

Sīlakkhandhavaggaṭṭhakathāya

Atthavaṇṇanābhūtā

Ñāṇābhivaṃsadhammasenāpatināmakena

Mahātherena katā

Sādhuvilāsinī nāma

Sīlakkhandhavagga-abhinavaṭṭikā

(Paṭhamo bhāgo)



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THE PĀLI ALPHABET IN BURMESE AND ROMAN CHARACTERS

VOWELS

အ a အာ ā ဣ i ဤ ī ဥ u ဦ ū ဧ e ဩ o

CONSONANTS WITH VOWEL "A"

က ka ခ kha ဂ ga ဃ gha င ṅa
 ဇ ca ခ cha ဇ ja ဈ jha ဠ ña
 ဋ ta ဣ tha ဍ ḍa ဖ ḍha ဎ ṇa
 တ ta ထ tha ဒ da ဓ dha န na
 ပ pa ဖ pha ဖ ba ဘ bha မ ma
 ယ ya ရ ra လ la ဝ va သ sa ဟ ha ဠ ḷa ၵ ṁ

VOWELS IN COMBINATION

ာ ၵ = ā ိ = i ိ = ī ဣ ၵ = u ဣ ၵ = ū ဧ = e ဩ ၵ = o
 က ka ကာ kā ကိ ki ကိ kī ကု ku ကု kū ကေ ke ကေ ko
 ခ kha ခါ khā ခိ khi ခိ khī ခု khu ခု khū ခေ khe ခေါ kho ...

CONJUNCT-CONSONANTS

က kka	ယ ṅgha	က ṇṭha	ရ dhya	လ pla	လ lla
က kka	ဇ cca	က ṇḍa	ဇ dhva	ဗ pba	လျ lya
ကျ kya	ခ ccha	က ṇṇa	န nta	ခ bbha	လှ lha
ကြ kri	ဇ jja	က ṇha	န ntva	ဗ bya	ဝှ vha
က kla	ဇ jjha	က tta	န ntha	ဗ bra	ကွ sta
က kva	ည ṇña	က ttha	န nda	ဗ mpa	ကြ strā
ရ khya	ပ ṇha	က tva	န ndra	ဗ mpha	သွ sna
ဇ khva	ပ ṇca	ကျ tya	န ndha	ဗ mba	သျ sya
ဂ gga	ခ ṇcha	ကြ tra	န nna	ခ mbha	သ ssa
လ ggha	ဇ ṇja	ဒ dda	ရ nya	ဗ mma	သွ sma
ရ gya	ဇ ṇjha	ဒ ddha	န nha	ရ mya	သွ sva
ဂ gra	ဇ ṭta	ရ dya	ဗ ppa	မှ mha	ကွ hma
က ṅka	ဇ ṭtha	ဒ dra	ဗ ppha	လျ yya	ကွ hva
န ṅkha	ဇ ḍḍa	ဒ dva	ရ pya	လျ yha	ဠ ḷha
ဝ ṅga					

၁ ၂ ၃ ၄ ၅ ၆ ၇ ၈ ၉ ၁၀
 1 2 3 4 5 6 7 8 9 0

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Dīghanikāya

Sīlakkhandhavagga-abhinavaṭīkā

Namo tassa Bhagavato Arahato Sammāsambuddhassa.

Ganthārambhakathā

Yo desetvāna saddhammaṃ, gambhīraṃ duddasaṃ varaṃ.

Dīghadassī ciraṃ kālāṃ, patiṭṭhāpesi sāsanaṃ.

Vineyyajjhāsaye chekaṃ, mahāmatim mahādayaṃ.

Natvāna taṃ sasaddhamma-gaṇaṃ gāravabhājanaṃ.

Saṅgītittayamārulhā, dīghāgamavarassa yā.

Samvaṇṇanā yā ca tassā, vaṇṇanā sādhuvaṇṇitā.

Ācariyadhammapāla-ttherenevābhisaṅkhatā.

Sammā nipuṇagambhīra-duddasatthappakāsanā.

Kāmañca sā tathābhūtā, paramparābhatā pana.

Pāṭhato atthato cāpi, bahuppamādalekhanā.

Saṅkhepattā ca sotūhi, sammā ñātuṃ sudukkarā.

Tasmā sabrahmacārīnaṃ, yācanaṃ samanussaraṃ.

Yo'nekasetanāgindo, rājā nānāraṭṭhissaro.

Sāsanasodhane daḥhaṃ, sadā ussāhamānaso.

Taṃ nissāya “mamesopi, Satthusāsana jotane.

Appeva nāmu patthambho, bhaveyyā”ti vicintayaṃ.

Vaṇṇanaṃ ārabhissāmi, sādhippāyamahāpayāṃ.

Atthaṃ tamupanissāya, aññañcāpi yathārahaṃ.

Cakkābhivuḍḍhikāmānaṃ, dhīrānaṃ cittatosanaṃ.

Sādhuvilāsiniṃ nāma, taṃ suṇātha samāhitāti.

Ganthārambhakathāvaṇṇanā

Nānāyanaṇipunaḡambhīravicitrasikkhattayaṃgahassa
Buddhānubuddha saṃvaṇṇitassa saddhāvahaguṇasampannassa
dīghāgamavarassa gambhīraduranubodhatthadīpakāṃ saṃvaṇṇanamimaṃ
karonto sakasamayasaṃyantaṃ gahanajjhogāhanasamattho
mahāveyyākaraṇoyamācariyo saṃvaṇṇanārambhe
ratanattayapaṇāmapayojanādividhānāni karonto paṭhamāṃ tāva
ratanattayapaṇāmaṃ kātuṃ **“karuṇāsītalahadayan”**ti-ādimāha. Ettha ca
saṃvaṇṇanārambhe ratanattayapaṇāmakaraṇappayojanaṃ tattha tattha
bahudhā papañcenti ācariyā. Tathā hi vaṇṇayanti—

“Saṃvaṇṇanārambhe Satthari paṇāmakaraṇaṃ dhammassa
svākkhātabhāvena Satthari pasādajananatthaṃ, Satthu ca
avitathadesanabhāvappakāsanena dhamme pasādajananatthaṃ.
Tadubhayappasādā hi mahato atthassa siddhi hoti”ti¹.

Atha vā “ratanattayapaṇāmapayojanaṃ attano ratanattayappasādassa
viññāpanatthaṃ, taṃ pana viññūnaṃ cittārādanatthaṃ, taṃ Atthakathāya
gāhaṇatthaṃ, taṃ sabbasampattinipphādanatthan”ti. Atha vā
“saṃvaṇṇanārambhe ratanattayavandanā saṃvaṇṇetabbassa dhammassa
pabhavanissayavisuddhipaṭivedanatthaṃ, taṃ pana dhammasaṃvaṇṇanāsu
viññūnaṃ bahumānuppādanatthaṃ, taṃ sammadeva tesāṃ
uggahaṇadhāraṇādikkamaladdhabbāya sammāpaṭipattiyaṃ
sabbahitasukhanipphādanatthan”ti. Atha vā “maṅgalabhāvato, sabbakiriyāsu
pubbakiccabhāvato, paṇḍitehi samācaritabhāvato, āyatim paṇesaṃ
diṭṭhānugati-āpajjanato ca saṃvaṇṇanāyaṃ ratanattayapaṇāmakiriyā”ti. Atha
vā “catugambhīrabhāvayuttaṃ dhammavinayaṃ saṃvaṇṇetukāmassa
mahāsamuddaṃ ogāhantassa viya paññāveyyattiyasamannāgatassāpi
mahantaṃ bhayaṃ sambhavati, bhayakkhayāvahañcetaṃ

1. Mūlaṭi 1. 1 piṭṭhe.

ratanattayaguṇānussaraṇajanitaṃ paṇāmapūjāvidhānaṃ, tato ca saṃvaṇṇanāyaṃ ratanattayapaṇāmakiriya”ti. Atha vā “asattharipi satthābhinivesassa lokassa yathābhūtaṃ Satthari eva Sammāsambuddhe satthusambhāvanattham, asatthari ca satthusambhāvanapariccajāpanattham, ‘Tathāgatappaveditaṃ dhammavinayaṃ pariyāpuṇitvā attano dahatī”ti¹ ca vuttadosapariharaṇattham saṃvaṇṇanāyaṃ paṇāmakiriya”ti. Atha vā “Buddhassa Bhagavato paṇāmaavidhānena Sammāsambuddhabhāvādhigamāya Buddhayānaṃ paṭipajjantānaṃ ussāhajanattham, saddhammassa ca paṇāmaavidhānena Paccekabuddhabhāvādhigamāya Paccekabuddhayānaṃ paṭipajjantānaṃ ussāhajanattham, saṃghassa ca paṇāmaavidhānena paramatthasaṃghabhāvādhigamāya sāvakayānaṃ paṭipajjantānaṃ ussāhajanattham saṃvaṇṇanāyaṃ paṇāmakiriya”ti. Atha vā “maṅgalādikāni satthāni anantarāyāni, ciraṭṭhitikāni, bahumatāni ca bhavantīti evaṃladdhikānaṃ cittaparitosanattham saṃvaṇṇanāyaṃ paṇāmakiriya”ti. Atha vā “sotujanānaṃ yathāvuttapaṇāmena anantarāyena uggahaṇadhāraṇādinipphādanattham saṃvaṇṇanāyaṃ paṇāmakiriya. Sotujanānuggahameva hi padhānaṃ katvā ācariyehi saṃvaṇṇanārambhe thutipaṇāmaparidīpakāni vākyāni nikkhipīyanti, itarathā vināpi taṃ nikkhepaṃ kāyamanopaṇāmeneva yathādhīppetappayojanasiddhito kimetena ganthagāravakaraṇenā”ti ca evamādinā. Mayaṃ pana idhādhīppetameva payojanaṃ dassayissāma, tasmā saṃvaṇṇanārambhe ratanattayapaṇāmakaraṇaṃ yathāpaṭiññātasamvaṇṇanāya anantarāyena parisamāpanatthanti veditabbaṃ. Idameva ca payojanaṃ ācariyena idhādhīppetam. Tathā hi vakkhati “iti me pasannamatino -pa-tassānubhāvenā”ti. Ratanattayapaṇāmakaraṇañhi yathāpaṭiññātasamvaṇṇanāya anantarāyena parisamāpanattham ratanattayapūjāya paññāpāṭavabhāvato, tāya ca paññāpāṭavaṃ rāgādimalavidhamanato. Vuttañhetam—

“Yasmiṃ Mahānāma samaye ariyasāvako Tathāgataṃ anussarati, nevassa tasmim samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti, ujugatamevassa tasmim samaye cittaṃ hoti”ti-ādi².

1. Vi 1. 115 piṭṭhe.

2. Am 2. 252; Am 3. 531 piṭṭhesu.

Tasmā ratanattayapūjāya vikkhālitamalāya paññāya pāṭavasiddhi. Atha vā ratanattayapūjāya paññāpadaṭṭhānasamādhīhetuttā paññāpāṭavam.

Vuttañhetam—

“Ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammopasaṃhitaṃ pāmojjaṃ, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedayati, sukhino cittaṃ samādhīyati”¹.

Samādhissa ca paññāya padaṭṭhānabhāvo “samāhito yathābhūtaṃ pajānāti”² vuttōyeva. Tato evaṃ paṭubhūtāya paññāyakhedamabhibhuyya paṭiññātaṃ saṃvaṇṇanaṃ samāpayissati. Tena vuttaṃ “ratanattayapaṇāmakaraṇaṃhi -pa- paññāpāṭavabhāvato”³ti. Atha vā ratanattayapūjāya āyuvāṇṇasukhabalavaḍḍhanato anantarāyena parisamāpanaṃ vedītabbhaṃ. Ratanattayapaṇāmena hi āyuvāṇṇasukhabalāni vaḍḍhanti. Vuttañhetam—

“Abhivādanasīlissa, niccaṃ vuḍḍhāpacāyino.

Cattāro dhammā vaḍḍhanti, āyu vaṇṇo sukhaṃ balan”³.

Tato āyuvāṇṇasukhabalavuddhiyā hotveva kāriyaniṭṭhānanti vuttaṃ “ratanattayapūjāya āyu -pa- vedītabbhaṃ”⁴ti. Atha vā ratanattayapūjāyapaṭibhānāparihānāvahattā anantarāyena parisamāpanaṃ vedītabbhaṃ. Aparihānāvahā hi ratanattayapūjā. Vuttañhetam—

“Sattime bhikkhave aparihānīyā dhammā, katame satta? Satthugāravatā, dhammagāravatā, saṃghagāravatā, sikkhagāravatā, samādhigāravatā, kalyāṇamittatā, sovacassatā”⁴. Tato paṭibhānāparihānena hotveva yathāpaṭiññātaparisamāpananti vuttaṃ “ratanattaya -pa- vedītabbhaṃ”⁴ti. Atha vā pasādavatthūsu pūjāya puññātisayabhāvato anantarāyena parisamāpanaṃ vedītabbhaṃ. Puññātisayā hi pasādavatthūsu pūjā. Vuttañhetam—

1. Am 2. 252; Am 3. 531 piṭṭhesu.

2. Sam 2. 12, 302; Sam 3. 363; Khu 10. 50, 253; Khu 11. 38 piṭṭhesu.

3. Khu 1. 29 piṭṭhe Dhammapade.

4. Am 2. 420 piṭṭhe.

“Pūjārahe pūjayato, Buddhe yadi va sāvake.

Papañcasamatikkante, tiṇṇasokapariddave.

Te tādise pūjayato, nibbute akutobhaye.

Na sakkā puññaṃ saṅkhātum, imettamapi kenacī”ti¹.

Puññātisayo ca yathādhīppetaparīsamāpanupāyo. Yathāha—

“Esa devamanussānaṃ, sabbakāmadado nidhi.

Yaṃ yadevābhipatthenti, sabbametena labbhatī”ti².

Upāyesu ca paṭipannassa hotveva kāriyaṇiṭṭhānanti vuttaṃ
 “pasādavatthūsu -pa- veditabban”ti. Evaṃ ratanattayapūjā
 niratisayapuññakkhetasambuddhiyā aparimeyyappabhāvo puññātisayoti
 bahuvīdhanatārayepi lokasannivāse
 antarāyanibandhanasakalasamkilesaviddhamsanāya pahoti, bhayādi-
 upaddavañca nivāreti. Tasmā suvuttaṃ “saṃvaṇṇanārambhe
 ratanattayapaṇāmakaraṇaṃ yathāpaṭiññātasamvaṇṇanāya anantarāyena
 parīsamāpanatthanti veditabban”ti.

Evaṃ pana sapayojanaṃ ratanattayapaṇāmaṃ kattukāmo
 Buddharatanamūlakattā sesaratanānaṃ paṭhamaṃ tassa paṇāmaṃ kātumāha
 “**karuṇāsītalahadayaṃ -pa- gativimuttan**”ti. Buddharatanamūlakāni hi
 dhammasaṃgharatanāni, tesu ca dhammaratanamūlakaṃ saṃgharatanam,
 tathābhāvo ca “puṇṇacando viya Bhagavā, candakiraṇanikaro viya tena
 desito dhammo, candakiraṇasamuppāditapīṇito loko viya saṃgho”ti
 evamādihi Aṭṭhakathāyamāgata-upamāhi vibhāvetabbo. Atha vā
 sabbasattānaṃ aggoti katvā paṭhamaṃ Buddho, tappabhavato,
 tadupadesitato ca tadanantaraṃ dhammo, tassa dhammassa ādhāraṇato
 tadāsevanato ca tadanantaraṃ saṃgho vutto. “Sabbasattānaṃ vā
 hitevinīyajakoti katvā paṭhamaṃ Buddho, sabbasattahitattā tadanantaraṃ
 dhammo, hitādhigamāya paṭipanno adhigatahito cāti katvā tadanantaraṃ
 saṃgho vutto”ti Aṭṭhakathāgatanayena anupubbatā veditabbā.

1. Khu 1. 42; Khu 3. 147 piṭṭhesu.

2. Khu 1. 10 piṭṭhe Khuddakapāṭhe.

Buddharatanapaṇāmañca karonto kevalapaṇāmato
 thomanāpubbaṅgamoṇa sātisayoti “**karuṇāsītalahaḍayan**”ti-ādipadehi
 thomanāpubbaṅgamataṃ dasseti. Thomanāpubbaṅgamena hi paṇāmena
 Satthu guṇātisayayogo, tato cassa anuttaravandanīyabhāvo, tena ca attano
 paṇāmassa khettaṅgatabhāvo, tena cassa khettaṅgatassa paṇāmassa
 yathādhīppetanipphattihetubhāvo, dassitoti. Thomanāpubbaṅgamatañca
 dassento yassā saṃvaṇṇanaṃ kattukāmo, sā suttantadesanā
 karuṇāpaññāppadhānāyeṇa, na vinayadesanā viya karuṇāppadhānā, nāpi
 abhidhammadesanā viya paññāppadhānāti tadubhayappadhānameva
 thomanamārabhati. Esā hi ācariyassa pakati, yadidaṃ
 ārambhānurūpathomanā. Teneva ca vinayadesanāya saṃvaṇṇanārambhe “yo
 kappakoṭṭhihi -pa- mahākāruṇikassa tassā”ti¹ karuṇāppadhānaṃ,
 abhidhammadesanāya saṃvaṇṇanārambhe “karuṇā viya -pa- yathāruccī”ti²
 paññāppadhānañca thomanamāradham. Vinayadesanā hi
 āsayādinirapekkhakevalakaruṇāya pākatikasattenāpi asotabbārahaṃ suṇanto,
 apucchitabbārahaṃ pucchanto, avattabbārahañca vadanto sikkhāpadaṃ
 paññāpesīti karuṇāppadhānā. Tathā hi ukkaṃsapariyantagatahirottappopi
 Bhagavā lokiyasādhujanehipi pariharitabbāni “sikharaṇī, sambhinnā”ti-
 ādivacanāni³, yathāparādhānaṃ garahavacanāni mahākāruṇāsaṃcoditamānaso
 mahāparisamajjhe abhāsi, taṃtaṃsikkhāpadapaññāttikāraṇāpekkhāya ca
 Verañjādīsu sārīrikaṃ khedamanubhosi. Tasmā kiñcāpi
 bhūmantarapaccayākārasamayantarakathānaṃ viya vinayapaññāttiyāpi
 samuṭṭhāpikā paññā anaññasādhāraṇatāya atisayakiccavatī, karuṇāya kiccaṃ
 pana tatopi adhikanti vinayadesanāya karuṇāppadhānatā vuttā.
 Karuṇābyāpārādhikatāya hi desanāya karuṇāppadhānatā, abhidhammadesanā
 pana kevalapaññāppadhānā paramatthadhammānaṃ
 yathāsabhāvapaṭivedhasamatthāya paññāya tattha sātisayappavattito.
 Suttantadesanā pana karuṇāpaññāppadhānā tesāṃ tesāṃ sattānaṃ
 āsayānusayādhimutticaritādibhedaparicchindanasamatthāya paññāya sattesu
 ca mahākāruṇāya tattha sātisayappavattito. Suttantadesanāya hi
 mahākāruṇāya samāpattibahulo vineyyasantāne

1. Vi-Ṭṭha 1. 1 piṭṭhe.

2. Abhi-Ṭṭha 1. 1 piṭṭhe.

3. Vi 1. 189 piṭṭhe.

tadajjhāsayānulomena gambhīramatthapadaṃ paṭiṭṭhapesi. Tasmā ārambhānurūpaṃ karuṇāpaññāppadhānameva thomaṇaṃ katanti veditabbaṃ, ayamettha samudāyattho.

Ayaṃ pana avayavattho—kiratīti **karuṇā**, paraḍukkhaṃ vikkhipati paccayavekallakaraṇena apañetīti attho. Dukkhitesu vā kiriyati pasāriyatīti **karuṇā**. Atha vā kiṇatīti **karuṇā**, paraḍukkhe sati kāruṇikaṃ himsati vibādhati, paraḍukkhaṃ vā vināsetīti attho. Paraḍukkhe sati sādhuṇaṃ kampanaṃ hadayakhedaṃ karotīti vā **karuṇā**. Atha vā kamiti sukhaṃ, taṃ rundhatīti **karuṇā**. Esā hi paraḍukkhaṇayanakāmatālakkaṇā attasukhanirapekkhatāya kāruṇikānaṃ sukhaṃ rundhati vibandhatīti, sabbattha saddasatthānusārena padanipphatti veditabbā. Uṇhābhittatthehi sevīyatīti sītaṃ, uṇhābhisamaṇaṃ. Taṃ lāti gaṇhātīti **sītalaṃ**, “cittaṃ vā te khipissāmi, hadayaṃ vā te phālessāmi”¹ti ettha uro “hadayaṃ”ti vuttaṃ, “vakkāmi hadayaṃ”²ti ettha hadayavatthu, “hadayā hadayaṃ maññe aññāya tacchatī”³ti ettha cittaṃ, idhāpi cittameva abbhantarattittha **hadayaṃ**. Attano sabhāvaṃ vā haratīti **hadayaṃ**, ra-kārassa da-kāraṃ katvāti neruttikā. Karuṇāya sītalaṃ hadayamassāti karuṇāsītalahadayo, taṃ **karuṇāsītalahadayaṃ**.

Kāmañcetta paresaṃ hitopasaṃhārasukhādi-aparihānījñānasabhāvatāya, byāpādādīnaṃ ujuvipaccanīkatāya ca sattasāntānagatasantāpavicchedanākārappavattiyā mettāmuditānampi cittasītalabhāvakāraṇatā upalabbhati, tathāpi paraḍukkhaṇayanakārappavattiyā parūpatāpāsahanarasā avihimsābhūtā karuṇāva visesena Bhagavato cittassa cittapassaddhi viya sītibhāvanimittanti tassāyeva cittasītalabhāvakāraṇatā vuttā. Karuṇāmukhena vā mettāmuditānampi hadayasītalabhāvakāraṇatā vuttāti daṭṭhabbaṃ. Na hi sabbattha niravasesattho upadisīyati, padhānasahacaraṇāvīnābhāvādīnayehipi yathālabbhamānaṃ gayhamānattā. Apicettha taṃsāmpayuttañāṇassa cha-asādhāraṇaṇāṇāpariyāpannatāya asādhāraṇaṇāṇavisesanibandhanabhūtā sātisaṃsaṃ, niravasesaṇa

1. Saṃ 1. 216; Khu 1. 306 piṭṭhesu.

2. Ma 1. 72; Ma 2. 84; Ma 3. 132 piṭṭhādīsu.

3. Ma 1. 38 piṭṭhe.

sabbaññutaññānaṃ viya savisaṃsāraṇaṃ mahākaruṇābhāvaṃ upagatā
 anaññasādhāraṇasāṭṭhāya abhāvappattā karuṇāva hadayasītalattahetubhāvena
 vuttā. Atha vā satipi mettāmoditānaṃ pāsaṃ hitopasaṃhārasukhādi-
 aparihāṇijjhānasabhāvatāya sātisaṃ hadayasītalabhāvanibandhanatte
 sakalabuddhaguṇavisesakāraṇatāya tāsampi kāraṇanti karuṇāya eva
 hadayasītalabhāvakāraṇatā vuttā. Karuṇānidānaṃ hi sabbepi Buddhaguṇā.
 Karuṇānubhāvanibbāpiyamānasamsāradukkhāsantāpassa hi Bhagavato
 paraḍukkāpanayanakāmatāya anekānapi kappānamasaṅkhyeyyāni
 akilantarūpasseva niravasesabuddhakaradhammasambharaṇanirātassa
 samadhiḡatadhammādhīpateyyassa ca sannihitesupi sattaśaṅghā¹
 samupanītaḡadayaṃ upatāpanimittesu na īsakampi cittasītibhāvaṃ
 aññathattamahosīti. Tīsu cettha vikappesu paṭhame vikappe avisesabhūtā
 Buddhabhūmigatā, dutiye tattheva mahākaruṇābhāvūpagatā, tatiye
 paṭhamābhinihārato paṭṭhāya tīsupi avatthāsu pavattā Bhagavato karuṇā
 saṅgahitāti daṭṭhabbā.

Pajānātīti **paññā**, yathāsabhāvaṃ pakārehi paṭivijjhatīti attho.
 Paññāpetīti vā **paññā**, taṃ tadatthaṃ pakāṇaṃ karotīti attho. Sāyeva
 ñeyyāvaraṇappahānato pakārehi dhammasabhāvajotanaṭṭhena pajjototi
paññāpajjoto. Paññavato hi ekapallaṅkenapi nisinnassa dasasahassilokadhātu
 ekapajjotā hoti. Vuttañhetuṃ Bhagavatā “cattārome bhikkhave Pajjotā.
 Katame cattāro? Candapajjoto, sūriyapajjoto, aggipajjoto, paññāpajjoto, ime
 kho bhikkhave cattāro pajjotā. Etadaggaṃ bhikkhave imesaṃ catunnaṃ
 Pajjotānaṃ yadidaṃ paññāpajjoto”ti². Tena viḡato visesena samugghāṭitoti
paññāpajjotaviḡato, visesatā cettha upari āvi bhavissati. Mūyanti tena,
 sayāṃ vā mūyati, mūyhanamattameva vā tanti **moho**, avijjā. Sveva
 visayasabhāvapaṭicchādanato andhakārasarikkhatāya tamo viyāti **mohatamo**.
 Satipi tamasaddassa sadisaḡappanāmantarena avijjāvācakatte
 mohasaddasannidhānena tabbisesakatāvettha yuttāti sadisaḡappanā.
 Paññāpajjotaviḡato

1. Saṅkhata (Ka)

2. Am 1. 457 piṭṭhe.

mohatamo yassāti paññāpajjotavihatamohatamo, taṃ
paññāpajjotavihatamohatamaṃ.

Nanu ca sabbesampi khīṇāsavānaṃ paññāpajjotena avijjandhakārahatatā sambhavati, atha kasmā aññāsādhāraṇāvisesasaguṇena Bhagavato thomaṇā vuttāti? Savāsanappahānena anaññāsādhāraṇāvisesatāsambhavato. Sabbesampi hi khīṇāsavānaṃ paññāpajjotahatāvijjandhakārattepi sati saddhādhimuttehi viya diṭṭhippattānaṃ sāvakapaccekabuddhehi Sammāsambuddhānaṃ savāsanappahānena kilesappahānassa viseso vijjatevāti. Atha vā paropadesamantarena attano santāne accantaṃ avijjandhakāravigamassa nipphāditattā¹, tattha ca sabbaññutāya balesu ca vasībhāvassa samadhigatattā, parasantatiyañca dhammadesanāṭisayānubhāvena sammadeva tassa pavattitattā, Bhagavāyeva visesato paññāpajjotavihatamohatamabhāvena thometabboti. Imasmiñca atthavikappe paññāpajjotapadena sasantānagatamohavidhamanā paṭivedhapaññā ceva parasantānagatamohavidhamanā desanāpaññā ca sāmāññaniddesena, ekasesanayena vā saṅgahitā. Na tu purimasmiṃ atthavikappe viya paṭivedhapaññāyevāti veditabbaṃ.

Aparo nayo—Bhagavato ñāṇassa ñeyyapariyantikattā sakalañeyyadhammasabhāvāvabodhanasamatthena anāvaraṇaññāsaṅkhātena paññāpajjotena sakalañeyyadhammasabhāvacchādakamohatamassa vihatattā anāvaraṇaññāabhūtena anaññāsādhāraṇapaññāpajjotavihatamohatamabhāvena Bhagavato thomaṇā veditabbā. Imasmiṃ pana atthavikappe mohatamavidhamanante adhigatattā anāvaraṇaññānaṃ kāraṇūpacārena sakasantāne mohatamavidhamananti veditabbaṃ. Abhinīhārasampattiyā savāsanappahānameva hi kilesānaṃ ñeyyāvaraṇappahānanti, parasantāne pana mohatamavidhamanassa kāraṇabhāvato phalūpacārena anāvaraṇaññānameva mohatamavidhamananti vuccati. **Anāvaraṇaññānanti** ca sabbaññutaññānameva, yena dhammadesanāpaccavekkhaṇāni karoti. Tadidañhi ñāṇadvayaṃ atthato ekameva. Anavasesasaṅkhatāsaṅkhatasammutidhammārammaṇatāya

1. Nibbattitattā (Mūlapaṇ-Ṭī 1. 4 piṭṭhe.)

sabbaññutaññānaṃ tatthāvaraṇābhāvato nissaṅgacāramupādāya
anāvaraṇaññanti, visayappavattimukhena pana aññehi
asādhāraṇābhāvadassanattamaṃ dvidhā katvā chaḷāsādhāraṇaññabhede
vuttaṃ.

Kim panettha kāraṇaṃ avijjāsamugghātōyeveko pahānasampattivasena
Bhagavato thomaṇāya gayhati, na pana sātisaṃsaṃ
niravasesakilesappahānanti? Vuccate—tappahānavacaneneva hi
tadekaṭṭhatāya sakalasamkilesasamugghātassa jotitabhāvato
niravasesakilesappahānamettha gayhati. Na hi so samkilesō atthi, yo
niravasesāvijjāsamugghātānena na pahīyatīti. Atha vā
sakalakusaladhammupattiyā, saṃsāranivattiyā ca vijjā viya
niravasesākusaladhammupattiyā, saṃsārappavattiyā ca avijjāyeva
padhānakāraṇanti tabbighātavacaneneva
sakalasamkilesasamugghātavacanasiddhito soyeveko gayhatīti. Atha vā
sakalasamkilesadhammānaṃ muddhabhūtatā avijjāya
taṃsamugghātōyeveko gayhati. Yathāha—

“Avijjā muddhāti jānāhi, vijjā muddhādhipatīnī.

Saddhāsatisamādhīhi, chandavīriyena saṃyutā”ti¹.

Sanarāmaralokagarunti ettha pana paṭhamapakatīyā avibhāgena sattopi
naroti vuccati, idha pana dutiyapakatīyā manujapurisoyeva, itarathā
lokasaddassa avattabbatā siyā. “Yathā hi paṭhamapakatibhūto satto itarāya
pakatīyā seṭṭhatṭhena pure uccaṭṭhāne seti pavattatīti **purisoti** vuccati, evaṃ
jeṭṭhabhāvaṃ netīti **naroti**. Puttabhātubhūtopi hi puggalo
mātujeṭṭhabhaginīnaṃ pituṭṭhāne tiṭṭhati, pageva bhātubhūto itarāsan”ti²
nāvāvimānavanṇanāyaṃ vuttaṃ. Ekasesappakappanena
puthuvacanantaviggahena vā narā, maraṇaṃ maro, so natthi yesanti **amarā**,
saha narehi, amarehi cāti **sanarāmaro**, garati uggacchati uggato pākaṭo
bhavatīti **garu**, garasaddo hi uggame. Apica pāsāṇacchattaṃ viya
bhāriyatṭhena “garū”ti vuccati.

1. Khu 1. 433; Khu 8. 5 piṭṭhesu.

2. Vimāna-Ṭṭha 37 piṭṭhe.

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

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

“Atthañhi Nātho saraṇaṃ avoca,
 Na byañjanaṃ lokahito Mahesi.
 Tasmā akatvā ratimakkharesu,
 Atthe niveseyya matim matimā”ti¹.

Kāmañcettha sattasaṅkhārābhājanavasena tividho loko, garubhāvassa pana adhippetattā garukaraṇasamatthasseva yujjanato sattalokavasena attho gahetabbo. So hi lokīyanti ettha

1. Kaṅkhā-Ṭṭha 114 piṭṭhe.

puññāpuññāni, tabbipāko cāti **loko**, dassanatthe ca lokasaddamicchanti saddavidū. Amaraggahaṇena cettha upapattidevā adhippetā. Aparo nayo— samūhattho ettha lokasaddo samudāyavasena lokīyati paññāpīyatīti katvā. Saha narehīti **sanarā**, teyeva amarāti **sanarāmarā**, tesarū loko tathā, purimanayeneva yojetabbaṃ. Amarasaddena cettha upapattidevā viya visuddhidevāpi saṅgayhanti. Tepi hi paramatthato maraṇābhāvato **amarā**. Imasmim̐ pana atthavikappe narāmarānameva gahaṇaṃ ukkaṭṭhaniddesavasena yathā “Satthā devamanussānaṃ”¹. Tathā hi sabbānatthaparihānapubbaṅgamāya niravasesahitasukhavidhānatapparāya niratisayāya payogasampattiyā, sadevamanussāya pajāya accantamupakāritāya aparimitanirupamappabhāvaguṇasamaṅgitāya ca sabbasattuttamo Bhagavā aparimāṇāsu lokadhātūsu aparimāṇānaṃ sattānaṃ uttamamanaññasādhāraṇaṃ gāravaṭṭhānanti. Kāmañca itthīnampi tathā-upakārattā Bhagavā garuyeva, padhānabhūtaṃ pana lokaṃ dassetuṃ purisaliṅgena vuttanti daṭṭhabbaṃ. Neruttikā pana avisesanicchitaṭṭhāne tathā niddiṭṭhamicchanti yathā “narā nāgā ca gandhabbā, abhivādetvāna pakkamun”². Tathā cāhu—

“Napuṃsakena liṅgena, saddodāhu pumena vā.
Niddissatīti nātabba-mavisesavinicchite”^{ti}.

Vandeti ettha pana—

Vattamānāya pañcamyṃ, sattamyāñca vibhattiyāṃ.
Etesu tīsu ṭhānesu, **vandesaddo** pavattati.

Idha pana vattamānāyaṃ aññāsamasambhavato. Tattha ca uttamapurisavasenattho gahetabbo “ahaṃ vandāmī”^{ti}. Namanathutiyatthesu ca vandasaddamicchanti ācariyā, tena ca sugatapadaṃ, nāthapadaṃ vā ajjhāharitvā yojetabbaṃ. Sobhanaṃ gataṃ gamanaṃ etassāti **Sugato**. Gamanañcettha kāyagamaṇaṃ, ñāṇagamaṇaṃ, kāyagamaṇampi vineyyajanopasaṅkamaṇaṃ, pakatigamaṇaṃcāti dubbidhaṃ. Bhagavato hi vineyyajanopasaṅkamaṇaṃ ekantena tesarū

1. Dī 1. 46, 82 piṭṭhesu.

2. Khu 3. 5 piṭṭhe. (Atthato samānaṃ.)

hitasukhanipphādanato sobhanam, tathā
 lakkhaṇānubyañjanapaṭimaṇḍitarūpakāyatāya
 dutavilambitakhalitānukaḍḍhananippīlanukkuṭīkakuṭīlākulatādidosarahitama
 vahasitarāja haṃsavasabhavāraṇamigarājagamanam pakatigamanañca,
 vimalavipulakaruṇāsativīriyādiguṇavisesasahitampi ñāṇagamanam
 abhinīhārato paṭṭhāya yāva mahābodhi, tāva niravajjatāya sobhanamevāti.
 Atha vā “sayambhūñāṇena sakalampi lokam pariññābhisamayavasena
 pariṇānanto sammā gato avagatoti **Sugato**. Yo hi gatyattho, so Buddhyattho.
 Yo ca Buddhyattho, so gatyatthoti. Tathā lokasamudayan
 pahānābhisamayavasena pajahanto anuppattidhammatamāpādentō sammā
 gato atītōti **Sugato**. Lokanīrodham sacchikiriyābhisamayavasena sammā
 gato adhigatoti **Sugato**. Lokanīrodhagāminim paṭipadam
 bhāvanābhisamayavasena sammā gato paṭipannoti **Sugato**, ayañcattho
 ‘sotāpattimaggena ye kilesā pahīnā, te kilese na puneti na pacceti na
 paccāgacchatī’ti¹ **Sugato**’ti-ādinā niddesanayena vibhāvetabbo.

Aparo nayo—sundaram sammāsambodhim, nibbānameva vā gato
 adhigatoti **Sugato**. Bhūtam taccham atthasamhitam yathāraham
 kālayuttameva vācam vineyyānam sammā gadatīti vā **Sugato** da-kārassa ta-
 kāram katvā, tam **Sugatam**. Puññāpuññakammehi upapajjanavasena
 gantabbāti **gatiyo**, upapattibhavavisesā. Tā pana nirayādibhedena
 pañcavidhā, sakalassāpi bhavagāmikammassa ariyamaggādhigamena
 avipākārahābhāvakaraṇena nivattitattā pañcahipi tāhi viśaṃyutto hutvā
 muttōti **gativimutto**. Uddhamuddhabhavagāmino hi devā
 taṃtamkammavipākādānakālānurūpena tato tato bhavato muttāpi
 muttamattāva, na pana viśaṇṇogavasena muttā, gatipariyāpannā ca
 taṃtambhavagāmikammassa ariyamaggena anivattitattā, na tathā Bhagavā.
 Bhagavā pana yathāvuttappakārena viśaṃyutto hutvā muttōti. Tasmā anena
 Bhagavato katthacipi gatiyā apariyāpannatam dasseti. Yato ca Bhagavā
 “Devātidevo”ti vuccati. Tenevāha—

1. Khu 7. 88; Khu 8. 83 piṭṭhesu.

“Yena devūpapatyassa, gandhabbo vā vihaṅgamo.
Yakkhattaṃ yena gaccheyyaṃ, manussattaṅca abbaje.
Te mayhṃ āsavā khīṇā, viddhastā vinaḷikātā”¹.

Taṃtaṃgatisaṃvattanakānañhi kammakilesānaṃ mahābodhimūleyeva
aggamaggena pahīnattā natthi Bhagavato taṃtaṃgatipariyāpannatāti
accantameva Bhagavā
sabbabhavayonigativinñāṇaṭṭhitisattāvāsasattanikāyehi parimuttoti. Atha vā
kāmaṃ sa-upādisesāyapi nibbānadhātuyā tāhi gatīhi vimutto, esā pana
“paññāpajjotavihatamohataman”ti etthevantogadhāti iminā padena
anupādisesāya nibbānadhātuyāva thometīti daṭṭhabbaṃ.

Ettha pana attahitasampatti parahitapaṭipattivasena dvihākārehi
Bhagavato thomanā katā hoti. Tesu anāvaraṇaṇāṇadhigamo, saha vāsanāya
kilesānamaccantappahānaṃ, anupādisesanibbānappatti ca attahitasampatti
nāma, lābhasakkārādīnirapekkhacittassa pana
sabbadukkhaniyyānikadhammadesanāpayogato Devadattādīsipi
viruddhasattesu niccaṃ hitajjhāsayatā, vinītabbasattānaṃ
ñāṇaparipākakālāgamaṇaṅca āsayato parahitapaṭipatti nāma. Sā pana
āsayapayogato duvidhā, parahitapaṭipatti tividhā ca attahitasampatti imāya
gāthāya yathārahaṃ pakāsītā hoti. “Karuṇāsītalahaḍayan”ti hi etena āsayato
parahitapaṭipatti, sammā gadanatthena sugatasaddena payogato
parahitapaṭipatti. “Paññāpajjotavihatamohatamaṃ gativimuttan”ti etehi,
catusaccapaṭivedhatthena ca sugatasaddena tividhāpi attahitasampatti,
avasīṭṭhaṭṭhena pana tena “sanarāmaralokagarun”ti ca etena sabbāpi
attahitasampatti, parahitapaṭipatti ca pakāsītā hoti.

Atha vā hetuphalasattūpakāravasena tihākārehi thomanā katā. Tattha
hetu nāma mahākaruṇāsamāyogo, bodhisambhārasambharaṇaṅca,
tadubhayampi paṭhamapadena yathārutato, sāmattihiyato ca pakāsitaṃ.
Phalaṃ pana ñāṇappahāna-ānubhāvarūpakāyasampdāvasena

1. Am 1. 348 piṭṭhe.

catubbidham. Tattha sabbaññutaññānapadaṭṭhānaṃ maggaññaṃ,
tammūlakāni ca Dasabalādiññānāni ñāṇasampadā,
savāsanasakalasamkilesānamaccantamanuppādadhammatāpādanam
pahānasampadā, yathicchitanipphādane ādhipaccam ānubhāvasampadā,
sakalalokanayanābhisekabhūtā pana lakkhaṇānubyañjanapaṭimaṇḍitā
attabhāvasampatti rūpakāyasampadā. Tāsu ñāṇappahānasampadā
dutiya padena, saccapaṭivedhatthena ca sugatasaddena pakāsītā,
ānubhāvasampadā tatiya padena, rūpakāyasampadā
sobhanakāyagamanatthena sugatasaddena lakkhaṇānubyañjanapāripūriyā
vinā tadabhāvato. Yathāvuttā duvidhāpi parahitapaṭipatti
sattūpakārasampadā, sā pana sammā gadanatthena sugatasaddena pakāsītāti
veditabbā.

Apica imāya gāthāya sammāsambodhi tammūla tappaṭipattiyādayo
anekasamaggaññā ācariyena pakāsītā honti. Esā hi ācariyānaṃ pakati,
yadidaṃ yena kenaci pakārena atthantaraviññāpanam. Katham?
“Karūṇāsītalahadayan”ti hi etena sammāsambodhiyā mūlam dasseti.
Mahākarūṇāsaṇcoditamānaso hi Bhagavā saṃsārapaṇkato sattānaṃ
samuddharaṇattham katābhinihāro anupubbena pāramiyo pūretvā anuttaram
sammāsambodhimadhigatoti karūṇā sammāsambodhiyā mūlam.
“Paññāpajjotavihatamohataman”ti etena sammāsambodhim dasseti.
Sabbaññutaññānapadaṭṭhānañhi aggamaggaññaṃ,
aggamaggaññānapadaṭṭhānañca sabbaññutaññānaṃ “sammāsambodhi”ti
vuccati. Sammā gamanatthena sugatasaddena sammāsambodhiyā paṭipattim
dasseti
līnuddhaccapaṭiṭṭhānāyūhanakāmasukhattakilamathānuyogasassatucchedābhi
nivesādi-antadvayarahitāya karūṇāpaññāpariggahitāya majjhimāya
paṭipattiyā pakāsanato, itarehi sammāsambodhiyā
padhānāppadhānappabhedaṃ payojanam dasseti. Saṃsāramahoghato
sattasantāraṇaṇhettha padhānam, tadāññamappadhānam. Tesu ca padhānena
payojanena parahitapaṭipattim dasseti, itarena attahitasampattim,
tadubhayena ca attahitapaṭipannādīsu catūsu puggalesu Bhagavato
catutthapuggalabhāvaṃ pakāseti. Tena ca anuttaram dakkhiṇeyyabhāvaṃ,
uttamañca vandanīyabhāvaṃ, attano ca vandanāya khettaṅgatabhāvaṃ
vibhāveti.

Apica karūṇāggahaṇena lokiyesu
mahaggatabhāvappattāsādhāraṇaṇagūḍadīpanato sabbalokiyagūṇasampatti
dassitā, paññāggahaṇena

sabbaññutaññānapadaṭṭhānamaggaññāṇādīpanato sabbalokuttaraguṇasampatti.
Tadubhayaggahaṇasiddho hi attho “sanarāmaralokagaruṇ”ti-ādinā
vipaṇcīyatīti. Karuṇāggahaṇena ca nirupakkilesamupagamanam dasseti,
paññāggahaṇena apagamanam. Tathā karuṇāggahaṇena
lokasamaññānurūpaṃ Bhagavato pavattiṃ dasseti lokavohāravisaṃyattā
karuṇāya, paññāggahaṇena lokasamaññāya anāpāyānaṃ.
Sabbhāvanābodhena hi dhammānam sabbhāvaṃ atidhāvitvā
sattādiaparāmanam hoti. Tathā karuṇāggahaṇena
mahākaruṇāsamāpattivihāraṃ dasseti, paññāggahaṇena tīsu kālesu
appaṭihataññānam, catusaccaññānam, catuṇṇasambhidaññānam,
catuṇṇasārajjāññānam, karuṇāggahaṇena mahākaruṇāsamāpattiññānaṃ
gahitattā sesāsādhāraṇaṇāni, cha abhiññā, aṭṭhasu parisāsu
akampanaññāni, dasa balāni, cuddasa Buddhaguṇā, soḷasa ñāṇacariyā,
aṭṭhārasa Buddhadhammā, catucattārīsa ñāṇavattūni, sattasattā
ñāṇavattūnīti evamādīnam anekesaṃ paññāpabhedānam vasena ñāṇacāraṃ
dasseti. Tathā karuṇāggahaṇena caraṇasampattiṃ, paññāggahaṇena
vijjāsampattiṃ. Karuṇāggahaṇena attādhīpatitā, paññāggahaṇena
dhammādhīpatitā. Karuṇāggahaṇena Lokanāthabhāvo, paññāggahaṇena
attanāthabhāvo. Tathā karuṇāggahaṇena pubbakārībhāvo, paññāggahaṇena
kataññutā. Karuṇāggahaṇena aparantapatā, paññāggahaṇena anattantapatā.
Karuṇāggahaṇena vā Buddhakaradhammasiddhi, paññāggahaṇena
Buddhabhāvasiddhi. Tathā karuṇāggahaṇena parasantāraṇam,
paññāggahaṇena attasantāraṇam. Tathā karuṇāggahaṇena sabbasattesu
anuggahacittatā, paññāggahaṇena sabbadhammesu virattacittatā dassitā hoti
sabbesaṇca Buddhaguṇānam karuṇā ādi tannidānabhāvato, paññā
pariyosānam tato uttari karaṇīyābhāvato. Iti ādipariyosānadassanena sabbe
Buddhaguṇā dassitā honti. Tathā karuṇāggahaṇena
sīlakkhandhapubbaṅgamo samādhikkhandho dassito hoti. Karuṇānidānañhi
sīlam tato pāṇātipātādiviratippavattito, sā ca jhānattayasampayoginīti,
paññāvacanena paññākkhandho. Sīlaṇca sabbabuddhaguṇānam ādi, samādhī
majjhe, paññā pariyosānanti evampi ādimajjhāpariyosānakalyāṇā sabbe
Buddhaguṇā dassitā honti nayato dassitattā. Eso eva hi niravasesato
Buddhaguṇānam dassanupāyo, yadidaṃ nayaggāhaṇam, aññathā

ko nāma samattho Bhagavato guṇe anupadam niravasesato dassetuṃ.
Tenevāha—

“Buddhopi Buddhassa bhaṇeyya vaṇṇaṃ,
Kappampi ce aññaṃabhāsamāno.
Khīyetha kappo ciradīghamantare,
Vaṇṇo na khīyetha Tathāgatassā”ti¹.

Teneva ca āyasmatā Sāriputtatherenāpi Buddhaguṇaparicchedanaṃ pati
Bhagavatā anuyuttana “no hetam bhante”ti paṭikkhipitvā “apica me bhante
dhammanvayo vidito”ti² **Sampasādanīyasutte** vuttaṃ.

Evam saṅkhepena sakalasabbaññuguṇehi Bhagavato
thomanāpubbaṅgamaṃ paṇāmaṃ katvā idāni saddhammassāpi
thomanāpubbaṅgamaṃ paṇāmaṃ karonto “**Buddhopi**”ti-ādimāha.
Tatthāyaṃ saha padasambandhena saṅkhepattho—
yathāvuttavividhaguṇagaṇasamannāgato **Buddhopi yaṃ**
ariyamaggasaṅkhātāṃ **dhammaṃ**, saha pubbabhāgapaṭipattidhammena vā
ariyamaggabhūtaṃ **dhammaṃ bhāvetvā ceva** yaṃ phalanibbānasaṅkhātāṃ
dhammaṃ, pariyattidhammapaṭipattidhammehi vā saha phalanibbānabhūtaṃ
dhammaṃ **sacchikatvā ca** sammāsambodhisāṅkhātāṃ
Buddhabhāvamupagato, vītamalamanuttaraṃ taṃ dhammampi vandeti.

Tattha Buddhasaddassa tāva “bujjhitaṃ saccānīti **Buddho**. Bodhetā
paṭijāyati **Buddho**”ti-ādinā niddesanayena³ attho veditabbo. Atha vā
aggamaggañāṇadhigamena savāsanāya sammohaniddāya
accantavigamanato, aparimitaguṇagaṇālankātasabbaññūtaññāṇappattiyā
vikasitabhāvato ca Buddhavāti **Buddho** jāgaraṇavikasanatthavasena. Atha vā
kassacipi ñeyyadhammassa anavabuddhassa abhāvena ñeyyavisesassa
kammabhāvāgahaṇato kammavacanicchāyābhāvena avagamanatthavasena
kattuniddesova labbhati, tasmā Buddhavāti **Buddhotipi** vattabbo.
Padesaggahaṇe hi asati gahetabbassa nippadesatāva viññāyati yathā
“dikkhito na dadāti”ti. Evañcakatvā kammavisesānapekkhā kattari eva
Buddhasaddasiddhi veditabbā,

1. Dī-Ṭṭha 1. 257; Dī-Ṭṭha 3. 61; Ma-Ṭṭha 3. 289; Udāna-Ṭṭha 305;

Buddhavaṃsa-Ṭṭha 163; Cariyāpiṭaka-Ṭṭha 9, 324; Apadāna-Ṭṭha 2. 91 piṭṭhesu.

2. Dī 2. 70 piṭṭhe.

3. Khu 7. 363; Khu 8. 197; Khu 9. 172 piṭṭhesu.

atthato pana pāramitāparibhāvito sayambhuññāṇena saha vāsanāya vihataviddhastaniravasesakilesomahākaruṇāsabbaññutaññāṇādi-aparimeyyaguṇagaṇādhāro khandhasantāno Buddho, yathāha—

“Buddhoti yo so Bhagavā sayambhū anācariyako pubbe ananussutesu dhammesu sāmāṇī saccāni abhisambujjhi, tattha ca sabbaññutaṃ patto, balesu ca vasībhāvan”¹.

Api-saddo sambhāvane, tena evaṃ guṇavisesayutto sopi nāma Bhagavā īdisaṇ dhammaṇ bhāvetvā, sacchikatvā ca Buddhabhāvamupagato, kā nāma kathā aññesaṇ sāvakādi bhāvamupagamane dhamme sambhāvanāṇā dīpeti. **Buddhabhāvanti** sammāsambodhiṃ. Yena hi nimittabhūtena sabbaññutaññāṇapadaṭṭhānena aggamaggaññāṇena, aggamaggaññāṇapadaṭṭhānena ca sabbaññutaññāṇena Bhagavati “Buddho”²ti nāmaṇ, tadārammaṇaṇca ñāṇaṇ pavattati, tamevidha “bhāvo”²ti vuccati. Bhavanti buddhisaddā etenāti hi **bhāvo**. Tathā hi vadanti—

“Yena yena nimittena, buddhi saddo ca vattate.
Taṃtaṇnimittakaṇ bhāva-paccayehi udīritan”².

Bhāvetvāti uppādetvā, vaḍḍhetvā vā. **Sacchikatvāti** paccakkhaṇ katvā. **Ceva**-saddo **ca**-saddo ca tadubhayattha samuccaye. Tena hi saddadvayena na kevalaṇ Bhagavā dhammassa bhāvanāmattena Buddhabhāvamupagato, nāpi sacchikiriyāmattena, atha kho tadubhalenevāti samuccinoti. **Upagatoti** patto, adhigatoti attho. Etassa “Buddhabhāvan”²ti padena sambandho. **Vītamalanti** ettha virahavasena eti pavattatīti vīto, malato vīto, vītaṇ vāmalaṇ yassāti vītamalo, taṇ **vītamalaṇ**. **“Gatamalan”**tipi pāṭho dissati, evaṇ sati sa-upasaggo viya anupasaggopi gatasaddo virahatthavācako veditabbo dhātūnamanekatthattā. Gacchati apagacchatīti hi gato, dhammo. Gataṇ vā malaṇ, purimanayena samāso. **Anuttaranti** uttaravirahitaṇ. Yathānusiṭṭhaṇ paṭipajjamāne apāyato, saṃsārato ca apatamāne katvā dhāretīti **dhammo**, navavidho lokuttaradhammo. Tappakāsanattā, sacchikiriyāsammasanapariyāyassa ca labbhamānattā pariyattidhammopi idha

1. Khu 7. 363; Khu 8. 197; Khu 9. 172 piṭṭhesu.

2. Saddavuttiyaṇ 31 gāthā.

saṅgahito. Tathā hi “abhidhammanayasamuddaṁ adhigacchi, tīṇi piṭakāni sammasi”ti ca Aṭṭhakathāyaṁ vuttaṁ, tathā “yaṁ dhammaṁ bhāvetvā sacchikatvā”ti ca vuttattā bhāvanāsacchikiriyāyogyatāya Buddhakaradhammabhūtāhi pāramitāhi saha pubbabhāga-adhisīlasikkhādayopi idha saṅgahitāti veditabbā. Tāpi hi vigatapaṭipakkhatāya vītamalā, anaññasādhāraṇatāya anuttarā ca. Kathaṁ pana tā bhāvetvā, sacchikatvā ca Bhagavā Buddhabhāvamupagatoti? Vuccate—sattānañhi saṁsāraṇaṭṭhādukkhanissaraṇāya¹ katamahābhinihāro mahākaruṇādhivāsanapesalajjhāsaya paññāvisesapariyodātanimmalānaṁ dānadamasaññaṁādīnaṁ uttamadhammānaṁ kappānaṁ sataṣaṇṇasādhikāni cattāri asaṅkhyeyyāni sakkaccaṁ nirantaraṁ niravasesaṁ bhāvanāsacchikiriyāhi kammādīsu adhigatavasībhāvo acchariyācinteyyamahānubhāvo adhisīlādhicittānaṁ paramukkaṁsapāramippatto Bhagavā paccayākāre catuvīsatiakoṭṭisatasahasamukhena mahāvajiraññaṇaṁ pesetvā anuttaraṁ sammāsambodhisāṅkhātāṁ Buddhabhāvamupagatoti.

Imāya pana gāthāya vijjāvimuttisampadādīhi anekehi guṇehi yathārahaṁ saddhammaṁ thometi. Kathaṁ? Ettha hi “bhāvetvā”ti etena vijjāsampadāya thometi, “sacchikatvā”ti etena vimuttisampadāya. Tathā paṭhamena jhānasampadāya, dutiyena vimokkhasampadāya. Paṭhamena vā samādhisampadāya, dutiyena samāpattisampadāya. Atha vā paṭhamena khayaññābhāvena, dutiyena anuppādaññābhāvena. Paṭhamena vā vijjūpamatāya, dutiyena vajirūpamatāya. Paṭhamena vā virāgasampattiya, dutiyena nirodhasampattiya. Tathā paṭhamena niyyānabhāvena, dutiyena nissaraṇabhāvena. Paṭhamena vā hetubhāvena, dutiyena asaṅkhatabhāvena. Paṭhamena vā dassanabhāvena, dutiyena vivekabhāvena. Paṭhamena vā adhipatibhāvena, dutiyena amatabhāvena dhammaṁ thometi. Atha vā “yaṁ dhammaṁ bhāvetvā Buddhabhāvaṁ upagato”ti etena svākkhātāya dhammaṁ thometi, “sacchikatvā”ti etena sandiṭṭhikatāya. Tathā paṭhamena akālikatāya, dutiyena ehipassikatāya. Paṭhamena vā opaneyyikatāya, dutiyena paccattaṁ veditabbatāya. Paṭhamena vā saha pubbabhāgasīlādīhi sekkhehi

1. ...nissaraṇatthāya (Mūlapaṁ-Ṭī 1. 11), ...nissaraṇe (katthaci)

sīlasamādhīpaññākkhandhehi, dutiyena saha asaṅkhatadhātuyā asekkhehi dhammaṃ thometi.

“Vītamalan”ti iminā pana saṅkilesābhāvadīpanena visuddhatāya dhammaṃ thometi, “anuttaran”ti etena aññassa viṣiṭṭhassa abhāvadīpanena paripuṇṇatāya. Paṭhamena vā pahānasampadāya, dutiyena sabhāvasampadāya. Paṭhamena vā bhāvanāphalayogyatāya. Bhāvanāguṇena hi so saṅkilesamalasamugghātako, tasmānena bhāvanākiriya phalamāha. Dutiyena sacchikiriya phalayogyatāya. Taduttarikaṇṇīyābhāvato hi anaññasādhāraṇatāya anuttarabhāvo sacchikiriyaṇibbattito, tasmānena sacchikiriya phalamāhāti.

Evam saṅkhepeneva sabbasaddhammaguṇehi saddhammassāpi thomaṇāpubbaṅgamaṃ paṇāmaṃ katvā idāni ariyasamghassāpi thomaṇāpubbaṅgamaṃ paṇāmaṃ karonto “**Sugatassa orasānan**”ti-ādimāha. Tattha **Sugatassā**ti sambandhaniddeso, “puttānan”ti etena sambajjhitaḅbo. Uraṣi bhavā, jātā, saṃvuddhā vā **orasā**, attajo khettaḅ antevāsiko dinnakoti catubbidhesu puttesu attajā, taṃsarikkhatāya pana ariyapuggalā “orasā”ti vuccanti. Yathā hi manussānaṃ orasaputtā attajātatāya pitusantakassa dāyajjassa viṣesabhāgino honti, evametepi saddhammasavanante ariyāya jātīyā jātātāya Bhagavato santakassa vimuttisukhassa, dhammaratanassa ca dāyajjassa viṣesabhāginoti. Atha vā Bhagavato dhammadesanānubhāvena ariyabhūmiṃ okkamamānā, okkantā ca ariyasāvaka Bhagavato ure vāyāmajanitābhijjātātāya sadisaḅkappanamantarena nippariyāyeneva “orasā”ti vattabbatamarahanti. Tathā hi te Bhagavatā āsayānusayacariyādhimutti-ādi-olokanena, vajjānucintanena ca hadaye katvā vajjato nivāretvā anavajje patiṭṭhāpentena sīlādidhammasarīraposanena saṃvaḅḅhāpitā. Yathāha Bhagavā **Itivuttake** “ahamasmi bhikkhave brāhmaṇo -pa- tassa me tumhe puttā orasā mukhato jātā”ti-ādi¹. Nanu sāvakadesitāpi desanā ariyabhāvāvahāti? Saccam, sā pana tammūlikattā lakkhaṇādiviṣesābhāvato ca “**Bhagavato**

1. Khu 1. 264 piṭṭhe.

dhammadesanā” icceva saṅkhyam gatā, tasmā Bhagavato orasaputtabhāvoyeva tesam vattabboti, etena catubbidhesu puttesu ariyasamghassa attajaputtabhāvaṃ dasseti. Attano kulam punenti sodhenti, mātāpitūnam vā hadayam pūrentīti **puttā**, attajādayo. Ariyā pana dhammatantivisodhanena, dhammānudhammapaṭipattiyā cittārāddhanena ca tappaṭibhāgatāya Bhagavato **puttā** nāma, tesam. Tassa “samūhan”ti padena sambandho.

Saṅkilesanimittam hutvā guṇam māreti vibādhatīti **māro**, devaputtamāro. Sināti pare bandhati etāyāti **senā**, mārasa senā tathā, māraṇca mārasenaṇca mathenti vilothentīti **mārasenamathanā**, tesam. “Māramārasenamathanānan”ti hi vattabbepi ekadesasarūpekasesavasena evam vuttam. Mārasaddasannidhānena vā senāsaddena mārasenā gahetabbā, gāthābandhavasena cettha rasso. “**Mārasenamaddanānan**”tipi katthaci paṭho, so ayuttova ariyājātikattā imissā gāthāya. Nanu ca ariyasāvakānam maggādhigamasamaye Bhagavato viya tadantarāyakaraṇattham devaputtamāro vā mārasenā vā na apasādeti, atha kasmā evam vuttanti? Apasādetabbabhāvakāraṇassa vimathitattā. Tesañhi apasādetabbatāya kāraṇe saṅkilese vimathite tepi vimathitā nāma hontīti. Atha vā khandhābhisaṅkhāramārānam viya devaputtamārassāpi guṇamāraṇe sahāyabhāvūpagamanato kilesabalakāyo idha “mārasenā”ti vuccati. Yathāha Bhagavā—

“Kāmā te paṭhamā senā, dutiyā arati vuccati.

Tatiyā khuppiṇā te, catutthī taṇhā pavuccati.

Pañcamam thinamiddham te, chaṭṭhā bhīrū pavuccati.

Sattamī vicikicchā te, makkho thambho te aṭṭhamo.

Lābho siloko sakkāro,

Micchāladdho ca yo yaso.

Yo cattānam samukkamse,

Pare ca avajānati.

Esā namuci te senā, kaṇhassābhīppahārīnī.
Na naṃ asūro jināti, jetvā ca labhate sukhaṃ”ti¹.

Sā ca tehi ariyasāvakehi diyaḍḍhasahassabhedā, anantabhedā vā kilesavāhinī satidhammavicayavīriyasamathādiguṇapaharaṇīhi odhiso mathitā, viddhamṣitā, vihatā ca, tasmā “mārasenamathanā”ti vuccanti. Vilothanañcetha viddhamṣanaṃ, vihananaṃ vā. Apica khandhābhisaṅkhāramaccudevaputtamārānaṃ tesaṃ sahāyabhāvūpagamanatāya senāsaṅkhātassa kilesamārassa ca mathanato “mārasenamathanā”tipi attho gahetabbo. Evañca sati pañcamāranimathanabhāvena attho paripuṇṇo hoti. Ariyasāvakāpi hi samudayappahānapariññāvasena khandhamāraṃ, sahāyavekallakaraṇena sabbathā appavattikaraṇena ca abhisaṅkhāramāraṃ, balavidhamanavisayātikkamanavasena maccumāraṃ, devaputtamārañca samucchadappahānavasena sabbaso appavattikaraṇena kilesamāraṃ mathentīti, iminā pana tesaṃ orasaputtabhāve kāraṇaṃ, tīsu puttesu ca anujātataṃ dasseti. Mārasenamathanatāya hi te Bhagavato orasaputtā, anujātā cāti.

Aṭṭhannanti gaṇanaparicchedo, tena satipi tesaṃ taṃtambhedena anekasatasahassasaṅkhyābhede ariyabhāvakaramaggaphaladhammabhedena imaṃ gaṇanaparicchedaṃ nātivattanti maggaṭṭhaphalaṭṭhabhāvānavattanatotī dasseti. **Pi**-saddo, **api**-saddo vā padalīlādinā kāraṇena aṭṭhāne payutto, so “ariyasaṃghan”ti ettha yojetabbo, tena na kevalaṃ Buddhadhammeyeva, atha kho ariyasaṃghampīti sampiṇḍeti. Yadiapi avayavavinimutto samudāyo nāma koci natthi avayavaṃ upādāya samudāyassa vattabbattā, aviññāyamānasamudāyaṃ pana viññāyamānasamudāyena visesitumarahatīti āha **“aṭṭhannampi samūhan”**ti, etena “ariyasaṃghan”ti ettha na yena kenaci saṅghānādinā, kāyasāmaggiyā vā samudāyabhāvo, api tu maggaṭṭhaphalaṭṭhabhāvenevāti viseseti. Avayavameva sampiṇḍetvā ūhitabbo vitakketabbo, saṃūhanitabbo vā saṅghaṭṭitabboti **samūho**, soyeva **samoho** vacanasiliṭṭhatādinā. Dvidhāpi hi pāṭho yujjati. Ārakattā kilesehi, anaye na iriyanato, aye ca iriyanato **ariyā**

1. Khu 1. 342; Khu 7. 73; Khu 8. 114 piṭṭhesu.

niruttinayena. Atha vā sadevakena lokena saraṇanti araṇiyato upagantabbato, upagatānañca tadatthasiddhito **ariyā**, diṭṭhisīlasāmaññena saṁhato, samaggaṁ vā kammaṁ samudāyavasena samupagatoti **saṁgho**, ariyānaṁ saṁgho, ariyo ca so saṁgho ca yathāvuttanayenāti vā ariyasaṁgho, taṁ **ariyasaṁghaṁ**. Bhagavato aparabhāge Buddhadhammaratanānampi samadhigamo saṁgharatanādhiṇoti ariyasaṁghassa bahūpakārataṁ dassetuṁ idheva “**sirasā vande**”ti vuttaṁ. Avassañcāyamattho sampaṭicchitabbo Vinayaṭṭhakathādisupi¹ tathā vuttattā. Keci pana purimagāthāsipi taṁ padamānetvā yojenti, tadayuttameva ratanattayassa asādhāraṇaguṇappakāsaṇaṭṭhānattā, yathāvuttakāraṇassa ca sabbesampi saṁvaṇṇanākārānamadhippetattāti.

Imāya pana gāthāya ariyasaṁghassa pabhavasampadāpahānasampadādayo aneke guṇā dassitā honti. Kathaṁ? “Sugatassa orasānaṁ puttānaṁ”ti hi etena ariyasaṁghassa pabhavasampadaṁ dasseti Sammāsambuddhapabhavatādīpanato. “Mārasenamathanānaṁ”ti etena pahānasampadaṁ sakalasamkilesappahānadīpanato. “Aṭṭhannampi samūhaṁ”ti etena nāṇasampadaṁ maggaṭṭhaphalaṭṭhabhāvadīpanato. “Ariyasaṁghaṁ”ti etena sabhāvasampadaṁ² sabbasaṁghānaṁ aggabhāvadīpanato. Atha vā “Sugatassa orasānaṁ puttānaṁ”ti ariyasaṁghassa visuddhanissayabhāvadīpanaṁ. “Mārasenamathanānaṁ”ti sammā-ujuñāyasāmīcipaṭipannabhāvadīpanaṁ. “Aṭṭhannampi samūhaṁ”ti āhuncyādibhāvadīpanaṁ. “Ariyasaṁghaṁ”ti anuttarapuññakkhettabhāvadīpanaṁ. Tathā “Sugatassa orasānaṁ puttānaṁ”ti etena ariyasaṁghassa lokuttarasaraṇagamanasabbhāvaṁ dasseti. Lokuttarasaraṇagamanena hi te Bhagavato orasaputtā jātā. “Mārasenamathanānaṁ”ti etena abhinīhārasampadāsiddhaṁ pubbabhāgasammāpaṭipattiṁ dasseti. Katābhinīhārā hi sammāpaṭipannā mārāṁ, mārasenaṁ vā abhivijjanti. “Aṭṭhannampi samūhaṁ”ti etena viddhastavipakkhe sekkhāsekkhadhamme dasseti puggalādhiṭṭhānena maggaphaladhammānaṁ dassitattā. “Ariyasaṁghaṁ”ti etena aggadakkhiṇeyyabhāvaṁ dasseti anuttarapuññakkhettabhāvassa dassitattā. Saraṇagamanāñca sāvakānaṁ sabbaguṇassa ādi, sapubbabhāgapaṭipadā sekkhā sīlakkhandhādayo majjhe, asekkhā

1. Vi-Ṭṭha 1. 1 piṭṭhe.

2. Pabhavasampadaṁ (Dī-Ṭṭi 1. 13 piṭṭhe.)

sīlakkhandhādayo pariyosānanti ādimajjhapariyosānakalyāṇāsāṅkhepato sabbepe ariyasāṅghaguṇā dassitā hontīti.

Evam gāthāttayena saṅkhepato sakalaguṇasaṅkittanamukhena ratanattayassa paṇāmaṃ katvā idāni taṃ nipaccakāraṃ yathādhīppetapayojane pariṇāmento “**iti me**”ti-ādimāha. Tattha **iti**-saddo nidassane. Tena gāthāttayena yathāvuttanayaṃ nidasseti. **Meti** attānaṃ karaṇavacanena kattubhāvena niddisati. Tassa “yaṃ puññaṃmayā laddhaṃ”ti pāṭhasesena sambandho, sampadānaniddeso vā eso, “atthi”ti pāṭhaseso, sāminiddeso vā “yaṃ mama puññaṃ vandanāmayan”ti. Pasīdīyate **pasannā**, tādisāmati paññā, cittaṃ vā yassāti pasannamati, aññapadaliṅgappadhānattā imassa samāsapadassa “**pasannamatino**”ti vuttaṃ. Ratiṃ nayati, janeti, vahaṭīti vā **ratanam**, sattavidhaṃ, dasavidhaṃ vā ratanaṃ, tamiva imānīti neruttikā. Sadisakappanamaññatra pana yathāvuttavacanattheneva Buddhādīnaṃ ratanabhāvo yujjati. Tesañhi “itipi so Bhagavā”ti-ādīna¹ yathābhūtaguṇe āvajjantassa amatādhigamahetubhūtaṃ anappakaṃ pītipāmojjaṃ uppajjati. Yathāha—

“Yasmiṃ Mahānāma samaye ariyasāvako Tathāgataṃ anussarati, nevassa tasmīṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosa -pa- na moha -pa- ujugatamevassa tasmīṃ samaye cittaṃ hoti Tathāgataṃ ārabha. Ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmojjaṃ, pamuditassa pīti jāyati”ti-ādi².

Cittikatādibhāvo vā ratanaṭṭho. Vuttañhetuṃ Aṭṭhakathāsu—

“Cittikataṃ mahagghañca, atulaṃ dullabhadassanaṃ.
Anomasattaparibhogaṃ, ratanaṃ tena vuccatī”ti³.

Cittikatabhāvādayo ca anaññasādhāraṇā sātisayato Buddhādīsuyeva labbhantīti. Vitthāro **Ratanasuttavaṇṇanāyaṃ**⁴ gahetabbo.

1. Dī 1. 46, 82 piṭṭhesu.

2. Am 2. 252; Am 3. 531 piṭṭhesu.

3. Khuddakapāṭha-Ṭṭha 143; Udāna-Ṭṭha 276; Dī-Ṭṭha 2. 35; Suttanipāta-Ṭṭha 1. 272; Mahānidessa-Ṭṭha 231 piṭṭhesu.

4. Khuddakapāṭha-Ṭṭha 143; Suttanipāta-Ṭṭha 1. 272 piṭṭhesu.

Ayamatto pana nibbacanatthavasena na vutto, atha kenāti ce? Loke ratanasammatassa vatthuno garukātabbatādi-atthavasenāti saddavidū. Sādhūnañca ramanato, saṁsāraṇṇavā ca taraṇaho, sugatinibbānañca nayanato **ratanam** tulyatthasamāsavasena, alampipapañcena. Ekasesapakappanena, puthuvacananibbacanena vā ratanāni. Tiṇṇaṁ samūho, tīṇi vā samāhaṭṭāni, tayo vā avayavā assāti **tayam**, ratanānameva tayam, nāññesanti **ratanattayam**. Avayavavinimuttassa pana samudāyassa abhāvato tīṇi eva ratanāni tathā vuccanti, na samudāyamattaṁ, samudāyāpekkhāya pana ekavacanaṁ kataṁ. Vandīyate **vandanā**, sāva **vandanāmayam** yathā “dānamayam sīlamayan”ti¹. Vandanā cettha kāyavācācittēhi tiṇṇaṁ ratanānaṁ guṇaninnatā, thomaṇā vā. Apica tassā cetanāya sahaṇṇāḍopākārako saddhāpaññāsativīriyādisampayuttadhammo vandanā, tāyapakatanti **vandanāmayam** yathā “sovaṇṇamayam rūpiyamayan”ti, atthato pana yathāvuttacetanāva. Ratanattaye, ratanattayassa vā vandanāmayam **ratanattayavandanāmayam**. Puṇṇabhavaphalanibbattanato **puṇṇam** niruttinayena, attano kārakaṁ, santānaṁ vā punāti visodhetīti **puṇṇam**, sakammakattā dhātussa kārītasena atthavivaraṇaṁ labbhati, saddanipphatti pana suddhavasenevāti saddavidū.

Taṁtaṁsampattiya vibandhanavasena sattasantānassa antare vemajjhe etī āgacchatīti **antarāyo**, diṭṭhadhammikādi-anatto. Paṇāmapayojane vuttavidhinā suṭṭhu vihato viddhasto antarāyo assāti **suvihatantarāyo**. Vihananañcettha taduppādakahetupariharaṇavasena tesam antarāyānāmanuppattikaraṇanti daṭṭhabbaṁ. **Hutvāti** pubbakālakiriya, tassa “atthaṁ pakāsayissāmi”ti etena sambandho. **Tassāti** yaṁ-saddena uddiṭṭhassa vandanāmayapuññassa. **Ānubhāvenāti** balena.

“Tejo ussāhamantā ca, pabhū sattīti pañcime.

‘Ānubhāvo’ti vuccanti, ‘pabhāvo’ti ca te vade”ti²—

Vuttesu hi atthesu idha sattiyaṁ vattati. Anu punappunaṁ taṁsamaṅgiṁ bhāveti vaḍḍhetīti hi anubhāvo, soyeva **ānubhāvoti**

1. Dī 3. 182; Khu 1. 230; Khu 10. 43 piṭṭhesu.

2. Saddanītipadamālāyaṁ tiliṅganāmikarupavibhāge 76 piṭṭhe.

Udānattḥakathāyaṃ, atthato pana yathāladdhasampattinimittakassa purimakammassa balānuppadānavasasaṅkhātā vandanāmayapuññassa sattiyeva, sā ca suvihatarāyatāya karaṇaṃ, hetu vā sambhavati.

Ettha pana “pasannamatino”ti etena attano pasādasampattiṃ dasseti. “Ratanattayavandanāmayan”ti etena ratanattayassa khettabhāvasampattiṃ, tato ca tassa puññassa attano pasādasampattiyā, ratanattayassa ca khettabhāvasampattiyāti dvīhi aṅgehi atthasaṃvaṇṇanāya upaghātaka-upaddavānaṃ vihanane samatthataṃ dīpeti. Caturaṅgasampattiyā dānacetanā viya hi dvayaṅgasampattiyā paṇāmacetanāpi antarāyavihananena diṭṭhadhammikāti.

Evam ratanattayassa nipaccakāra karaṇe payojanaṃ dassetvā idāni yassā dhammadesanāya atthaṃ saṃvaṇṇetukāmo, tadapi saṃvaṇṇetabbadhammabhāvena dassetvā guṇābhithavanavisesena abhithavetum “**dīghassā**”ti-ādimāha. Ayañhi ācariyassa pakati, yadidaṃ taṃtaṃsaṃvaṇṇanāsu ādito tassa tassa saṃvaṇṇetabbadhammassa visesaguṇakittanena thomanā. Tathā hi tesu tesu

Papañcasūdanīsārattḥapakāsanīmanorathapūraṇīattḥasālinī-ādīsu yathākkamaṃ “paravādamathanassa, nāṇappabhedajananaṃ, dhammakathikapuṇḡavānaṃ vicittapaṭibhājananaṃ,

Tassa gambhīrañāṇehi, ogāḷhassa abhiñhaso.

Nānāyavicittassa, abhidhammassa ādito”ti-ādinā—

thomanā katā. Tattha **dīghassā**ti dīghanāmakassa. **Dīghasuttaṅkitassā**ti dīghehi abhi-āyatavacanappabandhavantehi suttehi lakkhitassa, anena “dīgho”ti ayaṃ imassa āgamaṃ atthānugatā samaññāti dasseti. Nanu ca suttāniyeva āgamo, kathaṃ so tehi aṅkīyatīti? Saccametam paramatthato, paññattito pana suttāni upādāya āgamabhāvassa paññattattā avayavehi suttehi avayavībhūto āgamo aṅkīyati. Yatheva hi atthabyañjanasamudāye “suttan”ti vohāro, evaṃ suttasamudāye āgamavohāroti.

Paṭiccasamuppādādinipuṇatḥabhāvato **nipuṇassa**. Āgacchanti attatḥaparattḥādayo ettha, etena, etasmāti vā **āgamo**, uttamatṭhena, patthanīyatṭhena ca so

varoti **āgamavaro**. Apica āgamasammatehi bāhirakapaveditehi bhāratapurāṇakathānarasīhapurāṇakathādīhi varotipi **āgamavaro**, tassa. Buddhāmanubuddhā **Buddhānubuddhā**, Buddhānaṃ saccapaṭivedham anugamma paṭividdhasaccā aggasāvakādayo ariyā, tehi atthasaṃvaṇṇanāvasena, guṇasaṃvaṇṇanāvasena ca saṃvaṇṇitoti tathā. Atha vā Buddhā ca anubuddhā ca, tehi saṃvaṇṇito yathāvuttanayenāti tathā, tassa. Sammāsambuddheneva hi tiṇṇampi piṭakānaṃ atthasaṃvaṇṇanākkamo bhāsito, tato paraṃ saṅgāyanādivasena sāvakehīti ācariyā vadanti. Vuttaṇca Majjhimāgamaṭṭhakathāya **Upālisuttavaṇṇanāyaṃ** “veyyākaraṇassāti vitthāretvā atthadīpakassa. Bhagavatā hi abyākataṃ tantipadaṃ nāma natthi, sabbesaṃyeva attho kathito”¹. **Saddhāvahaguṇassāti** Buddhādīsu pasādāvahaguṇassa. Nanu ca sabbampi Buddhavacanaṃ tepiṭakaṃ saddhāvahaguṇameva, atha kasmā ayamaññasādhāraṇaguṇena thomitoti? Sātisayato imassa tagguṇasampannattā. Ayañhi āgamo Brahmajālādīsu sīladiṭṭhādīnaṃ anavasesaniddesādivasena, Mahāpadānādīsu² purimabuddhānampi guṇaniddesādivasena, Pāthikasuttādīsu³ tiṭṭhiye madditvā appaṭivattiyasīhanādanadanādivasena, Anuttariyasuttādīsu visesato Buddhaguṇavibhāvanena ratanattaye sātisaṃyaṃ saddham āvahaṭṭi.

Evam saṃvaṇṇetabbadhammassa abhiṭṭhavanampi katvā idāni saṃvaṇṇanāya sampati vakkhamānāya āgamanavisuddhiṃ dassetuṃ “**atthappakāsanatthan**”^{ti}-ādimāha. Imāya hi gāthāya saṅgītittayamāruḷhadīghāgamaṭṭhakathātova Sīhalaḥbhāsāmattaṃ vinā ayaṃ vakkhamānasamvaṇṇanā āgatā, nāññato, tadeva kāraṇaṃ katvā vattabbā, nāññanti attano saṃvaṇṇanāya āgamanavisuddhiṃ dasseti. Aparo nayo—paramanipuṇagambhīraṃ Buddhavisayamāgamavaraṃ attano baleneva vaṇṇayissāmīti aññehi vattumpi asakkuṇeyyattā saṃvaṇṇanānissayaṃ dassetuṃ māha “**atthappakāsanatthan**”^{ti}-ādi. Imāya hi pubbācariyānubhāvaṃ nissāyeva tassa atthaṃ vaṇṇayissāmīti attano saṃvaṇṇanānissayaṃ dasseti. Tattha **atthappakāsanatthanti** pāṭhattho, sabhāvattho, ñeyyattho, pāṭhānurūpattho, tadanurūpattho, sāvasesattho, nivarasesattho, nītattho,

1. Ma-Ṭṭha 3. 69 piṭṭhe.

2. Dī 2. 2 piṭṭhe.

3. Dī 3. 1, 2 piṭṭhādīsu.

neyyatthoti-ādinā anekappakārassa atthassa pakāsanatthāya, pakāsanāya vā. Gāthābandhasampattiya dvibhāvo. Attho kathiyati etāyāti atthakathā, sāyeva **Aṭṭhakathā** ttha-kārassa tṭha-kāraṃ katvā yathā “dukkhassa pīṇaṇaṭṭho”¹, ayañca sasaññogavidhi ariyājātibhāvato. Akkharacintakāpi hi “tathānaṃ tṭha yugan”² lakkhaṇaṃ vatvā idamevudāharanti.

Yāya’tthamabhivaṇṇenti, byañjanatthapadānugaṃ.

Nidānavatthusambandhaṃ, esā Aṭṭhakathā matā.

Āditoti-ādimhi paṭhamasaṅgītiyaṃ. Chaḷabhiññatāya paramena cittavasībhāvena samannāgatattā, jhānādīsu pañcavasitāsabbhāvato ca **vasino**, therā Mahākassapādayo, tesaṃ **satehi pañcahi**. **Yā saṅgītāti** yā Aṭṭhakathā atthaṃ pakāsetuṃ yuttaṭṭhāne “ayametassa attho, ayametassa attho”^{ti} saṅgahetvā vuttā. **Anusaṅgītā ca pacchāpīti** na kevalaṃ paṭhamasaṅgītiyameva, atha kho pacchā dutiyatatiyasaṅgītīsupi. Na ca pañcahi vasisatehi ādito saṅgītāyeve, api tu Yasattherādīhi anusaṅgītā cāti saha samuccayena attho veditabbo. Samuccayadvayañhi paccekāṃ kiriyākālaṃ samuccinoti.

Atha Porāṇaṭṭhakathāya vijjamañāya kimetāya adhunā puna katāya saṃvaṇṇanāyāti punaruttiyā, niratthakatāya ca dosaṃ samanussarivā taṃ pariharanto **“Sīhaḷadīpan”**^{ti}-ādimāha. Taṃpariharaṇeneva hi imissā saṃvaṇṇanāya nimittaṃ dasseti. Tattha sīhaṃ lāti gaṇhātīti **Sīhaḷo** la-kārassa ḷa-kāraṃ katvā yathā “garuḷo”^{ti}. Tasmiṃ vaṃse ādipuriso Sīhakumāro, tabbaṃsajātā pana Tambapaṇṇidīpe khattiyā, sabbepi ca janā taddhitavasena, sadisavohārena vā Sīhaḷā, tesaṃ nivāsadīpopi taddhitavasena, tṭhānīnāmena vā **“Sīhaḷo”**^{ti} veditabbo. Jalamajjhe dippati, dvidhā vā āpo ettha sandatīti dipo, soyeve **dīpo**, bhedaḷpekkhāya tesaṃ dīpoti tathā. **Panasaddo** arucisaṃsūcane, tena kāmāñca sā saṅgītittayamāruḷā, tathāpi puna evaṃbhūtāti aruciyaḷbhāvaṃ saṃsūceti. Tadatthasambandhatāya pana purimagāthāya “kāmāñca

1. Khu 9. 20, 293 piṭṭhesu.

2. Saddanītisuttamālāya sandhikaṇḍe 151 sutte.

saṅgītā anusāṅgītā cā”ti sānuggahatthayojanā sambhavati. Aññatthāpi hi tathā dissatīti. **Ābhatā**ti Jambudīpato ānītā. **Athā**ti saṅgītikālatō pacchā, evaṃ sati ābhatapadena sambandho. **Athā**ti vā Mahāmahindattherenābhatakālatō pacchā, evaṃ sati ṭhapitapadena sambandho. Sā hi dhammasaṅgāhakattherehi paṭhamam tīṇi piṭakāni saṅgāyitvā tassa atthasaṃvaṇṇanānurūpeneva vācanāmaggaṃ āropitattā tisso saṅgītiyo āruḥhāyeva, tato pacchā ca Mahāmahindattherena Tambapaṇṇidīpamābhatā, pacchā pana Tambapaṇṇiyehi mahātherehi nikāyantaraladdhisāṅkarapariharaṇattham **Sīhaḷabhāsāya ṭhapitā**ti. Ācariyadhammapālatthero pana pacchimasambandhameva duddasattā pakāseti. Tathā “**dīpavāsīnamatthāyā**”ti idampi “ṭhapitā”ti ca “apanetvā āropento”ti ca etehi padehi sambajjhitabbarā. Ekapadampi hi āvuttīyādinayehi anekatthasambandhamupagacchati. Purimasambandhena cettha Sīhaḷadīpavāsīnamatthāyā nikāyantaraladdhisāṅkarapariharaṇena Sīhaḷabhāsāya ṭhapitāti Tambapaṇṇiyattherehi ṭhapanapayojanaṃ dasseti. Pacchimasambandhena pana imāya saṃvaṇṇanāya Jambudīpavāsīnam, aññadīpavāsīnaṃca atthāya Sīhaḷabhāsāpanayanassa, tantinayānucchavikabhāsāropanassa ca payojananti. Mahā-issariyattā **Mahindoti** rājakumārakāle nāmaṃ, pacchā pana guṇamahantatāya **Mahāmahindoti** vuccati. **Sīhaḷabhāsā** nāma anekakkharehi ekatthassāpi voharaṇato paresam voharituram atidukkarākaṇcukasadisā Sīhaḷānam samudāciṇṇā bhāsā.

Evaṃ hotu Porāṇaṭṭhakathāya, adhunā kariyamānā pana Aṭṭhakathā katham kariyatīti anuyoge sati imissā Aṭṭhakathāya karaṇappakāram dassetumāha “**apanetvānā**”ti-ādi. Tattha tato Mūlaṭṭhakathāto Sīhaḷabhāsam apanetvā potthake anāropitabhāvena niraṅkaritvāti sambandho, etena ayam vakkhamānā Aṭṭhakathā saṅgīttitayamāropitāya Mūlaṭṭhakathāya Sīhaḷabhāsāpanayanamattamaññatra atthato saṃsandati ceva sameti ca yathā “Gaṇgodakena Yamunodakan”ti dasseti. “**Manoramam**”iccādīni “bhāsan”ti etassa sabhāvaniruttibhāvadīpakāni visesanāni. Sabhāvaniruttibhāvena hi paṇḍitānam manam ramayatīti **manoramā**. Tanoti atthametāya, tanīyati vā atthavasena vivarīyati, vaṭṭato vā satte

tāreti, nānāttavisayaṃ vā kaṅkhaṃ taranti etāyāti **tanti**, Pāli. Tassā nayasaṅkhātāya gatiyā chaviṃ chāyaṃ anugatāti **tantinayānucchavikā**. Asabhāvaniruttibhāsantarasaṃkiṇṇadosavirahitatāya **vigatadosā**, tādisaṃ sabhāvaniruttibhūtaṃ—

“Sā Māgadhā mūlabhāsā, narā yāyā’dikappikā.

Brahmāno cassutālāpā, Sambuddhā cāpi bhāsare”ti¹—

vuttaṃ Pāligatibhāsaṃ potthake likhanavasena āropentoti attho, iminā saddadosābhāvamāha.

Samayaṃ avilomentoti siddhantamavirodhento, iminā pana atthadosābhāvamāha. Aviruddhattā eva hi te theravādāpi idha pakāsayissanti. Kesaṃ pana samayanti āha “**therānan**”ti-ādi, etena Rāhulācariyādīnaṃ Jetavanavāsī-abhayagirivāsīnikāyānaṃ samayaṃ nivatteti. Thirehi sīlasutajhānavimuttisaṅkhātehi guṇehi samannāgatāti **therā**. Yathāha “cattārome bhikkhave therakaraṇā dhammā. Katame cattāro? Idha bhikkhave bhikkhu sīlavā hoti”ti-ādi². Apica saccadhammādīhi thirakaraṇehi samannāgatattā **therā**. Yathāha Dhammarājā Dhammapade—

“Yamhi saccaṇca dhammo ca, ahimsā saṃyamo damo.

Sa ve vantamalo dhīro, ‘**thero**’ iti pavuccati”ti³.

Tesaṃ. Mahākassapattherādīhi āgatā ācariyaparamparā theravaṃso, tappariyāpannā hutvā āgamādhigamasampannattā paññāpajjotena tassa samujjalanato taṃ pakārena dīpenti, tasmīṃ vā padīpasadisāti **theravaṃsapadipā**. Vividhena ākārena nicchīyatīti **vinicchayo**, gaṇṭhiṭṭhānesu khīlamaddanākārena pavattā vimaticchedanīkathā, suṭṭhu nipuṇo saṇho vinicchayo etesanti **sunipuṇavinicchayā**. Atha vā vinicchīnotīti **vinicchayo**, yathāvuttavisayaṃ ñāṇaṃ, suṭṭhu nipuṇo cheko vinicchayo etesanti **sunipuṇavinicchayā**. Mahāmeghavane ṭhito vihāro **Mahāvihāro**, yo Satthu mahābodhinā virocati, tasmīṃ vasanasīlā

1. Rūpasiddhiyaṃ 60 piṭṭhe, Kārikāyaṃ (kha) 158 gāthā.

2. Am 1. 331 piṭṭhe.

3. Khu 1. 51 piṭṭhe Dhammapade.

Mahāvihāravāsino, tādīsānaṃ samayaṃ avilomentoti attho, etena Mahākassapāditheraparamparāgato, tato yeva aviparīto saṅhasukhumo vinicchayoti Mahāvihāravāsīnaṃ samayassa pamāṇabhūtaṃ puggalādhīṭṭhānavasena dasseti.

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

Evam karaṇappakārampi dassetvā “dīpavāsīnamatthāyā”ti vuttappayojanato aññampi saṃvaṇṇanāya payojanaṃ dassetuṃ “**sujanassa cā**”ti-ādimāha. Tattha **sujanassa cāti ca**-saddo samuccayattho, tena na kevalaṃ Jambudīpavāsīnameva atthāya, atha kho sādhujanatosanattathāñcāti samuccinoti. Teneva ca Tambapaṇṇidīpavāsīnampi atthāyāti ayamattho siddho hoti uggahaṇādisukarātāya tesampi bahūpakārattā. **Ciraṭṭhitatthañcāti** etthāpi **ca**-saddo na kevalaṃ bhadubhayatthameva, api tu tividhassāpi sāsanaḍḍhammassa, pariyaṭṭidhammassa vā pañcavassasahassaparimāṇaṃ ciraḱālāṃ ṭhitatthañcāti samuccayatthameva dasseti. Pariyaṭṭidhammassa hi ṭhitiyā paṭiyaṭṭidhammapaṭivedhadhammānampi ṭhiti hoti tasseva tesam mūlabhāvato. Pariyaṭṭidhammo pana sunikkhittena padabyañjanaṇa, tadatthena ca ciraṃ sammā paṭiṭṭhāti, saṃvaṇṇanāya ca padabyañjanaṇaṃ aviparītaṃ sunikkhitaṃ, tadatthopi aviparīto sunikkhitto hoti, tasmā saṃvaṇṇanāya aviparītaṃ padabyañjanaṇa, tadatthassa ca sunikkhittassa upāyabhāvamupādāya vuttaṃ “**ciraṭṭhitatthañca dhammassā**”ti. Vuttañhetam Bhagavatā—

“Dveme bhikkhave dhammā saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattanti. Katame dve? Sunikkhitañca padabyañjanaṇaṃ, attho ca sunīto, ime kho -pa- saṃvattanti”ti-ādi¹.

Evam payojanampi dassetvā vakkhamānāya saṃvaṇṇanāya mahattapariccāgena ganthagarakabhāvaṃ pariharitumāha “**sīlakathā**”ti-ādi. Tathā hi vuttaṃ “na taṃ vicarayissāmī”ti. Aparo nayo—yadaṭṭhakathaṃ kattukāmo, tadekadesabhāvena Visuddhimaggo gahetabboti kathikānaṃ upadesaṃ

1. Am 1. 60 piṭṭhe.

karonto tattha vicāritadhamme uddesavasena dassetumāha “**sīlakathā**”ti-ādi. Tattha **sīlakathā**ti cārittavārittādivasena sīlavitthārakathā. **Dhutadhammā**ti piṇḍapātikaṅgādayo terasa kilesadhunanakadhammā. **Kammaṭṭhānā**ti bhāvanāsaṅkhātassa yogakammasa pavattiṭṭhānattā kammaṭṭhānanāmāni dhammajātāni. Tāni pana Pāliyamāgatāni aṭṭhatimseva na gahetabbāni, atha kho Aṭṭhakathāyamāgatānipi dveti ñāpetum “**sabbānīpi**”ti vuttam.

Cariyāvidhānasahitoti rāgacaritādīnaṃ sabhāvādividhānena saha pavatto, idaṃ pana “**jhānasamāpattivitthāro**”ti imassa visesanaṃ. Ettha ca rūpāvacarajjhānāni **jhānaṃ**, arūpāvacarajjhānāni **samāpatti**. Tadubhayampi vā paṭiladdhamattaṃ **jhānaṃ**, samāpajjanavasībhāvappattaṃ **samāpatti**, apica tadapi ubhayaṃ **jhānameva**, phalasamāpattinirodhasamāpattiyo pana **samāpatti**, tasmaṃ vitthāroti attho.

Lokiyalokuttarabhedānaṃ channampi abhiññānaṃ gahaṇatthaṃ “**sabbā ca abhiññāyo**”ti vuttam. Nāṇavibhaṅgādīsu¹ āgatanayena ekavidhādīnaṃ bhedena paññāya saṅkalayitvā sampiṇḍetvā, gaṇetvā vā vinicchayaṇaṃ **paññāsaṅkalanavinicchayo**. **Ariyā**nti Buddhādīhi ariyehi paṭivijjhitaḥṭṭā, ariyabhāvasādhakattā vā ariyāni uttarapadalopena. Avitathabhāvena vā araṇīyattā, avagantabbattā **ariyāni**, “saccāni”timassa visesanaṃ.

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

1. Abhi 2. 323 piṭṭhe.

Iti pana sabbanti ettha **iti**-saddo parisamāpane yathā-uddiṭṭha-uddesassa pariniṭṭhitattā, ettakaṃ sabbanti attho. **Panā**ti vacanālaṅkāramattaṃ visuṃ atthābhāvato. Padatthasaṃkiṇṇassa, vattabbassa ca avuttassa avasesassa abhāvato suviññeyyabhāvena **suparisuddhaṃ**, “sabban”ti iminā sambandho, bhāvanapumsakaṃ vā etaṃ “vuttan”ti iminā sambajjhanato. **Bhiyyoti** atirekaṃ, ativittāhānti attho, etena padatthamattameva vicārayissāmīti dasseti. Etaṃ sabbaṃ idha Aṭṭhakathāya na vicārayissāmi punaruttibhāvato, ganthagarakabhāvato cāti adhippāyo. **Vicarayissāmīti** ca gāthābhāvato na vuddhibhāvoti daṭṭhabbaṃ.

Evampi esa Visuddhimaggo āgamānamatthaṃ na pakāseyya, atha sabbopeso idha vicāritabboyevāti codanāya tathā avicāraṇassa ekantakāraṇaṃ niddhāretvā taṃ pariharanto “**majjhe Visuddhimaggo**”ti-ādimāha. Tattha **majjheti** khuddakato aññesaṃ catunnampi āgamānaṃ abbhantare. **Hi**-saddo kāraṇe, tena yathāvuttaṃ kāraṇaṃ joteti. **Tatthā**ti tesu catūsu āgamesu. **Yathābhāsanti** Bhagavatā yaṃ yaṃ desitaṃ, desitānurūpaṃ vā. Apica saṃvaṇṇakehi saṃvaṇṇanāvasena yaṃ yaṃ bhāsitaṃ, bhāsitānurūpantipi attho. **Icevā**ti ettha **iti**-saddena yathāvuttaṃ kāraṇaṃ nidasseti, imināva kāraṇena, idameva vā kāraṇaṃ manasi sannidhāyāti attho. **Katoti** etthāpi “Visuddhimaggo esā”ti padaṃ kammabhāvena sambajjhati āvuttiyādinayenāti daṭṭhabbaṃ. **Tampī**ti taṃ Visuddhimaggampi ñāṇena gahetvāna. **Etāyā**ti Sumaṅgalavilāsiniyā nāma etāya Aṭṭhakathāya. Ettha ca “majjhe ṭhatvā”ti etena majjhatabhāvadīpanena visesato catunnampi āgamānaṃ sādharmaṇaṭṭhakathā Visuddhimaggo, na Sumaṅgalavilāsini-ādayo viya asādhāraṇaṭṭhakathāti dasseti. Avisesato pana vinayābhidhammānampi yathārahaṃ sādharmaṇaṭṭhakathā hotiyeva, tehi sammissatāya ca tadavasesassa khuddakāgamassa visesato sādharmaṇā samānāpi taṃ ṭhapetvā catunnameva āgamānaṃ sādharmaṇatveva vuttāti.

Iti soḷasagāthāvaṇṇanā.

Ganthārambhakathāvaṇṇanā niṭṭhitā.

Nidānakathāvaṇṇanā

Evam yathāvuttena vividhena nayena paṇāmādikaṃ pakaraṇārambhavidhānaṃ katvā idāni vibhāgavantānaṃ sabhāvavibhāvanaṃ vibhāgadassanavaseneva suvibhāvitam, suviññāpitaṃca hotīti paṭhamam tāva Vaggasuttavasena vibhāgaṃ dassetuṃ “**tattha dīghāgamo nāma**”ti-ādimāha. Tattha **tatthā**ti “dīghassa āgamavarassa attham pakāsayissāmī”ti yadidaṃ vuttam,tasmiṃ vacane. “Yassa attham pakāsayissāmī”ti paṭiññātam, so dīghāgamo nāma Vaggasuttavasena evam veditabbo, evam vibhāgoti vā attho. Atha vā **tatthā**ti “dīghāgamanissitan”ti yaṃ vuttam, etasmiṃ vacane. Yo dīghāgamo vutto, so dīghāgamo nāma Vaggasuttavasena. Evam vibhajitabbo, edisoti vā attho. “Dīghassā”ti-ādinā hi vuttam dūravacanaṃ tam-saddena paṭiniddisati viya “dīghāgamanissitan”ti vuttam āsannavacanampi tam-saddena paṭiniddisati attano buddhiyaṃ parammukhaṃ viya parivattamānaṃ hutvā pavattanato. Edisesu hi thānesu attano buddhiyaṃ sammukhaṃ vā parammukhaṃ vā parivattamānaṃ yathā tathā vā paṭiniddisituṃ vaṭṭati saddamattapaṭiniddesena atthassāvirodhanato. Vaggasuttādīnaṃ nibbacanaṃ parato āvi bhavissati. Tayo vaggā yassāti **tivaggo**. Catuttimsa suttāni ettha saṅgayhanti, tesam vā saṅgaho gaṇanā etthāti **catuttimsasuttasaṅgaho**.

Attano samvaṇṇanāya paṭhamasaṅgītiyaṃ nikkhittānukkameneva pavattabhāvaṃ dassetuṃ “**tassa -pa- nidānamādi**”ti vuttam. Ādibhāvohettha saṅgīttikameneva veditabbo. Kasmā pana catūsu āgamesu dīghāgamo paṭhamam saṅgīto, tattha ca Silakkhandhavaggo paṭhamam nikkhitto, tasmiṃca Brahmajālasuttam, tatthāpi nidānanti? Nāyamanuyogo katthacipi na pavattati sabbattheva vacanakkamamattaṃ paṭicca anuyuñjitabbato. Apica saddhāvahaguṇattā dīghāgamova paṭhamam saṅgīto. Saddhā hi kusaladhammānaṃ bījaṃ. Yathāha “saddhā bījaṃ tapo vuṭṭhi”ti¹. Saddhāvahaguṇatā cassa heṭṭhā dassitāyeva. Kiṃca bhiyyo— katipayasuttasaṅgahatāya ceva appaparimānatāya ca uggahaṇadhāraṇādisukhato paṭhamam saṅgīto. Tathā hesa catuttimsasuttasaṅgaho, catusaṭṭhibhāṇavāraparimāṇo ca. Silakathābhāhullato pana **Silakkhandhavaggo** paṭhamam nikkhitto. Sīlāñhi sāsanassa ādi sīlapatiṭṭhānattā

1. Sam 1. 175; Khu 1. 291 piṭṭhesu.

sabbaguṇānaṃ. Tenevāha “tasmā tiha tvaṃ bhikkhu ādimeva visodhehi kusalesu dhammesu. Ko cādi kusalānaṃ dhammānaṃ? Sīlaṅca suvisuddhan”ti-ādi¹. Sīlakkhandhakathābhāhullato hi so “Sīlakkhandhavaggo”ti vutto. Diṭṭhiviniveṭhanakathābhāvato pana Suttantapiṭakassa niravasesadiṭṭhivibhajanāṃ **Brahmajālasuttaṃ** paṭhamāṃ nikkhittanti veditabbaṃ. Tepiṭake hi Buddhavacane Brahmajālasadisam diṭṭhigatāni niggumbaṃ nijjaṭaṃ katvā vibhattasuttaṃ natthi. **Nidānaṃ** pana paṭhamasaṅgītiyaṃ Mahākassapattherena puṭṭhena āyasmataṃ Ānandena desakālādinidassanatthaṃ paṭhamāṃ nikkhittanti. Tenāha “**brahmajālassāpī**”ti-ādi. Tattha ca “**āyasmata**”ti-ādinā desakaṃ niyameti, **paṭhamasaṅgītikā**leti pana kālanti, ayamatto upari āvi bhavissati.

Paṭhamamahāsaṅgītikathāvaṇṇanā

Idāni “paṭhamamahāsaṅgītikāle”ti vacanappasaṅgena taṃ paṭhamamahāsaṅgītiṃ dassento, yassaṃ vā paṭhamamahāsaṅgītiyaṃ nikkhittānukkamena saṃvaṇṇanaṃ kattukāmattā taṃ vibhāvento tassā tantiyā āruḷhāyapi idha vacane kāraṇaṃ dassetuṃ “**paṭhamamahāsaṅgīti nāma cesā**”ti-ādimāha. Ettha hi “**kiñcāpi -pa- māruḷhā**”ti etena nanu sā saṅgītikkhandhake tantimāruḷhā, kasmā idha puna vuttā, yadi ca vuttā assa niratthakatā, ganthagaruṭā ca siyāti codanālesaṃ dasseti. “**Nidāna -pa- veditabbā**”ti pana etena nidānakosallatthabhāvato yathāvuttadosatā na siyāti visesakāraṇadassanena pariharati. “Paṭhamamahāsaṅgīti nāma cesā”ti ettha **ca-saddo** īdisesu ṭhānesu vattabbasampiṇḍanattho. Tena hi paṭhamamahāsaṅgītikāle vuttaṃ nidānaṅca ādi, esā ca paṭhamamahāsaṅgīti nāma evaṃ veditabbāti imamatthaṃ sampiṇḍeti. Upaṇṇāsatto vā **ca-saddo**, upaṇṇāsoti ca vākyārambho vuccati. Esā hi ganthakārānaṃ pakati, yadidaṃ kiñci vatvā puna aparaṃ vattumārabhantānaṃ ca-saddapayogo. Yaṃ pana Vajirabuddhittherena vuttaṃ “ettha ca-saddo atirekattho, tena aññāpi atthīti dīpeti”ti², tadayuttameva. Na hettha ca-saddena tadattho viññāyati. Yadi cettha tadatthadassanatthameva ca-kāro adhippeto siyā, evaṃ sati so na kattabboyeva paṭhamasaddeneva aññāsaṃ

1. Saṃ 3. 124 piṭṭhe.

2. Vajira-Ṭī 21 piṭṭhe.

dutiyādisaṅgītīnampi atthibhāvassa dassitattā. Dutiyādimupādāya hi paṭhamasaddapayogo dīghādimupādāya rassādisaddapayogo viya. Yathāpaccayaṃ tattha tattha desitattā, paññattattā ca vippakiñṇānaṃ dhammavinayānaṃ saṅgahetvā gāyanaṃ kathanāṃ **saṅgīti**, etena taṃ taṃ sikkhāpadānaṃ, taṃ taṃ suttānañca ādipariyosānesu, antarantarā ca sambandhavasena ṭhapitaṃ saṅgītikārakavacanaṃ saṅgahitaṃ hoti. Mahāvisayattā, pūjitattā ca mahatī saṅgīti **mahāsaṅgīti**, paṭhamā mahāsaṅgīti **paṭhamamahāsaṅgīti**. **Kiñcāpīti** anuggahattho, tena Pāḷiyampi sā saṅgītimāruḷhāvāti anuggahaṃ karoti, evampi tatthāruḷhamattena idha sotūnaṃ nidānakosallaṃ na hotīti **pana**-saddena aruciyatthaṃ dasseti. Nidadāti desanaṃ desakālādivasena aviditaṃ viditaṃ katvā nidassetīti **nidānaṃ**, tasmim **kosallaṃ**, tadatthāyāti attho.

Idāni taṃ vitthāretvā dassetuṃ “**dhammacakkapavattanañhi**”ti-ādi vuttaṃ. Tattha sattānaṃ dassanānutthariyasaraṇādipaṭilābhahetubhūtāsu vijjamaṇāsupi aññāsu Bhagavato kiriyāsu “Buddho bodheyyan”ti¹ paṭiññāya anulomanato vineyyānaṃ maggaphaluppattihetubhūtā kiriyāva nipariyāyena Buddhakiccaṃ nāmāti taṃ sarūpato dassetuṃ “**dhammacakkappavattanañhi -pa- vinayana**”ti vuttaṃ.

Dhammacakkappavattanato pana pubbabhāge Bhagavatā bhāsitaṃ suṇantānampi vāsanābhāgiyameva jātaṃ, na sekkhabhāgiyaṃ, na nibbedhabhāgiyaṃ Tapussabhallikānaṃ saraṇadānaṃ viya. Esā hi dhammatā, tasmā tameva mariyādabhāvena vuttanti veditabbaṃ. Saddhindriyādidhammoyeva pavattanaṭṭhena cakkanti **dhammacakkaṃ**. Atha vā **cakkanti** āṇā, dhammato anapetattā dhammañca taṃ cakkañcāti **dhammacakkaṃ**. Dhammena ñāyena cakkantipi **dhammacakkaṃ**. Vuttañhi Paṭisambhidāyaṃ—

“Dhammañca pavatteti cakkañcāti dhammacakkaṃ. Cakkañca pavatteti dhammañcāti dhammacakkaṃ, dhammena pavattetīti dhammacakkaṃ, dhammacariyāya pavattetīti dhammacakkaṃ”ti-ādi².

Tassa pavattanaṃ tathā. **Pavattananti** ca pavattayamānaṃ, pavattitanti paccuppannāṭṭavasena dvidhā attho. Yaṃ sandhāya Aṭṭhakathāsu vuttaṃ

1. Buddhavaṃsa-Ṭṭha 12; Cariyāpiṭaka-Ṭṭha 274; Udāna-Ṭṭha 117 piṭṭhesu.

2. Khu 9. 345, 346 piṭṭhesu.

“Dhammacakkapavattanasuttantaṃ desento dhammacakkaṃ pavatteti nāma, Aññāsikoṇḍaññattherassa maggaphalādhigatato paṭṭhāya pavattitaṃ nāmā”ti¹. Idha pana paccuppannavaseneva attho yutto. **Yāvāti** paricchedatthe nipāto, Subhaddassa nāma paribbājakassa vinayanam antoparicchedaṃ katvāti abhividdhivasena attho veditabbo. Tañhi Bhagavā parinibbānāmañce nipannoyeva vinesīti. Kataṃ pariniṭṭhāpitaṃ Buddhakiccaṃ yenāti tathā, tasmim. Katabuddhakicce Bhagavati Lokanāthe parinibbuteti sambandho, etena Buddhakattabbassa kiccassa kassacipi asesitabhāvaṃ dīpeti. Tatoyeva hi Bhagavā parinibbutoti. Nanu ca sāvakehi vinītāpi vineyyā Bhagavatāyeva vinītā nāma. Tathā hi sāvakabhāsitaṃ suttaṃ “Buddhabhāsitaṃ”ti vuccati. Sāvakavineyyā ca na tāva vinītā, tasmā “katabuddhakicce”ti na vattabbanti? Nāyaṃ doso tesam vinayanupāyassa sāvakesu ṭhapitattā. Tenevāha—

“Na tāvāhaṃ pāpima parinibbāyissāmi, yāva me bhikkhū na sāvakā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā -pa-uppannaṃ parappavādaṃ saha dhammena suniggahitaṃ niggahetvā sapāṭihāriyaṃ dhammaṃ desessanti”ti-ādi².

“Kusinārāyaṇ”ti-ādinā Bhagavato parinibbutadesakālavisavasacanaṃ “aparinibbuto Bhagavā”ti gāhassa micchābhāvadassanattaṃ, loke jātasamvaddhādibhāvadassanattaṃ. Tathā hi manussabhāvassa supākaṭakaraṇattaṃ mahābodhisattā carimabhava dārapariggahādīni karontīti. **Kusinārāyanti** evaṃnāmake nagare. Tañhi nagaraṃ kusahattaṃ purisaṃ dassanaṭṭhāne māpitattā “Kusināraṇ”ti vuccati, samīpatthe cetam bhummaṃ. **Upavattane Mallānaṃ Sālavaneti** tassa nagarassa upavattanabhūte Mallarājūnaṃ Sālavane. Tañhi Sālavanaṃ nagaraṃ pavisitukāmā uyyānato upacca vattanti gacchanti etenāti **upavattanaṃ**. Yathā hi Anurādhapurassa dakkhiṇapacchimadisāyaṃ Thūpārāmo, evaṃ taṃ uyyānaṃ Kusinārāya dakkhiṇapacchimadisāyaṃ hoti. Yathā ca Thūpārāmato dakkhiṇadvārena nagaraṃ pavisanamaggo pācīnamukho gantvā uttarena nivattati, evaṃ uyyānato sālapanānti pācīnamukhā gantvā uttarena nivattā, tasmā taṃ “upavattanaṃ”ti vuccati. Apare

1. Saṃ-Ṭṭha 3. 329; Paṭisaṃ-Ṭṭha 2. 217 piṭṭhesu. 2 Dī 2. 87; Khu 1. 153 piṭṭhesu.

pana “taṃ Sālavanamupagantvā mittasuhajje apaloketvā nivattanato upavattananti pākaṭaṃ jātaṃ kirā”ti vadanti. **Yamakasālānamantareti** yamakasālānaṃ vemajjhe. Tattha kira Bhagavato paññattassa parinibbānamañcassa sīsabhāge ekā sālapanṭi hoti, pādabhāge ekā. Tatrāpi eko taruṇasālo sīsabhāgassa āsanno hoti, eko pādabhāgassa. Tasmā “yamakasālānamantare”ti vuttaṃ. Apica “yamakasālā nāma mūlakkhandhaviṭṭapapattēhi aññaṃaññaṃ saṃsibbetvā ʘhitasālā”tipi Mahā-aṭṭhakathāyaṃ vuttaṃ. Mā iti cando vuccati tassa gatiyā divasassa minitabbato, tadā sabbakalāpāripūriyā puṇṇo eva māti **puṇṇamā**. Saddavidū pana “mo sivo candimā cevā”ti vuttaṃ sakkatabhāsānayaṃ gahetvā okārantampi candimavācaka ma-saddamicchanti. Visākhāya yutto puṇṇamā yatthāti **visākhāpuṇṇamo**, soyeva divaso tathā, tasmīṃ. Paccūsatī timiraṃ vināsetīti **paccūso**, pati-pubbo usa-saddo rujāyanti hi neruttikā, soyeva samayoti rattiyā pacchimayāmapariyāpanno kālaviseso vuccati, tasmīṃ. Visākhāpuṇṇamadvase īdise rattiyā pacchimasamayeti vuttaṃ hoti.

Upādiyate kammakilesehīti **upādi**, vipākakkhandhā, kaṭattā ca rūpaṃ. So pana upādi kilesābhisaṅkhāramāranimmathane anossatṭho, idha khandhamaccumāranimmathane ossatṭho na sesito, tasmā natthi etissā upādisaṅkhāto seso, upādissa vā sesoti katvā “**anupādisesā**”ti vuccati. **Nibbānadhātū**ti cettha nibbutimattaṃ adhippettaṃ, nibbānañca taṃ sabhāvadhāraṇato dhātu cāti katvā. Nibbutiyā hi kāraṇapariyāyena asaṅkhatadhātu tathā vuccati. Itthambhūtalakkhaṇe cāyaṃ karaṇaniddeso. Anupādisesatāsaṅkhātāṃ imaṃ pakāraṃ bhūtassa pattassa parinibbutassa Bhagavato lakkhaṇe nibbānadhātusaṅkhāte atthe tatiyāti vuttaṃ hoti. Nanu ca “anupādisesāyā”ti nibbānadhātuyāva visesanaṃ hoti, na parinibbutassa Bhagavato, atha kasmā taṃ Bhagavā pattoti vuttoti? Nibbānadhātuyā sahacaraṇato. Taṃsahacaraṇena hi Bhagavāpi anupādisesabhāvaṃ pattoti vuccati. Atha vā anupādisesabhāvasaṅkhātāṃ imaṃ pakāraṃ pattāya nibbānadhātuyā lakkhaṇe sañjānanakiriyaṃ tatiyātiipi vattum yujjati. **Anupādisesāya nibbānadhātuyāti** ca

anupādisesanibbānadhātu hutvāti attho. “Īnapañcabandhanena pattenā”¹ ettha hi īnapañcabandhanapatto hutvāti atthaṃ vadanti. Apica nibbānadhātuyā anupādisesāya anupādisesā hutvā bhūtāyātipi yujjati. Vuttañhi Udānaṭṭhakathāya **Nandasuttavaṇṇanāyaṃ** “upaḍḍhullikhitehi kesehīti itthambhūtalakkhaṇe karaṇavacanāṃ vippakatullikhitehi kesehi upalakkhitāti attho”². Esa nayo īdisesu. **Dhātubhājanadivaseti** jeṭṭhamāsassa sukkapakkhapañcamīdivasaṃ sandhāya vuttaṃ, tañca na “sannipatitānaṃ”³ti etassa visesanaṃ, “ussāhaṃ janesī”⁴ti etassa pana visesanaṃ “dhātubhājanadivase bhikkhūnaṃ ussāhaṃ janesī”⁵ti ussāhajananassa kālavasena bhinnādhikaraṇavisesanabhāvato. Dhātubhājanadivasato hi purimataradivasesupi bhikkhū sannipatitāti. Atha vā “**sannipatitānaṃ**”⁶ti idaṃ kāyasāmaggivāsena sannipatanameva sandhāya vuttaṃ, na samāgamanamattena. Tasmā “dhātubhājanadivase”⁷ti idaṃ “sannipatitānaṃ”⁸ti etassa visesanaṃ sambhavati, idañca **bhikkhūnaṃ ussāhaṃ janesī**ti ettha “**bhikkhūnaṃ**”⁹ti etenapi sambajjhanīyaṃ. Saṃghassa thero **saṃghatthero**. So pana saṃgho kiṃ parimāṇoti āha “**sattannaṃ bhikkhusatasahassānaṃ**”¹⁰ti. Saṃghasaddena hi aviññāyamānassa parimāṇassa viññāpanatthamevetāṃ puna vuttaṃ. Saddavidū pana vadanti—

“Samāso ca taddhito ca, vākyatthesu visesakā.

Pasiddhiyantu sāmāññaṃ, telaṃ Sugatacīvaraṃ.

Tasmā nāmamattabhūtassa saṃghattherassa visesanatthamevetāṃ puna vuttanti, niccasāpekkhatāya ca edisesu samāso yathā “Devadattassa garukulan”¹¹ti. Niccasāpekkhatā cettha saṃghasaddassa bhikkhusatasahassasaddaṃ sāpekkhattepi aññapadantarābhāvena vākye viya apekkhitabbatthassa gamakattā. “Sattannaṃ bhikkhusatasahassānaṃ”¹²ti hi etassa saṃghasadda avayavībhāvena sambandho, tassāpi sāmibhāvena therasaddeti. “Sattannaṃ bhikkhusatasahassānaṃ”¹³ti ca gaṇapāmoikkhabhikkhūyeva sandhāya vuttaṃ. Tadā hi sannipatitā bhikkhū ettakāti gaṇanapathamatikantā. Tathā hi Veḷuvagāme vedanāvikkhambhanato paṭṭhāya “nacireneva Bhagavā parinibbāyissatī”¹⁴ti sutvā tato tato āgatesu bhikkhūsu ekabhikkhupi pakkanto nāma natthi. Yathāhu—

1. Vi 1. 356 piṭṭhe.

2. Udāna-Ṭṭha 153 piṭṭhe.

“Sattasatasahassāni, tesu pāmokkhabhikkhavo.

Thero Mahākassapova, saṃghatthero tadā ahū”ti.

Āyasmā Mahākassapo anussaranto maññamāno cintayanto hutvā ussāhaṃ janesi, anussaranto maññamāno cintayanto āyasmā Mahākassapo ussāhaṃ janesīti vā sambandho. Mahantehi sīlakkhandhādīhi samannāgatattā mahanto Kassapoti **Mahākassapo**. Apica “**Mahākassapo**”ti Uruvelakassapo Nadīkassapo Gayākassapo Kumārakassapoti ime khuddānukhuddake there upādāya vuccati. Kasmā panāyasmā Mahākassapo ussāhaṃ janesīti anuyoge sati taṃ kāraṇaṃ vibhāvento āha “**sattāhaparinibbute**”ti-ādi. Satta ahāni samāhaṭāni **sattāhaṃ**. Sattāhaṃ parinibbutassa assāti tathā yathā “acirapakkanto, māsajāto”ti, antattha-aññapadasamāsoyaṃ, tasmim. Bhagavato parinibbānādivasato paṭṭhāya sattāhe vītivatteti vuttaṃ hoti, etassa “vuttavacanan”ti padena sambandho, tathā “**Subhaddena vuḍḍhapabbajitenā**”ti etassapi. Tattha **Subhaddo**ti tassa nāmamattaṃ, vuḍḍhakāle pana pabbajitattā “**vuḍḍhapabbajitenā**”ti vuttaṃ, etena Subhaddaparibbājakādīhi taṃ visesaṃ karoti. “**Alaṃ āvuso**”ti-ādinā tena vuttavacanaṃ nidasseti. So hi sattāhaparinibbute Bhagavati āyasmatā Mahākassapattherena saddhiṃ Pāvāya Kusināraṃ addhānamaggaṇipānnesu pañcamattesu bhikkhusatesu avītarāge bhikkhū antarāmagge diṭṭha-ājīvakassa santikā Bhagavato parinibbānaṃ sutvā pattacīvarāni chaḍḍetvā bāhā paggayha nānappakāraṃ paridevante disvā evamāha.

Kasmā pana so evamāhāti? Bhagavati āghātena. Ayaṃ kireso Khandhake āgate **Ātumāvatthusmim**¹ nahāpitapubbako vuḍḍhapabbajito Bhagavati Kusinārato nikkhamitvā aḍḍhateḷasehi bhikkhusatehi saddhiṃ Ātumaṃ gacchante “Bhagavā āgacchatī”ti sutvā “āgatakāle yāgudānaṃ karissāmi”ti sāmaṇerabhūmiyaṃ ṭhite dve putte etadavoca “Bhagavā kira tātā ātumaṃ āgacchati mahatā bhikkhusaṃghena saddhiṃ aḍḍhateḷasehi bhikkhusatehi, gacchatha tumhe tātā, khurabhaṇḍaṃ ādāya nāḷiyā vā pasibbakena vā anugharakaṃ āhiṇḍatha, loṇampi telampi taṇḍulampi

1. Vi 3. 347 piṭṭhe.

khādanīyampi samharatha, Bhagavato āgatassa yāgudānaṃ karissāmī”ti. Te tathā akaṃsu. Atha Bhagavati ātumaṃ āgantvā bhusāgārakaṃ pavitṭhe Subhaddo sāyanhasamayaṃ gāmadvāraṃ gantvā manusse āmantetvā “hatthakammamattaṃ me dethā”ti hatthakammaṃ yācitvā “kiṃ bhante karomā”ti vutte “idañcidaṇca gaṇhathā”ti sabbūpakaraṇāni gāhāpetvā vihāre uddhanāni kāretvā ekaṃ kāḷakaṃ kāsāvaṃ nivāsetvā tādisameva pārūpitvā “idaṃ karotha, idaṃ karothā”ti sabbarattim vicārento sataṣaḥassaṃ vissajjetvā bhojjayāguṇca madhugoḷakaṇca paṭiyādāpesi. **Bhojjayāgu** nāma bhuñjitvā pātabbayāgu, tattha sappimadhuphāṇitamacchamaṃsapupphaphalarasādi yaṃ kiñci khādanīyaṃ nāma atthi, taṃ sabbaṃ pavisati. Kīḷitukāmānaṃ sīsamakḥanayoggā hoti sugandhagandhā.

Atha Bhagavā kālasseva sarīrapaṭijagganaṃ katvā bhikkhusaṃghaparivuto piṇḍāya caritum Ātumābhimukho pāyāsi. Atha tassa ārocesum “Bhagavā piṇḍāya gāmaṃ pavisati, tayā kassa yāgu paṭiyādītā”ti. So yathānivatthapāruteheva tehi kāḷakakāsāvehi ekena hatthena dabbīṇca kaṭacchuṇca gahetvā brahmā viya dakkhiṇaṃ jāṇumaṇḍalaṃ bhūmiyaṃ paṭiṭṭhapetvā vanditvā “paṭiggaṇhātu me bhante Bhagavā yāgun”ti āha. Tato “jānantāpi Tathāgatā pucchanti”ti Khandhake¹ āgatanayena Bhagavā pucchitvā ca sutvā ca taṃ vuḍḍhapabbajitaṃ vigarahitvā tasmiṃ vatthusmiṃ akappiyasamādānasikkhāpadaṃ, khurabhaṇḍapariharaṇasikkhāpadaṇcāti dve sikkhāpadaṇi paññāpetvā “anekakappakoṭiyo bhikkhave bhojanaṃ pariyesanteheva vītināmitā, idaṃ pana tumhākaṃ akappiyaṃ, adhammena uppannaṃ bhojanaṃ imaṃ paribhuñjitvā anekāni attabhāvasaḥassāni apāyesveva nibbattissanti, apetha mā gaṇhathā”ti vatvā bhikkhācārābhimukho agamāsi, ekabhikkhunāpi na kiñci gahitaṃ. Subhaddo anattamano hutvā “ayaṃ ‘sabbaṃ jānāmī’ti āhiṇḍati, sace na gahetukāmo pesetvā ārocetabbaṃ assa, pakkāhāro nāma sabbaciraṃ tiṭṭhanto sattāhamattaṃ tiṭṭheyya, idaṇca mama yāvajīvaṃ pariyattaṃ assa, sabbaṃ tena nāsitaṃ, ahitaḥkāmo ayaṃ mayhan”ti Bhagavati āghātaṃ bandhitvā Dasabale dharamāne kiñci

1. Vi 3. 348 piṭṭhe.

vattuṃ nāsakkhi. Evaṃ kirassa ahosi “ayaṃ uccā kulā pabbajito mahāpuriso, sace kiñci dharantassa vakkhāmi, mamañyeva santajjessatī”ti.

Svāyaṃ ajja Mahākassapattherena saddhiṃ gacchanto “parinibbuto Bhagavā”ti sutvā laddhassāso viya haṭṭhatuṭṭho evamāha. Thero pana taṃ sutvā hadaye pahāraṃ viya, matthake patitasukkhāsaniṃ viya¹ maññi, dhammasaṃvego cassa uppajji “sattāhamattaparinibbuto Bhagavā, ajjāpissa suvaṇṇavaṇṇaṃ sarīraṃ dharatiyeva, dukkhena Bhagavatā ārādhitasāsane nāma evaṃ lahuṃ mahantaṃ pāpaṃ kasaṭaṃ kaṇṭako uppanno, alaṃ kho panesa pāpo vaḍḍhamāno aññepi evarūpe sahāye labhitvā sāsanaṃ osakkāpetuṃ”ti.

Tato thero cintesi “sace kho panāhaṃ imaṃ mahallakaṃ idheva pilotikaṃ nivāsetvā chārikāya okirāpetvā nīharāpessāmi, manussā ‘samaṇassa Gotamassa sarīre dharamāneyeva sāvakaṃ vivadantī’ti amhākaṃ dosaṃ dassessanti, adhivāsemi tāva. Bhagavatā hi desitadhammo asaṅgahitapuppharāsisadiso, tattha yathā vātena pahaṭapupphāni yato vā tato vā gacchanti, evameva evarūpānaṃ vasena gacchante gacchante kāle vinaye ekaṃ dve sikkhāpadāni nassissanti, sutte eko dve pañhāvārā nassissanti, abhidhamme ekaṃ dve bhūmantarāni nassissanti, evaṃ anukkamena mūle natṭhe pisācasadisā bhavissāma, tasmā dhammavinayaasaṅgahaṃ karissāmi, evaṃ sati daḥhasuttena saṅgahitapupphāni viya ayaṃ dhammavinayo niccalo bhavissati. Etadatthañhi Bhagavā mayhaṃ tīṇi gāvutāni paccuggamaṇaṃ akāsi, tīhi ovādehi² upasampadaṃ akāsi, kāyato cīvaraparivattanaṃ akāsi, ākāse pāṇiṃ cāletvā candopamaṇaṃ kathento maññeva sakkhiṃ katvā kathesi, tikkhattuṃ sakalasāsanaratanāṃ paṭicchāpesi, mādise bhikkhumhi tiṭṭhamāne ayaṃ pāpo sāsane vaḍḍhiṃ mā alattha, yāva adhammo na dippati, dhammo na paṭibāhiyyati, avinayo na dippati, vinayo na paṭibāhiyyati, adhammavādino na balavanto honti, dhammavādino na dubbalā honti, avinayavādino na balavanto honti, vinayavādino na dubbalā honti, tāva dhammañca vinayañca saṅgāyissāmi, tato bhikkhū attano attano

1. Sukkhāsani viya (Dī-Ṭṭha 2. 193 piṭṭhe.) 2. Saṃ 1. 406, 408, 410 piṭṭhesu vitthāro.

pahonakaṃ gahetvā kappiyākappiye kathessanti, athāyaṃ pāpo sayameva niggahaṃ pāpuṇissati, puna sīsaṃ ukkhipituṃ na sakkhissati, sāsanaṃ iddhañceva phītañca bhavissati”ti cintetvā so “evaṃ nāma mayhaṃ cittaṃ uppannaṃ”ti kassacipi anārocetvā bhikkhusaṃghaṃ samassāsetvā atha pacchā dhātubhājanadivase dhammavinayasaṅgāyanatthaṃ bhikkhūnaṃ ussāhaṃ janesi. Tena vuttaṃ “āyasmā Mahākassapo sattāhapaṇinibbuta -pa-dhammavinayasaṅgāyanatthaṃ bhikkhūnaṃ ussāhaṃ janesi”ti.

Tattha **alanti** paṭikkhepavacanaṃ, na yuttanti attho. **Āvusoti** paridevante bhikkhū ālapati. **Mā socitthā**ti citte uppannabalavasokena mā sokamakattha. **Mā paridevitthā**ti vācāya mā vilāpamakattha. “Paridevanaṃ vilāpo”ti hi vuttaṃ. Asocanādināṃ kāraṇamāha “**sumuttā**”ti-ādinā. **Tena mahāsamaṇenā**ti nissakke karaṇavacanaṃ, smāvacanassa vā nābyappadeso. “**Upaddutā**”ti pade pana kattari tatiyāvasena sambandho. Ubhayāpekkhañhetuṃ padaṃ. **Upaddutā ca homā**ti taṃkālēpekkhavattamānavacanaṃ, “tadā”ti seso. Atītatthe vā vattamānavacanaṃ, ahumhāti attho. **Anussaranto** dhammasaṃvegavaseneva, na pana kodhādivasena. Dhammasabhāvacintāvasena hi pavattam sahotappañāṇaṃ dhammasaṃvego. Vuttañhetuṃ—

“Sabbasaṅkhatadhammesu, ottappākārasaṅghitaṃ.

Ñāṇamohitabhārāṇaṃ, dhammasaṃvegasaññitaṃ”ti¹.

Aññaṃ ussāhajananakāraṇaṃ dassetuṃ “**īdisassā**”ti-ādi vuttaṃ. Tattha **īdisassa ca saṃghasannipātassā**ti sattasatasahassagaṇapāmokkhattherappamukhagaṇanapathā tikkantaṃsaṃghasannipātaṃ sandhāya vadati. “**Ṭhānaṃkho panetaṃ vijjati**”ti-ādināpi aññaṃ kāraṇaṃ dasseti. Tiṭṭhati etthaphalaṃ tadāyattavuttiṭṭhāyati **ṭhānaṃ**, hetu. **Khoti** avadhāraṇe. **Panā**ti vacanālaṅkāre, etaṃ ṭhānaṃ vijjateva, no na vijjatīti attho. Kiṃ pana tanti āha “**yaṃ pāpabhikkhū**”ti-ādi. **Yanti** nipātamattaṃ, kāraṇaniddeso vā, yena ṭhānena antaradhāpeyyuṃ, tadetaṃ ṭhānaṃ vijjatiyevāti. Pāpena lāmakena icchāvacarena samannāgatā bhikkhū

1. Sāratthaṭṭhi 1. 32 piṭṭhepi.

pāpabhikkhū. Atīto Satthā ettha, etassāti vā **atītasatthukaṃ** yathā “bahukattuko”ti. Padhānaṃ vacanaṃ **pāvacanaṃ.** **Pā-**saddo cettha nipāto “pā eva vutyassā”ti-ādīsu viya. Upasaggapadaṃ vā etaṃ, dīghaṃ katvā pana tathā vuttaṃ yathā “pāvadaṭṭi”tipi vadanti. **Pakkhanti** alajjipakkhaṃ. “**Yāva cā**”ti-ādinā saṅgītiyā sāsanaaciraṭṭhitikabhāve kāraṇaṃ, sādhaṇaṃ dasseti. “Tasmā”ti hi padamajjhāharitvā “saṅgāyeyyaṃ”ti padena sambandhanīyaṃ.

Tattha **yāva ca dhammavinayo tiṭṭhatī**ti yattakaṃ kālaṃ dhammo ca vinayo ca lajjipuggalesu tiṭṭhati. Parinibbānanaṃ nipānena Bhagavatā Mahāparinibbānasutte¹ vuttaṃ sandhāya “**vuttañhetan**”ti-ādimāha. **Hi-**saddo āgamavasena dalhijotako. **Desito paññatto**ti dhammopi desito ceva paññatto ca. Suttābhidhammasaṅgahitassa hi dhammassa atisaṅgahitaṃ pabodhanaṃ desanā, tasseva pakārato nāpanaṃ vineyyasantaṃ ṭhapanāṃ paññāpanaṃ. Vinayopi desito ceva paññatto ca. Vinayatantisāṅgahitassa hi atthassa atisaṅgahitaṃ pabodhanaṃ desanā, tasseva pakārato nāpanaṃ asaṅkarato ṭhapanāṃ paññāpanaṃ, tasmā kammadvayampi kiriyādvayena sambajjhanaṃ yujjatīti vedītabbaṃ.

Soti so dhammo ca vinayo ca. Mamaccayenāti mama accayakāle. “Bhummatthe karaṇaniddeso”ti hi akkharacintakā vadanti. Hetvatthe vā karaṇavacanaṃ, mama accayahetu tumhākaṃ Satthā nāma bhavissatīti attho. Vuttañhi Mahāparinibbānasuttavaṇṇanāyaṃ “mayi parinibbute tumhākaṃ Satthukiccaṃ sādheṣṣatī”ti². Lakkhaṇavacanañhettha hetvatthasādhakaṃ yathā “nette ujum gate satī”ti³. Idaṃ vuttaṃ hoti—mayā vo ṭhiteneva “idaṃ lahukaṃ, idaṃ garukaṃ, idaṃ satekiccaṃ, idaṃ atekiccaṃ, idaṃ lokavajjaṃ, idaṃ paṇṇattivajjaṃ, ayaṃ āpatti puggalassa santike vuṭṭhātī, ayaṃ gaṇassa, ayaṃ saṃghassa santike vuṭṭhātī”ti sattannaṃ āpattikkhandhānaṃ avītikkamanīyatāvasena otiṇṇavatthusmiṃ sakhandhakaparivāro Ubhatovibhaṅgo mahāvinayo nāma desito, taṃ sakalampi Vinayapiṭakaṃ mayi parinibbute tumhākaṃ Satthukiccaṃ sādheṣṣatī “idaṃ vo kattabbaṃ, idaṃ vo na kattabbaṃ”ti kattabbākattabbassa

1. Dī 2. 126 piṭṭhe.

2. Dī-Ṭṭha 2. 183 piṭṭhe.

3. Am 1. 387; Khu 10. 108, 113 piṭṭhesu.

vibhāgena anusāsanato. Tṭhiteneva ca mayā “ime cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcendriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo”ti tena tena vineyyānaṃ
 ajjhāsayanurūpena pakārena ime sattatiṃsa bodhipakkhiyadhamme
 vibhajitvā vibhajitvā Suttantapiṭakaṃ desitaṃ, taṃ sakalampi
 Suttantapiṭakaṃ mayi parinibbute tumhākaṃ Satthukiccaṃ sādheyyati
 taṃtaṃcariyānurūpaṃ sammāpaṭipattiyaṃ anusāsanato, tṭhiteneva ca mayā
 “ime pañcakkhandhā¹, dvādasāyatanāni, aṭṭhārasadhātuyo, cattāri saccāni,
 bhāviśatindriyāni, nava hetū, cattāro āhārā, satta phassā, satta vedanā, satta
 saññā, satta cetanā, satta cittāni. Tatrāpi ettakā dhammā kāmāvacarā, ettakā
 rūpāvacarā, ettakā arūpāvacarā, ettakā pariyāpannā, ettakā apariyāpannā,
 ettakā lokiyā, ettakā lokuttarā”ti ime dhamme vibhajitvā vibhajitvā
 Abhidhammapiṭakaṃ desitaṃ, taṃ sakalampi Abhidhammapiṭakaṃ mayi
 parinibbute tumhākaṃ Satthukiccaṃ sādheyyati khandhādivibhāgena
 nāyamaṇaṃ catusaccasambodhāvahattā. Iti sabbampetaṃ abhisambodhito
 yāva parinibbānā pañcaccattālīsa vassāni bhāsitaṃ lapitaṃ “tīṇi piṭakāni,
 pañca nikāyā, navaṅgāni, caturāsīti dhammakkhandaśaṣṭhāni”ti evaṃ
 mahappabhedā hoti. Imāni caturāsīti dhammakkhandaśaṣṭhāni tiṭṭhanti,
 ahaṃ ekova parinibbāyissāmi, ahaṃ paṇidāni ekova ovaḍāmi anusāsāmi,
 mayi parinibbute imāni caturāsīti Buddhasaṣṭhāni tumhe ovaḍissanti
 anusāsissanti ovaḍānusanānakiccassa nipphādanatoti.

Sāsananti pariyattipaṭipattipaṭivedhavasena tividhampi sāsaṇaṃ,
 nipariyāyato pana sattatiṃsa bodhipakkhiyadhammā. Addhānaṃ
 gamitumalanti **addhaniyaṃ**, addhānagāmi addhānakkhamanti attho. Ciraṃ
 tṭhiti etassāti **ciraṭṭhitikaṃ**. Idaṃ vuttaṃ hoti—yena pakārena idaṃ sāsaṇaṃ
 addhaniyaṃ, tatoyeva ca ciraṭṭhitikaṃ bhavēyya, tena pakārena dhammaṇca
 vinayaṇca yadi paṇāhaṃ saṅgāyēyyaṃ, sādhu vatāti.

Idāni Sammāsambuddhena attano kataṃ aniggahavisesaṃ
 samanussaritvā cintanākāraṃpi dassento “**yañcāhaṃ Bhagavatā**”ti-ādimāha.
 Tattha “yañcāhan”ti etassa “anuggahito, paśamsito”ti etehi sambandho.

1. Pañcakkhandhā (Ka) Di-Ṭṭha 2. 183 piṭṭhe passitabbaṃ.

Yanti yasmā, kiriyāparāmasanaṃ vā etaṃ, tena “anuggahito, pasaṃsito”ti ettha anuggahaṇaṃ, pasaṃsanañca parāmasati. “Dhāressasi”ti-ādikaṃ pana vacanaṃ Bhagavā aññatarasmim rukkhamaṇe Mahākassapatttherena paññattasaṅghāṭiyaṃ nisinno taṃ saṅghāṭiṃ padumapupphavaṇṇena pāṇinā antantena parāmasanto āha. Vuttañhetam Kassapasamyutte¹ Mahākassapattthereneva Ānandattheram āmantetvā kathentena—

“Atha kho āvuso Bhagavā maggā okkamma yena aññataram rukkhamaṇaṃ tenupasaṅkami, atha khvāhaṃ āvuso paṭapilotikānaṃ saṅghāṭiṃ catugguṇaṃ paññāpetvā Bhagavantaṃ etadavocaṃ ‘idha bhante Bhagavā nisīdatu, yaṃ mamassa dīgharattaṃ hitāya sukhāyā’ti. Nisīdi kho āvuso Bhagavā paññatte āsane, nisajja kho maṃ āvuso Bhagavā etadavoca ‘mudukā kho tyāyaṃ Kassapa paṭapilotikānaṃ saṅghāṭi’ti. Paṭiggaṇhātu me bhante Bhagavā paṭapilotikānaṃ saṅghāṭiṃ anukampaṃ upādāyāti. Dhāressasi pana me tvaṃ Kassapa sāṇaṇi paṃsukūlaṇi nibbasanānīti. Dhāressāmaṃ bhante Bhagavato sāṇaṇi paṃsukūlaṇi nibbasanānīti. So khvāhaṃ āvuso paṭapilotikānaṃ saṅghāṭiṃ Bhagavato pādāsiṃ, ahaṃ pana Bhagavato sāṇaṇi paṃsukūlaṇi nibbasanāni paṭipajjin”ti².

Tattha **mudukā kho tyāyanti** mudukā kho te ayaṃ. Kasmā pana Bhagavā evamāhāti? Therena saha cīvaraṃ parivattetukāmatāya. Kasmāparivattetukāmo jātoti? Theram attano ṭhāne ṭhapetukāmatāya. Kiṃ Sāriputtamoggallānā natthīti? Atthi, evaṃ panassa ahosi “ime na ciraṃ ṭhassanti, ‘Kassapo pana vīsavassasatāyuko, so mayi parinibbute sattapaṇṇiguhāyaṃ vasitvā dhammavinayasaṅghaṃ katvā mama sāsanaṃ pañcavassasahassaparimāṇakālaṃ pavattanakaṃ karissatī”ti attano naṃ ṭhāne ṭhapesi, evaṃ bhikkhū Kassapassa sussusitabbaṃ maññissatī”ti tasmā evamāha. Thero pana yasmā cīvarassa vā pattassa vā vaṇṇe kathite “imaṃ tumhe gaṇhathā”ti vacanaṃ cārittameva, tasmā “paṭiggaṇhātu me bhante Bhagavā”ti āha.

1. Sam 1. 420 piṭṭhe.

2. Sam 1. 420 piṭṭhe.

Dhāressasi pana me tvaṃ Kassapāti Kassapa tvaṃ imāni paribhogajijñhāni paṃsukūlāni pārupitum sakkhissasīti vadati. Tañca kho na kāyabalaṃ sandhāya, paṭipattipūraṇaṃ pana sandhāya evamāha. Ayañhettha adhippāyo—ahaṃ imaṃ cīvaraṃ puṇṇaṃ nāma dāsim pārupitvā āmakasusāne chaḍḍitaṃ susānaṃ pavasitvā tumbamattehi pāṇakehi samparikiṇṇaṃ te pāṇake vidhunitvā mahā-ariyavaṃse ṭhatvā aggahesiṃ, tassa me imaṃ cīvaraṃ gahitadivase dasasahassacakkavāle mahāpathavī mahāviraṃsaṃ viravamānā kampittha, ākāsaṃ taṭataṭāyi, cakkavāle devatā sādhuḥkāraṃ adamsu, imaṃ cīvaraṃ gaṇhantena bhikkhuna jātipaṃsukūlikena jāti-āraññikena jāti-ekāsanikena jātisapadānacārikena bhavitum vaṭṭati, tvaṃ imassa cīvarassa anucchavikaṃ kātuṃ sakkhissasīti. Theropi attanā pañcannaṃ hatthīnaṃ balaṃ dhāreti, so taṃ atakkayitvā “ahametaṃ paṭipattiṃ pūressāmī”ti ussāhena Sugatacīvarassa anucchavikaṃ kātukāmo “dhāressāmahaṃ bhante”ti āha. **Paṭipajjinti** paṭipannosiṃ. Evaṃ pana cīvaraparivattanaṃ katvā therena pārupitacīvaraṃ Bhagavā pārupi, Satthu cīvaraṃ thero. Tasmiṃ samaye mahāpathavī udakapariyantaṃ katvā unnadantī kampittha.

Sāṇāni paṃsukūlānīti matakaḷevaraṃ pariveṭhetvā chaḍḍitāni tumbamatte kimī papphoṭetvā gahitāni sāṇavākamayaṇi paṃsukūlacīvaraṇi. **Nibbasanānī**ti niṭṭhitavasanaḥkāṇi, paribhogajijñhānīti attho. Ettha ca kiñcāpi ekameva taṃ cīvaraṃ, anekāvayavattā pana bahuvacanaṃ katanti **Majjhimagāṇṭhipade** vuttaṃ. **Cīvare sādharmaṇaparibhogenā**ti ettha attanā sādharmaṇaparibhogenāti atthassa viññāyamānattā, viññāyamānatthassa ca saddassa payoge kāmācārattā “attanā”ti na vuttaṃ. “Dhāressasi pana me tvaṃ Kassapa sāṇāni paṃsukūlānī”ti¹ hi vuttattā “attanāva sādharmaṇaparibhogenā”ti viññāyati, nāññena. Na hi kevalaṃ saddatoyeva sabbattha atthaniccayo, atthapakaraṇādīnāpi yebhuyyena atthassa niyamitattā. Ācariyadhammapālattherena panettha evaṃ vuttaṃ “cīvare sādharmaṇaparibhogenāti ettha ‘attanā samasamaṭṭhapanenā’ti idha vuttaṃ attanā-saddamānetvā ‘cīvare attanā sādharmaṇaparibhogenā’ti yojetabbaṃ.

1. Saṃ 1. 420 piṭṭhe.

Yassa yena hi sambandho, dūraṭṭhampi ca tassa taṃ.

Atthato hyasamānānaṃ, āsannattamakāraṇanti.

Atha vā Bhagavatā cīvare sādharmaṇaparibhogena Bhagavatā anuggahitoti yojanīyaṃ. Ekassāpi hi karaṇaniddesassa saḥādiyogakattutthajotakattasambhavato”ti. Samānaṃ dhāraṇametassāti **sādhāraṇo**, tādiso paribhogoti **sādhāraṇaparibhogo**, tena. Sādhāraṇaparibhogena ca samasamaṭṭhapanena ca anuggahitoti sambandho.

Idāni—

“Ahaṃ bhikkhave yāvade ākaṅkhāmi vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharāmi, Kassapopi bhikkhave yāvade ākaṅkhati vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharatī”ti-ādinā¹—

navānupubbavihārachaḷabhiññāpabhede uttarimanussadhamme attanā samasamaṭṭhapanatthāya Bhagavatā vuttaṃ Kassapasāmyutte¹ āgataṃ Pāḷimimaṃ peyyālamukhena, ādiggahaṇena ca saṅkhiptvā dassento āha “**ahaṃ bhikkhave**”ti-ādi.

Tattha **yāvadeti** yāvadeva, yattakaṃ kālāṃ ākaṅkhāmi, tattakaṃ kālāṃ viharāmīti attho. Tatoyeva hi **Majjhimaṇṭhipade**, **Cūḷaṇṭhipade** ca “**yāvadeti** yāvadevāti vuttaṃ hotī”ti likhitaṃ. **Saṃyuttaṭṭhakathāyampi** “yāvade ākaṅkhāmīti yāvadeva icchāmī”ti² attho vutto. Tathā hi tattha līnatthapakāsaniyaṃ **Ācariyadhammapālattherena** “yāvadevāti iminā samānattham ‘yāvade’ti idaṃ padan”ti vuttaṃ. Potthakesu pana katthaci “yāvadevā”ti ayameva pāṭho dissati. Apica **yāvadeti** yattakaṃ samāpattivihāraṃ viharitum ākaṅkhāmi, tattakaṃ samāpattivihāraṃ viharāmīti samāpattiṭṭhāne, yattakaṃ abhiññāvohāraṃ

1. Saṃ 1. 412 piṭṭhe.

2. Saṃ-Ṭīha 2. 162 piṭṭhe.

voharituṃ ākaṅkhāmi, tattakaṃ abhiññāvohāraṃ voharāmi ti abhiññāṭṭhāne ca saha paṭṭhasesena attho veditabbo. **Ācariyadhammapālatherenāpi** tadevatthaṃ yathālābhanayena dassetuṃ “yattake samāpattivihāre, abhiññāvohāre vā ākaṅkhanto viharāmi ceva voharāmi ca, tathā Kassapopīti attho”ti vuttaṃ. Apare pana “yāvadedi ‘yaṃ paṭhamajjhānaṃ ākaṅkhāmi, taṃ paṭhamajjhānaṃ upasampajja viharāmi’ ti-ādinā samāpattiṭṭhāne, iddhividhābhiññāṭṭhāne ca ajjhāharitassa ta-saddassa kammavasena ‘yaṃ dibbasotaṃ ākaṅkhāmi, tena dibbasotena sadde suṇāmi’ ti-ādinā sesābhiññāṭṭhāne karaṇavasena yojanā vattabbā”ti vadanti. **Vivicceva kāmehīti** ettha **eva**-saddo niyamattho, ubhayattha yojetabbo. Yamettha vattabbaṃ, tadupari āvi bhavissati.

Navānupubbavihārachaḷabhiññāppabhedeti ettha **navānupubbavihārā** nāma anupaṭipāṭiyā samāpajjitabbattā evaṃsaññitā nirodhasamāpattiyaṃ saha aṭṭha samāpattiyo. **Chaḷabhiññā** nāma āsavakkhayaññena saha pañcābhiññāyo. Katthaci potthake cettha ādisaddo dissati. So anadhippeto yathāvuttāya Pāṭiyā gahetabbassa atthassa anavasesattā. Manussesu, manussānaṃ vā uttaribhūtānaṃ, uttarīnaṃ vā manussānaṃ jhāyīnaṃceva ariyānaṃca dhammoti **uttarimanussadhammo**, manussadhammā vā uttarīti **uttarimanussadhammo**. Dasa kusalakammamāṭṭhā cettha vinā bhāvanāmanasikārena pakatīyāva manussehi nibbattetabbato, manussattabhāvēvahanato ca **manussadhammo** nāma, tato uttari pana jhānādi uttarimanussadhammoti veditabbo. **Samasamaṭṭhapanenā**ti “ahaṃ yattakaṃ kālāṃ, yattake vā samāpattivihāre, yattakā abhiññāyo ca vaḷañjemi, tathā Kassapopī”ti evaṃ samasamaṃ katvā ṭhapanena. Anekaṭṭhānesu ṭhapanāṃ, kassacipi uttarimanussadhammassa asesabhāvena ekantasamaṭṭhapanāṃ vā sandhāya “samasamaṭṭhapanenā”ti vuttaṃ, idaṃca navānupubbavihārachaḷabhiññābhāvasāmaññena pasamsāmantanti daṭṭhabbaṃ. Na hi āyasmā Mahākassapo Bhagavā viya devasikaṃ catuvīsakikoṭṭisatasahassasaṅkhyā samāpattiyo samāpajjati, yamakapāṭiḥāriyādivasena ca abhiññāyo vaḷañjetīti. Ettha ca “uttarimanussadhamme attanā samasamaṭṭhapanenā”ti idaṃ nidassanamattanti veditabbaṃ. Tathā hi—

“Ovada Kassapa bhikkhū, karohi Kassapa bhikkhūnaṃ dhammiṃ kathāṃ, ahaṃ vā Kassapa bhikkhū ovadeyyaṃ, tvaṃ vā. Ahaṃ vā Kassapa bhikkhūnaṃ dhammiṃ kathāṃ kareyyaṃ, tvaṃ vā”ti—

Evampi attanā samasamaṭṭhapanamakāsiyevāti.

Tathāti rūpūpasamhāro yathā anuggahito, tathā pasaṃsitoti. **Ākāse pāṇiṃ cāletvāti** Bhagavatā attanoyeva pāṇiṃ ākāse cāletvā kulesu alaggacittatāya ceva karaṇabhūtāya pasaṃsitoti sambandho.

Alaggacittatāyāti vā ādhāre bhummaṃ, ākāse pāṇiṃ cāletvā kulūpakassa bhikkhuno alaggacittatāya kulesu alagganacittena bhavituṃ yuttatāya ceva maññeva sakkhiṃ katvā pasaṃsitoti attho. Yathāha—

“atha kho Bhagavā ākāse pāṇiṃ cālesi seyyathāpi bhikkhave ayaṃ ākāse pāṇi na sajjati na gayhati na bajjhati, evameva kho bhikkhave yassa kassaci bhikkhuno kulāni upasaṅkamato kulesu cittaṃ na sajjati na gayhati na bajjhati ‘labhantu lābhakāmā, puññakāmā karontu puññānī’ti. Yathā sakena lābhena attamano hoti sumano, evaṃ paresaṃ lābhena attamano hoti sumano. Evarūpo kho bhikkhave bhikkhu arahati kulāni upasaṅkamituṃ. Kassapassa bhikkhave kulāni upasaṅkamato kulesu cittaṃ na sajjati na gayhati na bajjhati ‘labhantu lābhakāmā, puññakāmā karontu puññānī’ti. Yathā sakena lābhena attamano hoti sumano, evaṃ paresaṃ lābhena attamano hoti sumano”ti¹.

Tattha **ākāse pāṇiṃ cālesīti** nīle gaganantare yamakavijjukaṃ sañcālayamāno viya heṭṭhābhāge, uparibhāge, ubhato ca passesu pāṇiṃ sañcālesi, idaṃca pana tepiṭake Buddhavacane asambhinnaṇaṃ nāma.

Attamanoti sakamano, na domanassena pacchinditvā gahitamano. **Sumanoti** tuṭṭhamano, idāni yo hīnādhimuttiko micchāpaṭipanno

1. Saṃ 1. 402 piṭṭhe.

evaṃ vadeyya “Sammāsambuddho ‘alaggacittatāya ākāse cālitapāṇūpamā kulāni upasaṅkamathā’ti vadanto aṭṭhāne ṭhapeti, asayhabhāraṃ āropeti, yaṃ na sakkā kātum, taṃ kārehi”ti, tassa vādapathaṃ pacchinditvā “sakkā ca kho evaṃ kātum, atthi evarūpo bhikkhū”ti āyasmantaṃ Mahākassapattherameva sakkhimkatvā dassento **“Kassapassa bhikkhave”**ti-ādimāha.

Aññampi pasaṃsanamāha **“candopamaṭṭipadāya cā”**ti, candapaṭibhāgāya paṭipadāya ca karaṇabhūtāya pasaṃsito, tassaṃ vā ādhārabhūtāya maññeva sakkhim katvā pasaṃsitoti attho. Yathāha—

“Candūpamā bhikkhave kulāni upasaṅkamatha apakassevakāyaṃ, apakassa cittaṃ niccānavakā kulesu appagabbhā. Seyyathāpi bhikkhave puriso jarudapānaṃ vā olokeyya pabbatavisamaṃ vā nadīviduggaṃ vā apakasseva kāyaṃ, apakassa cittaṃ, evameva kho bhikkhave candūpamā kulāni upasaṅkamatha apakasseva kāyaṃ, apakassa cittaṃ niccānavakā kulesu appagabbhā. Kassapo bhikkhave candūpamo kulāni upasaṅkamati apakasseva kāyaṃ, apakassa cittaṃ niccānavako kulesu appagabbho”ti¹.

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

Apakasseva kāyaṃ, apakassa cittaṃti teneva santhavādīnamakaraṇena kāyañca cittañca apakassitvā, akaḍḍhitvā apantevāti attho. **Niccānavakā**ti niccaṃ navikāva, āgantukasadisā eva hutvāti attho.

1. Saṃ 1. 401 piṭṭhe.

Āgantuko hi paṭipāṭiyā sampattagehaṃ pavisitvā sace naṃ gharasāmikā disvā “amhākaṃ puttabhātaropi vippavāsagatā evaṃ vicariṃsū”ti anukampamānā nisīdāpetvā bhojenti, buttamattoyeva “tumhākaṃ bhājanam gaṇhathā”ti utthāya pakkamati, na tehi saddhim santhavaṃ vā karoti, kiccakaraṇīyāni vā saṃvidahati, evaṃ tumhepi paṭipāṭiyā sampattagharāṃ pavisitvā yaṃ iriyāpathesu pasannā manussā denti, taṃ gahetvā pacchinnasanthavā tesāṃ kiccakaraṇīye abyāvaṭā hutvā nikkhamathāti dīpeti. **Appagabbhāti** na pagabbhā, aṭṭhaṭṭhānena kāyapāgabbhiyena, catuṭṭhānena vacīpāgabbhiyena, anekaṭṭhānena manopāgabbhiyena ca virahitā kulāni upasaṅkamathāti attho.

Jarudapānanti jīṇṇakūpaṃ. **Pabbatavisamanti** pabbate visamaṃ papātaṭṭhānaṃ. **Nadīvidugganti** nadiyā viduggaṃ chinnaṭaṭṭhānaṃ. **Evameva khoti** ettha idaṃ opammaṃsandanaṃ—jarudapānādayo viya hi cattāri kulāni, olokanapuriso viya bhikkhu, yathā pana anapakaṭṭhakāyacitto tāni olokeno puriso tattha patati, evaṃ arakkhitehi kāyādīhi kulāni upasaṅkamanto bhikkhu kulesu bajjhāti, tato nānappaṅkāraṃ sīlapādabhaṇjanādikaṃ anattaṃ pāpuṇāti. Yathā pana apakaṭṭhakāyacitto puriso tattha na patati, evaṃ rakkhiteneva kāyena, rakkhitāya vācāya, rakkhitehi cittehi, sūpaṭṭhitāya satiyā apakaṭṭhakāyacitto hutvā kulāni upasaṅkamanto bhikkhu kulesu na bajjhāti, athassa sīlasaddhāsamaḍhipaññāsaṅkhātāni pādaḥatthakucchisīsāni na bhaṇjanti, rāgakaṇṭakādayo na vijjhanti, sukhito yenaṅkāmaṃ agatapubbaṃ nibbānadisaṃ gacchati, evarūpo ayaṃ Mahākassapoti hīnādhimuttikassa micchāpaṭipannassa vādaḥatthapacchindanaṭṭhaṃ Mahākassapaṭṭheraṃ eva sakkhim katvā dassento “**Kassapo bhikkhave**”ti-ādimāhāti. Evampettha atthamicchanti—alaggacittatāsaṅkhātāya candopamaḥatthapadāya karaṇabhūtāya pasamsito, tassāṃ vā ādhārabhūtāya maññeva sakkhim katvā pasamsitoti, evaṃ sati ceva-saddo, ca-saddo ca na payujjitabbo dvinnam padānaṃ tulyādhikaraṇattā, ayameva attho pāṭho ca yuttataro viya dissati **Parinibbānasuttavaṇṇanāyaṃ** “ākāse paṇiṃ cāletvā candūpamaṃ paṭipadaṃ kathento maṃ kāyasakkhim katvā kathesi”ti¹ vuttattāti.

Tassa kimaññaṃ āṇaṇyaṃ bhavissati, aññatra

dhammavinayasaṅgāyanāti adhippāyo. Tattha **tassā**ti yaṃ-saddassa kāraṇanidassane “tasmā”ti ajjhāharitvā tassa meti attho, kiriyāparāmasane pana tassa anuggahaṇassa, paṣaṃsanassa cāti. Potthakesupi katthaci “tassa me”ti pāṭho dissati, evaṃ sati kiriyāparāmasane “tassā”ti अपराम् padamajjhāharitabbam. Natthi iṇaṃ yassāti aṇaṇo, tassa bhāvo **āṇaṇyaṃ**. Dhammavinayasaṅgāyanam ṭhapetvā aññaṃ kiṃ nāma tassa iṇavirahitattam bhavissati, na bhavissati evāti attho. “**Nanu maṃ Bhagavā**”ti-ādinā vuttamevattham upamāvasena vibhāveti. **Sakakavaca-issariyānuppadānenāti** ettha **kavaco** nāma uracchado, yena uro chādīyate, tassa ca cīvaranidassanena gahaṇam, issariyassa pana abhiññāsamāpattinidassanēnāti daṭṭhabbam. **Kulavaṃsappatiṭṭhāpakanti** kulavaṃsassa kulapaveṇiyā patiṭṭhāpakam. “**Me**”ti padassa niccasāpekkhattā **saddhammavaṃsappatiṭṭhāpakoti** samāso. Idam vuttam hoti—
sattusaṅghanimmaddanena attano kulavaṃsappatiṭṭhāpanattham sakakavaca-issariyānuppadānenā kulavaṃsappatiṭṭhāpakam puttam rājā viya Bhagavāpi maṃ dīghadassī “saddhammavaṃsappatiṭṭhāpako me ayam bhavissati”ti mantvā sāsanapaccatthikagaṇanimaddanena saddhammavaṃsappatiṭṭhāpanattham cīvaradānasamasamaṭṭhapanasaṅkhātena iminā asādhāraṇānuggahena anuggahesi nanu, imāya ca ulārāya paṣaṃsāya paṣaṃsi nanūti. **Iti cintayantoti** ettha **itisaddena** “antaradhāpeyyum, saṅgāyeyyam, kimaññaṃ āṇaṇyaṃ bhavissati”ti vacanapubbaṅgamaṃ, ṭhānaṃ kho panetaṃ vijjati”ti-ādivākyattayam nidasseti.

Idāni yathāvuttamattham saṅgītikkhandhakapāḷiyā sādiento āha “**yathāhā**”ti-ādi. Tattha **yathāhā**ti kiṃ āha, mayā vuttassa atthassa sādhamam kiṃ āhāti vuttam hoti. Yathā vā yena pakārena mayā vuttam, tathā tena pakārena Pāḷiyampi āhāti attho. Yathā vā yaṃ vacanam Pāḷiyam āha, tathā tena vacanena mayā vuttavacanam saṃsandati ceva sameti ca yathā tam Gaṅgodakena Yamunodakantipi vattabbo Pāḷiyāsādhanattham udāharitabhāvassa paccakkhato viññāyamānattā, viññāyamānatthassa ca saddassa payoge kāmācārattā. Adhippāyavibhāvanatthā hi atthayojanā. Yathā vā yena pakārena dhammavinayasaṅgāyanattham

bhikkhūnaṃ ussāhaṃ janesi, tathā tena pakārena Pāliyaṃpi āhāti attho. Evamīdisesu.

Ekamidāhanti ettha **idanti** nipātamattaṃ. **Ekam samayanti** ca bhummatthe upayogavacanāṃ, ekasmiṃ samayeti attho. **Pāvāyāti** Pāvānagarato, tattha piṇḍāya caritvā “Kusināraṃ gamissāmi”ti **addhānamaggappaṭipannoti** vuttaṃ hoti. **Addhānamaggoti** ca dīghamaggo vuccati, dīghapariyāyo hettha addhānasaddo. **Mahatāti** guṇamahattenapi saṅkhyāmahattenapi mahatā. **“Pañcamattehī”**ti-ādinā saṅkhyāmahattaṃ dasseti, mattasaddo ca pamāṇavacano “bhojane mattaññutā”ti-ādīsu¹ viya. “Dhammavinayasāṅgāyanatthaṃ ussāhaṃ janesi”ti etassatthassa sādhanatthaṃ āhatā “atha kho”ti-ādikā Pāli yathāvuttamatthaṃ na sādheti. Na hettha ussāhajananappakāro āgatoti codanaṃ pariharitumāha **“sabbaṃ Subhaddakaṇḍaṃ vitthārato veditabban”**ti. Evampesā codanā tadavatthāyevāti vuttaṃ **“tato paraṃ āhā”**ti-ādi. Apica yathāvuttatthasādhikā Pāli mahatarāti ganthagaruṭāpariharaṇatthaṃ majjhe peyyālamukhena ādi-antameva Pāliṃ dassento **“sabbaṃ Subhaddakaṇḍaṃ vitthārato veditabban”**ti āha. Tena hi “atha khvāhaṃ āvuso maggā okkamma aññatarasmiṃ rukkhamūle nisīdi”ti² vuttapālito paṭṭhāya “yaṃ na icchissāma, na taṃ karissāma”ti² vuttapāli pariyoṣānaṃ Subhaddakaṇḍaṃ dasseti.

“Tato paran”ti-ādinā pana tadavasesaṃ “handa mayaṃ āvuso”ti-ādikam ussāhajananappakāradassanapālīṃ. Tasmā **tato paraṃ āhāti** ettha Subhaddakaṇḍato paraṃ ussāhajananappakāradassanavacanamāhāti attho veditabbo. **Mahāgaṇṭhipadepi** hi soye vattho vutto. Ācariyasāriputtattherenāpi³ tatheva adhippeto. Ācariyadhammapālattherena pana “tato paranti tato bhikkhūnaṃ ussāhajananato parato”ti⁴ vuttaṃ, tadetaṃ vicāretabbaṃ heṭṭhā ussāhajananappakārassa Pāliyaṃ avuttattā. Ayameva hi ussāhajananappakāro yadidaṃ “handa mayaṃ āvuso dhammañca vinayañca saṅgāyeyyāma, pure adhammo dīppatī”ti-ādi.

1. Am 1. 111 piṭṭhe.

3. Sārattha-Ṭī 1. 43 piṭṭhe.

2. Vi 4. 480 piṭṭhe.

4. Dī-Ṭī 1. 22 piṭṭhe.

Yadi pana Subhaddakaṇḍameva ussāhajananahetubhūta Subhaddena vuttavacanassa pakāsanattā ussāhajanananti vadeyya, natthevettha vicāretabbatāti. **Pure adhammo dīpatī**ti ettha **adhammo** nāma dasakusalakammapaṭipakkhabhūto adhammo.

Dhammavinayaśāyanattham ussāhajananappasaṅgattā vā tadasaṅgāyanahetuko dosagaṇopi sambhavati, “adhammavādino balavanto honti, dhammavādino dubbalā hontī”ti vuttattā sīlavipatti-ādi hetuko pāpicchatādidosaṅgaṇo adhammotipi vadanti. **Pure dīpatī**ti api nāma dīpati. Saṁsayatthe hi pure-saddo. Atha vā yāva adhammo dhammam paṭibāhitum samattho hoti, tato puretamevāti attho. Āsanne hi anadhippete ayaṁ pure-saddo. **Dīpatī**ti dīpissati, pure-saddayogena hi anāgatatthe ayaṁ vattamānapayogo yathā “purā vassati devo”ti. Tathā hi vuttam—

“Anāgate sannicchaye, tathāṭṭe ciratane.

Kāladvayepi kavīhi, puresaddo payujjate”ti¹.

“Pure-yāva-purā-yoge, niccam vā karahi kadā.

Lacchāyamapi kiṁ vutte, vattamānā bhavissatī”ti ca.

Keci panettha evaṁ vaṇṇayanti—**pureti** pacchā anāgate, yathā addhānam gacchantassa gantabbamaggo “pure”ti vuccati, tathā idhāpi maggagamananayena anāgatakālo “pure”ti vuccatīti. Evaṁ sati taṁkālēpekkhāya cettha vattamānapayogo sambhavati. **Dhammo paṭibāhiyyatī**ti etthāpi pure-saddena yojetvā vuttanayena attho veditabbo, tathā dhammopi adhammaviparītavasena, ito parampi eseva nayo. **Avinayoti** pahānavinayaśāmaravāyānam paṭipakkhabhūto avinayo. **Vinayavādino dubbalā hontī**ti evaṁ iti-saddena pāṭho, so “tato param āhā”ti ettha āha-saddena sambajjhitabbo.

Tena hīti uyyojanatthe nipāto. Uccinane uyyojentā hi Mahākassapaṭtheraṁ evamāhaṁsu “**bhikkhū uccinatū**”ti, saṅgītiyā anurūpe bhikkhū-uccinitvā upadhāretvā gaṇhātūti attho. “**Sakala -pa- pariggāhesī**”ti etena sukkhavipassakakhīṇāsavapariyantānam yathāvuttapuggalānam

1. Vajira-Ṭī 22 piṭṭhe.

satipi āgamādhigamasambhave saha paṭisambhidāhi pana
tevijjādiguṇayuttānaṃ āgamādhigamasampattiyā ukkaṃsagatatā saṅgītiyā
bahūpakāratāṃ dasseti. Sakalaṃ Suttageyyādikaṃ navaṅgaṃ ettha, etassāti
vā **sakalanavaṅgaṃ**, Satthu Bhagavato sāsanaṃ **Satthusāsanaṃ** sāsīyati
etenāti katvā, tadeva Satthusāsanaṃ **sakalanavaṅgasatthusāsanaṃ**. Nava vā
Suttageyyādīni aṅgāni ettha, etassāti vā **navaṅgaṃ**, tameva Satthusāsanaṃ,
tañca sakalameva, na ekadesanti tathā. Atthakāmena pariyāpuṇitabbā
sikkhitabbā, diṭṭhadhammikādipurisatthaṃ vā nipphādetuṃ pariyattā
samatthāti **pariyatti**, tīṇi piṭakāni, sakalanavaṅgasatthusāsanasāṅkhātā
pariyatti, taṃ dhārentīti tathā, tādiseṭi attho. **Puthujjana -pa-**
sukkhavipassakakhiṇāsavabhikkhūti ettha—

“Duve puthujjanā vuttā, Buddhenādiccabandhunā.

Andho puthujjano eko, kalyāṇeko puthujjano”ti¹—

vuttesu kalyāṇaputhujjanāva adhippetā saddantarasannidhānenapi
atthavisesassa viññātabbattā. Samathabhāvanāsinehābhāvena sukkhā lūkhā
asiniddhā vipassanā etesanti **sukkhavipassakā**, teyava khīṇāsavāti tathā.
“Bhikkhū”ti pana sabbattha yojetabbaṃ. Vuttañhi—

“Yañcatthavato saddeka-sesato vāpi suyate.

Taṃ sambajjhate paccekaṃ, yathālābhaṃ kadācipī”ti.

Tipiṭakasabbapariyattippabhedadhareti ettha tiṇṇaṃ piṭakānaṃ
samāhāro **tipiṭakaṃ**, taṃsaṅkhātāṃ navaṅgādivasena anekabhedabhinnāṃ
sabbāṃ pariyattippabhedāṃ dhārentīti tathā, tādise. Anu anu
taṃsamaṅginaṃ bhāveti vaḍḍhetīti anubhāvo, soyeva **ānubhāvo**, pabhāvo,
mahanto ānubhāvo yesaṃ te **mahānubhāvā**. “Etadaggaṃ bhikkhave”ti
Bhagavatā vuttavacanamupādāya pavattattā “etadaggaṃ”ti padaṃ
anukaraṇajanāmaṃ nāma yathā “yevāpanakan”ti, tabbasena
vuttaṭṭhānantaramidha **etadaggaṃ**, tamāropiteti attho. Etadaggaṃ eso
bhikkhu aggoti vā āropitepi vaṭṭati. Tadanāropitāpi avasesaguṇasampannattā
uccinitā tattha santīti dassetuṃ **“yebhuyyenā”**ti vuttaṃ. Tisso vijjā **tevijjā**,

1. Dī-Ṭṭha 1. 58; Ma-Ṭṭha 1. 22; Saṃ-Ṭṭha 2. 90; Aṃ-Ṭṭha 1. 47; Cūḷaniddesa-Ṭṭha 70;
Paṭisaṃ-Ṭṭha 2. 51 piṭṭhesu.

tā ādi yesaṃ chaḷabhiññādīnanti **tevijjādayo**, te bhedā anekappakārā yesanti **tevijjādibhedā**. Atha vā tisso vijjā assa khīṇāsavassāti **tevijjo**, so ādi yesaṃ chaḷabhiññādīnanti **tevijjādayo**, teyeva bhedā yesanti **tevijjādibhedā**.
 Tevijjachaḷabhiññādivasena anekabhedabhinne khīṇāsavabhikkhūyevāti vuttaṃ hoti. **Ye sandhāya vuttanti** ye bhikkhū sandhāya idaṃ “atha kho”ti-ādivacanāṃ saṅgītikkhandhake vuttaṃ. Iminā kiñcāpi Pāliyaṃ avisesatova vuttaṃ, tathāpi visesena yathāvuttakhīṇāsavabhikkhūyeva sandhāya vuttanti Pāliya saṃsandanaṃ karoti.

Nanu ca sakalanavaṅgasatthusāsanapariyattidharā khīṇāsavā anekasatā, anekasahassā ca, kasmā thero ekenūnamakāsīti codanaṃ uddharitvā visesakāraṇadassanena taṃ pariharitum **“kissa panā”**ti-ādi vuttaṃ. Tattha **kissāti** kasmā. Pakkhantarojotako **pana-saddo**. **Okāsakaraṇatthanti** okāsakaraṇanimittaṃ okāsakaraṇahetu. **Attha-saddo**hi “chaṇatthañca nagarato nikkhamitvā missakapabbataṃ abhiruhatū”ti-ādīsu¹ viya kāraṇavacano, “kissa hetū”ti-ādīsu² viya ca hetvatthe paccattavacanāṃ. Tathā hi vaṇṇayanti “chaṇatthanti chaṇanimittaṃ chaṇahetūti attho”ti. Evañcasati pucchāsabhāgatā vissajjanāya hoti, esa nayo īdisesu.

Kasmā panassa okāsamakāsīti āha **“tenā”**ti-ādi. **Hi-saddo** kāraṇatthe. **“So hāyasmā”**ti-ādinā “sahāpi vināpi na sakkā”ti vuttavacane paccekāṃ kāraṇaṃ dasseti. Keci pana “tamatthaṃ vivarati”ti vadanti, tadayuttaṃ “tasmā”ti kāraṇavacanadassanato. “Tasmā”ti-ādinā hi kāraṇadassanaṭṭhāne kāraṇajotakoyeva hi-saddo. Saññāṇamattajotakā sākḥābhāṅgopamā hi nipātāti, evamīdisesu. Sikkhatīti **sekkho**, sikkhanaṃ vā **sikkhā**, sāyeva tassa sīlanti **sekkho**. So hi अपरियोसितसिक्खत्ता, tadadhimuttattā ca ekantena sikkhanasīlo, na asekkho viya parinīṭṭhitasikkho tattha paṭippassaddhussāho, nāpi vissatṭhasikkho pacurajano viya tattha anadhimutto, kitavasena viya ca taddhitavasenidha tappakatiyattho gayhati yathā “kāruṇiko”ti. Atha vā ariyāya jātiyā tisupi sikkhāsu jāto, tattha vā

1. Vi-Ṭṭha 1. 53 piṭṭhe.

2. Ma 1. 186 piṭṭhe.

bhavoti **sekkho**. Apica ikkhati etāyāti **ikkhā**, maggaphalasammādiṭṭhi, saha ikkhāyāti **sekkho**. Uparimaggattayakiccassa अपरियositattā saha karaṇīyenāti **sakaraṇīyo**. **Assāti** anena, “appaccakkham nāmā”ti etena sambandho. **Assāti** vā “natthi”ti ettha kiriyāpaṭiggahakavacanam. Paṇḍappavattibhāvato **appaccakkham** nāma natthi. Vinayaṭṭhakathāyaṃ pana “asammukhā paṭiggahitam nāma natthi”¹ti vuttam, tam “dve sahasāni bhikkhuto”ti vuttampi Bhagavato santike paṭiggahitameva nāmāti katvā vuttam. Tathā hi sāvakabhāsitaṃpi suttaṃ “Buddhabhāsitaṃ”ti vuccatīti.

“**Yathāhā**”ti-ādinā āyasmatā Ānandena vuttagāthameva sādhakabhāvena dasseti. Ayañhi gāthā Gopakamoggallānena nāma brāhmaṇena “Buddhasāsane tvaṃ bahussutoti pākaṭo, kittakā dhammā te Satthārā bhāsita, tayā ca dhāritā”ti pucchitena tassa paṭivacanam dentena āyasmatā Ānandeneva Gopakamoggallānasutte, attano guṇadassanavasena vā Theragāthāyampi bhāsita. Tathāyaṃ saṅkhepattho—**Buddhato** Satthu santikā **dvāsīti** dhammakkhandhasahassāni ahaṃ **gaṇhim** adhigaṇhim, **dve** dhammakkhandhasahassāni **bhikkhuto** Dhammasenāpati-ādīnam bhikkhūnam santikā **gaṇhim**. **Ye** dhammā **me** jivhāge, hadaye vā **pavattino** paṇḍā vācuggaṭā, te dhammā tadubhayaṃ sampiṇḍetvā **caturāsīti** dhammakkhandhasahassānīti. Keci pana “yemeti ettha ‘ye ime’ti padacchedam katvā ye ime dhammā Buddhassa, bhikkhūnaṃca pavattino pavattitā, tesu dhammesu Buddhato dvāsīti sahasāni ahaṃ gaṇhim, dve sahasāni bhikkhuto gaṇhim, evaṃ caturāsīti dhammakkhandhasahassānī”ti sambandham vadanti, ayaṃca sambandho “ettakāyeva dhammakkhandhā”ti sannīṭṭhānassa aviññāyamānattā kecivādo nāma kato.

“Sahāpi na sakkā”ti vattabbahetuto “vināpi na sakkā”ti vattabbahetueva balavataro saṅgītiyā bahukārattā. Tasmā tattha codanam dassetvā pariharitum “**yadi evan**”ti-ādi vuttam. Tattha **yadi evanti** evaṃ vinā yadi na sakkā, tathā satīti attho. **Sekkhopi samānoti** sekkhapuggalo samānopi. Māna-saddo hettha lakkhaṇe. **Bahukārattāti** bahūpakārattā. Upakāravacano hi kāra-saddo

1. Vi-Ṭṭha 1. 6 piṭṭhe.

“appakampi kataṃ kārāṃ, puññaṃ hoti mahapphalan”ti-ādīsu viya. **Assāti** bhaveyya. **Atha**-saddo pucchāyaṃ. Pañhe “atha tvaṃ kena vaṇṇenā”ti hi payogamudāharanti. “Evaṃ sante”ti pana attho vattabbo.

Parūpavādavivajjanatoti yathāvuttakāraṇaṃ ajānantānaṃ paresaṃ āropita-upavādato vivajjitukāmattā. Taṃ vivarati “**thero hī**”ti-ādinā. **Ativiya vissatthoti** atirekaṃ vissāsiko. Kena viññāyatīti āha. “**Tathā hī**”ti-ādi. Daḥhikaraṇaṃ vā etaṃ vacanaṃ. “Vuttañhi, tathā hi iccete daḥhikaraṇatthe”ti hi vadanti saddavidū. **Nanti** Ānandattheraṃ. “Ovadati”ti iminā sambandho. Ānandattherassa yebhuyyena navakāya parisāya vibbhamane Mahākassapatthero “na vāyaṃ kumārako mattamaññāsī”ti¹ āha. Tathā hi parinibbute Bhagavati Mahākassapatthero Bhagavato parinibbāne sannipatitassa bhikkhusaṃghassa majjhe nisīditvā dhammavinayasaṅgāyanatthaṃ pañcasate bhikkhū uccinitvā “Rājagahe āvuso vassaṃ vasantā dhammavinayaṃ saṅgāyissāma, tumhe pure vassūpanāyikāya attano attano palibodhaṃ pacchinditvā Rājagahe sannipatathā”ti vatvā attanā Rājagahaṃ gato.

