūpasamameva sampiṇḍeti, tadā pītiyā virāgā ca, kiñca bhiyyo vūpasamā cāti evaṃ yojanā veditabbā. Imissā ca yojanāyaṃ virāgo jigucchanattho hoti. Tasmā pītiyā jigucchanā ca vūpasamā cāti ayamattho daṭṭhabbo. Yadā pana vitakkavicāravūpasamaṃ sampiṇḍeti, tadā pītiyā ca virāgā, kiñca bhiyyo vitakkavicārānañca vūpasamāti evaṃ yojanā veditabbā. Imissā ca yojanāyaṃ virāgo samatikkamanattho hoti. Tasmā pītiyā ca samatikkamā, vitakkavicārānañca vūpasamāti ayamattho daṭṭhabbo.

Kāmañcete vitakkavicārā dutiyajjhāneyeva vūpasantā imassa pana jhānassa maggaparidīpanattamaṃ vaṇṇabhaṇanattamañcetaṃ vuttaṃ. “Vitakkavicārānaṃ vūpasamā”ti hi vutte idaṃ paññāyati - “nūna vitakkavicāravūpasamo maggo imassa jhānassā”ti. Yathā ca tatiye ariyamagge appahīnānampi sakkāyadiṭṭhādīnaṃ “pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānā”ti evaṃ pahānaṃ vuccamānaṃ vaṇṇabhaṇanaṃ hoti tadadhiḡamāya ussukānaṃ ussāhajanakaṃ; evamevaṃ idha avūpasantānampi vitakkavicārānaṃ vūpasamo vuccamāno vaṇṇabhaṇanaṃ hoti. Tenāyamattho vutto - “pītiyā ca samatikkamā, vitakkavicārānañca vūpasamā”ti.

Upekkhako ca vihāsinti ettha upapattito ikkhatīti upekkhā, samaṃ passati, apakkhapatitāva hutvā passatīti attho. Tāya visadāya vipulāya thāmagatāya samannāgatattā tatiyajjhānasamaṅgī “upekkhako”ti vuccati. Upekkhā pana dasavidhā hoti - chaḷaṅgupekkhā, brahmavihārupekkhā, bojjhaṅgupekkhā, vīriyupekkhā, saṅkhārupekkhā, vedanupekkhā, vipassanupekkhā, tatramajjhattupekkhā, jhānupekkhā, pārisuddhupekkhāti. Evamayaṃ dasavidhāpi tattha tattha āgatanayato bhūmipuggalacittārammaṇato, khandhasaṅgaha-

ekakkhaṇakusalattikasaṅkhepavasena ca aṭṭhasāliniyā dhammasaṅgahaṭṭhakathāya vuttanayeneva veditabbā. Idha pana vuccamānā vinayanidānaṃ atibhāriyaṃ karotīti na vuttā. Lakkhaṇādito pana idha adhippetupekkhā majjhattalakkhaṇā, anābhogarasā, abyāpārapaccupaṭṭhānā, pītivirāgapadaṭṭhānāti.

Etthāha - nanu cāyaṃ atthato tatramajjhattupekkhāva hoti, sā ca paṭhamadutiyajjhānesupi atthi, tasmā tatrāpi “upekkhako ca vihāsi”nti evamayam vattabbā siyā, sā kasmā na vuttāti? Aparibyattakiccato. Aparibyattañhi tassā tattha kiccaṃ, vitakkādīhi abhibhūtattā. Idha panāyaṃ vitakkavicārapīṭhi anabhibhūtattā ukkhittasirā viya hutvā paribyattakiccā jātā, tasmā vuttāti.

Niṭṭhitā “upekkhako ca vihāsi”nti etassa sabbaso atthavaṇṇanā.

Idāni sato ca sampajānoti ettha saratīti sato, sampajānātīti sampajāno. Puggalena sati ca sampajāññaṇca vuttaṃ. Tattha saraṇalakkhaṇā sati, asammussanarasā, ārakkhapaccupaṭṭhānā; asammohalakkhaṇaṃ sampajāññaṃ, tīraṇarasam, pavicayapaccupaṭṭhānaṃ. Tattha kiñcāpi idaṃ satisampajāññaṃ purimajjhānesupi atthi, muṭṭhassatissa hi asampajānassa upacārajjhānamattampi na sampajjati, pageva appanā; olārikattā pana tesam jhānaṃ bhūmiyaṃ viya purisassa cittassa gati sukhā hoti, abyattaṃ tattha satisampajāññakiccaṃ. Olārikaṅgappahānena pana sukhumattā imassa jhānassa purisassa khuradhārāyaṃ viya satisampajāññakiccapariggahitāyeva cittassa gati icchitabbāti idheva vuttaṃ. Kiñca bhiyyo? Yathāpi dhenupago vaccho dhenuto apanīto arakkhiyamāno punadeva dhenum upagacchati; evamidam tatiyajjhānasukhaṃ pītito apanītampi satisampajāññārakkhena arakkhiyamānaṃ punadeva pītiṃ upagaccheyya pītisampayuttameva siyā. Sukhe vāpi sattā rajjanti, idaṇca atimadhuraṃ sukhaṃ, tato paraṃ sukhābhāvā. Satisampajāññānubhāvena panettha sukhe asārajanā hoti, no aññathāti imampi atthavisesaṃ dassetuṃ idaṃ idheva vuttanti veditabbam.

Idāni sukhaṇca kāyena paṭisaṃvedesinti ettha kiñcāpi tatiyajjhānasamaṅgino sukhappaṭisaṃvedanābhogo natthi, evaṃ santēpi yasmā tassa nāmakāyena sampayuttaṃ sukhaṃ, yaṃ vā taṃ nāmakāyasampayuttaṃ sukhaṃ, taṃsamuṭṭhānenassa yasmā atipaṇītena rūpena rūpakāyo phuṭo, yassa phuṭattā jhānā vuṭṭhitopi sukhaṃ paṭisaṃvedeyya, tasmā etamatthaṃ dassento “sukhaṇca kāyena paṭisaṃvedesi”nti āha.

Idāni yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukhavihārīti ettha yaṃjhānahetu yaṃjhānakāraṇā taṃ tatiyajjhānasamaṅgipuggalaṃ buddhādayo ariyā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti pakāsentī, pasamsantīti adhippāyo. Kinti? “Upekkhako satimā sukhavihārī”ti. Taṃ tatiyaṃ jhānaṃ upasampajja vihāsinti evamettha yojanā veditabbā.

Kasmā pana taṃ te evaṃ pasamsantīti? Pasamsārahato. Ayañhi yasmā atimadhurasukhe sukhapāramippattepi tatiyajjhāne upekkhako, na tattha sukhābhisaṅgena ākaḍḍhīyati, yathā ca pīti na uppajjati; evaṃ upaṭṭhitassatitāya satimā. Yasmā ca ariyakantaṃ ariyajana sevitateva ca asaṃkiliṭṭhaṃ sukhaṃ nāmakāyena paṭisaṃvedeti, tasmā pasamsāraho. Iti pasamsārahato naṃ ariyā te evaṃ pasamsāhetubhūte guṇe pakāsentā “upekkhako satimā sukhavihārī”ti evaṃ pasamsantīti veditabbam.

Tatiyanti gaṇanānupubbato tatiyaṃ. Idaṃ tatiyaṃ samāpajjatīti tatiyaṃ. Jhānanti ettha ca yathā dutiyaṃ sampasādādīhi caturaṅgikaṃ; evamidaṃ upekkhādīhi pañcaṅgikaṃ. Yathāha - “jhānanti upekkhā sati sampajaññaṃ sukhaṃ cittassa ekaggatā”ti. Pariyāyoyeva ceso. Upekkhāsatisampajaññāni pana ṭhapetvā nippariyāyena duvaṅgikamevetam hoti. Yathāha - “katamaṃ tasmim samaye duvaṅgikaṃ jhānaṃ hoti? Sukhaṃ, cittassekaggatā”ti. Sesam vuttanayamevāti.

Tatiyajjhānakathā niṭṭhitā.

Catutthajjhānakathā

Sukhassa ca pahānā dukkhassa ca pahānāti kāyikasukhassa ca kāyikadukkhassa ca pahānā. Pubbevāti tañca kho pubbeva, na catutthajjhānakkhaṇe. Somanassadomanassānaṃ atthaṅgamāti cetasikasukhassa ca cetasikadukkhassa cāti imesampi dvinnaṃ pubbeva atthaṅgamā pahānā icceva vuttaṃ hoti. Kadā pana nesaṃ pahānaṃ hoti? Catunnaṃ jhānānaṃ upacārakkhaṇe. Somanassañhi catutthajjhānassa upacārakkhaṇeyeva pahīyati, dukkhadomanassasukhāni paṭhamadutiyatatiyānaṃ upacārakkhaṇesu. Evametesam pahānakkamena avuttānaṃ, indriyavibhaṅge pana indriyānaṃ uddesakkameneva idhāpi vuttānaṃ sukhadukkhasomanassa domanassānaṃ pahānaṃ veditabbaṃ.

Yadi panetāni tassa tassa jhānassupacārakkhaṇeyeva pahīyanti, atha kasmā “kattha cuppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhati? Idha, bhikkhave, bhikkhu vivicceva kāmehi...pe... paṭhamajjhānaṃ upasampajja viharati, etthuppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhati. Kattha cuppannaṃ domanassindriyaṃ... sukhindriyaṃ... somanassindriyaṃ aparisesaṃ nirujjhati? Idha, bhikkhave, bhikkhu sukhaṃ ca pahānā...pe... catutthajjhānaṃ upasampajja viharati, etthuppannaṃ somanassindriyaṃ aparisesaṃ nirujjhati”ti evaṃ jhānesveva nirodho vuttoti? Atisayanirodhattā. Atisayanirodho hi nesaṃ paṭhamajjhānādīsu, na nirodhoyeva; nirodhoyeva pana upacārakkhaṇe, nātisayanirodho. Tathā hi nānāvajjane paṭhamajjhānūpacāre niruddhassāpi dukkhindriyassa ḍaṃsamakasādisamphassena vā visamāsanupatāpena vā siyā uppatti, na tveva antoappanāyaṃ. Upacāre vā niruddhampetaṃ na suṭṭhu niruddhaṃ hoti; paṭipakkhena avihatattā. Antoappanāyaṃ pana pītipharaṇena sabbo kāyo sukhokkanto hoti. Sukhokkantakāyassa ca suṭṭhu niruddhaṃ hoti dukkhindriyaṃ; paṭipakkhena vihatattā. Nānāvajjane eva ca dutiyajjhānūpacāre pahīnassa domanassindriyassa yasmā etaṃ vitakkavicārappaccayepi kāyakilamathe cittupaghāte ca sati uppajjati, vitakkavicārābhāve neva uppajjati. Yattha pana uppajjati tattha vitakkavicārābhāve. Appahīnā eva ca dutiyajjhānūpacāre vitakkavicārāti tatthassa siyā uppatti; appahīnapaccayattā. Na tveva dutiyajjhāne; pahīnapaccayattā. Tathā tatiyajjhānūpacāre pahīnassāpi sukhindriyassa pītisamuṭṭhānapañītarūpaphuṭakāyassa siyā uppatti, na tveva tatiyajjhāne. Tatiyajjhāne hi sukhaṃ paccayabhūtā pīti sabbaso niruddhāti. Tathā catutthajjhānūpacāre pahīnassāpi somanassindriyassa āsannattā, appanāppattāya upekkhāya abhāvena sammā anatikkantattā ca siyā uppatti, na tveva catutthajjhāne. Tasmā eva ca “etthuppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhati”ti tattha tattha aparisesaggaṇaṃ katanti.

Etthāha - “athevam tassa tassa jhānassūpacāre pahīnāpi etā vedanā idha kasmā samāharī”ti? Sukhaggahaṇattham. Yā hi ayam “adukkhamasukhā”nti ettha adukkhamasukhā vedanā vuttā, sā sukhumā atidubbiññeyyā na sakkā sukkena gaheṭum. Tasmā yathā nāma duṭṭhassa yathā vā tathā vā upasaṅkमितvā gaheṭum asakkuṇeyyassa goṇassa gahaṇattham gopo ekasmiṃ vaje sabbe gāvo samāharati, athekekaṃ nīharanto paṭipāṭiyā āgataṃ “ayam so, gaṇhatha na”nti tampi gāhāpayati; evameva bhagavā sukhaggahaṇattham sabbā etā samāhari. Evañhi samāhaṭā etā dassetvā “yam neva sukham na dukkham na somanassam na domanassam, ayam adukkhamasukhā vedanā”ti sakkā hoti esā gāhayitum.

Apica adukkhamasukhāya cetovimuttiyā paccayadassanattāñcāpi etā vuttāti veditabbā. Sukhappahānādayo hi tassā paccayā. Yathāha - “cattāro kho, āvuso, paccayā adukkhamasukhāya cetovimuttiyā samāpattiya. Idhāvuso, bhikkhu, sukhasa ca pahānā...pe... catutthajjhānam upasampajja viharati. Ime kho, āvuso, cattāro paccayā adukkhamasukhāya cetovimuttiyā samāpattiya”ti. Yathā vā aññattha pahīnāpi sakkāyaditṭhiādayo tatiyamaggassa vaṇṇabhaṇanattam tattha pahīnāti vuttā; evam vaṇṇabhaṇanattampetassa jhānassetā idha vuttātipi veditabbā. Paccayaghātena vā ettha rāgadosānam atidūrabhāvam dassetumpetā vuttāti veditabbā. Etāsu hi sukham somanassassa paccayo, somanassam rāgassa, dukkham domanassassa, domanassam dosassa. Sukhādighātena ca te sappaccayā rāgadosā hatāti atidūre hontīti.

Adukkhamasukhanti dukkhābhāvena adukkham, sukhābhāvena asukham. Etenettha dukkhasukhapaṭipakkhabhūtam tatiyavedanam dīpeti, na dukkhasukhābhāvamattam. Tatiyavedanā nāma - adukkhamasukhā, upekkhātipi vuccati. Sā itṭhāniṭṭhaviparītānubhavanalakkhaṇā, majjhattarasā, avibhūtapaccupaṭṭhānā, sukhanirodhapadaṭṭhānāti veditabbā. Upekkhāsatipārisuddhanti upekkhāya janitasatipārisuddhiṃ. Imasmiñhi jhāne supārisuddhā sati. Yā ca tassā satiyā pārisuddhi, sā upekkhāya katā na aññena; tasmā etaṃ upekkhāsatipārisuddhanti vuccati. Vibhaṅgepi vuttam - “ayam sati imāya upekkhāya visadā hoti pārisuddhā pariyodātā, tena vuccati - ‘upekkhāsatipārisuddhi’”nti. Yāya ca upekkhāya ettha satiyā pārisuddhi hoti, sā atthato tatramajjhattatā veditabbā. Na kevalañcetta tāya satiyeva pārisuddhā, apica kho sabbepi sampayuttadhammā; satisīsenā pana desanā vuttā.

Tattha kiñcāpi ayam upekkhā heṭṭhāpi tīsu jhānesu vijjati, yathā pana divā sūriyappabhābhibhavā sammabhāvena ca attano upakārakattena vā sabhāgāya rattiyā alābhā divā vijjamānāpi candalekhā aparisuddhā hoti apariyodātā; evamayampi tatramajjhattupekkhācandalekhā vitakkavicārādipaccanīkadhammatejābhibhavā sabhāgāya ca upekkhāvedanārattiyā alābhā vijjamānāpi paṭhamādijjhānabhedesu aparisuddhā hoti. Tassā ca aparisuddhāya divā aparisuddhacandalekhāya pabhā viya saha-jātāpi satīādayo aparisuddhāva honti; tasmā tesu ekampi “upekkhāsatipārisuddhi”nti na vuttam. Idha pana vitakkādipaccanīkadhammatejābhibhavābhāva sabhāgāya ca upekkhāvedanārattiyā paṭilābhā ayam tatramajjhattupekkhācandalekhā ativiya pārisuddhā, tassā pārisuddhattā pārisuddhacandalekhāya pabhā viya saha-jātāpi satīādayo pārisuddhā honti pariyodātā, tasmā idameva upekkhāsatipārisuddhanti vuttanti veditabbam.

Catutthanti gaṇanānupubbato catuttham. Idaṃ catuttham samāpajjatītipi catuttham.

Jhānanti ettha yathā tatiyaṃ upekkhādīhi pañcaṅgikaṃ; evamidaṃ upekkhādīhi tivaṅgikaṃ. Yathāha - “jhānanti upekkhā, sati cittassekaggatā”ti. Pariyāyo eva ceso. Ṭhapetvā pana satiyaṃ upekkhekaggatameva gahetvā nippariyāyena duvaṅgikamevetam hoti. Yathāha - “katamaṃ tasmaṃ samaye duvaṅgikaṃ jhānaṃ hoti? Upekkhā, cittassekaggatā”ti. Sesaṃ vuttanayamevāti.

Catutthajjhānakathā niṭṭhitā.

Pubbenivāsakathā

12. Iti imāni cattāri jhānāni kesañci cittekaggatatthāni honti, kesañci vipassanāpādakāni, kesañci abhiññāpādakāni, kesañci nirodhapādakāni, kesañci bhavokkamanatthāni. Tattha khīṇāsavānaṃ cittekaggatatthāni honti, te hi samāpajjitvā “ekaggacittā sukhaṃ divasaṃ viharissāmā”ti iccevaṃ kasiṇaparikkammaṃ katvā aṭṭha samāpattiyo nibbattenti. Sekkhaputhujjanānaṃ “samāpattito vuṭṭhāya samāhitena cittaṃ vipassissāmā”ti nibbattentānaṃ vipassanāpādakāni honti. Ye pana aṭṭha samāpattiyo nibbattetvā abhiññāpādakaṃ jhānaṃ samāpajjitvā samāpattito vuṭṭhāya “ekopi hutvā bahudhā hoti”ti vuttanayā abhiññāyo patthentā nibbattenti, tesam abhiññāpādakāni honti. Ye pana aṭṭha samāpattiyo nibbattetvā “nirodhasamāpattiyaṃ samāpajjitvā sattāhaṃ acittakā hutvā diṭṭheva dhamme nirodhaṃ nibbānaṃ patvā sukhaṃ viharissāmā”ti nibbattenti, tesam nirodhapādakāni honti. Ye pana aṭṭha samāpattiyo nibbattetvā “aparihīnajjhānā hutvā brahmaloke uppajjissāmā”ti nibbattenti, tesam bhavokkamanatthāni honti.