Ānandattheropi Bhagavato pattacīvaramādāya mahājanaṃ saññāpento Sāvattiṃ gantvā tato nikkhamma Rājagahaṃ gacchanto Dakkhiṇāgirismiṃ cārikaṃ cari. Tasmīṃ samaye Ānandattherassa tiṃsamattā saddhivihārikā yebhuyyena kumārakā ekavassikaduvassikabhikkhū ceva anupasampannā ca vibbhamiṃsu. Kasmā panete pabbajitā, kasmā ca vibbhamiṃsūti? Tesāṃ kira mātāpitaro cintesuṃ “Ānandatthero Satthuvissāsiko aṭṭha vare yācitvā upaṭṭhahati, icchiticchitaṭṭhānaṃ Satthāraṃ gahetvā gantum sakkoti, amhākaṃ dārake etassa santike pabbajeyyāma, evaṃ so Satthāraṃ gahetvā āgamissati, tasmīṃ āgate mayaṃ Mahāsakkāraṃ kātuṃ labhissāma”ti. Iminā tāva kāraṇena nesaṃ ñātakā te pabbājesuṃ, Ssatthari pana parinibbute tesāṃ sā patthanā upacchinnā, atha ne ekadivaseneva uppabbājesuṃ. Atha Ānandattheraṃ Dakkhiṇāgirismiṃ cārikaṃ caritvā Rājagahamāgataṃ disvā Mahākassapatthero evamāhāti. Vuttañhetāṃ **Kassapaṃyutte**—

1. Saṃ 1. 418 piṭṭhe.

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

Api me bhante Kassapa sirasmiṃ palitāni jātāni, atha ca pana mayaṃ ajjāpi āyasmato Mahākassapassa kumārakavādā na muccāmāti. Tathā hi pana tvaṃ āvuso Ānanda imehi navehi bhikkhūhi indriyesu aguttadvārehi bhojane amattaññūhi jāgariyaṃ ananuyuttehi saddhiṃ cārikaṃ carasi, sassaghātaṃ maññe carasi, kulūpaghātaṃ maññe carasi, olujjati kho te āvuso Ānanda parisā, palujjanti kho te āvuso navappāyā, na vāyaṃ Kumārako mattamaññāsī”ti¹.

Tattha **sassaghātaṃ maññe carasīti** sassam ghātento viya āhiṇḍasi. **Kulūpaghātaṃ maññe carasīti** kulāni upaghātento viya āhiṇḍasi. **Olujjatīti** palujjati bhijjati. **Palujjanti kho te āvuso navappāyāti** āvuso Ānanda ete tuyhaṃ pāyena yebhuyyena navakā ekavassikaduvassikadahaṛā ceva sāmaṇerā ca palujjanti. **Na vāyaṃ kumārako mattamaññāsīti** ayaṃ kumārako attano pamāṇaṃ na vata jānātīti theram tājento āha. **Kumārakavādā na muccāmāti** kumārakavādato na muccāma. **Tathā hi pana tvanti** idamassa evaṃ vattabbatāya kāraṇadassanattamaṃ vuttaṃ. Ayañhettha adhippāyo—yasmā tvaṃ imehi navehi indriyaṣaṃvaravirahitehi bhojane amattaññūhi saddhiṃ vicarasi, tasmā kumārakehi saddhiṃ vicaranto “Kumārako”ti vattabbataṃ arahasīti.

Na vāyaṃ kumārako mattamaññāsīti ettha vā-saddo padapūraṇe. Vā-saddo hi upamānasamuccayaṣaṃsayavissaggavikappapadapūraṇādīsu bahūsu atthesu dissati. Tathā hesa “paṇḍito vāpi tena so”ti-ādīsu²

1. Saṃ 1. 418 piṭṭhe.

2. Khu 1. 22 piṭṭhe Dhammapade.

upamāne dissati, sadisabhāveti attho. “Taṃ vāpi dhīrā Muni vedayanti”ti-
 ādisu¹ samuccaye. “Ke vā ime kassa vā”ti-ādisu² saṃsaye. “Ayaṃ vā
 imesaṃ samaṇabrāhmaṇānaṃ sabbabālo sabbamūḷho”ti-ādisu³ vavassagge.
 “Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā”ti-ādisupi⁴ vikappe. “Na
 vāhaṃ paṇṇaṃ bhuñjāmi, na hetarṃ mayha bhojanan”ti-ādisu padapūraṇe.
 Idhāpi padapūraṇe daṭṭhabbo. Teneva ca Ācariyadhammapālattherena vā-
 saddassa atthuddhāraṃ karontena vuttaṃ “na vāyaṃ kumārako
 mattamaññāsīti-ādisu padapūraṇe”ti. **Samyuttaṭṭhakathāyampi** idameva
 vuttaṃ “na vāyaṃ kumārako mattamaññāsīti ayaṃ kumārako attano
 pamāṇaṃ na vata jānāsīti therarṃ tajjento āhā”ti⁵. Etthāpi “vatā”ti
 vacanasiliṭṭhatāya vuttaṃ. **“Na vāyan”**ti etassavā”na ve ayan”ti
 padacchedarṃ katvā ve-saddassatthaṃ dassentena “vatā”ti vuttaṃ. Tathā hi
 ve-saddassa ekaṃsatthabhāve tadeva Pāḷiṃ payogaṃ katvā udāharanti
 neruttikā. Vajirabuddhitthero pana evaṃ vadati **“na vāyanti ettha ca vāti**
vibhāsā, aññāsipi na aññāsipi”ti⁶, taṃ tassamatimattaṃ Samyuttaṭṭhakathāya
 tathā avuttattā. Idamekarṃ parūpavādasambhavadakāraṇaṃ “tattha keci”ti-
 ādinā sambajjhitaḥṭṭhaṃ.

Aññampi kāraṇamāha **“Sakyakulappasuto cāyasmā”**ti. Sākiyakule jāto,
 sākiyakulabhāvena vā pākaṭo ca āyasmā Ānando. Tattha -pa- upavadeyyunti
 sambandho. Aññampi kāraṇaṃ vadati **“Tathāgatassa bhātā cūḷapituputto”**ti.
Bhātāti cettha kaniṭṭhabhātā cūḷapituputtabhāvena, na pana vayasā
 sahaajātabhāvato.

“Suddhodano dhotodano, sakkasukkāmitodanā.

Amitā pālita cāti, ime pañca imā duve”ti⁷—

vuttesu hi sabbakaniṭṭhassa Amitodanasakkassa putto āyasmā Ānando.

Vuttañhi **Manorathapūraṇiyaṃ**—

1. Khu 1. 309 piṭṭhe Suttanipāte. 2. Vi 1. 197 piṭṭhe. 3. Dī 1. 55 piṭṭhe.

4. Ma 1. 122; Saṃ 1. 255 piṭṭhesu. 5. Saṃ-Ṭṭha 2. 166 piṭṭhe. 6. Vajira-Ṭṭi 22 piṭṭhe.

7. Dīpavaṃse tatiyapariচ্ছেদে mahārājavāṃse 46 gāthā.

“Kappasatasahassam pana dānam dadamāno amhākam bodhisattena saddhim Tusitapure nibbattitvā tato cuto Amitodanasakkassa gehe nibbatti, athassa sabbe ñātake ānandite pamodite karonto jātoti ‘Ānandotveva nāmamakamsū’”ti.

Tathāyeva vuttam **papañcasūdaniyampi**—

“Aññe pana vadanti—nāyasmā Ānando Bhagavatā sahajāto, vayasā ca cūḷapituputtatāya ca Bhagavato kaniṭṭhabhātāyeva. Tathā hi **Manorathapūraṇiyam** ekanipātavaṇṇanāyam sahajātagaṇane so na vutto”ti.

Yam vuccati, tam gahetabbam. **Tatthāti** tasmiṃ vissatthādibhāve sati. Ativissatthasakyakulappasutatathāgatabhātubhāvatoti vuttam hoti. Bhāvenabhāvalakkhaṇe hi katthaci hetvattho sampajjati. Tathā hi Ācariyadhammapālattherena **Nettiṭṭhakathāyam** “gunnañce taramānanan”ti gāthāvaṇṇanāyam vuttam—

“**Sabbā tājimham gacchanti**ti sabbā tā gāviyo kuṭilameva gacchanti, kasmā? Nette jimhagate sati nette kuṭilam gate sati, nettassa kuṭilam gatattāti attho”ti¹.

Udānaṭṭhakathāyampi “iti imasmim sati idam hoti”ti suttapadavaṇṇanāyam “hetu-atthata bhummavacanassa kāraṇassa bhāvena tadavinābhāvī phalassa bhāvo lakkhīyatīti veditabbā”ti². **Tatthāti** vā nimittabhūte vissatthādimhīti attho, tasmiṃ uccinnetipi vadanti. **Chandāgamanam viyāti** ettha chandā āgamanam viyāti padacchedo. **Chandāti** ca hetumhi nissakkavacanam, chandena āgamanam pavattanam viyāti attho, chandena akattabbakaraṇamivāti vuttam hoti, chandam vā āgacchati sampayogavasenāti **chandāgamanam**, tathā pavatto apāyagamaniyo akusalacittuppādo. Atha vā ananurūpaṃ gamanam āgamanam. Chandena āgamanam **chandāgamanam**, chandena sinehena ananurūpaṃ gamanam pavattanam viya akattabbakaraṇam viyāti vuttam hoti. Asekkhabhūtā paṭisambhidā,

1. Netti-Ṭṭha 224 piṭṭhe.

2. Udāna-Ṭṭha 37 piṭṭhe.

taṃpattāti tathā, asekkhā ca te paṭisambhidāppattā cāti vā tathā, tādise. **Sekkhapaṭisambhidāppattanti** etthāpi esa nayo. **Parivajjentoti** hetvatthe antasaddo, parivajjanahetūti attho. **Anumatiyāti** anuññāya, yācanāyāti vuttam hoti.

“Kiñcāpi sekkho”ti idaṃ asekkhānaṃyeva uccinitattā vuttam, na sekkhānaṃ agatigamanasambhavena. Paṭhamamaggeneva hi cattāri agatigamanāni pahīyanti, tasmā kiñcāpi sekkho, tathāpi thero āyasmantaṃ Ānandaṃ uccinatūti sambandho. Na pana kiñcāpi sekkho, tathāpi abhabbo agatiṃ gantunti. **“Abhabbo”**ti-ādinā pana dhammasaṅgītiyā tassa arahabhāvaṃ dassento vijjamānaguṇe katheti, tena saṅgītiyā dhammavinayavinicchaye sampatte chandādivasena aññathā akathetvā yathābhūtaṃeva kathessatīti dasseti. Na gantabbā, ananurūpā vā gatīti **agati**, tam. **Pariyattoti** adhigato uggahito.

“Evan”ti-ādinā sannitṭhānagaṇanaṃ dasseti. **Uccinitenāti** uccinitvā gahitena. Apica **evam -pa- uccinīti** nigamanaṃ, **“tenāyasmatā”**ti-ādi pana sannitṭhānagaṇanadassanantipi vadanti.

Evaṃ saṅgāyakavicinanappakāraṃ dassetvā aññampi saṅgāyanattham desavicinanādippakāraṃ dassento **“atha kho”**ti-ādimāha. Tattha **etadahosīti** etaṃ parivitakkaṇaṃ ahosi. Nu-saddena hi parivitakkaṇaṃ dasseti. **Rājagahanti** “Rājagahasāmantam gahetvā vuttan”ti **Gaṇṭhipadesu** vadanti. Gāvo caranti etthāti **gocaro**, gunnaṃ caraṇaṭṭhānaṃ, so viyāti **gocaro**, bhikkhūnaṃ caraṇaṭṭhānaṃ, mahanto so assa, etthāti vā **mahāgocaraṃ**. Aṭṭhārasannaṃ mahāvihārānampi atthitāya **pahūtasenāsanaṃ**.

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

Kadā panāyaṃ katāti āha **“ayaṃ panā”**ti-ādi. Evaṃ katabhāvo ca imāya gaṇanāya viññāyatīti dasseti **“Bhagavā hī”**ti-ādinā. **Athāti** anantaratthe nipāto, parinibbānantaramevāti attho.

Sattāhanti hi parinibbānadivasampi saṅgaṇhitvā vuttaṃ. **Assāti** Bhagavato, “sarīraṃ”ti iminā sambandho. Saṃvegavatthum kittetvā kittetvā aniccatapaṭisaññuttāni gītāni gāyitvā pūjāvasena kīlanato sundaram kīlanadivasā **sādhukīlanadivasā nāma**, saparahitasādhanaṭṭhena vā sādhuṭi vuttānaṃ sappurisaṇaṃ saṃvegavatthum kittetvā kittetvā kīlanadivasātipi yujjati. Imasmiṇca purimasattāhe ekadeseneva sādhuṭi kīlanamakāṃsu. Visesto pana dhātupūjādivasesueva. Tathā hi vuttaṃ **Mahāparinibbānasuttaṭṭhakathāyaṃ**¹—

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

Tathāpi te dhātupūjāyapi katattā dhātupūjādivasā nāma. Ime yeva visesena Bhagavati kattabbassa aññassa abhāvato ekadesena katampi sādhuṭi kīlanaṃ upādāya “sādhuṭi kīlanadivasā”ti pākaṭā jātāti āha “**evaṃ sattāhaṃ sādhuṭi kīlanadivasā nāma ahesuṃ**”ti.

Citakāyāti vīsasataratanuccāya candanadārucitakāya, padhānakiccavaseneva ca sattāhaṃ citakāyaṃ agginā jhāyīti vuttaṃ. Na hi accantasamyogavasena niraṇṭaraṃ sattāhameva agginā jhāyīti tattha pacchimadivase yeva jhāyitattā, tasmā sattāhasminti attho veditabbo. Purimapakchimānañhi dvinnāṃ sattāhānamantare sattāhe yattha katthacipi divase jhāyamāne sati “sattāhe jhāyī”ti vuttum yujjati. Yathāha—

“Tena kho pana samayena cattāro mallapāmoṃkhā sīsaṃ nhātā ahatāni vatthāni nivatthā ‘mayāṃ Bhagavato citakaṃ ālīmpessāmā’ti na sakkonti ālīmpetun”ti-ādi².

1. Dī-Ṭṭha 2. 197 piṭṭhe.

2. Dī 2. 134 piṭṭhe.

Sattipaṇḍjaram katvāti sattikhaggādihatthehi purisehi Mallarājūnaṃ Bhagavato dhātu-ārakkhakaraṇaṃ upalakkhaṇavasena. Sattihatthā purisā hi sattiyo yathā “kuntā pacarantī”ti, tāhi samantato rakkhāpanavasena paṇḍjarapaṭibhāgattā sattipaṇḍjaram. **Sandhāgāram** nāma rājūnaṃ ekā mahāsālā. Uyyogakālādīsu hi rājāno tattha ṭhatvā “ettakā purato gacchantu, ettakā pacchato, ettakā ubhohi passehi, ettakā hatthīsu abhiruhantu, ettakā assesu, ettakā rathesū”ti evaṃ sandhiṃ karonti mariyādaṃ bandhanti, tasmā taṃ ṭhānaṃ “**sandhāgāran**”ti vuccati. Apica uyyogaṭṭhānato āgantvāpi yāva gehesu allagomayaparibhaṇḍādīni karonti, tāva dve tīṇi divasāni rājāno tattha santhambhanti vissamanti parissayaṃ vinodentītipi **sandhāgāram**, rājūnaṃ vā saha atthānusāsanaṃ agārantipi **sandhāgāram** ha-kārassa dha-kāraṃ, anusarāgamaṇca katvā, yasmā vā rājāno tattha sannipatitvā “imasmiṃ kāle kasituṃ vaṭṭati, imasmiṃ kāle vapitun”ti evamādinā nayena gharāvāsakiccāni sammantayanti, tasmā chinnavicchinnaṃ gharāvāsaṃ tattha sandhārentītipi **sandhāgāram**. Visākhapuṇṇamito paṭṭhāya yāva visākhamaśassa amāvāsī, tāva soḷasa divasā Sihaḷavohāravasena gahitattā, jeṭṭhamūlamāsassa sukkapakkhe ca pañca divasāti āha “**iti ekavīsati divasā gatā**”ti. Tattha carimadivaseyeva dhātuyo bhājayiṃsu, tasmimyeva ca divase ayaṃ kammavācā katā. Tena vuttaṃ “**jeṭṭhamūlasukkapakkhapañcamīyan**”ti-ādi. Tattha jeṭṭhanakkhattaṃ vā mūlanakkhattaṃ vā tassa māsassa puṇṇamiyaṃ candena yuttaṃ, tasmā so māsō “jeṭṭhamūlamāso”ti vuccati. **Anācāranti** heṭṭhā vuttaṃ anācāraṃ.

Yadi evaṃ kasmā **Vinayaṭṭhakathāyaṃ**¹, **Maṅgalasuttaṭṭhakathāyaṃ**² “sattasu sādhuḷānadivasesu, sattasu ca dhātupūjādivasesu vītivattesū”ti vuttanti? Sattasu dhātupūjādivasesu gahitesu tadavinābhāvato majjhe citakāya jhāyanasattāhampi gahitamevāti katvā visuṃ na vuttaṃ viya dissati. Yadi evaṃ kasmā “aḍḍhamāso atikkanto, diyaḍḍhamāso seso”ti ca vuttanti? Nāyaṃ doso. Appakañhi ūnamadhikaṃ vā gaṇanūpagaṃ na hoti, tasmā appakena adhikopi samudāyo anadhiko viya

1. Vi-Ṭṭha 1. 7 piṭṭhe.

2. Khuddakapāṭha-Ṭṭha 79 piṭṭhe.

hotīti katvā aḍḍhamāsato adhikepi pañcadivase “aḍḍhamāso atikkanto”ti vuttaṃ dvāsītikhandhakavattānaṃ katthaci”asīti khandhakavattānī”ti vacanaṃ viya, tathā appakena ūnopi samudāyo anūno viya hotīti katvā diyaddhamāsato ūnepi pañcadivase “diyaddhamāso seso”ti vuttaṃ **Satipaṭṭhānavibhaṅgaṭṭhakathāyaṃ**¹ chamāsato ūnepi aḍḍhadhāse “chamāsam sajjhāyo kātabbo”ti vacanaṃ viya, aññathā Aṭṭhakathānaṃ aññamaññavirodho siyā. Apica dīghabhāṇakānaṃ matena tiṇṇaṃ sattāhānaṃ vasena “ekavīsati divasā gatā”ti idha vuttaṃ.

Vinayasuttanipātakhuddakapāṭhaṭṭhakathāsu pana khuddakabhāṇakānaṃ matena ekameva jhāyanadivasam katvā tadavasesānaṃ dvinnam sattāhānaṃ vasena “aḍḍhamāso atikkanto, diyaddhamāso seso”ti ca vuttaṃ.

Paṭhamabuddhavacanādīsu viya taṃtaṃbhāṇakānaṃ matena Aṭṭhakathāsupi vacanabhedo hotīti jahetabbaṃ. Evampettha vadanti—parinibbānadivasato paṭṭhāya ādimhi cattāro sādhuḷānadivasāyeva, tato param tayo sādhuḷānadivasā ceva citakajhāyanadivasā ca, tato param eko citakajhāyanadivasoyeva, tato param tayo citakajhāyanadivasā ceva dhātupūjādivasā ca, tato param cattāro dhātupūjādivasāyeva, iti taṃtaṃkiccānurūpagaṇanavasena tīṇi sattāhāni paripūrenti, agahitaggahaṇena pana aḍḍhamāsova hoti. “Ekavīsati divasā gatā”ti idha vuttavacanaṃca taṃtaṃkiccānurūpagaṇaneneva. Evañhi catūsupi Aṭṭhakathāsu vuttavacanaṃ sametīti vicāretvā gahetabbaṃ.

Vajirabuddhittherena pana vuttaṃ “aḍḍhamāso atikkantoti ettha eko divaso naṭṭho, so pāṭipadadivaso, kolāhaladivaso nāma so, tasmā idha na gahito”ti², taṃ na sundaraṃ **Parinibbānasuttantapāliyaṃ**³ pāṭipadadivasatoyeva paṭṭhāya sattāhassa vuttattā, Aṭṭhakathāyaṃca parinibbānadivasena saddhim tiṇṇaṃ sattāhānaṃ gaṇitattā. Tathā hi parinibbānadivasena saddhim tiṇṇaṃ sattāhānaṃ gaṇaneneva jeṭṭhamūlasukkapakkhapañcamī ekavīsati divaso hoti.

Cattālīsa divasāti jeṭṭhamūlasukkapakkhachattādivasato yāva āsaḷhī puṇṇamī, tāva gaṇetvā vuttaṃ. **Etthantareti** cattālīsadivasabbhantare. Rogo eva **rogapalibodho**. Ācariyupajjhāyesu kattabbakiccameva

1. Abhi-Ṭṭha 2. 237 piṭṭhe.

2. Vajira-Ṭṭi 22 piṭṭhe.

3. Dī 2. 131 piṭṭhe.

ācariyupajjhāyapalibodho, tathā **mātāpitupalibodho**. Yathādhippetam attham, kammaṃ vā paribundheti uparodheti pavattitum na detīti **palibodho** ra-kārassa la-kāraṃ katvā. **Tam palibodham chinditvā tam karaṇīyaṃ karotūti** saṅgāhakena chinditabbam tam sabbam palibodham chinditvā dhammavinayasaṅgāyanasaṅkhātam tadeva karaṇīyaṃ karotu.

Aññepi mahātherāti Anuruddhattherādayo. **Sokasallasamappitanti** sokasaṅkhātena sallena anupaviṭṭham paṭividdham. Asamucchinna-avijjātaṇhānusayattā avijjātaṇhābhisaṅkhātena kammunā bhavayonigatiṭṭhitasattāvāsesu khandhapañcakasaṅkhātam attabhāvaṃ janeti abhinibbattetīti **jano**. Kilese janeti, ajani, janissatīti vā **jano**, mahanto jano tathā, tam. **Āgatāgatanti** āgatamāgataṃ yathā “ekeko”ti. Ettha siyā—“thero attano pañcasatāya parisāya parivuto Rājagaham gato, aññepi mahātherā attano attano parivāra gahetvā sokasallasamappitam mahājanam assāsetukāmā tam tam disam pakkantā”ti idha vuttavacanam samantapāsādikāya “Mahākassapatthero ‘Rājagaham āvuso gacchāmā’ti upaḍḍham bhikkhusamgham gahetvā ekaṃ maggam gato, Anuruddhattheropi upaḍḍham gahetvā ekaṃ maggam gato”ti¹ vuttavacanañca aññamaññaṃ viruddham hoti. Idha hi Mahākassapattherādayo attano attano parivārabhikkhūhiyeva saddhiṃ tam tam disam gatāti attho āpajjati, tattha pana Mahākassapatthera-anuruddhattherāyeva paccekamupaḍḍhasamghena saddhiṃ ekekaṃ maggam gatāti? Vuccate—tadubhayampi hi vacanam na virujjhati atthato saṃsandanattā. Idha hi niravasesena therānam paccekagamanavacanameva tattha nayavasena dasseti, idha attano attano parisāya gamanavacanañca tattha upaḍḍhasamghena saddhiṃ gamanavacanena. **Upaḍḍhasamgho** hi sakasakaparisābhūto bhikkhugaṇo gayhati upaḍḍhasaddassa asamepi bhāge pavattattā. Yadi hi sannipatite saṃghe upaḍḍhasamghena saddhinti attham gaṇheyya, tadā saṃghassa gaṇanapathamatītattā na yujjateva, yadi ca saṅgāyanattham uccinitānam pañcannam bhikkhusatānam majjhe upaḍḍhasamghena saddhinti attham gaṇheyya, evampi tesam gaṇapāmokkhānamyeva uccinitattā na yujjateva. Paccekagaṇino hete. Vuttañhi “sattasatasahassāni, tesu

1. Vi-Ṭṭha 1. 7 piṭṭhe.

pāmokkhabhikkhavo”ti, iti atthato saṃsandanattā tadetaṃ ubhayampi vacanaṃ aññamaññaṃ na virujjhatīti. Taṃtaṃbhāṇakānaṃ matenevaṃ vuttantipi vadanti.

“Aparinibbutassa Bhagavato”ti-ādinā yojetabbaṃ. **Pattacīvaramādāyāti** ettha catumahārājadattiyaselayapattaṃ, Sugatacīvaraṇca gaṇhitvāti attho. Soyeva hi patto Bhagavatā sadā paribhutto. Vuttañhi **Samacittapaṭipadāsuttatṭhakathāyaṃ** “vassaṃvutthānusārena atirekavīsativassakālepi tasseva paribhuttabhāvaṃ dīpetukāmena pātova sarīrapaṭijagganaṃ katvā sunivatthanivāsano Sugatacīvaraṃ pārupitvā selamayapattamādāya bhikkhusaṃghaparivuto dakkhiṇadvārena nagaraṃ pavisitvā piṇḍāya caranto”ti¹. Gandhamālādayo nesaṃ hattheti **gandhamālādihatthā**.

Tatrāti tissaṃ Sāvatthiyaṃ. **Sudanti** nipātamattaṃ. **Aniccatādiapaṭisaṃyuttāyāti** “sabbe saṅkhārā aniccā”ti-ādinā² aniccasabhāvapaṭisaṃñuttāya. Dhammena yuttā, dhammassa vā patirūpāti **dhammī**, tādīsāya. **Saññāpetvāti** suṭṭhu jānāpetvā, samassāsetvāti vuttaṃ hoti. **Vasitagandhakuṭinti** niccasāpekkhattā samāso. Paribhogacetiyabhāvato **“Gandhakuṭiṃ vanditvā”**ti vuttaṃ. “Vanditvā”ti ca “vivaritvā”ti ettha pubbakālakiriya. Tathā hi Ācariyasāriputtattherena vuttaṃ “Gandhakuṭiyaṃ dvāraṃ vivaritvāti paribhogacetiyabhāvato Gandhakuṭiṃ vanditvā Gandhakuṭiyaṃ dvāraṃ vivarīti veditabbaṃ”ti³. Milātā mālā, sāyeva kacavaraṃ, milātaṃ vā mālāsaṅkhātāṃ kacavaraṃ tathā. **Atiharitvāti** paṭhamāṃ ṭhapitaṭṭhānamabhimukhaṃ haritvā. **Yathāṭṭhāne ṭhapetvāti** paṭhamāṃ ṭhapitaṭṭhānaṃ anatikkamitvā yathāṭṭhitaṭṭhāneyevaṭṭhapetvā. **Bhagavato ṭhitakāle karaṇīyaṃ vattaṃ sabbamakāsīti** senāsane kattabbavattaṃ sandhāya vuttaṃ. **Kurumāno cāti** taṃ sabbaṃ vattaṃ karonto ca. Lakkhaṇaṃ hi ayaṃ māna-saddo. Nhānakoṭṭhakassa sammajjanaṇca tasmaṃ udakassa upaṭṭhāpanaṇca, tāni ādini yesaṃ dhammadesanā-ovādādinanti tathā, tesāṃ kālesūti attho. Sīhassa migarājassa seyyā **sīhaseyyā**, taddhitavasena sadisavohārena vā Bhagavato seyyāpi “sīhaseyyā”ti vuccati. Tejussada-iriyāpathattā uttamaseyyā vā, yaṃ sandhāya vuttaṃ “atha kho Bhagavā dakkhiṇena passena Sīhaseyyaṃ

1. Am-Ṭṭha 2. 31 piṭṭhe.

2. Khu 1. 53 piṭṭhe Dhammapade.

3. Sārattha-Ṭṭi 1. 54 piṭṭhe.

kappesi pāde pādaṃ accādhāya sato sampajāno”¹, taṃ. Kappanakālo karaṇakālo nanūti yojetabbaṃ.

“**Yathā tan**”ti-ādinā yathāvuttamatthaṃ upamāya āvi karoti. Tattha yathā aññoṇi Bhagavato -pa- patiṭṭhitapemo ceva akhīṇāsavo ca anekesu -pa- upakārasañjanitacittamaddavo ca akāsi, evaṃ āyasmāpi Ānando Bhagavato guṇa -pa- maddavo ca hutvā akāsīti yojanā. **Tanti** nipātamattaṃ. Apica etena tathākaraṇahetuṃ dasseti, yathā aññepi yathāvuttasabhāvā akaṃsu, tathā āyasmāpi Ānando Bhagavato -pa- patiṭṭhitapemattā ceva akhīṇāsavattā ca anekesu -pa- upakārasañjanitacittamaddavattā cāti hetu-atthassa labbhamānattā. Hetugabbhāni hi etāni padāni tadatthasseva tathākaraṇahetubhāvato.

Dhanapāladamana², suvaṇṇakakkaṭa³, cūḷahamsa⁴, mahāhamsajātakādīhi⁵ cettha vibhāvetabbo. Guṇānaṃ gaṇo, soyeva amatanipphādakarasasadisatāya **amataraso**. Taṃ jānanapakatitāyāti patiṭṭhitapade hetu. **Upakāra -pa- maddavoti** upakārapubbabhāvena sammājanitacittamuduko. Evampi so iminā kāraṇena adhivāsesīti dassento “**tamenan**”ti-ādimāha. Tattha **tamenanti** taṃ āyasmantaṃ Ānandaṃ. Eta-saddo hi padālaṅkāramattaṃ. Ayañhi saddapakati, yadidaṃ dvīsu sabbanāmesu pubbapadasseva atthapadatā. **Samvejesīti** “nanu Bhagavatā paṭikacceva akkhātāṃ ‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo’⁶ samvegaṃ janesī”⁷ **Ācariyadhammapālattherena**vuttaṃ, evaṃ sati “bhante -pa- assāsessathāti pathamaṃ vatvā”⁸ti saha pāṭhasesena yojanā assa. Yathārutato pana ādyatthena iti-saddena “evamādinā samvejesī”⁹ti yojanāpi yujjateva. Yena kenaci hi vacanena samvegaṃ janesi, taṃ sabbampi samvejanassa karaṇaṃ sambhavatīti. **Santhambhitvāti** paridevanādivirahena attānaṃ paṭibandhetvā patiṭṭhāpetvā. **Ussannadhātukanti** upacitapittasemhādidosāṃ. Pittasemhavātavasena hi tisso dhātuyo idha

1. Dī 2. 113 piṭṭhe.

2. Vi 4. 356 piṭṭhe.

3. Khu 5. 148 piṭṭhe.

4. Khu 5. 326 piṭṭhe.

5. Khu 6. 90 piṭṭhe.

6. Dī 2. 99, 126; Sam 3. 141; Am 3. 325; Vi 4. 480 piṭṭhesu.

7. Dī-Ṭī 1. 23 piṭṭhe.

bhesajjakaraṇayogyatāya adhippetā, yā “dosā, malā”ti ca loke vuccanti,
pathavī āpo tejo vāyo ākāso ti ca bhedenā paccekam pañcavidhā. Vuttañhi—

“Vāyupittakaphā dosā, dhātavo ca malā tathā.

Tatthāpi pañcadhākhyatā, paccekam dehadhāraṇā.

Sarīradūsanā dosā, malīnakaraṇā malā.

Dhāraṇā dhātavo te tu, itthamanvatthasaññakā”ti.

Samassāsetuntī santappetum. Devatāya savejitadivasato,
Jetavanavihāram pavittṭhadivasato vā **dutiyadivase**. Viriccati etenāti
virecanam, osadhaparibhāvitam khīrameva virecanam tathā. **Yaṃ**
sandhāyāti yaṃ bhesajjapānam sandhāya. Aṅgapaccāṅgena sobhatīti **subho**,
manuno apaccam **mānavo**, na-kārassa pana ṇa-kāre kate māṇavo. **Manūti** hi
paṭhamakappikakāle manussānam mātāpituṭṭhāne ṭhito puriso, yo sāsane
“Mahāsammatarājā”ti vutto. So hi sakalalokassa hitam manati jānātīti
manūti vuccati. Evampettha vadanti “dantajanakārasahito mānavasaddo
sabbasattasādhāraṇavacano, muddhajaṇakārasahito pana mānavasaddo
kucchitamūḷhāpaccavacano”ti. **Cūḷakammavibhaṅgasuttaṭṭhakathāyampi**¹ hi
muddhaja ṇa-kārasahitasseva māṇava-saddassa attho vaṇṇito. Taṭṭikāyampi
“yaṃ apaccam kucchitam mūḷham vā, tattha loke māṇavavohāro,
yebhuyyena ca sattā daharakāle mūḷhadhātukā hontīti tassevattho pakāsito”ti
vadanti ācariyā. Aññattha ca vīsativassabbhantaro yuvā māṇavo, idha pana
tabbohārena mahallakopi. Vuttañhi **Cūḷakammavibhaṅgasuttavaṇṇanāyaṃ**
“māṇavoti pana tam taruṇakāle voharimsu, somahallakakālepi teneva
vohārena voharīyati”ti¹, Subhanāmakena laddhamāṇavavohārenāti attho. So
pana “Satthā parinibbuto, Ānandatthero kirassa pattacīvaramādāya āgato,
mahājano tam dassanāya upasaṅkamati”ti sutvā “vihāram kho pana gantvā
mahājanamajjhe na sakkā sukhena paṭisanthāram vā kātum, dhammakatham
vā sotum, gehamāgataṃyeva naṃ disvā sukhena paṭisanthāram

1. Ma-Ṭṭha 4. 175 piṭṭhe.

karissāmi, ekā ca me kaṅkhā atthi, tampi naṃ pucchissāmi”ti cintetvā ekaṃ māṇavakaṃ pesesi, taṃ sandhāyāha “**pahitaṃ māṇavakan**”ti. Khuddake cettha kapaccayo. **Etadavocā**ti etaṃ “akālo”ti-ādikaṃ vacanaṃ Ānandatthero avoca.

Akāloti ajja gantu ayuttakālo. Kasmāti ce “**atthi me**”ti-ādimāha. **Bhesajjamattā**ti appakaṃ bhesajjaṃ. Appattho hettha mattāsaddo “mattā sukhapariccāgā”ti-ādīsu¹ viya. **Pītā**ti pivitā. **Svepī**ti ettha “**api**-saddo apekkho mantā² nuññāyā”ti³ **Vajirabuddhittherena** vuttaṃ. Ayaṃ pana tassādhippāyo—“appeva nāma”ti saṃsayamatte vutte anuññātabhāvo na siddho, tasmā taṃsādhanattham “api”ti vuttaṃ, tena imamattham dīpeti “appeva nāma sve mayaṃ upasaṅkameyyāma, upasaṅkamituṃ paṭibalā samānā upasaṅkamissāma cā”ti.

Dutiyadivaseti khīravirecanapīṭadivasato dutiyadivase. **Cetakattherenā**ti Cetiyaṛaṭṭhe jātattā **Cetako**ti evaṃ laddhanāmena therena. **Pacchāsamaṇenā**ti pacchānugatena samaṇena. Sahatthe cetam karaṇavacanaṃ. **Subhena māṇavena puṭṭho**ti “yesu dhammesu bhavaṃ Gotamo imaṃ lokaṃ patiṭṭhapesi, te tassa accayena naṭṭhā nu kho, dharanti nu kho, sace dharanti, bhavaṃ⁴ Ānando jānissati, handa naṃ pucchāmi”ti evaṃ cintetvā “yesaṃ so bhavaṃ Gotamo dhammānaṃ vaṇṇavādī ahosi, yattha ca imaṃ janataṃ samādapesi nivesesi patiṭṭhapesi, katamesānaṃ kho bho Ānanda dhammānaṃ so bhavaṃ Gotamo vaṇṇavādī ahosī “ti-ādinā⁵ puṭṭho, athassa thero tīṇi piṭakāni sīlakkhandhādīhi tīhi khandhehi saṅgahetvā dassento “tīṇaṃ kho māṇava khandhānaṃ so Bhagavā vaṇṇavādī”ti-ādinā⁵ idha Sīlakkhandhavagge dasamaṃ suttamabhāsi, taṃ sandhāyāha “**imasmim -pa-mabhāsi**”ti.

Khaṇḍanti chinnaṃ. **Phullanti** bhinnaṃ, sevālāhichattakādivikassanaṃ vā, tesam paṭisaṅkharanaṃ sammā pākatikakaraṇaṃ, abhinavapaṭikaraṇanti vuttaṃ hoti. **Upakaṭṭhāyāti** āsannāya. Vassaṃ upanenti upagacchanti etthāti **vassūpanāyikā**, vassūpagatakālo, tāya. **Saṅgītipāliyaṃ**⁶ sāmāñhena vuttampi

1. Khu 1. 55 piṭṭhe Dhammapade.

2. Mandā (Ka)

3. Vajira-Ṭī 22 piṭṭhe.

4. Natthi Dī-Ṭīha 1. 319; Sārattha-Ṭī 1. 56 piṭṭhesu.

5. Dī 1. 189 piṭṭhe.

6. Vi 4. 482 piṭṭhe.

vacanaṃ evaṃ gateyeva sandhāya vuttanti saṃsandetuṃ, sādhetuṃ vā āha “evañhi”ti-ādi.

Rājagahaṃ parivāretvāti bahinagare ṭhitabhāvena vuttaṃ.

Chadditapātita-uklāpāti chadditā ca patitā ca uklāpā ca. Idaṃ vuttaṃ hoti—
Bhagavato parinibbānaṭṭhānaṃ gacchantehi bhikkhūhi chadditā vissaṭṭhā,
tatoyeva ca upacikādihi khāditattā ito cito ca patitā, sammajjanābhāvena
ākiṇṇakacavarattā uklāpā cāti. Tadevatthaṃ “**Bhagavato hi**”ti-ādinā
vibhāveti. Avakuthi pūtibhāvamagamāsīti **uklāpo** tha-kārassa la-kāraṃ
katvā, ujjiṭṭho vā kalāposamūhoti **uklāpo**, vaṇṇasaṅgamanavasenevaṃ
vuttaṃ yathā “upakleso, sneho”iccādi, tena yuttāti tathā. Paricchedavasena
veṇīyanti dissantīti **pariveṇā**. **Kurumānāti** kattukāmā. Senāsanavattānaṃ
paññattattā, Senāsanakkhandhake ca senāsanapaṭibaddhānaṃ bahūnampi
vacanānaṃ vuttattā senāsanapaṭisaṅkharāṇampi tassa pūjāyeva nāmāti āha
“**Bhagavato vacanapūjanatthan**”ti. **Paṭhamarṇ māsanti** vassānassa paṭhamarṇ
māsaṃ. Accantasamyoge cetarṇ upayogavacanaṃ.
“**Titthiyavādaparimocanatthañcā**”ti vuttamatthaṃ pākaṭarṇ kātuṃ “**titthiyā**
hi”ti-ādi vuttaṃ.

Yanti katikavattakaraṇaṃ. Edisesu hi ṭhānesu yaṃ-saddo taṃ-
saddānapekkho teneva atthassa paripuṇṇattā. Yaṃ vā katikavattaṃ sandhāya
“**athakho**”ti-ādi vuttaṃ, tadeva mayāpi vuttanti attho. Esa nayo īdisesu.

Bhagavatā -pa- vaṇṇitanti senāsanavattaṃ paññapentena,
Senāsanakkhandhake¹ ca senāsanapaṭibaddhavacanaṃ kathentena vaṇṇitaṃ.
Saṅgāyissāmāti ettha iti-saddassa “vuttaṃ, ahoṣī”ti ca ubhayattha
sambandho, ekassa vā iti-saddassa lopo.

Dutiyadivaseti evaṃ cintitadivasato dutiyadivase, so ca kho
vassūpanāyikadivasato dutiyadivasova. Therā hi Āsaḥhipuṇṇamito
pāṭipadadivaseyeva sannipatitvā vassamupagantvā evaṃ cintesunti.
Rājadvāreti rājagehadvāre. **Hatthakammanti** hatthakiriyaṃ, hatthakammasa
karaṇanti vuttaṃ hoti. **Paṭivedesunti** jānāpesuṃ. **Visatṭhāti** nirāsaṅkacittā.

Āṇāyeva appaṭihataavuttiyā pavattanaṭṭhena cakkanti **āṇācakkam**. Tathā dhammoyeva cakkanti **dhammacakkam**, taṃ panidha desanāñāṇapaṭivedhañāṇavasena duvidhampi yujjati tadubhayeneva saṅgītiyā pavattanato. “Dhammacakkanti cetaṃ desanāñāṇassāpi nāmaṃ, paṭivedhañāṇassāpi”¹ ti **Aṭṭhakathāsu** vuttam. **Sannisajjaṭṭhānanti** sannipatitvā nisīdanaṭṭhānam. Satta paṇṇāni yassāti **Sattapaṇṇī**, yo “Chattapaṇṇo, visamacchado”² tipī vuccati, tassa jātaguhadvāreti attho.

Vissakammunāti Sakkassa Devānamindassa kammākammavidhāyakam devaputtam sandhāyāha. **Suvibhattabhittithambhasopānanti** ettha suvibhattapadassa dvandato pubbe suyyamānattā sabbehi dvandapadehi sambandho, tathā “**nānāvidha -pa- vicittan**”³ ti-ādīsupi.

Rājabhavanavibhūti ti rājabhavanasampattiṃ, rājabhavanasobham vā. **Avahasantamivāti** avahāsam kurumānam viya. **Siriyāti** sobhāsaṅkhātāya lakkhiyā. **Niketanamivāti** vasanaṭṭhānamiva, “jalantamivā”⁴ tipī pāṭho. Ekasmiṃyeva pāṇiyatitthe nipatantā pakkhino viya sabbesampi janānam cakkhūni maṇḍapeyeva nipatantīti vuttam “**ekanipāta -pa- vihaṅgānan**”⁵ ti. **Nayanavihaṅgānanti** nayanasaṅkhātavihaṅgānam. **Lokarāmaṇeyyakamiva sampiṇḍanti** yadi loke vijjamānam rāmaṇeyyakam sabbameva ānetvā ekattha sampiṇḍitam siyā, taṃ viyāti vuttam hoti, yaṃ yaṃ vā loke ramitumarahati, taṃ sabbam sampiṇḍitamivātipi attho.

Daṭṭhabbasāramaṇḍanti pheggurahitam saram viya, kasaṭavinimuttam pasannam viya ca daṭṭhumaraha rūpesu sārabhūtam, pasannabhūtaṃca. Apica daṭṭhabbo dassanīyo sārabhūto viṣiṭṭhataro maṇḍo maṇḍanam alaṅkāro etassāti **daṭṭhabbasāramaṇḍo**, tam. Maṇḍam sūriyarasmim pāti nivāreti, sabbesam vā janānam maṇḍam pasannam pāti rakkhati, maṇḍanamalaṅkāram vā pāti pivati alaṅkaritum yuttabhāvenāti **maṇḍapo**, tam.

Kusumadāmāni ca tāni olambakāni ceti **kusumadāmolambakāni**. Visesanassa cettha paranipāto yathā “agyāhito”⁶ ti. Vividhāniyeva kusumadāmolambakāni tathā, tāni viniggalantam visesena vamentam nikkhāmentamiva cāru sobhanam vitānam etthāti tathā. Kuṭṭhena gahito samam katoti **kuṭṭimo**, **koṭṭimo** vā, tādīsoyeva maṇṇī

maṇikoṭṭimo, nānāratanehi vicitto maṇikoṭṭimo, tassa talaṃ tathā. Atha vā maṇiyo koṭṭetvā katatalattā maṇikoṭṭena nipphattanti **maṇikoṭṭimaṃ**, tameva talaṃ, nānāratanaviccitaṃ maṇikoṭṭimatalaṃ tathā. Tamiva ca nānāpupphūpahāraviccitaṃ supariniṭṭhitabhūmikammanti sambandho.

Pupphapūjā **pupphūpahāro**. Ettha hi nānāratanaviccittaggahaṇaṃ nānāpupphūpahāraviccittatāyanidassanaṃ, maṇikoṭṭimatalaggahaṇaṃ supariniṭṭhitabhūmikammatāyāti daṭṭhabbaṃ. **Nanti** maṇḍapaṃ.

Brahmavimānasadisanti bhāvanapumsakaṃ, yathā brahmavimānaṃ sobhati, tathā alaṅkaritvāti attho. Visesena mānetabbanti **vimānaṃ**. Saddavidū pana “vihe ākāse māyanti gacchanti devā yenāti vimānaṃ”ti vadanti. Visesena vā sucaritakammunā mīyati nimmīyatīti **vimānaṃ**, vīti vā sakuṇo vuccati, taṃsaṇṭhānena mīyati nimmīyatīti **vimānanti**-ādināpi vattabbo.

Vimānaṭṭhakathāyaṃ pana “ekayojanadvīyojanādibhāvena pamāṇavisesayuttatāya, sobhātisayayogena ca visesato mānanīyatāya vimānaṃ”ti¹ vuttaṃ. Natthi agghametesanti **anagghāni**, aparimāṇagghāni agghitumasakkuṇeyyānīti vuttaṃ hoti. Patirūpaṃ, paccekāṃ vā attharitabbānīti **paccattharaṇāni**, tesaṃ satāni tathā. **Uttarābhimukhanti** uttaradisābhimukhaṃ. Dhammopi Satthāyeva Satthukiccanipphādanatoti vuttaṃ “**Buddhassa Bhagavato āsanārahaṃ dhammāsanaṃ paññāpetvā**”ti. Yathāha “yo kho -pa- mamaccayena satthā”ti-ādi²,

Tathāgatappaveditadhammadesakassa vā Satthukiccāvahattā tathārūpe āsane nisīditumarahatīti dassetumpi evaṃ vuttaṃ. **Āsanārahanti** nisīdanārahaṃ.

Dhammāsanananti dhammadesakāsanaṃ, dhammaṃ vā kathetum yuttāsanaṃ.

Dantakhacitanti dantehi khacitaṃ, hatthidantehi katanti vuttaṃ hoti. “Danto nāma hatthidanto vuccatī”ti hi vuttaṃ. **Etthāti** etasmiṃ dhammāsane. **Mama kiccanti** mama kammaṃ, mayā vā karaṇīyaṃ.

Idāni āyasmato Ānandassa asekkhabhūmisamāpajjanaṃ dassento “**tasmiṃca panā**”ti-ādimāha. Tattha **tasmiṃca pana divaseti** tathā raññā ārocāpitadivase, Sāvaṇamāsassa kālāpakkhacatutthadivaseti vuttaṃ hoti. Anattahajananato visasaṅkāsatāya kilesa **visaṃ**, tassa khīṇāsavabhāvato aññathābhāvasaṅkhātā satti **gandho**. Tathā hi

1. Vimāna-Ṭṭha 2 piṭṭhe.

2. Dī 2. 126 piṭṭhe.

so Bhagavato parinibbānādīsu vilāpādimakāsi. Apica visajananakapupphādīgandhapāṭibhāgatāya nānāvidhadukkhahetukiriyājananako kilesova **“visagandho”**ti vuccati. Tathā hi so “visam haratīti visattikā, visamūlāti visattikā, visaphalāti visattikā, visaparibhogāti visattikā”ti-ādinā¹ vuttoti. Apica **vissagandhonāma** virūpo maṁsādīgandho, taṁsadisatāya pana kilesa. “Vissasaddo hi virūpe”ti² **Abhidhammaṭṭikāyaṁ** vuttaṁ. **Addhāti** ekaṁsato. **Samveganti** dhammasamvegaṁ. “Ohitabhārānan”ti hi yebhuyyena, padhānena ca vuttaṁ. Edisesu pana thānesu tadanñesampi dhammasamvegoyeva adhippeto. Tathā hi “samvego nāma sahottappaṁ nāṇaṁ, so tassā Bhagavato dassane uppajji”ti³ **rajjumālāvimānavañṇanāyaṁ** vuttaṁ, sā ca tadā aviññātasāsanā anāgataphalāti. Itarathā hi cittutrāsavasena dosoyeva samvegoti āpajjati, evañca sati so tassa asekkhabhūmisamājjanassa ekaṁsakāraṇaṁ na siyā. Evamabhūto ca so idha na vattabboyevatī alampipapañcena. **Tenāti** tasmā sve saṁghasannipātassa vattamānattā, sekkhasakaraṇīyattā vā. **Te na yuttanti** tava na yuttaṁ, tayā vā sannipātaṁ gantuṁ na patirūpaṁ.

Metanti mama etaṁ gamanaṁ. **Yvāhanti** yo ahaṁ, **yanti** vā kiriyāparāmasanaṁ, tena “gaccheyyan”ti ettha gamanakiriyāṁ parāmasati, kiriyāparāmasanassa ca yaṁ taṁ-saddassa ayaṁ pakati, yadidaṁ napuṁsakaliṅgena, ekavacanena ca yogyatā tathāyeva tattha tattha dassanato. Kiriyāya hi sabhāvato napuṁsakattamekattañca icchanti saddavidū. **Āvajjesīti** upanāmesi. **Muttāti** muccitā. **Appattañcāti** agatañca, bimbohane na tāva thapitanti vuttaṁ hoti. **Etasmim antareti** etthantare, iminā padadvayena dassitakālānaṁ vemajjhakkhaṇe, tathā dassitakāladvayassa vā vivareti vuttaṁ hoti.

“Kāraṇe ceva citte ca, khaṇasmim vivarepi ca.

Vemajjhādīsu atthesu, ‘antarā’ti ravo gato”ti—

hi vuttaṁ. **Anupādāyāti** taṇhādīṭṭhivasena kañci dhammaṁ aggahetvā, yehi vā kilesehi muccati, tesam lesamattampi aggahetvā.

1. Khu 7. 7 piṭṭhe Mahāniddese. 2. Mūlaṭṭi 1. 150 piṭṭhe. 3. Vimāna-Ṭṭha 197 piṭṭhe.

Āsavehīti bhavato ā bhavaggaṃ, dhammato ca ā gotrabhuṃ savanato pavattanato āsavasaññitehi kilesehi. Upalakkhaṇavacanamattañcetaṃ. Tadekaṭṭhatāya hi sabbehipi kilesehi sabbehipi pāpadhammehi cittaṃ vimuccatiyeva. **Cittaṃ vimuccīti** cittaṃ arahattamaggakkhaṇe āsavehi vimuccamānaṃ hutvā arahattaphalakkhaṇe vimucci. Tadattthaṃ vivarati “**ayañhi**”ti-ādinā. **Caṅkamenāti** caṅkamanakiriyāya. **Visesanti** attanā laddhamaggaphalato visesamaggaphalaṃ. Vivaṭṭūpanissayabhūtaṃ kataṃ upacitaṃ puññaṃ yenāti **katapuñño**, arahattādhigamāya katādhikāroti attho. **Padhānamanuyuñjāti** vīriyamanuyuñjāhi, arahattasamāpattiyā anuyogaṃ karohīti vuttaṃ hoti. **Hohisīti** bhavissasi. **Kathādosoti** kathāya doso vitathabhāvo. **Accāraddhanti** ativiya āraddhaṃ. **Uddhaccāyāti** uddhatabhāvāya. **Handāti** vossaggavacanāṃ. Tena hi adhunāyeva yojemi, na panāhaṃ papañcaṃ karomīti vossaggaṃ karoti. **Vīriyasamataṃ yojemīti** caṅkamanavīriyassa adhimattattā tassa hāpanavasena samādhinā samatāpādanena vīriyassa samataṃ samabhāvaṃ yojemi, vīriyena vā samathasaṅkhātāṃ samādhimā yojemītipi attho. Dvidhāpi hi pāṭho dissati. **Vissa missāmīti** assasissāmi. Idāni tassa visesato pasamsanārahabhāvaṃ dassetuṃ “**tenā**”ti-ādi vuttaṃ. **Tenāti** catu-iriyāpathavirahitatākāraṇena. “**Anipanno**”ti-ādīni paccuppannavacanāneva. Parinibbutopi so ākāseyeva parinibbāyi. Tasmā therassa kilesaparinibbānaṃ, khandhaparinibbānañca visesena pasamsārahaṃ acchariyabbhutamevāti.

Dutiyadivaseti therena arahattapattadivasato dutiyadivase. **Pañcamiyanti** tithipekkhāya vuttaṃ, “dutyadivase”ti iminā tulyādhikaraṇaṃ. Bhinnaliṅgampi hi tulyatthapadaṃ dissati yathā “guṇopamaṇaṃ, vīsati cittāni” iccādi. **Kālapakkhassāti** sāvaṇamāsakālapakkhassa. Paṭhamañhi māsāṃ khaṇḍaphullaṭṭhisāṅkharaṇamakāṃsu, paṭhamamāsabhāvo ca majjhimappadesavohārena. Tattha hi purimapuṇṇamito yāva aparā puṇṇamī, tāva eko māsoti voharanti. Tato tīṇi divasāni rājā maṇḍapamakāsi, tato dutyadivase thero arahattaṃ sacchākāsi, tatiyadivase pana sannipatitvā therā saṅgītimakāṃsu, tasmā āsaḷhimāsakālapakkhapāṭipadato yāva

sāvaṇamāsakāḷapakkhapañcamī, tāva pañcadivasādhiko ekamāso hoti.

Samānoti uppajjamāno. **Haṭṭhatuṭṭhacittoti** ativiya somanassacitto, pāmojjena vā haṭṭhacitto pītiyā tuṭṭhacitto. **Ekamāsanti** ekasmiṃ amse, vāmaseti attho. Tathā hi **Vaṅḡsasuttavaṇṇanāyaṃ** vuttam—

“Ekamāsaṃ cīvaranti ettha puna saṇṭhāpanavasena evaṃ vuttam, ekamāsanti ca vāmaṃsaṃ pārupitvā ṭhitassetam adhivacanam. Yato yathā vāmaṃsaṃ pārupitvā ṭhitam hoti, tathā cīvaram katvāti evamassattho veditabbo”¹.

Bandha -pa- viyāti vaṇṭato pavuttasuparipakkatālaphalamiva. **Paṇḍu -pa- viyāti** sitapītapabhāyuttapaṇḍuromajakambale ṭhapito jātimā maṇi viya, jātivacanena cettha kuttimaṃ nivatteti. **Samuggatapunṇacando viyāti** juṇhapakkhapaṇṇarasuposathe samuggato soḷasakalāparipuṇṇo cando viya. **Bālā -pa- viyāti** taruṇasūriyapabhāsamphassena phullitasuvaṇṇavaṇṇaparāgagabbham satapattapaddham viya. “Piṇjara-saddo hi hemavaṇṇapariyāyo”² **Sāratthadīpaniyaṃ** vutto. **Pariyodātenāti** pabhassarena. **Sappabhenāti** vaṇṇappabhāya, sīlappabhāya ca samannāgatena. **Sassirikenāti** sarīrasobhaggādisaṅkhātāya siriyā ativiya sirimatā. **Mukhavarenāti** yathāvuttasobhāsamalaṅkatattā uttamamukhena. Kāmaṃ “ahamasmi arahattam patto”^{ti} nārocesi, tathārūpāya pana uttamaliḷāya gamanato passantā sabbepi tamattham jānanti, tasmā ārocento viya hotīti āha “**attano arahattappattim ārocayamāno viya agamāsī**”^{ti}.

Kimattham panāyaṃ evamārocayamāno viya agamāsīti? Vuccate—so hi “attupanāyikam akatvā aññabyākaraṇam Bhagavatā samvaṇṇitan”^{ti} manasi karitvā “sekkhatāya dhammavinayasaṅgītiyā gahetumayuttampi bahussutattā gaṇhissāmā”^{ti} nisinnānam therānam arahattappattivijānanena somanassuppādanattham, “appamattho hotī”^{ti} Bhagavatā dinna-ovādassa ca saphalatādīpanattham evamārocayamāno viya agamāsīti. **Āyasmato**

1. Suttanipāta-Ṭīha 2. 80 piṭṭhe.

2. Sārattha-Ṭī 1. 457 piṭṭhe.

Mahākassapassa etadahosi samasamaṭṭhapanādinā yathāvuttakāraṇena Satthukappattā. **Dhareyyāti** vijjamāno bhaveyya. “Sobhati vata te āvuso Ānanda arahattasamadhigamatā”ti-ādinā sādhu-kāramadāsi. Ayamidha dīghabhāṇakānaṃ vādo. Khuddakabhāṇakesu ca suttanipātakhuddakapāṭhabhāṇakānaṃ vādotipi yujjati tadaṭṭhakathāsupi tathā vuttattā.

Majjhimaṃ nikāyaṃ bhaṇanti sīlenāti **majjhimabhāṇakā**, tappaguṇā ācariyā. **Yathāvuḍḍhanti** vuḍḍhapaṭipāṭiṃ, tadanatikkamitvā vā. **Tatthāti** tasmiṃ bhikkhusaṅghe. Ānandassa etamāsananti sambandho. **Tasmiṃ samayeti** tasmiṃ evaṃkathanasamaye. **Therocintesi** “kuhiṃ gato”ti pucchantānaṃ attānaṃ dassente ativiya pākaṭabhāvena bhavissamānattā, ayampi majjhimabhāṇakesveva ekaccānaṃ vādo, tasmā itipi eke vadantīti sambandho. Ākāseṇa āgantvā attano āsaneyeva attānaṃ dassesītipi tesameva ekacce vadanti. Pulliṅgavisaye hi “eke”ti vutte sabbattha “ekacce”ti attho veditabbo. Tīsupi cettha vādesu tesāṃ tesāṃ bhāṇakānaṃ tena tenākāreṇa āgatamattaṃ ṭhapetvā visuṃ visuṃ vacane aññaṃ visesakāraṇaṃ natthi. Sattamāsaṃ katāya hi dhammavinayasaṅgītiyā kadāci pakatiyāva, kadāci pathaviyaṃ nimujjitvā, kadāci ākāseṇa āgatattā taṃ tadāgamanamupādāya tathā tathā vadanti. Apica saṅgītiyā ādidivaseyeva paṭhamāṃ pakatiyā āgantvā tato paramā ākāsamabbhuggantvā paṇisaṃ pattakāle tato otarītvā bhikkhupantiṃ apīlento pathaviyaṃ nimujjitvā āsane attānaṃ dassesītipi vadanti. Yathā vā tathā vā āgacchatu, āgamanākāramattaṃ na pamāṇaṃ, āgantvā gatakāle āyasmato Mahākassapassa sādhu-kāradānameva pamāṇaṃ Satthārā dātabbasādhu-kāradāneneva arahattappattiyā aññesampi nāpitattā, Bhagavati dharmāne paṭiggahetabbāya ca pasamsāya therassa paṭiggahitattā. Tasmā tamatthaṃ dassento “**yathā vā**”ti-ādimāha. **Sabbatthāpīti** sabbesupi tīsu vādesu.

Bhikkhū āmantesiti bhikkhū ālapīti ayamettha attho, aññaṃ pana nāpanepi dissati yathā “āmantayāmi vo bhikkhave¹, paṭivedayāmi vo

1. Dī 2. 128 piṭṭhe.

bhikkhave”ti¹. Pakkosanepi dissati yathā “chi tvaṃ bhikkhu mama vacanena Sāriputtaṃ āmantehi”ti². Ālapanepi dissati yathā “tatra kho Bhagavā bhikkhū āmantesi ‘bhikkhavo’ti”³, idhāpi ālapaneti Sārattadīpaniyaṃ⁴ vuttaṃ. Ālapanamattassa pana abhāvato, “kiṃ paṭhamāṃ saṅgāyāma”ti-ādinā vuttana viññāpiyamānatthantarena ca sahacaraṇato nāpane vaṭṭati, tasmā **āmantesi**ti paṭivedesi viññāpesi attho vattabbo. “Tatra kho Bhagavā bhikkhū āmantesi ‘bhikkhavo’ti, ‘bhaddante’ti te bhikkhū Bhagavato paccassosun”ti-ādīsu⁵ hi ālapanamattameva dissati, na viññāpiyamānatthantaram, taṃ pana “bhūtapubbaṃ bhikkhave”ti-ādinā³ paccekameva āraddham. Tasmā tādisesveva ālapane vaṭṭatīti no takko. Saddavidū pana vadanti⁵ “āmantayitvā devindo, vissakammaṃ mahiddhikaṃ”ti-ādīsu⁶ viya mantasaddo guttabhāsane. Tasmā ‘āmantesi’ti etassa sammantayīti attho”ti. “**Āvuso**”ti-ādi āmantanākārādīpanaṃ. **Dhammaṃ vā vinayaṃ vā**ti ettha **vā**-saddo vikappane, tena “kimekaṃ tesu paṭhamāṃ saṅgāyāma”ti dasseti. Kasmā āyūti āha “**vinaye thite**”ti-ādi. “Yasmā, tasmā”ti ca ajjhāharitvā yojetabbaṃ. **Tasmā**ti tāya āyusarikkhatāya. **Dhuranti** jeṭṭhakaṃ. **No nappahoti**ti pahotiyeva. Dvipaṭisedho hi saha atisayena pakatutthadīpako.

Etadagganti eso aggo. Liṅgavipallāsena hi ayaṃ niddeso. **Yadidanti** ca yo ayaṃ, yadidaṃ khandhapañcakanti vā yojetabbaṃ. Evañhi sati “etadaggaṃ”ti yathārutalingameva. “Yadidan”ti padassa ca ayaṃ sabhāvo, yā tassa tassa atthassa vattabbassa liṅgānurūpena “yo ayan”ti vā “yā ayan”ti vā “yaṃ idan”ti vā yojetabbatā tathāyevassa tattha tattha dassitattā.

Bhikkhūnaṃ vinayadharānanti niddhāraṇachattīniddeso.

Attanāva attānaṃ sammannīti sayameva attānaṃ sammataṃ akāsi. “Attanā”ti hi idaṃ tatiyāvisesanaṃ bhavati, tañca parehi sammannanaṃ nivatteti, “attanā”ti vā ayaṃ vibhatyantapatirūpako

1. Am 2. 495 piṭṭhe.

2. Am 3. 181 piṭṭhe.

3. Sam 1. 220 piṭṭhe.

4. Sārattā-Tī 1. 60 piṭṭhe.

5. Saddanītidhātumālāya curādigaṇikaparidīpane 524 piṭṭhe.

6. Khu 4. 394 piṭṭhe.

abyayasaddo. Keci pana “līngatthe tatiyā abhihitakattubhāvato”ti vadanti. Tadayuttameva “thero”ti kattuno vijjamānattā. Vissajjanatthāya attanāva attānaṃ sammannāti yojetabbaṃ. Pucchadhātussa dvikammikattā “Upālīṃ vinayan”ti kammadvayaṃ vuttaṃ.

Bījanīṃ gahetvāti ettha bījanīgahaṇaṃ dhammakathikānaṃ dhammatāti veditabbaṃ. Tāya hi dhammakathikānaṃ parisāya hatthakukkuccamukhavikārādi paṭicchādiyati. Bhagavā ca dhammakathikānaṃ dhammatādassanatthameva vicitrabījanīṃ gaṇhāti. Aññathā hi sabbassapi lokassa alaṅkārabhūtaṃ paramukkaṃsagatasikkhāsāṇyamaṇaṃ Buddhānaṃ mukhacandamaṇḍalaṃ paṭicchādetabbaṃ na siyā. “Paṭhamāṃ āvuso Upālī pārājikāṃ kattha paññattan”ti kasmā vuttaṃ, nanu tassa saṅgītiyā purimakāle paṭhamabhāvo na yuttoti? No na yutto Bhagavatā paññattānukkamena, pātimokkhuḍdesānukkamena ca paṭhamabhāvassa siddhattā. Yebhuyyena hi tīpi piṭakāni Bhagavato dharamānakāle ṭhitānukkameneva saṅgītāni, visesato Vinayābhiddhammapiṭakānīti daṭṭhabbaṃ. **Kismiṃ vatthusminti, methunadhammeti** ca nimittatthe bhumavacanaṃ. “**Kattha paññattan**”ti-ādinā dassitena saha tadavasiṭṭhampi saṅgahetvā dassetuṃ “**vatthumpi pucchi**”ti-ādi vuttaṃ.

Saṅgītikāravacanasammissaṃ vā nu kho, suddhaṃ vā Buddhavacanaṃ āsaṅkāpariharaṇatthaṃ, yathāsaṅgītasappaṃ pamāṇabhāvaṃ dassanatthaṅca pucchāṃ samuddharitvā vissajjento “**kiṃ panetthā**”ti-ādimāha. Ettha **paṭhamapārājiketi** etissaṃ tathāsaṅgītiyā paṭhamapārājikapāliyaṃ. Tenevāha “na hi Tathāgatā ekabyañjanampi niratthakaṃ vadanti”ti. **Apanetabbanti** atirekabhāvena niratthakatāya, vitathabhāvena vā ayuttatāya chaḍḍetabbavacanaṃ. **Pakkipitabbanti** asampuṇṇatāya upanetabbavacanaṃ. Kasmāti āha “**na hī**”ti-ādi. **Sāvakānaṃ pana devatānaṃ vā bhāsiteti** Bhagavato pucchāthomanādivasena bhāsitaṃ sandhāyāha. **Sabbatthāpīti** Bhagavato sāvakānaṃ, devatānaṅca bhāsītepi. Taṃ pana pakkipanaṃ sambandhavacanamatasseva, na sabhāvāyuttīyā atthassāti dasseti “**kiṃ pana tan**”ti-ādinā. **Sambandhavacanamatanti** pubbāparasambandhavacanameva. **Idaṃ paṭhamapārājikanti** vavatthapetvā **ṭhapesuṃ** imināva vācanāmaggena uggahaṇadhāraṇādikiccanipphādanatthaṃ, tadatthameva ca **gaṇasajjhāyamakaṃsu “tena -pa- viharati**”ti. Sajjhāyārambhakāleyeva pathavī akampitthāti vadanti, tadidaṃ pana pathavīkampanaṃ therānaṃ

dhammasajjhāyānubhāvenāti nāpetum **“sādhukāraṃ dadamānā viyā”**ti vuttaṃ. **Udakapariyantanti** pathavīsandhāraka-udakapariyantam. Tasmiñhi caliteyeva sāpi calati, etena ca padesapathavīkampanam nivatteti.

Kiñcāpi Pāliyam gaṇanā natthi, saṅgītimāropitāni pana ettakānevāti dīpetum **“pañcasattati sikkhāpadāni”**ti vuttaṃ. **“Purimanayenevā”**ti etena sādhukāraṃ dadamānā viyāti atthamāha. Na kevalam sikkhāpadakaṇḍavibhaṅganiyameneva, atha kho pamāṇaniyamenāpīti dassetum **“catusaṭṭhi bhāṇavārā”**ti vuttaṃ. Ettha ca **bhāṇavāro**ti—

“Aṭṭhakkharā **ekapadam, ekagāthā** catuppadam.

Gāthā cekā mato **gantho**, gantho bāttimsatakkharo.

Bāttimsakkharaganthānam, paññāsadvīsatam pana.

Bhāṇavāro mato eko, svaṭṭhakkharasahassako”ti.

Evam aṭṭhakkharasahassaparimāṇo pāṭho vuccati. Bhaṇitabbo vāro yassāti hi **bhāṇavāro**, ekena sajjhāyanamaggena kathetabbavāroti attho. **Khandhakanti** Mahāvaggacūlavaggaṃ. Khandhānam samūhato, pakāsanato vā khandhakoti hi vuccati, **khandhā**ti cettha pabbajjūpasampadādivinayakammasaṅkhātā, cārittavārittasikkhāpadasaṅkhātā ca paññattiyo adhippetā. Pabbajjādīni hi Bhagavatā paññattattā paññattiyoti vuccanti. Paññattiyañca khandhasaddo dissati “dārukhandho¹, aggikkhandho², udakakkhandho”ti³ādīsu viya. Apica bhāgarāsaṭṭhatāpi yujjatiyeva tāsam paññattīnam bhāgato, rāsito ca vibhattattā, tam pana Vinayapiṭakam bhāṇakehi rakkhitam gopitam saṅgahāruḷhanayeneva cirakālam anassamānam hutvā patiṭṭhahissatīti āyasmantaṃ Upālitttheraṃ paṭicchāpesum “āvuso imam tuyham nissitake vācehi”ti.

Dhammam saṅgāyitukāmoti suttantābhidhammasaṅgītiṃ kattukāmo “dhammo ca vinayo ca desito paññatto”ti-ādīsu⁴ viya pārisesanayena dhammasaddassa suttantābhidhammesveva pavattanato. Ayamatto upari āvibhavissati.

Saṅgham nāpesīti ettha heṭṭhā vuttanayena attho veditabbo. **Kataram āvuso piṭakanti** vinayāvasesesu dvīsupiṭakesu katarampiṭakam.

1. Am 2. 299 piṭṭhe.

3. Am 2. 46, 296 piṭṭhesu.

2. Am 2. 495 piṭṭhe.

4. Dī 2. 126 piṭṭhe.

Vinayābhidhammānampi khuddakasaṅgītipariyāpannattā tamantarena vuttaṃ “**Suttantapiṭake catasso saṅgītiyo**”ti. **Saṅgītiyo**ti ca saṅgāyanakāle dīghādivasena visum visum niyametvā saṅgayhamānattā nikāyāva vuccanti, tenāha “**dīghasaṅgītin**”ti-ādi. Suttāneva sampiṇḍetvā vaggakaraṇavasena tayo vaggā, nāññānīti dassetuṃ “**catuttiṃsa suttāni tayo vaggā**”ti vuttaṃ. Tasmā catuttiṃsa suttāni tayo vaggā honti, suttāni vā catuttiṃsa, tesam vaggakaraṇavasena tayo vaggā, tesu tisu vaggesūti yojetabbaṃ. “Brahmajālasuttaṃ nāma atthi, taṃ paṭhamam saṅgāyāmā”tivutte kasmāti codanāsambhavato “**tividhasīlālāṅkatan**”ti-ādimāha. Hetugabbhāni hi etāni. Cūḷamajjhimamahāsīlavasena tividhassāpi sīlassa pakāsanattā tena alāṅkataṃ vibhūsitam tathā. Nānāvidhe micchājīvabhūte kuhanalapanādayo viddhamsetīti **nānāvidhammicchājīvakuhanalapanādividdhamsanam**. Tattha **kuhanā**ti kuhāyanā, paccayapaṭisevanasāmantaajappana-iriyaṭhasannissitasāṅkhātena tividhena vatthunā vimhāpanāti attho. **Lapanā**ti vihāram āgate manusse disvā “kimatthāya bhonto āgatā, kim bhikkhū nimantetuṃ. Yadi evam gacchatha, aham pacchato bhikkhū gahetvā āgacchāmi”ti evamādinā bhāsanā. Ādisaddena pupphadānādayo, nemittikatādayo ca saṅgaṇhāti. Apicettha micchājīva-saddena kuhanalapanāhi sesam anesanam gaṇhāti. Ādisaddena pana tadavasesam mahicchatādikam dussilyanti daṭṭhabbaṃ. Dvāsaṭṭhi diṭṭhiyo eva paliveṭhanatṭhena jālasarikkhatāya **jālam**, tassa viniveṭhanam apaliveṭhakaranam tathā.

Antarā ca bhante Rājagaham antarāca Nālandanti ettha **antarāsaddo** vivare “apicāyam bhikkhave Tapodā dvinnam mahānirayānam antarikāya āgacchati”ti-ādīsu¹ viya. Tasmā Rājagahassa ca Nālandassa ca vivareti attho daṭṭhabbo. Antarāsaddena pana yuttattā upayogavacanam kataṃ. Īdisesu ṭhānesu akkharacintakā “antarā gāmañca nadiñca yāti”ti evam ekameva antarāsaddam payujjanti, so dutiyapadenapi yojetabbo hoti. Ayojyamāne hi upayogavacanam na pāpuṇāti sāmivacanassa pasaṅge antarāsaddayogena upayogavacanassa icchittattā. Tattha rañño kīlanattham paṭibhānacittavicitra-agāramakamsu, tam “**rājāgārakan**”ti vuccati, tasmim. **Ambalaṭṭhikā**ti

1. Vi 1. 149 piṭṭhe.

rañño uyyānaṃ. Tassa kira dvārasamīpe taruṇo ambarukkho atthi, taṃ “ambalaṭṭhikā”ti vadanti, tassa samīpe pavattattā uyyānampi “ambalaṭṭhikā”tveva saṅkhyāṃ gataṃ yathā “varuṇanagaran”ti, tasmā ambalaṭṭhikāyaṃ nāma uyyāne rājagārateti attho. Aviññāyamānassa hi viññāpanatthaṃ etaṃ ādhāradvayaṃ vutta. “Rājagārametassāti vā **rājagārakam**, uyyānaṃ, rājagāravati ambalaṭṭhikāyaṃ nāma uyyāneti attho. Bhinnaliṅgampi hi visesanapadamatthi”ti keci vadanti, evaṃ sati rājagāraṃ ādhāro na siyā. “**Rājagāraketi** evaṃnāmake uyyāne, abhiramanārahaṃ kira rājagārampi. Tattha, yassa vasenetāṃ evaṃ nāmaṃ labhati”ti¹

Vajirabuddhitthero. Evaṃ sati “ambalaṭṭhikāyaṃ”ti āsannataruṇambarukkhena visesetvā “rājagārake”ti uyyānameva nāmavasena vuttanti attho āpajjati, tathā ca vuttadosova siyā. **Suppiyañca paribbājakanti** Suppiyaṃ nāma saṅcayassa antevāsīṃ Channaparibbājakañca. **Brahmadattañca māṇavanti** ettha taruṇo “māṇavo”ti vutto “Ambaṭṭho māṇavo, Aṅako māṇavo”ti-ādīsu² viya, tasmā Brahmadattaṃ nāma taruṇapurisañca ārabbhāti attho. **Vaṇṇāvaṇṇeti** pasaṃsāya ceva garahāya ca. Atha vā guṇo vaṇṇo, aguṇo avaṇṇo, tesāṃ bhāsaṃ uttarapadalopena tathā vuttaṃ yathā “rūpabhavo rūpaṃ”ti.

“**Tato paran**”ti-ādimhi ayaṃ vacanakkamo—Sāmaññaphalaṃ paṇāvuso Ānanda kattha bhāsīti? Rājagahe bhante Jīvakambavaneti. Kena saddhīti? Ajātasattunā Vedhiputtēna saddhīti. Atha kho āyasmā Mahākassapo āyasmantaṃ Ānandaṃ Sāmaññaphalassa nidānampi pucchi, puggalampi pucchīti. Ettha hi “kaṃ ārabbhā”ti avatvā “kena saddhin”ti vattabbaṃ. Kasmāti ce? Na Bhagavatā eva etaṃ suttaṃ bhāsīti, raññāpi “yathā nu kho imāni puthusippāyatanāni”ti-ādīna³ kiñci kiñci vuttamatthi, tasmā evameva vattabbanti. Imināva nayena sabbattha “kaṃ ārabbhā”ti vā “kena saddhin”ti vā yathārahaṃ vatvā saṅgītimakāsīti daṭṭhabbaṃ. **Tantinti** suttavaggasamudāyavasena vavattthitaṃ Pāḷiṃ. Evañca katvā “tivaggasaṅgahaṃ catuttimsasuttapaṭimaṇḍitaṃ”ti vacanaṃ upapannaṃ hoti. **Pariharathāti** uggahaṇavācanādivasena dhāretha. Tato anantaraṃ saṅgāyitvāti sambandho.

1. Vajira-Ṭī 23 piṭṭhe.

2. Dī 1. 84, 116 piṭṭhesu.

3. Dī 1. 48 piṭṭhe.

“Dhammasaṅgaho cā”ti-ādinā samāso. Evaṃ saṃvaṇṇitaṃ porāṇakehīti attho. Etena “mahādhammahadayena, mahādhātukathāya vā saddhimṃ sattappakaraṇaṃ Abhidhammapiṭakaṃ nāmā”ti vuttaṃ vitaṇḍavādimataṃ paṭikkhipitvā “Kathāvatthunāva saddhimṃ”ti vuttaṃ samānavādimataṃ dasseti. Saṇhañāṇassa, saṇhañāṇavantānaṃ vā visayabhāvato **sukhumañāṇagocaraṃ**.

Cūlaniddesamahāniddesavasena duvidhopi **niddeso**. Jātakādike khuddakanikāyapariyāpanne, yebhuyyena ca dhammaniddesabhūte tādise Abhidhammapiṭakeva saṅgaṇhituṃ yuttaṃ, na pana dīghanikāyādippakāre Suttantapiṭake, nāpi paññattiniddesabhūte Vinayapiṭake **dīghabhāṇakā** jātakādinaṃ Abhidhammapiṭake saṅgahaṃ vadanti.

Cariyāpiṭakabuddhavaṃsānañcetha aggahaṇaṃ jātakagatikattā, Nettipeṭakopadesādīnañca niddesapaṭisambhidāmagagatikattā.

Majjhimbhāṇakā pana aṭṭhuppattivasena desitānaṃ jātakādinaṃ yathānulomadesanābhāvato tādise Suttantapiṭake saṅgaho yutto, na pana sabhāvadhammaniddesabhūte yathādharmasāsane Abhidhammapiṭake, nāpi paññattiniddesabhūte yathāparādhasāsane Vinayapiṭake **jātakādinaṃ** Suttantapiṭakapariyāpannatāṃ vadanti. Yuttamettha vicāretvā gahetabbaṃ.

Evaṃ nimittapayojanakāladesakāraṇakaraṇappakārehi paṭhamāṃ saṅgītiṃ dassetvā idāni tattha vavatthāpitesu dhammavinayesu nānappakāraṇakosallatthaṃ ekavidhādibhedāṃ dassetuṃ “**evametan**”ti-ādimāha. Tattha “**evan**”ti iminā etasaddena parāmasitabbaṃ yathāvuttasaṅgītippakāraṃ nidasseti. “**Yañhi**”ti-ādi vitthāro. **Anuttaraṃ sammāsambodhinti** anāvaraṇaṇānapadaṭṭhānaṃ maggañāṇaṃ, maggañāṇapadaṭṭhānañca anāvaraṇaṇāṇaṃ. **Etthantareti** abhisambujjhanassa, parinibbāyanassa ca vivare. Tadetāṃ **pañcaccattālīsa vassānīti** kālavasena niyāmeti. **Paccavekkhantena vāti** udānādivasena pavattadhammaṃ sandhāyāha. Yaṃ vacanaṃ vuttaṃ, sabbaṃ tanti sambandho. Kiṃ panetanti āha “**vimuttirasamevā**”ti, na tadaññarasanti vuttaṃ hoti. Vimuccitthāti **vimutti**, rasiṭabbaṃ assādetabbanti **rasaṃ**, vimuttisaṅkhātāṃ rasametassāti **vimuttirasaṃ**, arahattaphalassādanti attho. Ayaṃ **Ācariyasāriputtattherassa** mati¹. **Ācariyadhammapālatthero** pana taṃ kecivādaṃ katvā

1. Sārattha-Ṭī 1. 64 piṭṭhe.

imamatthamāha “vimuccati vimuccitthāti **vimutti**, yathārahaṃ maggo phalañca. **Rasanti** guṇo, sampattikiccaṃ vā, vuttanayena samāso. Vimuttānisarisaṃ, vimuttisampattikaṃ vā maggaphalanipphādanato, vimuttikiccaṃ vā kilesānamaccantavimuttisampādanatoti attho”¹. **Āṅguttaraṭṭhakathāyaṃ** pana “attharasassādīsu attharaso nāma cattāri sāmāññaphalāni, dhammaraso nāma cattāro maggā, vimuttiraso nāma amatanibbānan”² vuttaṃ.

Kiñcāpi avisesena sabbampi Buddhavacanaṃ kilesavinayanena **vinayo**, yathānusiṭṭhaṃ paṭipajjamāne apāyapatanādito dhāraṇena **dhammo** ca hoti, tathāpi idhādhippeteveya dhammavinaye vatticchāvasena sarūpato niddhāretum “**tattha Vinayapiṭakan**”³ti-ādimāha. **Avasesaṃ Buddhavacanaṃ dhammo** khandhādivasena sabhāvadhammadesanābhūllato. Atha vā yadipi vinayo ca dhammoyeva pariyattiyādibhāvato, tathāpi vinayasaddasannidhāne bhinnādhikaraṇabhāvena payutto dhamma-saddo vinayatantiviparītaṃ tantimeva dīpeti yathā “puññañāṇasambhārā, gobalībaddan”⁴ti. Payogavasena taṃ dassentena “**tenevāhā**”⁵ti-ādi vuttaṃ. Yena vinaya -pa- dhammo, teneva tesāṃ tathābhāvaṃ **saṅgītikkhandhake**⁶ āhāti attho.

“**Anekajāṭisaṃsāraṇ**”⁷ti ayaṃ gāthā Bhagavatā attano sabbaññutaññānapadaṭṭhānaṃ arahattappattiṃ paccavekkhantena ekūnavīsatiṃmassa paccavekkhaṇaṇāṇassa anantaraṃbhāsītā, tasmā “**paṭhamabuddhavacanan**”⁸ti vuttā. Idam kira sabbabuddhehi avijahitaṃ udānaṃ. Ayamassa saṅkhepattho – ahaṃ imassa attabhāvasaṅkhātassa gehassa kāraṇaṃ taṇhāvaḍḍhakiṃ **gavesanto** yena ñāṇena taṃ datṭhum sakkā, tassa bodhiñāṇassatthāya Dīpaṅkarapādamūle katātinīhāro ettakaṃ kālāṃ **anekajāṭisaṃsāraṇ** anekajāṭisatasahassasaṅkhyāṃ saṃsāravatṭaṃ **anibbisam** anibbisanto taṃ ñāṇaṃ avindanto alabhantoyeva **sandhāvissam** saṃsarim. Yasmā jarābyādhimaraṇamissatāya **jāti** nāmesā **punappunam** upagantum **dukkhā**, na ca sā tasmim aditṭhe nivattati, tasmā taṃ gavesanto sandhāvissanti attho. Idāni bho attabhāvasaṅkhātassa gehassa kāraṇaṃ taṇhāvaḍḍhaki tvaṃ mayā sabbaññutaññāṇaṃ paṭivijjhantena **ditṭho asi**. **Puna** imaṃ attabhāvasaṅkhātaṃ mama **geham na kāhasi** na karissasi. Tava **sabbā** avasesakilesa**phāsukā** mayā **bhaggā**

1. Dī-Ṭī 1. 24 piṭṭhe.

2. Am-Ṭīha 1. 380 piṭṭhe.

3. Vi 4. 480 piṭṭhe.

bhañjitā. Imassa tayā katassa attabhāvasaṅkhātassa gehassa **kūṭaṃ** avijjāsaṅkhātāṃ kaṇṇikamaṇḍalaṃ **visaṅkhataṃ** viddhaṃsitāṃ. Idāni mama **cittaṃ visaṅkhāraṃ** nibbānaṃ ārammaṇakaraṇavasena **gataṃ** anupaviṭṭhaṃ. Ahañca **taṇhānaṃ khayasaṅkhātāṃ** arahattamaggaṃ, arahattaphalaṃ vā **ajjhagā** adhigato pattosmīti. **Gaṇṭhipadesu** pana visaṅkhāragataṃ cittameva taṇhānaṃ khayasaṅkhātāṃ arahattamaggaṃ, arahattaphalaṃ vā ajjhagā adhigatanti attho vutto.

“Sandhāvissan”ti ettha ca “gāthāyamatītatthe imissan”ti¹ neruttikā. “Taṃkālavacanīcchāyamatītepi bhavissantī”ti keci. **Punappunanti** abhiñhatthe nipāto. Pātabbā rakkhitabbāti **phāsu** pa-kārassa pha-kāraṃ katvā, phusitabbāti vā **phāsu**, sāyeva **phāsukā**. **Ajjhagāti** ca “ajjatanīyamāttamīṃ vā aṃ vā”ti vadanti. Yadi pana cittameva kattā, tadā parokkhāyeva. Antojappanavasena kira Bhagavā “anekajāṭisaṃsāraṇ”ti gāthādvayamāha, tasmā esā manasā pavattitadhammānamādi. “Yadā have pātubhavanti dhammā”ti ayaṃ pana vācāya pavattitadhammānanti vadanti.

Keciti Khandhakabhāṇakā. Paṭhamam vutto pana dhammapadabhāṇakānaṃ vādo. **Yadā -pa- dhammā**ti ettha nidassanatto, ādyatto ca iti-saddo luttaniddiṭṭho. Nidassanena hi mariyādavacanena vinā padatthavipallāsakārīnāva attho paripuṇṇo na hoti. Tattha ādyatthameva iti-saddam gahetvā iti-saddo ādi-attho, “tena ātāpino -pa- sahetudhamman’ti-ādigāthāttayaṃ saṅgaṇhātī”ti² **Ācariyasāriputtattherena** vuttam. **Khandhake**ti Mahāvagge. **Udānagāthanti** jātiyā ekavacanam, tatthāpi vā paṭhamagāthameva gahetvā vuttanti veditabbaṃ.

Ettha ca **Khandhakabhāṇakā** evam vadanti “dhammapadabhāṇakānaṃ gāthā manasāva desitattā tadā mahato janassa upakārāya nāhosi, amhākaṃ pana gāthā vacībhedaṃ katvā desitattā tadā suṇantānaṃ devabrahmānaṃ upakārāya ahosi, tasmā idameva paṭhamabuddhavacanan”ti.

Dhammapadabhāṇakā pana “desanāya janassa upakārānupakārabhāvo paṭhamabhāve lakkhaṇam na hoti, Bhagavatā manasā paṭhamam desitattā idameva paṭhamabuddhavacanan”ti

1. Saddanītisuttamālāyaṃ ākhyātakappe 194 piṭṭhe.

2. Sārattha-Ṭī 1. 66 piṭṭhe.

vadanti. Tasmā ubhayampi ubhayathā yujjatīti veditabbaṃ. Nanu ca yadi “anekajātisamsāraṇ”ti gāthā manasāva desitā, atha kasmā

Dhammapadaṭṭhakathāyaṃ “anekajātisamsāraṇ”ti imaṃ dhammadesanaṃ Satthā Bodhirukkhamūle nisinno udānavasena udānetvā aparabhāge Ānandattherena puṭṭho kathesi”ti¹ vuttanti? Atthavasena tathāyeva gahetabbatā. Tatthāpi hi manasā udānetvāti atthoyeva gahetabbo. Desanā viya hi udānampi manasā udānaṃ, vacasā udānanti dvidhā viññāyati. Yadi cāyaṃ vacasā udānaṃ siyā, Udānapāḷiyamāruḷhā bhavēyya, tasmā Udānapāḷiyamanāruḷhabhāvoyeva vacasā anudānetvā manasā udānabhāve kāraṇanti daṭṭhabbaṃ. **“Pāṭipadadivase”**ti idaṃ “sabbaññubhāvappattassā”ti etena na sambajjhitabbaṃ, “paccavekkhantassa uppannā”ti etena pana sambajjhitabbaṃ. Visākhapuṇṇamāyameva hi Bhagavā paccūsasamaye sabbaññutaṃ patto. Lokiyasamaye pana evampi sambajjhanāṃ bhavati, tathāpi nesa sāsanasamayoti na gahetabbaṃ. Somanassameva **somanassamayaṃ** yathā “dānamayaṃ, sīlamayaṃ”ti², taṃsāmpayuttañāṇenāti attho. Somanassena vā sahaajātādisattiyā pakataṃ, tādīsena ñāṇenāti pi vaṭṭati.

Handāti codanatthe nipāto. Ingha sampādethāti hi codeti. **Āmantayāmī**ti paṭivedayāmi, bodhemīti attho. **Voti** pana “āmantayāmī”ti etassa kammaṇaṃ. “Āmantanatthe dutiyāyeva, na catutthi”ti hi vatvā tamevudāharanti akkharacintakā. **Vayadhammā**ti aniccalakkhaṇamukhena saṅkhārānaṃ dukkhānattalakkhaṇampi vibhāveti “yadaniccaṃ, taṃ dukkhaṃ. Yaṃ dukkhaṃ, tadanattā”ti³ vacanato. Lakkhaṇattayavibhāvananayeneva ca tadārammaṇaṃ vipassanaṃ dassento sabbatitthiyānaṃ avisayabhūtaṃ Buddhāveṇikaṃ catusaccakammaṭṭhānādhiṭṭhānaṃ aviparītaṃ nibbānagāminipaṭipadaṃ pakāsetīti daṭṭhabbaṃ. Idāni tattha sammāpaṭipattiyaṃ niyojēti **“appamādena sampādethā”**ti, tāya catusaccakammaṭṭhānādhiṭṭhānāya aviparītanibbānagāminipaṭipadāya appamādena sampādethāti attho. Apica **“vayadhammā saṅkhārā”**ti etena saṅkhepena saṃvejetvā **“appamādena sampādethā”**ti saṅkhepeneva niravasesaṃ sammāpaṭipattim

1. Dhammapada-Ṭīha 2. 80 piṭṭhe. 2. Dī 3. 182; Khu 1. 230; Khu 10. 43 piṭṭhesu.

3. Saṃ 2. 19, 37, 68, 69, 92, 236, 237; Khu 9. 295 piṭṭhesu.

dasseti. Appamādapadañhi sikkhattayasaṅgahitaṃ kevalaparipuṇṇaṃ sāsaṇaṃ pariyādiyitvā tiṭṭhati, sikkhattayasaṅgahitāya kevalaparipuṇṇāya sāsanasaṅkhātāya sammāpaṭipattiya appamādena sampādetthāti attho.

Ubhinnamantareti dvinnam vacanānamantarāḷe vemajjhe. Ettha hi kālavatā kālopi nidassito tadavinābhāvittāti veditabbo.

Suttantapiṭakanti ettha suttameva **suttantaṃ** yathā “kammantaṃ, vanantaṃ”ti. **Saṅgītañca asaṅgītañcā**ti sabbasarūpamāha. “**Asaṅgī**taṃ ca saṅgītikkhandaḥakathāvatthuppakaraṇādi. Keci pana ‘Subhasuttaṃ¹ paṭhamasaṅgītiyamasāṅgītaṃ’ti vadanti, taṃ na yujjati. Paṭhamasaṅgīto puretarameva hi āyasmatā Ānandattherena Jetavane viharantena Subhassa māṇavassa bhāsitaṃ”ti² **Ācariyadhammapālatterena** vuttaṃ. Subhasuttaṃ pana “evaṃ me suttaṃ ekaṃ samayaṃ āyasmā Ānando Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme acirapariniḥbute Bhagavatī”ti-ādina³ āgataṃ. Tattha “evaṃ me suttaṃ”ti-ādivacanāṃ Paṭhamasaṅgītiyaṃ āyasmatā Ānandatthereneva vuttaṃ yuttarūpaṃ na hoti. Na hi Ānandatthero sayameva Subhasuttaṃ desetvā “evaṃ me suttaṃ”ti-ādini vadati. Evaṃ pana vattabbaṃ siyā “ekamidāhaṃ bhante samayaṃ Sāvattiyaṃ viharāmi Jetavane Anāthapiṇḍikassa ārāme”ti-ādi. Tasmā dutiyatatiyasaṅgītikāraḥkehi “evaṃ me suttaṃ”ti-ādinā Subhasuttaṃ saṅgītimāropitaṃ viya dissati. Athā**cariyadhammapālatterassa** evamadhippāyo siyā “Ānandatthereneva vuttampi Subhasuttaṃ Paṭhamasaṅgītimāropetvā tantinṃ ṭhapetukāmehi Mahākassapaṭtherādihi aññesu suttesu āgatanayeneva ‘evaṃ me suttaṃ’ti-ādinā tanti ṭhapitā”ti. Evaṃ sati yujjeyya. Atha vā āyasmā Ānando Subhasuttaṃ sayam desentopi Sāmaññaphalādīsu Bhagavatā desitanayeneva desesīti Bhagavato sammukhā laddhanaye ṭhatvā desitattā Bhagavatā desitaṃ dhammaṃ attani adahanto “evaṃ me suttaṃ”ti-ādimāhāti evamadhippāyepi sati yujjateva. “**Anusaṅgītañcā**”tipi pāṭho. Dutiyatatiyasaṅgītiṃ puna saṅgītañcāti atthavasena ninnānākaraṇameva. Samodhānetvā Vinayapiṭakaṃ nāma veditabbaṃ, sutta -pa-Abhidhammapiṭakaṃ nāma veditabbanti yojanā.

1. Dī 1. 188 piṭṭhe.

2. Dī-Ṭī 1. 25, 26 piṭṭhesu.

3. Dī 1. 188 piṭṭhe.

Bhikkhubhikkhunīpātimokkhavasena **ubhayāni pātimokkhāni**. Bhikkhubhikkhunīvibhaṅgavasena **dve Vibhaṅgā**. Mahāvaggacūlavaggesu āgatā **dvāvīsati khandhakā**. Paccekam soḷasahi vārehi upalakkhitattā **soḷasa parivārā**ti vuttaṃ. Parivārapāḷiyañhi Mahāvibhaṅge soḷasa vārā, Bhikkhunīvibhaṅge soḷasa vārā cāti bāttimsa vārā āgatā. Potthakesu pana katthaci “parivārā”ti ettakameva dissati, bahūsu pana potthakesu Vinayaṭṭhakathāyaṃ, Abhidhammaṭṭhakathāyaṃca “soḷasa parivārā”ti evameva dissamānattā ayampi pāṭho na sakkā paṭibāhitunti tassevatto vutto. “**Iti**”ti yathāvuttaṃ Buddhavacanam nidassetvā “**idan**”ti taṃ parāmasati. **Iti**-saddo vā idamatthe, **idanti** vacanasiliṭṭhatāmattaṃ, **iti idanti** vā pariyāyadvayaṃ idamattheyeva vattati “idānetarahi vijjati”ti-ādīsu viya. Esa nayo idisesu. Brahmajālādīni catuttiṃsa suttāni saṅgayhanti ettha, etena vā, tesam vā saṅgaho gaṇanā etassāti **Brahmajālādicatuttiṃsasuttasaṅgaho**. Evamitaṃsupi. Heṭṭhā vuttesu dīghabhāṇakamajjhimbhāṇakānaṃ vādesu majjhimbhāṇakānaññeva vādassa yuttatarattā Khuddakapāṭhādayopi Suttantapiṭakeyeva saṅgahetvā dassento “**Khuddaka -pa-Suttantapiṭakaraṇṇāmā**”ti āha. Tattha “suṇātha bhāvitattānaṃ, gāthā atthūpanāyikā¹ vuttattā “Theragāthā Therīgāthā”ti ca pāṭho vutto.

Evam sarūpato piṭakattayaṃ niyametvā idāni nibbacaṇaṃ dassetuṃ “**tatthā**”ti-ādī vuttaṃ. **Tatthā**ti tesu tibbidhesu piṭakesu. **Vividhavisesanayattā**ti vividhanayattā, visesanayattā ca. **Vinayanatoti** vinayanabhāvato, bhāvappadhānaniddesoṃ, bhāvalopo vā, itarathā dabbameva padhānaṃ siyā, tathā ca sati vinayanatāguṇasamaṅginā vinayadabbeneva hetubhūtena vinayoti akkhāto, na pana vinayanatāguṇenāti anadhippetatthappasaṅgo bhaveyya. Ayaṃ nayo edisesu. Vinīyate vā **vinayanam**, tatoti attho. **Ayaṃ vinayoti** atthapaññatthibhūto saññīsankhāto ayaṃ tanti vinayo. **Vinayoti akkhātoti** saddapaññatthibhūto saññāsankhāto vinayo nāmāti kathito. Atthapaññattiyā hi nāmapaññattivibhāvaṇaṃ nibbacaṇanti.

1. Khu 2. 219 piṭṭhe Theragāthāyaṃ.

Idāni imissā gāthāya atthaṃ vibhāvento āha **“vividhāhi”**ti-ādi. “Vividhā ettha nayā, tasmā vividhanayattā vinayoti akkhāto”ti-ādinā yojetabbaṃ. Vividhattaṃ sarūpato dasseti **“pañcavidhā”**ti-ādinā, tathā visesattampi **“dalhīkammā”**ti-ādinā. Lokavajjesu sikkhāpadesu **dalhīkammapayojanā**, paṇṇattivajjesu **sīthilakaraṇapayojanā**. Saññamavelaṃ abhibhavitvā pavatto-ācāro **ajjhācāro**, vītikkamo, kāye, vācāya ca pavatto so, tassa nisedhanaṃ tathā, tena tathānisedhanameva pariyāyena kāyavācāvinayanaṃ nāmāti dasseti. **“Tasmā”**ti vatvā tassānekadhā parāmasanaṃ āha **“vividhanayattā”**ti-ādi. Yathāvuttā ca gāthā īdisassa nibbacanassa pakāsanatthaṃ vuttāti dassetuṃ **“tenā”**ti-ādi vuttaṃ. **Tenāti** vividhanayattādi hetunā karaṇabhūtenāti vadanti. Apica **“vividhā hi”**ti-ādivākyassa yathāvuttassa guṇaṃ dassento **“tenā”**ti-ādimāhātīpi sambandhaṃ vadanti. Evaṃ sati **tenāti** vividhanayattādinā hetubhūtenāti attho. Atha vā yathāvuttavacanameva sandhāya porāṇehi ayaṃ gāthā vuttāti saṃsandetuṃ **“tenā”**ti-ādi vuttantīpi vadanti, dutiyanaye viya **“tenā”**ti padassa attho. **Etanti** gāthāvacanaṃ. **Etassāti** vinayasaddassa, **“vacanatthā”**ti padena sambandho. **“Vacanassa attho”**ti hi sambandhe vuttepi tassa vacana-sāmaññato visesaṃ dassetuṃ **“etassā”**ti puna vuttaṃ. Neruttikā pana samāsataddhitesu siddhesu sāmaññattā, nāmasaddattā ca edisesu saddantarena visesitabhāvaṃ icchanti.

“Atthānan”ti padaṃ **“sūcanato -pa- suttāṇā”**ti padehi yathārahaṃ kammasambandhavasena yojetabbaṃ. Tamatthaṃ vivarati **“tañhi”**ti-ādinā. **Attatthaparattādhībhede atthetiyo** taṃ suttaṃ sajjhāyati, suṇāti, vāceti, cinteti, deseti ca, suttena saṅgahito sīlādi-attho tassapi hoti, tena parassa sādhetabbato parassapīti tadubhayaṃ taṃ suttaṃ sūceti dīpeti, tathā dīṭṭhadhammikasamaparāyikatthe, lokiya-lokuttaratthe cāti evamādhībhede atthe **ādi**-saddena saṅgaṇhāti. Atthasaddo cāyaṃ hitapariyāyo, na bhāsitatthavacano. Yadi siyā, suttaṃ attanopi bhāsitatthaṃ sūceti, parassapīti ayamanadhippetattho vutto siyā. Suttena hi yo attho pakāsito, so tasseva

pakāsakassa suttassa hoti, tasmā na tena parattho sūcito, tena sūcetabbassa paratthassa nivattetabbassa abhāvā attatthaggaḥaṇaṇa na kattabbaṃ. Attatthaparatthavinimuttassa bhāsitatthassa abhāvā ādiggaḥaṇaṇa na kattabbaṃ, tasmā yathāvuttassa hi pariyāyassa atthassa sutte asambhavato suttādhārassa puggalassa vasena attatthaparatthā vuttā.

Atha vā suttaṃ anapekkhitvā ye attatthādayo atthappabhedā “na ha’ññadattha’tthi pasamsalābhā”ti etassa padassa niddese¹ vuttā “attattho, parattho, ubhayattho, diṭṭhadhammiko attho, samparāyiko attho, uttāno attho, gambhīro attho, gūḷho attho, paṭicchanno attho, neyyo attho, nīto attho, anavajjo attho, nikkilesa attho, vodāno attho, paramattho”ti¹, te atthappabhedo sūcetīti attho gahetabbo. Kiñcāpi hi suttanirapekkhaṃ attatthādayo vuttā suttatthabhāvena aniddiṭṭhattā, tesu pana ekopi atthappabhedo suttana dīpetabbataṃ nātivattatīti. Imasmiṃca atthavikappe atthasaddo bhāsitatthapariyāyopi hoti. Ettha hi purimakā pañca atthappabhedā hitapariyāyā, tato pare cha bhāsitatthappabhedā, pacchimakā cattāro ubhayasabhāvā. Tattha suviññeyyatāya vibhāvane anagādhabhāvo **uttāno**. Duradhigamatāya vibhāvane agādhabhāvo **gambhīro**. Avivaṇṇo **gūḷho**. Mūludakādayo viya paṃsunā akkharasannivesādinā tirohito **paṭicchanno**. Niddhāretvā ñāpetabbo **neyyo**. Yathārutavasena veditabbo **nīto**. **Anavajjanikkilesavodānā** pariyāyavasena vuttā, kusalavipākakiriyādharmavasena vā yathākkamaṃ yojetabbā. **Paramattho** nibbānaṃ, dhammānaṃ aviparītasabhāvo eva vā.

Atha vā “attanā ca appiccho hoti”ti attatthaṃ, “appicchakathaṇa paresaṃ kattā hoti”ti paratthaṃ sūceti. Evaṃ “attanā ca paṇātipātā paṭivirato hoti, paraṇca paṇātipātā veramaṇiyā samādapetī”ti-ādisuttāni² yojetabbāni. Apare pana “yathāsabhāvaṃ bhāsitaṃ attatthaṃ, Pūraṇakassapādīnamaññatitthiyānaṃ samayabhūtaṃ paratthaṃ sūceti, suttana vā saṅgahitaṃ attatthaṃ, suttānulomabhūtaṃ paratthaṃ, suttantanayabhūtaṃ vā attatthaṃ, vinayābhidhammanayabhūtaṃ

1. Khu 7. 131 piṭṭhe.

2. Am 1. 412, 576 piṭṭhesu.

paratthaṃ sūcetī”ti¹ vadanti. Vinayābhidhammehi ca visesetvā suttasaddassa attho vattabbo, tasmā veneyyajjhāsayaavasappavattāya desanāya sātisayaṃ attahitaparahitādīni pakāsītāni honti tappadhānabhāvato, na pana āṇādhhammasabhāvavasappavattāyāti idameva “atthānaṃ sūcanato suttaṃ”ti vuttaṃ. Sūca-saddassa cettha rasso. “Evañca katvā ‘ettakaṃ tassa Bhagavato suttagataṃ suttapariyāpannaṃ’²ti¹ ca sakavāde pañca suttasatānī”²ti² ca evamādīsu suttasaddo-upacaritoti gahetabbo”³ti³ **Ācariyasāriputtatherena** vuttaṃ. Aññe pana yathāvuttasadiseneva nibbacanena suttasaddassa vinayābhidhammānampi vācakattaṃ vadanti.

Sutte ca āṇādhhammasabhāvo veneyyajjhāsayaamanuvattati, na vinayābhidhammesu viya veneyyajjhāsayo āṇādhhammasabhāve, tasmā veneyyānaṃ ekantahitapaṭilābhasaṃvattanikā suttantadesanāti āha “**suvuttā cettha atthā**”ti-ādi. “Ekantahitapaṭilābhasaṃvattanikā suttantadesanā”ti idampi veneyyānaṃ hitasampādane suttantadesanāyatapparabhāvameva sandhāya vuttaṃ. **Tapparabhāvoca** veneyyajjhāsayaānulomato daṭṭhabbo. Tenevāha “**veneyyajjhāsayaānulomena vuttattā**”ti. Etena ca hetunā nanu vinayābhidhammāpi suvuttā, atha kasmā idameva evaṃ vuttanti anuyogaṃ pariharati.

Anupubbasikkhādivasena kālantarena atthābhinipphattiṃ dassetuṃ “**sassamiva phalaṃ**”ti vuttaṃ. Idaṃ vuttaṃ hoti—yathā sassam nāma vapanaropanādikkhaṇeyeva phalaṃ na pasavati, anupubbajaggaṇādivasena kālantareneva pasavati, tathā idampi savanadhāraṇādikkhaṇeyeva atthe na pasavati, anupubbasikkhādivasena kālantareneva pasavatīti. **Pasavatīti** ca phalati, abhinipphādetīti attho. Abhinipphādaneva hi phalaṇaṃ. Upāyasamaṅgīnāññeva atthābhinipphattiṃ dassento “**dhenu viya khīraṃ**”ti āha. Ayamettha adhippāyo—yathā dhenu nāma kāle jātavacchā thanaṃ gahetvā duhataṃ upāyavantānameva khīraṃ paggharāpeti, na akāle ajātavacchā. Kālepi vā visāṇādikāṃ hetvā duhataṃ anupāyavantānaṃ, tathā idampi nissaraṇādinā savanadhāraṇādīni kurutaṃ

1. Vi 2. 272, 470 piṭṭhesu.

2. Abhi-Ṭṭha 1. 5; Abhi-Ṭṭha 3. 105 piṭṭhesu.

3. Sārattha-Ṭṭi 1. 70 piṭṭhe.

upāyavantānameva sīlādi-atthe paggharāpeti, na alagaddūpamāya savanadhāraṇādīni kurutaṃ anupāyavantānanti. Yadi **“sūdatī”**ti etassa gharati siṅcatīti attho, tathāpi sakammikadhātuttā **paggharāpetī**ti kāritavasena attho vutto yathā **“taratī”**ti etassa nipātetīti attho”ti. **“Suttāṇā”**ti etassa-atthamāha **“suṭṭhu ca ne tāyatī”**ti. Neti atthe.

Suttasabhāganti suttasadisam. Tabbhāvaṃ dasseti **“yathā hī”**ti-ādinā. **Tacchakānaṃ** suttanti vaḍḍhakānaṃ Kālasuttaṃ. **Pamāṇaṃ** hoti tadanusārena tacchanato. Idam vuttaṃ hoti—yathā Kālasuttaṃ pasāretvā saññāṇe kate gahetabbaṃ, vissajjetabbaṃca paññāyati, tasmā taṃ tacchakānaṃ pamāṇaṃ hoti, evaṃ vivādesu uppannesu sutte ānītamatte **“idam gahetabbaṃ, idam vissajjetabbaṃ”**ti pākāṭattā vivādo vūpasammati, tasmā etaṃ viññūnaṃ pamāṇanti. Idāni aññathāpi suttasabhāgataṃ vibhāvento **“yathā cā”**ti-ādimāha. **Suttanāti** pupphāvutena yena kenaci Thirasuttena. **Saṅgahitānīti** suṭṭhu, samaṃ vā gahitāni, āvutānīti attho. **Na vikiriyaṇīti** ito cito ca vippakiṇṇābhāvamāha, **na viddhaṃsīyaṇīti** chejjabhejjābhāvaṃ. Ayametthādhīppāyo—yathā Thirasuttena saṅgahitāni pupphāni vātena na vikiriyaṇi na viddhaṃsīyaṇi, evaṃ suttena saṅgahitā atthā micchāvādena na vikiriyaṇi na viddhaṃsīyaṇīti. Veneyyajjhāsayaavasappavattāya ca desanāya attatthaparattādhānaṃ sātisaṃyappakāsanato āṇādhamaṃsabhaṃvehi vinayābhiddhammehi visesetvā imasseva suttasabhāgatā vuttā. **“Tenā”**ti-ādīsu vuttanayānusārena sambandho ceva attho ca yathārahaṃ vattabbo. Ettha ca **“Suttantapiṭṭakaṃ”**ti heṭṭhā vuttepi antasaddassa avacanaṃ tassa visum atthābhāvadassanattamaṃ tabbhāvaṃvuttito. Sahayogassa hi saddassa avacanena sesatā tassa tulyādhikaraṇataṃ, anattakataṃ vā nāpeti.

Yanti esa nipāto kāraṇe, yenaṇti attho. Ettha abhidhamme vuḍḍhimanto dhammā yena vuttā, tena abhidhammo nāma akkhātoti paccekāṃ yojetabbaṃ. Abhi-saddassa atthavasenāyaṃ pabhedoti tassa tadatthappavattatādassanena tamatthaṃ sādheṇto **“ayaññī”**ti-ādimāha.

Abhi-saddo kamanakiriyāya vuḍḍhibhāvasaṅkhātamatirekattham dīpetīti vuttam “**abhikkamantīti-ādīsu vuḍḍhiyamāgato**”ti. **Abhiññātā**ti aḍḍhacandādinā kenaci saññāṇena ñātā, paññātā¹ pākaṭāti vuttam hoti. Aḍḍhacandādhāvo hi rattiyā upalakkhaṇavasena paññāṇam² hoti “yasmā aḍḍho, tasmā aṭṭhamī. Yasmā ūno, tasmā cātuddasī. Yasmā puṇṇo, tasmā pannarasī”ti. **Abhilakkhitā**ti etthāpi ayamevattho veditabbo, idam pana Mūlapaṇṇāsake **Sayabheravasutte**³. Abhilakkhitasaddapariyāyo abhiññātasaddoti āha “**abhiññātā abhilakkhitāti-ādīsu lakkhaṇe**”ti. Yajjevam lakkhitasaddasseva lakkhaṇatthadīpanato abhi-saddo anattakova siyāti? Nevaṃ daṭṭhabbam tassāpi tadatthajotanato. Vācakasaddasannidhāne hi upasagganipātā tadatthajotakamattāti lakkhitasaddena vācakabhāvena pakāsītassa lakkhaṇatthasseva jotakabhāvena pakāsanato abhi-saddopi lakkhaṇe pavattatīti vuttoti daṭṭhabbam. **Rājābhirājāti** parehi rājūhi pūjitumaraho rājā. **Pūjiteti** pūjārahe. Idam pana suttanipāte Selasutte⁴.

Abhidhammeti “supinantena sukkavisatṭhiyā anāpattibhāvepi akusalacetanā upalabbhatī”ti-ādīnā⁵ vinayapaññattiyā saṅkaravirahite dhamme. Pubbāparavirodhābhāvena yathāvuttadhammānameva aññamaññaṣaṅkaravirahato aññamaññaṣaṅkaravirahite dhammetipi vadanti. “Pāṇātipāto akusalan”ti⁶ evamādīsu vā maraṇādhippāyassa jīvitindriyupacchedakapayogasamuṭṭhāpikā cetanā akusalo, na pāṇasaṅkhātājīvitindriyassa upacchedasaṅkhāto atipāto. Tathā “adinnassaparasantakassa ādānasaṅkhātā viññatti abyākato dhammo, tamviññattisamuṭṭhāpikā theyyacetanā akusalo dhammo”ti evamādināpi aññamaññaṣaṅkaravirahite dhammeti attho veditabbo. **Abhivinayeti** ettha pana “jātarūparajataṃ na paṭiggahetabban”ti vadanto vinaye vineti nāma. Ettha ca “evam paṭiggahato pācittiyam, evam pana dukkaṭan”ti vadanto abhivinaye vineti nāmāti vadanti. Tasmā jātarūparajataṃ parasantakam theyyacittena gaṇhantassa

1. Saññātā (Ka)

2. Saññāṇam (Ka)

3. Ma 1. 25 piṭṭhe.

4. Khu 1. 368 piṭṭhe.

5. Sārattha-Ṭī 1. 72 piṭṭhepi.

6. Ma 2. 157 piṭṭhe.

yathāvatthum pārajikathullaccayadukkātesu aññataram, bhaṇḍāgārikasīsenā gaṇhantassa pācittiyam, attano atthāya gaṇhantassa nissaggiyam pācittiyam, kevalam lolatāya gaṇhantassa anāmāsadukkaṭam, rūpiyachaddakasammatassa anāpattīti evam aññamaññasaṅkaravirahite vinayepi paṭibalo vinetunti attho daṭṭhabbo. Evam pana paricchinnatam sarūpato saṅkhepeneva dassento “**aññamañña -pa- hotī**”ti āha.

Abhikkantenāti ettha kantiyā adhikattam abhi-saddo dīpetīti vuttam “**adhike**”ti. Nanu ca “abhikkamantī”ti ettha abhi-saddo kamanakiriyāya vuḍḍhibhāvaṃ atirekattam dīpeti, “abhiññātā abhilakkhitā”ti ettha ñāṇalakkhaṇakiriyānaṃ supākaṭataṃ visesaṃ, “abhikkantenā”ti ettha kantiyā adhikattam viṣiṭṭhabhāvaṃ dīpetīti idam tāva yuttam kiriyāvisesaṃ upasaggassa. “Pādayo kiriyāyoge upasaggā”ti hi **saddasatthe** vuttam. “Abhirāja, abhivinaye”ti pana pūjita-paricchinnesu rājavinayesu abhi-saddo vattatīti kathametam yujjeyya. Na hi asatvavācī saddo satvavācako sambhavatīti? Natthi atra doso pūjanaparicchedanakiriyānampi dīpanato, tāhi ca kiriyāhi yuttesu rājavinayesupi pavattatā. Abhipūjito rājāti hi atthena kiriyākāra-sambandham nimittam katvā kamma-sādhana-bhūtam rājadabbaṃ abhi-saddo padhānato vadati, pūjanakiriyam pana appadhānato. Tathā abhiparicchinnā vinayoti atthena kiriyākāra-sambandham nimittam katvā kamma-sādhana-bhūtam vinayadabbaṃ abhi-saddo padhānato vadati, paricchindanakiriyam pana appadhānato. Tasmā atimālādīsu atī-saddo viya abhi-saddo ettha saha sādhanena kiriyam vadatīti abhirāja-abhivinayasaddā sopasaggāva siddhā. Evam abhidhammasaddepi abhisaddo saha sādhanena vuḍḍhiyādikiriyam vadatīti ayamatto dassitoti veditabbaṃ.

Hotu abhi-saddo yathāvuttesu atthesu, tappayogena pana dhammasaddena dīpitā vuḍḍhimantādayo dhammā ettha vuttā na bhavēyyum, katham ayamatto yujjeyyāti anuyoge sati tam pariharanto “**ettha cā**”ti-ādimāha. Tattha **etthā**ti etasmim abhidhamme. Upanyāse **ca**-saddo. **Bhāvetī**ti cittassa vaḍḍhanam vuttam, **pharivā**ti ārammaṇassa vaḍḍhanam, tasmā tāhi bhāvanāpharaṇavūḍḍhīhi vuḍḍhimantopi dhammā vuttāti

attho. **Ārammaṇādīhī**ti ārammaṇasampayuttakammadvārapaṭipadādīhi. Ekantato lokuttaradhammānaññeva pūjārahattā “**sekkhā dhammā**”ti-ādinā teyeva pūjitāti dassitā. “**Pūjārahā**”ti etena kattādisādhanam, atītādikālam, sakkuṇeyyattham vā nivatteti. Pūjitabbāyeva hi dhammā kālavisesaniyamarahitā pūjārahā ettha vuttāti adhippāyo dassito.

Sabhāvaparicchinnattāti phusanādisabhāvena paricchinnattā. Kāmāvacarehi mahantabhāvato mahaggaṭā dhammā adhikā, tatopi uttaravirahato anuttarā dhammāti dasseti “**mahaggaṭā**”ti-ādinā. **Tenāti** “vuḍḍhimanto”ti-ādinā vacanena karaṇabhūtena, hetubhūtena vā.

Yam panetthāti etesu vinayādīsu tīsu aññamaññavisiṭṭhesu yam **avisitṭham** samānam, **taṃ** piṭakanti attho. Vinayādayo hi tayo saddā aññamaññāsādhāraṇattā visiṭṭhā nāma, piṭakasaddo pana tehi tīhipi sādhāraṇattā “avisitṭho”ti vuccati. **Pariyattibbhājanatthato**ti pariyāpuṇitabbatthapaṭiṭṭhānatthehi karaṇabhūtehi, visesanabhūtehi vā. Apica **pariyattibbhājanatthato** pariyattibhājanatthanti āhūti attho daṭṭhabbo. Paccattatthe hi to-saddo iti-saddena niddisitabbattā. Itinā niddisitabbe hi to-saddamicchanti neruttikā yathā “aniccato dukkhato anattato vipassantī”ti¹. Etena pariyāpuṇitabbato, taṃtadatthānam bhājanato ca **piṭakam** nāmāti dasseti. Anipphannapāṭipadikapadañhetam. Saddavidū² pana “piṭa saddasaṅghātesū”ti vatvā idha vuttameva payogamudāharanti, tasmā tesam matena piṭiyati saddiyati pariyāpuṇiyatīti **piṭakam**, piṭiyati vā saṅghāṭiyati taṃtadattho etthāti **piṭakanti** nibbacanam kātabbam. “**Tenā**”ti-ādinā samāsam dasseti.

Mā piṭakasampadānenāti Kālāmasutte³, Sālhasutte⁴ ca āgataṃ Pāḷimāha. Tadaṭṭhakathāyañca “amhākam piṭakatantiyā saddhim sametīti mā gaṇhitthā”ti⁵ attho vutto. **Ācariyasāriputtattherena** pana “Pāḷisampadānavasena mā gaṇhathā”ti⁶ vuttam. **Kudālapīṭakamādāyāti**

1. Abhi 8. 133, 134, 135 piṭṭhādīsu Paṭṭhāne.

2. Saddanītidhātumālāyaṃ saravaggapañcakantikadhātuvibhāge 40 piṭṭhe.

3. Am 1. 189 piṭṭhe.

4. Am 1. 195 piṭṭhe.

5. Am-Ṭṭha 2. 182 piṭṭhe.

6. Sārattha-Ṭī 1. 73 piṭṭhe.

kudālaṇca piṭakaṇca ādāya. **Ku** vuccati pathavī, tassā dālanato vidālanato ayomaya-upakaraṇaviseso **kudālaṇ** nāma. Tesam tesam vatthūnaṃ bhājanabhāvato tālapaṇṇavettalatādīhi kato bhājanaviseso **piṭakaṇ** nāma. Idaṃ pana Mūlapaṇṇāsake **Kakacūpamasutte**¹.

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

Kathetabbānaṃ atthānaṃ desakāyattena āṇādividhinā atisaṃjjanāṃ pabodhanaṃ **desanā**. Sāsitaḥṣapuggalagatena yathāparādhādisāsitaḥṣabhāvena anusāsaṇaṃ vinayaṇaṃ **sāsaṇaṃ**. Kathetabbassa saṃvarāsaṃvarādino atthassa kathaṇaṃ vacanaḥṣibaddhatākaraṇaṃ **kathā**. Idaṃ vuttaṃ hoti—desitāraṃ Bhagavantamaḥṣkhitvā **desanā**, sāsitaḥṣapuggalavasena **sāsaṇaṃ**, kathetabbassa atthassa vasena **kathā**ti evamimesaṃ nānākaraṇaṃ veditabbanti. Ettha ca kiṇcāpi desanādayo desetabbādīniraḥṣkkhā na honti, āṇādayo pana visesato desakādi-adhīnāti taṃtaṃvisesayogavasena desanādīnaṃ bhedo vutto. Yathā hi āṇāvidhānaṃ visesato āṇārahādīnaṃ tattha kosallayogato, evaṃ vohāraparamatthavidhānāni ca vidhāyakādīnānīti āṇādividhino desakāyattatā vuttā. Aparādhajjhāsayānurūpaṃ viya ca dhammānurūpampi sāsaṇaṃ visesato, tathā vinetaḥṣapuggalāḥṣkkhanti sāsitaḥṣapuggalavasena sāsaṇaṃ vuttaṃ. Saṃvarāsaṃvaranāmarūpānaṃ viya ca vinibbēṭhetabbāya diṭṭhiyā kathaṇaṃ sati vācāvattusmiṃ, nāsatiṭi visesato tadadhīnaṃ, tasmā kathetabbassa atthassa vasena kathā vuttā. Honti cettha—

1. Ma 1. 178 piṭṭhe.

“Desakassa vasenettha, desanā piṭakattayaṃ.

Sāsittabbavasenetam, sāsanti pavuccati.

Kathetabbassa atthassa, vasenāpi kathāti ca.

Desanāsāsanakathā-bhedampevaṃ pakāsaye”ti.

Padattayampetaṃ samodhānetvā tāsāṃ bhedoti katvā bhedasaddo visum visum yojetabbo dvandapadato paraṃ suyyamānattā “desanābhedaṃ, sāsanaḥbhedaṃ, kathābhedaṃca yathārahaṃ paridīpaye”ti. **Bhedanti** ca nānattam, visesaṃ vā. **Tesu** piṭakesu. Sikkhā ca pahānaṃca gambhīrabhāvo ca, taṃca **yathārahaṃ paridīpaye**.

Dutiyagāthāya **pariyattibhedaṃ** pariyāpuṇanassa pakāraṃ, visesaṃca vibhāvaye. **Yahiṃ** vinayādike piṭake. Yaṃ sampattim, vipattiṃca yathā bhikkhu pāpuṇāti, tathā tampi sabbaṃ tahiṃ vibhāvayeti sambandho. Atha vā yaṃ pariyattibhedaṃ sampattim, vipattiṃca yahiṃ yathā bhikkhu pāpuṇāti, tathā tampi sabbaṃ tahiṃ vibhāvayeti yojetabbaṃ. **Yathāti** ca yehi upārambhādihetupariyāpuṇanādippakārehi, upārambhanissaraṇadhammakosarakkhaṇahetupariyāpuṇanam suppaṭipattiduppaṭipattīti etehi pakārehīti vuttam hoti. Santesupi ca aññesu tathā pāpuṇantesu jetṭhasettṭhāsannasadāsannihitabhāvato, yathānusiṭṭhaṃ sammāpaṭipajjanena dhammādhittṭhānabhāvato ca **bhikkhūti** vuttam.

Tatrāti tāsū gāthāsu. **Ayanti** adhunā vakkhamānā kathā. **Paridīpanāti** samantato pakāsanā, kiñcimattampi asesetvā vibhajanāti vuttam hoti. **Vibhāvanāti** evaṃ paridīpanāyapi sati gūḷhaṃ paṭicchannamakattvā sotūnaṃ suviññeyyabhāvena āvibhāvanā. Saṅkhepena paridīpanā, vitthārena vibhāvanātipi vadanti. Apica etaṃ padadvayaṃ heṭṭhā vuttānurūpato kathitaṃ, atthato pana ekameva. Tasmā paridīpanā paṭhamagāthāya, vibhāvanā dutiyagāthāyāti yojetabbaṃ. Ca-saddena ubhayattham aññamaññaṃ samucceti. Kasmā vuccantīti āha “**ettha hī**”ti-ādi. **Hīti** kāraṇa nipāto “akkharavipattiyam hī”ti-ādīsu¹ viya. Yasmā, kasmāti vā attho. Āṇaṃ paṇeturū² arahatīti **āṇāraho**, Sammāsambuddhattā,

1. Kaccāyanapakaraṇe sandhikappe ādisutte. 2. Ṭhapetum (Sārattha-Ṭī 1. 74 piṭṭhe.)

mahākāruṇikatāya ca aviparītahitopadesakabhāvena pamāṇavacanattā āṇārahena Bhagavatāti attho. Vohāraparamatthadhammānampi tattha sabbhāvato **“āṇābhāhullato”**ti vuttaṃ, tena yebhuyyanayaṃ dasseti. Ito paresupi eseva nayo. Visesena sattānaṃ manāṃ avaharatīti **vohāro**, paññatti, tasmim kusalo, tena.

Pacuro bahulo aparādho doso vītikkamo yesaṃ te **pacurāparādhā**, Seyyasakattherādayo. **Yathāparādhanti** dosānurūpaṃ. **“Anekajjhāsaya”**ti-ādisu āsayova **ajjhāsayo**, so atthato diṭṭhi, ñāṇaṇca, pabhedato pana catubbidho hoti. Vuttaṇca—

“Sassatucchedadiṭṭhī ca, khanti cevānulomikā.

Yathābhūtaṇca yaṃ ñāṇaṃ, etaṃ āsayasadditaṃ”ti¹.

Tattha sabbadiṭṭhīnaṃ sassatucchedadiṭṭhīhi saṅgahitattā sabbepi diṭṭhigatikā sattā imā eva dve diṭṭhiyo sannissitā. Yathāha “dvayanissito kho panāyaṃ kaccāna loko yebhuyyena atthitaṇca natthitaṇcā”ti², **atthitāti** hi sassataggāho adhippeto, **natthitāti** ucchedaggāho. Ayaṃ tāva vaṭṭanissitānaṃ puthujjanānaṃ āsayo. Vivaṭṭanissitānaṃ pana suddhasattānaṃ anulomikā khanti, yathābhūtaṇāṇanti duvidho āsayo. Tattha ca **anulomikā khanti** vipassanāñāṇaṃ. **Yathābhūtaṇāṇaṃ** pana kammasakatāñāṇaṃ. Catubbidho peso āsayanti sattā ettha nivasanti, cittaṃ vā āgamma seti etthāti **āsayo** migāsayo viya. Yathā migo gocarāya gantvāpi paccāgantvā tattheva vanagahane sayatīti taṃ tassa “āsayo”ti vuccati, tathā cittaṃ aññathāpi pavattitvā yattha paccāgamma seti, tassa so “āsayo”ti. Kāmarāgādayo satta **anusayā**. Mūsikavisāṃ viya kāraṇalābhe uppajjamānārahā anāgatā, atītā, paccuppannā ca taṃsabhāvattā tathā vuccanti. Na hi dhammānaṃ kālabhedena sabhāvabhedoti. **Cariyāti** rāgacariyādikā cha mūlacariyā, antarabhedena anekavidhā, saṃsaggavasena pana tesatṭhi honti. Atha vā **cariyāti** sucaritaduccaritavasena duvidhaṃ caritaṃ. Tañhi Vibhaṅge caritaniddese niddiṭṭhaṃ.

1. Visuddhi-Ṭī 1. 239; Dī-Ṭī 1. 28; Sāratta-Ṭī 1. 75, 249; Vimati-Ṭī 1. 54 piṭṭhesu.

2. Saṃ 1. 257 piṭṭhe.

“**Adhimutti** nāma ‘ajjeva pabbajissāmi, ajjeva arahattaṃ gaṇhissāmi’¹ti-
 ādinā tanninnabhāvena pavattamānaṃ sanniṭṭhānaṃ”²ti **Gaṇṭhipadesu**
 vuttaṃ. **Ācariyadhammapālatherena** pana “adhimutti nāma sattānaṃ
 pubbacariyavasena abhiruci, sā duvidhā hīnapaṇītabhedena”³ti vuttaṃ.
 Tathā hi yāya hīnādhimuttikā sattā hīnādhimuttikeyeva satte sevanti,
 paṇītādhimuttikā paṇītādhimuttikeyeva. Sace hi ācariyupajjhāyā sīlavanto na
 honti, saddhivihārikā sīlavanto, te attano ācariyupajjhāyepi na
 upasaṅkamanti, attanā sadise sārubbabhikkhūyeva upasaṅkamanti. Sace
 ācariyupajjhāyā sārubbabhikkhū, itare asārubbā, tepi na ācariyupajjhāye
 upasaṅkamanti, attanā sadise asārubbabhikkhūyeva upasaṅkamanti,
 dhātusaṃyuttavasena³ cesa attho dīpetabbo. Evamayaṃ
 hīnādhimuttikādīnaṃ aññamaññopasevanādiniyamitā abhiruci
 ajjhāsayaadhātu “adhimutti”ti veditabbā. Anekā ajjhāsayaḍayo te yesaṃ atthi,
 anakā vā ajjhāsayaḍayo yesanti tathā yathā “bahukattuko, bahunadiko”ti.
Yathānulomanti ajjhāsayaḍīnaṃ anulomaṃ anatikkamma, ye ye vā
 ajjhāsayaḍayo anulomā, tehi tehi attho. Āsayāḍīnaṃ anulomassa vā
 anurūpantipi vadanti. Ghanavinibbhogābhāvato diṭṭhimānataṇhāvasena
 “ahaṃ mama santakan”ti evaṃ pavattasaññino. **Yathādhammanti** “natthettha
 attā, attaniyaṃ vā, kevalaṃ dhammamattamevetan”ti evamādinā
 dhammasabhāvānurūpanti attho.

Samvaraṇaṃ **saṃvaro**, kāyavācāhi avītikkamo. Mahanto saṃvaro
asaṃvaro. Vuḍḍhi-attho hi ayaṃ a-kāro yathā “asekkhā dhammā”⁴ti.
 Taṃyogatāya ca khuddako saṃvaro pārisesādinayena saṃvaro, tasmā
 khuddako, mahanto ca saṃvaroti attho. Tenāha “**saṃvarāsaṃvaro**”⁴ti-ādi.
Diṭṭhiviniveṭhanāti diṭṭhiyā vimocanaṃ, atthato pana tassa ujuvipaccanikā
 sammādiṭṭhi-ḍayo dhammā. Tathā cāha “**dvāsaṭṭhidiṭṭhipaṭipakkhabhūtā**”⁴ti.
 Nāmassa, rūpassa, nāmarūpassa ca paricchindanaṃ **nāmarūpaparicchedo**, so
 pana “rāgāḍipapaṭipakkhabhūto”⁴ti vacanato tathāpavattameva ñāṇaṃ.

1. Sārattha-Ṭī 1. 75 piṭṭhe.

3. Saṃ 1. 358 piṭṭhādisu.

2. Dī-Ṭī 1. 28 piṭṭhe.

4. Abhi 1. 2 piṭṭhe.

“Tīsupī”ti-ādinā aparaddham vivarati. Tīsupi tāsāṃ vacanasambhavato “vīsesenā”ti vuttaṃ. Tadetāṃ sabbattha yojetabbaṃ. Tatra “yāyaṃ adhisīlasikkhā, ayaṃ imasmiṃ atthe adhippetā sikkhā”ti vacanato āha “Vinayapiṭake adhisīlasikkhā”ti. Suttantapāḷiyaṃ “viviceva kāmehī”ti-ādinā¹ samādhidesanābhūllato “Suttantapiṭake adhicittasikkhā”ti vuttaṃ. Nāmarūpaparicchedassa adhipaññāpadaṭṭhānato, adhipaññāya ca atthāya tadavasesanāmarūpadhammakathanato āha “Abhidhammapiṭake adhipaññāsikkhā”ti.

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

Dīpālakena viya tamassa dānādipuññakiriyavatthugatena tena tena kusalaṅgena tassa tassa akusalaṃ pahānaṃ tadaṅgappahānaṃ. Idha pana adhisīlasikkhāya vuttaṭṭhānattā tena tena susīlyaṅgena tassa tassa dussīlyaṅgassa pahānaṃ “tadaṅgappahānaṃ”ti gahetabbaṃ. Upacārappanābhedenā samādhinā pavattinivāraṇena ghaṭappahārena viya jalatale sevāssa tesāṃ tesāṃ nīvaraṇādidhammānaṃ vikkhambhanavasena pahānaṃ vikkhambhanappahānaṃ. Catunnaṃ ariyamaggānaṃ bhāvitattā taṃtaṃmaggavato santāne

1. Dī 1. 69; Saṃ 1. 412; Aṃ 1. 441 piṭṭhesu.

samudayapakkhikassa kilesagaṇassa
 accantamappavattisaṅkhātasamucchindanavasena pahānaṃ
samucchedappahānaṃ. Duṭṭhu caritaṃ, saṅkilesehi vā dūsitāṃ caritaṃ
duccaritaṃ. Tadeva yattha uppannaṃ, taṃ santānaṃ sammā kilisati
 vibādhati, upatāpeti cāti **saṅkilesa**, tassa pahānaṃ.
 Kāyavacīduccaritavasena pavattasaṅkilesassa tadaṅgavasena pahānaṃ
 vuttaṃ sīlassa duccaritapaṭipakkhattā. Sikkhattayānusārena hi attho
 veditabbo. Tasatīti **taṇhā**, sāva vuttanayena saṅkilesa, tassa
 vikkhambhanavasena pahānaṃ vuttaṃ samādhissa
 kāmacchandapaṭipakkhattā. **Diṭṭhi**eva yathāvuttanayena **saṅkilesa**, tassa
 samucchedavasena pahānaṃ vuttaṃ paññāya
 attādivinimuttasabhāvadhammappakāsanato.

Ekamekasmīñcetthāti etesu tīsu piṭakesu ekamekasmīṃ piṭake, **ca-**
 saddo vākyārambhe, pakkhantare vā. **Pi**-saddo, **api**-saddo vā
 avayavasampiṇḍane, tena na kevalaṃ catubbidhasseva gambhīrabhāvo, atha
 kho paccekaṃ tadavayavānampīti sampiṇḍanaṃ karoti. Esa nayo īdisesu.
 Idāni te sarūpato dassetuṃ “**tatthā**”ti-ādi vuttaṃ. Tattha **tanti**ti Pāḷi. Sā hi
 ukkaṭṭhānaṃ sīlādi-atthānaṃ bodhanato, sabhāvaniruttibhāvato, Buddhādīhi
 bhāsitatā ca pakaṭṭhānaṃ vacanānaṃ āli pantīti “**pālī**”ti **vuccati**.

Idha pana **Vinayagaṇṭhipadakārādīnaṃ** saddavādīnaṃ matena pubbe
 vavattthāpitā paramatthasaddappabandhabhūtā tanti **dhammo** nāma. **Iti**-saddo
 hi nāmatthe, “dhammo”ti vā vuccati. **Tassāyevā**ti tassā yathāvuttāya eva
 tantiyā attho. **Manasā vavattthāpitāyāti** uggahaṇadhāraṇādivasappavattena
 manasā pubbe vavattthāpitāya yathāvuttāya
 paramatthasaddappabandhabhūtāya tassā tantiyā. **Desanāti** pacchā
 paresamavabodhanatthaṃ desanāsaṅkhātā paramatthasaddappabandhabhūtā
 tantiyeva. Apica yathāvuttatanti saṅkhātasaddasamuṭṭhāpako cittuppādo
desanā. **Tantiyā**, **tanti-atthassa cāti** yathāvuttāya duvidhāyapi tantiyā,
 tadatthassa ca yathābhūtāvabodhoti attho veditabbo. Te hi Bhagavatā
 vuccamānassa atthassa, vohārassa ca dīpako saddoyeva **tanti** nāmāti vadanti.
 Tesāṃ pana vāde dhammassāpi saddasabhāvattā dhammadesanānaṃ ko
 visesoti ce? Tesāṃ tesāṃ atthānaṃ bodhakabhāvena ñāto,

uggahaṇādivasena ca pubbe vavatthāpito paramatthasaddappabandho **dhammo**, pacchā paresaṃ avabodhanatthaṃ pavattito taṃtadattappakāsako saddo **desanā**ti ayamimesaṃ visesoti. Atha vā yathāvuttasaddasamuṭṭhāpako cittuppādo **desanā** desīyati samuṭṭhāpīyati saddo etenāti katvā musāvādādayo viya. Tatthāpi hi musāvādādisamuṭṭhāpikā cetanā musāvādādisaddehi voharīyatīti. Kiñcāpi akkharāvalibhūto paññattisaddoyeva atthassa ñāpako, tathāpi mūlakāraṇabhāvato “akkharasaññāto”ti-ādīsu¹ viya tassāyeva atthoti paramatthasaddoyeva atthassa ñāpakabhāvena vuttoti daṭṭhabbaṃ. “Tassā tantiyā desanā”ti ca sadisavohārena vuttaṃ yathā “uppannā ca kusalā dhammā bhiyyobhāvāya vepullāya saṃvattantī”ti.

Abhidhammagañṭhipadakārādīnaṃ pana paṇṇattivādīnaṃ matena sammutiparamatthabhedassa atthassa anurūpavācakahāvena paramatthasaddesu ekantena Bhagavatā manasā vavatthāpitā nāmapaññattipabandhabhūtā tanti **dhammo** nāma, “dhammo”ti vā vuccati. **Tassāye vāti** tassā nāmapaññattibhūtāya tantiyā eva attho. **Manasā vavatthāpitāyāti** sammutiparamatthabhedassa atthassānurūpavācakahāvena paramatthasaddesu Bhagavatā manasā vavatthāpitāya nāmapaññattipabandhabhūtāya tassā tantiyā. **Desanā**ti paresaṃ pabodhanena atisaṃjānā vācāya pakāsanaṃ vacībheda bhūtā paramatthasaddappabandhasaṅkhātā tanti. **Tantiyā, tanti-atthassa cāti** yathāvuttāya dubbidhāyapi tantiyā, tadatthassa ca yathābhūtāvabodhoti attho. Te hi evaṃ vadanti—sabhāvatthassa, sabhāvavohārassa ca anurūpavaseneva Bhagavatā manasā vavatthāpitā paṇṇatti idha “tanti”ti vuccati. Yadi ca saddavādīnaṃ matena saddoyeva idha tanti nāma siyā. Tantiyā, desanāya ca nānattena bhavitabbaṃ, manasā vavatthāpitāya ca tantiyā vacībhedakaraṇamattaṃ ṭhapetvā desanāya nānattaṃ natthi. Tathā hi desanaṃ dassentena manasā vavatthāpitāya tantiyā desanāti vacībhedakaraṇamattaṃ vinā tantiyā saha desanāya anaññatā vuttā. Tathā ca upari “desanāti paññatti”ti vuttattā desanāya anaññabhāvena tantiyāpi paṇṇattibhāvo kathito hoti.

1. Kaccāyanapakaraṇe sandhikappe ādisutte.

Apica yadi tantiyā aññāyeva desanā siyā, “tantiyā ca tanti-atthassa ca desanāya ca yathābhūtāvabodho”ti vattabbaṃ siyā. Evaṃ pana avatvā “tantiyā ca tanti-atthassa ca yathābhūtāvabodho”ti vuttattā tantiyā, desanāya ca anaññabhāvo dassito hoti. Evañca katvā upari “desanā nāma paññattī”ti dassentena desanāya anaññabhāvato tantiyā paṇṇattibhāvo kathito hotīti. Tadubhayampi pana paramatthato saddoyeva paramatthavinimuttāya sammutiyā abhāvā, imeva ca nayaṃ gahetvā keci ācariyā “dhammo ca desanā ca paramatthato saddo evā”ti voharanti, tepi anupavajjāyeva. Yathā kāmāvacarapaṭisandhivipākā “parittārammaṇā”ti vuccanti, evaṃ sampadamidaṃ daṭṭhabbaṃ. Na hi kāmāvacarapaṭisandhivipākā “nibbattitaparamatthavisayāyevā”ti sakkā vuttuṃ itthipurisādi-ākāravarivittakapubbakānaṃ rāgādi-akusalānaṃ, mettādikusalānañca ārammaṇaṃ gahetvāpi samuppajjanato. Paramatthadhammamūlakattā panassa parikkappa paramatthavisayatā sakkā paññāpetuṃ, evamidhāpi daṭṭhabbanti ca. Evampi paṇṇattivādīnaṃ mataṃ hotu, saddavādīnaṃ matepi dhammadeśanānaṃ nānattaṃ vuttanayeneva **Ācariyadhammapālatherā**dīhi pakāsitaṃ. Hoti cettha—

“Saddo dhammo desanā ca, iccāhu apare garū.

Dhammo paṇṇatti saddo tu, desanā vāti cāpare”ti.

Tisupi cetesu ete dhammatthadesanāpaṭivedhāti ettha tanti-attho, tantidesanā, tanti-atthapaṭivedho cāti ime tayo tantivisiyā hontīti Vinayapiṭakādīnaṃ atthadesanāpaṭivedhādadhārabhāvo yutto, piṭakāni pana tantiye vāti tesāṃ dhammādhārabhāvo kathaṃ yujjeyyāti? Tantisamudāyassa avayavatantiyā ādhārabhāvato. Samudāyo hi avayavassa parikkappanāmattasiddhena ādhārabhāvena vuccati yathā “rukkhe sākha”ti. Ettha ca dhammādīnaṃ dukkhogāhabhāvato tehi dhammādīhi vinayādayo gambhīrāti vinayādīnampi catubbidho gambhīrabhāvo vuttoyeva, tasmā dhammādayo eva dukkhogāhattā gambhīrā, na vinayādayoti na codetabbametaṃ samukhena, visayavisayīmukhena ca vinayādīnāññeva gambhīrabhāvassa vuttattā. Dhammo hi vinayādayo eva abhinnattā. Tesāṃ visayo attho vācakabhūtānaṃ tesameva vācābhāvato, visayino

desanāpaṭivedhā dhammatthavisayabhāvatoti. Tattha paṭivedhassa dukkarabhāvato dhammatthānaṃ, desanāññāssa dukkarabhāvato desanāya ca dukkhogāhabhāvo veditabbo, paṭivedhassa pana uppādetuṃ asakkuṇeyyattā, tabbisayaññāsuppattiyā ca dukkarabhāvato dukkhogāhatā veditabbā. Dhammatthadesanānaṃ gambhīrabhāvato tabbisayo paṭivedhopi gambhīro yathā taṃ gambhīrassa udakassa pamāṇaggahaṇe dīghena pamāṇena bhavitabbaṃ, evaṃsāmpadamidanti¹ **Vajirabuddhitthero**. Piṭakāvayavānaṃ dhammādīnaṃ vuccamāno gambhīrabhāvo taṃsamudāyassa piṭakassāpi vuttoyeva, tasmā tathā na codetabbantipi vadanti, vicāretabbametaṃ sabbesampi tesāṃ piṭakāvayavāsambhavato. Mahāsamuddo dukkhogāho, alabbhaneyyapaṭiṭṭho viya cāti sambandho. Atthavasā hi vibhattivacanaliṅgapariṇāmoti. Dukkheṇa ogayhanti, dukkho vā ogāho anto pavisanametesūti **dukkhogāhā**. Na labhitabboti alabbhaniyo, soyeva **alabbhaneyyo**, labhiyate vā labbhaṇaṃ, taṃ nārahatīti **alabbhaneyyo**. Paṭiṭṭhahanti ettha okāseti **paṭiṭṭho**, paṭiṭṭhahanaṃ vā **paṭiṭṭho**, alabbhaneyyo so yesu te alabbhaneyyapaṭiṭṭhā. Ekadesena ogāhantehipi mandabuddhīhi paṭiṭṭhā laddhuṃ na sakkāyevāti dassetuṃ etaṃ puna vuttaṃ. “**evan**”ti-ādi nigamaṇaṃ.

Idāni hetuhetuphalādīnampi vasena gambhīrabhāvaṃ dassento “**aparo nayo**”ti-ādimāha. Tattha **hetūti** paccayo. So ca attano phalaṃ dahati vidahatīti **dhammo** da-kārassa dha-kāraṃ katvā. Dhammasaddassa cettha hetupariyāyatā kathaṃ viññāyatīti āha “**vuttaññhetan**”ti-ādi. **Vuttaṃ** Paṭisambhidāvibhaṅge². Nanu ca “hetumhi ñāṇaṃ dhammapaṭisambhidā”ti etena vacanena dhammassa hetubhāvo kathaṃ viññāyatīti? “Dhammapaṭisambhidā”ti etassa samāsapadassa avayavapadatthaṃ dassentena “hetumhi ñāṇan”ti vuttattā. “Dhamme paṭisambhidā dhammapaṭisambhidā”ti ettha hi “dhamme”ti etassa atthaṃ dassentena “hetumhī”ti vuttaṃ, “paṭisambhidā”ti etassa atthaṃ dassentena “**ñāṇan**”ti. Tasmā hetudhammasaddā ekatthā, ñāṇapaṭisambhidāsaddā cāti imamatthaṃ vadantena sādhitto dhammassa hetubhāvoti. Tathā “**hetuphale ñāṇaṃ atthapaṭisambhidā**”ti etena vacanena sādhitto atthassa

1. Vajira-Ṭī 24 piṭṭhe passitabbaṃ.

2. Abhi 2. 307 piṭṭhe.

hetuphalabhāvoti daṭṭhabbo. Hetuno phalaṃ **hetuphalaṃ**, tañca hetu-anusārena arīyati adhigamīyatīti **atthoti** vuccati.

Desanāti paññattīti ettha saddavādīnaṃ vāde atthabyañjanakā aviparītābhilāpadhammaniruttibhūtā paramatthasaddappabandhasaṅkhātā tanti “desanā”ti vuccati, desanā nāmāti vā attho. Desiyati attho etāyāti hi **desanā**. Pakārena ñāpīyati attho etāya, pakārato vā ñāpetīti **paññatti**. Tameva sarūpato dassetuṃ “**yathādhammaṃ dhammābhilāpoti adhippāyo**”ti vuttaṃ. **Yathādhammanti** ettha pana dhammasaddo hetuṃ, hetuphalañca sabbaṃ saṅgaṇhāti. Sabhāvavācako hesa dhammasaddo, na pariyaṭṭihetu-ādivācako, tasmā yo yo avijjāsaṅkhārādiddhammo, tasmim tasminti attho. Tesāṃ tesāṃ avijjāsaṅkhārādiddhammānaṃ anurūpaṃ vā yathādhammaṃ. Desanāpi hi paṭivedho viya aviparītasavisayavibhāvanato dhammānurūpaṃ pavattati, tatoyeva ca aviparītābhilāpoti vuccati. **Dhammābhilāpoti** hi atthabyañjanako aviparītābhilāpo dhammaniruttibhūto tantisaṅkhāto paramatthasaddappabandho. So hi abhilappati uccārīyatīti **abhilāpo**, dhammo aviparīto sabhāvabhūto abhilāpo dhammābhilāpoti vuccati, etena “tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā”ti¹ ettha vuttaṃ dhammaniruttiṃ dasseti saddasabhāvattā desanāya. Tathā hi niruttipaṭisambhidāya parittārammaṇādibhāvo **Paṭisambhidāvibhaṅgapāliyaṃ**¹ vutto. **Tadaṭṭhakathāya** ca “taṃ sabhāvaniruttiṃ saddaṃ ārammaṇaṃ katvā”ti-ādina² tassā saddārammaṇatā dassitā. “Imassa atthassa ayaṃ saddo vācako”ti hi vacanavacanatthe vavatthapetvā taṃtaṃvacanatthavibhāvanavasena pavattito saddo “desanā”ti vuccati. “**Adhippāyo**”ti etena “desanāti paññattī”ti etaṃ vacanaṃ dhammaniruttābhilāpaṃ sandhāya vuttaṃ, na tato vinimuttaṃ paññattim sandhāyāti dasseti anekadhā atthasambhave attanā adhippetatthasseva vuttattāti ayaṃ saddavādīnaṃ vādato vinicchayo.

Paññattivādīnaṃ vāde pana sammutiparamatthabhedassa atthassānurūpavācakahāvena paramatthasaddesu Bhagavatā manasā vavatthāpitā tantisaṅkhātā nāmapaññatti **desanā** nāma, “desanā”ti vā vuccatīti attho. Tadeva

1. Abhi 2. 307 piṭṭhe.

2. Abhi-Ṭṭha 2. 370 piṭṭhe.

mūlakāraṇabhūtaṃ saddaṃ dassanavasena kāraṇūpacārena dassetuṃ “**yathādhammaṃ dhammābhilāpoti adhippāyo**”ti vuttaṃ. Kiñcāpi hi “dhammābhilāpo”ti ettha abhilappati uccāriyatīti **abhilāpo**ti saddo vuccati, na paṇṇatti, tathāpi sadde vuccamāne tadanurūpaṃ vohāraṃ gahetvā tena vohārena dīpitassa atthassa jānanato sadde kathite tadanurūpā paṇṇattipi kāraṇūpacārena kathitāyeva hoti. Apica “dhammābhilāpoti attho”ti avatvā “dhammābhilāpoti adhippāyo”ti vuttattā desanā nāma saddo na hotīti dīpitameva. Tena hi adhippāyamattameva mūlakāraṇasaddavasena kathitaṃ, na idha gahetabbo “desanā”ti etassa atthoti ayaṃ paññattivādīnaṃ vādato vinicchayo. Atthantaramāha “**anuloma -pa- kathanan**”ti, etena heṭṭhā vuttaṃ desanāsamutṭhāpakaṃ cittuppādaṃ dasseti. Kathīyati attho etenāti hi **kathanan**. Ādisaddena nītaneyyādikā Pāligatiyo, ekattādinandiyāvattādikā Pālinissitā ca nayā saṅgahitā.

Sayameva paṭivijjhati, etena vā paṭivijjhantīti **paṭivedho**, ñāṇaṃ. Tadeva abhisameti, etena vā abhisamentīti **abhisamayoti**ti vuccati. Idāni taṃ paṭivedhaṃ abhisamayappabhedato, abhisamayākārato, ārammaṇato, sabhāvato ca pākaṭaṃ kātuṃ “**so cā**”ti-ādi vuttaṃ. Tattha hi **lokiyalokuttaroti** pabhedato, **visayato**, **asammohatoti** ākārato, **dhammesu atthesu**, **paññattisūti** ārammaṇato, **atthānurūpaṃ**, **dhammānurūpaṃ**, **paññattipathānurūpanti** sabhāvato ca pākaṭaṃ karoti. Tattha visayato atthādi-anurūpaṃ dhammādīsu avabodho nāma avijjādidhammārammaṇo, saṅkhārādi-atthārammaṇo, tadubhayapaññāpanārammaṇo ca **lokiyo abhisamayo**. Asammohato atthādi-anurūpaṃ dhammādīsu avabodho nāma nibbānārammaṇo maggasampayutto yathāvuttadhammatthapaññattīsu sammohaviddhamasano **lokuttaro abhisamayo**. Tathā hi “ayaṃ hetu, idamassaphalaṃ, ayaṃ tadubhayānurūpo vohāro”ti evaṃ ārammaṇakaraṇavasena lokiyañāṇaṃ visayato paṭivijjhati, lokuttarañāṇaṃ pana tesu hetuhetuphalādīsu sammohassa ñāṇena samucchinnattā asammohato paṭivijjhati. Lokuttaro pana

paṭivedho visayato nibbānassa, asammohato ca itarassātipi vadanti eke.

Atthānurūpaṃ dhammesūti “avijjā hetu, saṅkhārā hetusamuppannā, saṅkhāre uppādeti avijjā”ti evaṃ kārīyānurūpaṃ kāraṇesūti attho. Atha vā “puññābhisaṅkhārā-apuññābhisaṅkhārā-āneñjābhisaṅkhāresu tīsu apuññābhisaṅkhārassa avijjā sampayuttapaccayo, itaresaṃ yathānurūpan”ti-ādinā kārīyānurūpaṃ kāraṇesu paṭivedhotipi attho. **Dhammānurūpaṃ atthesūti** “avijjāpaccayā saṅkhārā”ti-ādinā¹ kāraṇānurūpaṃ kārīyesu. Chabbidhāya paññattiyā patho **paññattipatho**, tassa anurūpaṃ tathā, paññattiyā vuccamānadhammānurūpaṃ paññattīsu avabodhoti attho. Abhisamayato aññampi paṭivedhatthaṃ dassetuṃ “**tesaṃ**”ti-ādimāha. Paṭivijjhīyatīti paṭivedhoti hi taṃtaṃrūpādiddhammānaṃ aviparītasabhāvo vuccati. **Tattha tatthā**ti tasmīṃ tasmīṃ piṭake, Pālipadesa vā. **Salakkhaṇasaṅkhāto**hi ruppaṇa namana phusanādi sakasakalakkhaṇasaṅkhāto.

Yathāvuttehi dhammādīhi piṭakānaṃ gambhīrabhāvaṃ dassetuṃ “**idānī**”ti-ādimāha. **Dhammajātanti** kāraṇappabhedo, kāraṇameva vā. **Atthajātanti** kārīyappabhedo, kārīyameva vā. Yā cāyaṃ desanāti sambandho. Tadatthavijjānavasena **abhimukho** hoti. **Yo cetthāti** yo etāsu taṃtaṃpiṭakāgatāsu dhammatthadesanāsu paṭivedho, yo ca etesu piṭakesu tesaṃ tesaṃ dhammānaṃ aviparītasabhāvoti attho. Sambharitabbato kusalameva **sambhāro**, so sammā anupacito yehi te **anupacitakusalasambhārā**, tatova **duppaññehi**, nippaññehīti attho. Na hi paññavato, paññāya vā duṭṭhubhāvo dūsitabhāvo ca sambhavatīti nippaññattāyeva duppaññā yathā “dussīlo”ti². Ettha ca avijjāsaṅkhārādīnaṃ dhammatthānaṃ duppaṭivijjhātāya dukkhogāhatā, tesaṃ paññāpanassa dukkarabhāvato taṃdesanāya, abhisamayasaṅkhātassa paṭivedhassa uppādanavisayikāraṇānaṃ asakkuṇeyyattā, aviparītasabhāvasaṅkhātassa paṭivedhassa dubbiññeyyatāya dukkhogāhatā veditabbā. **Evampīti pi-saddo**

1. Ma 3. 109; Saṃ 1. 243; Khu 1. 77; Abhi 2. 142 piṭṭhādīsu.

2. Aṃ 2. 221; Aṃ 3. 367; Vi 1. 116; Khu 1. 57 piṭṭhesu.

pubbe vuttaṃ pakārantaraṃ sampiṇḍeti. Evaṃ paṭhamagāthāya anūnaṃ paripuṇṇaṃ paridīpitatthabhāvaṃ dassento “**ettāvatā**”ti-ādimāha. “Siddhe hi satyārambho atthantaraviññāpanāya vā hoti, niyamāya vā”ti¹ iminā punārambhavacanena anūnaṃ paripuṇṇaṃ paridīpitatthabhāvaṃ dasseti. **Ettāvatā**ti paricchedatthe nipāto, ettakena vacanakkamenāti attho. Etaṃ vā parimāṇaṃ yassāti **ettāvaṃ**, tena, etaparimāṇavatā saddatthakkamenāti attho. “Sadde hi vutte tadatthopi vuttoyeva nāmā”ti² vadanti. Vutto samvvaṇṇito attho yassāti **vuttatthā**.

Etthāti etissā gāthāya. Evaṃ attho, vinicchayoti vā seso. **Tīsu piṭakesū**ti ettha “ekekasmīn”ti adhikārato, pakaraṇato vā veditabbaṃ. “Ekamekasmiñcethā”ti³ hi heṭṭhā vuttaṃ. Atha vā vatticchānupubbikattā saddapaṭipattiyā niddhāraṇamidha avattukāmena ādhāroyeva vutto. Na cetha codetabbaṃ “tīsuyeva piṭakesu tividho pariyattibhedo daṭṭhabbo siyā”ti samudāyavasena vuttassāpi vākyassa avayavādhippāyasambhavato. Dissati hi avayavavākyanipphatti “brāhmaṇādayo bhuñjantū”ti-ādīsu, tasmā alamatipapañcena. Yathā attho na virujjhati, tathāyeva gahetabboti. Evaṃ sabbattha. **Pariyattibhedo**ti pariyāpuṇaṇaṃ **pariyatti**. Pariyāpuṇaṇavācako hettha pariyattisaddo, na pana Pāḷipariyāyo, tasmā pariyāpuṇaṇappakāroti attho. Atha vā tīhi pakārehi pariyāpuṇitabbā Pāḷiyo eva “**pariyatti**”ti vuccanti. Tathā ceva Abhidhammaṭṭhakathāya Sīhalaṅgaṇṭhipade vuttanti vadanti. Evampi hi alagaddūpamāpariyāpuṇaṇayogato “alagaddūpamā pariyatti”ti Pāḷipi sakkā vattum. Evañca katvā “duggahitā upārambhādihetu pariyāpuṭā alagaddūpamā”ti parato niddesavacanampi upapannaṃ hoti. Tattha hi Pāḷiyeva “duggahitā, pariyāpuṭā”ti ca vattum yuttā.

Alagaddo alagaddaggahaṇaṃ upamā etissāti **alagaddūpamā**. Alagaddassa gahaṇaṇāhettha alagaddasaddena vuttanti daṭṭhabbaṃ. Āpūpikoti ettha āpūpa-saddena āpūpakhādanāṃ viya, veṇīkoti ettha vīṇāsaddena vīṇāvādanaggahaṇaṃ viya ca. Alagaddaggahaṇena hi pariyatti

1. Mukhamattadīpaniyaṃ nāmakappe catutthaparicchede 245 suttaṃ passitabbaṃ.

2. Sārattha-Ṭī 1. 79 piṭṭhe.

3. Dī-Ṭīha 1. 20 piṭṭhe.

upamīyati, na alagaddena. “Alagaddaggahaṇūpamā”ti vā vattabbe majjhepadalopaṃ katvā “alagaddūpamā”ti vuttaṃ “oṭṭhamukho”ti-ādīsu viya. Alagaddoti ca āsīvisso vuccati. **Gadoti** hi visassa nāmaṃ, tañca tassa alaṃ paripuṇṇaṃ atthi, tasmā alaṃ pariyatto paripuṇṇo gado assāti **alagaddo** anunāsikalopaṃ, da-kārāgamañca katvā, alaṃ vā jīvitaharaṇe samattho gado yassāti **alagaddo** vuttanayena. Vaṭṭadukkhatto nissaraṇaṃ attho payojanametissāti **nissaraṇatthā**. Bhaṇḍāgāre niyutto **bhaṇḍāgāriko**, rājaratanānupālako, so viyāti tathā, dhammaratanānupālako khīṇāsavo. Aññamatthamanapekkhitvā bhaṇḍāgārikasseva sato pariyatti **bhaṇḍāgārikapariyatti**.

Diggahitāti duṭṭhu gahitā. Tadeva sarūpato niyametuṃ “**upārambhādihetu pariyāpuṭā**”ti āha, upārambha-itivādappamokkhādihetu uggahitāti attho. Lābhasakkārādihetu pariyāpuṇanampi ettheva saṅgahitanti daṭṭhabbaṃ. Vuttañhetam **Alagaddasuttaṭṭhakathāyaṃ**—

“Yo Buddhavacanaṃ uggahetvā “evaṃ cīvarādīni vā labhissāmi, catuparisamajjhe vā maṃ jānissanti”ti lābhasakkārahetu pariyāpuṇāti, tassa sā pariyatti **alagaddapariyatti** nāma. Evaṃ pariyāpuṇanato hi Buddhavacanaṃ apariyāpuṇitvā niddokkamaṇaṃ varataran”ti¹.

Nanu ca alagaddaggahaṇūpamā pariyatti “alagaddūpamā”ti vuccati, evañca sati suggahitāpi pariyatti “alagaddūpamā”ti vattum vaṭṭati tatthāpi Alagaddaggahaṇassa upamābhāvena Pāḷiyaṃ vuttattā. Vuttañhetam—

“Seyyathāpi bhikkhave puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno, so passeyya mahantaṃ alagaddaṃ, tamenam ajapadena daṇḍena suniggahitaṃ niggaṇheyya, ajapadena daṇḍena suniggahitaṃ niggaṇhitvā gīvāya suggahitaṃ gaṇheyya. Kiñcāpi so bhikkhave alagaddo tassa purisassa hatthaṃ vā bāhaṃ vā aññataraṃ vā aṅgapaccaṅgaṃ bhogehi palive-

1. Ma-Tṭha 2. 13 piṭṭhe.

ṭheyya. Atha kho so neva tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Taṃ kissa hetu suggahitattā bhikkhave alagaddassa. Evameva kho bhikkhave idhekacce kulaputtā dhammaṃ pariyāpuṇanti Suttaṃ Geyyan”ti-ādi¹.

Tasmā idha duggahitā eva pariyatti alagaddūpamāti ayaṃ viseso kuto viññāyati, yena duggahitā upārambhādi hetu pariyāpuṭā “alagaddūpamā”ti vuccatīti? Saccametaṃ, idaṃ pana pārisesaññāyena vuttanti daṭṭhabbaṃ. Tathā hi nissaraṇatthabhaṇḍāgārikapariyattīnaṃ visum gahitattā pārisesato alagaddassa duggahaṇūpamāyeva pariyatti “alagaddūpamā”ti viññāyati. Alagaddassa suggahaṇūpamā hi pariyatti nissaraṇatthā vā hoti, bhaṇḍāgārikapariyatti vā. Tasmā suvuttametaṃ “duggahitā -pa- pariyattī”ti. Idāni tamatthaṃ Pāḷiyā sādiento “**yaṃ sandhāyā**”ti-ādimāha. Tattha **yanti** yaṃ pariyattiduggahaṇaṃ. Majjhimanikāye Mūlapaṇṇāsake Alagaddasutte¹ Bhagavatā vuttaṃ.

Alagaddatthikoti āsīvisena, āsīvisaṃ vā atthiko. Alagaddaṃ gavesati pariyesati sīlenāti **alagaddagavesī**. **Alagaddapariyesanaṃ caramānoti** āsīvisapariyesanaṃtthaṃ caramāno. Tadatthe hetuṃ paccattavacanaṃ, upayogavacanaṃ vā, alagaddapariyesanaṃtthānaṃ vā caramāno. Alagaddaṃ pariyesanti etthāti hi **alagaddapariyesanaṃ**. **Tamenanti** taṃ alagaddaṃ. **Bhoge**ti sarīre. “Bhogo tu phaṇino tanū”ti hi vuttaṃ. Bhujīyati kuṭilaṃ karīyatīti **bhogo**. **Tassāti** purisassa. Hatthe vā bāhāya vāti sambandho. Maṇibandhato paṭṭhāya yāva agganakhā **hattho**. Saddhiṃ aggabāhāya avasesā **bāhā**, katthaci pana kapparato paṭṭhāya yāva agganakhā “**hattho**”ti vuttaṃ bāhāya visum anāgatattā. Vuttalakkaṇaṃ hatthaṇca bāhaṇca ṭhapetvā avasesaṃ sarīraṃ **aṅgapaccaṅgaṃ**. **Tatonidānanti** tannidānaṃ, taṃkāraṇāti attho. Taṃ hatthādīsu ḍaṃsaṇaṃ nidānaṃ kāraṇaṃ etassāti “tannidānaṃ”ti hi vattabbe “tatonidānaṃ”ti purimapade paccattatthe nissakkavacanaṃ katvā, tassa ca lopamakavā niddeso, hetvatthe ca paccattavacanaṃ. Kāraṇatthe nipātapadametantipi vadanti. Apica “tatonidānaṃ”ti etaṃ “maraṇaṃ vā maraṇamattaṃ vā dukkhaṃ”ti ettha vuttanayena visesaṃ.

1. Ma 1. 187 piṭṭhe.

Taṃ kissa hetūti yaṃ vuttaṃ hatthādīsu ḍaṃsanaṃ, tannidānañca maraṇādi-upagamanāṃ, taṃ kissa hetu kena kāraṇenāti ce? **Tassa purisassa alagaddassa duggahitattā.**

Idhāti imasmiṃ sāsane. **Moghapurisāti** guṇasārahitatāya tucchapurisā. **Dhammanti** Pāḷidhammaṃ. **Pariyāpuṇantīti** uggaṇhanti, sajjhāyanti ceva vācuggataṃ karontā dhārenti cāti vuttaṃ hoti. “Dhamman”ti sāmāññato vuttameva sarūpena dasseti **“suttan”**ti-ādinā. Na hi suttādinavaṅgato añño dhammo nāma atthi. Tathā hi vuttaṃ **“tesaṃ dhammānaṃ”**ti. **Atthanti** cettha sambandhīniddeso eso, **atthanti** ca yathābhūtaṃ bhāsitatthaṃ, payojanatthañca sāmāññaniddhesena, ekasesanayena vā vuttaṃ. Yañhi padaṃ sutisāmāññena anekadhā atthaṃ dīpeti, taṃ sāmāññaniddhesena, ekasesanayena vāti sabbattha veditabbaṃ. Na **upaparikkhantīti** na pariggaṇhanti na vicārenti. Ikkha-saddassa hi dassanañkesu idha dassanameva attho, tassa ca pariggaṇhanacakkhulocanesu pariggaṇhanameva, tañca vicāraṇāpariyādānavasena dubbidhesu vicāraṇāyeve, sā ca vīmaṃsāyeve, na vicāro, vīmaṃsā ca nāmesā bhāsitatthavīmaṃsā, payojanatthavīmaṃsā cāti idha dubbidhāva adhippetā, tāsu “imasmiṃ ṭhāne sīlaṃ kathitaṃ, imasmiṃ samādhī, imasmiṃ paññā, mayaṃca taṃ pūressāmā”ti evaṃ bhāsitatthavīmaṃsañceva “sīlaṃ samādhissa kāraṇaṃ, samādhī vipassanāyā”ti-ādinā payojanatthavīmaṃsañca na karontīti attho. **Anupaparikkhatanti** anupaparikkhantānaṃ tesaṃ moghapurisānaṃ. **Na nijjhānakkhamantīti** nijjhānaṃ nissesena pekkhanaṃ paññaṃ na khamanti. Jhe-saddo hi idha pekkhaneve, na cintanañhāpanesu, tañca ñāṇapekkhanameva, na cakkhupekkhanaṃ, ārammaṇūpanijjhānameva vā, na lakkhaṇūpanijjhānaṃ, tasmā paññāya disvā rocetvā gahetabbā na hontīti adhippāyo veditabbo. Nissesena jhāyate pekkhateti hi **nijjhānaṃ**. Sandhivasena anusvāralopo nijjhānakkhamantīti, **“nijjhānaṃ khamantī”**tipi pāṭho, tena imamatthaṃ dīpeti “tesaṃ paññāya atthassa anupaparikkhanato te dhammā na upaṭṭhahanti, imasmiṃ ṭhāne sīlaṃ, samādhī, vipassanā, maggo, vaṭṭaṃ, vivattaṃ kathitanti evaṃ jānitum na sakkā hontī”ti.

Upārambhānisamsā cevāti paresaṃ vāde dosāropanānisamsā ca hutvā. Bhuso ārambhanañhi paresaṃ vāde dosāropanaṃ **upārambho**,

pariyattim nissāya paravambhananti vuttaṃ hoti. Tathā hesa “paravajjānupanayanalakkaṇaṃ”ti vutto. **Itivādappamokkhānisaṃsā cāti** iti evaṃ etāya pariyattiyā vādappamokkhānisaṃsā attano upari parehi āropitassa vādassa niggaḥassa attato, sakavādato vā pamokkhapayojanāca hutvā. **Iti**saddo idamatthe, tena “pariyāpuṇantī”ti ettha pariyāpuṇanaṃ parāmasati. Vadanti niggaḥanti etenāti **vādo**, doso, pamuccanaṃ, pamuccāpanaṃ vā **pamokkho**, attano upari āropitassa pamokkho ānisaṃso yesaṃ tathā. Āropitavādo hi “vādo”ti vutto yathā “devena datto datto”ti. **Vādoti** vā upavādo nindā yathāvuttanayeneva samāso. Idam vuttaṃ hoti—parehi sakavāde dose āropite, nindāya vā āropitāya **taṃ** dosaṃ, nindaṃ vā evaṃca evaṃca mācessāmāti iminā ca kāraṇena pariyāpuṇantīti. Atha vā so so vādo **itivādo** iti-saddassa saha vicchāya ta-saddatthe pavattattā. Itivādassa pamokkho yathāvuttanayena, so ānisaṃso yesaṃ tathā, taṃtaṃvādapamocanānisaṃsā hutvāti attho. **Yassa catthāyāti** yassa ca sīlādīpūraṇassa, maggaphalanibbānabhūtaṃ vā anupādāvimokkhaṃ atthāya. Abhedepi bhedavohāro eso yathā “paṭimāya sarīraṃ”ti, bhedyabhedakaṃ vā etaṃ yathā “kathinassatthāya ābhataṃ dussan”ti. “Taṇcassa atthan”ti hi vuttaṃ. **Ca**-saddo avadhāraṇe, tena tadatthāya eva pariyāpuṇanaṃ sambhavati, nāññatthāyāti vinicchīnoti. **Dhammaṃ pariyāpuṇantīti** hi jāti-ācārasena duvidhāpi kulaputtā nāyena dhammaṃ pariyāpuṇantīti attho. **Taṇcassa atthaṃ nānubhontīti** assa dhammassa sīlādīpūraṇasaṅkhātāṃ, maggaphalanibbānabhūtaṃ vā anupādāvimokkhasaṅkhātāṃ atthaṃ ete duggahitaḡāhino nānubhonti na vindantiyeva.

Aparo nayo—yassa upārambhassa, itivādappamokkhaṃ vā atthāya ye moghapurisā dhammaṃ pariyāpuṇanti, te parehi “āyamattho na hotī”ti vutte duggahitattāyeva “tadatthova hotī”ti paṭipādanakkhamā na honti, tasmā parassa vāde upārambhaṃ āropetuṃ, attano vādaṃ pamocetuṃca asakkontāpi taṃ atthaṃ nānubhonti ca na vindantiyevāti evampettha attho daṭṭhabbo. Idhāpi hi ca-saddo avadhāraṇatthova.

“**Tesan**”ti-ādīsu tesam te dhammā duggahitattā upārambha māna dabba makkha palāsādi hetubhāvena dīgharattam ahitāya dukkhāya saṁvattantīti attho. **Duggahitā**ti hi hetugabbhavacanam. Tenāha “duggahitattā bhikkhave dhammānan”ti¹. Ettha ca kāraṇe phalavohāravasena “te dhammā ahitāya dukkhāya saṁvattantī”ti vuttam yathā “ghatamāyu, dadhi balan”ti. Tathā hi kiñcāpi na te dhammā ahitāya dukkhāya saṁvattanti, tathāpi vuttanayena pariyāpuṇantānam sajjhāyanakāle, vivādakāle ca tammūlakānam upārambhādīnam anekesaṁ akusalānam uppattisambhavato “te -pa-saṁvattantī”ti vuccati. **Tam kissa hetū**ti ettha **tanti** yathāvuttassatthassa ananubhavanam, tesaṇca dhammānam ahitāya dukkhāya saṁvattanam parāmasati. **Kissā**ti sāmivacanam hetvatthe, tathā **hetū**ti paccattavacanaṇca.

Yā panāti ettha kiriyā Pāḷivasena vuttanayena attho veditabbo. Tattha kiriyāpakkhe yā suggahitāti abhedepi bhedavohāro “cārikam pakkamati², cārikam caramāno”ti-ādīsu³ viya. Tadevattham vivarati “**sīlakkhandhādī**”ti-ādīnā, **ādisaddena** cettha samādhivipassanādīnam saṅgaho. Yo hi Buddhavacanam uggaṇhitvā sīlassa āgataṭṭhāne sīlam pūretvā, samādhino āgataṭṭhāne samādhim gabbham gaṇhāpetvā, vipassanāya āgataṭṭhāne vipassanam paṭṭhapetvā, maggaphalānam āgataṭṭhāne “maggam bhāvēssāmi, phalam sacchikarissāmi”ti uggaṇhāti, tasseva sā pariyatti nissaraṇatthā nāma hoti. **Yanti** yaṁ pariyattisuggahaṇam. **Vuttam** Alagaddasutte. **Dīgharattam hitāya sukhāya saṁvattantī**ti sīlādīnam āgataṭṭhāne sīlādīni pūrentānampi arahattam patvā parisamajjhe dhammam desetvā dhammadesanāya pasannehi upanīte cattāro paccaye paribhuñjantānampi paresam vāde sahadhammena upārambham āropentānampi sakavādato parehi āropitadosam pariharantānampi dīgharattam hitāya sukhāya saṁvattantīti attho. Tathā hi na kevalam suggahitapariyattim nissāya maggabhāvanāphalasacchikiriyādīniyeva, api tu paravādaniggahasakavādapatiṭṭhāpanānipi ijjhanti. Tathā ca vuttam **parinibbānasuttā**dīsu “uppannam parappavādam sahadhammena suniggahitam niggahetvā sappāṭihāriyam dhammam desessantī”ti-ādī⁴.

1. Ma 1. 186 piṭṭhe. 2. Vi 1. 219 piṭṭhe. 3. Dī 1. 82, 104 piṭṭhesu. 4. Dī 2. 87 piṭṭhe.

Yaṃ panāti etthāpi vuttanayena duvidhena attho. Dukkhaparijānana **pariññātakkhando**. Samudayappahānena **pahīnakilesa**.

Paṭividdhārahattaphalatāya **paṭividdhākuppo**. **Akuppanti** ca arahattaphalassetam nāmaṃ. Satipi hi catunnam magganam, catunnaṃ phalanam avinassanabhāve sattannam sekkhānam sakasakanāmapariccāgena uparūpari nāmantarappattito tesam maggaphalāni “akuppāni”ti na vuccanti. Arahā pana sabbadāpi arahāyeva nāmāti tasseeva phalam puggalanāmasena “akuppan”ti vuttam. Iminā ca imamattham dasseti “khīṇāsavasseeva pariyatti bhaṇḍāgārikapariyatti nāmā”ti. Tassa hi apariññātam, appahīnam, abhāvitam, asacchikātam vā natthi, tasmā so Buddhavacanam pariyāpuṇantopi tantidhārako paveṇīpālako vaṃsānurakkhako¹ hutvā pariyāpuṇāti, tenevāha “**paveṇīpālanatthāya**”ti-ādi. **Paveṇī** cettha dhammasantati dhammassa avicchēdena pavatti. Buddhassa Bhagavato **vaṃsoti** ca yathāvuttapaveṇīyeva.

Nanu ca yadi paveṇīpālanatthāya Buddhavacanassa pariyāpuṇanam bhaṇḍāgārikapariyatti, atha kasmā “khīṇāsavo”ti visesetvā vuttam. Ekaccassa hi puthujjanassāpi ayam nayo labbhati. Tathā hi ekacco puthujjano bhikkhu chātakabhayādinā ganthadhuresu ekasmiṃ thāne vasitumasakkontesu sayam bhikkhacārena atikilamamāno “atimadhuraṃ Buddhavacanam mā nassatu, tantim dhāressāmi, vaṃsam ṭhapessāmi, paveṇim pālessāmi”ti pariyāpuṇāti. Tasmā tassāpi pariyatti bhaṇḍāgārikapariyatti nāma kasmā na hotīti? Vuccate—evam santepi hi puthujjanassa pariyatti bhaṇḍāgārikapariyatti nāma na hoti. Kiñcāpi hi puthujjano “paveṇim pālessāmi”ti ajjhāsayena pariyāpuṇāti, attano pana bhavakantārato avitiṇṇatā tassa sā pariyatti nissaraṇatthāyeva nāma hoti, tasmā puthujjanassa pariyatti alagaddūpamā vā hoti, nissaraṇatthā vā. Sattannam sekkhānam nissaraṇatthāva. Khīṇāsavānam bhaṇḍāgārikapariyattiyevāti veditabbaṃ. Khīṇāsavo hi bhaṇḍāgārikasadisattā “bhaṇḍāgāriko”ti vuccati. Yathā hi bhaṇḍāgāriko alaṅkārabhaṇḍam paṭisāmetvā pasādhanakāle tadupiyam alaṅkārabhaṇḍam rañño upanāmetvā tam alaṅkaroti, evam khīṇāsavopi dhammaratanabhaṇḍam sampaṭicchitvā

1. Vaṃsānurakkhako ca (Ka)

mokkhādhigamāya bhabbarūpe sahetuke satte passitvā tadanurūpaṃ dhammadesanaṃ vaḍḍhetvā maggaṅgabojjhaṅgādisaṅkhātena lokuttarena alaṅkārena alaṅkarotīti.

Evam tisso pariyattiyo vibhajtvā idāni tīsupi piṭakesu yathārahaṃ sampattivipattiyo niddhāretvā vibhajanto **“vinaye panā”**ti-ādimāha. **“Sīlasampadam nissāya tisso vijjā pāpuṇātī”**ti-ādīsu yasmā sīlaṃ visujjhamānaṃ satisampajaññabalena, kammassakatāññabalena ca saṃkilesamalato visujjhati, pāripūriṇca gacchati, tasmā sīlasampadā sijjhamānā upanissayasampattibhāvena satibalaṃ, ñāṇabalaṇca paccupaṭṭhapetīti tassā vijjattayūpanissayatā veditabbā sabhāgahetusampādanato. Satibalena hi pubbenivāsavijjāsiddhi. Sampajaññabalena sabbakicesu sudiṭṭhakāritāparicayena cutūpapātāññānubaddhāya dutiyavijjāya siddhi. Vītikkamābhāvena saṃkilesappahānasabbhāvato vivaṭṭūpanissayatāvasena ajjhāsayasuddhiyā tatiyavijjāsiddhi. Puretarasiddhānaṃ samādhipaññānaṃ pāripūriṃ vinā sīlassa āsavakkhayaññūpanissayatā sukkhavipassakakhīṇāsavehi dīpetabbā. **“Samāhito yathābhūtaṃ pajānātī”**ti¹ vacanato samādhisampadā chaḷabhiññatāya upanissayo. **“Yogā ve jāyate bhūrī”**ti² vacanato pubbayogena garuvāsadesabhāsākosalla-uggahaṇaparipucchādīhi ca paribhāvitā paññāsampadā paṭisambhidāppabhedassa upanissayo. Ettha ca **“sīlasampadam nissāyā”**ti vuttattā yassa samādhivijambhanabhūtā anavasesā cha abhiññā na ijjhanti, tassa ukkaṭṭhaparicchedavasena na samādhisampadā atthīti satipi vijjānaṃ abhiññekadesabhāve sīlasampadāsamudāgatā eva tisso vijjā gahitā, yathā ca paññāsampadāsamudāgatā catasso paṭisambhidā upanissayasampannassa maggeneva ijjhanti maggakkhaṇeyeva tāsāṃ paṭiladdhattā. Evam sīlasampadāsamudāgatā tisso vijjā, samādhisampadāsamudāgatā ca cha abhiññā upanissayasampannassa maggeneva ijjhantīti maggādhigameneva tāsāṃ adhigamo veditabbo. Paccekabuddhānaṃ, Sammāsambuddhānaṃ paccekabodhisammāsambodhisamadhigamasadisā hi imesaṃ ariyānaṃ ime visesādhigamāti.

1. Saṃ 2. 12, 302; Saṃ 3. 363; Khu 10. 50, 253; Khu 11. 38 piṭṭhesu.

2. Khu 1. 53 piṭṭhe Dhammapade.

Tāsaṃyeva ca tattha pabhedavacanatoti ettha “tāsaṃyevā”ti avadhāraṇaṃ pāpuṇitabbānaṃ chaḷabhiññācatupaṭisambhidānaṃ vinaye pabhedavacanābhāvaṃ sandhāya vuttaṃ. **Verañjakaṇḍe**¹ hi tisso vijjāva vibhattāti. Ca-saddena samuccinanañca tāsaṃ ettha ekadesavacanaṃ sandhāya vuttaṃ abhiññāpaṭisambhidānampi ekadesānaṃ tattha vuttatā. Dutīye “tāsaṃyevā”ti avadhāraṇaṃ catasso paṭisambhidā apekhitvā kataṃ, na tisso vijjā. Tā hi chasu abhiññāsu antogadhattā sutte vibhattāyevāti. Ca-saddena ca paṭisambhidānamekadesavacanaṃ samuccinoti. Tatiye “tāsañcā”ti ca-saddena sesānampi tattha atthibhāvaṃ dīpeti. Abhidhamme hi tisso vijjā, cha abhiññā, catasso ca paṭisambhidā vuttāyeva. Paṭisambhidānaṃ pana aññattha pabhedavacanābhāvaṃ, tattheva ca sammā vibhattabhāvaṃ dīpetukāmo heṭṭhā vuttanayena avadhāraṇamakavā **“tatthevā”**ti parivattetvā avadhāraṇaṃ ṭhapeti. “Abhidhamme pana tisso vijjā, cha abhiññā, catasso ca paṭisambhidā aññe ca sammappadhānādayo guṇavisesā vibhattā. Kiñcāpi vibhattā, visesato pana paññājātikattā catassova paṭisambhidā pāpuṇātīti dassanattamā ‘tāsañca tatthevā’ti avadhāraṇavipallāso kato”ti **Vajirabuddhitthero**. **“Evan”**ti-ādi nigamaṇaṃ.

Sukho samphasso etesanti **sukhasamphassāni**, anuññātāniyeva tādīsāni attharaṇapāvuraṇādīni, tesāṃ phassasāmaññato sukho vā samphasso tathā, anuññāto so yesanti **anuññātasukhasamphassāni**, tādīsāni attharaṇapāvuraṇādīni tesāṃ phassena samānatāya. **Upādinna**kaphasso itthiphasso, methunadhammoyeva. **Vuttaṃ** ariṭṭhena nāma gaddhabādhipubbena bhikkhunā². So hi bahussuto dhammakathiko kammakilesavipāka-upavāda-āṇāvitikkamavasena pañcavidhesu antarāyikesu āṇāvitikkamantarāyikaṃ na jānāti, sesantarāyikeyeva jānāti, tasmā so rahogato evaṃ cintesi “ime agārikā pañca kāmaguṇe paribhuñjantā sotāpannāpi sakadāgāminopi anāgāminopi honti, bhikkhūpi manāpikāni cakkhuviññeyyāni rūpāni

1. Vi 1. 5 piṭṭhe.

2. Ma 1. 182; Vi 2. 175 piṭṭhesu vitthāro.

passanti -pa- kāyaviññeyye phoṭṭhabbe phusanti, mudukāni
 attharaṇapāvuraṇāni paribhuñjanti, etaṃ sabbampi vaṭṭati, kasmā
 itthīnaṃyeva rūpasaddagandharasaphoṭṭhabbā na vaṭṭanti, etepi
 vaṭṭantiyevā”ti anavajjena paccayaparibhogarasena sāvajjam
 kāmaguṇaparibhogarasam saṃsanditvā sachandarāgaparibhogañca
 nicchandarāgaparibhogañca ekaṃ katvā thullavākehi saddhim
 atisukhumasuttam ghaṭento viya, sāsapena saddhim Sineruno sadisatam
 upasamharanto viya ca pāpakam diṭṭhigatam uppādetvā “kim Bhagavatā
 mahāsamuddam bandhantena viya mahatā ussāhena paṭhamapārājikam
 paññattam, natthi ettha doso”ti sabbaññutaññāṇena saddhim paṭivirujjhanto
 vesārajjaññam paṭibāhanto ariyamagge khāṇukaṇṭakādīni pakkhipanto
 “methunadhamme doso natthi”ti jinacakke pahāramadāsi, tenāha
 “**tathāhan**”ti-ādi.

Anatikkamanatthena antarāye niyuttā, antarāyam vā phalam arahanti,
 antarāyassa vā karaṇasīlāti **antarāyikā**, saggamokkhānam antarāyakarāti
 vuttam hoti. Te ca kammakilesavipāka-upavāda-āṇāvītikkamavasena
 pañcavidhā. Vitthāro **Ariṭṭhasikkhāpadavaṇṇanā**¹ gahetabbo. Ayam
 panettha padatthasambandho—ye ime dhammā antarāyikā iti Bhagavatā
 vuttā desitā ceva paññattā ca, te dhamme paṭisevato paṭisevantassa yathā
 yena pakārena te dhammā antarāyāya saggamokkhānam
 antarāyakaraṇattham nālam samatthā na honti, tathā tena pakārena aham
 Bhagavatā desitam dhammam ājānamīti. **Tato dussīlabhāvaṃ pāpuṇātī** tato
 anavajjasaññibhāvahetuto vītikkamitvā dussīlabhāvaṃ pāpuṇāti.

Cattāro -pa- ādisūti ettha **ādi**-saddena—

“Cattārome bhikkhave puggalā santo saṃvijjamānā lokasmin.
 Katame cattāro? Attahitāya paṭipanno no parahitāya, parahitāya
 paṭipanno no attahitāya, nevattahitāya paṭipanno no parahitāya,
 attahitāya ceva paṭipanno parahitāya ca -pa- ime kho bhikkhave -pa-
 lokasmin”ti²—

1. Vi-Ṭṭha 3. 138 piṭṭhe.

2. Am 1. 408 piṭṭhe.

evamādinā **puggaladesanāpaṭisaññuttasuttantapāḷim** nidasseti. **Adhippāyanti** “ayaṃ puggaladesanāvohāravasena, na paramatthato”ti evaṃ Bhagavato adhippāyaṃ. Vuttañhi—

“Duve saccāni akkhāsi, Sambuddho vadatāṃ varo.
Sammutiṃ paramatthañca, tatiyaṃ nūpalabbhati.

Saṅketavacanāṃ saccāṃ, lokasammutikāraṇā.
Paramatthavacanāṃ saccāṃ, dhammānaṃ bhūtakāraṇā.

Tasmā vohārakusalassa, Lokanāthassa Satthuno.
Sammutiṃ voharantassa, musāvādo na jāyati”ti¹.

Na hi lokasammutiṃ Buddhā Bhagavanto vijahanti, lokasamaññāya lokaniruttiyā lokābhilāpe ṭhitāyeva dhammaṃ desenti. Apica “hirottappadīpanatthaṃ, kammassakatādīpanatthan”ti² evamādihipi aṭṭhahi kāraṇehi Bhagavā puggalakathaṃ katheti”ti evaṃ adhippāyamañānto. Ayamatto upari āvi bhavissati. **Duggahitaṃ gaṇhātī** “tathāhaṃ Bhagavatā dhammaṃ desitaṃ ājānāmi, yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati anaññaṃ”ti-ādinā³ duggahitaṃ katvā gaṇhāti, viparītaṃ gaṇhātī vuttaṃ hoti. **Duggahitanti** hi bhāvanapuṃsakaniddeso kiriyāyavisesanabhāvena napuṃsakaliṅgena niddisitabbatā. Ayañhi bhāvanapuṃsakapadassa pakati, yadidaṃ napuṃsakaliṅgena niddisitabbatā, bhāvappaṭṭhānatā, sakammākammakiriyānuyogaṃ paccattopayogavacanatā ca. Tena vuttaṃ “duggahitaṃ katvā”ti. **Yanti** duggahitagāhaṃ. Majjhimanikāye Mūlapaṇṇāsake **Mahātaṇhāsasaṅkhasutta**³ tathāvādīnaṃ Sādhināmakāṃ Kevaṭṭaputtaṃ bhikkhuṃ ārabha Bhagavatā **vuttaṃ**. Attanā duggahitena dhammenāti pāṭhaseso, micchāsabhāvenāti attho. Atha vā duggahaṇaṃ duggahitaṃ, **attanāti** ca sāmi-atthe karaṇavacanāṃ, vibhattiyantapatirūpakāṃ vā abyayapadaṃ, tasmā attano duggahaṇena viparītagāhenāti attho. **Abbhācikkhatī** abbhakkhānaṃ karoti. Attano kusalamūlāni khananto **attānaṃ khanati** nāma. **Tatoti** duggahitabhāva hetuto.

1. Ma-Ṭṭha 1. 142; Aṃ-Ṭṭha 1. 74; Itivuttaka-Ṭṭha 78 piṭṭhesu.

2. Ma-Ṭṭha 1. 143; Aṃ-Ṭṭha 1. 74; Itivuttaka-Ṭṭha 79; Anuṭṭi 3. 68 piṭṭhesu.

3. Ma 1. 323 piṭṭhe.

Dhammacintanti dhammasabhāvavicāraṃ. **Atidhāvantoti** t̥hātabbamariyādāyaṃ aṭṭhatvā “cittuppadamattenapi dānaṃ hoti, sayameva cittaṃ attano ārammaṇaṃ hoti, sabbampi cittaṃ sabhāvadhammārammaṇameva¹ hoti”ti ca evamādinā atikkamitvā pavattayamāno. Cintetumasakkuṇeyyāni, anaraharūpāni vā **acinteyyāni** nāma, tāni dassento “**vuttañhetan**”ti-ādimāha. Tattha **acinteyyānī**ti tesam sabhāvadassanaṃ. **Na cintetabbānī**ti tatta kattabbakiccadassanaṃ. “**Yānī**”ti-ādi tassa hetudassanaṃ. Yāni cinto ummādassa cittakkhepassa, vighātassa vihesassa ca bhāgī assa, acinteyyāni imāni cattāri na cintetabbāni, imāni vā cattāri acinteyyāni nāma na cintetabbāni, yāni vā -pa- assa, tasmā na cintetabbāni acintetabbabhūtāni imāni cattāri acinteyyāni nāmāti yojanā. **Iti-saddena pana—**

“Katamāni cattāri? Buddhānaṃ bhikkhave Buddhavisayo acinteyyo na cintetabbo, yaṃ cinto ummādassa vighātassa bhāgī assa. Jhāyissa bhikkhave jhānavisayo acinteyyo -pa- kammavipāko bhikkhave acinteyyo -pa- lokacintā bhikkhave acinteyyā -pa- imāni -pa- assā”ti²—

Caturaṅguttare vuttaṃ **Acinteyyasuttaṃ** ādim katvā sabbam acinteyyabhāvadīpakam Pāliṃ saṅgaṇhāti. Kāmaṃ acinteyyāni cha asādhāraṇañāḍīni, tāni pana anussarantassa kusalupattihetubhāvato cintetabbāni, imāni pana evaṃ na honti aphalabhāvato, tasmā na cintetabbāni. “**Dussīlya -pa- pabhedan**”ti iminā vipattiṃ sarūpato dasseti. “Katham? Piṭakavasena”ti-ādivacanasambajjhanena pubbāparasambandham dassento “**evaṃ nānappakārato**”ti-ādimāha. Pubbāparasambandhavirahitañhi vacanaṃ byākulaṃ. Sotūnaṃca atthaviññāpakam na hoti, pubbāparaññūnameva ca tathāvicāritavacanaṃ visayo. Yathāha—

“Pubbāparaññū atthaññū, niruttipadakovidō.

Suggahitaṃca gaṇhāti, atthaṃco’paparikkhatī”ti³.

Tesanti piṭakānaṃ. **Etanti** Buddhavacanaṃ.

1. Asabhāvadhammārammaṇaṃ (Ka) 2. Am 1. 392 piṭṭhe. 3. Khu 2. 347 piṭṭhe.

Sīlakkhandhavagga mahāvaggapāthikavaggasaṅkhātehi tihi vaggehi saṅgaho etesanti **tivaggasaṅgahāni**. Gāthāya **pana yassa** nikāyassa suttagaṇanato **catuttimseva suttantā**. Vaggasaṅgahavasena tayo vaggā assa saṅgahassāti **tivaggo saṅgaho**. **Paṭhamo esa** nikāro **Dīghanikāyoti anulomiko** apaccaniko, atthānulomanato atthānulomanāmiko vā, anvatthanāmoti attho. Tattha “tivaggo saṅgaho”ti etaṃ “yassā”ti antarikepi samāsoyeva hoti, na vākyanti daṭṭhabbaṃ “navam̐ pana bhikkhunā cīvaralābhenā”ti¹ ettha “navam̐cīvaralābhenā”ti¹ padaṃ viya. Tathā hi Aṭṭhakathācariyā vaṇṇayanti “alabbhīti labho, labho eva lābho. Kiṃ alabbhi? Cīvaram̐. Kīdisam̐? Navam̐, iti ‘navacīvaralābhenā’ti vattabbe anunāsikalopam̐ akatvā ‘navam̐cīvaralābhenā’ti vuttam̐, paṭiladdhanavacīvarenāti attho. Majjhe ṭhitapadadvaye panāti nipāto. Bhikkhunāti yena laddham̐, tassa nidassanan”ti². Idhāpi saddato, atthato ca vākye yuttiyā abhāvato samāsoyeva sambhavati. “Tivaggo”ti padañhi “saṅgaho”ti ettha yadi karaṇam̐, evam̐ sati karaṇavacanantameva siyā. Yadi ca padadvayametaṃ tulyādhikaraṇam̐, tathā ca sati napuṃsakaliṅgameva siyā “tilokaṇ”ti-ādipadam̐ viya. Tathā “tivaggo”ti etassa “saṅgaho”ti padamantarena aññatthāsambandho na sambhavati, tattha ca tādīsena vākyena sambajjhanam̐ na yuttam̐, tasmā samānepi padantarantarike saddatthāvirodhabhāvoyeva samāsataḥkaraṇanti samāso eva yutto. Tayo vaggā assa saṅgahassāti hi **tivaggosaṅgaho** a-kārassa o-kārādesam̐, o-kārāgamam̐ vā katvā yathā “sattāhapaṇinibbuto, acirapakkanto, māsajāto”ti-ādi, **assasaṅgahassāti** ca saṅgahitassa assa nikāyassāti attho. Apare pana “tayo vaggā yassāti katvā ‘saṅgaho’ti padena tulyādhikaraṇameva sambhavati, saṅgahoti ca gaṇanā. **Ṭīkācariyehi**³ pana ‘tayo vaggā assa saṅgahassā’ti padadvayassa tulyādhikaraṇatāyeva dassitā”ti vadanti, tadayuttameva saṅkhyāsaṅkhyeyyānam̐ missakattā, apākaṭattā ca.

Atthānulomikattam̐ vibhāvetumāha “**kasmā**”ti-ādi. Guṇopacārena, taddhitavasena vā dīgha-saddena dīghappamāṇāni suttāniyeva

1. Vi 2. 158 piṭṭhe.

2. Vi-Ṭīṭha 3. 131 piṭṭhe.

3. Sārattha-Ṭī 1. 92 piṭṭhe.

gahitāni, nikāyasaddo ca ruḥhivasena samūhanivāsattthesu vattatīti dasseti “**dīghappamāṇānan**”ti-ādinā. Saṅketasiddhattā vacanīyavācakānaṃ payogato tadatthesu tassa saṅketasiddhataṃ nāpento “**nāhan**”ti-ādimāha.

Ekanikāyampīti ekasamūhampi. **Evaṃ cittanti** evaṃ vicittaṃ. **Yathayidanti** yathā ime tiracchānagatā pāṇā. Poṇikā, cikkhallikā ca khattiyā, tesāṃ nivāso “**poṇikanikāyo cikkhallikanikāyo**”ti vuccati. **Etthāti** nikāyasaddassa samūhanivāsānaṃ vācakabhāve. **Sādhakānīti** adhippetassatthassa sāmanato udāharaṇāni vuccanti. “Samānītānī”ti pāṭhasesena cetassa sambandho, sakkhīni vā yathāvuttanayena sādhakāni. Yaṇhi niddhāretvā adhippetatthaṃ sādheti, taṃ “sakkhī”ti vadanti. Tathā hi **Manorathapūraṇiyaṃ** vuttaṃ “pañcagarujātakam¹ pana sakkhibhāvatthāya āharitvā kathetabban”ti². **Sāsanatoti** sāsanapayogato, sāsane vā. **Lokatoti** lokiyapayogato, loke vā. Idaṃ pana piṭakattaye na vijjati, tasmā evaṃ vuttanti vadanti. Ettha ca paṭhamamudāharaṇaṃ sāsanato sādhakavacanāṃ, dutiyaṃ lokatoti daṭṭhabbāṃ.

Mūlapariyāyavaggādivasena pañcadasavaggasaṅghāni. Aḍḍhena dutiyaṃ **diyaddhaṃ**, tadeva sataṃ, ekasataṃ, paññāsa ca suttānīti vuttaṃ hoti. **Yatthāti** yasmiṃ nikāye. **Pañcadasavaggapariggahoti** pañcadasahi vaggehi pariggahito saṅghahito.

Saṃyujjanti etthāti **Saṃyuttaṃ**, kesāṃ saṃyuttaṃ? Suttavaggānaṃ. Yathā hi byañjanasamudāye padaṃ, padasamudāye ca vākyāṃ, vākyasamudāye suttaṃ, suttasamudāye vaggoti samaññā, evaṃ vaggasamudāye saṃyuttasamaññā. Devatāya pucchitena kathitasuttavaggādīnaṃ saṃyuttattā Devatāsaṃyuttādi³ bhāvo, tenāha “**Devatāsaṃyuttādivasenā**”ti-ādi. “Suttantānaṃ saḥassāni satta suttasatāni cā”ti pāṭhe suttantānaṃ satta saḥassāni, satta suttasatāni cāti yojetabbaṃ. “**Satta suttasahassāni, satta suttasatāni cā**”tipi pāṭho. **Saṃyuttasaṅghahoti** Saṃyuttanikāyassa saṅgaho gaṇanā.

1. Khu 5. 31 piṭṭhe.

2. Am-Ṭṭha 1. 21 piṭṭhe.

3. Saṃ 1. 1 piṭṭhe.

Ekekehi aṅgehi uparūpari uttaro adhiko etthāti **Aṅguttaroti** āha “**ekeka-aṅgātirekavasena**”ti-ādi. Tattha hi ekekato paṭṭhāya yāva ekādasā aṅgāni kathitāni. **Aṅganti** ca dhammakotṭhāso.

Pubbeti Suttantapiṭakaniddese. Vuttameva pakārantarena saṅkhipitvā avisesetvā dassetuṃ “**ṭhapetvā**”ti-ādivuttaṃ. “**Sakalaṃ Vinayapiṭakan**”ti-ādinā vuttameva hi iminā pakārantarena saṅkhipitvā dasseti. Apica yathāvuttato avasiṭṭhaṃ yaṃ kiñci Bhagavatā dinnanaye ṭhatvā desitaṃ, Bhagavatā ca anumoditaṃ Nettipeṭakopadesādikaṃ, taṃ sabbampi ettheva pariyāpannanti anavasesapariyādānavasena dassetuṃ evaṃ vuttanti pi daṭṭhabbaṃ. Siddhepi hi sati ārambho atthantaraviññāpanāya vā hoti, niyamāya vāti. Ettha ca yathā “dīghappamāṇānaṃ”ti-ādi vuttaṃ, evaṃ “khuddakappamāṇānaṃ”ti-ādimavatvā sarūpasseva kathanāṃ vinayābhidhammādīnaṃ dīghappamāṇānampi tadantogadhatāyāti daṭṭhabbaṃ, tena ca viññāyati “na sabbattha khuddakapariyāpannesu tassa anvatthasamaññatā, dīghanikāyādisabhāvaviparītabhāvasāmaññena pana katthaci tabbohāratā”ti. **Tadaññanti** tehi catūhi nikāyehi aññaṃ, avasesanti attho.

Navappabhedanti ettha kathaṃ panetaṃ navappabhedāṃ hoti. Tathā hi navahi aṅgehi vavatthitehi aññaṃamaññaṃsaṅkararahitehi bhavitabbaṃ, tathā ca sati asuttasabhāvāneva geyyaṅgādīni siyūṃ, atha suttasabhāvāneva geyyaṅgādīni, evaṃ sati suttanti visuṃ suttaṅgameva na siyā, evaṃ sante aṭṭhaṅgaṃ sāsanti apajjati. Apica “sagāthakaṃ Suttaṃ Geyyaṃ, niggāthakaṃ Suttaṃ Veyyakaraṇaṃ”ti¹ **Aṭṭhakathāyaṃ** vuttaṃ. Suttaṅga nāma sagāthakaṃ vā siyā, niggāthakaṃ vā, tasmā aṅgadvayeneva tadubhayaṃ saṅgahitanti tadubhayavinimuttaṃ suttaṃ udānādivisesasaññārahitaṃ natthi, yaṃ suttaṅgaṃ siyā, athāpi kathaṅci visuṃ suttaṅgaṃ siyā, **Maṅgalasuttādīnaṃ**² suttaṅgasāṅgaho na siyā gāthābhāvato dhammapadādīnaṃ viya. Geyyaṅgasāṅgaho vā siyā sagāthakattā Sagāthāvaggassa viya. Tathā Ubhatovibhaṅgādīsu sagāthakappadesānanti? Vuccate—

1. Dī-Ṭṭha 1. 25; Vi-Ṭṭha 1. 22; Abhi-Ṭṭha 1. 27 piṭṭhesu. 2. Khu 1. 3, 318 piṭṭhesu.

Suttanti sāmāññavidhi, visesavidhayo pare.

Sanimittā niruḥhattā, sahatāññena nāññato¹.

Yathāvuttassa dosassa, natthi etthāvagāhaṇaṃ.

Tasmā asaṅkaraṃyeva, navaṅgaṃ Satthusāsanaṃ².

Sabbassāpi hi Buddhavacanassa **suttanti** ayaṃ **sāmāññavidhi**. Tathā hi “ettakaṃ tassa Bhagavato suttāgataṃ suttapariyāpannaṃ³, Sāvatthiyā Suttavibhaṅge⁴, sakavāde pañca suttasatānī”ti-ādi⁵vacanato vinayābhiddhammapariyattivisesesupi suttavohāro dissati. Teneva ca āyasmā Mahākaccāyano **Nettiyaṃ** āha “navavidhasuttantapariyeṭṭhi”ti⁶. Tattha hi suttādivasena navaṅgassa sāsanaṃ pariyēṭṭhi pariyesaṇā atthavicāraṇā “navavidhasuttantapariyeṭṭhi”ti vuttā. Tadekadesesu pana **pare** geyyādayo **sanimittā visesavidhayo** tena tena nimittena paṭiṭṭhitā. Tathā hi geyyassa sagāthakattaṃ tabbhāvanimittaṃ. Lokepi hi sasilokaṃ sagāthakaṃ cuṇṇiyaganthaṃ “Geyyan”ti vadanti, gāthāvirahe pana satī pucchāṃ katvā vissajjanabhāvo veyyākaraṇassa tabbhāvanimittaṃ, pucchāvissajjanañhi “Byākaraṇaṃ”ti vuccati, byākaraṇameva veyyākaraṇaṃ, evaṃ sante sagāthakādīnampi pucchāṃ katvā vissajjanavasena pavattānaṃ veyyākaraṇabhāvo āpajjati? Nāpajjati geyyādisaṇṇānaṃ anokāsabhāvato. Sa-okāsavidhito hi anokāsavidhi balavā. Apica “gāthāvirahe satī”ti visesitattā. Yathādhippetassa hi atthassa anadhippetato byavacchedakaṃ visesanaṃ. Tathā hi dhammapadādīsu kevalagāthābandhesu, sagāthakattepi somanassañāṇamayikagāthāpaṭisaṇṇuttesu, “vuttaṃ hetan”ti-ādivacanasambandhesu, abbhutadhammapaṭisaṃyuttesu ca suttavisesesu yathākkamaṃ Gāthāudānaitivuttakaabbhutadhammasaṇṇā paṭiṭṭhitā. Ettha hi satīpi saṇṇāntaranimittayoge anokāsasaṇṇānaṃ balavabhāveneva gāthādisaṇṇā paṭiṭṭhitā, tathā satīpi gāthābandhabhāve Bhagavato atītāsu jātīsu cariyānubhāvappakāsakesu jātakasaṇṇā paṭiṭṭhitā, satīpi

1. Netti-Ṭīha 13; Dī-Ṭī 1. 32; Anuṭī 1. 24; Sārattha-Ṭī 1. 93 piṭṭhesu.

2. Sārattha-Ṭī 1. 93 piṭṭhe.

3. Vi 2. 272, 470 piṭṭhesa.

4. Vi 4. 505 piṭṭhe.

5. Abhi-Ṭīha 1. 5, 6, 9; Abhi-Ṭīha 3. 105 piṭṭhesu.

6. Khu 10. 1 piṭṭhe.

pañhāvissajjanabhāve, sagāthakatte ca kesuci suttantesu vedassa labhāpanato vedallasaññā patiṭṭhitā, evaṃ tena tena sagāthakattādinā nimittena tesu tesu suttavisesesu geyyādisaññā patiṭṭhitāti visesavidhayo suttaṅgato pare geyyādayo, yaṃ panettha geyyaṅgādinimittarahitaṃ, taṃ suttaṅgameva visesasaññāparihārena sāmāññasaññāya pavattanato. Nanu ca evaṃ santepi sagāthakaṃ Suttaṃ Geyyaṃ, niggāthakaṃ Suttaṃ Veyyākaraṇanti tadubhayavinimuttassa suttassa abhāvato visuṃ suttaṅgameva na siyāti codanā tadavatthā evāti? Na tadavatthā sodhitattā. Sodhitañhi pubbe gāthāvirahe sati pucchāvissajjanabhāvo veyyākaraṇassa tabbhāvanimittanti.

Yañca vuttaṃ “gāthābhāvato **Maṅgalasuttādīnaṃ**¹ suttaṅgasaṅgaho na siyā”ti, tampi na, niruḥhattā. Niruḥho hi **Maṅgalasuttādīnaṃ**¹ suttabhāvo. Na hi tāni Dhammapadabuddhavaṃsādayo viya gāthābhāvena saññitāni, atha kho suttabhāveneva. Teneva hi Aṭṭhakathāyaṃ “suttanāmakan”ti nāmaggahaṇaṃ kataṃ. Yañca pana vuttaṃ “sagāthakattā geyyaṅgasaṅgaho vā siyā”ti, tampi natthi. Kasmāti ce? Yasmā **sahatāññena**, tasmā. Sahabhāvo hi nāma attato aññena hoti. Saha gāthāhīti ca sagāthakaṃ, na ca **Maṅgalasuttādīsu**¹ gāthāvinimutto koci suttapadeso atthi, yo “saha gāthāhī”ti vucceyya, nanu ca gāthāsamudāyo tadekadesāhi gāthāhi añño hoti, yassa vasena “saha gāthāhī”ti sakkā vattunti? Taṃ na. Na hi avayavavinimutto samudāyo nāma koci atthi, yo tadekadesehi saha bhaveyya. Katthaci pana “dīghasuttaṅkitassā”ti-ādīsu samudāyekadesānaṃ vibhāgavacanāṃ vohāramattaṃ pati pariyāyavacanameva, ayañca nippariyāyena pabhedavibhāgadassanakathāti. Yampi vuttaṃ “Ubhatovibhaṅgādīsu sagāthakappadesānaṃ geyyaṅgasaṅgaho siyā”ti, tampi na, aññato. Aññāyeva hi tā gāthā jātakādipariyāpannattā. Tādisāyeva hi kāraṇānurūpena tattha desitā, ato na tāhi Ubhatovibhaṅgādīnaṃ geyyaṅgabhāvoti. Evaṃ suttādinavaṅgānaṃ aññamaññasaṅkarābhāvo veditabboti.

1. Khu 1. 3, 318 piṭṭhesu.

Idāni etāni navaṅgāni vibhajitvā dassento “**tatthā**”ti-ādimāha. Niddeso nāma **Suttanipāte**—

“Kāmaṃ kāmayamānassa, tassa ce taṃ samijjhati.
Addhā pītimano hoti, laddhā macco yadicchatī”ti-ādinā¹—

āgatassa aṭṭhakavaggassa,

“Kenassu nivuto loko, (Iccāyasmā Ajito).
Kenassu na pakāsati.
Kissābhilepanaṃ brūsi,
Kiṃsu tassa mahabbhayaṃ”ti-ādinā²—

āgatassa pārāyanavaggassa,

“Sabbesu bhūtesu nidhāya daṇḍaṃ,
Aviheṭṭhayaṃ aññatarampi tesāṃ.
Na puttamiccheyya kuto sahāyaṃ,
Eko care khaggavisāṇakappo”ti-ādinā³—

āgatassa Khaggavisāṇasuttassa ca atthavibhāgavasena Satthukappena āyasmatā **Dhammasenāpatisāriputtattherena** kato niddeso, yo “Mahāniddeso, Cūḷaniddeso”ti vuccati. Evamidha niddesassa suttaṅgasāṅgho **Bhadantabuddhaghosācariyena** dassito, tathā aññatthāpi Vinayaṭṭhakathādīsu, **Ācariyadhammapālattherenāpi** Nettippakaraṇaṭṭhakathāyaṃ. Apare pana niddesassa gāthāveyyākaraṇaṅgesu dvīsu saṅghaṃ vadanti. Vuttañhetarṃ Niddesaṭṭhakathāyaṃ Upasenattherena—

“So panesa Vinayaṭṭhakaṃ -pa- Abhidhammaṭṭhakanti tīsu ṭṭhakesu Suttantaṭṭhakaṃ -pa- Khuddakanikāyoti pañcasu nikāyesu khuddakamahānikāyapaṭṭhapano, Suttaṃ -pa- Vedallanti navasu Satthusāsanaṅgesu yathāsambhavaṃ gāthāṅgaveyyākaraṇaṅgadvayasaṅghaṇṇaṃ”ti⁴.

1. Khu 1. 399 piṭṭhe.

3. Khu 1. 284 piṭṭhe.

2. Khu 1. 434 piṭṭhe.

4. Mahāniddesa-Ṭṭha 8 piṭṭhe.

Ettha tāva katthaci pucchāvissajjanasabbhāvato niddesekadesassa veyyākaraṇaṅgasaṅgaho yujjatu, agāthābhāvato gāthaṅgasaṅgaho katham yujjeyyāti vīmaṁsitabbametaṁ. Dhammapadādīnaṁ viya hi kevalaṁ gāthābandhabhāvo gāthaṅgassa tabbhāvanimittam. Dhammapadādīsu hi kevalaṁ gāthābandhesu gāthāsamaññā paṭiṭṭhitā, niddese ca na koci kevalo gāthābandhappadeso upalabbhati. Sammāsambuddhena bhāsītānaṁyeva hi aṭṭhakavaggādīsaṅgahitānaṁ gāthānaṁ niddesamattaṁ Dhammasenāpatinā kataṁ. Atthavibhajanatthaṁ ānītāpi hi tā aṭṭhakavaggādīsaṅgahitā niddisitabbā mūlagāthāyo suttanipātapariyāpannattā aññāyevāti na niddesasaṅkhyāṁ gacchanti Ubhatovibhaṅgādīsu āgatāpi taṁ vohāramalabhamānā jātakādīpariyāpannā gāthāyo viya, tasmā kāraṇantaramettha gavesitabbaṁ, yuttataraṁ vā gahetabbaṁ.

Nālakasuttaṁ nāma dhammacakkappavattita¹ divasato sattame divase Nālakattherassa “moneyyaṁ te upaṇṇissan”ti-ādinā² Bhagavatā bhāsitaṁ moneyyapaṭipadāparidīpakam suttam. **Tuvaṭṭakasuttaṁ** nāma Mahāsamayasuttantadesanāya sannipatitesu devesu “kā nu kho arahattappattiyaṁ paṭipatti”ti uppannacittānaṁ ekaccānaṁ devatānaṁ tamatthaṁ pakāsetuṁ nimmitabuddhena attānaṁ pucchāpetvā “mūlaṁ papañcasāṅkhāya”ti-ādinā³ Bhagavatā bhāsitaṁ suttam. Evamidha suttanipāte āgatānaṁ Maṅgalasuttādīnaṁ suttāṅgasaṅgaho dassito, tattheva āgatānaṁ asuttanāmikānaṁ suddhikagāthānaṁ gāthaṅgasaṅgahaṇa dassayissati, evaṁ sati⁴ Suttanipātaṭṭhakathārambhe—

“Gāthāsatasamākiṇṇo, geyyabyākaraṇaṅkito.

Kasmā suttanipātoti, saṅkhamesa gatoti ce”ti⁵—

sakalassāpi suttanipātassa geyyaveyyākaraṇaṅgasaṅgaho kasmā coditoti? Nāyaṁ virodho. Kevalañhi tattha codakena sagāthakattaṁ, katthaci pucchāvissajjanattaṇa gahetvā codanāmattaṁ kataṁ, aññathā suttanipāte niggāthakassa suttasseva abhāvato veyyākaraṇaṅgasaṅgaho na codetabbo siyā, tasmā codakassa vacanametaṁ appamāṇanti idha, aññāsu ca Vinayaṭṭhakathādīsu vuttanayeneva

1. Saṁ 3. 368; Vi 3. 14; Khu 9. 329 piṭṭhesu.

3. Khu 1. 421 piṭṭhe.

4. Santepi (Ka)

2. Khu 1. 388 piṭṭhe.

5. Suttanipāta-Ṭṭha 1. 1 piṭṭhe.

tassa suttanāgāthaṅgasaṅgaho dassitoti. **Suttanti** cuṇṇiyasuttam. **Visesenā**ti rāsibhāvena ṭhitam sandhāyāha. Sagāthāvaggo Geyyanti sambandho.

“Aṭṭhahi aṅgehi asaṅgahitam nāma paṭisambhidādī”ti tīsupi kira **Gaṇṭhipadesu** vuttam. Apare pana paṭisambhidāmagassa geyyaveyyākaraṇaṅgadvayasaṅgaham vadanti. Vuttañhetam **tadaṭṭhakathāyam** “navasu Satthusāsanāṅgesu yathāsambhavam geyyaveyyākaraṇaṅgadvayasaṅgahitan”ti¹, etthāpi geyyāṅgasaṅgahitabhāvo vuttanayena vīmaṇsitabbo. **No suttanāmikā**ti asuttanāmikā saṅgītikāle suttasamaññāya apaññātā. “Suddhikagāthā nāma vatthugāthā”ti tīsupi kira **Gaṇṭhipadesu** vuttam, **vatthugāthā**ti ca Pārāyanavaggassa nidānamāropentena āyasmatā Ānandattherena saṅgītikāle vuttā chappaññāsa gāthāyo, Nālakasuttassa nidānamāropentena teneva tadā vuttā vīsatimattā gāthāyo ca vuccanti. **Suttanipātāṭṭhakathāyam**² pana “parinibbute Bhagavati saṅgītiṃ karontenāyasmatā Mahākassapena tameva moneyyapaṭipadam puṭṭho āyasmā Ānando yena, yadā ca samādapito Nālakatthero Bhagavantam pucchi, tam sabbam pākātam katvā dassetukāmo ‘Ānandajāte’ti-ādikā³ vīsati vatthugāthāyo vatvā vissajjesi, tam sabbampi ‘Nālakasuttan’ti vuccatī”ti āgatattā Nālakasuttassa vatthugāthāyo Nālakasuttaggahaṇeneva gahitāti Pārāyanavaggassa vatthugāthāyo idha suddhikagāthāti gahetabbam. Tattheva ca Pārāyanavagge Ajitamāṇavakādīnam soḷasannam brāhmaṇānam pucchāgāthā, Bhagavato vissajjanagāthā ca Pāliyam suttanāmena avatvā “Ajitamāṇavakapucchā, Tissametteyyamāṇavakapucchā”ti-ādīnā⁴ āgatattā, cuṇṇiyaganthehi asammissattā ca “no suttanāmikā suddhikagāthā nāmā”ti vattum vaṭṭati.

“**Somanassañānamayikagāthāpaṭisarniyuttā**”ti etena udānaṭṭhena udānanti anvatthasaññatam dasseti⁵. Kimidam udānam nāma? Pīvegasamuṭṭhāpito udāhāro. Yathā hi yaṃ telādi minitabbavatthu mānam gahetum na sakkoti, vissandītvā gacchati, tam “avasesako”ti vuccati.

1. Paṭisam-Tīha 1. 8 piṭṭhe. 2. Suttanipāta-Tīha 2. 202 piṭṭhe. 3. Khu 1. 385 piṭṭhe.

4. Khu 1. 434 piṭṭhe.

5. Udāna-Tīha 2 piṭṭhādisupi passitabbam.

Yañca jalaṃ taḷākāṃ gahetuṃ na sakkoti, ajjhottharivā gacchati, taṃ
 “mahogho”ti vuccati, evameva yaṃ pīivegasamuṭṭhāpitaṃ
 vitakkavipphāraṃ antohadayaṃ sandhāretuṃ na sakkoti, so adhiko hutvā
 anto asaṇṭhahitvā bahi vacīdvārena nikkhanto paṭiggāhakanirapekkho
 udāhāraviseso “udānaṃ”ti vuccati¹. “Uda mode kīḷāyañcā”ti² hi
akkharacintakā vadanti, idañca yebhuyyena vuttaṃ dhammasaṃvegavasena
 uditassāpi “sace bhāyatha dukkhassā”ti-ādi-udānassa³ **Udānapāliyaṃ**
 āgatattā, tathā “gāthāpaṭisaṃyuttā”ti idampi yebhuyyeneva “atthi bhikkhave
 tadāyatanāṃ, yattha neva pathavī, na āpo”ti-ādikassa⁴ cuṇṇiyavākyavasena
 uditassāpi tattha āgatattā. Nanu ca udānaṃ nāma pītisomanassasamuṭṭhāpito,
 dhammasaṃvegasaṃyuttāpito vā dhammapaṭiggāhakanirapekkho
 gāthābandhavasena, cuṇṇiyavākyavasena ca pavatto udāhāro, tathā ceva
 sabbattha āgataṃ, idha kasmā “bhikkhave”ti āmantanaṃ vuttanti? Tesāṃ
 bhikkhūnaṃ saññāpanatthaṃ eva, na paṭiggāhakakaraṇatthaṃ.
 Nibbānapaṭisaṃyuttaṃhi Bhagavā dhammaṃ desetvā
 nibbānaguṇānussaraṇena uppannapītisomanassena udānaṃ udānento “ayaṃ
 nibbānadhammo kathamapaccayo upalabbhatī”ti tesāṃ bhikkhūnaṃ
 cetoparivitakkamaññāya tesāṃ tamatthaṃ ñāpetukāmena “tadāyatanāṃ”ti
 vuttaṃ, na pana ekantato te paṭiggāhake katvāti veditabbanti.

Tayidaṃ Sabbaññubuddhabhāsitaṃ Paccekabuddhabhāsitaṃ
 sāvakabhāsitaṃ tibbidhaṃ hoti. Tattha Paccekabuddhabhāsitaṃ—

“Sabbesu bhūtesu nidhāya daṇḍaṃ,
 Aviheṭṭhayaṃ aññatarampi tesāṃ”ti-ādina⁵—

Khaggavisāṇasutte āgataṃ. Sāvakabhāsitaṃ—

1. Udāna-Ṭṭha 2 piṭṭhādīsipi passitabbaṃ.

2. Saddanītidhātumālāyaṃ saravaggapañcakantikadhātuvibhāge 70 piṭṭhe.

3. Khu 1. 137 piṭṭhe.

4. Khu 1. 177 piṭṭhe.

5. Khu 1. 284 piṭṭhe.

“Sabbo rāgo pahīno me,
 Sabbo doso samūhato.
 Sabbo me vihato moho,
 Sītibhūtosmi nibbuto”ti-ādinā¹—

Theragāthāsu,

“Kāyena saṁvutā āsīm, vācāya uda cetasā.
 Samūlaṁ taṇhamabbuyha, sītibhūtāmi nibbutā”ti²—

Therīgāthāsu ca āgataṁ. Aññānīpi sakkādīhi devehi bhāsītāni “aho dānaṁ paramadānaṁ, Kassape suppatiṭṭhitaṁ”ti-ādīni³. Soṇadaṇḍabrāhmaṇādīhi manussehi ca bhāsītāni “namo tassa Bhagavato”ti-ādīni⁴ tisso saṅgītiyo āruḥhāni udānāni santi eva, tāni sabbānīpi idha na adhippetāni. Yaṁ pana Sammāsambuddhena sāmaṁ āhaccabhāsitaṁ Jinavacanabhūtaṁ, tadeva dhammasaṅgāhakehi “udānaṁ”ti saṅgītaṁ, tadeva ca sandhāya Bhagavatā pariyattidhammaṁ navadhā vibhajitvā uddisantena “udānaṁ”ti vuttaṁ. Yā pana “anekajātisaṁsāraṁ”ti-ādikā⁵ gāthā Bhagavatā bodhimūle udānavasena pavattitā, anekasatasahassānaṁ Sammāsambuddhānaṁ udānabhūtā ca, tā aparabhāge dhammaḥḍāgārikassa Bhagavatā desitattā dhammasaṅgāhakehi **Udānapāliyaṁ** saṅgahaṁ anāropetvā **Dhammapade** saṅgahitā, yañca “aññāsi vata bho Koṇḍañño aññāsi vata bho Koṇḍañño”ti⁶ udānavacanāṁ dasasahasīlokadhātuyā devamanussānaṁ pavedanasamatthanigghosavipphāraṁ Bhagavatā bhāsitaṁ, tadapi paṭhamabodhiyaṁ sabbesaṁ eva bhikkhūnaṁ sammāpaṭipattipaccavekkhaṇahetukaṁ “ārādhayimsu vata maṁ bhikkhū ekaṁ samayaṁ”ti-ādivacanāṁ⁷ viya Dhammacakkappavattanasuttantadesanāpariyosāne attanāpi adhigatadhammekadesassa yathādesitassa ariyamaggassa sabbapaṭhamāṁ sāvakesu therena adhigatattā attano parissamassa saphalabhāvapaccavekkhaṇahetutaṁ

1. Khu 2. 237 piṭṭhe.

2. Khu 2. 379 piṭṭhe.

3. Khu 1. 111 piṭṭhe.

4. Dī 2. 230; Ma 1. 235; Ma 2. 314, 341, 424; Saṁ 1. 162; Aṁ 1. 68; Aṁ 2. 208 piṭṭhesu.

5. Khu 1. 36 piṭṭhe Dhammapade.

6. Saṁ 3. 371; Vi 3. 17; Khu 9. 332 piṭṭhesu.

7. Ma 1. 175 piṭṭhe.

pīṭisomanassajanitaṃ udāhāramattaṃ, na pana “yadā have pātubhavanti dhammā”ti-ādivacanam¹ viya pavattiyā, nivattiyā vā pakāsananti dhammasaṅgāhakehi **Udānapāliyaṃ** na saṅgītanti daṭṭhabbam. **Udānapāliyaṃ** pana aṭṭhasu vaggesu dasa dasa katvā asītiyeva suttantā saṅgītā. Tathā hi **tadaṭṭhakathāyaṃ** vuttaṃ—

“Asītiyeva suttantā, vaggā aṭṭha samāsato”ti².

Idha pana “dve-asīti suttantā”ti vuttaṃ, taṃ Udānapāliyā na sameti, tasmā “asīti suttantā”ti pāṭhena bhavitabbam. Apica na kevalaṃ idheva, atha kho aññāsupi Vinayā³ bhidhammaṭṭhakathāsu⁴ tathāyeva vuttattā “appakaṃ pana ūnamadhikaṃ vā gaṇanūpagaṃ na hoti”ti pariyāyena anekamaṣṣena vuttaṃ siyā. Yathā vā tathā vā anumānena gaṇanameva hi tattha tattha ūnādhikasaṅkhyā, itarathā tāyeva na siyuntipi vadanti, pacchā pamādalekhavacanam vā etaṃ.

Vuttaṃ hetam Bhagavatāti-ādinayappavattāti ettha ādisaddena “vuttaṃ hetam Bhagavatā, vuttamarahatāti me sutam. Ekadhammaṃ bhikkhave pajahatha, aham vo pāṭibhogo anāgāmitāya. Katamaṃ ekadhammaṃ? Lobham bhikkhave ekadhammaṃ pajahatha, aham vo pāṭibhogo anāgāmitāya”ti⁵ evamādinā ekadukatikacatukkanipātavasena vuttaṃ dvādasuttarasatasuttasamūhaṃ saṅgaṇhāti. Tathā hi Itivuttakapāliyaṃ eva udānagāthāhi dvādasuttarasatasuttāni gaṇetvā saṅgītāni, **tadaṭṭhakathāyampi**⁶ tathāyeva vuttaṃ. Tasmā “dvādasuttarasatasuttantā”icceva pāṭhena bhavitabbam, yathāvuttanayena vā anekamaṣṣato vuttantipi vattum sakkā, tathāpi idise ṭhāne pamāṇam dassentena yāthāvatova niyametvā dassetabbanti “dasuttarasatasuttantā”ti idaṃ pacchā pamādalekhamevāti gahetabbanti vadanti. Iti evam Bhagavatā vuttaṃ **Itivuttaṃ**. Itivuttanti saṅgītaṃ **Itivuttakaṃ**. Ruḥhināmaṃ vā etaṃ yathā “yevāpanakaṃ, natumhākavaggo”ti, vuttaṃ hetam Bhagavatā, vuttamarahatāti me sutanti nidānavacanena saṅgītaṃ yathāvuttasuttasamūhaṃ.

1. Vi 3. 2; Khu 1. 78 piṭṭhesu.

2. Udāna-Ṭṭha 4 piṭṭhe.

3. Vi-Ṭṭha 1. 22 piṭṭhe.

4. Abhi-Ṭṭha 1. 27 piṭṭhe.

5. Khu 1. 195 piṭṭhe.

6. Itivuttaka-Ṭṭha 2 piṭṭhe.

Jātaṃ bhūtaṃ purāvutthaṃ Bhagavato pubbacaritaṃ kāyati katheti
pakāseti etenāti **Jātakam**, taṃ pana imānīti dassetuṃ

“**Apaṇṇakajātakādīnī**”ti-ādimāha. Tattha

“**paññāsādhikānipaṇcajātakasatānī**”ti idaṃ appakaṃ pana ūnamadhikaṃ vā
gaṇanūpagaṃ na hotīti katvā anekamsena, vohārasukhatāmattena ca vuttaṃ.
Ekamsato hi sattacattālīsādhikāniyeva yathāvuttagaṇanato tīhi ūnattā. Tathā
hi ekanipāte paññāsasataṃ, dukanipāte sataṃ, tikanipāte paññāsa, tathā
catukkanipāte, pañcakanipāte pañcavīsa, chakkanipāte vīsa, sattanipāte
ekavīsa, aṭṭhanipāte dasa, navanipāte dvādasa, dasanipāte soḷasa,
ekādasanipāte nava, dvādasanipāte dasa, tathā terasanipāte, pakiṇṇakanipāte
terasa, vīsatinipāte cuddasa, tiṃsanipāte dasa, cattālīsanipāte pañca,
paññāsanipāte tīṇi, saṭṭhinipāte dve, tathā sattatinipāte, asītinipāte pañca,
mahānipāte dasāti sattacattālīsādhikāneva pañca jātakasatānī saṅgītānīti.

Abbhuto dhammo sabhāvo vutto yatthāti **Abbhutadhammaṃ**, taṃ
panidanti āha “**cattārome**”ti-ādi. **Ādisaddena** cettha—

“Cattārome bhikkhave acchariyā abbhutā dhammā Ānande. Katame
cattāro? Sace bhikkhave bhikkhuparisā Ānandaṃ dassanāya
upasaṅkamati, dassanenapi sā attamanā hoti. Tatra ce Ānando
dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti, atittāva bhikkhave
bhikkhuparisā hoti, atha Ānando tuṇhī bhavati. Sace bhikkhave
bhikkhunīparisā -pa- upāsakaparisā -pa- upāsikāparisā -pa- tuṇhī
bhavati. Ime kho bhikkhave -pa- Ānande”ti¹—

evamādinayappavattaṃ tattha tattha bhāsitaṃ sabbampi
acchariyabbhutadhammapaṭisaṃyuttaṃ suttantaṃ saṅgaṇhāti.

Cūḷavedallādīsu² Visākhena nāma upāsakena puṭṭhāya Dhammadinnāya
nāma bhikkhuniyā bhāsitaṃ suttaṃ **Cūḷavedallaṃ** nāma.

Mahākoṭṭhikattherena pucchitena āyasmata **Sāriputtattherena** bhāsitaṃ
Mahāvedallaṃ³ nāma.

1. Am 1. 448 piṭṭhe.

2. Ma 1. 373 piṭṭhe.

3. Ma 1. 365 piṭṭhe.

Sammādiṭṭhisuttampi¹ bhikkhūhi puṭṭhena teneva bhāsitaṃ, etāni Majjhimanikāyapariyāpannāni. **Sakkepañham**² pana Sakkena puṭṭho Bhagavā abhāsi, taṃ Dīghanikāyapariyāpannaṃ. **Mahāpuṇṇamasuttaṃ**³ pana tadahuposathe pannarase puṇṇamāya rattiyā aññatarena bhikkhunā puṭṭhena Bhagavatā bhāsitaṃ, taṃ Majjhimanikāyapariyāpannaṃ. Evamādayo **sabbepi** tattha tathāgatā **vedañca tuṭṭhiñca laddhā laddhā pucchitasuttantā “Vedallan”ti veditabbaṃ. Vedanti** ñāṇaṃ. **Tuṭṭhinti** yathābhāsitaḍḍhammaḍḍesanaṃ viditvā “sādhū ayyesādhāvuso”ti-ādinā abbhanumodanavasappavattaṃ pītisomanassaṃ. **Laddhā laddhāti** labhitvā labhitvā, punappunaṃ labhitvāti vuttaṃ hoti, etena **vedasaddo** ñāṇe, somanasse ca ekasesanayena, sāmāññaniddesena vā pavattati, vedamhi nissitaṃ tassa labhāpanavasenaṃ **Vedallanti** ca dasseti.

Evam āṅgavasena sakalampi Buddhavacanaṃ vibhajitvā idāni dhammakkhandhavasena vibhajitukāmo **“kathan”ti-ādimāha**. Tattha **dhammakkhandhavasenaṃ**ti dhammarāsivasena. **“Dvāsīti”ti** ayaṃ gāthā vuttatthāva. **Evam paridīpitadhammakkhandhavasenaṃ**ti Gopakamoggallānena nāma brāhmaṇena puṭṭhena Gopakamoggallānasutte⁴ attano guṇappakāsanatthaṃ vā **Theragāthāyaṃ**⁵ āyasmataṃ Ānandattherena samantato dīpitadhammakkhandhavasena, iminā evaṃ tena aparidīpitāpi dhammakkhandhā santīti pakāseti, tasmā Kathāvatthuppakaraṇaṃ **mādhuriyasuttā**⁶ vināyavattadhādisu kesañci gāthānañca vasena caturāsītisahassatopi dhammakkhandhānaṃ adhikātā veditabbā.

Ettha ca **Subhasuttaṃ**⁷, **Gopakamoggallānasuttaṃ**⁴ parinibbute Bhagavati Ānandattherena bhāsitaṃ caturāsītīdhammakkhandhasahassesu antogadhaṃ hoti, na hotīti? **Paṭisambhidāgaṇṭhipade** tāva idaṃ vuttaṃ “sayam vuttadhammakkhandhānampi bhikkhuto gahiteyeva saṅgahetvā evamāhāti daṭṭhabban”ti, Bhagavatā pana dinnanaye ṭhatvā bhāsitaṃ “sayam vuttampi cetam suttadvayaṃ Bhagavato gahiteyeva saṅgahetvā vuttan”ti evampi vuttam yuttataram viya dissati. Bhagavatā hi dinnanaye ṭhatvā sāvakā dhammaṃ desenti, teneva sāvakabhāsitaṃ kathāvatthādikaṃ Buddhabhāsitaṃ nāma

1. Ma 1. 57 piṭṭhe. 2. Dī 2. 211 piṭṭhe. 3. Ma 3. 66 piṭṭhe. 4. Ma 3. 58 piṭṭhe.
5. Khu 2. 347 piṭṭhe. 6. Ma 2. 270 piṭṭhe. 7. Dī 1. 188 piṭṭhe.

jātaṃ, tatoyeva ca attanā bhāsitaṃpi Subhasuttādikaṃ saṅgītimāropentena āyasmataṃ Ānandattherena “evaṃ me sutan”ti vuttaṃ.

Ekānusandhikaṃ suttaṃ satipaṭṭhānādi. Satipaṭṭhānasuttaṃhi “ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā”ti-ādinā¹ cattāro satipaṭṭhāne ārabhitvā tesāṃyeva vibhāgadassanavasena pavattattā “ekānusandhikan”ti vuccati. **Anekānusandhikaṃ** Parinibbānasuttādi². Parinibbānasuttaṃhi nānāṭṭhānesu nānādhammadesanānaṃ vasena pavattattā “anekānusandhikan”ti vuccati.

“Kati chinde kati jahe, kati cuttari bhāvaye.

Kati saṅgātigo bhikkhu, ‘oghatiṇṇo’ti vuccatī”ti³—

evamādinā pañhāpucchanāṃ gāthābandhesu eko dhammakkhando.

“Pañca chinde pañca jahe, pañca cuttari bhāvaye.

Pañca saṅgātigo bhikkhu, ‘oghatiṇṇo’ti vuccatī”ti³—

evamādinā ca vissajjanaṃ eko dhammakkhando.

Tikadukabhājanāṃ dhammasaṅgaṇiyaṃ nikkhepakaṇḍa-atṭhakathākaṇḍavasena gahetabbaṃ. Tasmā yaṃ **kusalattikamātikāpadassa**⁴ vibhajanavasena **nikkhepakaṇḍe** vuttaṃ—

“Katame dhammā kusalā? Tīṇi kusalamūlāni -pa- ime dhammā kusalā. Katame dhammā akusalā? Tīṇi akusalamūlāni -pa- ime dhammā akusalā. Katame dhammā abyākatā? Kusalākusalānaṃ dhammānaṃ vipākā -pa- ime dhammā abyākatā”ti⁵.

Ayameko dhammakkhando. Esa nayo sesattikadukapadavibhajanesupi. Yadapi **Aṭṭhakathākaṇḍe** vuttaṃ—

“Katame dhammā kusalā? Catūsu bhūmīsu kusalaṃ. Ime dhammā kusalā. Katame dhammā akusalā? Dvādasa akusalacittuppādā. Ime dhammā akusalā. Katame dhammā abyākatā?

1. Dī 2. 231; Ma 1. 70; Saṃ 3. 123, 145, 161 piṭṭhesu.

3. Saṃ 1. 3 piṭṭhe.

4. Abhi 1. 1 piṭṭhe.

2. Dī 2. 61 piṭṭhe.

5. Abhi 1. 205 piṭṭhe.

Catūsu bhūmīsu vipāko tīsu bhūmīsu kiriyābyākataṃ rūpaṇca nibbānaṇca. Ime dhammā abyākata”ti¹,

Ayaṃ kusalattikamātikāpadassa vibhajanavasena pavatto eko dhammakkhando. Esa nayo sesesupi. **Cittavārabhājanam** pana **cittuppādakaṇḍa**vasena² gahetabbaṃ. Yaṇhi tattha vuttam kusalacittavibhajanattham—

“Katame dhammā kusalā? Yasmiṃ samaye kāmāvacaram kusalam cittam uppannam hoti somanassasahagataṃ ñāṇasampayuttam rūpārammaṇam vā -pa-. Tasmīṃ samaye phasso hoti -pa- avikkhepo hoti”ti².

Ayameko dhammakkhando. Evaṃ sesacittavāravibhājanesu. **Eko dhammakkhando**³ti ca ekeko dhammakkhandhoti attho. “Ekamekaṃ tikadukabhājanam, ekamekaṃ cittavārabhājanam”ti ca vacanato hi “ekeko”ti avuttepi ayamatto sāmatthiyato viññāyamānova hoti.

Vatthu nāma Sudinnakaṇḍādi. **Mātikā** nāma “yo pana bhikkhu bhikkhūnam sikkhāsājīvasamāpanno”ti-ādinā⁴ tasmīṃ tasmīṃ ajjhācāre paññattaṃ uddesasikkhāpadaṃ. **Padabhājanīyanti** tassa tassa sikkhāpadassa “yo panāti yo yādiso”ti-ādi⁵nayappavattaṃ padavibhājanam. **Antarāpattīti** “paṭilātaṃ ukkhipati, āpatti dukkaṭassa”ti⁶ evamādinā sikkhāpadantaresu paññattā āpatti. **Āpattīti** taṃtaṃsikkhāpadānurūpaṃ vutto tikacchedamutto āpattivāro. **Anāpattīti** “anāpatti ajānantassa asādiyantassa khittacittassa vedanāṭṭassa ādikammikassā”ti-ādi⁷ nayappavatto anāpattivāro.

Tikacchedoti “dasāhātikkante atikkantasaññī nissaggiyaṃ pācittiyaṃ, dasāhātikkante vematiko -pa- dasāhātikkante anatikkantasaññī nissaggiyaṃ pācittiyaṃ”ti⁸ evamādinayappavatto tikapācittiyatikadukkaṭāḍibhedo tikaparicchedo. **Tatthāti** tesu vatthumātikādīsu.

1. Abhi 1. 266 piṭṭhe.

2. Abhi 1. 17 piṭṭhe.

3. Ekameko dhammakkhando Chaṭṭha-Ṭṭha.

4. Vi 1. 28 piṭṭhe.

5. Vi 1. 28 piṭṭhe. 6. Vi 2. 154 piṭṭhe. 7. Vi 1. 41 piṭṭhādīsu. 8. Vi 1. 296 piṭṭhe.

Evam anekanayasamalaṅkataṃ saṅgītippakāraṃ dassetvā “ayaṃ dhammo, ayaṃ vinayo -pa- imāni caturāsīti dhammakkhandaḥ saṃhassāni”ti Buddhavacanāṃ dhammavinayādibhedena vavatthapetvā saṅgāyanteṇa Mahākassapappamukheṇa vasīgaṇeṇa anekacchariyapātubhāvapaṭimaṇḍitāya saṅgītiyā imassa dīghāgamassa dhammabhāvo, majjhimabuddhavacanādibhāvo ca vavatthāpitoti dassento “**evametan**”ti-ādimāha. Sādhāraṇavacanena dassitepi hi “yadattham saṃvaṇṇetum idaṃ ārabhati, soyeva padhānavasena dassito”ti ācariyehi ayaṃ sambandho vutto. Aparo nayo—heṭṭhā vuttesu ekavidhādibhedabhinnesu pakāresu dhammavinayādibhāvo saṅgītikārakeheva saṅgītikāle vavatthāpito, na pacchā kappanamattasiddhoti dassento “**evametan**”ti-ādimāhātipi vattabbo. Na kevalaṃ yathāvuttappakārameva vavatthāpetvā saṅgītaṃ, atha kho aññampīti dasseti “**na kevalaññā**”ti-ādinā. **Udānasaṅgaho** nāma paṭhamapārājikādīsu āgatānaṃ vinītavatthu-ādināṃ saṅkhepato saṅgahadassanavasena dhammasaṅgāhakehi ṭhapitā—

“Makkaṭṭi vajjiputtā ca, gihī naggo ca titthiya.

Dārikuppalavaṇṇa ca, byañjanehi pare duve”ti-ādikā¹—

gāthāyo. Vuccamānassa hi vuttassa vā atthassa vipakāṇṇabhāvenapavattitum adattvā uddham dānaṃ rakkhaṇaṃ **udānaṃ**, saṅgahavacananti attho. Silakkhandhavaggaṃ mūlapariyāyavaggādivasena **vaggasaṅgaho**. **Vaggoti** hi dhammasaṅgāhakeheva katā suttasamudāyassa samaññā. Uttarimanussaṭṭhāyālaṇḍīpeyyādivasena **peyyālasaṅgaho**. Pāṭum rakkhitum, vitthāritum vā alanti hi **peyyālaṃ**, saṅkhipitvā dassanavacanāṃ. Aṅguttaranikāyādīsu **nipātasāṅgaho**, gāthāṅgādivasena nipātanaṃ. Samudāyakaraṇāhi nipāto. Devatāsāṃyuttādivasena² **saṃyuttasaṅgaho**. Vaggasamudāye eva dhammasaṅgāhakehi katā saṃyuttasamaññā. Mūlapaṇṇāsakādivasena **paṇṇāsasaṅgaho**, paññāsa paññāsa suttāni gaṇetvā saṅgahoti vuttaṃ hoti. **Ādisaddena** tassam tassam Pāliyaṃ dissamānaṃ saṅgītikāravacanāṃ saṅgaṇhāti. Udānasaṅgaha -pa- paṇṇāsasaṅgahādīhi anekavidham tathā. **Sattahi māsehi**ti kiriyāpavagge tatiyā

1. Vi 1. 41 piṭṭhe.

2. Saṃ 1. 1 piṭṭhe.

“Ekāheneva Bārāṇasim pāyāsi. Navahi māsehi vihāraṃ niṭṭhāpesī”ti-
ādīsu viya. Kiriyaāya āsum pariniṭṭhāpanaṃhi kiriyaāpavaggo.

Tadā anekacchariyapātubhāvadassanena sādhūnaṃ
pasādajananatthamāha “**saṅgītipariyosāne cassā**”ti-ādi. Assa
Buddhavacanassa saṅgītipariyosāne saṅjātappamodā viya, sādhukāraṃ
dadamānā viya ca saṅkampi -pa- pāturahesunti sambandho. **Viyā**ti hi
ubhayattha yojetabbaṃ. Pavattane, pavattanāya vā samattham
pavattanasamattham. **Udakapariyantanti** pathavīsandhāraka-
udakapariyosānaṃ katvā, saha tena udakena, taṃ vā udakaṃ āhaccāti
vuttaṃ hoti, tena ekadesakampanaṃ nivāreti. **Saṅkampi**ti uddham uddham
gacchantī suṭṭhu kampi. **Sampakampi**ti uddhamadho ca gacchantī sammā
pakārena kampi. **Sampavedhī**ti catūsu disāsu gacchantī suṭṭhu bhiyyo
pavedhi. Evaṃ etena padattayena chappakāraṃ pathavīcalanaṃ dasseti.
Atha vā puratthimato, pacchimoto ca unnamana-onamanavasena **saṅkampi**.
Uttarato, dakkhiṇato ca unnamana-onamanavasena **sampakampi**.
Majjhimato, pariyantato ca unnamana-onamanavasena **sampavedhi**. Evampi
chappakāraṃ pathavīcalanaṃ dasseti, yaṃ sandhāya **Aṭṭhakathāsu** vuttaṃ—

“Puratthimato unnamati pacchimoto onamati, pacchimoto unnamati
puratthimato onamati, uttarato unnamati dakkhiṇato onamati,
dakkhiṇato unnamati uttarato onamati, majjhimato unnamati
pariyantato onamati, pariyantato unnamati majjhimato onamatīti evaṃ
chappakāraṃ -pa- akampitthā”ti¹.

Accharaṃ paharituṃ yuttāni **acchariyāni**, pupphavassacelukkhepādīni.
Aññāyapi sā samaññāya pākaṭāti dassento āha “**yā loke**”ti-ādi. Yā
paṭhamamahāsaṅgīti dhammasaṅgāhakehi Mahākassapādīhi pañcahi satehi
yena katā saṅgītā, tena pañca satāni etissāti “**pañcasatā**”ti ca thereheva
katattā therā Mahākassapādayo etissā, therehi vā katāti “**therikā**”ti ca loke
pavuccati, ayaṃ paṭhamamahāsaṅgīti nāmāti sambandho.

1. Buddhavaṃsa-Ṭṭha 76 piṭṭhe.

Evam paṭhamamahāsaṅgītiṃ dassetvā yadattham sā idha dassitā, idāni taṃ nidānaṃ nigamanavasena dassento “**imissā**”ti-ādimāha. **Ādinikāyassāti** Suttantapiṭakapariyāpannesu pañcasu nikāyesu ādibhūtaṃ dīghanikāyassa. Khuddakapariyāpanno hi vinayo paṭhamam saṅgīto. Tathā hi vuttam **“Suttantapiṭake”**ti. **Tena**ti tathāvuttattā, iminā yathāvuttapaṭhamamahāsaṅgītiyaṃ tathāvacanameva sandhāya mayā heṭṭhā evaṃ vuttanti pubbāparasambandham, yathāvuttavittāravacanassa vā guṇam dassetīti.

Iti sumaṅgalavilāsiniyā Dīghanikāyaṭṭhakathāya
paramasukhumagambhīraduranubodhatthaparidīpanāya
suvimalavipulapaññāveyyattiyajananāya ajjavamaddava soracca saddhā sati
dhiti buddhi khanti vīriyādidhammasamaṅginā sāṭṭhakathe piṭakattaye
asaṅgāsaṃhīravisāradaññacārinā
anekappabhedasakasamayasaṃsāraṃ antaragahanajjhogāhinā mahāgaṇinā
mahāveyyākaraṇena Ñāṇābhivaṃsadhammasenāpatināmatherena
Mahādhammarājādhirājagaruṇā katāya Sādhuvilāsiniyā nāma
Līnatthapakāsaniyā bāhiraṇidānavañṇanāya līnatthapakāsanā.

Nidānakathāvāṇṇanā niṭṭhitā.

1. Brahmajālasutta

Paribbājakakathāvaṇṇanā

1. Ettāvatā ca

paramasaṇhasukhumagambhīraduddasānekavidhanayasamalaṅkatam
Brahmajālassa sādharmaṇato bāhiraṇidānam dassetvā idāni
abbhantaraṇidānam saṁvaṇṇento atthādhigamassa
sunikkhittapadamūlakattā, sunikkhittapadabhāvassa ca “idamevan”ti
sabhāvavibhāvanena padavibhāgena sādhetabbattā paṭhamam tāva
padavibhāgam dassetuṁ “**tattha evan**”ti-ādimāha. Padavibhāgena hi “idaṁ
nāma etaṁ padan”ti vijānanena taṁtaṁpadānurūpaṁ
liṅgavibhattivacanakālapayogādikaṁ sammāpatiṭṭhāpanato
yathāvuttassapadassa sunikkhittatā hoti, tāya ca atthassa samadhigamiyatā.
Yathāha “sunikkhittassa bhikkhave padabyañjanassa atthopi sunayo hoti”ti-
ādi¹. Apica sambandhato, padato, padavibhāgato, padatthato anuyogato,
parihārato cāti chahākārehi atthavaṇṇanā kātabbā. Tattha **sambandho** nāma
desanāsambandho, yaṁ lokiyā “ummugghāto”tipi vadanti, so pana Pāliya
nidānapāliyasena, nidānapāliya ca saṅgītivasena veditabbo.
Paṭhamamahāsaṅgītiṁ dassentena hi nidānapāliya sambandho dassito, tasmā
padādivaseneva saṁvaṇṇanam karonto “**evan**”ti-ādimāha. Ettha ca “**evanti
nipātapadan**”ti-ādinā padato, padavibhāgato ca saṁvaṇṇanam karoti
padānam tabbisesānaṁ dassitattā. **Padavibhāgoti** hi padānam visesoyeva
adhippeto, na padaviggaho. Padāni ca padavibhāgo ca **padavibhāgo**. Atha vā
padavibhāgo ca padaviggaho ca **padavibhāgoti** ekasesavasena
padapadaviggahāpi padavibhāgasaddena vuttāti datṭhabbam. Padaviggahato
pana “bhikkhūnaṁ saṅgho”ti-ādinā upari saṁvaṇṇanam karissati, tathā
padatthānuyogaparihārehipi. **Evanti** ettha luttaniddiṭṭha-iti-saddo ādi-attho
antarāsadda ca saddādīnampi saṅgahitattā, nayaggahaṇena vā te gahitā.
Tenāha “**meti-ādīni nāmapadāni**”ti. Itarathā hi antarā-sadda ca-
saddādīnampi nipātabhāvo vattabbo siyā. **Meti-ādīni**ti ettha pana **ādisaddena**

1. Am 1. 60 piṭṭhe.

yāva paṭisaddo, tāva tadavasiṭṭhāyeva saddā saṅgahitā. **Paṭi**
upasaggapadam patisaddassa kāriyabhāvato.

Idāni atthuddhārakkamena padatthato saṁvaṇṇanam karonto “**atthato**
panā”ti-ādimāha. Imasmiṁ pana ṭhāne sotūnam
saṁvaṇṇanāyako sallattham saṁvaṇṇanāppakārā vattabbā. Katham?

Ekanālikā kathā ca, caturassā kathāpi ca.

Nisinnavattikā ceva, tidhā saṁvaṇṇanam vade.

Tattha Pāḷim vatvā ekekapadassa atthakathanam ekāya nāḷiyā
minitasadisattā, ekekaṁ vā padam nāḷam mūlam, ekamekaṁ padam vā
nāḷikā atthaniggamanamaggo etissāti katvā **ekanālikā**nāma. Paṭipakkham
dassetvā, paṭipakkhassa ca upamaṁ dassetvā, sapakkham dassetvā,
sapakkhassa ca upamaṁ dassetvā, kathanam catūhi bhāgehi vuttattā, cattāro
vā rassā sallakkhaṇūpāyā etissāti katvā **caturassā** nāma,
visabhāgadhammavaseneva pariyoṣānam gantvā puna
sabhāgadhammavaseneva pariyoṣānagamanam nisīdāpetvā paṭiṭṭhāpetvā
āvattanayuttattā, niyamato vā nisinnassa āraddhassa vatto saṁvatto etissāti
katvā **nisinnavattikā** nāma, yathāraddhassa atthassa visum visum
pariyoṣānāpi niyuttāti vuttam hoti, sodāharaṇā pana kathā
Aṅguttaraṭṭhakathāya taṭṭikāyam ekādasanipāte Gopālakasuttavaṇṇanāto
gahetabbā.

Bhedakathā tatvakathā, pariyaṇakathāpi ca.

Iti atthakkame vidvā, tidhā saṁvaṇṇanam vade.

Tattha pakati-ādivicāraṇā **bhedakathā** yathā “bujjhatīti Buddho”ti-ādi.
Sarūpavicāraṇā **tatvakathā** yathā “Buddhoti yo so Bhagavā Sayambhū
anācariyako”ti-ādi¹. Vevacanavīcāraṇā **pariyaṇakathā** yathā “Buddho
Bhagavā sabbaññū Lokanāyako”ti-ādi².

Payojanañca piṇḍattho, anusandhi ca codanā.

Parihāro ca sabbattha, pañcadhā vaṇṇanam vade.

1. Khu 7. 363; Khu 8. 197; Khu 9. 172 piṭṭhesu.

2. Khu 10. 46 piṭṭhe, vevacanāhāravibhaṅganissitā Pāḷi.

Tattha **payojanam** nāma desanāphalam, tam pana sutamayaññādi.
Piṇḍattho nāma vippakiṇṇassa atthassa suvijānanattham sampiṇḍetvā
 kathanam. **Anusandhi** nāma pucchānusandhādi. **Codanā** nāma yathāvuttassa
 vacanassa virodhikathanam. **Parihāro** nāma tassa avirodhikathanam.

Ummugghāto padañceva, padattho padaviggaho.

Cālanā paccupaṭṭhānam, chadhā samvaṇṇanam vade¹.

Tattha ajjhattikādinidānam **ummugghāto**. “Evamidan”ti nānāvidhena
 padavisesatākathanam **padam**, saddatthādhippāyatthādi **padattho**. Anekadhā
 nibbacanam **padaviggaho**. **Cālanā** nāma codanā. **Paccupaṭṭhānam** parihāro.

Samuṭṭhānam padattho ca, bhāvānuvāda vidhayo.

Virodho parihāro ca, nigamananti aṭṭhadhā.

Tattha **samuṭṭhānanti** ajjhattikādinidānam. **Padatthoti**
 adhippetānadhīpetādivasena anekadhā padassa attho. **Bhāvoti** adhippāyo.
Anuvāda vidhayoti paṭhamavacanam **vidhi**, tadāvikaraṇavasena pacchā
 vacanam **anuvādo**, visesanavisesyānam vā **vidhānuvādasamaññā**. **Virodhoti**
 atthanicchayanattham codanā. **Parihāroti** tassā sodhanā. **Nigamananti**
 anusandhiyā anurūpam appanā.

Ādito tassa nidānam, vattabbaram tappayojanam.

Piṇḍattho ceva padattho, sambandho adhippāyako.

Codanā sodhanā ceti, aṭṭhadhā vaṇṇanam vade.

Tattha **sambandhonāma** pubbāparasambandho, yo “anusandhi”ti
 vuccati. Sesā vuttatthāva, evamādinā tattha tatthāgate samvaṇṇanāppakāre
 ñatvā sabbattha yathāraham vicetabbāti.

Evamanekatthappabhedaṭṭā payogatova ñātabbāti tabbasena tam
 samatthetum “**tathā hesā**”ti-ādi vuttam. Atha vā ayaṃ saddo imassatthassa
 vācakoti saṅketavavatthitāyeva saddā tamtadatthassa vācakā, saṅketo ca
 nāma payogavasena siddhoti dassetumpi idam vuttanti daṭṭhabbam.
 Evamīdisesu. Na nu ca—

1. Vajira-Ṭī 14 piṭṭhe. (Thokam visadisam.)

“Yathāpi puppharāsimhā, kayirā mālāguṇe bahū.

Evam jātena maccena, kattabban kusalam bahun”ti¹—

ettha evaṃ-saddena upamākārasseva vuttattā ākāratt hoyeva evaṃ-saddo siyāti? Na, visesasabbhāvato. “Evaṃ byā kho”ti-ādīsu² hi ākāramattavācakoyeva ākāratt hoti adhippeto, na pana ākāravisesavācako. Ettha hi kiñcāpi puppharāsisadisato manussūpapatti sappurisūpanissaya saddhammasavana yonisomanasikāra bhogasampatti-
ādidānādipuññakiriyāhetusamudāyato sobhāsugandhatādiguṇayogena mālāguṇasadi siyo bahukā³ puññakiriyā maritabbasabhāvatāya maccena sattena kattabbāti atthassa jotitattā puppharāsimālāguṇāva upamā nāma upamīyati etāyāti katvā, tesam upamākāro ca yathāsaddena aniyamato jotito, tasmā “evaṃ-saddo niyamato upamākāranigamanattho”ti vuttam yuttam, tathāpi so upamākāro niyamiyamāno atthato upamāva hoti nissayabhūtam tamantarena nissitabhūtassa upamākārassa alabbhamānattāti adhippāyenāha **“upamāyaṃ āgato”**ti. Atha vā upamīyanam sadisīkaraṇanti katvā puppharāsimālāguṇehi sadisabhāvasaṅkhāto upamākāro yeva upamā nāma. “Saddhammatam siyopamā”ti⁴ hi vuttam, tasmā ākāramattavācako vā ākāratt hoyeva evaṃ-saddo. Upamāsaṅkhāta-ākāravisesavācako pana upamātt hoyevāti vuttam **“upamāyaṃ āgato”**ti.

Tathā “evaṃ iminā ākārena abhikkamitabban”ti-ādinā upadisiyamānāya samaṇasārūppāya ākappasampattiya upadisaṇākāropi atthato upadesoyevāti āha **“evaṃ -pa- upadese”**ti. **Evametanti** ettha pana Bhagavatā yathāvuttamattham aviparītato jānantehi katam tattha samvijjamānaguṇānam pakārehi haṃsanam udaggatākaraṇam **sampahaṃsanam**. Tattha sampahaṃsaṇākāropi atthato sampahaṃsanevāti vuttam **“sampahaṃsane”**ti. **Evameva panāyanti** ettha ca dosavibhāvanena gārayhavacanam **garahaṇam**, tadākāropi atthato garahaṇam nāma, tasmā

1. Khu 1. 21 piṭṭhe Dhammapade.

2. Ma 1. 182, 323 piṭṭhesu.

3. Pahūtā (Ka)

4. Subodhālaṅkāre catutthaparicchede 76 gāthā.

“**garahaṇe**”ti vuttaṃ. So cettha garahaṇākāro “vasalī”ti ādikhuṃsanasaddasannidhānato evaṃ-saddena pakāsitoti viññāyati, yathā cettha evaṃ upamākārādayopi upamādivasena vuttānaṃ puppharāsi-ādisaddānaṃ sannidhānatoti daṭṭhabbaṃ. Jotakamattā hi nipātāti. **Evamevā**ti ca adhunā bhāsītākāreneva. Ayaṃ vasalaguṇayogato Vasalī Kāḷakaṇṇī yasmim vā tasmim vā ṭhāne bhāsātīti sambandho. **Evaṃ bhanteti** sādhu bhante, suṭṭhu bhanteti vuttaṃ hoti. Ettha pana dhammassa sādhukaṃ savanamanasikāre sanniyojitehi bhikkhūhi tattha attano ṭhitabhāvassa paṭijānanaṃeva **vacanasampañiggaho**, tadākāropi atthato vacanasampañiggahoyeva nāma, tenāha “**vacanasampañiggahe**”ti.

Evaṃ byā khoti evaṃ viya kho. Evaṃ khoti hi imesaṃ padānamantare viya-saddassa byāpadesoti neruttikā¹. “**Va**-kāraṣṣa, ba-kāraṃ, ya-kāraṣṣam yogaṇca katvā dīghavasena padasiddhī”tipi vadanti. **Ākāreti** ākāramatte. **Appābādanti** visabhāgavedanābhāvaṃ. **Appātāṅkanti** kicchajīvitakararogābhāvaṃ. **Lahuṭṭhānanti** niggelaññātāya lahutāyuttam uṭṭhānaṃ. **Balanti** kāyabalaṃ. **Phāsuviḥāranti** catūsu iriyāpathesu sukhaviḥāraṃ. Vitthāro dasamasubhasuttaṭṭhakathāya² āvi bhavissati. **Evaṇca vadehī**ti yathāhaṃ vadāmi, evampi samaṇaṃ Ānandaṃ vadehi. “**Sādhu kira bhavan**”ti-ādikaṃ idāni vattabbavacanaṃ, so ca vadanākāro idha evaṃ-saddena nidassīyatīti vuttaṃ “**nidassane**”ti. **Kālāmāti** Kālāmagottasambandhe jane ālapati. “**Ime -pa- vā**”ti yaṃ mayā vuttaṃ, taṃ kiṃ maññāthāti attho. **Samattāti** paripūrītā. **Samādinna**ti samādiyitā. Samvattanti vā no vā samvattanti ettha vacanadvaye kathaṃ vo tumhākaṃ matī hotīti yojetabbaṃ. **Evaṃ noti** evameva amhākaṃ matī ettha hoti, amhākamettha matī hotiyevātipi attho. Ettha ca tesam yathāvuttadhammānaṃ ahitadukkhāvahabhāve sanniṭṭhānajananaṃ anumatiggahaṇavasena “samvattanti no vā, kathaṃ vo ettha hoti”ti pucchāya katāya “evaṃ no ettha hoti”ti vuttattā tadākārasanniṭṭhānaṃ evaṃ-saddena vibhāvitam, so ca tesam dhammānaṃ ahitāya dukkhāya samvattanākāro niyamiyamāno

1. Saddanāṭisuttamālāyaṃ byañjanasandhivadhāne 171 suttaṃ passitabbaṃ.

2. Dī-Ṭṭha 1. 318 piṭṭhe.

atthato avadhāraṇamevāti vuttaṃ **“avadhāraṇe”**ti. Ākāratthamaññaṭṭra sabbattha vuttanayena codanā, sodhanā ca veditabbā.

Ādisaddena cettha idamatthapucchāparimāṇādi-atthānaṃ saṅgaho daṭṭhabbo. Tathā hi “evaṃgatāni, evaṃvidho, evamākāro”ti ca ādisu **idamatthe**, gatavidhākārasaddā pana pakārapariyāyā.

Gatavidhayuttākārasadde hi lokiyā pakāratthe vadanti. “Evaṃ su te sunhātā suvilittā kappitakesamassū āmuttamaṇikuṇḍalābharaṇā odātavattavasanaṃ pañcahi kāmagaṇehi samappitā samaṅgībhūtā paricārenti, seyyathāpi tvaṃ etarahi sācariyakoti? No hidaṃ bho Gotamā”ti-ādīsu¹ **pucchāyaṃ**. “Evaṃ lahuparivattaṃ², evamāyupariyanto”ti³ ca ādisu **parimāṇe**. Etthāpi “sunhātā suvilittā”ti-ādivacanaṃ pucchā, lahuparivattaṃ, āyūnaṃ pamāṇaṇca parimāṇaṃ, tadākāropi atthato pucchā ca parimāṇaṇca nāma, tasmā etesu pucchattho, parimāṇattho ca **evaṃ**-saddo veditabboti. Idha pana so katamesu bhavati, sabbattha vā, aniyamato padese vāti codanāya **“svāyamidhā”**ti-ādi vuttaṃ.

Nanu ekasmiṃ yeva atthe siyā, kasmā tīsupīti ca, hotu tibbidhesu atthesu, kena kimatthaṃ dīpetīti ca anuyogaṃ pariharanto **“tatthā”**ti-ādimāha. **Tatthāti** tesu tīsu atthesu. Ekatta nānatta abyāpāra evaṃdhammatāsāṅkhātā, nandiyāvatta tipukkhala sīhavikkīlita añkusa disālocanasāṅkhātā vā ādhārādibhedavasena nānāvidhā nayā **nānānayā**, Pāḷigatiyo vānayā, tā ca paññatti-anupaññatti-ādivasena, saṅkhepavittārādivasena, saṅkilesabhāgiyādīlokiyādītadubhayavomissakādivasena, kusalādivasena, khandhādivasena, saṅgahādivasena, samayavimuttādivasena, ṭhapanādivasena, kusalamūlādivasena, tikapaṭṭhānādivasena ca piṭakattayānurūpaṃ nānāppakārāti **nānānayā**. Tehi **nipuṇaṃ** saṅhaṃ sukhumaṃ tathā. Āsayova **ajjhāsayo**, te ca sassatādibhedena, tattha ca apparajakkhatādivasena anekā, attajjhāsayaḍayo eva vā samuṭṭhānamuppattitetu etassāti tathā, upanetabbābhāvato

1. Dī 1. 98 piṭṭhe.

2. Am 1. 9 piṭṭhe.

3. Vi 1. 5 piṭṭhe.

atthabyañjanehi sampannam paripuṇṇam tathā. Apica saṅkāsanapakāsanavivaraṇavibhajana-uttānīkaraṇapaññattivasena chahi atthapadehi, akkharapadabyañjana-ākāraniruttiniddesavasena chahi byañjanapadehi ca sampannam samannāgataṃ tathā. Atha vā viññūnam hadayaṅgamato, savane atittijananato, byañjanarasavasena paramagambhīrabhāvato, vicāraṇe atittijananato, attharasavasena ca sampannam sādurasam tathā.

Pāṭihāriyapadassa vacanattham “paṭipakkhaharaṇato rāgādikilesāpanayanato **pāṭihāriyam**”ti vadanti. Bhagavato pana paṭipakkhā rāgādayo na santi, ye haritabbā bodhimūleyeva savāsanasakalasamkilesānam pahīnattā. Puthujjanānampi ca vigatūpakklese atthaguṇasamannāgate citte hatapaṭipakkhe satieva iddhividham pavattati, tasmā puthujjanesu pavattavohārenapi na sakkā idha “pāṭihāriyam”ti vattum, sace pana mahākāruṇikassa Bhagavato veneyyagatāva kilesā paṭipakkhā saṃsārapaṅkanimuggassa sattanikāyassa samuddharitukāmato, tasmā tesam veneyyagatakilesasaṅkhātānam paṭipakkhānam haraṇato pāṭihāriyanti vuttam assa, evam sati yuttametam.

Atha vā Bhagavato sāsanaṃ paṭipakkhā titthiyā, tesam titthiyabhūtānam paṭipakkhānam haraṇato pāṭihāriyantipi yujjati. Kāmañcetta titthiyā haritabbā nāssu, tesam pana santānagatadiṭṭhiharaṇavasena diṭṭhippakāsane asamatthataṅkāreṇa ca iddhi-ādesanānusāsanaṃsaṅkhātehi tīhipi pāṭihāriyehi te haritā apanītā nāma honti. **Paṭīti** vā ayaṃ saddo “pacchā”ti etassa attham bodheti “tasmim paṭipaviṭṭhamhi, añño āgañchi brāhmaṇo”ti-ādīsu¹ viya, tasmā samāhite citte vigatūpakklese katakiccena pacchā haritabbam pavattetabbanti pāṭihāriyam, tadeva dīghavasena, sakatthavuttipaccayavasena vā **pāṭihāriyam**, attano vā upaklesesu catutthajjhānamaggehi haritesu pacchā tadanñesaṃ haraṇam **pāṭihāriyam**vuttanayena. Iddhi-ādesanānusāsaniyo hi vigatūpaklesena, katakiccena ca sattahitattam puna pavattetabbā, hatesu ca attano upaklesesu parasattānam upaklesaharaṇāni ca hontīti tadubhayampi nibbacanam yujjati.

1. Khu 1. 429; Khu 8. 1 piṭṭhesu.

Apica yathāvuttehi nibbacanehi iddhi-ādesanānusāsanaṁsaṅkhāto samudāyo pāṭihāriyaṁ nāma. Ekekaṁ pana tasmim bhavaṁ **“pāṭihāriyaṁ”**ti vuccati visesatthajotakapaccayantarena saddaracanāvisesasambhavato, paṭihāriyaṁ vā catutthajjhānaṁ, maggo ca paṭipakkhaharaṇato, tattha jātaṁ, tasmim vā nimittabhūte, tato vā āgataṁti **pāṭihāriyaṁ**. Vicitrā hi taddhitavutti. Tassa pana iddhi-ādesanānusāsanaṁbhedenā, visayabhedenā ca bahuviddhassa Bhagavato desanāya labbhamānattā **“vividhapāṭihāriyaṁ”**ti vuttaṁ. Bhagavā hi kadāci iddhivasenāpi desanaṁ karoti nimmitabuddhena saha pucchāvissajjanādīsu, kadāci ādesanāvasenāpi āmagandhabrahmaṇassa dhammadeśanādīsu¹, yebhuyyena pana anusāsaniyā. Anusāsanaṁpāṭihāriyaṁhi Buddhānaṁ satataṁ dhammadeśanā. Iti taṁtaṁdesanākārena anekavidhapāṭihāriyatā desanāya labbhati. Ayamatto upari ekādasamassa Kevaṭṭasuttassa vaṇṇanāya² āvi bhavissati. Atha vā tassa vividhassāpi pāṭihāriyassa Bhagavato desanāya saṁsūcanato **“vividhapāṭihāriyaṁ”**ti vuttaṁ, anekavidhapāṭihāriyadassananti attho.

Dhammaniruttiyāva Bhagavati dhammaṁ desente sabbesaṁ suṇantānaṁ nānābhāsitaṁtaṁtaṁbhāsānurūpato desanā sotapathamāgacchatīti āha **“sabba -pa- mā gacchantan”**ti. Sotameva **sotapatho**, savanaṁ vā **sotaṁ**, tassa patho tathā, sotadvāranti attho. **Sabbākārenāti** yathādesitākārena. **Ko samatto viññātuṁ**, asamattahoyeva, tasmāti pāṭhaseso. **Panāti** ekaṁsatthe, tena saddhāsati dhitivīriyādibalaśaṅkhātena **sabbathāmena** ekaṁseneva sotukāmatāśaṅkhātakusalacchandassa jananaṁ dasseti. **Janetvāpi**ti ettha **pi-**saddo, **api-**saddo vā sambhāvanattho “Buddhopi Buddhabhāvaṁ bhāvetvā”ti-ādīsu³ viya, tena “sabbathāmena ekaṁseneva sotukāmatā janetvāpi nāma ekaṁkārena sutāṁ, kimaṅgaṁ pana aññathā”ti tathāsute dhamme sambhāvanaṁ karoti. Keci pana “edisasu garahattho”ti vadanti, tadayuttamevaṁ garahatthassa avijjamānattā, vijjamānatthasseva ca upasagganipātānaṁ jotakattā.

1. Suttanipāta-Ṭṭha 1. 297 piṭṭhe vitthāro.

2. Dī-Ṭṭha 1. 321 piṭṭhe.

3. Dī-Ṭṭha 1. 1; Ma-Ṭṭha 1. 1; Saṁ-Ṭṭha 1. 1; Am-Ṭṭha 1. 1 piṭṭhesu.

“Nānāyananipunaṇ”ti-ādinā hi sabbappakārena sotumasakkuṇeyyabhāvena dhammassa idha sambhāvanameva karoti, tasmā “api dibbesu kāmesu, ratim so nādhigacchatī”ti-ādisuyeva¹ garahatthasambhavesu garahattho veditabboti. **Api**-saddo ca īdisesu ṭhānesu nipātoyeva, na upasaggo. Tathā hi “api-saddo ca nipātapakkhiko kātabbo, yattha kiriyāvācakato pubbo na hotī”ti akkharacintakā vadanti. **Mayāpī**ti ettha pana na kevalaṃ mayāva, atha kho aññehipi tathārūpehīti sampiṇḍanattho gahetabbo.

Sāmaṃ bhavatīti **Sayambhū**, anācariyako. **Na mayaṃ idaṃ sacchikatanti** ettha pana “na attano ñāṇeneva attanā sacchikatan”ti pakaraṇato attho viññāyati. Sāmaññavacanassāpi hi sampayogavippayogasahacaraṇavirodha saddantarasannidhāna līṅga ocityakāladesapakaraṇādivasena visesatthaggaṇaṃ sambhavati. Evaṃ sabbattha. **Parimocentoti** “puna caparaṃ bhikkhave idhekacco pāpabhikkhu Tathāgatappaveditaṃ dhammavinayaṃ pariyāpuṇitvā attano dahatī”ti² vuttadosato parimocāpanahetu. Hetvatthe hi antasaddo “asambudhaṃ Buddhanisevitan”ti-ādisu³ viya. Imassa suttassa saṃvaṇṇanāppakāravicaṇaṇena attano ñāṇassa paccakkhataṃ sandhāya “**idāni vattabban**”ti vuttaṃ. Esā hi saṃvaṇṇanākārānaṃ pakati, yadidaṃ saṃvaṇṇetabbadhamme sabbattha “ayamimassa attho, evamidha saṃvaṇṇayissāmī”ti puretameva saṃvaṇṇanāppakāravicaṇaṇa.

Etadaggaṇapadassattho vuttova. “**Bahussutānaṃ**”ti-ādisu pana aññepi therā bahussutā, satimanto, gatimanto, dhitimanto, upaṭṭhākā ca atthi, ayaṃ panāyasmā Buddhavacanāṃ gaṇhanto Dasabalassa sāsane bhaṇḍāgārikapariyattiyaṃ ṭhatvā gaṇhi, tasmā bahussutānaṃ aggo nāma jāto. Imassa ca therassa Buddhavacanāṃ uggahetvā dhāraṇasati aññehi therehi balavatarā ahosi, tasmā satimantānaṃ aggo nāma jāto. Ayamevāyasmā ekapade ṭhatvā saṭṭhipadasahassāni gaṇhanto Satthārā kathitaniyāmena sabbapadāni jānāti, tasmā gatimantānaṃ aggo nāma

1. Khu 1. 41 piṭṭhe Dhammapade.

2. Vi 1. 115 piṭṭhe.

3. Vi-Ṭṭha 1. 1 piṭṭhe.

jāto. Tasseva cāyasmato Buddhavacanaṃ uggaṇṇhanavīriyaṃ, sajjhāyanavīriyañca aññehi asadisam ahosi, tasmā dhitimantānaṃ aggo nāma jāto. Tathāgataṃ upaṭṭhahanto cesa na aññesaṃ upaṭṭhākabhikkhūnaṃ upaṭṭhahanākārena upaṭṭhahati. Aññepi hi Tathāgataṃ upaṭṭhahimsu, na ca pana Buddhānaṃ manam gahetvā upaṭṭhahitum sakkonti, ayaṃ pana thero upaṭṭhākapaṭṭhānaṃ laddhadivasato paṭṭhāya āraddhavīriyo hutvā Tathāgatassa manam gahetvā upaṭṭhahi, tasmā upaṭṭhākānaṃ aggo nāma jāto.

Atthakusaloti bhāsitatthe, payojanatthe ca cheko. **Dhammoti** Pāḷidhammo, nānāvidho vā hetu. **Byañjananti** akkharaṃ atthassa byañjanato. Padena hi byañjitopi attho akkharamūlakattā padassa “akkharena byañjito”ti vuccati. Atthassa viyañjanato vā vākyampi idha **byañjanaṃ** nāma. Vākyena hi attho paripuṇṇam byañjīyati, yato “byañjanehi vivarati”ti āyasmatā Mahākaccāyanattherena vuttaṃ. **Niruttīti** nibbacanaṃ, pañcavidhā vā niruttinayā. Tesampi hi saddaracanāvisesena atthādhigamahetuto idha gahaṇam yujjati. **Pubbāparaṃ** nāma pubbāparānusandhi, suttassa vā pubbabhāgena aparabhāgassa saṃsandanaṃ. Bhagavatā ca pañcavidha-etadaggaṭṭhānena Dhammasenāpatinā ca pañcavidhakosallena pasatṭhabhāvānurūpanti sambandho. **Dhāraṇabalanti** dhāraṇasaṅkhātāṃ balaṃ, dhāraṇe vā balaṃ, ubhayatthāpi dhāretum sāmattihiyanti vuttaṃ hoti. **Dassento** hutvā, dassanahetūtipi attho. **Taṅca kho atthato vā byañjanato vā anūnamanadhikanti** avadhāraṇaphalamāha. **Na aññathā daṭṭhabbanti** pana nivattetabbattham. **Na aññathāti** ca Bhagavato sammukhā sutākārato na aññathā, na pana Bhagavatā desitākārato. Acinteyyānubhāvā hi Bhagavato desanā, evañca katvā “sabbappakārena ko samattho viññātun”ti heṭṭhā vuttavacanaṃ samatthitaṃ hoti, itarathā Bhagavatā desitākāreneva sotum samatthattā tadetaṃ navattabbaṃ siyā. Yathāvuttena pana atthena dhāraṇabaladassanañca na virujjhati sutākārāvirujjhanavasena dhāraṇassa adhippetattā, aññathā Bhagavatā desitākāreneva dhāritum samatthanato heṭṭhā vuttavacanaṃ virujjheyya. Na hettha dvinnam atthānaṃ atthantaratāparihāro yutto tesam dvinnampi atthānaṃ sutabhāvadīpanena ekavisayattā, itarathā thero Bhagavato desanāya sabbathā paṭiggahaṇe pacchimatthavasena samattho, purimatthavasena ca asamatthoti āpajjeyyāti.

“Yo paro na hoti, so attā”ti vuttāya niyakajjhattasaṅkhātāya santatiyā pavattanako tividhopi me-saddo, tasmā kiñcāpi niyakajjhattasantativasena ekasmiṃ yevatthe me-saddo dissati, tathāpi karaṇasampadānasāminiddesavasena vijjamānavibhattibhedam sandhāya vuttam **“tīsu atthesu dissatī”**ti, tīsu vibhattiyatthesu attanā saññuttavibhattito dissatīti attho. **Gāthābhigītanti** gāthāya abhigītam abhimukham gāyitam. **Abhojaneyyanti** bhojanam kātumanaraharūpaṃ. Abhigītapadassa kattupekkhattā mayāti attho. Evaṃ sesesupi yathāraham. Sutasaddassa kammabhāvasāadhanavasena dvādhīppāyikapadattā yathāyogaṃ “mayā sutan”ti ca “mama sutan”ti ca atthadvaye yujjati.

Kiñcāpi upasaggo kiriyaṃ viseseti, jotakamattabhāvato pana satipi tasmīṃ suta-saddoyeva taṃ taṃ attham vadatīti anupasaggassa suta-saddassa atthuddhāre sa-upasaggassa gahaṇam na virujjhatīti āha **“sa-upasaggo ca anupasaggo cā”**ti. **Assāti** suta-saddassa. Upasaggavasenapi dhātusaddo visesatthavācako yathā “anubhavati parābhavati”ti vuttam **“gacchantoti attho”**ti. Tathā anupasaggopi dhātusaddo sa-upasaggo viya visesatthavācakoti āha **“vissutadhammassāti attho”**ti. Evamīdisesu.

Sotaviññeyyanti sotadvāranissitena viññāṇena viññātabbam, sasambhārakathā vā eṣā, sotadvārena viññātabbanti attho.

Sotadvārānusāraviññātadharoti sotadvārānusārena manoviññāṇena viññātadhammadharo. Na hi sotadvāranissitaviññāṇamattena dhammo viññāyati, atha kho tadanusāramanoviññāṇeneva, **sutadharoti** ca tathāviññātadhammadharo vutto, tasmā tadatthoyeva sambhavatīti evaṃ vuttam. Kammabhāvasāadhanāni sutasadde sambhavantīti dassetum **“idha panā”**ti-ādimāha. Pubbāparapadasambandhavasena atthassa upapannatā, anupapannatā ca viññāyati, tasmā sutasaddasseva vasena ayamattho “upapanno, anupapanno”ti vāna viññātabboti codanāya pubbāparapadasambandhavasena etadatthassa upapannatam dassetum **“me-saddassa hī”**ti-ādi vuttam. **Mayāti atthe satīti** kattutthe karaṇaniddesavasena mayāti atthe vattabbe satī, yadā me-saddassa kattivasena karaṇaniddeso, tadāti vuttam hoti. **Mamāti atthe satīti** sambandhīyatthe

sāminiddesavasena mamāti atthe vattabbe sati, yadā sambandhavasena sāmi niddeso, tadāti vuttam hoti.

Evam saddato nātābbamattham viññāpetvā idāni tehi dassetābbamattham nidassento **“evametesū”**ti-ādimāha.
 Sutasaddasannidhāne payuttena **evam**-saddena savanakiriyājotakeneva bhavitabbari vijjamānatthassa jotakamattattā nipātānanti vuttam **“evanti sotaviññānādiviññānakiccanidassanan”**ti. Savanāya eva hi ākāro, nidassanam, avadhāraṇampi, tasmā yathāvutto evam-saddassa tividhopi attho savanakiriyājotakabhāvena idhādhippetoti. **Ādi**-saddena cettha sampañcchanādīnam sotadvārikaviññānānam, tadabhinipātānaṇca manodvārikaviññānānam gahaṇam veditabbari, yato sotadvārānusāraviññātattthe idha sutasaddoti vutto. Avadhāraṇaphalattā saddapayogassa sabbampi vākyam antogadhāvadhāraṇam, tasmā **“sutan”**ti etassa sutamevāti ayamattho labbhatīti āha **“assavanabhāvapaṭikkhepato”**ti. Etena hi vacanena avadhāraṇena nirākataṁ dasseti. Yathā pana yaṁ sutam sutamevāti niyametabbari, tathā ca taṁ sutam sammā sutam hotīti avadhāraṇaphalam dassetum vuttam **“anūnādhikāviparītaggahaṇanidassanan”**ti. Atha vā saddantarattāpohanavasena saddo attham vadati, tasmā **“sutan”**ti etassa asutam na hotīti ayamattho labbhatīti sandhāya **“assavanabhāvapaṭikkhepato”**ti vuttam, iminā diṭṭhādinivattanam karoti diṭṭhādīnam **“asutan”**ti saddantarattābhāvena nivattetabbattā. Idam vuttam hoti—na idam mayā attano nāṇena diṭṭham, na ca sayambhuñṇāṇena sacchikataṁ, atha kho sutam, taṇca kho sutam sammadevāti. Tadeva sammā sutabhāvam sandhāyāha **“anūnā -pa- dassanan”**ti. Hoti cettha—

“Evādisattiyā ceva, aññatthāpohanena ca.

Dvidhā saddo atthantaram, nivatteti yathārahan”ti.

Apica avadhāraṇatthe evam-sadde ayamatthayojanā karīyatīti tadapekkhassa suta-saddassa sāvadhāraṇattho vutto **“assavanabhāvapaṭikkhepato”**ti, tadavadhāraṇaphalam dasseti **“anū -pa- dassanan”**ti iminā. Savana-saddo cettha bhāvasaddena yogato kammasādhano veditabbo **“suyyatī”**ti. Anūnādhikatāya Bhagavato sammukhā sutākārato

aviparītaṃ, aviparitassa vā suttassa gahaṇaṃ, tassa nidassanaṃ tathā, iti savanahetu suṇantaṃ puggalasavanavisesavasena ayaṃ yojanā katā.

Evam padattayassa ekena pakārena atthayojanaṃ dassetvā idāni pakārantarenāpi taṃ dassetuṃ **“tathā”**ti-ādi vuttaṃ. Tattha **tassā**ti yā Bhagavato sammukhā dhammassavanākārena pavattā manodvārikaviññāṇavīthi, tassā. Sā hi nānāpakārena ārammaṇe pavattitum samatthā, na sotadvārikaviññāṇavīthi ekārammaṇe yeva pavattanato. Tathāceva vuttaṃ **“sotadvārānusārenā”**ti. Tena hi sotadvārikaviññāṇavīthi nivattati. **Nānāpakārenā**ti vakkhamānena anekavihitena byañjanatthaggaṇāṇākaṇṇasāṅkhātena nānāvidhena ākārena, etena imissā yojanāya ākārattho evaṃ-saddo gahitoti dasseti. **Pavattibhāvappakāsananti** pavattiyā atthibhāvappakāsaṇaṃ. Yasmiṃ pakāre vuttappakāra viññāṇavīthi nānāpakārena pavattā, tadeva ārammaṇaṃ sandhāya **“dhammappakāsaṇaṃ”**ti vuttaṃ, na pana sutasaddassa dhammatthaṃ, tena vuttaṃ **“ayaṃ dhammo suto”**ti. Tassā hi viññāṇavīthiyā ārammaṇameva **“ayaṃ dhammo suto”**ti vuccati. Tañca niyamiamānaṃ yathāvuttāya viññāṇavīthiyā ārammaṇabhūtaṃ suttameva. **Ayañhetthā**ti-ādi vuttassevatthassa pākaṭikaraṇaṃ. Tappākaṭikaraṇattho hettha **hi**-saddo. **Viññāṇavīthiyā** karaṇabhūtāya **mayā na aññaṃ kataṃ, idaṃ pana** ārammaṇaṃ **kataṃ**. Kim pana tanti ce? **Ayaṃ dhammo sutoti**. Ayaṃ panetthādhippāyo—ākāratthe evaṃ-sadde **“ekenākārenā”**ti yo ākāro vutto, so atthato sotadvārānusāravīññāṇavīthiyā nānāpakārena ārammaṇe pavattibhāvoyeva, tena ca tadārammaṇabhūtassa dhammasseva savanaṃ kataṃ, na aññanti. Evam savanakiriyāya karaṇakattukammaviseso imissā yojanāya dassito.

Aññaṃpi yojanamāha **“tathā”**ti-ādinā. Nidassanatthaṃ evaṃ-saddaṃ gahetvā nidassanena ca nidassitabbassāvinābhāvato **“evanti nidassitabbappakāsaṇaṃ”**ti vuttaṃ. Iminā hi tadavinābhāvato evaṃ-saddena sakalampi suttaṃ paccāmaṭṭhanti dasseti, suta-saddassa kiriyāparattā, savanakiriyāya ca sādharmaṇaviññāṇappabandhapāṭibaddhattā tasmiṃca

viññāṇappabandhe puggalavohāroti vuttaṃ **“puggalakiccappakāsanā”**ti. Sādhāraṇaviññāṇappabandho hi paṇṇattiyā idha **puggalo** nāma, savanakiriyā pana tassa **kiccaṃ** nāma. Na hi puggalavohārahite dhammappabandhe savanakiriyā labbhati vohāravisaṃyattā tassā kiriyāyāti daṭṭhabbāṃ. **“Idaṃ”**ti-ādi piṇḍatthadanāṃ. **Mayāti**

yathāvuttaviññāṇappabandhasaṅkhātapuggalabhūtena mayā. **Sutanti** savanakiriyāsaṅkhātena puggalakiccena yojitaṃ, imissā pana yojanāya puggalabyāpāraṇisaṃyassa puggalassa, puggalabyāpāraṇassa ca nidassanāṃ katanti daṭṭhabbāṃ.

Ākāratthameva evaṃ-saddaṃ gahetvā purimayojanāya aññathāpi atthayojanaṃ dassetuṃ **“tathā”**ti-ādi vuttaṃ. **Cittasantānassāti** yathāvuttaviññāṇappabandhassa. **Nānākārappavattiyāti** nānappakārena ārammaṇe pavattiyā. Nānappakāraṃ atthabyañjanaṃ gahaṇaṃ, nānappakāraṇaṃ vā atthabyañjanaṃ gahaṇaṃ tathā, tato yeva sā **“ākārapaññatti”**ti vuttāti tadevattham samattheti **“evanti hi”**ti-ādinā. **Ākārapaññatti**ti ca upādāpaññattiyeva, dhammānaṃ pana pavatti-ākāramupādāya paññattattā tadanāyā upādāpaññattiyā visesanattham **“ākārapaññatti”**ti vuttā. **Visayaniddeso**ti uppattiṭṭhānaniddeso. Sotabbabhūto hi dhammo savanakiriyākattubhūtaṃ puggalassa savanakiriyāvasena pavattiṭṭhānaṃ kiriyāya kattukammaṭṭhattā, tabbasena ca tadādhāraṇassāpi dabbassa ādhārabhāvassa icchitattā, idha pana kiriyāya kattupavattiṭṭhānabhāvo icchikoti kammameva ādhāraṇasena vuttaṃ, tenāha **“kattu visayaggahaṇasanniṭṭhānaṃ”**ti, ārammaṇameva vā visayo. **Ārammaṇaṃ**hi tadārammaṇikassa pavattiṭṭhānaṃ. Evampi hi attho suviññeyyataro hoti. Yathāvuttavacane piṇḍattham dassetuṃ **“ettāvata”**ti-ādi vuttaṃ. **Ettāvata** ettakena yathāvuttatthena padattayena, kataṃ hotīti sambandho. **Nānākārappavattenāti** nānappakārena ārammaṇe pavattena. **Cittasantānenāti** yathāvuttaviññāṇavīthisaṅkhātena cittappabandhena. Gahaṇasadda cetam kamaṇaṃ. Cittasantānavinimuttassa kassaci kattu paramatthato abhāvepi saddavohārena buddhiparikappitabhedavacanicchāya cittasantānato aññamiva taṃsamaṅgim katvā abhedepi bhedavohārena **“cittasantānena taṃsamaṅgino”**ti vuttaṃ. Vohāraṇisaṃyayo hi saddo

nekantaparamatthikoti¹. Savanakiriyāvisayopi sotabbadhammo savanakiriyāvasena pavattacittasantānassa idha paramatthato kattubhāvato tassa visayoyevāti vuttam **“kattu visayaggahaṇasanniṭṭhānan”**ti.

Apica savanavasena cittappavattiyā eva savanakiriyābhāvato taṃvasena tadaññanāmarūpadhammasamudāyabhūtassa taṃkiriyākattu ca visayo hotīti katvā tathā vuttam. Idam vuttam hoti—purimanaye savanakiriyā, takkattā ca paramatthato tathāpavattacittasantānameva, tasmā kiriyāvisayopi **“kattu visayo”**ti vutto. Pacchimanaye pana tathāpavattacittasantānam kiriyā, tadaññadhammasamudāyo pana kattā, tasmā kāmam ekantato kiriyāvisayoyevesa dhammo, tathāpi kiriyāvasena **“tabbantakattu visayo”**ti vuttoti. **Taṃsamaṅginoti** tena cittasantānena samaṅgino. **Kattūti** kattārassa. **Visayoti** ārammaṇavasena pavattiṭṭhānam, ārammaṇameva vā. Sutākārassa ca therassa sammā nicchitabhāvato **“gahaṇasanniṭṭhānan”**ti vuttam.

Aparo nayo—**yassa -pa- ākārapaññattīti** ākāratthena evam-saddena yojanam katvā tadeva avadhāraṇatthampi gahetvā imasmimyeve naye yojetum **“gahaṇam katam”** icceva avatvā **“gahaṇasanniṭṭhānam katan”**ti vuttanti daṭṭhabbam. Avadhāraṇena hi sanniṭṭhānamidhādhippetam, tasmā **“ettāvata”**ti-ādinā avadhāraṇatthampi evam-saddam gahetvā ayameva yojanā katāti dassetīti veditabbam, imissā pana yojanāya gahaṇākāragāhakatabbisayavisesanidassanam katanti daṭṭhabbam.

Aññampi yojanamāha **“atha vā”**ti-ādinā. Pubbe attanā sutānam nānāvihitānam suttasaṅkhātānam atthabyañjanānam upadhāritarūpassa ākāraṇassa nidassanassa, avadhāraṇassa vā pakāsanasabhāvo **evam-saddoti** tadākārādibhūtassa upadhāraṇassa puggalapaññattiyā upādānabhūtadhammappabandhabyāpāratāya **“puggalakiccaniddeso”**ti vuttam. Attanā sutānañhi atthabyañjanānam puna upadhāraṇam ākāradittayam, taṇca evam-saddassa attho. So pana yam dhammappabandham upādāya puggalapaññatti pavattā, tassa byāpārabhūtam

1. Kāraṇarūpasiddhiyam yo kāreti sa hetu-suttam passitabbam.

kiccameva, tasmā evaṃ-saddena puggalakiccaṃ niddisiyātīti. Kāmaṃ savanakiriyā puggalabyāpāropi avisesena, tathāpi visesato viññāṇabyāpārovāti vuttaṃ **“viññāṇakiccaniddeso”**ti. Tathā hi puggalavādīnampi savanakiriyā viññāṇanirapekkhā natthi savanādīnaṃ visesato viññāṇabyāpārabhāvena icchitattā. **Meti** saddappavattiyā ekanteneva sattavisayattā, viññāṇakiccassa ca sattaviññāṇanamabhedakaraṇavasena tattheva samodahitabbato **“ubhayakiccayuttapuggalaniddeso”**ti vuttaṃ. **“Ayan”**ti-ādi tappākaṭikaraṇaṃ. Ettha hi **savanakiccaviññāṇasamaṅgināti evaṃ-saddena** niddiṭṭhaṃ puggalakiccaṃ sandhāya vuttaṃ, taṃ pana puggalassa savanakiccaviññāṇasamaṅgībhāvena puggalakiccaṃ nāmāti dassetuṃ **“puggalakiccāsamaṅginā”**ti avatvā **“savanakiccaviññāṇasamaṅginā”**ti āha, tasmā **“puggalakiccan”**ti niddiṭṭhasavanakiccavatā viññāṇena samaṅgināti attho. **Viññāṇavasena, laddhasavanakiccavohārenāti** ca sutasaddena niddiṭṭhaṃ viññāṇakiccaṃ sandhāya vuttaṃ. Savanameva kiccaṃ yassāti tathā. Savanakiccanti vohāro **savanakiccavohāro**, laddho so yenāti tathā. **Laddhasavanakiccavohārena** viññāṇasaṅkhātena vasena sāmattihiyenāti attho. Ayaṃ pana sambandho—savanakiccaviññāṇasamaṅginā puggalena mayā laddhasavanakiccavohārena viññāṇavasena karaṇabhūtena sutanti.

Apica **“evan”**ti saddassattho avijjamānapaññatti, **“sutan”**ti saddassattho vijjamānapaññatti, tasmā te tathārūpapaññatti upādānabhūtapuggalabyāpārabhāveneva dassento āha **“evanti puggalakiccaniddeso. Sutanti viññāṇakiccaniddeso”**ti. Na hi paramatthatoyava niyamīyamāne sati puggalakiccaviññāṇakiccavasena ayaṃ vibhāgo labbhatīti. Imissā pana yojanāya kattubyāpāra karaṇabyāpārakattuniddeso katoti veditabbo.

Sabbassāpi saddādhiḡamanīyassa atthassa paññattimukheneva paṭipajjitabbattā, sabbāsaṅca paññattīnaṃ vijjamānādivasena chasu paññattibhedeṣu antogadhattā tāsu **“evan”**ti-ādīnaṃ paññattīnaṃ sarūpaṃ niddhāretvā dassento **“evanti ca”**ti-ādīmāha. Tattha **“evan”**ti ca **“me”**ti ca vuccamānassa atthassa ākāradibhūtassa dhammānaṃ asallakkhaṇabhāvato avijjamānapaññattibhāvoti āha **“saccikaṭṭhaparamatthavasena avijjamānapaññatti”**ti.

Saccikaṭṭhaparamatthavasenāti ca bhūtattha-uttamatthavasenāti attho. Idam vuttam hoti—yo māyāmarīci-ādayo viya abhūtattho, anussavādīhi gahetabbo viya anuttamattho ca na hoti, so rūpasaddādisabhāvo, ruppanānubhavanādisabhāvo vā attho “saccikaṭṭho, paramattho”ti ca vuccati, “evam me”ti padānam pana attho abhūtatthā, anuttamatthā ca na tathā vuccati, tasmā bhūtattha-uttamatthasaṅkhātena saccikaṭṭhaparamatthavasena visesanabhūtena avijjamānapaññattiye vāti. Etena ca visesanena bālajanehi “atthi”ti parikappitam paññattimattam nivatteti. Tadevattham pākāṭam karoti hetunā vā sādheti “**kiñhettha tan**”ti-ādinā. Yam dhammajātam, atthajātam vā “evan”ti vā “me”ti vā niddesaṃ labhetha, **taṃ ettha** rūpaphassādidhammasamudāye, “evam me”ti padānam vā atthe. Paramatthato na atthīti yojanā. Rūpaphassādibhāvena niddiṭṭho paramatthato ettha attheva, “evam me”ti pana niddiṭṭho natthīti adhippāyo. **Sutanti** pana saddāyatanam sandhāyāha “**viijamānapaññatti**”ti. “Saccikaṭṭhaparamatthavasenā”ti cettha adhikāro. “**Yañhi**”ti-ādi tappākāṭikaraṇam, hetudassanam vā. **Yam taṃ** saddāyatanam **sotena** sotadvārena, tannissitaviññāṇena vā **upaladdham** adhigamitabbanti attho. Tena hi saddāyatanamidha gahitam kammāsādhane nāti dasseti.

Evam Atṭhakathānayena paññattisarūpaṃ niddhāretvā idāni Atṭhakathāmuttakenāpi nayena vuttasu chasu paññattibhede su “evan”ti-ādinam paññattīnam sarūpaṃ niddhārento “**tathā**”ti-ādimāha. Upādāpaññatti-ādayo hi Porāṇatṭhakathāto muttā saṅgahakāreneva ācariyena vuttā. Vitthāro Abhidhammatṭhakathāya gahetabbo. **Taṃ tanti** taṃ taṃ dhammajātam, sotapathamāgate dhamme upādāya tesam upadhāritākāranidassanāvadhāraṇassa paccāmasanavasena **evanti ca** sasantatipariyāpanne khandhe upādāya **meti ca** vattabbattāti attho. Rūpavedanādibhede hi dhamme upādāya nissāya kāraṇam katvā paññatti **upādāpaññatti** yathā “tāni tāni aṅgāni upādāya ratho geham, te te rūparasādayo upādāya ghaṭo paṭo, candimasūriyaparivattādayo upādāya kālo disā”ti-ādi. Paññapetabbaṭṭhena cesā paññatti nāma, na paññāpanaṭṭhena. Yā pana tassa atthassa paññāpanā, ayaṃ avijjamānapaññattiyeva. **Diṭṭhādīni**

upanidhāya vattabbatoti diṭṭhamutaviññāte upanidhāya upatthambhaṃ katvā apekkhitvā vattabbattā. Diṭṭhādisabhāvavirahite saddāyatane vattamānopi hi sutavohāro “dutiyaṃ tatiyaṃ”ti-ādikoviya paṭhamādīni diṭṭhamutaviññāte apekkhitvā pavatto “**upanidhāpaññatti**”ti vuccate. Sā panesā anekavidhā tadanñapekkhūpanidhā hatthagatūpanidhā sampayuttūpanidhāsamāropitūpanidhā avidūragatūpanidhā paṭibhāgūpanidhā tabbahulūpanidhā tabbisiṭṭhūpanidhā”ti-ādinā. Tāsu ayaṃ “dutiyaṃ tatiyaṃ”ti-ādikāviya paṭhamādhīnaṃ diṭṭhādīnaṃ aññamaññamapekkhitvā vuttattā tadanñapekkhūpanidhāpaññatti nāma.

Evam paññattiyāpi atthādhigamanīyatāsaṅkhātāṃ dassetabbatthaṃ dassetvā idāni saddasāmatthiyena dīpetabbamatthaṃ niddhāretvā dīpento “**etthacā**”ti-ādimāha. **Etthā**ti etasmiṃ vacanattaye. **Ca**-saddo upanyāso atthantaraṃ ārabhitukāmena yojitattā. “Sutaṃ”ti vutte asutaṃ na hotīti pakāsitoyamattho, tasmā tathā suta-saddena pakāsītā attanā paṭividdhasuttassa pakāravisesā “evan”ti therena paccāmatthāti tena evaṃ-saddena asammoho dīpito nāma, tenāha “**evanti vacanena asammohaṃ dīpeti**”ti. **Asammohanti** ca yathāsute sutte asammohaṃ. Tadeva yuttiyā, byatirekena ca samattheti “**na hī**”ti-ādinā vakkhamānañca suttaṃ nānappakāraṃ duppaṭividdhañca. Evam nānappakāre duppaṭividdhe sutte kathaṃ sammūḷho nānappakārapaṭivedhasamattho bhavissati. Imāya yuttiyā, iminā ca byatirekena therassa tattha asammūḷhabhāvasaṅkhāto dīpetabbo attho viññāyatīti vuttaṃ hoti. Evamīdisesu yathārahaṃ. Bhagavato sammukhā sutākārassa yāthāvato upari therena dassiyamānattā “**sutassa asammosaṃdīpeti**”ti vuttaṃ. **Kālantarenāti** sutakālato aparena kālena. **Yassa -pa- paṭijānāti**, therassa pana suvaṇṇabhājane pakkhittasīhavasā viya anassamānaṃ asammuttāhaṃ tiṭṭhati, tasmā so evaṃ paṭijānātīti vuttaṃ hoti. Evam dīpitena pana atthena kiṃ pakāsītanti āha “**iccassā**”ti-ādi. Tattha **iccassāti** iti assa, tasmā asammohassa, asammosassa ca dīpitattā assa therassa paññāsiddhīti-ādinā sambandho. **Asammohenāti** sammohābhāvena. Paññāvajjitasamādhi-ādidhammajātena taṃsampayuttāya

paññāya siddhi sahaajātādisattiyā sijjhanato. Sammohapaṭipakkhena vā paññāsaṅkhātena dhammajātena. Savanakālasambhūtāya hi paññāya taduttarikālapaññāsiddhi upanissayādikoṭiyā sijjhanato. Itaratthāpi yathārahaṃ nayo netabbo.

Evam pakāsitena pana atthena kimvibhāvitanti āha **“tatthā”**ti-ādi. **Tatthā**ti tesu dubbidhesu dhammesu. Byañjanānaṃ paṭivijjhitabbo ākāro nātigambhīro, yathāsutadhāraṇameva tattha karaṇīyaṃ, tasmā tattha satiyā byāpāro adhiko, paññā pana guṇibhūtāti vuttam **“paññāpubbaṅgamāyā”**ti-ādi. Paññāya pubbaṅgamā **paññāpubbaṅgamā**ti hi nibbacanaṃ, pubbaṅgamatā cettha padhānabhāvo **“manopubbaṅgamā dhammā”**ti-ādīsu¹ viya. Apica yathā cakkhuviññāṇādisu āvajjanādayo pubbaṅgamā samānāpi tadārammaṇassa avijānanato appadhānabhūtā, evam pubbaṅgamāyapi appadhānatte sati paññāpubbaṅgamā etissāti nibbacanampi yujjati. Pubbaṅgamatā cettha purecāribhāvo. Iti sahaajātapubbaṅgamo purejātapubbaṅgamoti duvidhopi pubbaṅgamo idha sambhavati, yathā cettha, evam sahi **“pubbaṅgamāyā”**ti etthāpi yathāsambhavamesa nayo veditabbo. Evam vibhāvitena samatthātāvacanena kimanubhāvitanti āha **“tadubhayasamatthātāyogenā”**ti-ādi. Tattha **atthabyañjanasampannassāti** atthabyañjanena paripuṇṇassa, saṅkāsanādīhi vā chahi atthapadehi, akkharādīhi ca chahi byañjanapadehi samannāgatassa, atthabyañjanasaṅkhātena vā rasena sādurasassa. Pariyattidhammoyeva navalokuttararatanasannidhānato sattavidhassa, dasavidhassa vā ratanassa sannidhāno koso viyāti **dhammakoso**, tathā dhammabhaṇḍāgāro, tattha niyuttoti **dhammabhaṇḍāgāriko**. Atha vā nānārājabhaṇḍarakkhako bhaṇḍāgāriko viyāti **bhaṇḍāgāriko**, dhammassa anurakkhako bhaṇḍāgārikoti tameva sadisatākāraṇadassanena visesetvā **“dhammabhaṇḍāgāriko”**ti vutto. Yathāha—

“Bahussuto dhammadharo, sabbapāṭhī ca sāsane.

Ānando nāma nāmena, dhammārakkho tavaṃ Munc”ti².

Aññathāpi dīpetabbamattham dīpeti **“aparo nayo”**ti-ādinā, evamsaddena vuccamānānaṃ ākāranidassanāvadhāraṇatthānaṃ aviparītasaddhammavisayattā

1. Khu 1. 13 piṭṭhe Dhammapade.

2. Khu 3. 48 piṭṭhe Apadāne.

tabbisayehi tehi atthehi yoniso manasikārassa dīpanaṃ yuttanti vuttaṃ
“yonī -pa- dīpeti”ti. **“Ayoniso”**ti-ādinā byatirekena ñāpakahetudassanaṃ.
 Tattha katthaci hi-saddo dissati, so kāraṇe, kasmāti attho, iminā vacaneneva
 yoniso manasikaroto nānappakārapaṭivedhasambhavato aggi viya dhūmena
 kāriyena kāraṇabhūto so viññāyatīti tadanvayampi atthāpattiyā dasseti. Esa
 nayo sabbattha yathārahaṃ. **“Brahmajālaṃ āvuso kattha bhāsitaṃ”**ti-
 ādipucchāvasena adhunā pakaraṇappattassa vakkhamānassa suttassa
“sutaṃ”ti padena vuccamānaṃ Bhagavato sammukhā savanaṃ
 samādhānamantarena na sambhavatīti katvā vuttaṃ **“avikkhepaṃ dīpeti”**ti.
“Vikkhittacittassā”ti-ādinā byatirekakāraṇena ñāpakahetuṃ dassetvā tadeva
 samattheti **“tathā hī”**ti-ādinā. **Sabbasampattiyāti** sabbena
 atthabyañjanadesakapayojanādinā sampattiyā. Kiṃ iminā pakāsitaṃ āha
“yoniso manasikārena cetthā”ti-ādi. **Etthāti** etasmiṃ dhammadvaye. **“na’hi
 vikkhittacitto”**ti-ādinā kāraṇabhūtena avikkhepena, sappurisūpanissayena ca
 phalabhūtassa saddhammassavanassa siddhiyā eva samatthanaṃ vuttaṃ,
 avikkhepena pana sappurisūpanissayassa siddhiyā samatthanaṃ na vuttaṃ.
 Kasmāti ce? Vikkhittacittānaṃ sappurise payirupāsanābhāvassa atthato
 siddhattā. Atthavaseneva hi so pākaṭoti na vutto.

Etthāha—yathā yoniso manasikārena phalabhūtena
 attasammāpaṇidhipubbekatapūññātānaṃ kāraṇabhūtānaṃ siddhi vuttā
 tadavinābhāvato, evaṃ avikkhepena phalabhūtena
 saddhammassavanasappurisūpanissayānaṃ kāraṇabhūtānaṃ siddhi vattabbā
 siyā assutavato, sappurisūpanissayavirahitassa ca tadabhāvato. Evaṃ santepi
“na hi vikkhittacitto”ti-ādisamatthanavacanena avikkhepena,
 sappurisūpanissayena ca kāraṇabhūtena saddhammassavanasseva
 phalabhūtassa siddhi vuttā, kasmā panevaṃ vuttāti? Vuccate—
 adhippāyantasambhavato hi tathā siddhi vuttā. Ayaṃ panetthādhippāyo—
 saddhammassavanasappurisūpanissayā na ekantena avikkhepassa kāraṇaṃ
 bāhirakāraṇattā, avikkhepo pana sappurisūpanissayo viya
 saddhammassavanassa ekantakāraṇaṃ ajjhattikakāraṇattā, tasmā
 ekantakāraṇe honte kimatthiyā anekantakāraṇaṃ pati
 phalabhāvaparikkappanāti

tathāyevetassa siddhi vuttāti. Ettha ca paṭhamam phalena kāraṇassa siddhidassanam nadīpūrena viya upari vuṭṭhisabbhāvassa, dutiyam kāraṇena phalassa siddhidassanam ekantavassinā viya meghavuṭṭhānena vuṭṭhipavattiyā.

“**Aparo nayo**”ti-ādinā aññathāpi dīpetabbatthamāha, yasmā na hotīti sambandho. **Evanti -pa- nānākāraniddesoti** heṭṭhā **vuttam, so ca ākaro**ti sotadvārānusāraviññānavīthisaṅkhātassa cittasantānassa nānākārena ārammaṇe pavattiyā nānattabyañjanaggahaṇasaṅkhāto so Bhagavato vacanassa atthabyañjanappabhedaparicchavedasena sakalasāsanasampatti-ogāhanākāro. **Evam bhaddakoti** niravasesaparahitapāripūribhāvakāraṇattā evam yathāvuttena nānatthabyañjanaggahaṇena sundaro seṭṭho, samāsapadam vā etaṃ evam īdiso bhaddo yassāti katvā. Na paṇihito **appaṇihito**, sammā appaṇi hito attā yassāti tathā, tassa.

Pacchimacakkadvayasampattinti

attasammāpaṇidhipubbekatapuññatāsaṅkhātaguṇadvayasampattim. Guṇasseva hi aparāparavuttiyā pavattanaṭṭhena cakkabhāvo. Caranti vā etena sattā sampattibhavam, sampattibhavesūti vā **cakkarū**. Yam sandhāya vuttam “cattārimāni bhikkhave cakkāni, yehi samannāgatānaṃ devamanussānaṃ catucakkarū vattatī”ti-ādi¹. Pacchimabhāvo cettha desanākkamavaseneva. **Purimacakkadvayasampattinti** patirūpadesavāsaappurisūpanissayasaṅkhātaguṇadvayasampattim. Sesam vuttanayameva. **Tasmāti** purimakāraṇam purimassevāti idha kāraṇamāha “**na hī**”ti-ādinā.

Tena kim pakāsanti āha “**iccassā**”ti-ādi. **Iti** imāya catucakkasampattiyā kāraṇabhūtāya. **Assa** therassa. **Pacchimacakkadvayasiddhiyāti** pacchimacakkadvayassa atthibhāvena siddhiyā. **Āsayasuddhīti** vipassanāñāṇasaṅkhātāya anulomikakhantiyā, kammassakatāñāṇamaggañāṇasaṅkhātassa yathābhūtañāṇassa cāti duvidhassāpi āsayassa asuddhihetubhūtānaṃ kilesānaṃ dūrībhāvena **suddhi**. Tadeva hi dvayam vivaṭṭanissitānaṃ suddhasattānaṃ āsayo. Sammāpaṇihitatto hi pubbe ca katapuñño suddhāsayo hoti. Tathā hi vuttam “sammāpaṇihitam cittam, seyyaso nam tato kare”ti², “katapuññosi tvam Ānanda

1. Am 1. 341 piṭṭhe.

2. Khu 1. 19 piṭṭhe Dhammapade.

padhānamanuyuñja khippaṃ hohisi anāsavo”ti¹ ca. Keci pana “kattukamyatāchando āsayo”ti vadanti, tadayuttameva “tāya ca āsayasuddhiyā adhigamabyattisiddhī”ti vacanena virodhato. Evampi maggañāṇasaṅkhātassa āsayassa suddhi na yuttā tāya adhigamabyattisiddhiyā avattabbatoti? No na yutto purimassa maggassa, pacchimānaṃ maggānaṃ, phalānaṃ kārāṇabhāvato. **Payogasuddhī** yonisomanasikārapubbaṅgamaṃ dhammassavanapayogassa visadabhāvena suddhi, sabbassa vā kāyavacīpayogassa niddosabhāvena suddhi. Patirūpadesavāsī, hi sappurisasevī ca yathāvuttavisuddhapayogo hoti. Tathāvisuddhena yonisomanasikārapubbaṅgamaṃ dhammassavanapayogena, vipaṭṭisārābhāvāvahena ca kāyavacīpayogena avikkhattacitto pariyattiyaṃ visārado hoti, tathābhūto ca thero, tena viññāyati purimacakkadvayasiddhiyā therassa payogasuddhi siddhāvāti. Tena kiṃ vibhāvanti āha “tāya cā”ti-ādi. **Adhigamabyattisiddhī** paṭivedhasaṅkhāte adhigame chekabhāvasiddhi. Adhigametabbato hi paṭivijjhatabbato paṭivedho “**adhigamo**”ti Aṭṭhakathāsu vutto, **āganoti** ca pariyatti āgacchanti attatthaparattahādayo etena, ābhuso vā gamitabbo ñātabboti katvā.

Tena kimanubhāvanti āha “**itī**”ti-ādi. **Itī**ti evaṃ vuttanayena, tasmā siddhattāti vā kārāṇaniddeso. **Vacananti** nidānavacanāṃ. Lokato, dhammato ca siddhāya upamāya tamatthaṃ ñāpetuṃ “**aruṇuggaṃ viyā**”ti-ādimāha. “Upamāya midhekacce, atthaṃ jānanti paṇḍitā”ti² hi vuttaṃ. **Aruṇoti** sūriyassa udayato pubbabhāge uṭṭhitaraṃsi, tassa **uggaṃ** uggamanāṃ **udayato** udayantassa udayāvāsamuggacchato **sūriyassa pubbaṅgamaṃ** purecaraṃ **bhavituṃ arahati viyāti** sambandho. Idam vuttaṃ hoti— āgamādhigamabyattiyā īdisassa therassa vuttanidānavacanāṃ Bhagavato vacanassa pubbaṅgamaṃ bhavitumarahati, nidānabhāvaṃ gataṃ hotīti idamatthajātaṃ anubhāvanti.

Idāni aparaṃpi pubbe vuttassa asammohāsammosasaṅkhātassa dīpetabbassatthassa dīpakehi evaṃ-sadda suta-saddehi pakāsetabbamatthaṃ pakāsento “**aparo nayo**”ti-ādimāha. Tattha hi “nānappakārapaṭivedhadīpakena, sotabbappabhedapaṭivedhadīpakenā”ti ca iminā tehi saddehi

1. Dī 2. 119 piṭṭhe.

2. Khu 6. 55 piṭṭhe Jātake.

pubbe dīpitaṃ asammohāsammosasaṅkhātāṃ dīpetabbatthamāha
 asammohena nānappakārapaṭivedhassa, asammosena ca
 sotabbappabhedapaṭivedhassa sijjhanato. “**Attano**”ti-ādihi pana
 pakāsetabbattham. Tena vuttaṃ **Ācariyadhammapālattherena**
 “nānappakārapaṭivedhadīpakenā”ti-ādinā evaṃ-sadda suta-saddānaṃ
 therassa atthabyañjanesu asammohāsammosadīpanato
 catupaṭisambhidāvasena atthayojanaṃ dasseti”ti¹. Hetugabbhañcetaṃ
 padadvayaṃ, nānappakārapaṭivedhasaṅkhātassa,
 sotabbappabhedapaṭivedhasaṅkhātassa ca dīpetabbatthassa dīpakattāti
 vuttaṃ hoti. Santassa vijjāmānassa bhāvo **sabbhāvo**,
 atthapaṭibhānapaṭisambhidāhi sampattiya sabbhāvo tathā. “Sambhavan”tipi
 pāṭho, sambhavanaṃ **sambhavo**, atthapaṭibhānapaṭisambhidāsampattinaṃ
 sambhavo tathā. Evaṃ itarattāpi. **Sothabbappabhedapaṭivedhadīpakenā**”ti
 etena pana ayaṃ suta-saddo evaṃ-saddasannidhānato, vakkhamānāpekkhāya
 vā sāmāññeneva vuttepi sotabbadhammavisesaṃ āmasatīti dasseti. Ettha ca
 sotabbadhammasaṅkhātāya Pāḷiyā nidassetabbānaṃ
 bhāsitatthapayojanatthānaṃ, tīsu ca ñāṇesu pavattañāṇassa
 nānappakārabhāvato tabbhāvapaṭivedhadīpakena evaṃ-saddena
 atthapaṭibhānapaṭisambhidāsampattisabbhāvadīpanaṃ yuttaṃ,
 sotabbadhammassa pana atthādhigamahetuto, taṃvasena ca
 tadavasesahetuppabhedassa gahitattā, niruttibhāvato ca
 sotabbappabhedadīpakena suta-saddena
 dhammaniruttipaṭisambhidāsampattisabbhāvadīpanaṃ yuttanti veditabbaṃ.
 Tadevattham hi ñāpetuṃ “asammohadīpakena, asammosadīpakenā”ti ca
 avatvā tathā vuttanti.

Evaṃ asammohāsammosasaṅkhātassa dīpetabbassatthassa dīpakehi
 evaṃ-sadda suta-saddehi pakāsetabbamattham pakāsetvā idāni
 yonisomanasikārāvikkhepasaṅkhātassa dīpetabbassatthassa dīpakehipi tehi
 pakāsetabbamattham pakāseto “**evanti cā**”ti-ādimāha. Tattha hi “**evanti**
-pa- bhāsamāno, sutanti idaṃ -pa- bhāsamāno”ti ca iminā tehi saddehi
 pubbe dīpitaṃ yonisomanasikārāvikkhepasaṅkhātāṃ dīpetabbatthamāha,
 “**etemayā**”ti-ādihi pana pakāsetabbattham. **Savanayogadīpakanti** ca
 avikkhepavasena savanayogassa sijjhanato tadeva

1. Dī-Ṭī 1. 43 piṭṭhe.

sandhāyāha. Tathā hi **Ācariyadhammapālattherena** vuttaṃ
 “savanadhāraṇavacīparicariyā pariyattidhammānaṃ visesena
 sotāvadadhāraṇapaṭibaddhāti te avikkhepadīpakena sutasaddena yojetvā”¹.
 Manodiṭṭhīhi pariyattidhammānaṃ anupekkhanasuppaṭivedhā visesato
 manasikārapaṭibaddhā, tasmā taddīpakavacaneneva ete mayā dhammā
 manasānupekkhitā diṭṭhiyā suppaṭividdhāti imamatthaṃ pakāsetīti vuttaṃ
 “evanti ca -pa- dīpetī”ti. Tattha **dhammā**ti pariyattidhammā.
manasānupekkhitāti “idha sīlaṃ kathitaṃ, idha samādhi, idha paññā,
 ettakāva ettha anusandhaya”ti-ādibhedena manasā anupekkhitā. **Diṭṭhiyā**
suppaṭividdhāti nijjhānakkhantisāṅkhātāya, ñātapariññāsāṅkhātāya vā
 diṭṭhiyā tattha vuttarūpārūpadhamme “iti rūpaṃ, ettakaṃ rūpaṃ”ti-ādinā
 suṭṭhu vavatthāpetvā paṭividdhā.

Savanadhāraṇavacīparicariyā ca pariyattidhammānaṃ visesena
 sotāvadadhāraṇapaṭibaddhā, tasmā taddīpakavacaneneva bahū mayā dhammā
 sutā dhātā vacasā paricitāti imamatthaṃ pakāsetīti vuttaṃ “**sutanti idaṃ -pa-**
dīpetī”ti. Tattha **sutāti** sotadvārānusārena viññātā. **Dhātāti** suvaṇṇabhājane
 pakkhittasīhavasā viya manasi suppaṭiṭṭhitabhāvasādhana upadhāritā.
Vacasā paricitāti paṇaṭasampādanena vācāya paricitā sajjhāyitā. Idāni
 pakāsetabbatthadvayadīpakena yathāvuttasaddadvayena
 vibhāvetabbamatthaṃ vibhāvento “**tadubhayenapī**”ti-ādimāha. Tattha
tadubhayenāti purimanaye, pacchimanaye ca yathāvuttassa
 pakāsetabbassatthassa pakāsakena tena dubbidhena saddena.
Atthabyañjanapāripūrim dīpentoti ādaraṇanassa kāraṇavacanāṃ. Tadeva
 kāraṇaṃ byatirekena vivarati, yuttīyā vā daḥhaṃ karoti
 “**atthabyañjanaparipuṇṇañhī**”ti-ādinā. **Asuṇantoti** cettha lakkhaṇe, hetumhi
 vā anta-saddo. **Mahatā hitāti** mahantato hitasmā. **Paribāhiroti** sabbato
 bhāgena bāhiro.

Etena pana vibhāvetabbatthadvayadīpakena saddadvayena
 anubhāvetabbatthamanubhāvento “**evaṃ me sutanti iminā**”ti-ādimāha.
 Pubbe visum visum atthe yojitāyeva ete saddā idha ekassevānubhāvatthassa
 anubhāvakabhāvena gahitāti ñāpetum “**sakalenā**”ti vuttaṃ. Kāmañca me-
 saddo

1. Dī-Ṭī 1. 43 piṭṭhe.

imasmiṃ ṭhāne pubbena yojito, tadepekkhānaṃ pana evaṃ-sadda suta-saddānaṃ sahacaraṇato, avinābhāvato ca tathā vuttanti daṭṭhabbaṃ.

Tathāgatappaveditanti Tathāgatenā pakārato viditaṃ, bhāsitaṃ vā. **Attano adahantoti** attani “mamedan”ti aṭṭhapento. Bhummatthe cetāṃ sāmivacanaṃ. **Asappurisabhūminti** asappurisavisayaṃ, so ca atthato apakataññūtāsāṅkhātā “idhekacco pāpabhikkhu Tathāgatappaveditaṃ dhammavinayaṃ pariyāpuṇitvā attano dahatī”¹ti evaṃ mahācoradīpakena Bhagavatā vuttā anariyavohārāvatthā, tathā cāha “**Tathāgata -pa-adahanto**”ti. Hutvāti cettha seso. Tathā **sāvakattaṃ paṭijānantoti** sappurisabhūmi-okkamanasarūpakathanāṃ. Nanu ca Ānandattherassa “mametaṃ vacanaṃ”ti adhimānassa, Mahākassapattherādīnaṃ tadāsāṅkāya abhāvato asappurisabhūmisamatikkamādivacanaṃ niratthakaṃ siyāti? Nayidamevaṃ “evaṃ me sutan”ti vadantena ayampi attho anubhāvitoti atthasseva dassanato. Tena hi anubhāvetabbamatthamīyeva tathā dasseti, na pana Ānandattherassa adhimānassa, Mahākassapattherādīnaṃ tadāsāṅkāya sambhavanti niṭṭhamettha gantabbaṃ. Keci pana “devatānaṃ parivitakkāpekkhaṃ tathāvacanaṃ, tasmā edisī codanā anavakāsā”ti vadanti. Tasmīṃ kira samaye ekaccānaṃ devatānaṃ evaṃ cetaso parivitakko udapādi “Bhagavā ca parinibbuto, āyañcāysmā Ānando desanākusalo, idāni dhammaṃ deseti, Sakyakulappasuto Tathāgatassa bhātā, cūḷapituputto ca, kiṃ nu kho so sayāṃ sacchikataṃ dhammaṃ deseti, udāhu Bhagavatoyeva vacanaṃ yathāsutan”ti, tesameva cetoparivitakkamaññāya tadabhipariharaṇatthaṃ asappurisabhūmisamatikkamanādi-attho anubhāvitoti. Sāyeva yathāvuttā anariyavohārāvatthā **asaddhammo**, tadavatthānokkamanasaṅkhātā ca sāvakattapaṭijānanā **saddhammo**. Evaṃ sati pariyāyantarena purimatthameva dassetīti gahetabbaṃ. Apica kuhanalapanādivasena pavatto akusalarāsi **asaddhammo**, tabbiraḥitabhāvo ca **saddhammo**. “**Kevalan**”ti-ādināpi vuttassevatthassa pariyāyantarena dassanaṃ, yathāvuttāya anariyavohārāvatthāya **parimoceti**. Sāvakattaṃ paṭijānanena Satthāraṃ **apadisatīti** attho. Apica Satthukappādikiriyo attānaṃ **parimoceti**

1. Vi 1. 115 piṭṭhe.

takkiriyāsaṅkāya sambhavato. “Satthu Bhagavato yeva vacanaṃ mayā sutan”ti **Satthāraṃ sapadisatī**ti atthantaramanubhāvanāṃ hoti.

“**Jinavacanaṃ**”ti-ādipi pariyāyantaradassanaṃ, atthantaramanubhāvanameva vā. **Appetī**ti nidasseti. Diṭṭhadhammikasamparāyikaparamatthesu yathārahaṃ satte netīti **netti**, dhammoyeva netti tathā. Vuttanayena cettha ubhayathā adhippāyo veditabbo.

Aparampi anubhāvetabbamatthamanubhāveti “**apicā**”ti-ādinā. Tattha **uppāditabhāvaṃ**ti desanāvasena pavattitabhāvaṃ. **Purimavacanaṃ vivarantoti** Bhagavatā desitavasena purimataraṃ saṃvijjamānaṃ Bhagavato vacanameva uttāniṃ karonto, idaṃ vacananti sambandho. Catūhi vesārajjāñāṇehi visāradassa, visāradahetubhūtacatuvesārajjāñāṇasampannassa vā. Dasañāṇabaladharassa. Sammāsambuddhabhāvasaṅkhāte uttamaṭṭhāne ṭhitassa, usabhassa idanti vā atthena āsabhasaṅkhāte akampanasabhāvabhūte ṭhāne ṭhitassa. “Evameva kho bhikkhave yadā Tathāgato loka uppajjati -pa- so dhammaṃ desetī”ti-ādinā¹ **Sīhopenasuttā**disu āgatena anekanayena sīhanādanadino. Sabbasattesu, sabbasattānaṃ vā uttamassa. Na cettha niddhāraṇalakkhaṇābhāvato niddhāraṇavasena samāso. Sabbattha hi sakkataganthesu, sāsanaganthesu ca evameva vuttaṃ. Dhammena sattānamissarassa. Dhammasseva issarassa taduppādanavasenātipi vadanti. Sesapadadvayaṃ tassevatthassa pariyāyantaradīpanaṃ. Dhammena lokassa padīpamiva bhūtassa, taduppādakabhāvena vā dhammasaṅkhātapaḍīpasampannassa. “Dhammakāyoti bhikkhave Tathāgatassetāṃ adhivacanaṃ”ti² hi vuttaṃ. Dhammena lokapaṭisaraṇabhūtassa, dhammasaṅkhātena vā paṭisaraṇena sampannassa. “Yannūnāhaṃ -pa- tameva dhammaṃ sakkatvā garuṃ katvā mānetvā pūjetvā upanissāya vihareyyan”ti³ hivuttaṃ. Saddhindriyādisaddhammasaṅkhātassa varacakkassa pavattino, saddhammānametassa vā āṇācakkavarassa pavattino Sammāsambuddhassa tassa Bhagavato idaṃ vacanaṃ sammukhāva mayā paṭiggahitanti yojetabbaṃ. **Byañjaneti** padasamudāyabhūte vākye. **Kaṅkhā vā vimati vā**ti ettha daḷhataṃ nivīṭṭhā vicikicchā **kaṅkhā**. Nātisamaṃsappanaṃ matibhedamattaṃ **vimati**. **Sammukhā paṭiggahitamidaṃ mayāti** tathā-akattabbabhāvakāraṇavacanaṃ. **Attanā uppāditabhāvaṃ appaṭijānanto**

1. Am 1. 342 piṭṭhe.

2. Di 3. 69 piṭṭhe. (Thokaṃ visadisam)

3. Sam 1. 141; Am 1. 329 piṭṭhesu.

purimavacanaṃ vivarantoti pana assaddhiyavināsanassa,
saddhāsampadamuppādanassa ca kāraṇavacanaṃ. **“Tenetan”**ti-ādinā
yathāvuttamevatthaṃ udānavasena dasseti.

“Evaṃ me sutan”ti evaṃ vadanto Gotamagottassa
Sammāsambuddhassa sāvako, Gotamagottasambandho vā sāvako āyasmā
Ānando Bhagavatā bhāsitaabhāvassa, sammukhā paṭiggahitabhāvassa ca
sūcanato, tathāsūcaneneva ca khalitadunniruttādigahaṇadosābhāvassa
sijjhanato sāsane assaddhaṃ vināsayati, saddhaṃ vaḍḍhetīti attho. Ettha ca
pañcamādayo tisso atthayojanā ākāraḍi-atthesu aggahitavisesameva evaṃ-
saddhaṃ gahetvā dassitā, tato parā tisso ākāratthameva evaṃ-saddhaṃ gahetvā
vibhāvitā, pacchimā pana tisso yathākkamaṃ ākāratthaṃ, nidassanatthaṃ,
avadhāraṇatthaṃ evaṃ-saddhaṃ gahetvā yojitāti daṭṭhabbaṃ. Honti
cettha—

“Dassanaṃ dīpanaṇcāpi, pakāsaṇaṃ vibhāvaṇaṃ.
Anubhāvanamiccattho, kiriyāyogena pañcadhā.

Dassito paramparāya, siddho nekatthavuttiyā.

Evaṃ me sutamiccettha, padattaye nayaññunā”ti.

Eka-saddo pana aññasetṭhāsahāyasaṅkhyādīsu dissati. Tathā hesa
“sassato attā ca loko ca, idameva saccaṃ moghamaññanti ittheke
abhivadanti”ti-ādīsu¹ aññatthe dissati, “cetaso ekodibhāvan”ti-ādīsu² setṭhe,
“ekovūpakaṭṭho”ti-ādīsu³ asaḥāye, “ekova kho bhikkhave khaṇo ca samayo
ca brahmacariyavāsāyā”ti-ādīsu⁴ saṅkhyāyaṃ, idhāpi saṅkhyāyamevāti
dassento āha **“ekanti gaṇanaparichedaniddeso”**ti⁵. ekoyevesa samayo, na
dve vā tayo vāti ūnādhikābhāvena gaṇanassa paricchedaniddeso ekanti ayaṃ
saddoti attho, tena kassa paricchindananti anuyoge

1. Ma 3. 22 piṭṭhe.

2. Dī 1. 70; Vi 1. 5 piṭṭhesu.

3. Dī 1. 166; Dī 2. 126; Ma 1. 48; Saṃ 2. 61; Vi 4. 489 piṭṭhesu.

4. Am 3. 61 piṭṭhe.

5. Itivuttaka-Ṭṭha 34; Dī-Ṭī 1. 44 piṭṭhesupi passitabbaṃ.

sati “samayan”ti vuttanti dassento āha “**samayanti paricchinnaniddeso**”ti. Evaṃ paricchedaparicchinnavasena vuttepi “ayaṃ nāma samayo”ti sarūpato aniyamitattā aniyamitavacanamevāti dasseti “**ekaṃ -pa- dīpanan**”ti iminā.

Idāni samayasaddassa anekatthavuttitaṃ atthuddhāravasena dassetvā idhādhippetamattham niyamento “**tatthā**”ti-ādimāha. **Tatthā**ti tasmim “ekaṃ samayan”ti padadvaye, samabhiniviṭṭho samaya-saddoti sambandho. Na pana dissatīti tesvekasmiṃ yeve atthe idha pavattanato. **Samavāyeti** paccayasāmaggiyaṃ, kāraṇasamavāyeti attho. **Khaṇeti** okāse. **Hetudiṭṭhīsūti** hetumhi ceva laddhiyaṃ. **Assāti** samayasaddassa. **Kālaṇca samayaṇca upādāyāti** ettha **kālo** nāma upasaṅkamanassa yuttakālo. **Samayo** nāma tasseva paccayasāmaggī, atthato pana tadanurupasarīrabalaṇceva tappaccayaparissayābhāvo ca. **Upādānaṃ** nāma ñāṇena tesam gahaṇaṃ, tasmā yathāvuttaṃ kālaṇca samayaṇca paññāya gahetvā upadhāretvāti attho. Idaṃ vuttaṃ hoti—sace amhākaṃ sve gamanassa yuttakālo bhavissati, kāye balamattā ca pharissati, gamanapaccayā ca añño aphāsuviḥāro na bhavissati, athetaṃ kālaṇca gamanakāraṇasamavāyasaṅkhātāṃ samayaṇca upadhāretvā appeva nāma svepi āgaccheyyāmāti. **Khaṇoti** okāso. Tathāgatupādādiko hi maggabrahmacariyassa okāso tappaccayapaṭilābhahetuttā. Khaṇo eva ca samayo. Yo “khaṇo”ti ca “samayo”ti ca vuccati, so ekovāti adhippāyo. Diyaddho māso seso gimhānaṃ **uṇhāsamayo**. Vassānassa paṭhamo māso **pariḷāhasamayo**. **Mahāsamayoti** mahāsamūho. Samāso vā esa, byāso vā. Pavuṭṭhaṃ vanaṃ **pavanaṃ**, tasmim, Kapilavatthusāmate mahāvanasaṅkhāte vanasaṇḍeti attho. **Samayopi khoti** ettha **samayoti** sikkhāpadapūraṇassa hetu. **Bhaddālīti** tassa bhikkhussa nāmaṃ. Idaṃ vuttaṃ hoti—tayā bhaddālī paṭivijjhitaḥṭṭakam ekaṃ kāraṇaṃ atthi, tampi tena na paṭividdhaṃ na sallakkhitanti. Kim taṃ kāraṇanti āha “**Bhagavāpi kho**”ti-ādi.

“**Uggahamāno**”ti-ādīsu **mānoti** tassa paribbājakassa pakatināmaṃ, kiñci kiñci pana sippaṃ uggahetuṃ samatthatāya “uggahamāno”ti

naṃ sañjānanti, tasmā **“uggaḥamāno”**ti vuccati. Samaṇamuṇḍikassa putto **samaṇamuṇḍikāputto**. So kira Devadattassa upaṭṭhāko. Samayaṃ diṭṭhiṃ pakārena vadanti etthāti **samayappavādako**, tasmīṃ, diṭṭhippavādaketi attho. Tasmīṃ kira ṭhāne Caṅkītārukkha Pokkharasātippabhutayo brāhmaṇā, Nigaṇṭhācelakaparibbājakādayo ca pabbajitā sannipatitvā attano attano samayaṃ pakārena vadanti kathenti dīpenti, tasmā so ārāmo **“Samayappavādako”**ti vuccati. Sveva tindukācīrasaṅkhātāya timbarūsakarukkhapantiyā parikkhittattā **“Tindukācīro”**ti vuccati. Ekā sālā etthāti **Ekasālako**. Yasmā panetta paṭhamāṃ ekā sālā ahosi, pacchā pana mahāpuññaṃ Poṭṭhapādaparibbājakaṃ nissāya bahū sālā katā, tasmā tameva paṭhamāṃ kataṃ ekaṃ sālāṃ upādāya laddhapubbanāmasena **“Ekasālako”**ti vuccati. Mallikāya nāma Pasenadiraṇṇo deviyā uyyānabhūto so pupphaphalasacchanno ārāmo, tena vuttaṃ **“Mallikāya ārāme”**ti. **Paṭivasatī**ti tasmīṃ phāsutāya vasati.

Diṭṭhe dhammeti paccakkhe attabhāve. **Atthoti** vuḍḍhi.

Kammakilesavasena samparetabbato sammā pāpuṇitabbato **samparāyo**, paraloko, tattha niyutto **samparāyiko**, paralokattho. **Atthābhisamayā**ti yathāvutta-ubhayatthasaṅkhātahitapaṭilābhā. Samparāyikopi hi attho kāraṇassa nipphannattā paṭiladdho nāma hotīti taṃ atthadvayamekato katvā **“atthābhisamayā”**ti vuttaṃ. Dhiyā paññāya taṃtadatthe rāti gaṇhāti, dhī vā paññā etassatthīti **dhīro**. **Paṇḍā** vuccati paññā. Sā hi sukhumesupi atthesu paḍati gacchati, dukkhādīnaṃ vā piḷanādi-ākāraṃ jānātīti **paṇḍā**. Tāya ito gatoti **paṇḍito**. Atha vā itā sañjātā paṇḍā etassa, paḍati vā ñāṇagatiyā gacchatīti **paṇḍito**. **Sammā mānābhisamayā**ti mānassa sammā pahānena. **Sammā**ti cettha aggamaggañāṇena samucchedaḍḍhānaṃ vuttaṃ. **Antanti** avasānaṃ. **Piḷanaṃ** taṃsamaṅgino hiṃsanaṃ avipphāritākaraṇaṃ. Tadeva attho tathā ttha-kāraṇaṃ tṭha-kāraṃ katvā. Samecca paccayehi katabhāvo **saṅkhataṭṭho**. Dukkhadukkhatādivasena santāpanaṃ paridahanāṃ **santāpaṭṭho**. Jarāya, maraṇena cāti dvidhā vipariṇāmetabbo

vipariṇāmaṭṭho. Abhisametabbo paṭivijjhitabbo **abhisamayaṭṭho**, pīḷanādīniyeva. Tāni hi abhisametabbabhāvena ekībhāvamupanetvā “abhisamayaṭṭho”ti vuttāni. Abhisamayassa vā paṭivedhassa attho gocaro abhisamayaṭṭhoti tāniyeva tabbisayabhāvūpagamanasāmaññato ekattena vuttāni. Ettha ca upasaggānaṃ jotakamattattā tassa tassa atthassa vācako samayasaddo evāti samayasaddassa atthuddhārepi sa-upasaggo abhisamayo vutto.

Tesu pana atthesu ayaṃ vacanattho—sahakārīkāraṇavasena sannijjhaṃ sameti samavetīti **samayo**, samavāyo. Sameti samāgacchati maggabrahmacariyamettha tadādhārapuggalavasenāti **samayo**, khaṇo. Samenti ettha, etena vā saṃgacchanti dhammā, sattā vā sahaajātādīhi, uppādādīhi cāti **samayo**, kālo. Dhammappavattimattatāya hi atthato abhūtopi kālo dhammappavattiyā adhikaraṇaṃ, karaṇaṃ viya ca parikkappanāmattasiddhena rūpena voharīyati. Samaṃ, sammā vā avayavānaṃ ayaṇaṃ pavatti avatṭhānanti **samayo**, samūho yathā “samudāyo”ti. Avayavānaṃ sahāvatṭhānameva hi samūho, na pana avayavavinimutto samūho nāma koci paramatthato atthi. Paccayantarasaṃgame eti phalaṃ uppajjati, pavattati vā etasmāti **samayo**, hetu yathā “samudayo”ti. So hi paccayantarasaṃgamaneneva attano phalaṃ uppādaṭṭhitisamaṅgībhāvaṃ karoti. Sameti saṃyojanabhāvato sambandho hutvā eti attano visaye pavattati, daḷhaggahaṇabhāvato vā taṃsaññuttā sattā ayanti etena yathābhinivesaṃ pavattantīti **samayo**, diṭṭhi. Diṭṭhisamyojanena hi sattā ativiya bajjhanti. Samiti saṅgati samodhānaṃ **samayo**, paṭilābho. Samassa nirodhassa yānaṃ pāpuṇaṇaṃ, sammā vā yānaṃ apagamo appavatti **samayo**, pahānaṃ. Abhimukhaṃ ñāṇena sammā etabbo abhigantabboti **abhisamayo**, dhammānaṃ aviparīto sabhāvo. Abhimukhabhāvena taṃ taṃ sabhāvaṃ sammā eti gacchati bujjhatīti **abhisamayo**, dhammānaṃ yathābhūtasabhāvāvabodho.

Nanu ca atthamattaṃ yathādhippetam pati saddā abhinivisantīti na ekena saddena aneke atthā abhidhīyanti, atha kasmā idha samayasaddassa anekadhā attho vuttoti? Saccametaṃ saddavisese apekkhite.

Saddavisese hi apekkhite na ekena saddena anekatthābhīdhanāṃ sambhavati. Na hi yo kālādi-attho samaya-saddo, soyeva samūhādi-atthaṃ vadati. Ettha pana tesāṃ tesamatthānaṃ samayasaddavacanīyahāsāmaññaṃ upādāya anekatthatā samaya-saddassa vuttāti. Evaṃ sabbattha atthuddhāre. Hoti cettha—

“Sāmaññavacanīyataṃ, upādāya anekadhā.

Atthaṃ vade na hi saddo, eko nekatthako siyā”ti.

Samavāyādi-atthānaṃ idha asambhavato, kālasseva ca apadisitabbattā **“idha panassa kālo attho”**ti vuttaṃ. Desadesakādīnaṃ viya hi kālassa nidānabhāvena adhippetattā sopi idha apadisīyati. Iminā kīdisaṃ kālaṃ dīpetīti āha **“tenā”**ti-ādi. **Tenā**ti kālattthena samaya-saddena. Aḍḍhamāso pakkhavasena vutto, pubbaṇhādiko divasabhāgavasena, paṭhamayāmadiko pahāravasena. **Ādi**-saddena khaṇalayādayo saṅgahitā, aniyamitavasena **ekaṃ kālaṃ dīpetī**ti attho.

Kasmā panettha aniyamitavasena kālo niddiṭṭho, na utusaṃvaccharādīnā niyamitavasenāti āha **“tattha kiñcāpi”**ti-ādi. Kiñcāpi paññāya veditaṃ suvavatthāpitaṃ, tathāpīti sambandho. Vacasā **dhāretuṃ vā** sayāṃ **uddisitūṃ vā** parena **uddisāpetuṃ vā na sakkā** nānappakārabhāvato. **Bahu ca vattabbaṃ hoti** yāva kālappabhedo, tāva vattabbattā. **“Ekaṃ samayan”**ti vutte pana na so kālappabhedo atthi, yo etthānantogadho siyāti dasseti **“eteneva padena tamatthaṃ samodhānetvā”**ti iminā. Evaṃ lokiyasammatakālavasena samayatthaṃ dassetvā idāni sāsane pākaṭakālavasena samayatthaṃ dassetuṃ **“ye vā ime”**ti-ādi vuttaṃ. Apica utusaṃvaccharādivasena niyamaṃ akatvā samayasaddassa vacane ayampi guṇo laddhoyevāti dassento **“ye vā ime”**ti-ādimāha. Sāmaññaṃ jotanaṃ hi visese avatiṭṭhati tassā visesaparihāravisiyattā. Tattha ye ime samayāti sambandho. Bhagavato mātukucchi-okkamanakālo cettha **gabbhokkantisamayo**. Cattāri nimittāni passitvā saṃvejanakālo **saṃvegasamayo**. Chabbassāni sambodhisamadhiḡamāya

cariyakālo **dukkarakārikasamayo**. Devasikaṃ jhānaphalasamāpattīhi vītināmanakālo **diṭṭhadhammasukhavihārasamayo**, visesato pana sattasattāhāni jhānasamāpattivaḷaṇṇanakālo. Pañcacattālīsavassāni taṃtaṃdhammadesanākālo **desanāsamayo**. Ādi-saddena yamakapāṭihāriyasamayādayo saṅgaṇhāti. **Pakāsāti** dasasahassilokadhātupakampana-obhāsapātubhāvādīhi pākaṭā. “Ekaṃ samayan”ti vutte tadaññepi samayā santīti atthāpattito tesu samayesu idha desanāsamayasaṅkhāto samayaviseso “ekaṃ samayan”ti vuttoti dīpetīti adhippāyo.

Yathāvuttappabhedesuyeva samayesu ekadesaṃ pakārantarehi saṅgahetvā dassetuṃ “**yo cāyan**”ti-ādi vuttaṃ. Tattha hi ñāṇakiccasamayo, attahitapaṭipattisamayo ca **abhisambodhisamayoyeva**.

Ariyatunḥibhāvasamayo **diṭṭhadhammasukhavihārasamayo**. Karuṇākiccaparahitapaṭipattidhammikathāsamayo **desanā samayo**, tasmā tesu vuttappabhedesu samayesu ekadesova pakārantarena dassitoti daṭṭhabbāṃ. “Sannipatitānaṃ vo bhikkhave dvayaṃ karaṇīyaṃ dhammī kathā vā ariyo vā tunḥibhāvo”ti¹ vuttasamaye sandhāya “**sannipatitānaṃ karaṇīyadvayasamayasū**”ti vuttaṃ. **Tesupi samayesūti** karuṇākiccaparahitapaṭipattidhammikathādesanāsamayesupi. Aññataraṃ samayaṃ sandhāya “ekaṃ samayan”ti vuttaṃ atthato abhedattā.

Aññattha viya bhumma vacanena ca karaṇa vacanena ca niddesa makatvā idha upayogavacanena niddesa payojanaṃ niddhāretukāmo parammukhena codanaṃ samuṭṭhāpeti “**kasmā panetthā**”ti-ādinā. **Etthāti** “ekaṃ samayan”ti imasmiṃ pade, karaṇa vacanena niddeso kato yathāti sambandho. Bhavanti etthāti **bhummaṃ**, okāso, tattha pavattaṃ vacanaṃ vibhatti **bhumma vacanaṃ**. Karoti kiriyamabhinipphādeti etenāti **karaṇaṃ**, kiriyānipphattikāraṇaṃ. Upayujjitabbo kiriyāyāti **upayogo**, kammaṃ, tattha vacanaṃ tathā. “**Tatthā**”ti-ādinā yathāvuttacodanaṃ pariharati. **Tatthāti** tesu abhidhammatadaññasuttapadavinayesu. **Tathāti** bhumma vacanakaraṇa vacanehi atthasambhavato cāti yojetabbaṃ, adhikaraṇabhāvenabhāvalakkhaṇatthānaṃ,

1. Khu 1. 89 piṭṭhe Udāne.

hetukaraṇatthānañca sambhavatoti attho. **Idhā**ti imasmim̐ suttapade. **Aññā**ti upayogavacanena. **Atthasambhavatoti** accantasamyogattassa sambhavato.

“**Tattha hī**”ti-ādi tabbivaraṇam̐. **Itoti** “ekam̐ samayan”ti suttapadato. **Adhikaraṇatthoti** ādhārattho. Bhavanam̐ **bhāvo**, kiriyā, kiriyāya kiriyantaralakkhaṇam̐ **bhāvenabhāvalakkhaṇam̐**, tadevattho tathā. Kena samayatthena idam̐ atthadvayaṁ sambhavatīti anuyoge sati tadatthadvayasambhavānurūpena samayatthena, tam̐ dāḥam̐ karonto “**adhikaraṇāñhī**”ti-ādimāha. Padatthatoyeva hi yathāvuttamatthadvayaṁ siddham̐, vibhatti pana jotakamattā. Tattha kālasaṅkhāto, kālasaddassa vā attho yassāti **kālattho**. Samūhasaṅkhāto, samūhasaddassa vā attho yassāti **samūhatto**, ko so? Samayo. Idam̐ vuttam̐ hoti—kālattho, samūhattho ca samayo tattha abhidhamme¹ vuttānam̐ phassādidhammānam̐ adhikaraṇam̐ ādhāroti, yasmim̐ kāle, dhammapuñje vā kāmāvacaram̐ kusalam̐ cittam̐ uppannam̐ hoti, tasmim̐ yeva kāle, dhammapuñje vā phassādayopi hontīti ayañhi tattha attho. Nanu cāyaṁ upādāpaññattimatto kālo, vohāramatto ca samūho, so katham̐ adhikaraṇam̐ siyā tattha vuttadhammānanti? Nāyaṁ doso. Yathā hi kālo sayam̐ paramatthato avijjamānopi sabhāvadhammaparicchinattā ādhārabhāvena paññāto, sabhāvadhammaparicchinno ca taṅkhaṇappavattānam̐ tato pubbe, parato ca abhāvato “pubbaṇhejāto, sāyanhe āgacchatī”ti-ādīsu, samūho ca avayavavinimutto visum̐ avijjamānopi kappanāmattasiddhattā avayavānam̐ ādhārabhāvena paññāpīyati “rukkhe sākhā, yavarāsiyam̐ pattasambhūto”ti-ādīsu, evamidhāpi sabhāvadhammaparicchinattā, kappanāmattasiddhattā ca tadubhayaṁ tattha vuttadhammānam̐ adhikaraṇabhāvena paññāpīyatīti.

“**Khaṇasamavāyāhetusaṅkhātassā**”ti-ādi bhāvenabhāvalakkhaṇatthasambhavadassanam̐. Tattha **khaṇo** nāma atṭhakhaṇavinimutto navamo Buddhuppādakkhaṇo, yāni vā panetāni “cattārimāni bhikkhave cakkāni,

1. Abhi 1. 18 piṭṭhādīsu.

yehi samannāgatānaṃ devamanussānaṃ catucakkaṃ pavattatī”¹ti ettha patirūpadesavāso sappurisūpanissayo attasammāpaṇīdhi pubbekatapuññatāti cattāri cakkāni vuttāni, tāni ekajjhaṃ katvā okāsaṭṭhena “khaṇo”ti veditabbāni. Tāni hi kusaluppattiyā okāsabhūtāni. **Samavāyo** nāma “cakkhum ca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ”ti-ādina² niddiṭṭhā cakkhuviññāṇadisādhāraṇaphalanipphādakattena saṇṭhitā cakkhurūpādipaccayasāmaggī. Cakkhurūpādīnañhi cakkhuviññāṇādi sādhāraṇaphalaṃ. **Hetu** nāma yonisomanasikārādi janakahetu. Yathāvuttassa khaṇasaṅkhātassa, samavāyasaṅkhātassa, hetusaṅkhātassa ca samayassa sattāsaṅkhātena bhāvena tesāṃ phassādīnaṃ dhammānaṃ sattāsaṅkhāto bhāvo lakkhīyati viññāyatīti attho. Idaṃ vuttaṃ hoti—yathā “gāvīsu duyhamānāsu gato, duddhāsu āgato”ti ettha dohanakiriyāya gamanakiriyā lakkhīyati, evamidhāpi yathāvuttassa samayassa sattākiriyāya cittassa uppādakiriyā, phassādīnaṃ bhavanakiriyā ca lakkhīyatīti. Nanu cettha sattākiriyā avijjamānāva, kathaṃ tāya lakkhīyatīti? Saccāṃ, tathāpi “yasmim samaye”ti ca vutte satīti ayamatto viññāyamāno evahoti aññakiriyāsambandhābhāve padatthassa sattāviraḥābhāvato, tasmā atthato gamyamānāya tāya sattā kiriyāya lakkhīyatīti. Ayañhi tattha attho—yasmim yathāvutte khaṇe, paccayasamavāye, hetumhi vā sati kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti, tasmim yeva khaṇe, paccayasamavāye, hetumhi vā sati phassādayopi hontīti. Ayaṃ pana attho abhidhammeyeva³ nidassanavasena vutto, yathārahamesa nayo aññesupi suttapadesūti. **Tasmāti** adhikaraṇatthassa, bhāvenabhāvalakkhaṇatthassa ca sambhavato. **Tadatthajotanatthanti** tadubhayatthassa samayasaddatthabhāvena vijjamānasseva bhumavacanavasena dīpanatthaṃ. Vibhattiyo hi padīpo viya vatthuno vijjamānasseva atthassa jotakāti, ayamatto saddasatthesu pākaṭoyeva.

Hetu-attho, karaṇattho ca sambhavatīti “annena vasati, vijjāya vasatī”ti-ādīsu viya hetu-attho, “pharasunā chindati, kudālena

1. Am 1. 341 piṭṭhe.

2. Ma 1. 158, 326; Ma 3. 328, 332, 333; Saṃ 1. 301, 302; Saṃ 2. 261; Abhi 4. 248, 249 piṭṭhādīsu.

3. Abhi-Ṭṭha 1. 104 piṭṭhe.

khaṇatī”ti-ādīsu viya karaṇattho ca sambhavati. Kathaṃ pana sambhavatīti āha “yo hi so”ti-ādi. **Vinaye**¹ āgatasikkhāpadapaññattiyācanavattthuvaseṇa therāṃ mariyādaṃ katvā “**Sāriputtādīhipi duviññeyyo**”ti vuttaṃ. **Tena samayena hetubhūtena karaṇabhūtenā**ti ettha pana taṃtaṃvatthuvītikkamova sikkhāpadapaññattiyā hetu ceva karaṇaṇca. Tathā hi yadā Bhagavā sikkhāpadapaññattiyā paṭhamameva tesaṃ tesaṃ tattha tattha sikkhāpadapaññattihetubhūtaṃ taṃ taṃ vītikkamaṃ apekkhamāno viharati, tadā taṃ taṃ vītikkamaṃ apekkhitvā tadatthaṃ vasatīti siddho vatthuvītikkamassa sikkhāpadapaññattihetubhāvo “annenavasatī”ti-ādīsu annamapekkhitvā tadatthaṃ vasatīti-ādinaṃ kāraṇena annādīnaṃ hetubhāvo viya. Sikkhāpadapaññattikāle pana teneva pubbasiddhena vītikkamena sikkhāpadaṃ paññapeti, tasmā sikkhāpadapaññattiyā sādhakatamattā karaṇabhāvopi vītikkamasseva siddho “asinā chindaṭī”ti-ādīsu asinā chindanakiriyaṃ sādhetīti-ādinaṃ kāraṇena asi-ādīnaṃ karaṇabhāvo viya. Evaṃ santepi vītikkamaṃ apekkhamāno teneva saddhim tannissitampi kālaṃ apekkhitvā viharatīti kālassāpi idha hetubhāvo vutto, sikkhāpadaṃ paññapento ca taṃ taṃ vītikkamakālaṃ anatikkamitvā teneva kālena sikkhāpadaṃ paññapetīti vītikkamanissayassa kālassāpi karaṇabhāvo vutto, tasmā iminā pariyāyena kālassāpi hetubhāvo, karaṇabhāvo ca labbhatīti vuttaṃ “tena samayena hetubhūtena karaṇabhūtenā”ti, nippariyāyena pana vītikkamoyeva hetubhūto, karaṇabhūto ca. So hi vītikkamakkaṇe hetu hutvā pacchā sikkhāpadapaññāpanakkaṇe karaṇampi hotīti. **Sikkhāpadāni paññāpayantoti** vītikkamaṃ pucchitvā bhikkhusaṃghaṃ sannipātāpetvā otiṇṇavatthum taṃ puggalaṃ paṭipucchitvā, vigarahitvā ca taṃ taṃ vatthu-otiṇṇakālaṃ anatikkamitvā teneva kālena karaṇabhūtena sikkhāpadāni paññapento. **Sikkhāpadapaññattihetuṇca apekkhamānoti** tatiyapārājikādīsu² viya sikkhāpadapaññattiyā hetubhūtaṃ taṃ taṃvatthuvītikkamasamayaṃ apekkhamāno tena samayena hetubhūtena Bhagavā tattha tattha vihasīti attho.