Bhagavatā panidaṃ catutthajjhānaṃ bodhirukkhamūle nibbattitaṃ, taṃ tassa vipassanāpādakañceva ahosi abhiññāpādakañca nirodhapādakañca sabbakiccasādhakañca sabbalokiyalokuttaraguṇadāyakanti veditabbaṃ. Yesaṃca guṇānaṃ dāyakaṃ ahosi, tesam ekadesaṃ dassento “so evaṃ samāhite citte”tiādimāha.

Tattha soti so ahaṃ. Evanti catutthajjhānakkamanidassanametam. Iminā kamena catutthajjhānaṃ paṭilabhitvāti vuttaṃ hoti. Samāhiteti iminā catutthajjhānasamādhinā samāhite. Parisuddhetiādīsu pana upekkhāsatipārisuddhibhāvena parisuddhe. Parisuddhattāyeva pariyodāte, pabhassareti vuttaṃ hoti. Sukhādīnaṃ paccayānaṃ ghātena vihatarāgādiāṅgaṇattā aṅgaṇe. Aṅgaṇattāyeva ca vigatūpakkilese; aṅgaṇena hi cittaṃ upakkilissati. Subhāvitattā mudubhūte, vasībhāvappatteti vuttaṃ hoti. Vase vattamānañhi cittaṃ mudūti vuccati. Muduttāyeva ca kammaniye, kammakkhame kammayoggeti vuttaṃ hoti. Mudu hi cittaṃ kammaniyaṃ hoti sudhantamiva suvaṇṇaṃ, tadubhayampi ca subhāvitattā eva. Yathāha - “nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi, yaṃ evaṃ bhāvitaṃ bahulīkataṃ mudu ca hoti kammaniyañca, yathayidaṃ, bhikkhave, citta”nti.

Etesu parisuddhabhāvādīsu ṭhitattā ṭhite. Ṭhitattāyeva āneñjappatte, acale niriñjaneti vuttaṃ hoti. Mudukammaññabhāvena vā attano vase ṭhitattā ṭhite, saddhādīhi pariggahitattā āneñjappatte. Saddhāpariggahitañhi cittaṃ assaddhiyena na iñjati, vīriyapariggahitaṃ kosajjena na iñjati, satipariggahitaṃ pamādena na iñjati, samādhipariggahitaṃ uddhaccena na iñjati, paññāpariggahitaṃ avijjāya na iñjati, obhāsagataṃ kilesandhakārena na iñjati. Imehi chahi dhammehi pariggahitaṃ

āneñjappattaṃ cittaṃ hoti. Evaṃ aṭṭhaṅgasamannāgataṃ cittaṃ abhinīhārakkhamaṃ hoti abhiññāsacchikaraṇīyānaṃ dhammānaṃ abhiññāsacchikiriyāya.

Aparo nayo - catutthajjhānasamādhinā samāhite. Nīvaraṇadūrībhāvena parisuddhe. Vitakkādisamatikkamena pariyodāte. Jhānappaṭilābhapaccayānaṃ pāpakānaṃ icchāvacarānaṃ abhāvena anaṅgaṇe. Abhijjhādīnaṃ cittūpakkilesānaṃ vigamena vigatūpakkilese. Ubhayampi cetānaṃ anaṅgaṇavatthasuttānusārena veditabbaṃ. Vasippattiyā mudubhūte. Iddhipādabhāvūpagamena kammaniye. Bhāvanāpāripūriyā paṇītabhāvūpagamena tṭhite āneñjappatte. Yathā āneñjappattaṃ hoti; evaṃ tṭhite attho. Evampi aṭṭhaṅgasamannāgataṃ cittaṃ abhinīhārakkhamaṃ hoti abhiññāsacchikaraṇīyānaṃ dhammānaṃ abhiññāsacchikiriyāya, pādakaṃ padaṭṭhānabhūtanti attho.

Pubbenivāsānussatiñāṇāyāti evaṃ abhiññāpādake jāte etasmiṃ citte pubbenivāsānussatimhi yaṃ ñāṇaṃ tadatthāya. Tattha pubbenivāsoti pubbe atītajātīsu nivutthakkhandhā. Nivutthāti ajjhāvutthā anubhūtā attano santāne uppajjitvā niruddhā nivutthadhammā vā nivutthā, gocaranivāseṇa nivutthā, attano viññāṇeṇa viññātā paricchinā, paraviññāṇaviññātāpi vā chinnavaṭṭumakānussaraṇādīsu. Pubbenivāsānussatīti yāya satiyā pubbenivāsaṃ anussarati, sā pubbenivāsānussati. Ñāṇanti tāya satiyā sampayuttañāṇaṃ. Evamimassa pubbenivāsānussatiñāṇassa atthāya pubbenivāsānussatiñāṇāya etassa ñāṇassa adhigamāya pattiyāti vuttaṃ hoti. Abhininnāmesinti abhinīhāriṃ.

Soti so ahaṃ. Anekavihitanti anekavidhaṃ, anekehi vā pakārehi pavattitaṃ saṃvaṇṇitanti attho. Pubbenivāsanti samanantarātītaṃ bhavaṃ ādiṃ katvā tattha tattha nivutthasantānaṃ. Anussarāmīti “ekampi jātiṃ dvepi jātiyo”ti evaṃ jātipaṭipāṭiyā anugantvā anugantvā sarāmi, anudeva vā sarāmi, citte abhininnāmitamatte eva sarāmīti dasseti. Pūritapāramīnañhi mahāpurisānaṃ parikkamma karaṇaṃ natthi, tena te cittaṃ abhininnāmetvāva saranti. Ādikammikakulaputtā pana parikkammaṃ katvāva saranti, tasmā tesāṃ vasena parikkammaṃ vattabbaṃ siyā. Taṃ pana vuccamānaṃ atibhāriyaṃ vinayanidānaṃ karoti, tasmā taṃ na vadāma. Atthikehi pana visuddhimagge vuttanayeneva gahetabbaṃ. Idha pana pālīmeva vaṇṇayissāma.

Seyyathidanti āraddhappakāradassanatthe nipāto. Teneva yvāyaṃ pubbenivāso āraddho, tassa pakārapabbhaṃ dassento ekampi jātintiādimāha. Tattha ekampi jātinti ekampi paṭisandhimūlaṃ cutipariyosānaṃ ekabhavapariyāpannaṃ khandhasantānaṃ. Esa nayo dvepi jātiyotiādīsu. Anekepi saṃvaṭṭakappetiādīsu pana parihāyamāno kappo saṃvaṭṭakappo, vaḍḍhamāno vivaṭṭakappoti veditabbo. Tattha ca saṃvaṭṭena saṃvaṭṭatṭhāyī gahito hoti tammūlakattā. Vivaṭṭena ca vivaṭṭatṭhāyī. Evañhi sati yāni tāni “cattārimāni, bhikkhave, kappassa asaṅkhyeyyāni. Katamāni cattāri? Saṃvaṭṭo saṃvaṭṭatṭhāyī, vivaṭṭo vivaṭṭatṭhāyī”ti vuttāni tāni sabbāni pariggahitāni honti.

Tattha tayo saṃvaṭṭā - tejosamvaṭṭo, āposamvaṭṭo, vāyosamvaṭṭoti. Tisso saṃvaṭṭasīmā - ābhassarā, subhakiṇhā, vehapphalāti. Yadā kappo tejena saṃvaṭṭati, ābhassarato heṭṭhā agginā ḍayhati. Yadā udakena saṃvaṭṭati, subhakiṇhato heṭṭhā udakena vilīyati. Yadā vātena saṃvaṭṭati, vehapphalato heṭṭhā vātena viddhamsiyati. Vitthārato pana sadāpi ekaṃ buddhakkhettaṃ vinassati.

Buddhakkhettaṃ nāma tividhaṃ hoti - jātikkhettaṃ, āṇākkhettaṃ, visayakkhettañca. Tattha jātikkhettaṃ dasasahassacakkavālapariyaṇṭhaṃ hoti, yaṃ tathāgatassa paṭisandhiādīsu kampati. Āṇākkhettaṃ koṭisatasahassacakkavālapariyaṇṭhaṃ hoti. Yattha ratanaparittaṃ, khandhaparittaṃ, dhajaggaparittaṃ, ātānāṭṭhaparittaṃ, moraparittanti imesaṃ parittānaṃ ānubhāvo pavattati. Visayakkhettaṃ pana anantaṃ aparimāṇaṃ, “yaṃ yāvatā vā pana ākaṅkheyyā”ti vuttaṃ yattha yaṃ yaṃ ākaṅkhati taṃ taṃ anussarati. Evametesu tīsu buddhakkhettesu ekaṃ āṇākkhettaṃ vinassati. Tasmīṃ pana vinassante jātikkhettaṃpi vīṇāṭṭhameva hoti; vinassantañca ekatova vinassati, saṇṭhahantaṃpi ekatova saṇṭhahati. Tassa vināso ca saṇṭhahanañca visuddhimagge vuttaṃ. Atthikehi tato gahetabbaṃ.

Ye panete saṃvaṭṭavivaṭṭā vuttā, etesu bhagavā bodhimaṇḍe sammāsambodhiṃ abhisambujjhanatthāya nisinna anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe sari. Kathaṃ? “Amutrāsī”ntiādinaṃ nayena. Tattha amutrāsinti amuṃhi saṃvaṭṭakappe ahaṃ amuṃhi bhava vā yoniyā vā gatiyā vā viññāṇaṭṭhitiyā vā sattāvāse vā sattanikāye vā ahoṣiṃ. Evaṃnāmoti vessantaro vā jotipālo vā. Evaṃgottoti bhaggavo vā gotamo vā. Evaṃvaṇṇoti odāto vā sāmo vā. Evaṃāhāroti sālīmaṃsodanāhāro vā pavattaphalabhojano vā. Evaṃsukhadukkhappaṭisaṃvedīti anekappakārena kāyikacetasikānaṃ sāmisaṇīrāmisādhippabhedānaṃ vā sukhadukkhānaṃ paṭisaṃvedī. Evaṃāyupariyaṇṭoti evaṃ vassasataparamāyupariyaṇṭo vā caturāsītikappasahassaparamāyupariyaṇṭo vā.

So tato cuto amutra udayādinti so ahaṃ tato bhavato yonito gatito viññāṇaṭṭhitito sattāvāsato sattanikāyato vā cuto, puna amukasmīṃ nāma bhava yoniyā gatiyā viññāṇaṭṭhitiyā vā sattāvāse vā sattanikāye vā udayādinti. Tatrāpāsinti atha tatrāpi bhava yoniyā gatiyā viññāṇaṭṭhitiyā vā sattāvāse vā sattanikāye vā puna ahoṣiṃ. Evaṃnāmotiādi vuttanayameva.

Atha vā yasmā amutrāsinti idaṃ anupubbena ārohanatassa yāvadicchakaṃ saraṇaṃ. So tato cutoti paṭinivattantassa paccavekkhaṇaṃ. Tasmā idhūpapannoti imissā idhūpapattiyā anantaraṃ amutra udayādinti tusitabhavanaṃ sandhāyāhāti veditabbaṃ. Tatrāpāsīṃ evaṃnāmoti tatrāpi tusitabhavane setaketu nāma devaputto ahoṣiṃ. Evaṃgottoti tāhi devatāhi saddhiṃ ekagotto. Evaṃvaṇṇoti suvaṇṇavaṇṇo. Evaṃāhāroti dibbasudhāhāro. Evaṃsukhadukkhappaṭisaṃvedīti evaṃ dibbasukhappaṭisaṃvedī. Dukkhaṃ pana saṅkhāradukkhamaṃtameva. Evaṃāyupariyaṇṭoti evaṃ sattapaññāsavassakoṭisaṭṭhivassasatasahassāyupariyaṇṭo. So tato cutoti so ahaṃ tato tusitabhavanato cuto. Idhūpapannoti idha mahāmāyāya deviyā kucchimhi nibbatto.

Itīti evaṃ. Sākāraṃ sauddesanti nāmagottavasena sauddesaṃ, vaṇṇādivasena sākāraṃ. Nāmagottavasena hi satto “datto, tisso, gotamo”ti uddisīyati; vaṇṇādīhi odāto, sāmoti nānattato paññāyati; tasmā nāmagottaṃ uddeso, itare ākāra. Kiṃ pana buddhāyeva pubbenivāsaṃ sarantīti? Vuccate - na buddhāyeva, paccekabuddha-buddhasāvaka-titthiyāpi, no ca kho avisesena. Titthiyā hi cattālīsaṃyeva kappe saranti, na tato paraṃ. Kasmā? Dubbalapaññattā. Tesañhi nāmarūpaparicchedavirahato dubbalā paññā hoti. Sāvakesu pana asītimahāsāvakā kappasatasahassaṃ saranti; dve aggasāvakā ekamasāṅkhyeyyaṃ satasahassañca. Paccekabuddhā dve asaṅkhyeyyāni satasahassañca. Ettako hi tesāṃ abhinīhāro. Buddhānaṃ pana paricchedo natthi, yāva icchanti tāva saranti. Titthiyā ca

khandhapaṭipāṭimeva saranti. Paṭipāṭiṃ muñcivā cutipaṭisandhivasena sarituṃ na sakkonti. Tesañhi andhānaṃ viya icchitappadesokkamaṃ natthi. Sāvaka ubhayathāpi saranti; tathā paccekabuddhā. Buddhā pana khandhapaṭipāṭiyāpi cutipaṭisandhivasenapi sīhokkantasvasenapi anekāsu kappakoṭṭisu heṭṭhā vā upari vā yaṃ yaṃ tṭhānaṃ ākaṅkanti, taṃ sabbaṃ sarantiyeva.

Ayaṃ kho me brāhmaṇātiādīsu meti mayā. Vijjāti viditakaraṇaṭṭhena vijjā. Kiṃ viditaṃ karoti? Pubbenivāsaṃ. Avijjāti tasveva pubbenivāsassa aviditakaraṇaṭṭhena tappaṭicchādakamoho vuccati. Tamoti sveva moho tappaṭicchādaṭṭhena “tamo”ti vuccati. Ālokoti sāyevavijjā obhāsakaraṇaṭṭhena “āloko”ti vuccati. Ettha ca vijjā adhigatāti ayaṃ attho, sesaṃ pasaṃsāvacaṃ. Yojanā panettha - ayaṃ kho me vijjā adhigatā, tassa me adhigatavijjassa avijjā vihatā, vinaṭṭhāti attho. Kasmā? Yasmā vijjā uppannā. Esa nayo itarasmimpi padadvaye.

Yathā tanti ettha yathāti opammatthe. Tanti nipāto. Satiyā avippavāsena appamattassa. Vīriyātāpena ātāpino. Kāye ca jīvite ca anapekkhatāya pahitattassa, pesitacittassāti attho. Idaṃ vuttaṃ hoti - yathā appamattassa ātāpino pahitattassa viharato avijjā vihaññeyya vijjā uppajjeyya, tamo vihaññeyya āloko uppajjeyya; evameva mama avijjā vihatā vijjā uppannā, tamo vihatō āloko uppanno. Etassa me padhānānuyogassa anurūpameva phalaṃ laddhanti.

Ayaṃ kho me brāhmaṇa paṭhamā abhinibbhidā ahosi kukkuṭacchāpakasseva aṇḍakosamhāti ayaṃ kho mama brāhmaṇa pubbenivāsānussatiññānamukhatuṇḍakena pubbe nivutthakkhandhapaṭicchādaṃ avijjaṇḍakosaṃ padāletvā paṭhamā abhinibbhidā paṭhamā nikkhanti paṭhamā ariyājāti ahosi, kukkuṭacchāpakasseva mukhatuṇḍakena vā pādanakhasikhāya vā aṇḍakosaṃ padāletvā tamhā aṇḍakosamhā abhinibbhidā nikkhanti kukkuṭānikāye paccājātīti.

Pubbenivāsakathā niṭṭhitā.

Dibbacakkhuññākathā

13. So evaṃ...pe... cutūpapātaññāyāti cutiyā ca upapāte ca ñāṇāya; yena ñāṇena sattānaṃ cuti ca upapāto ca ñāyati, tadatthanti vuttaṃ hoti. Cittaṃ abhininnāmesinti parikammacittaṃ nīharim. So dibbena...pe... passāmīti ettha pana pūritapāramīnaṃ mahāsattānaṃ parikammakaraṇaṃ natthi. Te hi citte abhininnāmitamatte eva dibbena cakkhunā satte passanti, ādikammikakulaputtā pana parikammaṃ katvā. Tasmā tesaṃ vasena parikammaṃ vattabbaṃ siyā. Taṃ pana vuccamānaṃ atibhāriyaṃ vinayanidānaṃ karoti; tasmā taṃ na vadāma. Atthikehi pana visuddhimagge vuttanayena gahetabbaṃ. Idha pana pālīmeva vaṇṇayissāma.