1. Vi 1. 10 piṭṭhe.

2. Vi 1. 86 piṭṭhe.

“Sikkhāpadāni paññāpayanto, sikkhāpadapaññattihetuñca apekkhamāno”ti idaṃ yathākkamaṃ karaṇabhāvassa, hetubhāvassa ca samatthanavacanāṃ, tasmā tadanurūpaṃ “tena samayena karaṇabhūtena hetubhūtenā”ti evaṃ vattabbepi paṭhamāṃ “hetubhūtenā”ti uppaṭipāṭivacanāṃ tattha hetubhāvassa sātisayamadhippetattā vuttanti vedittabbari. “Bhagavā hi Verañjāyaṃ viharanto Dhammasenāpatittherassa sikkhāpadapaññattiyācanahetubhūtaṃ parivitakkasamayaṃ apekkhamāno tena samayena hetubhūtena vihāsi”ti tīsupi kira **Gaṇṭhipadesu** vuttaṃ. “Kiṃ panettha yutticintāya, ācariyassa idha kamavacanicchā natthīti evametāṃ gahetabbaṃ aññāsupi hi Aṭṭhakathāsu ayameva anukkamo vutto, na ca tāsu ‘tena samayena Verañjāyaṃ viharatī’ti Vinayapālipade hetu-atthasseva sātisayaṃ adhippetabhāvadīpanatthaṃ vutto avisayattā, sikkhāpadāni paññāpayanto hetubhūtena, karaṇabhūtena ca samayena vihāsi, sikkhāpadapaññattihetuñca apekkhamāno hetubhūtena samayena vihāsīti evamettha yathālābhaṃ sambandhabhāvato evaṃ vutto”tipi vadanti. **Tasmāti** yathāvuttassa duvidhassāpi atthassa sambhavato. **Tadatthajotananatthanti** vuttanayena karaṇavacanena tadubhayatthassa jotananatthaṃ. **Tatthāti** tasmiṃ vinaye. Ettha ca sikkhāpadapaññattiyā eva vītikkamasamayassa sādhakatamattā tassa karaṇabhāve “sikkhāpadāni paññāpayanto”ti ajjhāharitapadena sambandho, hetubhāve pana tadepekkhanamattattā “viharatī”ti padenevāti daṭṭhabbari. Tathāyeva hi vuttaṃ “tena samayena hetubhūtena, karaṇabhūtena ca sikkhāpadāni paññāpayanto, sikkhāpadapaññattihetuñca apekkhamāno Bhagavā tattha tattha vihāsi”ti. Karaṇāñhi kiriyatthaṃ, na hetu viya kiriyākāraṇaṃ. Hetu pana kiriyākāraṇaṃ, na karaṇaṃ viya kiriyatthoti.

“**Idha panā**”ti-ādinā upayogavacanassa accantasāmyogattasambhavadassanaṃ, accantameva dabbaguṇakiriyāhi saṃyogo **accantasāmyogo**, nirantameva tehi saṃyuttabhāvoti vuttaṃ hoti. Soyevattho tathā. **Evamjātiketi** evaṃsabhāve. Kathaṃ sambhavatīti āha “**yañhi**”ti-ādi. **Accantamevāti** ārabbhato paṭṭhāya yāva desanāniṭṭhānaṃ, tāva ekaṃsameva, nirantamevāti attho. **Karuṇāvihārenāti** parahitapaṭipattisaṅkhātena karuṇāvihārena. Tathā hi

karuṇānidānattā desanāya idha parahitapaṭipatti “karuṇāvihāro”ti vuttā, na pana karuṇāsamāpattivihāro. Na hi desanākāle desetabbadhammavisayassa desanāññāṇassa sattavisayāya mahākaruṇāya sahuppatti sambhavati bhinnavisayattā, tasmā karuṇāya pavatto vihāroti katvā parahitapaṭipattivihāro idha “karuṇāvihāro”ti veditabbo. **Tasmāti** accantasamyogattasambhavato. **Tadatthajotanatthanti** vuttanayena upayogavibhattiyā tadatthassa jotanattham upayoganiddeso kato yathā “māsaṃ sajjhāyati, divasaṃ bhuñjati”ti. **Tenāti** yena kāraṇena abhidhamme, ito aññesu ca suttapadesu bhumnavacanassa adhikaraṇattho, bhāvenabhāvalakkhaṇattho ca, vinaye karaṇavacanassa hetu-attho, karaṇattho ca idha upayogavacanassa accantasamyogattattho sambhavati, tenāti attho. **Etanti** yathā vuttassatthassa saṅgahagāthāpadaṃ. **Aññatrāti** abhidhamme, ito aññesu suttapadesu, vinaye ca. **Samayoti** samayasaddo. Saddeyeva hi vibhattiparā bhavati-atthe asambhavato. **Soti** sveva samayasaddo.

Evam attano matim dassetvā idāni porāṇācariyamatiṃ dassetuṃ “**porāṇā panā**”ti-ādi vuttaṃ. **Porāṇāti** ca purimā Aṭṭhakathācariyā. “Tasmiṃ samaye”ti vā -pa- “Ekam samayan”ti vā esa bhedoti sambandho. **Abhilāpamattabhedoti** vacanamattena bhedo viseso, na pana atthena, tenāha “**sabbattha bhumamevattho**”ti, sabbesupi atthato ādhāro eva atthoti vuttaṃ hoti. Iminā ca vacanena suttavinayesu vibhattivipariṇāmo kato, bhummatthe vā upayogakaraṇavibhattiyo siddhāti dasseti. “**Tasmā**”ti-ādinā tesam matidassane guṇamāha.

Bhāriyaṭṭhena **garu**. Tadevattham saṅketato samattheti “**garuṃ hī**”ti-ādinā. Saṅketavisayo hi saddo tamvavatthitoyeva cesa atthabodhakoti. **Garunti** garukātabbam janam. “**Loke**”ti iminā na kevalam sāsaneyeva, lokepi garukātabbaṭṭhena **Bhagavāti** saṅketasiddhīti dasseti. Yadi garukātabbaṭṭhena Bhagavā, atha ayameva sātisayam Bhagavā nāmāti dassento “**ayañcā**”ti-ādimāha. Tathā hi Lokanātho aparimitanirupamappabhāvasīlādiguṇavisesasamaṅgitāya,

sabbānatthaparihārapubbaṅgamāya niravasesahitasukhavidhānatapparāya
 niratisayāya payogasampattiyā sadevamanussāya pajāya accantupakāritāya
 ca aparimāṇāsu lokadhātūsu aparimāṇānaṃ sattānaṃ uttamaṃ
 gāravatthānanti. Na kevalaṃ lokeyeva, atha kho sāsaneṇāpi dasseti
 “**porāṇehī**”ti-ādinā, **porāṇehī**ti ca Aṭṭhakathācariyehīti attho.
 Setṭhavācakaṇvacaṇampi setṭhaguṇasahacaraṇato setṭhamevāti vuttaṃ
 “**Bhagavāti vacanaṃ setṭhan**”ti. Vuccati attho etenāti hi **vacanaṃ**, saddo.
 Atha vā vuccatīti **vacanaṃ**, attho, tasmā yo “Bhagavā”ti vacanena vacanīyo
 attho, so setṭhoti attho. **Bhagavāti vacanamuttamanti** etthāpi eseṇa nayo.
Gāravayuttoti garubhāvayutto garugūṇayogattā, sātisaṃ vā
 garukaraṇārahatāya **gāravayutto**, gāravārahoti attho. Yena kāraṇattayena so
 Tathāgato garu bhāriyaṭṭhena, tena “Bhagavā”ti vuccatīti sambandho.
 Garutākāraṇadassanañhetam padattayaṃ. “Sippādisikkhāpakāpi garūyeṇa
 nāma honti, na ca gāravayuttā, ayaṃ pana tādiso na hoti, tasmā garūti katvā
 ‘gāravayutto’ti vuttan”ti keci. Evaṃ sati tadetaṃ visesaṇapadamattaṃ,
 purimaṇapadadvayameva kāraṇadassanaṃ siyā.

Apicāti atthantaravikappatthe nipāto, aparo nayoti attho. Tattha—

“Vaṇṇāgamo vaṇṇavipariyāyo,
 Dve cāpare vaṇṇavikāraṇāsā.
 Dhātūnamatthātisayena yogo,
 Taduccate pañcavidhā niruttī”ti¹—

vuttaṃ niruttīlakkaṇaṃ gahetvā, “pisodarādīni yathopadiṭṭhan”ti²
 vuttasaddanayena vā pisodarādi-ākatigaṇapakkhepalakkaṇaṃ gahetvā
 lokiya lokuttarasukhābhiniḃbattakaṃ sīlādipārappattaṃ bhāgyamassa atthīti
 “bhāgyavā”ti vattabbe “Bhagavā”ti vuttanti āha “**Bhāgyavā**”ti. Tathā
 anekabhedabhinnakilesasatasahassāni, saṅkhepato vā pañcamāre abhañjīti
 “Bhaggavā”ti vattabbe “Bhagavā”ti vuttanti dasseti “**Bhaggavā**”ti iminā.

1. Kāsikā 6. 3. 109.

2. Pāṇinisuttamevetam 6. 3. 109.

Loke ca bhaga-saddo issariyadhammayasasirīkāmapayattesu chasu dhammesu pavattati, te ca bhagasaṅkhātā dhammā assa santīti Bhagavāti atthaṃ dassetuṃ **“yutto bhagehi cā”**ti vuttaṃ. Kusalādihi anekabhedehi sabbadhamme vibhaji vibhajitvā vivaritvā desesīti **“Vibhattavā”**ti vattabbe **“Bhagavā”**ti vuttanti āha **“Vibhattavā”**ti. Dibbabrahma-ariyavihāre, kāyacitta-upadhiviveke, suññatānimittappaṇihitavimokkhe, aññe ca lokiyalokuttare uttarimanussadhamme bhaji sevi bahulamakāsīti **“Bhattavā”**ti vattabbe **“Bhagavā”**ti vuttanti dasseti **“Bhattavā”**ti iminā. Tīsu bhavesu taṇhāsaṅkhātāṃ gamanamanena vantaṃ vamiṃti **“bhavesu vantagamano”**ti vattabbe bhava-saddato bha-kāraṃ gamana-saddato ga-kāraṃ vantasaddato va-kāraṃ ādāya, tassa ca dīghaṃ katvā vaṇṇavipariyāyena **“Bhagavā”**ti vuttanti dassetuṃ **“vantagamano bhavesū”**ti vuttaṃ. **“Yato Bhāgyavā, tato Bhagavā”**ti-ādinā paccekāṃ yojetabbāṃ. **Assa padassāti** **“Bhagavā”**ti padassa. **Vitthāratthoti** vitthā rabhūto attho. **“So cā”**ti-ādinā ganthamahattaṃ pariharati. **Vuttoyeva**, na pana idha puna vattabbo Visuddhimaggassa imissā Aṭṭhakathāya ekadesabhāvatoti adhippāyo.

Apica bhage vani, vamiṃti vā **Bhagavā**. So hi bhage sīlādiguṇe vani bhaji sevi, te vā bhagasaṅkhāte sīlādiguṇe vineyyasantānesu **“kathaṃ nu kho uppajjeyyū”**ti vani yāci patthayi, evaṃ bhage vanīti **Bhagavā**, bhage vā sirim, issariyaṃ, yasaṃca vami khelaṇḍaṃ viya chaḍḍayi. Tathā hi Bhagavā hatthagataṃ cakkavattisirim, catudīpissariyaṃ, cakkavattisampattisannissayaṃca sattaratanasamujjalaṃ yasaṃ anapekkho chaḍḍayi. Atha vā bhāni nāma nakkhattāni, tehi samaṃ gacchanti pavattantīti **bhagā** ākāraṃsa rassaṃ katvā, Sineruyugandhārādigatā bhājanalokasobhā. Tā bhagā vami tappaṭibaddhachandarāgappahānena pajahi, evaṃ bhage vamiṃti **Bhagavā**ti evamādihi tattha tatthāgatanayehi cassa attho vattabbo, amhehi pana so ganthabhīrujanānuggahaṇatthaṃ, ganthagarutāpariharaṇatthaṃca ajjupekkhitoti.

Evametesāṃ avayavatthaṃ dassetvā idāni samudāyatthaṃ dassento purimapadattayassa samudāyatthena vuttāvasesena tesamatthānaṃ paṭiyogitāya tenāpi saha dassetuṃ **“ettāvata”**ti-ādimāha.

Ettāvatāti etassa “evaṃ me sutan”ti vacanena “ekaṃ samayaṃ Bhagavā”ti vacanenāti imehi sambandho. **Etthāti** etasmiṃ nidānavacane. **Yathāsutaṃ dhammaṃ desentoti** ettha **anta**-saddo hetu-attho. Tathādesitattā hi paccakkhaṃ karoti nāma. Esa nayo aparatthāpi. “Yo kho Ānanda mayā dhammo ca -pa- Satthā”ti¹ vacanato dhammassa Satthubhāvapariyāyo vijjatevāti katvā **“dhammasarīraṃ² paccakkhaṃ karotī”**ti vuttaṃ.

Dhammakāyanti hi Bhagavato sambandhībhūtaṃ dhammasaṅkhātāṃ kāyanti attho. Tathā ca vuttaṃ “dhammakāyoti bhikkhave Tathāgatassetāṃ adhivacanan”ti³. Taṃ pana kimatthiyanti āha **“tenā”**ti-ādi. **Tenāti** ca tādīsena paccakkhakaraṇenāti attho. **Idaṃ** adhunā vakkhamānasuttaṃ **pāvacanāṃ** pakatṭhaṃ uttamaṃ Buddhassa Bhagavato vacanaṃ nāma. Tasmā tumhākaṃ **atikkantasatthukaṃ** atītasatthukabhāvo **na** hotīti attho. Bhāvappadhāno hi ayaṃ niddeso, bhāvalopo vā, itarathā pāvacanameva anatikkantasatthukaṃ, Satthu-adassanena pana ukkaṇṭhitassa janassa atikkantasatthukabhāvoti attho āpajjeyya, evaṃca sati “ayaṃ vo Satthāti Satthu-adassanena ukkaṇṭhitāṃ janāṃ samassāsetī”tivacanena saha virodho bhaveyyāti vadanti. Idaṃ pāvacanāṃ Satthukiccanipphādanena na atītasatthukanti pana attho. **Satthūti** kammatthe chaṭṭhī, samāsapadaṃ vā etaṃ **Satthu-adassanenāti**.

Ukkaṇṭhanāṃ **ukkaṇṭho**, kicchajīvītā. “Kaṭṭha kicchajīvane”ti⁴ hi vadanti. Tamito pattoti ukkaṇṭhito, anabhiratiyā vā pīlito vikkhittacitto hutvā sīsaṃ ukkhipitvā uddhaṃ kaṇṭhaṃ katvā ito cito ca olokento āhiṇḍati, viharati cāti ukkaṇṭhito niruttinayena, taṃ **ukkaṇṭhitaṃ**. Saddasāmatthiyādhigatamatto cesa, vohārato pana anabhiratiyā pīlitaṃ attho. Esa nayo sabbattha.

Samassāsetīti assāsaṃ janeti.

Tasmiṃ samayeti imassa suttassa saṅgītisamaye. Kāmaṃ vijjamānepi Bhagavati evaṃ vattumarahati, idha pana avijjamāneyeva tasmiṃ evaṃ vadati, tasmā sandhāyabhāsītavasena tadatthaṃ dassetīti āha **“avijjamānabhāvaṃ dassento”**ti. **Parinibbānanti** anupādisesanibbānadhātuvasena khandhaparinibbānaṃ. **Tenāti** tathāsādanena. **Evaṃvidhassāti** evaṃpakārassa,

1. Dī 2. 116 piṭṭhe. 2. Dhammakāyaṃ (?) 3. Dī 3. 69 piṭṭhe. (Thokaṃ visadisam.)

4. Saddanītidhātumālāyaṃ saravaggapañcakantikadhātuvibhāge.

evaṃsabhāvassātipi attho. **Nāma**-saddo garahāyaṃ nipāto “atthi nāma Ānanda therāṃ bhikkhūṃ vihesiyamānaṃ ajjupekkhissathā”¹ti-ādīsu¹ viya, tena ediso api Bhagavā parinibbuto, kā nāma kathā aññesanti garahatthaṃ joteti. **Ariyadhammassā**ti ariyānaṃ dhammassa, ariyabhūtaṃ vā dhammassa. Dasavidhassa kāyabalassa, ñāṇabalassa ca vasena **Dasabaladharo**. Vajirassa nāma maṇivisesassa saṅghāto samūho ekagghano, tena samāno kāyo yassāti tathā. Idam vuttaṃ hoti—yathā vajirasaṅghāto nāma na aññena maṇinā vā pāsāṇena vā bhejjo, api tu soyeva aññaṃ maṇin vā pāsāṇaṃ vā bhindati. Teneva vuttaṃ “vajirassa natthi koci abhejjo maṇi vā pāsāṇo vā”²ti, evaṃ Bhagavāpi kenaci abhejjasarīro. Na hi Bhagavato rūpakāye kenaci antarāyo kātuṃ sakkāti. Nāma-saddassa garahājotakattā pi-saddo sampiṇḍana-jotako “na kevalaṃ Bhagavāyeva, atha kho aññepī”³ti. Ettha ca evaṃguṇasamannāgatattā aparinibbutasabhāvena bhavituṃ yuttopi esa parinibbuto evāti pakaraṇānurūpamatthaṃ dassetuṃ “evan”⁴ti-ādī vuttanti daṭṭhabbaṃ. **Āsā** patthanā kena **janetabbā**, na janetabbā evāti attho. “Ahaṃ ciraṃ jīvīm, ciraṃ jīvāmi, ciraṃ jīvissāmi, sukhaṃ jīvīm, sukhaṃ jīvāmi, sukhaṃ jīvissāmi”⁵ti majjanavasena uppanno māno **jīvitamado** nāma, tena matto pamatto tathā. **Samvejetī**ti samvegaṃ janeti, tatoyeva assa janassa saddhamme ussāhaṃ janeti. Samvejanañhi ussāhahetu “samviggo yoniso padahatī”⁶ti vacanato.

Desanāsampattiṃ niddisati vakkhamānassa sakalasuttassa “evan”⁷ti nidassanato. **Sāvakasampattiṃ**ti suṇantapuggalasampattiṃ niddisati paṭisambhidāppattena pañcasu ṭhānesu Bhagavatā etadagge ṭhapitena, pañcasu ca kosallesu āyasmataṃ Dhammasenāpatinā pasāṃsitena mayā mahāsāvakena sutāṃ, tañca kho sayameva sutāṃ, na anussutaṃ, na ca paramparābhatanti atthassa dīpanato. **Kālasampattiṃ** niddisati Bhagavātisaddasannidhāne payuttassa samayasaddassa Buddhuppāda-paṭiṃḍitasamayabhāva-dīpanato. Buddhuppāda-paramā hi kālasampadā. Tenetaṃ vuccati—

1. Am 2. 170 piṭṭhe.

“Kappakasāyakaliyuge¹, Buddhuppādo aho mahacchariyaṃ.
Hutavahamajjhe jātāṃ, samudītamakarandamaravindan”².

Tassāyamattho—kappasaṅkhātakālasaṅcayassa lekhanavasena pavatte
kaliyugasaṅkhāte sakarājasammate vassādisamūhe jāto
Buddhuppādakhaṇasaṅkhāto dinasamūho andhassa pabbatārohanamiva
kadāci pavattanaṭṭhena, accharaṃ paharituṃ yuttaṭṭhena ca mahacchariyaṃ
hoti. Kimiva jātanti ce? Hutavahasaṅkhātassa pāvakassa majjhe sammā
udītamadhumantaṃ aravindasaṅkhātāṃ vāriyamiva jātanti. **Desakasampattim**
niddisati guṇavasiṭṭhasattuttamagāravādhivacanato.

Evam padachakkassa padānukkamena nānappakārato atthavaṇṇanaṃ
katvā idāni “antarā ca Rājagahaṇa”³ti-ādīnaṃ padānamatthavaṇṇanaṃ karonto
“**antarā cā**”⁴ti-ādīmāha. **Antarā ca Rājagahaṇa antarā ca Nālandanti** ettha
samabhiniviṭṭho antarā-saddo dissati sāmāññavacanīyatthamapekkhitvā
pakaraṇādisāmatthiyādigatatthamantarenāti attho. Evam panassa
nānatthabhāvo payogato avagamīyatīti dasseti “**tadantaran**”⁵ti-ādīnā. Tattha
tadantaranti taṃ kāraṇaṃ. Mañca tañca mantenti, kimantaraṃ kiṃ kāraṇanti
attho. **Vijjantarikāyā**ti vijjunniccharaṇakkhaṇe. Dhovantī itthī addasāti
sambandho. **Antaratoti** hadaye. **Kopā**ti citta-kālussiyakaraṇato citta-pakopā
rāgādayo. **Antarā vosānanti** ārambhanipphattīnaṃ vemajjhe pariyosānaṃ
āpādi. **Apicā**ti tathāpi, evam pabhavasampannepīti attho. **Dvinnam**
mahānirayānanti Lohakumbhīniraye sandhāyāha. **Antarikāyā**ti antarena.
Rājagahanagaraṃ kira āvijjhivā mahāpetaloko. Tattha dvinnam
Mahālohakumbhīnirayānaṃ antarena ayaṃ Tapodā nadī āgacchati, tasmā sā
kuthitā sandatīti. **Svāyamidha vivare pavattati** tadanñesamasambhavato.
Ettha ca “tadantaraṃ ko jāneyya³, etesaṃ antarā kappā, gaṇanāto
asaṅkhiyā⁴, antarantarā kathaṃ opāteṭi”⁵ti-ādīsu⁵ viya kāraṇavemajjhesu
vattamānā antarāsaddāyeva udāharitabbā siyūṃ, na pana citta-khaṇavivaresu
vattamānā

1. Kappakasāye kaliyuge. (sabbattha)

3. Aṃ 2. 308; Aṃ 3. 367 piṭṭhesu.

5. Ma 2. 380; Vi 3. 58; Vi 4. 393 piṭṭhesu.

2. Dī-Ṭī 1. 48; Saṃ-Ṭī 1. 39 piṭṭhesu.

4. Khu 4. 382 piṭṭhe Buddhavaṃse.

antarika-antarasaddā. Antarāsaddassa hi ayamatthuddhāroti. Ayam panetthādhippāyo siyā—yesu atthesu antarikasaddo, antarasaddo ca pavattati, tesu antarāsaddopīti samānatthattā antarāsaddatthe vattamāno antarikasaddo, antarasaddo ca udāhaṭoti. Atha vā antarāsaddoyeva “yassantarato”ti¹ ettha gāthābandhasukhatthaṃ rassaṃ katvā vutto—

“Yassantarato na santi kopā,
Itibhavābhavatañca vītivatto.
Taṃ vigatabhayaṃ sukhinṃ asokaṃ,
Devā nānubhavanti dassanāyā”ti¹—

hi ayam udāne **Bhaddiyasutte** gāthā. Soyeva ika-saddena sakatthapavattena padaṃ vaḍḍhetvā “antarikāyā”ti ca vutto, tasmā udāharaṇodāharitabbānamettha virodhābhāvo veditabboti. Kimatthaṃ atthavisesaniyamo katoti āha “**tasmā**”ti-ādi. Nanu cettha upayogavacanameva, atha kasmā sambandhīyattho vutto, sambandhīyatthe vā kasmā upayogavacanaṃ katanti anuyogasambhavato taṃ pariharitum “**antarāsaddena panā**”ti-ādi vuttaṃ, tena sambandhīyatthe sāmivacanappasaṅge saddantarayogena laddhamidaṃ upayogavacananti dasseti, na kevalaṃ sāsaneva, lokepi evamevidaṃ laddhanti dassento “**īdisesu cā**”ti-ādimāha. Visayasogatādassanamukhena hi ayamatthopi dassito. Ekenapi antarā-saddena yuttattā dve upayogavacanāni kātabbāni. Dvīhi pana yoge kā kathāti atthassa sijjhanato. Akkharaṃ cintenti liṅgavibhattiyādīhīti **akkharacintakā**, saddavidū. Akkhara-saddena cettha tammūlakāni padādīnipi gaheṭṭabbāni. Yadiapi saddato ekameva yujjanti, atthato pana so dvikkhattuṃ yojetabbo ekassāpi padassa āvuttiyādinayena anekadhā sampajjanatoti dasseti “**dutiyapadenapī**”ti-ādinā. Ko pana doso ayojiteti āha “**ayojiyamāne upayogavacanaṃ na pāpuṇātī**”ti. Dutiyapadaṃ na pāpuṇātīti attho saddantarayogavasā saddeyeva sāmivacanappasaṅge upayogavibhattiyā icchitattā. Saddādhikāro hi vibhattipayogo.

1. Khu 1. 100 piṭṭhe.

Addhāna-saddo dīghapariyāyoti āha “**dīghamagga**”ti. Kittāvatā pana so dīgho nāma tadatthabhūtoti codanamapaneti “**addhānagamanasamayassa hī**”ti-ādinā. **Addhānagamanasamayassa Vibhaṅgeti** gaṇabhojanasikkhāpadādīsu addhānagamanasamayasaddassa padabhājanīyabhūte Vibhaṅge¹. **Addhayojanampi addhānamaggo**, pageva taduttari. Addhameva yojanassa **addhayojanaṃ**, dvigāvutamattaṃ. Idha pana catugāvutappamaṇaṃ yojanameva, tasmā “addhānamaggapaṭipanno”ti vadatīti adhippāyo.

Mahantasaddo uttamatto, bahvattho ca idhādhippetoti āha “**mahatā**”ti-ādi. **Guṇamahattenā**ti appicchatādiguṇamahantabhāvena. **Saṅkhyāmahattenā**ti gaṇanamahantabhāvena. Tadevatthaṃ samattheti “**so hī**”ti-ādinā. **So bhikkhusaṅgho**ti idha āgato tadā parivārabhūto bhikkhusaṅgho. **Mahā**ti uttamo. Vākyepi hi tamicchanti payogavasā. **Appicchatā**ti nillobhatā. Saddo cettha sāvaseso, attho pana niravaseso. Na hi “appalobhatāti abhithhavitumarahatī”ti **Atthakathāsu** vuttaṃ. Majjhimāgamaṭīkākāro pana **Ācariyadhammapālatthero** evamāha “appasaddassa parittapariyāyaṃ manasi katvā ‘byañjanaṃ sāvasesaṃ viyā’ti² **Atthakathāyaṃ** vuttaṃ. Appasaddo panettha ‘abhāvattho’tipi sakkā viññātuṃ ‘appābādhatāṇa sañjānāmi’ti-ādīsu³ viyā”ti. **Saṅkhyāyapi mahā**ti gaṇanāyapi bahu ahosi, “bhikkhusaṅgho”ti padāvatthikantavacanavasena saṃvaṇṇetabbapadassa chedanamiva hotīti tadaparāmasitvā “tena bhikkhusaṅghenā”ti puna vākyāvatthikantavacanavasena saṃvaṇṇetabbapadena sadisīkaraṇaṃ. Esā hi saṃvaṇṇanakānaṃ pakati, yadidaṃ vibhattiyānapekkhāvasena yathārahaṃ saṃvaṇṇetabbapadatthaṃ saṃvaṇṇetvā puna tattha vijjamānavibhattivasena parivattetvā nikkhipananti. Diṭṭhisīlasāmaññena saṃhatattā saṅghoti imamatthaṃ vibhāvento āha “**diṭṭhisīlasāmaññasaṅghātena samaṇaṇenā**”ti. Ettha pana “yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya, tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharatī”ti⁴ evaṃ vuttāya diṭṭhiyā. “Yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni

1. Vi 2. 101 piṭṭhe.

2. Mahāniddesa-Ṭṭha 285 piṭṭhe.

3. Ma 1. 175 piṭṭhe.

4. Dī 3. 204, 237; Ma 1. 397; Ma 3. 39; Vi 5. 168 piṭṭhesu.

bhujissāni viññūppasatthāni aparāmaṭṭhāni samādhisaṁvattanikāni, tathārūpesu sīlesu sīlasāmaññagato viharatī”ti¹ evaṁ vuttānañca sīlānaṁ sāmaññena saṅghāto saṅghaṭṭito sametoti **diṭṭhisīlasāmaññasaṅghāto**, samaṇagaṇo, diṭṭhisīlasāmaññena saṁhatoti vuttaṁ hoti.

“**Diṭṭhisīlasāmaññasaṅghāṭasaṅkhātenā**”tipi pāṭho. Tathā saṅkhātena katitenāti attho. Tathā hi diṭṭhisīlādīnaṁ niyatasabhāvattā sotāpannāpi aññaṁaṇṇaṁ diṭṭhisīlasāmaññena saṁhatā, pageva sakadāgāmi-ādayo, tathā ca vuttaṁ “niyato sambodhiparāyaṇo”ti², “aṭṭhānametaṁ bhikkhave anavakāso, yaṁ diṭṭhisampanno puggalo sañcicca pāṇamjīvītā voropeyyaṁ, netāṁ ṭhānaṁ vijjati”ti ca ādi. Ariyapuggalassa hi yattha katthaci dūre ṭhitāpi attano guṇasāmaggiyā saṁhatatāyeva, “tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharatī”ti³, tathārūpesu sīlesu sīlasāmaññagato viharatī”ti³ vacanato pana puthujjanānampi diṭṭhisīlasāmaññena saṁhatabhāvo labbhatiyeva. **Saddhim**-saddo ekatoti atthe nipāto. **Pañca -pa- mattānī** pañca-saddena mattasaddaṁ saṅkhipitvā bāhiratthasamāso vutto. **Etesanti** bhikkhusatānaṁ. Puna pañca mattā pamāṇāti byāso, nikāralopo cettha napumsakaliṅgattā.

Suppiyoti tassa nānameva, na guṇādi. Na kevalaṁ bhikkhusaṁghena saddhim Bhagavāyeva, atha kho Suppiyopi paribbājako Brahmadaṭṭena māṇavena saddhinti puggalaṁ sampiṇḍeti, tañca kho maggapaṭipannasabhāgatāya eva, na sīlācārādisabhāgatāyāti vuttaṁ “**pi-kāro**”ti-ādi. Sukhuccāraṇavasena pubbāparapadānaṁ sambandhamattakarabhāvaṁ sandhāya “**padasandhikaro**”ti vuttaṁ, na pana sarabyañjanādisandhibhāvaṁ, tenāha “**byañjanasiliṭṭhatāvasena vutto**”ti, etena padapūraṇamattanti dasseti. Apica avadhāraṇatthopi kho-saddo yutto “assosi kho Verañjo brāhmaṇo”ti-ādīsu⁴ viya, tena addhānamaggapaṭipanno ahosiyeva, nāssa maggapaṭipattiyā koci antarāyo ahosīti ayamatto dīpito hoti. **Sañjayassāti** Rājagahavāsino Sañjayanāmassa paribbājakassa, yassa santike paṭhamāṁ Upatissakolitāpi pabbajimsu

1. Dī 3. 203; Ma 1. 397; Ma 3. 39; Am 2. 256; Vi 5. 168 piṭṭhesu.

2. Saṁ 1. 297; Saṁ 3. 299, 311 piṭṭhādīsu. 3. Ma 1. 397 piṭṭhe. 4. Vi 1. 1 piṭṭhe.

Channaparibbājakova, na Acelakaparibbājako. “**Yadā, tadā**”ti ca etena samakārameva addhānamaggapaṭipannataṃ dasseti. **Atītakālattho** Pāliyaṃ **hoti-saddo** yogavibhāgena, taṃkālēpekkhāya vā evaṃ vuttaṃ, tadā hotīti attho.

Anteti samīpe. **Vasatīti** vattapaṭivattādikaraṇavasena sabbiriyāpathasādhāraṇavacanāṃ, avacaratīti vuttaṃ hoti, tenevāha “**samīpacāro santikāvacaro sisso**”ti. **Coditā devadūtehi**ti daharakumāro jarājijñasatto gilāno kammakāraṇā, kammakāraṇikā vā matasattoti imehi pañcahi devadūtehi **coditā** ovaditā saṃvegaṃ uppāditā samānāpi. Te hi devā viya dūtā, visuddhidevānaṃ vā dūtāti **devadūtā**. **Hīnakāyūpagāti** apāyakāyamupagatā. Narasaṅkhātā te māṇavāti sambandho. Sāmaññavasena cettha satto “māṇavo”ti vutto, itare pana visesavasena. Pakaraṇādhigato hesa atthuddhāroti. **Katakammehīti** katacorakammehi. **Taruṇoti** soḷasavassato paṭṭhāya pattavīsativasso, **Udānaṭṭhakathāyañhi** “sattā jātadivasato paṭṭhāya yāva pañcadasavassakā, tāva ‘kumārakā, bālā’ti ca vuccanti. Tato paraṃ vīsativassāni ‘yuvāno’ti”¹ vuttaṃ. Taruṇo, māṇavo, yuvāti ca atthato ekaṃ, lokiyā pana “dvādasavassato paṭṭhāya yāva jaramappatto, tāva taruṇo”tipi vadanti.

Tesu vā dvīsu janesūti niddhāraṇe bhummaṃ. Yo vā “ekaṃ samayan”ti pubbe adhigato kālo, tassa paṭiniddeso **tatrāti**. Yañhisamayaṃ Bhagavā antarā Rājagahaṇca Nālandaṇca addhānamaggapaṭipanno, tasmiṃyeva samaye Suppiyopi taṃ addhānamaggaṃ paṭipanno avaṇṇaṃ bhāsati, Brahmadatto ca vaṇṇaṃ bhāsatīti. **Nipātamattanti** ettha **mattasaddena** visesatthābhāvato padapūraṇattaṃ dasseti. **Madhupiṇḍikapariyāyoti** madhupiṇḍikadesanā nāma iti **naṃ** suttantaṃ **dhārehi, rājāññāti** Pāyāsirajāññanāmakāṃ rājānamālapati. Pariyāyati parivattatīti **pariyāyo**, vāro. Pariyāyati desetabbamatthaṃ paṭipādetīti **pariyāyo**, desanā. Pariyāyati attano phalaṃ paṭiggahetvā pavattatīti **pariyāyo**, kāraṇaṃ. Anekasaddeneva anekavidhenāti attho viññāyati

1. Udāna-Ṭṭha 267 piṭṭhe.

adhippāyamattenāti āha “**anekavidhenā**”ti. Kāraṇaṇcettha
kāraṇapatirūpakameva, na ekaṃsakāraṇaṃ avaṇṇakāraṇassa abhūtattā,
tasmā **kāraṇenāti** kāraṇapatirūpakenāti attho. Tathā hi vakkhati
“akāraṇameva ‘kāraṇaṃ’ti vatvā”ti¹. Jātivasenidaṃ bahvatthe ekavacananti
dasseti “**bahūhi**”ti-ādinā.

“**Avanṇavirahitassa asamānavanṇasamannāgatassapī**”ti
vakkhamānakāraṇassa akāraṇabhāva hetudassanattham vuttam,
dosavirahitassapī asadisaguṇasamannāgatassāpīti attho. Buddhassa
Bhagavato avaṇṇaṃ dosaṃ nindanti sambandho. “**Yaṃ loke**”ti-ādinā
arasarūpanibbhoga-akiriyavāda-ucchedavāda jegucchīvenayikatapassī-
apagabbhabhāvanāṃ kāraṇapatirūpaṃ dasseti. **Tasmāti** hi etaṃ
“arasarūpo -pa- apagabbho”ti imehi padehi sambandhitabbaṃ. Idaṃ vuttam
hoti—lokasammato abhivādana paccuṭṭhāna añjalikamma sāmīcikamma
āsanābhini mantana saṅkhāto sāmaggīraso samaṇassa Gotamassa natthi,
tasmā so sāmaggīrasa saṅkhātena rasena asampannasabhāvo, tena
sāmaggīrasa saṅkhātena paribhogena samannāgato. Tassa akattabbatāvādo,
ucchiṇṇitabbatāvādo ca, taṃ sabbaṃ gūṭhaṃ viya maṇḍana jātīyo puriso
jegucchī. Tassa vināsako sova tadakaraṇato vinetabbo. Tadakaraṇena
vayovuḍḍhe tāpeti, tadācāravirahitātāya vā kapaṇapuriso. Tadakaraṇena
devalokagabbhato apagato, tadakaraṇato vā so hīnagabbho cāti evaṃ tadeva
abhivādanādi-akaraṇaṃ arasarūpatādināṃ kāraṇapatirūpaṃ daṭṭhabbaṃ.
“**Natthi -pa- viseso**”ti etassa pana “Sundarikāya nāma paribbājikāya
maraṇānavabodho, saṃsārassa ādikoṭiyā apaññāyana paṭiññā,
ṭhapanīyapucchāya abyākata vatthubyākaraṇaṃ”ti evamādinī
kāraṇapatirūpakāni niddhāritabbāni, tathā “**takkapariyāhataṃ samaṇo -pa-
sayam paṭibhānaṃ**”ti etassa “anācariyakena sāmāṃ paṭivedhena tattha tattha
tathā tathā dhammadesanā, katthaci paresaṃ paṭipucchākathanaṃ,
Mahāmoggallānādihi ārocitana yeneva byākaraṇaṃ”ti evamādinī, “**samaṇo
-pa- na aggapuggalo**”ti etesaṃ pana “sabbadhammānaṃ

kameneva anavabodho, lokantassa ajānanam, attanā icchitatapacārābhāvo”ti
 evamādīni. Jhānavimokkhādi heṭṭhā vuttanayena **uttarimanussadhammo**.
 Ariyam visuddham, uttamanam vā nāṇasaṅkhātam dassanam, alam
 kilesaviddhamsanasamattham ariyañāṇadassanam ettha, etassāti vā
alamariyañāṇadassano. Sveva **viseso** tathā. Ariyañāṇadassanameva vā
 visesam vuttanayena alam pariyaṭṭam yassa, yasminti vā
alamariyañāṇadassanaviseso, uttarimanussadhammova. **Takkapariyāhatanti**
 kappanāmattena samantato āharitam, vitakkena vā parighaṭitam.
Vīmaṃsānucaritanti vīmaṃsanāya punappunam parimajjitam.
Sayampañibhānanti sayameva attano vibhūtam, tādisaṃ dhammanti
 sambandho. **Akāraṇanti** ayuttam anupapattim. Kāraṇapade cetam visesanam.
 Na hi arasarūpatādayo dosā Bhagavati samvijjanti, dhammasaṅghesu ca
 durakkhātaduppaṭipannādayo. **Akāraṇanti** vā yuttikāraṇarahitam attanā
 paṭiññāmattam. Pakatikamma padañcetaṃ. Imasmiṃca atthe **kāraṇam vatvāti**
 ettha kāraṇam ivāti iva-saddattho rūpakanayena yojetabbo
 patirūpakakāraṇassa adhippetattā. **Tathā tathāti**
 jātivuddhānamanabhivādanādīnā tena tena ākārena. **Vaṇṇasaddassa**
 guṇapasamsāsu pavattanato yathākkamam “avaṇṇam dosam nindan”ti
 vuttam.

Durakkhātoti duṭṭhumākkhāto, tathā **duppaṭivedito**. Vaṭṭato niyyātīti
niyyānam, tadeva **niyyāniko**, tato vā niyyānam nissaraṇam, tattha niyuttoti
niyyāniko. Vaṭṭato vā niyyātīti **niyyāniko** ya-kārassa ka-kāram, ī-kārassa ca
 rassam katvā. “Anīya-saddo hi bahulā kattu-atidhāyako”ti¹ saddavidū²
 vadanti, na niyyāniko tathā. Samsāradukkhassa **anupasamasamvattaniko**
 vuttanayena. **Paccanīkapaṭipadanti** sammāpaṭipattiyā viruddhapaṭipadam.
Ananulomapaṭipadanti sappurisānam ananulomapaṭipadam.
Adhammānulanomapaṭipadanti lokuttaradhammassa ananulomapaṭipadam.
 Kasmā panettha “avaṇṇam bhāsati, vaṇṇam bhāsati”ti ca
 vattamānakālaniddeso kato, nanu saṅgītikālato so avaṇṇavaṇṇānam
 bhāsanakālo atītoti? Saccametam, “addhānamaggapaṭipanno hoti”ti ettha
 hoti-saddo viya atītakālatthattā pana bhāsati-saddassa evam vuttanti
 daṭṭhabbam. Atha vā yasmim kāle tehi avaṇṇo vaṇṇo ca bhāsīyati,

1. Mūlaṭī 1. 55 piṭṭhepi.

2. Pā 3. 3. 133.

tamapekkhitvā evaṃ vuttaṃ, evañca katvā “tatṛā”ti padassa
kālapaṇiniddesavikappanaṃ Aṭṭhakathāyaṃ avuttampi supapannaṃ hoti.

“Suppiyassa pana -pa- bhāsati”ti Pāliya sambandhadassanaṃ “**antevāsī panassā**”ti-ādivacanaṃ. **Aparāmasitabbaṃ** ariyūpavādakammaṃ, tathā **anakkamitabbaṃ**. **Svāyanti** so ācariyo. **Asidhāranti** asino tikhiṇabhāgaṃ. **Kakacadantapantiyanti** khandhakakacassa dantasaṅkhābhāya visamapantiyā. Hatthena vā pādena vā yena kenaci vā aṅgapaccaṅgena paharivā **kīlamāno viya**. Akkhikaṇṇakosasaṅkhātāṭṭhānavasena tīhi pakārehi bhinno mado yassāti **pabhinnamado**, taṃ. **Avanṇaṃ bhāsamānoti** avanṇaṃ bhāsanahetu. Hetu-attho hi ayaṃ māna-saddo. Na ayo vuḍḍhi **anayo**. Soyeva **byasanaṃ**, atirekabyasanaṃ attho, taṃ **pāpuṇissati** ekantamahāsāvajjattā ratanattayopavādassa. Tenevāha—

“Yo nindiyaṃ pasamsati,
Taṃ vā nindati yo pasamsiyo.
Vicināti mukhena so kalim,
Talinā tena sukhaṃ na vindatī”ti¹.

“**Amhākaṃ ācariyo**”ti-ādinā Brahmāḍattassa saṃveguppattim, attano ācariye ca kāruṇṇappavattim dassetvā kiṇcāpi antevāsina ācariyassa anukūlena bhavitabbaṃ, ayaṃ pana paṇḍitajātikattā na īdisesu ṭhānesu tamanuvattatīti idānissa kammassakatāñāṇappavattim dassento “**ācariye kho panā**”ti-ādimāha. **Halāhalanti** taṅkhaṇaṇṇeva māraṇakaṃ visaṃ. Hanatīti hi **halo** na-kārassa la-kāraṃ katvā, halānampi viseso halo **halāhalo** majjhedīghavasena, etena ca añṇe aṭṭhavidhe vise nivatteti. Vuttañca—

“Pume paṇḍe ca kākola, kākakūṭahālāhalā.
Sarotthikosunkike yo, brahmaputto padīpano.
Dārado vacchanābho ca, visabhedā ime navā”ti².

1. Khu 1. 381; Saṃ 1. 151, 154; Aṃ 1. 319; Khu 10. 111 piṭṭhesu.

2. Amarakosa 8. 10, Abhidhānaṭi 655 piṭṭhe.

Kharodakanti caṇḍasotodakaṃ. “**Khārodakan**”tipi pāṭho, atiloṇatāya tittodakanti attho. **Narakapapātanti** corapapātāṃ. **Māṇavakāti** attānameva ovaditum ālapati “samayopi kho te bhaddāli appaṭividdho ahoṣī”ti-ādīsu¹ viya. “Kammassakā”ti kammameva attasantakabhāvaṃ vatvā tadeva vivarati “**attano kammānurūpameva gatiṃ gacchanti**”ti-ādinā. **Yonisoti** upāyena nāyena. **Ummujjivāti** ācariyo viya ayoniso ariyūpavāde animmujjanto yoniso ariyūpavādato ummujjitvā, uddhaṃ hutvāti attho. **Maddamānoti** maddanto bhindanto. Ekaṃsakāraṇameva idha kāraṇanti dassetukāmena “**sammā**”ti vuttaṃ. “**Yathā tan**”ti-ādinā tassa samāraddhabhāvaṃ dasseti, **tanti** ca nipātamattaṃ. Idam vuttaṃ hoti—yathā añño paṇḍitasabhāvo jāti-ācāravasena kulaputto anekapariyāyena tiṇṇaṃ ratanānaṃ vaṇṇaṃ bhāsītumārabhāti, tathā ayampi āradhho, tañca kho api nāmāyamācariyo ettakenāpi ratanattayāvaṇṇabhāsato orameyyāti.

Sapparājavanṇanti ahirājavanṇaṃ. **Vaṇṇapokkharatāyāti** vaṇṇasundaratāya, vaṇṇasarīrena vā. **Vārijaṃkamalaṃ na paharāmi na bhañjāmi, ārā** dūratova upasiṅghāmīti attho. **Athāti** evaṃ santepi. **Gandhatthenoti** gandhacoro. **Saññūḷhāti** ganthitā bandhitā. **Gahapatīti** Upāligahapatiṃ nāṭaputtassa ālapanāṃ. Ettha ca vaṇṇitabbo “ayamīdiso”ti pakāsetabboti **vaṇṇo**, saṇṭhānaṃ. Vaṇṇīyati asaṅkarato vavatthāpīyatīti **vaṇṇo**, jāti. Vaṇṇeti vikāramāpajjamānaṃ hadayaṅgatabhāvaṃ pakāsetīti **vaṇṇo**, rūpāyatanāṃ. Vaṇṇīyati phalametena yathāsabhāvato vibhāvīyatīti **vaṇṇo**, kāraṇaṃ. Vaṇṇīyati appamahantādivasena pamīyatīti **vaṇṇo**, pamāṇaṃ. Vaṇṇīyati pasaṃsīyatīti **vaṇṇo**, guṇo. Vaṇṇanaṃ guṇasaṃkittanaṃ **vaṇṇo**, pasaṃsā. Evaṃ tattha tattha vaṇṇasaddassuppatti veditabbā. Ādi-saddena jātārūpapuḷinakkharādayo saṅgaṇhāti. “Idha guṇopi pasaṃsāpī”ti vuttameva samattheti “**ayaṃ kirā**”ti-ādinā. **Kirāti** cettha anussavanatthe, padapūraṇamatte vā. **Guṇūpasañhīhanti** guṇopasaññuttaṃ. “Guṇūpasañhitaṃ pasaṃsan”ti pana vadanto pasaṃsāya eva guṇabhāsaṇaṃ siddhaṃ tassā tadavinābhāvato, tasmā idamatthadvayaṃ yujjatīti dasseti.

Kathaṃ bhāsatīti āha **“tatthā”**ti-ādi. Eko ca so puggalo cāti **ekapuggalo**. Kenatthena ekapuggalo? Asadisatthena, guṇavisiṭṭhatthena, asamasamatthena ca. So hi paṭhamābhinihārakāle dasannaṃ pāramīnaṃ paṭipāṭiyā āvajjanaṃ ādiṃ katvā bodhisambhārasambharaṇaguṇehi ceva Buddhaguṇehi ca sesamahājanena asadiso. Ye cassa guṇā, tepi aññasattānaṃ guṇehi visiṭṭhā, purimakā ca Sammāsambuddhā sabbasattehi **asamā**, tehi pana ayameveko rūpakāyanāmakāyehi **samo**. **Loketi** sattaloke.

“Uppajjamāno uppajjati”ti pana idaṃ ubhayampi vippakatavacanameva uppādakiriyāya vattamānakālikattā. **Uppajjamāno** bahujaṇahitāya **uppajjati**, na aññena kāraṇenāti evaṃ panettha attho veditabbo. Lakkhaṇe hesa māna-saddo, evarūpañcetta lakkhaṇaṃ na sakkā aññena saddalakkhaṇena paṭibāhituṃ. Apica uppajjamāno nāma, uppajjati nāma, uppanno nāmāti ayamettha bhedo veditabbo. Esa hi Dīpaṅkarapādamūlato paṭṭhāya yāva anāgāmiphalaṃ, tāva uppajjamāno nāma, arahattamaggakkhaṇe uppajjati nāma, arahattaphalakkhaṇe uppanno nāma. Buddhānañhi sāvakaṇaṃ viya na paṭipāṭiyā iddhividhañāṇādīni uppajjanti, saheva pana arahattamaggena sakalopi sabbaññugunaṇāsi āgatova nāma hoti, tasmā nibbattasabbakiccattā arahattaphalakkhaṇe uppanno nāma, tadanibbattattā tadanñakkhaṇe yathārahaṃ **“uppajjamāno uppajjati”**cceva vuccati. Imasmimpi sutte arahattaphalakkhaṇaṃyeva sandhāya **“uppajjati”**ti vuttaṃ. Atītakālikassāpi vattamānapayogassa katthaci diṭṭhattā uppanno hotīti ayañhettha attho. Evaṃ sati **“uppajjamāno”**ti cettha māna-saddo sāmattiyaṭṭho. Yāvatā sāmattiyaṇa mahābodhisattānaṃ carimabhava uppatti icchitabbā, tāvatā sāmattiyaṇa bodhisambhārabhūtena paripuṇṇena samannāgato hutvāti attho. Tathāsāmattiyaṇa hi uppajjamāno nāmāti. Sabbasattehi **asamo**, asamehi purimabuddheheva **samo** majjhe bhinnasuvaṇṇa nikkhaṃ viya nibbiṣiṭṭho, **“ekapuggalo”**ti cetassa visesaṇaṃ. Ālayasaṅkhātāṃ taṇhaṃ samugghātetī samucchindatīti **ālayasamugghāto**. Vattāṃ upacchindatīti **vaṭṭupacchedo**.

Pahontenāti sakkontena. **“Pañcanikāye”**ti vatvāti anekāvayavattā tesam na ettakena sabbathā pariyādānanti **“navanigamī Satthusāsanaṃ”**

caturāsītidhammakkhandaśaṣṣānī”ti vuttaṃ. **Atitthenā**ti anotaṇaṇaṭṭhānena. Na vattabbo aparimāṇavaṇṇattā Buddhādīnaṃ, niravasesānaṃ tesāṃ idha pakāsanena Pāḷisaṃvaṇṇanāya eva sampajjanato, cittasampahāṃsanakammaṭṭhānasampajjanavasena ca saphalattā. **Thāmo veditabbo** sabbathāmena pakāsitattā. Kiṃ pana so tathā ogāhetvā bhāsatīti āha”**Brahmadatto panā**”ti-ādi. Anukkamena, punappunaṃ vā savanaṃ **anussavo**, paramparasavanaṃ. **Ādi**-saddena ākāraparivitakkaditṭhiniṃjjhānakkhantiyo saṅgaṇhāti. Tattha “sundaramidaṃ kāraṇaṃ”ti evaṃ sayameva kāraṇaparivitakkanaṃ **ākāraparivitakko**. Attano ditṭhiyā niṃjjhāyitvā khamanaṃ ruccanaṃ **ditṭhiniṃjjhānakkhantīti** **Aṭṭhakathāsu** vuttaṃ, tehiyeva sambandhitenāti attho. **Matta**-saddo hettha visesanivatti-attho, tena yathāvuttaṃ kāraṇaṃ nivatteti. **Attano thāmenāti** attano ñāṇabaleneva, na pana Buddhādīnaṃ guṇānurūpanti adhippāyo. Asaṅkhyeyyāparimeyyappabhedā hi Buddhādīnaṃ guṇā. Vuttañhetam—

“Buddhopi Buddhassa bhaṇeyya vaṇṇaṃ,
Kappampi ce aññaṃabhāsamāno.
Khīyetha kappo ciradīghamantare,
Vaṇṇo na khīyetha Tathāgatassā”ti¹.

Idhāpi vakkhati “appamattakaṃ kho panetan”ti-ādi.

Iti-saddo nidassanattho vuttappakāraṃ nidasseti. **Ha**-kāro nipātamattanti āha “**evaṃ te**”ti. “**Aññaṃaññassā**”ti idaṃ ruḷhipadaṃ “eko ekāyā”ti² padaṃ viyāti dassento “**aññaṃaññassā**”ti ruḷhipadeneva vivarati. “**Ujumevā**”ti sāvadhāraṇasamāsaṭṭhaṃ vatvā tena nivattetabbatthaṃ āha “**īsakampi apariharitvā**”ti, thokatarampi avirajjhivāti attho. Kathanti āha “**ācariyena hī**”ti-ādi. Pubbe ekavāramiva avaṇṇavaṇṇabhāsaṇe nidditṭhepi “**ujuvipaccanīkavādā**”ti³ vuttattā anekavārameva te evaṃ bhāsantīti veditabbanti dassetuṃ “**puna itaro avaṇṇaṃ itaro vaṇṇaṃ**”ti vuttaṃ. Tena hi visaddassa vividhatthataṃ samattheti. **Sāraphalaketi**

1. Dī-Ṭṭha 1. 257; Dī-Ṭṭha 3. 61; Ma-Ṭṭha 3. 289; Udāna-Ṭṭha 305;

Apadāna-Ṭṭha 2. 91; Cariyāpiṭaka-Ṭṭha 9, 329; Buddhavaṃsa-Ṭṭha 163 piṭṭhesu.

2. Vi 1. 286, 290 piṭṭhesu.

3. Dī 1. 1 piṭṭhe.

sāradāruphalake, uttamaphalake vā. **Visarukkha-āṇinti** visadārumayaṭṭāṇim. **Iriyāpathānubandhanena anubandhā honti**, na sammāṭṭipatti-anubandhanena.

Sīsānulokinoti sīsena anulokino, sīsam ukkhipitvā maggānukkamena olokayamānāti attho. **Tasmim kāleti** yamhi samvacchare, utumhi, māse, pakkhe vā Bhagavā tam addhānamaggaṃ ṭṭipanno, tasmim kāle. Tena hi aniyamato samvacchara-utumāsaddhamāsāva niddisitā “tam divasan”ti divasassa visum niddiṭṭhattā, muhuttādīnañca divasapariyāpannato. “Tam addhānam ṭṭipanno”ti cettha ādhāravacanametam. Teneva hi kiriyāvicchedadassanavasena “Rājagahe piṇḍāya caratī”ti saha pubbakālakiriyāhi vattamānaniddeso kato, itarathā tasmim kāle Rājagahe piṇḍāya carati, tam addhānamaggañca ṭṭipannoti anadhippetattho āpajjeyya. Na hi asamānavisayā kiriyā ekādhārā sambhavanti, yā cettha adhippetā addhānapaṭṭipajjanakiriyā, sā ca aniyamitā na yuttāti.

Rājagahaparivattakesūti Rājagahaṃ parivattetvā ṭṭhesu. **“Aññatarasmin”ti** iminā tesu Bhagavato anibaddhavāsam dasseti. **Soti** evam Rājagahe vasamāno so Bhagavā. Piṇḍāya caraṇenapi hi tattha ṭṭibaddhabhāvavacanato sannivāsattameva dasseti. Yadi pana “piṇḍāya caramāno so Bhagavā”ti paccāmaseyya, yathāvuttova anadhippetattho āpajjeyyāti. **Tamdivasanti** yaṃ divasaṃ addhānamaggaṃ ṭṭipanno, tam divasaṃ. **Tam addhānam ṭṭipannoti** ettha accantasamyogavacanametam. Bhattabhuñjanato pacchā **pacchābhattam**, tasmim pacchābhattasamaye. **Piṇḍapāṭapaṭikkantoti** yattha piṇḍapāṭatthāya caritvā bhuñjanti, tato apakkanto. **Tam addhānam ṭṭipannoti** “Nālandāyaṃ veneyyānam vividhahitasukhanipphattim ākaṅkhamāno imissā aṭṭhuppattiyā tividdhasīlālaṅkataṃ nānāvidhakuhanalapanādimicchājīvaviddhamsaṇaṃ dvāsattṭhiḍṭṭhijālaviniveṭhanaṃ dasasahasilokadhātupakampanaṃ Brahmajālasuttaṃ desessāmī”ti tam yathāvuttaṃ dīghamaggaṃ ṭṭipanno, idaṃ pana kāraṇaṃ pakaraṇatova pakaṇanti na vuttaṃ. Ettāvata “kasmā pana Bhagavā tam addhānam ṭṭipanno”ti codanā visodhitā hoti.

Idāni itarampi codanaṃ visodhitum **“Suppiyopi”ti** vuttaṃ. Tasmim kāle, tam divasaṃ anubandhoti ca vuttanayena sambandho.

Pāto asitabboti **pātarāso**, so bhutto yenāti **bhuttapātarāso**. **Icevāti** evameva manasi sannidhāya, na pana “Bhagavantam, bhikkhusamghaṇca piṭṭhito piṭṭhito anubandhissāmī”ti. Tena vuttam **“Bhagavato tam maggam paṭipannabhāvaṃ ajānantovā”**ti, tathā ajānanto eva hutvā anubandhoti attho. Na hi so Bhagavantam daṭṭhumeva icchati, tenāha **“sace pana jāneyya, nānubandheyā”**ti. Ettāvata “kasmā ca Suppiyo anubandho”ti codanā visodhitā hoti. **“So”**ti-ādinā aparampi codanam visodheti. Kadāci pana Bhagavā aññataraveseneva gacchati Aṅgulimāladamanapakkusāti-abhiggamanādisu, kadāci Buddhasiriyā, idhāpi idisāya Buddhasiriyāti dassetum **“Buddhasiriyā sobhamānan”**ti-ādi vuttam. **Sirīti** cettha sarīrasobhaggādisampatti, tadeva upamāvasena dasseti **“rattakambalaparikkhittamivā”**ti-ādinā. Gacchatīti jaṅgamo yathā “caṅkamo”ti. Caṅcalamāno gacchanto **giri**, tādisassa kanakagirino sikharamivāti attho.

“Tasmim kirā”ti-ādi tabbivaraṇam, Pāliyam adassitattā, Porāṇaṭṭhakathāyaṇca anāgatattā anussavasiddhā ayaṃ kathāti dassetum **“kirā”**ti vuttanti vadanti, tathā vā hotu aññathā vā, attanā adiṭṭham, asutam, amutaṇca anussavamevāti daṭṭhabbam. Nīlapītalohitodātamañjīṭṭhapabhassaravasena **chabbaṇṇā**. **Samantāti** samantato dasahi disāhi. **Asīti**hatthappamāṇeti tesam rasmīnam pakatiyā pavattiṭṭhānavasena vuttam, tasmā samantato, upari ca paccekam asītihatthamatte padese pakatiyāva ghanībhūtā rasmiyo tiṭṭhantīti daṭṭhabbam, **Vinayaṭīkāyam** pana “tāyeva byāmapabhā nāma. Yato chabbaṇṇā rasmiyo taḷākato mātikā viya dasasu disāsu dhāvanti, sā yasmā byāmamattā viya khāyati, tasmā byāmapabhāti vuccatī”ti¹ vuttam, **saṅgītisuttavaṇṇanāyam** pana vakkhati “puratthimakāyato suvaṇṇavaṇṇā rasmi uṭṭhahitvā asītihattham ṭhānam gaṇhāti. Pacchimakāyato. Dakkhiṇahatthato. Vāmahatthato suvaṇṇavaṇṇā rasmi uṭṭhahitvā asītihattham ṭhānam gaṇhāti. Upari kesantato paṭṭhāya sabbakesāvaṭṭhehi moragīvavaṇṇā rasmi uṭṭhahitvā

1. Vimati-Ṭī 1. 89, 90 piṭṭhesu.

gaganatale asītihattham ṭhānam gaṇhāti. Heṭṭhā pādātalehi pavāḷavaṇṇā rasmi uṭṭhahitvā ghanapathaviyaṃ asītihattham ṭhānam gaṇhāti. Evaṃ samantā asītihatthamattam ṭhānam chabbaṇṇā Buddharasmiyo vijjotamānā vipphandamānā vidhāvanti”ti¹. Keci pana aññathāpi parikappanāmattena vadanti, tam na gahetabbaṃ tathā aññattha anāgatattā, ayuttattā ca. Tāsaṃ pana Buddharasmīnaṃ tadā aniggūhitabhāvadassanattam “tasmiṃ kira samaye”ti vuttam. Pakkusāti-abhiggamanādīsu viya hi tadā tāsaṃ niggūhane kiñci kāraṇam natthi. **Ādhāvanti**ti abhimukham disaṃ dhāvanti. **Vidhāvanti**ti vividhā hutvā vidisaṃ dhāvanti.

Tasmiṃ vanantare dissamānākārena tāsaṃ rasmināṃ sobhā viññāyatīti āha **“ratanāvelā”**ti-ādi. **Ratanāvelā** nāma ratanamayavaṭṭasakaṃ. Muddham avati rakkhatīti hi **avelā**, **āvelā** vā, muddhamālā. **Ukkā** nāma yā sajotibhūtā, tāsaṃ satam, nipatanam **nipāto**, tassa nipāto, tena samākulam tathā. Pisitabbattā **piṭṭham**, cīnadese jātam piṭṭham **cīnapiṭṭham**, rattacuṇṇam, yaṃ “sindūro”tipi vuccati, cīnapiṭṭhameva cuṇṇam. Vāyuno vegena ito cito ca khittam tanti tathā. Indassa dhanu lokasaṅketavasenāti **indadhanu**, sūriyarasmivasena gagane paññāyamānākāraviseso. Kuṭilaṃ aciraṭṭhāyittā virūpaṃ hutvā javati dhāvati **vijju**, sāyeva **latā** taṃsadisabhāvenāti tathā, vāyuvegato valāhakaghaṭṭaneneva jātarasmi. Tāyati avijahanavasena ākāsaṃ pāletīti **tārā**, gaṇasaddo paccekam yojetabbo. Tassa pabhā tathā. **Vipphuritaviccharitamivāti** ābhāya vividham pharamānam, vijjotayamānam viya ca. Vanassa antaram vivaram **vanantaram**, Bhagavatā pattapattavanappadesanti vuttam hoti.

Asītiyā anubyañjanehi² tambanakhatādīhi anurañjitaṃ tathā. **Kamalam** padumapuṇḍarikāni, avasesaṃ nīlarattasetabhedaṃ saroruham **uppalam**, iti pañcavidhā pañcakajāti pariggahitā hoti. Vikasitaṃ phullitaṃ tadubhayaṃ yassa sarassa tathā. Sabbena pakārena parito samantato phullati vikasatīti **sabbapāliphullam** a-kārassa ā-kāram, ra-kārassa ca la-kāram katvā yathā “pālībaddo”ti, tārānam marīci pabhā, tāya vikasitaṃ

1. Dī-Ṭṭha 3. 154 piṭṭhe.

2. Jinālaṅkāraṭṭikāya vijātamaṅgalavaṇṇanāyaṃ vitthāro.

vijjotitaṃ tathā. Byāmapabbhāya parikkhepo parimaṇḍalo, tena vilāsinī sobhinī tathā. Mahāpurisalakkhaṇāni aññamaññapaṭibaddhattā mālākāreneva ṭhitānīti vuttaṃ **“dvattimsavaralakkaṇamālā”**ti. Dvattimsacandādīnaṃ mālā kenaci ganthetvā paṭipāṭiyā ca ṭhapitāti na vattabbā. **“Yadi siyā”**ti parikappanāmattena hi **“ganthetvā ṭhapitadvattimsacandamālāyā”**ti-ādi vuttaṃ. Parikappopamā hesā, lokepi ca dissati.

“Mayeva mukhasobhāsse, tyalaminduvikatthanā.

Yatombujepi sātthīti, parikappopamā ayan”ti¹.

Dvattimsacandamālāya sirim attano siriyā abhibhavanti ivāti sambandho. Esa nayo sesesupi.

Evam Bhagavato tadā sobhaṃ dassetvā idāni bhikkhusaṃghassāpi sobhaṃ dassento **“tañca panā”**ti-ādimāha. Catubbidhāya appicchatāya **appicchā**. Dvādasahi santosehi **santuṭṭhā**. Tividhena vivekena **pavivittā**. Rājarājamahāmattādīhi **asaṃsaṭṭhā**. Duppaṭipattikānaṃ **codakā**. Pāpe akusale **garahino**. Paresaṃ hitapaṭipattiyā **vattāro**. Paresaṃca **vacanakkhamā**. **Vimuttiñāṇadassanaṃ** nāma paccavekkhaṇaṇāṇaṃ. **“Tesan”**ti-ādinā tadabhisambandhena Bhagavato sobhaṃ dasseti. Rattapadumānaṃ saṇḍo samūho vanam, tassa majjhe gatā tathā. **“Rattaṃ padumaṃ, setaṃ puṇḍarīkaṃ”**ti pattaniyamamantarena tathā vuttaṃ², pattaniyamena pana satapattaṃ **padumaṃ**, ūnakasatapattaṃ **puṇḍarīkaṃ**. **Pavālaṃ** viddumo, tena katāya vedikāya parikkhitto viya. **Migapakkhīnampīti**, **pi-saddo**, **api-saddo** vā sambhāvanāyaṃ, tenāha **“pageva devamanussānaṃ”**ti. **Mahātherāti** mahāsāvake sandhāyāha. Surañjitabhāvena īsakaṃ kaṇhavaṇṇatāya **meghavaṇṇaṃ**. **Ekamsaṃ karitvāti** ekamsapārupanavasena vāmaṃse karitvā. Kattarassa jīṇassa ālambano daṇḍo **kattaradaṇḍo**, bāhullavasenaṃ samaññā. **Suvammaṃ** nāma sobhaṇuracchaddo, tena **vammitā** sannaddhāti **suvammavammitā**, idaṃ tesam paṃsukūladhāraṇanidassanaṃ. Yesam kucchigataṃ sabbampi tiṇapalāsādi gandhajātameva hoti, te **gandhahatthino** nāma, ye **“hemavatā”**tipi vuccanti, tesampi therānaṃ sīlādiguṇagandhatāya taṃsadisatā.

1. Subodhālaṅkāre catutthaparicchede 198 gāthā.

2. Abhidhāna 491 piṭṭhe.

Antojaṭābahijaṭāsāṅkhātāya taṇhājaṭāya vijaṭitabhāvato **vijaṭitajaṭā**.

Taṇhābandhanāya chinnattā **chinnabandhanā**. “So”ti-ādi yathāvuttavacanassa guṇadassanaṃ. **Anubuddhehi**ti Buddhānāmanubuddhehi. Tepi hi ekadesena Bhagavatā paṭividdhapaṭibhāgeneva cattāri saccāni bujjhanti.

Pattaparivāritanti pupphadalena parivāritaṃ. **Kaṃ** vuccati kamalādi, tasmim sarati virājatīti **kesaraṃ**, kiṇṇakkho. Kaṇṇe karīyatīti **kaṇṇikā**.

Kaṇṇālaṅkāro, taṃsadisasaṇṭhānatāya **kaṇṇikā**, bījakoso. Channaṃ haṃsakulānaṃ seṭṭho **dhataratṭho haṃsarājā viya**, hārito nāma **mahābrahmā viya**.

Evam gacchantaṃ Bhagavantaṃ, bhikkhū ca disvā attano parisam olokesīti sambandho. **Kājadanḍaketi** kājasāṅkhāte bhārāvahadaṇḍake, kājasmim vā bhāralaggitadaṇḍake. Khuddakaṃ pīṭhaṃ **pīṭhakaṃ**. Mūle, agge ca tidhā kato daṇḍo **tidanḍo**. Morahatthako **morapiṇchaṃ**. Khuddakaṃ pasibbaṃ **pasibbakaṃ**. **Kuṇḍikā** kamaṇḍalu. Sā hi kaṃ udakaṃ udeti pasaveti, rakkhatīti vā **kuṇḍikā** niruttinayena. Gahitaṃ omakato lujjitaṃ, vividhaṃ lujjitaṅca pīṭhaka -pa- kuṇḍikādi-aneKaparikkhārasāṅkhātāṃ bhāraṃ bharati vahatīti **gahita -pa- bhārabharitā**. Itīti nidassanattho. **Evanti** idamattho. Evam idam vacanamādi yassa vacanassa tathā, tadeva niratthakaṃ vacanaṃ yassāti **evamādiniratthakavacanā**. Mukhaṃ etassa atthīti **mukharā**, sabbepi mukhavanta eva, ayaṃ pana pharusābhilāpamukhavatī, tasmā evam vuttaṃ. Nindāyañhi ayaṃ rapaccayo. Mukhena vā amanāpaṃ kammaṃ rāti gaṇhātīti **mukharā**. Vividhā kiṇṇā vācā yassāti **vikīṇṇavācā**. **Tassāti** Suppiyassa paribbājakassa. **Tanti** yathāvuttapakāraṃ parisam.

Idānīti tassa tathārūpāya parisāya dassanakkhaṇe. **Panāti** arucisaṃsūcanattho, tathāpīti attho. **Lābha -pa- hāniyā ceva** hetubhūtāya. Kathaṃ hānīti āha “**aññatitthiyānañhi**”ti-ādi. **Nissirikatanti** nisobhataṃ, ayamattho Moraṇḍakādhipi dīpetabbo. “**Upatissakolitānañcā**”ti-ādinā pakkhahānitāya vitthāro. Āyasmato Sāriputtassa, Mahāmoggallānassa ca Bhagavato santike pabbajjaṃ sandhāya “**tesu pana pakkantesū**”ti vuttaṃ. Tesam pabbajitakāleyeva aḍḍhateyyasataṃ paribbājakaparisā pabbaji, tato

parampi tadanupabbajitā paribbājakaparisā aparimāṇāti dasseti “**sāpitesaṃ parisā bhinnā**”ti iminā. Yāya kāyaci hi paribbājakaparisāya pabbajitāya tassa parisā bhinnāyeva nāma samānagaṇattāti tathā vuttaṃ. “**Imehī**”ti-ādinā lābhapakkhahāniṃ nigamanavasena dasseti. Usūyasaṅkhātassa visassa uggāro uggilanam **usūyavisuggāro**, taṃ. Ettha ca “yasmā panesā”ti-ādināva “kasmā ca so ratanattayassa avaṇṇam bhāsati”ti codanam visodheti, “sace”ti-ādikaṃ pana sabbampi tapparivāravacanamevāti tehipi sā visodhitāyeva nāma. Bhagavato virodhānunayābhāvavīmaṃsanattham ete avaṇṇam vaṇṇam bhāsanti. “Mārena anvāviṭṭhā evaṃ bhāsanti”ti ca keci vadanti, tadayuttameva Aṭṭhakathāya ujuvipaccanīkattā. Pākaṭoyevāyamatthoti.

2. Yasmā atthaṅgato sūriyo, tasmā akālo dāni gantunti sambandho.

Ambalaṭṭhikāti sāmīpikavohāro yathā “Varuṇanagaram, Godāgāmo”ti āha “**tassa kira**”ti-ādi. Taruṇapariyāyo **laṭṭhikā**-saddo rukkhavisaye yathā “mahāvanam ajjhogāhetvā beluvalaṭṭhikāya mūle divāvihāram nisīdi”ti-ādisūti dasseti “**taruṇambarukkho**”ti iminā. Keci pana “Ambalaṭṭhikā nāma vutthanayena eko gāmo”ti vadanti, tesaṃ mate **ambalaṭṭhikāyanti** sāmīpatthe bhumnavacanam. **Chāyūdakasampannanti** chāyāya ceva udakena ca sampannam. **Mañjusāti** peḷā. **Paṭibhānacittavicittanti** itthipurisasaññogādinā paṭibhānacittena vicittam, etena rañño **agāram**, tadeva **rājāgārakanti** dasseti. Rājāgārakam nāma Vessavaṇamahārājassa devāyatananti eke.

Bahuparissayoti bahupaddavo. Kehīti vuttaṃ “**corehipī**”ti-ādi. **Handāti** vacanavossaggaṭṭhe nipāto, tadānubhāvato nipparissayatthāya idāni upagantvā sve gamissāmīti adhippāyo. “**Saddhim antevāsinaṃ Brahmadattena māṇavenā**”ticceva Sīhaḷaṭṭhakathāyaṃ vuttaṃ, tañca kho Pāli-āruḷhaseneva, na pana tadā Suppiyassa parisāya abhāvatoti imamattam dassetum “**saddhim attano parisāyā**”ti idha vuttaṃ. Kasmā panettha Brahmadattoyeva Pāliyamāruḷho, na pana tadavasesā Suppiyassa

parisāti? Desanānadhīnabhāvena payo janābhāvato. Yathā cetam, evam aññampi edisam payo janābhāvato saṅgītikārahehi na saṅgītanti daṭṭhabbam. Keci pana “Pāḷiyam vuttan’ti ādhāram vatvā ‘tadetam na Sihaḷaṭṭhakathānayadassanam, Pāḷiyam vuttabhāvadassanam evā’ti” vadanti, tam na yujjati. Pāḷi-āruḷhaseneva Pāḷiyam vuttanti adhippetatthassa āpajjanato. Tasmā yathāvuttanayeneva attho gahetabboti. **“Vuttanti vā amhehi idha vattabbanti attho. Evañhi tadā aññāyapi parisāya vijjamānabhāvadassanattham evam vuttam, Pāḷiyamāruḷhasena pana aññathāpi idha vattabbanti adhippāyo yutto”**ti vadanti.

Idāni “tatrāpi sudan”ti-ādi Pāḷiyā sambandham dassetum **“evam vāsam upagato panā”**ti-ādi vuttam. Parivāretvā nisinno hotīti sambandho. Kucchitam kattabbanti **kukataṃ**, tassa bhāvo **kukkuccam**, kucchitakiriya, ito cito ca cañcalananti attho, hatthassa kukkuccam tathā. **“Sā hī”**ti-ādinā tathābhūtātāya kāraṇam dasseti. **Nivātetī** vātavirahitaṭṭhāne. Yathāvuttadosābhāvena **niccalā**. **Tam vibhūtinti** tādīsam sobham. **Vippalapantīti** sativossaggavasena vividhā lapanti. **Nillālitajivhāti** ito citi ca nikkhantajivhā. **Kākacchamānāti** kākānam saddasādīsam saddam kurumānā. **Gharugharupassāsīnoti** gharugharu-iti saddam janetvā passasantā. **Issāvasenāti** yathāvuttehi dvīhi kāraṇehi usūyanavasena. **“Sabbam vattabban”**ti iminā “ādipeyyālanayoyan”ti dasseti.

3. Sammā pahonti tam tam kammanti **sampahulā**, bahavo, tenāha **“bahukānan”**ti. Sabbantimena paricchedena catuvaggasamgheneva vinayakammasa kattabbattā **“vinayapariyāyenā”**ti-ādi vuttam. **Tayo janāti** cesa upalakkhaṇaniddeso dvinnampi sampahulattā. Tattha tattha tathāyevāgatattā **“suttantapariyāyenā”**ti-ādimāha. Tamtampāḷiyā āgatavohāravasena hi ayam bhedo. Tayo janā tayo eva nāma, tato paṭṭhāya uttari catupañcajanādikā sampahulāti attho. **Tatoti** cāyam mariyādāvadhi. **Maṇḍalamāḷoti** anekatthapavattā samaññā, idha pana īdisāya evāti niyamento āha **“katthaci”**ti-ādi. **Kaṇṇikā** vuccati kūṭam. **Haṃsavattakacchannenāti** haṃsamaṇḍalākārachannena. Tadeva channam

aññattha “supaṇṇavaṅkacchadanan”ti vuttaṃ. Kūṭena yutto agāro, soyeva sālāti **kūṭagārasālā**. **Thambhapantiṃ parikkhipitvāti** thambhamālaṃ parivāretvā, parimaṇḍalākārena thambhapantiṃ katvāti vuttaṃ hoti. **Upaṭṭhānasālā** nāma payirupāsanāsālā. Yattha upaṭṭhānamattaṃ karonti, na ekarattadirattādivasena nisīdanam, idha pana tathā katā nisīdanasālāyevāti dasseti “**idha panā**”ti-ādinā. Teneva Pāḷiyaṃ “sannipatitānan”tveva avatvā “sannisinnānan”tipi vuttaṃ. Mānitabboti **mālo**, mīyati pamīyatīti vā **mālo**. Maṇḍalākārena paṭicchanno māloti **maṇḍalamālo**, anekakoṇavanto paṭissayaviseso. “**Sannisinnānan**”ti **nisajjanavasena** vuttaṃ, **nisajjanavasena vā “sannisinnānan”**ti samvaṇṇetabbapadamajjhāharitvā sambandho. Iminā nisīdana-iriyāpathaṃ, kāyasāmaggīvasena ca samodhānaṃ sandhāya padadvayametaṃ vuttanti dasseti. **Saṅkhiyā vuccati kathā** sammā khiyanato kathanato. **Kathādhhammoti** kathāsabhāvo, upaparikkhā vidhīti keci.

“**Acchariyaṇ**”ti-ādi tassa rūpadassananti āha “**katamo pana so**”ti-ādi. Soti kathādhhammo. “Nīyatīti **nayo**, attho, saddasatthaṃ anugato **nayo saddanayo**”ti¹ **Ācariyadhammapālattherena** vuttaṃ. Nīyati attho etenāti vā **nayo**, upāyo, saddasatthe āgato **nayo** atthagahaṇūpāyo **saddanayo**. Tattha hi anabhiṇhavuttike acchariya-saddo icchito ruḷhivasena. Tenevāha “**andhassa pabbatārohaṇaṃ viyā**”ti-ādi. Tassa hi tadārohaṇaṃ na niccam, kadāciyeva siyā, evamidampi. Accharāyoggaṃ **acchariyaṃ** niruttinayena yoggasaddassa lopato, taddhitavasena vā ṇiyapaccayassa vicitravuttito, so pana Porāṇaṭṭhakathāyameva āgatattā “**Aṭṭhakathānayo**”ti vutto. Pubbe abhūtanti **abhūtapubbaṃ**, etena na bhūtaṃ abhūtanti nibbacanaṃ, bhūta-saddassa ca atītatthaṃ dasseti. **Yāvañcidanti** sandhivasena niggahitāgamoti āha “**yāva ca idan**”ti, etassa ca “suppaṭivīditā”ti etena sambandho. **Yāva ca** yattakaṃ **idaṃ** ayaṃ nānādhimuttikatā suppaṭivīditā, taṃ “ettakamevā”ti na sakkā amhehi paṭivijjhitaṃ, akkhātuñcāti sapāṭhasesattho. Tenevāha “**tena suppaṭivīditatāya appameyyataṃ dasseti**”ti.

1. Dī-Ṭī 1. 52 piṭṭhe.

“**Bhagavatā**”ti-ādīhi padehi samānādhikaraṇabhāvena vuttattā **tenāti** ettha **ta**-saddo sakatthapaṭiniddeso, tasmā yena abhisambuddhabhāvena Bhagavā pakato¹ samāno supākaṭo nāma hoti, tadabhisambuddhabhāvaṃ saddhiṃ āgamanapaṭipadāya tassa atthabhāvena dassento “**yo so**”ti-ādimāha. Na hettha so pubbe vutto atthi, yo attho tehi therehi ta-saddena parāmasitabbo bhaveyya. Tasmā yathāvuttaguṇasaṅkhātāṃ sakatthaṃyevesa padhānabhāvena parāmasatīti daṭṭhabbaṃ. **Anuttaraṃ sammāsambodhinti** aggamaggañānapadaṭṭhānaṃ anāvaraṇañāṇaṃ, anāvaraṇañānapadaṭṭhānaṃ aggamaggañāṇaṃ. Tadubhayañhi sammā aviparītaṃ sayameva bujjhati, sammā vā pasatṭhā sundaraṃ bujjhatīti **sammāsambodhi**. Sā pana Buddhānaṃ sabbaguṇasampattiṃ deti abhiseko viya rañño sabbalokissariyabhāvaṃ, tasmā “anuttarā sammāsambodhī”ti vuccati. **Abhisambuddhoti** abbhaññāsi paṭivijjhi, tena tādīsena Bhagavatāti attho. Satipi ñāḍadassanānaṃ idha paññāvevacanabhāve tena tena visesena nesaṃ visayavisesappavattiṃ dassento “**tesaṃ tesaṃ sattānaṃ**”ti-ādimāha. Ettha hi paṭhamamatthaṃ asādharaṇañāṇavasena dasseti. Āsayānusayañāṇena **jānatā** sabbaññutānāvaraṇañāṇehi **passatāti** attho.

Dutiyaṃ vijjattayavasena. **Pubbenivāsādīhīti** pubbenivāsāsavakkhayañāṇehi. Tatiyaṃ abhiññānāvaraṇañāṇavasena. Abhiññāpariyāpannepi “**tīhi vijjāhi**”ti tāsāṃ rāsibhedadassanatthaṃ vuttaṃ. Anāvaraṇañāṇasaṅkhātena **samantacakkhunā** passatāti attho. Catutthaṃ sabbaññutaññāṇamaṃsacakkhuvasena. **Paññāyāti** sabbaññutaññāṇena. **Kuṭṭassa** bhittiyā **tiro** paraṃ, anto vā, tadādīsu gatāni. **Ativisuddhenāti** ativiya visuddhena pañcavaṇṇasamannāgatena sunīlapāsādika-akkhilomasamalaṅkatena rattiñceva divā ca samantā yojanaṃ passantena **maṃsacakkhunā**. Pañcamaṃ paṭivedhadesanāñāṇavasena. “**Attahitasādhikāyā**”ti ekamsato vuttaṃ, pariyāyato panesā parahitasādhikāpi hoti. Tāya hi dhammasabhāvapaṭicchādakakilesasamugghātāya desanāñāṇādi sambhavati. **Paṭivedhapaññāyāti** ariyamaggapaññāya. Vipassanāsahagato samādhi

padaṭṭhānaṃ āsannakāraṇametissāti **samādhipadaṭṭhānā**, kāya.

Desanāpaññāyāti desanākiccanipphādakena sabbaññutaññāṇena. **Arīnanti** kilesārīnaṃ, pañcamārānaṃ vā, sāsanaṃ paccatthikānaṃ vā aññatitthiyānaṃ. Tesāṃ hananaṃ pāṭihāriyehi abhibhavanaṃ appaṭibhānatākaraṇaṃ, ajjhupekkhanaṇca, Majjhimaṇṇāsake pañcamavagge saṅgītaṃ **Caṅkīsutta**¹ ñcettha nidassanaṃ, etena arayo hatā anenāti niruttinayena padasiddhimāha. Ato nā-vacanassa tābyappadeso mahāvisayenāti daṭṭhabbaṃ. Apica arayo hanatīti antasaddena padasiddhi, ikārassa ca akāro. Paccayādīnaṃ sampadānabhūtānaṃ, tesāṃ vā paṭiggahaṇaṃ, paṭiggahitum vā arahatīti arahanti dasseti “**paccayādīnaṇca arahattā**”ti iminā. **Sammāti** aviparītaṃ. **Sāmañcāti** sayameva, aparaneyyo hutvāti vuttaṃ hoti. Kathaṃ panettha “sabbadhammānaṃ”ti ayaṃ viseso labbhatīti? Sāmaññajotanaṃ viśese avaṭṭhānato, viśesatthiṇā ca viśesassa anupayojetabbato yajjevaṃ “dhammānaṃ”ti viśesovānupayojito siyā, kasmā sabbadhammānanti ayamatto anupayojīyatīti? Ekadesassa aggahaṇato. Padesaggahaṇe hi asati gahetabbassa nippadesatā viññāyati yathā “dikkhito na dadāti”ti, esa nayo idisesu.

Idāni ca catūhi padehi catuvesārajjavasena attanā adhippetataraṃ chaṭṭhamatthaṃ dassetuṃ “**antarāyikadhamme vā**”ti-ādi vuttaṃ. Tathā hi tadeva nigamanaṃ karoti “**evan**”ti-ādinā. Tattha antarāyakaradhammañāṇena **jānatā**, niyyānikadhammañāṇena **passatā**, āsavakkhayañāṇena **arahatā**, sabbaññutaññāṇena **Sammāsambuddhenāti** yathākkamaṃ yojetabbā. Anattacaraṇena kilesā eva arayoti **kilesārayo**, tesāṃ **kilesārīnaṃ**. Etthāha—yassa ñāṇassa vasena sammā sāmañca sabbadhammānaṃ buddhattā Bhagavā Sammāsambuddho nāma jāto, kiṃ panidaṃ ñāṇaṃ sabbadhammānaṃ bujjanavasena pavattamānaṃ sakimīyeva sabbasmiṃ viśaye pavattati, udāhu kamenāti. Kiñcettha—yadi tāva sakimīyeva sabbasmiṃ viśaye pavattati, evaṃ sati atītānāgatapaccuppanna ajjhattabahiddhādibhedabhinnānaṃ saṅkhatadhammānaṃ, asaṅkhatasammutidhammānaṇca ekajjhaṃ upaṭṭhāne dūrato cittapaṭaṃ pekkhantassa viya paṭibhāgenāvabodho na siyā, tathā ca sati “sabbe dhammā

1. Ma 2. 375 piṭṭhe.

anattā”¹ti vipassantānaṃ anattākārena viya sabbe dhammā anirūpitarūpena Bhagavato ñāṇavisayā hontīti āpajjati. Yepi “sabbañeyyadhammānaṃ ṭhītilakkhaṇavisayaṃ vikapparahitaṃ sabbakālaṃ Buddhānaṃ ñāṇaṃ pavattati, tena te ‘sabbavidū’²ti vuccanti, evañca katvā—

‘Gacchaṃ samāhito nāgo, ṭhito nāgo samāhito.

Seyyaṃ samāhito nāgo, nisinnopi samāhito’²ti—

idampi sabbadā ñāṇappavattidīpakāṃ Aṅguttarāgame Nāgopamasuttavacanāṃ suvuttaṃ nāma hotī”³ti vadanti, tesampi vāde vuttadosā nātivatti. Ṭhītilakkhaṇārammaṇatāya ca atītānāgatadhammānaṃ tadabhāvato ekadesavisayameva Bhagavato ñāṇaṃ siyā, tasmā sakiññeva sabbasmimṃ visaye ñāṇaṃ pavattatīti na yujjati. Atha kamena sabbasmimpi visaye ñāṇaṃ pavattati, evampi na yujjati. Na hi jātibhūmisabhāvādivasena, disādesakālādivasena ca anekabhedabhinne ñeyye kamena gayhamāne tassa anavasesapaṭivedho sambhavati apariyantabhāvato ñeyyassa. Ye pana “atthassa avisamvādanato ñeyyassa ekadesaṃ paccakkhaṃ katvā sesepi evanti adhimuccitvā vavatthāpanena sabbaññū nāma Bhagavā jāto, tañca ñāṇaṃ na anumānikaṃ nāma saṃsayābhāvato. Saṃsayānubaddhañhi ñāṇaṃ loke anumānikaṃ”³ti vadanti, tesampi taṃ na yuttameva. Sabbassa hi appaccakkhabhāve atthāvisamvādanena ñeyyassa ekadesaṃ paccakkhaṃ katvā sesepi evanti adhimuccitvā vavatthāpanasseva asambhavato, tathā asakkuṇeyyattā ca. Yañhi sesaṃ, tadapaccakkhameva, atha tampi paccakkhaṃ, tassa sesabhāvo eva na siyā, apariyantabhāvato ñeyyassa tathāvavatthitumeva na sakkāti? Sabbametaṃ akāraṇaṃ. Kasmā? Avisayavicāraṇabhāvato. Vuttañhetāṃ Bhagavatā “Buddhānaṃ bhikkhave Buddhavisayo acinteyyo na cintetabbo, yaṃ cinto ummādassa vighātassa bhāgī assā”³ti. Idaṃ panettha sanniṭṭhānaṃ—yaṃ kiñci Bhagavatā ñātum icchitaṃ, sakalamekadeso vā, tattha tattha appaṭihata vuttitāya paccakkhato ñāṇaṃ pavattati niccasamādhānañca vikkhepābhāvato, ñātum icchitassa ca sakalassa avisayabhāve tassa ākaṅkhāpaṭibaddhavuttitā na siyā,

1. Am 1. 290; Khu 1. 53; Khu 7. 72; Khu 8. 34, 38, 43; Khu 9. 36; Khu 10. 7 piṭṭhesu.

2. Am 2. 304 piṭṭhe.

3. Am 1. 392 piṭṭhe.

ekanteneva sā icchitabbā, sabbe dhammā Buddhassa Bhagavato āvajjanapaṭibaddhā ākaṅkhapaṭibaddhā manasikārapaṭibaddhā cittuppadapaṭibaddhātī¹ vacanato. Atītānāgatavisayampi Bhagavato ñāṇaṃ anumānāgamatakkagahaṇavirahitattā paccakkhameva.

Nanu ca etasmimpi pakkhe yadā sakalaṃ ñātuṃ icchitaṃ, tadā sakim yeva sakalavisayatāya anirūpitarūpena Bhagavato ñāṇaṃ pavatteyyāti vuttadosā nātivattiyevāti? Na, tassa visodhitattā. Visodhito hi so Buddhavisayo acinteyyoti. Aññathā pacurajanañāṇasamānavuttitāya Buddhānaṃ Bhagavantānaṃ ñāṇassa acinteyyatā na siyā, tasmā sakaladhammārammaṇampi taṃ ekadhammārammaṇaṃ viya suvavatthāpityeva te dhamme katvā pavattatīti idamettha acinteyyaṃ, “yāvatakaṃ neyyaṃ, tāvatakaṃ ñāṇaṃ. Yāvatakaṃ ñāṇaṃ, tāvatakaṃ neyyaṃ. Neyyapariyantaṃ ñāṇaṃ, ñāṇapariyantaṃ neyyaṃ. Neyyaṃ atikkamitvā ñāṇaṃ nappavattati, ñāṇaṃ atikkamitvā neyyapatho natthi. Aññamaññapariyantaṭṭhāyino te dhammā, yathā dvinnaṃ samuggapaṭalaṇaṃ sammā phusitānaṃ heṭṭhimaṃ samuggapaṭalaṃ uparimaṃ nātivattati, uparimaṃ samuggapaṭalaṃ heṭṭhimaṃ nātivattati. Aññamaññapariyantaṭṭhāyino, evameva Buddhassa Bhagavato neyyaṇca ñāṇaṇca aññamaññapariyantaṭṭhāyino -pa- te dhammā”ti² evamekajjhaṃ, visuṃ, sakim, kamena vā icchānurūpaṃ pavattassa tassa ñāṇassa vasena sammā sāmāṇca sabbadhammānaṃ buddhattā Bhagavā Sammāsambuddho nāma jātoti.

Ayaṃ panettha Aṭṭhakathāmuttako nayo—ṭhānāṭhānādīni chabbisayāni chahi ñāṇehi **jānatā**, yathākammūpage satte cutūpapātadibbacakkhuñāṇehi **passatā**, savāsanānamāsavānaṃ āsavakkhayañāṇena khīṇattā **arahatā**, jhānādidhamme saṃkilesavodānavasena sāmāṇyeva aviparītāvabodhato **Sammāsambuddhena**, evaṃ Dasabalañāṇavasena catūhākārehi thomitena. Apica tisu kālesu appaṭihatañāṇatāya **jānatā**, tiṇṇampi kammānaṃ ñāṇānuparivattito nisammakāritāya **passatā**, davādīnaṃ channamabhāvasādhikāya pahānasampadāya **arahatā**, chandādīnaṃ channamahānihetubhūtāya aparikkhayapaṭibhānasādhikāya sabbaññutāya

1. Khu 7. 139, 278; Khu 8. 176; Khu 9. 376 piṭṭhesu.

2. Khu 7. 139, 278; Khu 8. 175-6; Khu 9. 376 piṭṭhesu.

Sammāsambuddhena, evaṃ aṭṭhārasāveṇīkabuddhadhammasena¹
catūhākārehi thomitenāti evamādinā tesam tesam
ñāṇadassanapahānabodhanatthehi saṅgahitānaṃ Buddhaguṇānaṃ vasena
yojanā kātabbāti.

Catuvesārajjam sandhāya “**catūhākārehi**”ti vuttam. “**Thomitenā**”ti etena
imesam “**Bhagavatā**”ti padassa visesanatam dasseti. Yadi pi
hīnapaṇītabhedena duvidhāva adhimutti Pāliyam vuttā, pavatti-ākāravasena
pana anekabhedabhinnāvāti āha “**nānādhimuttikatā**”ti. Sā pana adhimutti
ajjhāsaya dhātuyeva, tadapi tathā tathā dassanam, khamanam, rocanañcāti
attham viññāpeti “**nānājjhāsayatā**”ti iminā. Tathā hi vakkhati
“nānādhimuttikatā nānājjhāsayatā nānādiṭṭhikatā nānakkhantitā
nānārucitā”ti. “Yāvañcidan”ti etassa “suppaṭividditā”ti iminā sambandho.
Tattha ca **idanti** padapūraṇamattam, “**nānādhimuttikatā**”ti etena vā padena
samānādhikaraṇam, tassattho pana pākāṭoyevāti āha “**yāva ca suṭṭhu**
paṭividditā”ti.

“**Yā ca ayan**”ti-ādinā Dhātusaṃyuttapāliṃ dassento tadeva saṃyuttam
manasi karitvā tesam avaṇṇavaṇṇabhāsanena saddhim ghaṭetvā
therānamayam saṅkhiyadhammo udapādīti dasseti. Ato **assa** Bhagavato
dhātusaṃyuttadesanāyena tāsam **suppaṭividditabhāvaṃ** samatthanavasena
dassetum “**ayam hī**”ti-ādimāhāti attho daṭṭhabbo.
Suppaṭividditabhāvasamatthanañhi “**ayam hī**”ti-ādivacanam. Tattha yā ayam
nānādhimuttikatā -pa- rucitāti sambandho. **Dhātusoti** ajjhāsaya dhātuyā.
Saṃsantantīti sambandhenti viśāśenti. **Samentīti** sammā, saha vā bhavanti.
“**Hīnādhimuttikā**”ti-ādi tathābhāvavibhāvanam. **Atītampi addhānanti**
atītasmiṃ kāle, accantasam yoge vā etam upayogavacanam.
Nānādhimuttikatā-padassa **nānājjhāsayatāti** atthavacanam. **Nānādiṭṭhi -pa-**
rucitāti tassa sarūpadassanam. Sassabhādiladdhivasena **nānādiṭṭhikatā**.
Pāpācārakalyāṇācārādīpakativasena **nānakkhantitā**. Pāpicchā-
appicchādivasena **nānārucitā**. **Nāliyāti** tumbena, ālḥakena vā. **Tulāyāti**
mānena. **Nānādhimuttikatāñānanti** cettha sabbaññūtaññānameva
adhippetam, na Dasabalañānanti

1. Dī-Ṭṭha 3. 176; Mūlaṭṭi 2. 2 piṭṭhesu.

āha “**sabbaññūtaññāṇena**”ti. Evaṃ **Ācariyadhammapālatherena**¹ vuttam, Abhidhammaṭṭhakathāyaṃ, Dasabalaṣuttaṭṭhakathāsu² ca evamāgatam.

Paravādī panāha “Dasabalañāṇam nāma pāṭiyekkam natthi, sabbaññūtaññāṇassevāyaṃ pabhedo”ti, taṃ tathā na daṭṭhabbam. Aññameva hi Dasabalañāṇam, aññam sabbaññūtaññāṇam. Dasabalañāṇaṃhi sakakiccameva jānāti, sabbaññūtaññāṇam pana tampi tato avasesampi jānāti. Dasabalañāṇesu hi paṭhamam kāraṇākāraṇameva jānāti, dutiyam kammantaravipākantarameva, tatiyam kammaparicchedameva, catuttham dhātunānattakāraṇameva, pañcamam sattānamajjhāsayaḍḍhimuttimeva, chaṭṭham indriyānam tikkhamudubhāvameva, sattamam jhānādīhi saddhim tesam saṃkilesādimeva, aṭṭhamam pubbenivutthakkhandhasantatimeva, navamam sattānam cutipaṭisandhimeva, dasamam saccaparicchedameva, sabbaññūtaññāṇam pana etehi jānitabbaṃca tato uttariṇca jānāti, etesaṃ pana kiccaṃ na sabbam karoti. Tañhi jhānam hutvā appetuṃ na sakkoti, iddhi hutvā vikubbituṃ na sakkoti, maggo hutvā kilese khepetuṃ na sakkoti. Apica paravādī evam pucchitabbo “Dasabalañāṇam nāma etaṃ savitakkasavicāram avitakkavicāramattaṃ avitakka-avicāram, kāmāvacaram rūpāvacaram arūpāvacaram, lokiyam lokuttaram”ti. Jānanto paṭipāṭiyā satta ñāṇāni “savitakkasavicārāni”ti vakkhati, tato parāni dve “avitakka-avicārāni”ti vakkhati, āsavakkhayañāṇam “siyā savitakkasavicāram, siyā avitakkavicāramattaṃ, siyā avitakka-avicāran”ti vakkhati, tathā paṭipāṭiyā satta kāmāvacarāni, tato param dve rūpāvacarāni, avasāne ekaṃ “lokuttaram”ti vakkhati, sabbaññūtaññāṇam pana savitakkasavicārameva, kāmāvacarameva, lokiyamevāti. Iti aññadeva Dasabalañāṇam, aññam sabbaññūtaññāṇanti, tasmā pañcamabalañāṇasaṅkhātēna nānādhimuttikatāñāṇena ca sabbaññūtaññāṇena ca veditāti attho veditabbo. Ca-kāropi hi potthakesu dissati. **Sāti** yathāvuttā nānādhimuttikatā. “**Dvepi nāmā**”ti-ādinā yathāvuttasuttassattham saṅkhepena dassetvā “**imesu cāpi**”ti-ādinā tassa saṅkhiyadhammassa tadabhisambandhatam āvi karoti. **Iti ha meti** ettha evaṃsaddatthe **iti**-saddo, **ha** kāro nipātamattaṃ, āgamo vā.

1. Dī-Ṭī 1. 54 piṭṭhe. 2. Ma-Ṭṭha 1. 336; Aṃ-Ṭṭha 3. 297; Abhi-Ṭṭha 2. 445 piṭṭhesu.

Sandhivasena ikāralopo, akārādeso vāti dasseti “**evaṃ ime**”ti iminā.

4. “Viditvā”ti ettha pakatīyatthabhūtā vijānanakiriya sāmāñña abhedavatīpi samānā taṃtaṃkaraṇayogyatāya anekappabhedāti dassetuṃ “**Bhagavā hī**”ti-ādi vuttaṃ. **Vatthūnīti** gharavatthūni. “Sabbaññutaññāṇena disvā¹ aññāsī”ti ca vohāravacanamatametaṃ. Na hi tena dassanato aññaṃ jānaṃ nāma natthi. Tadiḍaṃ ñāṇaṃ āvajjanapaṭibaddhaṃ ākaṅkhapaṭibaddhaṃ manasikārapaṭibaddhaṃ cittuppādapapaṭibaddhaṃ hutvā pavattati. Kiṃ nāma karonto Bhagavā tena ñāṇena āvajjanādiapaṭibaddhena aññāsīti sotūnamatthassa suviññāpanatthaṃ parammukhā viya codanaṃ samuṭṭhāpeti “**kiṃ karonto aññāsī**”ti iminā, pacchimayāmakiccaṃ karonto taṃ ñāṇaṃ āvajjanādiapaṭibaddhaṃ hutvā tena tathā aññāsīti vuttaṃ hoti. Sāmāññasmiṃ sati visesavacanāṃ sātthakaṃ siyāti anuyogenāha “**kiccaṇca nāmetan**”ti-ādi. **Arahattamaggena samugghātaṃ kataṃ** tassa samuṭṭhāpakakilesasamugghāṇena, yato “natthi abyāvaṭaṃ”ti aṭṭhārasasu Buddhadhammesu vuccati. Niratthako cittasamudācāro natthīti hettha attho. Evampi vuttānuyogo tadavatthoyevāti codanamapaneti “**taṃ pañcavidhan**”ti-ādinā. Tattha purimakiccadvayaṃ divasabhāgavasena, itarattayaṃ rattibhāgavasena gahetabbaṃ tathāyeva vakkhamānattā.

“**Upaṭṭhākānuggahaṇatthaṃ, sarīraphāsukatthāñcā**”ti etena anekakappasamupacitapuññasambhārajanitaṃ Bhagavato mukhavaraṃ duggandhādidosāṃ nāma natthi, tadubhayatthameva pana mukhadhovanādīni karotīti dasseti. Sabbopi hi Buddhānaṃ kāyo bāhirabbhantarehi malehi anupakkiliṭṭho sudhotamaṇi viya hoti. **Vivittāsaneti** phalasamāpattīnamanurūpe vivekānubrūhanāsane. **Vītināmetvāti** phalasamāpattīhi vītināmanaṃ vuttaṃ, tampi na vivekaninnatāya, paresaṇca diṭṭhānugati-āpajjanatthaṃ. Surattadupaṭṭaṃ antaravāsakaṃ vihāranivāsanaparivattanavasena nivāsetvā vijjulatāsadisam kāyabandhanaṃ bandhitvā meghavaṇṇaṃ Sugatacīvaraṃ pārupitvā selamayapattaṃ ādayāti adhippāyo. Tathāyeva hi tattha tattha vutto. “**Kadāci**

ekako”ti-ādi tesam tesam vineyyānam vinayanānukūlam Bhagavato upasaṅkamanadassanam. **Gāmaṃ vā nigamaṃ vā**ti ettha vā saddovikappanatto, tena nagarampi vikappeti. Yathārucci vattamānehi anekehi pāṭihāriyehi pavasatīti sambandho.

“**Seyyathidan**”ti-ādinā pacchimapakkaṃ vitthāreti. **Seyyathidanti** ca tam katamanti atthe nipāto, idaṃ vā sappāṭihīrapavisanaṃ katamantipi vaṭṭati. **Mudugata**vātāti mudubhūtā, mudubhāvena vā gatā vātā. **Udakaphusitānī**ti udakabindūni. **Muñcantā**ti osiñcantā. **Reṇuṃ vūpasam**etvāti rajaṃ sannisīdāpetvā upari **vitānaṃ hutvā tiṭṭhanti** caṇḍavātātapaḥimapātādi haraṇena vitānakiccanipphādakattā, tato tato Himavantādisu pupphūpagarukkato upasaṃharitvāti atthassa viññāyamānattā tathā na vuttaṃ. Samabhāgakaṇḍamattena **onamanti, unnamanti** ca, tato yeva **pādanikkhepasamaye samāva bhūmi hoti**. Nidassanamattañcetaṃ sakkharakathalakaṇṭakasaṅkukalalādi-apagamanassāpi sambhavato, tañca suppatiṭṭhitapādatālakkhaṇassa nissandaphalaṃ, na iddhiṇimmānaṃ. **Padumapupphāni vā**ti ettha **vā**-saddo vikappanatto, tena “yadi yathāvuttanayena samā bhūmi hoti, evaṃ sati tāni na paṭiggaṇhanti, tathā pana asatiyeva paṭiggaṇhanti”ti Bhagavato yathārucci pavattanaṃ dasseti. Sabbadāva Bhagavato gamaṇaṃ paṭhamam dakkhiṇapāduddharaṇasaṅkhātānubyañjanapaṭimaṇḍitanti āha “**ṭhapitamatte dakkhiṇapāde**”ti. Buddhānaṃ sabbadakkhiṇatāya tathā vuttanti **Ācariyadhammapālatthero**¹, **Ācariyasāriputtatthero**² ca vadati, sabbesaṃ uttamatāya evaṃ vuttanti attho. Evaṃ sati uttamaपुरिसānaṃ tathāpakatitāyāti āpajjati. Ṭhapitamatte nikkhamitvā dhāvanti sambandho. Idaṃ yāvadeva vineyyajanavinayanattham Satthu pāṭihāriyanti tesam dassanaṭṭhānaṃ sandhāya vuttaṃ. “**Chabbāṇṇarasmiyo**”ti vatvāpi “**suvaṇṇarasapiṇḍarāni viyā**”ti vacanaṃ Bhagavato sarīre pītābhāya yebhuyyatāyāti daṭṭhabbaṃ. “**Rasa**-saddo cettha udakapariyāyo, **piṇḍa**-saddo hemavaṇṇapariyāyo, suvaṇṇajaladhārā viya suvaṇṇavaṇṇānīti attho”ti³ **Sāratthadīpaniyaṃ** vuttaṃ. **Pāsādakūṭagārādīni** tesu tesu gāmanigamādisu saṃvijjamānāni **alaṅkarontiyo** hutvā.

1. Dī-Ṭī 1. 54 piṭṭhe. 2. Am-Ṭī 1. 49 piṭṭhe Ṭīkāyaṃ. 3. Sārattha-Ṭī 1. 457 piṭṭhe.

“**Tathā**”ti-ādinā sayameva dhammatāvasena tesam saddakaraṇam dasseti. Tadā kāyam upagacchantīti **kāyūpagāni**, na yattha katthaci t̥hitāni. “**Antaravīthin**”ti iminā Bhagavato piṇḍāya gamanānurūpavīthin dasseti. Na hi Bhagavā loluppacārapīṇḍacāriko viya yattha katthaci gacchati. Ye paṭhamam gatā, ye vātadanucchavikam piṇḍapātān dātum samatthā, te **Bhagavatopi pattān** gaṇhantīti veditabban. **Paṭimānentīti** patissamānasā¹ pūjenti, Bhagavantam vā paṭimānāpentī paṭimānantam karonti. Vohāramattañcetam, Bhagavato pana apaṭimānanā nāma natthi. **Cittasantānānīti** atīte, etarahi ca pavattacittasantānāni. Yathā keci arahatte patiṭṭhahanti, tathā dhammam desehīti sambandho. **Keci pabbajitvāti** ca arahattasamāpannānam pabbajjāsāṅkhepagatadassanattham, na pana gihīnam arahattasamāpannatāpaṭikkhepanattham. Ayañhi arahattappattānam gihīnam sabhāvo, yā tadaheva pabbajjā vā, kālam kiriyāvāti. Tathā hi vuttamāyasmatā **Nāgasenattherena** “visamam mahārāja gihiliṅgam, visame liṅge liṅgadubbalatāya arahattam patto gihī tasmim yeva divase pabbajati vā parinibbāyati vā neso mahārāja doso arahattassa, gihiliṅgasseveso doso yadidaṁ liṅgadubbalatā”ti² sabbam vattabban. Ettha ca sappāṭihīrappavesanasambandheneva mahājanānuggahaṇam dassitam, appāṭihīrappavesanena ca pana “te sunivatthā supārutā”ti-ādivacanam yathārahaṁ sambandhitvā mahājanānuggahaṇam atthato vibhāvetabban hoti. Tampi hi purehattakiccamevāti. Upaṭṭhānasālā cettha **maṇḍalamālo**. **Tattha gantvā maṇḍalamāle**ti idha pāṭho likhito. “Gandhamaṇḍalamāle”tipi³ **Manorathapūraṇiyā** dissati, taṭṭikāyañca “catujjātiyagandhena paribhaṇḍe maṇḍalamāle”ti vuttam. **Gandhakuṭim pavisaṭīti** ca pavisanakiriyāsambandhatāya, tassamīpatāya ca vuttam, tasmā pavisitum gacchatīti attho daṭṭhabbo, na pana anto tiṭṭhatīti. Evañhi “atha kho Bhagavā”ti-ādivacanam⁴ sūpapannam hoti.

Atha khoti evam Gandhakuṭim pavisitum gamanakāle. **Upaṭṭhāneti** samīpapadese. “**Pādepakkhāletvā pādapīṭhe t̥hatvā bhikkhusamgham ovadatī**”ti ettha pāde pakkhālentova pādapīṭhe tiṭṭhanto ovadatīti veditabban.

1. Patitamānasā (bahūsu)

3. Am-Ṭṭha 1. 49 piṭṭhe.

2. Khu 11. 257 piṭṭhe.

4. Dī 1. 2 piṭṭhe.

Etadatthaṃyeva hi bhikkhūnaṃ bhattakiccapariyosānaṃ āgamayamāno nisīdi. **Dullabhā sampattī**ti satipi manussattapaṭilābhe patirūpadesavāsa-indriyāvekkallasaddhāpaṭilābhādayo sampattisaṅkhātā guṇā dullabhāti attho. Potthakesu pana “dullabhā saddhāsampattī”ti pāṭho dissati, so ayuttova. **Tatthāti** tasmiṃ pādapiṭhe ṭhatvā ovaḍanakkāle, tesu vā bhikkhūsu, rattiyā vasanaṃ ṭhānaṃ **rattitṭhānaṃ**, tathā **divāṭhānaṃ**. “**Kecī**”ti-ādi tabbivaraṇaṃ. **Cātumahārājikabhavananti** Cātumahārājikadevaloke suñṇavimānāni sandhāya vuttaṃ. Esa nayo **Tāvatiṃsabhavanādīsipi**. Tato Bhagavā Gandhakuṭiṃ pavisitvā pacchābhattaṃ tayo bhāge katvā paṭhamabhāge sace ākaṅkhati, dakkhiṇena passena sīhaseyyaṃ kappeti, sace nākaṅkhati, Buddhāciṇṇaṃ phalasamāpattiṃ samāpajjati, atha yathākālaparicchedaṃ tato vuṭṭhahitvā dutiyabhāge pacchimayāmassa tatiyakotṭhāse viya lokaṃ voloketi veneyyānaṃ nāṇaparipākāṃ passituṃ, tenāha “**sace ākaṅkhati**”ti-ādi. **Sīhaseyyanti**-ādīnamattho heṭṭhā vuttova. Yaṇhi apubbaṃ padaṃ anuttānaṃ, tadeva vaṇṇayissāma. Sammā assāsitaḍḍhi gāhāpanavasena upatthambhitabboti **samassāsito**. Tādiso kāyo yassāti tathā. Dhammassavanatthaṃ **sannipatati**. Tassā parisāya cittācāraṃ ṇatvā katabhāvaṃ sandhāyāha “**sampattaparisāya-anurūpena pāṭihāriyenā**”ti. Yattha dhammaṃsaha bhāsanti, sā **dhammasabhā** nāma. **Kālayuttanti** “imissā velāya imassa evaṃ vattabban”ti taṃtaṃkālanurūpaṃ. **Samayayuttanti** tasseeva vevacanaṃ, aṭṭhupatti-anurūpaṃ vā **samayayuttaṃ**. Atha vā **samayayuttanti** hetudāharaṇehi yuttaṃ. Kālena sāpadesaṇhi Bhagavā dhammaṃ desetī. **Kālaṃviditvā parisam uyyojeti**, na yāva samandhakārā dhammaṃ desetīti adhippāyo. “Samayaṃ viditvā parisam uyyojesi”ti pi katthaci pariyāyavacanapāṭho dissati, so pacchā pamādalikhito.

Gattānīti kāyoyeva anekāvayavattā vutto. “**Utuṃ gaṇhāpeti**”ti iminā utugaṇhāpanatthameva osiṇcanaṃ, na pana malavikkhālanatthanti dasseti. Na hi Bhagavato kāye rajojallaṃ upalimpati. Catujjātikena gandhena paribhāvītā kuṭi **Gandhakuṭi**. Tassā pariveṇaṃ tathā. Phalasamāpattihi **muhuttaṃ paṭisallīno**. Tato tatoti attano

attano rattiṭṭhānadivāṭhānato, upagantvā, samīpe vā ṭhānaṃ **upaṭṭhānaṃ**, bhajanaṃ sevananti attho. **Tatthā**ti tasmim̐ nisīdanaṭṭhāne, purimayāme vā, tesu vā bhikkhūsu.

Pañhākathanādivasena adhippāyaṃ sampādentō
‘dasasahassilokadhātū’ti evaṃ avatvā tassā anekāvayavasaṅgahaṇattham̐
“sakaladasasahassilokadhātū”ti vuttaṃ.

Purebhattapacchābhattapurimayāmesu manussaparisābhāhullato okāsaṃ alabhitvā idāni majjhimayāmeveva okāsaṃ labhamānā, Bhagavatā vā katokāsatāya okāsaṃ labhamānāti adhippāyo. Kīdisaṃ pana pucchantīti āha **“yathābhisaṅkhatam̐ antamaso caturakkharampī”**ti. **Yathābhisaṅkhatanti** abhisaṅkhatānurūpaṃ, tadanatikkamma vā, etena yathā tathā attano paṭibhānānurūpaṃ pucchantīti dasseti.

Pacchābhattakālassa tīsu bhāgesu paṭhamabhāge sīhaseyyākappanaṃ ekantaṃ na hotīti āha **“purebhattato paṭṭhāya nisajjāya pīlitassa sarīrassā”**ti. Teneva hi pubbe “sace ākaṅkhatī”ti tadā sīhaseyyākappanassa anibaddhatā vibhāvitā. **Kilāsubhāvo** kilamatho. Sarīrassa kilāsubhāvamocanattam̐ caṅkamaṇa vītināmeti sīhaseyyaṃ kappetīti sambandho. **Buddhacakkhunāti** āsayānusaya-indriyaparopariyattañāṇasaṅkhātena pañcamachāṭṭhabalabhūtena Buddhacakkhunā. Tena hi lokavolokanabāhullatāya taṃ “Buddhacakkhū”ti vuccati, idaṅca pacchimayāme Bhagavato bahulaṃ āciṇṇavasena vuttaṃ. Appekadā avasiṭṭhabalañāṇehi, sabbaññutaññāṇeneva ca Bhagavā tamattham̐ sādheti.

“Pacchimayāmakiccaṃ karonto aññāsī”ti pubbe vuttamattham̐ samatthento **“tasmim̐ pana divase”**ti-ādimāha. Buddhānaṃ Bhagavantānaṃ yattha katthaci vasantānaṃ idaṃ pañcavidham̐ kiccaṃ avijahitameva hoti sabbakālaṃ suppatiṭṭhitasatisampajaññattā, tasmā tadahepi tadavijahanabhāvadassanattham̐ idha pañcavidhakiccapayojananti daṭṭhabbam̐. **Caṅkamanti** tattha caṅkamanānurūpaṭṭhānaṃ. Caṅkamamāno aññāsīti yojetabbam̐. Pubbe vutte atthadvaye pacchimatthaññeva gahetvā **“sabbaññutaññāṇam̐ ārabbhā”**ti vuttaṃ. Purimattho hi pakaraṇādhigatattā suviññeyyoti.

“Atha kho Bhagavā tesam bhikkhūnam imam saṅkhiyadhammam veditvā yena maṇḍalamālo, tenupasaṅkami”ti ayam sāvasesapāṭho, tasmā etaṃ veditvā, evaṃ cintetvā ca upasaṅkamīti attho veditabboti dassetuṃ **“ñatvā ca panassā”**ti-ādi vuttam. Tattha **assa etadahosīti** assa Bhagavato etaṃ parivitakkanam, eso vā cetaso parivitakko ahosi, liṅgavipallāsoyam ‘etadaggaṇ’ti-ādīsu¹ viya. **Sabbaññutaññāṇakiccaṃ na sabbathā pākaṭam. Nirantaranti** anupubbārocanavasena nibbivaram, yathābhāsītassa vā ārocanavasena nibbisesam. Bhāvanapuṃsakañcetaṃ. **Tam aṭṭhuppattim katvā**ti tam yathārocitaṃ vacanaṃ imassa suttassa uppattikāraṇaṃ katvā, imassa vā suttassa desanāya uppannaṃ kāraṇaṃ katvātipi attho. **Attha**-saddo cettha kāraṇe, tena imassa suttassa aṭṭhuppattikaṃ nikkhepaṃ dasseti. **Dvāsaṭṭhiyā thānesūti** dvāsaṭṭhidiṭṭhigataṭṭhānesu. **Appaṭivattiyanti** samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ anivattiyam. **Sīhanādaṃ nadantoti** seṭṭhanādasankhātam abhītanādaṃ nadanto. Yam pana lokiyā vadanti—

“Uttarasmim pade byaggha-puṅgavosabhakuñjarā.

Sīhasaddūlanāgādyā, pume seṭṭhatthagocarā”ti.

Tam yebhuyyavasenāti daṭṭhabbam. Sīhanādasadisam vā nādaṃ nadanto. Ayamatto Sīhanādasuttena² dīpetabbo. Yathā vā kesaro migarājā sahanato, hananato, ca “sīho”ti vuccati, evaṃ Tathāgatopi lokadhammānaṃ sahanato, parappavādānaṃ hananato ca “sīho”ti vuccati. Tasmā sīhassa Tathāgatassa nādaṃ nadantotipi attho daṭṭhabbo. Yathā hi sīho sīhabalena samannāgato sabbattha visārado vigatalomahaṃso sīhanādaṃ nadati, evaṃ Tathāgatasīhopi Tathāgatabalehi samannāgato aṭṭhasu parisāsu visārado vigatalomahaṃso “ime diṭṭhiṭṭhānā”ti-ādinā nayena nānāvidhadesanāvilāsasampannaṃ sīhanādaṃ nadati. Yam sandhāya vuttam “sīhoti kho bhikkhave Tathāgatassetam adhivacanaṃ Arahato Sammāsambuddhassa. Yam kho bhikkhave Tathāgato parisāya dhammaṃ deseti, idamassa hoti Sīhanādasmin”ti³.

1. Am 1. 23, 28 piṭṭhesu. 2. Am 2. 365; Am 3. 282 piṭṭhesu. 3. Am 3. 282 piṭṭhe.

“Ime diṭṭhiṭṭhānā”ti-ādikā hi idha vakkhamānadesanāyeveva **sīhanādo**. Tesam
 “vedanāpaccayā taṇhā”ti-ādinā vakkhamānanayena paccayākārassa
 samodhānampi veditabbaṃ. **Sinerum -pa- viya cāti** upamādvayena
 Brahmajāladesanāya anaññasādhāraṇattā sudukkarataṃ dasseti.

Suvaṇṇakūṭenāti suvaṇṇamayapaharaṇopakaraṇavisesena. Ratananikūṭena
 viya agāraṃ **arahattanikūṭena** Brahmajālasuttantaṃ niṭṭhapento, **nikūṭenāti**
 ca niṭṭhānagatena accuggatakūṭenāti attho. Idañca arahattaphalapariyosānattā
 sabbaguṇānaṃ tadeva sabbesaṃ uttaritaranti vuttaṃ. Purimo pana **me**-saddo
 desanāpekkhoti parinibbutassāpi me sā desanā aparabhāge
 pañcavassasahassānīti attho yutto. Savana-uggahaṇadhāraṇavācanādivasena
 paricayaṃ karonte, tathā ca paṭipanne nibbānaṃ sampāpikā bhavissatīti
 adhippāyo.

Yadaggena **yenāti** karaṇaniddeso, tadaggena **tenāti**pi daṭṭhabbaṃ. **Etanti**
 “yena tenā”ti etaṃ padadvayaṃ. **Tatthāti** hi tasmim maṇḍalamāḷeti attho.
Yenāti vā bhummatthe karaṇavacanaṃ. **Tenāti** pana upayogatthe. Tasmā
tatthāti taṃ maṇḍalamāḷantiipi vadanti. **Upasaṅkamīti** ca upasaṅkamantoti
 attho paccuppannakālassa adhippetattā, tadupasaṅkamanassa pana
 atītabhāvassa sūcanato “upasaṅkamī”ti takkāḷāpekkhanavasena atītapayogo
 vutto. Evañhi “upasaṅkamitvā”ti vacanaṃ sūpapannaṃ hoti. Itarathā
 dvinnampi vacanānaṃ atītakālikattā tathāvattabbameva na siyā.
 Upasaṅkamanassa ca gamanaṃ, upagamanañcāti dvidhā attho, idha pana
 gamanameva. Sampattukāmatāya hi yaṃ kiñci ṭhānaṃ gacchanto
 taṃtaṃpadesātikkamanavasena “taṃ ṭhānaṃ upasaṅkami upasaṅkamanto”ti
 vattabbaṃ labhati, tenāha **“tatthagato”**ti, tena upagamanatthaṃ nivatteti.
 Yañhi ṭhānaṃ pattumicchanto gacchati, taṃ pattatāyeveva “upagamanan”ti
 vuccati. Yamettha na saṃvaṇṇitaṃ **“upasaṅkamitvā”**ti padaṃ, taṃ
 upasaṅkamanapariyosānadīpanaṃ. Atha vā **gatoti** upagato. Anupasaggopi hi
 saddo sa-upasaggo viya atthantaraṃ vadati sa-upasaggopi anupasaggo
 viyāti. Ato **“upasaṅkamitvā”**ti padassa evaṃ upagato tato āsannataraṃ
 bhikkhūnaṃ samīpasaṅkhātaraṃ pañhaṃ vā kathetuṃ, dhammaṃ vā desetuṃ
 sakkuṇeyyaṭṭhānaṃ upagantvāti attho veditabbo. Apica **yenāti** hetumhi
 karaṇavacanaṃ. Yena kāraṇena Bhagavatā

so maṇḍalamālo upasaṅkamitabbo, tena kāraṇena upasaṅkamīti attho. Kāraṇaṃ pana “ime bhikkhū”ti-ādinā Aṭṭhakathāyaṃ vuttameva.

Paññatte āsane nisīdīti ettha kenidaṃ paññattanti anuyoge sati bhikkhūhīti dassetuṃ “**Buddhakāle kirā**”ti-ādimāha. Tattha **Buddhakāle**ti dharamānassa Bhagavato kāle. **Visesanti** yathāladhdhato uttari jhānamaggaphalaṃ. **Athāti** saṃsayatthe nipāto, yadi passatīti attho. Vitakkayamānaṃ naṃ bhikkhūti sambandho, tathā **tato** passana hetu dassetvā, ovaditvāti ca. **Anamataggeti** anādimati. **Ākāsaṃ uppatitvāti** ākāse uggantvā. Īdisesu hi bhummattho eva yujjatīti **Udānatṭhakathāyaṃ** vuttaṃ. **Bhāroti** taṅkhaṇeyeva Bhagavato anucchavikāsanassa dullabhataṃ garukammaṃ. **Phalakanti** nisīdanatthāya kataṃ phalaṃ. **Katṭhakanti** nisīdanayogyāṃ phalakato aññaṃ dārukkhandhaṃ. **Sanṇakḍḍhitvāti** saṃharitvā. **Tatthāti** purāṇapaṇṇesu, kevalaṃ tesu eva nisīditumananucchavikattā tathā vuttaṃ, **tatthāti** vā tesu piṭṭhādīsu. Evaṃ sati sanṇakḍḍhitvā paññapentīti atthavasā vibhattiṃ vipariṇāmetvā sambandho. **Papphotetvāti** yathāḥitaṃ rajojallādisaṃkiṇṇamananurūpanti tabbisodhanatthaṃ saṅcāletvā. “Amhākaṃ īdisā kathā aññatarissā desanāya kāraṇaṃ bhavituṃ yuttā, avassaṃ Bhagavā āgamissatī”ti ṇatvā yathānisīdanaṃ sandhāya evaṃ vuttaṃ. Ettha ca “idhāgato samaṇo vā brāhmaṇo vā tāvakālikaṃ gaṇhitvā paribhuñjatū”ti raññaṃ ṭhapitaṃ, tena ca āgatakāle paribhuttaṃ āsanaṃ **raññaṃ nisīdanāsananti** veditabbaṃ. Na hi tathā aṭṭhapitaṃ bhikkhūhi paribhuñjitum, Bhagavato ca paññapetum vaṭṭati. Tasmā tādisaṃ raññaṃ nisīdanāsanam Pāliyaṃ kathitanti dassetuṃ “**taṃ sandhāya**”ti-ādi vuttaṃ. **Adhimuttiññānanti** ca sattānaṃ nānādhimuttikatāraṃmaṇaṃ sabbaññutaññāṇaṃ, balaññāṇaṃ, vuttovāyamattho.

“Nisajjā”ti idaṃ nisīdanapariyosānadīpananti dasseti “**evan**”ti-ādinā. “Tesaṃ bhikkhūnaṃ ime saṅkhiyadhammaṃ veditvā”ti vuttattā jānantoyeva pucchīti ayamattho siddhoti āha “**jānantoyevā**”ti. Asati kathāvatthumhi tadanurūpā uparūpari vattabbā visesakathā na samūpabrūhatīti kathāsamuṭṭhāpanatthaṃ pucchanaṃ veditabbaṃ. **Nu**-iti pucchanaatthe. **Asa-**saddo pavattanattheti vuttaṃ “**katamāya nu -pa- bhavathā**”ti. **Etthāti** etasmiṃ

ṭhāne sandhivasena ukārassa okārādesova, na paṭhamāya Pāḷiyā atthako visesoti dasseti “**tassāpi purimoyeva attho**”ti iminā. **Purimoyevatthoti** ca “katamāya nu bhavathā”ti evaṃ vutto attho.

“Kā ca panā”ti ettha **ca**-saddo byatireke “yo ca Buddhañca dhammañca, saṅghañca saraṇaṃ gato”ti-ādīsu¹ vuya. Byatireko ca nāma pubbe vuttatthāpekkhako visesātirekattho, so ca taṃ pubbe yathāpucchitāya kathāya vakkhamānaṃ vipakatabhāvasaṅkhātāṃ byatirekatthaṃ joteti. Pana-saddo vacanālaṅkāro. Tādiso pana attho saddasatthato va suviññeyyoti katvā tadanñesameva atthaṃ dassetuṃ “**antarākathāti kammaṭṭhāna -pa-kathā**”ti-ādīmāha. Kammaṭṭhānamanasikāra-uddesaparipucchādayo samaṇakaraṇīyabhūtāti antarāsaddena apekkhite karaṇīyavisesa sambandhāpādānabhāvena vattabbe tesameva vattabbarūpattā “**kammaṭṭhānamanasikāra-uddesaparipucchādīna**”ti vuttaṃ. Yāya hi kathāya te bhikkhū sannisinnā, sā eva antarākathā vipakatā visesena puna pucchīyati, na tadanñe kammaṭṭhānamanasikāra-uddesaparipucchādayoti. Antarāsaddassa aññatthamāha “**aññā, ekā**”ti ca. Pariyāyavacanāñhetāṃ padadvayaṃ. Yasmā ca aññatthe ayaṃ antarāsaddo “bhūmantaraṃ, samayantaraṃ”ti-ādīsu viya. Tasmā “**kammaṭṭhānamanasikāra-uddesaparipucchādīna**”ti nissakkatthe sāmivacanaṃ daṭṭhabbaṃ. Vemajjhe vā antarāsaddo, sā pana tesaṃ vemajjhabhūtattā aññāyeva, tehi ca asammissattā visuṃ ekāyevāti adhippāyaṃ dassetuṃ “**aññā, ekā**”ti ca vuttaṃ. Pakārena karaṇaṃ **pakato**, tato vigatā, vigataṃ vā pakataṃ yassāti **vippakatā**, apariniṭṭhitā. **Sikhanti** pariyosānaṃ. Ayaṃ pana tadabhisambandhavasena uttari kathetukamyatāpucchā, taṃ sandhāyāha “**nāha**”ti-ādi. **Kathābhaṇḍatthanti** kathāya bhaṇḍanattā. Atthato āpannattā **sabbaññupavāraṇaṃ pavāreti**. Aniyyānikattā saggamokkhamaggānaṃ tiracchānabhūtā kathā **tiracchānakathā**. **Tiracchānabhūtāti** ca tirokaraṇabhūtā, vibandhanabhūtāti attho. **Ādi**-saddena cettha coramahāmatrasenābhaya-kathādikāṃ anekavihitāṃ niratthakakathaṃ saṅgaṇhāti. Ayaṃ kathā evāti

1. Khu 1. 42 piṭṭhe.

antogadhāvadhāraṇataṃ, aññatthāpohanāṃ vā sandhāya cetāṃ vuttaṃ.

Athāti tassā avippakatakāleyeva. **“Taṃ no”**ti-ādinā atthato āpannamāha. Esa nayo īdisesu. Nanu ca tehi bhikkhūhi sā kathā “iti ha me”ti-ādinā yathādhippāyaṃ niṭṭhāpitāyevāti? Na niṭṭhāpitā Bhagavato upasaṅkamanena upacchinnattā. Yadi hi Bhagavā tasmiṃ khaṇe na upasaṅkameyya, bhiyyopi tappaṭibaddhāyeva tathā pavatteyyuṃ, Bhagavato upasaṅkamanena pana na pavattesuṃ, tenevāha **“ayaṃ no -pa- anupatto”**ti.

Idāni nidānassa, nidānavañṇanāya vā pariniṭṭhitabhāvaṃ dassento tassa Bhagavato vacanassānukūlabhāvampi samatthetum **“ettāvatā”**ti-ādimāha. **Ettāvatā**ti hi ettakena “evaṃ me sutan”ti-ādivacanakkamena yaṃ nidānaṃ bhāsitaṃ vā ettakena “tattha evanti nipātapadan”ti-ādivacanakkamena atthavañṇanā samattāti vā dvidhā attho daṭṭhabbo. **“Kamala -pa- salilāyā”**ti-ādinā pana tassa nidānassa Bhagavato vacanassānukūlabhāvaṃ dīpeti. Tattha **kamalakuvalayujjalavimalasādhurasasalilāyā**ti kamalasāṅkhātehi padumaṇḍarikasetuppalarattuppalehi ceva kuvalayasāṅkhātena nīluppaleṇa ca ujjalavimalasādhurasasalilavatiyā.

Nimmalasilātalaracanaṇvilāsasobhitaratanasopānanti nimmalena silātalena racanāya vilāsena līlāya sobhitaratanasopānavantaṃ, nimmalasilātaleṇa vā racanaṇvilāsena, susāṅkhatakiriyāsobhena ca sobhitaratanasopānaṃ, vilāsasobhitasaddehi vā ativiya sobhitabhāvo vutto.

Vippakiṇṇamuttātalaśadisavālukaṇḍapaṇḍara bhūmibhāganti vividhena pakiṇṇāya muttāya talasadisānaṃ vālukaṇaṃ kuṇṇehi paṇḍaravañṇabhūmibhāgavantaṃ.

Suvibhattabhittivicitravedikāparikkhittassāti suṭṭhu vibhattāhi bhittīhi vicitrassa, vedikāhi parikkhittassa ca. Uccatarena nakkhattapathaṃ ākāsaṃ phusitukāmatāya viya, vijambhitasaddena cetassa sambandho.

Vijambhitasamussayassāti vikkīḷanasamūhavantassa.

Dantamayasaṇhamuduphalakakaṇḍānalatāvinaddhamañigaṇappabhāsamudayujjalasobhanti dantamaye ativiya siniddhaphalake kaṇḍānamayāhi latāhi vinaddhānaṃ maṇīnaṃ gaṇappabhāsamudāyena samujjalasobhāsampannaṃ. **Suvañṇavalayanupurādisaṅghaṭṭanasaddasammissitakathitahasitamadhurassaraṅgehaṇanavacaritassāti**

suvaṇṇamayaniyurapādakataḥkāḍīnaṃ aññaṃaññaṃ saṅghaṭṭanaena
janitasaddehi sammissitakathitasarahasitasarasaṅkhātena madhurassarena
sampannānaṃ gehanivāsīnaṃ naranārīnaṃ vicaritaṭṭhānabhūtaṃ.

Uḷārissariyavibhavasobhitassāti uḷaratāsampannajana-
issariyasampannajanavibhavasampannajanehi, tannivāsīnaṃ vā naranārīnaṃ
uttamādhipaccabhogehi sobhitassa.

**Suvaṇṇarajatamaṇimuttāpavālādijutivissaravijjotitasuppatiṭṭhitavisāla
dvārabāhanti** suvaṇṇarajatanānāmaṇimuttāpavālādīnaṃ jutīhi
pabhassaravijjotitasuppatiṭṭhitavitthataadvārabāhaṃ.

Tividhasīlādiddassanavasena Buddhassa guṇānubhāvaṃ sammā sūcetīti
Buddhaguṇānubhāvasaṃsūcakaṃ, tassa. Kālo ca deso ca desako ca vatthu
ca parisā ca, tasmaṃ apadesena nidassanena paṭimaṇḍitaṃ tathā.

Kimatthaṃ panettha dhammavinayasaṅgahe kariyamāne nidānavacanāṃ
vuttaṃ, nanu Bhagavatā bhāsita vacanasseva saṅgaho kātābhoti? Vuccate—
desanāya ṭhiti-asammosasaddheyyabhāvasampādanatthaṃ.

Kāla desadesakavatthuparisāpadesehi upanibandhivā ṭhapitā hi desanā
ciraṭṭhitikā hoti, asammosadhammā, saddheyyā ca
desakālavatthuhetunimittehi upanibandho viya vohāraviniṇṇayo, teneva
cāyasmatā Mahākassapena “Brahmajālaṃ āvuso Ānanda katthabhāsitaṃ”ti-
ādīna¹ desādipucchāsu katāsu tasmaṃ vissajjanaṃ karontena
dhammabhaṇḍāgārikena āyasmatā Ānandattherena nidānaṃ bhāsitaṃ
tadevidhāpi vuttaṃ **“kāla desadesakavatthuparisāpadesapaṭimaṇḍitaṃ
nidānaṃ”**ti.

Apica Satthusampattipakāsanatthaṃ nidānavacanāṃ. Tathāgatassa hi
Bhagavato pubbaracanānumānāgamatakkābhāvato
Sammāsambuddhattasiddhi. Sammāsambuddhabhāvena hissa puretaraṃ
racanāya, “evampināma bhavēyyā”ti anumānassa, āgamantaraṃ nissāya
parivittakassa ca abhāvo sabbattha appaṭihataññācāratāya ekappamāṇattā
ñeyyadhammesu. Tathā
ācariyamuṭṭhidhammacchariyasāsanasāvakānurodhābhāvato
khīṇāsavattasiddhi. Khīṇāsavatāya hi ācariyamuṭṭhi-ādīnamabhāvo, visuddhā
ca parānuggahappavatti. Iti desakasaṃkilesabhūtānaṃ
diṭṭhisīlasampattidūsakānaṃ avijjātaṇhānaṃ

abhāvasaṃsūcakehi, ñāṇappahānasampadābhiyañjanakehi ca
 sambuddhavisuddhabhāvehi purimavesārajjadvayasiddhi. Tatoyeva ca
 antarāyikaniyyānikesu sammohābhāvasiddhito
 pacchimavesārajjadvayasiddhīti Bhagavato catuvesārajjasamannāgamo,
 attahitaparahitapaṭipatti ca nidānavacanena pakāsitā hoti sampattaparīsāya
 ajjhāsayaṇurūpaṃ ṭhānupattikapaṭibhānena dhammadesanādīpanato,
 “jānatā passatā”ti-ādivacanato ca, tena vuttaṃ
 “Satthusampattipakāsanatthaṃ nidānavacanan”ti.

Apica sāsanasampattipakāsanatthaṃ nidānavacanāṃ.
 Ñāṇakarūṇāpariggahitasabbakiriyassa hi Bhagavato natthi niratthikā pavatti,
 attahitatthā vā, tasmā paresaṃyeva hitāya pavattasabbakiriyassa
 Sammāsambuddhassa sakalampi kāyavacīmanokammaṃ yathāpavattaṃ
 vuccamānaṃ diṭṭhadhammikasamparāyikaparamatthehi yathārahaṃ
 sattānaṃ anusāsanatṭhena sāsanaṃ, na kabbaracana. Tayidaṃ Satthu caritaṃ
 kāladesadesakavatthuparisāpadesehi saddhiṃ tattha tattha nidānavacanehi
 yathāsambhavaṃ pakāsiyati. Atha vā Satthuno pamāṇabhāvappakāsanena
 sāsanaṃ pamāṇabhāvappakāsanatthaṃ nidānavacanāṃ, tañcassa
 pamāṇabhāvadassanaṃ “Bhagavā”ti iminā Tathāgatassa
 guṇaviṣiṭṭhasabbasattuttamabhāvadīpanena ceva “jānatā passatā”ti-ādinā
 āsayānusayañāṇādīpayogadīpanena ca vibhāvitaṃ hoti, idamettha
 nidānavacanapayojanassa mukhamattanidassanaṃ. Ko hi samattho
 Buddhānubuddhena dhammabhaṇḍāgārikena bhāsitaṃ nidānassa
 payojanāni niravasesato vibhāvitunti. Honti cettha—

“Desanāciraṭṭhitatthaṃ, asammosāya bhāsitaṃ.
 Saddhāya cāpi nidānaṃ, vedehena yasassinā.

Satthusampattiyā ceva, sāsanasampadāya ca.
 Tassa pamāṇabhāvassa, dassanatthampi bhāsitaṃ”ti.

Iti Sumaṅgalavilāsiniyā Dīghanikāyaṭṭhakathāya
 paramasukhumagambhīraduranubodhatthaparidīpanāya
 suvimalavipulapaññāveyyattiyajanāyā ajava maddava soracca saddhā sati
 dhiti buddhi khanti vīriyādi dhammasamaṅginā sātṭhakathe piṭakattaye
 asaṅgāsaṃhīraavisāradañācārīnā
 anekappabhedasakasamayasantaragahanajjhogāhinā mahāgaṇīnā
 mahāveyyākaraṇena

Ñāṇabhivamsadhammasenāpatināmatherena Mahādhammarājādhirājagarunā
katāya Sādhuvilāsiniyā nāma Līnatthapakāsaniyā
abbhantaranidānavañṇanāya Līnatthapakāsana.

Nidānavañṇanā niṭṭhitā.

5. Evaṃ abbhantaranidānasamvāṇṇanam katvā idāni yathānikkhittassa
suttassa samvāṇṇanam karonto anupubbāvirodhiṇī samvāṇṇanā
kamānatikkamanena byākuladosappahāyini, viññūnañca cittārādhini,
āgatabhāro ca avassam āvahitabboti samvāṇṇakassa sampattabhārāvahanena
paṇḍitācārasamatikkamābhāvavibhāvinī, tasmā tadāvikaraṇasādhakam
samvāṇṇanokāsavicāraṇam kātumāha “**idāni**”ti-ādi. **Nikkhittassāti** desitassa.
“Desanā nikkhepo”ti hi etaṃ atthato bhinnampi sarūpato ekameva. Desanāpi
hi desetabbassa sīlādi-atthassa veneyyasantānesu nikkhipanato “nikkhhepo”ti
vuccati. Nanu suttameva samvāṇṇīyatīti āha “**sā panesā**”ti-ādi. Idaṃ vuttam
hoti—suttanikkhepaṃ vicāretvā vuccamānā samvāṇṇanā “ayaṃ desanā
evaṃsamutṭhānā”ti suttassa sammadeva nidānaparijñānena tabbavāṇṇanāya
suviññeyyattā pākaṭā hoti, tasmā tadeva sādharmaṇato paṭhamam
vicārayissāmāti. Yā hi sā kathā suttatthasamvāṇṇanāpākaṭakārini, sā sabbāpi
samvāṇṇakena vattabbā. Tadattavijānanupāyattā ca sā pariyāyena
samvāṇṇanāyevāti. Idha pana tasmim vicārite yassā aṭṭhuppattiyā idaṃ
suttam nikkhittam, tassā vibhāgavasena “mamaṃ vā bhikkhave”ti-ādinā¹,
“appamattakam kho panetan”ti-ādinā¹, “atthi bhikkhave”ti-ādinā² ca
vuttanam suttapadesanam samvāṇṇanā vuccamānā
taṃtaṃmanusandhidassanasukhatāya suviññeyyāti daṭṭhabbam. Tattha yathā
anekasata-anekasahassabhedānipi suttantāni
saṃkilesabhāgiyādisāsanapaṭṭhānanayena soḷasavidhabhāvam nātivattanti,
evaṃ attajjhāsayādisuttanikkhepavasena catubbidhabhāvanti āha “**cattāro
suttanikkhepā**”ti. Nanu saṃsaggabhedopi sambhavati, atha kasmā “cattāro
suttanikkhepā”ti vuttanti? Saṃsaggabhedassa sabbattha alabbhamānattā.
Attajjhāsayassa, hi aṭṭhuppattiyā ca parajjhāsayapucchāvasikehi saddhim
saṃsaggabhedo sambhavati.

1. Dī 1. 3 piṭṭhe.

2. Dī 1. 11 piṭṭhe.

“Attajjhāsayo ca parajjhāsayo ca, attajjhāsayo ca pucchāvasiko ca, attajjhāsayo ca parajjhāsayo ca pucchāvasiko ca, aṭṭhuppattiko ca parajjhāsayo ca, aṭṭhuppattiko ca pucchāvasiko ca, aṭṭhuppattiko ca parajjhāsayo ca pucchāvasiko ca”ti ajjhāsayaṇapucchānusandhisabbhāvato. Attajjhāsayaṭṭhuppattīnaṃ pana aññamaññaṃ saṃsaggo natthi, tasmā niravasesaṃ patthāranayena saṃsaggabhedassa alabbhanato evaṃ vuttanti daṭṭhabbā.

Atha vā aṭṭhuppattiyā attajjhāsayaṇapi siyā saṃsaggabhedo, tadantogadhattā pana saṃsaggavasena vuttānaṃ sesanikkhepānaṃ mūlanikkhepeyeva sandhāya “cattāro suttanikkhepā”ti vuttam. Imasmim pana atthavikappe yathārahaṃ ekaka duka tika catukavasena sāsanaṇaṭṭhānanayena suttanikkhepā vattabbāti nayamattam dassetīti veditabbam. Tatrāyaṃ vacanatto—nikkhipanaṃ kathanam **nikkhepo**, suttassa nikkhepo **suttanikkhepo**, suttadesanāti attho. Nikkhipīyatīti vā **nikkhepo**, suttameva nikkhepo **suttanikkhepo**. Attano ajjhāsayo **attajjhāsayo**, so assa atthi kāraṇavaseṇāti **attajjhāsayo**, attano ajjhāsayo vā etassa yathāvuttanayenāti **attajjhāsayo**. Parajjhāsayepi eseṇa nayo. Pucchāya vaso **pucchāvaso**, so etassa atthi yathāvuttanayenāti **pucchāvasiko**. Araṇīyato avagantabbato **attho** vuccati suttadesanāya vatthu, tassa uppatti aṭṭhuppatti, sā eva **aṭṭhuppatti** ttha-kārassa ttha-kāraṃ katvā, sā etassa atthi vuttanayenāti **aṭṭhuppattiko**. Apica nikkhipīyati suttametenāti **nikkhepo**, attajjhāsayaḍisuttadesanākāraṇameva. Etasmim pana atthavikappe attano ajjhāsayo **attajjhāsayo**. Paresaṃ ajjhāsayo **parajjhāsayo**. Pucchīyatīti **pucchā**, pucchitabbo attho. Tassā pucchāya vasena pavattam dhammaṇaṭṭiggāhakānaṃ vacanaṃ pucchāvasikaṃ. Tadeva nikkhepasaddāpekkhāya pulliṇḡavasena vuttam “**pucchāvasiko**”ti. Vuttanayena aṭṭhuppattiyeva **aṭṭhuppattikoti** evaṃ attho daṭṭhabbo.

Ettha ca paresaṃ indriyaparipākādikāraṇaṃ nirapekkhitvā attano ajjhāsayaṇeva dhammatantiṭṭhapanattham pavattitadesanattā attajjhāsayaṇassa visum nikkhepabhāvo yutto. Teneva vakkhati “attano

ajjhāsayeneva kathetī”¹. Parajjhāsayapucchāvasikānaṃ pana paresaṃ
ajjhāsayapucchānaṃ desanānimittabhūtānaṃ uppattiyaṃ pavattattā kathaṃ
aṭṭhuppattike anavarodho siyā, pucchāvasikaṭṭhuppattikānaṃ vā
parajjhāsayānurodhena pavattitadesanattā kathaṃ parajjhāsaye anavarodho
siyāti na codetabbametaṃ. Paresaṃhi abhinīhāraparipucchādivinimuttasseva
suttadesanākāraṇuppādassa aṭṭhuppattivaseṇa gahitattā
parajjhāsayapucchāvasikānaṃ visuṃ gahaṇaṃ. Tathā hi
Dhammadāyādasuttādīnaṃ² āmisuppādādidesanānimittaṃ “aṭṭhuppattī”ti
vuccati. Paresaṃ pucchāṃ vinā ajjhāsayameva nimittaṃ katvā desito
parajjhāsayo. Pucchāvasena desito **pucchāvasikoti** pākaṭovāyamatto.

Anajjhīṭṭhoti pucchādīnā anajjhesito ayācito, **attano ajjhāsayeneva
katheti** dhammatantiṭṭhapanatthanti adhippāyo. **Hāroti** āvaḷiyathā
“muttāhāro”ti, sveva hāraṇaṃ, sammappadhānasuttantānaṃ hāraṇaṃ tathā.
Anupubbena hi saṃyuttake niddiṭṭhānaṃ sammappadhānapaṭisaṃyuttānaṃ
suttantānaṃ āvaḷi “**sammappadhānasuttantahāraṇaṃ**”ti vuccati, tathā
iddhipādahāraṇakādi. **Iddhipāda-**
indriyabalabojjhaṇḍamaggaṇḍasuttantahāraṇakoti pubbapadesu parapadalopo,
dvandagabbhasamāso vā eso, peyyālaniddeso vā. **Tesanti**
yathāvuttasuttānaṃ.

Paripakkāti pariṇatā. **Vimutti**paripācanīyāti arahattaphalaṃ paripācentā
saddhindriyādayo dhammā. **Khayeti** khayanaṭṭhaṃ, khayakāraṇabhūtāya vā
dhammadesanāya. **Ajjhāsayanti** adhimuttiṃ. **Khantinti**
diṭṭhijjhānakkhantiṃ. **Mananti** cittaṃ. **Abhinīhāraṇanti** paṇidhānaṃ.
Bujjhanabhāvanti bujjhanasabhāvaṃ, bujjhanākāraṃ vā. **Avekkhitvāti**
paccavekkhitvā, apekkhitvā vā.

Cattāro vaṇṇāti cattāri kulāni, cattāro vā rūpādipamāṇā sattā.
Mahārājānoti cattāro mahārājāno **devā**. Vuccanti kiṃ,
pañcupādānakkhandhā kinti attho.

Kasmāti āha “**aṭṭhuppattiyaṃ hī**”ti-ādi. **Vaṇṇāvaṇṇeti** nimitte
bhummaṃ, vaṇṇa-saddena cettha “acchariyaṃ āvuso”ti-ādinaṃ³
bhikkhusaṃghena vuttopi vaṇṇo saṅgahito. Tampi hi aṭṭhuppattiṃ katvā
“atthi bhikkhave

1. Dī-Ṭṭha 1. 51 piṭṭhe.

2. Ma 1. 15 piṭṭhe.

3. Dī 1. 2 piṭṭhe.

aññe dhammā”ti-ādinā¹ upari desanāṃ ārabhissati. Tadeva vivarati “**ācariyo**”ti-ādinā. “Mamaṃ vā bhikkhave pare vaṇṇaṃ bhāseyyuṃ”ti imissā desanāya Brahmā dattena vuttaṃ vaṇṇaṃ aṭṭhuppattiṃ katvā desitattā āha “**antevāsī vaṇṇan**”ti. Idāni Pāḷiyā sambandhaṃ dassetuṃ “**itī**”ti-ādi vuttaṃ. **Desanākusaloti** “imissā aṭṭhuppattiyā ayaṃ desanā sambhavatī”ti desanāya kusalo, etena pakaraṇānugūṇaṃ Bhagavato thomaṇamakāsi. Esā hi saṃvaṇṇanakānaṃ pakati, yadidaṃ tattha tattha pakaraṇādhigatagūṇena Bhagavato thomaṇā. **Vā-saddo** cettha upamānasamuccayasamaṃsayavacanavossaggapadapūraṇasadisavikappādīsu bahūsvatthesu dissati. Tathā hesa “paṇḍitovāpi tena so”ti-ādīsu² upamāne dissati, sadisabhāveti attho. “Taṃ vāpi dhīrā Munim pavedayanti”ti-ādīsu³ samuccaye. “Ke vā ime kassa vā”ti-ādīsu⁴ saṃsaye. “Ayaṃ vā⁵ imesaṃ samaṇabrāhmaṇānaṃ sabbabālo sabbamūlho”ti-ādīsu⁶ vacanavossagge. “Na vāyaṃ kumārako mattamaññāsī”ti-ādīsu⁷ padapūraṇe. “Madhuṃ vā maññati bālo, yāva pāpaṃ na paccatī”ti-ādīsu⁸ sadise. “Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā”ti-ādīsu⁹ vikappe. Idhāpi vikappeyeva. Mama vā dhammassa vā saṃghassa vāti vividhā viṣuṃ vikappanassa jotakattāti āha “**vā-saddo vikappanatto**”ti. **Para-saddo** pana attheva aññattho “ahañceva kho pana dhammaṃ deseyyaṃ, pare ca me na ājāneyyuṃ”ti-ādīsu¹⁰. Atthi adhikattho “indriyaparopariyattan”ti-ādīsu¹¹. Atthi pacchābhāgattho “parato āgamissatī”ti-ādīsu. Atthi paccanīkattho “uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggaḥetvā”ti-ādīsu¹². Idhāpi paccanīkatthoti dasseti “**paṭiviruddhāsattā**”ti iminā. Sāsanassa paccanīkabhūtā paccatthikā sattāti attho. Ta-saddo pareti vuttamatthaṃ avaṇṇabhāsanakiriyāvisiṭṭhaṃ parāmasatīti vuttaṃ “**ye avaṇṇaṃ vadanti, tesū**”ti.

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|---|----------------------|--------------------------------------|
| 1. Dī 1. 11 piṭṭhe. | 2. Khu 1. 22 piṭṭhe. | 3. Khu 1. 309 piṭṭhe. |
| 4. Vi 1. 197-8, 201 piṭṭhesu. | | 5. Ayaṃ ca (Dī 1. 55 piṭṭhe.) |
| 6. Dī 1. 55 piṭṭhe. | | 7. Saṃ 1. 418 piṭṭhe. |
| 8. Khu 1. 23 piṭṭhe. | | 9. Ma 1. 122; Saṃ 3. 378 piṭṭhādīsu. |
| 10. Dī 2. 31-2; Ma 1. 224; Ma 2. 291; Vi 3. 5, 7, 8 piṭṭhesu. | | |
| 11. Abhi 2. 353; Aṃ 3. 283; Ma 1. 100; Khu 9. 4, 116 piṭṭhesu. | | |
| 12. Dī 2. 87, 88, 89; Saṃ 3. 228-9; Aṃ 3. 130-1; Khu 1. 153-4 piṭṭhesu. | | |

Nanu tesam āghāto natthi guṇamahattattā, atha kasmā evam vuttanti codanālesam dassetvā tadapaneti **“kiñcāpi”**ti-ādinā. Kiñcāpi natthi, atha kho tathāpīti attho. **Īdisesupīti** ettha **pi**-saddo sambhāvanattho, tena ratanattayanimitampi akusalacittam na uppādetabbam, pageva vaṭṭāmisalokāmisanimittanti sambhāveti. Pariyattidhammoyeva saddhammanayanaṭṭhena nettīti **dhammanetti**. **Āhanatīti** ābhuso ghaṭṭeti, himsati vā, vibādhati, upatāpeti cāti attho. Katthaci **“etthā”**ti pāṭho dissati, so pacchālikhito porāṇapāṭhānugatāya Tīkāya virodhattā, atthayuttiyā ca abhāvato. Yadipi domanassādayo ca āhananti, kopeyeva panāyam nirulḥoti dasseti **“kopassetam adhivacanan”**ti iminā. Avayavatthañhi dassetvā tattha pariyāyena attham dassento evamāha. **Adhivacananti** ca adhikicca pavattam vacanam, pasiddham vā vacanam, nāmanti attho. Evamitaresupi. Ettha ca sabhāvadhammato aññassa kattu-abhāvajotanattham **“āhanatī”**ti kattutthe āghātasaddam dasseti. Āhanati etena, āhananamattam vā **āghātoti** karaṇabhāvattāpi sambhavantiyeva. **“Appatītā”**ti etassattho **“atutṭhā asomanassikā”**ti vutto, idam pana pākaṭapariyāyena apaccayasaddassa nibbacanadassanam, tammukhena pana na pacceti tenāti **appaccayoti** kātabbam. **Abhirādhayatīti** sādhayati. **Etthāti** etesu tīsu padesu. **Dvīhīti** āghāta-anabhiraddhipadehi. **Ekenāti** apaccayapadena. Ettakesu gahitesu tam sampayuttā aggahitā siyūm, na ca sakkā tepi aggahitum ekuppādādisabhāvattāti codanam visodhetum **“tesan”**ti-ādi vuttam, **tesanti** yathāvuttānam saṅkhārakkhandhavedanākkhandhekadesānam. **Sesānanti** saññāviññāṇāvasiṭṭhasaṅkhārakkhandhekadesānam. **Karaṇanti** uppādanam. Āghātādīnañhi pavattiyā paccayasamavāyanam idha **“karaṇan”**ti vuttam, tam pana atthato uppādanameva. Tadanuppādanañhi sandhāya Pāliyam **“na karaṇīyā”**ti vuttam. **Paṭikkhittameva** yathāraham ekuppādanirodhārammaṇavatthubhāvato.

Tatthāti tasmim manopadose. **“Tesu avaṇṇabhāsakesū”**ti iminā ādhāratthe bhummam dasseti. Nimittatthe, bhāvalakkhaṇe vā etam bhumanti āha **“tasmim vā avaṇṇe”**ti. Na hi aguṇo, nindā vā kopadomanassānam ādhāro sambhavati tabbhāsakāyattattā tesam.

Assathāti sattamiyā rūpaṃ ce-saddayogena parikappanavisayattāti dasseti **“bhaveyyāthā”**ti iminā. “Bhaveyyātha ce, yadi bhaveyyāthā’ti ca vadanto ‘yathākkamaṃ pubbāparayogino ete saddā’ti ñāpeti”ti vadanti. **“Kupitā kopena, anattamanā domanassenā”**ti iminā “evaṃ paṭhamena nayanā”ti-ādinā vuttavacanaṃ atthantarābhāvadassanena samattheti. **“Tumhākan”**ti iminā samānattho **“tumhan”**ti eko saddo “amhākan”ti iminā samānattho “amhan”ti saddo viya, yathā “tasmā hi amhaṃ daharāna miyare”ti¹ āha **“tumhākaṃyevā”**ti. Atthavasā liṅgavipariyāyoti katvā **“tāya ca anattamanatāyā”**ti vuttaṃ. “Antarāyo”ti vutte samaṇadhammavisesānanti atthassa pakaraṇato viññāyamānattā, viññāyamānatthassa ca saddassa payoge kāmacārattā **“paṭhamajjhānādīnaṃ antarāyo”**ti vuttaṃ. Ettha ca **“antarāyo”**ti idaṃ manopadosassa akaraṇīyatāya kāraṇavacanaṃ. Yasmā tumhākameva tena kopādinā paṭhamajjhānādīnamantarāyo bhaveyya, tasmā te kopādiyāyena vuttā āghātādayo na karaṇīyāti adhippāyo, tena “nāhaṃ sabbaññū”ti issarabhāvena tumhe tato nivāremi, atha kho imināva kāraṇenāti dasseti. Taṃ pana kāraṇavacanaṃ yasmā ādinavavibhāvanaṃ hoti, tasmā “ādinavaṃ dassento”ti heṭṭhā vuttanti daṭṭhabbaṃ.

So pana manopadoso na kevalaṃ kālantarabhāvinoyeva hitasukhassa antarāyakaro, atha kho taṅkhaṇapavattanārahassapi hitasukhassa antarāyakaroti manopadose ādinavaṃ daḥataraṃ katvā dassetuṃ **“api nū”**ti-ādimāhātipi sambandho vattabbo. **Paresanti** ye attato aññe, tesanti attho, na pana “pare-avaṇṇaṃ bhāseyyun”ti-ādīsu viya paṭiviruddhasattānanti āha **“yesaṃ kesañci”**ti. Tadevatthaṃ samattheti **“kupito hī”**ti-ādinā. Pāliyaṃ subhāsītadubbhāsītavacanajānanampi tadatthajānaneneva siddhanti āha **“subhāsītadubbhāsītassa atthan”**ti.

Andhamāntamanti andhabhāvakaraṃ tamaṃ, ativiya vā tamaṃ. Yaṃ naraṃ sahaṭe abhibhavati, tassa andhamānti sambandho. **Yanti** vā bhummatthe paccattavacanaṃ, yasmīṃ kāle sahaṭe, tadā andhamānaṃ hotīti

1. Khu 5. 214-5 piṭṭhe.

attho, kāraṇaniddeso vā, yena kāraṇena sahate, tena andhatamanti. Evaṃ sati yaṃtaṃ-saddānaṃ niccasambandhattā “yadā”ti ajjhāharitabbaṃ. Kiriyāparāmasanaṃ vā etaṃ, “kodho sahate”ti yadetaṃ kodhassa abhibhavanaṃ vuttaṃ, etaṃ andhatamanti. Tato ca kuddho atthaṃ na jānāti, kuddho dhammaṃ na passatīti yojetabbaṃ. **Atthaṃ dhammanti** Pāli-atthaṃ, Pāḷidhammaṃ. **Cittappakopanoti** cittassa pakatibhāvavijahanena padūsako. **Antaratoti** abbhantarato, cittato vā kodhavasena bhayaṃ jātaṃ. **Tanti** tathāsabhāvaṃ kodhaṃ, kodhassa vā anattahajananādippakāraṃ.

Sabbatthāpīti sabbesupi paṭhamadutiyatatiyanayesu. “Avaṇṇe paṭipajjitabbākāraṇ”ti adhikāro. Avaṇṇabhāsakānamavisayattā “**tatrā**”ti padassa tasmim̐ avaṇṇeti atthova dassito. **Abhūtanti** kattubhūtaṃ vacanaṃ, yaṃ vacanaṃ abhūtaṃ hotīti attho. **Abhūtatoti** pana abhūtataḥkiriyāva bhāvappadhānattā, bhāvalopattā cāti dasseti “**abhūtabhāvenevā**”ti iminā. “Itipetan”ti-ādi nibbeṭhanākāraṇidassananti dassetuṃ “**kathan**”ti-ādi vuttaṃ. **Tatrāti** tasmim̐ vacane. **Yojanāti** adhippāyapayojanā. **Tuṇhīti** abhāsanatthe nipāto, bhāvanapumsako cesa. “Itipetaṃ abhūtan”ti vatvā “**yaṃ tumhehi**”ti-ādinā tadatthaṃ vivarati. **Imināpīti pi**-saddena anekavidhaṃ kāraṇaṃ sampiṇḍeti. Kāraṇasarūpamāha “**sabbaññuyevā**”ti-ādinā. **Eva**-saddo tīsupi padesu yojetabbo, sabbaññubhāvato na asabbaññū, svākkhātattā na durakkhāto, suppaṭipannattā na duppaṭipannoti imināpi kāraṇena nibbeṭhetabbanti vuttaṃ hoti. “Kasmā pana sabbaññū”ti-ādi paṭicodanāyapi taṃkāraṇadassanena nibbeṭhetabbamevāti āha “**tatra idaṇcīdaṇca kāraṇaṃ**”ti. **Tatrāti** tesu sabbaññutādīsu. **Idaṇca idaṇca kāraṇanti** anekavidhena kāraṇānukāraṇaṃ dassetvā “na sabbaññū”ti-ādivacanaṃ nibbeṭhetabbanti attho. Tatridaṃ kāraṇaṃ—sabbaññū eva amhākaṃ Satthā aviparītadhammadesanattā. Svākkhāto eva dhammo ekantaniyyānikattā. Suppaṭipanno eva saṃgho saṃkilesarahitattāti. Kāraṇānukāraṇadassanampettha asabbaññutādivacananibbeṭhanameva tathādassanassa tesampi kāraṇabhāvatoti daṭṭhabbaṃ. Kāraṇakāraṇampi hi “kāraṇaṃ”tveva vuccati, patitṭhānapatitṭhānampi “patitṭhānaṃ”tveva yathā “tiṇchi

bhattam siniddham, pāsāde dhammamajjhāyati”ti. **Dutiyam padanti** “atacchan”ti padam. **Paṭhamassa padassāti** “abhūtan”ti padassa. **Catutthanti** “na ca panetaṃ amhesu samvijjati”ti padam. **Tatiyassāti** “natthi cetaṃ amhesū”ti padassa. Vividhamekatttheyeva pavattam vacanam vivacanam, tadeva **vevacanam**, **vacananti** vā attho saddena vacanīyattā “Bhagavāti vacanam seṭṭham, Bhagavāti vacanamuttaman”ti-ādīsu¹ viya. Nānāsabhāvato vigataṃ vacanam yassāti **vevacanam** vuttanayena, pariyāyavacananti attho.

Etthāha—kasmā panettha pariyāyavacanam vuttam, nanu ekekapadavaseneva adhippeto attho siddho, evaṃ siddhe sati kimete² tena pariyāyavacanena. Tadetañhi ganthagāravādi-anekadosakaram, yadi ca taṃ vattabbarṃ siyā, tadeva vuttam assa, na tadaññanti? Vuccate—desanākāle, hi āyatiñca kassaci kathañci tadatthapaṭivedhanattham pariyāyavacanam vuttam. Desanāpaṭiggāhakesu hi yo tesam pariyāyavacanānam yaṃ pubbe saṅketam karoti “idamimassatthassa vacanan”ti, tassa teneva tadatthapaṭivedho hoti. Apica tasmim khaṇe vikkhittacittānam aññavihitānam vipariyāyānam aññena pariyāyena tadatthāvabodhanatthampi pariyāyavacanam vuttam. Yañhi ye na suṇanti, tapparihāyanavasena tesam sabbathā paripuṇṇassa yathāvuttassa atthassa anavabodho siyā, pariyāyavacane pana vutte tabbasena paripuṇṇamatthāvabodho hoti. Atha vā mandabuddhīnam punappunam tadatthalakkhaṇena asammohanattham pariyāyavacanam vuttam. Mandabuddhīnañhi ekeneva padena ekatthassa sallakkhaṇena sammoho hoti, anekena pariyāyena pana ekatthassa sallakkhaṇena tathāsammoho na hoti anekappavattinimittena ekattheyeva pavattasaddena yathādhippetassa atthassa nicchittatā.

Aparo nayo—“anekepi atthā samānabyañjanā hontī”ti yā atthantaraparikkappanā siyā, tassā parivajjanatthampi pariyāyavacanam vuttanti veditabbarṃ. Anekesampi hi atthānam ekapadavacanīyatāvasena samānabyañjanattā yathāvuttassa padassa “ayamattho nu kho adhippeto, udāhu ayamatthovā”ti pavattam sotūnamatthantaraparitabbanam vevacanam aññamaññam bhedakavasena parivajjeti. Vuttañca—

1. Dī-Ṭṭha 1. 34; Ma-Ṭṭha 1. 11; Am-Ṭṭha 1. 10; Vi-Ṭṭha 1. 95; Visuddhi-Ṭṭha 1. 203; Khuddaka-Ṭṭha 91 piṭṭhesu.

2. Kim te (?)

“Nekatthavuttiyā saddo, na visesatthañāpako.
Pariyāyena yutto tu, pariyāyo ca bhedako”ti.

Aparo nayo—anaññassāpi pariyāyavacanassa vacane anekāhi tāhi tāhi nāmapaññattihi tesam tesam atthānam paññāpanatthampi pariyāyavacanam vattabham hoti. Tathā hi pariyāyavacane vutte “imassatthassa idamidampi nāman”ti sotūnam anekadhā nāmapaññattivijānanam. Tato ca taṁtaṁpaññattikosallam hoti seyyathāpi nighaṇṭusatthe paricayataṁ. Apica dhammakathikānam tanti-atthupanibandhanaparāvabodhanānam suhasiddhiyāpi pariyāyavacanam. Tabbacanena hi dhammadesakānam tanti-atthassa attano citte upanibandhanena ṭhapanena paresam sotūnamavabodhanam suhasiddham hoti. Atha vā Sammāsambuddhassa attano dhammaniruttipaṭisambhidāsampattiya vibhāvanattham, veneyyānaṁca tattha bijavāpanattham pariyāyavacanam Bhagavā niddisati. Tadasampattikassa hi tathāvacanam na sambhavati. Tena ca pariyāyavacanena yathāsutena tassam dhammaniruttipaṭisambhidāsampattiyam tapparicaraanena, tadaññasucaritasamupabrūhanena ca puññasāṅkhātassa bijassa vapanam sambhavati. Ko hi īdisāya sampattiya viññāyamānāya tadetaṁ nābhipattheyyāti, kim vā bahunā. Yassā dhammadhātuyā suppaṭividdhattā Sammāsambuddho yathā sabbasmim atthe appaṭihatañāṇacāro, tathā sabbasmim saddavohāreti ekampi attham anekehi pariyāyehi bodheti, natthi tattha dandhāyitattam vitthāritattam, nāpi dhammadesanāya hāni, āveṇiko cāyam Buddhadhammo. Sabbaññutaññāṇassa hi suppaṭividitabhāvena paṭisambhidāññāṇehi viya tenapi ñāṇena atthe, dhamme, niruttiya ca appaṭihataavuttitāya Buddhalīlāya ekampi attham anekehi pariyāyehi bodheti, na pana tasmim saddavohāre, tathābodhane vā mandabhāvo sammābodhanassa sādhanattā, na ca tena atthassa vitthārabhāvo ekassevatthassa desetabbassa subbijānanakāraṇattā, nāpi tabbacanena dhammadesanāhāni tassa desanāsampattibhāvato. Tasmā sātthakam pariyāyavacanam, na cāpi taṁ ganthagāravādi-anekadosakaranti daṭṭhabbam. Yam panetaṁ vuttaṁ “yadi ca taṁ vattabham siyā, tadeva vuttaṁ assa, na tadaññan”ti, tampi na yuttaṁ payo janantarasambhavato. Tadeva hi avatvā tadaññassa vacanena desanākkhaṇe samāhitacittānampi sammadeva paṭiggaṇhantānam

taṃtaṃpadantogadhapavattinimittamārabhha tadatthādhigamo hoti, itarathā tasmim̐ yeva pade punappunam̐ vutte tesam̐ tadatthānadhigatatā siyāti. Honti cettha—

“Yena kenaci atthassa, bodhāya aññasaddato.

Vikkhittakamanānampi, pariyāyakathā katā.

Mandānañca amūḷhattham̐, atthantaranisedhayā.

Taṃtaṃnāmanirulhattham̐, pariyāyakathā katā.

Desakānam̐ sukarattham̐, tanti-atthāvabodhane.

Dhammaniruttibodhattham̐, pariyāyakathā katā.

Veneyyānam̐ tattha bīja-vāpanatthañca attano.

Dhammadhātuyā līḷāya, pariyāyakathā katā.

Tadeva tu avatvāna, tadaññehi pabodhanam̐.

Sammāpaṭiggaṇhantānam̐, atthādhigamāya katan”ti.

Idam̐ pana nibbeṭhanam̐ idiseyeva, na sabbattha kātabbanti dassento “**idañcā**”ti-ādimāha. Tattha **avaṇṇeyevā**ti kāraṇapatirūpaṃ vatvā, avatvā vā dosapatiṭṭhāpanavasena nindāya eva. **Na sabbatthā**ti na kevalam̐ akkosanakhuṃsanavambhanādisu sabbattha nibbeṭhanam̐ kātabbanti attho. Tadevattham̐ “**yadi hi**”ti-ādinā pākaṭam̐ karoti. “Sāsankaniyo hoti”ti vuttam̐ tathānibbeṭhetabbatāya kāraṇameva “**tasmā**”ti paṭiniddisati. “**Oṭṭhosī**”ti-ādi “na sabbatthā”ti etassa vivaraṇam̐. Jātināmagottakammasippa-ābādha līṅga kilesa āpatti akkosana saṅkhātehi **dasahi akkosavatthūhi**. Adhivāsanameva khanti, na diṭṭhiniṃjjhānakkhamanādayoti **adhivāsanakhanti**.

6. Evaṃ avaṇṇabhūmiyā saṃvaṇṇanam̐ katvā idāni vaṇṇabhūmiyāpi saṃvaṇṇanam̐ kātumāha “**evan**”ti-ādi. Tattha **avaṇṇabhūmiyanti** avaṇṇappakāsanatthāne. **Tādilakkhaṇanti** ettha “pañcahākārehi tādī iṭṭhāniṭṭhe tādī cattāvīti tādī, tiṇṇāvīti tādī, muttāvīti tādī, taṃnidhesā tādī”ti¹ niddesanayena pañcasu atthesu idha paṭhamenatthena tādī. Tatrāyaṃ niddeso—

Katham̐ arahā iṭṭhāniṭṭhe tādī, arahā lābhēpi tādī, alābhēpi tādī, yasepi, ayasepi, pasamsāyapi, nindāyapi,

1. Khu 7. 88 piṭṭhe.

sukhepi, dukkhepi tādī, ekañce bāhaṃ gandhena limpeyyuṃ, ekañce bāhaṃ vāsiyā taccheyyuṃ, amusmiṃ natthi rāgo, amusmiṃ natthi paṭigho, anumayapaṭighavippahīno ugghāṭiniggāṭivītivatto, anurodhavirodhasamatikkanto, evaṃ arahā iṭṭhāniṭṭhe tāḍīti¹.

Vacanatto pana tamiva dissatīti **tāḍī**, iṭṭhamiva aniṭṭhampi passatīti attho. Tassa lakkhaṇaṃ **tāḍilakkhaṇaṃ**, iṭṭhāniṭṭhesu samapekkhanasabhāvo. Atha vā tamiva dissate **tāḍī**, so eva sabhāvo, tadeva lakkhaṇaṃ **tāḍilakkhaṇanti**. Vaṇṇabhūmiyaṃ tāḍilakkhaṇaṃ dassetunti sambandho. **Para**-saddo aññattheti āha “**ye kecī**”ti-ādi. Ānandanti bhusaṃ pamodanti taṃsamaṅgino sattā etenāti ānandasaddassa karaṇatthataṃ dasseti. Sobhanamano **sumano**, cittaṃ, sobhanaṃ vā mano yassāti **sumano**, taṃsamaṅgīpuggalo. Nanu ca cittavācakahāve sati cetasikasukhassa bhāvatthataṃ yuttā, puggalavācakahāve pana cittameva bhāvattho siyā, na cetasikasukhaṃ, sumanasaddassa dabbanimittaṃ pati pavattattā yathā “daṇḍittaṃ sikhittan”ti-āḍīti? Saccametaṃ dabbe apekkhite, idha pana tadanapekkhitvā tena dabbena yuttaṃ mūlanimittabhūtaṃ cetasikasukhameva apekkhitvā sumanasaddo pavatto, tasmā etthāpi cetasikasukhameva bhāvattho sambhavati, tenāha “**cetasikasukhassetaṃ adhivacanan**”ti. Etena hi vacanena tadanācetasikānampi cittapaṭibaddhattā, cittakiriyattā ca yathāsambhavaṃ somanassabhāvo āpajjatīti codanaṃ nāpajjateva ruḷhisaddattā tassa yathā “paṅkajan”ti pariharati. Ubbilayatīti ubbilaṃ, bhindati purimāvatthāya visesaṃ āpajjatīti attho. Tadeva **ubbilāvitam** paccayantarāgamādivasena. Uddhaṃ palavatīti vā **ubbilāvitam** akārānaṃ ikāraṃ, ākāraṇca katvā, cittameva “cetaso”ti vuttattā. Taddhite pana siddhetam abyatirittam tasmiṃ pade vacanīyassa sāmāññabhāvato, tassa vā saddassa nāmapadattā, tasmā kassāti sambandhīvisesānuyoge “cetaso”ti vuttanti dassetuṃ “**kassā**”ti-ādi vuttaṃ. Esa nayo īdisesu. Yāya uppannāya kāyacittaṃ vātapūritabhastā viya uddhumāyanākārappattaṃ hoti tassā gehasitāya odagypītiyā etaṃ adhivacananti sarūpaṃ dasseti “**uddhaccāvahāyā**”ti-ādinā. **Uddhaccāvahāyāti** uddhatabhāvāvahāya.

1. Khu 7. 88 piṭṭhe.

Uppilāpeti cittaṃ uppilāvitāṃ karotīti **ubbilāpanā**, sā eva pīti, tassā.

Khandhavasena dhammavisesattaṃ āha “**idhāpi**”ti-ādinā.

Avanṇabhūmimaṭṭhāya api-saddo “ayampi pārājiko”ti-ādīsu¹ viya, idha ca kiñcāpi tesaṃ bhikkhūnaṃ ubbilāvitameva natthi, atha kho āyatim kulaputtānaṃ edisesupi ṭhānesu akusalupattim paṭisedhento dhammanettim ṭhāpetīti. **Dvīhi padehi saṅkhārakkhandho, ekena vedanākkhandho vuttoti** etthāpi “tesaṃ vasena sesānaṃ sampayuttadhammānaṃ karaṇaṃ paṭikkhittameva”ti² ca Aṭṭhakathāyaṃ vuttanayena sakkā viññātunti na vuttaṃ. “Pi-saddo sambhāvanattho”ti-ādinā vuttanayena cettha attho yathāsambhavaṃ veditabbo.

Tumhaṃyevassa tena antarāyoti etthāpi “**antarāyo**”ti idaṃ “ubbilāvitattassa akaraṇīyatākāraṇavacanan”ti-ādinā heṭṭhā avanṇapakkhe amhehi vuttanayānusārena attho daṭṭhabbo. Ettha ca “ānandino ubbilāvitā”ti dīpitaṃ pītimeva gahetvā “**tena ubbilāvitattenā**”ti vacanaṃ somanassarahitāya pītiyā abhāvato tabbacaneneva “sumanā”ti dīpitaṃ somanassampi siddhamevāti katvā vuttaṃ. Atha vā somanassassa antarāyakaratā pākaṭā, na tathā pītiyāti evaṃ vuttanti daṭṭhabbāṃ. **Kasmā panetanti** yathāvuttaṃ atthaṃ avibhāgato manasi katvā codeti. Ācariyo “**saccan**”ti tamatthaṃ paṭijānitvā “**taṃ panā**”ti-ādinā vibhajjabyākaraṇavasena pariharati.

Tattha **etanti** Ānandādīnamakaraṇīyatāvacanaṃ, nanu Bhagavatā vaṇṇitanti sambandho. **Buddhoti kittayantassāti** “Buddho”ti vacanaṃ guṇānussaraṇavasena kathentassa sādhujanassa. **Kasiṇenāti** kasiṇatāya sakalabhāvena. **Jambudīpassāti** cetassa avayavabhāvena sambandhīvacanaṃ. Apare pana “**Jambudīpassāti** karaṇavacanaṭṭhe sāmivacanan”ti vadanti, tesaṃ matena kasiṇajambudīpasaddānaṃ samānādhikaraṇabhāvo daṭṭhabbo, karaṇavacanaṇca nissakkatthe. Pageva ekadesato panāti **api-saddo** sambhāvane. **Ādi-saddena** cettha—

“Mā soci Udāyi Ānando avītarāgo kālaṃ kareyya, tena cittappasādena sattakkhattuṃ devarajjaṃ kareyya,

1. Vi 1. 55-6, 90-2, 116-7 piṭṭhesu.

2. Dī-Ṭṭha 1. 52 piṭṭhe.

sattakkhattuṃ imasmiṃyeva Jambudīpe mahārajjaṃ kāreyya, apica Udāyi Ānando diṭṭheva dhamme parinibbāyissatī”ti-ādisuttam¹—

saṅgahitaṃ. **Tanti** suttantare vuttaṃ pītisomanassaṃ. **Nekkhammassitanti** kāmato nikkhamane kusalahamme nissitaṃ. **Idhāti** imasmiṃ sutte. **Gehassitanti** gehavāsīnaṃ samudāciṇṇato gehasaṅkhāte kāmaguṇe nissitaṃ. Kasmā tadevidhādhippetanti āha “**idañhi**”ti-ādi. “Āyasmato Channassa uppannasadisana”ti vuttamatthaṃ pākaṭaṃ kātuṃ, samatthetuṃ vā “**tenevā**”ti-ādi vuttaṃ. **Visesaṃ nibbattetuṃ nāsakkhi** Bhagavati, dhamme ca pavattagehassitapematāya. **Parinibbānakāleti** parinibbānāsannakāle Bhagavatā paññattena tajjītoti vā sambandho. **Parinibbānakāleti** vā Bhagavato parinibbutakāle saṃghena tajjito nibbattetīti vā sambandho. **Brahmadaṇḍenāti** “bhikkhūhi itthannāmo neva vattabbo, na ovaḍitabbo, nānusāsitaḍḍo”ti² katena brahmadāṇḍena. **Tajjītoti** saṃvejito. **Tasmāti** yasmā gehassitapītisomanassaṃ jhānādīnaṃ antarāyakaraṃ, tasmā. Vuttañhetarṃ Bhagavatā **Sakkapañhasutte** “somanassaṃpāhaṃ Devānaminda duvidhena vadāmi sevitabbampi asevitabbampi”ti³.

“**Ayañhi**”ti-ādinā tadevatthaṃ kāraṇato samattheti. Rāgasahitattā hi sā antarāyakaṛāti. Ettha pana “idañhi rāgasāñhitaṃ pītisomanassan”ti vattabbaṃ siyā, tathāpi pītiggahaṇena somanassampi gahitameva hoti somanassarahitāya pītiyā abhāvatoti heṭṭhā vuttanayena pītiyeva gahitā. Apica sevitabbāsevitabbavibhāgassa sutte vacanato somanassassa pākaṭo antarāyakaṛabhāvo, na tathā pītiyāti sāyeva rāgasahitattathena visesetvā vuttā. Avaṇṇabhūmiyā saddhiṃ sambandhitvā pākaṭaṃ kātuṃ “**lobho cā**”ti-ādi vuttaṃ. **Kodhasadisovāti** avaṇṇabhūmiyaṃ vuttakodhasadisō eva. “**Luddho**”ti-ādigāthānaṃ “kuddho”ti-ādigāthāsu vuttanayena attho daṭṭhabbo.

“Mamaṃ vā bhikkhave pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṃghassa vā vaṇṇaṃ bhāseyyuṃ, tatra ce tumhe assatha ānandino sumanā

1. Am 1. 229 piṭṭhe. (Thokaṃ visadisam) 2. Vi 4. 487 piṭṭhe. 3. Dī 2. 221 piṭṭhe.

ubbilāvitā, api nu tumhe paresaṃ subhāsitaḍḍabbhāsitaṃ ājāneyyāthāti? No hetam bhante”ti ayaṃ tatiyavāro nāma avaṇṇabhūmiyaṃ vuttanayavasena tatiyavāraṭṭhāne nīharitabbattā, so desanākāle tena vārena bodhetabbapuggalābhāvato desanāya **anāgatopi** tadatthasambhavato **atthato āgatoyeva**. Yathā taṃ vitthāravasena Kathāvatthuppakaraṇanti dassetum “**tatiyavāro paṇā**”ti-ādi vuttaṃ, etena saṃvaṇṇanākāle tathābujjhanakasattānaṃ vasena so vāro ānetvā saṃvaṇṇetabboti dasseti. “**Yatheva hī**”ti-ādinā tadevatthasambhavaṃ vibhāveti. Kuddho atthaṃ na jānāti yathevāti sambandho.

Paṭipajjitabbākāradassanavāreti yathāvuttaṃ tatiyavāraṃ upādāya vattabbe catutthavāre. “Tumhākaṃ Satthā”ti vacanato pabhuti yāva “imināpi kāraṇena tacchan”ti vacanaṃ, tāva yojanā. “**So hi Bhagavā**”ti-ādi tabbivaraṇaṃ. Tattha **itipī**ti imināpi kāraṇena. Vitthāro Visuddhimagge¹. “Anāpatti upasampannassa bhūtaṃ āroceṭi”ti² vuttepi sabhāgānameva ārocanaṃ yuttanti āha “**sabhāgānaṃ bhikkhūnaṃyeva paṭijānitabban**”ti. Teyeva hi tassa atthakāmā, saddheyyavacanattañca maññanti, tato ca “sāsanassa amoghatā dīpitā hotī”ti vuttatthasamatthanaṃ siyā. “**Evañhī**”ti-ādi kāraṇavacanaṃ. Pāpicchatā ceva parivajjitā, kattubhūtā vā sā, hotīti sambandho. **Amoghatā**ti niyyānikabhāvena atucchatā. **Vuttanayenā**ti “tatra tumhehīti tasmaṃ vaṇṇe tumhehī”ti-ādinā ceva “dutiyaṃ padaṃ paṭhamassa padassa, catutthañca tatiyassa vevacanaṃ”ti-ādinā ca vuttanayena.

Cūlasīlavaṇṇanā

7. **Ko anusandhī**ti pucchā “nanu ettakeneva yathāvuttehi avaṇṇavaṇṇehi sambandhā desanāmatthakaṃ pattā”ti anuyogasambhavato katā. **Vaṇṇena ca avaṇṇena cāti** tadubhayapadena. Atthaniddeso viya hi saddaniddesopīti akkharacintakā. Atha vā tathābhāsanassa kāraṇattā, koṭṭhāsattā ca “**padehī**”ti vuttaṃ. **Avaṇṇena ca vaṇṇena cāti** pana aguṇaguṇavasena, nindāpasamsāvasena ca sarūpadassanaṃ. “**Nivatto**

1. Visuddhi 1. 192 piṭṭhe.

2. Vi 2. 46 piṭṭhe.

amūlakatāya vissajjetabbatābhāvato”ti¹ **Ācariyadhammapālatherena** vuttam. Tam vitthāretvā desanāya bodhetabbapuggalābhāvato ettakāva sā yuttarūpāti Bhagavato ajjhāsayeneva adesanābhāvena **nivatto**, yathā tam vaṇṇabhūmiyaṃ tatiyavārotipi daṭṭhabbam. Tathā bodhetabbapuggalasambhavana vissajjetabbatāya adhigatabhāvato **anuvattatiyeva. Itipetaṃ bhūtanti** ettha **iti**-saddo ādi-attho taduparipi anuvattakattā, tena vakkhati **“idha panā”**ti-ādi. Ettāvatā ayaṃ vaṇṇānusandhīti dassetvā duvidhesu pana tesu vaṇṇesu Brahmadaṭṭassa vaṇṇānusandhīti dassento **“so panā”**ti-ādimāha. **Upari suññatāpakāsane anusandhiṃ dassessati** “atthi bhikkhave”ti-ādinā².

Evam pucchāvissajjanāmukhena samudāyatthataṃ vatvā idāni avayavatthataṃ dasseti **“tatthā”**ti-ādinā. Appameva parito samantato khaṇḍitattā **parittarṃ** nāmāti āha **“appamattakanti parittassa nāman”**ti. **Mattā vuccati pamāṇarṃ** mīyate parimīyateti katvā. Samāsantakakārena **appamattakam** yathā “bahuputtako”ti, evam **oramattakepi**. Eteneva “appā mattā **appamattā**, sā etassāti **appamattakan**”ti-ādinā ka-paccayassa sātthakatampi dasseti atthato abhinnattā. Mattakasaddassa anattakabhāvato **sīlameva sīlamattakam. Anattakabhāvoti** ca sakatthatā purimapadattheyeva pavattanato. Na hi saddā kevalam anattakā bhavantīti akkharacintakā. Nanu ca Bhagavato pāramitānubhāvena nirattakamekakkharampi mukhavaram nārohati, sakalañca pariyattisāsanam pade pade catusaccappakāsananti vuttam, katham tassa anattakatā sambhavatīti? Saccam, tampi padantarābhīhitassa atthassa visesanavasena tadabhihitam attham vadati eva, so pana attho vināpi tena padantareneva sakkā viññātunti anattakamicceva vuttanti. Nanu avocumha “anattakabhāvo -pa-pavattanato”ti. Apica vineyyajjhāsayānurūpavasena Bhagavato desanā pavattati, vineyyā ca anādimatisāmsāre lokiyesuyeva saddesu paribhāvitacittā, loke ca asatipi atthantarāvabodhe vācāsiliṭṭhatādivasena saddapayogo dissati “labbhati palabbhati, khañjati nikhañjati, āgacchati paccāgacchati”ti-ādinā. Tathāparicitānañca tathāvidheneva saddapayogena

1. Dī-Ṭī 1. 62 piṭṭhe.

2. Dī 1. 11 piṭṭhe.

atthāvagamo sukho hotīti anattahasaddapayogo vuttoti. Evaṃ sabbattha.
Hoti cettha—

“Padantaravacanīya-ssatthassa visesanāya.

Bodhanāya vineyyānaṃ, tathānatthapadaṃ vade”ti.

Atha vā **sīlamattakanti** ettha **matta**-saddo visesanivatti-attho
“avitakkavicāramattā dhammā¹, manomattā dhātu manodhātū”ti² ca ādisu
viya. “Appamattakaṃ oramattakan”ti padadvayena sāmāññato vuttoyeva hi
attho “sīlamattakan”ti padena visesato vutto, tena ca sīlaṃ eva sīlamattaṃ,
tadeva sīlamattakanti nibbacanaṃ kātabbanti dassetuṃ “**sīlameva**
sīlamattakan”ti vuttaṃ.

Ayaṃ pana Aṭṭhakathāmuttako nayo—**oramattakanti** ettha **oranti**
apārabhāgo “orato bhogaṃ³, oraṃ pāraṇ”ti-ādisu viya. Atha vā heṭṭhā-attho
orasaddo oraṃ āgamanāya ye paccayā, te orambhāgiyāni saṃyojanānīti-
ādisu viya. Sīlañhi samādhipaññāyo apekkhitvā apārabhāge, heṭṭhābhāge ca
hoti, ubhayatthāpi “ore pavattaṃ mattaṃ yassā”ti-ādinā viggaho.

Sīlamattakanti etthāpi **mattasaddo** amahatthavācako “bhesajjamattā”ti-ādisu⁴
viya. Atha vā sīlepi tadekadesasseva saṅgahanatthaṃ amahatthavācako ettha
mattasaddo vutto. Tathā hi indriyaṣaṃvarapaccayasannissitasīlāni idha
desanaṃ anāruḷhāni. Kasmāti ce? Yasmā tāni pātimokkhasaṃvara-
ājīvapārisuddhisīlāni viya na sabbaputhujjanesu pākāṇānīti. **Mattanti** cettha
visesanivatti-atthe napuṃsakaliṅgaṃ. Pamāṇappakatthesu pana “mattan”ti
vā “mattā”ti vā napuṃsakitthiliṅgaṃ.

“**Idaṃ vuttaṃ hoti**”ti-ādinā saha yojanāya piṇḍatthaṃ dasseti. Yena
sīlena vadeyya, etaṃ sīlamattakaṃ nāmāti sambandho. “**Vaṇṇaṃ vadāmīti**
ussāhaṃ katvāpi”ti idaṃ “vaṇṇaṃ vadamāno”ti etassa vivaraṇaṃ. Etena hi
“ekapuggalo bhikkhave loke uppajjamāno uppajjati”ti-ādisu⁵ viya
mānasaddassa sāmattiyyatthataṃ dasseti. “Ussāhaṃ

1. Abhi 1. 2 piṭṭhe.

2. Mūlaṭī 1. 126 piṭṭhe.

3. Vi 3. 59 piṭṭhe.

4. Dī 1. 188-9 piṭṭhesu.

5. Am 1. 21 piṭṭhe.

kurumāno”ti avatvā “katvā”ti ca vacanaṃ tvādipaccayantapadānamiva mānantapaccayantapadānampi parakiriyāpekkhamevāti dassanattham. “**Tattha siyā**”ti-ādinā sandhāyabhāsitamattham ajānitvā nītatthameva gahetvā suttantaravirodhitam maññamānassa kassaci īdisī codanā siyāti dasseti. **Tatthā**ti tasmiṃ “appamattakam kho panetan”ti-ādivacane¹. Kammatṭhānabhāvanā yuñjati sīlenāti **yogī**, tassa.

Alaṃkaraṇaṃ vibhūsaṇaṃ **alaṅkāro**, pasādhanakiriyā. Alaṃkaroti etenevāti vā **alaṅkāro**, kuṇḍalādipasādhanam. Maṇḍīyate **maṇḍanaṃ**, ūnatṭhānapūraṇam. Maṇḍīyati etenāti vā **maṇḍanaṃ**, mukhacūṇṇādi-ūnapūraṇopakaraṇam. Idha pana sadisavohārena, taddhitavasena vā sīlameva tathā vuttaṃ. **Maṇḍaneti** maṇḍanaheṭu, maṇḍanakiriyānimittaṃ gatoti attho. Atha vā maṇḍati sīlenāti **maṇḍano**, maṇḍanajātiko puriso. Bahumhi cetam jātyāpekkhāya ekavacanaṃ. Ubbāhanatthehi hi ekavacanamicchanti keci, tadayuttameva saddasatthe anāgatattā, atthayuttiyā ca abhāvato. Kathaṇhi ekavacananiddiṭṭhato ubbāhanakaraṇaṃ yuttaṃ siyā ekasmiṃyevatthe ubbāhitabbassa aññassatthassa abhāvato. Tasmā vipallāsavasena bahvatthe idaṃ ekavacanaṃ daṭṭhabbam, maṇḍanasīlesūti attho. **Ācariyadhammapālattherenapi** hi ayamevidha vinicchayo² vutto. **Aggatanti** uttamabhāvaṃ.

Assaṃ bhavissāmīti ākaṅkheyyāti sambandho. **Assāti** bhaveyya. **Paripūrakārīti** cettha **īti**-saddo ādi-attho, pakārattho vā, tena sakalampi sīlathomanasuttaṃ dasseti.

Kikīva aṇḍanti etthāpi tadatthena **īti**-saddena—

“Kikīva aṇḍam camarīva vāladhim,
Piyaṃva puttaṃ nayaṇaṃva ekakaṃ.
Tatheva sīlaṃ anurakkhamānā,
Supesalā hotha sadā sagāravā”ti³—

gāthaṃ saṅgaṇhāti. “Pupphagandho”ti vatvā tadekadesena dassetuṃ “**na candanan**”ti-ādi vuttaṃ. Candanaṃ tagaraṃ mallikāti hi taṃsahacaraṇato

1. Dī 1. 3 piṭṭhe.

2. Dī-Tī 1. 63 piṭṭhe.

3. Visuddhi 1. 34 piṭṭhe.

tesaṃ gandhova vutto. **Pupphagandhoti** ca pupphañca tadavaseso gandho cāti attho. Tagaramallikāhi vā avasiṭṭho “pupphagandho”ti vutto. **Satañca gandhoti** ettha sīlameva sadisavohārena vā taddhitavasena vā gandho. Sīlanibandhano vā thutighoso vuttanayena “gandho”ti adhippeto. Sīlañhi kittiyā nimittam. Yathāha “sīlavato kalyāṇo kittisaddo abbhuggacchatī”ti¹. **Sappuriso pavāyati** pakāreti gandhati tassa gandhūpagarukkhaṭṭhābhāgattā.

Vassikīti sumanapupphaṃ, “**vassikan**”tipi pāṭho, tadatthova. Gandhā eva **gandhajātā**, gandhappakārā vā. **Yvāyanti** yadidaṃ, uttamo gandho vātīti sambandho.

Sammadaññā vimuttānanti sammā aññāya jānitvā, aggamaggena vā vimuttānaṃ. **Maggaṃ na vindatīti** kāraṇaṃ na labhati, na jānāti vā.

“**Sīle patiṭṭhāyā**”ti gāthāya paṭisandhipaññāya **sapañño ātāpī** vīriyavā pārihārikapaññāya **nipako narasaṅkhāto bhikkhu** sīle patiṭṭhāya **cittaṃ** tappadhānena vuttaṃ samādhim **bhāvayaṃ** bhāvayanto bhāvanāhetu tathā **paññaṃ** vipassanañca **imaṃ** antojaṭābahijaṭāsaṅkhātāṃ **jaṭaṃ vijaṭaye** vijaṭeyya vijaṭitum samattheyyāti saṅkhepattho.

Pathaviṃ nissāyāti pathaviṃ rasaggahaṇavasena nissāya, sīlasmiṃ pana paripūraṇavasena nissāya patiṭṭhānaṃ datṭhabbaṃ.

Appakamahantatāya pārāpārādi viya upanidhāpaññattibhāvato aññamaññaṃ upanidhāya āhāti vissajjetum “**upari guṇe upanidhāyā**”ti vuttaṃ. **Sīlañhīti** ettha **hi**-saddo kāraṇattho, tenidaṃ kāraṇaṃ dasseti “yasmā sīlaṃ kiñcāpi patiṭṭhābhāvena samādhissa bahūpakāraṃ, pabhāvādiguṇavisese panassa upanidhāya kalampi bhāgaṃ na upeti, tathā samādhī ca paññāyā”ti. Tenevāha “**tasmā**”ti-ādi. **Na pāpuṇātīti** guṇasamabhāvena na sampāpuṇātī, na sametīti vuttaṃ hoti. **Uparimanti** samādhipaññaṃ. **Upanidhāyāti** upatthambhaṃ katvā. Tañhi tādīsāya paññattiyā upatthambhanaṃ hoti. **Heṭṭhimanti** sīlasamādhidvayaṃ.

1. Dī 2. 73; Dī 3. 197; Am 2. 221; Vi 3. 322; Khu 1. 185 piṭṭhesu.

“**Kathan**”ti-ādi vitthāravacanāṃ.

Kaṇḍambamūlikapāṭihāriyakathanañcetha yathākathañcīpi sīlassa samādhimapaṇḍatāsiddhiyevidhādhīppetāti pākāṭatarapāṭihāriyabhāvena, nidassananayena cāti daṭṭhabbāṃ. “**Abhi -pa- titthiyamaddanan**”ti idaṃ pana tassa yamakapāṭihāriyassa supākāṭabhāvadassanattamaṃ, aññehi bodhimūle nāṭisamāgamādīsu ca katapāṭihāriyehi visesadassanattamaṃ vuttaṃ. Sambodhito hi aṭṭhamepi divase devatānaṃ “Buddho vā no vā”ti uppannakaṅkhāvidhamanattamaṃ ākāse ratanacaṅkamaṃ māpetvā caṅkamanto, pāṭihāriyaṃ akāsi, tato dutiyasaṃvacchare kulanagaragato Kapilavatthupure Nigrodhārāme nāṭīnaṃ samāgamepi tesāṃ mānamadappahānatthamaṃ yamakapāṭihāriyaṃ akāsi. Tattha **abhisambodhitoti** abhisambujjhanakālato. **Sāvatthinagaradvāreti** Sāvatthinagarassa dakkhiṇadvāre. **Kaṇḍambarukkhāmūleti** Kaṇḍena nāma Pasenadirañño uyyānapālena ropitattā kaṇḍambanāmakassa rukkhassa mūle. Yamakapāṭihāriyakaraṇattāya Bhagavato citte uppanne “tadanucchavikaṃ ṭhānaṃ icchitabbaṃ”ti ratanamaṇḍapādi Sakkena devarañña āṇattena Vissakammunā katanti vadanti keci. Bhagavatā nimmitanti apare. **Aṭṭhakathāsu** pana anekāsu “Sakkena Devānamindena āṇāpitena Vissakammadevaputtena maṇḍapo kato, caṅkamo pana Bhagavatā nimmito”ti¹ vuttaṃ. **Dibbasetacchatte** devatāti **dhāriyamāneti** attho viññāyati aññesamasambhavato. “**Dvādasayojanāya parisāyā**”ti idaṃ catūsu disāsu paccekāṃ dvādasayojanaṃ manussaparisaṃ sandhāya vuttaṃ. Tadā kira dasasahassilokadhātuto cakkavālagabbhaṃ paripūretvā devabrahmānopi sannipatiṃsu. Yo koci evarūpaṃ pāṭihāriyaṃ kātuṃ samattho ce, so āgacchatūti codanāsadisattā vuttaṃ “**attādānaparidīpanan**”ti. **Attādāna**ñhi anuyogo paṭipakkhassa attassa ādānaṃ gahaṇanti katvā. **Titthiyamaddananti** “pāṭihāriyaṃ karissāmā”ti kuhāyanavasena pubbe utṭhitānaṃ titthiyānaṃ maddanaṃ, taṅca tathā kātuṃ asamatthatāsampādanameva. Tadetāṃ padadvayaṃ “**yamakapāṭihāriyan**”ti etena sambandhitabbaṃ. Rājagahaseṭṭhino candanaghaṭṭikuppattito paṭṭhāya sabbameva cetha vattabbaṃ.

Uparimakāyatoti-ādi Paṭisambhidāmagge¹ āgatanayadassanaṃ, tena vuttaṃ “**īti ādinayappavattan**”ti, “**sabbaṃ vitthāretabban**”ti ca. Tatthāyaṃ Pāliseso—

“Heṭṭhimakāyato aggikkhandho pavattati, uparimakāyato udakadhārā pavattati, puratthimakāyato aggi, pacchimakāyato udaka. Pacchimakāyato aggi, puratthimakāyato udaka. Dakkhiṇa-akkhito aggi, vāma-akkhito udaka. Vāma-akkhito aggi, dakkhiṇa-akkhito udaka. Dakkhiṇakaṇṇasotato aggi, vāmakaṇṇasotato udaka. Vāmakaṇṇasotato aggi, dakkhiṇakaṇṇasotato udaka. Dakkhiṇanāsikāsotato aggi, vāmanāsikāsotato udaka. Vāmanāsikāsotato aggi, dakkhiṇanāsikāsotato udaka. Dakkhiṇa-aṃsakūṭato aggi, vāma-aṃsakūṭato udaka. Vāma-aṃsakūṭato aggi, dakkhiṇa-aṃsakūṭato udaka. Dakkhiṇahatthato aggi, vāmahatthato udaka. Vāmahatthato aggi, dakkhiṇahatthato udaka. Dakkhiṇapassato aggi, vāmapassato udaka. Vāmapassato aggi, dakkhiṇapassato udaka. Dakkhiṇapādato aggi, vāmapādato udaka. Vāmapādato aggi, dakkhiṇapādato udaka. Aṅgulaṅgulehi aggi, aṅgulantarikāhi udaka. Aṅgulantarikāhi aggi, aṅgulaṅgulehi udaka. Ekekalomato aggi, ekekalomato udaka. Lomakūpato lomakūpato aggikkhandho pavattati, lomakūpato lomakūpato udakadhārā pavattatī”ti¹.

Aṭṭhakathāyaṃ pana “ekekalomakūpato” icceva² āgataṃ.

Channaṃ vaṇṇānanti etthāpi nīlānaṃ pītakānaṃ lohitaṇaṃ odātānaṃ mañjittānaṃ pabhassarānanti ayaṃ sabbopi Pāliseyo peyyālanayena, ādi-saddena ca dassito. Ettha ca channaṃ vaṇṇānaṃ ubbāhanabhūtānaṃ yamakā yamakā vaṇṇā pavattantīti pāṭhasesena sambandho, tena vakkhati “dutiyaṃ dutiyaṃ rasmiyo”ti-ādi. Tattha hi tāsāṃ

1. Khu 9. 120 piṭṭhe.

2. Paṭisaṃ-Tṭha 2. 12 piṭṭhe.

yamakaṃ yamakaṃ pavattanākārena saha āvajjanaparikammādhiṭṭhānānaṃ visuṃ pavatti dassitā. Keci pana “channaṃ vaṇṇānaṃ”ti etassa “aggikkhandho udakadhārā”ti purimehi padehi sambandhaṃ vadanti, tadayuttameva aggikkhandha-udakadhārānaṃ atthāya tejokasiṇavāyokasiṇānaṃ samāpajjanassa vakkhamānattā. **Channaṃ vaṇṇānaṃ** chabbaṇṇā pavattantīti kattuvasena vā sambandho yathā “ekassa cepi bhikkhuno na paṭibhāseyya taṃ bhikkhuniṃ apasādetun”ti¹. Kattukammesu hi bahulā sāmivacanaṃ ākhyātapayogepi icchanti neruttikā.

Evam Pālinayena yamakaṇḍhāyānaṃ dassetvā idāni taṃ Atṭhakathāyena vivaranto paccāsattinayena “channaṃ vaṇṇānaṃ”ti padameva paṭhamāṃ vivarituṃ “**tassā**”ti-ādimāha. Tattha **tassā**ti Bhagavato. “**Suvaṇṇavaṇṇā rasmiyo**”ti idaṃ tāsāṃ pītābhānaṃ yebhuyyatāya vuttaṃ, chabbaṇṇāhi rasmīhi alaṅkaraṇakālo viyāti attho. Tāpi hi cakkavāḷagabbhato uggantvā brahmalokamāhacca paṭinivattitvā cakkavāḷamukhavaṭṭimeva gaṇhiṃsu. Ekacakkavāḷagabbhaṃ vaṅkagopānasikaṃ viya bodhigharaṃ ahosi ekālokaṃ. **Dutiya dutiya rasmiyoti** purimapurimato pacchā pacchā nikkhantā rasmiyo. Kasmā sadisākārasena “vīyā”ti vacanaṃ vuttanti āha “**dvinnāṇicā**”ti-ādi. **Dvinnāṇica cittānaṃ ekakkhaṇe pavatti nāma natthi**, yehi tā evaṃ siyūṃ, tathāpi iminā kāraṇadvayaena evameva khāyanti adhippāyo. **Bhavaṅgaparivāsassati** bhavaṅgavasena parivasanassa, bhavaṅgasāṅkhātassa parivasanassa vā, bhavaṅgapatanassati vuttaṃ hoti. **Āciṇṇavasitāyāti** āvajjanasamāpajjanādīhi pañcahākārehi samāciṇṇaparicayatāya. Nanu ca ekassāpi cittassa pavattiyā dve tisso rasmiyopi sambhaveyyunti anuyogamapaneti “**tassā tassā pana rasmiyā**”ti-ādinā. Cittavāraṇānattā **āvajjanaparikammacittāni**, kasiṇānānattā **adhiṭṭhānacittavārāni** **visuṃ visuṃyeva pavattanti**. Āvajjanāvasāne tikkhattuṃ pavattajavanāni parikammaṇāmeneva idha vuttāni.

Kathanti āha “**nīlarasmi-atthāya hī**”ti-ādi. “Mañjiṭṭharasmi-atthāya lohitakasiṇaṃ, pabhassararasmi-atthāya pītakasiṇaṃ”ti idaṃ lohitapītarasmīnaṃ kāraṇeyeva vutte siddhanti na vuttaṃ. Tāsameva hi

1. Vi 2. 230 piṭṭhe.

mañjīṭṭhapabhassararasmaṃ viśesapabhedabhūṭāti. “**Aggikkhandhatthāyā**”ti-
 ādinā “**uparimakāyato**”ti-ādināṃ vivaraṇaṃ. Aggikkhandha-
 udakakkhandhāpi aññamañña-asammissā yāva brahmalokā uggantvā
 cakkavāḷamukhavaṭṭiyaṃ paṭimsu, taṃ divasaṃ pana Satthā yo yo yasmiṃ
 yasmiṃ dhamme ca pāṭihāriye ca pasanno, tassa tassa ajjhāsayavasena taṃ
 taṃ dhammañca kathesi, pāṭihāriyañca dassesi, evaṃ dhamme bhāsiyamāne,
 pāṭihāriye ca kariyamāne mahājano dhammābhisamayo ahosi. Tasmiṃca
 samāgame attano maṇaṃ gahetvā pañhaṃ pucchituṃ samatthaṃ adisvā
 nimmitaṃ Buddhaṃ māpesi, tena pucchitaṃ pañhaṃ Satthā vissajjesi.
 Satthārā pucchitaṃ pañhaṃ so vissajjesi, Satthu caṅkamanakāle nimmito
 ṭhānādīsu aññataraṃ kappesi, tassa caṅkamanakāle Satthā ṭhānādīsu
 aññataraṃ kappesiṭi etamatthaṃ dassetuṃ “**Satthā caṅkamati**”ti-ādi vuttaṃ.
 “**Sabbaṃ vitthāretabbaṃ**”ti etena “Satthā tiṭṭhati, nimmito caṅkamati vā
 nisīdati vā seyyaṃ vā kappeti”ti-ādinā¹ catūsu iriyāpathesu ekekaṃulakā
 Satthupakkhe cattāro, nimmitapakkhe cattāroṭi sabbe aṭṭha vārā vitthāretvā
 vattabbāti dasseti. Yasmā sīlaṃ samādhissa paṭiṭṭhāmatameva hutvā
 nivattati, samādhiyeva tatha paṭiṭṭhāya yathāvuttaṃ sabbaṃ
 pāṭihāriyakiccaṃ pavatteti, tasmā tadetaṃ samādhikiccamevāti vuttaṃ
 “**ettha ekampi**”ti-ādi.

“**Yaṃ panā**”ti-ādinā samādhissa paññamapāpuṇatā vibhāvitā, yaṃ pana
 paṭivijjhi, idaṃ paṭivijjhanāṃ paññākiccati attho. Taṃ anukkamato dasseti
 “**Bhagavā**”ti-ādinā. “**Kappasatasahassādhikāni cattāri asaṅkhyeyyāni**”ti
 idaṃ Dīpaṅkarapādamūle katapaṭhamābhinihārato paṭṭhāya vuttaṃ, tato
 pubbepi yattakena tasmīṃ bhava icchanto sāvaka bodhiṃ pattuṃ
 sakuṇeyya, tattakaṃ puññasambhāraṃ samupacinīti veditabbaṃ. Tatoyeva
 hi “manussattaṃ līṅgasampatti, hetu Satthāradassanaṃ”ti-ādinā² vuttesu
 aṭṭhadhammesu hetusampannatā ahosi. Keci pana
 manopaṇidhānavacīpaṇidhānavasena anekadhā asaṅkhyeyyaparicchedaṃ
 katvā pubbasambhāraṃ vadanti, tadayuttameva saṅghāruḷhāsu
 Aṭṭhakathāsu tathā avuttattā. Tāsu hi yathāvuttanayena paṭhamābhinihārato
 pubbe hetusampannatāyeva dassitā. Ekūnatiṃsavassakāle nikkhamma
 pabbajitvāti sambandho.

1. Khu 9. 121 piṭṭhe.

2. Khu 4. 311 piṭṭhe.

Cakkaratanārahapuññavantatāya bodhisatto cakkavattisirisampannoti tassa nivāsabhavanam **“cakkavattisirinivāsabhūtan”**ti vuttam. **Bhavanā**ti rammāsurasubhasaṅkhātā niketanā. **Padhānayoganti** dukkaracariyāya uttamavīriyānuyogam.

Uruvelāyam kira Senānigame kuṭumbikassa dhītā Sujātā nāma dārikā vayappattā Nerañjarāya tīre nigrodhamūle patthanamakāsi “sacāham samajātikam kulagharam gantvā paṭhamagabbhe puttam labhissāmi, khīrapāyāsena balikammam karissāmī”¹, tassā sa patthanā samijjhi. Sā satta dhenuyo laṭṭhivane khādāpetvā tāsampi dhītaro gāviyo laddhā tatheva khādāpetvā puna tāsampi dhītaro tathevāti satta puttinnattipannattiparamparāgatāhi dhenūhi khīram gahetvā khīrapāyāsam pacitumārabhi. Tasmim khaṇe mahābrahmā tiyojanikam setacchattam upari dhāresi, Sakko devarājā aggam ujjalesi, sakalaloke vijjamānaram devatā pakkhipimsu, pāyāsam dakkhiṇāvaṭṭam hutvā pacati, tam sā suvaṇṇapātiyā sataṣaṣṭhaṣṭhaṇikāya saheva bodhisattassa datvā pakkāmi. Atha bodhisatto tam gahetvā Nerañjarāya tīre Suppatitṭhite nāma titthe ekatālaṭṭhippamāṇe ekūnapaññāsaṇḍe karonto paribhuñji, tam sandhāya vuttam **“visākhāpuṇṇamāyam Uruvelagāme Sujātāya dinnam pakkhattadibbojam madhupāyāsam paribhuñjitvā”**ti. Tattha **Sujātāyāti** āyasmato Yasattherassa mātubhūtāya pacchā saraṇagamanatṭhāne etadaggappattāya Sujātāya nāma seṭṭhibhāriyāya. Aṅgamaṅgānusārino rasassa sāro upatthambhabalakaro bhūtanissito eko viseso **ojā** nāma, sādīvi bhavā pakkhatta etthāti **pakkhattadibbojo**, tam. Pātabbo ca so asitabbo cāti **pāyāso**, rasam katvā pivittum, ālopanam katvā ca bhuñjittum yutto bhojanaviseso, madhunā sitto pāyāso **madhupāyāso**, tam.

Tato Nerañjarāya tīre Mahāsālavane nānāsamāpattīhi divāvihārassa katattā **“sāyanhasamaye”**ti-ādi vuttam. Vitthāro tattha tattha gahetabbo. **Dakkhiṇuttarenāti** divāvihārato bodhiyā pavisanamaggaṁ sandhāyāha, ujukam dakkhiṇuttaragatena devatāhi alaṅkatena maggenāti

1. Ma-Ṭṭha 2. 87; Jātaka-Ṭṭha 1. 79 piṭṭhesu.

attho. Evampivadanti “**dakkhiṇuttarenā**ti dakkhiṇapacchimuttarena ādi-
 avasānagahaṇena majjhimassāpi gahitattā, tathā luttapayogassa ca dassanato.
 Evañhi sati ‘dakkhiṇapacchimuttaradisābhāgena Bodhimaṇḍam pavisitvā
 tiṭṭhatī’¹ **jātakanidāne** vuttavacanena sametī”ti. Dakkhiṇadisato gantabbo
 uttaradisābhāgo **dakkhiṇuttaro**, tena pavisitvāti apare. Keci pana
 “uttarasaddo cettha maggavācako. Yadi hi disāvācako bhaveyya,
 ‘dakkhiṇuttarāyā’²ti vadeyyā”ti, tam na “uttarena nadī sīdā, gambhīrā
 duratikkamā”³ti-ādinā disāvācakassāpi enayogassa dassanato, uttarasaddassa
 ca maggavācakassa anāgatattā. Apica disābhāgam sandhāya evaṃ vuttaṃ.
 Disābhāgopi hi disā evāti. Atha antarāmagge Sotthiyena nāma
 tiṇahārakabrāhmaṇena dinnā aṭṭha kusatiṇamuṭṭhiyo gahetvā
 asitañcanagirisāṅkāsaṃ sabbabodhisattānamassāsajananaṭṭhāne
 samāvīruḷhaṃ bodhiyā maṇḍanabhūtaṃ Bodhimaṇḍamupagantvā tikkhattuṃ
 padakkhiṇaṃ katvā dakkhiṇadisābhāge aṭṭhāsi, so pana padeso
 paduminipatte udakabindu viya pakampittha, tato pacchimadisābhāgam,
 uttaradisābhāgañca gantvā tiṭṭhantepi mahāpurise tatheva te akampimsu, tato
 “nāyaṃ sabbopi padeso mama guṇaṃ sandhāretuṃ samattho”⁴ti
 puratthimadisābhāgamagamāsi, tattha pallaṅkappamāṇaṃ niccalamahosi,
 tasseva ca nipariyāyena Bodhimaṇḍasamaññā, mahāpuriso “idaṃ
 kilesaviddhaṃsanatṭhānaṃ”⁵ti sannitṭhānaṃ katvā pubbuttaradisābhāge ṭhito
 tattha akampanappadeso tāni tiṇāni agge gahetvā sañcālesi, tāvadeva
 cuddasahattho pallaṅko ahosi, tānipi tiṇāni vicittākārena tūlikāya lekha
 gahitāni viya ahesuṃ. So tattha tisandhipallaṅkaṃ ābhujitvā
 caturaṅgasamannāgataṃ mettākammaṭṭhānaṃ pubbaṅgamaṃ katvā
 caturaṅgikaṃ vīriyaṃ adhiṭṭhahitvā nisīdi, tamatthaṃ saṅkhipitvā dassento
 “**Bodhimaṇḍam pavisitvā**”⁶ti-ādimāha.

Tattha **bodhi** vuccati arahattamaggañāṇaṃ, sabbaññutaññāṇaṃ, sā
 maṇḍati thāmagatatāya pasīdati etthāti **Bodhimaṇḍo**, nipariyāyena
 yathāvuttappadeso, pariyaṇa pana idha dumarājā. Tathā hi
Ācariyānandattherena vuttaṃ “Bodhimaṇḍa-saddo
 paṭhamābhisambuddhaṭṭhāne eva daṭṭhabbo, na yattha katthaci
 Bodhirukkhassa patiṭṭhitatṭhāne”⁷ti, tam.

1. Jātaka-Ṭṭha 1. 83 piṭṭhe.

Māravijayasabbaññaṇṇāpaṭilābhādīhi Bhagavantam assāsetīti
assatto. Āpubbañhi sāsasaddam anusitthitosanesu icchanti, yaṃ tu loke
 “caladalo, kuñjarāsano”tipi vadanti. Accuggatabhāvena,
 ajeyyabhūmisīgatabhāvena,
 sakalasabbaññaṇṇāpaṭilābhāṭṭhānavirulhabhāvena ca dumānam rājāti
dumarājā, assatto ca so dumarājā cāti **assatthadumarājā**, tam. Dvinnam
 ūrujāṇusandhīnam, ūrumūlakaṭṭisandhissa ca vasena tayo sandhaya,
 saṇṭhānavasena vā tayo koṇā yassāti **tisandhi**, sveva pallaṅko
 ūrubaddhāsanaṃ parisamantato aṅkanaṃ āsananti atthena ra-kārassa la-
 kāraṃ, dvibhāvaṇa katvā, tīhi vā sandhīhi lakkhito pallaṅko
tisandhipallaṅko, tam. Ābhujitvāti ābandhitvā, ubho pāde samañchite katvāti
 vuttam hoti. Vitthāro **Sāmaññaphalasuttavaṇṇanāyam**¹ āgamissati. Attā,
 mitto, majjhatto, verīti catūsupi samappavattanavasena
caturaṅgasamannāgataṃ mettākammaṭṭhānam. “Caturaṅgasamannāgatan”ti
 idaṃ pana “vīriyādhiṭṭhānan”ti etenāpi yojetabbaṃ. Tampi hi—

“Kāmaṃ taco ca nhāru ca aṭṭhi ca avasissatu, upasussatu sarīre
 maṃsalohitaṃ, yaṃ tam purisathāmena purisavīriyena
 purisaparakkamena pattabbaṃ, na tam apāpuṇitvā vīriyassa saṇṭhānaṃ
 bhavissati”ti²—

vuttanayena caturaṅgasamannāgatameva.

Cuddasa hatthā vitthatappamāṇabhāvena yassāti **cuddasahatto**.
 Parisamantato aṅkīyate lakkhīyate paricchedavasenāti **pallaṅko** ra-kārassa
 la-kāraṃ, tassa ca dvittam katvā. Apica “idaṃ kilesaviddhamānaṭṭhānan”ti
 Aṭṭhakathāsu vacanato pallaṃ kilesaviddhamānaṃ karoti etthāti **pallaṅko**
 niggahitāgamavasena, aluttasamāsavasena vā, cuddasahatto ca so pallaṅko
 ca, sveva uttamaṭṭhena patthanīyaṭṭhena ca varoti
cuddasahatthapallaṅkavaro, tatha gato pavatto nisinno tathā.
 Cuddasahatthatā cettha vitthāravasena gahetabbā.

1. Dī-Ṭṭha 1. 188 piṭṭhe.

2. Ma 2. 146; Saṃ 1. 266; Am 1. 52; Am 3. 33; Khu 7. 50, 379 piṭṭhesu.

Tāniyeva hi tiṇāni aparimitapuññānubhāvato
 cuddasahatthavitthataapallaṅkabhāvena pavattāni, na ca tāni
 atṭhamutṭhippamāṇāni cuddasahattha-accuggatāni sambhavanti. Tatoyeva ca
 idha “tiṇasantharaṃ santharivā”ti vuttaṃ, **Dhammapadaṭṭhakathādisu** ca
 “tiṇāni santharivā -pa- puratthimābhimukho nisīditvā”ti¹, aññattha ca
 “tiṇāsane cuddasahatthasammate”ti. Keci pana “accuggatabhāveneva
 cuddasahattho”ti yathā tathā parikappanāvasena vadanti, taṃ na gahetabbam
 yathāvuttena kāraṇena, sādhakena, ca viruddhattā. Kāmañca
 Manorathapūraṇiyā **Caturaṅguttaravaṇṇanāya** “tikkhattum bodhim
 padakkhiṇaṃ katvā Bodhimaṇḍaṃ āruya cuddasahatthubbedhe thāne
 tiṇasantharaṃ santharivā caturaṅgavīriyaṃ adhiṭṭhāya nisinnakālato”ti²
 pāṭho dissati, tathāpi tattha ubbedhasaddo vitthāravācakoti veditabbo, yathā
 “tīriyaṃ soḷasubbedho, uddhamāhu sahasadhā”ti³ **Mahāpanādajātake**.
 Tathā hi tadaṭṭhakathāyaṃ vuttaṃ “tīriyaṃ soḷasubbedhoti vitthārato
 soḷasakaṇḍapātavitthāro ahoṣi”ti⁴. Aññathā hi ākāseyeva ukkhipitvā
 tiṇasantharaṇaṃ kataṃ, na acalapadeseti attho āpajjeyya
 santharaṇakiriyādhārabhāvato tassa, so cattho anadhippeto aññattha
 anāgatattāti.

Rajatakkhandhaṃ piṭṭhito katvā viyāti sambandho. **Atthanti**
 pacchimapabbataṃ. **Mārabalanti** māraṃ, mārabalañca, mārasa vā
 sāmattiyaṃ. **Pubbenivāsanti** pubbe nivutthakkhandhaṃ. **Dibbacakkhanti**
 dibbacakkhuññaṃ. “Kicchaṃ vatāyaṃ loko āpanno”ti-ādinā⁵
 jarāmarāṇamukhena **paccayākāre ñāṇaṃ otāretvā**. **Ānāpānacatutthajjhānanti**
 etthāpi “sabbabuddhānaṃ āciṇṇaṃ”ti vibhattivipariṇāmaṃ katvā
 yojetabbam. Tampi hi Buddhānamāciṇḍamevāti vadanti. **Pādakaṃ katvāti**
 kāraṇaṃ, patiṭṭhānaṃ vā katvā. **Vipassanaṃ vadḍhetvāti**
 chattiṃsakoṭisatasahasamukhena
 āsavakkhayañāṇasaṅkhātamaḥavajirañāṇagabbhaṃ gaṇhāpanavasena
 vipassanaṃ bhāvetvā. Sabbaññutaññāṇādhiḡamāya
 anupadadhammavipassanāvasena anekākāravokāre saṅkhāre sammasato
 chattiṃsakoṭisatasahasamukhena pavattaṃ vipassanāñāṇampi hi

1. Dhammapada-Ṭṭha 1. 54; Abhi-Ṭṭha 1. 77 piṭṭhesu.

3. Khu 5. 76 piṭṭhe.

5. Dī 2. 26; Saṃ 1. 246 piṭṭhesu.

2. Am-Ṭṭha 2. 292 piṭṭhe.

4. Jātaka-Ṭṭha 2. 302 piṭṭhe.

“Mahāvajirañāṇaṃ”ti vuccati, catuvīsati koṭṭisatasahassasaṅkhyāya devasikaṃ vaḷaṇṇanakasamāpattīnaṃ purecarānucarañāṇampi. Idha pana maggañāṇameva, visesato ca aggamaggañāṇaṃ, tasmā tasseva vipassanāgabbhabhāvo veditabboti. **Sabbabuddhaguṇeti** sabbaññutādiniravasesabuddhaguṇe. Tassā pādakaṃ katvā samādhi nivattoti vuttaṃ “**idamassa paññākiṇṇaṃ**”ti. **Assāti** Bhagavato.

“**Tattha yathā hatthe**”ti-ādinā upamāya pākaṭṭikaraṇaṃ. **Hattheti** hatthapasate, karapuṇe vā. **Pātiyanti** sarāvake. **Ghaṭeti** udakaharaṇaghaṭe. Dvattiṃsadoṇagaṇhanappamaṇaṃ kuṇḍaṃ **kolambo**. Tato mahatarā **cāti**. Tatopi mahatī **mahākumbhī**. Soṇḍī **kusobbho**. Nadībhāgo **kandaro**. Cakkavāḷapādesu samuddo **cakkavāḷamahāsamuddo**. **Sinerupādake mahāsamuddeti** sīdantarasamuddaṃ sandhāyāha. “**Pātiyan**”ti-ādināpi tadevatthaṃ pakārantarena vibhāveti. Parittaṃ hoti yathāti sambandho. Yassā Pāḷiyā atthavibhāvanatthāya yā samvaṇṇanā vuttā, tadeva tassā guṇabhāvena dassetuṃ “**tenāhā**”ti-ādi vuttaṃ. Evaṃ sabbattha.

“**Duve puthujjanā**”ti-ādi puthujjanesu labbhamānavibhāgadassanattameva vuttaṃ, na pana **mūlapariyāyasamvaṇṇanādīsu**¹ viya puthujjanavisesaniddhāraṇatthaṃ niravasesaputhujjanasseva idha adhippetattā. Sabbopi hi puthujjano Bhagavato upariḡuṇe vibhāvetuṃ na sakkoti, tiṭṭhatu tāva puthujjano, ariyasāvakapacceka buddhānampi avisayā eva Buddhaguṇā. Tathā hi vakkhati “**soṭāpanno**”ti-ādi². Gottasambandhatāya ādiccassa sūriyadevaputtassa bandhūti **Ādiccabandhu**, tena vuttaṃ **niddese**—

“**Ādicco** vuccati sūriyo. Sūriyo Gotamo gottena, Bhagavāpi Gotamo gottena, Bhagavā sūriyassa gottañātako gottabandhu, tasmā **Buddho Ādiccabandhu**”ti³.

Saddavidū pana “**Buddhassādiccabandhunā**”ti pāṭhamicchanti. Ādiccassa bandhunā gottena samāno gottasaṅkhāto bandhu yassa, **Buddho** ca so **Ādiccabandhu** cāti katvā. Yasmā pana khandhakathādikosallenāpi upakkilesānupakkilesānaṃ jānanahetubhūtaṃ bāhusaccaṃ hoti, yathāha—

1. Ma-Ṭṭha 1. 22 piṭṭhe. 2. Dī-Ṭṭha 1. 70 piṭṭhe. 3. Khu 7. 264; Khu 8. 199 piṭṭhesu.

“Kittāvatā nu kho bhante bahussuto hotīti? Yato kho bhikkhu khandhakusalo hoti. Dhātu -pa- āyatana -pa- paṭiccasamuppādakusalo hoti, ettāvatā kho bhikkhu bahussuto hotī”ti.

Tasmā “yassa khandhadhātu-āyatanādīsū”ti-ādi vuttaṃ. Ādi-saddena cettha yāva paṭiccasamuppādā saṅgaṇhāti. Tattha vācuggatakaraṇaṃ **uggaho**. Atthassa paripucchanam **paripucchā**. Aṭṭhakathāvasena atthassa sotadvārapaṭibaddhataṭakaraṇaṃ **savanaṃ**. Byañjanatthānaṃ sunikkhepasunayanena¹ dhammassa pariharaṇaṃ **dhāraṇaṃ**. Evaṃ sutadhātaparicitānaṃ vitakkaṇaṃ manasānupekkhaṇaṃ **paccavekkhaṇaṃ**.

Evaṃ pabhedam dassetvā vacanatthampi dasseti “**duvidho**”ti-ādinā. **Puthūnanti** anekavidhānaṃ kilesādīnaṃ. **Puthujjanantogadhattāti** bahūnaṃ janānaṃ abbhantare samavarodhabhāvato puthujjanoti sambandho. **Puthucāyaṃ janoti** puthu eva visumyeva ayaṃ saṅkhyāṃ gato. **Itīti** tasmā puthujjanoti sambandho. Evaṃ gāthābandhena saṅkhepato dassitamattham “**so hi**”ti-ādinā vivarati. “**Nānappakārānaṃ**”ti iminā **puthu**-saddo idha bahvatthoti dasseti.

Ādi-saddena saṅgahitamattham, tadatthassa ca sādhaṇaṃ ambasecanagarusinānanayena Niddesapāliyaṃ dassento “**yathāhā**”ti-ādimāha. **Avihatā** sakkāyadiṭṭhiyo, puthu bahukā tā etesanti **puthu-avihata-sakkāyadiṭṭhikā**, etena avihatattā puthu sakkāyadiṭṭhiyo janenti, puthūhi vā sakkāyadiṭṭhihi janitāti attham dasseti. Avihatattham eva vā janasaddo vadati, tasmā puthu sakkāyadiṭṭhiyo janenti na vihananti, janā vā avihatā puthu sakkāyadiṭṭhiyo etesanti attham dassetītipi vaṭṭati, visesanaparanipātanañcettha daṭṭhabbaṃ yathā “**agyāhito**”ti. “**Puthu Satthārānaṃ mukhullokikā**”ti etena puthu bahavo janā Satthāro etesanti nibbacanaṃ dassitaṃ. **Puthu sabbagatīti avuṭṭhitāti** ettha pana kammakilesehi janetabbā, jāyanti vā sattā etthāti **janā**, gatiyo, puthu sabbā eva janā gatiyo etesanti vacanattho. “**Puthu**

1. Sunikkhepasudassanena (Dī-Tī 1. 65 piṭṭhe.)

nānābhisaṅkhāre abhisaṅkharontī”ti etena ca jāyanti-eteḥi sattāti **janā**, puññābhisaṅkhārādayo, puthu nānāvidhā janā saṅkhārā etesaṃ vijjanti, puthu vā nānābhisaṅkhāre janenti abhisaṅkharontīti atthamāha. Tato param pana **“puthu nānā-oghehi vuyhanti”**ti-ādi-atthattayaṃ janenti eteḥi sattāti **janā**, kāmoghādayo, rāgasantāpādayo, rāgapariḷāhādayo ca, sabbepi vā kilesapariḷāhā. Puthu nānappakārā te etesaṃ vijjanti, teḥi vā janenti vuyhanti, santāpenti, pariḍahanti cāti nibbacanaṃ dassetuṃ vuttaṃ. **“Rattā giddhā”**ti-ādi pariyāyavacanam.

Api ca **rattāti** vattham viya raṅgajātena cittassa vipariṇāmakarena chandarāgena rattā. **Giddhāti** abhikaṅkhanasabhāvena abhigijjhanena giddhā. **Gathitāti** ganthitā viya dummocanīyabhāvena tattha paṭibaddhā. **Mucchitāti** kilesāvisanavasena visaññībhūtā viya anaññakiccamohaṃ samāpannā. **Ajjhosannāti** anaññāsādhāraṇe viya katvā gilitvā pariniṭṭhapetvā ṭhitā. **Laggāti** gāvo kaṇṭake viya āsattā, mahāpalipe vā patanena nāsikaggapalipannapuriso viya uddharitumasakkuṇeyyabhāvena nimuggā. **Laggitāti** makkaṭālepena viya makkaṭo pañcannaṃ indriyānaṃ vasena āsaṅgitā, **palibuddhāti** sambaddhā, upaddutā vāti ayamattho **Āṅguttaraṭṭikāyaṃ**¹ vutto. Etena jāyatīti **jano**, “rāgo gedho”ti evamādiko, puthu nānāvidho jano rāgādiko etesaṃ, puthūsu vā pañcasu kāmaguṇesu janā rattā giddhā -pa- palibuddhāti attham dasseti.

“Āvutā”ti-ādipi pariyāyavacanameva. Apica **“āvutāti** āvaritā. **Nivutāti** nivāritā. **Ophutāti** paliguṇṭhitā, pariyonaddhā vā. **Pihitāti** pidahitā. **Paṭicchannāti** chādītā. **Paṭikujjitāti** heṭṭhāmukhajātā”ti tattheva² vuttaṃ. Ettha ca janenti etehīti **janā**, nīvaraṇā, puthu nānāvidhā janā nīvaraṇā etesaṃ, puthūhi vā nīvaraṇehi janā āvutā -pa- paṭikujjitāti nibbacanaṃ dasseti. Puthūsu nīcadhammasamācāresu jāyati, puthūnaṃ vā abbhantare jano antogadho, puthu vā bahuko janoti attham dasseti **“puthūnan”**ti-ādinā, etena ca tatiyapādaṃ vivarati, samattheti vā. **“Puthuvā”**ti-ādinā pana catutthapādaṃ. Puthu visamsaṭṭho eva jano puthujjanoti ayañhettha vacanattho.

1. Am-Ṭṭha 1. 47 piṭṭhe vaṇṇanāyaṃ.

2. Am-Ṭṭha 1. 47 piṭṭhe Ṭṭikāyaṃ.

Yehi guṇavisessehi nimittabhūtehi Bhagavati “Tathāgato”ti ayam samaññā pavattā, taṃ dassanattam **“aṭṭhaḥi kāraṇehi Bhagavā Tathāgato”**ti-ādi vuttam. Ekopi hi saddo anekapavattinimittamadhikicca anekadhā atthappakāsako, Bhagavato ca sabbepi nāmasaddā anekaguṇanemittikāyeva. Yathāha—

“Asaṅkhyeyyāni nāmāni, saguṇena Mahesino.

Guṇena nāmamuddheyyam, api nāmasahassato”ti¹.

Kāni pana tānīti anuyoge sati paṭhamam tassarūpam saṅkhepato uddisitvā **“kathan”**ti-ādinā niddisati. **Tathā āgatoti** ettha ākāranīyamanavasena opammasampañipādanattho **tathā**-saddo. Sāmaññajotanāya visesāvaṭṭhānato, visesatthinā ca sāmaññasaddassāpi visesattheyeva anupayujjitabbato paṭipadāgamanattho **āgatasaddo** daṭṭhabbo, na ñāṇagamanattho “tathalakkhaṇam āgato”ti-ādīsu² viya, nāpi kāyagamanādi-attho “āgato kho mahāsamaṇo, Māgadhānam giribbajan”ti-ādīsu³ viya. Tattha yassa ākārasa niyamanavasena opammasampañipādanattho **tathā**-saddo, tadākāram karuṇāpadhānattā tassa mahākaruṇāmukhena purimabuddhānam āgamanapaṭipadāya udāharaṇavasena sāmaññato dassento **“yathā sabbaloke”**ti-ādimāha. Yam taṃ-saddānam ekantasambandhabhāvato cettha **tathā**-saddassatthadassane yathā-saddena attho vibhāvito. Tadeva vitthāreti **“yathā Vipassī Bhagavā”**ti-ādinā, Vipassī-ādīnañcettha channam Sammāsambuddhānam Mahāpadānasuttādīsu⁴ sampahulaniddesena⁵ supākaṭattā, āsannattā ca tesam vasena taṃ paṭipadamdassetīti daṭṭhabbam. Āgato yathā, **tathā āgatoti** sabbatra sambandho. **“Kiṃ vuttam hoti”**ti-ādināpi tadeva paṭiniddisati. Tattha **yena abhinīhārenāti** manussattaliṅgasampattihetusatthāradassanapabbajjāguṇa sampatti-adhikārachandānam vasena aṭṭhaṅgasamannāgatena

1. Abhi-Ṭṭha 1. 420; Udāna-Ṭṭha 316; Netti-Ṭṭha 119; Paṭisam-Ṭṭha 1. 277; Dī-Ṭṭha 1. 62, 367 piṭṭhesu.

2. Dī-Ṭṭha 1. 59, 62; Ma-Ṭṭha 1. 47, 50; Saṃ-Ṭṭha 2. 265; Am-Ṭṭha 1. 80-3; Theragāthā-Ṭṭha 1. 42; Itivuttaka-Ṭṭha 111. 2; Paṭisam-Ṭṭha 1. 190-2; Buddhavaṃsa-Ṭṭha 18, 19; Mahāniddesa-Ṭṭha 153, 155 piṭṭhesu.

3. Vi 3. 55 piṭṭhe.

4. Dī 2. 2 piṭṭhe.

5. Dī-Ṭṭha 2. 15 piṭṭhe.

mahāpaṇidhānena. Sabbesañhi Buddhānaṃ paṭhamapaṇidhānaṃ imināva nīhārena samijjhati. Abhinīhāroti cetttha mūlapaṇidhānassetam adhivacananti daṭṭhabbam.

Evam mahābhinihāravasena “Tathāgato”ti padassa attham dassetvā idāni pāramīpūraṇavasenapi dassetuṃ **“atha vā”**ti-ādimāha. “Ettha ca suttantikānaṃ mahābodhiyānapaṭipadāya kosallajananaṭṭham pāramīsu ayam vitthārakathā”ti-ādinā **Ācariyadhammapālattherena**¹ yā pāramīsu vinicchayakathā vuttā, kiñcāpi sā amhehi idha vuccamānā ganthavitthārakarā viya bhavissati, yasmā panāyaṃ saṃvaṇṇanā etissam pacchā pamādalekhavisodhanavasena, tadavasesatthapariyādānavasena ca pavattā, tasmā sāpi pāramīkathā idha vattabbāyevāti tato ceva Cariyāpiṭakaṭṭhakathāto ca āharitvā yathārahaṃ gāthābandhehi samalaṅkaritvā atthamadhippāyañca visodhayamānā bhavissati. Kathaṃ?

Kā panetā pāramiyo, kenatṭhena katīvidhā.

Ko ca tāsam kamo kāni, lakkhaṇādīni sabbathā.

Ko paccayo, saṃkilesa, vodānaṃ paṭipakkhako.

Paṭipattivibhāgo ca, saṅgaho sampadā tathā.

Kittakena sampādanaṃ, ānisaṃso ca kiṃ phalaṃ.

Pañhametaṃ vissajjitvā, bhavissati vinicchayo.

Tatridam vissajjanaṃ—

Kā panetā pāramiyoti—

Taṇhāmānādimaññatra, upāyakusalena yā.

Ñāṇena pariggahitā, pāramī sā vibhāvitā.

Taṇhāmānādinā hi anupahatā karuṇūpāyakosallapariggahitā dānādayo guṇasaṅkhātā etā kiriyā “pāramī”ti vibhāvitā.

Kenatṭhena pāramiyoti—

Paramo uttamatṭhena, tassāyaṃ pāramī tathā.

Kammaṃ bhāvoti dānādi, taddhitato tidhā matā.

Pūreti mavati pare, param̃ majjati mayati.

Munāti minoti tathā, minātīti vā paramo.

Pāre majjati sodheti, mavati mayatīti vā.

Māyeti taṃ vā munāti, minoti mināti tathā.

Pāramīti mahāsatto, vuttānusārato pana.

Taddhitatthattayeneva, pāramīti ayaṃ matā.

Dānasīlādiguṇavisesayogena hi sattuttamatāya mahābodhisatto **paramo**, tassa ayaṃ, bhāvo, kammanti vā **pāramī**, dānādikiriya. Atha vā parati pūretīti **paramo** niruttinayena, dānādiguṇānaṃ pūrako, pālako ca bodhisatto, paramassa ayaṃ, bhāvo, kammaṃ vā **pāramī**. Apica pare satte mavati attani bandhati guṇavisesayogena, param̃ vā atirekaṃ majjati saṃkilesamalato, param̃ vā seṭṭhaṃ nibbānaṃ visesena mayati gacchati, param̃ vā lokaṃ pamāṇabhūtena ñāṇavisesena idhalokamiva munāti paricchindati, param̃ vā ativiya sīlādiguṇagaṇaṃ attano santāne minoti pakkhipati, param̃ vā attabhūtato dhammakāyato aññaṃ, paṭipakkaṃ vā tadanatthakaraṃ kilesacoragaṇaṃ mināti hiṃsatīti **paramo**, mahāsatto, “paramassa ayaṃ”ti-ādinā vuttanayena **pāramī**. Pāre vā nibbāne majjati sujjhati, satte ca sodheti, tattha vā satte mavati bandhati yojeti, taṃ vā mayati gacchati, satte ca māyeti gameti, taṃ vā yāthāvato munāti paricchindati, tattha vā satte minoti pakkhipati, tattha vā sattānaṃ kilesāriṃ mināti hiṃsatīti **pāramī**, mahāsatto, “tassa ayaṃ”ti-ādinā dānādikiriya vā **pāramī**ti. Iminā nayena pāramīnaṃ vacanattho veditabbo.

Katividhāti saṅkhepato dasavidhā, tā pana **Buddhavaṃsapāliyaṃ**¹ sarūpato āgatāyeva. Yathāha”vicinanto tadādakkaṃ, paṭhamāṃ dānapāraṃ”ti-ādi². Yathā cāha—

“Kati nu kho bhante Buddhakāraṃ dhammāti? Dasa kho Sāriputta Buddhakāraṃ dhammā, katame dasa? Dānaṃ kho Sāriputta Buddhakārako dhammo, sīlaṃ nekkhammaṃ paññaṃ vīriyaṃ khanti saccaṃ

1. Khu 4. 306 piṭṭhe.

2. Khu 4. 315 piṭṭhe.

adhiṭṭhānaṃ mettā upekkhā Buddhakārako dhammo, ime kho Sāriputta
dasa Buddhakārakā dhammāti. Idamavoca Bhagavā, idaṃ vatvāna
Sugato athāparaṃ etadavoca Satthā—

‘Dānaṃ sīlaṇca nekkhammaṃ, paññāvīriyena pañcamaṃ.
Khantisaccamadhiṭṭhānaṃ, mettupekkhāti te dasā’ti’¹.

Keci pana “chabbidhā”ti vadanti, taṃ etāsaṃ saṅghavasena vuttaṃ. So
pana saṅgaho parato āvi bhavissati.

Ko ca tāsāṃ kamoti ettha **kamo** nāma desanākkamo, so ca
paṭhamasamādānahetuko, samādānaṃ pavicayahetukaṃ, iti yathā ādimhi
paṭhamābhinihāraṇakāle pavicitā, samādinna ca, tathā desitā. Yathāha
“vicinanto tadādakkhiṃ, paṭhamam dānapāramin”ti-ādi². Tenetaṃ vuccati—

“Paṭhamam samādānatā-vasenāyaṃ kamo ruto.
Atha vā aññaṃaññaṃ, bahūpakāratopi cā”ti.

Tattha hi dānaṃ sīlassa bahūpakāraṃ, sukarañcāti taṃ ādimhi vuttaṃ.
Dānaṃ pana sīlapariggahitaṃ mahapphalaṃ hoti mahānisaṃsanti
dānānantaraṃ sīlaṃ vuttaṃ. Sīlaṃ nekkhammapariggahitaṃ -pa-.
Nekkhammaṃ paññāpariggahitaṃ -pa-. Paññā vīriyapariggahitā -pa-.
Vīriyaṃ khantipariggahitaṃ -pa-. Khanti saccapariggahitā -pa-. Saccam
adhiṭṭhānapariggahitaṃ -pa-. Adhiṭṭhānaṃ mettāpariggahitaṃ -pa-. Mettā
upekkhāpariggahitā mahapphalā hoti mahānisaṃsati mettānantaraṃ upekkhā
vuttā. Upekkhā pana karuṇāpariggahitā, karuṇā ca upekkhāpariggahitāti
veditabbā. Kathaṃ pana mahākāruṇikā bodhisattā sattesu upekkhākā
hontīti? Upekkhitabbayuttakesu kañci kālāṃ upekkhakā honti, na pana
sabbattha, sabbadā cāti keci. Apare pana na ca sattesu upekkhakā,
sattakatesu pana vipakāresu upekkhakā hontīti, idamevettha yuttaṃ.

Aparo nayo—

Sabbasādhāraṇatādi-kāraṇehipi īritaṃ.
Dānaṃ ādimhi sesā tu, purimepi apekkhakā.

1. Khu 4. 306 piṭṭhe. (Thokaṃ visadisam.)

2. Khu 4. 315 piṭṭhe.

Pacurajanesupi hi pavattiyā sabbasattasādhāraṇattā, appaphalattā, sukarattā ca **dānam** ādimhi vuttaṃ. Sīlena dāyakapaṭiggāhakasuddhito parānuggaḥamaṃ vatvā parapīḷānivattivacanato, kiriyadhammaṃ vatvā akiriyadhammavacanato, bhogasampattihetuṃ vatvā bhavasampattihetuvacanato ca dānassānantaraṃ **sīlam** vuttaṃ. Nekkhammena sīlasampattisiddhito, kāyavacīsucaritaṃ vatvā manosucaritavacanato, visuddhasīlassa sukheneva jhānasamijjhanato, kammāparādhappahānena payogasuddhiṃ vatvā kilesāparādhappahānena āsayasuddhivacanato, vītikkamappahāne t̥hitassa pariyaṭṭhānappahānavacanato ca sīlassānantaraṃ **nekkhammaṃ** vuttaṃ. Paññāya nekkhammassa siddhiparisuddhito, jhānābhāve paññābhāvavacanato. Samādhipadaṭṭhānā hi paññā, paññāpaccupaṭṭhāno ca samādhi. Samathanimittaṃ vatvā upekkhānimittavacanato, parahitajjhānena parahitakaraṇūpāyakoṣallavacanato ca nekkhammassānantaraṃ **paññā** vuttā. Vīriyārambhena paññākiccasiddhito, sattasuññatādhammaṃijjhānakkhantiṃ vatvā sattahitāya ārambhassa acchariyatāvacanato, upekkhānimittaṃ vatvā paggahanimittavacanato, nisammakāritaṃ vatvā uṭṭhānavacanato ca. Nisammakārino hi uṭṭhānaṃ phalavisesamāvahatīti paññāyānantaraṃ **vīriyaṃ** vuttaṃ.

Vīriyena titikkhāsiddhito. Vīriyavā hi āradhāvīriyattā sattasaṅkhārehi upanītaṃ dukkhaṃ abhibhuyya viharati. Vīriyassa titikkhālāṅkārabhāvato. Vīriyavato hi titikkhā sobhati. Paggahanimittaṃ vatvā samathanimittavacanato, accārambhena uddhaccadosappahānavacanato. Dhammaṃijjhānakkhantiyā hi uddhaccadoso pahīyati. Vīriyavato sātaccakaraṇavacanato. Khantibahulo hi anuddhato sātaccakārī hoti. Appamādavato parahitakiriyārambhe paccupakāratanābhāvavacanato. Yāthāvato dhammaṃijjhāne hi sati taṇhā na hoti. Parahitārambhe paramēpi parakatadukkkhasaṇatāvacanato ca vīriyassānantaraṃ **khanti** vuttā. Saccena khantiyā cirādhīṭṭhānato, apakārino apakārakhantiṃ vatvā tadupakārakaraṇe avisaṃvādavacanato, khantiyā apavādvācāvīkampanena bhūtavāditāya avijahanavacanato, sattasuññatādhammaṃijjhānakkhantiṃ vatvā tadupabrūhitañāṇasaccassa vacanato ca khantiyānantaraṃ **saccaṃ** vuttaṃ. Adhiṭṭhānena saccasiddhito. Acalādhīṭṭhānassa hi virati sijjhati. Avisamvādiṭaṃ

vatvā tattha acalabhāvavacanato. Saccasandho hi dānādisu paṭiññānurūpaṃ niccalo pavattati. Ñāṇasaccaṃ vatvā sambhāresu pavattiniṭṭhāpanavacanato. Yathābhūtañāṇavā hi bodhisambhāresu adhiṭṭhāti, te ca niṭṭhāpeti. Paṭipakkhehi akampiyabhāvato ca saccassānantaraṃ **adhiṭṭhānaṃ** vuttaṃ. Mettāya parahitakaraṇasamādānādhiṭṭhānasiddhito, adhiṭṭhānaṃ vatvā hitūpasamhāravacanato. Bodhisambhāre hi adhiṭṭhānamāno mettāvihārī hoti. Acalādhiṭṭhānassa samādānāvikopanena samādānasambhavato ca adhiṭṭhānassānantaraṃ **mettā** vuttā. Upekkhāya mettāvisuddhito, sattesu hitūpasamhāraṃ vatvā tadaparādhesu udāsīnatāvacanato, mettābhāvanaṃ vatvā tannissandabhāvanāvacanato, “hitakāmasattepi upekkhako”ti acchariyaguṇatāvacanato ca mettāyānantaraṃ **upekkhā** vuttāti evametāsaṃ kamo veditabbo.

Kānilakkhaṇādīni sabbathāti ettha pana avisesena—

Paresamanuggahaṇaṃ, **lakkhaṇanti** pavuccati.

Upakāro akampo ca, **raso** hitesitāpi ca.

Buddhattaṃ **paccupaṭṭhānaṃ**, dayā ñāṇaṃ pavuccati.

Padatṭhānanti tāsantu, paccekaṃ tāni bhedato.

Sabbāpi hi pāramiyo parānuggahalakkhaṇā, paresaṃ upakārakaraṇarasā, avikampanarasā vā, hitesitāpaccupaṭṭhānā, Buddhattapaccupaṭṭhānā vā, mahākaruṇāpadaṭṭhānā, karuṇūpāyakosallapadaṭṭhānā vā.

Visesena pana yasmā karuṇūpāyakosallapariggahitā attupakaraṇapariccāgacetanā **dānapāramī**. Karuṇūpāyakosallapariggahitaṃ kāyavacīsucaritaṃ atthato akattabbavirati, kattabbakaraṇacetanādayo ca **sīlapāramī**. Karuṇūpāyakosallapariggahito ādīnavadassanapubbaṅgamo kāmabhavehi nikkhamanacittuppādo **nekkhammapāramī**. Karuṇūpāyakosallapariggahito dhammānaṃ sāmāññavisesalakkhaṇāvabodho **paññāpāramī**. Karuṇūpāyakosallapariggahito kāyacittehi parahitārambho **vīriyapāramī**. Karuṇūpāyakosallapariggahito sattasaṅkhārāparādhasahanasaṅkhāto adosappadhāno tadākārappavatto cittuppādo **khantipāramī**. Karuṇūpāyakosallapariggahitaṃ viraticetanādibhedam avisaṃvādanam

saccapāramī. Karuṇūpāyakosallapariggahito
 acalasamādānādhiṭṭhānasāṅkhāto tadākārappavatto cittuppādo
adhiṭṭhānapāramī. Karuṇūpāyakosallapariggahito lokassa
 hitasukhūpasamhāro atthato abyāpādo **mettāpāramī.**
 Karuṇūpāyakosallapariggahitā anumayapaṭighaviddhamśanasāṅkhātā
 iṭṭhāniṭṭhesu sattasāṅkhāresu samappavatti **upekkhāpāramī.**

Tasmā pariccāgalakkhaṇaṃ **dānaṃ**, deyyadhamme
 lobhavidhamśanasarasaṃ, anāsattipaccupaṭṭhānaṃ,
 bhavavibhavasampattipaccupaṭṭhānaṃ vā, pariccajitaḥḥavattthupadaṭṭhānaṃ.
 Sīlanalakkhaṇaṃ **sīlaṃ**, samādhānalakkhaṇaṃ, paṭiṭṭhānalakkhaṇaṃ vāti
 vuttaṃ hoti. Dussīlyavidhamśanasarasaṃ, anavajjarasaṃ vā,
 soceyyapaccupaṭṭhānaṃ, hirottappapadaṭṭhānaṃ. Kāmato, bhavato ca
 nikkhamanalakkhaṇaṃ **nekkhammaṃ**, tadādīnavavibhāvanarasaṃ, tatoyeva
 vimukhabhāvapaccupaṭṭhānaṃ, saṃvegapadaṭṭhānaṃ.
 Yathāsabhāvapaṭivedhalakkhaṇā **paññā**, akkhalitapaṭivedhalakkhaṇā vā
 kusalissāsakhitta-usupaṭivedho viya, visayobhāsanarasaṃ padīpo viya,
 asammohapaccupaṭṭhānā araṇṇagatasudesako viya, samādhipadaṭṭhānā,
 catusaccapadaṭṭhānā vā. Ussāhalakkhaṇaṃ **vīriyaṃ**, upatthambhanarasaṃ,
 asaṃsīdanapaccupaṭṭhānaṃ, vīriyārambhavattthupadaṭṭhānaṃ,
 saṃvegapadaṭṭhānaṃ vā.

Khamanalakkhaṇā **khanti**, iṭṭhāniṭṭhasahanarasaṃ,
 adhivāsanapaccupaṭṭhānā, avirodhapaccupaṭṭhānā vā,
 yathābhūtaḥḥanapadaṭṭhānā. Avisamvādanalakkhaṇaṃ **saccaṃ**,
 yāthāvavibhāvanarasaṃ, sādhuṭāpaccupaṭṭhānaṃ, soraccapadaṭṭhānaṃ.
 Bodhisambhāresu adhiṭṭhānalakkhaṇaṃ **adhiṭṭhānaṃ**, tesam
 paṭipakkhābhābhavanarasaṃ, tattha acalāpaccupaṭṭhānaṃ,
 bodhisambhārapadaṭṭhānaṃ. Hitākārappavattilakkhaṇā **mettā**,
 hitūpasamhārarasaṃ, āghātavinayanarasaṃ vā, sammabhāvapaccupaṭṭhānā,
 sattānaṃ manāpabhāvadassanapadaṭṭhānā. Majjhakkārappavattilakkhaṇā
upekkhā, samabhāvadassanarasaṃ, paṭighānunayavūpasamapaccupaṭṭhānā,
 kammassakatāpaccavekkhaṇapadaṭṭhānā. Ettha ca
 karuṇūpāyakosallapariggahitatā dānādīnaṃ pariccāgādilakkhaṇassa
 visesanabhāvena vattabbā, yato tāni pāramīsāṅkhyāṃ labhanti. Na hi
 sammāsambodhiyāḍipatthanamaññaṭṭra akaruṇūpāyakosallapariggahitāni
 vaṭṭagāmīni dānādīni pāramīsāṅkhyāṃ labhantīti.

Ko paccayoti—

Abhinīhāro ca tāsam, dayā nāṇaṇca paccayo.
Ussāhummaṅgavatthānaṃ, hitācārādayo tathā.

Abhinīhāro tāva pāramīnaṃ sabbāsampi paccayo. Yo hi yaṃ
“manussattaṃ līṅgasampatti”ti-ādi¹ aṭṭhadhammasamodhānasampādito
“tiṇṇo tāreyyaṃ mutto moceyyaṃ, Buddho bodheyyaṃ, suddho sodheyyaṃ,
danto dameyyaṃ, santo sameyyaṃ, assattho assāseyyaṃ, parinibbuto
parinibbāpeyyaṃ”ti-ādinā² pavatto **abhinīhāro**, so avisesena
sabbapāramīnaṃ paccayo. Tappavattiyā hi uddhaṃ pāramīnaṃ
pavicayupaṭṭhānasamādānādhiṭṭhānanipphattiyo mahāpurisānaṃ
sambhavanti, abhinīhāro ca nāmesa atthato tesamaṭṭhaṅgānaṃ samodhānena
tathāpavatto cittuppādo, “aho vatāhaṃ anuttaraṃ sammāsambodhiṃ
abhisambuḍḍheyyaṃ, sabbasattānaṃ hitasukhaṃ nipphādeyyaṃ”ti-
ādiṭṭhaṇāsaṅkhāto acinteyyaṃ Buddhabhūmiṃ, aparimāṇaṃ lokahitaṇca
ārabbha pavattiyā sabbabuddhakāradhammamūlabhūto paramabhaddako
paramakalyāṇo aparimeyupabhāvo puñṇavisesoti daṭṭhabbo.

Tassa ca uppattiyā saheva mahāpuriso mahābodhiyānapaṭipattiṃ otiṇṇo
nāma hoti, niyatabhāvasamadhigamanato, tato ca anivattanasabhāvato
“bodhisatto”ti samaññaṃ labhati, sabbabhāgena sammāsambodhiyaṃ
sammāsattamānasatā, bodhisambhāre sikkhāsamatthata cassa santiṭṭhati.
Yathāvuttābhinīhārasamijjanena hi mahāpurisā
sabbaññutaññāḍdhigamanapubbaliṅgena sayambhuññaṇena sammadeva
sabbapāramiyo vicinitvā samādāya anukkamena paripūrenti, yathā taṃ
katamahābhinīhāro Sumedhapaṇḍito. Yathāha—

“Handa Buddhakare dhamme, vicināmi ito cito.
Uddhaṃ adho dasa disā, yāvatā dhammadhātuyā.
Vicinanto tadā dakkhiṃ, paṭhamam dānapāramin”ti³—

vitthāro. Lakkhaṇādito panesa sammadeva
sammāsambodhipaṇḍihānalakkhaṇo, “aho vatāhaṃ anuttaraṃ
sammāsambodhiṃ abhisambuḍḍheyyaṃ,

1. Khu 4. 311 piṭṭhe.

2. Cariyāpiṭaka-Ṭṭha 274; Buddhavaṃsa-Ṭṭha 12 piṭṭhesu.

3. Khu 4. 315 piṭṭhe.

sabbasattānaṃ hitasukhaṃ nipphādeyyan”ti-ādipatthanāraso,
bodhisambhārahetubhāvapaccupaṭṭhāno, mahākaruṇāpadaṭṭhāno,
upanissayasampattipadaṭṭhāno vā.

Tassa pana abhinīhārassa cattāro paccayā, cattāro hetū, cattāri ca balāni
veditabbāni. Tattha katame **cattāro paccayā** mahābhinīhārāya? Idha
mahāpuriso passati Tathāgataṃ mahatā Buddhānubhāvena
acchariyabbhutaṃ pāṭihāriyaṃ karontaṃ, tassa taṃ nissāya taṃ ārammaṇaṃ
katvā mahābodhiyaṃ cittaṃ santiṭṭhati “mahānubhāvā vatāyaṃ
dhammadhātu, yaso suppaṭividdhattā Bhagavā evaṃ
acchariyabbhutadahammo, acinteyyānubhāvo cā”ti, so tameva
mahānubhāvadassanaṃ nissāya taṃ paccayaṃ katvā sambodhiyaṃ
adhimuccanto tattha cittaṃ ṭhapeti, ayaṃ **paṭhamo paccayo**
mahābhinīhārāya.

Na heva kho passati Tathāgatassa yathāvuttaṃ mahānubhāvataṃ, apica
kho suṇāti “edisso ca edisso ca Bhagavā”ti, so taṃ nissāya taṃ paccayaṃ
katvā sambodhiyaṃ adhimuccanto tattha cittaṃ ṭhapeti, ayaṃ **dutiyo**
paccayo mahābhinīhārāya.

Na heva kho passati Tathāgatassa yathāvuttaṃ mahānubhāvataṃ, nāpi
taṃ parato suṇāti, apica kho Tathāgatassa dhammaṃ desentassa
“Dasabalasamannāgato bhikkhave Tathāgato”ti-ādinā¹
Buddhānubhāvapaṭisaṃyuttaṃ dhammaṃ suṇāti, so taṃ nissāya -pa- ayaṃ
tatiyo paccayo mahābhinīhārāya.

Na heva kho passati Tathāgatassa yathāvuttaṃ mahānubhāvataṃ, nāpi
taṃ parato suṇāti, nāpi Tathāgatassa dhammaṃ suṇāti, apica kho
uḷārajjhāsayo kalyāṇādhimuttiko “ahametaṃ Buddhavaṃsaṃ Buddhatantiṃ
Buddhapaveṇiṃ Buddhadhammataṃ paripālessāmi”ti yāvadeva
dhammaññeva sakkaronto garuṃ karonto mānento pūjento dhammaṃ
apacayamāno taṃ nissāya -pa- ṭhapeti, ayaṃ **catuttho paccayo**
mahābhinīhārāyāti.

1. Saṃ 1. 265-6 piṭṭhādīsu.

Katame **cattāro hetū** mahābhinihārāya? Idha mahāpuriso pakatiyā upanissayasampanno hoti purimakesu Buddhesu katādhikāro, ayaṃ **paṭhamo hetu** mahābhinihārāya. Puna caparaṃ mahāpuriso pakatiyāpi karuṇājjhāsayo hoti karuṇādhimutto sattānaṃ dukkhaṃ apānetukāmo, apica attano kāyaṇca jīvitaṇca pariccaji, ayaṃ **dutiyo hetu** mahābhinihārāya. Puna caparaṃ mahāpuriso sakalatopi vaṭṭadukkhato sattahitāya dukkaracariyato sucirampi kālāṃ ghaṭento vāyamanto anibbinno hoti anutrāsī, yāva icchitatthanipphatti, ayaṃ **tatiyo hetu** mahābhinihārāya. Puna caparaṃ mahāpuriso kalyāṇamittasannissito hoti, yo ahitato naṃ nivāreti, hite paṭiṭṭhāpeti, ayaṃ **catuttho hetu** mahābhinihārāya.

Tatrāyaṃ mahāpurisassa upanissayasampadā—ekantenevassa yathā ajjhāsayo sambodhininno hoti sambodhipoṇo sambodhipabbhāro, tathā sattānaṃ hitacariyāya, yato anena purimabuddhānaṃ santike sambodhiyā paṇidhānaṃ kataṃ hoti manasā, vācāya ca “ahampi ediso Sammāsambuddho hutvā sammadeva sattānaṃ hitasukhaṃ nipphādeyyan”ti. Evaṃ sampannūpanissayassa panassa imāni upanissayasampattiyaṃ līṅgāni sambhavanti, yehi samannāgatassa sāvaka bodhisattehi, paccekabodhisattehi ca mahāviseso mahantaṃ nānākaraṇaṃ paññāyati indriyato, paṭipattito, kosallato ca. Idha hi upanissayasampanno mahāpuriso yathā visadindriyo hoti visadaññaṇo, na tathā itare. Parahitāya paṭipanno hoti, no attahitāya. Tathā hi so yathā bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ paṭipajji, na tathā itare, tattha ca kosallaṃ āvahati ṭhānuppattikapaṭibhānena, ṭhānāṭhānakusalatāya ca.

Tathā mahāpuriso pakatiyā dānājjhāsayo hoti dānābhirato, sati deyyadhamme detiyeva, na dānato saṅkocaṃ āpajjati, satataṃ samitaṃ saṃvibhāgasīlo hoti, pamuditopa deti ādarajāto, na udāsīnacitto, mahantampi dānaṃ datvā

neva dānena santuṭṭho hoti, pageva appaṃ. Paresaṇca ussāhaṃ janento dāne vaṇṇaṃ bhāsati, dānapaṭisaṃyuttaṃ dhammakathaṃ karoti, aññe ca paresaṃ dente disvā attamano hoti, bhayaṭṭhānesu ca paresaṃ abhayaṃ detīti evamādīni dānajjhāsayassa mahāpurisassa dānapāramiyā liṅgāni.

Tathā pāṇātipātādīhi pāpadhammehi hiriyati ottappati, sattānaṃ aviheṭṭhanajātiko hoti, sorato sukhasīlo asaṭṭho amāyāvī ujujātiko subbaco sovacassakaraṇīyehi dhammehi samannāgato mudujātiko athaddho anatimānī, parasantakaṃ nādiyati antamaso tiṇasalakamupādāya, attano hatthe nikkhittaṃ iṇaṃ vā gahetvā paraṃ na visaṃvādeti, parasmiṃ vā attano santake byāmūḷhe, vissarite vā taṃ saññāpetvā paṭipādeti yathā taṃ na parahatthagataṃ hoti, aloluppo hoti, parapariggahitesu pāpakaṃ cittampi na uppādeti, itthibyaśanādīni dūrato parivajjeti, saccavādī saccasandho bhinnānaṃ sandhātā sahitaṇaṃ anuppadātā piyavādī mihitapubbaṅgamo pubbabhāsī atthavādī dhammavādī anabhiṃhālu abyāpannacitto aviparītadassano kammassakatāññāṇena, saccānulomikaññāṇena ca, kataññū kabhavedī vuḍḍhāpacāyī suvisuddhājīvo dhammakāmo, paresampi dhamme samādapetā sabbena sabbaṃ akiccato satte nivāretā kiccesu patiṭṭhapetā attanā ca tattha kicce yogaṃ āpajjitā, katvā vā pana sayāṃ akattabbaṃ sīghaññeva tato paṭivirato hotīti evamādīni sīlajjhāsayassa mahāpurisassa sīlapāramiyā liṅgāni.

Tathā mandakilesa hoti mandanīvaraṇo pavivekajjhāsayo avikkhepabahulo, na tassa pāpakā vitakkā cittamanvāssavanti, vivekagatassa cassa appakasireneva cittaṃ samādhiyati, amittapakkkhepi tuvaṭaṃ mettacittabhā santiṭṭhati, pageva itarasmim, satimā ca hoti cirakatampi cirabhāsitampi susaritā anussaritā, medhāvī ca hoti dhammojapaññāya samannāgato, nipako ca hoti tāsu tāsu itikattabbatāsu, āradhaviṇṇaṃ ca hoti sattānaṃ hitakiriyaṃ, khantibalasamannāgato ca hoti sabbasaho, acalādhiṭṭhāno ca hoti daḷhasamādāno, ajjhāpekkhako ca hoti upekkhāṭhānīyesu dhammesūti evamādīni mahāpurisassa nekkhammajjhāsayādīnaṃ vasena nekkhammapāramiyādīnaṃ liṅgāni veditabbāni.

Evameteḥi bodhisambhāraliṅgehi samannāgatassa mahāpurisassa yaṃ vuttaṃ “mahābhinihārāya kalyāṇamittasannissayo hetū”ti, tatridaṃ saṅkhepato kalyāṇamittalakkaṇaṃ—idha kalyāṇamitto saddhāsampanno hoti sīlasampanno sutasampanno cāgavīriyasatisamādhipaṇṇāsampanno. Tattha saddhāsampattiyaṃ saddahati Tathāgatassa bodhiṃ kammaṃ, kammaphalaṇca, tena sammāsambodhiyā hetubhūtaṃ sattesu hitesitaṃ na pariccajati. Sīlasampattiyaṃ sattānaṃ piyo hoti manāpo garu bhāvanīyo codako pāpagarahiko vattā vacanakkhamo. Sutasampattiyaṃ sattānaṃ hitasukhāvahaṃ gambhīraṃ dhammakathaṃ kattā hoti. Cāgasampattiyaṃ appiccho hoti samāhito santuṭṭho pavivitto asaṃsaṭṭho. Vīriyasampattiyaṃ āraddhavīriyo hoti sattānaṃ hitapaṭipattiyaṃ. Satisampattiyaṃ upaṭṭhitassatī hoti anavajjesu dhammesu. Samādhisampattiyaṃ avikkhito hoti samāhitacitto. Paṇṇāsampattiyaṃ aviparītaṃ pajānāti. So satiyaṃ kusalanāṃ dhammānaṃ gatiyo samanvesamāno paṇṇāya sattānaṃ hitāhitaṃ yathābhūtaṃ jānitvā samādhinā tattha ekaggacitto hutvā vīriyena ahitā satte nisedhetvā hite niyojati. Tenāha—

“Piyo garu bhāvanīyo, vattā ca vacanakkhamo.

Gambhīraṇca kathaṃ kattā, no caṭṭhāne niyojako”ti¹.

Evam guṇasamannāgataṃva kalyāṇamittaṃ upanissāya mahāpuriso attano upanissayasampattiṃ sammadeva pariyodapeti. Suvisuddhāsayaṃpayogova hutvā catūhi balehi samannāgato nacireneva aṭṭhaṅge samodhānetvā mahābhinihāraṃ karonto bodhisattaḥbhave patiṭṭhahati anivattidhammo niyato sambodhiparāyaṇo.

Tassimāni **cattāri balāni ajjhattikabalaṃ** yā sammāsambodhiyaṃ attasannissayā dhammagāravena abhiruci ekantaninnajjhāsayaṭā, yāya mahāpuriso attādhipatilajjhāsannissayo, abhinīhārasampanno ca hutvā pāramiyo pūretvā sammāsambodhiṃ pāpuṇāti. **Bāhirabalaṃ** yā sammāsambodhiyaṃ parasannissayā abhiruci ekantaninnajjhāsayaṭā, yāya mahāpuriso lokādhipati-ottappanasannissayo, abhinīhārasampanno ca hutvā

1. Am 2. 422; Khu 10. 142; Khu 11. 356 piṭṭhesu.

pāramiyo pūretvā sammāsambodhiṃ pāpuṇāti. **Upanissayabalaṃ** yā sammāsambodhiyaṃ upanissayasampattiyaṃ abhiruci ekantaninnajjhāsayatā, yāya mahāpuriso tikkhindriyo, visadadhātuko, satisannissayo, abhinihārasampanno ca hutvā pāramiyo pūretvā sammāsambodhiṃ pāpuṇāti. **Payogabalaṃ** yā sammāsambodhiyā tājā payogasampadā sakkaccakāritā sātaccakāritā, yāyamahāpuriso visuddhapayogo, niranarakārī, abhinihārasampanno ca hutvā pāramiyo pūretvā sammāsambodhiṃ pāpuṇāti. Evamayaṃ catūhi paccayehi, catūhi hetūhi, catūhi ca balehi sampannasamudāgamo aṭṭhaṅgasamodhānasampādito abhinihāro pāramīnaṃ paccayo hoti mūlakāraṇabhāvato.

Yassa ca pavattiyā mahāpurise **cattāro acchariyā abbhutā dhammā** patiṭṭhahanti, sabbaṃ sattanikāyaṃ attano orasaputtaṃ viya piyacittena pariggaṇhāti, na cassa cittaṃ puna saṃkilesavasena saṃkilissati, sattānaṃ hitasukhāvaho cassa ajjhāsayo, payogo ca hoti, attano ca Buddhakāradhammā uparūpari vaḍḍhanti, paripaccanti ca, yato mahāpuriso uḷāratarena puññābhisandena kusalābhisandena pavaḍḍhiyā¹ paccayena sukhassāhārena samannāgato sattānaṃ dakkhiṇeyyo uttamaṃ gāravaṭṭhānaṃ, asadisāṃ puññakkhettañca hoti. Evamanekaguṇo anekānisāṃso mahābhinihāro pāramīnaṃ paccayoti veditabbo.

Yathā ca mahābhinihāro, evaṃ mahākaruṇā, upāyakosallañca. Tattha **upāyakosallaṃ** nāma dānādīnaṃ bodhisambhārabhāvassa nimittabhūtā paññā, yāhi mahākaruṇūpāyakosallatāhi mahāpurisānaṃ attasukhanirapekkhatā, niranteraṃ parasukhakaraṇapasutatā, sudukkarehi mahābodhisattacaritehi visādābhāvo, pasādasāṃvuddhidassanasavanānussaraṇāvattāsopi sattānaṃ hitasukhapaṭilābhahetubhāvo ca sampajjati. Tathā hi tassa paññāya Buddhabhāvasiddhi, karuṇāya Buddhakammasiddhi. Paññāya sayāṃ tarati, karuṇāya pare tāreti. Paññāya paradukkhaṃ parijānāti, karuṇāya paradukkhopaṭikāraṃ ārabhati. Paññāya dukkhaṃ nibbindati, karuṇāya dukkhaṃ sampaṭicchati. Paññāya nibbānābhimukho hoti,

1. Pavattiyā (Cariyāpiṭaka-Ṭīha 281 piṭṭhe.)

karuṇāya taṃ na pāpuṇāti. Tathā karuṇāya saṃsārābhimukho hoti, paññāya tatra nābhiramati. Paññāya sabbattha virajjati, karuṇānugatatā na ca na sabbesamanuggahāya pavatto, karuṇāya sabbepi anukampati, paññānugatatā na ca na sabbattha virattacitto. Paññāya ahaṃkāramamaṃkārahāvo, karuṇāya ālasiyadīnatābhāvo.

Tathā paññākaruṇāhi yathākkamaṃ attanāthaparanāthatā, dhīravīrabhāvo, anattantapāparantipatā, attahitaparahitanipphatti, nibbhayābhīsanakabhāvo, dhammādhipatīlokādhipatitā, kataññupubbakāribhāvo, mohataṇhāvigamo, vijjācaraṇasiddhi, balavesārajjanipphattitī sabbassāpi pāramitāphalassa visesena upāyabhāvato **paññā karuṇā** pāramīnaṃ paccayo. Idaṃ pana dvayaṃ pāramīnaṃ viya paṇidhānassāpi paccayo.

Tathā ussāha-ummaṅga-avatthānahitacariyā ca pāramīnaṃ paccayoti veditabbo. Yā ca Buddhabhāvassa uppattiṭṭhānatāya “**Buddhabhūmiyo**”ti vuccanti. Tattha **ussāho** nāma bodhisambhārānaṃ abbhussāhanavīriyaṃ. **Ummaṅgo** nāma bodhisambhāresu upāyakosallabhūtā paññā. **Avatthānaṃ** nāma adhiṭṭhānaṃ, acalādhiṭṭhānatā. **Hitacariyā** nāma mettābhāvanā, karuṇābhāvanā ca. Yathāha—

“Kati pana bhante Buddhabhūmiyoti? Catasso kho Sāriputta Buddhabhūmiyo. Katamā catasso? Ussāho ca hoti vīriyaṃ, ummaṅgo ca hoti paññābhāvanā, avatthānaṃ ca hoti adhiṭṭhānaṃ, hitacariyā ca hoti mettābhāvanā. Imā kho Sāriputta catasso Buddhabhūmiyo”ti¹.

Tathā nekkhammapaviveka-alobhādosāmohanissaraṇappabhedā ca **cha ajjhāsaya**. Vuttañhetam—

“Nekkhammajjhāsaya ca bodhisattā kāmesu, gharāvāse ca dosadassāvino, pavivekajjhāsaya ca bodhisattā saṅgaṇikāya dosadassāvino. Aloha -pa- lobhe -pa- adosa -pa- dose -pa- amoha -pa- mohe -pa- nissaraṇa Sabbabhavesu dosadassāvino”ti².

1. Suttanipāta-Ṭīha 1. 45 piṭṭhe.

2. Suttanipāta-Ṭīha 1. 45; Visuddhi 1. 113 piṭṭhepi thokaṃ visadisam.

Tasmā ete ca cha ajjhāsayāpi pāramīnaṃ paccayāti veditabbā. Na hi lobhādīsu ādīnavadassanena, alobhādīnaṃ adhikabhāvena ca vinā dānādīpāramiyo sambhavanti. Alobhādīnañhi adhikabhāvena pariccāgādininnacittatā, alobhajjhāsayāditā cāti, yathā cete, evaṃ dānajjhāsayatādayopi. Yathāhā—

“Kati pana bhante bodhāya carantānaṃ bodhisattānaṃ ajjhāsayāti? Dasa kho Sāriputta bodhāya carantānaṃ bodhisattānaṃ ajjhāsayā. Katame dasa? Dānajjhāsayā Sāriputta bodhisattā macchere dosadassāvino. Sīla -pa- asaṃvare -pa- nekkhamma -pa- kāmesu -pa- yathābhūtañāṇa. -pa- vicikicchāya -pa- vīriya -pa- kosajje -pa- khanti -pa- akkhantiyaṃ -pa- sacca -pa- viśaṃvādane -pa- adhiṭṭhāna -pa- anadhiṭṭhāne -pa- mettā -pa- byāpāde -pa- upekkhā -pa- sukhadukkhesu ādīnavadassāvino”ti.

Etesu hi macchera asaṃvara kāma vicikicchā kosajja akkhanti viśaṃvādana anadhiṭṭhāna byāpāda sukha dukkha saṅkhātesu ādīnavadassanapubbaṅgamā dānādininnacittatāsaṅkhātā dānajjhāsayatādayo dānādīpāramīnaṃ nibbattiya paccayo. Tathā apariccāgapariccāgādīsu yathākkamaṃ ādīnavānisaṃsapaccavekkhaṇampi dānādīpāramīnaṃ paccayo hoti.

Tatrāyaṃ paccavekkhaṇāvidhi—
khettavattuhiraññasuvaṇṇagomahimsadāsīdāsaputtadārādīpariggahabyāsatta cittānaṃ sattānaṃ khettādīnaṃ vatthukāmaabhāvena bahupatthanīyabhāvato, rājacorādisādhāraṇabhāvato, vivādādhiṭṭhānato, sapattakaraṇato, nissārato, paṭilābhaparipālānesu paraviheṭṭhanahetubhāvato, vināsanimittaṇca sokādi-anekavihitabyasanāvahato tadāsattinidānaṇca
maccheramalapariyuṭṭhitacittānaṃ apāyūpapattihetubhāvatoti evaṃ vividhaviṇṇatthābhāvāni pariggahitavatthūni nāma, tesāṃ pariccāgoyeveko sotthibhāvoti pariccāge appamādo karaṇīyo.

Apica “yācako yācamāno attano guyhassa ācikkhanato mayhaṃ viśāsiko”ti ca “pahāya gamanīyaṃ attano santakaṃ gahetvā paralokaṃ yāhīti-upadisanato mayhaṃ upadesako”ti ca “ādित्ते

viya agāre maraṇagginā āditte loke tato mayhaṃ santakassa apaharaṇato apavāhakasahāyo”ti ca “apavāhitassa cassa ajjhāpananikkhepaṭṭhānabhūto”ti ca “dānasaṅkhāte kalyāṇakammasmiṃ sahāyabhāvato, sabbasampattīnaṃ aggabhūtāya paramadullabhāya Buddhabhūmiyā sampattihetubhāvato ca paramo kalyāṇamitto”ti ca paccavekkhitabbaṃ.

Tathā “uḷāre kammani anenāhaṃ sambhāvito, tasmā sā sambhāvanā avitathā kātabbā”ti ca “ekantabheditāya jīvitaṃ āyācitenāpi mayā dātabbaṃ, pageva yācitenā”ti ca “uḷārajjhāsayehi gavesitvāpi dātabbo¹, sayamevāgato mama puññenā”ti ca “yācakassa dānāpadesena mayhamevāyamanuggaho”ti ca “ahaṃ viya ayaṃ² sabbopi loko mayā anuggahetabbo”ti ca “asati yācake kathaṃ mayhaṃ dānapāramī pūreyyā”ti ca “yācakānamevatthāya mayā sabbopi pariggahetabbo”ti ca “ayācitvāpi maṃ mama santakaṃ yācakā kadā sayameva gaṇheyyun”ti ca “kathamahaṃ yācakānaṃ piyo cassaṃ manāpo”ti ca “kathaṃ vā te mayhaṃ piyā cassu manāpā”ti ca “kathaṃ vāhaṃ dadamāno datvāpi ca attamano assaṃ pamudito pītisomanassajāto”ti ca “kathaṃ vā me yācakā bhaveyyun, uḷāro ca dānājjhāsayo”ti ca “kathaṃ vāhamayācīto eva yācakānaṃ hadayamaññāya dadeyyan”ti ca “sati dhane, yācake ca apariccāgo mahatī mayhaṃ vañcanā”ti ca “kathamahaṃ attano aṅgāni, jīvitañcāpi pariccajeyan”ti ca cāganinnatā upaṭṭhapetabbā.

Apica “attho nāmāyaṃ nirapekkhaṃ dāyakamanugacchati yathā taṃ nirapekkhaṃ khepakaṃ kiṭako”ti atthe nirapekkhatāya cittaṃ uppādetabbaṃ. Yācamāno pana yadi piyapuggalo hoti “piyo maṃ yācatī”ti somanassaṃ uppādetabbaṃ. Atha udāsīnapuggalo hoti “ayaṃ maṃ yācamāno addhā iminā pariccāgena mitto hoti”ti somanassaṃ uppādetabbaṃ. Dadanto hi yācakānaṃ piyo hotīti. Atha pana verīpuggalo yācati, “paccatthiko maṃ yācati, ayaṃ maṃ yācamāno addhā iminā pariccāgena verīpi piyo mitto hoti”ti visesato somanassaṃ uppādetabbaṃ.

1. Dātabbato (Cariyāpiṭaka-Ṭīṭha 284 piṭṭhe.)

2. Apicāyaṃ (Ka)

Evam piyapuggale viya majjhattaverīpuggalesupi mettāpubbaṅgamaṃ karuṇaṃ upaṭṭhapetvāva dātabbaṃ.

Sace paṇassa cirakālaṃ paribhāvitattā lobhassa deyyadhammavisayā lobhadhammā uppajjeyyūṃ, tena bodhisattapaṭiñṇena iti paṭisañcikkhitabbaṃ “nanu tayā sappurisa sambodhāya abhinīhāraṃ karontena sabbasattānamupakārāya ayaṃ kāyo nissatṭho, tappariccāgamayaṇca puññaṃ, tattha nāma te bāhirepi vatthusmiṃ abhisāṅgappavatti hatthisinānasadiṣi hoti, tasmā tayā na katthaci abhisāṅgo uppādetabbo. Seyyathāpi nāma mahato bhesajjarukkhassa tiṭṭhato mūlaṃ mūlatthikā haranti, papaṭikaṃ, tacāṃ, khandhaṃ, viṭapaṃ, sākhaṃ, palāsaṃ, pupphaṃ, phalaṃ phalatthikā haranti, na tassa rukkhassa ‘mayhaṃ santakaṃ ete haranti’ ti vitakkasamudācāro hoti, evameva sabbalokahitāya ussukkamāpajjantena mayā mahādukkhe akataññuke niccāsucimhi kāye paresaṃ upakārāya viniyujjamāne aṇumattopi micchāvitaṅko na uppādetabbo. Ko vā ettha viseso ajjhattikabāhiresu mahābhūtesu ekantabhedanavikiraṇaviddhaṃsanadhammesu. Kevalaṃ pana sammohavijambhi tametaṃ, yadidaṃ ‘etaṃ mama, esohamasmi, eso me attā’ ti abhiniveso, tasmā bāhiresu mahābhūtesu viya ajjhattikesupi karacaraṇanayanādīsu, maṃsādīsu ca anapekkhena hutvā ‘taṃ tadatthikā harantū’ ti nissatṭhacittena bhavitaṅgaṃ” ti. Evaṃ paṭisañcikkhato cassa sambodhāya pahitattassa kāyajīvitesu nirapekkhassa appakasireneva kāyavacīmanokammāni suvisuddhāni honti, so visuddhakāyavacīmanokammanto visuddhājīvo ñāyapaṭipattiyaṃ ṭhito āyāpāyupāyakosallasamannāgamena bhiyyoso mattāya deyyadhammapariccāgena, abhayadānasaddhammadānehi ca sabbasatte anuggaṇhituṃ samattho hoti, ayaṃ tāva **dānapāramiyaṃ** paccavekkhaṇāyā.

Sīlapāramiyaṃ pana evaṃ paccavekkhitabbaṃ—“idaṇhi sīlaṃ nāma gaṇgodakādīhi visodhetuṃ asakkuṇeyyassa dosamalassa vikkhālanajalaṃ, haricandanādīhi vinetuṃ asakkuṇeyyassa rāgādipariḷāhassa vinayanaṃ, muttāhāramakuṭakuṇḍalādīhi pacurajanālaṅkārehi asādhāraṇo sādhuṇamalaṅkāraviseso, sabbadisāvāyanako atikittimo¹

1. Sabbadisāvāyanato akittimo (Cariyāpīṭaka-Ṭīṭha 285; Dī-Ṭī 1. 76 piṭṭhesu.)

sabbakālānurūpo ca surabhiḡandho, khattiyamahāsālādīhi, devatāhi ca
 vandaniyādibhāvāvahanato paramo vasīkaraṇamanto,
 Catumahārājikādevalokārohaṇasopānapanti, jhānābhinnānaṃ
 adhigamūpāyo, nibbānamahānagarassa sampāpakamaggo,
 sāvakabodhipaccekabodhisammāsambodhīnaṃ patiṭṭhānabhūmi, yaṃ yaṃ
 vā panicchitaṃ patthitaṃ, tassa tassa samijjhanūpāyabhāvato
 cintāmaṇikapparukkhādike ca atiseti. Vuttañhetāṃ Bhagavatā “ijjhati
 bhikkhave sīlavato cetopaṇidhi visuddhattā”ti¹. Aparampi vuttaṃ
 “ākaṅkheyya ce bhikkhave bhikkhu sabrahmacārīnaṃ piyo ca assaṃ
 manāpo ca garu ca bhāvanīyo cāti, sīlesvevassa paripūrakārī”ti-ādi². Tathā
 “avippaṭisārattāhi kho Ānanda kusalāni sīlāni”ti³, “pañcime gahapatayo
 ānisaṃsā sīlavato sīlasampadāyā “ti-ādisuttānañca⁴ vasena sīlaguṇā
 paccavekkhitabbā. Tathā Aggikkhandhopamasuttādīnaṃ⁵ vasena sīlavirahe
 ādinavā.

Apica pītisomanassanimittato,
 attānuvādaparānuvādadaṇḍaduggatibhayābhāvato, viññūhi pāsāmsabhāvato,
 avippaṭisāraheto, paramasotthiṭṭhānato,
 kulasāpateyyādhipateyyajīvitarūpaṭṭhānabandhumittasampattīnaṃ
 atisayanato ca sīlaṃ paccavekkhitabbaṃ. Sīlavato hi attano sīlasampadāhetu
 mahantaṃ pītisomanassaṃ uppajjati “kataṃ vata mayā kusalaṃ, kataṃ
 kalyāṇaṃ, kataṃ bhīruttāṇaṃ”ti.

Tathā sīlavato attā na upavadati, na ca pare viññū,
 daṇḍaduggatibhayānañca sambhavoyeva natthi, “sīlavā purisapuggalo
 kalyāṇadhammo”ti viññūnaṃ pāsāṃso ca hoti. Tathā sīlavato yvāyaṃ
 “kataṃ vata mayā pāpaṃ, kataṃ luddaṃ, kataṃ kibbisaṃ”ti dussīlassa
 vipphaṭṭisāro uppajjati, so na hoti. Sīlañca nāmetaṃ appamādaḍḍhiṭṭhānato,
 bhogabyasanādi-parihāramukhena mahato atthassa sādhanato,
 maṅgalabhāvato, paramaṃ sotthiṭṭhānaṃ. Nihīnājaccopi sīlavā
 khattiyamahāsālādīnaṃ pūjanīyo hotīti kulasampattiṃ atiseti sīlasampadā,
 “taṃ kiṃ

1. Dī 3. 214-5; Saṃ 2. 491; Aṃ 3. 71-2 piṭṭhesu.

2. Ma 1. 39 piṭṭhe.

3. Aṃ 3. 257, 515 piṭṭhesu.

4. Dī 2. 73; Aṃ 2. 221; Khu 1. 185; Vi 3. 322 piṭṭhesu.

5. Aṃ 2. 495 piṭṭhe.

maññasi mahārāja, idha te assa dāso kammakaro”ti-ādi¹
 vakkhamānasāmaññasuttavacanañcetha sādhakam, corādīhi asādhāraṇato,
 paralokānugamanato, mahapphalabhāvato, samathādiguṇādhittānato ca
 bāhiradhanam sāpateyyam atiseti sīlam. Paramassa cittissariyassa
 adhittānabhāvato khattiyādīnamissariyam atiseti sīlam. Sīlanimittāñhi
 taṁtaṁsattanikāyesu sattānamissariyam, vassasatādidīghappamāṇato ca
 jīvitato ekāhampi sīlavato jīvitassa viṣittatāvacanato, satipi jīvite
 sikkhānikkhipanassa maraṇatāvacanato ca sīlam jīvitato viṣittataram.
 Verīnampi manuññabhāvāvahanato, jarārogavipattīhi anabhibhavanīyato ca
 rūpasampattiṁ atiseti sīlam. Pāsādaḥammīyādittānappabhede
 rājayuvārājaseṇāpati-ādittānavisesse ca sukhavisesādhittānabhāvato atiseti
 sīlam. Sabhāvasiniddhe santikāvacarepi bandhujane, mittajane ca
 ekantahitasampādanato, paralokānugamanato ca atiseti sīlam. “Na taṁ mātā
 pitā kayirā”ti-ādi² vacanañcetha sādhakam. Tathā hatthi-
 assarathapattibalakāyehi, mantāgadasotthānapayogehi ca
 durārakkhānamanāthānam attādhīnato, anaparādhīnato, mahāvisayato ca
 ārakkhabhāvena sīlameva viṣittataram. Tenevāha “dhammo have rakkhati
 dhammacārin”ti-ādi³. Evamanekaguṇasamannāgataṁ sīlanti
 paccavekkhantassa aparipuṇṇā ceva sīlasampadā pāripūriṁ gacchati,
 aparisuddhā ca pārisuddhiṁ.

Sace panassa dīgharattam paricayena sīlapaṭipakkhadhammā dosādayo
 antaranarā upajjeyyūṁ, tena bodhisattapaṭiñṇena evaṁ
 paṭisañcikkhitabbaṁ “nanu tayā bodhāya paṇidhānam kataṁ, sīlavekallena
 ca na sakkā na ca sukarā lokiyāpi sampattiyo pāpuṇitum, pageva
 lokuttarā”ti. Sabbasampattīnamaggabhūtāya sammāsambodhiyā
 adhittānabhūtena sīlena paramukkaṁsagatena bhavitabbaṁ, tasmā “kikīva
 aṇḍan”ti-ādina⁴ vuttanayena sammadeva sīlam rakkhantena suṭṭhu tayā
 pesalena bhavitabbaṁ.

1. Dī 1. 56 piṭṭhe.

2. Khu 1. 19 piṭṭhe Dhammapade.

3. Khu 2. 272; Khu 5. 215, 357 piṭṭhesu.

4. Dī-Ṭṭha 1. 56; Visuddhi 1. 34 piṭṭhesu.

Apica tayā dhammadesanāya yānattaye sattānamavatāraṇaparipācanāni kātābbāni, sīlavekallassa ca vacanaṃ na paccetabbaṃ hoti, asappāyāhāravīcārassa viya vejjassa tikicchanaṃ, tasmā “kathāhaṃ saddheyyo hutvā sattānamavatāraṇaparipācanāni kareyyan”ti sambhāvaparissuddhasīlena bhavitabbaṃ. Kiñca jhānādiguṇasesayogena me sattānamupakāra karaṇasamatthatā, paññāpāramī-ādiparipūraṇaṅca jhānādayo guṇā ca sīlapārisuddhiṃ vinā na sambhavantīti sammadeva sīlaṃ sodhetabbaṃ.

Tathā “sambādho gharāvāso rajopatho”ti-ādinā¹ gharāvāse, “aṭṭhikaṅkalūpamā kāmā”ti-ādinā² “mātāpi puttena vivadatī”ti-ādinā³ ca kāmesu, “seyyathāpi puriso iṇaṃ ādāya kammante payojeyyā”ti-ādinā⁴ kāmaccchandādisu ādinavadassanapubbaṅgamā, vuttavipariyāyena “abbhokāso pabbajjā”ti-ādinā¹ pabbajjādīsu ānisaṃsāpaṭisaṅkhāvasena **nekkhammapāramiyaṃ** paccavekkhaṇā kātābbā. Ayamettha saṅkhepo, vitthāro pana Dukkakkhandha-āsivisopamasuttādi⁵ vasena veditabbo.

Tathā “paññāya vinā dānādayo dhammā na visujjhanti, yathāsakaṃ byāpārasamatthā ca na hontī”ti paññāya guṇā manasi kātābbā. Yatheva hi jīvitena vinā sarīrayantaṃ na sobhati, na ca attano kiriyāsu paṭipattisamatthāṃ hoti. Yathā ca cakkhādīni indriyāni viññāṇena vinā yathāsakaṃ visayesu kiccaṃ kātuṃ nappahonti, evaṃ saddhādīni indriyāni paññāya vinā sakakiccapaṭipattiyamasamatthānīti pariccāgādipaṭipattiyaṃ paññā padhānakāraṇaṃ. Ummīlitapaññācakkhukā hi mahāsattā bodhisattā attano aṅgapaccaṅgānīpi datvā anattukkaṃsakā, aparavambhakā ca honti, bhesajjarukkā viya vikapparahitā kālattayepi somanassajātā. Paññāvasena hi upāyakosallayogato pariccāgo parahitapavattiyā dānapāramibhāvaṃ upeti. Attatthañhi dānaṃ muddhasadisāṃ⁶ hoti.

1. Dī 1. 59, 190; Ma 1. 236, 303; Ma 2. 7; Ma 3. 12, 174; Saṃ 1. 419; Saṃ 3. 305-6; Aṃ 3. 422; Khu 10. 115 piṭṭhesu.

2. Ma 1. 182, 184; Ma 2. 27; Vi 2. 175; Khu 8. 282 piṭṭhesu.

3. Ma 1. 121, 128 piṭṭhesu.

4. Ma 1. 343 piṭṭhe.

5. Ma 1. 118, 126; Saṃ 2. 381 piṭṭhesu.

6. Vuddhisadisāṃ (Dī-Tī 1. 79 piṭṭhe.)

Tathā paññāya abhāvena taṇhādisamkilesāviyogato sīlassa visuddhiyeva na sambhavati, kuto sabbaññuguṇādhiṭṭhānabhāvo. Paññavā eva ca gharāvāse kāmaguṇesu saṃsāre ca ādīnavam, pabbajjāya jhānasamāpattiyaṃ nibbāne ca ānisaṃsaṃ suṭṭhu sallakkhento pabbajitvā jhānasamāpattiyo nibbattetvā nibbānaninno, pare ca tattha paṭiṭṭhapeti.

Vīriyañca paññārahitaṃ yathicchitamatthaṃ na sādheti durārambhabhāvato. Anārambhoyeva hi durārambhato seyyo, paññāsahitena pana vīriyena na kiñci duradhigamaṃ upāyapaṭipattito. Tathā paññavā eva parāpakārādīnamadhivāsakajātiyo hoti, na duppañño. Paññāvirahitassa ca parehi upanīta apakārā khantiyā paṭipakkhameva anubrūhenti. Paññavato pana te khantisampattiyaṃ anubrūhanavasena assā thirabhāvāya saṃvattanti. Paññavā eva tīṇipi saccāni tesam kāraṇāni paṭipakkhe ca yathābhūtaṃ jānitvā paresaṃ avisaṃvādako hoti. Tathā paññābalena attānamupatthambhetvā dhitisampadāya sabbapāramīsu acalasamādānādhiṭṭhāno hoti. Paññavā eva ca piyamajjhattaverivibhāgamakatvā sabbattha hitūpasamhārakusalo hoti. Tathā paññāvasena lābhālābhādilokadhammasannipāte nibbikāratāya majjhatto hoti. Evaṃ sabbāsaṃ pāramīnaṃ paññāva pārisuddhihetūti **paññāguṇā** paccavekkhitabbā.

Apica paññāya vinā na dassanasampatti, antarena ca diṭṭhisampadaṃ na sīlasampadā, sīladiṭṭhisampadārahitassa ca na samādhisampadā, asamāhitena ca na sakkā attahitamattampi sādhetum, pageva ukkaṃsagataṃ parahitanti. “Nanu tayā parahitāya paṭipannena sakkaccaṃ paññāpārisuddhiyā āyogo karaṇīyo”ti bodhisattena attā ovaditabbo. Paññānubhāvena hi mahāsatto caturadhiṭṭhānādhiṭṭhito catūhi saṅghavattūhi lokaṃ anuggaṇhanto satte niyyānamagge avatāreti, indriyāni ca nesaṃ paripāceti. Tathā paññābalena khandhāyatanādīsu pavicayabahulo pavattinivattiyo yāthāvato parijānanto dānādayo guṇavisese nibbedhabhāgiyabhāvaṃ nayanto bodhisattasikkhāya paripūrakārī hotīti evamādinā anekākāravokāre paññāguṇe vavatthapetvā paññāpāramī anubrūhetabbā.

Tathā dissamānapārānīpi lokiyāni kammāni nihīnavīriyena pāpuṇitumasakkuṇeyyāni, agaṇitakhedena pana āradhāvīriyena duradhigamaṃ nāma natthi. Nihīnavīriyo hi “saṃsāramahogghato sabbasatte santāressāmī”ti ārabhitumeva na sakkuṇoti. Majjhimo pana ārabhitvāna antarāvosānamāpajjati. Ukkatṭhavīriyo pana attasukhanirapekkho ārabhitvā pāramadhiḡacchatīti vīriyasampatti paccavekkhitabbā.

Apica “yassa attano eva saṃsārapaṇkato samuddharaṇatthamārambho, tassāpi vīriyassa sithilabhāvena manorathānaṃ matthakappatti na sakkā sambhāvetuṃ, pageva sadevakassa lokassa samuddharaṇattham katābhinihārenā”ti ca “rāḡādīnaṃ dosagaṇānaṃ mattamahānāḡānamiva dunnivāraṇabhāvato, tannidānānaṃ kammasamādānānaṃ ukkhittāsikavadhakasadisabhāvato, tannimittānaṃ duggatīnaṃ sabbadā vivaṭamukhabhāvato, tattha niyojakānaṃ pāpamittānaṃ sadā sannihitabhāvato, tadovādakāritāya ca vasalassa puthujjanabhāvassa sati sambhave yuttaṃ sayameva saṃsāradukkhato nissaritun”ti ca “micchāvitakkā vīriyānubhāvena dūrī bhavanti”ti ca “yadi pana sambodhiṃ attādhīnena vīriyena sakkā samadhigantuṃ, kimettha dukkaran”ti ca evamādinā nayena **vīriyaguṇā** paccavekkhitabbā.

Tathā “khanti nāmāyaṃ niravasesaguṇapaṭipakkhassa kodhassa vidhamanato guṇasampādane sādhuṇaṃ appaṭihatamāyudhaṃ, parābhībhavane samatthānamalaṅkāro, samaṇabrāhmaṇānaṃ balasampadā, kodhaggivinayanā udakadhārā, kalyāṇakittisaddassa saṇjātideso, pāpapuggalānaṃ vacīvisavūpasamakaro mantāḡado, saṃvare ṭhitānaṃ paramā dhīrapakati, gambhīrāsayaṭāya sāḡaro, dosamahāsāḡarassa velā, apāyadvārassa pidhānakavāṭaṃ, devabrahmalokānaṃ ārohaṇasopānaṃ, sabbaguṇānamadhivāsabhūmi, uttamā kāyavacīmanovisuddhī”ti manasi kātappaṃ. Apica “ete sattā khantisampattiyā abhāvato idhaloke tapanti, paraloke ca tapanīyadhammānuyogato”ti ca “yadipi parāpakāranimittaṃ dukkhaṃ uppajjati, tassa pana dukkhassa khettabhūto attabhāvo, bījabhūtaṃ kammaṃ mayāva abhisāṅkhatan”ti ca “tassa ca dukkhassa āṇaṇyakaṇametan”ti ca “apakāraḡe asati kathaṃ mayhaṃ khantisampadā sambhavatī”ti ca “yadipāyaṃ etarahi

apakāraḥko, ayaṃ nāma pubbe anena mayhaṃ upakāro kato”ti ca “apakāro eva vā khantiniṃittatāya upakāro”ti ca “sabbepime sattā mayhaṃ puttasaḍḍisā, puttakatāparādhesu ca ko kujjhissatī”ti ca “yena kodhabhūtāvesena ayaṃ mayhaṃ aparajjhati, svāyaṃ kodhabhūtāveso mayā vinetabbo”ti ca “yena apakārena idaṃ mayhaṃ dukkhaṃ uppannaṃ, tassa ahampi nimittan”ti ca “yehi dhammehi apakāro kato, yattha ca kato, sabbepi te tasmīṃyeva khaṇe niruddhā, kassidāni kena kopo katabbo”ti ca “anattatāya sabbadhammānaṃ ko kassa aparajjhatī”ti ca paccavekkhantena khantisampadā brūhetabbā.

Yadi panassa dīgharattaṃ paricayena parāpakāranimittako kodho cittaṃ pariyaḍḍāya tiṭṭheyya, tena iti paṭisañcikkhitabbaṃ “khanti nāmesā parāpakārassa paṭipakkhapaṭipattīnaṃ paccupakāraḥkārāṇaṃ”ti ca “apakāro ca mayhaṃ dukkhuppādanena dukkhupanisāya saddhāya, sabbaloke anabhiratisaññāya ca paccayo”ti ca “indriyapakatiresā, yadidaṃ iṭṭhāṇiṭṭhavisayasamāyogo, tattha aniṭṭhavisayasamāyogo mayhaṃ na siyāti taṃ kutettha labbhā”ti ca “kodhavasiko satto kodhena ummatto vikkhattacitto, tattha kiṃ paccapakārenā”ti ca “sabbepime sattā Sammāsambuddhena orasaputtā viya paripālītā, tasmā na tattha mayā cittakopo katabbo”ti ca “aparādhake ca sati guṇe guṇavati mayā kopo na katabbo”ti ca “asati guṇe kassacipi guṇassābhāvato visesena karuṇāyitabbo”ti ca “kopena mayhaṃ guṇayasā nihiyanti”ti ca “kujjhanena mayhaṃ dubbaṇṇadukkhaseyyādayo sapattakantā āgacchantī”ti ca “kodho ca nāmāyaṃ sabbadukkhāhitakāraḥko sabbasukhahitavināsako balavā paccatthiko”ti ca “sati ca khantiyā na koci paccatthiko”ti ca “aparādhakena aparādhanimittaṃ yaṃ dukkhaṃ āyatiṃ laddhabbaṃ, sati ca khantiyā mayhaṃ tadabhāvo”ti ca “cintentena, kujjhantena ca mayā paccatthikoyeva anuvattito”ti ca “kodhe ca mayā khantiyā abhibhūte tassa dāsabhūto paccatthiko sammadeva abhibhūto”ti ca “kodhanimittaṃ khantiguṇapariccāgo mayhaṃ na yutto”ti ca “sati ca kodhe guṇavirodhapaccanīkadhamme kathaṃ me silādidhammā pāripūriṃ gaccheyyuṃ, asati ca tesu kathāhaṃ sattānaṃ

upakārabahulo paṭiññānurūpaṃ uttamaṃ sampattiṃ pāpuṇissāmi”ti ca
 “khantiyā ca sati bahiddhā vikkhepābhāvato samāhitassa sabbe saṅkhārā
 aniccato dukkhato sabbe dhammā anattato nibbānaṃ
 asaṅkhatāmatasantapaṇītatādibhāvato nijjhānaṃ khamanti, ‘Buddhadhammā
 ca acinteyyāparimeyyappabhavā’ti”, tato ca “anulomikakhantiyaṃṭhito
 ‘kevalā ime attattaniyabhāvarahitā dhammamattā yathāsakaṃ paccayehi
 uppajjanti vinassanti, na kutoci āgacchanti, na kuhiñci gacchanti, na ca
 katthaci patiṭṭhitā, na cettha koci kassaci byāpāro’ti
 ahaṃkāramamaṃkāraṇadhiṭṭhānatā nijjhānaṃ khamati, yena bodhisatto
 bodhiyā niyato anāvattidhammo hoti”ti evamādinā **khantipāramiyā**
 paccavekkhaṇā veditabbā.

Tathā “saccena vinā sīlādīnamasambhavato, paṭiññānurūpapaṭipattiyā
 abhāvato, saccadhammātikame ca sabbapāpadhammānaṃ
 samosaraṇabhāvato, asaccasandhassa appaccayikabhāvato, āyatiṇca
 anādeyyavacanatāvahanato, sampannasaccassa sabbaguṇadhiṭṭhānabhāvato,
 saccādhiṭṭhānena sabbasambodhisambhārānaṃ
 pārisuddhipāripūrisamanvāyato¹, sabhāvadhammāvisaṃvādanena
 sabbabodhisambhārakiccakaraṇato, bodhisattapaṭipattiyā ca
 parinipphattito”ti-ādinā **saccapāramiyā** sampattiyo paccavekkhitabbā.

Tathā “dānādīsu dalhasamādānaṃ, tappaṭipakkhasannipāte ca nesam
 acalādhiṭṭhānaṃ, tattha ca dhīravīrabhāvaṃ vinā na dānādisambhārā
 sambodhinimittā sambhavanti”ti-ādinā **adhiṭṭhānaguṇā** paccavekkhitabbā.

Tathā “attahitamatte avatiṭṭhantenāpi sattesu hitacittataṃ vinā na sakkā
 idhalokaparalokasampattiyo pāpuṇituṃ, pageva sabbasatte
 nibbānasampattiyaṃ patiṭṭhāpetukāmena”ti ca “pacchā sabbasattānaṃ
 lokuttarasampattimākaṅkhantena idāni lokiyasampattimākaṅkhā yuttarūpā”ti
 ca “idāni āsayamattena paresaṃ hitasukhūpasamhāraṃ kātumasakkonto
 kadā payogena taṃ sādhayissāmi”ti ca “idāni mayā hitasukhūpasamhārena
 saṃvaddhitā pacchā dhammasaṃvibhāgasahāyā mayhaṃ bhavissanti”ti ca
 “etehi vinā na mayhaṃ bodhisambhārā sambhavanti, tasmā
 sabbabuddhaguṇavibhūtinipphattikāraṇattā mayhaṃ ete paramaṃ
 puññakkhettaṃ anuttaraṃ kusalāyatanam

1. Sāmatthiyato (Cariyāpiṭaka-Ṭṭha 292 piṭṭhe.)

uttamaṃ gāraṇaṭṭhānaṃ”ti ca “savisesaṃ sabbesupi sattesu hitajjhāsayatā paccupaṭṭhapetabbā, kiñca karuṇādhiṭṭhānatopi sabbasattesu mettā anubrūhetabbā. Vimariyādīkatena hi cetasā sattesu hitasukhūpasamhāraniratassa tesaṃ ahitadukkhāpanayanakāmatā balavatī uppajjati dalhamulā, karuṇā ca sabbesaṃ Buddhakāradhammānaṃ ādi caraṇaṃ paṭiṭṭhā mūlaṃ mukhaṃ pamukhaṃ”ti evamādinā **mettāguṇā** paccavekkhitabbā.

Tathā “upekkhāya abhāve sattehi katā vipakārā cittassa vikāraṃ uppādeyyuṃ, sati ca cittavikāre dānādisambhāraṇaṃ sambhavo eva natthi”ti ca “mettāsiṇehena siṇehite citte upekkhāya vinā sambhāraṇaṃ pārisuddhi na hoti”ti ca “anupekkhako saṅkhāresu puññasambhāraṃ, tabbipākañca sattahitatthaṃ paṇiṇāmetuṃ na sakkoti”ti ca “upekkhāya abhāve deyyadhammapaṭiṅgāhakānaṃ vibhāgamakatvā paricajituṃ na sakkoti”ti ca “upekkhārahitena jīvitaparikkhāraṇaṃ, jīvitassa vā antarāyaṃ amanasikaritvā sīlavisodhanaṃ kātuṃ na sakkā”ti ca tathā “upekkhāvasena aratiratisahasveva nekkhammabalasiddhito, upapattito ikkhanavaseneva sabbasambhāraṇakiccanipphattito, accāraddhavīriyassa anupekkhane padhānakiccākaraṇato, upekkhato eva titikkhānījḥānasambhavato, upekkhāvasena sattasaṅkhāraṇaṃ avisaṃvādanato, lokadhammānaṃ ajjhupekkhanena samādinnaḍḍhammesu acalādhiṭṭhānasiddhito, parāpakārādīsu anābhogavaseneva mettāvihāranipphattitoti sabbasambodhisambhāraṇaṃ samādanādhiṭṭhānapāripūrinipphattiyo upekkhānubhāvena sampajjanti”ti evamādinā nayena **upekkhāpāramī** paccavekkhitabbā. Evaṃ apariccāgapariccāgādīsu yathākkamaṃ ādīnavānisaṃsapaccavekkhaṇā dānādīpāramīnaṃ paccayoti daṭṭhabbaṃ.

Tathā saparikkhārā pañcadasa caraṇadhammā pañca ca abhiññāyo. Tattha **caraṇadhammā** nāma sīlasaṃvaro, indriyesu guttadvāratā, bhojane mattaññutā, jāgariyānuyogo, satta saddhammā, cattāri jhānāni ca. Tesu **sīlādīnaṃ** catunnaṃ terasapi dhutaṅgadhammā, appicchatādayo ca parikkhārā. Saddhammesu **saddhāya** Buddhadhammasaṃghasīlacāgadevatupasaṃnussati lūkhapuggalaparivaḍḍhanā, siniddhapuggalasevanā, sampasādanīyadhammapaccavekkhaṇā, tadadhimuttatā ca parikkhārā. Hirottappānaṃ akusalādīnavapaccavekkhaṇā,

apāyādīnavapaccavekkhaṇā,
 kusaladhammūpatthambhabhāvapaccavekkhaṇā,
 hirottapparahitapuggalaparivajjanā, hirottappasampannapuggalasevanā,
 tadadhimuttatā ca. **Bāhusaccassa** pubbayogo, paripucchakabhāvo,
 saddhammābhiyogo, anavajjavijjāṭṭhānādiparicayo, paripakkindriyatā,
 kilesadūrībhāvo, appassutapuggalaparivajjanā, bahussutapuggalasevanā,
 tadadhimuttatā ca. **Vīriyassa** apāyabhayapaccavekkhaṇā,
 gamanavīthipaccavekkhaṇā, dhammamahattapaccavekkhaṇā,
 thinamiddhavinodanā, kusītapuggalaparivajjanā,
 āraddhavīriyapuggalasevanā, sammappadhānapaccavekkhaṇā,
 tadadhimuttatā ca. **Satiyā** satisampajaññaṃ, muṭṭhassatipuggalaparivajjanā,
 upaṭṭhitassatipuggalasevanā, tadadhimuttatā ca. Paññāya
 paripucchakabhāvo, vatthuvisadakiriya, indriyasamattapaṭipādanā,
 duppaññapuggalaparivajjanā, paññavantapuggalasevanā, gambhīrañña
 cariyasuttantapaccavekkhaṇā, dhammamahattapaccavekkhaṇā,
 tadadhimuttatā ca. **Catunnaṃ jhānānaṃ** sīlādicatukkaṃ, aṭṭhatimsāya
 ārammaṇesu pubbabhāgabhāvanā, āvajjanādivasībhāvakaraṇaṇca
 parikkhārā.

Tattha sīlādīhi payogasuddhiyā sattānaṃ abhayadāne, āsayasuddhiyā
 āmisadāne, ubhayasuddhiyā dhammadāne samattho hotīti-ādīnā
 caraṇādīnaṃ dānādisambhārapaccayatā yathārahaṃ niddhāretabbā.
 Ativittārahayena pana mayaṃ na vitthārayimha. Tathā
 sampatticakkādayopi dānādīnaṃ paccayoti veditabbā.

Ko saṃkilesoti ettha—

Taṇhādīhi parāmaṭṭha-bhāvo tāsāṃ kilissanaṃ.
 Sāmaññato visesena, yathārahaṃ vikappatā.

Avisesena hi taṇhādīhi parāmaṭṭhabhāvo pāramīnaṃ saṃkilesa.
 Visesena pana deyyadhammapaṭiggāhakavikappā dānapāramiyā saṃkilesa.
 Sattakālavikappā silapāramiyā. Kāmabhavatadupasamesu abhirati-
 anabhirativikappā nekkhammapāramiyā. “Ahaṃ mama”ti vikappā
 paññāpāramiyā. Līnuddhaccavikappā vīriyapāramiyā. Attaparavikappā
 khantipāramiyā. Adīṭṭhādīsu diṭṭhādivikappā saccapāramiyā.
 Bodhisambhāratabbipakkhesu dosaguṇavikappā adhiṭṭhānapāramiyā.
 Hitāhitavikappā mettāpāramiyā. Itṭhāniṭṭhavikappā upekkhāpāramiyā
 saṃkilesoti veditabbo.

Kim vodānanti—

Taṇhādīhi aghātātā, rahitatā vikappānam.

Vodānanti vijāniyā, sabbāsameva tāsampi.

Anupaghātā hi taṇhā māna diṭṭhi kodhu panāha makkha palāsa
issāmacchariya māyā sāṭheyya thambha sārambha mada pamādādīhi kilesehi
deyyapaṭiggāhakavikappādirahitā ca dānādīpāramiyo parisuddhā pabhassarā
bhavantīti.

Ko paṭipakkkhoti—

Akusalā kilesā ca, paṭipakkkhā abhedato.

Bhedato pana pubbepi, vuttā macchariyādayo.

Avisesena hi sabbepi akusalā dhammā, sabbepi kilesā ca etāsaṃ
paṭipakkkhā. Visesena pana pubbe vuttā macchariyādayoti veditabbā. Apica
deyyapaṭiggāhakadānaphalesu alobhādosāmohaguṇayogato
lobhadosamohapaṭipakkkhaṃ dānaṃ, kāyādidosattayavaṅkāpagamato
lobhādīpaṭipakkkhaṃ sīlaṃ, kāmasukhaparūpaghāta-
attakilamathaparivajjanato dosattayapaṭipakkkhaṃ nekkhammaṃ,
lobhādīnaṃ andhīkaraṇato, ñāṇassa ca anandhīkaraṇato lobhādīpaṭipakkkhā
paññā, alīnānuddhataññāyārambhavasena lobhādīpaṭipakkkhaṃ vīriyaṃ,
iṭṭhāniṭṭhasuññatānaṃ khamanato lobhādīpaṭipakkkhā khanti, satipi paresaṃ
upakāre, apakāre ca yathābhūtapavattiyā lobhādīpaṭipakkkhaṃ saccaṃ,
lokadhamme abhibhuyya yathāsamādinnesu sambhāresu acalanato
lobhādīpaṭipakkkhaṃ adhiṭṭhānaṃ, nīvaraṇavivekato lobhādīpaṭipakkkhā
mettā, iṭṭhāniṭṭhesu anunayapaṭighaviddhamāsanato, samappavattito ca
lobhādīpaṭipakkkhā upekkhāti daṭṭhabbaṃ.

Kā paṭipattīti—

Dānākārādayo eva, uppāditā anekadhā.

Paṭipattīti viññeyyā, pāramīpūraṇakkame.

Dānapāramiyā hi tāva sukhūpakaraṇasarīrajīvitapariccāgena,
bhayāpanayanena, dhammopadesena ca bahudhā sattānaṃ anuggahakaraṇaṃ
paṭipattīti.

Tattha āmisadānaṃ abhayadānaṃ dhammadānanti dātabbavatthuvaseṇa tiividhaṃ dānaṃ. Tesu bodhisattassa dātabbavatthu ajjhattikaṃ, bāhiranti duvidhaṃ. Tattha **bāhiraṃ** annaṃ pānaṃ vatthaṃ yānaṃ mālā gandhaṃ vilepanaṃ seyyā āvasathaṃ padīpeyyanti dasavidhaṃ. Annādīnaṃ khādanīyabhojanīyādivibhāgena anekavidhaṃ. Tathā rūpārammaṇaṃ yāva dhammārammaṇanti ārammaṇato chabbidhaṃ. Rūpārammaṇādīnaṃ nīlādivibhāgena anekavidhaṃ. Tathā maṇikanaka rajatamuttāpavāḍādikhattavattu-ārāmādi dāsīdāsagomahimsādīnānāvīdhavattūpakaraṇavasena anekavidhaṃ.

Tattha mahāpuriso bāhiraṃ vatthuṃ dento “yo yena atthiko, taṃ tasseva deti. Dento ca tassa atthiko”ti sayameva jānanto ayācitopi deti, pageva yācito. Muttacāgo deti, no amuttacāgo. Pariyattaṃ deti, no apariyattaṃ. Sati deyyadhamme paccupakārasannissito na deti, asati deyyadhamme, pariyatte ca saṃvibhāgārahaṃ vibhajati. Na ca deti parūpaghātāvahaṃ satthavisamajjādikaṃ, nāpi kīlanakaṃ, yaṃ anattupasaṃhitaṃ, pamādāvahaṃ, na ca gilānassa yācākassa pānabhojanādi-asappāyaṃ, pamāṇarahitaṃ vā deti, pamāṇayuttaṃ pana sappāyameva deti.

Tathā yācito gahaṭṭhānaṃ gahaṭṭhānucchavikaṃ deti, pabbajitānaṃ pabbajitānucchavikaṃ deti. Mātāpitara nātisālohitā mittāmaccā puttadārādāsakammakarāti etesu kassaci pīlaṃ ajanento deti, na ca ulāraṃ deyyadhammaṃ paṭijānitvā lūkhaṃ deti, na ca lābhasakkārasilokasannissito deti, na ca paccupakārasannissito deti, na ca phalapāṭikaṃkhī deti aññatra sammāsambodhiyā, na ca yācito, deyyadhammaṃ vā jigucchanto deti, na ca asaṇṇatānaṃ yācakānaṃ akkosakaparibhāsakānampi apaviddhā dānaṃ deti, aññadattu pasannacitto anukampanto sakkaccameva deti, na ca kotūhalamaṅgaliko hutvā deti, kammaphalameva pana saddahanto deti, nāpi yācake payirupāsanādihi saṃkilamētvā deti, aparikilamento eva pana deti, na ca paresaṃ vaṇcanādhippāyo, bhedaḍhippāyo vā dānaṃ deti, asaṃkiliṭṭhacittova deti, nāpi pharusavāco bhākuṭṭikamukho dānaṃ deti, piyavādī ca pana pubbabhāsī mihitasitavacano hutvā deti, yasmim ce deyyadhamme ulāramanuññatāya vā

ciraparicayena vā gedhasabhāvatāya vā lobhadhammo adhimatto hoti, jānanto bodhisatto taṃ khippameva paṭivinodayitvā yācake pariyesetvāpi deti, yañca deyyavatthu parittaṃ, yācakopi paccupaṭṭhito, taṃ acintetvā api attānaṃ dhāvitvā dento yācakaṃ sammāneti yathā taṃ akittipaṇḍito, na ca mahāpuriso attano puttadāradāsakammakaporise yācito te asaṇṇāpīte domanassappatte yācakānaṃ deti, sammadeva pana saṇṇāpīte somanassappatte deti, dento ca yakkharakkhasapisācādīnaṃ vā manussānaṃ vā kurūrakammantānaṃ jānanto na deti, tathā rajjampi tādisānaṃ na deti, ye lokassa ahitāya dukkhāya anattāya paṭipajjanti, ye pana dhammikā dhammena lokaṃ pārenti, tesaṃ rajjadānaṃ deti. Evaṃ tāva bāhiradāne paṭipatti veditabbā.

Ajjhattikadānaṃpi dvīhākārehi veditabbaṃ. Kathaṃ? Yathā nāma koci puriso ghāsacchādanahetu attānaṃ parassa nissajjati, vidheyyabhāvaṃ upagacchati dāsabyaṃ, evameva mahāpuriso sambodhihetu nirāmisacitto sattānaṃ anuttaraṃ hitasukhaṃ icchanto attano dānapāramiṃ paripūretukāmo attānaṃ parassa nissajjati, vidheyyabhāvaṃ upagacchati yathākāmakaraṇīyataṃ, karacaraṇanayanādi-aṅgapaccaṅgaṃ tena tena atthikānaṃ akampito alīno anuppadeti, na tattha sajjati, na saṅkocaṃ āpajjati yathā taṃ bāhiravatthusmiṃ. Tathā hi mahāpuriso dvīhākārehi bāhiravatthusm pariccajati yathāsukhaṃ paribhogāya vāyācakānaṃ, tesaṃ manorathaṃ pūrento attano vasībhāvāya vā. Tattha sabbena sabbaṃ muttacāgo evamāha “nissaṅgabhāvenāhaṃ sambodhiṃ pāpuṇissāmi”ti, evaṃ ajjhattikavatthusmimpi veditabbaṃ.

Tattha yaṃ ajjhattikavatthus diyyamānaṃ yācakassa ekanteneva hitāya saṃvattati, taṃ deti, na itaraṃ. Na ca mahāpuriso māraṃ, mārakāyikānaṃ vā devatānaṃ vihiṃsādhippāyānaṃ attano attabhāvaṃ, aṅgapaccaṅgāni vā jānamāno deti “mā tesaṃ anatto aho”ti. Yathā ca mārakāyikānaṃ, evaṃ tehi anvāviṭṭhānaṃpi na deti, nāpi ummattakānaṃ, itaresaṃ pana yāciyamāno samanantameva deti tādisāya yācanāya dullabhabhāvato, tādisassa ca dānassa dukkarabhāvato.

Abhayadānaṃ pana rājato corato aggito udakato verīpuggalato sīhabyagghādivāḷamigato nāgayakkharakkhasapisācādito sattānaṃ bhaye paccupaṭṭhite tato parittānabhāvena dātabbhaṃ.

Dhammadānaṃ pana asaṃkiliṭṭhacittassa aviparītadhammadesanā. Opāyiko hi tassa upadeso diṭṭhadhammikasamparāyikaparamatthavasena, yena sāsane anotiṇṇānaṃ avatāraṇaṃ otiṇṇānaṃ paripācanaṃ. Tatthāyaṃ nayo—saṅkhepato tāva dānakathā sīlakathā saggakathā kāmānaṃ ādīnava saṃkilesa okāro ca nekkhamme ānisaṃso. Vitthārato pana sāvakabodhiyaṃ adhimuttacittānaṃ saraṇagamaṇaṃ, sīlasaṃvaro, indriyesu guttadvāratā, bhojane mattaññutā, jāgariyānuyogo, satta saddhammā, aṭṭhatimsāya ārammaṇesu kammakaraṇavasena samathānuyogo, rūpamukhādīsu vipassanābhinivesesu yathārahaṃ abhinivesanamukhena vipassanānuyogo, tathā visuddhipaṭipadāya sammattagahaṇaṃ, tisso vijjā, cha abhiññā, catasso paṭisambhidā, sāvakabodhīti etesaṃ guṇasaṃkittanavasena yathārahaṃ tattha tattha paṭiṭṭhāpanā, pariyodapanā ca. Tathā paccekabodhiyaṃ, sammāsambodhiyaṇca adhimuttacittānaṃ yathārahaṃ dānādipāramīnaṃ sabhāvasarasalakkaṇādīsaṃkittanamukhena tīsupi avatthābhedesu tesāṃ Buddhānaṃ mahānubhāvatāvibhāvanena yānadvaye paṭiṭṭhāpanā, pariyodapanā ca. Evaṃ mahāpuriso sattānaṃ dhammadānaṃ deti.

Tathā mahāpuriso āmisadānaṃ dento “imināhaṃ dānena sattānaṃ āyuvaṇṇasukhabalapaṭibhānādisampattiṇca ramaṇīyaṃ aggaḥhalasampattiṇca nipphādeyyaṃ”ti **annaṃ** deti, tathā sattānaṃ kāmakilesapipāsavūpasamāya **pānaṃ** deti, tathā suvaṇṇavaṇṇatāya, hirottappālāṅkāraṇassa ca nipphattiyā **vattāni** deti, tathā iddhividhassa ceva nibbānasukhassa ca nipphattiyā **yānaṃ** deti, tathā sīlagandhanipphattiyā **gandhaṃ** deti, tathā Buddhaguṇasobhānipphattiyā **mālāvilepanaṃ** deti, tathā Bodhimaṇḍāsanaṇipphattiyā **āsanaṃ** deti, Tathāgataseyyaṇipphattiyā **seyyaṃ** deti, saraṇabhāvanipphattiyā **āvasathaṃ** deti, pañcacakkhupaṭilābhāya **padīpeyyaṃ** deti.

Byāmapabbhānipphattiyā **rūpadānaṃ** deti, brahmassaranaṇipphattiyā **saddadānaṃ** deti, sabbalokassa piyabhāvāya **rasadānaṃ** deti, Buddhasukhumālabhāvāya

phoṭṭhabbadānaṃ deti, ajarāmarañabhāvāya bhesajjadānaṃ deti, kilesadāsabyavimocanattamaṃ dāsānaṃ bhujjissatādānaṃ deti, saddhammābhiratiyā anavajjakhiḍḍāratihetudānaṃ deti, sabbe pi satte ariyāya jātīyā attano puttabhāvūpanayanāya puttadānaṃ deti, sakalassāpi lokassa patibhāvūpagamanāya dāradānaṃ deti, subhalakkhaṇasampattiyaṃ suvaṇṇamanimuttāpavāḷādidānaṃ, anubyañjanasampattiyaṃ nānāvidhavibhūsanadānaṃ, saddhammakosādhigamāya vittakosadānaṃ, Dhammarājabhāvāya rajjadānaṃ, dānādisampattiyaṃ āramuyyānādivanadānaṃ, cakkakāṇḍikā pādehi Bodhimaṇḍūpasāṅkamanāya caraṇadānaṃ, caturoghanittharaṇe sattānaṃ saddhammahatthadānatthamaṃ hatthadānaṃ, saddhindriyādipaṭilābhāya kaṇṇanāsādidānaṃ, samantacakkhupaṭilābhāya cakkhudānaṃ, “dassanasavanānussaraṇapāricariyādīsu sabbakālaṃ sabbasattānaṃ hitasukhāvāho sabbalokena ca upajīvitabbo me kāyo bhaveyyā”ti maṃsalohitadānaṃ. “Sabbalokuttamo bhaveyyan”ti uttamaṇḍadānaṃ deti.

Evam dadento ca na anesanāya deti, na paropaghātena, na bhayena, na lajjāya, na dakkhiṇeyyagavesanena¹, na paṇīte sati lūkhaṃ, na attukkaṃsanena, na paravambhanena, na phalābhikaṇkhāya, na yācakajigucchāya, na acittikārena, atha kho sakkaccaṃ deti, sahatthena deti, kālena deti, cittaṃ katvā deti, avibhāgena deti, tīsu kālesu somanassiko deti, tato eva ca datvā na pacchānutāpi hoti, na paṭiggāhakavasena mānāvamaṇaṃ karoti, paṭiggāhakānaṃ piyasamudācāro hoti vadaññū yācayogo saparivāradāyako. Annadānañhi dento “taṃ saparivādaṃ katvā dassāmi”ti vatthādīhi saddhiṃ deti, tathā vatthadānaṃ dento “taṃ saparivāraṃ katvā dassāmi”ti annādīhi saddhiṃ deti. Pānadānādisupi ese va nayo, tathā rūpadānaṃ dento itarārammaṇānīpi tassa parivāraṃ katvā deti, evaṃ sesesupi.

Tattha rūpadānaṃ nāma nīlapītalohitodātādivaṇṇādīsu pupphavatthadhātūsu aññataraṃ labhitvā rūpavasena ābhujitvā “rūpadānaṃ dassāmi, rūpadānaṃ mayhan”ti cintetvā tādise dakkhiṇeyye dānaṃ patiṭṭhāpeti, etaṃ **rūpadānaṃ** nāma.

1. Dakkhīṇeyyagavesanena (Ka)

Saddadānaṃ pana bherīsaddādivasena veditabbaṃ. Tattha saddaṃ kandaṃulāni viya uppāṭetvā, nīluppalahatthakaṃ viya ca hatthe ṭhapetvā dātum na sakkoti, savatthukaṃ pana katvā dadanto saddadānaṃ deti nāma, tasmā yadā “saddadānaṃ dassāmi”ti bherīmudiṅgādīsu aññatarena tūriyena tiṇṇaṃ ratanānaṃ upahāraṃ karoti, kāreti ca, “saddadānaṃ dassāmi, saddadānaṃ me”ti bherī-ādīni ṭhapāpeti, dhammakathikānaṃ pana saddabhesajjaṃ telaphāṇitādīni ca deti, dhammassavanaṃ ghoṣeti, sarabhaññaṃ bhaṇati, dhammakathaṃ katheti, upanisinnakathaṃ, anumodanakathaṃca karoti, kāreti ca, tadā **saddadānaṃ** nāma hoti.

Tathā mūlagandhādīsu aññataṃ rājanīyaṃ gandhavatthum, pisitameva vā gandhaṃ yaṃ kiñci labhitvā gandhavasena ābhujitvā “gandhadānaṃ dassāmi, gandhadānaṃ mayhan”ti Buddharatanādīnaṃ pūjaṃ karoti, kāreti ca, gandhapūjanatthāya agarucandanādike gandhavatthuke pariccajati, idaṃ **gandhadānaṃ**.

Tathā mūlasādīsu yaṃ kiñci rājanīyaṃ rasavatthum labhitvā rasavasena ābhujitvā “rasadānaṃ dassāmi, rasadānaṃ mayhan”ti dakkhiṇeyyānaṃ deti, rasavatthumeva vā aññaṃ gavādikaṃ pariccajati, idaṃ **rasadānaṃ**.

Tathā phoṭṭhabbadānaṃ pañcapīṭhādivasena, attharaṇapāvuraṇādivasena ca veditabbaṃ. Yadā hi mañcapīṭhabhisibibbohanādikaṃ, nivāsanapārurapaṇādikaṃ vā sukhasamphassaṃ rājanīyaṃ anavajjaṃ phoṭṭhabbavutthum labhitvā phoṭṭhabbavasena ābhujitvā “phoṭṭhabbadānaṃ dassāmi, phoṭṭhabbadānaṃ mayhan”ti dakkhiṇeyyānaṃ deti. Yathāvuttaṃ phoṭṭhabbavutthum labhitvā pariccajati, etaṃ **phoṭṭhabbadānaṃ**.

Dhammadānaṃ pana dhammārammaṇassa adhippetattā ojāpāṇajīvitasena veditabbaṃ. Ojādīsu hi aññataṃ rājanīyaṃ dhammavutthum labhitvā dhammārammaṇavasena ābhujitvā “dhammadānaṃ dassāmi, dhammadānaṃ mayhan”ti sappinavanītādi **ojadānaṃ** deti, ambapānādi-aṭṭhavidhaṃ **pānadānaṃ** deti, **jīvitadānanti** ābhujitvā salākabhattapakkhikabhattādīni deti. Aphāsukabhāvena abhibhūtānaṃ byādhikānaṃ vejjāṃ paṭṭhapeti, jālaṃ phālāpeti, kumīnaṃ viddhaṃsāpeti, sakuṇapañjaraṃ viddhaṃsāpeti, bandhanaṃ baddhānaṃ sattānaṃ bandhanamokkhaṃ kāreti, māghātabheriṃ carāpeti, aññānīpi sattānaṃ jīvitaparittāṇatthaṃ evarūpāni kammāni karoti, kārapeti ca, idaṃ **dhammadānaṃ** nāma.

Sabbampetaṃ yathāvuttadānasampadaṃ sakalalokahitasukhāya pariṇāmeti attano ca akuppāya vimuttiyā aparikkhayassa chandassa aparikkhayassa vīriyassa aparikkhayassa samādhissa aparikkhayassa paṭibhānassa aparikkhayassa jhānassa aparikkhayāya sammāsambodhiyā pariṇāmeti, imaṅca dānapāramiṃ paṭipajjantena mahāsattena jīvite aniccasaññā paccupaṭṭhapetabbā. Tathā bhogesu, bahusādhāraṇatā ca nesaṃ manasi kātabbā, sattesu ca mahākaruṇā satataṃ samitaṃ paccupaṭṭhapetabbā. Evaṃhi bhogehi gahetabbasāraṃ gaṇhanto ādittato viya agārato sabbaṃ sāpateyyaṃ, attānaṅca bahi nīharanto na kiñci seseti, na katthaci vibhāgaṃ karoti, aññadatthu nirapekkho nissajjati eva. Ayaṃ tava **dānapāramiyā** paṭipattikkamo.

Sīlapāramiyā pana ayaṃ paṭipattikkamo—yasmā sabbaññusīlālaṅkārehi satte alaṅkaritukāmena mahāpurisena ādito attano eva tava sīlaṃ visodhetabbaṃ. Tattha catūhākārehi sīlaṃ visujjhati ajjhāsayaṃvisuddhito, samādānato, avītikkamanato, sati vītikkame puna pākāṭikaraṇato ca. Visuddhāsayaṭāya hi ekacco attādhipati hutvā pāpajigucchanasabhāvo ajjhattaṃ hiridhammaṃ paccupaṭṭhapetvā suparisuddhasamācāro hoti, tathā parato samādāne sati ekacco lokādhipati hutvā pāpato uttasanto ottappadhammaṃ paccupaṭṭhapetvā suparisuddhasamācāro hoti, iti ubhayathāpi ete avītikkamanato sīle paṭiṭṭhahanti. Atha ca pana kadāci satisammosena sīlassa khaṇḍādibhāvo siyā, tāyayeva yathāvuttāya hirottappasampattiya khippameva naṃ vuṭṭhānādinā paṭipākatikaṃ karontīti.

Tayidaṃ sīlaṃ vārittaṃ cārittanti duvidhaṃ. Tatthāyaṃ bodhisattassa vārittasīle paṭipattikkamo—tena sabbasattesu tathā dayāpannacittena bhavitabbaṃ, yathā supinantenapi na āghāto uppajjeyya, parūpakaraṇaviratataṭāya parasantako alagaddo viya na parāmasitabbo. Sace pabbajito hoti, abrahmacariyatopi ārācārī hoti sattavidhamethunasamyogavirato, pageva paradāragamanato. Gahaṭṭho samāno paresaṃ daresu sadā pāpakaṃ cittampi na uppādeti. Kathento saccaṃ hitaṃ piyaṃ parimitameva ca kālena dhammiṃ kathaṃ bhāsītā hoti. Sabbattha

anabhiṭṭhālu, abyāpannacitto, aviparītadassano kammassakatāññena ca samannāgato. Samaggatesu sammāpaṭipannesu nivīṭṭhasaddho hoti nivīṭṭhapemoti.

Iti caturāpāyavattādukkhānaṃ pathabhūtehi akusalakammapathehi, akusaladhammehi ca oramitvā saggamokkhānaṃ pathabhūtesu kusalakammapathesu, kusaladhammesu ca patitṭhitassa mahāpurisassa parisuddhāsayaipayogato yathābhipatthitā sattānaṃ hitasukhūpasañhitā manorathā sīghaṃ sīghaṃ abhinipphajjanti, pāramiyo paripūrenti. Evambhūto hi ayaṃ. Tattha himsānivattiyā sabbasattānaṃ abhayadānaṃ deti, appakasireneva mettābhāvanaṃ sampādeti, ekādasa mettānisaṃse adhigacchati, appābādho hoti appātaṅko, dīghāyuko sukhabahulo, lakkhaṇavisese pāpuṇāti, dosavāsanañca samucchindati. Tathā adinnādānanivattiyā corādīhi asādhāraṇe bhoge adhigacchati, parehi anāsaṅkanīyo, piyo, manāpo, vissāsaniyo, bhavasampattīsu alaggacitto pariccāgasīlo, lobhavāsanañca samucchindati. Abrahmacariyanivattiyā alobho hoti santakāyacitto, sattānaṃ piyo hoti manāpo aparisaṅkanīyo, kalyāṇo cassa kittisaddo abbhuggacchati, alaggacitto hoti mātugāmesu aluddhāsayo, nekkhammabahulo, lakkhaṇavisese adhigacchati, lobhavāsanañca samucchindati.

Musāvādanivattiyā sattānaṃ pamāṇabhūto hoti paccayiko theto ādeyyavacano devatānaṃ piyo manāpo surabhigandhamukho asaddhammārakkhitakāyavacīsamācāro, lakkhaṇavisaye adhigacchati, kilesavāsanañca samucchindati. Pesuññānivattiyā parūpakkamehi abhejjakāyo hoti abhejjaparivāro, saddhamme ca abhajjanakasaddho, daḷhamitto bhavantaraparicitānampi sattānaṃ ekantapiyo, asaṃkilesabahulo. Pharusavācānivattaniyā sattānaṃ piyo hoti manāpo sukhasīlo madhuravacano sambhāvanīyo, aṭṭhaṅgasamannāgato cassa saro nibbattati. Samphappalāpanivattiyā sattānaṃ piyo hoti manāpo, garubhāvanīyo ca, ādeyyavacano parimitālāpo, mahesakkho ca

hoti mahānubhāvo, ṭhānuppattikena paṭibhānena pañhābyākaraṇakusalo, Buddhabhūmiyañca ekāya eva vācāya anekabhāsānaṃ sattānaṃ anekesaṃ pañhānaṃ byākaraṇasamattho hoti.

Anabhijjhālūtāya akicchālābhī hoti, uḷāresu ca bhogesu ruciṃ paṭilabhati, khattiyamahāsālādīnaṃ sammato hoti, paccatthikehi anabhibhavanīyo, indriyavekallaṃ na pāpuṇāti, appaṭipuggalo ca hoti. Abyāpādena piyadassano hoti sattānaṃ sambhāvanīyo, parahitābhinanditāya ca satte appakasireneva pasādeti, alūkhasabhāvo ca hoti mettāvihārī, mahesakkho ca hoti mahānubhāvo. Micchādassanābhāvena kalyāṇe sahāye paṭilabhati, sīsacchedaṃ pāpuṇantopi pāpakammaṃ na karoti, kammassakatādassanato akotūhalamaṅgaliko ca hoti, saddhamme cassa saddhā paṭiṭṭhitā hoti mūlajātā, saddahati ca Tathāgatānaṃ bhodhiṃ, samayantaresu nābhiramati ukkāraṭṭhāne rājamaṃso viya, lakkhaṇattayavijānane kusalo hoti, ante ca anāvaraṇaññālābhī, yāva ca bodhiṃ na pāpuṇāti, tāva tasmim tasmim sattanikāye ukkaṭṭhukkaṭṭho hoti, uḷāruḷārasampattiyo pāpuṇāti.

“Iti hidaṃ sīlaṃ nāma sabbasampattīnaṃ adhiṭṭhānaṃ, sabbabuddhaguṇānaṃ pabhavabhūmi, sabbabuddhakāradhammānaṃ ādi caraṇaṃ kāraṇaṃ mukhaṃ pamukhaṃ”ti bahumānaṃ uppādetvā kāyavacīsamyame, indriyadamane, ājīvapārisuddhiyaṃ, paccayaparibhoge ca satisampajāññabalena appamatto hoti, lābhasakkārasilokaṃ ukkhittāsikapaccatthikaṃ viya sallakkhetvā “kikīva aṇḍaṃ”ti-ādinā¹ vuttanayena sakkaccaṃ sīlaṃ sampādetabbaṃ. Ayaṃ tāva **vārittasīle** paṭipattikkamo.

Cārittasīle pana paṭipatti evaṃ veditabbā—idha bodhisatto kalyāṇamittānaṃ garuṭṭhānīyānaṃ abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikkammaṃ kālena kālaṃ kattā hoti, tathā tesāṃ kālena kālaṃ upaṭṭhānaṃ kattā hoti, gilānānaṃ kāyaveyyāvaṭikaṃ, vācāya pucchanañca kattā hoti, subhāsitaṭṭhāni sutvā sādhuṭṭhānaṃ

1. Visuddhi 1. 34; Dī-Ṭṭha 1. 56 piṭṭhesu.

kattā hoti, guṇavantānaṃ guṇe vaṇṇetā, paresaṃ apakāre khantā, upakāre anussaritā, puññāni anumoditā, attano puññāni sammāsambodhiyā pariṇāmetā, sabbakālaṃ appamāḍavīhārī kusalesu dhammesu, satī ca accaye accayato disvā tādisānaṃ sahadhammikānaṃ yathābhūtaṃ āvi kattā, uttariṇca sammāpaṭipattiṃ sammadeva paripūretā.

Tathā attano anurūpāsu atthūpasamhitāsu sattānaṃ itikattabbatāpurekkhāro analaso sahāyabhāvaṃ upagacchati. Uppannesu ca sattānaṃ byādhi-ādidukkesu yathārahaṃ patikāraavidhāyako, ñātibhogādībyasanapatitesu sokapanodano, ullumpanasabhāvāvaṭṭhito hutvā niggahārahānaṃ dhammeneva niggāṇhanako yāvadeva akusalā vuṭṭhāpetvā kusale paṭiṭṭhāpanāya, paggaḥārahānaṃ dhammeneva paggaṇhanako, yāni purimakānaṃ mahābodhisattānaṃ uḷāratamāni paramadukkarāni acinteyyānubhāvāni sattānaṃ ekantahitasukhāvahāni caritāni, yehi nesaṃ bodhisambhārā sammadeva paripākaṃ agamimsu, tāni sutvā anubbiggo anutrāso “tepi mahāpurisā eva, anukkamena pana sikkhāparipūriyā bhāvitattā tādisāya uḷāratamāya ānubhāvasampattiya bodhisambhāresu ukkaṃsapāramipattā ahesuṃ, tasmā mayāpi sīlādisikkhāsu sammadeva tathā paṭipajjitabbaṃ, yāya paṭipattiya ahampi anukkamena sikkhaṃ paripūretvā ekantato padaṃ anupāpuṇissāmi”ti saddhāpurecārikaṃ vīriyaṃ avissajjanto sammadeva sīlesu paripūrakārī hoti.

Tathā paṭicchannakalyāṇo hoti vivaṭṭaparādho, appiccho santuṭṭho pavivitto asaṃsaṭṭho dukkhasaḥo aviparītadassana-jātiko anuddhato anunnaḷo acapalo amukharo avikiṇṇavāco saṃvutindriyo santamānaso kuhanādimicchājīvavirahito ācāragocarasaṃpanno, aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu, āraddhavīriyo pahitatto kāye ca jīvite ca nirapekkho, appamattakampi kāye, jīvite vā apekkhaṃ nādhivāseti pajahati vinodeti, pageva adhimattaṃ. Sabbe pi dussīlyahetubhūte kodhupanāhādite kilesupakkilese pajahati vinodeti, appamattakena visesādhigamena aparituṭṭho hoti, na saṅkocaṃ āpajjati, uparūparivisesādhigamāya vāyamati.

Yena yathāladdhā sampatti hānabhāgiyā vā ʔhitibhāgiyā vā na hoti, tathā mahāpuriso andhānaṃ pariṇāyako hoti, maggaṃ ācikkhati, badhirānaṃ hatthamuddāya saññaṃ deti, atthamanuggāheti, tathā mūgānaṃ. Piṭhasappikānaṃ piṭhaṃ deti, vāheti vā. Assaddhānaṃ saddhāpaṭilābhāya vāyamati, kusītaṃ ussāhajananāya, muṭṭhassatīnaṃ satisamāyogāya. Vibbhantattānaṃ samādhisampadāya, duppaññaṃ paññādhigamāya vāyamati. Kāmacchandapariyuṭṭhitānaṃ kāmacchandapaṭivinodanāya vāyamati. Byāpāda, thinamiddha, uddhaccakukkucca, vicikicchāpariyuṭṭhitānaṃ vicikicchāvinodanāya vāyamati. Kāmavitakkādīpakatānaṃ kāmavitakkādimicchāvitakkavinodanāya vāyamati. Pubbakārīnaṃ sattānaṃ kataññaṃ nissāya pubbabhāsī piyavādī saṅgāhako sadisena, adhikena vā paccupakāre sammānetā hoti.

Āpadāsu sahāyakiccaṃ anutiṭṭhati, tesaṃ tesaṃca sattānaṃ pakatiṃ, sabhāvaṃca pariṇānitvā yehi yathā saṃvasitabbaṃ hoti, tehi tathā saṃvasati. Yesu ca yathā paṭipajjitabbaṃ hoti, tesu tathā paṭipajjati. Taṃca kho akusalato vuṭṭhāpetvā kusale paṭiṭṭhāpanavasena, na aññathā. Paracittānurakkhaṇā hi bodhisattānaṃ yāvadeva kusalābhivaḍḍhiyā. Tathā hitajjhāsayaṇāpi paro na sāhasitabbo, na bhaṇḍitabbo, na maṅkubhāvamāpādetabbo, na parassa kukuccaṃ uppādetabbaṃ, na niggahatṭhāne codetabbo, na nīcataraṃ paṭipannassa attā uccatare ʔhapetabbo, na ca paresu sabbena sabbaṃ asevinā bhavitabbaṃ, na atisevinā, na akālasevinā bhavitabbaṃ.

Yutte pana satte desakālānurūpaṃ sevati, na ca paresaṃ purato piyepi garahati, appiye vā pasamsati, na adhiṭṭhāya vissāsī hoti, na dhammikaṃ upanimantanāṃ paṭikkhipati, na paññattiṃ upagacchati, nādhikaṃ paṭiggaṇhāti, saddhāsampanne saddhānisamsakathāya sampahaṃseti, sīlasutacāgapaññaṃsampanne paññānisamsakathāya sampahaṃseti. Sace pana bodhisatto abhiññābalappatto hoti, pamādāpanne satte abhiññābalena yathārahaṃ nirayādiḃ dassento saṃvejetvā assaddhādiḃ saddhādīsū paṭiṭṭhāpeti, sāsane otāreti, saddhādiḃsaṃsampanne paripāceti. Evamassa mahāpurisassa cārittabhūto aparimāṇo puññābhisando kusalābhisando uparūpari abhivaḍḍhatīti veditabbaṃ.

Api ca yā sā “kiṃ sīlaṃ, kenaṭṭhena sīlaṃ”ti-ādinā puccham katvā
 “pāṇātipātādīhi viramantassa, vattapaṭipattiṃ vā pūrentassa cetanādayo
 dhammā sīlaṃ”ti-ādinā nayena nānappakārato sīlassa vitthārakathā
 Visuddhimagge¹ vuttā, sā sabbāpi idha āharitvā vattabbā. Kevalaṇhi tattha
 sāvakabodhisattavasena sīlakathā āgatā, idha mahābodhisattavasena
 karuṇūpāyakosallapubbaṅgamaṃ katvā vattabbāti ayameva viseso. Yato
 idaṃ sīlaṃ mahāpuriso yathā na attano duggatiyaṃ parikilesavimuttiyā,
 sugatiyampi na rajjasampattiyaṃ, na cakkavattī, na deva, na Sakka, na māra,
 na brahmasampattiyaṃ pariṇāmeti, tathā na attano tevijjāya, na
 chaḷābhiññātāya, na catupaṭisambhidādhigamāya, na sāvakabodhiyā, na
 paccekabodhiyā pariṇāmeti, atha kho sabbaññubhāvena sabbasattānaṃ
 anuttarasīlālaṅkārasampādanatthameva pariṇāmetīti ayaṃ **sīlapāramiyā**
 paṭipattikkamo.

Tathā yasmā karuṇūpāyakosallapariggahitā ādīnavadassanapubbaṅgamā
 kāmehi ca bhavehi ca nikkhamanavasena pavattā kuslavittuppatti
 nekkhammapāramī, tasmā sakalasamkilesanivāsanaṭṭhānatāya, puttadārādīhi
 mahāsambādhatāya, kasivānijjādinānāvidhakammantādhīṭṭhānabyākulatāya
 ca gharāvāsassa nekkhammasukhādīnaṃ anokāsaṃ, kāmānaṃ
 “satthadhārālaggamadhubindu viya ca kadali viya ca
 avaleyhamānaparittassādavipulānatthānubandhā”ti vijjulatobhāsena
 gahetabbaṃ niccaṃ viya parittakālūpalabbhā, ummattakālaṅkāro viya
 viparītasāññāya anubhavitabbā, karīsāvacchādanamukhaṃ viya
 paṭikārabhūtā, udake temitaṅguliyaṃ nisārudakapānaṃ viya atittikarā,
 chātajjhattabhojanaṃ viya sabbādā, balisāmisā viya
 byasanupanipātakāraṇā², aggisantāpo viya kālattayepi
 dukkhupattihetubhūtā, makkaṭālepo viya bandhananimittā,
 ghātakāvacchādanakimālayo viya anattacchādanā, sapattagāmaṃ viya
 bhayaṭṭhānabhūtā, paccatthikaposako viya kilesamārādīnaṃ āmisabhūtā,
 chaṇasampattiyo viya vipariṇāmadukkhā, koṭaraggi viya antodāhakā,
 purāṇakūpāvalambabīraṇamadhupiṇḍaṃ viya anekādīnavā, loṇūdakapānaṃ
 viya pipāsāhetubhūtā, surāmerayaṃ viya

1. Visuddhi 1. 7 piṭṭhe.

2. Byasanasannipātakāraṇā (Dī-Ṭī 1. 89 piṭṭhe)

nīcajanasevitā, appassādatāya aṭṭhikaṅkalūpamā”ti-ādinā ca nayena ādinavaṃ sallakkhetvā tabbipariyāyena nekkhamme ānisaṃsaṃ passantena nekkhammapaviveka-upasamasukhādīsu ninnapoṇapabbhāracittena nekkhammapāramiyaṃ paṭipajjitabbaṃ.

Yasmā pana nekkhammaṃ pabbajjāmūlakaṃ, tasmā pabbajjā tāva anuṭṭhātabbā. Pabbajjamanuṭṭhantena mahāsattena asati Buddhuppāde kammavādināṃ kiriyavādināṃ tāpasaparibbājakānaṃ pabbajjā anuṭṭhātabbā. Uppannesu pana Sammāsambuddhesu tesaṃ sāsane eva pabbajitabbaṃ. Pabbajitvā ca yathāvutte sīle paṭiṭṭhitena tassā eva sīlapāramiyā vodāpanatthaṃ dhutaguṇā samādātabbā. Samādinnaḍḍhadhammā hi mahāpurisā sammadeva te pariharantā appicchāsantuṭṭhasallekhaḥapaviveka-asaṃsaggavīriyārambhasubharatādiguṇasallavikkhālitakilesaḥamatāya, anavajjasīlavataguṇaparisuddhasamācārā porāṇe ariyavaṃsattaye paṭiṭṭhitā catutthaṃ bhāvanārāmatāsaṅkhātāṃ ariyavaṃsaṃ gantuṃ cattārīsāya ārammaṇesu yathārahaṃ upacārappanābhedaṃ jhānaṃ upasampajja viharanti. Evañhissa sammadeva nekkhammapāramī pāripūritā hoti. Imasmiṃ pana ṭhāne terasahi dhutadhammeḥi saddhiṃ dasa kasiṇāni dasāsabhāni dasānussatiyo cattāro brahmavihārā cattāro āruppā ekā saññā ekaṃ vavatthānanti cattārīsa samādhībhāvanākammaṭṭhānāni, bhāvanāvidhānaṇca vitthārato vattabbāni, taṃ panetaṃ sabbaṃ yasmā **Visuddhimagge**¹ sabbākārato vitthāretvā vuttaṃ, tasmā tattha vuttanayeneva veditabbaṃ. Kevalaṇhi tattha sāvakaḥbodhisattassa vasena vuttaṃ, idha mahābodhisattassa vasena karuṇūpāyakosallapubbaṅgamaṃ katvā vattabbanti ayameva viśeso. Evamettha **Nekkhammapāramiyā** paṭipattikkamo veditabbo.

Tathā paññāpāramiṃ sampādetukāmena yasmā paññā āloko viya andhakārena mohena saha na vattati, tasmā mohakāraṇāni tāva bodhisattena parivajjetabbāni. Tatthimāni mohakāraṇāni—arati tandī vijambhitā ālasiyaṃ gaṇasaṅgaṇikārāmatā niddāsīlatā anicchayasīlatā ñāṇasmiṃ akutūhalatā micchādhimāno aparipucchakatā kāyassa nasammāparihāro asaṃāhitacittatā

1. Visuddhi 1. 57, 107 piṭṭhesu.

duppaññānaṃ puggalānaṃ sevanā paññavantānaṃ apayirupāsanaṃ
attaparibhavo micchāvikappo viparītābhiniveso kāyadaḥhībahulatā
asaṃvegasīlatā pañca nīvaraṇāni, saṅkhepato yevāpanadhamme āsevato
anuppannā paññā nuppajjati, uppannā parihāyati, it imāni mohakāraṇāni,
tāni parivajjantena bāhusacce, jhānādīsu ca yogo karaṇīyo.

Tatthāyaṃ bāhusaccassa visayavibhāgo—pañcakkhandhā
dvārasāyatanāni aṭṭhārasa dhātuyo cattāri saccāni bāvisatindriyāni
dvādasapadiko paṭiccasamuppādo, tathā satipaṭṭhānādayo
kusalādidhammappabhedā ca, yāni ca loka anavajjāni vijjāṭṭhānāni, yo ca
sattānaṃ hitasukhavidhānanayo byākaraṇaviseso. Iti evaṃ pakāraṃ
sakalameva satavisayaṃ upāyakosallapubbaṅgamāya paññāya, satiyā,
vīriyena ca sādhuṃ uggahaṇasavanadhāraṇaparicayaparipucchāhi
ogāhetvā tattha ca paresaṃ patiṭṭhāpanena sutamayā paññā nibbattetabbā,
tathā sattānaṃ itikattabbatāsu ṭhānuppattikā paṭibhanabhūtā, āyāpāya-
upāyakosallabhūtā ca paññā hitesitaṃ nissāya tattha tattha yathārahaṃ
pavattetabbā, tathā khandhādīnaṃ sabhāvadhammānaṃ
ākāraparittakkaṇamukhena ceva nijjhānaṃ khamāpentena ca cintāmayā
paññā nibbattetabbā.

Khandhādīnaṃyeva pana
salakkhaṇasāmaññalakkhaṇapariggahaṇavasena lokiyapariññaṃ
nibbattentena pubbabhāgabhāvanāpaññā sampādetabbā. Evaṃhi
“nāmarūpamattamidaṃ, yathārahaṃ paccayehi uppajjati ceva nirujjhati ca,
na ettha koci kattā vā kārētā vā, hutvā abhāvaṭṭhena aniccaṃ,
udayabbayapaṭipīḷanaṭṭhena dukkhaṃ, avasavattanaṭṭhena anattā”ti
ajjhattikadhamme, bāhirakadhamme ca nibbisesaṃ parijānanto tattha
āsaṅgaṃ pajahanto, pare ca tattha taṃ pajahāpento kevalaṃ karuṇāvaseneva
yāva na Buddhaguṇā hatthatalaṃ āgacchanti, tāva yānattaye satte
avatāraṇaparipācanehi patiṭṭhāpento, jhānavimokkhasamādhisamāpattiyo,
abhiññāyo ca lokiyavasībhāvaṃ pāpento paññāya matthakaṃ pāpuṇāti.

Tattha yācimā iddhividhaññaṃ dibbasotadhātuññaṃ cetopariyaññaṃ
pubbenivāsānussatiññaṃ dibbacakkhuññaṃ yathākammūpagaññaṃ
anāgataṃsaññaṃti sapaṭibhaṇḍā pañcalokiyābhiññāsaṅkhātā bhāvanāpaññā,
yā

ca khandhāyatanadhātu-indriyasaccapaṭiccasamuppādādibhedesu catubhūmakesu dhammesu uggahaparipucchāvasena ñāṇaparicayaṃ katvā sīlavisuddhi cittavisuddhīti mūlabhūtāsu imāsu dvīsu visuddhīsu paṭiṭṭhāya diṭṭhivisuddhi kaṅkhāvitaraṇavisuddhi maggāmaggañāṇadassanavisuddhi paṭipadāñāṇadassanavisuddhi ñāṇadassanavisuddhīti sarīrabhūtā imā pañca visuddhiyo sampādentena bhāvetabbā lokiyalokuttarabhedā bhāvanāpaññā, tāsāṃ sampādanavidhānaṃ yasmā “tattha ‘ekopi hutvā bahudhā hoti’ ti-ādikāṃ iddhivikubbanāṃ kātukāmena ādikammikena yoginā” ti-ādinā¹, “khandhāti pañca khandhā rūpakkhandho vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho” ti-ādinā² ca visayavisayavibhāgena³ saddhiṃ Visuddhimagge sabbākārato vitthāretvā vuttaṃ, tasmā tattha vuttanayeneva veditabbaṃ. Kevalaṇhi tattha sāvaka bodhisattassa vasena paññā āgatā, idha mahābodhisattassa vasena karuṇūpāyakosallapubbaṅgamaṃ katvā vattabbā. Ñāṇadassanavisuddhiṃ apāpetvā paṭipadāñāṇadassanavisuddhiyaṃyeva vipassanā ṭhapetabbāti ayameva visesoti. Evamettha **paññāpāramiyā** paṭipattikkamo veditabbo.