Soti so ahaṃ. Dibbenātiādīsu dibbasadisattā dibbaṃ. Devatānañhi sucaritakammanibbattaṃ pittasemharuhirādīhi apalibuddhaṃ upakkilesavinimuttatāya dūrepi ārammaṇasampaṭicchanasamatthaṃ dibbaṃ pasādacakkhu hoti. Idañcāpi vīriyabhāvanābalanibbattaṃ ñāṇacakkhu tādīsamevāti dibbasadisattā dibbaṃ, dibbavihārasena paṭiladdhattā attanā ca dibbavihārasannissitattāpi dibbaṃ, ālokapariggahena mahājutikattāpi dibbaṃ, tirokuṭṭadigatarūpadassanena mahāgatikattāpi dibbaṃ. Taṃ sabbaṃ saddasatthānusārena veditabbaṃ. Dassanaṭṭhena cakkhu. Cakkhukiccakaraṇena cakkhumivātipi cakkhu. Cutūpapātadassanena diṭṭhivisuddhihetuttā visuddhaṃ. Yo hi

cutimattameva passati na upapātāṃ, so ucchedadiṭṭhiṃ gaṇhāti. Yo upapātāṃmattameva passati na cutiṃ, so navasattapātubhāvadīṭṭhiṃ gaṇhāti. Yo pana tadubhayaṃ passati, so yasmā duvidhampi taṃ diṭṭhigataṃ ativattati, tasmāssa taṃ dassanaṃ diṭṭhivisuddhihetu hoti. Tadubhayañca bhagavā addasa. Tenetaṃ vuttaṃ - “cutūpapātadassanena diṭṭhivisuddhihetuttā visuddha”nti.

Ekādasaupakkilesavirahato vā visuddhaṃ. Bhagavato hi ekādasapakkilesavirahitaṃ dibbacakkhu. Yathāha - “so kho ahaṃ, anuruddha, ‘vicikicchā cittassa upakkilesa’ti iti viditvā vicikicchāṃ cittassa upakkilesaṃ pajahiṃ. Amanasikāro...pe... thinamiddhaṃ... chambhitattaṃ... uppilaṃ... duṭṭhullaṃ... accāraddhavīriyaṃ... atilīnavīriyaṃ... abhijappā... nānattasaññā... ‘atinijjhāyitattaṃ rūpānaṃ cittassa upakkilesa’ti iti viditvā atinijjhāyitattaṃ rūpānaṃ cittassa upakkilesaṃ pajahiṃ. So kho ahaṃ, anuruddha, appamatto ātāpī pahitatto viharanto obhāsañhi kho sañjānāmi, na ca rūpāni passāmi. Rūpāni hi kho passāmi, na ca obhāsaṃ sañjānāmi”ti evamādi. Tadevaṃ ekādasupakkilesavirahato visuddhaṃ.

Manussūpacāraṃ atikkamitvā rūpadassanena atikkantamānusakaṃ; mānusakaṃ vā maṃsacakkhuṃ atikkantattā atikkantamānusakanti veditabbaṃ. Tena dibbena cakkhunā visuddhena atikkantamānusakena.

Satte passāmīti manussamaṃsacakkhunā viya satte passāmi dakkhāmi olokemi. Cavamāne upapajjamāneti ettha cutikkhaṇe vā upapattikkhaṇe vā dibbacakkhunā daṭṭhuṃ na sakkā, ye pana āsannacutikā idāni cavissanti te cavamānā. Ye ca gahitapaṭisandhikā sampatinibbattā vā, te upapajjamānāti adhippetā. Te evarūpe cavamāne upapajjamāne ca passāmīti dasseti. Hīneti mohanissandayuttattā hīnānaṃ jātikulabhogādīnaṃ vasena hīlite ohīlite uññāte avaññāte. Paṇītetī amohanissandayuttattā tabbiparīte. Suvaṇṇeti adosanissandayuttattā iṭṭhakantamanāpavaṇṇayutte. Dubbaṇṇeti dosanissandayuttattā aniṭṭhākantaamanāpavaṇṇayutte; abhirūpe virūpetipi attho. Sugateti sugatigate, alobhanissandayuttattā vā aḍḍhe mahaddhane. Duggateti duggatigate, lobhanissandayuttattā vā dalidde appannapāne. Yathākammūpageti yaṃ yaṃ kammaṃ upacitaṃ tena tena upagate. Tattha purimehi “cavamāne”tiādīhi dibbacakkhukiccaṃ vuttaṃ; iminā pana padena yathākammūpagaññakiccaṃ.

Tassa ca ñāṇassa ayamuppattikkamo - so heṭṭhā nirayābhimukhaṃ ālokaṃ vaḍḍhetvā nerayikasatte passati mahantaṃ dukkhamanubhavamāne, taṃ dassanaṃ dibbacakkhukiccameva. So evaṃ manasi karoti - “kinnu kho kammaṃ katvā ime sattā etaṃ dukkhamanubhavanti”ti? Athassa “idaṃ nāma katvā”ti taṃ kammārammaṇaṃ ñāṇaṃ uppajjati. Tathā upari devalokābhimukhaṃ ālokaṃ vaḍḍhetvā nandanavana-missakavana-phārusakavanādīsu satte passati mahāsampattiṃ anubhavamāne. Tampi dassanaṃ dibbacakkhukiccameva. So evaṃ manasi karoti - “kinnu kho kammaṃ katvā ime sattā etaṃ sampattiṃ anubhavanti”ti? Athassa “idaṃ nāma katvā”ti taṃkammārammaṇaṃ ñāṇaṃ uppajjati. Idaṃ yathākammūpagaññāṇaṃ nāma. Imassa visuṃ parikammaṃ nāma natthi. Yathā cimassa, evaṃ anāgataṃsaññāṇassapi. Dibbacakkhupādakāneva hi imāni dibbacakkhunā saheva ijjhanti.

Kāyaduccaritenātiādīsu duṭṭhu caritaṃ duṭṭhaṃ vā caritaṃ kilesapūtikattāti duccaritaṃ; kāyena duccaritaṃ, kāyato vā uppannaṃ duccaritanti kāyaduccaritaṃ. Evaṃ vacīmanoduccaritānipi daṭṭhabbāni. Samannāgatāti samaṅgībhūtā. Ariyānaṃ

upavādakāti buddha-paccekabuddha-buddhasāvakānaṃ ariyānaṃ antamaso gihisotāpannānampi anattakāmā hutvā antimavatthunā vā guṇaparidhamṣanena vā upavādakā; akkosakā, garahakāti vuttaṃ hoti. Tattha “natthi imesaṃ samaṇadhammo, assamaṇā ete”ti vadanto antimavatthunā upavadati. “Natthi imesaṃ jhānaṃ vā vimokkha vā maggo vā phalaṃ vā”ti vadanto guṇaparidhamṣanena upavadatīti veditabbo. So ca jānaṃ vā upavadeyya ajānaṃ vā, ubhayathāpi ariyūpavādova hoti. Bhāriyaṃ kammaṃ saggāvaraṇaṃ maggāvaraṇaṃ, satekicchaṃ pana hoti. Tassa ca āvibhāvatthaṃ idaṃ vatthumudāharanti -

“Aññatarasmiṃ kira gāme eko thero ca daharabhikkhu ca piṇḍāya caranti. Te paṭhamaghareyeva uḷūkamattaṃ uṇhayāguṃ labhiṃsu. Therassa ca kucchivāto atthi. So cintesi - ‘ayaṃ yāgu mayhaṃ sappāyā, yāva na sītalā hoti tāva naṃ pivāmī’ti. So manussehi ummāratthāya āhaṭṭe dārukkhandhe nisīditvā taṃ pivi. Itaro taṃ jigucchi - ‘aticchāto vatāyaṃ mahallako amhākaṃ lajjitabbakaṃ akāsī’ti. Thero gāme caritvā vihāraṃ gantvā daharabhikkhuṃ āha - ‘atthi te, āvuso, imasmiṃ sāsane patitṭhā’ti? ‘Āma, bhante, sotāpanno aha’nti. ‘Tena hāvuso, uparimaggatthāya vāyāmaṃ mā akāsi, khīṇāsavo tayā upavadito’ti. So taṃ khamāpesi. Tenassa taṃ pākatikaṃ ahosi”. Tasmā yo aññopi ariyaṃ upavadati, tena gantvā sace attanā vuḍḍhataro hoti, “ahaṃ āyasmantaṃ idaṇcidaṇca avacaṃ, taṃ me khamāhī”ti khamāpetabbo. Sace navakataro hoti, vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā “ahaṃ bhante tumhe idaṇcidaṇca avacaṃ, taṃ me khamathā”ti khamāpetabbo. Sace so nakkhamati disāpakkanto vā hoti, ye tasmīṃ vihāre bhikkhū vasanti tesaṃ santikaṃ gantvā sace attanā vuḍḍhataro hoti ṭhitakeneva, sace navakataro ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā “ahaṃ, bhante, asukaṃ nāma āyasmantaṃ idaṇcidaṇca avacaṃ, khamatu me so āyasmā”ti evaṃ vadantena khamāpetabbo. Sace so parinibbuto hoti, parinibbutamañcaṭṭhānaṃ gantvā yāva sivathikaṃ gantvāpi khamāpetabbo. Evaṃ kate saggāvaraṇaṃ maggāvaraṇaṃ na hoti, pākatikameva hoti.

Micchādiṭṭhikāti viparītadassanā. Micchādiṭṭhikammasamādānāti micchādiṭṭhivasena samādinnaṇānāvīdhakammā, ye ca micchādiṭṭhimūlakesu kāyakammādīsū aññepi samādapenti. Tattha vacīduccaritaḡaṇeṇeva ariyūpavāde, manoduccaritaḡaṇeṇa ca micchādiṭṭhiyā saṅgahitāyapi imesaṃ dvinnaṃ puna vacanaṃ mahāsāvajjabhāvadassanatthanti veditabbaṃ. Mahāsāvajjo hi ariyūpavādo ānantariyasadiso. Yathāha - “seyyathāpi, sārīputta, bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭheva dhamme aññaṃ ārādheyya; evaṃsampaḡadamidaṃ, sārīputta, vadāmi taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhataṃ nikkhitto, evaṃ niraye”ti.

Micchādiṭṭhito ca mahāsāvajjatarāṃ nāma aññaṃ natthi. Yathāha - “nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi, evaṃ mahāsāvajjatarāṃ, yathayidaṃ, micchādiṭṭhi. Micchādiṭṭhiparamāni, bhikkhave, vajjānī”ti.

Kāyassa bhedaṭi upādinnaḡkhandhapaṛiccāḡā. Paraṃ maraṇāti tadanantaraṃ abhinibbattaḡkhandhaggaṇe. Athavā kāyassa bhedaṭi jīvitindriyassupacchedā. Paraṃ maraṇāti cuticittato uddhaṃ. Apāyanti evamādi sabbāṃ nirayavevacanaṃ. Nirayo hi saggamokkhaḡhetubhūtā puññasammatā ayā apetaṭṭā, sukhānaṃ vā āyassa abhāvā apāyo. Dukkhaṣa gati paṭisaraṇanti duggati; dosabahuḡatāya vā duṭṭhena kammunā nibbataṭi gatiṭi duggati. Vivasā nipatanti ettha dukkaṭakāṛinoti vinipāto;

vinassantā vā ettha nipatanti sambhijjamānaṅgapaccaṅgāti vinipāto. Natthi ettha assādasaññito ayoti nirayo.

Atha vā apāyaggahaṇena tiracchānayaṇiṃ dīpeti. Tiracchānayaṇi hi apāyo, sugatiyā apetattā; na duggati, mahesakkhānaṃ nāgarājādīnaṃ sambhavato. Duggatiggahaṇena pettivisaṃsaṃ dīpeti. So hi apāyo ceva duggati ca sugatito apetattā, dukkhassa ca gatibhūtatā; na tu vinipāto asurasadisāṃ avinipatitattā. Petamahiddhikānañhi vimānānipi nibbattanti. Vinipātaggahaṇena asurakāyaṃ dīpeti. So hi yathāvuttenatthena apāyo ceva duggati ca sabbasamussayehi ca vinipatitattā vinipātoti vuccati. Nirayaggahaṇena avīci-āḍḍianekappakāraṃ nirayameva dīpeti. Upapannāti upagatā, tattha abhinibbattāti adhippāyo. Vuttavipariyāyena sukkapakkho veditabbo.

Ayaṃ pana viśeso - ettha sugatiggahaṇena manussagatipi saṅgayhati. Saggaggahaṇena devagatiyeva. Tattha suṇḍarā gatīti sugati. Rūpādivisaṃsaṃ suṭṭhu aggoti saggo. So sabbopi lujjanapalujjanaṭṭhena lokoti ayaṃ vacanatto. Vijjāti dibbacakkhuññānavijjā. Avijjāti sattānaṃ cutipaṭisaṇḍhipaṭicchādikā avijjā. Sesāṃ vuttanayaṃ eva. Ayaṃ eva hettha viśeso - yathā pubbenivāsakathāyaṃ “pubbenivāsānussatiññānamukhatuṇḍakena pubbenivutthakkhandaḥ paṭicchādaṃ avijaṇḍakosaṃ padāletvā”ti vuttaṃ; evamidha “cutūpapātaññānamukhatuṇḍakena cutūpapātaḥ paṭicchādaṃ avijaṇḍakosaṃ padāletvā”ti vattabanti.

Dibbacakkhuññānakathā niṭṭhitā.

Āsavakkhayaññānakathā

14. So evaṃ samāhite citteti idha vipassanāpādaṃ catutthajjhānacittaṃ veditabbaṃ. Āsavānaṃ khayaññāyāti arahattamaggaññānatthāya. Arahattamaggaṃ hi āsavavināsanato āsavānaṃ khayoti vuccati. Tatra cetāṃ ñāṇaṃ tappariyāpannattāti. Cittaṃ abhininnāmesinti vipassanācittaṃ abhinīharim. So idaṃ dukkhanti evamādisu “etthaṃ dukkhaṃ, na ito bhiyyo”ti sabbampi dukkhasaccaṃ sarasalakkaṇapaṭivedhena yathābhūtaṃ abbhaññāsim jāṇim paṭivijjhim. Tassa ca dukkhassa nibbattikaṃ taṇhaṃ “ayaṃ dukkhasamudayo”ti, tadubhayampi yaṃ tṭhānaṃ patvā nirujjhati taṃ tesāṃ appavattim nibbānaṃ “ayaṃ dukkhanirodho”ti, tassa ca sampāpakaṃ ariyamaggaṃ “ayaṃ dukkhanirodhagāminī paṭipadā”ti sarasalakkaṇapaṭivedhena yathābhūtaṃ abbhaññāsim jāṇim paṭivijjhinti evamattho veditabbo.

Evaṃ sarūpato saccāni dassetvā idāni kilesavasena pariyāyato dassento “ime āsavā”tiādimāha. Tassa me evaṃ jānato evaṃ passatoti tassa mayhaṃ evaṃ jānantassa evaṃ passantassa saha vipassanāya koṭippattaṃ maggaṃ katheti. Kāmāsavāti kāmāsavato. Vimuccitthāti iminā phalakkhaṇaṃ dasseti. Maggakkhaṇe hi cittaṃ vimuccati, phalakkhaṇe vimuttaṃ hoti. Vimuttasmiṃ vimuttamiti ñāṇanti iminā paccavekkhaṇaṃ dasseti. Khīṇā jātītiādihi tassa bhūmiṃ. Tena hi ñāṇena bhagavā paccavekkhanto “khīṇā jātī”tiādinī abbhaññāsim. Katamā pana bhagavato jāti khīṇā, kathaṇca naṃ abbhaññāsīti? Vuccate - na tāvassa atītā jāti khīṇā, pubbeva khīṇattā; na anāgatā, anāgate vāyāmābhāvato; na paccuppannā, vijjamānattā. Yā pana maggassa abhāvitattā uppajjeyya ekacatupañcavokārabhavesu ekacatupañcakkhandhappabhedā jāti, sā maggassa bhāvitattā anuppādadhammatāṃ

āpajjanena khīṇā; taṃ so maggabhāvanāya pahīnakilese paccavekkhitvā
“kilesābhāve vijjamānampi kammaṃ āyatīṃ appaṭisandhikaṃ hotī”ti jānanto
abbhaññāsiṃ.

Vusitanti vutthaṃ parivutthaṃ, kataṃ caritaṃ niṭṭhanti attho. Brahmācariyanti
maggabrahmācariyaṃ, puthujjanakalyāṇakena hi saddhiṃ satta sekkhā
brahmācariyavāsaṃ vasanti nāma, khīṇāsavo vutthavāso. Tasmā bhagavā attano
brahmācariyavāsaṃ paccavekkhanto “vusiṭaṃ brahmācariya”nti abbhaññāsiṃ.
Kataṃ karaṇīyanti catūsu saccesu catūhi maggehi
pariññāpahānasacchikiriyābhāvanābhisaṃmayavasena soḷasavidhampi kiccaṃ
niṭṭhāpitanti attho. Puthujjanakalyāṇakādayo hi etaṃ kiccaṃ karonti, khīṇāsavo
katakaraṇīyo. Tasmā bhagavā attano karaṇīyaṃ paccavekkhanto “kataṃ
karaṇīya”nti abbhaññāsiṃ. Nāparaṃ itthattāyāti idāni puna itthabhāvanāya evaṃ
soḷasakiccabhāvanāya kilesakkhayāya vā maggabhāvanākiccaṃ me natthīti
abbhaññāsiṃ.

Idāni evaṃ paccavekkhaṇaṇāṇapariggahitaṃ taṃ āsavānaṃ khayaṇāṇādhigamaṃ
brāhmaṇassa dassento ayaṃ kho me brāhmaṇātiādimāha. Tattha vijjāti
arahattamaggañāṇavijjā. Avijjāti catusaccapaṭicchādikā avijjā. Sesāṃ
vuttanayameva. Ayaṃ pana vīseso - ayaṃ kho me brāhmaṇa tatiyā abhinibbhidā
ahosiṭi ettha ayaṃ kho mama brāhmaṇa āsavānaṃ khayaṇāṇamukhatuṇḍakena
catusaccapaṭicchādakaṃ avijjaṇḍakosaṃ padāletvā tatiyā abhinibbhidā tatiyā
nikkhanti tatiyā ariyāyāti ahosi, kukkuṭacchāpakasseva mukhatuṇḍakena vā
pādanakhasikhāya vā aṇḍakosaṃ padāletvā tamhā aṇḍakosaṃhā abhinibbhidā
nikkhanti kukkuṭanikāye paccājātīti.