Tathā yasmā sammāsambodhiyā katābhinihārena mahāsattena pāramīparipūraṇatthaṃ sabbakālāṃ yuttappayuttana bhavitabbaṃ ābaddhaparikaraṇena, tasmā kālana kālāṃ “ko nu kho ajja mayā puññasambhāro, ñāṇasambhāro vā upacito, kiṃ vā mayaṃ parahitaṃ katan” ti divase divase paccavekkhantena sattahitatthaṃ ussāho karaṇīyo, sabbesampi sattānaṃ upakārāya attano pariggahabhūtaṃ vatthuraṃ, kāyaṃ, jīvitaṃ niraṭṭhācittena ossajjitabbaṃ, yaṃ kiñci kammaṃ karoti kāyena, vācāya vā, taṃ sabbaṃ sambodhiyaṃ ninnacitteneva kātābbaṃ, bodhiyā pariṇāmetabbaṃ, uḷārehi, ittarehi ca kāmehi vinivattacitteneva bhavitabbaṃ, sabbāsu ca itikattabbatāsu upāyakosallaṃ paccupaṭṭhapetvā paṭipajjitabbaṃ.

Tasmīṃ tasmiṇca sattahite āraddhavīriyena bhavitabbaṃ iṭṭhāniṭṭhādisabbaṣaṇaṃ avisaṃvādinā. Sabbepi sattā anodhisso mettāya, karuṇāya ca pharitabbā. Yā kāci sattānaṃ dukkhupatti, sabbā sā attani paṭisaṅkhitabbā. Sabbesaṇca sattānaṃ puññaṃ abbhanumoditabbaṃ, Buddhānaṃ mahantatā

1. Visuddhi 2. 2 piṭṭhe.

2. Visuddhi 2. 73 piṭṭhe.

3. Visayavibhāgena (Cariyāpiṭaka-Ṭṭha 308 piṭṭhe.)

mahānubhāvata abhiñhaṃ paccavekkhitabbā, yañca kiñci kammaṃ karoti kāyena, vācāya vā, taṃ sabbaṃ bodhicittapubbaṅgamaṃ kātappaṃ. Iminā hi upāyena dānādīsu yuttappayuttassa thānavato dāḥaparakkamassa mahāsattassa bodhisattassa aparimeyyo puññasambhāro, ñāṇasambhāro ca divase divase upacīyati.

Api ca sattānaṃ paribhogatthaṃ, paripālanatthañca attano sarīraṃ, jīvitañca pariccajivā khuppiṇāsasītuṇhāvātātapādīdukkhapatikāro pariyesitabbo ca uppādetabbo ca, yañca yathāvuttadukkhapaṭikārajaṃ sukhaṃ attanā paṭilabhati, tathā ramaṇīyesu āramuyyānapāsādataḷākādīsu, araṇṇāyatanesu ca kāyacittasantāpābhāvena abhinibbutattā attanā sukhaṃ paṭilabhati, yañca suṇāti “Buddhānubuddhapaccekaḥbuddhā, mahābodhisattā ca nekkhammapaṭipattiyaṃ ṭhitā”ti ca “diṭṭhadhammikasukhavihārabhūtaṃ īdisaṃ nāma jhānasamāpattisukhamanubhavanti”ti ca, taṃ sabbaṃ sattesu anodhiso upasaṃharati. Ayaṃ tāva nayo asaṃhitabhūmiyaṃ patiṭṭhitassa.

Samāhitabhūmiyaṃ pana patiṭṭhito attanā yathānubhūtaṃ viśeṣādhigamanibbattaṃ pītaṃ, passaddhiṃ, sukhaṃ, samādhim, yathābhūtañānañca sattesu adhimuccanto upasaṃharati pariṇāmeti, tathā mahati saṃsāradukkhe, tassa ca nimittabhūte kilesābhisāṅkhāradukkhe nimuggaṃ sattanikāyaṃ disvā tatrāpi khādanachedanabhedanasedanapisanahiṃsana-aggisantāpādijanitā dukkhā tibbā kharā kaṭukā vedanā nirantaraṃ cirakālaṃ vedayante narake, aññamaññaṃ kujjhanasantāsanavisodhanahiṃsanaparādhīnatādīhi mahādukkhaṃ anubhavante tiracchānagate, jotimālākulasarīre khuppiṇāsavātātapādīhi ḍayhamāne, visussamāne ca vantakheḷādi-āhāre, uddhabāhu viravante nijjhāmatāṇhikādiḥ mahādukkhaṃ vedayamāne pete ca pariyeṭṭhimūlakaṃ mahantaṃ anayabyasanaṃ pāpuṇante hatthacchedādikaraṇayogena dubbaṇṇaduddasikadaliddātibhāvena khuppiṇāsādi-ābādhayogena balavantehi abhibhavanīyato, paresaṃ vahanato, parādhīnato ca narake, pete, tiracchānagate a atisayante apāyadukkhānibbisesaṃ dukkhamanubhavante manusse ca tathā viśayaparibhogavikkhittacittatāya rāgādipariḷāhena ḍayhamāne vātavegasamuṭṭhitajālāsamiddhasukkhakaṭṭhasannipāte aggikkhandhe viya anupasantapariḷāhavuttike

anupasantanihataparādhīne¹ kāmāvacaradeve ca mahatā vāyāmena
vidūramākāsaṃ vigāhitasakuntā viya, balavatā dūre pāṇinā khittasarā viya
ca “satipi cirappavattiyāṃ anaccantikātāya² pātapariyosānā
anatikkantaajāti jarāmarañā evā”ti rūpāvacarārūpāvacaradeve ca passantena
mahantaṃ saṃvegaṃ paccupaṭṭhāpetvā mettāya, karuṇāya ca anodhiso sattā
pharitabbā. Evaṃ kāyena, vācāya, manasā ca bodhisambhāre nirantaram
upacinantena yathā pāramiyo paripūrenti, evaṃ sakkaccakārinā
sātaccakārinā anolīnavuttinā ussāho pavattetabbo, vīriyapārami
paripūretabbā.

Apica “acinteyyāparimeyyavipuloḷāravimalanirupamanirupakkilesa
guṇagaṇanicayanidānabhūtaṃ Buddhabhāvaṃ ussakkivā
sampaḥsaṇayoggaṃ vīriyaṃ nāma acinteyyānubhāvameva, yaṃ na
pacurajānā sotumpi sakkuṇanti, pageva paṭipajjitum. Tathā hi tividhā
abhinīhāracittupatti, catasso Buddhabhūmiyo³, cattāri saṅgahavattḥūni⁴,
karuṇekarasaṭā Buddhadhammesu sacchikaraṇena visesappaccayo,
nījjhānakkhanti, sabbadhammesu nirupalepo, sabbasattesu piyaputtasaññā,
saṃsāradukkhehi aparikkhedo, sabbadeyyadhammapariccāgo, tena ca
niratimānatā, adhisīlādi-adhiṭṭhānaṃ, tattha ca acañcalatā, kusalakiriyāsu
pītipāmojjatā, vevekaninnacittatā, jhānānuyogo, anavajjadhāmmesu
atittiyatā, yathāsutassa dhammassa paresaṃ hitajjhāsayena desanāya
ārambhadaḷhatā, dhīravīrabhāvo, parāpavādaparāpakāresu vikārābhāvo,
saccadhiṭṭhānaṃ, samāpattisu vasībhāvo, abhiññāsu balappatti,
lakkhaṇattayavabodho, satipaṭṭhānādīsu abhiyogena
lokuttaramaggasambhārasambharaṇaṃ, navalokuttarāvakkantī”ti evamādikā
sabbāpi bodhisambhārapaṭipatti vīriyānubhāveneva samijjhatīti abhinīhārato
yāva mahābodhi anossajjantena sakkaccaṃ nirantaram vīriyaṃ yathā
uparūpari visesāvahaṃ hoti, evaṃ sampādetabbāṃ. Sampajjamāne ca
yathāvutte vīriye, khantisaccādhīṭṭhānādayo ca dānasīlādayo ca sabbepi
bodhisambhārā tadadhīnavuttitāya sampannā eva hontīti khanti-ādīsupi
imināva nayena paṭipatti veditabbā.

1. Anihataparādhīne (Dī-Ṭī 1. 91 piṭṭhe.), anupasantanipātaparādhīne (Ka)

2. Aniccantikātāya (Ka)

3. Suttanipāta-Ṭītha 1. 45 piṭṭhe.

4. Dī 3. 125, 193; Aṃ 1. 341 piṭṭhesu.

Iti sattānaṃ sukhūpakaraṇapariccāgena bahudhānuggahakaraṇaṃ
 dānena paṭipatti, sīlena tesāṃ
 jīvitasāpateyyadārarakkhābhedapiyahitavacanāvihimsādikaraṇāni,
 nekkhammena tesāṃ āmisapaṭigahaṇadhammadānādinā anekavidhā
 hitacariyā, paññāya tesāṃ hitakaraṇūpāyakosallaṃ, vīriyena tattha
 ussāhārambha-asamhīrakaraṇāni, khantiyā tadaparādhāsahanaṃ, saccena
 nesaṃ avañcanatadupakāraṅkiriyāsamādānāvisaṃvādanādi, adhiṭṭhānena
 tadupakaraṇe anattasampātepi acalanaṃ mettāya nesaṃ
 hitasukhānucintanaṃ, upekkhāya nesaṃ upakārāpakāresu vikārānāpattīti
 evaṃ aparimāṇe satte ārabha anukampitasabbasattassa bodhisattassa
 puthujjanehi asādhāraṇo aparimāṇo puññañānasambhārūpacayo ettha
 paṭipattīti veditabbaṃ. Yo cetāsaṃ paccayo vutto, tattha ca sakkaccaṃ
 sampādanaṃ.

Ko vibhāgoti—

Sāmaññabhedato etā, dasavidhā vibhāgato.

Tidhā hutvāna paccekaṃ, samatimsavidhā samaṃ.

Dasa pāramiyo dasa upapāramiyo dasa paramatthapāramiyoti hi
 samatimsa pāramiyo. Tatha “katābhinihārassa bodhisattassa
 parahitakaraṇābhininnāsaya payogassa kaṇhadhammavokiṇṇo sukkā dhammā
 pāramiyo, tehi avokiṇṇā sukkā dhammā upapāramiyo, akaṇhā asukkā
 dhammā paramatthapāramiyo”ti **keci**. “Samudāgamanakālesu pūriyamānā
 pāramiyo, bodhisattabhūmiyaṃ puṇṇā upapāramiyo, Buddhabhūmiyaṃ
 sabbākāraparipuṇṇā paramatthapāramiyo. Bodhisattabhūmiyaṃ vā
 parahitakaraṇato pāramiyo, attahitakaraṇato upapāramiyo,
 Buddhabhūmiyaṃ balavesārajjasamadhigamena ubhayahitaparipūraṇato
 paramatthapāramiyoti evaṃ ādimajjhapariyosāṇesu
 paṇidhānārambhapariniṭṭhānesu tesāṃ vibhāgo”ti **apare**.
 “Dosupasamakaruṇāpakatikānaṃ
 bhavasukhavimuttisukhaparamasukhappattānaṃ puññūpacayabhedato
 tabbibhāgo”ti **aññe**.

“Lajjāsati mānāpassayānaṃ lokuttaradhammādhipatīnaṃ
 sīlasamādhipaṇṇāgarukānaṃ tāritataritatārayitūnaṃ
 anubuddhapacceka buddhasammāsambuddhānaṃ pāramī-
 upapāramīparamatthapāramīhi bodhittayappattito yathāvuttavibhāgo”ti **keci**.
 “Cittapaṇihito yāva vacīpaṇidhi, tāva pavattā sambhārā

pāramiyo, vacīpaṇidhito yāva kāyapaṇidhi, tāva pavattā upapāramiyo, kāyapaṇidhito pabhuti paramatthapāramiyo”ti **apare. Aññe** pana “parapuññānumodanavasena pavattā sambhārā pāramiyo, paresaṃ kārāpanavasena pavattā upapāramiyo, sayam karaṇavasena pavattā paramatthapāramiyo”ti vadanti. Tathā “bhavasukkhāvaho puññañāṇasambhāro paramī, attano nibbānasukkhāvaho upapāramī, paresaṃ tadubhayasukkhāvaho paramatthapāramī”ti **eke**.

Puttadāradhanādi-upakaraṇapariccāgo pana dānapāramī, attano aṅgapariccāgo dāna-upapāramī, attano jīvitapariccāgo dānaparamatthapāramī. Tathā puttadārādikassa tividhassāpi hetu avītikkamanavasena tisso sīlapāramiyo, tesu eva tividhesu vatthūsu ālayaṃ upacchinditvā nikkhamanavasena tisso nekkhammapāramiyo, upakaraṇa-aṅga-jīvitataṇhaṃ samūhanitvā sattānaṃ hitāhitavinicchayakaraṇavasena tisso paññāpāramiyo, yathāvuttabhedaṇaṃ pariccāgādīnaṃ vāyamanavasena tisso vīriyapāramiyo, upakaraṇa-aṅga-jīvitantarāyakarānaṃ khamanavasena tisso khantipāramiyo, upakaraṇa-aṅga-jīvitahetu saccāpariccāgavasena tisso saccapāramiyo, dānādīpāramiyo akuppādhiṭṭhānavaseneva samijjhantīti upakaraṇādivināsepi acalādhiṭṭhānavasena tisso adhiṭṭhānapāramiyo, upakaraṇādivighātakesupi sattesu mettāya avijahanavasena tisso mettāpāramiyo, yathāvuttavutthuttayassa upakārāpakāresu sattasaṅkhāresu majjhattatāpaṭilābhavasena tisso upekkhāpāramiyoti evamādinā etāsaṃ vibhāgo veditabbo.

Ko saṅgahoti ettha pana—

Yathā vibhāgato tiṃsa-vidhā saṅgahato dasa.

Chappakārāva etāsu, yugaḷādīhi sādhave.

Yathā hi ekā vibhāgato tiṃsavidhāpi dānapārami-ādibhāvato dasavidhā, evaṃ dānasīlakhantivīriyajhānapaññāsabhāvena chabbidhā. Etāsu hi nekkhammapāramī sīlapāramiya saṅgahitā tassā pabbajjābhāve. Nīvaraṇavivekabhāve pana jhānapāramiyā, kusaladhammabhāve chahipi saṅgahitā, saccapāramī sīlapāramiyā ekadesā eva vacīsaccaviratisaccapakkhe.

Ñānasaccapakkhe pana paññāpāramiyā saṅgahitā, mettāpāramī jhānapāramiyā eva, Upekkhāpāramī jhānapaññāpāramīhi, adhiṭṭhānapāramī sabbāhipi saṅgahitāti.

Etesañca dānādīnaṃ channaṃ guṇānaṃ aññamaññasambandhānaṃ pañcadasa yugaḷādīni pañcadasa yugaḷadisādhakāni honti. Seyyathidaṃ? Dānasīlayugaḷena parahitāhitānaṃ karaṇākaraṇayugaḷasiddhi, dānakhantiyugaḷena alobhādosayugaḷasiddhi, dānavīriyayugaḷena cāgasutayugaḷasiddhi, dānajhānayugaḷena kāmadosappahānayugaḷasiddhi, dānapaññayugaḷena ariyayānadhurayugaḷasiddhi, sīlakhantidvayena payogāsayasuddhadvayasiddhi, sīlavīriyadvayena bhāvanādvayasiddhi, sīlajhānadvayena dussīlyapariyuṭṭhānappahānadvayasiddhi, sīlapaññadvayena dānadvayasiddhi, khantivīriyadvayena khamātejadvayasiddhi, khantijhānādukena virodhānurodhappahānādukasiddhi, khantipaññādukena suññatākhaṇṭipāṭivedhadukasiddhi, vīriyajhānādukena paggahāvikkhepadukasiddhi, vīriyapaññādukena saraṇādukasiddhi, jhānapaññādukena yānādukasiddhi. Dānasīlakhantitikenā lobhadosamohappahānatikasiddhi, dānasīlavīriyatikenā bhogaḷīvitakāyasārādānatikasiddhi, dānasīlajhānatikenā puññakiriyavatthutikasiddhi, dānasīlapaññānatikenā āmisābhayaadhammādānatikasiddhīti evaṃ itarehipi tikehi, catukkādīhi ca yathāsambhavaṃ tikāni, catukkādīni ca yojetabbāni.

Evaṃ chabbidhānampi pana imāsaṃ pāramīnaṃ catūhi adhiṭṭhānehi saṅgaho veditabbo. Sabbapāramīnaṃ samūhasaṅgahato hi cattāri adhiṭṭhānāni. Seyyathidaṃ? Saccādhīṭṭhānaṃ, cāgādhīṭṭhānaṃ, upasamādhīṭṭhānaṃ, paññādhīṭṭhānanti. Tattha adhiṭṭhāti etena, ettha vā adhiṭṭhāti, adhiṭṭhānamattameva vā tanti **adhiṭṭhānaṃ**, saccañca taṃ adhiṭṭhānañca, saccassa vā adhiṭṭhānaṃ, saccam vā adhiṭṭhānametassāti **saccādhīṭṭhānaṃ**. Evaṃ sesesupi. Tattha avisesato tāva katābhinihārassa anukampitasabbasattassa mahāsattassa paṭiññānurūpaṃ sabbapāramīpariggahato **saccādhīṭṭhānaṃ**, tesam paṭipakkhapariccāgato **cāgādhīṭṭhānaṃ**, Sabbapāramītaguṇehi upasamanato **upasamādhīṭṭhānaṃ**. Tehi eva parahitesu upāyakosallato **paññādhīṭṭhānaṃ**.

Visesato pana “yācakānaṃ janānaṃ avisaṃvādetvā dassāmī”ti paṭijānanato, paṭiññam avisaṃvādetvā dānato, dānaṃ avisaṃvādetvā

anumodanato, macchariyādipaṭipakkhapariccāgato,
 deyyapaṭiggāhakadānadeyyadhammakkhayesu
 lobhadosaṃhabhayavūpasamanato, yathārahaṃ yathākālāṃ
 yathāvidhāṇaṃ dānato, paññuttarato ca kusaladhammānaṃ
 caturadhiṭṭhānapadaṭṭhānaṃ dānaṃ. Tathā saṃvarasamādhānassa
 avitikkamanato, dussīlyapariccāgato, duccaritavūpasamanato, paññuttarato
 ca caturadhiṭṭhānapadaṭṭhānaṃ sīlaṃ. Yathāpaṭiññaṃ khamanato,
 katāparādhavikappapariccāgato, kodhapariyutṭhānavūpasamanato,
 paññuttarato ca caturadhiṭṭhānapadaṭṭhānā khanti. Paṭiññānurūpaṃ
 parahitakaraṇato, visayapariccāgato, akusalavūpasamanato, paññuttarato ca
 caturadhiṭṭhānapadaṭṭhānaṃ vīriyaṃ. Paṭiññānurūpaṃ lokahitānucintanato,
 nīvaraṇapariccāgato, cittavūpasamanato, paññuttarato ca
 caturadhiṭṭhānapadaṭṭhānaṃ jhānaṃ. Yathāpaṭiññaṃ parahitūpāyakosallato,
 anupāyakiriyapariccāgato, mohajapaṇiḷāhavūpasamanato,
 sabbaññutapaṭilābhato ca caturadhiṭṭhānapadaṭṭhānā paññā.

Tattha ñeyyapaṭiññānuvidhānehi saccādhīṭṭhānaṃ,
 vatthukāmakilesakāmapariccāgehi cāgādhīṭṭhānaṃ, dosaḍukkhavūpasamehi
 upasamādhīṭṭhānaṃ, anubodhapaṭivedhehi paññādhīṭṭhānaṃ.
 Tividhasaccapariggahitaṃ dosattayavirodhi saccādhīṭṭhānaṃ,
 tividhacāgapariggahitaṃ dosattayavirodhi cāgādhīṭṭhānaṃ,
 tividhavūpasamapariggahitaṃ dosattayavirodhi upasamādhīṭṭhānaṃ,
 tividhāñānapariggahitaṃ dosattayavirodhi paññādhīṭṭhānaṃ.
 Saccādhīṭṭhānapariggahitāni cāgūpasamapaññādhīṭṭhānāni avisamvadanato,
 paṭiññānuvidhānato ca. Cāgādhīṭṭhānapariggahitāni
 saccūpasamapaññādhīṭṭhānāni paṭipakkhapariccāgato,
 sabbapariccāgaphalattā ca. Upasamādhīṭṭhānapariggahitāni
 saccacāgapaññādhīṭṭhānāni kilesapaṇiḷāhūpasamanato,
 kammaapaṇiḷāhavūpasamanato ca. Paññādhīṭṭhānapariggahitāni
 saccacāgūpasamādhīṭṭhānāni ñāṇapubbaṅgamato, ñāṇānuparivattanato cāti
 evaṃ sabbāpi pāramiyo saccappabhāvitā cāgaparibyañjitā upasamopabrūhitā
 paññāparisuddhā. Saccānaṃ hi etāsaṃ janakahetu, cāgo pariggāhakahetu
 upasamo paribuddhihetu, paññā parisuddhihetu. Tathā ādimhi
 saccādhīṭṭhānaṃ saccapaṭiññattā, majjhe cāgādhīṭṭhānaṃ katapaṇidhānassa
 parahitāya attapariccāgato, ante upasamādhīṭṭhānaṃ
 sabbūpasamapariyosānattā. Ādimajjhapariyosānesu paññādhīṭṭhānaṃ
 tasmim sati sambhavato, asati asambhavato, yathāpaṭiññaṃ sambhavato.

Tathā mahāpurisā satataṃ attahitaparahitakarehi garupiyabhāvakarehi saccacāgādhiṭṭhānehi gihibhūtā āmisadānena pare anuggaṇhanti. Tathā attahitaparahitakarehi, garupiyabhāvakarehi, upasamapaññādhiṭṭhānehi ca pabbajitabhūtā dhammadānena pare anuggaṇhanti.

Tattha antimabhavē bodhisattassa caturadhiṭṭhānaparipūraṇaṃ. Paripuṇṇacaturadhiṭṭhānassa hi carimakabhavūpapattīti eke. Tatrāpi hi gabbhāvakkanti-abhinikkhamanesu paññādhiṭṭhānasamudāgamena sato sampajāno saccādhiṭṭhānapāripūriyā sampatijāto uttarābhimukho sattapadavītiḥārena gantvā sabbā disā oloketvā saccānuparivattinā vacasā “aggohamasmi lokassa, jeṭṭhohamasmi lokassa, seṭṭhohamasmi lokassa”¹ti¹ tikkhattuṃ sihanādaṃ nadi, upasamādhiṭṭhānasamudāgamena jīṇṇaturamatapabbajitadassāvino catudhammappadesakovidassa yobbanārogyajīvitasampattimadānaṃ upasamo, cāgādhiṭṭhānasamudāgamena mahato ñātiparivaṭṭassa, hatthagatassa ca cakkavattirajjassa anapekkhapariccāgoti.

Dutiye ṭhāne abhisambhodhiyaṃ caturadhiṭṭhānaparipūraṇanti keci. Tattha hi yathāpaṭiññaṃ saccādhiṭṭhānasamudāgamena catunnaṃ ariyasaccānaṃ abhisamayo. Tato hi saccādhiṭṭhānaṃ paripuṇṇaṃ. Cāgādhiṭṭhānasamudāgamena sabbakilesupakkilesapariccāgo. Tato hi cāgādhiṭṭhānaṃ paripuṇṇaṃ. Upasamādhiṭṭhānasamudāgamena paramūpasamasampatti. Tato hi upasamādhiṭṭhānaṃ paripuṇṇaṃ. Paññādhiṭṭhānasamudāgamena anāvaraṇaṇāpaṭilābho. Tato hi paññādhiṭṭhānaṃ paripuṇṇanti, taṃ asiddhaṃ abhisambodhiyāpi paramatthabhāvato.

Tatiye ṭhāne dhammacakkappavattane caturadhiṭṭhānaṃ paripuṇṇanti aññe. Tattha hi saccādhiṭṭhānasamudāgatassa dvādasahi ākārehi ariyasaccadesanāya saccādhiṭṭhānaṃ paripuṇṇaṃ, cāgādhiṭṭhānasamudāgatassa saddhammahāyāgakaṛaṇena cāgādhiṭṭhānaṃ paripuṇṇaṃ, upasamādhiṭṭhānasamudāgatassa sayāṃ upasantassa paresaṃ upasamanena upasamādhiṭṭhānaṃ paripuṇṇaṃ, paññādhiṭṭhānasamudāgatassa vineyyānaṃ āsayādiparijānanena paññādhiṭṭhānaṃ paripuṇṇanti, tadapi asiddhaṃ apariyositattā Buddhakiccassa.

1. Dī 2. 13; Ma 3. 164 piṭṭhesu.

Catuṭṭhe ṭhāne parinibbāne caturadhiṭṭhānaṃ paripuṇṇanti apare. Tatra hi parinibbutattā paramatthasaccasampattiyaṃ saccādhīṭṭhānaparipūraṇaṃ, sabbūparipaṭinissaggena cāgādhīṭṭhānaparipūraṇaṃ, sabbasaṅkhārūpasamena upasamādhīṭṭhānaparipūraṇaṃ, paññāpayo janaparinibbānena paññādhīṭṭhānaparipūraṇanti.

Tatra mahāpurisassa visesena mettākhetṭe abhijātiyaṃ saccādhīṭṭhānasamudāgatassa saccādhīṭṭhānaparipūraṇamabhiyattaṃ, visesena karuṇākhetṭe abhisambodhiyaṃ paññādhīṭṭhānasamudāgatassa paññādhīṭṭhānaparipūraṇamabhiyattaṃ, visesena muditākhetṭe dhammacakkappavattane cāgādhīṭṭhānasamudāgatassa cāgādhīṭṭhānaparipūraṇamabhiyattaṃ, visesena upekkhākhetṭe parinibbāne upasamādhīṭṭhānasamudāgatassa upasamādhīṭṭhānaparipūraṇamabhiyattanti daṭṭhabbaṃ.

Tatrāpi saccādhīṭṭhānasamudāgatassa saṃvāseṇa sīlaṃ veditabbaṃ. Cāgādhīṭṭhānasamudāgatassa saṃvohāreṇa soceyyaṃ veditabbaṃ, upasamādhīṭṭhānasamudāgatassa āpadāsu thāmo veditabbo, paññādhīṭṭhānasamudāgatassa sākacchāya paññā veditabbā. Evaṃ sīlājīvacittadiṭṭhivisuddhiyo veditabbo. Tathā saccādhīṭṭhānasamudāgamena dosāgatiṃ na gacchati avisamvādanato, cāgādhīṭṭhānasamudāgamena chandāgatiṃ na gacchati anabhisaṅgato, upasamādhīṭṭhānasamudāgamena bhayāgatiṃ na gacchati anuparodhato, paññādhīṭṭhānasamudāgamena mohāgatiṃ na gacchati yathābhūtāvabodhato.

Tathā paṭhamena aduṭṭho adhivāseti, dutiyena aluddho paṭisevati, tatiyena abhīto parivajjeti, catutthena asaṃmūlho vinodeti. Paṭhamena nekkhammasukhuppatti, itarehi paviveka-upasamasambodhisukhuppattiyo honti. Tathā vivekajapītisukhasamādhijapītisukha-apīṭijakāyasukha satipārisuddhija-upekkhāsukhuppattiyo etehi catūhi yathākkamaṃ hontīti. Evamanekaguṇānubandhehi catūhi adhiṭṭhānehi sabbapāramisaṃmūhasaṅgaho veditabbo. Yathā ca catūhi adhiṭṭhānehi sabbapāramisaṅgaho, evaṃ karuṇāpaññāhipīti daṭṭhabbaṃ. Sabbopi hi bodhisambhāro karuṇāpaññāhi saṅgahito. Karuṇāpaññāpariggahitā hi dānādiguṇā mahābodhisambhārā bhavanti Buddhattsiddhipariyosānāti. Evametāsaṃ saṅgaho veditabbo.

Ko sampādanūpāyoti—

Sabbāsaṃ pana tāsampi, upāyoti sampādane.

Avekallādayo atta-niyyātanādayo matā.

Sakalassāpi hi puññādisambhārassa sammāsambodhiṃ uddissa **anavasesasambharaṇaṃ** avekallakāritāyogena, tattha ca **sakkaccakāritā** ādarabahumānayogena, **sātaccakaritā** nirantarapayogena, **cirakālādiyogo** ca antarā avosānāpajjanenāti. Taṃ panassa kālaparimāṇaṃ parato āvi bhavissati. Iti caturaṅgayogo etāsaṃ pāramīnaṃ sampādanūpāyo.

Tathā mahāsattena bodhāya paṭipajjantena sammāsambodhāya Buddhānaṃ puretameva attā niyyātetabbo “imāhi attabhavaṃ Buddhānaṃ niyyātemī”ti. Taṃ taṃ pariggahavatthuṃ ca paṭilābhato puretameva dānamukhe nissajjitabbaṃ “yaṃ kiñci mayhaṃ uppajjanakaṃ jīvitaparikkhārajātaṃ, taṃ sabbaṃ sati yācake dassāmi, tesāṃ pana dinnāvasesaṃ eva mayā paribhuñjitabbaṃ”ti.

Evañhissa sammadeva pariccāgāya kate cittābhisāṅkhāre yaṃ uppajjati pariggahavatthu aviññāṇakaṃ, saviññāṇakaṃ vā, tattha ye ime pubbe dāne akataparicayo, pariggahavatthussa parittabhāvo, uḷāramanuññatā, parikkhayacintāti **cattāro dānavinibandhā**. Tesu yadā mahābodhisattassa saṃvijjamānesu deyyadhammesu, paccupaṭṭhite ca yācakajane dāne cittaṃ na pakkhandati na kamati, tena niṭṭhamettha gantabbaṃ “addhāhaṃ dāne pubbe akataparicayo, tena me etarahi dātukamyatā citte na saṇṭhātī”ti. So “evaṃ me ito paraṃ dānābhirataṃ cittaṃ bhavissati, handāhaṃ ito paṭṭhāya dānaṃ dassāmi, nanu mayā paṭikaceva pariggahavatthum yacakānaṃ pariccattan”ti dānaṃ deti muttacāgo payatapāṇi vossaggarato yācayogo dānaṃ vibhāgarato. Evaṃ mahāsattassa **paṭthamo dānavinibandho** hatto hoti vihato samucchinno.

Tathā mahāsatto deyyadhammassa parittabhāve sati paccayavekalle iti paṭisañcikkhati “ahaṃ kho pubbe adānasīlatāya etarahi evaṃ paccayavekallo jāto, tasmā idāni mayā parittena vā hīnena vā

yathāladdhena deyyadhammena attānaṃ pīletvāpi dānameva dātabbaṃ, yenāhaṃ āyatimpi dānapāramiṃ matthakaṃ pāpessāmi”ti so itarītarena dānaṃ deti muttacāgo payatapāṇi vossaggarato yācayogo dānaśaṃvibhāgarato. Evaṃ mahāsattassa **dutiyo dānavinibandho** hato hoti vihato samucchinno.

Tathā mahāsatto deyyadhammassa uḷāramanuññatāya adātukamyatācittē uppajjamāne iti paṭisañcikkhati “nanu tayā sappurisa uḷāratamā sabbaseṭṭhā sammāsambodhi abhipatthitā, tasmā tadatthaṃ tayā uḷāramanuññe eva deyyadhamme dātuṃ yuttarūpan”ti. So uḷāraṃ manuññaṃ dānaṃ deti muttacāgo payatapāṇi vossaggarato yācayogo dānaśaṃvibhāgarato. Evaṃ mahāpurisassa **tatiyo dānavinibandho** hato hoti vihato samucchinno.

Tathā mahāsatto dānaṃ dento yadā deyyadhammassa parikkhayaṃ passati, so iti paṭisañcikkhati “ayaṃ kho bhogānaṃ sabhāvo, yadidaṃ khayadhammatā vayadhammatā, apica me pubbe tādisassa dānassa akatattā evaṃ bhogānaṃ parikkhayaṃ dissati, handāhaṃ yathāladdhena deyyadhammena parittena vā, vipulena vā dānameva dadeyyaṃ, yenāhaṃ āyatiṃ dānapāramiyā matthakaṃ pāpuṇissāmi”ti. So yathāladdhena dānaṃ deti muttacāgo payatapāṇi vossaggarato yācayogo dānaśaṃvibhāgarato. Evaṃ mahāsattassa **catuttho dānavinibandho** hato hoti vihato samucchinno. Evaṃ ye ye dānapāramiyā vinibandhabhūtā anattā, tesāṃ tesāṃ yathārahaṃ paccavekkhitvā paṭivinodanaṃ upāyo. Yathā ca dānapāramiyā, evaṃ sīlapārami-ādisupi dattāhabbaṃ.

Apica yaṃ mahāsattassa Buddhānaṃ attasanniyyātanaṃ, taṃ sammadeva sabbapāraminaṃ sampādanūpāyo, Buddhānaṃ attānaṃ niyyātetvā ṭhito mahāpuriso tattha tattha bodhisambhārapāripūriyā ghaṭento vāyamanto sarīrassa, sukhūpakaraṇānaṃ upacchedakesu dussahesupi kiccesu¹ durabhisambhavesupi sattasaṅkhārasamupanītesu anattthesu tibbesu pāṇaharesu “ayaṃ mayā attabhāvo Buddhānaṃ pariccatto, yaṃ vā taṃ vā

1. Kicchesu (Cariyāpiṭaka-Ṭīṭha 319 piṭṭhe.)

hotū”ti tannimittam na kampati na vedhati īsakampi aññathattam na gacchati, kusalādhimme aññadatthu acalādhittāno ca hoti, evam **attasanniyyātānampi** etāsam sampādanūpāyo.

Apica samāsato katābhinihārassa attani sinehassa pariyādānam¹, paresu ca sinehassa parivaḍḍhanam etāsam sampādanūpāyo.

Sammāsambodhisamadhiḡamāya hi katamahāpaṇidhānassa mahāsattassa yāthāvato pariḡānana sabbesu dhammesu anupalittassa attani sineho parikkhayaṃ pariyādānam gicchati, mahākaruṇāsamāyogavasena² pana piyaputte viya sabbasatte sampassamānassa tesu mettākaruṇāsineho parivaḍḍhati, tato ca tam tadāvatthānurūpaṃ attaparasantānesu lobhadosamohavigamena vidūrīkatamacchariyādibodhisambhārapaṭipakkho mahāpuriso dānapiyavacana-atthacariyā samānattatāsāṅkhātehi catūhi saṅgahavatthūhi³ caturadhiṭṭhānānugatehi accantam janassa saṅgahakaraṇena upari yānattaye avatāraṇam, aparipācanaṃca karoti.

Mahāsattānaṃhi mahākaruṇā, mahāpañña ca dānena alaṅkatā, dānam piyavācanena, piyavacanam atthacariyāya, atthacariyā samānattatāya alaṅkatā, saṅgahitā ca. Tesaṃhi sabbepi satte attanā nibbisese katvā bodhisambhāresu paṭipajjantānam sabbattha samānasukhadukkhatāya samānattatāsiddhi. Buddhabhūtānampi ca teheva catūhi saṅgahavatthūhi caturadhiṭṭhānena paripūrītābhibuddhehi janassa accantikaṅgahakaraṇena abhivinayanam sijjhati. Dānaṃhi Sammāsambuddhānam cāgādhiṭṭhānena paripūrītābhibuddham. Piyavacanam saccādhiṭṭhānena, atthacariyā paññādhiṭṭhānena, samānattatā upasamādhiṭṭhānena paripūrītābhibuddhā. Tathāgatānaṃhi sabbasāvakapaccekabuddhehi samānattatā parinibbāne. Tatra hi nesaṃ avisesato ekībhāvo. Tenevāha “natthi vimuttiya nānattan”ti. Honti cettha—

“Sacco cāgī upasanto, pañnavā anukampako.

Sambhatasabbasambhāro, kaṃ nāmattham na sādhave.

1. Parisosanam (Cariyāpiṭaka-Ṭṭha 319 piṭṭhe.)

2. ...samāsevanena (Cariyāpiṭaka-Ṭṭha 319 piṭṭhe.) 3. Dī 3. 193; Am 1. 341 piṭṭhesu.

Mahākāruṇiko Satthā, hitesī ca upekkhako.
Nirapekkho ca sabbattha, aho acchariyo Jino.

Viratto sabbadhammesu, sattesu ca upekkhako.
Sadā sattahite yutto, aho acchariyo Jino.

Sabbadā sabbasattānaṃ, hitāya ca sukhāya ca.
Uyyutto akilāsū ca, aho acchariyo Jino”¹.

Kittakena kālena sampādananti—

Paññādhikādhedena, ugghāṭitaññu-ādinā.
Tiṇṇampi bodhisattānaṃ, vasā kālo tidhā mato.

Heṭṭhimena hi tāva paricchena cattāri asaṅkhyeyyāni, mahākappānaṃ sataṣaṣaṇca, majjhimena aṭṭha asaṅkhyeyyāni, mahākappānaṃ sataṣaṣaṇca, uparimena pana soḷasa asaṅkhyeyyāni, mahākappānaṃ sataṣaṣaṇca. Ete ca bheda yathākkamaṃ paññādhikasaddhādhikavīriyādhikavasena veditabbā. Paññādhikanañhi saddhā mandā, paññā tikkhā. Saddhādhikānaṃ paññā majjhimā hoti. Vīriyādhikānaṃ paññā mandā. Paññānubhāvena ca sammāsambodhi abhigantabbā² **Atthakathāyaṃ** vuttaṃ.

Apare pana “vīriyassa tikkhamajjhimamudubhāvena bodhisattānaṃ ayaṃ kālavibhāgo”¹ti vadanti, avisesena pana vimutti-paripācānīyaṃ dhammānaṃ tikkhamajjhimamudubhāvena yathāvuttakālabhedena bodhisambhārā tesaṃ pāripūringacchantīti tayopete kālabhedā yuttātipi vadanti. Evaṃ tividhā hi bodhisattā abhinīhārakkhaṇe bhavanti eko ugghāṭitaññū, eko vipaṇcitaññū, eko neyyoti. Tesu yo ugghāṭitaññū, so Sammāsambuddhassa sammukhā catuppadagāthaṃ suṇanto gāthāya tatiyapade apariyosite eva chahi abhiññāhi saha paṭisambhidāhi arahattaṃ adhigantuṃ samatthupanissayo hoti, sace sāvakabodhiyaṃ adhimutto siyā.

Dutiyo Bhagavato sammukhā catuppadagāthaṃ suṇanto apariyosite eva gāthāya catutthapade chahi abhiññāhi arahattaṃ adhigantuṃ samatthupanissayo hoti, yadi sāvakabodhiyaṃ adhimutto siyā.

1. Cariyāpīṭaka-Ṭṭha 320 piṭṭhe. 2. Suttanipāta-Ṭṭha 1. 43 piṭṭhe atthato samānaṃ.

Itaro pana Bhagavato sammukhā catuppadagāthaṃ sutvā pariyositāya gāthāya chahi abhiññāhi arahattaṃ adhigantum samatthupanissayo hoti.

Tayopete vinā kālabhedena katābhinihārā, Buddhānaṃ santike laddhabyākaraṇā ca anukkamena pāramiyo pūrentā yathākkamaṃ yathāvuttabhedenā kālena sammāsambodhiṃ pāpuṇanti. Tesu tesu pana kālabhedesu aparipuṇṇesu te te mahāsattā divase divase Vessantaradānasadisāṃ dentāpi tadanurūpe sīlādisabbapāramidhamme ācinantāpi pañcamahāpariccāge paricajantāpi ñātattthacariyaṃ lokattacariyaṃ Buddhattthacariyaṃ paramakoṭiṃ pāpentāpi antarāva Sammāsambuddhā bhavissantīti netam ṭhānaṃ vijjati. Kasmā? Ñāṇassa aparipaccanato, Buddhakāradhammānañca apariniṭṭhānato. Paricchinnakālanipphāditaṃ viya hi sassaṃ yathāvuttakālaparicchedenā parinipphādita sammāsambodhi tadantarā pana sabbussāhena vāyamantenāpi na sakkā adhigantun'ti paramipāripūri yathāvuttakālavisesena sampajjatīti veditabbaṃ.

Ko ānisaṃsoti—

Ye te katābhinihārānaṃ bodhisattānaṃ—

“Evaṃ sabbaṅgasampannā, bodhiyā niyatā narā.
Saṃsāraṃ dīghamaddhānaṃ, kappakoṭisatchipi.

Avīcimhi nuppajjanti, tathā lokantaresu ca.
Nijjhāmataṇhā khuppipāsā, na honti kālakañcika¹.

Na honti khuddakā pāṇā, upapajjantāpi duggatim.
Jāyamānā manussesu, jaccandhā na bhavanti te.

Sotavekallatā natthi, na bhavanti mūgapakkhikā.
Itthibhāvaṃ na gacchanti, ubhatobyañjanapaṇḍakā.

Na bhavanti pariyāpannā, bodhiyā niyatā narā.
Muttā ānantarikehi, sabbattha suddhagocarō.

1. Kālakañjikā (Cariyāpiṭaka-Ṭṭha 321 piṭṭhe.)

Micchādiṭṭhiṃ na sevanti, kammakiriyadassanā.

Vasamānāpi saggesu, asaṇṇaṃ nupapajjare.

Suddhāvāsesu devesu, hetu nāma na vijjati.

Nekkhammaninnā sappurisā, visaṃyuttā bhavābhave.

Caranti lokatthacariyāyo, pūrenti sabbapārami¹—

evaṃ saṃvaṇṇitā ānisaṃsā, ye ca “sato sampajāno Ānanda bodhisatto Tusitā kāyā cavitvā mātukucchiṃ okkamati”ti-ādinā² soḷasa acchariyabbhutadhammappakārā, ye ca “sītaṃ byapagataṃ hoti, uṇhaṇca vūpasamati”ti-ādinā³, “jāyamāne kho Sāriputta bodhisatte ayaṃ dasasahasilokadhātu saṅkampaṭi sampakampaṭi sampavedhati”ti-ādinā ca dvattiṃsa pubbanimittappakārā, ye vā panaṇṇepi bodhisattānaṃ adhippāyasamijjhaṇaṃ, kammādisu ca vasibhāvoti evamādayo tattha tattha jātakabuddhavaṃsādisu dassitappakārā ānisaṃsā, te sabbepi etāsaṃ ānisaṃsā, tathā yathānidassitabhedā alobhādosādiguṇayugaḷādayo cāti veditabbā.

Apica yasmā bodhisatto abhinīhārato paṭṭhāya sabbasattānaṃ pitusamo hoti hitesitāya, dakkhiṇeyyako garu bhāvanīyo paramaṇca puṇṇakhettaṃ hoti guṇavisesayogena, yebhuyyena ca manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatāhi anupālīyati, mettākaruṇāparibhāvitasantānatāya vāḷamigādīhi ca anabhibhavanīyo hoti, yasmiṃ yasmiṇca sattanikāye paccājāyati, tasmiṃ tasmiṃ uḷārena vaṇṇena uḷārena yasena uḷārena sukhena uḷārena balena uḷārena ādhipateyyena aññe satte abhibhavati puṇṇavisesayogato.

Appābādho hoti appātaṅko, suvisuddhā cassa saddhā hoti suvisadā, suvisuddhaṃ vīriyaṃ, satī samādhi paṇṇā suvisadā, mandakilesa hoti mandadaratho mandaparilāho, kilesānaṃ mandabhāveneva subbaco hoti padakkhiṇaggāhī, khamo hoti sorato, sakhilo hoti

1. Abhi-Ṭṭha 1. 72; Cariyāpiṭaka-Ṭṭha 321-2; Apadāna-Ṭṭha 1. 55; Jātaka-Ṭṭha 1. 53; Buddhavaṃsa-Ṭṭha 316 piṭṭhesu.

2. Ma 3. 163 piṭṭhe.

3. Khu 4. 313 piṭṭhe.

paṭisandhāraṅkusalo, akodhano hoti anupanāhī amakkhī hoti apaḷāsī, anissukī hoti amaccharī, asaṭho hoti amāyāvī, athaddho hoti anatimānī, asāraddho hoti appamatto, parato upatāpasaho hoti paresaṃ anupatāpī, yasmiṃca gāmakhetto paṭivasati, tattha sattānaṃ bhayādayo upaddavā yebhuyyena anuppannā nuppajjanti, uppannā ca vūpasamanti, yesu ca apāyesu uppajjati, na tattha pacurajano viya dukkhena adhimattaṃ pīḷiyati, bhiyyoso mattāya saṃvegabhayaṃ māpajjati. Tasmā mahāpurisassa yathārahaṃ tasmiṃ tasmiṃ bhava labbhamānā ete sattānaṃ pitusamatā dakkhiṇeyyatādayo guṇavisesā ānisaṃsāti veditabbā.

Tathā āyusampadā rūpasampadā kulasampadā issariyasampadā ādeyyavacanatā mahānubhāvatā etepi mahāpurisassa pāramīnaṃ ānisaṃsāti veditabbā. Tattha **āyusampadā** nāma tassaṃ tassaṃ upapattiyaṃ dīghāyukatā ciraṭṭhitikatā, tāya yathāraddhāni kusalasamādānāni pariyoṣāpeti, bahuṇca kusalaṃ upacinoti. **Rūpasampadā** nāma abhirūpatā dassanīyatā pāsādikatā, tāya rūpappamaṇānaṃ sattānaṃ pasādāvaho hoti sambhāvanīyo. **Kulasampadā** nāma uḷāresu kulesu abhinibbatti, tāya jātimaḍādimadasattānampi¹ upasaṅkamanīyo hoti payirupāsaniyo, tena te nibbisevane karonti. **Issariyasampadā** nāma mahāvibhavatā, mahesakkhatā, mahāparivāratā ca, tāhi saṅgahitabbe catūhi saṅgahavatthūhi² saṅgahitum, niggahetabbe dhammena niggahetuṇca samattho hoti. **Ādeyyavacanatā** nāma saddheyyatā paccayikatā, tāya sattānaṃ pamāṇabhūto hoti, alaṅghanīyā cassa āṇa hoti. **Mahānubhāvatā** nāma pabhāvamahantatā, tāya parehi na abhibhuyyati, sayameva pana pare aññadatthu abhibhavati dhammena, samena, yathābhūtaguṇehi ca, evametesā āyusampadādayo mahāpurisassa pāramīnaṃ ānisaṃsā, sayaṇca aparimāṇassa puññasambhārassa parivuddhihetubhūta³ yānattaye sattānaṃ avatāraṇassa paripācanassa kāraṇabhūtāti veditabbā.

1. ...madamattānampi (Cariyāpiṭaka-Ṭīṭha 39, 323 piṭṭhesu.)

2. Dī 3. 193; Am 1. 571 piṭṭhesu.

3. Parisuddhihetubhūta (Ka)

Kim phalanti—

Sammāsambuddhatā tāsam, jaññā phalaṃ samāsato.

Vitthārato anantāpa-meyyo guṇagaṇā matā.

Samāsato hi tāva Sammāsambuddhabhāvo etāsam phalaṃ. Vitthārato pana bātiṃsamahāpurisalakkhaṇa¹ asītānubyañjana², byamappabhādi-anekaguṇagaṇasamujjalarūpakāyasampatti-adhiṭṭhānā Dasabala³ catuvesāraja⁴ cha-asādhāraṇañña aṭṭhārasāveṇikabuddhadhamma⁵ pabhuti anantāparimāṇaguṇasamudayopasobhinī dhammakāyasirī, yāvatā pana Buddhaguṇā ye anekehipi kappehi Sammāsambuddhenapi vācāya pariyosāpetum na sakkā, idameva tāsam phalaṃ. Vuttañcetam Bhagavatā—

“Buddhopi Buddhassa bhaṇeyya vaṇṇaṃ,

Kappampi ce aññamabhāsamāno.

Khīyetha kappo ciradīghamantare,

Vaṇṇo na khīyetha Tathāgatassā”ti⁶—

evamettha pāramīsu pakiṇṇakakathā veditabbā.

Evam yathāvuttāya paṭipadāya yathāvuttavibhāgānaṃ pāramīnaṃ pūritabhāvaṃ sandhāyāha **“samatiṃsa pāramiyo pūretvā”**ti. Satipi mahāpariccāgānaṃ dānapāramibhāve pariccāgavisesabhāvadassanattam, visesasambhāratādassanattam, sudukkarabhāvadassanattañca tesam visum gahaṇaṃ, tatoyeva ca aṅgapariccāgato nayanapariccāgassa, pariggahapariccāgabhāvasāmaññepi dhanarajjapariccāgato puttadārapariccāgassa visum gahaṇaṃ kataṃ, tathāyeva **Ācariyadhammapālattherena**⁷ vuttaṃ. Ācariyasāriputtattherenapi **Aṅguttaraṭṭikāyaṃ**⁸, katthaci pana puttadārapariccāge visum katvā nayanapariccāgamaññatra jīvitapariccāgaṃ vā pakkhipitvā rajjapariccāgamaññatra pañca mahāpariccāge vadanti.

1. Dī 2. 14; Dī 3. 117; Ma 2. 336 piṭṭhesu.

2. Jinālaṅkāraṭṭikāya vijātamaṅgalavaṇṇanāyaṃ vitthāro.

3. Ma 1. 99; Am 3. 283-4 piṭṭhesu.

4. Am 1. 315 piṭṭhe.

5. Dī-Ṭṭha 3. 176; Mūlaṭṭi 2. 2 piṭṭhesu.

6. Dī-Ṭṭha 1. 257; Dī-Ṭṭha 3. 61; Ma-Ṭṭha 3. 289; Udāna-Ṭṭha 305;

Cariyāpiṭaka-Ṭṭha 9, 324 piṭṭhesu.

7. Dī-Ṭṭi 1. 101 piṭṭhe.

8. Am-Ṭṭi 1 ekapuggalavaggassa paṭhame.

Gatapaccāgatikavattasaṅkhātāya¹ pubbabhāgapaṭipadāya saddhim
 abhiññāsamāpattinipphādanam **pubbayogo**. Dānādisuyeva
 sātisayapaṭipattinipphādanam **pubbacariyā**. Yā vā Cariyāpiṭakasaṅgahitā, sā
pubbacariyā. Keci pana “abhinīhāro **pubbayogo**. Dānādipaṭipatti vā
 kāyavivekavasena ekacariyā vā **pubbacariyā**”ti vadanti. Dānādīnañceva
 appicchatādīnañca saṃsāranibbānesu ādīnavānisamsānañca
 vibhāvanavasena, sattānam bodhittaye patiṭṭhāpanaparipācanavasena ca
 pavattā kathā **dhammakkhānam**. Nātinamatthassa cariyā **ñātattacariyā**, sāpi
 karuṇāyanavaseneva, **ādi**-saddena **lokatthacariyā**dayo saṅgaṇhāti.
 Kammassakatāññāvasena,
 anavajjakammāyatanasippāyatanavijjāṭṭhānaparicayavasena,
 khandhāyatanādiparicayavasena, lakkhaṇattayatīraṇavasena ca ñāṇacāro
buddhicariyā, sā panatthato paññāpāramīyeva, ñāṇasambhāradassanattham
 pana visum gahaṇam. **Koṭinti** pariyantaṃ ukkaṃsaṃ. **Tathā amhākampi**
Bhagavā āgatoti etthāpi “dānapāramim pūretvā”ti-ādina sambandho.

Evam pāramīpūraṇavasena “**tathā āgato**”ti padassattham dassetvā idāni
 bodhipakkhiyadhammavasevāpi dassento “**cattāro satipaṭṭhāne**”ti-ādimāha.
 Tattha satipaṭṭhānādiggahaṇena āgamanapaṭipadaṃ matthakaṃ pāpetvā
 dasseti maggaphalapakkhikānaññeva gahetabbatā, vipassanāsaṅgahitā eva
 vā satipaṭṭhānādayo daṭṭhabbā pubbabhāgapaṭipadāya gahaṇato. **Bhāvetvā**
 uppādetvā. **Brūhetvā**ti vadḍhetvā. Ettha ca “yena abhinīhārenā”ti-ādina
 āgamanapaṭipadāya ādim dasseti, “dānapāramim pūretvā”ti-ādina majjhe,
 “cattāro satipaṭṭhāne”ti-ādina pariyosānam. Tasmā “āgato”ti vuttassa
 āgamanassa kāraṇabhūtaṭipadāvisesadassanaṃyeva tiṇṇaṃ nayānam
 visesoti daṭṭhabbaṃ. Idāni yathāvuttena atthayojanattayena siddham
 paṭhamakāraṇameva gāthābandhavasena dassetuṃ “**yathevā**”ti-ādi vuttaṃ.
 Tattha idhalokamhi Vipassi-ādayo Munayo sabbaññubhāvaṃ yathāvuttena
 kāraṇattayena āgatā yatheva, tathā pañcahi cakkhūhi cakkhumā ayaṃ
 Sakyamunipi yena kāraṇena āgato, tenesa Tathāgato nāma vuccatīti yojanā.
 (1)

1. Dī-Ṭṭha 1. 167; Ma-Ṭṭha 1. 259; Saṃ-Ṭṭha 3. 219; Abhi-Ṭṭha 2. 333;
 Suttanipāta-Ṭṭha 1. 47 piṭṭhesu.

Sampatijātoti manussānaṃ hatthato muccitvā muhuttajāto, na pana mātukucchito nikkhantamatto. Mātukucchito nikkhantamatthañhi mahāsattaṃ paṭhamam brahmāno suvaṇṇajālena paṭiggaṇhimsu, tesam hatthato cattāro mahārājāno ajinappaveṇiyā, tesam hatthato manussā dukūlacumbatakena paṭiggaṇhimsu, “manussānaṃ hatthato muccitvā pathaviyaṃ patiṭṭhito”¹ti vakkhati. **“Kathañcā”**ti-ādi vitthāradassanaṃ. **Yathāha** Bhagavā Mahāpadānadesanāyaṃ. **Setamhi chatteti** dibbasetacchatte. **Anuḥiramāneti** dhāriyamāne. **“Anudhāriyamāne”**tipi idāni pāṭho. “Ettha ca chattaḡgahaṇeneva khaggādīni pañca kakudhabhaṇḍānipi² gahitānevāti daṭṭhabbam. Khaggatālavanṭamoraḡatthakavālabijāni-unḡhisapaṭṭāpi hi chattena saha tadā upaṭṭhitā ahesum. Chattādīniyeva ca tadā paññāyimsu, na chattādigāhakā”³ti **Ācariyadhammapālattherena** vuttaṃ, Ācariyasāriputtattherenāpi **Āḡguttaraṭṭikāyaṃ**⁴. Evaṃ sati tālavaṇḍādīnampi kakudhabhaṇḍasamaññā. Apica khaggādīni kakudhabhaṇḍāni, tadaññānipi tālavaṇḍādīni tadā upaṭṭhitānīti adhippāyena tathā vuttaṃ.

Sabbā ca disāti dasa disā. **Anuviloketīti** puññānubhāvena lokavivaraṇapāṭihāriye jāte paññāyamānaṃ dasasahassilokadhātum maṃsacakkhunāva oloketīti attho. Nayidaṃ sabbadisānuvilokanaṃ sattapadavītiḡruttarakālaṃ paṭhamamevānuvilokanato. Mahāsatto hi manussānaṃ hatthato muccitvā puratthimaṃ disaṃ olokesi. Tattha devamanussā gandhamālādīhi pūjayamānā “mahāpurisa idha tumhehi sadisopi natthi, kuto tayā uttaritaro”⁵ti āhaṃsu. Evaṃ catasso disā catasso anudisā heṭṭhā uparīti sabbā disā anuviloketvā sabbattha attanā sadisamadisvā “ayaṃ uttarā disā”⁶ti sattapadavītiḡharena agamāsīti **Ācariyadhammapālattherena**⁵, **Ācariyasāriputtattherena**⁶ ca vuttaṃ. **Mahāpadānasuttaṭṭhakathāyaṃ**⁷ evameva vaṇṇitaṃ. Tasmā sattapadavītiḡrato paṭhamam sabbadisānuvilokanaṃ katvā sattapadavītiḡharena gantvā tadupari āsabhim vācaṃ bhāsatīti daṭṭhabbam. Idha, pana aññāsu ca Aṭṭhakathāsu

1. Dī-Ṭṭha 2. 30 piṭṭhe.

2. Khu 6. 59 piṭṭhe.

3. Dī-Ṭṭi 1. 102 piṭṭhe.

4. Am-Ṭṭi 1 ekapuggalavaggassa paṭhame.

5. Dī-Ṭṭi 1. 102 piṭṭhe.

6. Am-Ṭṭi 1 ekapuggalavaggassa paṭhame.

7. Dī-Ṭṭha 2. 31 piṭṭhe.

samehi pādehi patiṭṭhahanato paṭṭhāya yāva āsabhīvācābhāsanam, tāva yathākkamam eva pubbanimittabhāvaṃ vibhāvento “sattamapadūpari ṭhatvā sabbadisānuvilokanam sabbaññutānāvarenañāṇapaṭilābhassā”ti-ādīni vadati, evampi yathā na virujjhati, tathā eva attho gahetabbo. “Sattamapadūpari ṭhatvā”ti ca pāṭho pacchā pamādalekhasena edisena vacanakkamena Mahāpadānaṭṭhakathāyamadissamānattāti. **Āsabhinti** uttamam, akampanikam vā, nibbhayanti attho. Usabhassa idanti hi **āsabham**, sūrabhāvo, tena yuttattā panāyam vācā “āsabhī”ti vuccati. **Aggoti** sabbapaṭhamo. **Jeṭṭho**, **setṭho** ca tasseva vevacanam. Saddatthamattato pana **aggoti** guṇehi sabbapadhāno. **Jeṭṭho** guṇavaseneva sabbesaṃ vuddhatamo, guṇehi mahallakatamoti vuttam hoti. **Setṭho** guṇavaseneva sabbesaṃ pasaṭṭhatamo. **Lokassāti** vibhattāvadhibhūte nissakkatthe sāmivacanam. **Ayamantimā jāti**, **natthi dāni punabbhavoti** imasmim attabhāve pattabham arahattam byākāsi tabbaseneva punabbhavābhāvato.

Idāni tathāgamanam sambhāvento “**tañcassā**”ti-ādimāha. Pubbanimittabhāvena tatham avitathanti sambandho. **Visesādhigamānanti** guṇavisesādhigamānam. Tadevattham vitthārato dasseti “**yañhi**”ti-ādīnā. Tatha **yanti** kiriyāparāmasanam, tena “patiṭṭhahī”ti ettha pakatiyattham patiṭṭhānakiriyaṃ parāmasati. **Idamassāti** idam patiṭṭhahanam assa Bhagavato. Paṭilābhasadde sāmīniddeso cesa, kattuniddeso vā. **Pubbanimittanti** tappaṭilābhasankhātassa āyatim upajjamānakassa hitassa paṭhamam pavattam sañjānanakāraṇam. Bhagavato hi acchariyabbhutaḡuṇavisesādhigamane pañca mahāsupinādayo viya etāni sañjānananimitāni pātubhavanti, yathā tam loke puññavantānam puññaphalavisesādhigamaneti.

Sabbalokuttarabhāvassāti sabbalokānamuttamabhāvassa, sabbalokātikkamanabhāvassa vā. Satta padāni **sattapadam**, tassa vītihāro visesena atiharaṇam **sattapadavītihāro**, sattapadanikkhepoti attho. So pana samagamane dvinnam padānamantare muṭṭhiratanamattanti vuttam.

“Anekaśākhāṇca sahaṣṣamaṇḍalaṃ,
Chattaṃ marū dhārayumantalikkhe.
Suvannaṇḍaṇḍā vītipatanti cāmarā,
Na dissare cāmarachattagāhakā”¹—

Suttanipāte Nālakasutte āyasmata ānandattherena vuttaṃ nidānagāthāpadaṃ sandhāya “**suvannaṇḍaṇḍā vītipatanti cāmarāti etthā**”²ti vuttaṃ. **Etthā**ti hi etasmim gāthāpadeti attho. Mahāpadānasutte anāgatattā pana cāmarukkhhepassa tathā vacanaṃ daṭṭhabbaṃ. Tattha āgatānusārena hi idha pubbanimittabhāvaṃ vadati, **camaro** nāma migaviseso. Yassa vālena rājakakudhabhūtaṃ vālabhijaniṃ karonti, tassa ayanti **cāmarī**. Tassā ukkhhepo tathā, vutto so **vuttacāmarukkhhepo**.

Arahattavimuttivaravimalasetacchattapaṭi lābhassāti

arahattaphalasamāpattisaṅkhātavaravimalasetacchattapaṭilābhassa.

Sattamapadūparīti ettha **pada**-saddo padavaḷaṇṇanavācako, tasmā sattamassa padavaḷaṇṇanassa uparīti attho. Sabbaññutaññāṇameva sabbattha appaṭihatacārātāya anāvaraṇanti āha

“**sabbaññutānāvaraṇaṇṇapaṭilābhassā**”³ti. Tathā ayaṃ **Bhagavā -pa-pubbanimittabhāvanā**ti ettha “yañhī”⁴ti-ādi adhikārattā, gamyamānattā ca na vuttaṃ, etena ca abhijātiyaṃ dhammatāvasena uppajjanakavisesā sabbabodhisattānaṃ sādharmaṇāti dasseti. Pāramitānissandā hi te.

Porāṇāti Aṭṭhakathācariyā. Gavampati usabho samehi pādehi vasūnaṃ ratanānaṃ dhāraṇato vasundarasāṅkhātāṃ bhūmiṃ phusī yathā, tathā manussānaṃ hatthato muccitvā muhuttajāto so Gotamo samehi pādehi vasundharaṃ phusīti attho. **Vikkamīti** agamāsī. **Satta padānīti** sattapadavaḷaṇṇanaṭṭhānāni. Accantasamyoge cetāṃ upayogavacanāṃ, sattapadavārehīti vā karaṇattho uttarapadalopavasena daṭṭhabbo. **Marūti** devā yathāmariyādaṃ maraṇasabhāvato. **Samāti** vilokanasamatāya samā sadisiyo. Mahāpuriso hi yathā ekaṃ disaṃ vilokesi, evaṃ sesadisāpi, na katthaci vilokane vinibandho tassa ahosi, samāti vā viloketuṃ yuttāti attho. Na hi tadā bodhisattassa virūpabībhacchavisamarūpāni viloketumayuttāni disāsu

1. Khu 1. 386 piṭṭhe.

upaṭṭhahanti, vissaṭṭhamañjūviññeyyādivasena aṭṭhaṅgupetaṃ giram
abbhudīrayi pabbatamuddhaniṭṭhito sīho yathā abhinadīti attho.

Evam kāyagamanatthena gatasaddena Tathāgatasaddaṃ niddisitvā idāni
ñāṇagamanatthena niddisituṃ “**atha vā**”ti-ādimāha. Tattha “yathā Vipassī
Bhagavā”ti-ādīsupi “nekkhammena kāmaccchandaṃ pahāyā”ti-ādinā
yojetabbaṃ. **Nekkkhammenā**ti alobhapadhānena kusalacittuppadena. Kusalā
hi dhammā idha, nekkhammaṃ tesam sabbesampi
kāmacchandapaṭipakkhattā, na pabbajjādayo eva. “Paṭhamajjhānenā”tipi
vadanti keci, tadayuttameva paṭhamajjhānassa pubbabhāgaṭipadāya eva
idha icchitattā. **Pahāyā**ti pajahitvā. **Gatoti** uttarivisesaṃ ñāṇagamanena
paṭipanno. **Pahāyā**ti vā pahānāhetu, pahāne vā sati. Hetulakkhaṇatthesu hi
ayaṃ tvā-saddo “sakko hutvā nibbattī”ti-ādīsu¹ viya.
Kāmacchandādippahānāhetukaṇca “gato”ti ettha vuttaṃ
avabodhasaṅkhātāṃ, paṭipattisaṅkhātāṃ vā gamanaṃ
kāmacchandādippahānena ca taṃ lakkhiyati, esa nayo “**padāletvā**”ti-ādīsupi.
Abyāpādenāti mettāya. **Ālokasaññāyā**ti vibhūtaṃ katvā manasikārena
upaṭṭhitālokasañjānanena. **Avikkhepenā**tisamādhinā. **Dhammavavattānenā**ti
kusalādidhammānaṃ yathāvanicchayena,
sappaccayanāmarūpavavattānenātipi vadanti.

Evam kāmacchandādinīvaraṇappahānena “abhijjhaṃ loka pahāyā”ti-
ādinā vuttāya paṭhamajjhānassa pubbabhāgaṭipadāya Bhagavato
ñāṇagamanaviṣiṭṭhaṃ Tathāgatabhāvaṃ dassetvā idānisaha upāyena aṭṭhahi
samāpattīhi, aṭṭhārasahi ca mahāvīpassanāhi taṃ dassetuṃ “**ñāṇenā**”ti-
ādimāha. Nāmarūpapariggahakaṅkhāvitarāṇānaṃhi vinibandhabhūtaṃ
mohassa dūrīkaraṇena nātapaṇiññāyaṃ ṭhitassa aniccaaññādayo sījjhanti,
tasmā avijjāpadālanāṃ vipassanāya upāyo. Tathā jhānasamāpattīsu
abhiratinimittena pāmojjena, tattha anabhiratīyā vinoditāya jhānādīnaṃ
samadhiḡgamoti samāpattīyā arativinodanaṃ upāyo.
Samāpattīvipassanānukkamaṇa pana upari vakkhamānanayena
niddisitabbepi nīvaraṇasabhāvāya avijjāya heṭṭhā kāmacchandādivasena
dassitanīvaraṇesupi saṅghadassanattamaṃ uppaṭipāṭiniddeso daṭṭhabbo.

1. Dī-Ṭṭha 2. 307; Dhammapada-Ṭṭha 1. 172 piṭṭhesu.

Samāpattivihārapavesananibandhanena nīvaraṇāni kavāṭasadisānīti āha “**nīvaraṇakavāṭaṃ ugghāṭetvā**”ti. “Rattiṃ anuvitakketvā anuvicāretvā divā kammante payojetī”ti majjhimāgamavare Mūlapaṇṇāsake **Vammikasutte**¹ vuttaṭṭhāne viya vitakkavicārā vūpasamā² adhippetāti sandhāya “**vitakkavicāradhūmaṃ vūpasametvā**”ti vuttaṃ, vitakkavicārasaṅkhataṃ dhūmaṃ vūpasametvāti attho. “Vitakkavicāram”icceva adhunā pāṭho, so na porāṇo Ācariyadhammapālattherena, Ācariyasāriputtattherena ca yathāvuttapāṭhasseva uddhatattā. **Virājetvāti** jigucchitvā, samatikkamitvā vā. Tadubhayattho hesa “pītiyā ca virāgā”ti-ādīsu³ viya. Kāmaṃ paṭhamajjhānūpacāre eva dukkhaṃ, catutthajjhānūpacāre eva ca sukhaṃ pahīyati, atisayappahānaṃ pana sandhāyāha “**catutthajjhānena sukhadukkhaṃ pahāyā**”ti.

Rūpasaññāti saññāsīsena rūpāvacarajjhānāni ceva tadārammaṇāni ca vuttāni. Rūpāvacarajjhānampi hi “rūpaṃ”ti vuccati uttarapadalopena “rūpī rūpāni passatī”ti-ādīsu⁴. Tassa ārammaṇampi kasiṇarūpaṃ purimapadalopena “bahiddhā rūpāni passatī suvaṇṇadubbaṇṇāni”ti-ādīsu⁵. Tasmā idha rūpe rūpajjhāne taṃsahagatā saññā rūpasaññāti evaṃ saññāsīsena rūpāvacarajjhānāni vuttāni, rūpaṃ saññā assāti **rūpasaññam**, rūpasaññāsamannāgatanti vuttaṃ hoti. Evaṃ pathavīkasiṇādibhedassa tadārammaṇassa cetāṃ adhivacananti veditabbaṃ. **Paṭighasaññāti** cakkhādīnaṃ vatthūnaṃ, rūpādīnaṃ ārammaṇānaṃca paṭighātena paṭihananena visayivisayasamodhānena samuppannā dvipaṇcaviṇṇāṇasahagatā saññā. **Nānattasaññāti** aṭṭha kāmāvacarakusalasaññā, dvādasa akusalasaññā, ekādasa kāmāvacarakusalavipākasaññā, dve akusalavipākasaññā, ekādasa kāmāvacarakiriyasaññāti etāsaṃ catucattālīsasaññānametaṃ adhivacanaṃ. Etā hi yasmā rūpasaddādibhede nānatte nānāsabhāve gocare pavattanti, yasmā ca nānattā nānāsabhāvā aññamaññaṃ asadisā, tasmā “nānattasaññā”ti vuccanti.

Aniccassa, aniccanti vā anupassanā **aniccānupassanā**, tebhūmakadhammānaṃ aniccataṃ gahetvā pavattāya vipassanāyetaṃ nāmaṃ. **Niccasaññanti** saṅkhatadhamme

1. Ma 1. 197 piṭṭhe.

2. Dhūmāyanā (Dī-Ṭī 1. 104 piṭṭhe.)

3. Dī 1. 71; Ma 3. 135; Vi 1. 5; Abhi 2. 275 piṭṭhesu.

4. Abhi 1. 65 piṭṭhe.

5. Abhi 1. 59 piṭṭhādīsu.

“niccā sassatā”ti pavattamicchāsaññaṃ, saññāsīsena cettha diṭṭhicittānampi gahaṇaṃ datṭhabbaṃ. Esa nayo ito paresupi. **Nibbidānupassanāyāti** saṅkhāresu nibbindanākārena pavattāya anupassanāya. **Nandinti** sappītikataṇhaṃ. **Virāgānupassanāyāti** saṅkhāresu virajjanākārena pavattāya anupassanāya. **Nirodhānupassanāyāti** saṅkhārānaṃ nirodhassa anupassanāya, “te saṅkhārā nirujjhantiyeva, āyatim samudayavasena na uppajjanti”ti evaṃ vā anupassanā **nirodhānupassanā**. Tenevāha “nirodhānupassanāya nirodheti, no samudeti”ti. Muñcitukamyatā hi ayaṃ balappattāti. Paṭinissajjanākārena pavattā anupassanā **paṭinissaggānupassanā**. Paṭisaṅkhā santiṭṭhanā hi ayaṃ. **Ādānanti** niccādivasena gahaṇaṃ. Santatisamūhakkiccārammaṇānaṃ vasena ekattaggahaṇaṃ **ghanasañña**. **Āyūhanaṃ** abhisāṅkharaṇaṃ. Avatthāvisesāpatti **vipariṇāmo**. **Dhuvasaññaṃ** thirabhāvaggahaṇasaññaṃ. **Nimittanti** samūhādighanavasena sakiccaparicchedatāya saṅkhārānaṃ saviggahataṃ. **Paṇidhinti** rāgādipaṇidhiṃ. Sā panatthato taṇhāvasena saṅkhāresu ninnatā.

Abhinivesanti attānudiṭṭhiṃ. Aniccādivasena sabbadhammatīraṇaṃ **adhipaññādhammavipassanā**. **Sārādānābhinivesanti** asāre sāraggahaṇavipallāsaṃ. Issarakuttādivasena loko samuppannoti abhiniveso **sammohābhiniveso** nāma. Keci pana “ahosiṃ nu kho ahamatītamaddhānan’ti-ādina pavattasaṃsayāpatti **sammohābhiniveso**”ti vadanti. Saṅkhāresu leṇatāṇabhāvaggahaṇaṃ **ālayābhiniveso**. “Ālayaratā ālayasamuditā”ti¹ vacanato **ālayo** vuccati taṇhā, sāyeva cakkhādīsu, rūpādīsu ca abhinivesavasena pavattiyā **ālayābhiniveso**ti keci. “Evaṃvidhā saṅkhārāpaṭinissajjīyanti”ti pavattañānaṃ **paṭisaṅkhānupassanā**. Vaṭṭato vigatattā **vivaṭṭaṃ**, nibbānaṃ, tattha ārammaṇakaraṇasaṅkhātēna anupassanena pavattiyā **vivaṭṭānupassanā**, gotrabhu, **saṃyogābhinivesanti** saṃyujjanavasena saṅkhāresu abhinivisaṇaṃ. **Diṭṭhekatṭheti** diṭṭhiyā sahaṇātekatṭhe, paṇānekatṭhe ca. **Oḷāriketi** uparimaggavajjhe kilese-apekkhitvā vuttaṃ, aññathā dassanapahātabbā ca dutiyamaggavajjhehi oḷārikāti tesampi tabbacanīyatā siyā. **Aṇusahagateti** aṇubhūte. Tabbhāvavuttiko hi ettha **sahagatasaddo**. Idam pana heṭṭhimamaggavajjhe apekkhitvā

1. Dī 2. 31-2; Ma 1. 224; Ma 2. 291; Saṃ 1. 138; Vi 3. 5, 7, 8 piṭṭhesu.

vuttaṃ. **Sabbakileseti** avasiṭṭhasabbakilese. Na hi paṭhamādimaggehi pahīnā kilesā puna pahīyanti. **Sabbasaddo** cetttha sappadesavisayo “sabbe tasanti daṇḍassā”ti-ādīsu¹ viya. (2)

Kakkhaḷattarṃ kaṭhinabhāvo. **Paggharaṇaṃ** dravabhāvo. Lokiyavāyuna bhastassa viya yena taṃtaṃkalāpassa uddhumāyana, thambhabhāvo vā taṃ **vitthambhanaṃ**. Vijjamānēpi kalāpantarabhūtānaṃ kalāpantarabhūtehi phuṭṭhabhāve taṃtaṃbhūtavivittatā rūpapariyanto ākāsoṭi yesaṃ yo paricchedo, tehi so asamphuṭṭhova, aññathā bhūtānaṃ paricchedabhāvo na siyā byāpitabhāvāpattito. Yasmim kalāpe bhūtānaṃ paricchedo, tehi tattha asamphuṭṭhabhāvo **asamphuṭṭhalakkhaṇaṃ**, tenāha Bhagavā **ākāsadhātuniddese** “asamphuṭṭho catūhi mahābhūtehi”ti².

Virodhipaccayasannipāte visadisuppatti **ruppanaṃ**. Cetanāpadhānattā saṅkhārakkhandhadhammānaṃ cetanāvasenetaṃ vuttaṃ “**saṅkhārānaṃ abhisāṅkharāṇalakkhaṇaṃ**”ti. Tathā hi suttantabhājanīye **saṅkhārakkhandhavibhaṅge** “cakkhusamphassaajācetanā”ti-ādīnā³ cetanāva vibhattā. Abhisāṅkhārāḷalakkhaṇā ca cetanā. Yathāha “tattha katamo puññābhisāṅkhāro, kusalā cetanā”ti-ādī⁴. Sampayuttadhammānaṃ ārammaṇe ṭhapanāṃ **abhiniropanaṃ**. Ārammaṇāmanubandhanaṃ **anumajjanaṃ**. Savipphārikatā **pharaṇaṃ**. Adhimuccanaṃ saddahanaṃ **adhimokkho**. **Assaddhiyeti** assaddhiyahetu. Nimittatthe cetam bhummaṃ. Esa nayo **kosajjādīsūpi**. Kāyacittapariḷāhūpasamo **vūpasamalakkhaṇaṃ**. Līnuddhaccarahite adhicitte vattamāne paggahaniggahasampatāmsanesu abyāvaṭatāya ajjupekkhanaṃ **paṭisaṅkhānaṃ** pakkhapātupacchedato.

Musāvādādīnaṃ visaṃvādanādikiccatāya lūkhānaṃ apariggāhakānaṃ paṭipakkhabhāvato pariggāhakasabhāvā sammāvācā siniddhabhāvato sampayuttadhamme, sammāvācāpaccayasubhāsitaṃ sotāraṇca puggalaṃ pariggaṇhātīti sā **pariggāhalakkhaṇā**. Kāyikakiriyā kiñci kattabbaṃ samuṭṭhāpeti, sayaṇca samuṭṭhānaṃ ghaṭanaṃ hotīti sammākammantasaṅkhātā virati **samuṭṭhānalakkhaṇā**ti daṭṭhabbā, sampayuttadhammānaṃ vā ukkhipanaṃ

1. Khu 1. 32 piṭṭhe Dhammapade.

3. Abhi 2. 8 piṭṭhe.

2. Abhi 1. 169 piṭṭhe.

4. Abhi 2. 142 piṭṭhe.

samuṭṭhānaṃ kāyikakiriyaṃ bhārukkhipanaṃ viya. Jīvamānassa sattassa, sampayuttadhammānaṃ vā jīvitindriyavuttiyā, ājīvasseva vā suddhi **vodānaṃ**.

“Saṅkhārā”ti idha cetanā adhippetā, na pana “saṅkhārā saṅkhārakkhandho”ti-ādīsu¹ viya samapaññāsacetasiṅgati vuttaṃ “**saṅkhārānaṃ cetanālakkaṇaṃ**”ti. Avijjāpaccayā hi puññābhisaṅkhārādikāva cetanā. Ārammaṇābhimukhabhāvo **namaṇaṃ**. **Āyatanānaṃ** pavattanaṃ. Saḷāyatanavasena citta cetasiṅgānaṃ pavatti. **Taṇhāya hetulakkaṇaṃ** ettha vaṭṭassa janaka hetubhāvo taṇhāya hetulakkaṇaṃ, maggassa pana vakkhamānassa nibbānasampāpakattanti ayametesāṃ viseso. Ārammaṇassa **gahaṇalakkhaṇaṃ**. Puna uppattiya **āyūhanalakkhaṇaṃ**. Sattajīvato **suññatālakkaṇaṃ**. **Padhanaṃ** ussāhanaṃ. **Ijjanānaṃ** sampatti. Vaṭṭato nissaraṇaṃ **niyyānaṃ**. Aviparītābhāvo **tathalakkhaṇaṃ**. Aññamaññānativattanaṃ **ekaraso**, anūnādhikabhāvova. **Yuganaddhā** nāma samathavipassanā aññamaññopakarātāya yugaḷavasena bandhitabbato. “Saddhāpaññā paggaḥāvikkhepā”tipi vadanti. **Cittavisuddhi** nāma samādhī. **Diṭṭhivisuddhi** nāma paññā. **Khayoti** kilesakkhaya maggo, tasmim pavattassa sammādiṭṭhisāṅkhātassa **ñāṇassa samucchedanalakkhaṇaṃ**. Kilesānāmanuppādapariyosānatāya **anuppādo**, phalaṃ. Kilesavūpasamo **passaddhi**. **Chandassāti** kattukāmatāchandassa. Patitṭhābhāvo **mūlalakkaṇaṃ**. Ārammaṇapaṭipādakatāya sampayuttadhammānamuppattihetutā **samuṭṭhāpanalakkhaṇaṃ**. Visayādisannipātena gahetabbākāro **samodhānaṃ**. Yā “saṅgati”ti vuccati “tiṇṇaṃ saṅgati phasso”ti-ādīsu. Samaṃ, sammā vā odahanti sampiṇḍitā bhavanti sampayuttadhammā anenātipi **samodhānaṃ**, phasso, tabbhāvo **samodhānalakkhaṇaṃ**. Samosaranti sannipatanti etthāti **samosaraṇaṃ**, vedanā. Tāya hi vinā appavattamānā sampayuttadhammā vedanānubhavananimittaṃ samosaṭā viya hontīti evaṃ vuttaṃ, tabbhāvo **samosaraṇalakkhaṇaṃ**. Pāsādādīsu gopānasīnaṃ kūṭaṃ viya sampayuttadhammānaṃ pāmokkhabhāvo **pamukhalakkhaṇaṃ**. Satiyā sabbatthakattā sampayuttānaṃ adhipatibhāvo **ādhipateyyalakkhaṇaṃ**. Tato sampayuttadhammato, tesāṃ vā sampayuttadhammānaṃ uttari padhānaṃ **tatuttari**, tabbhāvo **tatuttariyalakkhaṇaṃ**. Paññuttarā hi kusalā dhammā. **Vimuttīti** phalaṃ kilesehi vimuccitthāti katvā.

1. Abhi 1. 145, 205; Abhi 2. 1, 7, 37 piṭṭhesu.

Taṃ pana sīlādiguṇasārassa paramukkaṃsabhāvena **sāraṃ**. Tato uttari dhammassābhāvato **pariyosānaṃ**. Ayañca lakkhaṇavibhāgo chadhātupañcajhānaṅgādivasena taṃtaṃsuttapadānusārena Porāṇaṭṭhakathāyamāgatanayena vuttoti daṭṭhabbari. Tathā hi pubbe vuttopi koci dhammo pariyāyantarappakāsanatthaṃ puna dassito. Tato eva ca “chandamūlatā dhammā manasikārasamuṭṭhānā phassasamodhānā vedanāsamosaṇā”ti, “paññuttarā kusalā dhammā”ti, “vimuttisāramidaṃ brahmacariyaṃ”ti, “nibbānogaḍhañhi āvuso brahmacariyaṃ nibbānapariyosānaṃ”ti¹ ca suttapadānaṃ vasena chandassa mūlalakkhaṇaṃ’ti-ādi vuttaṃ. Tesāṃ tesāṃ dhammānaṃ tathaṃ avitathaṃ lakkhaṇaṃ āgatoti atthaṃ dasseti **“evan”**ti-ādinā. Taṃ pana gamanaṃ idha ñāṇagamaṇamevāti vuttaṃ **“ñāṇagatiyā”**ti. Satipi gatasaddassa avabodhanatthabhāve ñāṇagamaṇattheneveso siddhoti na vutto. Ā-saddassa cettha gatasaddānuvattimattameva. Tenāha **“patto anuppatto”**ti. (3)

Aviparītasabhāvattā **“tathadhammā nāma cattāri ariyasaccānī”**ti vuttaṃ. Aviparītasabhāvato **tathānī**. Amusāsabhāvato **avitathānī**. Aññākārarahitato **anaññathānī**. Saccasaṃyuttādīsu āgataṃ paripuṇṇasaccacatukkakathaṃ sandhāya **“iti vitthāro”**ti āha. **“Tasmā”**ti vatvā tadaparāmasitabbameva dasseti **“tathānaṃ abhisambuddhattā”**ti iminā. Esa nayo īdisesu.

Evam saccavasena catutthakāraṇaṃ dassetvā idāni paccayapaccayuppannabhāvena aviparītasabhāvattā tathabhūtānaṃ paṭiccasamuppādaṅgānaṃ vasenāpi dassento **“apicā”**ti-ādimāha. Tattha **jātipaccayasambhūtasamudāgataṭṭho**ti jātipaccayā sambhūtaṃ hutvā sahitassa attano paccayānurūpassa uddhaṃ uddhaṃ āgatasabhāvo, anupavattaṭṭho attho. Atha vā sambhūtaṭṭho ca samudāgataṭṭho ca **sambhūtasamudāgataṭṭho** pubbapade uttarapadalopavasena. Samāhāradvandepe hi pulliṅgamicchanti neruttikā. Na cettha jātito jarāmaṇaṃ na hoti, na ca jātiṃ vinā aññato hotīti **jātipaccayasambhūtaṭṭho**. Itthameva jātito samudāgacchatīti **jātipaccayasamudāgataṭṭho**. Idaṃ vuttaṃ hoti—yā yā jāti yathā yathā

1. Sam 3. 192 piṭṭhe. (Atthato samānaṃ.)

paccayo hoti, tadanurūpaṃ pātubhūtasabhāvoti. Paccayapakkhe pana **avijjāya saṅkhārānaṃ paccayaṭṭho**ti ettha na avijjā saṅkhārānaṃ paccayo na hoti, na ca avijjāṃ vinā saṅkhārā uppajjanti. Yā yā avijjā yesaṃ yesaṃ saṅkhārānaṃ yathā yathā paccayo hoti, ayaṃ avijjā saṅkhārānaṃ paccayaṭṭho paccayasabhāvoti attho. **Tathānaṃ dhammānanti** paccayākāradhammānaṃ. “Sugato”ti-ādīsu¹ viya gamusaddassa buddhiyatthataṃ sandhāya **“Abhisambuddhattā”**ti vuttaṃ, na ñāṇagamanattham. Gatibuddhiyatthā hi saddā aññamaññapariyāyā. Tasmā “abhisambuddhattho hettha gatasaddo”ti adhikāro, gamyamānattā vā na payutto. (4)

Yaṃ rūpārammaṇaṃ nāma atthi, taṃ Bhagavā jānāti passatīti sambandho. **Sadevake -pa- pajāyāti** ādhāro “atthi”ti padeti puna **aparimāṇāsu lokadhātūsūti** taṃnivāsasattāpekkhāya, āpāthagamanāpekkhāya vā vuttaṃ. Tena Bhagavatā vibhajjamānaṃ taṃ rūpāyatanaṃ tathameva hotīti yojetabbaṃ. Tathāvitathabhāve kāraṇamāha **“evaṃ jānatā passatā”**ti. Sabbākārato ñātattā passitattāti hi hetvantogadhametaṃ padadvayaṃ. **Itthāniṭṭhādivasenāti** ettha **ādi-**saddena majjhattaṃ saṅgaṇhāti. Tathā atītānāgatapaccuppannaparitta-ajjhattabahiddhātadubhayādibhedampi. **Labhamānakapadavasenāti** “rūpāyatanaṃ diṭṭhaṃ saddāyatanaṃ sutaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ mutaṃ sabbaṃ rūpaṃ manasā viññātan”ti² vacanato diṭṭhapadañca viññātapadañca rūpārammaṇe labbhati. Rūpārammaṇaṃ iṭṭhaṃ aniṭṭhaṃ majjhattaṃ parittaṃ atītaṃ anāgataṃ paccuppannaṃ ajjhattaṃ bahiddhā diṭṭhaṃ viññātaṃ rūpaṃ rūpāyatanaṃ rūpadhātu vaṇṇanibhā sanidassanaṃ sappatighaṃ nīlaṃ pītakanti evamādīhi **anekehi nāmehi**. “Itthāniṭṭhādivasenā”ti-ādinā hi anekanāmabhāvaṃ sarūpato nidasseti. **Terasahi vārehīti** dhammasaṅgaṇiyaṃ rūpakaṇḍe³ āgate terasa niddesavāre sandhāyāha. Ekekasmim vāre cettha catunnaṃ catunnaṃ vavatthāpananayānaṃ vasena **“dvipaṇṇāsāya nayehi”**ti vuttaṃ. **Tathamevāti** yathāvuttena jānanena appaṭivattiyadesanatāya, yathāvuttena ca passanena aviparītadassitāya saccameva. Tamatthaṃ Caturaṅguttare **Kālakārāmasuttena**⁴ sādhento **“vuttañcetan”**ti-ādimāha. **Ca-**saddo cettha daḥhikaraṇajotako,

1. Vi 1. 1 piṭṭhe. 2. Abhi 1. 201 piṭṭhe. 3. Abhi 1. 162 piṭṭhe. 4. Am 1. 333 piṭṭhe.

tena yathāvuttassatthassa daḥhikaraṇaṃ joteti, sampiṇḍanattho vā aṭṭhānapayutto, na kevalaṃ mayā eva, atha kho Bhagavatāpīti.

Anuvaritanti paricaritaṃ. **Jānāmi abbhaññāsinti** paccuppannātītakālesu ñāṇappavattidassanena anāgatepi ñāṇappavatti dassitāyeva nayato dassitattā.

Vidita-saddo pana anāmaṭṭhakālaviseso kālattayasādhāraṇattā “diṭṭhaṃ suttaṃ mutan”ti-ādīsu¹ viya, pākaṭaṃ katvā ñātanti attho, iminā cetanaṃ dasseti “aññe jānantiyeva, mayā pana pākaṭaṃ katvā viditaṃ”ti. Bhagavatā hi imehi padehi sabbaññubhūmi nāma kathitā. **Na upaṭṭhāsīti** taṃ chadvārikamāraṃmaṇaṃ taṇhāya vā diṭṭhiyā vā Tathāgato attattaniyavasena na upaṭṭhāsīti na upagacchati, iminā pana padena khīṇāsavabhūmi kathitā. Yathā rūpāraṃmaṇādayo dhammā yaṃsabhāvā, yaṃpakārā ca, tathā te dhamme taṃsabhāve taṃpakāre gamati passati jānātīti **Tathāgatoti** imamatthaṃ sandhāya “**tathadassī-atthe**”ti vuttaṃ. Anekatthā hi dhātusaddā. Keci pana niruttinayena, pisodarādigaṇapakkhepena² vā dassī-saddalopaṃ, āgata-saddassa cāgamaṃ katvā “Tathāgato”ti padasiddhimettha vaṇṇenti, tadayuttameva vijjamaṇapadaṃ chaḍḍetvā avijjamaṇapadassa gahaṇato.

Vuttaṇca **Buddhavaṃsaṭṭhakathāyaṃ**—

“Tathākārena yo dhamme, jānāti anupassati.

Tathadassīti Sambuddho, tasmā vutto Tathāgato”ti³.

Ettha “**anupassati**”ti āgatasaddatthaṃ vatvā tadidaṃ ñāṇapassanamevāti dassetuṃ “**jānāti**”ti, saddādhigatamattaṃ pana vibhāvetuṃ “**tathadassī**”ti ca vuttaṃ. (5)

Yaṃ rattinti yassaṃ rattiyaṃ, accantasamyoge vā etaṃ upayogavacanāṃ rattekadesabhūtassa abhisambujjhanakkhaṇassa accantasamyogattā, sakalāpi vā esā ratti abhisambodhāya padahanakālattā pariyāyena accantasamyogabhūtāti daṭṭhabbaṃ.

Pathavīpukkhalaniruttarabhūmisīsagatatā na parājito aññehi etthāti **Aparājito**, sveva pallaṅkoti **Aparājitaṭṭhapaṇḍita**, tasmim. **Tiṇṇaṃmārānanti** kilesābhisaṅkhāradevapputtamārānaṃ, idaṇca nippariyāyato vuttaṃ, pariyāyato pana heṭṭhā vuttanayena pañcannampi

1. Dī 3. 111; Ma 1. 5; Saṃ 2. 168; Aṃ 1. 332; Khu 9. 128 piṭṭhesu.

2. Vi-Ṭṭha 1. 95; Visuddhi 1. 204 piṭṭhesu.

3. Buddhavaṃsa-Ṭṭha 20 piṭṭhe.

mārānaṃ maddanaṃ veditabbaṃ. **Matthakanti** sāmattiyaśaṅkhātāṃ sīsaṃ. **Etthantareti** ubhinnaṃ rattīnamantare. “**Paṭhamabodhiyāpī**”ti-ādinā pañcacattālīsavassaparimāṇakārameva antogadhabhedena niyamevā viśeṣeti. Tāsu pana vīsativassaparicchinā paṭhamabodhīti **Vinayagaṇṭhipade** vuttaṃ, taṅca tadatṭhakathāyameva “Bhagavato hi paṭhamabodhiyaṃ vīsativassantare nibaddhupaṭṭhāko nāma natthī”ti¹ kathitattā paṭhamabodhi nāma vīsativassānīti gahetvā vuttaṃ. **Ācariyadhammapālatherena** pana “pañcacattālīsāya vassesu ādīto pannarasa vassāni paṭhamabodhī”ti vuttaṃ, evaṅca sati majjhe pannarasa vassāni majjhimabodhi, ante pannarasa vassāni pacchimabodhīti tiṇṇaṃ bodhīnaṃ samappamāṇatā siyā, tampi vuttaṃ. Pannarasatikena hi pañcacattālīsavassāni paripūrenti. Atṭhakathāyaṃ pana pannarasavassappamāṇāya paṭhamabodhiyā vīsativassesuyeva antogadhata “paṭhamabodhiyaṃ vīsativassantare”ti vuttanti evampi sakkā viññātum. “Yaṃ suttaṃ”ti-ādinā sambandho.

Niddosatāya **anupavajjaṃ** anupavadaṇīyaṃ. Pakkhipitabbābhāvena **anūnaṃ**. Apanetabbābhāvena **anadhikaṃ**. Atthabyañjanādisampattiyaṃ **sabbākārāparipuṇṇaṃ**. Nimmadanahetu **nimmadanaṃ**. **Vālaggamattampīti** vāladhilomassa koṭippamāṇampi. **Avakkhalitanti** virādhitaṃ musā bhaṇitaṃ. **Ekamuddikāyāti** ekarājalañchanena. **Ekanāliyaṃ**ti ekālḥakena, ekatumbena vā. **Ekatulāyāti** ekamānena. “**Tathamevā**”ti vuttamevatthaṃ **no aññathāti** byatirekato dasseti, tena yadatthaṃ bhāsitaṃ, ekantena tadatthanipphādanato yathā bhāsitaṃ Bhagavatā, tathāyevāti aviparītadesanataṃ dasseti. “**Gadattho**”ti etena tathaṃ gadati bhāsati **Tathāgato** da-kārassa ta-kāraṃ, niruttinayena ca ākārāgamaṃ katvā, dhātusaddānugatenā vā ākārenāti nibbacanaṃ dasseti.

Evam “sugato”ti-ādīsu² viya dhātusaddanipphattiparikappena niruttiṃ dassetvā bāhiratthasamāsenapi dassetum “**apicā**”ti-ādi vuttaṃ. **Āgadananti** sabbahitanipphādanato bhusaṃ kathaṃ vacanaṃ, tabbhāvamatto vā ā-saddo. (6)

1. Vi-Ṭṭha 1. 146 piṭṭhe.

2. Vi 1. 1 piṭṭhe.

Tathā gatamassāti **Tathāgato**. Yathā vācāya gataṃ pavatti, tathā kāyassa, yathā vā kāyassa gataṃ pavatti, tathā vācāya assa, tasmā Tathāgatoti attho. Tadeva nibbacanaṃ dassetuṃ “**Bhagavato**”ti-ādimāha. Tattha hi “**gato pavatto, gatā pavattā**”ti ca etena kāyavacīkiriyaṇaṃ aññamaññānulomanavacanicchāya kāyassa, vācāya ca pavatti idha gata-saddena kathitāti dasseti, “**evambhūtassā**”ti-ādinā bāhiratthasamāsaṃ, “**yathā tathā**”ti etena yaṃtaṃ-saddānaṃ abyabhicāritasambandhatāya “tathā”ti vutte “yathā”ti ayamattho upaṭṭhitoyeva hotīti tathāsaddattham, “**vādī kāri**”ti etena pavattisarūpaṃ, “**Bhagavato hi**”ti etena yathāvādītathākāritādikāraṇanti. **Evambhūtassāti** yathāvādītathākāritādinā pakārena pavattassa, imaṃ pakāraṃ vā pattassa. **Itīti** vuttappakāraṃ niddisati. Yasmā panettha gata-saddo vācāya pavattimpi dasseti, tasmā kāmaṃ tathāvādītāya Tathāgatoti ayampi attho siddho hoti, so pana pubbe pakārantarena dassitoti pārisesanayena tathākāritā-atthameva dassetuṃ “**evaṃ tathākāritāya Tathāgato**”ti vuttaṃ. Vuttaṅca—

“Yathā vācā gatā yassa,
Tathā kāyo gato yato.
Yathā kāyo tathā vācā,
Tato Satthā Tathāgato”ti. (7)

Bhavaggaṃ pariyaṇtaṃ katvāti sambandho. Yaṃ paneke vadanti “tīriyaṃ viya upari, adho ca santi aparimāṇā lokadhātuyo”ti, tesaṃ taṃ paṭisedhetuṃ evaṃ vuttanti daṭṭhabbaṃ. **Vimuttiyāti** phalena. **Vimuttiñāṇadassanenāti** paccavekkhaṇāñāṇasaṅkhātena dassanena. **Tuloti** sadiso. **Pamāṇanti** minanakāraṇaṃ. Pare abhibhavati guṇena ajjhottharati adhiko bhavatīti-**abhibhū**. Parehi na abhibhūto ajjhotthaṇoti **anabhibhūto**. **Aññadatthūti** ekamsavacane nipāto, dassanavasena **daso**, sabbaṃ passatīti attho. Pare attano vasaṃ vattetīti **vasavattī**.

“Abhibhavanaṭṭhena Tathāgato”ti ayaṃ na saddato labbhati, saddato pana evanti dassetuṃ “**tatrevaṇ**”ti-ādi vuttaṃ. Tattha **agadoti** dibbāgado agaṃ rogaṃ dāti avakhaṇḍati, natthi vā gado rogo etenāti

katvā, tassadisatṭhena idha desanāvilāsassa, puññussayassa ca agadatā labbhatīti āha **“agado viyā”**ti. Yāya dhammadhātuyā desanāvijambhanappattā, sā **desanāvilāso**. **Dhammadhātūti** ca sabbaññutaññānameva. Tena hi dhammānamākārabbhedanāññatvā tadanurūpa desanāññāniyaṃ. Desanāvilāsoyeva **desanāvilāsamayo** yathā **“dānamayaññāniyaṃ sīlamayaññāniyaṃ”**ti¹. Adhunā pana potthakesu bahūsupi maya-saddo na dissati. **Puññussayoti** ussannaññāniyaṃ, atirekaññāniyaṃ vā ñāṇādisambhārabhūtaññāniyaṃ. **“Tenā”**ti-ādi opammasampādanāññāniyaṃ. **Tenāti** ca tadubhayena desanāvilāsenā ceva puññussayena ca so Bhagavā abhibhavatīti sambandho. **“Iti”**ti-ādinā bāhiratthasamāsaññāniyaṃ dasseti. Sabbalokaññāniyaṃ bāhiratthasamāsaññāniyaṃ **tato**, na aññathāti vuttaññāniyaṃ hoti. (8)

Tathāya gatoti purimasaccattayaññāniyaṃ sandhāyāha, **tathāññāniyaṃ gatoti** pana pacchimāsaccattayaññāniyaṃ. Catusaccānukkamena cettha gata-saddassa atthacattukkaññāniyaṃ vuttaññāniyaṃ. Vācakasaddasannidhāne upasagganipātānaññāniyaṃ tadattajotanaññāniyaṃ pavattanato gata-saddoyeva anupasaggo avagatatthāññāniyaṃ, atītatthāññāniyaṃ vadatīti dasseti **“avagato atīto”**ti iminā.

“Tatthā”ti-ādi tabbivaraññāniyaṃ. **Lokanti** dukkhasaccabhūtaññāniyaṃ lokāññāniyaṃ. Tathāya tīraṇapariññāyāti yojetabbāññāniyaṃ. **Lokanirodhagāminīññāniyaṃ paṭipadanti** ariyamaggaññāniyaṃ, na pana abhisambujjhanamattaññāniyaṃ. Tattha kattabbakiccampi katamevāti dassetuññāniyaṃ **“lokasmā Tathāgato visāmyutto”**ti-ādinā saccacattukkepi duttiyapakkhaññāniyaṃ vuttaññāniyaṃ, abhisambujjhanahetuññāniyaṃ vā etehi dasseti. Tatoyeva hi tāññāniyaṃ abhisambuddhoti. **“Yaññāniyaṃ bhikkhave sadevakassa lokassa samāvakassa sabrahmakassa sassamaññāniyaṃ pājāya sadevamanussāya dīṭṭhāññāniyaṃ sutāññāniyaṃ mutāññāniyaṃ viññātāññāniyaṃ pattāññāniyaṃ pariyesitāññāniyaṃ anuvicaritāññāniyaṃ manasā, sabbaññāniyaṃ taññāniyaṃ Tathāgatena abhisambuddhaññāniyaṃ, tasmā Tathāgatoti vuccatī”**ti² Aṅguttarāgame **Cattukkanipāte** āgataññāniyaṃ Pāṭimimaññāniyaṃ peyyālamukhena dasseti, taññāniyaṃ atthasambandhatāya eva, na imassatthassa sādhaṃkāṭāya. Sā hi peyyālaniddiṭṭhā Pāṭi tathadassitā atthassa sādhaṃkāṭi. **“Tassapi evaññāniyaṃ attho veditabbo”**ti iminā sādhyasādhaṃkāsaññāniyaṃ sandanaññāniyaṃ karoti. **“Idampi cā”**ti-ādinā tathāgahapadassa

1. Dī 3. 182; Khu 1. 230; Khu 10. 43 piṭṭhe.

2. Am 1. 332 piṭṭhe.

mahāvisayatam, aṭṭhavidhassāpi yathāvuttakāraṇassa nidassanamattañca dasseti. Tattha **idanti** atibyāsarūpena vuttam aṭṭhavidham kāraṇam, **pi-saddo**, **api-saddo** vā sambhāvane “itthampi mukhamattameva, pageva aññathā”ti. **Tathāgatabhāvadīpaneti** Tathāgatanāmadīpane. Guṇena hi Bhagavā Tathāgato nāma, nāmena ca Bhagavati Tathāgata-saddoti. “Asaṅkhyeyyāni nāmāni, saguṇena Mahesino”ti-ādi¹ hi vuttam. Appamādapadam viya sakalakusaladhammapaṭipattiyā sabbabuddhaguṇānam Tathāgatapadam saṅgāhakanti dassetum “**sabbākārenā**”ti-ādimāha. **Vaṇṇeyyāti** parikappavacanametam “vaṇṇeyya vā, na vā vaṇṇeyyā”ti. Vuttañca—

“Buddhopi Buddhassa bhaṇeyya vaṇṇam,
Kappampi ce aññamabhāsamāno.
Khīyetha kappo ciradīghamantare,
Vaṇṇo na khīyetha Tathāgatassā”ti²,

Samatthane vā etam “so imam vijaṭṭhaye jaṭṭam”ti-ādīsu³ viyātipi vadanti keci.

Ayam panettha Aṭṭhakathāmuttako nayo—abhinihārato paṭṭhāya yāva sammāsambodhi, etthantare mahābodhiyānapaṭipattiyā hānaṭṭhānasamkilesanivattīnam abhāvato yathāpaṇidhānam Tathāgato abhinihārānurūpam paṭipannoti **Tathāgato**. Atha vā mahiddhikatāya, paṭisambhidānam ukkaṃsādhigamena anāvaraṇaṇāṇatāya ca katthacipi paṭighātābhāvato yathāruci, tathā kāyavacīcittānam gatāni gamanāni pavattiyo etassāti **Tathāgato**. Apica yasmā loke vidhayuttagatapakārasaddā samānatthā dissanti, tasmā yathā vidhā Vipassi-ādayo Bhagavanto nikhilasabbañṇuguṇasamaṅgitāya, ayampi Bhagavā tathā vidhoti **Tathāgato**, yathā yuttā ca te Bhagavanto vuttanayena, ayampi Bhagavā tathā yuttoti **Tathāgato**. Aparo nayo—yasmā saccam taccham tathanti nāṇassetam adhivacanam, tasmā tathena nāṇena āgatoti **Tathāgatoti**.

1. Abhi-Ṭṭha 1. 420; Udāna-Ṭṭha 306; Paṭisam-Ṭṭha 1. 277; Netti-Ṭṭha 119 piṭṭhesu.

2. Dī-Ṭṭha 1. 257; Dī-Ṭṭha 3. 61; Ma-Ṭṭha 3. 289; Udāna-Ṭṭha 305;

Apadāna-Ṭṭha 2. 91; Buddhavaṃsa-Ṭṭha 163; Cariyāpiṭaka-Ṭṭha 4. 324 piṭṭhesu.

3. Sam 1. 33 piṭṭhe.

“Pahāya kāmādimale yathā gatā,
 Samādhiñāṇehi Vipassi-ādayo.
 Mahesino Sakyamunī jutindharo,
 Tathā gato tena **Tathāgato** mato.

Tathañca dhātāyatanādilakkhaṇaṃ,
 Sabhāvasāmaññaṇavibhāgabhedato.
 Sayambhuññaṇena Jino samāgato,
Tathāgato vuccati sakyapuṇḡavo.

Tathāni saccāni samantacakkhunā,
 Tathā idappaccayatā ca sabbaso.
 Anaññaṇeeyena yato vibhāvitā,
 Yāthāvato tena Jino **Tathāgato**.

Anekabhedāsupi lokadhātūsu,
 Jinassa rūpāyatanādigocare.
 Vicittabhede tathameva dassanaṃ,
Tathāgato tena samantalocano.

Yato ca dhammaṃ tathameva bhāsati,
 Karoti vācāyanulomamattano.
 Guṇehi lokam abhibhuyyirīyati,
Tathāgato tenapi Lokanāyako.

Yathābhinihāramato yathāruci,
 Pavattavācātanucittabhāvato.
 Yathāvidhā yena purā Mahesino,
 Tathāvidho tena Jino **Tathāgato**.

Yathā ca yuttā sugatā purātanā,
 Tathāva yutto tathaññaṇato ca so.
 Samāgato tena samantalocano,
Tathāgato vuccati sakyapuṇḡavo”ti¹—

saṅgahagāthā.

1. Itivuttaka-Ṭṭha 133 piṭṭhe thokaṃ visadisam.

“Katamañca taṃ bhikkhave”ti ayaṃ kassa pucchāti āha “**yenā**”ti-ādi. Evaṃ sāmāññato yathāvuttassa sīlamattakassa pucchābhāvaṃ dassetvā idāni pucchāvisesabhāvañāpanatthaṃ **Mahāniddese**¹ āgatā sabbāva pucchā atthuddhāravasena dasseti “**tattha pucchā nāmā**”ti-ādinā. Tattha **tatthāti** “taṃ katamanti pucchati”ti ettha yadetam sāmāññato pucchāvacanaṃ vuttam, tasmim.

Pakatiyāti attano dhammatāya, sayamevāti vuttam hoti. **Lakkhaṇanti** yo koci ñātumicchito sabhāvo. **Aññātanti** dassanādi visesayuttana, itarena vā yena kenacipi ñāṇena aññātam. Avatthāvisesāni hi ñāṇadassanatulanatīraṇāni. **Adiṭṭhanti** dassanabhūtena ñāṇena paccakkhamiva adiṭṭham. **Atulitanti** “ettakametan”ti tulanabhūtena atulitam. **Atīritanti** “evamevidan”ti tīraṇabhūtena akataññakiriyāsamāpanam. **Avibhūṭanti** ñāṇassa apākaṭabhūtam. **Avibhāvitanti** ñāṇena apākaṭakataṃ. **Tassāti** yathāvuttalakkhaṇassa. Adiṭṭham jotiyati pakāsīyati etāyāti **adiṭṭhajotanā**. **Saṃsandanatthāyāti** sākacchāvasena vinicchayakaraṇatthāya. Saṃsandanañhi sākacchāvasena vinicchayakaraṇam. Diṭṭham saṃsandīyati etāyāti **diṭṭhasaṃsandanā**. “**Saṃsayapakkhando**”ti-ādīsu dalhataramnivīṭṭhā vicikicchā **saṃsayo**. Nāti saṃsappanamatibhedamattam **vimati**. Tatopi appataram “evaṃ nu kho, na nu kho”ti-ādinā dvidhā viya pavattam **dveḷhakam**. Dvidhā elati kampati cittametenāti hi dveḷhakam hapaccayam, sakatthavuttikapaccayañca katvā, tena jāto, tam vā jātam yassāti **dveḷhakajāto**. Vimati chijjati etāyāti **vimaticchedanā**.

Anattalakkhaṇasuttādīsu² āgataṃ khandhapañcakapaṭisaṃyuttam puccham sandhāyāha “**sabbaṃ vattabban**”ti. Anumatiyā pucchā **anumatipucchā**. “**Taṃ kiṃ maññatha bhikkhave**”ti-ādipucchāya hi “kā tumhākaṃ anumati”ti anumati pucchitā hoti. **Kathetukamyatāti** kathetukāmatāya. “Aññānatā āpajjati”ti-ādīsu³ viya hi ettha ya-kāralopo, karaṇatthe vā paccattavacanam, kathetukamyatāya vā pucchā **kathetukamyatāpucchāti**pi vaṭṭati. Atthato pana sabbāpi tathā pavattavacanam, taduppādako vā cittuppādoti veditabban.

1. Khu 7. 263 piṭṭhe.

2. Saṃ 2. 55 piṭṭhe.

3. Vi 5. 184 piṭṭhe.

Yadatthaṃ paṇāyaṃ niddesaṇayo āharito, tassa pucchāvisesabhāvassa ñāpanatthaṃ **“imāsū”**ti-ādimāha. Cittābhogo **samannāhāro**. Bhusaṃ, samantato ca saṃsappanā kaṅkhā **āsappanā, parisappanā** ca. **Sabbākaṅkhā chinnā** sabbaññutaññānapadaṭṭhānena aggamaggena samucchindanato. Paresaṃ anumatiyā, kathetukamyatāya ca dhammadesanāsambhavato, tathā eva tattha tattha diṭṭhattā ca vuttaṃ **“avasesā pana dve pucchā Buddhānaṃ atthi”**ti. Yā panetā “sattādhīṭṭhānā pucchā dhammādhīṭṭhānā pucchā ekādhīṭṭhānā pucchā anekādhīṭṭhānā pucchā”ti-ādinā aparāpi anekadhā pucchāyo niddese āgatā, tā sabbāpi niddhāretvā idha avicayanāṃ “alam ettāvatāva, atthikehi pana iminā nayena niddhāretvā vicetabbā”ti nayadānassa sijjhanatoti daṭṭhabbāṃ.

8. Pucchā ca nāmesā vissajjanāya satiyeva yuttarūpāti codanāya **“idāni”**ti-ādi vuttaṃ. Atipātanāṃ **atipāto**. **Ati**-saddo cettha atirekattho. Sīghabhāvo eva ca atirekatā, tasmā saraseneva patanasabhāvassa antarā eva atirekaṃ pātanāṃ, saṅkaṃ patituṃ adatvā sīghaṃ pātananti attho, abhibhavanattho vā, atikkamma Satthādīhi abhibhavitvā pātananti vuttaṃ hoti, vohāravacanametāṃ “atipāto”ti. Atthato pana pakaraṇādivasenādhighatattā **pāṇavadho pāṇaghātoti vuttaṃ hotīti** adhippāyo. **Vohāratoti** paññattito. **Sattoti** khandhasantāno. Tattha hi sattapaññatti. Vuttañca—

“Yathā hi aṅgasambhārā, hoti saddo ratho iti.

Evam khandhesu santesu, hoti sattoti sammuti”ti¹.

Jīvitindriyanti rūpārūpajīvitindriyaṃ. Rūpajīvitindriye hi vikopite itarampi taṃsambandhatāya vinassati. Kasmā panettha “pāṇassa atipāto”ti, “pāṇoti cettha vohārato satto”ti ca ekavacananiddeso kato, nanu niravasesānaṃ pāṇānaṃ atipātato virati idha adhippetā. Tathā hi vakkhati “sabbapāṇabhūtahitānukampīti sabbe pāṇabhūte”ti-ādinā² bahuvacananiddesanti? Saccametāṃ, pāṇabhāvasāmaññena panettha ekavacananiddeso kato, tattha pana

1. Saṃ 1. 137 piṭṭhe.

2. Dī-Ṭṭha 1. 69 piṭṭhe.

sabbasaddasannidhānena puthuttaṃ suviññāyamānamevāti
 sāmāññaniddesamakativā bhedavacanicchāvasena bahuvacananiddeso kato.
 Kiñca bhiyyo—sāmāññato saṃvarasamādānaṃ, tabbisesato saṃvarabhedoti
 imassa visesassa ñāpanatthampi ayaṃ vacanabhedo katoti veditabbo.
“Pāṇassa atipāto”ti-ādi hi saṃvarabhedadassanaṃ. **“Sabbe pāṇabhūte”**ti-ādi
 pana saṃvarasamādānadassananti. Saddavidū pana **“īdisesu ṭhānesu**
jātidabbāpekkhavasena vacanabhedamattaṃ, atthato samānan”ti vadanti.

Tasmim pana pāṇeti yathāvutte dubbidhepi pāṇe. **Pāṇasaññinoti**
 pāṇasaññāsamaṅgino puggalassa. Yāya pana cetanāya pavattamānassa
 jīvitindriyassa nissayabhūtesu mahābhūtesu upakkamakaraṇahetu
 taṃmahābhūtapaccayā uppajjanakamahābhūtā nuppajjissanti, sā
 tādīsapayogasamuṭṭhāpikā cetanā pāṇatipātoti āha **“jīvitindriyupacchedaka-**
upakkamasamuṭṭhāpikā”ti, jīvitindriyupacchedakassa kāyavacīpayogassa
 tannissayesu mahābhūtesu samuṭṭhāpikāti attho. Laddhupakkamāni hi
 bhūtāni purimabhūtāni viya na visadāni, tasmā samānajātiyānaṃ bhūtānaṃ
 kāraṇāni na hontīti tesuyeva upakkame kate tato parānaṃ asati antarāye
 uppajjamānānaṃ bhūtānaṃ, tannissitassa ca jīvitindriyassa upacchedo hoti.
“Kāyavacīdvārānan”ti etena vitaṇḍavādimattaṃ manodvāre pavattāya
 vadhakacetanāya pāṇatipātābhāvaṃ paṭikkhipati.

Payogavattumahantatādīhi mahāsāvajjatā tehi paccayehi
 uppajjamānāya cetanāya balavabhāvato veditabbā. Ekassāpi hi payogassa
 sahasā nipphādanavasena, kiccasādhikāya bahukkhattum pavattajavanehi
 laddhāsevanāya ca sanniṭṭhāpakacetanāya vasena payogassa mahantabhāvo.
 Satipi kadāci khuddake ceva mahante ca pāṇe payogassa samabhāve
 mahantaṃ hanantassa cetanā tibbatarā uppajjatīti vatthussa mahantabhāvo.
 Iti ubhayampetaṃ cetanāya balavabhāveneva hoti. Satipi ca
 payogavattūnaṃ amahantabhāve hantabbassa guṇamahattenapi tattha
 pavatta-upakāracetanā viya khattavisesanipphattiyā apakāracetanāpi
 balavatī, tibbatarā ca uppajjatīti tassā mahāsāvajjatā

daṭṭhabbā, tenāha “**guṇavantesū**”ti-ādi. “**Kilesānan**”ti-ādinā pana satipi payogavatthuguṇānaṃ amahantabhāve kilesupakkamānaṃ mudutibbatāya cetanāya dubbalabalavabhāvavasena appasāvajjamahāsāvajjabhāvo vedītabboti dasseti.

Sambharīyanti saharīyanti etehīti **sambhārā**, aṅgāni. Tesu pāṇasaññitā, vadhakacittaṅca pubbabhāgiyānīpi honti. **Upakkamo** pana vadhakacetanāsamuṭṭhāpito sahaajātova. Pañcasambhāravatī pana pāṇātipātacetanāti sā pañcasambhāravīnimuttā daṭṭhabbā. Esa nayo adinnādānādīsūpi.

Etthāha—khaṇe khaṇe nirujjhanasabhāvesu saṅkhāresu ko hantī, ko vā haññati, yadī cittacetāsikasantāno, evaṃ so anupatāpanachedanabhedanādivasena na vikopanasamattho, nāpi vikopānīyo, atha rūpasantāno, evampi so acetanātāya kaṭṭhakaliṅgarūpamoti na tattha chedanādinā pāṇātipāto labbhati yathā matasarīre. Payogopi pāṇātipātassa pahaṇaṇappakārādi-atītesu vā saṅkhāresu bhavēyya, anāgatesu vā paccuppannesu vā. Tattha na tāva atītānāgatesu sambhavati tesaṃ abhāvato. Paccuppannesu ca saṅkhārānaṃ khaṇikattā saraseneva nirujjhanasabhāvatāya vināsābhīmukhesu nippayojano eva payogo siyā, vināsassa ca kāraṇarahitattā na pahaṇaṇappakārādipayogahetukaṃ maraṇaṃ, nirīhakatāya ca saṅkhārānaṃ kassa so payogo, khaṇikattā vadhādhīppāyasamakālābhijjanakassa kiriyāpariyosānakālānavaṭṭhānato kassa vā pāṇātipātakammabaddhoti?

Vuccate—vadhakacetanāsahito saṅkhārānaṃ puñjo sattasaṅkhāto hantī, tena pavattitavadhappayoganimitāpagatusmāviññāṇajīvitindriyo matavohārappavattinibandhano yathāvuttavadhappayogākaraṇe uppajjanāraho rūpārūpadhammasamūho haññati, kevalo vā cittacetāsikasantāno, vadhappayogāvisayabhāvepi tassa pañcavokārabhave rūpasantānādhīnavuttitāya rūpasantāne parena payojitajīvitindriyupacchedakapayogavasena tannibbattivibandhakavisadisarūpuppattiyā vihate vicchedo hotīti na pāṇātipātassa asambhavo, nāpi ahetuko pāṇātipāto, na ca payogo nippayojano paccuppannesu saṅkhāresu katapayogavasena tadanantaraṃ uppajjanārahassa saṅkhārakalāpassa tathā-anuppattito,

khaṇikānaṃ saṅkhārānaṃ khaṇikamaraṇassa idha maraṇabhāvena anadhippetattā, santatimaraṇassa ca yathāvuttanayena sahetukabhāvato na ahetukaṃ maraṇaṃ, na ca katturahito paṇātipātappayogo nirīhakesupi saṅkhāresu sannihitatāmattena upakārakesu attano attano anurūpaphaluppādananiyatesu kāraṇesu kattuvohārasiddhito yathā “padīpo pakāseti, nisākaro candimā”ti, na ca kevalassa vadhādhippāyasahabhuno cittacetasikakālāpassa paṇātipāto icchito santānavasena avaṭṭhitasseva paṭijānanato, santānavasena pavattamānānaṃca padīpādīnaṃ atthakiriyāsiddhi dissatīti attheva paṇātipātena kammabaddhoti. Ayaṃca vicāro adinnādānādīsipi yathāsambhavaṃ vibhāvetabbo.

Sāhatthikoti sayamaṃ mārentassa kāyena vā kāyapaṭibaddhena vā paharaṇaṃ. **Āṇattikoti** aññaṃ āṇāpentassa “evaṃ vijjhivā vā paharivā vā mārehi”ti āṇāpanaṃ. **Nissaggiyoti** dūre ṭhitaṃ māretukāmassa kāyena vā kāyapaṭibaddhena vā usuyantapāsāṇādīnaṃ nissajjanaṃ. **Thāvaroti** asaṅcārimena upakaraṇena māretukāmassa opātāpassena-upanikkhipanaṃ, bhesajjasamvidhānaṃca. **Vijjāmayoti** māraṇatthaṃ mantaparijappanaṃ āthabbaṇikādīnaṃ viya. Āthabbaṇikā hi āthabbaṇaṃ payojenti nagare vā ruddhe saṅgāme vā paccupaṭṭhite paṭisenāya paccatthikesu paccāmittesu itim uppādentī upaddavaṃ uppādentī rogaṃ uppādentī pajjarakaṃ uppādentī sūcikaṃ uppādentī visūcikaṃ karonti pakkhandiyaṃ karonti. Vijjādharā ca vijjaṃ parivattetvā nagare vā ruddhe -pa- pakkhandiyaṃ karonti. **Iddhimayoti** kammavipākajiddhimayo dāṭhakoṭānādīni viya. Pīturañño kira sīhaḷanarindassa dāṭhakoṭānena Cūḷasumanakuṭumbhiyassa maraṇaṃ hoti. **“Imasmim panatthe”**ti-ādinā ganthagāravaṃ pariharitvā tassa anūnabhāvampi karoti **“atthikehi”**ti-ādinā. Idha avuttopi hi esa attho atidisanena vutto viya anūno paripuṇṇoti.

Dussīlassa bhāvo **dussīyaṃ**, yathāvuttā cetanā. “Pahāyā”ti ettha tvāsaddo pubbakāleti āha **“pahīnakālato paṭṭhāyā”**ti, hetu-atthataṃ vā sandhāya evaṃ vuttaṃ. Etena hi pahānahetukā idhādhippetā samucchedanikā viratīti dasseti. Kammakkhayañāṇena hi

pāṇātipātadussīlyassa pahīnattā Bhagavā accantameva tato paṭiviratoti vuccati samucchedavasena pahānaviratīnamadhippetattā. Kiñcāpi “pahāya paṭivirato”ti padehi vuttānaṃ pahānaviramaṇānaṃ purimapacchimakālātā natthi, maggadhammānaṃ pana sammādiṭṭhi-ādīnaṃ, paccayabhūtānaṃ sammāvācādīnañca paccayuppannabhūtānaṃ paccayapaccayuppannabhāve apekkhite sahaṇātanampi paccayapaccayuppannabhāvena gahaṇaṃ purimapacchimabhāvena viya hoti. Paccayo hi purimatarāṃ paccayasattiyā ṭhito, tato paraṃ paccayuppannaṃ paccayasattim paṭicca pavattati, tasmā gahaṇappavatti-ākāravasena sahaṇātipaccayabhūtesu sammādiṭṭhi-ādīsu pahāyakadhammesu pahānakiriyāya purimakālavohāro, tappaccayuppannāsu ca viratīsu viramaṇakiriyāya aparakālavohāro sambhavati. Tasmā “sammādiṭṭhi-ādīhi pāṇātipātāṃ pahāya sammāvācādīhi pāṇātipātā paṭivirato”ti Pāḷiyaṃ attho daṭṭhabbo.

Ayaṃ panettha Aṭṭhakathāmuttako nayo—pahānaṃ samucchedavasena viratipaṭippassaddhivasena yojetabbā, tasmā maggena pāṇātipātāṃ pahāya phalena pāṇātipātā paṭiviratoti attho. Apica pāṇo atipāṭiyati etenāti pāṇātipāto, pāṇaghātahetubhūto dhammasamūho. Ko paneso? Ahirikānottappadosamohavihimsādayo kilesā. Te hi Bhagavā ariyamaggena pahāya samugghāṭetvā pāṇātipātadussīlyato accantameva paṭivirato kilesesu pahīnesu tannimittakammasa anuppajjanato, tasmā maggena pāṇātipātāṃ yathāvuttakilesaṃ pahāya teneva pāṇātipātā dussīlyacetanā paṭiviratoti attho. Esa nayo “adinnādānaṃ pahāyā”ti-ādīsupi.

Orato viratoti pariyāyavacanametāṃ, pati-vi-saddānaṃ vā paccekaṃ yojetabbato tathā vuttaṃ. **Oratoti** hi avarato abhimukhaṃ rato, tena ujukaṃ viramaṇavasena sātisayataṃ dasseti. Paṭiratassa cetāṃ atthavacanāṃ. **Viratoti** visesena rato, tena saha vāsanāya viramaṇabhāvaṃ, ubhayena pana samucchedaviratibhāvaṃ vibhāveti. **Eva-**saddo pana tassā viratiyā kālādivasena apariyantataṃ dassetuṃ vutto. So ubhayattha yojetabbo. Yathā hi aññe samādinnaviratikāpi anavaṭṭhitacittatāya lābhajīvitādihetu samādānaṃ bhinnanti, na evaṃ Bhagavā,

sabbaso pahīnapāṇātipātattā panesa accantavirato evāti. “**Natthi tassā**”ti-
 ādinā eva-saddena dassitaṃ yathāvuttamatthaṃ nivattetabbatthavasena
 samattheti. Tattha **vitikkamissāmī**ti uppajjanakā dhammāti saha pāṭhasesena
 sambandho. Te pana anavajjadhammehi vokiṇṇā antarantarā uppajjanakā
 dubbalā sāvajjā dhammā, yasmā ca “kāyavacīpayogaṃ upalabhitvā imassa
 kilesā uppannā”ti viññunā sakkā ñātum, tasmā te imināva pariyāyena
 “**cakkhu sotaviññeyyā**”ti vuttā, na pana cakkhusotaviññāṇārammaṇattā. Ato
 sasambhārakathāya cakkhusotehi, tannissitaviññāṇehi vā
 kāyikavācasikapayogamupalabhitvā manoviññāṇena viññeyyāti attho
 daṭṭhabbo. **Kāyikā**ti kāyena katā pāṇātipātādinipphādakā balavanto akusalā.
 “**Kālakā**”tipi Tīkāyaṃ uddhatapāṭho, kaṇhapakkhikā balavanto akusalāti
 attho. “**Imināvā**”ti-ādinā nayadānaṃ karoti, tañca kho “adinnādānaṃ pahāya
 adinnādānā paṭivirato”ti-ādipadesu.

Pāpe sametīti **samaṇo**, Gotamasamaññā, tena gottena sambandho
 Gotamoti atthaṃ sandhāya “**samaṇoti Bhagavā**”ti-ādi vuttaṃ. Gottavasena
 laddhavohāroti sambandho. Brahmadattena bhāsita vaṇṇānusandhiyā imissā
 desanāya pavattanato, tena ca bhikkhusaṃghavaṇṇassāpi bhāsitatā
 bhikkhusaṃghavaṇṇopi vuttanayena desitabbo, so na desito. Kiṃ so
 pāṇātipātā paṭiviratabhāvo bhikkhusaṃghassa na vijjatīti anuyogamapanento
 “**na kevalañcā**”ti-ādimāha. Evaṃ sati kasmā na desitoti punānuyogaṃ
 pariharati “**desanā panā**”ti-ādinā. **Evanti** evameva.

Etthāyamadhippāyo—“atthi bhikkhave aññe ca dhammā”ti-ādinā
 anaññasādhāraṇe Buddhaguṇe ārabha upari desanaṃ vaḍḍhetukāmo
 Bhagavā ādito paṭṭhāya “Tathāgatassa vaṇṇaṃ vadamāno vadeyyā”ti-ādinā
 Buddhaguṇavaseneva desanaṃ ārabhi, na bhikkhusaṃghaguṇavasenaṇāpi. Esā
 hi Bhagavato desanāya pakati, yadidaṃ ekaraseneva desanaṃ dassetuṃ
 labbhamānassāpi kassaci aggahaṇaṃ. Tathā hi rūpakaṇḍe dukādīsu,
 tanniddesesu ca hadayavatthu na gahitaṃ. Itaravatthūhi asamānagatikattā
 desanābhedo hotīti. Yathā hi

cakkhuviññāṇāḍiṇi ekantato cakkhādinissayāni, na evaṃ manoviññāṇaṃ ekantena hadayavatthunissayaṃ āruppe tadabhāvato, nissayanissitavasena ca vatthudukādidesanā pavattā “atthi rūpaṃ cakkhuviññāṇassa vatthu, atthi rūpaṃ na cakkhuviññāṇassa vatthū”ti-ādinā. Yampi manoviññāṇaṃ ekantato hadayavatthunissayaṃ, tassa vasena “atthi rūpaṃ manoviññāṇassa vatthū”ti-ādinā dukādisu vuccamānesupi na tadanurūpā ārammaṇadukādayo sambhavanti. Na hi “atthi rūpaṃ manoviññāṇassa ārammaṇaṃ, atthi rūpaṃ na manoviññāṇassa ārammaṇaṃ”ti sakkā vattum tadanārammaṇarūpassābhāvatoti vatthārammaṇadukā bhinnagatikā siyūṃ, tasmā na ekasā desanā bhaveyyāti na vuttaṃ, tathā nikkhepakaṇḍe cittuppāda vibhāgena visuṃ avuccamānattā avitakka-avicārapadavissajjane “vicāro cā”ti vattum na sakkāti avitakkavicāramattapadavissajjane labbhamānopi vitakko na uddhato. Aññathā hi “vitakko cā”ti vattabbaṃ siyā, evamevidhāpi bhikkhusaṃghaguṇo na desitoti. Kāmaṃ saddato evaṃ na desito, atthato pana Brahmaddattena bhāsitavaṇṇassa anusandhidassanavasena imissā desanāya āradhattā dīpetum vaṭṭatīti āha “**atthaṃ panā**”ti-ādi.

Tathāyaṃ dīpanā—“pāṇātipātāṃ pahāya pāṇātipātā paṭivirato samaṇassa Gotamassa sāvakaśaṃgho nihitadaṇḍo nihitasattho”ti vitthāretabbaṃ. Nanu dhammassāpi vaṇṇo Brahmaddattena bhāsitoti? Saccam bhāsito, so pana Sammāsambuddhapabhavattā, ariyaśaṃghādhārattā ca dhammassa dhammānubhāvasiddhattā ca tesam, tadubhayavaṇṇadīpaneneva dīpitoti visuṃ na uddhato. Saddhammānubhāveneva hi Bhagavā, bhikkhusaṃgho ca pāṇātipātādippahānasamattho hoti. Atthāpattivasena paraviheṭhanassa parivajjitabhāvadīpanatthaṃ daṇḍasatthānaṃ nikkhepavacananti āha “**parūpaghātathāyā**”ti-ādi. **Avattanatoti** apavattanato, asaṅcaraṇato vā. Nikkhitto daṇḍo yenāti **nikkhittadaṇḍo**. Tathā **nikkhittasattho**. Majjhimassa purisassa catuhatthappamaṇo cettha **daṇḍo**. Tadavasesā muggarakhaggādayo **satthaṃ**, tena vuttaṃ “**ettha cā**”ti-ādi. **Viheṭhanabhāvatoti** vihimsanabhāvato, etena sasati himsati anenāti **satthanti** atthaṃ dasseti. “Parūpaghātathāyā”ti-ādinā

āpannamattham vivaritum “**yaṃ panā**”ti-ādi vuttam. **Kattaro** jiṇṇo, tassa, tena vā ālambito daṇḍo **kattaradaṇḍo**. Dantasodhanam kātuṃ yoggaṃ kaṭṭham **dantakaṭṭham**, na pana dantasodhanakaṭṭham. “Dantakaṭṭhavāsim vā”tipi pāṭho, dantakaṭṭhacchedanakavāsinti attho. Khuddakam nakhacchedanādikiccanipphādakam sattham **pipphalikam**. Idam pana bhikkhusaṃghadhīnavacanam. “**Bhikkhusaṃghavasenapi dīpetum vaṭṭatī**”ti vuttatā tassāpi ekadesena dīpanattham vuttam.

Lajjā-saddo hiri-atthoti āha “**pāpajigucchanalakkhaṇāyā**”ti. Dhammagarutāya hi Buddhānam, dhammassa ca attādhīnatā attādhīpatibhūtā lajjāva vuttā, na lokādhīpatibhūtam ottappam. Apica “lajjī”ti ettha vuttalajjāya ottappampi vuttameva, tasmā **lajjāti** hiri-ottappānamadhipavacanam daṭṭhabbam. Na hi pāpajigucchanam pāputtāsanarahitam, pāpabhayaṃ vā alajjanam nāma atthīti. “Dayam mettacittatam āpanno”ti kasmā vuttam, nanu dayā-saddo “dayāpanno”ti-ādīsu karuṇāyapi vattatīti? Saccametam, ayaṃ pana dayāsaddo anurakkhaṇattham antonitam katvā pavattamāno mettāya, karuṇāya ca pavattatīti idha mettāya pavattamāno vutto karuṇāya vakkhamānatā. Midati sinehatīti **mettā**, sā etassa atthīti **mettam**, mettam cittam etassāti **mettacitto**, mettāya sampayuttam cittam etassāti vā, tassa bhāvo **mettacittatā** mettā eva mūlabhūtena tannimittena puggalasmim buddhiyā, saddassa ca pavattanato.

“**Pāṇabhūtetī pāṇajāte**”ti vuttam. Evaṃ sati pāṇo bhūto yesanti pāṇabhūtetī nibbacanam kattabbam. Atha vā jīvitindriyasamaṅgitāya pāṇasaṅkhāte taṃtaṃkammānurūpam pavattanato bhūtanāmake satteti attho. **Anukampakoti** karuṇāyanako. Yasmā pana mettā karuṇāya visesapaccayo hoti, tasmā purimapadatthabhūtā mettā¹ eva paccayabhāvena “**tāya eva dayāpannatāyā**”ti vuttā. Iminā hi padena karuṇāya gahitāya yehi dhammehi pāṇatīpātā paṭivirati sampajjati, tehi lajjāmettākaruṇāhi samaṅgibhāvo yathākkamam padattayena dassito. Paradukkhāpanayanakāmatāpi hi hitānukampanamevāti avassam ayamatto sampatīcchitabboti. Imāya Pāṭiyā, saṃvaṇṇanāya ca tassā viratīyā sattavasena apariyantatam dasseti.

1. Karuṇā (Ka)

Viharatīti ettha **vi**-saddo vicchindanatthe, **hara**-saddo nayanatthe, nayanāñca nāmetam idha pavattanam, yāpanam, pālanam vāti āha “**iriyati yapeti yāpeti pāleti**”ti. **Yapeti yāpeti**ti cettha pariyāyavacanam. Tasmā yathāvuttappakāro hutvā ekasmiṃ iriyāpathe uppannam dukkham aññena iriyāpathena vicchinditvā harati pavatteti, attabhāvam vā yāpeti pāletīti attho veditabbo. **Iti vā hī**ti ettha **hi**-saddo vacanasiliṭṭhatāmatte kassacipi tena jotitattassa abhāvato. Tenāha “**evam vā bhikkhave**”ti. Visum kappanameva attho **vikappatthoti** so anekabhinnesuyeva atthesu labbhati, anekabhedā ca atthā upari vakkhamānā evāti vuttam “**upari adinnā -pa- apekkhitvā**”ti. “**Evan**”ti-ādi ganthagāravapariharaṇam, nayadānam vā.

Idāni sampiṇḍanattham dassento “**ayam panetthā**”ti-ādimāha. Tattha **na hanatī**ti na himsati. **Na ghātetī**ti na vadhati. **Tatthā**ti pāṇātipāte. **Samanuññoti** santuṭṭho. **Aho vata reti** bhonto ekaṃsato acchariyāti attho. **Ācārasīlamattakanti** sādhujanācāramattakam, **matta**-saddo cettha visesanivatti-attho, tena indriyasamvarādiguṇehipi lokiyaputhujjano Tathāgatassa vaṇṇam vattum na sakkotīti dasseti. Tathā hi indriyasamvarapaccayaparibhogasīlāni idha na vibhattāni. **Eva**-saddo padapūraṇamattam, matta-saddena vā yathāvuttatthassāvadhāraṇam karoti, eva-saddena ācārasīlameva vattum sakkotīti sanniṭṭhānam. Evamīdisesu. “Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇam vadamāno vadeyyā”ti vacanasāmatthiyeneva taduttari guṇam vattum na sakkhissati. “Tam vo upari vakkhāmī”ti ca atthassāpajjanato tathāpannamattam dassetum “**upari asādhāraṇabhāvan**”ti-ādi vuttam. “**Na kevalaṇcā**”ti-ādinā puggalavivecanena pana “puthujjano”ti idam nidassanamattanti dassitam. “**Ito paran**”ti-ādinā ganthagāravam pariharati. Pubbe vuttam padam **pubbapadam**, na pubbapadam tathā, na pubbam vā **apubbam**, tameva padam tathā.

Saddantarayogena dhātūnamatthavisesavācakattā “**ādānan**”ti etassa gahaṇanti attho daṭṭhabbo, tenāha “**haraṇan**”ti-ādi. **Parassāti** attasantakato parabhūtaṃ santakassa, yo vā attato añño,

so puggalo paro nāma, tassa idaṃ **parantipi** yujjati, “**parasamharaṇan**”tipi pāṭho, **sam**-saddo cettha dhanattho, parasantakaharaṇanti vuttaṃ hoti. **Theno** vuccati coro, tassa bhāvo **theyyam**, corakammaṃ. **Corikā**ti corassa kiriyā. Tadattham vivarati “**tatthā**”ti-ādinā. **Tatthā**ti “adinnādānan”ti pade. Parapariggahitameva ettha **adinnam**, na pana dantapoṇasikkhāpade viya appaṭiggahitakam attasantakanti adhippāyo. “**Yattha paro**”ti-ādi ubhayattha sambandho āvuttiyādinayena. Tasmā “taṃ parapariggahitaṃ nāma, tasmim parapariggahite”ti ca yojetabbaṃ. Yathākāmaṃ karotīti **yathākāmakārī**, tassa bhāvo **yathākāmakārītā**, taṃ. Yathārucikaraṇaṃ āpajjantoti attho. Sasantakattā **adaṇḍāraho** dhanadaṇḍarājadaṇḍavasena. **Anupavajjo ca** codanāsāraṇādivasena. Taṃ parapariggahitaṃ ādiyati etenāti **tadādāyako**, sveva upakkamo, taṃ samuṭṭhāpetīti **tadādāyaka-upakkamasamuṭṭhāpikā**. Theyyā eva cetanā **theyyacetanā**. Khuddakatā-appagghatādivasena **hīne**. Mahantatāmahagghatādivasena **paṇīte**. Kasmā? Vatthuhīnatāyāti gamyamānattā na vuttaṃ, hīne, hīnaguṇānaṃ santake ca cetanā dubbalā, paṇīte, paṇītaguṇānaṃ santake ca balavatīti heṭṭhā vuttanayena tehi kāraṇehi appasāvajjamahāsāvajjantā veditabbā. Ācariyā pana hīnapaṇītato khuddakamahante visum gahetvā “idhāpi khuddake parasantake appasāvajjam, mahante mahāsāvajjam. Kasmā? Payogamahantatāya. Vatthuguṇānaṃ pana samabhāve sati kilesānamupakkamānaṃca mudutāya appasāvajjam, tibbatāya mahāsāvajjanti ayampi nayo yojetabbo”ti vadanti.

Sāhatthikādayoti ettha parasantakassa sahatthā gahaṇaṃ **sāhatthiko**. Aññe āṇāpetvā gahaṇaṃ **āṇattiko**. Antosunkaghāte ṭhiteṇa bahisunkaghātam pātetvā gahaṇaṃ **nissaggiyo**. “Asukaṃ bhaṇḍaṃ yadā sakkosi, tadā avaharā”ti atthasādhakāvahāranipphādena, āṇāpanena vā, yadā kadāci parasantakavināsakena sappitelakumbhi-ādīsu dukūlasāṭakacammakhaṇḍādipakkhipanādinā vā gahaṇaṃ **thāvaro**. Mantaparijappanena gahaṇaṃ **vijjāmayo**. Vinā mantena, kāyavacīpayogehi tādīsa-iddhiyogena parasantakassa ākaḍḍhanaṃ **iddhimayo**.

Kāyavacīpayogesu hi santesuyeve iddhimayo avaharaṇapayogo hoti, no asantesu. Tathā hi vuttaṃ “anāpatti bhikkhave iddhimassa iddhivisaye”¹, te ca kho payogā yathānurūpaṃ pavattāti sambandho. Tesāṃ pana payogānaṃ sabbesaṃ sabbattha avahāresu asambhavato “**yathānurūpan**”²ti vuttaṃ.

Sandhicchedādīni katvā adissamānena vā, kūṭamānakūṭakahāpaṇādīhi vañcanena vā, avaharaṇaṃ **theyyāvahāro**. Pasayha balasā abhibhuyya santajjivā, bhayaṃ dassetvā vā avaharaṇaṃ **pasayhāvahāro**. Parabhaṇḍaṃ paṭicchādetvā avaharaṇaṃ **paṭicchannāvahāro**. Bhaṇḍokāsaparikappavasena parikappetvā avaharaṇaṃ **parikappāvahāro**. Kusaṃ saṅkāmetvā avaharaṇaṃ **kusāvahāro**. Iti-saddena cettha ādi-atthēna, nidassananayena vā avasesā cattāro pañcakāpi gahitāti veditabbaṃ. Pañcannañhi pañcakānaṃ samodhānabhūtā pañcavīsati avahārā sabbepi adinnādānameva, aviññattiyā vā ariyāya viññattiyā vā dinnamevāti attho. “**Dinnādāyī**”³ti idaṃ payogato parisuddhabhāvadassanaṃ. “**Dinnapāṭikaṅkhī**”⁴ti idaṃ pana āsayatoti āha “**cittēnā**”⁵ti-ādi.

Athenenāti ettha a-saddo na-saddassa kāriyo, a-saddo vā eko nipāto na-saddatthoti dassetuṃ “**na thenenā**”⁶ti vuttaṃ. Pāḷiyaṃ dissamānavākyāvattikavibhattiyantapaṭirūpakatākaraṇena saddhim samāsadassanametaṃ. Pakaraṇādhigate pana atthe viveciyamāne idha athenatoyeva sucibhūtātā adhigamīyati adinnādānādhikārattāti āha “**athenattāyeva sucibhūtenā**”⁷ti tena hetālaṅkāravacanametanti dasseti. Āhito ahammāno etthāti **attā**, attabhāvo. Bhagavato pana so ruḷhiyā yathā taṃ nicchandarāgesu sattavohāro. Adati vā saṃsāradukkhanti **attā**, tenāha “**attabhāvenā**”⁸ti. Padattayepi itthambhūtalakkhaṇe karaṇavacananti nāpetuṃ “**athenaṃ -pa- katvā**”⁹ti vuttaṃ. Athenena attanā athenattā hutvā sucibhūtena attanā sucibhūtattā hutvā viharatītipi attho.

1. Vi 1. 85 piṭṭhe.

Sesanti “pahāya paṭivirato”ti evamādikaṃ. Tañhi pubbe vuttanayaṃ. Kiñcāpi nayidha sikkhāpadavohārena virati vuttā, ito aññesu pana suttapadesesu, vinayābhidhammesu ca pavattavohārena viratiyo, cetanā ca adhisīlasikkhānamadhiṭṭhānabhāvato, tesamaññatarakoṭṭhāsabhāvato ca “sikkhāpadan”tveva vattabbāti āha “**paṭhamasikkhāpade**”ti. Kāmañcetha “lajjī dayāpanno”ti na vuttaṃ, adhikāravasena, pana atthato ca vuttamevāti veditabbaṃ. Yathā hi lajjādayo pāṇātipātappahānassa visesapaccayo, evaṃ adinnādānappahānassāpīti. Esa nayo ito paresupi. Atha vā **sucibhūtenā**ti hirottappādisamannāgamanam, ahirikādīnañca pahānam vuttamevāti “lajjī dayāpanno”ti na vuttaṃ.

Brahma-saddo idha seṭṭhavācako, abrahmānam nihīnānam, abrahmaṃ vā nihīnam cariyam vutti **abrahmacariyam**, methunadhammo. **Brahmaṃ seṭṭham ācāranti** methunaviratim. Na ācaratīti **anācārī**¹, tadācāravirahitoti attho, tenāha “**abrahmacariyato dūracārī**”ti. Dūro methunasāṅkhāto ācāro, so virahena yassatthīti **dūracārī**, methunadhammato vā dūro hutvā tabbiritim ācaratīti **dūracārī**tipi vaṭṭati. Mithunānam rāgapariyuṭṭhānena sadisānam ubhinnaṃ ayaṃ **methunoti** attham dasseti “**rāgapariyuṭṭhānavasena**”ti-ādinā. Asataṃ dhammo ācāroti **asaddhammo**, tasmā. Abhedavohārena gāmasaddeneva gāmaṃvāsino gahitāti vuttaṃ “**gāmaṃvāsīnan**”ti, gāme vasataṃ dhammotipi yujjati. “**Dūracārī**”ti cettha vacanato, Pāliyaṃ vā “methunā”tveva avatvā “gāmadhammā”tipi vuttattā—

“Idha brāhmaṇa ekacco samaṇo vā brāhmaṇo vā sammā brahmacārī paṭijānamāno na heva kho mātugāmena saddhim dvayaṃdvayasamāpattim samāpajjati, apica kho mātugāmassa ucchādanaparimaddananhāpanasambāhanam sādīyati, so taṃ assādeti, taṃ nikāmeti, tena ca vittim āpajjati, idampi kho brāhmaṇa brahmacariyassa khaṇḍampi chiddampi sabalampi kammāsampi, ayaṃ vuccati brāhmaṇa aparisuddham brahmacariyam carati saṃyutto methunena saṃyogena, na parimuccati jātiyā jarāya maraṇena

1. Ārācārī (Dī 1. 4 piṭṭhe.)

sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccati dukkhasmāti vadāmi.

Puna caparaṃ -pa- nāpi mātugāmassa
 ucchādanaparimandanahāpanasambāhanaṃ sādīyati, apica kho
 mātugāmena saddhiṃ sañjagghati saṅkīḷati saṅkelāyati -pa- nāpi
 mātugāmena saddhiṃ sañjagghati saṅkīḷati saṅkelāyati, apica kho
 mātugāmassa cakkhunā cakkhum upanijjhāyati pekkhati -pa- nāpi
 mātugāmassa cakkhunā cakkhum upanijjhāyati pekkhati, apica kho
 mātugāmassa saddaṃ suṇāti tirokuṭṭaṃ vā tiropākāraṃ vā hasantiyā vā
 bhaṇantiyā vā gāyantiyā vā rodantiyā vā -pa- nāpi mātugāmassa saddaṃ
 suṇāti tirokuṭṭaṃ vā tiropākāraṃ vā hasantiyā vā bhaṇantiyā vā
 gāyantiyā vā rodantiyā vā, apica kho yānissa tāni pubbe mātugāmena
 saddhiṃ hasitalapitakīḷitāni, tāni anussarati -pa- nāpi yānissa tāni pubbe
 mātugāmena saddhiṃ hasitalapitakīḷitāni, tāni anussarati, apica kho
 passati gahapatiṃ vā gahapatiputtaṃ vā pañcahi kāmaguṇehi
 samappitaṃ samaṅgibhūtaṃ paricārayamānaṃ -pa- nāpi passati
 gahapatiṃ vā gahapatiputtaṃ vā pañcahi kāmaguṇehi samappitaṃ
 samaṅgibhūtaṃ paricārayamānaṃ, apica kho aññataraṃ devanikāyaṃ
 pañidhāya brahmacariyaṃ carati “imināhaṃ sīlena vā vatena vā tapena
 vā brahmacariyena vā devo vā bhavissāmi devaññataro vā”ti. So taṃ
 assādeti, taṃ nikāmeti, tena ca vittiṃ āpajjati. Idampi kho brāhmaṇa
 brahmacariyassa khaṇḍampi chiddampi sabalampi kammāsampi. Ayaṃ
 vuccati brāhmaṇa aparisuddhaṃ brahmacariyaṃ carati saṃyutto
 methunena saṃyogena, na parimuccati jātiyā jarāya maraṇena sokehi
 paridevehi dukkhehi domanassehi upāyāsehi, na parimuccati
 dukkhasmāti vadāmi”ti¹—

Āṅuttarāgame Sattakanipāte Jāṇusoṇisutte āgatā
 sattavidhamethunasāmyogāpi paṭivirati dassitāti daṭṭhabbā. Idhāpi
 asaddhammasevanādhippāyena kāyadvārappavattā
 maggenamaggapaṭipattisamuṭṭhāpikā cetanā

1. Am 2. 438 piṭṭhe.

abrahmacariyaṃ. Pañcasikkhāpadakkame micchācāre pana agamanīyaṭṭhānavītikkamacetanā yathāvuttā kāmesu micchācāroti yojetabbariṃ.

Tattha agamanīyaṭṭhānaṃ nāma purisānaṃ tāva māturakkhitādayo dasa, dhanakkītādayo dasāti vīsati itthiyo. Itthīsu pana dasannaṃ dhanakkītādīnaṃ, sārakkhasaparidaṇḍānañca vasena dvādasannaṃ aññe purisā. Ye paneke vadanti “cattāro kāmesu micchācārā akālo, adeso, anaṅgo, adhammo cā”ti, te vipphaṇṇipattimattaṃ pati parikkappetvā vadanti. Na hi sāgamanīyaṭṭhāne pavattā vipphaṇṇipatti micchācāro nāma sambhavati. Sā panesā duvidhāpi vipphaṇṇipatti guṇavirahite appasāvajjā, guṇasampanne mahāsāvajjā. Guṇarahitepi ca abhibhavitvā vipphaṇṇipatti mahāsāvajjā, ubhinnaṃ samānacchandaḥvā appasāvajjā, samānacchandaḥvepi kilesānaṃ, upakkamānañca mudutāya appasāvajjā, tibbatāya mahāsāvajjāti veditabbariṃ.

Tassa pana abrahmacariyassa dve sambhārā sevetukāmatācittāṃ, maggena maggapaṇṇipattīti. Micchācārassa pana cattāro sambhārā agamanīyavattā, tasmīṃ sevanacittāṃ, sevanāpayogo, maggenamaggapaṇṇipatti-adhivāsananti evaṃ Aṭṭhakathāsu “cattāro sambhārā”ti¹ vuttattā abhibhavitvā vītikkamane maggenamaggapaṇṇipatti-adhivāsane satipi purimuppānasevanābhisandhipayogābhāvato abhibhuyyamanassa micchācāro na hotīti vadanti keci. Sevanacitte sati payogābhāvo na pamāṇaṃ itthiyā sevanapayogassa yebhuyyena abhāvato, purisasseva yebhuyyena sevanapayogo hotīti itthiyā puretaraṃ sevanacittāṃ upaṭṭhapetvā nisinnāya² micchācāro na siyāti āpajjati. Tasmā purisassa vasena ukkaṃsato “cattāro sambhārā”ti vuttaṃ. Aññathā hi itthiyā purisakiccakaraṇakāle purisassāpi sevanāpayogābhāvato micchācāro na siyāti vadanti eke.

Idaṃ panettha sanniṭṭhānaṃ—attano ruciyā pavattitassa sevanāpayogeneva sevanacittatāsiddhito agamanīyavattā, sevanāpayogo, maggenamaggapaṇṇipatti-adhivāsananti tayo, balakkārena pavattitassa purimuppānasevanābhisandhipayogābhāvato agamanīyavattā, tasmīṃ

1. Abhi-Ṭṭha 1. 141; Ma-Ṭṭha 1. 203; Saṃ-Ṭṭha 2. 135 piṭṭhesu.

2. Nipannāya (Anuṭṭi 1. 89 piṭṭhe.)

sevanacittam, maggenamaggapaṭipatti-adhivāsananti tayo,
anavasesaggahaṇena pana vuttanayena cattāroti, tampi keciyeva vadanti,
vīmaṃsitvā gahetabbanti **Abhidhammānuṭṭikāyaṃ**¹ vuttam. Eko payogo
sāhatthikova.

9. **Musā**ti tatiyanto, dutiyanto vā nipāto micchāpariyāyo,
kiriyaṭpadhānoti āha “**visaṃvādanapurekkhārassā**”ti-ādi. Pure karaṇam
purekkhāro, visaṃvādanassa purekkhāro yassāti tathā, tassa.
Kammappathappattameva dassetuṃ “**atthabhaṇṇanako**”ti vuttam, parassa
hitavināsakoti attho. Musāvādo pana sasantakassa adātukāmatāya,
hasādhippāyena ca bhavati. Vacasā katā vāyāmappadhānā kiriya
vacīpayogo. Tathā kāyena katā **kāyapayogo**. **Visaṃvādanādhippāyo**
pubbabhāgakkhaṇe, taṅkhaṇe ca. Vuttaṇhi “pubbevassa hoti ‘musā
bhaṇissan’ti, bhaṇantassa hoti ‘musā bhaṇāmī’ti”². Etadeva hi dvayaṃ
aṅgabhūtam. Itaram “bhaṇitassa hoti ‘musā mayā bhaṇitan’ti”² vuttam pana
hotu vā, mā vā, akāraṇametam. **Assā**ti visaṃvādakassa. “Cetanā”ti etena
sambandho. Visaṃ vādeti etenāti **visaṃvādanam**, tadeva kāyavacīpayogo,
tam samuṭṭhāpetīti tathā, iminā musāsaṅkhātena kāyavacīpayogena,
musāsaṅkhātam vā kāyavacīpayogaṃ vadati viññāpeti, samuṭṭhāpeti vā
etenāti **musāvādoti** atthamāha. “Vādo”ti vutte visaṃvādanacittam, tajjo
vāyāmo, parassa tadatthavijānananti lakkhaṇattayaṃ vibhāvitameva hoti.

“Atatham vatthun”ti lakkhaṇam pana avibhāvitameva musā-saddassa
payogasaṅkhātakiriyaṭvācakattā. Tasmā idha naye lakkhaṇassa abyāpitātāya,
musā-saddassa ca visaṃvāditabbatthavācakatāsambhavato paripuṇṇam katvā
musāvādalakkhaṇam dassetuṃ “**aparo nayo**”ti-ādi vuttam. **Lakkhaṇatoti**
sabhāvato. **Tathā**ti tena tathākārena. Kāyavacīviññattiyo samuṭṭhāpetīti
viññattisamuṭṭhāpikā. Imasmiṃ pana naye musā vatthu vadīyati vuccati
etenāti **musāvādoti** nibbacanam daṭṭhabbam. “**So yamatthan**”ti-ādinā
kammappathappattassa vatthuvaseṇa appasāvajjamahāsāvajjabhāvamāha.
Yassa attham bhaṇjati, tassa appaṇatāya

1. Anuṭṭi 1. 89 piṭṭhe.

2. Vi 1. 119; Vi 2. 2 piṭṭhādīsu.

appasāvajjo, mahāguṇatāya mahāsāvajjoti adinnādāne viya guṇavasenāpi yojetabbaṃ. Kilesānaṃ mudutibbatāvasenāpi appasāvajjamahāsāvajjatā labbhatīyeva.

“**Apicā**”ti-ādinā musāvādasāmaññassāpi appasāvajjamahāsāvajjabhāvaṃ dasseti. **Attano santakaṃ adātukāmatāyāti**, hi **hasādhippāyenāti** ca musāvādasāmaññato vuttaṃ. Ubhayatthāpi ca visamvādanapurekkhārenea musāvādo, na pana vacanamattena. Tattha pana cetanā balavatī na hotīti appasāvajjatā vuttā. **Nadī maññeti** nadī viya. Appatāya ūnassa atthassa pūraṇavasena pavattā kathā **pūraṇakathā**, bahutarabhāvena vuttakathāti vuttaṃ hoti.

Tenākārena jāto **tajjo**, tassa visamvādanassa anurūpoti attho. **Vāyāmoti** vāyāmasīsena payogamāha. Vīriyappadhānā hi kāyikavācasikakiriyaṃ idha adhippetā, na vāyāmamattaṃ. Visamvādanādhippāyena payoge katepi aparena tasmim atthe aviññāte visamvādanassa asijjhanato parassa tadatthavijānanampi ekasambhārabhāvena vuttaṃ. Keci pana “abhūtavacanāṃ, visamvādanacittaṃ, parassa tadatthavijānanan”ti tayo sambhāre vadanti. Kāyikova sāhatthikoti koci maññeyyāti taṃ nivāraṇatthaṃ “**so kāyena vā**”ti-ādi vuttaṃ. Tāya ce kiriyaṃ paro tamatthaṃ jānātīti taṅkhaṇe vā dandhatāya vicāretvā pacchā vā jānanāṃ sandhāya vuttaṃ. **Ayanti** visamvādako.

Kiriyasamuṭṭhāpikacetanākkhaṇeyevāti kāyikavācasikakiriyaṃsamūṭṭhāpikāya cetanāya pavattakkhaṇe eva. **Musāvādakammunā bajjhatīti** visamvādanacetanāsaṅkhātena musāvādakammunā sambandhiyati, allīyatīti vā attho. Sacepi dandhatāya vicāretvā pacchā cirenāpi paro tadatthaṃ jānāti, sanniṭṭhāpakacetanāya nibbattattā taṅkhaṇeyeva bajjhatīti vuttaṃ hoti.

“**Eko payogo sāhatthikovā**”ti idaṃ Porāṇatṭhakathāsu āgatanayena vuttanti idha saṅghatṭhakathāya saṅghakārassa attanomatibhedam dassetuṃ “**yasmā panā**”ti-ādi vuttaṃ. Tattha “**yathā -pa- tathā**”ti etena sāhatthiko viya āṇattikādayopi gahetabbā, aggahaṇe kāraṇaṃ natthi parassa visamvādanabhāvena tassadisattāti

dasseti, “**idamassa -pa- āṇāpentopī**”ti āṇattikassa gahaṇe kāraṇaṃ, “**paṇṇaṃ -pa- Nissajjantopī**”ti nissaggiyassa, “**ayamattho -pa- ṭhapentopī**”ti thāvarassa. Yasmā viśamvādetīti sabbattha sambandho. **Paṇṇaṃ likhitvā** tālādīnaṃ paṇṇaṃ akkharena likhitvā, **paṇṇanti** vā bhummatthe upayogavacanāṃ. Tena vuttaṃ “tirokuṭṭādīsū”ti¹. Paṇṇe akkharaṃ lekhanīyā likhitvāti attho. **Vīmaṃsitvā gahetabbā**ti attanomatiyā sabbadubbalattā anattukkaṃsanena vuttaṃ. Kiñhettha vicāretabbakāraṇaṃ atthi sayameva vicāritattā.

Saccanti vacīsaccaṃ, **saccena saccanti** purimena vacīsaccena pacchimāṃ vacīsaccaṃ. Paccayavasena dhātupadantalopaṃ sandhāya “**sandahatī**”ti vuttaṃ. Saddavidū pana—

“Vipubbo dhā karotyatthe, abhipubbo tu bhāsane.

Nyāsaṃpubbo yathāyogaṃ, nyāsāropanasandhisū”ti²—

dhā-saddameva ghaṭanatto paṭhanti. Tasmā pariyāyavasena “**sandahatī**”ti vuttanti paṭṭhabbāṃ. Tadadhippāyaṃ dasseti “**na antaranā**”ti-ādīnā. “**Yo hī**”ti-ādi tabbivaraṇaṃ. **Antaritatā**ti antarā paricchinnattā. **Na tādisoti** na evaṃvadanāsabhāvo. **Jāvitahetupi**, pageva aññahetūti **api**-saddo sambhāvanattho.

“Saccato thetato”ti-ādīsū³ viya **theta**-saddo thirapariyāyo, thirabhāvo ca saccavāditādhikārattā kathāvasena veditabboti āha “**thirakatoti attho**”ti. Thitassa bhāvoti hi **theto**, thirabhāvo, tena yuttattā puggalo idha **theto** nāma. **Haliddīti** suvaṇṇavaṇṇakandanipphattako gacchaviseso. **Thuso** nāma dhaññattaco, dhaññapālāso ca. **Kumbhaṇḍanti** mahāphalo sūpasampādako latāviseso. **Indakhīlo** nāma gambhīranemo esikāthambho. Yathā haliddirāgādayo anavaṭṭhitasabhāvatāya na ṭhitā, evaṃ na ṭhitā kathā etassāti **nathitakatho**⁴. Yathā pāsāṇalekhādayo avaṭṭhitasabhāvatāya ṭhitā, evaṃ ṭhitā kathā etassāti

1. Kuḍḍādīsū (Dī-Ṭṭha 1. 72 piṭṭhe.)

2. Saddanītidhātumālāyaṃ ekārantadhāturūpe passitabbāṃ.

3. Ma 1. 10 piṭṭhe.

4. Nathirakato (Dī-Ṭṭha 1. 72 piṭṭhe.)

ṭhitakathoti¹. Haliddirāgādayo yathā kathāya upamāyo honti, evaṃ yojetabbam. Kathāya hi etā upamāyoti.

Pattisaṅkhātā saddhā ayati pavattati etthāti **paccayikoti** āha “**pattiyāyitabbako**”ti. Pattiyā ayitabbā pavattetabbāti **pattiyāyitabbā** ya-kārāgadena, vācā. Sā etassāti **pattiyāyitabbako**, tenāha “**saddhāyitabbako**”ti. Tadevattham byatirekena, anvayena ca dassetum “**ekacco hī**”ti-ādi vuttam. **Vattabbatam āpajjati** visamvādanato. Itarapakkhe ca avisaṃvādanatoti adhippāyo. “**Lokan**”ti etena “**lokassā**”ti ettha kammatthe chaṭṭhīti dasseti.

Satipi paccekam paṭhakkame aññasu **Abhidhammaṭṭhakathā**dīsu² saṃvaṇṇanākkamena tiṇṇampi padānam ekatthasaṃvaṇṇanam kātum “**yāya vācāyā**”ti-ādimāha, yāya vācāya karotīti sambandho. **Parassāti** yaṃ bhinditum taṃ vācam bhāsati, tassa. **Ca**-saddo aṭṭhānapayutto, so dvandagabbhabhāvaṃ jotetum kammadvaye payujjitabbo. **Suññabhāvanti** piyavirahitatāya rittabhāvaṃ. **Sāti** yathāvuttā saddasabhāvā **vācā**, etena piyaṅca suññaṅca piyasuññaṃ, taṃ karoti etāyāti **pisuṇā** niruttinayenāti vacanattham dasseti, pisatīti vā **pisuṇā**, samagge satte avayavabhūte vaggabhinne karotīti attho.

Pharusanti sinehābhāvena lūkham. **Sayampi pharusāti** domanassasamuṭṭhitattā sabhāvena sayampi kakkasā. Pharusasabhāvato **neva kaṇṇasukhā**. Atthaviṇṇatāya **na hadayaṅgamā**. Ettha pana paṭhamanaye pharusam karotīti vacanatthena vā phalūpacārena vā vācāya pharusasaddappavatti veditabbā. Dutīyanaye mammacchedavasena pavattiyā ekantaniṭṭhuratāya ruḥhisaddavasena sabhāvena, kāraṇūpacārena vā vācāya pharusasaddappavatti daṭṭhabbā.

Yenāti palāpasāṅkhātena niratthakavacanena. **Samphanti** “**san**”ti vuttam sukham, hitaṅca phalati paharati vināsetīti atthena “**samphan**”ti laddhanāmaṃ attano, paresaṅca anupakāraṃ yaṃ kiñci attham, tenāha “**niratthakan**”ti, iminā samphaṃ palapati etenāti **samphappalāpoti** vacanattham dasseti.

1. Thirakatho (Dī-Ṭṭha 1. 72 piṭṭhe.)

2. Abhi-Ṭṭha 1. 142; Ma-Ṭṭha 1. 203 piṭṭhesu.

“**Tesan**”ti-ādinā cetanāya phalavohārena piṣuṇādisaddappavatti vuttā.
 “**Sā evā**”ti-ādinā pana cetanāya pavattiparikappanāya hetum vibhāveti.
 Tattha “pahāyā”ti-ādivacanasannidhānato tassāyeva ca pahātabbatā yuttito
 adhippetāti attho.

Tatthāti tāsu piṣuṇavācādīsu. **Samkiliṭṭhacittassāti** lobhena, dosena vā
 vibādhitacittassa, upatāpitacittassa vā, dūsitacittassāti vuttam hoti, “cetanā”ti
 etena sambandho. Yena saha paresam bhedāya vadati, tassa attano
 piyakamyatāyāti attho. **Cetanā piṣuṇavācā** nāma piṣuṇam vadanti etāyāti
 katvā. Samāsavisaye hi mukhyavasena attho gahetabbo, byāsavisaye
 upacāravasenāti daṭṭhabbam. Yassa yato bhedaṁ karoti, tesu abhinnesu
 appasāvajjam, bhinnesu mahāsāvajjam. Tathā kilesānam
 mudutibbatāvisesesupi yojetabbam.

Yassa pesuññam upasamharati, so bhijjatu vā, mā vā, tassa
 tadatthaviññāpanameva pamāṇanti āha “**tassa tadatthavijānanan**”ti.
 Bhedapurekkhārātāpiyakamyatānamekekapakkhipanena cattāro.
 Kammappathappatti pana bhinne eva. **Imesanti** aniyamatāya
 parammukhāpavattānampi attano buddhiyam parivattamāne sandhāya
 vuttanti dassetum “**yesan**”ti-ādimāha. **Itoti** idha padese, vuttānam yesam
 santike sutanti yojetabbam.

“**Dvinnan**”ti nidassanavacanam bahūnampi sandhānato. “**Mittānan**”ti-
 ādi “**sandhānan**”ti ettha kammam, tena Pāḷiyam “bhinnānan”ti etassa
 kammabhāvaṁ dasseti. Sandhānakaraṇaṁ nāma
 tesamanurūpakaraṇamevāti vuttam “**anukattā**”ti. **Anuppadātāti**
 anubalappadātā, anuvattanavasena vā padātā. Kassa pana anubalappadānam,
 anuvattanañcāti? “**Sahitānan**”ti vuttattā sandhānassāti viññāyatīti āha
 “**sandhānānuppadātā**”ti. Yasmā pana anubalavasena, anuvattanavasena ca
 sandhānassa padānam ādānam, rakkhaṇam vā daḷhikaraṇam hoti, tasmā
 vuttam “**daḷḷikammam kattā**”ti. Āramanti etthāti **ārāmo**. Ramitabbatṭhānam
 samaggoti hi tadadhiṭṭhānānam vasena tabbisesanatā vuttā. “**Samagge**”tipi
 paṭhanti, tadayuttam “**yatthā**”ti-ādivacanena viruddhattā. Yasmā pana
 ākārena vināpi ayamatto labbhati, tasmā “**ayamevettha attho**”ti vuttam.
Samaggesūti samaggbhūtesu janakāyesu, tenāha “**te pahāyā**”ti-ādi.
 Tappakatiyatthopi kattu-atthovāti

dasseti “**nandati**”ti iminā. Tappakatiyatthēna hi “disvāpi sutvāpī”ti vacanaṃ supapannaṃ hoti. Samagge karoti etāyāti **samaggakaraṇī**. Sāyeva vācā, taṃ bhāsītāti atthamāha “**yā vācā**”ti-ādinā. Tāya vācāya samaggakaraṇaṃ nāma. “Sukhā saṃghassa sāmaggī, samaggānaṃ tapo sukho”ti-ādinā¹ samaggānisamsadassanamevāti vuttaṃ “**sāmaggiguṇaparidīpikamevā**”ti. **Itaranti** tabbiparītaṃ bhedanikaṃ vācaṃ.

Mammānīti duṭṭhārūni, tassadisatāya pana idha akkosavatthūni “mammānī”ti vuccanti. Yathā hi duṭṭhārūsu yena kenaci vatthunā ghaṭṭitesu cittaṃ adhimattaṃ dukkhappattaṃ hoti, tathā tesu dasasu jāti-ādīsu akkosavatthūsu pharusavācāya phusitamattesūti. Tathā hi vuttaṃ “mammāni viya mammāni, yesu pharusavācāya chupitamattesu duṭṭhārūsu viya ghaṭṭitesu cittaṃ adhimattaṃ dukkhappattaṃ hoti, kāni pana tāni? Jāti-ādīni akkosavatthūnī”ti². “Yassa sarīrappadesassa satthādipaṭiṭhanena bhusaṃ rujjanaṃ, so mammaṃ nāma. Idha pana yassa cittassa pharusavācāvasena domanassasaṅkhātāṃ bhusaṃ rujjanaṃ, taṃ mammaṃ viyāti mamman”ti apare. Tāni mammāni chijjanti bhijjanti yenāti **mammacchedako**, sveva kāyavacīpayogo, tāni samuṭṭhāpetīti tathā. **Ekantapharusacetanā pharusā vācā** pharusāṃ vadanti etāyāti katvā. “Pharusacetanā” icceva avatvā “**ekantapharusacetanā**”ti vacanaṃ duṭṭhacittatāya eva pharusacetanā adhippetā, na pana savanapharusatāmattenāti nāpanatthaṃ. **Tassāti** ekantapharusacetanāya eva. **Āvibhāvatthanti** pharusavācābhāvassa pākāṭakaraṇatthaṃ. **Tassāti** vā ekantapharusacetanāya eva, pharusavācābhāvassāti attho. **Tathevāti** mātuvuttākāreneva, **uṭṭhāsi** anubandhitunti attho. **Saccakiriyanti** yaṃ “caṇḍā taṃ mahimsī anubandhatū”ti vacanaṃ mukhena kathesi, taṃ mātucitte natthi, tasmā “taṃ mā hotu, yaṃ pana uppalapattampi mayhaṃ upari na patatū”ti kāraṇaṃ cittena cintesi, tadeva mātucitte atthi, tasmā “tameva hotū”ti saccakaraṇaṃ, kattabbasaccaṃ vā. **Tatthevāti** uṭṭhānatṭhāneyeva. **Baddhā viyāti** yottādinā paribandhi viya. **Evam mammacchedakoti** ettha savanapharusatāmattena mammacchedakatā veditabbā.

1. Khu 1. 42 piṭṭhe.

2. Dī-Ṭī 1. 120 piṭṭhe.

Payogoti vacīpayogo. **Cittasaṇhatāyā**ti ekantapharusacetanāya abhāvamāha. Tatoyeva hi pharusavācā na hoti kammāpathappattā, kammabhāvaṃ pana na sakkā vāretunti daṭṭhabbāṃ. “**Mātāpitaro hī**”ti-ādināpi tadevattharāṃ samattheti. Evaṃ byatirekavasena cetanāpharusatāya pharusavācābhāvaṃ sādhetvā idāni tameva anvayavasena sādhetuṃ “**yathā**”ti-ādi vuttaṃ. **Apharusā vācā na hoti** pharusā vācā hotiyevāti attho. **Sāti** pharusavācā. **Yanti** puggalaṃ.

Etthāpi kammāpathabhāvaṃ appattā appasāvajjā, itarā mahāsāvajjā. Tathā kilesānaṃ mudutibbatābhedepe yojetabbāṃ. Keci pana “yaṃ uddissa pharusavācā payujjati, tassa sammukhāyeva sīsaṃ etī”ti vadanti, eke pana “parammukhāpi pharusavācā hotiyevā”ti. Tatthāyamadhippāyo yutto siyā, sammukhā payoge agāravādīnaṃ balavabhāvato siyā cetanā balavatī, parassa ca tadatthavijānanaṃ, na tathā parammukhā. Yathā pana akkosite mate āḷahane katā khamanā upavādantarāyaṃ nivatteti, evaṃ parammukhā payuttāpi pharusavācā hotiyevāti sakkā ñātunti, tasmā ubhayatthāpi pharusavācā sambhavatīti daṭṭhabbāṃ. Tathā hi parassa tadatthavijānanamaññatra tayova tassā sambhārā **Aṭṭhakathāsu** vuttāti. **Kupitacittanti** akkosanādhippāyeneva vuttaṃ, na pana maraṇādhippāyena. Maraṇādhippāyena hi sati cittakope atthasiddhiyā, tadabhāve ca yathārahaṃ pāṇātipātabyāpādāva honti.

Elam vuccati doso ilati cittaṃ, puggalo vā kampati etenāti katvā. **Etthāti**—

“Nelaṅgo setapacchādo, ekāro vattatī ratho.

Anīghaṃ passa āyantaṃ, chinnaṃ sotam abandhanan”ti¹—

imissā udānagāthāya. Sīlañhettha niddosatāya “nelan”ti vuttaṃ. Tenevāha Citto gahapati āyasmatā Kāmabhūtherena puṭṭho Saṃyuttāgamavare Saḷāyatanavagge “nelaṅgan”ti kho bhante sīlānametaṃ adhivacanan”ti². Vācā nāma saddasabhāvā taṃtadatthanibandhanāti sādurasasadisattā madhurameva byañjanaṃ, attho ca tabbhāvatoti atthameva sandhāya

1. Saṃ 2. 482; Khu 1. 173; Khu 10. 202 piṭṭhesu.

2. Saṃ 2. 482 piṭṭhe.

“byañjanamadhuratāya, atthamadhuratāyā”ti ca vuttaṃ.

Visesanaparanipātopi hi loke dissati “agyāhito”ti-ādīsu. Apica avayavāpekkhane sati “madhuram byañjanam yassā”ti-ādinā vattabbo.

Sukhāti sukhakaraṇī, sukhahetūti vuttaṃ hoti. **Kaṇṇasūlanti** kaṇṇasaṅkum.

Kaṇṇasaddena cettha sotaviññāṇapaṭibaddhatadanuvattakā viññāṇavīthiyo gahitā. Vohārakathā hesā suddantadesanā, tassā vaṇṇanā ca, tathā ceva

vuttaṃ “**sakalasarīre kopam, pema**”ti ca. Na hi hadayavattahunissito kopo, pemo ca sakalasarīre vattati. Esa nayo īdisesu. **Sukhena cittaṃ pavisati** yathāvuttakāraṇadvayenāti attho, aluttasamāso cesa yathā “amataṅgato”ti.

Pureti guṇapāripure, tenāha “**guṇaparipuṇṇatāyā**”ti. Pure samvaddhā **porī**, tādīsā nārī viyāti vācāpi **porī**ti atthamāha “**pure**”ti-ādinā. **Sukumārā**ti

sutaruṇā. Upameyyapakkhe pana apharusatāya mudukabhāvo eva

sukumārātā. **Purassāti** ettha **pura**-saddo tannivāsīvācako sahacaraṇavasena

“gāmo āgato”ti-ādīsu viya, tenevāha “**nagaravāsīnan**”ti. **Esāti**

taṃsambandhīniddesā vācā. **Evarūpī kathāti** atthattayena pakāsītā kathā.

Kantāti kāmītā tuṭṭhāyathā “pakkanto”ti, māna-saddassa vā antabyappadeso, kāmīyamānāti attho. Yathā “anāpatti asamanubhāsantassā”ti¹. Manam appeti

vaddhetīti **manāpā**, tena vuttaṃ “**cittavuddhikarā**”ti. Tathākārinīti attho. Ato

bahuno janassāti idha sambandhe sāmivacanam, na tu purimasmim viya kattari.

Kāmaṃ tehi vattumicchito attho sambhavati, so pana aphalattā bhāsitatthapariyāyena atthoyeva nāma na hotīti āha “**anattaviññāpikā**”ti.

Apica payo janatthābhāvato **anattā**, vācā, tam viññāpikātipi vaṭṭati.

Akusalacetanā samphappalāpo sampham palapanti etāyāti katvā. **Āsevanam**

bhāvanam bahulīkaraṇam. Yam janam gāhāpayitum pavattito, tena aggahite

appasāvajjo, gahite mahāsāvajjo. Kilesānam mudutibbatāvasenāpi

appasāvajjamahāsāvajjatā yojetabbā. **Bhāratana**makānam

dvebhātukarājūnam **yuddhakathā**, Dasagiriyaṅkkena **Sītāya** nāma deviyā

āharaṇakathā, Rāmaraññā

1. Vi 1. 267, 274, 283 piṭṭhesu.

paccāharaṇakathā, yathā taṃ adhunā bāhirakehi paricayitā Sakkaṭabhāsāya gaṇṭhitā Rāmapurāṇabhāratapurāṇādikathāti, evamādikā niratthakakathā samphappalāpoti vuttaṃ **“bhārata -pa- purekkhārata”**ti.

“Kālavādī”ti-ādi samphappalāpā paṭiviratassa paṭipattisandassanaṃ yathā **“pāṇātipātā paṭivirato”**ti-ādi¹ pāṇātipātappahānassa paṭipattidassanaṃ. **“Pāṇātipātāṃ pahāya viharatī”**ti hi vutte kathaṃ pāṇātipātappahānaṃ hotīti apekkhāsambhavato **“pāṇātipātā paṭivirato hotī”**ti¹ vuttaṃ. Sā pana virati kathanti āha **“nihatadaṇḍo nihitasattho”**ti¹. Tañca daṇḍasatthanidhānaṃ kathanti vuttaṃ **“lajjī”**ti-ādi. Evaṃ uttaruttaraṃ purimassa purimassa upāyasandassanaṃ. Tathā adinnādānādīsopi yathāsambhavaṃ yojetabbaṃ. Tena vuttaṃ **“kālavādī”**ti-ādi samphappalāpā paṭiviratassa paṭipattisandassanaṃti. Atthasamhitāpi hi vācā ayuttakālapayogena atthāvahā na siyāti anattaviññāpanabhāvaṃ anulometi, tasmā samphappalāpaṃ pajahantena akālavādītā parivajjetabbāti dassetuṃ **“kālavādī”**ti vuttaṃ. Kāle vadantenāpi ubhayattha asādhanaṭo abhūtaṃ parivajjetabbanti āha **“bhūtavādī”**ti. Bhūtañca vadantena yaṃ idhalokaparalokahitasampādanakaṃ, tadeva vattabbanti vuttaṃ **“atthavādī”**ti. Atthaṃ vadantenāpi na lokiyadhammanissitameva vattabbaṃ, atha kho lokuttaradhammanissitampīti āha **“dhammavādī”**ti. Yathā ca attho lokuttaradhammanissito hoti, tathā dassanatthaṃ **“vinayavādī”**ti vuttaṃ.

Pātimokkhasaṃvaro, satīñāṇakhantivīriyasamvaroti hi pañcannaṃ saṃvaravinayānaṃ tadaṅgappahānaṃ, vikkhambhanasamucchedapaṭippassaddhinissaraṇappahānanti pañcannaṃ pahānavinayānañca vasena vuccamāno attho nibbānādhigamahetubhāvato lokuttaradhammasannissito hoti. Evaṃ guṇavisesayutto ca attho vuccamāno desanākosalle sati sobhati, kiccakaro ca hoti, nāññathāti dassetuṃ **“nidhānavatīraṃ vācaṃ bhāsita”**ti vuttaṃ. Idāni tameva desanākosallaṃ vibhāvetuṃ **“kālenā”**ti-ādimāha. Ajjhāsayaṭṭhuppattīnaṃ, pucchāya ca vasena otiṇṇe desanāvisaye ekaṃsādibhākaṇavibhāgaṃ sallakkhetvā ṭhapanāhetudāharaṇasaṃsandanāni

1. Dī 1. 4, 59 piṭṭhādīsu.

taṁtaṁkālanurūpaṁ vibhāventiyā parimitaparicchinnarūpāya gambhīrudānapahūtatta vitthārasaṅgāhikāya desanāya pare yathājjhāsayaṁ paramatthasiddhiyaṁ patiṭṭhāpento “desanākusalo”ti vuccatīti evametthāpi atthayojanā veditabbā.

Vattabbayuttakālanti vattabbavacanassa anurūpakālaṁ, tattha vā payujjitabbakālaṁ. Sabhāvavaseneva bhūtatāti āha “**sabhāvamevā**”ti. Atthaṁ vadatīti **atthavādī**. Atthavadanañca tannissitavācākathanamevāti adhippāyena vuttaṁ “diṭṭhadhammikasamparāyikatthasannissitameva katvā”ti. “**Dhammavādī**”ti-ādīsupi eveda nayo.

Nidheti sannidhānaṁ karoti etthāti **nidhānaṁ**. **Ṭhapanokāso**. “Ṭhānavatī”ti vutte tasmim̐ ṭhāne ṭhpetum̐ yuttātipi attho sambhavatīti āha “**hadaye**”ti-ādi. Nidhānavatīpi vācā kālayuttāva atthāvahā, tasmā “kālenā”ti idaṁ “nidhānavatim̐ vācam̐ bhāsitaṁ”ti etassāpekkhavacananti dasseti “**evarūpin**”ti-ādinā. Icchitatthanibbattanatthaṁ apadisitabbo, apadisīyati vā icchitattho anenāti **apadeso**, upamā, hetudāharaṇādikāraṇaṁ vā, tena saha vattatīti **sāpadesā**, vācā, tenāha “**sa-upamaṁ sakāraṇanti attho**”ti.

Paricchedaṁ dassetvāti yāvatā pariyosānaṁ sambhavati, tāvatā mariyādaṁ dassetvā, tena vuttaṁ “**yathā -pa- evaṁ bhāsati**”ti. Sikhamappattā hi kathā atthāvahā nāma na hoti. **Atthasamhitanti** ettha **attha**-saddo bhāsitatthapariyāyoti vuttaṁ “**anekehipī**”ti-ādi. Bhāsitattho ca nāma saddānusārena adhigato sabbopi pakatyaṭṭhapaccayatthabhāvattādhiko, tatoyeva Bhagavato vacanaṁ ekagāthāpadampi saṅkhepavittārādi-ekattādinandiyāvattādinayehi anekehipi niddhāraṇakkhamatāya pariyādātumasakkuṇeyyaṁ atthamāvahatīti. Evaṁ atthasāmaññato samvaṇṇetvā icchi tatthavisesatopi samvaṇṇetum̐ “**yaṁ vā**”ti-ādimāha. Atthavādinā vattumicchitatthoyeva hi idha gahito. Nanu sabbesampi vacanaṁ attanā icchitatthasahitaṁyeva, kimettha vattabbaṁ atthīti antolīnacodanaṁ parisodheti “**na aññaṇ**”ti-ādinā. Aññaṇmatthaṁ paṭṭhamāṁ nikkhipitvā ananusandhivasena pacchā aññaṇmatthaṁ na bhāsati. Yathānikkhittānusandhivaseneva pariyosāpetvā kathetīti adhippāyo.

10. Evaṃ paṭipāṭiyā sattamūlasikkhāpadāni vibhajitvā satipi abhiṭṭhāpāhānassa saṃvara sīlasaṅgahe upariguṇasaṅgahato, lokiyaputhujjanāvisayato ca uttaridesanāya saṅgahitum taṃ pariharitvā pacurajanapākaṭaṃ ācārasīlameva vibhajanto Bhagavā “bījagāmahūtagāmasamārambhā”ti-ādimāhāti Pāliyaṃ sambandho vattabbo. Tattha vijāyanti viruhanti etehi **bījāni**. Paccayantarasamavāye sadisaphaluppattiyā visesakāraṇabhāvato viruhasamasamattānaṃ sārapphalādīnametaṃ adhivacanaṃ. Bhavanti, ahuvunti cāti **bhūtā**, jāyanti vaḍḍhanti jātā, vaḍḍhitā cāti attho. Vaḍḍhamānakānaṃ vaḍḍhitvā, ṭhitānaṃca rukkhagacchādīnaṃ yathākkamamadhivacanaṃ. Viruḷhamulā hi nīlabhāvaṃ āpajjantā taruṇarukkhagacchā jāyanti vaḍḍhantīti vuccanti. Vaḍḍhitvā ṭhitā mahantā rukkhagacchā jātā vaḍḍhitāti. **Gāmoti** samūho, so ca suddhaṭṭhakadhammarāsi, bījānaṃ, bhūtānaṃca tathāladhasamaññānaṃ aṭṭhadhammānaṃ gāmo, teyeva vā gāmoti tathā. Avayavavinimuttassa hi samudāyassa abhāvato duvidhenāpi atthena teyeva tiṇarukkkhalatādayo gayhanti.

Apica bhūmiyaṃ paṭiṭṭhahitvā haritabhāvamāpannā rukkhagacchādayo devatā pariggayhanti, tasmā bhūtānaṃ nivāsanaṭṭhānatāya gāmoti bhūtagāmotipi vadanti, te sarūpato dassetuṃ “**mūlabījan**”ti-ādimāha. Mūlameva bījaṃ **mūlabījaṃ**. Sesesupi ayaṃ nayo. **Phalubījanti** pabbabījaṃ. Paccayantarasamavāye sadisaphaluppattiyā visesakāraṇabhāvato viruhasamasamattānaṃ sārapphale niruḷho bīja-saddo tadatthasiddhiyā mūlādīsipi kesuci pavattatīti mūlādito nivattanatthaṃ ekena bīja-saddena visesetvā “**bījabījan**”ti vuttaṃ yathā “rūparūpaṃ, dukkhadukkhānaṃ”ti ca. **Nīlatiṇarukkhādikassāti** allatiṇassa ceva allarukkhādikassa ca. **Ādi**-saddena osadhigacchalatādayo veditabbā. **Samārambho** idha vikopanaṃ, taṃca chedanādiyevāti vuttaṃ “**chedanabhedanapacanādibhāvenā**”ti. Nanu ca rukkhādayo cittarahitatāya na jīvā, cittarahitatā ca paripphandaṇabhāvato, chinne viruhasato, visadisajātikabhāvato, catuyoni-apariyāpannato ca veditabbā. Vuḍḍhi pana pavāḷasilālavanādīnampi vijjatīti na tesāṃ jīvātābhāve kāraṇaṃ. Visayaggahaṇaṃca nesāṃ parikkappanāmatthaṃ supanaṃ viya ciṇcādīnaṃ, tathā kaṭukambilāsādīnā dohaḷādayo. Tattha kasmā

bījagāmahūtagāmasamārambhā paṭivirati icchitāti? Samaṇasārūppato, tannissitasattānukampanato ca. Tenevāha ālavakānaṃ rukkhacchedanādivatthūsu “jīvasaṇṇino hi moghapurisā manussā rukkhasmin”ti-ādi¹.

Ekam bhattam “**ekabhattam**, tamassa atthi ekasmiṃ divase ekavārameva bhuñjanatoti **ekabhattiko**. Tayidaṃ ekabhattam kadā bhuñjitabbanti sandhāya vuttam “**pātarāsabhattan**”ti-ādi, dvīsu bhattesu pātarāsabhattam sandhāyāhāti adhippāyo. Pāto asitabbanti **pātarāsam**. Sāyam asitabbanti **sāyamāsam**, tadeva bhattam tathā. Eka-saddo cettha majjhanhikakālaparicchedabhāvena payutto, na tadantogadhavārabhāvenāti dasseti “**tasmā**”ti-ādinā.

Rattiyā bhojanam uttarapadalopato rattisaddena vuttam, taddhitavasena vā tathāyevādhippāyasambhavato, tenāha “**rattiyā**”ti-ādi. Aruṇuggamanato paṭṭhāya yāva majjhanhikā ayam Buddhādīnam ariyānam āciṇṇasamāciṇṇo bhojanassa kālo nāma, tadaṇṇo vikālo. Tattha dutiyapadena rattibhojanassa paṭikkhattatā aparanhova idha vikālota pārisesanayena tatiyapadassa attham dīpetum “**atikkante majjhanhike**”ti-ādi vuttam. Bhāvasādhano cettha bhojana-saddo ajjhoharaṇatthavācakoti dīpeti “**yāva sūriyatthaṅgamanā bhojanan**”ti iminā. Kassa pana tadjjhoharaṇanti?

Yāmakālikādīnamanuñātattā, vikālabhojanasaddassa ca yāvakālikajjhoharaṇeyeva niruḥhattā “yāvakālikassā”ti viññāyati. Ayam panettha Aṭṭhakathāvaseso ācariyānam nayo—bhuñjitabbaṭṭhena **bhojanam**, yāgubhattādi sabbam yāvakālikavatthu. Yathā ca “rattūparato”ti ettha rattibhojanam rattisaddena vuccati, evamettha bhojanajjhoharaṇam bhojanasaddena. Vikāle bhojanam **vikālabhojanam**, tato **vikālabhojanā**. Vikāle yāvakālikavatthussa ajjhoharaṇāti atthoti. Īdisā guṇavibhūti na Buddhakāleyevāti āha “**Anomānadīre**”ti-ādi. Ayam pana Pāliyam anusandhikkamo—ekasmiṃ divase ekavārameva bhuñjanato “ekabhattiko”ti vutte rattibhojanopi

siyāti tannivāraṇattham **“rattūparato”**ti vuttam. Evaṃ sati sāyanhabhojīpi ekabhattiko siyāti tadāsaṅkānivattanattham **“virato vikālabhojanā”**ti vuttanti.

Saṅkhepato “sabbapāpassa akaraṇan”ti-ādi¹ nayappavattam Bhagavato sāsanam sachandarāgappavattito naccādīnam dassanam nānulometīti āha **“sāsanassa ananulomattā”**ti. Visucati sāsanam vijjhati ananulomikabhāvenāti **visūkam**, paṭiviruddhanti vuttam hoti. Tatra upamam dasseti **“paṭāṇībhūtan”**ti iminā, paṭāṇisaṅkhātām kīlam viya bhūtanti attho. “Visūkan”ti etassa **paṭāṇībhūtanti** atthamāhātipi vadanti. Attanā payojiyamānam, parehi payojāpiyamānaṃ naccam naccabhāvasāmaññato Pāḷiyam ekeneva naccasaddena sāmaññaniddesanayena gahitam, ekasesanayena vā. Tathā gītavādita-saddehi gāyanagāyāpanavādanavādāpanānīti āha **“naccananaccāpanādivasenā”**ti. Suddhahetutājotanavasena hi dvādhippāyikā ete saddā. Naccaṃ gītaṃ vāditaṃ visūkadassanaṃ **naccagītavāditavisūkadassanam**, samāhāravasetthā ekattam. **Atthakathāyam** pana yathāpāṭham vākyāvattikantavacanena saha samuccayasamāsadassanattham **“naccācā”**ti-ādi vuttam. Evaṃ sabbattha īdisesu. Dassanavisaye mayūranaccādipaṭikkhipanena naccāpanavisayepi paṭikkhipanam datṭhabbam. **“Naccādīni hī”**ti-ādinā yathāvuttatthasamatthanam. Dassanena cettha savanampi saṅgahitam virūpekasesanayena, yathāsakam vā visayassa ālocanasabhāvatāya pañcannam viññāṇānam savanakiriyāyapi dassanasāṅkhepasambhavato **“dassanā”** icceva vuttam. Tenevāha “pañcahi viññāṇehi na kiñci dhammam paṭijānāti aññatra abhinipātamattā”ti.

“Visūkabhūtā dassanā cā”ti etena avisūkabhūtassa pana gītassa savanam kadāci vaṭṭatīti dasseti. Tathā hi vuttam paramatthajotikāya **Khuddakapāṭhaṭṭhakathāya** “dhammūpasamhitampi cettha gītam na vaṭṭati, gītūpasamhito pana dhammo vaṭṭati”ti². Katthaci pana na-kāravipariyāyena pāṭho dissati. Ubhayatthāpi ca gīto ce dhammānulomatthapaṭisaṃyuttopi na vaṭṭati, dhammo ce gītasaddapaṭisaṃyuttopi vaṭṭatīti adhippāyo veditabbo. “Na bhikkhave

1. Dī 2. 42; Khu 1. 41; Khu 10. 37, 68, 148, 161 piṭṭhesu.

2. Khuddakapāṭha-Ṭṭha 6 piṭṭhe.

gītassarena dhammo gāyitabbo, yo gāyeyya, āpatti dukkaṭassā”¹ hi desanāya eva paṭikkhepo, na savanāya. Imassa ca sikkhāpadassa visum paññāpanato viññāyati “gītassarena desitopi dhammo na gīto”ti. Yañca **Sakkapañhasuttavaṇṇanāyaṃ** sevitabbāsevitabbasaddaṃ niddharantena “yaṃ pana atthanissitaṃ dhammanissitaṃ kumbhadāsīgītampi suṇantassa pasādo vā uppajjati, nibbidā vā saṇṭhāti, evarūpo saddo sevitabbo”²ti vuttaṃ, taṃ asamādānasikkhāpadassa sevitabbatāmattapariyāyena vuttaṃ. Samādānasikkhāpadassati evarūpaṃ suṇantassa sikkhāpadasaṃvaram bhijjati gītasaddabhāvatoti vedittabbam. Tathā hi **Vinayaṭṭhakathāsu** vuttaṃ “gītanti naṭṭadīnaṃ vā gītaṃ hotu, ariyānaṃ parinibbānakāle ratanattayaguṇūpasamhitam sādhuṭṭhanagītaṃ vā, asaṃyatabhikkhūnaṃ dhammabhāṇakagītaṃ vā, antamaso dantagītampi, yaṃ “gāyissāmā”ti pubbabhāge okūjitaṃ karonti, sabbametaṃ gītaṃ nāmā”³ti.

Kiñcāpi **mālā**-saddo loke baddhapupphavācako, sāsane pana ruḥhiyā abaddhapupphesupi vaṭṭati, tasmā yaṃ kiñci pupphaṃ baddhamabaddham vā, taṃ sabbam “mālā”tveva daṭṭhabbanti āha “**yaṃ kiñci pupphan**”ti. “Yaṃ kiñci gandhan”ti cettha vāsacunṇadhūpādikaṃ vilepanato aññaṃ **yaṃ kiñci gandhajātaṃ**. Vuttatthaṃ viya hi vuccamānatthamantarenāpi saddo atthavisesavācako. **Chavirāgakaṇṇanti** vilepanena chaviyā rañjanattham pisitvā paṭiyattam yaṃ kiñci gandhacunṇam. Piḷandhanam **dhāraṇam**. Ūnaṭṭhānapūraṇam **maṇḍanam**. Gandhavasena, chavirāgavasena ca sādiyanam **vibhūsanam**. Tadevattham puggalādhiṭṭhānena dīpeti “**tattha piḷandhanto**”ti-ādina. Tathā ceva **Majjhimaṭṭhakathāyampi**⁴ vuttaṃ, paramatthajotikāyaṃ pana **Khuddakapāṭhaṭṭhakathāyaṃ** “mālādīsu dhāraṇādīni yathāsaṅkhyam yojetabbāni”⁵ti ettakameva vuttaṃ. Tatthāpi yojentenayathāvuttanayeneva yojetabbāni. Kim panetaṃ kāraṇanti āha “**yāyā**”ti-ādi. Yāya dussīlyacetanāya karoti, sā idha **kāraṇam**. “Tato paṭivirato”ti hi ubhayattha sambandhitabbam, eteneva “mālā -pa- vibhūsanānam ṭhānam, mālā -pa- vibhūsanāneva vā ṭhānan”ti samāsampi dasseti.

1. Vi 4. 243 piṭṭhe.

2. Dī-Ṭṭha 2. 328 piṭṭhe.

3. Vi-Ṭṭha 3. 201; Vi-Ṭṭha 4. 15; Vinayaśaṅgaha-Ṭṭha 438 piṭṭhesu.

4. Ma-Ṭṭha 3. 113 piṭṭhe.

5. Khuddakapāṭha-Ṭṭha 26 piṭṭhe.

Tadākārappavatto cetanādidhammoyeva hi dhāraṇādikiriyā. Tattha ca cetanāsampayuttadhammānaṃ kāraṇaṃ sahaṇāṭadopakāraṇakato, padhānato ca. “Cetayitvā kammaṃ karoti kāyena vācāya manasā “ti¹ hi vuttaṃ. Dhāraṇāḍibhūtā eva ca cetanā ṭhānanti. Ṭhāna-saddo paccekāṃ yojetabbo dvandapadato suyyamānattā.

Uccāti uccasaddena akāraṇtena samānatthaṃ ākāraṇtaṃ ekam saddantaraṃ accuggatavācakanti āha “**pamāṇāṭikkantaṃ**”ti. Seti etthāti **sayanaṃ**, mañcādi. Samaṇasārurupparahitattā, gahaṭṭhehi ca seṭṭhasammatattā akappiyapaccattharaṇaṃ “mahāsayaṇaṃ”ti idhādhippetanti dassetuṃ “**akappiyattharaṇaṃ**”ti vuttaṃ. Nisīdanaṃ panettha sayaneneva saṅgahitanti daṭṭhabbaṃ. Yasmā pana ādhāre paṭikkhitte tadādhāraṇakiriyāpi paṭikkhittāva hoti, tasmā “uccāsayaṇamahāsayaṇā” icceva vuttaṃ. Atthato pana tadupabhogabhūtanisajjānipajjanehi virati dassitāti veditabbaṃ. Atha vā “uccāsayaṇamahāsayaṇā”ti esa niddeso ekasesanayena yathā “nāmarūpapaccayā saḷāyatanaṃ”ti². Etasmimpi vikappe āsanapubbakattā sayanakiriyāya sayanaggahaṇeneva āsanampi gahitanti veditabbaṃ. Kiriyāvācaka-āsanasayaṇasaddalopato uttarapadalopaniddesotipi **Vinayaṭṭikāyaṃ**³ vuttaṃ.

Jātaṃeva rūpamassa na vippakāraṇti **jātarūpaṃ**, Satthuvaṇṇaṃ. Rañjīyati setavaṇṇatāya, rañjanti vā ettha sattāti **rajataṃ** yathā “nesaṃ padakkantaṃ”ti. “Cattāro vīhaya guṇjā, dve guṇjā māsako bhava”ti⁴ vuttalakkaṇeṇa vīsati māsako nīlakahāpaṇo vā dudradāmakādiko vā taṃtaṃdesavohārānurūpaṃ kato **kahāpaṇo**. Lohādīhi kato **lohamāsakādiko**. **Ye vohāraṃ gacchanti**ti pariyādāna vacanaṃ. **Vohāraṇti** ca kayavikkayavasena sabbohāraṃ. Aññehi gāhāpane, upanikkhittasādiyaṇe ca paṭiggahaṇattho labbhatīti āha “**na uggaṇhāpeti na upanikkhittaṃ sādīyati**”ti. Atha vā tividdhaṃ paṭiggahaṇaṃ kāyena vācāya manasā. Tattha kāyena paṭiggahaṇaṃ uggahaṇaṃ. Vācāya paṭiggahaṇaṃ uggahāpanaṃ. Manasā paṭiggahaṇaṃ sādīyaṇaṃ. Tividdhampetaṃ paṭiggahaṇaṃ sāmāññaniddesena, ekasesanayena vā gahetvā paṭiggahaṇāti vuttanti

1. Am 2. 363 piṭṭhe.

2. Ma 3. 109; Saṃ 1. 243; Khu 1. 77 piṭṭhādīsu.

3. Vimati-Ṭī 2. 116 piṭṭhe.

4. Abhidhāne bhūkaṇḍe catubbaṇṇavagge 479 gāthā.

āha “**neva nam uggaṇhātī**”ti-ādi. Esa nayo **āmakadhaññapaṭiggahaṇāti-**
ādīsupi.

Nivārādi-upadhaññassa sāliyādimūladhaññantogadhattā
“**sattavidhassāpī**”ti vuttaṃ. Saṭṭhidinaparipāko sukadhaññaviseso **sāli** nāma
sāliyate sīlāghateti katvā. **Dabbaguṇapakāse** pana—

“Atha dhaññaṃ tidhā sāli-saṭṭhikavīhibhedato.

Sālayo hemantā tatra, saṭṭhikā gimhajā api.

Vīhayo tvāsaḥhākyātā, vassakālasamubbhavā”ti—

vuttaṃ. Vahati, brūheti vā sattānaṃ jīvitaṃ **vīhi**, sassaṃ. Yuvitaḥbo
missitaḥboti **yavo**. So hi atilūkhatāya aññaṃ missetvā paribhuñjīyati.
Gudhati parivedhati palibuddhatīti **godhūmo**, yaṃ “milakkhabhojānaṃ”tipi
vadanti. Sobhanattā kamaṇīyabhāvaṃ gacchatīti **kaṅgu**,
atisukhumadhaññaviseso. Varīyati atilūkhatāya nivārīyati,
khuddāpaṭivinayanato vā bhajīyatīti **varako**. Korāṃ rudhiraṃ dūsatīti
kudrūsako, vaṇṇasaṅkamaṇena yo “govaddhano”tipi vuccati. Tāni sattapi
sappabhedā nidhāne posane sādhattena “dhaññāni”ti vuccanti. “**Na**
kevalañña”ti-ādinā sampaṭicchanaṃ, parāmasanañca idha
paṭiggahaṇasaddena vuttanti dasseti. Evamīdisesu. “Anujānāmi bhikkhave
vasāni bhesajjāni acchavaṣaṃ macchavaṣaṃ susukāvaṣaṃ sūkaravaṣaṃ
gadrabhavaṣaṃ”ti¹ vuttattā idaṃ pañcavidhampi bhesajjaṃ odissa
anuññātāṃ nāma. Tassa pana “kāle paṭiggahitaṃ”ti² vuttattā paṭiggahaṇaṃ
vaṭṭatīti āha “**aññaṭra odissa anuññātā**”ti. Maṃsa-saddena macchānampi
maṃsaṃ gahitaṃ evāti dassetuṃ “**āmakamaṃsamacchānaṃ**”ti vuttaṃ,
tikoṭiparisuddhaṃ macchamaṃsaṃ anuññātāṃ adiṭṭhaṃ, asutaṃ,
aparisaṅkitaṃ vā payogassa dassanato virūpekasesanayo dassito anenāti
veditaḥbaṃ.

Kāmaṃ lokiyā—

“Aṭṭhavassā bhava gorī, dasavassā tu kaññakā.

Sampatte dvādasavasse, kumārītibhidhīyate”ti³—

1. Vi 3. 291 piṭṭhe.

2. Vi 3. 292 piṭṭhe.

3. Abhidhānaṭīkāyaṃ bhūkaṇḍe naravagge 231 gāthāvaṇṇanā passitaḥbā.

vadanti. Idha pana purisantaragatāgatavasena itthikumārikābhedoti āha “**itthīti purisantaragatā**”ti-ādi. **Dāsīdāsavasenevāti** dāsīdāsavohāravaseneva. **Evam vutteti** tādīsena kappiyavacanena vutte. Vinayaṭṭhakathāsu āgatavinicchayaṃ sandhāya “**vinayavasenā**”ti vuttam. So **kuṭīkārasikkhāpadavaṇṇanā**dīsu¹ gahetabbo.

Bijaṃ khipanti ettha, khittam vā bijaṃ tāyatīti **khettam**, kedāroti āha “**yasmiṃ pubbaṇṇam ruhatī**”ti. Aparāṇṇassa pubbe pavattamannaṃ **pubbaṇṇam** na-kārassa ṇa-kāram katvā, sāli-ādi. Vasanti paṭiṭṭhahanti aparāṇṇāni etthāti **vatthūti** attham dasseti “**vatthunāmā**”ti-ādinā. Pubbaṇṇassa aparaṃ pavattamannaṃ **aparaṇṇam** vuttanayena. Evaṃ Aṭṭhakathānayanurūpaṃ attham dassetvā idāni “**khettam nāma yattha pubbaṇṇam vā aparāṇṇam vā jāyati**”ti² vuttavinayapāḷinayanurūpampi attham dassento “**yattha vā**”ti-ādimāha. **Tadatthāyāti** khettatthāya. **Akatabhūmibhāgoti** aparisaṅkhato taduddesiko bhūmibhāgo. “**Khettavatthusisenā**”ti-ādinā nidassanamattametanti dasseti. **Ādi-saddena** pokkharaṇīkūpādayo saṅgahitā.

Dūtassa idaṃ, dūtena vā kātumarahatīti **dūteyyam**. **Paṇṇanti** lekhasāsanam. **Sāsananti** mukhasāsanam. **Gharā gharanti** aññasmā gharā aññam gharam. **Khuddakagamananti** dūteyyagamanato appataragamanam, anaddhānagamanam rassagamananti attho. Tadubhayesaṃ anuyuñjanaṃ anuyogoti āha “**tadubhayakaraṇam**”ti. **Tasmāti** tadubhayakaraṇasseva anuyogabhāvato.

Kayanam **kayo**, paramparā gahetvā attano dhanassa dānam. Kī-saddaṇhi dabbavinimaye paṭhanti³. Vikkayanam **vikkayo**, paṭhamameva attano dhanassa paresam dānanti vadanti. **Sāratthadīpaniyā**dīsu pana “**kayanti** parabhaṇḍassa gahaṇam. **Vikkayanti** attano bhaṇḍassa dānan”ti⁴ vuttam. Tadeva “**kayitaṇca hoti parabhaṇḍam attano hatthagatam karontena, vikkītaṇca attano bhaṇḍam parahatthagatam karontenā**”ti⁵ Vinayaṭṭhakathāvacanena sameti. **Vañcanam** māyākaraṇam, paṭibhānakaraṇavasena upāyakusalatāya parasantakaggahaṇanti vuttam hoti. Tulā nāma yāya tuliyati pamīyati,

1. Vi-Ṭṭha 2. 156 piṭṭhe.

2. Vi 1. 61 piṭṭhe.

3. Saddanītidhātumālāya rudhādichakke kīyādigaṇikarūpaṃ passitabbam.

4. Sārattha-Ṭṭi 2. 425 piṭṭhe.

5. Vi-Ṭṭha 2. 279 piṭṭhe.

tāya kūṭaṃ **“tulākūṭaṃ”**ti vuccati. Taṃ pana karonto tulāya rūpa-
aṅgagahaṇākārapaṭicchannasapaṇṭhānavasena karotīti catubbidhatā vuttā.
Attanā gahetabbaṃ bhaṇḍaṃ pacchābhāge, paresaṃ dātabbaṃ pubbabhāge
katvā minentīti āha **“gaṇhanto pacchābhāge”**ti-ādi. **Akkamati** nippīlati,
pubbabhāge akkamati sambandho. **Mūle rajjuntī** tulāya mūle yojitaṃ
rajjuṃ. Tathā **agge. Tanti** ayacuṇṇaṃ.

Kanati dibbatīti **kaṃso**, suvaṇṇarajatādimayā bhojanapānapattā. Idha
pana sovaṇṇamaye pānapatteti āha **“suvaṇṇapātī”**ti. **Tāya vañcananti**
nikativasena vañcanaṃ. “Patirūpakaṃ dassetvā parasantakagahaṇaṃhi nikati,
paṭibhānakaraṇavasena pana upāyakusalatāya vañcanaṃ”ti nikativañcanaṃ
bhedato **Kaṇhajātakatṭhakathā**disu¹ vuttaṃ, idha pana tadubhayampi
“vañcanaṃ”icceva. **“Kathan”**ti-ādinā hi patirūpakaṃ dassetvā
parasantakagahaṇameva vibhāveti. **Samagghataranti** tāsāṃ pātinaṃ
aññamaññaṃ samakaṃ agghavisesaṃ. **Pāsāneti**
bhūtābhūtabhāvasañjānanake pāsāṇe. Ghaṃsaneneva
suvaṇṇabhāvasaññāpanaṃ siddhanti **“ghaṃsitvā”**tveva vuttaṃ.

Hadayanti nāḷi-ādiminanabhājanānaṃ abbhantaraṃ, tasmim bhedo
chiddakaraṇaṃ **hadayabhedo**. Tilādīnaṃ nāḷi-ādīhi minanakāle ussāpitā
sikhāyeva sikhā, tassā bhedo hāpanaṃ **sikhābhedo**.

Rajjuyā bhedo visamakaraṇaṃ **rajjubhedo**. **Tānīti** sappitelādīni.
Antobhājaneti paṭhamāṃ nikkhittabhājane. **Ussāpetvāti** uggamāpetvā,
uddhaṃ rāsīm katvāti vuttaṃ hoti. **Chindantoti** apanento.

Kattabbakammato uddhaṃ koṭanaṃ paṭihananaṃ **ukkoṭanaṃ**.
Abhūtakārīnaṃ **lañjaggahaṇaṃ**, na pana puna kammāya ukkoṭanamattanti
āha **“assāmike -pa- ggahaṇaṃ”**ti. **Upāyehīti** kāraṇapatirūpakehi. **Tatrāti**
tasmim vañcane. “Vatthun”ti avatvā **“ekaṃ vatthun”**ti vadanto aññānīpi
atthi bahūnīti dasseti. Aññānīpi hi sasavatthu-ādīni tattha tattha vuttāni.
Miganti mahantaṃ migaṃ. **Tena hīti** migaggahaṇe uyyojanaṃ, yena vā
kāraṇena “migaṃ me dehī”ti āha, tena kāraṇenāti attho.

1. Jātaka-Ṭṭha 4. 12; Dī-Ṭṭha 1. 78; Ma-Ṭṭha 2. 115; Saṃ-Ṭṭha 3. 338; Am-Ṭṭha 2. 379
piṭṭhesu atthato samānaṃ.

Hi-saddo nipātamattaṃ. **Yogavasenā**ti vijjājappanādipayogavasena. **Māyāvasenā**ti mantajappanaṃ vinā abhūtassāpi bhūtākārasaññāpanāya cakkhumohanamāyāya vasena. Yāya hi amaṇi-ādayopi maṇi-ādi-ākārena dissanti. **Pāmaṅgo** nāma kulācārayutto ābharaṇaviseso, yaṃ loke “yaññopavittan”ti vadanti. **Vakkalittherāpadāne**pi vuttaṃ—

“Passathetaṃ māṇavakaṃ, pītamaṭṭhanivāsaṇaṃ.

Hemayaññopavittaṅgaṃ, jananettamanoharaṇaṃ”ti¹.

Tadaṭṭhakathāyampi “**pītamaṭṭhanivāsaṇanti** siliṭṭhasuvaṇṇavaṇṇavatthe nivatthanti attho. **Hemayaññopavittaṅganti** suvaṇṇapāmaṅgalaggitagattanti attho”ti². Savanaṃ saṭhanaṃ **sāvi**, anujukatā, tenāha “**kuṭṭilayogo**”ti, jīmhatāyogoti attho. “**Etesaṃyevā**”ti-ādinā tulyādhikaraṇataṃ dasseti. “**Tasmā**”ti-ādi laddhaguṇadassanaṃ. Ye pana catunnampi padānaṃ bhinnādhikaraṇataṃ vadanti, tesāṃ vādamāha “**keci**”ti-ādinā. Tattha “**keci**”ti sārassamāsakārakā ācariyā, uttaravihāravāsino ca, tesāṃ taṃ na yuttaṃ vañcanena saṅgahitasseva puna gahitattāti dasseti “**taṃ pana**”ti-ādinā.

Māraṇanti muṭṭhipahāraṇasātāṇādihi himsanaṃ viheṭhanaṃ sandhāya vuttaṃ, na tu pāṇātipātaṃ. Viheṭhanatthehi hi **vadha**-saddo dissati “attānaṃ vadhitvā vadhitvā rodeyyā”ti-ādīsu³. **Māraṇa**-saddopi idha viheṭhaneyeva vattatīti daṭṭhabbo. Keci pana “pubbe pāṇātipātaṃ pahāyā”ti-ādīsu sayamkāro, idha paramkāro”ti vadanti, taṃ na sakkā tathā vuttuṃ “kāyavacīpayogasamuṭṭhāpikā cetanā, cha payogā”ti ca vuttattā. Yathā hi appaṭiggāhabhāvasāmaññepi sati pabbajitehi appaṭiggahitabbavatthuvisesabhāvasandassanatthaṃ itthikumārīdāsīdāsādayo vibhāgena vuttā. Yathā ca parasantakassa haraṇabhāvato adinnādānabhāvasāmaññepi sati tulākūṭādayo adinnādānavisesabhāvasandassanatthaṃ vibhāgena vuttā, na evaṃ pāṇātipātapariyāyassa vadhassa puna gahaṇe payojanaṃ atthi tathāvibhajitabbassābhāvato, tasmā yathāvuttotoyevattho sundarataroti.

1. Khu 4. 116 piṭṭhe.

2. Apadāna-Ṭṭha 2. 217 piṭṭhe.

3. Vi 2. 365 piṭṭhe.

Viparāmosoti visesena samantato bhusaṃ mosāpanaṃ muyhanakaraṇaṃ, thenanaṃ vā. Theyyaṃ corikā mosoti hi pariyāyo. So kāraṇavasena duvidhoti āha “**himaviparāmoso**”ti-ādi. **Musantīti** corenti, mosenti vā muyhanaṃ karonti, mosetvā tesāṃ santakaṃ gaṇhantīti vuttaṃ hoti. **Yanti** ca tassā kiriyāya parāmasanaṃ. **Maggappaṭipannaṃ jananti** parapakkehi adhikāro. Ālopanaṃ vilumpanaṃ **ālopo**. Sahasā karaṇaṃ **sahasākāro**. Sahasā pavattitā **sāhasikā**, sāva kiriyā tathā.

Ettāvatāti “pāṇātipātaṃ pahāyā”ti-ādinā “sahasākārā paṭivirato”ti pariyosānena etapparināṇena pāṭhena. Antarabhedāṃ aggahetvā Pāḷiyaṃ yathārutamāgatavaseneva chabbīsatisikkhāpadasaṅghametaṃ sīlaṃ yebhuyyena sikkhāpadānamavibhattatā **cūlasīlaṃ** nāmāti attho. Desanāvasena hi idha cūlamajjhimādibhāvo veditabbo, na dhammavasena. Tathā hi idhasaṅkhittena uddiṭṭhānaṃ sikkhāpadānaṃ avibhattānaṃ vibhajanavasena majjhimasīladesanā pavattā, tenevāha “**majjhimasīlaṃ vitthārento**”ti.

Cūlasīlavanṇanā niṭṭhitā.

Majjhimasīlavanṇanā

11. “Yathā vā paneke bhonto”ti-ādidesanāya sambandhamāha “**idānī**”ti-ādinā. Tatthāyamaṭṭhakathāmuttako nayo—**yathāti** opammatthe nipāto. **Vāti** vikappanatthe, tena imamatthaṃ vikappeti “ussāhaṃ katvā mama vaṇṇaṃ vadamānopi puthujjano pāṇātipātaṃ pahāya pāṇātipātā paṭivirato”ti-ādinā parānuddesikanayeve vā sabbathāpi ācārasīlamattameva vadeyya, na taduttariṃ. “Yathāpaneke bhonto samaṇabrāhmaṇabhāvaṃ paṭijānamānā, parehi ca tathāsambhāviyamānā tadanurūppapaṭipattiṃ ajānato, asamatthanato ca na abhisambhuṇanti, na evamayaṃ. Ayaṃ pana samaṇo Gotamo sabbathāpi samaṇasārūppapaṭipattiṃ pūresiyevā”ti evaṃ aññuddesikanayena vā sabbathāpi ācārasīlamattameva vadeyya, na taduttarinti.

Panāti vacanālaṅkāre vikappanattheneva upanyāsādi-atthassa sijjhanato. **Eke**ti aññe. “Ekacce”tipi vadanti. **Bhontoti** sādhuṇaṃ piyasamudāhāro. Sādhavo hi pare “bhonto”ti vā “devānaṃ piyā”ti vā “āyasanto”ti vā samālapanti. **Samaṇabrāhmaṇā**ti yaṃ kiñci pabbajjaṃ upagatatāya **samaṇā**. Jātimattena ca **brāhmaṇā**ti.

Saddhā nāma idha catubbidhesu ṭhānesūti āha “**kammañcā**”ti-ādi. Kammakammaphalasambandheneva idhalokaparalokasaddahanam datṭhabban “ettha kammaṃ vipaccati, kammaphalañca anubhavitabban”ti. Tadattham byatirekato nāpeti “**ayaṃ me**”ti-ādinā. **Paṭikarissatī** paccupakāraṃ karissati. Tadeva samatthetum “**evaṃdinnāni hī**”ti-ādimāha. Desanāsīsamattam padhānaṃ katvā nidassanato. Tena catubbidhampi paccayaṃ nidassetīti vuttam “**atthato panā**”ti-ādi.

“**Seyyathidan**”ti ayaṃ saddo “so katamo”ti atthe eko **nipāto**, nipātasamudāyo vā, tena ca bījagāmaḥbhūtagāmasamārambhapade saddakkamena appadhānabhūtopi bījagāmaḥbhūtagāmo vibhajjitabbaṭṭhāne padhānabhūto viya paṇiniddisīyati. Añño hi saddakkamo añño atthakkamoti āha “**katamo so bījagāmaḥbhūtagāmo**”ti. Tasmiñhi vibhatte tabbisayasamārambhopi vibhattova hoti. Imamatthañhi dassetum “**yassa samārambham anuyuttā viharantī**”ti vuttam. Teneva ca Pāliyaṃ “mūlabījan”ti-ādinā so niddiṭṭhoti. Mūlameva bījaṃ **mūlabījam**, mūlaṃ bījaṃ etassātipi **mūlabījanti** idha dvidhā attho. Sesapadesupi eseva nayo. Ato na codetabbametaṃ “kasmā panettha bījagāmaḥbhūtagāmaṃ pucchitvā bījagāmo eva vibhatto”ti. Tattha hi paṭhamena atthena bījagāmo niddiṭṭho, dutiyena bhūtagāmo, duvidhopesa sāmāññaniddesena vā mūlabījañca mūlabījañca mūlabījanti ekasesanayena vā niddiṭṭhoti veditabbo, teneva vakkhati “**sabbañhetan**”ti-ādim. Atīva visati bhesajjapayogesūti **ativisaṃ**, **ativisā** vā, yā “mahosadhan”tipi vuccati. **Kacchakoti** kālakacchako, yaṃ “pilakkho”tipi¹ vadanti. **Kapitthanoti** ambilaṅkuraphalo setarukkho. So hi kampati calatīti **kapithano** thanapaccayena, **kapī**ti vā makkato,

tassa thanasadisam phalam yassāti **kapitthano**. “**Kapitthanoti** pippalirukkho”¹ti hi **Visuddhimaggaṭīkāya** vuttam. **Phalubījam** nāma pabbabījam. **Ajjakanti** setapaṇṇasam. **Phaṇijjakanti** samīraṇam. **Hiriveranti** vāram. Paccayantarasamavāye sadisaphaluppattiyā visesakāraṇabhāvato viruhasamatthe sārāphale niruḷho bījasaddoti dasseti “**viruhasamatthamevā**”ti iminā. Itarañhi abījasaṅkhyam gataṃ, tañca kho rukkhatto viyojameva. Aviyojitaṃ pana tathā vā hotu, aññathā vā “**bhūtagāmo**”²veva vuccati yathāvuttena dutiyaṭṭhena. Vinayā³nurūpato tesam visesam dasseti “**tatthā**”ti-ādinā. Yamettha vattabham, taṃ heṭṭhā vuttameva.

12. Sannidhānam **sannidhi**, tāya karīyateti **sannidhikāro**, annapānādi. Evaṃ kāra-saddassa kammattatam sandhāya “**sannidhikāraparibhogan**”ti vuttam. Ayamaparo nayo—yathā “ācayam gāmino”ti vattabbe anunāsikalopena “ācayagāmino”³ti³ niddeso kato, evamidhāpi “sannidhikāram paribhogan”ti vattabbe anunāsikalopena “sannidhikāraparibhogan”ti vuttam, sannidhim katvā paribhoganti attho. **Vinayavasenā**ti vinayāgatācāravasena. Vinayāgatācāro hi uttaralopena “vinayo”ti vutto, kāyavācānam vā vinayanam vinayo. Suttantanayapaṭipattiyā visum gahitattā vinayācāroyeva idha labbhati. Sammā kilese likhatīti **sallekhoti** ca vinayācārassa visum gahitattā suttantanayapaṭipatti eva. **Paṭiggahitanti** kāyena vā kāyapaṭibaddhena vā paṭiggahitam. **Aparajjūti** aparasmim divase. **Datvā**ti parivattanavasena datvā. **Ṭhapāpetvā**ti ca attano santakakaraṇena ṭhapāpetvā. Tesampi santakam vissāsaggāhādivasena paribhuñjitum vaṭṭati. Suttantanayavasena sallekho eva na hoti.

Yāni ca tesam anulomānīti ettha sānulomadhaññarasam, madhukapuppharasam, pakkaḍākarasañca ṭhapetvā avasesā sabbe pi phalapupphapattarasā anulomapānānīti daṭṭhabbam, yathāparicchedakālam anadhiṭṭhitam avikappitanti attho.

1. Visuddhi-Ṭī 1. 204 piṭṭhe.

2. Vi 2. 52 piṭṭhe.

3. Abhi 1. 2 piṭṭhe.

Sannidhīyateti **sannidhī**, vatthameva. Pariyāyati kappiyatīti **pariyāyo**, kappiyavācānusārena paṭipatti, tassa kathāti **pariyāyakathā**. Tabbiparīto **nippariyāyo**, kappiyampi anupaggamma santuṭṭhivasena paṭipatti, **pariyāya-saddo** vā kāraṇe, tasmā kappiyakāraṇavasena vuttā kathā **pariyāyakathā**. Tadapi avatvā santuṭṭhivasena vuttā **nippariyāyo**. “**Sace**”ti-ādi aññassa dānākāradassanaṃ. Pāḷiyā uddisanaṃ **uddeso**. Atthassa pucchā**paripucchanam**. “**Adātuṃ na vaṭṭatī**”ti iminā adāne sallekhaḥkopanaṃ dasseti. **Appahonteti** kātuṃ appahonake sati. **Paccāsāyāti** cīvarapaṭilābhāsāya. **Anuññātakāleti** anattathate kathine eko pacchimakattikamāso, atthate kathine pacchimakattikamāsena saha hemantikā cattāro māsā, piṭṭhisamaye yo koci eko māsoti evaṃ tatiyakathinasikkhāpadādīsu anuññātasamaye. **Suttanti** cīvarasibbanasuttaṃ. **Vinayakammaṃ katvāti** mūlacīvaraṃ parikkhāracoḷaṃ adhiṭṭhahitvā paccāsācīvarameva mūlacīvaraṃ katvā ṭhapetabbaṃ, taṃ puna māsaparihāraṃ labhati, etena upāyena yāva icchatī, tāva aññamaññaṃ mūlacīvaraṃ katvā ṭhapetuṃ labbhatīti vuttanayena, vikappanāvasena vā vinayakammaṃ katvā. Kasmā na vaṭṭatīti āha “**sannidhi ca hoti sallekhañca kopetī**”ti.

Upari maṇḍapasadisam padaracchannaṃ, sabbapaliguṇṭhimaṃ vā chādetvā kataṃ **vayham**. Ubhosu passesu suvaṇṇarajatādimayā gopānasiyo datvā garuḷapakkhakanayena katā **sandamānikā**. Phalakādīnā kataṃ pīṭhakayānaṃ **sivikā**. Antolikāsaṅkhātā paṭapoṭalikā **pāṭaṅkī**. “**Ekabhikkhussa hī**”ti-ādi tadattassa samatthanaṃ. **Araññatthāyāti** araññagamanatthāya. **Dhotapādakatthāyāti** dhovitapādānamanurakkhaṇatthāya. Saṃhanitabbā bandhitabbāti **saṅghātā**, upāhanāyeva saṅghātā tathā, yugaḷabhūtā upāhanāti attho. **Aññassa dātabbāti** ettha vuttanayena dānaṃ veditabbaṃ.

Mañcoti nidassanamattaṃ. Sabbepi hi pīṭhabhisādayo nisīdanasayanayoggā gahetabbā tesupi tathāpaṭipajjitabbato.

Ābādhapaccayā eva attanā paribhuñjitabbā gandhā vaṭṭantīti dasseti “**kaṇḍukacchuchavidosaḍi-ābādhe satī**”ti iminā. “Lakkhaṇe hi sati hetutthopi kattthaci sambhavatī”ti heṭṭhā vuttoyeva. Tattha

kaṇḍūti khajju. **Kacchūti** vitacchikā. **Chavidosoti** kilāsādi. **Āharāpetvāti** ñātipavāritato bhikkhācāravattena vā na yena kenaci vā ākārena harāpetvā. Bhesajjapaccayehi gilānassa viññattipi vaṭṭati. “Anujānāmi bhikkhave gandham gahetvā kavāṭe pañcaṅgulikaṃ dātum, puppham gahetvā vihāre ekamantaṃ nikkhipitun”¹ti vacanato “**dvāre**”ti-ādi vuttam. **Gharadhūpanaṃ** vihāravāsanā, cetiyagharavāsanā vā. **Ādi**-saddena cetiyapaṭimāpūjādini saṅgaṇhāti.

Kilesehi āmasitabbato **āmisam**, yaṃ kiñci upabhogārahaṃ vatthu, tasmā yathāvuttānampi pasaṅgaṃ nivāretum “**vuttāvasesam daṭṭhabban**”ti āha, pārisesanayato gahitattā vuttāvasesam daṭṭhabbanti adhippāyo. Kim panetanti vuttam “**seyyathidan**”ti-ādi. **Tathārūpe kāleti** gāmaṃ pavisitum dukkarādikāle. **Vallūro**ti sukkhamaṃsaṃ. **Bhājana**-saddo sappitelaguḷasaddhehi yojetabbo tadavinābhāvittā. **Kālassevāti** pageva. **Udakakaddameti** udake ca kaddame ca. Nimitte cetaṃ bhummaṃ, bhāvalakkhaṇe vā. **Acchathāti** nisīdatha. **Bhuñjantassevāti** bhuñjato eva bhikkhuno, sampadānavacanaṃ, anādaratthe vā sāmivacanaṃ. Kiriyanantarāvacchedanayogena hettha anādaratā. **Gīvāyāmakanti** bhāvanapumsakavacanaṃ, gīvaṃ āyamevā āyataṃ katvāti attho, yathā vā bhutte atibhuttatāya gīvā āyāmitabbā hoti, tathātipi vaṭṭati. **Catumāsaṃpīti** vassānassa cattāro māsepi. **Kuṭumbam** vuccati dhanam, tadassatthīti **kuṭumbiko**, muṇḍo ca so kuṭumbiko cāti **muṇḍakuṭumbiko**, tassa jīvikaṃ tathā, taṃ katvā jīvātīti attho. Nayadassanamattañcetaṃ āmisapadena dassitānaṃ sannidhivatthūnanti daṭṭhabbam.

Tabbiraḥitaṃ samaṇapaṭipattim dassento “**bhikkhuno panā**”ti-ādimāha. Tattha “guḷapiṇḍo tālapakkappamāṇaṃ”ti **Sāratthadīpaniyaṃ** vuttam. **Catubhāgamattanti** kuṭumbamattanti vuttam. “**Ekā taṇḍulanālī**”ti vuttattā pana tassā catubhāgo ekapatthoti vadanti. Vuttañca—

“Kuḍuvo pasato eko, pattho te caturo siyūṃ.

Ālhako caturo patthā, doṇaṃ vā caturālhakan”².

1. Vi 4. 261 piṭṭhe.

2. Abhidhāne bhūkaṇḍe catubbaṇṇavagge 482 gāthā.

Kasmāti vuttam **“te hī”**ti-ādi. **Āharāpetvāpi ṭhapetum vaṭṭati**, pageva yathāladdham. **“Aphāsukakāle”**ti-ādinā suddhacittena ṭhapitassa paribhogo sallekham na kopetīti dasseti. Sammutikuṭṭikādayo catasso, avāsāgārabhūtena vā uposathāgārādinā saha pañcakuṭṭiyo sandhāya **“kappiyakuṭṭiyan”**ti-ādi vuttam. **Sannidhi nāma natthi** tattha antovuttha-antopakkassa anuññātattā. **“Tathāgatassā”**ti-ādinā adhiṭṭhānūrūpaṃ attham payojeti. **Pilotikakhaṇḍanti** jīṇṇacolaḥaṇḍam.

13. **“Gīvaṃpasāretvā”**ti-etana sayameva āpāthagamane doso natthīti dasseti. **Ettakampīti** vinicchayavicāraṇā vatthukittanampi. **Payo janamattamevāti** padatthayojanamattameva. Yassa pana padassa vitthārakatham vinā na sakkā attho viññātum, tattha vitthārakathāpi padatthasaṅghameva gacchati.

Kutūhalavasena pekkhitabbato **pekkham**, naṭasatthavidhinā payogo. Naṭasamūhena pana janasamūhe kattabbavasena **“naṭasammajjan”**ti vuttam. Janānaṃ sammadde samūhe katanti hi **sammajjan**. **Sārasamāse** pana **“pekkhāmahan”**tipi vadanti, **“sammajjadassanussavan”**ti tesam mate attho. Bhāratanaṃmakānaṃ dvebhātukarājūnaṃ, Rāmarañño ca yujjhanādikaṃ tappasutehi ācikkhitabbato **akkhānaṃ**. **Gantumpi na vaṭṭati**, pageva tam sotum. Pāṇinā tāḷitabbam saram **pāṇissaranti** āha **“kaṃsatāḷan”**ti, lohamayo tūriyajātiviseso kaṃso, lohamayapatto vā, tassa tāḷanasaddanti attho. Pāṇīnaṃ tāḷanasaranti attham sandhāya **pāṇitāḷantipi vadanti**. Ghanasaṅkhātānaṃ tūriyavisesānaṃ tāḷanaṃ **ghanatāḷan** nāma, daṇḍamayasaṃmatāḷaṃ silātalākataḷaṃ vā. **Mantenāti** bhūtāvisanamantena. **Eketi** sārasamāsācariyā, uttaravihāravāsino ca, yathā cettha, evamito pharesupi **“eke”**ti-āgatattāṇesu. Te kira dīghanikāyassatthavisesavādino. **Caturassa-ambanakaṭāḷan** nāma rukkhasāradaṇḍādīsu yena kenaci caturassa-ambanaṃ katvā catūsu passesu cammena onaddhitvā vāditabhaṇḍassa tāḷanaṃ. Tañhi ekādasadoṇappamaṇaṃ mānavisesasaṅghānattā **“ambanakan”**ti vuccati, bimbisakantipi tasseva nāmaṃ. Tathā kumbhasaṅghānatāya **kumbho**, ghaṭṭoyeva vā, tassa dhunananti khuddakabhāṇakā. **Abbhokkīraṇaṃ** raṅgabalikaraṇaṃ. Te hi naccaṭṭhāne devatānaṃ balikaraṇaṃ nāma katvā kīḷanti, yaṃ **“nandī”**tipi

vuccati. Itthipurisasam̐yogādikilesajanakaṃ paṭibhānacittam̐ sobhanakaraṇato **sobhanakaraṃ** nāma. “Sobhanagharakan”ti **sārasamāse** vuttam̐. Caṇḍāya alanti **caṇḍālaṃ**, **ayogulakīlā**. **Caṇḍālā** nāma hīnajātikā sunakhamamsabhojino, tesam̐ idanti **caṇḍālaṃ**. Sāṇe udakena temetvā aññamaññaṃ ākoṭṭanakīlā **sāṇadhovanakīlā**. Vamsena kataṃ kīlanam̐ **vamsanti** āha “**veḷum̐ ussāpetvā kīlanan**”ti.

Nikhaṇitvāti bhūmiyam̐ nikhātam̐ katvā. **Nakkhattakāleti** nakkhattayogachanakāle. Tamattham̐ Aṅguttarāgame Dasakanipātapāliya¹ sādiento “**vuttampicetan**”ti-ādimāha. **Tatthāti** tasmim̐ aṭṭhidhovane. **Indajālenāti** aṭṭhidhovanamantaṃ parijappetvā yathā pare aṭṭhīniyeva passanti, na maṃsādīni, evam̐ maṃsādīnamantaradhāpanamāyāya. Indassa jālamiva hi paṭicchāditum̐ samatthanato “indajālan”ti māyā vuccati indacāpādayo viya. **Aṭṭhidhovananti** aṭṭhidhovanakīlā.

Hatthi-ādīhi saddhim̐ yujjhitunti hatthi-ādīsu abhiruhitvā aññehi saddhim̐ yujjhanam̐, hatthi-ādīhi ca saddhim̐ sayameva yujjhanam̐ sandhāya vuttam̐, hatthi-ādīhi saddhim̐ aññehi yujjhitum̐, sayam̐ vā yujjhitunti hi attho. **Teti** hatthi-ādayo. Aññamaññaṃ mathenti vilothentīti **mallā**, bāhuyuddhakārakā, tesam̐ yuddham̐. **Sampahāro**ti saṅgāmo. Balassa senāya aggaṃ gaṇanakotṭhāsam̐ karonti etthāti **balaggaṃ**, “ettakā hatthī, ettakā assā”ti-ādinā **balagaṇanaṭṭhānam̐**. Senam̐ viyūhanti ettha vibhajitvā ṭhapenti, senāya vā ettha byūhanam̐ vinyāsoti **senābyūho**, “ito hatthī hontu, ito assā hontū”ti-ādinā yuddhattham̐ caturaṅgalāya senāya desavisesesu vicāraṇaṭṭhānam̐, tam̐ pana bhedato **sakaṭabyūhādivasena**. **Ādi**-saddena cakkapadumabyūhānam̐ daṇḍabhogamaṇḍalāsam̐hatabyūhānaṃ gahaṇam̐, “tayo hatthī pacchimaṃ hatthānikam̐, tayo assā pacchimaṃ assānikam̐, tayo rathā pacchimaṃ rathānikam̐, cattāro purisā sarahatthā pattī pacchimaṃ pattānikam̐”ti² kaṇḍaviddhasikkhāpadassa padabhājanam̐ sandhāya “**tayo -pa- ādinā nayena vuttassā**”ti āha. Taṃ kho “dvādasapuriso hatthī, tipuriso asso,

1. Am̐ 3. 431 piṭṭhe.

2. Vi 2. 143 piṭṭhe uyyodhikasikkhāpade.

“catupuriso ratho, cattāro purisā sarahatthā pattī”ti¹ vuttalakḥhaṇato hatthi-
ādigaṇanēnāti daṭṭhabbam, etena ca “cha hatthiniyo, eko ca hatthi
idamekan”ti² **Cammakkhandhakvaṇṇanāyaṃ** vuttamanīkaṃ paṭikkhipati.

14. Kāraṇaṃ nāma phalassa ṭhānanti vuttaṃ “**pamādo -pa- ṭhānan**”ti.
Padānīti sārī-ādīnaṃ patiṭṭhānāni. **Aṭṭhāpadanti** saññāya dīghatā.
“**Aṭṭhāpadan**”tipi paṭhanti. **Dasapadam** nāma dvīhi pantīhi vīsatiyā padehi
kīḷana-jūtaṃ. **Aṭṭhāpadadasapadesūti** aṭṭhāpadadasapadaphalakesu.
Ākāseyeva kīḷananti “ayaṃ sārī asukapadam mayā nītā, ayaṃ asukapadan”ti
kevalaṃ mukheneva vadantānaṃ ākāseyeva jūtassa kīḷanaṃ.
Nānāpathamaṇḍalanti anekavihitasārīmaggaparivaṭṭaṃ. **Pariharitabbanti**
sāriyo pariharitum yuttakaṃ. Ito cito ca saranti parivattantīti **sāriyo**, yena
kenaci katāni akkhabijāni. **Tatthāti** tāsu sārīsu, tasmim vā
apanayanupanayane. **Jītakhaliketi** jūtaṃḍale. “**Jūtaḥphalake**”tipi adhunā
pāṭho. **Pāsakaṃ** vuccati chasu passesu ekekaṃ yāva chakkaṃ dassetvā
katakīḷanaṃ, taṃ vaḍḍhetvā yathāladdhaṃ ekakādivasena sāriyo
apanento, upanento ca kīḷanti, pasati aṭṭhāpadādīsu bādhati, phusati cāti hi
pāsako, catubbīsatividho akkho. Yaṃ sandhāya vuttaṃ—

“Aṭṭhakaṃ mālikaṃ vuttaṃ, sāvaṭṭaṇca chakaṃ mataṃ.
Catukkaṃ bahulaṃ ñeyyaṃ, dvi bindusantibhadraṃ.
Catuvīsati āyā ca, munindena pakāsītā”ti.

Tena kīḷanamidha **pāsakakīḷanaṃ**. **Ghaṭanaṃ** paharaṇaṃ, tena kīḷā **ghaṭikāti**
āha “**dīghadaṇḍakenā**”ti-ādi. Ghaṭena kumbhena kīḷā **ghaṭikāti** eke.
Mañjīṭṭhikāya vāti mañjīṭṭhisāṅkhātassa yojanavallirukkhassa sāraṃ gahetvā
pakkakasāvaṃ sandhāya vadati. **Sitthodakena vā**³ti ca
pakkamadhusitthodakaṃ. **Salākahatthanti** tālahīrādīnaṃ kalāpassetaṃ
adhivacanaṃ. Bahūsu salākāsu visesarahitaṃ ekaṃ salākaṃ gahetvā tāsu
pakkhipitvā puna taññeva uddharantā salākahatthena kīḷantīti keci.
Guḷakīḷāti guḷaphalakīḷā, yena kenaci vā kataguḷakīḷā. Paṇṇena vaṃsākārena
katā nāḷikā **paṇṇanāḷikā**, tenevāha “**taṃdhamantā**”ti. Khuddake

1. Vi 2. 140 piṭṭhe uyyuttasēnāsikkhāpade.

2. Vi-Ṭṭha 3. 367 piṭṭhe.

3. Piṭṭhodakena vā (Aṭṭhakathāyaṃ)

ka-paccayoti dasseti “**khuddakanaṅgalan**”ti iminā. Hatthapādānaṃ mokkhena mocanena cayati parivattati etāyāti **mokkhacikā**, tenāha “**ākāse vā**”ti-ādi. Paribbhamanattāyeva taṃ **cakkaṃ** nāmāti dassetum “**paribbhamanacakkaṃ**”ti vuttaṃ.

Paṇṇena katā nāli **paṇṇanāli**, iminā pattāḷhakapadadvayassa yathākkamaṃ pariyāyaṃ dasseti. Tena katā pana kīḷā **pattāḷhakā**ti vuttaṃ “**tāyā**”ti-ādi. Khuddako ratho **rathako ka**-saddassa khuddakatthavacanato. Esa nayo sesapadesupi. Ākāse vā yaṃ nāpeti, tassa piṭṭhiyaṃ vā yathā vā tathā vā akkharaṃ likhitvā “evamidan”ti jānanena kīḷā **akkharikā**, pucchantassa mukhāgataṃ akkharaṃ gahetvā naṭṭhamuttīlābhādi jānanakīḷātipi vadanti. **Vajja**-saddo aparādhatthoti āha “**yathāvajjaṃ nāmā**”ti-ādi. Vāditānurūpaṃ naccanaṃ, gāyanaṃ vā yathāvajjantipi vadanti. “Evaṃ kate jayo bhavissati, evaṃ kate parājayo”ti jayaparājayaṃ purakkhatvā payogakaraṇavasena parihārapathādīnampi jūtappamādaṭṭhānabhāvo veditabbo, paṅgacīrādīhi ca vaṃsādīhi kattabbā kiccasiddhi, asiddhi cāti jayaparājayāvaho payogo vutto, yathāvajjanti ca kāṇādīhi sadisākāradassanehi jayaparājayavasena jūtakīḷikabhāvena vuttaṃ. Sabbepi hete jotenti pakāsenti etehi tappayogikā jayaparājayavasena, javanti ca gacchanti jayaparājayaṃ etehīti vā atthena jūtasaddavacanīyataṃ nātivattanti.

15. **Pamāṇātikkantāsananti** “aṭṭhaṅgulapādakaṃ kāretabbaṃ Sugataṅgulenā”ti¹ vuttappamāṇato atikkantāsaṇaṃ. Kammavasena payojanato “**anuyuttā viharantīti padaṃ apekkhitvā**”ti vuttaṃ. **Vālarūpānīti** āharimāni sīhabyagghādivālarūpāni. Vuttañhi **Bhikkhunivibhaṅge** “pallaṅko nāma āharimehi vāḷehi kato”ti². “Akappiyarūpākulo akappiyamaṅco pallaṅko”ti **sārasamāse** vuttaṃ. **Dīghalomako mahākojavoti** caturaṅgulādhikalomo kālavaṇṇo mahākojavo. **Ku** vuccati pathavī, tassaṃ javati sobhanavitthaṭṭavasenāti **kojavo**. “**Caturaṅgulādhikāni kira tassa lomāni**”ti vacanato caturaṅgulato

1. Vi 2. 218 piṭṭhe.

2. Vi 2. 393 piṭṭhe.

heṭṭhā vaṭṭatīti vadanti. **Uddalodhī ekantalomī**ti visesadassanametaṃ, tasmā yadi tāsū na pavisati, vaṭṭatīti gahetabbam. **Vānavicittanti** bhitticchadādi-ākārena vānena sibbanena vicitram. **Uṇṇāmayattharaṇanti** migalomapakatamattharaṇam. **Setattharaṇoti** dhavalattharaṇo. Sītatthikehi sevitabbatā **setattharaṇo**, “bahumudulomako”tipi vadanti. **Ghanapupphakoti** sabbathā pupphākārasampanno. “**Uṇṇāmayattharaṇoti** uṇṇāmayo lohitattharaṇo”ti¹ **Sāratthadīpaniyam** vuttam. Āmalakapattākārāhi pupphapantīhi yebhuyyato katattā “**āmalakapattotipi vuccati**.”

Tiṇṇam tūlānanti rukkhātūlalatātūlapoṭakītūlasaṅkhātānam tiṇṇam tūlānam. Uditam dvīsu lomam dasā yassāti **uddalomī** i-kārassa akāram, takārassa lopam, dvibhāvaṅca katvā. Ekasmim ante lomam dasā yassāti **ekantalomī**. Ubhayattha **kecīti** sārasamāsācariyā, uttaravihāravāsino ca. Tesam vāde pana uditamekato uggatam lomamayam puppham yassāti **uddalomī** vuttanayena. Ubhato antato ekam sadisam lomamayam puppham yassāti **ekantalomī**ti vacanatto. **Vinayaṭṭhakathāyam** pana “uddalomīti ekato uggatalomam uṇṇāmayattharaṇam. ‘Uddhalomī’tipi pāṭho. Ekantalomīti ubhato uggatalomam uṇṇāmayattharaṇam”ti² vuttam, nāmamattamesa viseso. Atthato pana aggahitāvaseso Aṭṭhakathādvayepi natthīti daṭṭhabbo.

Koseyyaṅca kaṭṭissaṅca **kaṭṭissāni** virūpekasesavasena. Tehi pakatamattharaṇam **kaṭṭissam**. Etadevattham dassetum “**koseyyakaṭṭissamayapaccattharaṇam**”ti vuttam, koseyyasuttānamantarantaram suvaṇṇamayassuttāni pavesetvā vītamattharaṇanti vuttam hoti. Suvaṇṇasuttam kira “kaṭṭissam, kassaṭam”ti ca vadanti. Teneva “koseyyakassaṭamayan”ti **Ācariyadhammapālatherena**³ vuttam. **Kaṭṭissam** nāma vākavisesotipi vadanti. **Ratanaparisibbanti** ratanehi saṁsibbitam, suvaṇṇalittanti keci. **Suddhakoseyyanti** ratanaparisibbanarahitam. **Vinayeti** Vinayaṭṭhakatham, vinayapariyāyam vā sandhāya vuttam. Idha hi suttantikapariyāye “ṭhapetvā tūlikam sabbāneva gonakādīni ratanaparisibbitāni vaṭṭantī”ti vuttam. Vinayapariyāyam pana patvā

1. Sārattha-Ṭī 3. 294 piṭṭhe.

2. Vi-Ṭīha 3. 369 piṭṭhe.

3. Dī-Ṭī 1. 128 piṭṭhe.

garuke thātabbattā suddhakoseyyameva vaṭṭati, netaṛānīti vinicchayo veditabbo, suddhāpāriyāye pana ratanaparisibbanarahitāpi tūlikā na vaṭṭati, itarāni vaṭṭanti, sacepi tāni ratanaparisibbitāni, bhūmattharaṇavasena yathānūrūpaṃ mañcapīṭhādīsu ca upanetuṃ vaṭṭantīti. Suttantadesanāya gahaṭṭhānampi vasena vuttattā tesāṃ saṅgaṇhanattham **“thapetvā -pa- na vaṭṭantīti vuttan”**ti apare. **Dīghanikāyaṭṭhakathāyanti** katthaci pāṭho, Porāṇadīghanikāyaṭṭhakathāyanti attho. **Naccayogganti** naccituṃ pahonakaṃ. Karonti etthānaccanti **kuttakaṃ**, taṃ pana uddalomī-ekantalomīvisesameva. Vuttañca—

“Dvidasekadasānyudda-lomī-ekantalomino.

Tadeva soḷasitthīnaṃ, naccayoggaṃ hi kuttakan”ti.

Hatthino piṭṭhiyaṃ attharaṃ **hatthattharaṃ**. Evaṃ sesapadesupi. **Ajinacammehīti** ajinamigacammehi, tāni kira cammāni sukhumatarāni, tasmā dupaṭṭatipaṭṭāni katvā sibbanti. Tena vuttaṃ “ajinappaveṇi”ti, uparūpari thapetvā sibbanavasena hi santatibhūtā “paveṇi”ti vuccati. **Kadalīmigoti** mañjārākāramigo, tassa cammena kataṃ pavarapaccattharaṇaṃ tathā. **“Taṃ kirā”**ti-ādi tadākāradassanaṃ, tasmā suddhameva kadalīmigacammaṃ vaṭṭatīti vadanti. Uttaraṃ uparibhāgaṃ chādetīti **uttaracchado**, vitānaṃ. Tampi lohiteva idhādhippetanti āha **“rattavitānenā”**ti. “Yaṃ vattati, taṃ sa-uttaracchadan”ti ettha seso, saṃsibbitabhāvena saddhiṃ vattatīti attho. Rattavitānesu ca kāsavaṃ vaṭṭati, kusumbhādirattameva na vaṭṭati, tañca kho sabbarattameva. Yaṃ pana nānāvaṇṇaṃ vānacittaṃ vā lepacittaṃ vā, taṃ vaṭṭati. Paccattharaṇasseva padhānattā tappaṭibaddhaṃ setavitānampi na vaṭṭatīti vuttaṃ. **Ubhatoti** ubhayattha mañcassa sīsabhāge, pādabhāge cāti attho. Etthāpi sa-uttaracchade viya vinicchayo. **Padumavaṇṇaṃ vāti** nātirattaṃ sandhāyāha. **Vicitraṃ vāti** pana sabbathā kappiyattā vuttaṃ, na pana ubhato upadhānesu akappiyattā. Na hi **lohitaka**-saddo citte vaṭṭati. Paṭalikaggahaṇeneva cittakassāpi attharaṇassa saṅghetabbappasaṅgato. **Sace pamāṇayuttanti** vuttamevattham byatirekato samatthetuṃ āha **“mahā-upadhānaṃ pana paṭikkhittan”**ti. **Mahā-upadhānanti** ca pamāṇātikkantaṃ upadhānaṃ. Sīsappamāṇameva hi tassa pamāṇaṃ. Vuttañca “anujānāmi bhikkhave

sīsappamāṇaṃ bimbohanaṃ kātun”ti¹. **Sīsappamāṇaṃ** nāma yassa vitthārato tīsu kaṇṇesu dvinnāṃ kaṇṇānaṃ antaraṃ miniyamāṇaṃ vidatthi ceva caturaṅgulaṃ hoti. Bibbohanaṃ majjhaṭṭhānaṃ tiriyaṃ muṭṭhiratanaṃ hoti, dīghato pana diyaḍḍharatanaṃ vā dviratanāṃ vā. Taṃ pana akappiyattāyeva paṭikkhittaṃ, na tu uccāsayanamahāsayanapariyāpannattā. **Dvepī**ti sīsūpadhānaṃ, pādūpadhānaṃ. **Paccattharaṇaṃ datvā**ti paccattharaṇaṃ katvā, attharivāti attho, idaṃ gilānameva sandhāya vuttaṃ. Tenāha **Senāsanakkhandhakavaṇṇanāyaṃ** “agilānassāpi sīsūpadhānaṃ pādūpadhānaṃ dvayameva vaṭṭati. Gilānaṃ bibbohanāni santharivā upari paccattharaṇaṃ katvā nipajjitumpi vaṭṭati”ti². **Vuttanayenevā**ti vinaye Bhagavatā vuttanayeneva. Kathaṃ pana vuttanti āha “**vuttañhetan**”ti-ādi. Yathā aṭṭhaṅgulapādakaṃ hoti, evaṃ āsandiya pādacchindanaṃ veditabbaṃ. Pallaṅkassa pana āharimāni vālarūpāni āharivā puna appaṭibaddhataḥkāraṇampi bhedaṃ nameva. **Vijaṭetvā**ti jaṭaṃ nibbedhetvā. **Bibbohanaṃ kātunti** tāni vijaṭitātūlāni anto pakkhipitvā bibbohanaṃ kātum.

16. “**Mātukucchito nikkhantadāraḥkāṇaṃ**”ti etena aṇḍajajalābujānameva gahaṇaṃ, mātukucchito nikkhantattāti ca kāraṇaṃ dasseti, tenevāyamattho sijjhati “anekadivasāni antosayanahetu esa gandho”ti. **Ucchādentī** ubbaṭṭenti. **Sanṭhānasampādanatthanti** susaṭhānatāsampādanatthaṃ. **Parimaddantī** samantato maddanti.

Tesaṃyeva dāraḥkāṇanti puñṇavantānameva dāraḥkāṇaṃ. Tesameva hi pakaraṇānurūpatāya gahaṇaṃ. **Mahāmallaṇanti** mahataṃ bāhuyuddhaḥkāraṇaṃ. **Ādāso** nāma maṇḍanakapakatikānaṃ manussānaṃ attano mukhachāyāpassanatthaṃ kaṃsalohādīhi kato bhaṇḍaviseso. Tādisaṃ sandhāya “**yaṃ kiñci -pa- na vaṭṭati**”ti vuttaṃ. **Alaṅkāraṇjanameva na** bhesajjaṇjanaṃ. Maṇḍanānuyogassa hi adhippetattā tamidhānadhīpettaṃ. Loke **mālā**-saddo baddhamālāyameva “mālā mālyaṃ pupphadāme”ti vacanato. Sāsane pana suddhapupphesupi niruḥhoti āha “**abaddhamālā vā**”ti. **Kāḷapīlakādīnanti** kāḷavaṇṇapīlakādīnaṃ. **Mattikakakkanti** osadhehi abhisankhataṃ yogamattikācuṇṇaṃ. **Dentī**ti vilepenti. **Calitēti** vikārāpajjanavasena calanaṃ

1. Vi 4. 295 piṭṭhe.

2. Vi-Ṭṭha 4. 60 piṭṭhe.

patte, kupiteti attho. **Tenā**ti sāsapakakkena. **Doseti** kāḷapīlakādīnaṃ hetubhūte lohitadose. **Khāditeti** apanayanavasena khādite. **Sannisinneti** tādise duṭṭhalohite parikkhīṇe. **Mukhacuṇṇakenā**ti mukhavilepanena. **Cuṇṇentī**ti vilimpenti. **Taṃ sabbanti** mattikākakkasāsapatilahaliddikakkadānasaṅkhātāṃ mukhacuṇṇaṃ, mukhavilepanaṇa na vaṭṭati. Atthānukkamasambhavato hi ayaṃ padadvayassa vaṇṇanā. Mukhacuṇṇasaṅkhātāṃ mukhavilepananti vā padadvayassa tulyādhikarānavasena atthavibhāvanā.

Hatthabandhanti hatthe bandhitabbamābharaṇaṃ, taṃ pana saṅkhakapālādayoti āha “**hatthe**”ti-ādi. Saṅkho eva kapālaṃ tathā. “**Apare**”ti-ādinā yathākkamaṃ “**sikhābandhan**”ti-ādi padānamatthaṃ saṃvaṇṇeti. Tattha **sikhanti** cūlaṃ. Cīrakaṃ nāma yena cūlāya thirakaraṇatthaṃ, sobhanatthaṇa vijjhati. Muttāya, muttā eva vā latā **muttālatā**, muttāvaḷi. **Daṇḍo** nāma catuhatthoti vuttaṃ “**catuhatthadaṇḍam vā**”ti. **Alaṅkatadaṇḍakanti** pana tato omakaṃ rathayaṭṭhi-ādikaṃ sandhāyāha. **Bhesajjanāḷikanti** bhesajjatumbaṃ. Pattādi-olambanaṃ vāmaṃseyeva āciṇṇanti vuttaṃ “**vāmapasse olaggitan**”ti. **Kaṇṇikā** nāma kūṭaṃ, tāya ca ratanena ca parikkhitto koso yassa tathā.

Pañcavaṇṇasuttasibbanti nīlapītalohitodātamañjīṭṭhavasena pañcavaṇṇehi suttehi sibbitaṃ tividhampi chattaṃ. **Ratanamattāyāmaṃ caturaṅgulavitthatanti** tesāṃ paricayaniyāmena vā nalāṭe bandhituṃ pahonakappamāṇena vā vuttaṃ. “**Kesantaparicchedaṃ dassetvā**”ti etena tadanajjhottharaṇavasena bandhanākāraṃ dasseti. **Meghamukheti** abbhantare. “**Maṇin**”ti idaṃ siromaṇiṃ sandhāya vuttanti āha “**cūlāmaṇin**”ti, cūlāyaṃ maṇinti attho. Camarassa ayaṃ **cāmaro**, sveva vālo, tena katā bījanī **cāmaravālabījanī**. Aññāsaṃ pana makasabījanīvākamayabījanī-usīramayabījanīmorapiñchamayabījanīnaṃ, vidhūpanatālavaṇṇānaṇa kappiyattā tassāyeva gahaṇaṃ daṭṭhabbaṃ.

17. Duggatito, saṃsārato ca niyyāti etenāti **niyyānaṃ**, saggamaggo, mokkhamaggo ca. Taṃ niyyānamarahati, tasmīṃ vā niyyāne niyuttā, taṃ vā niyyānaṃ phalabhūtmā etissāti **niyyānikā**, vacīduccaritakilesato niyyātīti vā **niyyānikā** ī-kārassa rassattaṃ, ya-kārassa ca

ka-kāraṃ katvā. Anīya-saddo hi bahulā¹ katvatthābhīdhāyako. Cetanāya saddhiṃ samphappalāpavirati idha adhippetā. Tappaṭipakkhato **aniyyānikā**, samphappalāpo, tassā bhāvo **aniyyānikattaṃ**, tasmā **aniyyānikattā**.

Tiracchānabhūtāti tirokaraṇabhūtā vibandhanabhūtā. **Sopi nāmāti** ettha **nāma**-saddo garahāyaṃ. **Kammaṭṭhānabhāveti** aniccatāpaṭisaṃyuttattā catusaccakammaṭṭhānabhāve. **Kāmassādavasena**ti kāmasaṅkhātā-assādavasena. Saha atthenāti **sāttakam**, hitapaṭisaṃyuttanti attho. **Upāhanāti** yānakathāsambandhaṃ sandhāya vuttaṃ. Suṭṭhu nivesitabboti **sunivīṭṭho**. Tathā **dunnivīṭṭho**. **Gāma**-saddena gāmaṃvāsī janopi gahitoti āha “**asukagāmaṃvāsino**”ti-ādi.

Sūrakathāti ettha **sūra**-saddo vīravācakoti dasseti “**sūro aho**”ti iminā. **Visikhā** nāma maggasanniveso, idha pana visikhāgahaṇena tannivāsīnopi gahitā “sabbo gāmo āgato”ti-ādīsu viya, tenevāha “**saddhā pasannā**”ti-ādi.

Kumbhassa ṭhānaṃ nāma udakaṭṭhānanti vuttaṃ “**udakaṭṭhānakathā**”ti. **Udakatitthakathātipi vuccati** tattheva samavarodhato. Apica kumbhassa karaṇaṭṭhānaṃ **kumbhaṭṭhānaṃ**. Tadapadesena pana kumbhadāsiyo vuttāti dasseti “**kumbhadāsikathā vā**”ti iminā. Pubbe petā kālaṅkatāti **pubbapetā**. “Peto pareto kālaṅkato”ti hi pariyāyavacanāṃ. Heṭṭhā vuttanayamakidisitum “**tatthā**”ti-ādi vuttaṃ.

Purimapacchimakathāhi vimuttāti idhāgatāhi purimāhi, pacchimāhi ca kathāhi vimuttā. **Nānāsabhāvēti** atta-saddassa sabhāvapariyāyabhāvamāha. **Asukena nāmāti** pajāpatinā brahmunā, issarena vā. Uppattiṭṭhitisambhārādivasena lokaṃ akkhāyati etāyāti **lokakkhāyikā**, sā pana lokāyatasamaññe viṇṇaṇasatthe nissitā sallāpakathāti dasseti “**lokāyataviṇṇaṇasallāpakathā**”ti iminā. Lokā bālaṇā āyatanti ettha ussahanti vādassādenāti **lokāyatam**, loko vā hitaṃ na yatati na īhati tenāti **lokāyatam**. Tañhi ganthaṃ nissāya sattā puñṇakiriyāya cittampi na

1. Moggallānānissaye 126 piṭṭhe.

uppādentī. Aññaṃaññaviruddhaṃ, saggamokkhaviruddhaṃ vā kathaṃ tanonti etthāti **viṭaṇḍo**, viruddhena vā vādadaṇḍena tāḷenti ettha vādinoti **viṭaṇḍo**, sabbattha niruttinayena padasiddhi.

Sāgaradevena khatoti ettha Sāgararañño puttehi khatotipi vadanti. Vijjati pavedanahetubhūtā muddhā yassāti **samuddo** dha-kārassa da-kāraṃ katvā, **saha**-saddo cettha vijjamānatthavācako “salomako sapakkhako”ti-ādisu viya. **Bhavoti** vuddhi bhavati vaḍḍhatīti katvā. **Vibhavoti** hāni tabbiraḥato. Dvandato pubbe suyyamāno itisaddo paccekāṃ yojetabboti āha “**iti bhavo iti abhavo**”ti. **Yaṃ vā taṃ vāti** yaṃ kiñci, atha taṃ aniyamanti attho. Abhūtañhi aniyamatthaṃ saha vikappena yaṃtaṃ-saddehi dīpenti ācariyā. Apica **bhavoti** sassato. **Abhavoti** ucchedo. **Bhavoti** vā kāmasukhaṃ. **Abhavoti** attakilamatho.

Iti imāya chabbidhāya itibhavābhavakathāya saddhiṃ bāttimsa tiracchānakathā nāma honti. Atha vā Pāḷiyaṃ sarūpato anāgatāpi araññaṃapabbatanadīpapakathā **iti**-saddena saṅgahetvā bāttimsa tiracchānakathāti vuccanti. Pāḷiyañhi “**iti vā**”ti ettha **iti**-saddo pakārattho, **vā**-saddo vikappanatto. Idaṃ vuttaṃ hoti “evaṃpakāraṃ, ito aññaṃ vā tādisaṃ niratthakakathaṃ anuyuttā viharantī”ti, ādi-attho vā **iti**-saddo iti vā iti evarūpā “naccagītavāditavisūkadassanā paṭivirato”ti-ādisu¹ viya, iti evamādiṃ aññaṃpi tādisaṃ kathamanuyuttā viharantīti attho.

18. Viruddhassa gahaṇaṃ **viggaho**, so yesanti **viggāhikā**, tesaṃ tathā, viruddhaṃ vā gaṇhāti etāyāti **viggāhikā**, sāyeva kathā tathā. **Sārambhakathāti** upārambhakathā. **Sahitanti** pubbāparāvīruddhaṃ. Tatoyeva **siliṭṭhaṃ**. Taṃ pana atthakāraṇayuttatāyāti dassetuṃ “**atthayuttaṃ kāraṇayuttanti attho**”ti vuttaṃ. **Tanti** vacanaṃ. **Parivattitvā ṭhitaṃ** sapattagato asamattho yodho viya na kiñci jānāsi, kintu sayameva parājesīti adhippāyo. **Vādo dosoti** pariyāyavacanaṃ. Tathā

1. Dī 1. 5, 60; Ma 1. 237, 335; Ma 2. 8, 371; Ma 3. 12, 83; Am 3. 423 piṭṭhesu.

cara vicarāti. Tattha tathāti tasmiṃ tasmiṃ ācariyakule. **Nibbedhehīti** mayā ropitaṃ vādaṃ vissajjehi.

19. Dūtassa kammaṃ **dūteyyaṃ**, tassa kathā tathā, tassaṃ. **Idha, amutrāti** ca upayogathe bhumavacanaṃ, tenāha “**asukam nāma thānan**”ti. Viṭṭhārato vinicchayo Vinayaṭṭhakathāyaṃ¹ vuttoti saṅkhepato idha dassetuṃ “**saṅkhepato panā**”ti-ādi vuttaṃ. **Gihisāsanti** yathāvuttaviparītaṃ sāsanaṃ. **Aññesanti** gihīnaññeva.

20. **Tividhenāti** sāmanta-jappana-iriyāpathasannissitapaccayapaṭisevanabhedato tividhena. **Vimhāpayantīti** “ayamacchariyapuriso”ti attani paresaṃ vimhayaṃ sampahaṃsanaṃ acchariyaṃ uppādentī. Vipubbañhi mhi-saddaṃ sampahaṃsane vadanti saddavidū. Sampahaṃsanākāro ca acchariyaṃ. **Lapantīti** attānaṃ vā dāyakaṃ vā ukkhipitvā yathā so kiñci dadāti, evaṃ ukkācetvā ukkhipanavasena dīpetvā kathenti. **Nimittaṃ sīlametesanti nemittikāti** taddhitavasena tassīlattho yathā “paṃsukūliko”ti². Apica nimittena vadanti, nimittaṃ vā karontīti **nemittikā**. **Nimittanti** ca paresaṃ paccayadānasaññuppādaṃ kāyavacīkammaṃ vuccati. **Nippeso** nippisanaṃ cuṇṇaṃ viya karaṇaṃ. Nippisantīti vā **nippesā**, nippesāyeva **nippesikā**, nippisanaṃ vā **nippeso**, taṃ karontīti **nippesikā**. **Nippeso** ca nāma bhaṭapuriso viya lābhasakkāratthaṃ akkosanakhumaṇṇanuppaṇḍanaparapiṭṭhimāṃsikatā. **Lābhena lābhanti** ito lābhena amutra lābhaṃ. **Nijigīsanti magganti pariyesantīti** pariyāyavacanaṃ. Kuhakādayo saddā kuhanādīni nimittaṃ katvā taṃsamaṅgipuggalesu pavattāti āha “**kuhanā -pa- adhivacanan**”ti. **Aṭṭhakathañcāti** taṃtaṃpālisaṃvaṇṇanābhūtaṃ Porāṇaṭṭhakathaṃca.

Majjhimasīlavaṇṇanā niṭṭhitā.

1. Vi-Ṭṭha 2. 211 piṭṭhe.

2. Khu 7. 114 piṭṭhe.

Mahāsīlavanṇanā

21. Aṅgāni ārabha pavattattā aṅsahacaritaṃ satthaṃ “**aṅgan**”ti vuttaṃ uttarapadalopena vā. **Nimittanti** etthāpi eseṇa nayo, tenāha “**hatthapādādīsū**”ti-ādi. Keci pana “aṅgāni aṅgavikāraṃ paresaṃ aṅgavikāradassanena lābhālābhādivijānanan”ti vadanti. **Nimittasatthanti** nimittena sañjānanappakāradīpakaṃ satthaṃ, taṃ vatthunā vibhāvetuṃ “**Paṇḍurājā**”ti-ādimāha. **Paṇḍurājāti** ca “dakkhiṇārāmādhipati” icceva vuttaṃ. Sīhaḍāḍiḍe Dakkhiṇārāmaṇāmakassa saṃghārāmassa kārakoti vadanti. “Dakkhiṇamadhurādhipatī”ti ca katthaci likhitaṃ, Dakkhaṇamadhuranagaraṃ adhipatīti attho. **Muttāyoti** muttikā. **Muttīhiyāti** hatthamuddāya. **Gharagolikāyāti** sarabunā. So “**muttā**”ti saññānimittena, saṅkhyānimittena pana “**tisso**”ti.

“**Mahantāna**”ti etena appakaṃ nimittameva, mahantaṃ pana uppādoti nimittuppādānaṃ viṣesaṃ dasseti. **Uppatitanti** uppātanaṃ. Subhāsubhaphalaṃ pakāsento uppajjati gacchatīti **uppādo, uppātopi**, subhāsubhasūcika bhūtavikati. So hi dhūmo viya aggissa kammaphalassa pakāsanamattameva karoti, na tu tamuppādetīti. **Idanti** idaṃ nāma phalaṃ. **Evanti** iminā nāma ākārena. **Ādisanti**ti niddisanti. **Pubbaṇhasamayeti** kālavasena. **Idaṃ nāmāti** vatthuvaseṇa vadati. Yo vasabhaṃ, kuṇjaraṃ, pāsādaṃ, pabbataṃ vā āruḥhamattānaṃ supine passati, tassa “idaṃ nāma phalaṃ”ti-ādinā hi vatthukittanaṃ hoti. **Supinakanti** supinasatthaṃ. Aṅgasampattivipattidassanamatteṇa pubbe “aṅgan”ti vuttaṃ, idha pana mahānubhāvatādinipphāḍakalakkhaṇavisesadassanena “lakkhaṇaṃ”ti ayametesāṃ viṣeso, tenāha “**iminā lakkhaṇenā**”ti-ādi. Lakkhaṇanti hi aṅgapaccaṅgesu dissamānākāravisesaṃ sattisirivacchagadāpāsādādīkamadhippetāṃ taṃ taṃ phalaṃ lakkhiyati anenāti katvā, satthaṃ pana tappakāsanato **lakkhaṇaṃ**. **Āhateti** purāṇe. **Anāhateti** nave. **Ahateti** pana pāṭhe vuttavipariyāyena attho. **Ito paṭṭhāyāti** devarakkhasamanussāditedena yathāphalaṃ parikappitena vividhavatthabhāge ito vā etto vā sañchinne idaṃ nāma bhogādīphalaṃ hoti. **Evarūpena dārunāti** palāsasirīphalādīdārunā, tathā dabbīyā. Yadi dabbīhomādīnīpi

agghiomāneva, atha kasmā visum vuttānīti āha “**evarūpāyā**”ti-ādi.

Dabbihomādīni homopakaraṇādiviseschi phalavisesadassanavasena vuttāni, **agghiomam** pana vuttāvasesasāadhanavasena vuttanti adhippāyo. Tenāha “**dabbihomādīnī**”ti-ādi.

Kuṇḍakoti taṇḍulakhaṇam, tilassa idanti **telam**, samāsataddhitapadāni pasiddhesu sāmāññabhūtānīti visesakaraṇattham “**tilatelādikan**”ti vuttam. **Pakkhipananti** pakkhipanattham. “Pakkhipanavijjan”tipi pāṭho, pakkhipanahetubhūtam vijjanti attho. **Dakkhiṇakkhakajaṇṇulohitādīhīti** dakkhiṇakkhakalohita dakkhiṇajaṇṇulohitādīhi. “**Pubbe**”ti-ādinā aṅga-aṅgavijjānam visesadassanena punaruttabhāvamapaneti. **Aṅgulaṭṭhim disvāti** aṅgulibhūtam, aṅguliyā vā jātam aṭṭhim passitvā, aṅgulicchavimattam apassitvā tadaṭṭhivipassanavaseneva byākarontīti vuttam hoti. “Aṅgalaṭṭhinti sarīran”ti¹ pana **Ācariyadhammapālatterena** vuttam, evam sati aṅgapaccaṅgānam viruhanabhāvena laṭṭhisadisattā sarīrameva aṅgalaṭṭhīti viññāyati. **Kulaputtoti** jātikulaputto, ācārakulaputto ca. **Disvāpīti** ettha **api**-saddo adisvāpīti sampiṇḍanattho. Abbhino sattham **abbheyyam**. Māsurakkhena kato gantho **māsurakkho**. Rājūhi paribhuttam sattham **rājasattham**. Sabbānipetāni khettaṭṭhivijjāpakaraṇāni. **Siva**-saddo santi-atthoti āha “**santikaraṇavijjā**”ti, upasaggūpasamanavijjāti attho. Sivā-saddameva rassam katvā evamahāti sandhāya “**siṅgālarutavijjā**”ti vadanti, siṅgālānam rute subhāsubhasañjānavijjāti attho. **Bhūtavejjamantoti** bhūtavasikaraṇamanto. **Bhūrighareti** antopathaviyam kataghare, mattikāmayaghare vā. “Bhūrivijjā sassabuddhikaraṇavijjā”ti **sārasamāse**. **Sappāvahāyanavijjāti** sappāgamanavijjā. **Visavantameva vāti** visavamānameva vā. Bhāvaniddesassa hi māna-saddassa antabyappadeso. Yāya karonti, sā visavijjāti yojanā. “Visatantrameva vā”tipi pāṭho. Evam sati sarūpa-dassanam hoti, visavicāraṇaganthoyevāti attho. Tantranti hi ganthassa parasamaññā. **Sapakkhaka-apakkhakadvipadacatuppādānanti** piṅgalamakkhikādisapakkhaka gharagolikādi-apakkhakadevamanussacaṅkorādidvipadakakaṇṭasasajambukādicatuppādānam. **Rutam** vassitam. **Gatam** gamanam, etena “**sakuṇavijjā**”ti idha

migasaddassa lopaṃ, nidassanamattaṃ vā dasseti. **Sakuṇaññānanti** sakuṇavasena subhāsubhaphalassa jānanam. Nanu sakuṇavijjāya eva vāyasavijjā pavittāti āha “**taṃ visuññeva satthan**”ti. Taṃtaṃpakāsakasatthānurūpavasena hi idha tassa tassa vacananti daṭṭhabbāṃ.

Paripakkagatabhāvo atthabhāvassa, jīvitakālassa ca vasena gahetabboti dasseti “**idāni**”ti-ādinā. **Ādiṭṭhaññānanti** ādisitabbassa ñāṇam. **Sararakkhaṇanti** sarato attānaṃ, attato vā sarassa rakkhaṇam. “**Sabbasaṅgāhikan**”ti iminā miga-saddassa sabbasakuṇacatuppadesu pavattiṃ dasseti, ekasesaniddeso vā esa catuppadesveva **miga**-saddassa nirulhattā. Sabbesampi sakuṇacatuppadānaṃ rutajānanasatthassa migacakkasamaññā, yathā taṃ subhāsubhajānanappakāre sabbato bhadraṃ cakkādisamaññāti āha “**sabba -pa- vuttan**”ti.

22. “**Sāmino**”ti-ādi pasatṭhāpasatṭhakāraṇavacanam. **Lakkhaṇanti** tesam lakkhaṇappakāsakasattham. Pārisesanayena avasesam **āvudham**. “**Yamhi kule**”ti-ādinā imasmim̐ thāne tathājānanahetu eva sesam lakkhaṇanti dasseti. **Ayam visesoti** “lakkhaṇan”ti hetṭhā vuttā lakkhaṇato viseso. Tadatthāvikaraṇattham “**idañcetta vatthū**”ti vuttam. **Aggiṃ dhamamānanti** aggiṃ mukhavātena jālentam. **Makkhesīti** vināseti. **Piḷandhanakaṇṇikāyāti** kaṇṇālankārassa. **Gehakaṇṇikāyāti** gehakūṭassa, etena ekasesanayam, sāmāññaniddesam vā upetaṃ. **Kacchapalakkhaṇanti** kummalakkhaṇam. **Sabbacatuppadānanti** miga-saddassa catuppadaṇṇakattamāha.

23. **Asukadivaseti** dutiyātatīyāditithivasena vuttam. **Asukanakkhattenāti** assayujabhaṇṇikattikārohaṇī-ādinakkhattayogavasena. **Vippavutthānanti** vippavasitānaṃ sadesato nikkhantānaṃ. Upasaṅkamanam **upayānam**. **Apayānam** paṭikkamanam. **Dutiyapadepeṭi** “bāhirānaṃ raññaṃ -pa-bhavissati”ti vutte dutiyavākyepi. “Abbhantarānaṃ raññaṃ jayo”ti-ādīhi dvīhi vākyehi vuttā **jayaparājayā pākāṭāyeva**.

24. **Rāhūti** rāhu nāma asurissaro asurarājā. Tathā hi **Mahāsamayasutte** Asuranikāye vuttam—

“Satañca baliputtānaṃ, sabbe verocanāmakā.
Sannayhitvā balisenāṃ, rāhubhaddamupāgamun”¹.

Tassa candimasūriyānaṃ gahaṇaṃ Saṃyuttanikāye
Candimasuttasūriyasuttehi² dīpetabbaṃ. **Iti**-saddo cettha ādi-attho
“candaggāhādayo”³ti vuttattā, tena sūriyaggāhanakkhattaggāhā saṅgayhanti.
Tasmā candimasūriyānamiva nakkhattānampi rāhunā gahaṇaṃ veditabbaṃ.
Tato eva hi **“apicā”**ti-ādina nakkhattagāhe dutiyanayo vutto.
Aṅgārakādigāhasamāyogopīti aggahitaggahaṇena
aṅgārakasasiputtasūragarusukkaravisutaketusaṅkhātānaṃ gāhānaṃ
samāyogo api nakkhattagāhoyeva saha payogena gahaṇato. Sahapayogopi hi
vedasamayena gahaṇanti vuccati. **Ukkānaṃ patananti** ukkobhāsānaṃ
patanaṃ. Vātasāṅghātesu hi vegena aññamaññaṃ saṃghaṭṭentesu
dīpikobhāso viya obhāso uppajjitvā ākāśato patati, tatrāyaṃ
ukkāpātavohāro. **Jotisatthe**pi vuttaṃ—

“Mahāsikhā ca sukkhaggā-rattānilasikhojjalā.
Porisī ca pamāṇena, ukkā nānāvidhā matā”⁴ti.

Disākālusiyanti disāsu khobhanaṃ, taṃ sarūpato dasseti
“**aggisikhadhūmasikhādīhi ākulabhāvo viyā**”⁵ti iminā,
aggisikhadhūmasikhādīnaṃ bahudhā pātubhāvo eva **disādāho** nāmāti vuttaṃ
hoti. Tadeva “dhūmaketū”⁶ti lokiyā vadanti. Vuttañca **Jotisatthe**—

“Ketu viya sikhāvatī, joti uppātarūpinī”⁷ti.

Sukkhavalāhakagajjananti vuṭṭhimantarena vāyuvegacalitassa
valāhakassa nadanaṃ. Yaṃ lokiyā “nighāto”⁸ti vadanti. Vuttañca
Jotisatthe—

“Yadāntalikkhe balavā, māruto mārutāhato.
Patatyadho sa nighāto, jāyate vāyusambhavo”⁹ti.

Udayananti lagganamāyūhanaṃ.

“Yadodeti tadā laganam, rāsīnamanvayaṃ kamā”¹⁰ti—

1. Dī 2. 207 piṭṭhe.

2. Saṃ 1. 48 piṭṭhe.

hi vuttaṃ. **Atthaṅgamanampi** tato sattamarāsippamāṇavasena veditabbaṃ. Abbhā dhūmo rajo rāhūti imehi catūhi kāraṇehi **avisuddhatā**. Tabbinimuttatā **vodānaṃ**. Vuttaṅca “cattārome bhikkhave candimasūriyānaṃ upakkilesā, yehi upakkilesehi upakkiliṭṭhā candimasūriyā na tapanti na bhāsanti na virocanti. Katame cattāro? Abbhā bhikkhave candimasūriyānaṃ upakkilesā, yena -pa-. Dhūmo -pa-. Rajo -pa-. Rāhu bhikkhave -pa-. Ime kho -pa- na virocanti”ti¹.

25. **Devassāti** meghassa. **Dhārānuppaveccanaṃ** vassanaṃ. **Avaggāhoti** dhārāya avaggahaṇaṃ duggahaṇaṃ, tenāha “**vassavibandho**”ti.

Hatthamuddāti hatthena adhippetaviññāpanaṃ, taṃ pana aṅgulisāṅkocanena gaṇanāyevāti **Ācariyadhammapālatterena**² vuttaṃ.

Ācariyasāriputtattherena pana “hatthamuddā nāma aṅgulipabbesu saññaṃ ṭhapetvā gaṇanā”ti dassitā. **Gaṇanā vuccati acchiddakagaṇanā** pārisesañāyena, sā pana pādasikamilakkhakādayo viya “ekam dve”ti-ādinā navantavidhinā nirantragagaṇanāti veditabbā. Samūhanaṃ **saṅkalanam**.

Visuṃ uppādanaṃ apanayanaṃ **paṭuppādanam**³. “Saduppādanam”tipi paṭhanti, sammā uppādananti attho. **Ādi**-saddena vokalanabhāgahārādike saṅgaṇhāti. Tattha **vokalanam** visuṃ samūhakaraṇaṃ, vomissananti attho. Bhāgākaraṇaṃ **bhāgo**. Bhuñjanaṃ vibhajanaṃ **hāro**. **Sāti** yathāvuttā piṇḍagaṇanā. **Disvāti** ettha diṭṭhamattena gaṇetvāti attho gahetabbo.

Paṭibhānakavīti ettha Aṅuttarāgame⁴ vuttānanti seso, kavīnaṃ kabyakaraṇanti sambandho, etena kavīhi kataṃ, kavīnaṃ vā idaṃ **kāveyyanti** atthaṃ dasseti. “**Attano cintāvasenā**”ti-ādi tesam sabhāvadassanaṃ. Tathā hi vatthuraṃ, anusandhiṅca sayameva cirena cintetvā karaṇavasena **cintākavi** veditabbo. Kiñci sutvā sutena asutaṃ anusandhetvā karaṇavasena **sutakavi**, kiñci atthaṃ upadhāretvā tassa saṅkhipanavittihāraṇādivasena **atthakavi**, yaṃ kiñci parena kataṃ kabbam vā nāṭakam vā disvā taṃsadisameva aññaṃ attano ṭhānuppattikapaṭibhānena karaṇavasena **paṭibhānakavīti**. **Tanti** tamatthaṃ.

1. Am 1. 362; Vi 4. 492 piṭṭhesu.

3. Saṭuppādanaṃ (Aṭṭhakathāyaṃ)

2. Dī-Ṭī 1. 130 piṭṭhe.

4. Am 1. 553 piṭṭhe.

Tappaṭibhāganti tena diṭṭhena sadisaṃ. “Kattabban”ti ettha visesanaṃ, “karissāmi”ti ettha vā bhāvanapumsakaṃ. **Ṭhānuppattikapaṭibhānavasena**ti kārāṇānurūpaṃ pavattanakaññāvasena. **Jivikatthāyā**ti pakaraṇādhigatavaseneva vuttaṃ. Kavīnaṃ idanti **kabyaṃ**, yaṃ “gītan”ti vuccati.

26. Pariggahabhāvena dārikāya gaṇhanaṃ **āvāhanaṃ**. Tathā dānaṃ **vivāhanaṃ**. Idha pana tathākaraṇassa uttarapadalopena niddeso, hetugabbhavasena vā, tenāha “**imassa dārakassā**”ti-ādi. **Iti**ti evaṃhontesu, evaṃbhāvato vā. **Uṭṭhān**anti khettādito uppannamāyaṃ. **Ṇan**ti dhanavaḍḍhanatthaṃ parassa dinnarṃ pariyudañcanaṃ. Pubbe paricchinnakāle ayampattepi uddharitaṃ **uṭṭhānaṃ**, yathāparicchinnakāle pana sampatte **ṇan**ti keci, tadayuttameva ṇagahaṇeneva sijjhanato. Paresaṃ dinnarṃ ṇaṃ vā dhananti sambandho. **Thāva**anti ciraṭṭhitikaṃ. Desantare diguṇatiguṇādigahaṇavasena bhaṇḍappayojanaṃ **payogo**. Tattha vā aññattha vā yathākālāparicchedaṃ vaḍḍhigahaṇavasena payojanaṃ **uddhāro**. “Bhaṇḍamūlahitānaṃ vāṇijaṃ katvā ‘ettakena udayena saha mūlaṃ dethā’ti dhanadānaṃ **payogo**, tāvakālikadānaṃ **uddhāro**”tipi vadanti. **Ajja payojitaṃ diguṇaṃ catuguṇaṃ hoti**ti yadi ajja payojitaṃ bhaṇḍaṃ, evaṃ aparajja diguṇaṃ, ajja catuguṇaṃ hoti ti attho. Subhassa, subhena vā gamanaṃ pavattanaṃ **subhago**, tassa karaṇaṃ **subhagakaraṇaṃ**, taṃ pana piyamaṇāpassa, sassirīkassa vā karaṇamevāti āha “**piyamaṇāpakaraṇaṃ**”ti-ādi. **Sassirīkakaraṇa**nti sarīrasobhaggakaraṇaṃ. **Vilīnassā**ti patiṭṭhahitvāpi paripakkamaṇapāpuṇitvā vilopassa. Tathā paripakkabhāvena **aṭṭhitassa**. Pariyāyavacanametaraṃ padacatuḥkaṃ. **Bhesajjadāna**nti gabbhasaṇṭhāpanabhesajjassa dānaṃ. **Tihi kārāṇehi**ti ettha vātena, pāṇakehi vā gabbhe vinassante na purimakammunā okāso kato, tappaccayā eva kammaṃ vipaccati, sayameva pana kammunā okāse kate na ekantena vātā, pāṇakā vā apekkhitabbāti kammassa visum kārāṇabhāvo vuttoti daṭṭhabbaṃ. **Vinayaṭṭhakathāya**¹ pana vātena pāṇakehi vā gabbho vinassanto kammaṃ vinā na vinassatīti adhippāyena tamaññatra dvīhi kārāṇehi ti vuttaṃ. **Nibbāpanīya**nti upasamakaraṃ. **Paṭikamma**nti yathā te na khādanti, tathā paṭikaraṇaṃ.

1. Vi-Ṭṭha 2. 64 piṭṭhe.

Bandhakaraṇanti yathā jīm cāletum na sakkoti, evaṃ anāloḷitakaraṇaṃ. **Parivattanatthanti** āvudhādinaṃ saha ukkhittahatthānaṃ aññattha parivattanattham, attanā gopitaṭṭhāne akhipetvā parattha khipanattanti vuttaṃ hoti. **Khipatīti** ca aññattha khipatīti attho. **Vinicchayaṭṭhāneti** adḍavinicchayaṭṭhāne. Icchitatthassa devatāya kaṇṇe kathanavasena jappanaṃ **kaṇṇajappananti** ca vadanti. **Devataṃ otāretvāti** ettha mantajappanena devatāya otāraṇaṃ. **Jīvikatthāyāti** yathā pāricariyaṃ katvā jīvitavutti hoti, tathā jīvitavuttikaraṇatthāya. **Ādiccapāricariyāti** karamālāhi pūjaṃ katvā sakaladivasaṃ ādiccābhimukhāvaṭṭhānena ādiccassa paricaraṇaṃ. **“Tathevā”**ti iminā “jīvikatthāyā”ti padamākaḍḍhati. **Sirivhāyananti** ī-kārato a-kāralopena sandhiniddeso, tenāha **“siriya avhāyanan”**ti. **“Sirenā”**ti pana ṭhānavasena avhāyanākāraṃ dasseti. Ye tu a-kārato a-kārassa lopaṃ katvā “siravhāyanan”ti paṭhanti, tesam pāṭhe ayamattho “mantam jappetvā sirasā icchitassa atthassa avhāyanan”ti.

27. **Devatṭhānanti** devāyatanam. **Upahāranti** pūjaṃ. **Samiddhikāleti** āyācitassa atthassa siddhakāle. **Santipaṭissavakammanti** devatāyācanāya yā santi paṭikattabbā, tassā paṭissavakaraṇaṃ. **Santīti** cettha mantajappanena pūjākaraṇaṃ, tāya santiyā āyācanappayogoti attho. **Tasminti** yaṃ “sace me idaṃ nāma samijjhissatī”ti vuttaṃ, tasmim paṭissavaphalabhūte yathābhipatthitakammasmim. **Tassāti** yo “paṇidhī”ti ca vutto, tassa paṭissavassa. Yathāpaṭissavañhi upahāre kate paṇidhi-āyācanā katā niyyātītā hotīti. **Gahitamantassāti** uggahitamantassa. **Payogakaraṇanti** upacārakammakaraṇaṃ. **Itīti** kāraṇatthe nipāto, tena vassavossa-saddānaṃ purisapaṇḍakesu pavattim kāraṇabhāvena dasseti, paṇḍakato visesena asati bhavatīti **vasso**. Purisaliṅgato virahena ava-asati hīḷito hutvā bhavatīti **vosso**. Viseso rāgassavo yassāti **vasso**. Vigato rāgassavo yassati **vossoti** niruttinayena padasiddhītipi vadanti. **Vassakaraṇam** tadanurūpabhesajjena. **Vossakaraṇam** pana uddhatabījātādināpi, teneva **Jātakatṭhakathāyaṃ** “vossavarāti uddhatabījā orodhapālakā”ti¹

1. Gavesitabbam.

vuttam. **Acchandikabhāvamattanti** itthiyā akāmaḥbhāvamattam. **Liṅganti** purisanimittam.

Vatthubalikammakaraṇanti gharavatthusmiṃ balikammasa karaṇam, tam pana upaddavapaṭibāhanattham, vaḍḍhanatthañca karonti, mantajappanena attano, aññesañca **mukhasuddhikaraṇam**. **Tesanti** aññesam. **Yoganti** bhesajjapayogam. **Vamananti** pacchindanam. **Uddhamvirecananti** vamanabhedameva “uddham dosānam nīharaṇam”ti vuttattā. **Virecananti** pakativirecanameva. **Adhovirecananti** suddhavatthikasāvavatthi-ādivatthikiriya “adho dosānam nīharaṇam”ti vuttattā. Atho vamanam uggiraṇameva, uddhamvirecanam dosanīharaṇam. Tathā virecanam virekova, adhovirecanam dosanīharaṇanti ayametesam viseso pākaṭo hoti. **Dosānanti** ca pittādidosānanti attho. Semhanīharaṇādi **sirovirecanam**. **Kaṇṇabandhanatthanti** chinnakaṇṇānam saṅghaṭanattham. **Vaṇaharaṇatthanti** arupanayanattham. **Akkhitappanatelanti** akkhīsu usumassa nīharaṇatelaṃ. Yena akkhiṃhi añjite uḥham usumam nikkhamati. Yam nāsikāya gaṇhīyati, tam **natthu**. **Paṭalānīti** akkhipaṭalāni. **Nīharaṇasamatthanti** apanayanasamattham. **Khārañjananti** khārakamañjanam. Sītameva **saccam** niruttinayena, tassa kāraṇam añjanam **saccañjananti** āha “sītalabhesajjañjanam”ti. **Salākavejjakammanti** akkhirogavejjakammam. Salākasadisattā salākasankhātassa akkhirogassa vejjakammanti hi **sālākiyam**. Idam pana vuttāvasesassa akkhirogapaṭikammasa saṅghaṇattham vuttam “tappanādayopi hi sālākiyānevā”ti. Paṭividdhassa salākassa nikkhamanattham vejjakammam salākavejjakammanti keci, tam pana sallakattiyapadeneva saṅghatanti daṭṭhabbam.

Sallassa paṭividdhassa kattanam ubbāhanam **sallakattam**, tadatthāya vejjakammam **sallakattavejjakammam**. Kumāram bharatīti **kumārabhato**, tassa bhāvo **komārabhaccam**, kumāro eva vā **komāro**, bhatanam **bhaccam**, tassa bhaccam tathā, tadabhinipphādam vejjakammanti attho. Mūlāni padhānāni rogūpasamane samatthāni bhesajjāni **mūlabhesajjāni**, mūlānam vā byādhīnam bhesajjāni tathā. Mūlānubandhavasena hi duvidho byādhi. Tatra mūlabyādhimhi tikicchite yebhuyyena itaram vūpasamati, tenāha “kāyatikicchitam”¹

1. Kāyatikicchanam (Aṭṭhakathāyam)

dasseti”ti-ādi. Tattha **kāyatikicchatanti** mūlabhāvato sarīrabhūtehi bhesajjehi, sarīrabhūtānaṃ vā rogānaṃ tikicchakabhāvaṃ. **Khārādīnī**ti khārodakādīni. **Tadanurūpe vaṇeti** vūpasamitassa mūlabyādhino anucchavike arumhi. **Tesanti** mūlabhesajjānaṃ. **Apanayanaṃ** apaharaṇaṃ, tehi atikicchananti vuttaṃ hoti. Idañca komārabhaccasallakattasālākiyādivisesabhūtānaṃ tantīnaṃ pubbe vuttattā pārisesavasena vuttaṃ, tasmā tadavasesāya tantiyā idha saṅgaho daṭṭhabbo, sabbāni cetāni ājīvahetukāniyeva idhādhippetāni “micchājīvena jīvikaṃ kappenti”ti¹ vuttattā. Yaṃ pana tattha tattha Pāliyaṃ “iti vā”ti vuttaṃ. Tattha **itī**-ti pakāratthe nipāto, **vā**-ti vikappanatthe. Idaṃ vuttaṃ hoti—iminā pakārena, ito aññena vāti. Tena yāni ito bāhirakapabbajitā sippāyanavijjāṭṭhānādīni jīvikopāyabhūtāni ājīvikapakatā upajīvanti, tesāṃ pariggaho katoti veditabbaṃ.

Mahāsīlavaṇṇanā niṭṭhitā.

Pubbantakappikasassatavādavaṇṇanā

28. Idāni suññatāpakāsanavārassatthaṃ vaṇṇento anusandhiṃ pakāsetuṃ “**evan**”ti-ādimāha. Tattha **vuttavaṇṇassāti** sahatthe chaṭṭhivacanaṃ, sāmi-atthe vā anusandhi-saddassa bhāvakammavasena kiriyādesanāsu pavattanato. **Bhikkhusaṃghena vuttavaṇṇassāti** “yāvañcidaṃ tena Bhagavatā”ti-ādinā vuttavaṇṇassa. Tatra Pāliyaṃ ayaṃ sambandho—na bhikkhave ettakā eva Buddhaguṇā ye tumhākaṃ pākaṭā, apākaṭā pana “atthi bhikkhave aññe dhammā”ti vitthāro. “Ime diṭṭhiṭṭhānā evaṃ gahitā”ti-ādinā sassatādiṭṭhiṭṭhānānaṃ yathāgahitākārassa suññabhāvappakāsanato, “tañca pajānanaṃ na parāmasatī”ti sīlādīnañca aparāmasanīyabhāvadīpanena niccasārādivirahappakāsanato, yāsu vedanāsu avītarāgatāya bāhirānaṃ etāni diṭṭhivibandhakāni sambhavanti, tāsāṃ paccayabhūtānañca sammohādīnaṃ vedakakāraṇasabhāvābhāvadassanamukhena sabbadhammānaṃ attattaniyatāvirahadīpanato, anupādāparinibbānadīpanato ca ayaṃ

1. Dī 1. 8, 9 piṭṭhe.

desanā suññatāvibhāvanappadhānāti āha “**suññatāpakāsanam ārabhī**”ti.

Pariyattīti vinayādibhedabhinnā manasā vavatthāpitā tanti. **Desanā**ti tassā tantiyā manasā vavatthāpitāya vibhāvanā, yathā dhammam dhammābhilāpabhūtā vā paññāpanā, anulomādivasena vā kathananti pariyattidesanānam viseso pubbeye vavatthāpitoti imamattham sandhāya “**desanāya, pariyattiyan**”ti ca vuttam. **Evamādīsū**ti ettha ādi-saddena saccasabhāvasamādhipaññāpakatipuññāpattiñeyyādayo saṅgayhanti. Tathā hi ayaṃ **dhamma**-saddo “catunnam bhikkhave dhammānam ananubodhā”ti-ādīsū¹ sacce pavattati, “kusalā dhammā akusalā dhammā”ti-ādīsū² sabhāve, “evam dhammā te Bhagavanto ahesun”ti-ādīsū³ samādhimhi, “saccam dhammo dhiti cāgo, sa ve pecca na socatī”ti-ādīsū⁴ paññāyam, “jātidhammānam bhikkhave sattānam evam icchā uppajjati”ti-ādīsū⁵ pakatiyam, “dhammo suciṇṇo sukhamāvahatī”ti-ādīsū⁶ puññe, “cattāro pārājikā dhammā”ti-ādīsū⁷ āpattiyam, “sabbe dhammā sabbākārena Buddhassa Bhagavato nāṇamukhe āpāthamāgacchantī”ti-ādīsū⁸ ñeyye pavattati. **Dhammā** **hontī**ti sattajīvato suññā dhammamattā **hontī**ti attho. Kimatthiyam guṇe pavattananti āha “**tasmā**”ti-ādi.

Makasatuṇḍasūciyāti sūcimukhamakkhikāya tuṇḍasaṅkhātāya sūciyā. Alabbhaneyyapatiṭṭho viyāti sambandho. **Aññatra Tathāgatā**ti ṭhapetvā Tathāgataṃ. “**Duddasā**”ti padeneva tesam dhammānam dukkhogāhatā pakāsītāti “**alabbhaneyyapatiṭṭhā**” icceva vuttam. Labhitabbāti **labbhanīyā**, sā eva **labbhaneyyā**, labhīyate vā **labbhanam**, tamarahatīti **labbhaneyyā**, na labbhaneyyā **alabbhaneyyā**, patiṭṭhahanti etthāti **patiṭṭhā**, patiṭṭhahanam vā **patiṭṭhā**, alabbhaneyyā patiṭṭhā etthāti **alabbhaneyyapatiṭṭhā**. Idam vuttam hoti—sace koci attano pamāṇam ajānanto

1. Dī 2. 102; Am 1. 307 piṭṭhe.

2. Abhi 1. 1 piṭṭhe.

3. Dī 2. 7, 46, 70; Dī 3. 82; Ma 3. 160; Saṃ 3. 138 piṭṭhesu.

4. Saṃ 1. 217; Khu 1. 307 piṭṭhesu.

5. Ma 1. 84; Ma 3. 293; Khu 9. 38 piṭṭhesu.

6. Khu 1. 306; Khu 2. 272; Khu 5. 215, 357 piṭṭhesu.

7. Vi 1. 150 piṭṭhe.

8. Khu 7. 277; Khu 8. 175; Khu 9. 375, 377 piṭṭhesu.

ñāṇena te dhamme ogāhitum ussāhaṃ kareyya, tassa taṃ ñāṇaṃ appaṭiṭṭhameva makasatuṇḍasūci viya mahāsamuddeti.
 Ogāhitumasakkuṇeyyatāya “ettakā ete īdisā vā”ti te passitum na sakkāti vuttaṃ “**gambhīrattā eva duddasā**”ti. Ye pana daṭṭhumeva na sakkā, tesam ogāhitvā anu anu bujjhane kathā eva natthīti āha “**duddasattā eva duranubodhā**”ti. Sabbakilesapariḷāhapaṭippassaddhisāṅkhātā-aggaphalamatthake samuppannattā, purecarānucaravasena nibbutasabbakilesapariḷāhasamāpattisamokiṇṇattā ca **nibbutasabbapariḷāhā**. Tabbhāvato **santā**ti attho. **Santārammaṇāni** maggaphalanibbānāni anupasantasabhāvānaṃ kilesānaṃ, saṅkhārānañca abhāvato.

Atha vā kasiṇugghāṭimākāsatabbisayaviññāṇānaṃ anantabhāvo viya susamūhatavikkekhepatāya niccasamāhitassa manasikārassa vasena tadārammaṇadhammānaṃ santabhāvo veditabbo. Avirajjhivā nimittapaṭivedho viya issāsānaṃ avirajjhivā dhammānaṃ yathābhūtasabhāvāvabodho sāduraso mahārasova hotīti āha “**atittikaraṇaṭṭhenā**”ti, atappanakaraṇasabhāvenāti attho. Sohiccaṃ titti tappananti hi pariyāyo. **Atittikaraṇaṭṭhenā**ti patthetvā sādurasakaraṇaṭṭhenāti pi atthaṃ vadanti. Paṭivedhappattānaṃ tesu ca Buddhānameva sabbākārena visayabhāvūpagamanato na takkabuddhiyā gocarāti āha “**uttamañāṇavisayattā**”ti-ādi. **Nīpuṇā**ti ñeyyesu tikkhappavattiyā chekā. Yasmā pana so chekabhāvo ārammaṇe appaṭihata vuttitāya, sukhumaṇe yyaggahaṇasamatthatāya ca supākaṇo hoti, tasmā vuttaṃ “**saṇhasukhumasabhāvattā**”ti. **Paṇḍitehiyevāti** avadhāraṇaṃ samatthetum “**bālānaṃ avisayattā**”ti āha.

Ayaṃ Aṭṭhakathānayo aparō nayo—vinayapaṇṇatti-ādigambhīraneyyavibhāvanato **gambhīrā**. Kadāciyeva asaṅkhyeyye mahākappe atikkamitvāpi dullabhadassanatāya **duddasā**. Dassanañcetta paññācakkhuvaseva veditabbaṃ. Dhammanvayasaṅkhātassa anubodhassa kassacideva sambhavato **duranubodhā**. Santasabhāvato, veneyyānañca sabbaguṇasampadānaṃ pariyosānattā **santā**. Attano paccayehi padhānabhāvaṃ nītatāya **paṇītā**. Samadhigatasaccalakkhaṇatāya atakkehi puggalehi,

atakkena vā ñāṇena avacaritabbato **atakkāvacarā**. Nipuṇaṃ, nipuṇe vā atthe saccapaccayākārādivasena vibhāvanato **nipuṇā**. Loke aggapaṇḍitena Sammāsambuddhena veditabbato pakāsitabbato **paṇḍitavedanīyā**.

Anāvaraṇañāṇapaṭilābhato hi Bhagavā “sabbavidūhamasmi¹, Dasabalasamannāgato bhikkhave Tathāgato”ti-ādinā² attano sabbaññutādiguṇe pakāsesi, tenevāha “**sayam abhiññā sacchikatvā pavedetī**”ti. **Sayam**-saddena, niddhāritāvadhāraṇena vā nivattetabbamattham dassetuṃ “**anaññaneyyo hutvā**”ti vuttaṃ, aññehi abodhito hutvāti attho. **Abhiññā**ti ya-kāralopo “aññāṇatā āpajjati”ti-ādīsu³ viyāti dasseti “**abhivisiṭṭhena ñāṇenā**”ti iminā. Apica “**sayam abhiññā**”ti padassa **anaññaneyyo hutvāti** atthavacanāṃ, “**sacchikatvā**”ti padassa pana **sayameva-pa- katvāti**. Sayam-saddā hi sacchikatvāti etthāpi sambajjhitaḥ. **Abhivisiṭṭhena ñāṇenā**ti ca tassa hetuvacanāṃ, karaṇavacanāṃ vā.

Tattha kiñcāpi sabbaññutaññāṇaṃ phalanibbānāni viya sacchikātabbasabhāvaṃ na hoti, āsavakkhayañāṇe pana adhigate adhigatameva hoti, tasmā tassa paccakkhakarāṇaṃ sacchikiriyāti āha “**abhivisiṭṭhena ñāṇena paccakkham katvā**”ti. Hetu atthe cetam karaṇavacanāṃ, aggamaggañāṇasaṅkhātassa abhivisiṭṭhañāṇassādhigamahetūti attho. Abhivisiṭṭhañāṇanti vā paccavekkhañāṇāṇe adhippete karaṇatthe karaṇavacanampi yujjateva. Pavedanañcetta aññāvisayānaṃ saccādīnaṃ desanākiccasādhanaṃ, “ekomhi Sammāsambuddho”ti-ādinā⁴ paṭijānanato ca veditabbaṃ. **Guṇadhammehī**ti guṇasaṅkhātehi dhammehi. Yathābhūtaṃ **yathābhuccaṃ** sakatthe ṇyapaccayavasena.

Vadamānāti ettha satti-attho mānasaddo yathā “ekapuggalo bhikkhave loke uppajjamāno uppajjati”ti⁵, tasmā vattuṃ ussāhaṃ karontoti attho. Evaṃbhūtā hi vattukāmā nāma honti, tenāha

1. Ma 1. 227; Ma 2. 295; Khu 1. 64; Vi 3. 12; Abhi 4. 218 piṭṭhesu.

2. Saṃ 1. 265-6 piṭṭhe.

3. Vi 5. 184 piṭṭhe.

4. Vi 3. 12; Abhi 4. 218 piṭṭhesu.

5. Aṃ 1. 21; Abhi 4. 57 piṭṭhe.

“**Tathāgatassā**”ti-ādi. Sāvasesaṃ vadantāpi viparītavadantā viya sammā vadantīti na vattabbāti yathā sammā vadanti, tathā dassetuṃ “**ahāpetvā**”ti-ādi vuttaṃ. Tena hi anavasesavadanameva sammā vadananti dasseti.

“**Vattum sakkuṇeyyun**”ti iminā ca “vadeyyun”ti etassa samatthanatthabhāvamāha yathā “so imaṃ vijaṭṭhaye jaṭṭhaṃ”ti¹. Ye evaṃ Bhagavatā thomitā, te dhammā katameti yojanā. “Atthi bhikkhave aññeva dhammā”ti-ādi Pāḷiyā “sabbaññutaññāṇaṃ”ti vuttavacanassa virodhibhāvaṃ codento “**yadi evaṃ**”ti-ādimāha. Tattha **yadi evanti** evaṃ “sabbaññutaññāṇaṃ”ti vuttavacanaṃ yadi siyāti attho. **Bahuvacananiddesoti** “atthi bhikkhave”ti-ādīni sandhāya vuttaṃ. **Atthi**-saddopi hi idha bahuvacanoyeva “atthi khīrā, atthi gāvo”ti-ādīsu viya nipātabhāvasseva icchitattā. Yadipi tadidaṃ ñāṇaṃ ekameva sabhāvato, tathāpi sampayogato, ārammaṇato ca puthuvacanappayogamarahatīti vissajjeti “**puthucitta -pa-rammaṇato**”ti iminā. **Puthucittasamāyogatoti** puthūhi cittehi sampayogato. Puthūni ārammaṇāni etassāti **puthu-ārammaṇaṃ**, tabbhāvato sabbārammaṇattāti vuttaṃ hoti.

Apica puthu ārammaṇaṃ ārammaṇametassāti puthu-ārammaṇārammaṇanti etasmiṃ atthe “oṭṭhamukho, kāmāvacaraṃ”ti-ādīsu viya ekassa ārammaṇasaddassa lopaṃ katvā “**puthu-ārammaṇato**”ti vuttaṃ, tenassa puthuññāṇakiccaśādhakattaṃ dasseti. Tathā hetuṃ ñāṇaṃ tīsu kālesu appaṭihataññāṇaṃ, catuyoniparicchedakaññāṇaṃ, pañcagatiparicchedakaññāṇaṃ, chasu asādhāraṇaṇāṇesu sesāsādhāraṇaṇāṇāni, sattāriyapuggalavibhāvanakāññāṇaṃ, aṭṭhasu parisāsu akampanaññāṇaṃ, navasattāvāsaparijānanaññāṇaṃ, Dasabalaññāṇanti evamādīnaṃ anekasatasahassabhedānaṃ ñāṇaṇaṃ yathāsambhavaṃ kiccaṃ sādheti, tesāṃ ārammaṇabhūtānaṃ anekesampi dhammānaṃ tadārammaṇabhāvatoti daṭṭhabbaṃ. “**Tañhi**”ti-ādi yathākkamaṃ tabbivaraṇaṃ. “**Yathāhā**”ti-ādīnaṃ Paṭisambhidāmaggaṇāṇāni sādhakabhāvena dasseti. **Tatthāti** atītadhamme. Ekavāravasena puthu-ārammaṇabhāvaṃ nivattetvā anekavāravasena kamappavattiyā taṃ dassetuṃ “**punappunaṃ uppattivaseṇā**”ti vuttaṃ. Kamenāpi hi sabbaññutaññāṇaṃ visayesu pavattati, na tathā

1. Saṃ 1. 13, 167; Khu 10. 197; Khu 11. 33 piṭṭhesu.

sakimyeva. Yathā bāhirakā vadanti “sakimyeva sabbaññū sabbaṃ jānāti, na kamenā”ti.

Yadi evaṃ acinteyyāparimeyyappabhedassa ñeyyassa paricchedavatā ekena ñāṇena niravasesato kathaṃ paṭivedhoti, ko vā evamāha “paricchedavantam sabbaññutaññāṇan”ti. Aparicchedaṇhi taṃ ñāṇam ñeyyamiva. Vuttañhetam “yāvatakaṃ ñāṇam, tāvatakaṃ ñeyyam. Yāvatakaṃ ñeyyam, tāvatakaṃ ñāṇan”ti¹ evampi jātibhūmisabhāvādivasena, disādesakālādivasena ca anekabhedabhinne ñeyye kamena gayhamāne anavasesapaṭivedho na sambhavatiyevāti? Nayidamevaṃ. Yaṇhi kiñci Bhagavatā ñātumicchitam sakalamekadeso vā, tattha appaṭihatacāritāya paccakkhato ñāṇam pavattati. Vikkhepābhāvato ca Bhagavā sabbakālaṃ samāhitoti ñātumicchitassa paccakkhabhāvo na sakkā nivāretum. Vuttañhi “ākaṅkhāpaṭibaddham Buddhassa Bhagavato ñāṇan”ti-ādi², nanu cettha dūrato cittapaṭam passantānam viya, “sabbe dhammā anattā”ti vipassantānam viya ca anekadhammāvabodhakāle anirūpitarūpena Bhagavato ñāṇam pavattatīti gahetabbanti? Na gahetabban acinteyyānubhāvatāya Buddhañāṇassa. Tenevāha “Buddhavisayo acinteyyo”ti³, idaṃ panettha sanniṭṭhānam—sabbākārena sabbadhammāvabodhanasamatthassa ākaṅkhāpaṭibaddhavuttino anāvaraṇaṇāṇassa paṭilābhena Bhagavā santānena sabbadhammapaṭivedhasamattho ahosi sabbaneyyāvaraṇassa pahānato, tasmā sabbaññū, na sakim yeva sabbadhammāvabodhato yathāsantānena sabbassa indhanassa dahanasamatthatāya pāgako “sabbabhū”ti vuccatīti.

Kāmañcāyamattho pubbe vitthāritoyeva, pakārantarena pana sotujanānuggahakāmatāya, imissā ca porāṇasaṃvaṇṇanāvisodhanavasena pavattattā puna vibhāvitoti na cettha punaruttidoso pariyesitabbo, evamīdisesu. Ettha ca kiñcāpi Bhagavato Dasabalādiñāṇānīpi anaññasādhāraṇāni, sabbadesavisayattā pana tesaṃ ñāṇānam na tehi Buddhaguṇā ahāpetvā gahitā nāma honti. Sabbaññutaññāṇassa pana

1. Khu 7. 139, 278; Khu 8. 175-6; Khu 9. 376 piṭṭhehi adhippāyathameva gahitam viya dissati.

2. Khu 7. 139, 278; Khu 8. 176; Khu 9. 376 piṭṭhesu.

3. Am 1. 392 piṭṭhe.

nippadesavisayattā tasmim̐ gahite sabbepi Buddhaguṇā gahitā eva nāma honti, tasmā Pāli-atthānusārena tadeva ñāṇam̐ gahitanti veditabbaṃ. Pāḷiyampi hi “yehi Tathāgatassa yathābhuccam̐ vaṇṇam̐ sammā vadamānā vadeyyun”ti tameva pakāsitaṃ tamantarena aññassa nippadesavisayassa abhāvato, nippadesavisayeneva ca yathābhuccam̐ sammā vadanāsambhavatoti.

Aññevāti ettha **eva**-saddo sanniṭṭhāpanatthoti dassetuṃ “**aññevāti idaṃ panettha vavatthāpanavacanan**”ti vuttaṃ, **vavatthāpanavacanan**ti ca sanniṭṭhāpanavacananti attho, **sanniṭṭhāpanaṇca** avadhāraṇameva. Kathanti āha “**aññevā**”ti-ādi. “**Na paṇātipātā veramaṇi-ādayo**”ti iminā avadhāraṇena nivattitaṃ dasseti. Ayaṇca **eva**-saddo aniyatadesatāya ca-saddo viya yattha vutto, tato aññatthāpi vacanicchāvasena upatiṭṭhatīti āha “**gambhīrāvā**”ti-ādi. **Iti**-saddena ca ādi-atthena duddasāva na sudasā, duranubodhāva na suranubodhā, santāva na darathā, paṇītāva na hīnā, atakkāvacarāva na takkāvacarā, nipuṇāva na lūkhā, paṇḍitavedanīyāva na bāavedanīyāti nivattitaṃ dasseti. **Sabbapadehī**ti yāva “paṇḍitavedanīyā”ti idaṃ padaṃ, tāva sabbapadehi.

Evam̐ nivattetabbataṃ yuttiyā dalhikaronto “**sāvakapāramiñāṇan**”ti-ādimāha. Tattha **sāvakapāramiñāṇan**ti sāvakānaṃ dānādīpāramipāripūriyā nipphannaṃ vijjattayachalabhiññācatupaṭisambhidābhedaṃ ñāṇam̐, tathā Paccekabuddhānaṃ **paccekabodhiñāṇam̐**. **Tatoti** sāvakapāramiñāṇato. **Tatthāti** sāvakapāramiñāṇe. **Tatopī**ti anantaraniddiṭṭhato paccekabodhiñāṇatopi. **Api**-saddena, **pi**-saddena vā ko pana vādo sāvakapāramiñāṇatoti sambhāveti. **Tatthāpī**ti paccekabodhiñāṇepi. **Ito panāti** sabbaññutaññāṇato pana, tasmā ettha sabbaññutaññāṇe vavatthānaṃ labbhatīti adhippāyo. Gambhīresu visesā, gambhīraṇaṃ vā visesena **gambhīrā**. Ayaṇca gambhīro ayaṇca gambhīro ime imesaṃ visesena gambhīrāti vā **gambhīratarā**. Tarasaddenevettha byavacchedanaṃ siddhaṃ.

Etthāyaṃ yojanā—kiñcāpi sāvakapāramiñāṇaṃ heṭṭhimaṃ heṭṭhimaṃ sekkhañāṇaṃ, puthujjanañāṇaṇca upādāya gambhīraṃ, paccekabodhiñāṇaṃ pana upādāya na tathā gambhīranti “gambhīramevā”ti na sakkā byavacchijjituṃ, tathā

paccekabodhiññāṇampi yathāvuttaṃ ñāṇamupādāya gambhīraṃ,
 sabbaññutaññāṇaṃ pana upādāya na evaṃ gambhīraṃti “gambhīramevā”ti
 na sakkā byavacchijjituṃ, tasmā tattha vavatthānaṃ na labbhati.
 Sabbaññutaññāṇadhammā pana sāvakaṇāṇāṃ upādāyā kiñci upādāya
 gambhīrābhāvābhāvato “gambhīrā evā”ti vavatthānaṃ labbhatīti. Yathā
 cettha vavatthānaṃ dassitaṃ, evaṃ sāvakaṇāṇāṃ duddasaṃ.
 “Paccekabodhiññāṇaṃ pana tato duddasataranti tattha vavatthānaṃ natthī”ti-
 ādinā vavatthānasambhavo netabbo, tenevāha “**tathāduddasāva -pa-
 vedītabban**”ti.

Pucchāvissajjananti pāṭho, tassā pucchāya vissajjananti attho. **Etanti**
 yathāvuttaṃ vissajjanavacanāṃ. **Evanti** iminā dīṭṭhīnaṃ vibhajanaṅkārena.
 Etthāyamadhippāyo—bhavatu tāva
 niravasesabuddhaguṇavibhāvanupāyabhāvato sabbaññutaññāṇameva ekampi
 puthunissayārammaṇaññāṇakiccasiddhiyā “atthi bhikkhave aññeva
 dhammā”ti-ādinā¹ bahuvacanena uddīṭṭhaṃ, tassa pana vissajjanaṃ
 saccapaccayākārādivisayavisesavasena anaññasādhāraṇena vibhajananayena
 anārabhitvā sanissayānaṃ dīṭṭhigatānaṃ vibhajananayena kasmā āradhanti?
 Tattha yathā saccapaccayākārādīnaṃ vibhajanaṃ anaññasādhāraṇaṃ
 sabbaññutaññāṇasseva visayo, evaṃ niravasesadīṭṭhigatavibhajanaṃpīti
 dassetuṃ “**Buddhānañhi**”ti-ādi āradhaṃ, tattha **ṭhānānīti** kāraṇāni. **Gajjitaṃ
 mahantaṃ hotīti** desetabbassa atthassa anekavidhatāya, dubbhiññeyyatāya ca
 nānānayehi pavattamaṇaṃ desanāgajjitaṃ mahantaṃ vipulaṃ,
 bahuppabhedaṇca hoti. **Ñāṇaṃ anupavisatīti** tato eva ca desanāññāṇaṃ
 desetabbadhamme vibhāgaso kurumānaṃ anupavisati, te anupavisitvā
 ṭhitaṃ viya hotīti attho.

Buddhaññāṇassa mahantabhāvo paññāyatīti evaṃvidhassa nāma
 dhammassa desakaṃ, paṭivedhakañcāti Buddhānaṃ desanāññāṇassa,
 paṭivedhaññāṇassa ca ulārabhāvo pākaṭo hoti. **Desanā gambhīrā hotīti**
 sabhāvena gambhīraṇaṃ tesāṃ catubbidhānaṃpīti desanā desetabbavasena
 gambhīrāva hoti, sā pana Buddhānaṃ desanā sabbattha, sabbadā ca
 yānattayamukhenevāti vuttaṃ “**tilakkhaṇāhatā suññatāpaṭisaṃyuttā**”ti, tīhi
 lakkhaṇehi āhatā, attattaniyato suññabhāvapaṭisaññuttā cāti attho. Ettha ca

kiñcāpi “sabbaṃ vacīkammaṃ Buddhassa Bhagavato ñāṇapubbaṅgamaṃ ñāṇānuparivatti”¹ vacanato sabbāpi Bhagavato desanā ñāṇarahitā nāma natthi, samasamaparakkamanavasena sihasamānavuttitāya ca sabbattha samānussāhappavatti, desetabbadhammavasena pana desanā visesato ñāṇena anupaviṭṭhā, gambhīratarā ca hotīti daṭṭhabbaṃ.

Kathaṃ pana vinayapaṇṇattiṃ patvā desanā tilakkhaṇāhatā, suññatāpaṭisaññuttā ca hoti, nanu tattha vinayapaṇṇattimattamevāti? Na tattha vinayapaṇṇattimattameva. Tatthāpi hi sannisinnaparisāya ajjhāsayānurūpaṃ pavattamānā desanā saṅkhārānaṃ aniccatādivibhāvinī sabbadhammānaṃ attattaniyatā, suññabhāvappakāsinī ca hoti, tenevāha “**anekapariyāyena dhammiṃ kathaṃ katvā**”²ti-ādi. **Vinayapaññattinti** vinayassa paññāpanaṃ. Ñña-kārassa pana ṇṇa-kāre kate vinayapaṇṇattintipi pāṭho. **Bhūmantaranti** dhammānaṃ avatthāvisesaṇca ṭhānavisesaṇca. Bhavanti dhammā etthāti **bhūmīti** hi avatthāviseso, ṭhānaṇca vuccati. Tattha **avatthāviseso** sati-ādidhammānaṃ satipaṭṭhānindriyabalabojjhaṅgamaggaṅgādibhedo “vaccho, dammo, balībaddo”³ti-ādayo viya. **Ṭhānaviseso** kāmāvacarādibhedo. **Paccayākāra-**saddassa attho heṭṭhā vuttoyeva. **Samayantaranti** diṭṭhivisesaṃ, nānāvihitā diṭṭhiyoti attho, aññasamayaṃ vā, bāhirakasamayaṃ vuttaṃ hoti. Vinayapaññattiṃ patvā mahantaṃ gajjitaṃ hotīti-ādinā sambandho. **Tasmāti** yasmā gajjitaṃ mahantaṃ -pa- paṭisaṃyuttā, tasmā. **Chejjagāminīti** atekicchagāminī.

Evam otiṇṇe vatthusminti yathāvuttanayena lahukagarukādivasena tadanurūpe vatthumhi otarante. Yaṃ sikkhāpadapaññāpanaṃ nāma atthi, tatthāti sambandho. **Thāmoti** ñāṇasāmatthiyaṃ. **Balanti** akampanasaṅkhāto vīrabhāvo. **Thāmo balanti** vā sāmattiya vacanameva. Paccavekkhaṇādesanāñāṇavasena yojetabbaṃ. Paccavekkhaṇāñāṇapubbaṅgamañhi desanāñāṇaṃ. **Esāti** sikkhāpadapaññāpanameva vuccamānapadamapekkhitvā pulliṅgena niddisati, eso sikkhāpadapaññāpanasaṅkhāto visayo aññesaṃ avisayoti attho. **Itīti** tathāvisayāvisayabhāvassa hetubhāvena

1. Khu 7. 139, 278; Khu 8. 175; Khu 9. 376; Khu 10. 16 piṭṭhesu.

paṭiniddesavacanam, nidassanattho vā **iti**-saddo, tena “idaṃ lahukam, idaṃ garukan”ti-ādinayam niddisati. Evamaparattthāpi yathāsambhavam.

Yadipi kāyānupassanādivasena satipaṭṭhānādayo Suttantapiṭake¹ vibhattā, tathāpi suttantabhājanīyādivasena abhidhammeyeva te visesato vibhattāti āha “**ime cattāro satipaṭṭhānā -pa- Abhidhammapiṭakam vibhajitvā**”ti. Tattha **satta phassā**ti sattaviññāṇadhātusampayogavasena vuttam. Tathā “**satta vedanā**”ti-ādipi. **Lokuttarā dhammānāmā**ti ettha **iti**-saddo ādi-attho, pakārattho vā, tena vuttāvasesam abhidhamme āgataṃ dhammānam vibhajitabbākāram saṅgaṇhāti. Catuvīsatisamantapaṭṭhānāni etthāti **catuvīsatisamantapaṭṭhānanti** bāhiratthasamāso. “**Abhidhammapiṭakan**”ti etassa hi idaṃ visesanam. Ettha ca paccayanayam aggahetvā dhammavaseneva samantapaṭṭhānassa catuvīsatividhatā vuttā. Yathāha—

“Tikañca paṭṭhānavaram dukuttamam,
Dukatikañceva tikadukañca.
Tikatikañceva dukadukañca,
Cha anulomamhi nayā sugambhīrā -pa-.
Cha paccanīyamhi -pa- anulomapaccanīyamhi -pa-.
Paccanīyānulomamhi nayā sugambhīrā”ti².

Evam dhammavasena catuvīsatibhedesu tikapaṭṭhānādīsu ekekaṃ paccayanayena anulomādivasena catubbidham hotīti channavutisamantapaṭṭhānāni. Tattha pana dhammānulome tikapaṭṭhāne kusallatike paṭicavāre paccayānulome hetumūlake hetupaccayavasena ekūnapaññāsa pucchānayā satta vissajjananayāti-ādinā dassiyamānā anantabhedā nayāti āha “**anantanayan**”ti.

Navahākārehīti uppādādīhi navahi paccayākārehi. Tam sarūpato dassetum “**uppādo hutvā**”ti-ādi vuttam. Tattha uppajjati etasmā phalanti **uppādo**, phaluppattiyā kāraṇabhāvo. Sati ca avijjāya saṅkhārā uppajjanti, nāsati. Tasmā avijjā saṅkhārānam uppādo hutvā paccayo hoti, tathā pavattati dharati etasmim phalanti **pavattam**. Nimīyati phalametasminti

1. Dī 2. 231; Ma 1. 70 piṭṭhesu.

2. Abhi 8. 15, 16, 17, 18 piṭṭhesu.

nimittam. (Nidadāti phalaṃ attano paccayuppannaṃ etenāti nidānaṃ.)¹ Āyūhati phalaṃ attano paccayuppannuppattiyā ghaṭeti etenāti **āyūhanam.** Saṃyujjati phalaṃ attano paccayuppannaṃ etasminti **saṃyogo.** Yattha sayam uppajjati, taṃ palibuddhati phalametenāti **palibodho.** Paccayantarasamavāye sati phalamudayati etenāti **samudayo.** Hinoti kāraṇabhāvaṃ gacchatīti **hetu.** Avijjāya hi sati saṅkhārā pavattanti, dharanti ca, te avijjāya sati attano phalaṃ (nidadanti)¹ bhavādīsu khipanti, āyūhanti attano phaluppattiyā ghaṭenti, attano phalena saṃyujjanti, yasmiṃ santāne sayam uppannā taṃ palibuddhanti, paccayantarasamavāye udayanti uppajjanti, hinoti ca saṅkhārānaṃ kāraṇabhāvaṃ gacchati, tasmā avijjā saṅkhārānaṃ pavattaṃ hutvā -pa- paccayo hutvā paccayo hoti. Evaṃ avijjāya saṅkhārānaṃ kāraṇabhāvūpagamanavisesā uppādādayo veditabbā. Saṅkhārādīnaṃ viññāṇādisupi eseṇa nayo.

Tamatthaṃ Paṭisambhidāmaggapāliya sādhetena **“yathāhā”**ti-ādi vuttaṃ. Tattha tiṭṭhati etenāti **ṭhiti,** paccayo, uppādo eva ṭhiti **uppādatṭhiti.** Evaṃ sesesupi. Yasmā pana “āsavasamudayā avijjāsamudayo”ti² vuttattā āsavāva avijjāya paccayo, tasmā vuttaṃ **“ubhopete dhammā paccayasamuppannā”**ti, avijjā ca saṅkhārā ca ubhopete dhammā paccayato eva samuppannā, na vinā paccayenāti attho. **Paccayapariggahe paññāti** saṅkhārānaṃ, avijjāya ca uppādādiḥ paccayākāre paricchinditvā gahaṇavasena pavattā paññā. **Dhammatṭhitiñāṇanti** paccayuppannadhammānaṃ paccayabhāvato dhammatṭhitisāṅkhāte paṭiccasamuppāde ñāṇaṃ. “Dvādasa paṭiccasamuppādā”ti vacanato hi dvādasa paccayā eva paṭiccasamuppādo. Ayañca nayo na paccuppanne eva, atha kho atītānāvatesupi, na ca avijjāya eva saṅkhāresu, atha kho saṅkhārādīnaṃ viññāṇādisupi labbhatīti paripuṇṇaṃ katvā paccayākārassa vibhattabhāvaṃ dassetuṃ **“atītampi addhāna”**ti-ādi Pāḷimāhari. **Paṭṭhāne**³ pana dassitā hetā dipaccayā evettha uppādā dipaccayākārehi gahitāti tepi yathāsambhavaṃ nīharitvā yojetabbā. Ativithārabhayena pana na yojayimha, atthikehi ca Visuddhimaggādito⁴ gahetabbā.

1. Etthantare Aṭṭhakathāya na sameti. Khu 9. 48; Dī-Ṭī 1. 138 piṭṭhesu passitabbam.

2. Ma 1. 67 piṭṭhe.

3. Abhi 8. 1 piṭṭhe.

4. Visuddhi 2. 163 piṭṭhe.

Tassa tassa dhammassāti saṅkhārādipaccayuppannadhammassa. **Tathā tathā paccayabhāvenāti** uppādādihetādipaccayasattiya.

Kammakilesavipākavasena tīṇi vaṭṭāni yassāti **tivaṭṭam**.

Atītapaccuppannānāgatavasena tayo addhā kālā etassāti **tiyaddham**.

Hetuphalaphalahetuhetuphalavasena tayo sandhaya etassāti **tisandhi**.

Saṅkhippanti ettha avijjādayo, viññāṇādayo cāti **saṅkhepā**, hetu, vipāko ca.

Atha vā hetu vipākoti saṅkhippantīti **saṅkhepā**. Avijjādayo, viññāṇādayo ca

koṭṭhāsapariyāyo vā **saṅkhepa-saddo**. Atītahetusāṅkhepādivasena cattāro

saṅkhepā yassāti **catusaṅkhepam**. Sarūpato avuttāpi tasmim tasmim

saṅkhepe ākirīyanti avijjā saṅkhārādiggahaṇehi pakāsiyantīti **ākārā**,

atītahetu-ādīnaṃ pakārā. Te saṅkhepe pañca pañca katvā vīsati ākārā

etassāti **vīsataākārā**.

Khattiyādibhedena anekabhedabhinnāpi sassatavādinō
jātisatasahassānussaraṇādikassa abhinivesahetuno vasena cattārova honti, na
tato uddham, adho vāti sassatavādināṃ parimāṇaparicchedassa
anaññavisayatāṃ dassetuṃ “**cattāro janā**”ti-ādimāha. Esa nayo itaresupi.
Tattha **cattāro janāti** cattāro janasaṃmūhāti attho gahetabbo tesu ekekassāpi
anekappabhedato. **Teti** dvāsaṭṭhidiṭṭhigatavādinō. **Idaṃ nissāyāti**
idappaccayatāya sammā aggahaṇaṃ. Tatthāpi ca hetuphalabhāvena
sambandhānaṃ dhammānaṃ santatighanassa abheditattā paramatthato
vijjamānampi bhedanibandhanāṃ nānattanayaṃ anupadhāretvā gahitaṃ
ekattaggahaṇaṃ nissāya. **Idaṃ gaṇhantīti** idaṃ sassataggahaṇaṃ abhinivissa
voharanti, iminā nayena ekaccasassatavādādayopi yathāsambhavaṃ yojetvā
vattabbā. **Bhinditvāti** “ātappamanvāyā”ti-ādinā vibhajitvā, “tayidaṃ
bhikkhave Tathāgato pajānāti”ti-ādinā¹ vā vidhamitvā. **Nijjaṇanti**
anonaddham. **Nigumbanti** anāvuṭṭam. Apica veḷu-ādīnaṃ
heṭṭhupariyasaṃsibbanatṭhena **jaṭā**. Kusādināṃ ovaraṇatṭhena **gumbo**.
Tassadisatāya diṭṭhigatānaṃ byākulā pākātātā “jaṭā, gumbo”ti ca vuccati,
diṭṭhijaṭāvijaṇanena, diṭṭhigumbavivaraṇena ca nijjaṇam nigumbaṃ katvāti
attho.

“**Tasmā**”ti-ādinā Buddhaguṇe ārabhha desanāya samuṭṭhitattā sabbaññutaññāṇaṃ uddisitvā desanākusalo Bhagavā samayantaram viggahaṇavasena sabbaññutaññāṇameva vissajjetīti dasseti.

29. Atthipariyāyo **santi**-saddo, so ca saṃvijjantipariyāyo, saṃvijjamānatā ca ñāṇena upalabbhamānatāti āha “**santi**”ti-ādi. Saṃvijjamānaparidīpanena pana “**santi**”ti iminā padena tesam diṭṭhigatikānaṃ vijjamānatāya avicchinnataṃ, tato ca nesaṃ micchāgāhato sithilakaraṇavivecanaṃ attano desanāya kiccakāritaṃ, avitathatañca dīpeti Dhammarājā. **Atthīti** ca santipadena samānattho puthuvacanavisayo eko nipāto “atthi imasmim kāye kesā”ti-ādīsu¹ viya. **Ālapanavacananti** Buddhālapanavacanāṃ. Bhagavāyeva hi “bhikkhave, bhikkhavo”ti ca ālapati, na sāvakā. Sāvakaṃ pana “āvuso, āyasmā”ti-ādisambandhaneneva. “Eke”ti vutte **ekacceti** attho eva saṅkhyāvacakassa eka-saddassa niyatekavacanattā, na samitabahitapāpatāya samaṇabrāhmaṇāti āha “**pabbajjūpagatabhāvenā**”ti-ādi. Tathā vā hontu, aññathā vā, sammutimatteneva idhādhippetāti dasseti “**lokenā**”ti-ādinā. Sassatādivasena pubbantaṃ kappentīti **pubbantakappikā**. Yasmā pana tesam **pubbantaṃ** purimasiddhehi taṇhādīṭṭhikappehi **kappetvā** āsevanabalavatāya, vicitravuttitāya ca **vikappetvā** aparabhāgasiddhehi abhinivesabhūtehi taṇhādīṭṭhigāhehi **gaṇhanti** abhinivisanti parāmasanti, tasmā vuttaṃ “**pubbantaṃ kappetvā vikappetvā gaṇhanti**”ti. Purimabhāgapacchimabhāgasiddhānaṃ vā taṇhā-upādānānaṃ vasena yathākkamaṃ kappanagahaṇāni veditabbāni. Taṇhāpaccayā hi upādānaṃ sambhavati. Pahutapasamsānindātisayasamsagganiccayogādivisayesu idha niccayogavasena vijjamānattho sambhavatīti vuttaṃ “**pubbantakappo vā**”ti-ādi. Vuttañca—

“Pahute ca pasamsāyaṃ, nindāyañcātisayane.

Niccayoge ca saṃsagge, hontime mantu-ādayo”ti².

1. Dī 2. 233; Ma 1. 72; Ma 3. 132; Saṃ 2. 329; Khu 1. 2 piṭṭhesu.

2. Moggallānabyākaraṇe catutthakaṇḍe 78 sutthaṃ passitabbaṃ.

Koṭṭhāsesūti ettha koṭṭhāsādīsūti attho veditabbo ādi-saddalopena, nidassananayena ca vuttattā. Padapūraṇasamīpa-ummaggādīsūpi hi **anta-**saddo dissati. Tathā hi “iṅgha tāva suttante vā gāthāyo vā abhidhammaṃ vā pariyāpuṇassu¹, suttante okāsaṃ kārāpetvā”ti-ādīsū² ca padapūraṇe anta-saddo vattati, “gāmantasenāsanā”ti-ādīsū³ samīpe, “kāmasukhallikānuyogo eko anto, atthīti kho kaccāna ayameko anto”ti-ādīsū⁴ ca ummaggeti.

Antapūroti mahā-anta-antaguṇehi pūro. “Sā haritantaṃ vā panthantaṃ vā”ti⁵ Majjhimanikāye Mahāhatthipadopamasuttantapāli. Tattha **sāti** tejodhātu. **Haritanti** haritatiṇarukkhamariyādaṃ. **Panthanti** maggamariyādaṃ. Āgamma anāhārā nibbāyatīti seso. “Antamidaṃ bhikkhave jīvikānaṃ yadidaṃ piṇḍolyan”ti⁶ Piṇḍiyālopasuttantapāli. Tattha piṇḍaṃ ulati gavesatīti **piṇḍolo**, piṇḍacāriko, tassa bhāvo **piṇḍolyaṃ**, piṇḍacaraṇena jīvikatāti attho. **Esevāti** sabbapaccayasāṅkhayabhūto nibbānadhammo eva, tenāha “**sabba -pa- vuccatī**”ti. Etena sabbapaccayasāṅkhanato asāṅkhatāṃ nibbānaṃ saṅkhatabhūtaṃ vaṭṭadukkhassa parabhāgaṃ pariyosānabhūtaṃ, tasmā ettha parabhāgova attho yuttoti dasseti. **Sakkāyoti** sakkāyagāho.

Kappoti lesso. **Kappakatenāti** tiṇṇaṃ dubbaṇṇakaraṇānaṃ aññataradubbaṇṇakatenā. **Ādi-**saddena cettha kappā-saddo mahākappasamantabhāvakilesakāmaṃ vitakkakālapanāññattisadisabhāvadīsūpi vattatīti dasseti. Tathā hesa “cattārimāni bhikkhave kappassa asāṅkhyeyyānī”ti-ādīsū⁷ mahākappe vattati, “kevalakappaṃ Veluvanaṃ obhāsetvā”ti-ādīsū⁸ samantabhāve, “saṅkappo kāmo rāgo kāmo saṅkapparāgo kāmo”ti-ādīsū⁹ kilesakāme, “takko vitakko saṅkappo”ti-ādīsū¹⁰ vitakke, “yena sudaṃ niccakappaṃ viharāmi”ti-ādīsū¹¹

1. Vi 2. 189 piṭṭhe.

2. Vi 2. 460 piṭṭhe.

3. Visuddhi 1. 69, 70 piṭṭhesu.

4. Saṃ 1. 258; Saṃ 2. 110 piṭṭhesu.

5. Ma 1. 246 piṭṭhe.

6. Saṃ 2. 76; Khu 1. 255 piṭṭhesu.

7. Aṃ 1. 460 piṭṭhe.

8. Saṃ 1. 50 piṭṭhe.

9. Khu 7. 2; Khu 8. 36 piṭṭhesu.

10. Abhi 1. 18 piṭṭhe.

11. Ma 1. 316 piṭṭhe.

kāle, “iccāyasmā kappo”ti-ādīsu¹ paññattiyam, “Satthukappena vata kira bho sāvakena saddhim mantayamānā na jānimhā”ti-ādīsu² sadisabhāveti.

Taṇhādiṭṭhīsu pavattim **Mahāniddesapāliya**³ sādiento “**vuttampi cetan**”ti-ādīmāha. Tattha **uddānatoti** saṅkhepato. “**Tasmā**”ti-ādi yathāvuttāya atthavaṇṇanāya guṇavacanam. **Taṇhādiṭṭhivasenā**ti upanissayasahajātabhūtāya abhinandanasāṅkhātāya taṇhāya ceva sassatādi-ākārena abhinivisantassa micchāgāhassa ca vasena. Pubbe nivutthadhammavisayāya kappanāya idha adhippetattā atītakālavācakoyeva pubba-saddo, na pana “manopubbaṅgamā dhammā”ti-ādīsu viya padhānādivācako, rūpādikhandhavinimuttassa kappanavattthuno abhāvā anta-saddo ca koṭṭhāsavācako, na pana abbhantarādivācakoti dassetuṃ “**atītaṃ khandhakotṭhāsan**”ti vuttam. **Kappetvāti** ca tasmim pubbante taṇhāyanābhinivesanānam samatthanam pariniṭṭhāpanamāha. **Ṭhitāti** tassā laddhiyā avijahanam, pubbantameva anugatā diṭṭhi tesamatthīti yojanā. Atthitā, anugatā ca nāma punappunam pavattiyāti dasseti “**punappunam uppajjanavasenā**”ti iminā. “**Te evan**”ti-ādinā “**pubbantamārabbhā**”ti-ādipāliya attham samvaṇṇeti. Tattha **ārabbhāti** ālambitvā. Visayo hi tassā diṭṭhiyā pubbanto. Visayabhāvato hesa tassā āgamanatṭhānam, ārammaṇapaccayo cāti vuttam “**āgama paṭicca**”ti. Tadetam aññesam patiṭṭhāpanadassananti āha “**aññampi janam diṭṭhigatitam karontā**”ti.

Adhivacanapathānī⁴ ruḥhimattena paññattipathāni. Dāsādīsu hi sirivaḍḍhakādisaddā viya vacanamattameva adhikāram katvā pavattiyā tathā paṇṇattiyeva **adhivacanam**, sā ca vohārassa pathoti. Atha vā **adhi**-saddo uparibhāge, vuccatīti **vacanam**. Adhi uparibhāge vacanam **adhivacanam**. Upādāniyabhūtānam rūpādīnam⁵ upari paññāpiyamānā upādāpaññatti, tasmā paññattidīpakapathānīti attho daṭṭhabbo. Paññattimattanāhetam vuccati, yadidam “attā, loko”ti ca, na rūpavedanādayo

1. Khu 1. 444; Khu 8. 15, 138 piṭṭhesu.

2. Ma 1. 205 piṭṭhe.

3. Khu 7. 74 piṭṭhe.

4. Adhivacanapadāni (Aṭṭhakathāyam)

5. Upādābhūtarūpādīnam (Dī-Ṭī 1. 141 piṭṭhe.)

viya paramatthoti. **Adhimutti**-saddo cettha adhivacana-saddena samānattho “niruttipatho”ti-ādīsu¹ viya uttisaddassa vacanapariyāyattā. “**Bhūtaṃ atthaṃ**”ti-ādinā pana bhūtasabhāvato atirekaṃ. Tamatidhāvitvā vā muccantīti **adhimuttiyo**, tāsāṃ pathāni taddīpakattāti atthaṃ dasseti, adhikaṃ vā sassatādikaṃ muccantīti **adhimuttiyo**. Adhikañhi sassatādikaṃ, pakati-ādikaṃ, dabbādikaṃ, jīvādikaṃ, kāyādikaṃ abhūtaṃ atthaṃ sabhāvadhammesu ajjhāropetvā diṭṭhiyo pavattanti.

30. **Abhivadantīti** “idameva saccaṃ, moghamaññaṃ”ti abhinivisitvā vadanti. “Ayameva dhammo, nāyaṃ dhammo”ti-ādinā abhibhavitvāpi vadanti. Abhivadanakiriyāya ajjāpi avicchedabhāvadassanattamaṃ vattamānavacanāṃ katanti ayamettha Pāḷivaṇṇanā. Kathetukamyatāya hetubhūtāya pucchitvāti sambandho. Micchā passatīti **diṭṭhi**, diṭṭhi eva **diṭṭhigataṃ** “muttagataṃ², saṅkhāragataṃ”ti-ādīsu³ viya gata-saddassa tabbhāvavuttito, gantabbābhāvato vā diṭṭhiyā gamattanti **diṭṭhigataṃ**. Diṭṭhiyā gahaṇamattameva, natthaññaṃ avagantabbanti attho, diṭṭhipakāro vā **diṭṭhigataṃ**. Lokiyā hi vidhayuttagatapakārasadde samānatthe icchanti. Ekasmiṃ yeva khandhe “attā”ti ca “loko”ti ca gahaṇavisesaṃ upādāya paññāpanaṃ hotīti āha “**rūpādīsu aññataraṃ attāti ca lokoti ca gahetvā**”ti. **Amarāṃ niccaṃ dhuvanti** sassatavevacanāni, maraṇabhāvena vā **amarāṃ**. Uppādābhāvena sabbadāpi atthitāya **niccaṃ**. Thiraṭṭhena vikārabhāvena **dhuvāṃ**. “**Yathāhā**”ti-ādinā Mahāniddeśa Paṭisambhidāmaggaṃpāḷhi yathāvuttamatthaṃ vibhāveti. Tattha “rūpaṃ gahetvā”ti pāṭhasena sambandho. Ayaṃ panattho—“rūpaṃ attato samanupassati. Vedanaṃ, saññaṃ, saṅkhāre, viññāṇaṃ attato samanupassati”ti imissā pañcavidhāya sakkāyadiṭṭhiyā vasena vutto, “rūpavantaṃ attānaṃ”ti-ādikāya pana pañcadasavidhāyapi tadavasesāya sakkāyadiṭṭhiyā vasena cattāro khandhe “attā”ti gahetvā tadanño “loko”ti paññapentīti ayampi attho labbhateva. Tathā ekaṃ khandhaṃ “attā”ti gahetvā añño attano upabhogabhūto “loko”ti ca. Sasantatipatite khandhe “attā”ti gahetvā tadanño parasantatipatito “loko”ti ca paññapetīti evampettha attho daṭṭhabbo.

1. Abhi 1. 14 piṭṭhe.

2. Am 3. 181 piṭṭhe.

3. Khu 7. 96 piṭṭhe.

Etthāha—“sassato vādo etesan”ti kasmā heṭṭhā vuttaṃ, nanu tesaṃ attā ca loko ca sassatoti adhippeto, na vādoti? Saccametam, sassatasahacaritatāya pana vādopi sassatoti vutto yathā “kuntā pacaranti”ti, sassato iti vādo etesanti vā tattha iti-saddalopo daṭṭhabbo. Sassataṃ vadanti “idameva saccam, moghamaññan”ti abhinivissa voharantīti **sassatavādā**ti yujjati.

31. **Ātāpanabhāvenā**ti vibādhanassa bhāvena, vibādhanatṭhena vā. Pahānañcetha vibācanam. **Padahanavasenā**ti samādahanavasena. **Samādahanam** pana kosajjapakkhe patitumadatvā cittassa ussāhanam. Yathā samādhi visesabhāgiyataṃ pāpuṇāti, evaṃ vīriyassa bahulīkaraṇam **anuyogo**. Iti padattayena vīriyameva vuttanti āha “**evaṃ tippabhedam vīriyan**”ti. Yathākkamañhiha tīhi padehi upacārappanācittaparidamanavīriyāni dasseti. Na pamajjati etenāti **appamādo**, satiyā avippavāso. So pana satipaṭṭhānā cattāro khandhā eva. Sammā upāyena manasi karoti kammaṭṭhānametenāti **sammāmanasikāro**, so pana ñāṇameva, na ārammaṇavīthijavanapaṭipādakā, tenāha “**atthato ñāṇan**”ti. **Pathamanasikāro**ti kāraṇamanasikāro. Tadevattham samattheti “**yasmiñhi**”ti-ādinā. Tattha **yasmiṃ manasikāreti** kammaṭṭhānamanasikaraṇupāyabhūte ñāṇasaṅkhāte manasikāre. “**Imasmiṃ thāne**”ti iminā saddantarasampayogādinā viya pakaraṇavasenāpi saddo visesavisayoti dīpeti. **Vīriyañcā**ti yathāvuttehi tīhi padehi vuttaṃ tippabhedam vīriyañca. **Etthāti** “ātappa -pa- manasikāramanvāyā”ti imasmiṃ pāthe, sīlavisuddhiyā saddhiṃ catunnam rūpāvacarajjhānānam adhigamanapaṭipadā idha vattabbā, sā pana **Visuddhimagge**¹ vitthārato vuttāti āha “**saṅkhepattho**”ti. **Tathājātikanti** tathāsabhāvaṃ, etena cuddasavidhehi cittaparidamanehi rūpāvacaracattutthajjhānassa paṇaṭapādanena damitataṃ dasseti. Cetaso samādhi **cetosamādhi**, so pana aṭṭhaṅgasamannāgatarūpāvacaracattutthajjhānasseva samādhi. **Yathā**-saddo “**yenā**”ti atthe nipātoti āha “**yena samādhinā**”ti.

1. Visuddhi 2. 40 piṭṭhe.

Vijambhanabhūtehi lokiyābhiññāsaṅkhātehi jhānānubhāvehi sampannoti **jhānānubhāvasampanno**. So diṭṭhigatiko evaṃ vadatīti vattamānavacanam, tathāvedanassa avicchedabhāvena sabbakālikatādassanatthanti veditabbam. Aniyamite hi kālavisesse vippakatakālavacananti. Vanati yācati puttanti **vañjhā** jha-paccayam, na-kārassa ca niggahitam katvā, vadhati puttam, phalam vā hanatītipi **vañjhā** sapaccayadhyā-kārassa jha-kāram, niggahitāgamañca katvā. Sā viya kassaci phalassa ajanenāti **vañjho**, tenāha “**vañjhapasū**”ti-ādi. Evaṃ padatthavatā iminā kīdisam sāmattiyyattham dassetīti antolīnacodanam pariharitum “**etenā**”ti-ādimāha. Jhānalābhissa visesena jhānadhammā āpāthamāgacchanti, tammukhena pana sesadhammāpīti imamattham sandhāya “**jhānādīnan**”ti vuttam. **Rūpādījanakabhāvanti** rūpādīnamjanakasāmatthiyam. **Paṭikkhipatīti** “nayime kiñci janentī”ti paṭikkhipati. Kasmāti ce? Sati hi janakabhāve rūpādīdhammānam viya, sukhādīdhammānam viya ca paccayāyattavuttitāya uppādavantatā viññāyati, uppāde ca sati avassambhāvī nirodhoti anavakāsāva niccatā siyā, tasmā tam paṭikkhipatīti.

Ṭhitoti niccalam patitṭhito, **kūṭaṭṭha**-saddoyeva vā loke accantam nicce niruḷho daṭṭhabbo. Tiṭṭhatīti **ṭhāyī**, esikā ca sā ṭhāyī cāti **esikaṭṭhāyī**, visesanaparanipāto cesa, tasmā gambhīranemo niccalaṭṭhitiko indakhīlo viyāti attho, tenāha “**athā**”ti-ādi. “**Kūṭaṭṭho**”ti iminā cettha aniccatābhāvamāha. “**Esikaṭṭhāyī ṭhito**”ti iminā pana yathā esikā vāṭappahārādīhi na calati, evaṃ na kenaci vikāramāpajjatīti vikārābhāvam, vikāropi atthato vināsoyevāti vuttam “**ubhayenāpi lokassa vināsābhāvam dassetī**”ti.

Evaṃatṭhakathāvādam dassetvā idāni kecivādam dassetum “**keci panā**”ti-ādi vuttam. **Muñjatoti**¹ muñjatiṇato. **Īsikāti** kaḷīro. **Yadidam** attasaṅkhātam dhammajātam **jāyatīti vuccati**, tam sattirūpavasena pubbe **vijjamānameva** byattirūpavasena **nikkhamati**, abhiyattim gacchatīti attho. “**Vijjamānamevā**”ti hi etena kāraṇe phalassa atthibhāvadassanena

1. Muñje (Atṭhakathāyam)

byattirūpavasena abhiyattivādaṃ dasseti. Sāligabbhe saṃvijjamānaṃ sālīsāsaṃ viya hi sattirūpaṃ, tadabhinikkhantaṃ viya byattirūpanti. Kathaṃ pana sattirūpavasena vijjamānoyeva pubbe anabhiyatto byattirūpavasena abhiyattim gacchatīti? Yathā andhakārena paṭicchanno ghaṭo ālokena abhiyattim gacchati, evamayampīti.

Idamettha vicāretabbaṃ—kiṃ karonto āloko ghaṭaṃ pakāsetīti vuccati, yadi ghaṭavisayaṃ buddhiṃ karonto pakāseti, anuppannāya eva buddhiyā uppattidīpanato abhiyattivādo hāyati. Atha ghaṭavisayāya buddhiyā āvaraṇabhūtaṃ andhakāraṃ vidhamanto pakāseti, evampi abhiyattivādo hāyateva. Sati hi ghaṭavisayāya buddhiyā kathaṃ andhakāro tassā āvaraṇaṃ hotīti. Yathā ca ghaṭassa abhiyatti na yujjati, evaṃ diṭṭhigatikaparikappitassa attanopi abhiyatti na yujjatiyeva. Tatthāpi hi yadi indriyavisayādisannipātena anuppannā eva buddhi uppannā, uppattivacaneneva abhiyattivādo hāyati abhiyattimattamatikkamma anuppannāya eva buddhiyā uppattidīpanato. Tathā sassatavādopi teneva kāraṇena. Atha buddhippavattiyā āvaraṇabhūtassa andhakāraṭṭhāniyassa mohassa vidhamanena buddhi uppannā. Evampi sati atthavisayāya buddhiyā kathaṃ moho tassā āvaraṇaṃ hotīti, hāyateva abhiyattivādo, kiñca bhiyyo—bhedasabbhāvatopi abhiyattivādo hāyati. Na hi abhiyañjanakānaṃ candimasūriyamaṇipadīpādīnaṃ bhedenā abhiyañjitabbānaṃ ghaṭādīnaṃ bhedo hoti, hoti ca visayabhedenā buddhibhedo yathāvisayaṃ buddhiyā sambhavatoti bhiyyopi abhiyatti na yujjatiyeva, na cettha vijjamānatābhiyattivasena vuttikappanā yuttā vijjamānatābhiyattikiriyāsaṅkhātāya vuttiyā vuttimato ca anaññathānujānato. Anaññāyeva hi tathā vuttisaṅkhātā kiriyā tabbantavatthuto, yathā phassādīhi phusanādibhāvo, tasmā vuttimato anaññāya eva vijjamānatābhiyattisaṅkhātāya vuttiyā parikappito kesañci abhiyattivādo na yutto evāti. Ye pana “īsikaṭṭhāyī ṭhito”ti paṭhitvā yathāvuttamatthamicchanti, te tadidaṃ kāraṇabhāvena gahetvā “te ca sattā sandhāvanti saṃsaranti cavanti upapajjantī”ti padehi atthasambandhampi karonti, na Aṭṭhakathāyamiva asambandhanti dassento “**yasmā cā**”ti-ādimāha. **Te ca sattā sandhāvanti**ti ettha

ye idha manussabhāvena avatṭhitā, teyeva devabhāvādi-upagamanena ito aññattha gacchantīti attho. Aññathā katassa kammassa vināso, akatassa ca abbhāgamo āpajjeyyāti adhippāyo.

Aparāparanti aparasmā bhavā aparaṃ bhavaṃ, aparamaparaṃ vā, punappunanti attho. “**Cavanti**”ti padamullīgetvā “**evaṃ saṅkhyāṃ gacchantī**”ti atthaṃ vivarati, attano tathāgahitassa niccasabhāvattā na cutūpapattiyo. Sabbabyāpitāya nāpi sandhāvanasamsaraṇāni, dhammānaṃyeva pana pavattivisesena evaṃ saṅkhyāṃ gacchanti evaṃ voharīyantīti adhippāyo. Etena “avatṭhitasabhāvassa attano, dhammino ca dhammamattaṃ uppajjati ceva vinassati cā”ti imaṃ vipariṇāmaṃvādaṃ dasseti. Yaṃ panettha vattabbaṃ, taṃ imissaṃ sassatavādavicāraṇāyameva “evaṃgatikā”ti padatthavibhāvane vakkhāma. Idāni Aṭṭhakathāyaṃ vuttaṃ asambandhamattaṃ dassetuṃ “**Aṭṭhakathāyaṃ panā**”ti-ādi vuttaṃ. **Sandhāvanti**ti-ādinā vacanena attano vādaṃ bhindati vināseti sandhāvanādivacanasiddhāya aniccatāya pubbe attanā paṭiññātassa sassatavādassa viruddhabhāvatoti attho. “**Diṭṭhigatikassā**”ti-ādi tadatthasamatthanaṃ. **Na nibaddhanti** na thiraṃ. “Sandhāvanti”ti-ādivacanaṃ, sassatavādaṃca sandhāya “**sundarampi asundarampi hotiyeṇā**”ti vuttaṃ. Sabbadā saranti pavattantīti **sassatiyo** ra-kārassa sa-kāraṃ, dvibhāvaṃca katvā, pathavīsinerucandimasūriyā, sassatīhi samaṃ sadisaṃ tathā, bhāvanapumsakavacanaṃcetaṃ. “Attā ca loko cā”ti hi kattu-adhikāro. **Sassatisamanti** vā līṅabyattayena kattuniddeso. Sassatisamo attā ca loko ca atthi evāti attho, **iti**-saddo cettha padapūraṇamattaṃ. Eva-saddassa hi e-kāre pare iti-sadde i-kārassa va-kāramicchanti saddavidū. **Sassatisamanti** sassataṃ thāvaram niccakālantipi attho, sassatisama-saddassa sassatapadena samānatthataṃ sandhāya **Ṭikāyaṃ**¹ vutto.