Ettāvatā kiṃ dassetīti? So hi brāhmaṇa kukkuṭacchāpakā aṇḍakosaṃ

Padāletvā tato nikkhamanto sakimeva jāyati, ahaṃ pana pubbe-
nivutthakkhandhapaṭicchādakaṃ avijjaṇḍakosaṃ bhinditvā paṭhamāṃ tāva
pubbenivāsānussatiñāṇavijjāya jāto, tato sattānaṃ cutipaṭisandhipaṭicchādakaṃ
avijjaṇḍakosaṃ padāletvā dutiyaṃ dibbacakkhuñāṇavijjāya jāto, puna
catusaccapaṭicchādakaṃ avijjaṇḍakosaṃ padāletvā tatiyaṃ āsavānaṃ
khayaṇāṇavijjāya jāto; evaṃ tīhi vijjāhi tikkhattuṃ jāto. Sā ca me jāti ariyā
suparisuddhāti idaṃ dassesi. Evaṃ dassento ca pubbenivāsañāṇena atītaṃsañāṇaṃ,
dibbacakkhunā paccuppannānāgatamañāṇaṃ, āsavakkhayena
sakāla lokiyalokuttaraguṇanti evaṃ tīhi vijjāhi sabbepi sabbaññugūṇe pakāsetvā
attano ariyāya jātiyā jeṭṭhasetṭhabhāvaṃ brāhmaṇassa dassesīti.

Āsavakkhayaṇāṇakathā niṭṭhitā.

Desanānumodanakathā

15. Evaṃ vutte verañjo brāhmaṇoti evaṃ bhagavatā lokānukampakena brāhmaṇaṃ
anukampamānena vinigūhitabbepi attano ariyāya jātiyā jeṭṭhasetṭhabhāve
vijjattayapakāsikāya dhammadeśanāya vutte pītivipphāraparipuṇṇagattacitto verañjo
brāhmaṇo taṃ bhagavato ariyāya jātiyā jeṭṭhasetṭhabhāvaṃ viditvā “īdisaṃ
nāmāhaṃ sabbaloka jeṭṭhasetṭhaṃ sabbaguṇasamānāgataṃ sabbaññuṃ ‘aññesaṃ
abhivādanādikammaṃ na karotī”ti avacaṃ - ‘dhīratthu vatare aññāṇa’”nti attānaṃ
garahitvā “ayaṃ dāni loke ariyāya jātiyā purejātattānaṃ jeṭṭho, sabbaguṇehi
appaṭisamaṭṭhena seṭṭho”ti niṭṭhaṃ gantvā bhagavantaṃ etadavoca - “jeṭṭho

bhavaṃ gotamo seṭṭho bhavaṃ gotamo”ti. Evañca pana vatvā puna taṃ bhagavato dhammadesanaṃ abbhanumodamāno “abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotamā”tiādīmāha.

Tatthāyaṃ abhikkantasaddo khayasundarābhirūpaabbhanumodanesu dissati. “Abhikkantā, bhante, ratti; nikkhanto paṭhamo yāmo, ciranisinno bhikkhusaṅgho”tiādīsu hi khaye dissati. “Ayaṃ me puggalo khamati, imesaṃ catunnaṃ puggalānaṃ abhikkantataro ca paṇītataro cā”tiādīsu sundare.

“Ko me vandati pādāni, iddhiyā yasasā jalaṃ;
Abhikkantena vaṇṇena, sabbā obhāsayaṃ disā”ti. -

Ādīsu abhirūpe. “Abhikkantaṃ, bhante”tiādīsu abbhanumodane. Idhāpi abbhanumodaneyeva. Yasmā ca abbhanumodane, tasmā “sādhu sādhu, bho gotamā”ti vuttaṃ hotīti veditabbaṃ.

“Bhaye kodhe pasaṃsāyaṃ, turite kotūhalacchare;
Hāse soke pasāde ca, kare āmeditaṃ budho”ti.

Iminā ca lakkhaṇena idha pasādavasena pasaṃsāvasena cāyaṃ dvikkhattuṃ vuttoti veditabbo.

Atha vā abhikkantanti atiiṭṭhaṃ atimaṇāpaṃ atisundaranti vuttaṃ hoti. Tattha ekena abhikkantasaddena desanaṃ thometi, ekena attano pasādaṃ. Ayañhi ettha adhippāyo - “abhikkantaṃ, bho gotama, yadidaṃ bhoto gotamassa dhammadesanā, abhikkantaṃ yadidaṃ bhoto gotamassa dhammadesanaṃ āgamma mama pasādo”ti. Bhagavatoyeva vā vacanaṃ dve dve atthe sandhāya thometi -bhoto gotamassa vacanaṃ abhikkantaṃ dosanāsanato abhikkantaṃ guṇādhigamanato, tathā saddhājananato paññājananato, sātthato sabyañjanato, uttānapadato gambhīratthato, kaṇṇasukhato hadayaṅgamato, anattukkaṃsanato aparavambhanato, karuṇāsītalato paññāvadātato, apātharamaṇīyato vimaddakkhamato, suyyamānasukhato vīmaṃsiyamānahitatoti evamādīhi yojetabbaṃ.

Tato parampi catūhi upamāhi desanaṃyeva thometi. Tattha nikkujjitiṃ adhomukhaṭṭhapitaṃ, heṭṭhāmukhajātaṃ vā. Ukkujjeyyāti uparimukhaṃ kareyya. Paṭicchannanti tiṇapaṇṇādipaṭicchāditaṃ. Vivareyyāti ugghāṭeyya. Mūlhasāti disāmūlhasa. Maggaṃ ācikkheyyāti hatthe gahetvā esa maggoti vadeyya. Andhakāreti kāḷapakkhacātuddasī aḍḍharatta-ghanavanasanḍa-meghapatalehi caturaṅge tamasi. Ayaṃ tāva anuttānapadattho. Ayaṃ pana adhippāyayojanā - yathā koci nikkujjitaṃ ukkujjeyya, evaṃ saddhammavimukhaṃ asaddhamme patiṭṭhitaṃ maṃ asaddhammā vuṭṭhāpentena; yathā paṭicchannaṃ vivareyya, evaṃ kassapassa bhagavato sāsananataradhānā pabhuti micchāditiṭṭhigahanapaṭicchannaṃ sāsanaṃ vivarantena; yathā mūlhasa maggaṃ ācikkheyya, evaṃ kummaggamicchāmaggaṃ paṭipannassa me saggamokkhamaggaṃ ācikkhantena; yathā andhakāre telapajjotaṃ dhāreyya, evaṃ mohandhakāre nimuggassa me buddhādiratanattayarūpāni apassato tappāṭicchādakamohandhakāraviddhaṃsakadesanāpajjotaṃ dhārentena, mayhaṃ bhotā gotamena etehi pariyāyehi pakāsītattā anekapariyāyena dhammo pakāsītoti.

Desanānumodanakathā niṭṭhitā.

Pasannākārakathā

Evam desanam thometvā imāya desanāya ratanattaye pasannacitto pasannākāram karonto “esāha”ntiādimāha. Tattha esāhanti eso aham. Bhavantaṃ gotamaṃ saraṇaṃ gacchāmīti bhavantaṃ gotamaṃ saraṇanti gacchāmi; bhavaṃ me gotamo saraṇaṃ, parāyaṇaṃ, aghassa tātā, hitassa ca vidhātāti iminā adhippāyena bhavantaṃ gotamaṃ gacchāmi bhajāmi sevāmi payirupāsāmi, evaṃ vā jānāmi bujjhāmīti. Yesañhi dhātūnaṃ gatiattho, buddhipi tesaṃ attho; tasmā “gacchāmī”ti imassa jānāmi bujjhāmīti ayampi attho vutto. Dhammañca bhikkhusaṅghaṇcāti ettha pana adhigatamagge sacchikatanirodhe yathānusiṭṭhaṃ paṭipajjamāne ca catūsu apāyesu apatamāne dhāretīti dhammo; so atthato ariyamaggo ceva nibbānañca. Vuttaṃ hetaṃ - “yāvatā, bhikkhave, dhammā saṅkhatā, ariyo aṭṭhaṅgiko maggo tesaṃ aggamakkhāyati”ti vitthāro. Na kevalaṃ ariyamaggo ceva nibbānañca, api ca kho ariyaphalehi saddhiṃ pariyattidhammopi. Vuttampi hetaṃ chattaṃānavakavimāne -

“Rāgavirāgamanejamasokaṃ, dhammamasāṅkhatamappaṭikūlaṃ;
Madhuramimaṃ paguṇaṃ suvibhattaṃ, dhammamimaṃ
saraṇatthamupehī”ti.

Ettha hi rāgavirāgoti maggo kathito. Anejasokanti phalaṃ. Dhammamasāṅkhatanti nibbānaṃ. Appaṭikūlaṃ madhuramimaṃ paguṇaṃ suvibhattanti piṭakattayena vibhattā sabbadhammakhandhāti. Diṭṭhisīlasaṅghātena saṃhatoti saṅgho, so atthato aṭṭhaariyapuggalasamūho. Vuttañhetaṃ tasmiṃyeva vimāne -

“Yattha ca dinnamahapphalaṃāhu, catūsu sucīsu purisayugesu;
Aṭṭha ca puggaladhammadasā te, saṅghamimaṃ saraṇatthamupehī”ti.

Bhikkhūnaṃ saṅgho bhikkhusaṅgho. Ettāvatā ca brāhmaṇo tīṇi saraṇagamanāni paṭivedesi.

Pasannākārakathā niṭṭhitā.

Saraṇagamanakathā

Idāni tesveva tīsu saraṇagamanesu kosallatthaṃ saraṇaṃ, saraṇagamaṇaṃ, yo saraṇaṃ gacchati,

Saraṇagamanappabhedo, saraṇagamanaphalaṃ, saṃkilesa, bhedoti ayaṃ vidhi vedi tabbo. So pana idha vuccamāno atibhāriyaṃ vinayanidānaṃ karotīti na vutto. Atthikehi pana papañcasūdaniyaṃ vā majjhimaṭṭhakathāyaṃ bhayaḥheravasuttavaṇṇanato sumaṅgalavilāsiniyaṃ vā dīghanikāyaṭṭhakathāyaṃ saraṇavaṇṇanato gahetabboti.

Saraṇagamanakathā niṭṭhitā.

Upāsakattapaṭivedanākathā

Upāsakaṃ maṃ bhavaṃ gotamo dhāretūti maṃ bhavaṃ gotamo “upāsako aya”nti evaṃ dhāretūti attho. Upāsakavidhikosallatthaṃ panettha ko upāsako, kasmā upāsakoti vuccati, kimassa sīlaṃ, ko ājīvo, kā vipatti, kā sampattīti idaṃ pakiṇṇakaṃ veditabbaṃ. Taṃ atibhāriyakaraṇato idha na vibhattaṃ, atthikehi pana papañcasūdaniyaṃ majjhimaṭṭhakathāyaṃ vuttanayeneva veditabbaṃ. Ajjataggeti

ettha ayaṃ aggasaddo ādikoṭikoṭṭhāsaseṭṭhesu dissati. “Ajjatagge, samma dovārika, āvarāmi dvāraṃ nigaṇṭhānaṃ nigaṇṭhīna”ntiādīsu hi ādimhi dissati. “Teneva aṅgulaggena taṃ aṅgulaggaṃ parāmaseyya, ucchaggaṃ veḷagga”ntiādīsu koṭiyaṃ. “Ambilaggaṃ vā madhuraggaṃ vā tittakaggaṃ vā anujānāmi, bhikkhave, vihāraggena vā pariveṇaggena vā bhājetu”ntiādīsu koṭṭhāse. “Yāvatā, bhikkhave, sattā apadā vā dvipadā vā...pe... tathāgato tesāṃ aggamakkhāyatī”ntiādīsu seṭṭhe. Idha paṇāyaṃ ādimhi daṭṭhabbo. Tasmā ajjataggeti ajjataṃ ādim katvāti evamettha attho veditabbo. Ajjatanti ajjabhāvanti vuttaṃ hoti. Ajjadagge icceva vā pāṭho, dakāro padasandhikaro, ajja aggaṃ katvāti vuttaṃ hoti. Pāṇupetanti pāṇehi upetaṃ, yāva me jīvitaṃ pavattati, tāva upetaṃ anaññasatthukaṃ tīhi saraṇagamanehi saraṇagataṃ maṃ bhavaṃ gotamo dhāretu jānātu, ahañhi sacepi me tikhiṇena asinā sīsaṃ chindeyyuṃ, neva buddhaṃ “na buddho”ti vā, dhammaṃ “na dhammo”ti vā, saṅghaṃ “na saṅgho”ti vā vadeyyanti. Ettha ca brāhmaṇo pāṇupetaṃ saraṇagatanti puna saraṇagamanaṃ vadanto attasanniyyātanaṃ pakāsetīti veditabbo.

Evam attānaṃ niyyātetvā bhagavantaṃ sapaṇisaṃ upaṭṭhātukāmo āha - “adhivāsetu ca me bhavaṃ gotamo verañjāyaṃ vassāvāsaṃ saddhiṃ bhikkhusaṅghenā”ti. Kiṃ vuttaṃ hoti - upāsakañca maṃ bhavaṃ gotamo dhāretu, adhivāsetu ca me verañjāyaṃ vassāvāsaṃ, tayo māse verañjaṃ upanissāya mama anuggahatthaṃ vāsaṃ sampāṭicchatūti. Adhivāsesi bhagavā tuṇhībhāvenāti athassa vacanaṃ sutvā bhagavā kāyaṅgaṃ vā vācaṅgaṃ vā acopetvā abbhantareyeva khantiṃ cāretvā tuṇhībhāvena adhivāsesi; brāhmaṇassa anuggahatthaṃ manasāva sampāṭicchīti vuttaṃ hoti.

Atha kho verañjo brāhmaṇo bhagavato adhivāsanaṃ veditvāti atha verañjo brāhmaṇo sace me samaṇo gotamo nādhivāseyya, kāyena vā vācāya vā paṭikkhipeyya. Yasmā pana appaṭikkhipitvā abbhantare khantiṃ dhāresi, tasmā me manasāva adhivāsesīti evaṃ ākārasallakkaṇakusalatāya bhagavato adhivāsanaṃ veditvā, attano nisinnāsanato vuṭṭhāya catūsu disāsu bhagavantaṃ sakkaccaṃ vanditvā tikkhattuṃ padakkhiṇaṃ katvā āgatakālato pabhuti jātimahallakabrāhmaṇānaṃ abhivādanādīni na karotīti vigarahitvāpi idāni viññātabuddhaguṇo kāyena vācāya manasā ca anekakkhattuṃ vandantopi atittoyeva hutvā dasanakhasamodhānasamujjalaṃ añjaliṃ paggayha sirasmiṃ paṭiṭṭhāpetvā yāva dassanavisayo tāva paṭimukhoyeva apakkamitvā dassanavisayaṃ vijahanaṭṭhāne vanditvā pakkāmi.

Upāsakattapaṭivedanākathā niṭṭhitā.

Dubbhikkhakathā

16. Tena kho pana samayena verañjā dubbhikkhā hotīti yasmiṃ samaye verañjena brāhmaṇena bhagavā verañjaṃ upanissāya vassāvāsaṃ yācito, tena samayena verañjā dubbhikkhā hoti. Dubbhikkhāti dullabhabhikkhā; sā pana dullabhabhikkhatā yattha manussā assaddhā honti appasannā, tattha susassakālepi atisamagghepi pubbaṇṇāparaṇṇe hoti. Verañjāyaṃ pana yasmā na tathā ahosi, apica kho dusassatāya chātakadosena ahosi tasmā tamatthaṃ dassento dvīhitikātiādīmāha. Tattha dvīhitikāti dvidhā pavattaīhitikā. Īhitaṃ nāma iriyā dvidhā pavattā - cittairiyā, cittaīhā. “Ettha lacchāma nu kho kiñci bhikkhamānā na lacchāmā”ti, “jīvitum vā sakkhissāma nu kho no”ti ayamettha adhippāyo.

Atha vā dvīhitikāti dujjīvikā, īhitam īhā iriyanam pavattanam jīvantiādini padāni ekatthāni. Tasmā dukkhena īhitam ettha pavattatīti dvīhitikāti ayamettha padattho. Setatthikāti setakāni atthīni etthāti setatthikā. Divasampi yācitvā kiñci aladdhā matānam kapaṇamanussānam ahicchattakavaṇṇehi atthīhi tatra tatra parikiṇṇāti vuttam hoti. Setatthikātipi pāṭho. Tassattho - setā atthi etthāti setatthikā. Atthīti āturatā byādhi rogo. Tattha ca sassānam gabbhaggahaṇakāle setakarogena upahatameva pacchinnakhīram aggahitatanḍulam paṇḍarapaṇḍaram sālīsīsam vā yavagodhūmasīsam vā nikkhamati, tasmā “setatthikā”ti vuccati.

Vappakāle suṭṭhu abhisankharitvāpi vuttasassam tattha salākā eva sampajjati salākāvuttā; salākāya vā tattha jīvitam pavattentīti salākāvuttā. Kiṃ vuttam hoti? Tattha kira dhañṇavikkayakānam santikam kayakesu gatesu dubbalamanusse abhibhavitvā balavamanussāva dhañṇam kiṇitvā gacchanti. Dubbalamanussā alabhamānā mahāsaddam karonti. Dhañṇavikkayakā “sabbesam saṅgaham karissāmā”ti dhañṇakaraṇatthāne dhañṇamāpakam nisīdāpetvā ekapasse vaṇṇajjhakkham nisīdāpesum. Dhañṇatthikā vaṇṇajjhakkhassa santikam gacchanti. So āgatapaṭipāṭiyā mūlam gahetvā “itthannāmassa ettakam dātabba”nti salākam likhitvā deti, te tam gahetvā dhañṇamāpakassa santikam gantvā dinnapaṭipāṭiyā dhañṇam gaṇhanti. Evam salākāya tattha jīvitam pavattentīti salākāvuttā.

Na sukarā uñchena paggahena yāpetunti paggahena yo uñcho, tena yāpetum na sukarā. Pattam gahetvā yaṃ ariyā uñcham karonti, bhikkhācariyam caranti, tena uñchena yāpetum na sukarāti vuttam hoti. Tadā kira tattha sattatthagāme piṇḍāya caritvā ekadivasampi yāpanamattam na labhanti.

Tena kho pana samayena uttarāpathakā assavāṇijā...pe... assosi kho bhagavā udukkhalasaddanti - tenāti yasmiṃ samaye bhagavā verañjam upanissāya vassāvāsam upagato tena samayena. Uttarāpathavāsikā uttarāpathato vā āgatattā evam laddhavohārā assavāṇijā uttarāpathe assānam utthānatthāne pañca assasatāni gahetvā diguṇam tiguṇam lābham patthayamānā desantaram gacchantā tehi attano vikkāyikabhaṇḍabhūtehi pañcamattehi assasatehi verañjam vassāvāsam upagatā honti. Kasmā? Na hi sakkā tasmīṃ dese vassike cattāro māse addhānam paṭipajjitum. Upagacchantā ca bahinagare udakena anajjhottharaṇīye thāne attano ca vāsāgārāni assānañca mandiram kārāpetvā vatīyā parikkhipimsu. Tāni tesam vasanatthānāni “assamaṇḍalikāyo”ti paññāyimsu. Tenāha - “tehi assamaṇḍalikāsu bhikkhūnam patthapatthapulakam paññattam hoti”ti. Patthapatthapulakanti ekamekassa bhikkhuno patthapatthapamāṇam pulakam. Pattho nāma nālimattam hoti, ekassa purisassa alam yāpanāya. Vuttampi hetam - “patthodano nālamayaṃ duvinna”nti. Pulakam nāma nitthusam katvā ussedetvā gahitayavatanḍulā vuccanti. Yadi hi sathusā honti, pāṇakā vijjhanti, addhānakkhamā na honti. Tasmā te vāṇijā addhānakkhamam katvā yavatanḍulamādāya addhānam paṭipajjanti “yattha assānam khādanīyam tiṇam dullabham bhavissati, tatthetam assabhattam bhavissatī”ti.

Kasmā pana tehi tam bhikkhūnam paññattanti? Vuccate - “na hi te dakkhiṇāpathamanussā viya assaddhā appasannā, te pana saddhā pasannā buddhamāmakā, dhammāmakā, saṅghamāmakā; te pubbaṇhasamayam kenacideva karaṇīyena nagaram pavisantā dve tayo divase addasamsu sattatthā bhikkhū sunivatthe supārute iriyāpathasampanne sakalampi nagaram piṇḍāya caritvā kiñci alabhamāne. Disvāna nesam etadahosi - “ayyā imam nagaram upanissāya

vassaṃ upagatā; chātakañca vattati, na ca kiñci labhanti, ativiya kilamanti. Mayañcamha āgantukā, na sakkoma nesaṃ devasikaṃ yāguñca bhattañca paṭiyādetuṃ. Amhākaṃ pana assā sāyañca pāto ca dvikkhattuṃ bhattaṃ labhanti. Yaṃnūna mayaṃ ekamekassa assassa pātarāsabhaddato ekamekassa bhikkhuno patthapattapulakaṃ dadeyyāma. Evaṃ ayyā ca na kilamissanti, assā ca yāpessanti”ti. Te bhikkhūnaṃ santikaṃ gantvā etamatthaṃ ārocetvā “bhante, tumhe patthapattapulakaṃ paṭiggahetvā yaṃ vā taṃ vā katvā paribhuñjathā”ti yācitvā devasikaṃ patthapattapulakaṃ paññapesuṃ. Tena vuttaṃ - “tehi assamaṇḍalikāsu bhikkhūnaṃ patthapattapulakaṃ paññattaṃ hoti”ti.

Paññattanti niccabhaddasaṅkhepena ṭhapitaṃ. Idāni bhikkhū pubbaṇhasamayāṃ nivāsetvātiādīsu pubbaṇhasamayanti divasassa pubbabhāgasamayāṃ, pubbaṇhasamayeti attho. Pubbaṇhe vā samayaṃ pubbaṇhasamayāṃ, pubbaṇhe ekaṃ khaṇanti vuttaṃ hoti. Evaṃ accantasamyoge upayogavacanāṃ labbhati. Nivāsetvāti paridahitvā, vihāranivāsanaparivattanavasenetāṃ veditabbaṃ. Na hi te tato pubbe anivattā ahesuṃ. Pattacivaramādāyāti pattaṃ hatthehi cīvaraṃ kāyena ādiyitvā sampaṭicchādetvā, dhāretvāti attho. Yena vā tena vā hi pakārena gaṇhantā ādāyaicceva vuccanti, yathā “samādāyeva pakkamatī”ti. Piṇḍaṃ alabhamānāti sakalampi verañjaṃ caritvā tiṭṭhatu piṇḍo, antamaso “aticchathā”ti vācampi alabhamānā.

Patthapattapulakaṃ ārāmaṃ āharitvāti gatagataṭṭhāne laddhaṃ ekamekaṃ patthapattapulakaṃ gahetvā ārāmaṃ netvā. Udukkhale koṭṭetvā koṭṭetvā paribhuñjantīti therānaṃ koci kappiyakārako natthi, yo nesaṃ taṃ gahetvā yāguṃ vā bhattaṃ vā paceyya. Sāmaṃ pacanaṃ samaṇasārappaṃ na hoti na ca vaṭṭati. Te evaṃ no sallahukavuttitā ca bhaviṣṣati, sāmāpākaparimocanañcāti atṭha atṭha janā vā dasa dasa janā vā ekato hutvā udukkhale koṭṭetvā koṭṭetvā sakaṃ sakaṃ paṭivisaṃ udakena temetvā paribhuñjanti. Evaṃ paribhuñjitvā appossukkā samaṇadhammaṃ karonti. Bhagavato pana te assavaññijā patthapulakañca denti, tadupiyañca sappimadhusakkaraṃ. Taṃ āyasmā ānando āharitvā silāyaṃ pisati. Puññavatā paṇḍitapurisena kataṃ manāpameva hoti. Atha naṃ pisitvā sappiādīhi sammā yojetvā bhagavato upanāmesi. Athettha devatā dibbojaṃ pakkhipanti. Taṃ bhagavā paribhuñjati. Paribhuñjitvā phalasaṃpattiyā kālaṃ atināmeti. Na tato paṭṭhāya piṇḍāya carati.

Kim panānandatthero tadā bhagavato upaṭṭhāko hotīti? Hoti, no ca kho upaṭṭhākaṭṭhānaṃ laddhā. Bhagavato hi paṭṭhamabodhiyaṃ vīsativassantare nibaddhupaṭṭhāko nāma natthi. Kadāci nāgasamālatthero bhagavantaṃ upaṭṭhāsi, kadāci nāgitatthero, kadāci meghiyatthero, kadāci upavāṇatthero, kadāci sāgatatthero, kadāci sunakkhatto licchaviputto. Te attano ruciyā upaṭṭhahitvā yadā icchanti tadā pakkamanti. Ānandatthero tesu tesu upaṭṭhahantesu appossukko hoti, pakkantesu sayameva vattapaṭipattiṃ karoti. Bhagavāpi kiñcāpi me ñāṭiseṭṭho upaṭṭhākaṭṭhānaṃ na tāva labhati, atha kho evarūpesu ṭhānesu ayameva patirūpoti adhivāsesi. Tena vuttaṃ - “āyasmā panānando patthapulakaṃ silāyaṃ pisitvā bhagavato upanāmesi, taṃ bhagavā paribhuñjati”ti.

Nanu ca manussā dubbhikkhakāle ativiya ussāhajātā puññāni karonti, attanā abhuñjitvāpi bhikkhūnaṃ dātabbaṃ maññanti. Te tadā kasmā kaṭacchubhikkhampi na adaṃsu? Ayañca verañjo brāhmaṇo mahatā ussāhena bhagavantaṃ vassāvāsaṃ yāci, so kasmā bhagavato atthibhāvampi na jānātīti? Vuccate - mārāvaṭṭanāya.

Verañjañhi brāhmaṇaṃ bhagavato santikā pakkantamattameva sakalañca nagaraṃ samantā ca yojanamattaṃ yattha sakkā purebhattaṃ piṇḍāya caritvā paccāgantum, taṃ sabbam māro āvaṭṭetvā mohetvā sabbesaṃ asallakkhaṇabhāvaṃ katvā pakkāmi. Tasmā na koci antamaso sāmīcikkammampi kattabbaṃ maññittha.

Kiṃ pana bhagavāpi mārāvaṭṭanaṃ ajānitvāva tattha vassaṃ upagatoti? No ajānitvā. Atha kasmā campā-sāvatthi-rājagahādīnaṃ aññatarasmiṃ na upagatoti? Tiṭṭhantu campā-sāvatthi-rājagahādīni, sacepi bhagavā tasmīṃ saṃvacchare uttarakurum vā tidasapuraṃ vā gantvā vassaṃ upagaccheyya, tampi māro āvaṭṭeyya. So kira taṃ saṃvaccharaṃ ativiya āghātena pariyuṭṭhitacitto ahosi. Idha pana bhagavā imaṃ atirekakāraṇaṃ addasa - “assavāñijā bhikkhūnaṃ saṅghaṃ karissantī”ti. Tasmā verañjāyameva vassaṃ upagacchi.

Kiṃ pana māro vāñijake āvaṭṭetum na sakkotīti? No na sakkoti, te pana āvaṭṭitapariyosāne āgamiṃsu. Paṭinivattitvā kasmā na āvaṭṭetīti? Avisahatāya. Na hi so tathāgatassa abhihaṭṭabhikkhāya nibaddhadānassa appitavattassa antarāyaṃ kātum visahati. Catunnañhi na sakkā antarāyo kātum. Katamesaṃ catunnaṃ? Tathāgatassa abhihaṭṭabhikkhāsaṅkhepena vā nibaddhadānassa appitavattasaṅkhepena vā pariccattānaṃ catunnaṃ paccayānaṃ na sakkā kenaci antarāyo kātum. Buddhānaṃ jīvitassa na sakkā kenaci antarāyo kātum. Asītiyā anubyañjanānaṃ byāmapabbhāya vā na sakkā kenaci antarāyo kātum. Candimasūriyadevabrahmānampi hi pabhā tathāgatassa anubyañjanabyāmapabbhāppadesaṃ patvā vihatānubhāvā honti. Buddhānaṃ sabbaññutaññānaṃ na sakkā kenaci antarāyo kātunti imesaṃ catunnaṃ na sakkā kenaci antarāyo kātum. Tasmā mārena akatantarāyaṃ bhikkhaṃ bhagavā sasāvakaśaṅgho tadā paribhuñjatīti veditabbo.

Evam paribhuñjanto ca ekadivasam assosi kho bhagavā udukkhalasaddanti bhagavā patthapattapulakaṃ koṭṭentānaṃ bhikkhūnaṃ musalasaṅghaṭṭajanitaṃ udukkhalasaddaṃ suṇi. Tato paraṃ jānantāpi tathāgatāti evamādi yaṃ parato “kinnu kho so, ānanda, udukkhalasaddo”ti pucchi, tassa parihāradassanattaṃ vuttaṃ. Tatrāyaṃ saṅkhepavaṇṇanā - tathāgatā nāma jānantāpi sace tādisaṃ pucchākāraṇaṃ hoti, pucchanti. Sace pana tādisaṃ pucchākāraṇaṃ natthi, jānantāpi na pucchanti. Yasmā pana buddhānaṃ ajānanaṃ nāma natthi, tasmā ajānantāpīti na vuttaṃ. Kālaṃ veditvā pucchantīti sace tassā pucchāya so kālo hoti, evaṃ taṃ kālaṃ veditvā pucchanti; sace na hoti, evampi kālaṃ veditvāva na pucchanti. Evam pucchantāpi ca atthasaṃhitam tathāgatā pucchanti, yaṃ atthanissitam kāraṇanissitam, tadeva pucchanti, no anatthasaṃhitam. Kasmā? Yasmā anatthasaṃhite setughāto tathāgatānaṃ. Setu vuccati maggo, maggeneva tādissassa vacanassa ghāto, samucchedoti vuttaṃ hoti.

Idāni atthasaṃhitanti ettha yaṃ atthasaṇṇissitam vacanaṃ tathāgatā pucchanti, taṃ dassento “dvīhākārehī”ti ādimāha. Tattha ākārehīti kāraṇehi. Dhammaṃ vā desessāmāti aṭṭhuppattiyuttaṃ suttaṃ vā pubbacarita-kāraṇayuttaṃ jātaṃ vā kathayissāma. Sāvakaṇaṃ vā sikkhāpadaṃ paññāpessāmāti sāvakaṇaṃ vā tāya pucchāya vītikkaṃ pākaṭaṃ katvā garukaṃ vā lahukaṃ vā sikkhāpadaṃ paññāpessāma āṇaṃ ṭhapessāmāti.

Atha kho bhagavā...pe... etamattamaṃ ārocesīti ettha natthi kiñci vattabbaṃ. Pubbe vuttameva hi bhikkhūnaṃ patthapattapulakapaṭilābhaṃ sallahukavuttitaṃ sāmāpākāparimocanañca ārocento etamattamaṃ ārocesīti vuccati. “Sādhū sādhū, ānandā”ti idaṃ pana bhagavā āyasmantaṃ ānandaṃ sampahaṃsento āha. Sādhukāraṃ pana datvā dvīsu ākāresu ekaṃ gahetvā dhammaṃ desento āha - “tumhehi, ānanda, sappurisehi vijitaṃ, pacchimā janatā sālīmaṃsodanaṃ atimaññissatī”ti. Tatrāyamadhippāyo - tumhehi, ānanda, sappurisehi evaṃ dubbhikkhe dullabhapiṇḍe imāya sallahukavuttitāya iminā ca sallekkena vijitaṃ. Kiṃ vijitanti? Dubbhikkhaṃ vijitaṃ, lobho vijito, icchācāro vijito. Kathaṃ? “Ayaṃ verañjā dubbhikkhā, samantato pana anantarā gāmanigamā phalabhāranamitasassā subhikkhā sulabhapiṇḍā. Evaṃ santēpi bhagavā idheva amhe niggāṇhitvā vasatī”ti ekabhikkhussapi cintā vā vighāto vā natthi. Evaṃ tāva dubbhikkhaṃ vijitaṃ abhibhūtaṃ attano vase vattitaṃ.

Kathaṃ lobho vijito? “Ayaṃ verañjā dubbhikkhā, samantato pana anantarā gāmanigamā phalabhāranamitasassā subhikkhā sulabhapiṇḍā. Handa mayaṃ tattha gantvā paribhuñjissāmā”ti lobhavasena ekabhikkhunāpi ratticchedo vā “pacchimikāya tattha vassaṃ upagacchāmā”ti vassacchedo vā na kato. Evaṃ lobho vijito.

Kathaṃ icchācāro vijito? Ayaṃ verañjā dubbhikkhā, ime ca manussā amhe dve tayo māse vasantēpi na kismiñci maññanti. Yaṃnūna mayaṃ guṇavāṇijjaṃ katvā “asuko bhikkhu paṭhamassa jhānassa lābhī...pe... asuko chaḷabhiññoti evaṃ manussānaṃ aññamaññaṃ pakāsetvā kucchiṃ paṭijaggitvā pacchā sīlaṃ adhiṭṭhaheyyāmā”ti ekabhikkhunāpi evarūpā icchā na uppāditā. Evaṃ icchācāro vijito abhibhūto attano vase vattitoti.

Anāgate pana pacchimā janatā vihāre nisinnā appakasireneva labhitvāpi “kiṃ idaṃ uttaṇḍulaṃ atikilinnaṃ aloṇaṃ atiloṇaṃ anambilaṃ accambilaṃ, ko iminā attho”ti ādinā nayena sālīmaṃsodanaṃ atimaññissati, oññātaṃ avaññātaṃ karissati. Atha vā janapado nāma na sabbakālaṃ dubbhikkho hoti. Ekadā dubbhikkho hoti, ekadā subhikkho hoti. Svāyaṃ yadā subhikkho bhavissati, tadā tumhākaṃ sappurisaṇaṃ imāya paṭipattiyā pasannā manussā bhikkhūnaṃ yāgukhajjakādippabhedena anekappakāraṃ sālīvikatiṃ maṃsodanañca dātabbaṃ maññissanti. Taṃ tumhe nissāya uppannaṃ sakkāraṃ tumhākaṃ sabrahmacārīsaṅkhātā pacchimā janatā tumhākaṃ antare nisīditvā anubhavamānāva atimaññissati, tappaccayaṃ mānañca omānañca karissati. Kathaṃ? Kasmā ettakaṃ pakkaṃ, kiṃ tumhākaṃ bhājanāni natthi, yattha attano santakaṃ pakkipitvā ṭhappeyāthāti.

Dubbhikkhakathā niṭṭhitā.

Mahāmoggallānassasīhanādakathā

17. Atha kho āyasmā mahāmoggallānotiādīsu āyasmāti piyavacanametamaṃ, garugāravasappatissādhivacanametamaṃ. Mahāmoggallānoti mahā ca so guṇamahantatāya moggallāno ca gottenāti mahāmoggallāno. Etadavocāti etaṃ avoca. Idāni vattabbaṃ “etarahi bhante”tiādivacanamaṃ dasseti. Kasmā avoca? Thero kira pabbajitvā sattame divase sāvakaṃpāramiññaṇassa matthakaṃ patto, satthārāpi mahiddhikatāya etadagge ṭhapito. So taṃ attano mahiddhikataṃ nissāya cintesi - “ayaṃ verañjā dubbhikkhā, bhikkhū ca kilamanti, yaṃnūnāhaṃ pathaviṃ

parivattetvā bhikkhū pappāṭakojaṃ bhojeyya”nti. Athassa etadahosi - “sace panāhaṃ bhagavato santike viharanto bhagavantaṃ ayācitvā evaṃ kareyyaṃ, na metaṃ assa patirūpaṃ; yugaggāho viya bhagavatā saddhiṃ kato bhaveyyā”ti. Tasmā yācitukāmo āgantvā bhagavantaṃ etadavoca.

Heṭṭhimatalaṃ sampannanti pathaviyā kira heṭṭhimatale pathavimaṇḍo pathavojo pathavi-pappāṭako atthi, taṃ sandhāya vadati. Tattha sampannanti madhuraṃ, sādurasanti attho. Yatheva hi “tatrassa rukkho sampannaphalo ca upapannaphalo cā”ti ettha madhuraphaloti attho; evamidhāpi sampannanti madhuraṃ sādurasanti veditabbaṃ. Seyyathāpi khuddamadhuṃ anīlakanti idaṃ panassa madhuratāya opammanidassanattaṃ vuttaṃ. Khuddamadhūti khuddakamakkhikāhi katamadhu. Anīlakanti nimmakkhikaṃ nimmakkhikaṇḍakaṃ parisuddhaṃ. Etaṃ kira madhu sabbamadhūhi aggañca seṭṭhañca surasañca ojavantañca. Tenāha - “seyyathāpi khuddamadhuṃ anīlakaṃ evamassāda”nti.

Sādhāhaṃ, bhanteti sādhu ahaṃ, bhante. Ettha sādhuṃti āyācanavacanametaṃ. Pathaviparivattanaṃ āyācanto hi thero bhagavantaṃ evamāha. Parivatteyyanti ukkujeyyaṃ, heṭṭhimatalaṃ uparimaṃ kareyyaṃ. Kasmā? Evañhi kate sukhena bhikkhū pappāṭakojaṃ pathavimaṇḍaṃ paribhuñjissanti. Atha bhagavā ananuññātukāmopi therāṃ sīhanādaṃ nadāpetuṃ pucchi - “ye pana te, moggallāna, pathavinissitā pāṇā te kathaṃ karissasī”ti. Ye pathavinissitā gāmanigamādīsū pāṇā, te pathaviyā parivattiyamānāya ākāse saṇṭhātuṃ asakkonte kathaṃ karissasi, kattha ṭhapessasīti? Atha thero bhagavatā etadagge ṭhapitabhāvānurūpaṃ attano iddhānubhāvaṃ pakāsento “ekāhaṃ, bhante”tiādimāha. Tassattho - ekaṃ ahaṃ bhante hatthaṃ yathā ayaṃ mahāpathavī evaṃ abhinimminissāmi, pathavisadisāṃ karissāmi. Evaṃ katvā ye pathavinissitā pāṇā te ekasmiṃ hatthatale ṭhite pāṇe tato dutiyahatthatale saṅkāmento viya tattha saṅkāmessāmīti.

Athassa bhagavā āyācanaṃ paṭikkhipanto “alaṃ moggallānā”tiādimāha. Tattha alanti paṭikkhepavacanaṃ. Vipallāsampi sattā paṭilabheyyunti viparītaggāhampi sattā sampāpuṇeyyaṃ. Kathaṃ? Ayaṃ nu kho pathavī, udāhu na ayanti. Atha vā amhākaṃ nu kho ayaṃ gāmo, udāhu aññesa”nti. Evaṃ nigamajanapadakhettārāmādīsū. Na vā esa vipallāso, acinteyyo hi iddhimato iddhivisayo. Evaṃ pana vipallāsaṃ paṭilabheyyuṃ - idaṃ dubbhikkhaṃ nāma na idāniyeva hoti, anāgatepi bhavissati. Tadā bhikkhū tādisaṃ iddhimantaṃ sabrahmacāriṃ kuto labhissanti? Te sotāpanna-sakadāgāmi-anāgāmi-sukkhavipassaka-jhānalābhi-paṭisambhidāppattakhīṇāsavāpi samānā iddhibalābhāvaṃ parakulāni piṇḍāya upasaṅkamissanti. Tatra manussānaṃ evaṃ bhavissati - “buddhakāle bhikkhū sikkhāsu paripūrakārino ahesuṃ. Te guṇe nibbattetvā dubbhikkhakāle pathaviṃ parivattetvā pappāṭakojaṃ paribhuñjimsu. Idāni pana sikkhāya paripūrakārino natthi. Yadi siyumu, tatheva kareyyumu. Na amhākaṃ yaṃ kiñci pakkaṃ vā āmaṃ vā khādituṃ dadeyyu”nti. Evaṃ tesuyeva ariyapuggalesu “natthi ariyapuggalā”ti imaṃ vipallāsaṃ paṭilabheyyuṃ. Vipallāsavasena ca ariye garahantā upavadantā apāyupagā bhaveyyuṃ. Tasmā mā te rucci pathaviṃ parivattetunti.

Atha thero imaṃ yācanaṃ alabhamāno aññaṃ yācanto “sādhu, bhante”tiādimāha. Tampissa bhagavā paṭikkhipanto “alaṃ moggallānā”tiādimāha. Tattha kiñcāpi na vuttaṃ “vipallāsampi sattā paṭilabheyyu”nti, atha kho pubbe vuttanayeneva gahetabbaṃ; atthopi cassa vuttasadisameva veditabbo. Yadi pana bhagavā anujāneyya, thero kiṃ kareyyāti? Mahāsamuddaṃ ekena padavītiārena

atikkamitabbam mātikāmatam adhiṭṭhahitvā naḷerupucimandato uttarakuruabhimukham maggaṃ nīharitvā uttarakurum gamanāgamanasampanne ṭhāne katvā dasseyya, yathā bhikkhū gocaragāmaṃ viya yathāsukham piṇḍāya pavisitvā nikkhameyyunti.

Niṭṭhitā mahāmoggallānassa sīhanādakathā.

Vinayapaññattiyācanakathāvaṇṇanā

18. Idāni āyasmā upāli vinayapaññattiyā mūlato pabhuti nidānaṃ dassetum sārīputtattherassa sikkhāpadapaṭisaṃyuttaṃ vitakkuppādaṃ dassento “atha kho āyasmato sārīputtassā”tiādimāha. Tattha rahogatassāti rahasi gatassa. Paṭisallīnassāti sallīnassa ekībhāvaṃ gatassa. Katamesānanti atītesu vipassīdāsu buddhesu katamesaṃ. Ciraṃ assa ṭhiti, cirā vā assa ṭhitīti ciraṭṭhitikaṃ. Sesamettha uttānapadatthameva.

Kim pana thero imaṃ attano parivitakkaṃ sayam vinicchinittum na sakkotīti? Vuccate - sakkoti ca na sakkoti ca. Ayañhi imesaṃ nāma buddhānaṃ sāsanaṃ na ciraṭṭhitikaṃ ahosi, imesaṃ ciraṭṭhitikanti ettakaṃ sakkoti vinicchinittum. Iminā pana kāraṇena na ciraṭṭhitikaṃ ahosi, iminā ciraṭṭhitikanti etaṃ na sakkoti. Mahāpadumatthero panāha - “etampi soḷasavidhāya paññāya matthakaṃ pattassa aggasāvakaṃ na bhāriyaṃ, sammāsambuddhena pana saddhiṃ ekaṭṭhāne vasantassa sayam vinicchayakaraṇaṃ tulaṃ chaḍḍetvā hatthena tulanasadisaṃ hotīti bhagavantaṃ yeva upasaṅkamitvā pucchī”ti. Athassa bhagavā taṃ vissajjento “bhagavato ca sārīputta vipassissā”tiādimāha. Taṃ uttānatthameva.

19. Puna thero kāraṇaṃ pucchanto ko nu kho, bhante, hetūtiādimāha. Tattha ko nu kho bhanteti kāraṇapucchā, tassa katamo nu kho bhanteti attho. Hetu paccayoti ubhayametaṃ kāraṇādhivacanaṃ; kāraṇañhi yasmā tena tassa phalaṃ hinoti pavattati, tasmā hetūti vuccati. Yasmā taṃ paṭicca eti pavattati, tasmā paccayoti vuccati. Evaṃ atthato ekampi vohārasena ca vacanasiliṭṭhatāya ca tatra tatra etaṃ ubhayampi vuccati. Sesamettha uttānatthameva.

Idāni taṃ hetuñca paccayañca dassetum “bhagavā ca sārīputta vipassī”tiādimāha. Tattha kilāsuno ahesunti na ālasiyakilāsuno, na hi buddhānaṃ ālasiyaṃ vā osannavīriyatā vā atthi. Buddhā hi ekassa vā dvinnam vā sakalacakkavāḷassa vā dhammaṃ desentā samakeneva ussāhena dhammaṃ desenti, na parisāya appabhāvaṃ disvā osannavīriyā honti, nāpi mahantabhāvaṃ disvā ussannavīriyā. Yathā hi sīho migarājā sattannaṃ divasānaṃ accayena gocarāya pakkanto khuddake vā mahante vā pāṇe ekasadiseneva vegena dhāvati. Taṃ kissa hetu? “Mā me javo parihāyī”ti. Evaṃ buddhā appakāya vā mahatīyā vā parisāya samakeneva ussāhena dhammaṃ desenti. Taṃ kissa hetu? “Mā no dhammagarutā parihāyī”ti. Dhammagaruno hi buddhā dhammagāravāti.

Yathā pana amhākaṃ bhagavā mahāsamuddaṃ pūrayamāno viya vitthārena dhammaṃ desesi, evaṃ te na desesuṃ. Kasmā? Sattānaṃ apparajakkhatāya. Tesam kira kāle dīghāyukā sattā apparajakkhā ahesuṃ. Te catusaccapaṭisaṃyuttaṃ ekagāthampi sutvā dhammaṃ abhisamenti, tasmā na vitthārena dhammaṃ desesuṃ. Teneva kāraṇena appakañca nesaṃ ahosi suttaṃ...pe... vedallanti. Tattha suddhānaṃ nānattaṃ paṭhamasaṅgītiyaṇṇanāyaṃ vuttameva.

Apaññattaṃ sāvakaṇaṃ sikkhāpadanti sāvakaṇaṃ niddosatāya dosānurūpato paññapetabbaṃ sattāpattikkhandhavasena āṇāsikkhāpadaṃ apaññattaṃ. Anuddiṭṭhaṃ pātimokkhanti anvaddhamāsaṃ āṇāpātimokkhaṃ anuddiṭṭhaṃ ahosi. Ovādapātimokkhameva te uddisiṃsu; tampi ca no anvaddhamāsaṃ. Tathā hi vipassī bhagavā channaṃ channaṃ vassānaṃ sakiṃ sakiṃ ovādapātimokkhaṃ uddisi; tañca kho sāmāmyeva. Sāvakaṃ panassa attano attano vasanaṭṭhānesu na uddisiṃsu. Sakalajambudīpe ekasmiṃmyeva ṭhāne bandhumatiyā rājadhāniyā khome migadāye vipassissa bhagavato vasanaṭṭhāne sabbopi bhikkhusaṅgho uposathaṃ akāsi. Tañca kho saṅghuposathameva; na gaṇuposathaṃ, na puggaluposathaṃ, na pārisuddhiuposathaṃ, na adhiṭṭhānuposathaṃ.

Tadā kira jambudīpe caturāsītivihārasahassāni honti. Ekamekasmiṃ vihāre abbokiṇṇāni dasapi vīsati pi bhikkhusahassāni vasanti, bhiyyopi vasanti. Uposathārocikā devatā tattha tattha gantvā ārocenti - “mārisā, ekaṃ vassaṃ atikkantaṃ, dve tiṇi cattāri pañca vassāni atikkantāni, idaṃ chaṭṭhaṃ vassaṃ, āgāminiyā puṇṇamāsiyā buddhadassanaṭṭhaṃ uposathakaraṇatthañca gantabbaṃ! Sampatto vo sannipātakālo”ti. Tato sānubhāvā bhikkhū attano attano ānubhāvena gacchanti, itare devatānubhāvena. Kathaṃ? Te kira bhikkhū pācīnasamuddante vā pacchimaṭṭaradakkhiṇasamuddante vā ṭhitā gamiyavattaṃ pūretvā pattacīvaramādāya “gacchāmā”ti cittaṃ uppādentī; saha cittuppādā uposathaggaṃ gatāva honti. Te vipassī sammāsambuddhaṃ abhivādetvā nisīdanti. Bhagavāpi sannisinnāya parisāya imaṃ ovādapātimokkhaṃ uddisati.

“Khantī paramaṃ tapo titikkhā;
Nibbānaṃ paramaṃ vadanti buddhā;
Na hi pabbajito parūpaghātī;
Na samaṇo hoti paraṃ viheṭṭhayanto.

“Sabbapāpassa akaraṇaṃ, kusalassa upasampadā;
Sacittapariyodapanaṃ, etaṃ buddhāna sāsanaṃ.

“Anupavādo anupaghāto, pātimokkhe ca saṃvaro;
Mattaññutā ca bhattasmiṃ, pantañca sayanāsanaṃ;
Adhicitte ca āyogo, etaṃ buddhāna sāsana”nti.

Eteneva upāyena itaresampi buddhānaṃ pātimokkhuddeso veditabbo. Sabbabuddhānañhi imā tissova ovādapātimokkhagāthāyo honti. Tā dīghāyukabuddhānaṃ yāva sāsanaṃ pariyaṇṭa uddesamāgacchanti; appāyukabuddhānaṃ paṭhamabodhiyaṃmyeva. Sikkhāpadapaññattikālato pana pabhūti āṇāpātimokkhameva uddisiyati. Tañca kho bhikkhū eva uddisanti, na buddhā. Tasmā amhākampi bhagavā paṭhamabodhiyaṃ vīsativassamattameva idaṃ ovādapātimokkhaṃ uddisi. Athekadivasam pubbārāme migāramātupāsāde nisinnā bhikkhū āmantesi - “na dānaṃ, bhikkhave, ito paraṃ uposathaṃ karissāmi pātimokkhaṃ uddisissāmi, tumheva dāni bhikkhave ito paraṃ uposathaṃ kareyyātha, pātimokkhaṃ uddiseyyātha. Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ tathāgato aparisaṃvuddhāya parisāya uposathaṃ kareyya, pātimokkhaṃ uddiseyyā”ti. Tato paṭṭhāya bhikkhū āṇāpātimokkhaṃ uddisanti. Idaṃ āṇāpātimokkhaṃ tesam anuddiṭṭhaṃ ahosi. Tena vuttaṃ - “anuddiṭṭhaṃ pātimokkha”nti.

Tesam buddhānanti tesam vipassīdānaṃ tiṇṇaṃ buddhānaṃ. Antaradhānenāti

khandhantaradhānena; parinibbānenāti vuttaṃ hoti. Buddhānubuddhānanti ye tesāṃ buddhānaṃ anubuddhā sammukhasāvakā tesañca khandhantaradhānena. Ye te pacchimā sāvakāti ye tesāṃ sammukhasāvakānaṃ santike pabbajitā pacchimā sāvakā. Nānānāmāti “buddharakkhito, dhammarakkhito”tiādi nāmavasena vividhanāmā. Nānāgottāti “gotamo, moggallāno”tiādi gottavasena vividhagottā. Nānājaccāti “khattiyo, brāhmaṇo”tiādi jātivasena nānājaccā. Nānākulā pabbajitāti khattiyakulādivase neva uccanīcauḷāruḷārabhogādikulavasena vā vividhakulā nikkhamma pabbajitā.

Te taṃ brahmacariyanti te pacchimā sāvakā yasmā ekanāmā ekagottā ekajātikā ekakulā pabbajitā “amhākaṃ sāsanaṃ tanti pavenī”ti attano bhāraṃ katvā brahmacariyaṃ rakkhanti, ciraṃ pariyattidhammaṃ pariharanti. Ime ca tādīsā na honti. Tasmā aññamaññaṃ vihetṭhenta vilomaṃ gaṇhanta “asuko thero jānissati, asuko thero jānissati”ti sithilaṃ karontā taṃ brahmacariyaṃ khippaññaṃ antaradhāpesuṃ, saṅghaṃ āropetvā na rakkhimsu. Seyyathāpīti tassatthassa opammanidassanaṃ. Vikiratīti vikkhipati. Vidhamatīti ṭhānantaraṃ neti. Viddhaṃsetīti ṭhitatṭhānato apaneti. Yathā taṃ suttena asaṅgahitattāti yathā suttena asaṅgahitattā aganthitattā abaddhattā evaṃ vikirati yathā suttena asaṅgahitāni vikiriyaṃ, evaṃ vikiratīti vuttaṃ hoti. Evameva khoti opammasamphāṇaṃ. Antaradhāpesunti vaggasaṅgha-paṇṇāsasaṅghādīhi asaṅgaṇhanta yaṃ yaṃ attano ruccati, taṃ tadeva gahetvā sesaṃ vināsesuṃ adassanaṃ nayimsu.

Akilāsuno ca te bhagavanto ahesuṃ sāvake cetasā ceto paricca ovaditunti apica sārīputta te buddhā attano cetasā sāvakānaṃ ceto paricca paricchinditvā ovadituṃ akilāsuno ahesuṃ, paracittaṃ ṇatvā anusāsaniṃ na bhāriyato na papañcato addasaṃsu. Bhūtapubbaṃ sārīputtātiādi tesāṃ akilāsubhāvappakāsanatthaṃ vuttaṃ. Bhiṃsanaketi bhayānake bhayajananake. Evaṃ vitakkethāti nekkhammavitakkādayo tayo vitakke vitakketha. Mā evaṃ vitakkayitthāti kāmavitakkādayo tayo akusalavitakke mā vitakkayittha. Evaṃ manasi karoṭhāti “aniccaṃ dukkhamanattā asubha”nti manasi karoṭha. Mā evaṃ manasā katthāti “niccaṃ sukhaṃ attā subha”nti mā manasi akarittha. Idaṃ pajahathāti akusalaṃ pajahatha. Idaṃ upasampajja viharathāti kusalaṃ upasampajja paṭilabhitvā nipphādetvā viharatha.

Anupādāya āsavehi cittāni vimuccimsūti aggahetvā vimuccimsu. Tesañhi cittāni yehi āsavehi vimuccimsu, na te tāni gahetvā vimuccimsu. Anuppādanīrodhena pana nirujjhamānā aggahetvā vimuccimsu. Tena vuttaṃ - “anupādāya āsavehi cittāni vimuccimsū”ti. Sabbepi te arahattaṃ patvā sūriyasmisamphuṭṭhamiva padumavanaṃ vikasitacittā ahesuṃ. Tatra sudaṃ sārīputta bhiṃsanakassa vanasaṇḍassa bhiṃsanakatasmīṃ hotīti tatrāti purimavacanāpekkhaṃ; sudanti padapūraṇamatte nipāto; sārīputtāti ālapanā. Ayaṃ panettha atthayojanā - tatrāti yaṃ vuttaṃ “aññatarasmīṃ bhiṃsanake vanasaṇḍe”ti, tatra yo so bhiṃsanakoti vanasaṇḍo vutto, tassa bhiṃsanakassa vanasaṇḍassa bhiṃsanakatasmīṃ hoti, bhiṃsanakiriyāya hotīti attho. Kiṃ hoti? Idaṃ hoti - yo koci avītarāgo...pe... lomāni haṃsantīti.

Atha vā tatrāti sāmīatthe bhummaṃ. Suiti nipāto; “kiṃ su nāma te bhonto samaṇabrāhmaṇā”tiādīsū viya. Idanti adhippetamatthaṃ paccakkhaṃ viya katvā dassanavacanaṃ. Suidanti sudaṃ, sandhivasena ikāralopo veditabbo. “Cakkhundriyaṃ, itthindriyaṃ, anaññātāññassāmītindriyaṃ, “kiṃ sūdha

vitta''ntiādīsu viya. Ayaṃ panettha atthayojanā - tassa sārīputta bhiṃsanakassa vanasaṇḍassa bhiṃsanakatasmīṃ idaṃsu hoti. Bhiṃsanakatasminti bhiṃsanakabhāveti attho. Ekassa takārassa lopo daṭṭhabbo. Bhiṃsanakattasmintiyeva vā pāṭho. ''Bhiṃsanakatāya'' iti vā vattabbe liṅgavipallāso kato. Nimittatthe cetāṃ bhumma vacanaṃ, tasmā evaṃ sambandho veditabbo - bhiṃsanakabhāve idaṃsu hoti, bhiṃsanakabhāvanimittaṃ bhiṃsanakabhāvahuṭu bhiṃsanakabhāvapaccayā idaṃsu hoti. Yo koci avītarāgo taṃ vanasaṇḍaṃ pavisati, yebhuyyena lomāni haṃsantīti bahutarāni lomāni haṃsanti uddhaṃ mukhāni sūcisadisāni kaṇṭakasadisāni ca hutvā tiṭṭhanti, appāni na haṃsanti. Bahutarānaṃ vā sattānaṃ haṃsanti. Appakānaṃ atisūrapurisānaṃ na haṃsanti.

Idāni ayaṃ kho, sārīputta, hetūtiādi nigamaṇaṃ. Yañcettha antarantarā na vuttaṃ, taṃ uttānatthameva. Tasmā pālīkkameneva veditabbaṃ. Yaṃ pana vuttaṃ na ciraṭṭhitikaṃ ahoṣīti, taṃ purisayugavasena vuttanti veditabbaṃ. Vassagaṇanāya hi vipassissa bhagavato asītivassasahassāni āyu, sammukhasāvakānampissa tattakameva. Evamassa yvāyaṃ sabbapacchimako sāvako, tena saha ghaṭetvā sataśahassaṃ saṭṭhimattāni ca vassasahassāni brahmacariyaṃ aṭṭhāsi. Purisayugavasena pana yugaparamparāya āgantvā dveyeva purisayugāni aṭṭhāsi. Tasmā na ciraṭṭhitikanti vuttaṃ. Sikhissa pana bhagavato sattativassasahassāni āyu. Sammukhasāvakānampissa tattakameva. Vessabhussa bhagavato saṭṭhivassasahassāni āyu. Sammukhasāvakānampissa tattakameva. Evaṃ tesampi ye sabbapacchimakā sāvakā tehi saha ghaṭetvā sataśahassato uddhaṃ cattālīsamattāni vīsativassasahassāni ca vassasahassāni brahmacariyaṃ aṭṭhāsi. Purisayugavasena pana yugaparamparāya āgantvā dve dveyeva purisayugāni aṭṭhāsi. Tasmā na ciraṭṭhitikanti vuttaṃ.

20. Evaṃ āyasmā sārīputto tiṇṇaṃ buddhānaṃ brahmacariyassa na ciraṭṭhitikāraṇaṃ sutvā itaresaṃ tiṇṇaṃ brahmacariyassa ciraṭṭhitikāraṇaṃ sotukāmo puna bhagavantaṃ ''ko pana bhante hetū''ti ādinā nayena pucchi. Bhagavāpissa byākāsi. Taṃ sabbaṃ vuttapaṭipakkhavasena veditabbaṃ. Ciraṭṭhitikabhāvepi cettha tesāṃ buddhānaṃ āyuparimāṇatopi purisayugatopi ubhayathā ciraṭṭhitikatā veditabbā. Kakuśandhaṃ hi bhagavato cattālīsavassasahassāni āyu, koṇāgamaṇassa bhagavato tiṃsavassasahassāni, kassapaṃ bhagavato vīsativassasahassāni; sammukhasāvakānampi nesaṃ tattakameva. Bahūni ca nesaṃ sāvakayugāni paramparāya brahmacariyaṃ pavattesaṃ. Evaṃ tesāṃ āyuparimāṇatopi sāvakayugatopi ubhayathā brahmacariyaṃ ciraṭṭhitikaṃ ahoṣi.

Amhākaṃ pana bhagavato kassapaṃ bhagavato upaḍḍhāyukappamāṇe dasavassasahassāyukakāle uppajjitabbaṃ siyā. Taṃ asambhuṇantaṃ pañcavassasahassāyukakāle, ekavassasahassāyukakāle, pañcavassasatāyukakālepi vā uppajjitabbaṃ siyā. Yaṃ panassa buddhattakārake dhamme esantassa pariyesantassa ñāṇaṃ paripācentassa gabbhaṃ gaṇhāpentassa vassasatāyukakāle ñāṇaṃ paripākamaḡamaṃsi. Tasmā atiparittāyukakāle uppanno. Tenassa sāvaka paramparāvasena ciraṭṭhitikampi brahmacariyaṃ āyuparimāṇavasena vassagaṇanāya naciraṭṭhitikamevāti vattaṃ vaṭṭati.

21. Atha kho āyasmā sārīputtoti ko anusandhi? Evaṃ tiṇṇaṃ buddhānaṃ brahmacariyassa ciraṭṭhitikāraṇaṃ sutvā sikkhāpadapaññattiyeva ciraṭṭhitikabhāvahuṭūti niṭṭhaṃ gantvā bhagavatopi brahmacariyassa ciraṭṭhitikabhāvaṃ icchanto āyasmā sārīputto bhagavantaṃ sikkhāpadapaññattim

yāci. Tassā yācanavidhidassanattametam vuttam - atha kho āyasmā sārīputto utthāyāsana ...pe... ciraṭṭhitikanti. Tattha addhaniyanti addhānakkhamam; dīghakālikanti vuttam hoti. Sesam uttānatthameva.

Athassa bhagavā “na tāvāyam sikkhāpadapaññattikālo”ti pakāsento “āgamehi tvam sārīputtā”tiādimāha. Tattha āgamehi tvanti tiṭṭha tāva tvam; adhivāsehi tāva tvanti vuttam hoti. Ādaratthavasenevettha dvikkhattum vuttam. Etena bhagavā sikkhāpadapaññattiyā sāvakanam visayabhāvam paṭikkhipitvā “buddhavisayova sikkhāpadapaññattī”ti āvikaronto “tathāgato vā”tiādimāha. Ettha ca tatthāti sikkhāpadapaññattiyācānāpekkham bhummacanam. Tatrāyam yojanā - yam vuttam “sikkhāpadaṃ paññapeyyā”ti, tattha tassā sikkhāpadapaññattiyā tathāgatoyeva kālam jānissatīti. Evaṃ vatvā akālam tāva dassetuṃ “na tāva sārīputtā”tiādimāha.

Tattha āsavā tiṭṭhanti etesūti āsavaṭṭhānīyā. Yesu diṭṭhadhammikasamparāyikā dukkhāsavā kilesāsavā ca parūpavādavippaṭisāravadhabandhanādayo ceva apāyadukkhavisesabhūtā ca āsavā tiṭṭhantiyeveva, yasmā nesam te kāraṇam hontīti attho. Te āsavaṭṭhānīyā vītikkamadhammā yāva na saṅghe pātubhavanti, na tāva satthā sāvakanam sikkhāpadaṃ paññāpetīti ayamettha yojanā. Yadi hi paññapeyya, parūpavādā parūpārambhā garahadosā na parimucceyya.

Katham? Paññāpentena hi “yo pana bhikkhu methunam dhammam paṭiseveyyā”tiādi sabbam paññāpetabbam bhaveyya. Adisvāva vītikkamadosam imam paññattim ṇatvā pare evam upavādañca upārambhañca garahañca pavatteyyum - “kathañhi nāma samaṇo gotamo bhikkhusaṅgho me anvāyiko vacanakaroti ettāvatā sikkhāpadehi paliveṭhessati, pārājikam paññāpessati? Nanu ime kulaputtā mahantaṃ bhogakkhandham mahantañca ṇātiparivaṭṭam hatthagatāni ca rājjanipi pahāya pabbajitā, ghāsacchādanaparamatāya santuṭṭhā, sikkhāya tibbagāravā, kāye ca jīvite ca nirapekkhā viharanti. Tesu nāma ko lokāmisabhūtam methunam vā paṭisevissati, parabhaṇḍam vā harissati, parassa vā iṭṭham kantaṃ atimadhuraṃ jīvitaṃ upacchindissati, abhūtaguṇakathāya vā jīvitaṃ kappessati! Nanu pārājike apaññattepi pabbajjāsāṅkhepenevetam pākaṭam kata”nti. Tathāgatassa ca thāmañca balañca sattā na jāneyyum. Paññattampi sikkhāpadaṃ kuppeyya, na yathāṭhāne tiṭṭheyya. Seyyathāpi nāma akusalo vejjo kañci anuppannagaṇḍam purisaṃ pakkosāpetvā “ehi bho purisa, imasmim te sarīrappadesa mahāgaṇḍo uppajjitvā anayabyasanam pāpessati, paṭikacceva nam tikicchāpehī”ti vatvā “sādhācariya, tvamyeva nam tikicchassū”ti vutto tassa arogaṃ sarīrappadesam phāletvā lohitaṃ nīharitvā ālepanabandhanadhovanādīhi tam padesam saṅghaviṃ katvā tam purisaṃ vadeyya - “mahārogo te mayā tikicchito, dehi me deyyadhamma”nti. So tam “kimayam bālavejjo vadati? Kataro kira me iminā rogo tikicchito? Nanu me ayam dukkhañca janeti, lohitakkhayañca mam pāpetī”ti evam upavadeyya ceva upārambheyya ca garaheyya ca, na cassa guṇam jāneyya. Evameva yadi anuppanne vītikkamadose satthā sāvakanam sikkhāpadaṃ paññapeyya, parūpavādādīhi ca na parimucceyya, na cassa thāmam vā balaṃ vā sattā jāneyyum, paññattampi sikkhāpadaṃ kuppeyya, na yathāṭhāne tiṭṭheyya. Tasmā vuttam - “na tāva sārīputta satthā sāvakanam...pe... pātubhavanti”ti.

Evaṃ akālam dassetvā puna kālam dassetuṃ “yato ca kho sārīputtā”tiādimāha. Tattha yatoti yadā; yasmim kāleti vuttam hoti. Sesam vuttānusāreneva veditabbam. Ayam vā hettha saṅkhepattho - yasmim samaye “āsavaṭṭhānīyā dhammā”ti

saṅkhyam gatā vītikkamadosā saṅghe pātubhavanti, tadā satthā sāvakānam sikkhāpadaṃ paññapeti, uddisati pātimokkham. Kasmā? Tesamyeva “āsavaṭṭhānīyā dhammā”ti saṅkhyam gatānam vītikkamadosānam paṭighātāya. Evaṃ paññapento yathā nāma kusalo vejjo uppannam gaṇḍam phālanalepanabandhanadhovanādīhi tikicchanto rogam vūpasametvā saṅchaviṃ katvā na tveva upavādādiraho hoti, sake ca ācariyake veditānubhāvo hutvā sakkāram pāpuṇāti; evaṃ na ca upavādādiraho hoti, sake ca sabbaññuvisaye veditānubhāvo hutvā sakkāram pāpuṇāti. Tañcassa sikkhāpadaṃ akuppaṃ hoti, yathāṭṭhāne tiṭṭhatīti.

Evaṃ āsavaṭṭhānīyānam dhammānam anuppattiṃ sikkhāpadapaññattiyā akālam uppattiṃca kālanti vatvā idāni tesam dhammānam anuppattikālaṃca uppattikālaṃca dassetuṃ “na tāva sārīputta idhekacce”tiādimāha. Tattha uttānatthāni padāni pālīvaseneva veditabbāni. Ayaṃ pana anuttānapadavaṇṇanā - rattiyo jānantīti rattaññū, attano pabbajitadivasato paṭṭhāya bahukā rattiyo jānanti, cirapabbajitāti vuttaṃ hoti. Rattaññūhi mahattaṃ rattaññumahattaṃ; cirapabbajitehi mahantabhāvanti attho. Tatra rattaññumahattaṃ patte saṅghe upasenam vaṅgantaputtaṃ ārabba sikkhāpadaṃ paññattanti veditabbaṃ. So hāyasmā ūnadasavasse bhikkhū upasampādente disvā ekavasso saddhivihārikaṃ upasampādesi. Atha bhagavā sikkhāpadaṃ paññapesi - “na, bhikkhave, ūnadasavassena upasampādetabbo. Yo upasampādeyya, āpatti dukkaṭassā”ti. Evaṃ paññatte sikkhāpade puna bhikkhū “dasavassāmhā dasavassāmhā”ti bālā abyattā upasampādenti. Atha bhagavā aparaṃpi sikkhāpadaṃ paññapesi - “na, bhikkhave, bālāna abyattena upasampādetabbo. Yo upasampādeyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, byattena bhikkhunā paṭibālāna dasavassena vā atirekadasavassena vā upasampādetu”nti rattaññumahattaṃ pattakāle dve sikkhāpadāni paññattāni.

Vepullamahattanti vipulabhāvena mahattaṃ. Saṅgho hi yāva na theranavamajjhimanānam vasena vepullamahattaṃ patto hoti, tāva senāsanāni pahonti. Sāsane ekacce āsavaṭṭhānīyā dhammā na uppajjanti. Vepullamahattaṃ pana patte te uppajjanti. Atha satthā sāvakānam sikkhāpadaṃ paññapeti. Tattha vepullamahattaṃ patte saṅghe paññattasikkhāpadāni “yo pana bhikkhu anupasampanna uttari dirattatirattaṃ sahaseyyam kappeyya, pācittiyam”; “yā pana bhikkhunī anuvassaṃ vuṭṭhāpeyya, pācittiyam”; “yā pana bhikkhunī ekaṃ vassaṃ dve vuṭṭhāpeyya, pācittiya”nti iminā nayena veditabbāni.

Lābhaggamahattanti lābhassa aggamahattaṃ; yo lābhassa aggo uttamo mahantabhāvo, taṃ patto hotīti attho. Lābhena vā aggamahattampi, lābhena seṭṭhattaṃca mahantattaṃca pattoti attho. Saṅgho hi yāva na lābhaggamahattaṃ patto hoti, tāva na lābham paṭicca āsavaṭṭhānīyā dhammā uppajjanti. Patte pana uppajjanti, atha satthā sāvakānam sikkhāpadaṃ paññapeti - “yo pana bhikkhu acelakassa vā paribbājakassa vā paribbājikāya vā sahatthā khādanīyam vā bhojanīyam vā dadeyya, pācittiya”nti. Idañhi lābhaggamahattaṃ patte saṅghe sikkhāpadaṃ paññattaṃ.

Bāhusaccamahattanti bāhusaccassa mahantabhāvaṃ. Saṅgho hi yāva na bāhusaccamahattaṃ patto hoti, tāva na āsavaṭṭhānīyā dhammā uppajjanti. Bāhusaccamahattaṃ patte pana yasmi ekampi nikāyam, dvepi...pe...pañcapi nikāye uggahetvā ayoniso ummujjamānā puggalā rasena rasaṃ saṃsanditvā uddhammaṃ ubbinayaṃ satthusāsaṃ dīpenti. Atha satthā “yo pana bhikkhu evaṃ vadeyya -

tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi...pe... samaṇuddesopi ce evaṃ vadeyyā”tiādīnā nayena sikkhāpadaṃ paññāpetīti.

Evaṃ bhagavā āsavaṭṭhānīyānaṃ dhammānaṃ anuppattikālañca uppattikālañca dassetvā tasmīṃ samaye sabbasopi tesaṃ abhāvaṃ dassento “nirabbudo hi sārīputtā”tiādimāha. Tattha nirabbudoti abbudavirahito; abbudā vuccanti corā, niccoroti attho. Corāti ca imasmīṃ atthe dussīlāva adhippetā. Te hi assamaṇāva hutvā samaṇapaṭiññātāya paresaṃ paccaye corenti. Tasmā nirabbudoti niccoro, niddussīloti vuttaṃ hoti. Nirādīnavoti nirupaddavo nirupasaggo; dussīlādīnavarahitoyevāti vuttaṃ hoti. Apagatakālakoti kālakā vuccanti dussīlayeva; te hi suvaṇṇavaṇṇāpi samānā kālakadhammayogā kālakātveva veditabbā. Tesaṃ abhāvā apagatakālakoti. Apahatakālakotipi pāṭho. Suddhoti apagatakālakattāyeva suddho pariyodāto pabhassaro. Sāre paṭiṭṭhitoti sāro vuccanti sīla-samādhī-paññāvimutti-vimuttiññānadassanaguṇā, tasmīṃ sāre paṭiṭṭhitattā sāre paṭiṭṭhito.

Evaṃ sāre paṭiṭṭhitabhāvaṃ vatvā puna so cassa sāre paṭiṭṭhitabhāvo evaṃ veditabboti dassento imesañhi sārīputtāti ādimāha. Tatrāyaṃ saṅkhepavaṇṇanā - yānimāni verañjāyaṃ vassāvāsaṃ upagatāni pañca bhikkhusatāni, imesaṃ yo guṇavasena pacchimako sabbaparittaguṇo bhikkhu, so sotāpanno. Sotāpannoti sotaṃ āpanno; sototi ca maggasettaṃ adhivacanaṃ. Sotāpannoti tena samannāgatassa puggalassa. Yathāha -

“Soto sototi hidaṃ, sārīputta, vuccati; katamo nu kho, sārīputta, sototi? Ayameva hi, bhante, ariyo aṭṭhaṅgiko maggo, seyyathidaṃ - sammādiṭṭhi...pe... sammāsamādhī”ti. “Sotāpanno sotāpannoti hidaṃ, sārīputta, vuccati; katamo nu kho, sārīputta, sotāpanno”ti? “Yo hi, bhante, iminā ariyena aṭṭhaṅgikena maggena samannāgato, ayaṃ vuccati - sotāpanno. Soyamāyasmā evaṃnāmo evaṃgotto”ti. Idha pana maggena phalassa nāmaṃ dinnāṃ. Tasmā phalaṭṭho “sotāpanno”ti veditabbo.

Avinipātadhammoti vinipātetīti vinipāto; nāssa vinipāto dhammoti avinipātadhammo, na attānaṃ apāyesu vinipātanasabhāvoti vuttaṃ hoti. Kasmā? Ye dhammā apāyagamanīyā, tesaṃ parikkhayā. Vinipātanaṃ vā vinipāto, nāssa vinipāto dhammoti avinipātadhammo, apāyesu vinipātanasabhāvo assa natthīti vuttaṃ hoti. Sammattaniyāmena maggena niyatattā niyato. Sambodhi paraṃ ayaṇaṃ parā gati assāti sambodhiparāyaṇo. Upari maggattayaṃ avassaṃ sampāpakoti attho. Kasmā? Paṭiladdhapaṭṭhamamaggattāti.

Vinayapaññāttiyācanakathā niṭṭhitā.

Buddhāciṇṇakathā

22. Evaṃ dhammasenāpatiṃ saññāpetvā verañjāyaṃ taṃ vassāvāsaṃ vītināmetvā vutthavasso mahāpavāraṇāya pavāretvā atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi. Āmantesīti ālapi abhāsi sambodhesi. Kintī? Āciṇṇaṃ kho panetanti evamādi. Āciṇṇanti caritaṃ vattaṃ anudhammatā. Taṃ kho panetaṃ āciṇṇaṃ duvidhaṃ hoti - buddhāciṇṇaṃ, sāvakāciṇṇanti. Katamaṃ buddhāciṇṇaṃ? Idaṃ tāva ekaṃ - yehi nimantitā vassaṃ vasanti, na te anapaloketvā anāpucchitvā janapadacārikaṃ pakkamanti. Sāvakā pana apaloketvā vā anapaloketvā vā yathāsukhaṃ pakkamanti.

Aparampi buddhāciṇṇaṃ - vutthavassā pavāretvā janasaṅgahatthāya janapadacārikaṃ pakkamantiyeva. Janapadacārikaṃ carantā ca mahāmaṇḍalaṃ majjhimaṇḍalaṃ antimamaṇḍalanti imesaṃ tiṇṇaṃ maṇḍalānaṃ aññatarasmiṃ maṇḍale caranti. Tattha mahāmaṇḍalaṃ navayojanasatikaṃ, majjhimaṇḍalaṃ chayojanasatikaṃ, antimamaṇḍalaṃ tiyojanasatikaṃ. Yadā mahāmaṇḍale cārikaṃ caritukāmā honti, tadā mahāpavāraṇāya pavāretvā pātipadadivase mahābhikkhusaṅghaparivārā nikkhamitvā gāmanigamādīsu mahājanaṃ āmisapaṭiggahena anuggaṇhantā dhammadānena cassa vivatṭupanissitaṃ kusalaṃ vaḍḍhentā navahi māsehi janapadacārikaṃ pariyosāpentī. Sace pana antovasse bhikkhūnaṃ samathavipassanā taruṇā honti, mahāpavāraṇāya appavāretvā pavāraṇāsaṅghaṃ datvā kattikapuṇṇamāyaṃ pavāretvā māgasirassa paṭhamadivase mahābhikkhusaṅghaparivārā nikkhamitvā vuttanayeneva majjhimaṇḍale aṭṭhahi māsehi cārikaṃ pariyosāpentī. Sace pana nesaṃ vutthavassānaṃ aparipākindriyā veneyyasattā honti, tesāṃ indriyaparipākāṃ āgamentā māgasiramāsampi tattheva vasitvā phussamāsassa paṭhamadivase mahābhikkhusaṅghaparivārā nikkhamitvā vuttanayeneva antimamaṇḍale sattahi māsehi cārikaṃ pariyosāpentī. Tesu ca maṇḍalesu yattha katthaci vicarantāpi te te satte kilesehi viyojantā sotāpattiphalādīhi payojantā veneyyavaseneva nānāvaṇṇāni pupphāni ocinantā viya caranti.

Aparampi buddhānaṃ āciṇṇaṃ - devasikaṃ paccūsasamaye santaṃ sukhaṃ nibbānārammaṇaṃ katvā phalasamāpattisamāpajjanaṃ, phalasamāpattiyā vuṭṭhahitvā devasikaṃ mahākaruṇāsamāpattiyā samāpajjanaṃ, tato vuṭṭhahitvā dasasahassacakkavāle bodhaneyyasattasamavalokanaṃ.

Aparampi buddhānaṃ āciṇṇaṃ - āgantukehi saddhiṃ paṭhamataraṃ paṭisanthāra karaṇaṃ, aṭṭhuppattivāsena dhammadesanā, otiṇṇe dose sikkhāpadapaññāpananti idaṃ buddhāciṇṇaṃ.

Katamaṃ sāvakāciṇṇaṃ? Buddhassa bhagavato kāle dvikkhattuṃ sannipāto pure vassūpanāyikāya ca kammaṭṭhānaggahaṇatthaṃ, vutthavassānañca adhigataguṇārocanatthaṃ upari kammaṭṭhānaggahaṇatthañca. Idaṃ sāvakāciṇṇaṃ. Idha pana buddhāciṇṇaṃ dassento āha - “āciṇṇaṃ kho panetaṃ, ānanda, tathāgatāna”nti.

Āyāmāti āgaccha yāma. Apalokessāmāti cārikaṃ caraṇatthāya āpucchissāma. Evanti sampatichchanatthe nipāto. Bhanteti gāravādhivacanametam; satthuno paṭivacanadānantipi vaṭṭati. Bhagavato paccassosīti bhagavato vacanaṃ paṭiassosi, abhimukho hutvā suṇi sampatichchi. Evanti iminā vacanena paṭiggahesīti vuttaṃ hoti.

Atha kho bhagavā nivāsetvāti idha pubbaṇhasamayanti vā sāyanhasamayanti vā na vuttaṃ. Evaṃ santapi bhagavā katabhattakicco majjhanhikaṃ vītināmetvā āyasmantaṃ ānandaṃ pacchāsamaṇaṃ katvā nagaradvārato paṭṭhāya nagaravīthiyo suvaṇṇarasapiṇṇarāhi raṃsīhi samujjotayamāno yena verañjassa brāhmaṇassa nivesanaṃ tenupasaṅkami. Gharadvāre ṭhitamattameva cassa bhagavantaṃ disvā parijano ārocesi. Brāhmaṇo satim paṭilabhitvā saṃvegajāto sahasā vuṭṭhāya mahārahaṃ āsanaṃ paññapetvā bhagavantaṃ paccuggamma “īto, bhagavā, upasaṅkamatū”ti āha. Bhagavā upasaṅkamitvā paññatte āsane nisīdi. Atha kho verañjo brāhmaṇo bhagavantaṃ upanisīditukāmo attanā ṭhitapadesato yena bhagavā tenupasaṅkami. Ito paraṃ uttānatthameva.

Yaṃ pana brāhmaṇo āha - “apica yo deyyadhammo, so na dinno”ti.

Tatrāyamadhippāyo - mayā nimantitānaṃ vassaṃvutthānaṃ tumhākaṃ temāsaṃ divase divase pāto yāgukhajjakāṃ, majjhanhike khādanīyabhojanīyaṃ, sāyanhe anekavidha pānavikati gandhapupphādīhi pūjāsakkāroti evamādiko yo deyyadhammo dātabbo assa, so na dinnoti. Tañca kho no asantanti ettha pana līṅgavipallāso veditabbo. So ca kho deyyadhammo amhākaṃ no asantoti ayañhettha attho. Atha vā yaṃ dānavatthūṃ mayā tumhākaṃ dadeyyāma, tañca kho no asantanti evamettha attho veditabbo.

Nopi adātukamyatāti adātukāmatāpi no natthi, yathā pahūtavittūpakaraṇānaṃ maccharīnaṃ. Taṃ kutettha labbhā bahukiccā gharāvāsāti tatrāyaṃ yojanā - yasmā bahukiccā gharāvāsā, tasmā ettha santepi deyyadhamme dātukamyatāya ca taṃ kuto labbhā kuto taṃ sakkā laddhūṃ, yaṃ mayā tumhākaṃ deyyadhammaṃ dadeyyāmāti gharāvāsaṃ garahanto āha. So kira mārena āvaṭṭitabhāvaṃ na jānāti, “gharāvāsapalibodhena me satisammoso jāto”ti maññi, tasmā evamāha. Apica - taṃ kutettha labbhāti imasmiṃ temāsabbhantare yamaṃ tumhākaṃ dadeyyaṃ, taṃ kuto labbhā? Bahukiccā hi gharāvāsāti evamettha yojanā veditabbā.

Atha brāhmaṇo “yaṃnūnāhaṃ yaṃ me tīhi māsehi dātabbaṃ siyā, taṃ sabbaṃ ekadivaseneva dadeyya”nti cintetvā adhivāsetu me bhavaṃ gotamotiādīmāha. Tattha svātanāyāti yaṃ me tumhesu sakkāraṃ karoto sve bhavissati puññañceva pītipāmojjañca, tadatthāya. Atha tathāgato “sace ahaṃ nādhivāseyyaṃ, ‘ayaṃ temāsaṃ kiñci aladdhā kupito maññe, tena me yāciyamāno ekabhaddampi na paṭiggaṇhāti, natthi imasmiṃ adhivāsanakhanti, asabbaññū aya’nti evaṃ brāhmaṇo ca verañjāvāsino ca garahitvā bahuṃ apuññaṃ pasaveyyuṃ, taṃ tesāṃ mā ahoṣī”ti tesāṃ anukampāya adhivāsesi bhagavā tuṇhībhāvena.

Adhivāsetvā ca atha kho bhagavā verañjaṃ brāhmaṇaṃ “alaṃ gharāvāsapalibodhacintāyā”ti saññāpetvā taṅkhaṇānurūpāya dhammiyā kathāya diṭṭhadhammikasamparāyikaṃ atthaṃ sandassetvā kusale dhamme samādapetvā gaṇhāpetvā tattha ca naṃ samuttejetvā saussāhaṃ katvā tāya saussāhatāya aññehi ca vijjamānaguṇehi sampahaṃsetvā dhammaratanavassaṃ vassetvā uṭṭhāyāsanaṃ pakkāmi. Pakkante ca pana bhagavati verañjo brāhmaṇo puttadāraṃ āmantesi - “mayā, bhaṇe, bhagavantāṃ temāsaṃ nimantetvā ekadivasāṃ ekabhaddampi nādamha. Handa, dāni tathā dānaṃ paṭiyādettha yathā temāsikopi deyyadhammo sve ekadivaseneva dātuṃ sakkā hoti”ti. Tato paṇītaṃ dānaṃ paṭiyādāpetvā yaṃ divasaṃ bhagavā nimantito, tassā rattiyā accayena āsanatṭhānaṃ alaṅkārapetvā mahārahāni āsanāni paññāpetvā gandhadhūmavāsakusumavicitraṃ mahāpūjaṃ sajjetvā bhagavato kālaṃ ārocāpesi. Tena vuttaṃ - “atha kho verañjo brāhmaṇo tassā rattiyā accayena...pe... niṭṭhitaṃ bhadda”nti.

23. Bhagavā bhikkhusaṅghaparivuto tattha agamāsi. Tena vuttaṃ - “atha kho bhagavā...pe... nisīdi saddhiṃ bhikkhusaṅghena”ti. Atha kho verañjo brāhmaṇo buddhappamukhaṃ bhikkhusaṅghanti buddhappamukhanti buddhapariṇāyakaṃ; buddhaṃ saṅghattheraṃ katvā nisinnanti vuttaṃ hoti. Paṇītenāti uttamena. Sahatthāti sahatthena. Santappetvāti suṭṭhu tappetvā, paripuṇṇaṃ suhitaṃ yāvadatthaṃ katvā. Sampavāretvāti suṭṭhu pavāretvā ‘ala’nti hatthasaññāya mukhasaññāya vacībhedena ca paṭikkhipāpetvā. Bhuttāvinti bhuttavantāṃ. Onītapattapāṇinti pattato onītapāṇiṃ; apanītahatthanti vuttaṃ hoti. Ticīvarena acchādesīti ticīvaraṃ bhagavato adāsi. Idaṃ pana vohāravacanamattaṃ hoti

“ticīvarena acchādesī”ti, tasmiñca ticīvare ekameko sātako sahasaṃ agghati. Iti brāhmaṇo bhagavato tisahassagghanakaṃ ticīvaramadāsi uttamaṃ kāsikavatthasadiṣaṃ. Ekamekañca bhikkhuṃ ekamekena dussayugenāti ekamekena dussayugaḷena. Tatra ekasātako pañcasatāni agghati. Evaṃ pañcannaṃ bhikkhusatānaṃ pañcasatasahassagghanakāni dussāni adāsi. Brāhmaṇo ettakampi datvā atuṭṭho puna sattaṭṭhasahassagghanake anekarattakambale ca paṭṭuṇṇapattapaṭe ca phāletvā phāletvā āyogaṃsabaddhakakāyabandhanaparissāvanādīnaṃ atthāya adāsi. Satapākasahassapākānañca bhesajjatelānaṃ tumbāni pūretvā ekamekassa bhikkhuno abbhañjanatthāya sahasagghanakaṃ telamadāsi. Kiṃ bahunā, catūsu paccayesu na koci parikkhāro samaṇaparibhogo adinno nāma ahosi. Pāḷiyaṃ pana cīvaramattameva vuttaṃ.

Evaṃ mahāyāgaṃ yajitvā saputtadāraṃ vanditvā nisinnaṃ atha kho bhagavā verañjaṃ brāhmaṇaṃ temāsaṃ mārāvattānena dhammasavanāmatarasaparibhogaparihīnaṃ ekadivaseneva dhammāmatavassaṃ vassetvā puripuṇṇasaṅkappaṃ kurumāno dhammiyā kathāya sandassetvā...pe... uṭṭhāyāsanaṃ pakkāmi. Brāhmaṇopi saputtadāro bhagavantañca bhikkhusaṅghaṃ vanditvā “punapi, bhante, amhākaṃ anuggahaṃ kareyyāthā”ti evamādīni vadanto anubandhitvā assūni pavattayamāno nivatti.

Atha kho bhagavā verañjāyaṃ yathābhirantaṃ viharitvāti yathājñhāsayaṃ yathārucitaṃ vāsaṃ vasitvā verañjāya nikkhamitvā mahāmaṇḍale cārikāya caraṇakāle gantappaṃ buddhavīthi pahāya dubbhikkhadosaṃ kilantaṃ bhikkhusaṅghaṃ ujunāva maggena gahetvā gantukāmo soreyyādīni anupagamma payāgapatiṭṭhānaṃ gantvā tattha gaṅgaṃ nadiṃ uttaritvā yena bārāṇasī tadavasari. Tena avasari tadavasari. Tatrāpi yathājñhāsayaṃ viharitvā vesāliṃ agamāsi. Tena vuttaṃ - “anupagamma soreyyaṃ...pe... vesāliyaṃ viharati mahāvane kūṭāgārasālāya”nti.

Buddhāciṇṇakathā niṭṭhitā.

Samantapāsādikāya vinayaṣaṃvayaṇṇanāya

Verañjakaṇḍavaṇṇanā niṭṭhitā.

Tatridaṃ samantapāsādikāya samantapāsādikattasmiṃ -

Ācariyaparamparato, nidānavatthupabbhedadīpanato;
Parasamayavivajjanato, sakasamayavisuddhito ceva.

Byañjanaparisodhanato, padatthato pāḷiyojanakkamato;
Sikkhāpadanicchayato, vibhaṅganayabhedadassanato.

Sampassataṃ na dissati, kiñci apāsādikaṃ yato ettha;
Viññānamayaṃ tasmā, samantapāsādikātveva.

Samvayaṇṇanā pavattā, vinayassa vineyyadamanakusalena;
Vuttassa lokanāthena, lokamanukampamānenāti.

Verañjakaṇḍavaṇṇanā niṭṭhitā.

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