Hetuṃ dassentoti yesaṃ “sassato”ti attānaṃca lokaṃca paññāpeti, tesam hetuṃ dassento ayaṃ diṭṭhigatiko āhāti sambandho. Na hi attano diṭṭhiyā paccakkhakatamatthaṃ attanoyeva sādheti, attano pana paccakkhakatena atthena attano appaccakkhabhūtaṃ atthaṃ sādheti, attanā ca yathānicchitaṃ atthaṃ parepi viññāpeti, na

anicchitaṃ, idaṃ pana hetudassanaṃ etesu anekesu jātisatasahassesu ekovāyaṃ me attā ca loko ca anussaraṇasambhavato. Yo hi yamatthaṃ anubhavati, so eva taṃ anussarati, na añño. Na hi aññena anubhūtamattaṃ añño anussarituṃ sakkoti yathā taṃ Buddharakkhiteṇa anubhūtaṃ dhammarakkhito. Yathā cetāsu, evaṃ ito purimatarāsupi jātisu, tasmā “sassato me attā ca loko ca, yathā ca me, evaṃ aññesampi sattānaṃ sassato attā ca loko cā”ti sassatavasena diṭṭhigahaṇaṃ pakkhandanto diṭṭhigatiko parepi tattha patiṭṭhpeti. Pāliyaṃ pana “anekavihitāni adhimuttipathāni abhivadanti, so evamāhā”ti vacanato parānugāhāpanavasena idha hetudassanaṃ adhippetanti viññāyati. **Etanti** attano ca lokassa ca sassatabhāvaṃ. **“Nakevalan”**ti-ādi atthato āpannadassanaṃ. **Ṭhāna**-saddo kāraṇe, tañca kho idha pubbenivāsānussatiyevāti āha **“idan”**ti-ādi. Kāraṇaṇca nāmetaṃ tividhaṃ sampāpakaṃ nibbattaṃ nāpakanti. Tattha ariyamaggo nibbānassa sampāpakakāraṇaṃ, bījaṃ aṅkurassa nibbattakakāraṇaṃ, paccayuppannatādayo aniccatādīnaṃ nāpakakāraṇaṃ, idhāpi nāpakakāraṇameva adhippetanti. Nāpako hi attho nāpetabbatthavisayassa nāṇassa hetubhāvato kāraṇaṃ. Tadāyattavuttitāya taṃ nāṇaṃ tiṭṭhati etthāti **ṭhānaṃ**, vasati taṃ nāṇamettha tiṭṭhatīti **“vatthū”**ti ca vuccati. Tathā hi Bhagavatā vatthu-saddena uddisitvāpi ṭhāna-saddena niddiṭṭhanti.

32-33. Dutiyatatiyavārānaṃ paṭhamavārato viseso natthi ṭhapetvā kālābhedaṃ āha **“upari vāradvayepi eseṇa nayo”**ti. Tadevaṃ kālābhedaṃ yathāpālīṃ dassetuṃ **“kevalaññhi”**ti-ādi vuttaṃ. Itareṇa dutiyatatiyavārā yāva dasasaṃvaṭṭavivaṭṭakappā, yāva cattālīsaṃvaṭṭavivaṭṭakappā ca anussaraṇavasena vuttāti adhippāyo. Yadevaṃ kasmā sassatavādo catudhā vibhatto, nanu tidhā kālābhedamakātvā adhiccasaṃuppattikavādo viya duvidheneva vibhajitabbo siyāti codanaṃ sodhetuṃ **“mandapañño hī”**ti-ādimāha. Mandapaññādīnaṃ tiṇṇaṃ pubbenivāsānussatiñāṇalābhīnaṃ vasena tidhā kālābhedaṃ katvā takkanena saha catudhā vibhattoti adhippāyo. Nanu ca anussavādivasena takkikānaṃ viya mandapaññādīnaṃpi visesaṇalābhīnaṃ hīnādivasena

anekabhedasambhavato bahudhā bhedo siyā, atha kasmā sabbe pi visesalābhino tayo eva rāsī katvā vuttāti? Ukkaṭṭhaparicchedena dassetukāmattā. Tīsu hi rāsīsu ye hīnamajjhimapaññā, te vuttaparicchedato ūnakameva anussaranti. Ye pana ukkaṭṭhapaññā, te vuttaparicchedaṃ atikkamitvā nānussarantīti tattha tattha ukkaṭṭhaparicchedena dassetukāmato anekajāṭisatasahassadasacattārīsasaṃvaṭṭavivaṭṭānussaraṇavasena tayo eva rāsī katvā vuttāti. **Na tato uddhanti** yathāvuttakālattayato, cattārīsasaṃvaṭṭavivaṭṭakappato vā uddhaṃ nānussarati, kasmā? Dubbalapaññattā. Tesañhi nāmarūpaparicchedavirahato dubbalā paññā hotīti Aṭṭhakathāsu vuttaṃ.

34. Tappakatiyattopi kattutthoyevāti āha “**takkayati**”ti. Tappakatiyattattā eva hi dutiyanayopi upapanno hoti. Tattha **takkayati**ti ūhayati, sassatādi-ākārena tasmiṃ tasmiṃ ārammaṇe cittaṃ abhiniropayatīti attho. **Takkoti** ākoṭanalakkhaṇo, vinicchayalakkhaṇo vā diṭṭhiṭṭhānabhūto vitakko. Tena tena pariyāyena takkanaṃ sandhāya “**takketvā vicākketvā**”ti vuttaṃ. **Vīmaṃsāya samannāgatoti** atthavacanamattaṃ. Nibbacanaṃ pana takkipade viya dvidhā vattabbaṃ. **Vīmaṃsā** nāma vicāraṇā, sā ca duvidhā paññā ceva paññāpatirūpikā ca. Idha pana paññāpatirūpikāva, sā catthato lobhasahagatacittuppādo, micchābhinivesasaṅkhāto vā ayonisomanasikāro. Pubbabhāge vā micchādassanabhūtaṃ diṭṭhivipphandaṃ, tadetamatthattayaṃ dassetuṃ “**tulanā ruccanā khamanā**”ti vuttaṃ. “**Tulayitvā**”ti-ādīsupi yathākkamaṃ “lobhasahagatacittuppādenā”ti-ādinā yojetabbaṃ. Samantato, punappunaṃ vā āhananaṃ **pariyāhataṃ**, taṃ pana vitakkassa ārammaṇaṃ ūhameva, bhāvanapūmsakañcetaṃ padanti dasseti “**tena tena pariyāyena takketvā**”ti iminā. **Pariyāyenāti** ca kāraṇenāti attho. **Vuttappakārāyāti** tidhā vuttappabhedāya. **Anuvicaritanti** anupavattitaṃ, vīmaṃsānugatenā vā vicārena anumajjitaṃ. Tadanugatadhammakiccampi hi padhānadhamme āropetvā tathā vuccati. Paṭibhāti dissatīti **paṭibhānaṃ**, yathāsamāhitākāravisesavibhāvako diṭṭhigatasampayuttacittuppādo, tato jāṭanti **paṭibhānaṃ**, tathā paññāyanaṃ, sayāṃ attano paṭibhānaṃ

sayam̐paṭibhānaṃ, tenevāha “**attano paṭibhānamattasañjātan**”ti.

Mattasaddena cettha visesādhigamādayo nivatteti. Anāmaṭṭhakālavacane vattamānavaseneva atthaniddeso upapannoti āha “**evaṃ vadatī**”ti.

Pāḷiyaṃ “takki hoti vīmaṃsī”ti sāmāññaniddesena, ekasesena vā vuttaṃ takkībhedaṃ vibhajanto “**tattha catubbidho**”ti-ādimāha. Parehi puna savanaṃ **anussuti**, sā yassāyaṃ **anussutiko**. Purimaṃ anubhūtapubbaṃ jātimaṃ saratīti **jāṭissaro**. Labbhateti **lābho**, yaṃ kiñci attanā paṭiladdhaṃ rūpādi, sukhādi ca, na pana jhānādiviseso, tenevāha Pāḷiyaṃ “so takkapariyāhataṃ vīmaṃsānuvicaritaṃ sayam̐paṭibhānaṃ, evamāhā”ti. Aṭṭhakathāyampi vuttaṃ “attano paṭibhānamattasañjātan”ti. **Ācariyadhammapālatheropi** vadati “matta-saddena visesādhigamādayo nivatteti”ti¹. So etassāti **lābhī**. Suddhena purimehi asammissena, suddhaṃ vā takkanaṃ **suddhatakkko**, so yassāyaṃ **suddhatakkiko**. **Tena hīti** uyyojanatthe nipāto, tena tathā Vessantararañño Bhagavati samāneti diṭṭhiggāhaṃ uyyojeti. **Lābhītāyāti** rūpādisukhādilābhībhāvato. “**Anāgatepi evaṃ bhavissatī**”ti idaṃ lābhītakkena evampi sambhavatīti sambhavadassanavasena idhādhippetam takkanaṃ sandhāya vuttaṃ. Anāgataṃsatakkaneva hi sassataggāhī bhavati. “**Atītepi evaṃ ahoṣī**”ti idaṃ pana anāgataṃsatakkanaṃ upanissayanidassanamattaṃ. So hi “yathā me idāni attā sukhī hoti, evaṃ atītepi paṭhamam atītaṃsānutakkenaṃ upanissāya anāgatepi evaṃ bhavissatī”ti takkayanto diṭṭhiṃ gaṇhāti. “**Evaṃ sati idaṃ hotī**”ti iminā aniccesu bhāvesu añño karoti, añño paṭisaṃvedetīti doso āpajjati, tathā ca sati katassa vināso, akatassa ca ajjhāgamo siyā. Niccesu pana bhāvesu añño karoti, añño paṭisaṃvedetīti doso nāpajjati. Evañca sati katassa avināso, akatassa ca anajjhāgamo siyāti takkikassa yuttigavesanākāraṃ dasseti.

Takkamattenevāti suddhatakkaneva. **Matta-saddena** hi āgamādīnaṃ, anussavādīnaṃ abhāvaṃ dasseti. “Nanu ca visesalābhinopi

1. Dī-Ṭī 1. 145 piṭṭhe.

sassatavādino visesādhigamahetu anekesu jātisatasahassesu, dasasu saṁvaṭṭavivaṭṭesu, cattālīsāya ca saṁvaṭṭavivaṭṭesu yathānubhūtaṃ attano santānaṃ, tappaṭibaddhañca dhammajātaṃ “attā, loko”ti ca anussaritvā tato purimatarāsupi jātisū tathābhūtaṃ atthitānūvitakkanamukhena anāgatepi evaṃ bhavissatīti attano bhavissamānānutakkanam, sabbesampi sattānaṃ tathābhāvānutakkanañca katvā sassatābhinivesino jātā, evaṃca satī sabbopi sassatavādī anussutikajātissaralābhītakikā viya attano upaladdhavatthunimittena takkanena pavattavādattā takkīpakkeheva tiṭṭheyya, tathā ca satī visesabhedarahitattā ekovāyaṃ sassatavādo vavatthito bhaveyya, avassañca vuttappakāraṃ takkanamicchitabbaṃ, aññathā visesalābhī sassatavādī ekaccasassatikapakkaṃ, adhiccasamuppannikapakkaṃ vā bhajeyyāti? Na kho panetaṃ evaṃ daṭṭhabbaṃ. Visesalābhīnañhi khandhasantānaṃ dīgha dīghatara dīghatamakālānussaraṇaṃ sassataggāhassa asādhāraṇakāraṇaṃ. Tathā hi “anekavihitaṃ pubbenivāsaṃ anussarāmi. Imināmaṃ etaṃ jānāmi”ti anussaraṇameva padhānakāraṇabhāvena dassitaṃ. Yaṃ pana tassa “imināmaṃ etaṃ jānāmi”ti pavattaṃ takkanam, na taṃ idha padhānaṃ anussaraṇaṃ paṭicca tassa apadhānabhāvato, padhānakāraṇena ca asādhāraṇena niddeso sāsane, lokepi ca niruḷho yathā “cakkhuviññāṇaṃ yavaṅkuro”ti-ādi.

Evaṃ panāyaṃ desanā padhānakāraṇavibhāvinī, tasmā satipi anussavādivasena, takkikānaṃ hīnādivasena ca mandapaññādīnaṃ visesalābhīnaṃ bahudhā bhede aññatarabhedasaṅgahavasena Bhagavatā cattāriṭṭhānāni vibhajitvā vavatthitā sassatavādānaṃ catubbidhatā. Na hi idha sāvasesaṃ dhammaṃ deseti Dhammarājāti. Yadevaṃ anussutikādīsopi anussavādīnaṃ padhānabhāvo āpajjati? Na tesaṃ aññāya sacchikiriyāya abhāvena takkapadhānattā, “padhānakāraṇena ca asādhāraṇena niddeso sāsane, lokepi ca niruḷho”ti vuttovāyamatthoti. Atha vā visesādhigamanimittarahitassa takkanassa sassataggāhe viṣuṃ kāraṇabhāvadassanattamaṃ visesādhigamo viṣuṃ sassataggāhakāraṇabhāvena vattabbo, so ca mandamajjhimatikkhapaññāvasena tividhoti tidhā vibhajitvā,

sabbatakkino ca takkībhāvasāmaññato ekajjhaṃ gahetvā catudhā eva vavatthāpito sassatavādo Bhagavatāti.

35. “Aññatarenā”ti etassa atthaṃ dassetuṃ “**ekenā**”ti vuttaṃ. Atthānapayuttassa pana **vā**-saddassa aniyamatthataṃ sandhāyāha “**dvīhi vā tīhi vā**”ti, tena catūsu vatthūsu yathārahamekaccaṃ ekaccassa paññāpane sahaṅkārikāraṇanti dasseti. “Bahiddhā”ti bāhyatthavācako kattuniddiṭṭho nipātoti dassetuṃ “**bahī**”ti-ādi vuttaṃ. Etthāha—kiṃ panetāni vatthūni attano abhinivesassa hetu, udāhu paresaṃ patiṭṭhāpanassāti. Kiñcettha, yadi tāva attano abhinivesassa hetu, atha kasmā anussaraṇatakkānāniyeva gahitāni, na saññāvipallāsādayo. Tathā hi viparītasāññā ayonisomanasikāra asappurisūpanissaya asaddhammassavanādīnipi diṭṭhiyā pavattanaṭṭhena diṭṭhiṭṭhānāni. Atha pana paresaṃ patiṭṭhāpanassa hetu, anussaraṇahetubhūto adhigamo viya, takkanapariyeyṭṭhibhūtā yutti viya ca āgamopi vatthubhāvena vattabbo. ubhayathāpi ca yathāvuttassa avasesakāraṇassa sambhavato “natthi ito bahiddhā”ti vacanaṃ na yujjatevāti? No na yujjati, kasmā? Abhinivesapakkhe tāva ayaṃ diṭṭhigatiko asappurisūpanissaya-asaddhammassavanehi ayoniso ummujjitvā vipallāsasañño rūpādidhammānaṃ khaṇe khaṇe bhijjanasabhāvassa anavabodhato dhammayuttiṃ atidhāvanto ekattanayaṃ micchā gahetvā yathāvuttānussaraṇatakkanehi khandhesu “sassato attā ca loko cā”ti¹ abhinivesaṃ upanesi, iti āsannaṅkāraṇattā, padhānaṅkāraṇattā ca taggahaṇeneva ca itaresampi gahitattā anussaraṇatakkānāniyeva idha gahitāni. Patiṭṭhāpanapakkhe pana āgamopi yuttiyameva ṭhito visesena nirāgamānaṃ bāhirakānaṃ takkaggāhibhāvato, tasmā anussaraṇatakkānāniyeva sassataggāhassa vatthubhāvena gahitāni.

Kiñca bhiyyo—duvidhaṃ paramatthadhammānaṃ lakkhaṇaṃ sabhāvalakkhaṇaṃ, sāmāññalakkhaṇaṃ. Tattha sabhāvalakkhaṇāvabodho paccakkhañānaṃ, sāmāññalakkhaṇāvabodho anumānañānaṃ. Āgamo ca sutamayāya paññāya

1. Dī 1. 12 piṭṭhādīsu.

36. **Tayidanti** ettha **ta**-saddena “sassataṃ attānañca lokañca paññapenti”ti etassa parāmasananti āha “**taṃ idaṃ catubbidhampi diṭṭhigatan**”ti. **Tatoti** tasmā pakārato jānanattā. Paramavajjatāya anekavihitānaṃ anattānaṃ kāraṇabhāvato diṭṭhiyo eva ṭhānā **diṭṭhiṭṭhānā**. Yathāha “micchādiṭṭhiparamāhaṃ bhikkhave vajjaṃ vadāmi”ti². Tadevatthaṃ sandhāya “**diṭṭhiyova diṭṭhiṭṭhānā**”ti vuttaṃ. **Diṭṭhinaṃ kāraṇampi diṭṭhiṭṭhānameva** diṭṭhinaṃ uppādāya samuṭṭhānaṭṭhena. “**Yathāhā**”ti-ādi Paṭisambhidāpāliya³ sādhanam. Tatha **khandhāpi diṭṭhiṭṭhānaṃ** ārammaṇaṭṭhena. Vuttañhi “rūpaṃ attato samanupassati”ti-ādi⁴, **avijjāpi** upanissayaḍibhāvena. Yathāha “assutavā bhikkhave puthujjana ariyānaṃ adassāvī ariyadhammassa akovido”ti-ādi⁵. **Phassopi** phusitvā gahaṇūpāyaṭṭhena. Tathā hi vuttaṃ “tadapi

5. Ma 1. 1; Khu 9. 139 pitthesu.

phassapaccayā¹ phussa phussa paṭisaṃvedentī”ti². **Saññāpi** ākāramattaggahaṇaṭṭhena. Vuttañhetam “saññānidānā hi papañcasaṅkhā”ti³, “pathaviṃ pathavito saññatvā”ti⁴ ca ādi. **Vitakkopi** ākāraparivitakkanaṭṭhena. Tena vuttam “takkañca diṭṭhīsu pakappayitvā, saccam musāti dvayadhammamāhū”ti⁵, “takki hoti vīmaṃsī”ti⁶ ca ādi. **Ayoniso manasikāropi** akusalānam sādharmaṇakāraṇaṭṭhena. Tenāha “tassa evaṃ ayoniso manasi karoto channaṃ diṭṭhīnam aññatarā diṭṭhi uppajjati. ‘Atthi me attā’ti vā assa saccato thetato diṭṭhi uppajjati”ti-ādi⁷. **Pāpamittopi** diṭṭhānugati-āpajjanaṭṭhena. Vuttampi ca “bāhiraṃ bhikkhave aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi, yaṃ evaṃ mahato anattāya saṃvattati, yathayidaṃ bhikkhave pāpamittatā”ti-ādi⁸. **Paratoghosopi** durakkhātadhammassavanaṭṭhena. Tathā ceva vuttam “dveme bhikkhave paccayā micchādiṭṭhiyā uppādāya. Katame dve? Parato ca ghoso, ayoniso ca manasikāro”ti-ādi⁹. Parehi sutā, desitā vā desanā **paratoghoso**.

“**Khandhā hetū**”ti-ādi Pāli tadatthavibhāvinī. Tattha janakaṭṭhena **hetu**, upatthambhakaṭṭhena **paccayo**. **Uppādāyāti** upādiyitvā, paṭiccāti attho. “**Uppādāyā**”tipi pāṭho, uppajjanāyāti attho. Samuṭṭhāti etenāti **samuṭṭhānam**, khandhādayo eva. Idha pana samuṭṭhānabhāvoyeva samuṭṭhāna-saddena vutto bhāvalopattā, bhāvappadhānattā ca. **Ādinnā** sakasantāne. **Pavattitā** saparasantānesu. **Para**-saddo abhiṇhatthoti vuttam “**punappunan**”ti. **Pariniṭṭhāpitāti** “idameva dassanam saccam, aññaṃ pana mogham tuccham musā”ti abhinivesassa pariyosānam matthakam pāpitāti attho. **Ārammaṇavasenāti** aṭṭhasu diṭṭhiṭṭhānesu khandhe sandhāyāha. **Pavattanavasenāti** avijjāphassasaññāvitakkāyonisomanasikāre. **Āsevanavasenāti** pāpamittaparatoghose. Yadipi sarūpatthavasena vevacanam, saṅketatthavasena pana evaṃ vattabboti dassetum “**evamvidhaparalokā**”ti vuttam. Yena kenaci hi visesaneneva vevacanam sātthakam siyā.

1. Dī 1. 38 piṭṭhe. 2. Dī 1. 41 piṭṭhe. 3. Khu 1. 414; Khu 7. 216, 217 piṭṭhesu.
 4. Ma 1. 1 piṭṭhe. 5. Khu 1. 416; Khu 7. 228, 229 piṭṭhesu.
 6. Dī 1. 15 piṭṭhe. 7. Ma 1. 10 piṭṭhe. 8. Am 1. 17 piṭṭhe. 9. Am 1. 86 piṭṭhe.

Paraloko ca kammavasena abhimukho sampareti gacchati pavattati etthāti **abhisamparāyoti** vuccati. “Iti kho Ānanda kusalāni sīlāni anupubbena aggāya parentī”ti-ādīsu¹ viya hi curādigaṇavasena **para**-saddaṃ gatiyamicchanti saddavidū², ayamettha Aṭṭhakathāto aparō nayo.

Evaṃgatikāti evaṃgamanā evaṃniṭṭhā, evamanuyuñjanena bhijjananassanapariyosānāti attho. **Gati**-saddo cettha “yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti”ti-ādīsu³ viya niṭṭhānattho. Idaṃ vuttaṃ hoti—ime diṭṭhisāṅkhātā diṭṭhiṭṭhānā evaṃ paramatthato asantaṃ attānaṃ, sassatabhāvaṇca tasmaṃ ajjhāropetvā gahitā, parāmatṭhā ca samānā bālalapanāyeva hutvā yāva paṇḍitā na samanuyuñjanti, tāva gacchanti, pātubhavanti ca, paṇḍitehi samanuyuñjiyamānā pana anavaṭṭhitavattukā avimaddakkhamā sūriyuggamane ussāvaṇḍū viya, khajjopanakā viya ca bhijjanti, vinassanti cāti.

Tatthāyaṃ anuyuñjane saṅkhepakathā—yadi hi parehi kappito attā loko vā sassato siyā, tassa nibbikāratāya purimarūpāvijahanato kassaci viśesādhānassa kātumasakkuṇeyyatāya ahitato nivattanatthaṃ, hite ca paṭipajjanatthaṃ upadeso eva sassatavādino nippayojano siyā, kathaṃ vā tena so upadeso pavattīyati vikārābhāvato. Evaṇca satī parikappitassa attano ajaṭākāsassa viya dānādikiriya, himsādikiriya ca na sambhavati, tathā sukhassa, dukkhassa ca anubhavananibandho eva sassatavādino na yujjati kammabaddhābhāvato. Jāti-ādīnaṃ asambhavato vimokkho na bhaveyya, atha pana dhammamattaṃ tassa uppajjati ceva vinassati ca, yassa vasenāyaṃ kiriyaḍivohāroti vadeyya, evampi purimarūpāvijahanena avatṭhitassa attano dhammamattanti na sakkā sambhāvetuṃ, te vā panassa dhammā avatṭhābhūtā, tasmā tassa uppannā aññe vā siyumaṇṇa aññe vā, yadi aññe, na tāhi avatṭhāhi tassa uppannāhi koci viśeso atthi, yāhi karoti paṭisaṃvedeti cavati uppajjati cāti icchitaṃ, evaṇca

1. Am 3. 258 piṭṭhe.

2. Saddanītidhātumālāya curādigaṇikaparidīpane rakārantadhāturūpaṃ passitabbaṃ.

3. Dī 1. 83; Dī 2. 14, 16; Dī 3. 117, 118; Ma 2. 335, 349 piṭṭhādīsu.

dhammakappanāpi niratthakā siyā, tasmā tadavattho eva yathāvuttadoso, athānaññe, uppādivināsavantīhi avatthāhi anaññassa attano tāsam viya uppādivināsasabbhāvato kuto bhaveyya niccatāvakāso, tāsampi vā attano viya niccatāpavatti, tasmā bandhavimokkhānaṃ asambhavo evāti na yujjatiyeva sassatavādo, na cettha koci vādī dhammānaṃ sassatabhāve parisuddhaṃ yuttim vattum samattho bhaveyya, yuttirahitañca vacanaṃ na paṇḍitānaṃ cittaṃ ārādheti, tenāvocumha “yāva paṇḍitā na samanuyuñjanti, tāva gacchanti, pātubhavanti cā”ti.

Sakāraṇaṃ sagatikanti ettha **saha**-saddo vijjamānattho “salomako sapakkhako”ti-ādīsu¹ viya, na pana samavāyattho **ca**-saddena “Tayidaṃ bhikkhave Tathāgato pajānāti”ti vuttassa diṭṭhigatassa samuccinitattā, “tañca Tathāgato pajānāti”ti iminā ca kāraṇagatīnameva pajānanabhāvena vuttattā. Idaṃ vuttaṃ hoti—tayidaṃ bhikkhave kāraṇavantaṃ gativantaṃ diṭṭhigataṃ Tathāgato pajānāti, na kevalañca tadeva, atha kho tassa kāraṇagatisaṅkhātāṃ tañca sabbanti. “**Tato -pa- pajānāti**”ti vuttavākyassa atthaṃ vuttanayena samvaṇṇeti “**tato cā**”ti-ādinā. Sabbaññutaññāṇassevidha vibhajananti pakaraṇānurūpamatthaṃ āha “**sabbaññutaññāṇaṇcā**”ti, tasmim vā vutte tadadhiṭṭhānato āsavakkhayañāṇaṃ, tadavinābhāvato vā sabbampi Dasabalādiñāṇaṃ gahitamevātipi tadeva vuttaṃ.

Evaṃvidhanti “sīlañcā”ti-ādinā evaṃvuttappakāraṃ. **Pajānantopīti** ettha **pi**-saddena, **api**-saddena vā “tañcā”ti vuttaca-saddassa sambhāvanatthabhāvaṃ dasseti, tena tato diṭṭhigatato uttaritaraṃ sārabhūtaṃ sīlādiguṇavisesampi Tathāgato nābhinivisati, ko pana vādo vaṭṭāmiseti sambhāveti. “**Ahan**”ti diṭṭhimānavasena parāmasanākāradassanaṃ. **Pajānāmīti** ettha **iti**-saddena pakāratthena, nidassanatthena vā. “**Maman**”ti taṇhāvasena parāmasanākāraṃ dasseti. **Taṇhādiṭṭhimānaparāmāsavasena**ti taṇhādiṭṭhimānaṃsaṅkhātapaṇāmasavasena. Dhammasabhāvatikkamitvā “ahaṃ maman”ti parato abhūtato āmasanaṃ **parāmāso**, taṇhādayo eva. Na hi taṃ atthi, yaṃ khandhesu “ahan”ti vā “maman”ti vā gahetabbaṃ siyā,

1. Moggallānabyākaraṇe tatiyakaṇḍe 17 passitabbaṃ.

aparāmasato aparāmasantassa assa Tathāgatassa nibbuti veditāti sambandho. “**Aparāmasato**”ti cedaṃ nibbutipavedanāya¹ hetugabbhavisesanāṃ. “Veditā”ti padamapekkhitvā kattari sāmivacanāṃ. **Aparāmasato** parāmāsarahitapaṭipattihetu assa Tathāgatassa kattubhūtaṃ nibbuti asaṅkhatadhātu veditā, adhigatāti vā attho. “Aparāmasato”ti hedam hetumhi nissakkavacanāṃ.

“**Aparāmāsapaccaya**”ti paccattaññeva pavedanāya kāraṇadassanāṃ. **Assāti** kattāraṃ vatvāpi paccattaññevāti visesadassanattamā puna kattuvacananti āha “**sayameva attanāyevā**”ti. **Sayaṃ, attanāti** vā bhāvanapūmsakāṃ. Nipātapadañhetam. “Aparāmasato”ti vacanato parāmāsānameva nibbuti idha desitā, taṃdesanāya eva tadaññesampi nibbutiyā sijjhanatoti dasseti “**tesaṃ parāmāsakilesānaṃ**”ti iminā, parāmāsasaṅkhātānaṃ kilesānanti attho. Apica kāmāṃ “aparāmasato”ti vacanato parāmāsānameva nibbuti idha desitāti viññāyati, taṃdesanāya pana tadavasesānampi kilesānaṃ nibbuti desitā nāma bhavati pahānekaṭṭhatādi bhāvato, tasmā tesampi nibbuti niddhāretvā dassetabbāti vuttam “**tesaṃ parāmāsakilesānaṃ**”ti, taṇhādiṭṭhimānasaṅkhātānaṃ parāmāsānaṃ, tadaññesaṅka kilesānanti attho. Gobaḷibaddanayo hesa. **Nibbutīti** ca nibbāyanabhūtā asaṅkhatadhātu, taṅca Bhagavā bodhimūleyeva patto, tasmā sā paccattaññeva veditāti.

Yathāpaṭipannenati yena paṭipannena. Tappaṭipattim dassetuṃ “**tāsaṃyeva -pa- ādimāhā**”ti anusandhidassanāṃ. Kasmā pana vedanānaññeva kammaṭṭhānamācikkhatīti āha “**yāsū**”ti-ādi, iminā desanāvilāsaṃ dasseti. Desanāvilāsappatto hi Bhagavā desanākusalo khandhāyatanādivasena anekavidhāsu catusaccadesanāsu sambhavantīsupi diṭṭhigatikā vedanāsu micchāpaṭipattiyā diṭṭhigahanam pakkhandāti dassanattamā tathāpakkhandanamūlabhūtā vedanāyeva pariññābhūmibhāvena uddharatīti. **Idhāti** imasmiṃ vāde. Evaṃ **etthāti**pi. **Kammaṭṭhānanti** catusaccakammaṭṭhānaṃ. Ettha

1. Nibbutivedanassa (Dī-Ṭī 1. 150 piṭṭhe.)

hi vedanāgahaṇena gahitā pañcupādānakkhandhā dukkhasaccaṃ.
 Vedanānaṃ samudayaggahaṇena gahito avijjāsamudayo samudayasaccaṃ,
 atthaṅgamanissaraṇapariyāyehi nirodhasaccaṃ, “yathābhūtaṃ viditvā”ti
 etena maggasaccanti evaṃ cattāri saccāni veditabbāni. “Yathābhūtaṃ
 viditvā”ti idaṃ vibhajjabyākaraṇatthapadanti tadatthaṃ vibhajja dassetum
 “**tatthā**”ti-ādi vuttaṃ. Visesato hi “avijjāsamudayā vedanāsamudayo”ti-
 ādilakkhaṇānaṃ vasena samudayādīsu attho yathārahaṃ vibhajja
 dassetabbo. Avisesato pana vedanāya samudayādīni vipassanāpaññāya
 ārammaṇapaṭivedhavasena, maggapaññāya asammohapaṭivedhavasena
 jānitvā paṭivijjhivāti attho. **Paccayasamudayaṭṭhenā**ti “imasmim̐ sati idaṃ
 hoti, imassuppādā idaṃ uppajjati”ti¹ vuttalakkhaṇena avijjādīnaṃ
 paccayānaṃ uppādena ceva maggena asamugghāṭeṇa ca. Yāva hi maggena
 na samugghāṭiyati, tāva paccayoti vuccati. **Nibbattilakkhaṇanti**
 uppādalakkhaṇaṃ, jātinti attho. **Pañcannaṃ lakkhaṇānanti** ettha ca
 catunnampi paccayānaṃ uppādalakkhaṇameva aggahetvā
 paccayalakkhaṇampi gahetabbaṃ samudayaṃ paṭicca tesaṃ yathārahaṃ
 upakārakattā. Tathā ceva saṃvaṇṇitaṃ “maggena asamugghāṭeṇa cā”ti.
Paccayanirodhaṭṭhenāti “imasmim̐ niruddhe idaṃ niruddhaṃ hoti, imassa
 nirodhā idaṃ nirujjhati”ti² vuttalakkhaṇena avijjādīnaṃ paccayānaṃ
 nirodhena ceva maggena samugghāṭeṇa ca. **Vipariṇāmalakkhaṇanti**
 nirodhalakkhaṇaṃ, bhaṅganti attho. **Vayanti** nirodhaṃ. **Yanti** yasmā
 paccayabhāvasaṅkhātahetuto. **Vedanāṃ paṭiccā**ti purimuppannaṃ
 ārammaṇādipaccayabhūtaṃ vedanaṃ labhitvā. **Sukhaṃ somanassanti**
 sukhañceva somanassaṇca. **Ayanti** purimavedanāya yathārahaṃ
 pacchimuppannānaṃ sukhāsomanassānaṃ paccayabhāvo. **Assādo** nāma
 assāditabboti katvā.

Aparo nayo—**yanti** sukhaṃ, somanassaṇca. **Ayanti** ca
 napuṃsakaliṅgena niddiṭṭhaṃ sukhāsomanassameva assādapadamapekkhitvā
 pulliṅgena niddisīyati, imasmim̐ pana vikappe sukhāsomanassānaṃ
 uppādoyeve tehi uppādavantehi niddiṭṭho, sattiyā, sattimato ca abhinnattā.
 Na hi sukhāsomanassamantarena tesaṃ uppādo labbhati. Iti purimavedanaṃ
 paṭicca sukhāsomanassuppādopi purimavedanāya **assādo** nāma assādīyateti

1. Ma 1. 329; Saṃ 1. 266; Khu 1. 77 piṭṭhesu.

2. Ma 1. 331; Khu 1. 79; Saṃ 1. 299 piṭṭhādīsu (atthato samānaṃ)

katvā. Ayañhettha saṅkhepattho—purimamuppannaṃ vedanaṃ ārabhha somanassupattiyaṃ yo purimavedanāya paccayabhāvasaṅkhāto assādetabbākāro, somanassassa vā uppādasāṅkhāto tadassādanākāro, ayaṃ purimavedanāya assādoti. Kathaṃ pana vedanaṃ ārabhha sukhaṃ uppajjati, nanu phoṭṭhabbārammaṇanti? Cetasikasukhasseva ārabhha pavattiyamadhippetattā nāyaṃ doso. Ārabhha pavattiyāñhi visesanameva somanassaggahaṇaṃ somanassaṃ sukhanti yathā “rukko sīsapā”¹. Aññapaccayavasena uppattiyaṃ pana kāyikasukhampi assādoyeva, yathālābhakathā vā esāti daṭṭhabbaṃ.

“**Yā vedanā aniccā**”ti-ādinā sattimatā satti nidassitā. Tatrāyamatto—yā vedanā hutvā abhāvaṭṭhena aniccā, udayabbayapaṭipīḷanaṭṭhena dukkhā, jarāya, maraṇena cāti dvidhā vipariṇāmetabbaṭṭhena vipariṇāmadhammā. Tassā evambhūtāya ayaṃ aniccadukkhavipariṇāmahāvo vedanāya sabbāyapi ādinavoti. Ādinaṃ paramakāruṇṇaṃ vāti pavattati etasmāti hi **ādinavo**. Apica ādinaṃ ativiya kapaṇaṃ pavattanaṭṭhena kapaṇamanusso **ādinavo**, ayampi evaṃsabhāvoti tathā vuccati. Sattimatā hi satti abhinnā tadavinābhāvato.

Ettha ca “**aniccā**”ti iminā saṅkhāradukkhatavasena upekkhāvedanāya, sabbāsu vā vedanāsu ādinavamāha, “**dukkhā**”ti iminā dukkhadukkhatavasenadukkhavedanāya, “**vipariṇāmadhammā**”ti iminā vipariṇāmadukkhatavasena sukhavedanāya. Avisesena vā tiṇipi padāni tissannampi vedanānaṃ vasena yojetabbāni. **Chandarāgavinayoti** chandasāṅkhātārāgavinayanaṃ vināso. “Atthavasā liṅgavibhattivipariṇāmo”ti vacanato yaṃ chandarāgappahānanti yojetabbaṃ. Pariyāyavacanamevidaṃ padadvayaṃ. **Yathābhūtaṃ viditvāti** maggassa vuttattā magganibbānavasena vā yathākkamaṃ yojanāpi vaṭṭati. **Vedanāyāti** nissakkavacanaṃ. **Nissaraṇanti** nekkhammaṃ. Yāva hi vedanāpaṭibaddhaṃ chandarāgaṃ nappajhati, tāvāyaṃ puriso vedanāya allīnoyeva hoti. Yadā pana taṃ chandarāgaṃ pajahati, tadāyaṃ puriso vedanāya nissaṭo visamyutto hoti, tasmā chandarāgappahānaṃ vedanāya nissaraṇaṃ vuttaṃ.

1. Moggallānavuttivivaraṇapañcikāyaṃ tatiyakaṇḍe 11 suttaṃ passitabbaṃ.

Tabbacanena pana vedanāsahajātanissayārammaṇabhūtā rūpārūpadhammā gahitā eva hontītipi pañcahi upādānakkhandhehi nissaraṇavacanam siddhameva. Vedanāsīsena hi desanā āgatā, tattha pana kāraṇam heṭṭhā vuttameva. Lakkhaṇahāravasenāpi ayamatto vibhāvetabbo. Vuttañhi āyasmata **Mahākaccānattherena**—

“Vuttamhi ekadhamme, ye dhammā ekalakkhaṇā keci.

Vuttā bhavanti sabbo, so hāro lakkhaṇo nāmā”¹.

Kāmupādānamūlakattā sesupādānānam pahīne ca kāmupādāne upādānasesābhāvato **“vigatachandarāgatāya anupādāno”**ti vuttam, etena **“anupādāvimutto”**ti etassattham saṅkhepena dasseti. Idam vuttam hoti— vigatachandarāgatāya anupādāno, anupādānattā ca anupādāvimuttoti. Tamattham vitthāretum, samatthetum vā **“yasmin”**ti-ādi vuttam. Tattha **yasmim upādāneti** sesupādānamūlabhūte kāmupādāne. **Tassāti** kāmupādānassa. **Anupādiyitvāti** chandarāgavasena anādiyitvā, etena **“anupādāvimutto”**ti padassa ya-kāralopena samāsabhāvam, byāsabhāvam vā dasseti.

37. **“Ime kho”**ti-ādi yathāpuṭṭhassa dhammassa vissajjitabhāvena nigamanavacanam, **“pajānātī”**ti vuttapajānanameva ca ima-saddena niddiṭṭhanti dassetum **“ye te”**ti-ādimāha. **Ye te** sabbaññutaññāṇadhamme -pa- apucchim, yehi sabbaññutaññāṇadhammehi -pa- vadeyyum, tañca -pa- pajānātīti evam niddiṭṭhā ime sabbaññutaññāṇadhammā gambhīrā -pa- paṇḍitavedanīyā cāti veditabbāti yojanā. **“Evan”**ti-ādi piṇḍatthadassanam. Tattha kiñcāpi **“anupādāvimutto bhikkhave Tathāgato”**ti iminā aggamaggaphaluppattim dasseti, **“vedanānam, samudayañcā”**ti-ādinā ca catusaccakammaṭṭhānam. Tathāpi yassā dhammadhātuyā suppaṭividdhattā ima diṭṭhigatam sakāraṇam sagatikam pabhedato vibhajitum samatto hoti, tassā padaṭṭhānena ceva saddhim pubbabhāgaṇipadāya uppattibhūmiyā ca tadeva pākāṭataram kattukāmo Dhammarājā evam dassetīti vuttam **“tadeva niyyātitan”**ti, nigamitam niṭṭhāpitanti

1. Khu 10. 3 piṭṭhe.

attho. **Antarā**ti pucchitavissajjitadhammadassanavacanānamantarā diṭṭhiyo vibhattā tassa pajānanākāradassanavasenāti attho.

Paṭhamabhāṇavāraṇṇanāya līnatthappakāsanā.

Ekaccasassatavādavaṇṇanā

38. “Ekaccasassatikā”ti taddhitapadaṃ samāsapadena vibhāvetum **“ekaccasassatavādā”**ti vuttaṃ. Sattesu, saṅkhāresu ca ekaccaṃ sassatametassāti **ekaccasassato**, vādo, so etesanti **ekaccasassatikā** taddhitavasena, samāsavasena pana ekaccasassato vādo etesanti **ekaccasassatavādā**. Esa nayo **ekacca-asassatikapade**pi. Nanu ca “ekaccasassatikā”ti vutte tadaññesaṃ ekacca-asassatikabhāvasanniṭṭhānaṃ siddhamevāti? Saccam atthato, saddato pana asiddhameva, tasmā saddato pākaṭataraṃ katvā dassetuṃ tathā vuttaṃ. Na hi idha sāvasesaṃ katvā dhammaṃ deseti dhammassāmī. “Issaro nicco, aññe sattā aniccā”ti evaṃpavattavādā **sattekaccasassatikā** seyyathāpi issaravādā. Tathā “nicco brahmā, aññe aniccā”ti evaṃpavattavādāpi. “Paramāṇavo niccā, dvi-aṇukādayo aniccā”ti¹ evaṃpavattavādā **saṅkhārekaccasassatikā** seyyathāpi kāṇādā. Tathā “cakkhādayo aniccā, viññāṇaṃ niccan”ti² evaṃpavattavādāpi. **Idhāti** “ekaccasassatikā”ti imasmiṃ pade, imissā vā desanāya. **Gahitāti** vuttā, desitabbabhāvena vā desanāñāṇena samādinnā tathā ceva desitattā. Tathā hi idha purimakā tayo vādā sattavasena, catuttho saṅkhāravasena desito. **“Saṅkhārekaccasassatikā”**ti idaṃ pana tehi sassatābhāvena gayhamānānaṃ dhammānaṃ yāthāvasabhāvadassanavasena vuttaṃ, na pana ekaccasassatikamatadassanavasena. Tassa hi sassatābhimatāṃ asaṅkhatamevāti laddhi. Tenevāha Pāliyaṃ “cittanti vā -pa- ṭhassatī”ti. Na hi yassa sabhāvassa paccayehi abhisāṅkhatābhāvaṃ paṭijānāti, tasseva niccadhuvādibhāvo anumattakena sakkā paṭijānitum, etena ca “uppādavayadhuvatāyuttā sabhāvā siyā niccā, siyā aniccā,

1. Visesikadassane sattamaparicchede paṭhamakaṇḍe passitabbaṃ.

2. Nyāyadassane, visesikadassane ca passitabbaṃ.

siyā na vattabbā”ti-ādinā¹ pavattasattabhaṅgavādassa ayuttatā vibhāvitā hoti.

Tatrāyaṃ ayuttatāvibhāvanā—yadi hi “yena sabhāvena yo dhammo atthīti vuccati, teneva sabhāvena so dhammo natthī”ti vucceyya, siyā anekantavādo. Atha aññena, na siyā anekantavādo. Na cettha desantarādisambandhabhāvo yutto vattum tassa sabbalokasiddhattā, vivādābhāvato ca. Ye pana vadanti “yathā suvaṇṇaghaṭeṇa makuṭe kate ghaṭabhāvo nassati, makuṭabhāvo uppajjati, suvaṇṇabhāvo tiṭṭhatiyeva, evaṃ sabbasabhāvānaṃ koci dhammo nassati, koci dhammo uppajjati, sabhāvo eva tiṭṭhati”ti. Te vattabbā “kiṃ taṃ suvaṇṇaṃ, yaṃ ghaṭe, makuṭe ca avaṭṭhitaṃ, yadi rūpādi, so saddo viya anicco. Atha rūpādisamūho sammutimattaṃ, na tassa atthitā vā natthitā vā niccatā vā labbhati”ti, tasmā anekantavādo na siyā. Dhammānañca dhammino aññathānaññathā ca pavattiyaṃ doso vuttoyeva sassatavādavicāraṇāyaṃ. Tasmā so tattha vuttanayena veditabbo. Apica na niccāniccanavattabbarūpo attā, loko ca paramatthato vijjamānatāparijānanato yathā niccādīnaṃ aññataraṃ rūpaṃ, yathā vā dīpādayo. Na hi rūpādīnaṃ udayabbayasabhāvānaṃ niccāniccanavattabbasabhāvatā sakkā viññātum, jīvassa ca niccādīsu aññataraṃ rūpaṃ siyāti, evaṃ sattabhaṅgo viya sesabhaṅgānampi asambhavoyevāti sattabhaṅgavādassa ayuttatā veditabbā².

Nanu ca “ekacce dhammā sassatā, ekacce asassatāti etasmiṃ vāde cakkhādīnaṃ asassatabhāvasanniṭṭhānaṃ yathāsabhāvāvabodho eva, atha evaṃvādīnaṃ kathaṃ micchādassanaṃ siyāti, ko vā evamāha “cakkhādīnaṃ asassatabhāvasanniṭṭhānaṃ micchādassanaṃ”ti? Asassatesuyeva pana kesañci dhammānaṃ sassatabhāvasanniṭṭhānaṃ idha micchādassananti gahetabbaṃ, tena pana ekavāde pavattamānena cakkhādīnaṃ asassatabhāvāvabodho vidūsito saṃsaṭṭhabhāvato visasaṃsaṭṭho viya sappipiṇḍo, tato ca tassa sakiccakaraṇāsamatthatāya sammādassanapakke ṭhapetabbataṃ nārahatīti. Asassatabhāvena nicchitāpi vā

1. Dī-Ṭī 1. 152 piṭṭhepi.

2. Dī-Ṭī 1. 153 piṭṭhepi.

cakkhu-ādayo samāropita jīvasabhāvā eva diṭṭhigatikehi gayhantīti tadavabodhassa micchādassanabhāvo na sakkā nivāretum. Tenevāha Pāḷiyam “cakkhum itipi -pa- kāyo itipi ayaṃ attā”ti-ādi. Evañca katvā asaṅkhatāya, saṅkhatāya ca dhātuyā vasena yathākkamaṃ “ekacce dhammā sassatā, ekacce asassatā”ti evaṃpavatto vibhajjavādopi ekaccasassatavādo yeva bhavēyyāti evaṃpakārā codanā anavakāsā hoti aviparītadhammasabhāvapaṭipattibhāvato. Aviparītadhammasabhāvapaṭipattiyeva hesa vuttanayena asaṃsaṭṭhattā, anāropita jīvasabhāvattā ca.

Etthāha—purimasmimpisassatavāde asassatānaṃ dhammānaṃ “sassatā”ti gahaṇaṃ visesato micchādassanaṃ bhavati. Sassatānaṃ pana “sassatā”ti gāho na micchādassanaṃ yathāsabhāvaggāhabhāvato. Evañca sati imassa vādassa vādantaratā na vattabbā, idha viya purimepi ekaccesveva dhadhmesu sassataggāhasambhavatoti, vattabbāyeva asassatesveva “kecideva dhammā sassatā, keci asassatā”ti parikkappanāvasena gahetabbadhammesu vibhāgappavattiyā imassa vādassa dassitattā. Nanu ca ekadesassa samudāyantogadhattā ayaṃ sappadesasassataggāho purimasmiṃ nippadesasassataggāhe samodhānaṃ gaccheyyāti? Tathāpi na sakkā vattum vādī tabbisayavisesavasena vādadvayassa pavattattā. Aññe eva hi diṭṭhigatikā “sabbe dhammā sassatā”ti abhiniviṭṭhā, aññe “ekacceva sassatā, ekacce asassatā”ti. Saṅkhārānaṃ anavasesapariyādānaṃ, ekadesapariggaho ca vādadvayassa paribyatto yeva. Kiñca bhiyyo—anekavidhasamussaye, ekavidhasamussaye ca khandhapabandhena abhinivesabhāvato tathā na sakkā vattum. Catubbidhopi hi sassatavādī jātivisesavasena nānāvidharūpakāyasannissaye eva arūpadhammapuñje sassatābhinivesī jāto abhiññāṇena, anussavādīhi ca rūpakāyabhedagahaṇato. Tathā ca vuttaṃ “tato cuto amutra udapādin”ti¹, “cavanti upapajjanti”ti¹ ca ādi. Visesalābhī pana ekaccasassatiko anupadhāritabhedasamussaye dhammapabandhe sassatākāragahaṇena abhinivesaṃ janesi ekabhavapariyāpannakhandhasantānavisayattā tadatinivesassa. Tathā hi tīsupi vādesu “taṃ pubbenivāsaṃ

1. Dī 1. 77; Ma 1. 101; Vi 1. 5 piṭṭhesu.

anussarati, tato param nānussarati”ti ettakameva vuttam. Takkīnam pana ubhinnampi sassatekaccasassatavādīnam sassatābhinivesaviseso rūpārūpadhammavisayatāya supākaṭoyevāti.

39. Saṁvaṭṭaṭṭhāyivivaṭṭavivaṭṭaṭṭhāyisaṅkhātānam tiṇṇampi asaṅkhyeyyakappānamatikkamena puna saṁvaṭṭanato, addhā-saddassa ca kālapariyāyattā evam vuttanti āha “**dīghassā**”ti-ādi. Atikkamma ayanam pavattanam **accayo**. Anekatthattā dhātūnam, upasaggavasena ca atthavisesavācakattā **saṁ**-saddena yutto **vaṭṭa**-saddo vināsavācīti vuttam “**vinassati**”ti, **vatu**-saddo vā gatiyameva. Saṅkhayattahajotakena pana **saṁ**-saddena yuttattā tadatthasambandhanena vināsatto labbhatīti dasseti “**vinassati**”ti iminā. Saṅkhayavasena vattatīti hi saddato attho, ta-kārassa cettha ṭa-kārādeso. Vipattikaramahāmeghasamuppattito hi paṭṭhāya yāva aṇusahagatopi saṅkhāro na hoti, tāva loko saṁvaṭṭatīti vuccati. Pāliyam **lokoti** pathavī-ādibhājanaloko adhippeto tadavasesassa bāhullato, tadeva sandhāya “yebhuyyenā”ti vuttanti dasseti “**ye**”ti-ādinā. **Uparibrahmalokesūti** ābhassarabhūmito uparibhūmisu. Agginā kappavuṭṭhānañhi idhādhippetam, tenevāha Pāliyam “ābhassarasaṁvattanikā hontī”ti. Kasmā tadeva vuttanti ce? Tasseva bahulam pavattanato. Ayañhi vāranīyamo—

“Sattasattagginā vārā, aṭṭhame aṭṭhame dakā.

Catusaṭṭhi yadā puṇṇā, eko vāyuvaro siyā”ti¹.

Āruppesu vāti ettha vikappanatthena **vā**-saddena saṁvaṭṭamānalokadhātūhi aññalokadhātūsu vāti vikappeti. Na hi sabbe apāyasattā tadā rūpārūpabhavesu uppajjantīti sakkā viññātum apāyesu dīghatarāyukānam manussalokūpapattiyā asambhavato, manussalokūpapattiñca vinā tadā tesam tatrūpapattiyā anupapattito. Niyatamicchādiṭṭhikopi hi saṁvaṭṭamāne kappe nirayato na muccati, piṭṭhacakkavāleyeva nibbattatīti **Aṭṭhakathāsu**² vuttam. Satipi sabbasattānam puññāpuññābhisaṅkhāramanasā nibbattabhāve bāhirapaccayehi vinā manasāva

1. Abhidhammatthavibhāvanīṭikāya pañcamaparichedavaṇṇanāyampi.

2. Am-Ṭṭha 1. 372 piṭṭhe.

nibbattattā rūpāvacarasattā eva “manomayā”ti vuccanti, na pana bāhirapaccayapaṭiyattā tadaññeti dassetuṃ **“manena nibbattattā manomayā”**ti āha. Yadevaṃ kāmāvacarasattānampi opapātikānaṃ manomayabhāvo āpajjatīti? Nāpajjati, adhicitabhūtena atisayamanasā nibbattasattesuyeva manomayavohāratoti dassentena jhāna-saddena visesetvā **“jhānamanenā”**ti vuttaṃ. Evampi arūpāvacarasattānaṃ manomayabhāvo āpajjatīti? Na, tattha bāhirapaccayehi nibbattetabbatāsankāya abhāvena manasā eva nibbattāti avadhāraṇāsambhavato. Niruḷhovāyaṃ loke manomayavohāro rūpāvacarasattesu. Tathā hi annamayo pānamayo manomayo ānandamayo viññānamayoti pañcadhā attānaṃ vedavādinō parikappenti. Uccedavādepi vakkhati “dibbo rūpī manomayo”ti¹, te pana jhānānubhāvato pītibhakkhā sayampabhā antalikkhacarāti āha **“pīti tesan”**ti-ādi, tesam attanova pabhā atthīti attho. Sobhanā vā ṭhāyī sabhā etesanti **subhaṭṭhāyino**tipi yujjati. **Ukkamsenā**ti ābhassare sandhāya vuttaṃ. Parittābhāppamāṇābhā pana dve, cattāro ca kappe tiṭṭhanti. **Aṭṭha kappeti** catunnamasāṅkhyeyyakappānaṃ samudāyabhūte aṭṭha mahākappe.

40. Vināsavācīyeva **vaṭṭa**-saddo paṭisedhajotakena upasaggena yuttattā saṇṭhāhanatthañāpakoti āha **“saṇṭhātī”**ti, anekatthattā vā dhātūnaṃ nibbattati, vaḍḍhatīti vā attho. Sampattimahāmeghasamuppattito hi paṭṭhāya pathavīsandhārakudakataṃsandhārakavāyu-ādīnaṃ samuppattivaseṇa yāva candimasūriyānaṃ pātubhāvo, tāva loko vivaṭṭatīti vuccati. **Pakatiyā**ti sabhāvena, tassa “suññā”ti iminā sambandho. Tathāsuññatāya kāraṇamāha **“nibbattasattānaṃ natthitāyā”**ti. Purimataraṃ aññesaṃ sattānaṃmanuppannattāti bhāvo, tena yathā ekaccāni vimānāni tattha nibbattasattānaṃ chaḍḍitattā suññāni, na evamidanti dasseti.

Aparo nayo—sakakammasa paṭhamāṃ karaṇaṃ **pakati**, tāya nibbattasattānanti sambandho, tena yathā etassa attano kammabalena paṭhamāṃ nibbatti, na evaṃ aññesaṃ tassa purimataraṃ, samānakāle vā nibbatti atthi,

tathā nibbattasattānaṃ natthitāya suññamidanti dasseti.

Brahmapārisajjabrahmapurohitamahābrahmāno idha **brahmakāyikā**, tesaṃ nivāsatāya bhūmipi “**brahmakāyikā**”ti vuttā, **brahmakāyikabhūmī**ti pana pāṭhe brahmakāyikānaṃ sambandhinī bhūmīti attho. **Kattā** sayam kārako. **Kāretā** paresaṃ āṇāpako. **Visuddhimagge** pubbenivāsañāṇakathāyaṃ¹ **vuttanayena**, etena nibbattakkamaṃ kammaṃ paccaya-utusamuṭṭhānabhāve ca kārāṇaṃ dasseti. Kammaṃ upanissayabhāvena paccayo etissāti **kammaṃ paccayā**. Atha vā tatha nibbattasattānaṃ vipaccanakakammasa sahaṅkārikārahābhāvato kammasa paccayāti **kammaṃ paccayā**. Utu samuṭṭhānametissāti **utusamuṭṭhānā**. “Kammaṃ paccaya-utusamuṭṭhānā”tipi samāsavasena pāṭho kammaṃ sahaṅkāro paccayo, vuttanayena vā kammasa sahaṅkārahūto paccayoti **kammaṃ paccayo**, so eva utu tathā, sova samuṭṭhānametissāti **kammaṃ paccaya-utusamuṭṭhānā**. **Ratanabhūmī**ti ukkaṃ sagatapuññakammānubhāvato ratanabhūtā bhūmi, na kevalaṃ bhūmiyeva, atha kho tapparivārāpīti āha “**pakatī**”ti-ādi.

Pakatinibbattaṭṭhāneti purimakappesu purimakānaṃ nibbattaṭṭhāne. **Etthāti** “brahmavimānaṃ”ti vuttāya brahmakāyikabhūmiyā. Sāmaññavisesavasena cetāṃ ādhāradvayaṃ. Kathaṃ pañitāya dutiyajjhānabhūmiyā tṭhitānaṃ hīnāya paṭhamajjhānabhūmiyā upapatti hotīti āha “**atha sattānaṃ**”ti-ādi, nikantivasena paṭhamajjhānaṃ bhāvetvāti vuttaṃ hoti, pakatiyā sabhāvena nikanti taṇhā uppajjatīti sambandho. **Vasitaṭṭhāneti** vutthapubbaṭṭhāne. **Tato otarantīti** upapattivasena dutiyajjhānabhūmito paṭhamajjhānabhūmiṃ apasakkanti, gacchantīti attho. **Appāyuketi** yaṃ ulārapuññakammaṃ kataṃ, tassa uppajjanārahavipākapabandhato appaparimāṇāyuke. **Tassa devalokassāti** tasmīṃ devaloke, nissayavasena vā sambandhaniddeso. **Āyuppamāṇenevāti** paramāyuppamāṇeneva. **Parittanti** appakaṃ. **Antarāva cavantīti** rājakoṭṭhāgāre pakkhittataṇḍulanāli viya puññakkhayā hutvā sakakammappamāṇena tassa devalokassa paramāyu-antarā eva cavanti.

Kim panetaṃ paramāyu nāma, kathaṃ vā taṃ paricchinappamāṇanti? Vuccate—yo tesaṃ tesaṃ sattānaṃ tasmīṃ tasmīṃ bhavavisesa vipākappabandhassa

ṭhitikālaniyamo purimasiddhabhavapattthanūpanissayavasena
 sarīrāvayavavaṇṇasaṇṭhānappamāṇādivisesā viya taṃtaṃgatinikāyādīsu
 yebhuyyena niyataparicchedo hoti,
 gabbhaseyyakakāmāvacaradevarūpāvacarasattānaṃ sukkasoṇitādi-
 utubhojanādi-utu-ādipaccayuppannapaccayūpatthambhito ca, so
 āyuhetukattā kāraṇūpacārena āyu, ukkaṃsaparicchedavasena paramāyūti ca
 vuccati. Yathāsakaṃ khaṇamattāvaṭṭhāyīnampi hi attanā sahaṇātānaṃ
 rūpārūpadhammānaṃ ṭhapanākāravuttitāya pavattakāni
 rūpārūpajīvitindriyāni na kevalaṃ nesaṃ khaṇaṭṭhitiyā eva kāraṇabhāvena
 anupālakāni, atha kho yāva bhaṅgupacchedā¹ anupabandhassa
 avicchedahetubhāvenāpi. Tasmā cesa āyuhetukoyeva, taṃ pana devānaṃ,
 nerayikānaṃca yebhuyyena niyataparicchedaṃ, Uttarakurukānaṃ pana
 ekantaniyataparicchedameva. Avasiṭṭhamanussapetatiracchānagatānaṃ pana
 ciraṭṭhitisamvattanikakammabahule kāle
 taṃkammasaḥitasantānajanitasukkasōṇitapaccayānaṃ, tammūlakānaṃca
 candimasūriyasamavisamaparivattanādijanita-utu-
 āhārādisamavisamapaccayānaṃ vasena cirācirakālatāya aniyataparicchedaṃ,
 tassa ca yathā purimasiddhabhavapattthanāvasena taṃtaṃgatinikāyādīsu
 vaṇṇasaṇṭhānādivisesaniyamo siddho, dassanānussavādihi tathāyeva ādito
 gahaṇasiddhiyā, evaṃ tāsu tāsu upapattīsu nibbattasattānaṃ yebhuyyena
 samappamāṇaṃ ṭhitikālaṃ dassanānussavehi labhitvā taṃparamataṃ
 ajjhosāya pavattitabhavapattthanāvasena ādito paricchedaniyamo veditabbo.

Yasmā pana kammaṃ tāsu tāsu upapattīsu yathā
 taṃtaṃupapattinissitavaṇṇādinibbattane samatthaṃ, evaṃ
 niyatāyuparicchedāsu upapattīsu paricchedātikkamena vipākanibbattane
 samatthaṃ na hoti, tasmā vuttaṃ **“āyuppamāṇeneva cavantī”**ti. Yasmā pana
 upatthambhakapaccayasahāyehi anupālakapaccayehi
 upādinnaḥkakkhandhānaṃ pavattetabbākāro atthato paramāyukassa hoti
 yathāvuttaparicchedānatikkamanato, tasmā satipi kammāvasese ṭhānaṃ na
 sambhavati, tena vuttaṃ **“attano puññabalena ṭhātuṃ na sakkontī”**ti.
“Āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā”ti vacanato panettha
 kāmāvacaradevānaṃ

1. Bhavaṅgupacchedā (Dī-Ṭī 1. 156 piṭṭhe.)

viya brahmakāyikānampi yebhuyyeneva niyatāyuparicchedabhāvo veditabbo. Tathā hi devalokato devaputtā āyukkhayena puññakkhayena āhārakkhayena kopenāti catūhi kāraṇehi cavantīti **Aṭṭhakathāsu**¹ vuttaṃ. **Kappaṃ vā upaḍḍhakappaṃ vā**ti ettha asaṅkhyeyyakappo adhippeto, so ca tathārūpo kāloyeva, **vā-saddo** pana kappassa tatiyabhāgaṃ vā tato ūnamadhikaṃ vāti vikappanatto.

41. **Anabhiratī**ti ekakavihārena anabhiramaṇasaṅkhātā aññehi samāgamicchāyeva. Tattha “ekakassa dīgharattaṃ nivasitattā”ti Pāḷiyaṃ vacanatoti vuttaṃ “**aparassāpi**”ti-ādi. Evamanvayamatthaṃ dassetvā nanu ukkaṇṭhitāpi siyāti codanāsodhanavasena byatirekaṃ dasseti “**yā panā**”ti-ādinā. Piyavattu virahena, piyavattu alābhena vā cittavigghāto **ukkaṇṭhitā**, sā panatthato domanassacittuppādova, tenāha “**paṭighasampayuttā**”ti. **Sā brahmaloce natthi** jhānānubhāvapahīnattā. Taṇhādiṭṭhisāṅkhātā cittassa purimāvattāya ubbijjanā phandanā eva idha **paritassanā**. Sā hi dīgharattaṃ jhānaratiyā ṭhitassa yathāvuttānabhiratinimittaṃ uppannā “aham mamaṃ”ti gahaṇassa ca kāraṇabhūtā. Tena vakkhati “taṇhātassanāpi diṭṭhitassanāpi vaṭṭatī”ti². Nanu vuttaṃ atthuddhāre imaṃyeva Pāḷiṃ nīharitvā “aho vata aññepi sattā itthattaṃ āgaccheyyunti ayaṃ taṇhātassanā nāmā”ti? Saccam, taṃ pana diṭṭhitassanāya visum udāharaṇaṃ dassentena taṇhātassanameva tato niddhāretvā vuttaṃ, na pana ettha diṭṭhitassanāya alabbhamānattāti na doso. Idāni samānasaddavacanīyānaṃ atthānamuddharaṇaṃ katvā idhādhippetam vibhāvetum “**sā panesā**”ti-ādimāha. Paṭighasaṅkhāto cittutrāso eva **tāsatassanā**. Evamaññatthāpi yathārahaṃ. “**Jātim paṭicca**”ti-ādi Vibhaṅgapāḷi³, tatrāyamattakathā—**jātim paṭicca bhayanti** jātipaccayā uppannabhayaṃ. **Bhayānakanti** ākāraniddeso. **Chambhitattanti** bhayavasena gattakampo, visesato hadayamaṇṣacalanam. **Lomahaṇṣoti** lomānaṃ haṇṣanaṃ, bhittiyaṃ nāgadantānamiva uddhaggabhāvo, iminā padadvayena kiccato bhayaṃ dassetvā puna **cetaso utrāsoti** sabhāvato dassitanti. **Ṭikāyaṃ** pana “bhayānakanti bheravārammaṇanimittaṃ balavabhayaṃ, tena sarīrassa thaddhabhāvo

1. Dhammapada-Ṭīṭha 1. 110 piṭṭhe. 2. Dī-Ṭīṭha 1. 103 piṭṭhe. 3. Abhi 2. 381 piṭṭhe.

chambhitattan”¹ti vuttaṃ, aneneva bhayanti ettha khuddakabhayaṃ dassitaṃ, **iti** ettha payoge **ayaṃ** tassaṇāti evaṃ sabbattha attho.

Paritassitavipphanditamevāti ettha “diṭṭhisāṅkhātena ceva taṇhāsāṅkhātena ca paritassitena vipphanditameva calitameva kampitamevā”²

Atṭhakathāyamattamaṃ vakkhati. Tena viññāyati labbhamānampi taṇhātassanamantarena diṭṭhitassanāyeva nihaṭāti. “**Tepī**”³ti-ādi Sīhopamasuttantapāḷi³. Tattha **tepī**ti dīghāyukā devāpi. **Bhayanti** bhaṅgānupassanāpariçiṇṇante sabbasaṅkhārato bhāyanavasena uppannaṃ bhayañāṇaṃ. **Samveganti** sahotappañāṇaṃ, ottappameva vā. **Santāsanti** ādīnavanibbidānupassanāhi saṅkhārehi santāsanañāṇaṃ. **Upapattivasenā**ti paṭisandhivaseneva.

Sahabyatanti sahāyabhāvamicccheva saddato attho sahabya-saddassa sahāyatthe pavattanato. So hi sahaṃ byāyati pavattati, dosaṃ vā paṭicchādetīti **sahabyoti** vuccati, tassa bhāvo **sahabyatā**. Sahāyabhāvo pana sahabhāvoyeva nāmāti adhippāyato atthaṃ dassetuṃ “**sahabhāvan**”⁴ti vuttaṃ. Sasādhanasamavāyattho vā **saha**-saddo adhikiccapade adhisaddo viya, tasmā saha ekato vattamānassa bhāvo **sahabyaṃ** yathā “dāsabyan”⁴. Tadeva sahabyatā, sakatthavuttivasena imamevatthaṃ sandhāyāha “**sahabhāvan**”⁵ti. Apica saha vāti pavattatīti **sahavo**, tassa bhāvo **sahabyaṃ** yathā “vīrassa bhāvo vīriyan”⁵ti, tadeva **sahabyatā**ti evaṃ Vimānaṭṭhakathāyam⁶ vuttaṃ, tasmā tadatthaṃ dassetuṃ evaṃ vuttantipi daṭṭhabbaṃ.

42. Ime satte abhibhavitvāti seso. Abhibhavanā cettha pāpasabhāvena jeṭṭhabhāvena “te satte abhibhavitvā ṭhito”⁶ti attano maññanāyevāti vuttaṃ “**jeṭṭhakohamasmī**”⁶ti. **Aññadatthū**ti dassane antarāyābhāvavacanena, **dasoti** ettha dassaneyyavisesapariggahābhāvena ca anāvaraṇadassāvitāṃ paṭijānātīti āha “**sabbaṃ passādhi**ti attho”⁶ti. Dassaneyyavisesassa hi padesabhūtaṃ aggahaṇe sati gahetabbassa nippadesatā viññāyati yathā “dikkhito

1. Dī-Ṭī 1. 157 piṭṭhe.

2. Dī-Ṭīha 1. 114 piṭṭhe.

3. Aṃ 1. 342 piṭṭhe.

4. Moggallānabyākaraṇe catutthaparicchede 60 suttam passitabbaṃ.

5. Abhi 1. 163 piṭṭhe.

6. Vimāna-Ṭīha 87 piṭṭhe.

na dadātī”ti, deyyadhammavisesassa cettha padesabhūtaṣṣa aggahaṇato pabbajito sabbampi na dadātīti gahetabbassa deyyadhammassa nippadesatā viññāyati. Evamīdisesu. Vase vattemīti **vasavattī**. Ahaṃ-saddayogato hi sabbattha amhayogena vacanatto. Sattabhājanabhūtaṣṣa lokassa nimmātā cāti sambandho. **“Pathavī”**ti-ādi cettha bhājanalokavasena adhippāyakathanam. **Sajitā**ti racitā, vibhajitā vā, tenāha **“tvam khattiyo nāmā”**ti-ādi. **Ciṇṇavasitāyā**ti samāciṇṇapaṇcavidhavasibhāvato. **Tatthā**ti bhūtabhabyesu. **Antovatthimhī**ti antogabbhāsaye. **Paṭhamacittakkhaṇeti** paṭisandhicittakkhaṇe. **Dutiyatoti** paṭhamabhavaṅgacittakkhaṇato. **Paṭhamairiyāpatheti** yena paṭisandhim gaṇhāti, tasmim iriyāpathe. Iti atītavasena, bhūta-saddassa vattamānavasena ca bhabya-saddassa attho dassito. **Ṭikāyam**¹ pana bhabya-saddattho anāgatavasenāpi vutto. Ahesunti hi bhūtā. Bhavanti bhavissanti cāti bhabyā tabbānīyā viya ṇapaccayassa kattaripi pavattanato.

“Issaro kattā nimmātā”ti vatvāpi puna “mayā ime sattā nimmitā”ti vacanam kimatthiyanti āha **“idāni kārāṇavasenā”**²ti-ādi, kārāṇavasena sādhetukāmatāya paṭiññākaraṇatthanti vuttam hoti. Nanu cesa brahmā anavatṭhitadassanattā puthujjanassa purimatarajātiparicitampi kammassakatāññam vissajjetvā vikubbaniddhivasena cittuppādamattapaṭibaddhena sattanimmānena vipallaṭṭho “mayā ime sattā nimmitā”ti-ādinā issarakuttadassanam pakkhandamāno abhinivisanavasena paṭiṭṭhito, na pana paṭiṭṭhāpanavasena. Atha kasmā kārāṇavasena sādhetukāmo paṭiññam karotīti vuttanti? Na cevaṃ daṭṭhabbam. Tesampi hi “evam hoti”ti-ādinā pacchā uppajjantānampi tathā-abhinivesassa vakkhamānattā paresam paṭiṭṭhāpanakkameneva tassa so abhiniveso jāto, na tu abhinivisanamattena, tasmā evam vuttanti daṭṭhabbam. Tenevāha “taṃ kissa hetū”ti-ādi. Pāliyam **manaso paṇidhī**ti manaso patthanā, tathā cittuppattimattamevāti vuttam hoti.

Itthabhāvanti idappakārabhāvam. Yasmā pana so pakāro brahmattabhāvoyevadhāhippeto, tasmā **“brahmabhāvan”**ti vuttam. Ayam pakāro **ittham**,

1. Dī-Ṭī 1. 158 piṭṭhe.

2. Kārāto (Aṭṭhakathāyam)

tassa bhāvo itthattanti hi nibbacanaṃ. **Kevalanti** kammassakatāñāṇena asammissaṃ suddhaṃ. **Maññanāmattenevā**ti diṭṭhimaññanāmatteneva, na adhimānavasena. **Vaṅkachiddena vaṅka-āṇī viya onamitvā** vaṅkaladdhikena vaṅkaladdhikā onamitvā **tasseva** brahmuno **pādamūlaṃ gacchanti**, taṃpakkhakā bhavantīti attho. Nanu ca devānaṃ upapattisamanantaraṃ “imāya nāma gatiyā cavitvā iminā nāma kammunā idhūpapannā”ti paccavekkhaṇā hoti, atha kasmā tesaṃ evaṃ maññanā siyāti? Purimajātisu kammassakatāñāṇe sammadeva nivīṭṭhahjāsayaṇameva tathāpaccavekkhaṇāya pavattito. Tādisānameva hi tathāpaccavekkhaṇā sambhavati, sā ca kho yebhuyyavasena, ime pana purimāsupi jātisu issarakuttadiṭṭhivasena nibaddhābhinivesā evameva maññamānā ahesunti. Tathā hi Pāliyaṃ vuttaṃ “iminā mayan”ti-ādi.

43. Īsati abhibhavaṭīti **īso**, mahanto īso **maheso**, suppatiṭṭhitamahesatāya parehi “maheso”iti akkhāyatīti **mahesakkho**, mahesakkhānaṃ atisayena mahesakkhoti **mahesakkhataroti** vacanatto. So pana mahesakkhatarabhāvo ādhipeyyaparivārasampattiya kāraṇabhūtāya viññāyatīti vuttaṃ “issariyaparivāravasena mahāyasataro”ti.

44. Kim panetaṃ kāraṇanti anuyogenāha “so tato”ti-ādi, tena “itthattaṃ āgacchatī”ti vuttaṃ idhāgamanameva kāraṇanti dasseti. **Idheva āgacchatī**ti imasmiṃ manussaloke eva paṭisandhivasena āgacchati. **Etanti** “ṭhānaṃ kho panetaṃ bhikkhave vijjati”ti vacanaṃ. Pāliyaṃ **yaṃ aññataro sattoti** ettha **yanti** nipātamattaṃ, kāraṇatthe vā esa nipāto, hetumhi vā paccattaniddeso, yena ṭhānenāti attho, kiriyāparāmasanaṃ vā etaṃ. “Itthattaṃ āgacchatī”ti ettha yadetaṃ itthattassa āgamanasaṅkhātaṃ ṭhānaṃ, tadetaṃ vijjatīti attho. Esa na so **pabbajati**, **cetosamādhim phusati**, **pubbenivāsaṃ anussatī**ti etesupi padesu. “Ṭhānaṃ kho panetaṃ bhikkhave vijjati, yaṃ aññataro satto”ti hi imāni padāni “pabbajati”ti-ādhipi padehi paccekāṃ yojetabbāni. Na gacchatīti **agāraṃ**, gehaṃ, agārassa hitaṃ **āgāriyaṃ**, kasigorakkhādikammaṃ, tamettha natthīti **anāgāriyaṃ**, pabbajjā, tenāha “**agārasmā**”ti-ādi. **Pa-saddena** visiṭṭho **vaja-saddo** upasaṅkamaneti vuttaṃ “**upagacchatī**”ti.

Paranti pacchā, atisayaṃ vā, aññaṃ pubbenivāsantipi attho. “Na saratī”ti vutteyeva ayamattho āpajjatīti dasseti **“saritun”**ti-ādinā. **Apassantoti** pubbenivāsānussatiñāṇena apassanahetu, passitum asakkonto hutvātipi vaṭṭati. Māna-saddo viya hi anta-saddo idha sāmatthiyattho. **Sadābhāvatoti** sabbadā vijjamānattā. **Jarāvasenāpīti** ettha **pi**-saddena maraṇavasenāpīti sampiṇḍeti.

45. **Khiḍḍāpadosinoti** kattuvāsena padasiddhi, khiḍḍāpadosikāti pana sakatthavuttivasena, saddamanapekkhitvā pana atthameva dassetum **“khiḍḍāya”**ti-ādi vuttaṃ. “**Khiḍḍāpadosakā**”ti vā vattabbe i-kārāgamavasena evaṃ vuttaṃ. Padussanaṃ vā **padoso**, khiḍḍāya padoso **khiḍḍāpadoso**, so etesanti **khiḍḍāpadosikā**. **“Padūsikātipi Pāḷiṃ likhantī”**ti aññanikāyikānaṃ pamādalekhataṃ dasseti. Mahāvihāravāsīnikāyikānañhi vācanāmaggavasena ayaṃ saṃvaṇṇanā pavattā. Apica tena potthakāruḷhakāle pamādalekhaṃ dasseti. Tampi hi padatthasodhanāya Aṭṭhakathāya sodhitaniyāmeneva gahetabbaṃ, tenāha **“sā Aṭṭhakathāyaṃ natthī”**ti. Velaṃ atikkantaṃ **ativelam**, taṃ. Bhāvanapuṃsakañcetaṃ, tenāha **“aticiran”**ti, āhārūpabhogakālaṃ atikkamitvāti vuttaṃ hoti. **Ratidhamma**-saddo hassakhiḍḍā-saddehi paccekaṃ yojetabbo “hassakhiḍḍāsu ratidhammo ramaṇasabhāvo”ti. Hasanaṃ **hasso**, keḷihasso. Kheḍanaṃ kīlanaṃ **khiḍḍā**, kāyikavācasikakīlā. Anuyogavasena taṃsamāpannāti dassento āha **“hassaratidhammañceva”**ti-ādi. Kīlā yesaṃ te **keḷino**, tesam hasso tathā. Kīlāhassapayogena uppajjanakasukhañcetta **keḷihassasukhaṃ**. Tadavasitṭhakīlāpayogena uppajjanakaṃ **kāyikavācasikakīlāsukhaṃ**.

“Te kirā”ti-ādi vitthāradassanaṃ. **Kira**-saddo hettha vitthārajotakoyeva, na tu anussavanāruciyaḍijotako tathāyeva Pāḷiyaṃ, Aṭṭhakathāsu ca vuttattā. **Sirivibhavenāti** sarīrasobhaggādisiriyā, parivārādisampattiyā ca. **Nakkhattanti** chaṇaṃ. Yebhuyyena hi nakkhattayogena katattā tathāyogo vā hotu, mā vā, nakkhattamicceva vuccati. **Āhāranti** ettha ko devānamāhāro, kā ca tesamāhāraṇelāti? Sabbesampi kāmāvacaradevānaṃ sudhāhāro.

Dvādasapāpadhammavigghātena hi sukhassa dhāraṇato devānaṃ bhojanaṃ “sudhā”ti vuccati. Sā pana setā saṅkhūpamā atulyadassanā suci sugandhā piyarūpā. Yaṃ sandhāya **Sudhābhojanajātake** vuttam—

“Saṅkhūpamaṃ seta’matulyadassanaṃ,
 Sucim sugandhaṃ piyarūpa’mabbhutaṃ.
 Adittṭhapubbaṃ mama jātu cakkhubhi,
 Kā devatā pāṇisu kiṃ sudho’dahī”ti¹,
 “Bhuttā ca sā dvādasa hanti pāpake,
 Khuddaṃ pipāsaṃ aratim daraklamaṃ.
 Kodhūpanāhaṇca vivādapesuṇaṃ,
 Sītuṇha tandiṇca rasuttamaṃ idan”ti² ca.

Sā ca heṭṭhimehi heṭṭhimehi uparimānaṃ uparimānaṃ paṇītatamā hoti, taṃ yathāsakaṃ parimitadivasavasena divase divase bhuñjanti. Keci pana vadanti “biḷārapadappamāṇaṃ sudhāhāraṃ te bhuñjanti, so jivhāya ṭhapitamatto yāva kesagganakhaggā kāyaṃ pharati, yathāsakaṃ gaṇitadivasavasena satta divase yāpanasamattho hoti”ti. Keci vāde panettha **biḷārapada**-saddo suvaṇṇasaṅkhātassa saṅkhyāvisesassa vācako. Pamāṇato pana udumbaraphalappamāṇaṃ, yaṃ pāṇitalaṃ kabaḷaggahantipi vuccati. Vuttaṇhi **madhukose**—

“Pāṇirakkho picu cāpi, suvaṇṇakamudumbaraṃ.
 Biḷārapadakaṃ pāṇi-talaṃ taṃ kabaḷaggahan”ti.

“**Nirantaraṃ khādantāpi pivantāpi**”ti idaṃ parikappanāvasena vuttaṃ, na pana evaṃ niyamavasena tathā khādanapivanānamaniyamabhāvato. **Kammajatejassa balavabhāvo** uḷārapuñṇanibbattattā, uḷāragarusiniddhasudhāhāraṇato ca. **Karajakāyassa mandabhāvo** pana sukhumālabhāvato. Teneva hi Bhagavā indasālaguhāyaṃ pakatipathaviyaṃ patiṭṭhātuṃ asakkontaṃ Sakkaṃ devarājānaṃ “oḷārikaṃ kāyaṃ adhiṭṭhehi”ti avoca. Manussānaṃ pana kammajatejassa mandabhāvo, karajakāyassa balavabhāvo ca vuttaviparītena veditabbo. **Karajakāyoti** ettha **ko** vuccati sarīraṃ, tattha pavatto

1. Khu 6. 103 piṭṭhe.

2. Khu 6. 104 piṭṭhe.

rajo **karajo**, kim taṃ? Sukkasoṇitaṃ. Tañhi “rāgo rajo na ca pana reṇu vuccatī”¹ti evaṃ vuttarāgarajaphalattā sarīravācakena ka-saddena visesetvā kāraṇavohārena “karajo”ti vuccati. Tena sukkasoṇitasāṅkhātena karajena sambhūto kāyo karajakāyoti ācariyā. Tathā hi kāyo mātāpettikasambhavoti vutto. **Mahā-assapūrasuttantaṭṭikāyaṃ** pana “karīyati gabbhāsaye khiṇiyatīti karo, sambhavo, karato jātoti karajo, mātāpettikasambhavoti attho. Mātu-ādīnaṃ saṇṭhāpanavasena karato hatthato jātoti karajoti apare. Ubhayathāpi karajakāyanti catusantatirūpamāhā”ti vuttaṃ. Karoti putte nibbattetīti karo, sukkasoṇitaṃ, tena jāto karajotipi vadanti. Tathā asambhūtopi ca devādīnaṃ kāyo tabbohārena “**karajakāyo**”ti vuccati yathā “pūtikāyo, jarasiṅgālo”ti. **Tesanti** manussānaṃ. **Acchayāgu** nāma pasannā akasaṭṭa yāgu. **Vatthunti** karajakāyaṃ. **Ekaṃ āhāra**velanti ekadivasamattam, kesañci matena pana sattāhaṃ.

Evaṃ anvayato byatirekato ca dassetvā upamāvasenapi tamāvikaronto “**yathā nāmā**”ti-ādimāha. **Tattapāsāṇeti** accuṇhapāsāṇe. Rattasetapadumato avasiṭṭhaṃ **uppalaṃ**. **Aṭṭhakathāyanti** Mahā-aṭṭhakathāyaṃ. **Avisesenāti** “devānaṃ”ti avisesena, devānaṃ kammajatejo balavā hoti, karajaṃ mandanti vā kammajatejakarajakāyānaṃ balavamandatāsāṅkhātakāraṇasāmaññaṇa. Tadevaṃ hi kāraṇaṃ sabbesampi devānaṃ samānameva, tasmā sabbepi devā gahetabbāti vuttaṃ hoti. Kabaḷikārabhūtaṃ sudhāhāraṃ upanissāya jīvantīti **kabaḷikārāhārūpajīvino**. **Kecīti** abhayagirivāsino.

“**Khiḍḍāpadussanamatteneva hete Khiḍḍāpadosikāti vuttā**”ti ayaṃ pāṭho “**teyeva cavantīti veditabbā**”ti etassānantare paṭhitabbo tadanusandhikattā. Ayañhetthānusandhi—yadi sabbepi evaṃ karontā kāmāvacaradevā caveyyuṃ, atha kasmā “khiḍḍāpadosikā”ti nāma visesena Bhagavatā vuttāti? Vicāraṇāya evamāhāti, etena imamatthaṃ dasseti “sabbepi devā evaṃ cavantāpi khiḍḍāya padussanasabhāvamattam pati

1. Khu 7. 406; Khu 8. 154 piṭṭhesu.

nāmavisesena tathā vuttā”ti. Yadeke vadeyyum “kecivādapatiṭṭhāpakoyaṃ pāṭho”ti, tadayuttameva iti-saddantarikattā, ante ca tassa avijjamānattā. Atthikehi pana tassa kecivādasamavarodhanam ante itisaddo yojetabboti.

47-48. Manopadosinoti kattuvaseṇa padasiddhi, manopadosikāti ca sakatthavuttivasena, atthamattam pana dassetum **“manenā”**ti-ādi vuttam. **“Manopadosakā”**ti vā vattabbe i-kārāgamavasena evam vuttam. **Manenā**ti issāpakatattā paduṭṭhena manasā. Aparo nayo—usūyanavasena manasā padoso **manopadoso**, vināsabhūto so etesamatthīti **manopadosikāti**. **“Te aññamaññamhi paduṭṭhacittā kilantakāyā kilantacittā te devā tamhā kāyā cavantī”**ti vacanato **“ete Cātumahārājikā”**ti āha. Manena padussanamatteneva hete Manopadosikāti vuttā. **“tesu kirā”**ti-ādi vitthāro. **Rathena vīthim paṭipajjati**ti upalakkhaṇamattam aññehi aññatthāpi paṭipajjanasambhavato. **Etanti** attano sampattim. **Uddhumāto viyāti** pītiyā karaṇabhūtāya unnato viya. **Bhijjamāno viyāti** tāya bhijjanto viya, pītiyā vā kattubhūtāya bhañjito viya. **Kuddhā nāma suvijānanā honti**, tasmā **kuddhabhāvamassa** ñatvāti attho.

Akuddho rakkhatiti kuddhassa so kodho itarasmim akujjhante anupādāno ceva ekavāramattam uppattiyā anāsevano ca hutvā cāvetum na sakkoti, udakantam patvā aggi viya nibbāyati, tasmā akuddho itaram cavanato rakkhati. Ubhosu pana kuddhesu bhiyyo bhiyyo aññamaññamhi parivaḍḍhanavasena tikhiṇasamudācāro nissayadhanaraso kodho uppajjamāno hadayavatthum nidahanto accantasukhumālakarajakāyaṃ vināseti, tato sakalopi attabhāvo antaradhāyati, tamattham dassetumāha **“ubhosu panā”**ti-ādi. Tathā cāha Pāṭiyam **“te aññamaññamhi paduṭṭhacittā kilantakāyā kilantacittā te devā tamhā kāyā cavantī”**ti. **Ekassa kodho itarassa paccayo hoti, tassapi kodho itarassa paccayo hoti**ti ettha kodhassa bhiyyo bhiyyo parivaḍḍhanāya eva paccayabhāvo veditabbo, na cavanāya nissayadhanarasena attanoyeva kodhena hadayavatthum nidahantena

accantasukhumālassa karajakāyassa cavanato. **Kandantānaṃyeva orodhānanti** anādaratthe sāmivacanāṃ. **Ayamettha dhammatāti** ayaṃ tesāṃ karajakāyamandatāya, tathā-uppajjanakassa ca kodhassa balavatāya tñānaso cavanabhāvo etesu devesu rūpārūpadhammānaṃ dhammaniyāmo sabhāvoti attho.

49-52. **Cakkhādīnaṃ bhedaṃ passatīti** virodhipaccayasannipāte vikārāpattidassanato, ante ca adassanūpagamanato vināsaṃ passati oḷārikattā rūpadhammabhedassa. **Paccayaṃ datvāti** anantarapaccayādivasena paccayasattiṃ datvā, paccayo hutvāti vuttaṃ hoti, tasmā na passatīti sambandho, balavatarampi samānaṃ iminā kāraṇena na passatīti adhippāyo. **Balavataranti** ca cittassa lahutarabhedaṃ sandhāya vuttaṃ. Tathā hi ekasmiṃ rūpe dharanteyeva soḷasa cittāni bhijjanti. **Cittassa bhedaṃ na passatīti** ettha khaṇe khaṇe bhijjantampi cittam parassa anantarapaccayabhāveneva bhijjati, tasmā purimacittassa abhāvaṃ paṭicchādetvā viya pacchimacittassa uppattito bhāvapakkho balavataro pākaṭova hoti, na abhāvapakkhoti idaṃ kāraṇaṃ dassetuṃ “**cittam panā**”ti-ādi vuttanti datṭhabbaṃ. Ayañcattho alābhacakkanidassanena dīpetabbo. Yasmā pana takkīvādī¹ nānattanayassa duravadhānatāya, ekattanayassa ca micchāgahitattā “yadevidaṃ² viññāṇaṃ sabbadāpi evarūpena pavattati, ayaṃ me attā nicco”ti-ādinā abhinivesaṃ janesi, tasmā tamatthaṃ “**so taṃ apassanto**”ti-ādinā saha upamāya vibhāveti.

Antānantavādavaṇṇanā

53. Antānantasahacarito vādo **antānanto** yathā “kuntāpacaranti”ti, antānantasannissayo vā yathā “mañcā ukkuṭṭhiṃ karonti”ti, so etesanti **antānantikāti** atthaṃ dassetuṃ “**antānantavādā**”ti vuttaṃ. Vuttanayena antānantasahacarito, tannissayo vā, antānantesu vā pavatto vādo etesanti **antānantavādā**. Idāni “antavā ayaṃ loko”ti-ādinā vakkhamānapāṭhānurūpaṃ atthaṃ vibhajanto “**antaṃ vā**”ti-ādimāha. Amati gacchati bhāvo osānametthāti hi **anto**,

1. Takkikena (Ka)

2. Tadevidaṃ (Ka)

mariyādā, tappaṭisedhanena **ananto**. Anto ca ananto ca antānanto ca nevantānānanto ca **antānanto** tveva vutto sāmāññaniddhesena, ekasesena vā “nāmarūpapaccayā saḷāyatanan”ti-ādīsu¹ viya. Catutthapadañhettha tatiyapadena samānatthanti antānantapadeneva yathāvuttanayadvayena catudhā attho viññāyati. Kassa panāyaṃ antānantoti? Lokīyati saṃsāranissaraṇatthikehi diṭṭhigatikehi avapassīyati, lokiyanti vā ettha tehi puññāpuññāni, tabbipāko cāti “loko”ti saṅkhyāṃ gatassa attano. Tenāha Pāḷiyaṃ “antānantam lokassa paññāpentī”ti. Ko paneso attāti? Jhānavisayabhūtaṃ kaṣiṇanimittaṃ. Ayañhi diṭṭhigatiko paṭibhāganimittaṃ cakkavālapariyaṇtaṃ, apariyaṇtaṃ vā vaḍḍhanavasena, tadanussavādivasena ca tattha, lokasaññī viharati, tathā ca Aṭṭhakathāyaṃ vakkhati “taṃ ‘loko’ti gahetvā”ti². Keci pana vadanti “jhānaṃ, taṃsāmpayuttadhammā ca idha attā, lokoti ca gahitā”ti, taṃ Aṭṭhakathāya na sameti.

Etthāha—yuttaṃ tāva purimānaṃ tiṇṇampi vādīnaṃ antānantikattaṃ antañca anantañca antānantañca ārabbhapavattavādattā, pacchimassa pana takkikassa tadubhayapaṭisedhanavasena pavattavādattā kathaṃ antānantikattanti? Tadubhayapaṭisedhanavasena pavattavādattā eva. Antānantapaṭisedhanavādopi hi so antānantavisayoyeva tamārabbha pavattattā. Etadatthameva hi sandhāya Aṭṭhakathāyaṃ “**antaṃ vā antantaṃ vā antānantaṃ vā nevantānānantaṃ vā ārabbha pavattavādā**”ti vuttaṃ. Atha vā yathā tatiyavāde desapabhedavasena ekasseva lokassa antavatā, anantavatā ca sambhavati, evamettha takkīvādepi kālapabhedavasena ekasseva tadubhayasambhavato aññamaññapaṭisedhena tadubhayaññeva vuccati, dvinnampi ca paṭisedhānaṃ pariyudāsata. Kathaṃ? Antavantapaṭisedhena hi anantavā vuccati, anantavantapaṭisedhena ca antavā. Dvipaṭisedho hi pakatiyatthañāpako. Iti paṭisedhanavasena antānantasaṅkhātassa ubhayassa vuttattā yuttoyeva tabbisayassa pacchimassāpi antānantikabhāvoti. Yadevaṃ so antānantikavādabhāvato tatiyavādasamavarodheyeva siyāti? Na, kālapabhedassa adhippetattā. Desapabhedavasena hi antānantiko tatiyavādī viya

1. Ma 3. 109; Saṃ 1. 243; Khu 1. 77 piṭṭhādīsu.

2. Dī-Ṭṭha 1. 106 piṭṭhe.

pacchimopi takkiko kālapabhedavasena antānantiko hoti. Kathaṃ? Yasmā ayaṃ lokasaññito attā ananto kadāci sakkhidiṭṭhoti adadhigatavisesehi mahesihi anusuyyati, tasmā nevantavā. Yasmā panāyaṃ antavā kadāci, sakkhidiṭṭhoti tehiyeva anusuyyati, tasmā nānantavāti. Ayaṃ takkiko avaḍḍhitabhāvapubbakattā paṭibhāganimittanāṃ vaḍḍhitabhāvassa ubhayathā labbhamānassa parikappitassa attano appaccakkhakāritāya anussavādimatte tathavā vaḍḍhitakālavasena “nevantavā”ti paṭikkhipati, avaḍḍhitakālavasena pana “nānantavā”ti, na pana antatānantatānāṃ accantamabhāvena yathā taṃ “nevasaññānāsaññā”ti. Yathā cānussutikatakkino, evaṃ jātissaratakki-ādīnampi vasena yathāsambhavaṃ yojetabbaṃ.

Keci pana yadi panāyaṃ attā antavā, evaṃ sati dūradese upapajjanānussaraṇādikiccanibbatti na siyā. Atha anantavā, evañca idha tṭhasseva devalokanirayādīsu sukhadukkhānubhavanāṃ siyā. Sace pana antavā ceva anantavā ca, evampi tadubhayadosasamāyogo siyā. Tasmā “antavā, anantavā”ti ca abyākaraṇīyo attāti evaṃ takkanavasena catutthavādappavattiṃ vaṇṇenti. Yadi panesa vuttanayena antānantiko bhaveyya, atha kasmā “ye te samaṇabrāhmaṇā evamāhaṃsu ‘antavā ayaṃ loko parivaṭumo’ti, tesāṃ musā”ti-ādīnā¹ tassa purimavādattayapaṭikkhepo vuttoti? Purimavādattayassa tena yathādhippetappakāravilakkhaṇabhāvato. Teneva hi kāraṇena tathā paṭikkhepo vutto, na pana tassa antānantikattābhāvena, na ca pariyaṇtarahitadiṭṭhivācāhi paṭikkhepena, avassañcetaṃ evameva ñātābbaṃ. Aññathā hesa amarāvikkhepapakkhaññeva bhajeyya catutthavādo. Na hi antatā-anantatā tadubhayavinimutto attano pakāro atthi, takkīvādī ca yuttimaggakoyeva. Kālabhedavasena ca ekasmimpi loka tadubhayaṃ no na yujjati. Bhavatu tāva pacchimavādīdvayassa antānantikabhāvo yutto antānantānāṃ vasena ubhayavisayattā tesāṃ vādassa. Kathaṃ pana purimavādīdvayassa paccekaṃ antānantikabhāvo yutto

1. Dī 1. 22 piṭṭhe.

siyā ekekavisayattā tesam vādassāti? Vuccate—samudāye pavattamāna-saddassa avayavepi upacāravuttito. Samuditesu hi antānantavādīsu pavattamāno antānantika-saddo tattha niruḷhatāya tadavayavesupipaccekaṃ antānantikavādīsu pavattati yathā “arūpajjhānesu paccekaṃ aṭṭhavimokkhapariyāyo”, yathā ca “loke sattāsayo”ti. Atha vā abhinivesato purimakāle pavattavitakkavasena ayaṃ tattha vohāro kato. Tesañhi diṭṭhigatikānaṃ tathārūpacetosamādhisamadhigamato pubbakāle “antavā nu kho ayaṃ loko, udāhu anantavā”ti ubhayākārāvalambino vitakkassa vasena niruḷho antānantikabhāvo pacchā visesalābhena tesu antānantavādesu ekasseva vādassa saṅgahe uppannepi purimasiddharuḷhiyā vohārīyati yathā “sabbe sattā maraṇadhammā”ti-ādīsu¹ arahati sattapariyāyo, yathā ca bhavantaragatepi maṇḍūkādivohāroti.

54-60. Paṭibhāganimittavaḍḍhanāya heṭṭhā, upari, tiriyañca cakkavāḷapariyantagatāgatavasena antānantabhāvoti dassetuṃ “**paṭibhāganimittan**”ti-ādi vuttaṃ. **Tanti** paṭibhāganimittaṃ. **Uddhamadho avadḍhetvā tiriyaṃ vadḍhetvā**ti etthāpi “cakkavāḷapariyantaṃ katvā”ti adhikāravasena yojetabbaṃ. **Vuttanayenā**ti “takkayatīti takkī”ti-ādinā² saddato, “catubbidho takkī”ti-ādinā³ atthato ca sassatavāde vuttanayena. **Diṭṭhapubbānusārenā**ti dassanabhūtena viññāṇena upaladdhapubbassa antavantādinā anussaraṇena, evaṃ katvā anussutitakkīsuddhatakkīnampi idha saṅgaho siddho hoti. Atha vā diṭṭhaggahaṇeneva “naccagītavāditavisūkadassanā”ti-ādīsu⁴ viya sūtādīnampi gahitabhāvo veditabbo. “Antavā”ti-ādinā icchitassa attano sabbadābhāvaparaṃmasanavaseneva imesaṃ vādānaṃ pavattanato sassatadiṭṭhisāṅgaho daṭṭhabbo. Tathā hi vakkhati “satteva ucchedadiṭṭhiyo, sesā sassatadiṭṭhiyo”ti⁵.

1. Sam 1. 98 piṭṭhe.

2. Dī-Ṭṭha 1. 98 piṭṭhe.

3. Dī-Ṭṭha 1. 99 piṭṭhe.

4. Dī 1. 5, 60 piṭṭhesu.

5. Dī-Ṭṭha 1. 112 piṭṭhe.

Amarāvikkhepavādavaṇṇanā

61. **Na maratīti** “evamevā”ti sannitthānābhāvena na upacchijjati, anekantikāyeva hotīti vuttam hoti. **Pariyantarahitāti**-osānavigatā, anitthāngatāti attho. **Vividhoti** “evampi me no”ti-ādinā nānappakāro. **Khepoti** sakavādena paravādānaṃ khipanaṃ. Ko paneso amarāvikkhepoti? Tathāpavatto diṭṭhippadhāno tādisāya vācāya samuṭṭhāpako cittuppādayeva. Amarāya diṭṭhiyā, vācāya ca vikkhipanti, vividhamapanentīti vā **amarāvikkhepino**, teyeva “amarāvikkhepikā”tipi yujjati. **“Macchajāti”**cceva avatvā **“ekā”**ti vadantomacchajātiviseso esoti dasseti. **Ito cito ca sandhāvati** ekasmiṃ sabhāve anavatthānato. Yathā **gāhaṃ na upagacchati**, tathā sandhāvanato, etena amarāya vikkhepo tathā, so viyāti **amarāvikkhepoti** atthamāha “sā ummujjananimujjanādivasenā”ti-ādinā vikkhepapadatthena upamitattā. Ayameva hi attho Ācariyasāriputtattherenāpi **Sāratthadīpaniyaṃ**¹ vutto. Amarā viya vikkhepo amarāvikkhepoti keci. Atha vā amarā viya vikkhipantīti **amarāvikkhepino**, teyeva **amarāvikkhepikā**.

62. Vikkhepavādinō uttarimanussadhamme, abyākatadhamme ca² sabhāvabhedavasena paṭivijjhitaṃ ñāṇaṃ natthīti kusalākusalapadānaṃ kusalākusalakammamāpathavaseneva attho vutto. **Vighāto** vihesā kāyikadukkhaṃ “vipaṭisāruppattiyā”ti domanassassa hetubhāvena vacanato, tenāha **“dukkhaṃ bhaveyyā”**ti. **Musāvādeti** nimitte bhumavacanāṃ, nissakkatthe vā. Musāvādahetu, musāvādato vā ottappena ceva hiriyā cāti attho. Kīdisaṃ amarāvikkhepamāpajjātīti āha **“apariyantavikkhepan”**ti, tena amarāsadisavikkhepasaṅkhātāṃ dutiyanayaṃ nivatteti. Yathāvutte hi nayadvaye paṭhamanayavasenāyamatto dassito, dutiyanayavasena pana amarāsadisavikkhepaṃ dassetuṃ “idaṃ kusalanti puṭṭho”ti-ādivacanāṃ vakkhati.

“Evantipi me no”ti yaṃ tayā puṭṭhaṃ, taṃ evantīpi me laddhi no hotīti attho. Evaṃ sabbattha yathārahaṃ. **Aniya mitavikkhepoti** sassatādīsu

1. Sārattha-Ṭī 1. 145 piṭṭhe.

2. Akusaladhammepi (Dī-Ṭī 1. 163 piṭṭhe.)

ekasmimpi pakāre aṭṭhatvā vikkhepakaraṇaṃ, paravādinā yasmim̐ kismiñci pakāre pucchite tassa paṭikkhepavikkhepoti vuttaṃ hoti. Atha vā apariyantavikkhepadassanaṃyeva Aṭṭhakathāyaṃ kataṃ “evantipi me noti aniyamitavikkhepo”ti-ādinā, “idaṃ kusalanti vā akusalanti vā puṭṭho”ti-ādinā ca. “Evantipi me no”ti-ādinā hi aniyametvā, niyametvā ca sassatekaccasassatucchedatakkīvādānaṃ paṭisedhanena taṃ taṃ vādaṃ paṭikkhipateva apariyantavikkhepavādattā. “Amarāvikkhepino”ti dassetvā attanā pana anavaṭṭhitavādattā na kismiñci pakkhe avatiṭṭhatīti imamattthaṃ dassetuṃ “sayāṃ pana idaṃ -pa- na byākarotī”ti āha. Idāni kusalādināṃ abyākaraṇena tadeva anavaṭṭhānaṃ vibhāveti “idaṃ kusalanti puṭṭho”ti-ādinā. Tenevāha “ekasmimpi pakkhe na tiṭṭhati”ti. Kim̐ no noti te laddhīti neva na hotīti tava laddhi hoti kinti attho. No notipi me noti neva na hotīti me laddhi no hoti.

63. Attano paṇḍitabhāvavisayānaññeva rāgādināṃ vasena yojanaṃ kātuṃ “ajānantopī”ti-ādimāha. **Sahasā**ti anupadhāretvā vegena. **Bhadramukhā**ti paṇḍitānaṃ samudāciṇṇamālapanāṃ, sundaramukhāti attho. **Tatthā**ti tasmim̐ byākaraṇe, nimitte cetāṃ bhummaṃ. Chandarāgapadānaṃ samānatthabhāvepi vikappanajotakena vā-saddena योग्यattā gobalībaddādinayena bhinnatthatāva yuttāti āha “chando dubbalarāgo, rāgo balavarāgo”ti. **Dosapaṭighesupī** eseva nayo. **Ettakampi nāmā**ti ettha api-saddo sampiṇḍane vattati, **nāma**-saddo garahāyaṃ. Na kevalaṃ ito uttaritameva, atha kho ettakampi na jānāmi nāma, pageva taduttarijānaneti attho. Parehi katasakkārasamānavisayānaṃ pana rāgādināṃ vasena ayaṃ yojanā—kusalākusalaṃ yathābhūtaṃ apajānantopi yesamahaṃ samavāyena kusalameva “kusalan”ti, akusalameva “akusalan”ti ca byākareyyaṃ, tesu tathābyākaraṇahetu “aho vata re paṇḍito”ti sakkārasammānaṃ karontesu mama chando vārāgo vā assāti. **Dosapaṭighesupī** vuttavipariyāyena yojetabbaṃ. “Taṃ mamassa upādānaṃ, so mamassa vighāto”ti idaṃ abhidhammanayena¹ yathālābhavacanaṃ yathāsambhavaṃ yojetabbanti āha “chandarāgadavayaṃ”ti-ādi.

1. Abhi 1. 240 piṭṭhe.

Taṇhādiṭṭhiyo eva hi “upādānan”ti abhidhamme¹ vuttā. Idāni suttantanayena avisesayojanaṃ dasseti **“ubhayampi vā”**ti-ādinā. Suttante hi dosopi “upādānan”ti vutto “kodhupādānavinibandhā vighātaṃ āpajjantī”ti-ādīsu². **“Ubhayampi”**ti ca atthato vuttaṃ, **na** saddato catunnampi saddānamatthadvayavācakattā. **Dalḥaggahaṇanti** amuñcanaggahaṇaṃ. Paṭighopi hi ārammaṇaṃ na muñcati upanāhādivasena pavattanato, lobhasseva upādānabhāvena pākaṭattā dosassāpi upādānabhāvaṃ dassetuṃ idaṃ vuttaṃ. **Vihanaṇaṃ** vihiṃsaṇaṃ vibādhaṇaṃ. Rāgopi hi pariḷāhasena sāraddhavuttitāya nissayaṃ vihanati. **“Rāgo hī”**ti-ādinā rāgadosānaṃ upādānabhāve visesadassanamukhena tadatthasamatthanaṃ. Vināsetukāmatāya ārammaṇaṃ gaṇhātīti sambandho. **Itīti** tasmā gahaṇavihanaṇato.

64. Paḍati sabhāvadhamme jānāti, yathāsabhāvaṃ vā gacchatīti **paṇḍā**, sā yesaṃ te paṇḍitāti atthaṃ dasseti **“paṇḍiccenā”**ti-ādinā. Paṇḍitassa bhāvo **paṇḍiccaṃ**, paññā. Yena hi dhammena pavattinimittabhūtena yutto “paṇḍito”ti vuccati, soyeva dhammo **paṇḍiccaṃ**. Tena sutacintāmayapaññā vuttā tāsameva visayabhāvato. Samāpattilābhino hi bhāvanāmayapaññā. “Nipuṇā”ti iminā pana kammanibbattaṃ paṭisandhipaññāsaṅkhātāṃ sābhāvikaññaṇaṃ vuttanti āha **“saṇhasukhumabuddhino”**ti. **Atthantaranti** atthanānattaṃ, atthameva vā. **“Viññātaparappavādā”**ti etena **kata**-saddassa kiriyāsāmaññāvācakattā “katavijjo”ti-ādīsu viya kata-saddo ñāṇānuvuttataṃ vadatīti dasseti. **“Katavādaparicayā”**ti etena pana “katasippo”ti-ādīsu viya samudāciṇṇavādātāṃ. Ubhinnamantarā pana samuccayadvayena sāmāññaniddesaṃ, ekasesaṃ vāti daṭṭhabbaṃ. Vāavedhīnaṃ rūpaṃ sabhāvo viya rūpametesanti **vāavedhirūpāti** āha **“vāavedhidhanuggahasadisā”**ti. Satadhā bhinnassa vālaggassa asukoṭivedhakadhanuggahasadisāti attho. Tādisoyeva hi **“vāavedhī”**ti adhippeto. **Maññe**-saddo upamājotakoti vuttaṃ **“bhindantāvīyā”**ti. **Paññāgatenāti** paññāpabhedena, paññāya eva vā. Samanuyuñjanā laddhiyā pucchā. Samanugāhanā taṃkāraṇassāti dasseti **“kiṃ kusalan”**ti-ādinā. Samanubhāsanāpi ovādavasena samanuyuñjanāyevāti

1. Abhi 1. 240 piṭṭhe.

3. Dī-Ṭī 1. 163 piṭṭhepi.

āha “**samanuyuñjeyyun**”ti. “Na sampāyeyyan”ti ettha da-kārassa yakārādesataṃ, eyya-saddassa ca sāmattihiyatthataṃ dassetuṃ “**na sampādeyyan**”ti-ādi vuttaṃ.

65-66. Mandā atikkhā paññā yassāti **mandapañño**, tenāha “apaññassevetarā nāman”ti. Mohamūho”ti vattabbe ha-kāralopena “**momūho**”ti vuttaṃ, tañca atisayatthadīpakāṃ pariyāyadvayassa atirekatthabhāvatoti yathā “padaṭṭhānan”ti vuttaṃ “**atisammūlho**”ti. Siddhe hi sati punārambho niyamāya vā hoti, attantaraviññāpanāya vā. Yathā pubbe kammunā āgato, tathā-idhāpīti **Tathāgato**, satto. Ettha ca kāmāṃ purimānampi tiṇṇaṃ kusalādidhammasabhāvānavabodhato attheva mandabhāvo, tesāṃ pana attano kusalādidhammānavabodhassa avabodhanato viseso atthīti. Pacchimoyeva tadabhāvato mandamomūhabhāvena vutto. Nanu ca pacchimassāpi attano dhammānavabodhassa avabodho atthiyeva “atthiparo loko”ti iti ce me assa, ‘atthi paro loko’ti iti te naṃ byākareyyaṃ, evanti pi me no”ti-ādivacanatotī? Kiñcāpi atthi, na pana tassa purimānaṃ viya apariññātadhammabyākaraṇanimittamusāvādādibhāyanajigucchanākāro atthi, atha kho mahāmūlho yevāti tathāvesa vutto. Atha vā “evanti pi me no”ti-ādinā pucchāya vikkhepakaraṇatthaṃ “atthiparo loko”ti iti ce maṃ puchasīti pucchāṭṭhapanameva tena dassīyati, na attano dhammānavabodhāvabodhoti ayameva visesena “mando momūho”ti vutto. Teneva hi tathāvādīnaṃ sañcayaṃ belatṭhaputtaṃ ārabba “ayañca imesaṃ samaṇabrāhmaṇānaṃ sabbabālo sabbamūlho”ti¹ vuttaṃ. Tattha “atthi paro loko”ti sassatadassanavasena, sammādiṭṭhivasena vā pucchā. Yadi hi diṭṭhigatiko sassatadassanavasena puccheyya, yadi ca sammādiṭṭhiko sammādassanavasenāti dvidhāpi attho vaṭṭati. “Natthi paro loko”ti natthikadassanavasena, sammādiṭṭhivasena vā, “atthi ca natthi ca paro loko”ti ucchedadassanavasena, sammādiṭṭhivasena vā, “nevatthi na natthi paro loko”ti vuttapakārattayapaṭikkhepe sati pakārantarassa asambhavato atthitānatthitāhi navattabbākāro paro lokoti vikkhepaññeva

purakkhārena, sammādiṭṭhivasena vā pucchā. Sesacatukkattayepi vuttanayānusārena attho veditabbo. Puññasāṅkhārattiko viya hi kāyasāṅkhārattikena purimacatukkasaṅgahito eva attho sesacatukkattayena sattaparāmāsapuññādisaphalatācodanānayaena¹ saṅgahito. Ettha hi tatiyacatukkena puññādikammasaphalatāya, sesacatukkattayena ca sattaparāmāsātāya codanānayo vuttoti daṭṭhabbāṃ.

Amarāvikkhepiko pana sassatādīnaṃ attano aruccanatāya sabbattha “evantipi me no”ti-ādīnaṃ vikkhepaññeva karoti. Tattha “evantipi me no”ti-ādi tattha tattha pucchitākārapaṭisedhanavasena vikkhepākāradassanaṃ. Kasmā pana vikkhepavādino paṭikkhepova sabbattha vutto. Nanu vikkhepapakkhassa “evamevan”ti anujānanampi vikkhepapakkhe avaṭṭhānato yuttarūpaṃ siyāti? Na, tatthāpi tassa sammūlhattā, paṭikkhepavaseneva ca vikkhepavādassa pavattanato. Tathā hi Sañcayo Belaṭṭhaputto raññā Ajātasattunā sandiṭṭhikaṃ Sāmaññaphalaṃ puṭṭho paralokatthitādīnaṃ paṭisedhanamukheneva vikkhepaṃ byākāsi.

Etthāha—nanu cāyaṃ sabbopi amarāvikkhepiko kusalādayo dhamme, paralokatthitādīni ca yathābhūtaṃ anavabujjhamāno tattha tattha pañhaṃ puṭṭho pucchāya vikkhepanamattaraṃ āpajjati, atha tassa katharaṃ diṭṭhigatikabhāvo siyā. Na hi avattukāmassa viya pucchitatthamajānantassa vikkhepakaraṇamattena diṭṭhigatikatā yuttāti? Vuccate—na heva kho pucchāya vikkhepakaraṇamattena tassa diṭṭhigatikatā, atha kho micchābhinivesavasena. Sassatābhinivesavasena hi, micchābhiniviṭṭhoyeva puggalo mandabuddhitāya kusalādidhamme, paralokatthitādīni ca yāthāvato appaṭibujjhamāno attanā aviññātassa atthassa paraṃ viññāpetumasakkuṇeyyatāya musāvādabhayaena ca vikkhepamāpajjati. Tathā hi vakkhati “yāsaṃ satteva ucchedadiṭṭhiyo, sesā sassatadiṭṭhiyo”ti². Atha vā puññapāpānaṃ, tabbipākānaṃ anavabodhena, asaddahanena ca tabbisayāya pucchāya vikkhepakaraṇameva sundaranti khantiṃ ruciṃ uppādetvā abhinivisantaṃ uppannā visumyevesā ekā diṭṭhi sattaḥaṅgadiṭṭhi viyāti daṭṭhabbāṃ. Tathā ca

1. Attaparāmāsapuññādisaphalatācodanānayaena (Dī-Ṭī 1. 165 piṭṭhe.)

2. Dī-Ṭī 1. 112 piṭṭhe.

vuttaṃ “pariyantarahitā diṭṭhigatikassa diṭṭhi ceva vācā cā”¹. Yaṃ panetaṃ vuttaṃ “imepi cattāro pubbe pavattadhammānusāreṇeva diṭṭhiyā gahitattā pubbantakappikesu pavitṭhā”²ti, tadetassa amarāvikkhepavādassa sassatadiṭṭhisāṅgahavaseneva vuttaṃ. Kathaṃ panassa sassatadiṭṭhisāṅgahoti? Uccedavasena anabhinivesanato. Natthi hi koci dhammānaṃ yathābhūtavedī vivādabahulattā lokassa. “Evameva”³ti pana saddantarena dhammanijjhānaṇā anādikālikā loke, tasmā sassatalesassa ettha labbhanato sassatadiṭṭhiyā etassa saṅgaho daṭṭhabbo.

Adhiccasamuppannavādavaṇṇanā

67. Adhicca yadicchakaṃ yaṃ kiñci kāraṇaṃ kassaci buddhipubbaṃ vinā samuppannoti attalokasaññitānaṃ khandhānaṃ adhiccuppatti-ākārārammaṇadassanaṃ **adhiccasamuppannaṃ** tadākārasannissayeneva pavattito, tadākārasahacaritato ca yathā “mañcā ghosanti, kuntā pacaranti”⁴ti, adhiccasamuppannadassanaṃ vā antapadalopena **adhiccasamuppannaṃ** yathā “rūpabhavo rūpaṃ”⁵ti, imamatthaṃ sandhāya “**adhiccasamuppanno**”⁶ti-ādi vuttaṃ. **Akāraṇasamuppannanti** kāraṇamantarena yadicchakaṃ samuppannaṃ.

68-73. **Asaññasattā**ti ettha **etaṃ** asaṇṇāvacananti attho. **Desanāsīsanti** desanāya jeṭṭhakaṃ padhānabhāvena gahitattā, tena saññaṃ dhuraṃ katvā Bhagavatā ayaṃ desanā katā, na pana tattha aññesaṃ arūpadhammānaṃpi atthitāyāti dasseti, tenevāha “**acittuppādā**”⁷ti-ādi. Bhagavā hi yathā lokuttaradhammaṃ desento samādhim, paññaṃ vā dhuraṃ katvā deseti, evaṃ lokiyadhammaṃ desento cittaṃ, saññaṃ vā. Tattha “yasmaṃ samaye lokuttaraṃ jhānaṃ bhāveti”², pañcaṅgiko sammāsamādhī³, pañcañāṇiko sammāsamādhī⁴, paññāya cassa disvā āsavā parikkhīṇā honti”⁵ti, tathā “yasmaṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti”⁶, kiṃcitto tvaṃ bhikkhu⁷, manopubbaṅgamā dhammā⁸, santi bhikkhave

1. Dī-Ṭṭha 1. 106 piṭṭhe.

4. Dī 3. 234; Abhi 2. 347 piṭṭhesu.

7. Vi 1. 75, 101 piṭṭhesu.

2. Abhi 1. 72 piṭṭhe.

5. Ma 1. 215 piṭṭhe.

8. Khu 1. 13; Khu 10. 107, 275, 277 piṭṭhesu.

3. Dī 3. 232 piṭṭhe.

6. Abhi 1. 17 piṭṭhe.

sattā nānattakāyā nānattasaññino¹, nevasaññānāsaññāyatanan”ti² ca evamādīni suttāni etassatthassa sādhakāni. **Tittham** vuccati micchāladdhi tattheva bāhullena paribbhamanato taranti bālā etthāti katvā, tadeva anappakānamanatthānam, titthiyānañca sañjātidessaṭṭhena, nivāsaṭṭhena vā āyatananti **titthāyatanam**, tasmiñ, aññatitthiyasamayeti attho. Titthiyā hi upapattivise vimuttisaññino, saññāvirāgāvirāgesu ādinavānisaṃsadassāvino ca hutvā asaññasamāpattiṃ nibbattetvā akkhaṇabhūmiyaṃ upapajjanti, na sāsānikā, tena vuttaṃ “**ekacco titthāyatane pabbajitvā**”ti. **Vāyokasiṇe parikammaṃ katvāti** catutthe bhūtakasiṇe paṭhamādīni tīṇi jhānāni nibbattetvā tatiyajjhāne ciṇṇavasī hutvā tato vuṭṭhāya catutthajjhānādhigamāya parikammaṃ katvā, tenevāha “**catutthajjhānam nibbattetvā**”ti.

Kasmā panettha vāyokasiṇeyeva parikammaṃ vuttanti? Vuccate—yatheva hi rūpapaṭibhāgabdhūtesu kaṣiṇavisesesu rūpavibhāvanena rūpavirāgabdhāvanāsaṅkhāto arūpasamāpattiviseso sacchikariyati, evaṃ aparibyattaviggahatāya arūpapaṭibhāgabdhūte kaṣiṇaviseso arūpavibhāvanena arūpavirāgabdhāvanāsaṅkhāto rūpasamāpattiviseso adhigamiyati, tasmā ettha “saññā rogo saññā gaṇḍo”ti-ādinā³, “dhi cittaṃ, dhibbate taṃ cittaṃ”ti-ādinā⁴ ca nayena arūpapavattiyā ādinavadassanena, tadabhāve ca santapaṇītabhāvasaṇṇiṭṭhānena rūpasamāpattiyā abhisāṅkharaṇaṃ, rūpavirāgabdhāvanā pana saddhiṃ upacārena arūpasamāpattiyo visesena paṭhamārūppajjhānaṃ. Yadi evaṃ “paricchinnākāsakasiṇepī”ti vattabbaṃ. Tassāpi hi arūpapaṭibhāgatā labbhatīti? Vattabbamevetarṃ kesañci, avacanaṃ pana pubbācariyehi aggahitabhāvena. Yathā hi rūpavirāgabdhāvanā virajjanīyadhammabhāvamatte parinibbindā⁵ virajjanīyadhammapaṭibhāgabdhūte ca visayaviseso pātubhavati, evaṃ arūpavirāgabdhāvanāpīti vuccamāne na koci virodho. Titthiyeheva pana tassā samāpattiyā paṭipajjitabbatāya, tesañca visayapadesanimittasseva tassa jhānassa paṭipattito taṃ kāraṇaṃ

1. Dī 3. 209, 218, 241, 252; Am 2. 427; Am 3. 201; Khu 8. 167 piṭṭhesu.

2. Dī 3. 252 piṭṭhe.

3. Ma 3. 20 piṭṭhe.

4. Dī-Ṭī 1. 167 piṭṭhepi.

5. Virajjanīyadhammabhāvamattena parinipphannā (Dī-Ṭī 1. 167 piṭṭhe.)

passantehi pubbācariyehi catuttheyeva bhūtakasiṇe
 arūpavirāgabhāvanāparikammaṃ vuttanti daṭṭhabbaṃ. Kiñca bhiyyo—
 vaṇṇakasiṇesu viya purimabhūtakasiṇattayepi vaṇṇapaṭicchāyāva paṇṇatti-
 ārammaṇaṃ jhānassa lokavohārānurodheneva pavattito, evaṇca katvā
Visuddhimagge¹ pathavīkasiṇassa ādāsacandamaṇḍalūpamāvacanañca
 samatthitaṃ hoti. Catutthe pana bhūtakasiṇe bhūtapapaṭicchāyā eva jhānassa
 gocarabhāvaṃ gacchatīti tasseva arūpapaṭibhāgatā yuttā, tasmā
 vāyokasiṇeyeva parikammaṃ vuttanti veditabbaṃ.

Kathaṃ passatīti āha “**citte satī**”ti-ādi. **Santoti** nibbuto,
 diṭṭhadhammanibbānametanti vuttaṃ hoti. **Kālaṃ katvā**ti maraṇaṃ katvā,
 yo vā manussaloke jīvanakālo upatthambhakapaccayehi karīyati, taṃ
 karitvātipi attho. **Asaññasattesu nibbatta**ti asaṇṇasattasaṅkhāte sattanikāye
 rūpapaṭisandhivaseneva upapajjati, añṇesu vā cakkavālesu tassā bhūmiyā
 atthitāya anekavidhabhāvaṃ sandhāya puthuvacananiddesotipi daṭṭhabbaṃ.
Idhevāti pañcavokārabhaveyeva. **Tatthā**ti asaṇṇībhava. Yadi
 rūpakkhandhamattameva asaṇṇībhava pātubhavati, kathaṃ
 arūpasannissayena vinā tattha rūpaṃ pavattati, nanu siyā
 arūpasannissitāyeva rūpakkhandhassa uppatti idheva pañcavokārabhave
 tathā uppattiyā adassanatoti? Nāyamanuyogo aññatthāpi appaviṭṭho, kathaṃ
 pana rūpasannissayena vinā arūpadhātuyā arūpaṃ pavattatīti. Idampi hi tena
 samānajātiyameva. Kasmā? Idheva adassanato, kathaṇca kapaḷikārāharena
 vinā rūpadhātuyā rūpaṃ pavattatīti. Idampi ca taṃsabhāvameva, kiṃ
 kāraṇā? Idha adassanatoyeva. Iti aññatthāpi tathā pavattidassanato, kimetena
 aññanidassanena idheva anuyogena. Apica yathā yassa cittasantānassa
 nibbattikāraṇaṃ rūpe avigatatāṇhaṃ, tassa saha rūpena sambhavato rūpaṃ
 nissāya pavatti rūpasāpekkhatāya kāraṇassa. Yassa pana nibbattikāraṇaṃ
 rūpe vigatatāṇhaṃ, tassa vinā rūpena pavatti rūpanirapekkhatāya kāraṇassa,
 evaṃ yassa rūpappabandhassa nibbattikāraṇaṃ arūpe vigatatāṇhaṃ, tassa
 vinā arūpena pavatti arūpanirapekkhatāya kāraṇassa, evaṃ
 bhāvanābalābhāvato pañcavokārabhave rūpārūpasambhavo viya,
 bhāvanābalena catuvokārabhave

1. Visuddhi 1. 122 piṭṭhe.

arūpasseva sambhavo viya ca. Asaññībhavēpi bhāvanābalena rūpasseva sambhavo daṭṭhabboti.

Kathamā pana tattha kevalo rūpappabandho paccuppannapaccayarahito cirakālaṃ pavattatīti paccetabbaṃ, kittakaṃ vā kālaṃ pavattatīti codanaṃ manasi katvā “**yathā nāmā**”ti-ādimāha, tena na kevalaṃ idha ceva aññattha ca vutto āgamoyeva etadatthañāpane, atha kho ayaṃ panettha yuttīti dasseti. **Jiyāvegukkhittoti** dhanujijyāya vegena khipito. **Jhānavego** nāma jhānānubhāvo phaladāne samatthata. **Tattakameva kālanti** ukkaṃsato pañca mahākappasatāni. **Tiṭṭhantīti** yathānibbatta-iriyāpathameva cittakammarūpakasadisā hutvā tiṭṭhanti. **Jhānavegeti** asaññasamāpattiparikkhitte catutthajjhānakammavege, pañcamajjhānakammavege vā. **Antaradhāyatīti** paccayanirodhena nirujjhati na pavattati. **Idhāti** kāmāvacarabhaveti attho aññattha tesamanuppattito. **Paṭisandhisaññāti** paṭisandhicittuppādayeva saññāsīsena vutto. Kathamā pana anekakappasatamatikkamena ciraniruddhato viññāṇato idha viññāṇamuppajjati. Na hi niruddhe cakkhupasāde cakkhuviññāṇamuppajjamānaṃ diṭṭhanti? Nayidamekantato daṭṭhabbaṃ. Niruddhampi hi cittaṃ samānajātikassa antarā anuppajjanato samanantarapaccayamattaṃ hotiyeva, na bījaṃ. Bījaṃ pana kammameva, tasmā kammato bījabhūtato ārammaṇādīhi paccayehi asaññībhavato cutānaṃ kāmādhātuyā upapattivīññāṇaṃ hotiyeva, tenāha “**idha paṭisandhisaññā uppajjati**”ti. Ettha ca yathā nāma utuniyāmena pupphaggahaṇe niyatakālaṇaṃ rukkhānaṃ vidāraṇasaṅkhāte vekhe dinne vekhabalena aniyamatā hoti pupphaggahaṇassa, evameva pañcavokārabhave avippayogena vattamānesu rūpārūpadhammesu rūpārūpavirāgabhāvanāsaṅkhāte vekhe dinne tassa samāpattivekhabalassa anurūpato arūpabhave, asaññabhave ca yathākkamaṃ rūparahitā, arūparahitā ca khandhānaṃ pavatti hotīti veditabbaṃ.

Kasmā panettha puna saññuppādā ca pana “te devā tamhā kāyā cavantī”ti saññuppādo tesaṃ cavanassa kāraṇabhāvena vutto, “saññuppādā”ti vacanaṃ vā kimatthadassananti codanāya “**yasmā panā**”ti-ādimāha. Idha paṭisandhisaññuppādena tesaṃ cavanassa paññāyanato nāpakahetubhāvena vutto, “saññuppādā”ti vacanaṃ vā tesaṃ

cavanassa paññāyanabhāvadassananti adhippāyo. “Saññuppādā”ti hi etassa saññuppādena hetubhūtena cavanti, saññuppādā vā uppādasaññā te devāti sambandho. **Santabhāvāyāti** nibbānāya. Nanu cettha jātisatasahassadasasaṁvaṭṭādīnamatthake, tadabbhantare vā pavattāya asaññūpapattiyā vasena lābhī-adhiccasaṁuppannikavādopi lābhīsassatavādo viya anekabhedo sambhavaṭṭi? Saccameva, anantarattā pana āsannāya asaññūpapattiyā vasena lābhī-adhiccasaṁuppannikavādo nayadassanavasena ekova dassitoti daṭṭhabbāṁ. Atha vā sassatadiṭṭhisāṅgahato adhiccasaṁuppannikavādassa sassatavāde āgato sabbopi desanānayo yathāsambhavaṁ adhiccasaṁuppannikavādepi gahetabboti imassa visesassa dassanattamaṁ Bhagavatā lābhī-adhiccasaṁuppannikavādo avibhajitvā dassito, avassañcassa sassatadiṭṭhisāṅgaho icchitabbo saṁkilesapakkhe sattānamajjhāsayaṁ sassatucchedavaseneva duvidhattā, tesu ca ucchedappasaṅgābhāvato. Tathā hi Atṭhakathāyaṁ āsayasaddassa atthuddhāravasena vuttaṁ “sassatucchedadiṭṭhi cā”ti, tathā ca vakkhati “yāsaṁ satteva ucchedadiṭṭhiyo, sesā sassatadiṭṭhiyo”ti¹.

Nanu ca adhiccasaṁuppannikavādassa sassatadiṭṭhisāṅgaho na yutto “ahaṁ hi pubbe nāhosin”ti-ādivasena pavattanato apubbasattapātubhāvagāhakatā. Sassatadiṭṭhi pana attano, lokassa ca sadābhāvagāhinī “atthitveva sassatisaman”ti pavattanatoti? No na yutto anāgatakoṭi-adassanena sassataggāhasamavarodhattā. Yadihi hi ayaṁ vādo “somhi etarahi ahutvā santatāya pariṇato”ti² attano, lokassa ca atītakoṭiparāmasanavasena pavatto, tathāpi vattamānakālato paṭṭhāya na tesam katthaci anāgate pariyantaṁ passati, visesena ca paccuppannānāgatakālesu अपariyantadassanapabhāvito sassatevādo, yathāha “sassatisamaṁ tatheva ṭhassatī”ti³. Yadevaṁ siyā imassa ca vādassa, sassatavādādīnañca pubbantakappikesu saṅgaho na yuttoyeva anāgatakālaparāmasanavasena pavattattāti? Yutto eva samudāgamassa atītakoṭṭhāsikattā. Tathā hi nesaṁ

1. Dī-Ṭṭha 1. 112 piṭṭhe. 2. Dī 1. 27 piṭṭhe. 3. Dī 1. 12 piṭṭhe. (Atthato samānam)

samudāgamo atītaṃsapubbenivāsaññehi,
tappatirūpakānussavādipabhāvitehi ca takkanehi saṅgahitoti, tathā ceva
saṃvaṇṇitaṃ. Atha vā sabbattha appaṭihataññācārena dhammassāminā
niravasesato agatiṃ, gatiṃca yathābhūtaṃ sayam abhiññā sacchikatvā
paveditā etā diṭṭhiyo, tasmā yāvatikā diṭṭhiyo Bhagavatā desitā, yathā ca
desitā, tāvatikā tathā ceva sanniṭṭhānato sampaṭicchitabbā, na cettā
yuttivicāraṇā kātabbā Buddhavisayattā. Acinteyyo hi Buddhānaṃ
Buddhavisayo, tathā ca vakkhati “tattha na ekantena kāraṇaṃ
pariyesitabban”¹.

Dutiyabhāṇavāraṇṇanā niṭṭhitā.

Aparantakappikavādavaṇṇanā

74. “Aparanteññaṃ², aparantānudiṭṭhino”³ti-ādīsu³ viya
aparantasaddānaṃ yathākkamaṃ anāgatakalakoṭṭhāsavācakaṃ sandhāyāha
“**anāgatakoṭṭhāsasaṅkhātā**”ti. “Pubbantaṃ kappetvā”³ti-ādīsu vuttanayena
“**aparantaṃ kappetvā**”³ti-ādīsupi attho veditabbo. Visamattameva cettā
vakkhāma.

Saññīvādavaṇṇanā

75. Āghātanā uddhanti **uddhamāghātanaṃ**, maraṇato uddhaṃ pavatto
attāti attho. “Uddhamāghātanaṃ”³ti pavatto vādo **uddhamāghātano**
sahacaraṇavasena, taddhitavasena ca, antalopaniddeso vā esa. So etesanti
uddhamāghātanikā. Evaṃ saddato nipphannaṃ atthato eva dassetuṃ
“**uddhamāghātanaṃ attānaṃ vadanti**”³ti vuttaṃ, āghātanā uddhaṃ uparibhūtaṃ
attabhāvanti attho. Te hi diṭṭhigatikā “uddhaṃ maraṇato attā nibbikāro”³ti
vadanti. “**So etesan**”³ti-ādinā assatthiyatthaṃ dasseti yathā “Buddhamassa
atthīti Buddho”³ti. Ayaṃ Aṭṭhakathāto aparō nayo—saññīti pavatto vādo
saññī sahacaraṇādinayena, saññī vādo etesanti **saññīvādā** samāsavasena.
Saññīvādo eva vādo etesanti hi attho.

1. Dī-Ṭha 1. 110 piṭṭhe.

2. Abhi 1. 216 piṭṭhe.

3. Dī 1. 28 piṭṭhe.

76-77. **Rūpī attā**ti ettha kaṣiṇarūpaṃ “attā”ti kasmā vuttaṃ, nanu rūpavinimuttēna attanā bhavitabbaṃ “rūpamassa atthī”ti vutte saññāya viya rūpassāpi attaniyattā. Na hi “saññī attā”ti ettha saññā eva attā, atha kho “saññā assa atthī”ti atthēna attaniyāva, tathā ca vuttaṃ “**tattha pavattasaññāṇcassa ‘saññā’ti gahetvā**”ti? Na kho panetamevaṃ daṭṭhabbaṃ “rūpamassa atthīti rūpī”ti, atha kho “ruppanasīlo rūpī”ti. Ruppanaṇcettha rūpasarikkhātāya kaṣiṇarūpassa vaḍḍhitāvaḍḍhitakālavasena viśesāpatti. Sā hi “natthī”ti na sakkā vuttaṃ parittavipulatādivisesasabbhāvato. Yadevaṃ siyā “ruppanasīlo rūpī”ti, atha-imassa vādassa sassatadiṭṭhisaṅgaho na yujjati ruppanasīlassa bhedasabbhāvatoti? Yujjateva kāyabhedato uddhaṃ parikkappitassa attano nibbikāratāya tena adhippetattā. Tathā hi vuttaṃ “arogo paraṃ maraṇā”ti. Atha vā “rūpamassa atthīti rūpī”ti vuttepi na koci doso kappanāsiddhena bhedenā abhedassāpi niddesadassanato yathā “silāputtakassa sarīraṇa”ti.

Apica avayavavasena avayavino tathāniddesānidassanato yathā “kāye kāyānupassī”ti¹, ruppanaṃ vā **rūpaṃ**, rūpasabhāvo, tadassa atthīti **rūpī**, attā “rūpino dhammā”ti-ādīsu² viya, evaṇca katvā attano rūpasabhāvattā “rūpī attā”ti vacanaṃ nāyāgatamevāti vuttaṃ “**kaṣiṇarūpaṃ attā**”ti. “**Gahetvā**”ti etena cetassa sambandho. **Tatthā**ti kaṣiṇarūpe. **Assā**ti parikkappitassa attano, ājīvakādayo takkamattēna paññāpentī viyāti attho. Ājīvakā hi takkikāyeva, na lābhino. Niyatavāditāya hi kammaphalapaṭikkhepato natthi tesaṃ jhānasamāpattilābho. Tathā hi kaṇhābhijāti-ādīsu kālakādirūpaṃ “attā”ti ekacce ājīvakā paṭijānanti. Purimanayena cettha lābhīnaṃ dasseti, pacchimanayena pana takkikaṃ. Evamīdisesu. **Roga**-saddo bhaṅgapariyāyo bhaṅgassāpi rujjanabhāvato, evaṇca katvā aroga-saddassa nīcāpariyāyatā upapannā hoti, tenāha “**nicco**”ti. **Roga**-saddo vā byādhipariyāyo. **Arogo**ti pana rogarahitatāsīsenā nibbikāratāya nīccatā diṭṭhigatiko paṭijānātīti dassetuṃ “**nicco**”ti

1. Saṃ 3. 150, 151, 158 piṭṭhādīsu.

2. Abhi 1. 5 piṭṭhe.

vuttaṃ.

Kasiṇugghāṭimākāsapaṭhamārūppaviññāṇanattibhāvākīṇcaññāyatanāni yathārahamarūpasamāpattinimittāṃ nāma. Nimbapaṇṇe tapparimāṇo tittakaraso viya sarīrapparimāṇo arūpī attā sarīre tiṭṭhatīti takkamatteneva nigaṇṭhā “arūpī attā saññī”ti paññapentīti āha “**nigaṇṭhādayo viyā**”ti.

Tatiyā panāti “rūpī ca arūpī ca attā”ti laddhi. **Missakagāhavasenāti** rūpārūpasamāpattīnaṃ yathāvuttāni nimittāni ekajjhaṃ katvā ekova “attā”ti, tattha pavattasaññāncassa “saññā”ti gahaṇavasena. Ayañhi diṭṭhigatiko rūpārūpasamāpattilābhī tāsāṃ nimittāṃ rūpabhāvena, arūpabhāvena ca “attā”ti gahetvā “rūpī ca arūpī cā”ti abhinivesaṃ janesi athetavādino viya, takkamatteneva vā rūpārūpadhammānaṃ missakagahaṇavasena “rūpī ca arūpī ca attā”ti abhinivissa aṭṭhāsi. **Catutthāti** “neva arūpī ca nārūpī ca attā”ti laddhi. **Takkagāhenevāti** saṅkhārasesasukhumabhāvappattadhammā viya accantasukhumabhāvappattiyā sakiccasādhanaśamatthatāya khambhakucchi¹ hatthapādādisaṅghāto viya neva rūpī, rūpasabhāvānavattanato na ca arūpīti evaṃ pavattatakkagāheneva.

Ayaṃ Aṭṭhakathāmuttako nayo—neva rūpī nārūpīti ettha hi antānantikacatutthavāde viya aññamaññapaṭikkhepavasena attho veditabbo. Satipi ca tatiyavādena imassa samānatthabhāve tattha desakālabhedavasena viya idha kālavatthubhedavasena tatiyacatutthavādānaṃ viseso daṭṭhabbo. Kālabhedavasena hi idha tatiyavādassa pavatti rūpārūpanimittānaṃ saha-anupaṭṭhānato. Catutthavādassa pana vatthubhedavasena pavatti rūpārūpadhammasamūhabhāvatoti. Dutiyacatukkaṃ antānantikavāde vuttanayena veditabbaṃ sabbathā saddatthato samānatthattā. Yaṃ panettha vattabbaṃ, tampi “amati gacchati bhāvo osānametthā”ti-ādinā amhehi vuttameva, kevalaṃ pana tattha pubbantakappanāvasena pavatto, idha aparantakappanāvasenāti ayaṃ viseso pākaṭoyeva. Kāmañca nānattasaññī attāti ayampi vādo samāpannakavasena labbhati. Aṭṭhasamāpattilābhino diṭṭhigatikassa vasena saññābhedasambhavato. Tathāpi

1. Thambhakuṭṭa (Dī-Ṭī 1. 171 piṭṭhe.)

samāpattiyaṃ ekarūpeneva saññāya upaṭṭhānato lābhīvasena ekattasaññitā sātisaṃyāṃ yuttāti āha “**samāpannakavasena ekattasaññī**”ti.

Ekasamāpattilābhino eva vā vasena attho veditabbo. Satipi ca samāpattibhedato saññābhedasambhave bahiddhā puthuttārammaṇeṇeva saññānānattassa oḷārikassa sambhavato takkīvaseneva nānattasaññitāṃ dassetuṃ “**asamāpannakavasena nānattasaññī**”ti vuttaṃ.

Parittakasiṇavasenati avaḍḍhitattā appakakasiṇavasena, **kasiṇa**ggahaṇaṇcettha saññāya visayadassanaṃ. Visayavasena hi saññāya parittatā, iminā ca satipi saññāvinimuttadhamme “saññāyeva attā”ti vadatīti dasseti. Esa nayo **vipulakasiṇavasena**ti etthāpi. Evañca katvā antānantikavāde ceva idha ca antānantacatukke paṭhamadutiyaṇḍesu saddatthamattato samānesupi sabhāvato tehi dvīhi vādehi imesaṃ dvinnāṃ vādānaṃ viseso siddho hoti, aññathā vuttappakāresu vādesu satipi pubbantāparantakappanabhedamattena kehici visese kehici avisesoyeva siyāti.

Ayaṃ pana Aṭṭhakathāmuttako nayo—“aṅguṭṭhappamaṇo attā, aṇumatto attā”ti-ādiladdhivasena paritto ca so saññī cāti **parittasaññī** kāpilakāṇādapabhutayo¹ viya. Attano sabbagatabhāvapaṭijānanavasena appamaṇo ca so saññī cāti **appamāṇasaññī**ti.

Dibbacakkhuparibhaṇḍattā yathākammūpagaññaṇassa dibbacakkhupabhāvajanitena yathākammūpagaññaṇena dissamānāpi sattānaṃ sukhādisamaṅgitā dibbacakkhunāva diṭṭhā nāmāti āha “**dibbena cakkhunā**”ti-ādi. Catukkanayaṃ, pañcakanayaṃ sandhāya “**tikacatukkajjhānabhūmiyaṃ**”ti vuttaṃ. Diṭṭhigatikavisayāsu hi pañcavokārajhānabhūmiṃ vehapphalabhūmiṃ ṭhapetvā avasesā yathārahaṃ catukkanaye tikajjhānassa, pañcakanaye ca catukkajjhānassa vipākāṭṭhānattā **tikacatukkajjhānabhūmiyo** nāma. Suddhāvāsā pana tesamavisayā. **Nibbattamānanti** uppajjamānaṃ. Nanu ca “ekantasukhī attā”ti-ādinā pavattavādānaṃ aparantadiṭṭhibhāvato “nibbattamānaṃ disvā”ti paccuppannavacanaṃ anupapannameva siyā. Anāgatavisayā hi ete vādāti? Upapannameva anāgatassa ekantasukhībhāvādikassa

1. Kapilakāṇādādayo (Dī-Ṭī 1. 172 piṭṭhe.)

pakappanāya paccuppannanibbattidassanena adhippetattā. Tenevāha “nibbattamānaṃ disvā ‘ekantasukhī’ti gaṇhātī”ti. Ettha ca tassāṃ tassāṃ bhūmiyaṃ bāhullena sukhādisahitadhammappavattidassanaṃ paṭicca tesāṃ “ekantasukhī”ti-ādigahaṇato tadanurūpāyeva bhūmi vuttāti daṭṭhabbāṃ. Saddantarābhisambandhavasena viya hi atthapakaraṇādivasenapi atthaviseso labbhati. “Ekantasukhī”ti-ādīsu ca ekantabhāvo bahulaṃ pavattimattaṃ pati payutto. Tathāpavattimattadassanena tesāṃ evaṃ gahaṇato. Atha vā hatthidassaka-andhā viya diṭṭhigatikā yaṃ yadeva passantī, taṃ tadeva abhinivissa voharanti. Vuttañhetuṃ Bhagavatā **Udāne** “aññatitthiyā bhikkhave paribbājakā andhā acakkhukā”ti-ādi¹, tasmā alamettha yuttimagganāti. “Dibbena cakkhunā disvāti vuttamatthaṃ samatthetuṃ “**visesato hi**”ti-ādi vuttaṃ.

Asaññīnevasaññīnāsaññīvādavaṇṇanā

78-83. Atha na koci viseso atthīti codanaṃ sodheti “**kevalaññī**”ti-ādinā. “Asaññī”ti ca “nevasaññīnāsaññī”ti ca gaṇhantānaṃ tā diṭṭhiyoti sambandho. **Kāraṇanti** visesakāraṇaṃ, diṭṭhisamudāgamakāraṇaṃ vā. Satipi kiñci kāraṇapariyesanasambhava diṭṭhigatikavādānaṃ anādariyabhāvaṃ dassetuṃ “**na ekantena kāraṇaṃ pariyesitabban**”ti vuttaṃ. Kasmāti āha “**diṭṭhigatikassā**”ti-ādi, etena pariyesanakkhamābhavatoti apariyesitabbakāraṇaṃ dasseti. Idaṃ vuttaṃ hoti—asaññīvāde asaññībhave nibbattasattavasena pavatto paṭhamavādo, “saññaṃ attato samanupassati”ti ettha vuttanayena saññaṃyeva “attā”ti gahetvā tassa kiñcanabhāvena ṭhitāya aññāya saññāya abhāvato “asaññī”ti pavatto dutiyavādo, tathā saññāya saha rūpadhamme, sabbe eva vā rūpārūpadhamme “attā”ti gahetvā pavatto tatiyavādo, takkagāhavaseneva catutthavādo pavatto.

Dutiyacatukkepi kasiṇarūpassa asaññājananasabhāvatāya asaññīti katvā antānantikavāde vuttanayena cattāro vikappā pavattā. Nevasaññīnāsaññīvāde pana nevasaññīnāsaññībhave nibbattasattasseva

1. Khu 1. 163 piṭṭhe.

cutipaṭisandhīsu, sabbattha vā paṭusaññākiccaṃ kātum asamatthāya
 sukhumāya saññāya atthibhāvapaṭijānanavasena paṭhamavādo, asaññīvāde
 vuttanāyena sukhumāya saññāya vasena,
 sañjānanasabhāvatāpaṭijānanavasena ca dutiyavādādayo pavattāti. Evaṃ
 kenaci pakārena satipi kāraṇapariyesanasambhave diṭṭhigatikavādānaṃ
 pariyesanakkhamābhāvato ādaraṃ katvā mahussāhena tesāṃ kāraṇaṃ na
 pariyesitabbanti. Etesāṃ pana saññī-asaññīnevasaññīnāsaññīvādānaṃ
 sassatadiṭṭhisāṅgho “arogo paraṃ maraṇā”ti vacanato pākāṭoyeva.

Ucchedavādavaṇṇanā

84. Avijjamānassa vināsāsambhavato atthibhāva hetuko ucchedoti
 dassetuṃ vijjamānavācakena santa-saddena “sato”ti Pāliyaṃ vuttanti āha
 “**vijjamānassā**”ti. Vijjamānatāpayutto cesa diṭṭhigatikavādavisayo sattoyeva
 idha adhippetoti dassanattham Pāliyaṃ “**sattassā**”ti vuttaṃ, tena
 imamatthaṃ dasseti—yathā hetuphalabhāvena pavattamānānaṃ
 sabhāvadhammānaṃ satipi ekasantānapariyāpannānaṃ bhinnasantatipatitēhi
 visese hetuphalabhūtānaṃ paramatthato bhinnasabhāvattā
 bhinnasantānapatitānaṃ viya accantaṃ bhedasanniṭṭhānena nānattanayassa
 micchāgahaṇaṃ ucchedābhinivesassa kāraṇaṃ, evaṃ hetuphalabhūtānaṃ
 vijjamānepi sabhāvabhede ekasantatipariyāpannatāya ekattanayena
 accantamabhedagahaṇampi kāraṇamevāti. Santānavasena hi pavattamānesu
 khandhesu ghanavinibbhogābhāvena tesāṃ idha sattagāho, sattassa ca
 atthibhāvagāhetuko ucchedavādo, anupubbanirodhavasena pana
 nirantaravināso idha “ucchedo”ti adhippeto yāvāyaṃ attā ucchijjamāno
 bhavati, tāvāyaṃ vijjatiyevāti gahaṇatoti āha “**upacchedan**”ti. U-saddo hi
 upa-saddapariyāyo, so ca upasaṅkamanattho, upasaṅkamañcetta
 anupubbamuppajjivā aparāparaṃ nirodhavasena nirantaratā. Apica
 punānuppajjamānavasena nirudayavināsoyeva **ucchedo** nāma
 yathāvuttanayena gahaṇatoti āha “**upacchedan**”ti. U-saddo, hi upa-saddo ca
 ettha uparibhāgattho. Niruddhato parabhāgo ca idha uparibhāgoti vuccati.

Nirantaravasena, nirudayavasena vā visesena nāso **vināso**, so pana maṁsacakkhupaññācakkhūnaṁ dassanapathātikkamanato adassanamevāti āha **“adassanan”**ti. Adassane hi **nāsa**-saddo loke niruḷho “dve cāpare vaṇṇavikāranāsā”ti-ādīsu¹ viya. **Bhāvavigamanti** sabhāvāpagamaṁ. Yathādhammaṁ bhavanaṁ bhāvoti hi atthena idha **bhāva**-saddo sabhāvavācako. Yo pana nirantaraṁ nirudayavināsavasena ucchijjati, so attano sabhāvena ṭhātumasakkuṇeyyatāya “bhāvāpagamo”ti vuccati. **“Tatthā”**ti-ādinā ucchedavādassa yathāpāṭhaṁ samudāgamaṁ nidassanamattena dasseti, tena vakkhati “tathā ca aññathā ca vikappetvāvā”ti. **Tatthāti** “sato sattassa ucchedaṁ vināsaṁ vibhavaṁ paññapenti”ti vacane. **Lābhī**ti dibbacakkhuññāḷābhī. Tadavasesalābhī ceva sabbaso alābhī ca idha aparantakappikaṭṭhāne **“alābhī”**tveva vuccati.

Cutinti sekkhaputhujjanānampi cutimeva. Esa nayo **cutimattamevāti** etthāpi. **Upapattiṁ apassantoti** daṭṭhuṁ samatthepe sati anolokanavasena apassanto. **Na upapātanti** pubbayogābhāvena, parikkammākaraṇena vā upapattiṁ daṭṭhuṁna sakkoti, evaṁca katvā nayadvaye viseso pākaṭo hoti. Ko paralokaṁ jānāti, na jānātiyevāti natthikavādavasena ucchedaṁ gaṇhātīti saha pāṭhasesena sambandho, natthikavādavasena mahāmūḷhabhāveneva “ito añño paraloko atthī”ti anavabodhanato imaṁ diṭṭhiṁ gaṇhātīti adhippāyo. “Ettakoyeva visayo, yvāyaṁ indriyagocaro”ti attano dhītuyā hatthaggaṇhanakarājā viya kāmasukhābhīratatāyapi gaṇhātīti āha **“kāmasukhagiddhatāya vā”**ti. Vaṇṇato patitapaṇṇānaṁ vaṇṇena apaṭisandhikabhāvaṁ sandhāya **“na puna viruhantī”**ti vuttaṁ. **Evameva sattāti** yathā paṇḍupalāso bandhanā pavutto puna na paṭisandhīyati, evameva sabbepi sattā appaṭisandhikā maraṇapariyosānā aponobbhavikā appaṭisandhikamaraṇameva nigacchantīti attho. Udaikapubbūlakūpamā hi sattā puna anuppajjamānatoti tassa laddhi. **Tathāti** “lābhī anussaranto”ti² ādinā nidassanavasena vuttappakārena. **Aññathāti** takkanassa anekappakārasambhavato tato aññenapi pakārena. Lābhinopi

1. Kāsikā 6. 3. 109 suttaṁ passitabbaṁ.

2. Arahatō (Ṭṭha)

cutito uddham upapātassa adassanamattam pati takkaneneva imā diṭṭhiyo uppajjantīti vuttam **“vikappetvāvā”**ti. Tathā ca vikappetvāva uppannā aññathā ca vikappetvāva uppannāti hi sambandho. Tattha “dve janā”ti-ādinā ucchedaggāhakappabhedadassanena imamattam dasseti. Yathā amarāvikkhepikavādā ekanta-alābhīvaseneva desitā, yathā ca uddhamāghātanikasaññīvāde catutthacatukke saññīvādā ekantalābhīvaseneva desitā, nayime. Ime pana sassatekaccasassatavādādāyo viya lābhī-alābhīvaseneva desitāti. Yadevam kasmā sassatavādādāsu viya lābhīvasena, takkīvasena ca paccekam desanamakatvā sassatavādādādidesanāhi aññathā idha desanā katāti? Vuccate—desanāvilāsappattito. Desanāvilāsappattā hi Buddhā Bhagavanto, te veneyyajjhāsayanurūpaṃ vividhenākārena dhammam desenti, na aññathā. Yadi hi idhāpi ca tathādesanāya nibandhanabhūto veneyyajjhāsāyo bhavēyya, tathārūpameva Bhagavā vadeyya, katham? “Idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātappamanvāya -pa- yathā samāhite citte sattānam cutūpapātāññāya cittam abhininnāmeti, so dibbena cakkhunā visuddhena atikkantamānusakena arahato cuticittam passati, puthūnam vā parasattānam, na heva kho taduddham upapattim. So evamāha ‘yato kho bho ayam attā rūpī cātumahābhūtikō mātāpettikasambhavo kāyassa bhedā ucchijjati vinassati, na hoti param maraṇa’ti”-ādinā visesalābhino, takkino ca visuṃ katvā. Yasmā pana tathādesanāya nibandhanabhūto veneyyajjhāsāyo na idha bhavati, tasmā desanāvilāsena veneyyajjhāsayanurūpaṃ sassatavādādādidesanāhi aññathāyevāyam desanā katāti daṭṭhabbam.

Atha vā sassatekaccasassatavādādāsu viya na idha takkīvādato visesalābhīvādo bhinnākāro, atha kho samānappakāratāya samānākāroyevāti imassa visesassa pakāsanattam ayamucchedavādo Bhagavatā purimavādehi viṣiṭṭhākārabhāvena desito. Sambhavati hi idha takkinopi anussavādivasena adhigamavato viya abhiniveso. Apica na imā diṭṭhiyo Bhagavatā anāgate

evambhāvīvasena desitā, nāpi evamete bhaveyyunti parikkappanāvasena, atha kho yathā yathā diṭṭhigatikehi “idameva saccaṃ, moghamaññaṃ”¹ti¹ maññitā, tathā tathāyeva ime diṭṭhigatā yathābhuccaṃ sabbaññutaññāṇena paricchinditvā pakāsītā, yehi gambhīrādippakārā aputhujjanagocarā Buddhadhammā pakāsanti, yesaṃca parikittanena Tathāgatā sammadeva thomitā honti.

Aparo nayo—yathā ucchedavādīhi diṭṭhigatikehi uttaruttarabhavadassīhi aparabhavadassīnaṃ tesāṃ vādapaṭisedhavasena sakasakavādā patiṭṭhāpitā, tathāyevāyaṃ desanā katāti purimadesanāhi imissā desanāya pavattibhedo na codetabbo, evaṃca katvā arūpabhavabhedavasena ucchedavādo catudhā vibhajitvā viya kāmārūpabhavabhedavasenāpi anekadhā vibhajitvāyeva vattabbo, evaṃ sati Bhagavatā vuttasattakato bahutarabhedo ucchedavādo āpajjatīti, atha vā paccekaṃ kāmārūpabhavabhedavasena viya arūpabhavavasenāpi na vibhajitvā vattabbo, evampi sati Bhagavatā vuttasattakato appatarabhedova ucchedavādo āpajjatīti ca evaṃpakārāpi codanā anavakāsā eva hoti. Diṭṭhigatikānañhi yathābhimataṃ desanā pavattātī.

85. **Mātāpitūnaṃ** etanti taṃsambandhanato etaṃ mātāpitūnaṃ santakanti attho. **Sukkasoṇitaṃ** pitu sukkaṃ, mātu soṇitaṃca, ubhinnaṃ vā sukkasaṅkhātāṃ soṇitaṃ. **Mātāpettiketi** nimitte cetāṃ bhummaṃ. **Itīti** imehi tīhi padehi. “Rūpakāyavasenā”ti avatvā “**rūpakāyasīsenā**”ti vadanto arūpampi tesāṃ “attā”ti gahaṇaṃ ñāpeti. Iminā pakārena **itthanti** āha “**evameke**”ti. **Evaṃ**-saddo hettha idamattho, iminā pakārenāti attho. **Eketi** ekacce, aññe vā.

86. Manussānaṃ pubbe gahitattā, aññesaṃca asambhavato “kāmāvacaro”ti ettha **chakāmāvacaradevapariyāpannoti** attho. **Kabalīkāro** cettha yathāvuttasudhāhāro.

1. Ma 2. 150, 166, 381; Ma 3. 22, 23; Khu 1. 162 piṭṭhesu.

87. **Jhānāmanena nibbattoti** ettha yaṃ vattaḅbaṃ, taṃ heṭṭhā vuttameva. Mahāvayavo **aṅgo**, tattha viṣuṃ pavatto **paccaṅgo**, sabbehi aṅgapaccaṅgehi yutto tathā. **Tesanti** cakkhusotindriyānaṃ. **Itaresanti** ghāṇajivhākāyindriyānaṃ. Tesampi indriyānaṃ saṇṭhānaṃ purisavesavaseneva veditaḅbaṃ. Tathā hi **Aṭṭhakathāsu** vuttaṃ “samānepi tattha ubhayaliṅgābhāve purisasaṇṭhānāva tattha brahmāno, na itthisaṇṭhānā”ti¹.

88-92. **Ākāśānañcāyatana**-saddo idha bhaveyevāti āha “**ākāśānañcāyatanabhavan**”ti. Etthāha—yuttaṃ tāva purimesu tīsu vādesu “kāyassa bheda”ti vattum pañcavokārabhavapariyāpannaṃ attabhāvamārabbha pavattattā tesam vādānaṃ, catuvokārabhavapariyāpannaṃ pana attabhāvaṃ nissāya pavattesu catutthādīsu catūsu vādesu kasmā “kāyassa bheda”ti vuttaṃ. Na hi arūpīnaṃ kāyo vijjati. Yo bhedoti vuccēyyāti? Saccametaṃ, rūpattabhāve pana pavattavohāreneva diṭṭhigatiko arūpattabhāvepi kāyavohāraṃ āropetvā evamāha. Lokasmiñhi dissati aññatthabhūtopi vohāro tadaññatthasamāropito yathā taṃ “sasaviśānaṃ, khaṃ pupphaṃ”ti. Yathā ca diṭṭhigatikā diṭṭhiyo paññāpenti, tathāyeva Bhagavāpi desetīti. Apica nāmakāyabhāvato phassādidhammasamūhābhūte arūpattabhāve kāyaniddeso daṭṭhabbo. Samūhaṭṭhenapi hi “kāyo”ti vuccati “hatthikāyo assakāyo”ti-ādīsu viya. Ettha ca kāmāvacaradevattabhāvādiniravasesavibhavapatiṭṭhāpakānaṃ dutiyādivādānaṃ aparantakappikabhāvo yutto hotu anāgate addhavisayattā tesam vādānaṃ, kathaṃ pana diṭṭhigatikassa paccakkhabhūta-manussattabhāvāpagamapatiṭṭhāpakassa paṭhamavādassa aparantakappikabhāvo yujjeyya paccuppannaddhavisayattā tassa vādassa. Dutiyavādādīnañhi purimapurimavādasaṅgahitasseva attano anāgate taduttaribhavūpapannassa samucchedabodhanato yujjati aparantakappikatā, tathā ceva vuttaṃ “no ca kho bho ayaṃ attā ettāvatā sammā samucchinnō hoti”ti-ādī². Yaṃ pana tattha vuttaṃ “atthi kho bho añño attā”ti², taṃ manussattabhāvādiheṭṭhimattabhāvavisesāpekkhāya vuttaṃ, na sabbathā aññabhāvato. Paṭhamavādassa pana anāgate taduttaribhavūpapannassa attano

1. Netthi-Ṭṭha 159 piṭṭhe.

2. Dī 1. 31 piṭṭhe.

samucchedabodhanābhāvato, “atthi kho bho añño attā”ti ettha aññabhāvena aggahaṇato ca na yujjateva aparantakappikatāti? No na yujjati idhalokapariyāpannattepi paṭhamavāḍavisayassa anāgatakālikasseva tena adhippetattā. Paṭhamavāḍināpi hi idhalokapariyāpannassa attano paraṃ maraṇā ucchedo anāgatakālavaseneva adhippeto, tasmā cassa aparantakappikatāya na koci virodhoti.

Dīṭṭhadhammanibbānavāḍavaṇṇanā

93. Ñāṇena daṭṭhabboti **diṭṭho**, diṭṭho ca so sabhāvaṭṭhena dhammo cāti **diṭṭhadhammo**, dassanabhūtena ñāṇena upaladdhasabhāvoti attho. So pana akkhānamindriyānaṃ abhimukhībhūto visayoyevāti vuttaṃ “**paccakkhadhammo vuccatī**”ti. Tattha yo anindriyavisayo, sopi supākaṭabhāvena indriyavisayo viya hotīti katvā tathā vuttanti daṭṭhabbāṃ, tenevāha “**tattha tattha paṭiladdhattabhāvassetaṃ adhivacanan**”ti, tasmim tasmim bhave yathākammaṃ paṭilabbhitabbattabhāvassa vācakaṃ padaṃ, nāmanti vā attho. **Nibbāna**ñcetha dukkhavūpasamaṇameva, na aggaphalaṃ, na ca asaṅkhatadhātu tesamavisayattāti āha “**dukkhavūpasamanan**”ti. Dīṭṭhadhammanibbāne pavatto vādo etesanti **diṭṭhadhammanibbānavāḍā**tipi yujjati.

94. Kāmaṇiyattā kāmā ca te anekāvayavānaṃ samūhabbhāvato sattānañca bandhanato guṇā cāti **kāmaguṇā**ti atthaṃ sandhāyāha “**manāpiyarūpādīhi**”ti-ādi. Yāva phoṭṭhabbārammaṇañcetha **ādi**-saddena saṅgaṇhāti. **Suṭṭhu appitoti** sammā ṭhapito. Ṭhapanā cetha allīyanāti āha “**allīno**”ti. Parito tattha tattha kāmaguṇesu yathāsakaṃ indriyāni cāreti gocaraṃ gaṇhāpetīti atthaṃ dassetuṃ “**tesū**”ti-ādi vuttaṃ, tenāha “**ito cito ca upaneti**”ti. **Pari**-saddavisitṭho vā idha **cara**-saddo kīḷāyanti vuttaṃ “**palāḷati**”ti¹ ādi. **Palāḷati**ti hi pakārena laḷati, vilāsaṃ karotīti attho. “**Ettha cā**”ti-ādinā uttamakāmaguṇikāṇameva dīṭṭhadhammanibbānaṃ paññapentīti dasseti. Mandhātumahārājasavattīdevarājakāmaguṇā hi uttamatāya nidassitā, kasmāti āha “**evārūpe**”ti-ādi.

1. Laḷati (Aṭṭhakathāyaṃ)

95. **Aññathābhāvā**ti kārāṇe nissakkavacanāṃ. **Vuttanayenā**ti suttapadesu desitanayena, etena sokādīnamuppajjanākārāṃ dasseti. Ñātibhogarogasīladiṭṭhi byasanehi phuṭṭhassa cetaso abbhantaram niijhāyanam socanam **antonijjhāyanam**, tadeva lakkhaṇametassāti **antonijjhāyanalakkhaṇo**. Tasmim soke samuṭṭhānahetubhūte nissitam **tannissitam**. Bhusam vilapanam **lālappanam**, tannissitameva lālappanam, tadeva lakkhaṇamassāti **tannissitalālappanalakkhaṇo**. Pasādasāṅkhāte kāye nissitassa dukkhasahagatakāyaviññāṇassa paṭipīlanam **kāyapaṭipīlanam**, sasambhārakathanam vā etam yathā “dhanunā vijjhatī”ti. Tadupanissayassa vā anīṭṭharūpassa pacchā pavattanato “rūpakāyassa paṭipīlanam”tipi vaṭṭati. Paṭighasampayuttassa manaso vihesanam **manovighātam**. Tadeva lakkhaṇamassāti sabbattha yojetabbam. Ñātibyasanādīna phuṭṭhassa paridevanāyapi asakkuṇantassa antogatasokasamuṭṭhito bhuso āyāso **upāyāso**. So pana cetaso appasannākāro evāti āha “**visādalakkhaṇo**”ti. Sādanam pasādanam **sādo**, pasannatā. Anupasaggopi hi saddo sa-upasaggo viya yathāvuttassa atthassa bodhako yathā “gotrabhū”ti. Evaṃ sabbattha. Tato vigamanam **visādo**, appasannabhāvo.

96. Vitakkanam **vitakkitam**, tam panatthato vitakkova, tathā **vicāritanti** etthāpi, tena vuttam “**abhiniropanavasena pavatto vitakko**”ti-ādi. **Etenā**ti vitakkavicāre parāmasitvā karaṇaniddeso, hetuniddeso vā. Tenetamattham dīpeti “khobhakarāsabhāvattā vitakkavicārānam tamsahitampi jhānam tehi sa-uppīlanam viya hotī”ti, tenāha “**sakaṇṭakam**¹ **viya khāyati**”ti. Oḷārikabhāvo hi vitakkavicārasāṅkhātena kaṇṭakena saha pavattakathā. Kaṇṭakasahitabhāvo ca sa-uppīlanatā eva, loke hi sakaṇṭakam pharusakam oḷārikanti vadanti.

97. Pītigatam **pītiyeva** “diṭṭhigatan”ti-ādīsu² viya gata-saddassa tabbhāvavuttito. Ayañhi samvaṇṇakānam pakati, yadidaṃ anattakapadam, tulyādhikaraṇapadañca ṭhapetvā atthavaṇṇanā. Tathā hi tattha tattha dissati.

1. Bhakaṇḍakam (Atṭhakathāyam)

2. Abhi 1. 93; Khu 7. 37 piṭṭhesu.

“yopanāti yo yādiso¹, nibbānadhātūti nibbāyanamattan”ti ca ādi. Yāya nimittabhūtāya ubbilāvanapītiyā uppannāya cittaṃ **ubbilāvitattam** nāma, sāyeva **ubbilāvitattam** bhāvavācākassa nimitte pavattanato. Iti pītiyā uppannāya eva cittaṃ, ubbilāvanato tassa ubbilāvitabhāvo pītiyā kato nāmāti āha “**ubbilabhāvakarāṇaṃ**”ti.

98. Ābhujanaṃ manasikaraṇaṃ **ābhogo**. Sammā anukkamena, punappunaṃ vā ārammaṇassa āhāro **samannāhāro**. Ayaṃ pana **Tikāyaṃ**² vuttanayo—cittassa ābhuggabhāvo ārammaṇe abhinatabhāvo **ābhogo**. Sukhena hi cittaṃ ārammaṇe abhinataṃ toti, na dukkhena viya apanataṃ, nāpi adukkhamasukhena viya anabhinataṃ, anapanatañcāti. Ettha ca “manuññabhojanādīsu khuppiṇādi-abhibhūtassa viya kāmehi viveciyamānassa upādārammaṇapattthanāvisesato abhivaḍḍhati, manuññabhojanaṃ bhuttāvino viya pana uḷārakāmarasassa yāvadattham nīcitassa sahitassa bhuttakāmatāya kāmesu pātabyatā na hoti, visayānabhigiddhanato visayehi dummociyehi jalūkā viya sayameva mucatī”ti ca ayoniso ummujjitvā kāmagaṇasantappitatāya saṃsāradukkhavūpasamaṃ byākāsi paṭhamavādī. Kāmādīnaṃ ādīnavadassitāya, paṭhamādījhānasukhassa santabhāvadassitāya ca paṭhamādījhānasukhatittiyā saṃsāradukkhupacchedaṃ byākāmsu dutiyādivādino. Idhāpi ucchedavādeva vuttappakāro vicāro yathāsambhavaṃ ānetvā vattabbo. Ayaṃ panettha viseso—ekasmimpi attabhāve pañca vādā labbhanti. Paṭhamavāde yadi kāmagaṇasamappito attā, evaṃ so diṭṭhadhammanibbānappatto. Dutiyādivādesu yadi paṭhamavādasamaṅgahito soyeva attā paṭhamajjhānādisamaṅgī, evaṃ sati diṭṭhadhammanibbānappattoti. Teneva hi ucchedavāde viya idha Pāḷiyaṃ “añño attā”ti aññaggahaṇaṃ na kataṃ. Kathaṃ pana accantanibbānapaññāpakassa attano diṭṭhadhammanibbānavādassa sassatadiṭṭhiyā saṅgaho, na ucchedadiṭṭhiyāti? Taṃtaṃsukhavisesasamaṅgitā paṭiladdhena bandhavimokkhena suddhassa attano sakarūpeneva avaṭṭhānadīpanato. Tesañhi tathāpaṭiladdhena kammabandhavimokkhena suddho hutvā diṭṭhadhammanibbānappatto attā sakarūpeneva avaṭṭhāsīti laddhi. Tathā hi **Pāḷiyaṃ** “ettāvatā kho

1. Vi 1. 28 piṭṭhādīsu.

2. Dī-Ṭī 1. 177 piṭṭhe.

bho ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī”ti
sassatabhāvañāpakacchāyā eva tesaṃ vādadassanaṃ katanti.

“**Ettāvata**”ti-ādinā Pāliyatthasampiṇḍanaṃ. Tattha **yāsanti**
yathāvuttānaṃ diṭṭhinaṃ aniyamaniddesavacanaṃ. Tassa imā dvāsaṭṭhi
diṭṭhiyo kathitāti niyamanam, niyatānapekkhavacanaṃ vā etaṃ “yaṃ
sandhāya vuttan”ti āgataṭṭhāne viya. **Sesāti** pañcapaññāsa diṭṭhiyo. Tāsu
antānantikavādādīnaṃ sassatadiṭṭhisangahabhāvo tattha tattha pakāsitoyeva.
Kiṃ panettha kāraṇaṃ, pubbantāparantā eva diṭṭhābhinivesassa
visayabhāvena dassitā, na pana tadubhayamekajjhanti? Asambhavo evettha
kāraṇaṃ. Na hi pubbantāparantesu viya tadubhayavinimutte majjhante
diṭṭhikappanā sambhavati tadubhayantaramattena ittarakālattā. Atha pana
paccuppannattabhāvo tadubhayavemajjhaṃ, evaṃ sati diṭṭhikappanākkhamo
tassa ubhayasabhāvo pubbantāparantesueva antogadhoti kathaṃ
tadubhayamekajjhaṃ adassitaṃ siyā. Atha vā pubbantāparantavantatāya
“pubbantāparanto”ti majjhanto vuccati, sopi “pubbantakappikā ca
aparantakappikā ca pubbantāparantakappikā cā”ti upari vadantena
Bhagavatā pubbantāparantehi visum katvā vuttoyevāti daṭṭhabbo.
Aṭṭhakathāyampi “sabbepi te pubbantāparantakappike”ti etena
sāmaññaniddesena, ekasesena vā saṅgahitoti veditabbaṃ. Aññathā hi
saṅkaḍḍhitvā vuttavacanassa niravasesasaṅkaḍḍhanābhāvato anattakata
āpajjeyyāti. Ke pana te pubbantāparantakappikāti? Ye antānantikā hutvā
diṭṭhadhammanibbānavādāti evamādinā ubhayasambandhābhinivesino
veditabbā.

100-104. “**Idāni**”ti-ādinā appanāvacanadvayassa visesaṃ dasseti. Tattha
ekajjhanti rāsikaraṇatthe nipāto. Ekadhā karotīti **ekajjhanti**pi neruttikā,
bhāvanapuṃsakañcetaṃ. **Iti**-saddo idamattho, iminā pakārena pucchitvā
vissajjesīti attho. **Ajjhāsayanti** sassatucchedavasena diṭṭhijjhāsayam.
Tadubhayavasena hi sattānaṃ saṅkilesapakkhe duvidho ajjhāsayo. Tathā hi
vuttaṃ—

“Sassatucchedadiṭṭhi ca, khanti cevānulomikā.

Yathābhūtañca yaṃ nāṇaṃ, etaṃ āsayasadditan”ti¹.

1. Visuddhi-Ṭī 1. 239; Dī-Ṭī 1. 28; Sārattha-Ṭī 1. 75, 249; Vimati-Ṭī 1. 54; Sī-Ṭī
Abhinava 1. 99 piṭṭhesupi.

Tañca Bhagavā aparimāṇāsu lokadhātūsu aparimāṇānaṃ sattānaṃ aparimāṇe eva ñeyyavisese uppajjanavasena anekabhedabhinnampi “cattāro janā sassatavādā”ti-ādinā dvāsaṭṭhiyā pabhedeḥi saṅgaṇhanavasena sabbaññutaññāṇena paricchinditvā dassento pamāṇabhūtāya tulāya dhārayamāno viya hotīti āha **“tulāya tulayanto viyā”**ti. Tathā hi vakkhati “antojālīkatā”ti-ādi¹. **“Sinerupādato vālukam uddharanto viyā”**ti pana etena sabbaññutaññāṇato aññassa ñāṇassa imissā desanāya asakkuṇeyyatam dasseti paramagambhīratāvacanato.

Ettha ca “sabbe te imeheva dvāsaṭṭhiyā vatthūhi, etesaṃ vā aññatarena, natthi ito bahiddhā”ti vacanato, pubbantakappikādittayavinimuttassa ca kassaci diṭṭhigatikassa abhāvato yāni tāni Sāmaññaphalādisuttantaresu² vuttappakārāni akiriyāhetukanatthikavādādīni yāni ca issarapakatipajāpatipurisakālasabhāvanīyatīyadicchāvādādippabhedāni diṭṭhigatāni³ bahiddhāpi dissamānāni, tesam ettheva saṅgahato antogadhatā veditabbā. Kathaṃ? Akiriyavādo tāva “vañjho kūṭaṭṭho”ti-ādinā kiriyābhāvadīpanato sassatavāde antogadho, tathā “sattime kāyā”ti-ādi⁴nayappavatto pakudhavādo, “natthi hetu natthi paccayo sattānaṃ saṃkilesāyā”ti-ādi⁵nayappavatto ahetukavādo ca adhiccasamuppannavāde. “Natthi paro loko”ti-ādi⁶nayappavatto natthikavādo ucchedavāde. Tathā hi tattha “kāyassa bheda ucchijjati”ti-ādi⁷ vuttaṃ. Paṭhamena ādi-saddena nigaṇṭhavādādayo saṅgahitā.

Yadipi Pāliyaṃ⁸ nāṭaputtavādabhāvena cātuyāmasaṃvaro āgato, tathāpi sattavatātikkamena vikkhepavāditāya nāṭaputtavādopi saṅcayavādo viya amarāvikkhepavādesu antogadho. “Taṃ jīvaṃ taṃ sarīraṃ, aññaṃ jīvaṃ aññaṃ sarīraṃ”ti⁹ evaṃpakārā vādā pana “rūpī attā hoti

1. Dī-Ṭṭha 1. 117 piṭṭhe.

2. Dī 1. 49 piṭṭhādīsu.

3. Visuddhi-Ṭṭi 2. 217, 218; Anuṭṭi 2. 64, 65 piṭṭhesu passitabbaṃ.

4. Dī 1. 52 piṭṭhe.

5. Dī 1. 50 piṭṭhe.

6. Dī 1. 51 piṭṭhe.

7. Dī 1. 31 piṭṭhe.

8. Dī 1. 54 piṭṭhe.

9. Dī 1. 149, 150; Ma 2. 89; Saṃ 1. 291, 292 piṭṭhādīsu.

arogo param maraṇā”ti-ādivādesu saṅgahaṃ gacchanti. “Hoti Tathāgato param maraṇā, atthi sattā opapātikā”ti evaṃpakārā sassatavāde. “Na hoti Tathāgato param maraṇā, natthi sattā opapātikā”ti evaṃpakārā ucchedavāde. “Hoti ca na hoti ca Tathāgato param maraṇā, atthi ca natthi ca sattā opapātikā”ti evaṃpakārā ekaccasassatavāde. “Neva hoti na na hoti Tathāgato param maraṇā, nevatthi na natthi sattā opapātikā”ti evaṃpakārā amarāvikkhepavāde. Issarapakatipajāpatipurisakālavādā ekaccasassatavāde. Kaṇādavādo, sabhāvaniyatiyadicchāvādā ca adhiccasamuppannavāde saṅgahaṃ gacchanti. Iminā nayena suttantaresu, bahiddhāca aññatitthiyasamaye dissamānānaṃ diṭṭhigatānaṃ imāsuyeva dvāsaṭṭhiyā diṭṭhīsu antogadhatā veditabbā. Te pana tattha tathāgatanayena vuccamānā gantha vitthākarā, atitthe ca pakkhandanamiva hotīti na vitthārayimha. Idha Pāliyaṃ atthavicāraṇāya Aṭṭhakathāyaṃ anuttānatthapakāsanameva hi amhākaṃ bhāroti.

“Evamayaṃ yathānusandhivasena desanā āgatā”ti vacanappasaṅgena suttasānusandhaya vibhajitum “**tayo hī**”ti-ādimāha. Atthantaranisedhanatthañhi visesaniddhāraṇaṃ. Tattha anusandhanaṃ **anusandhi**, sambandhamattam, yaṃ desanāya kāraṇaṭṭhena “samutṭhānan”tipi vuccati. Pucchādayo hi desanāya bāhirakāraṇaṃ tadanurūpena desanāpavattanato. Taṃ sambandhopi tannissitattā kāraṇameva. Abbhantarakāraṇaṃ pana mahākaruṇādesanāññāṇādayo. Ayamatto upari āvi bhavissati. Pucchāya kato anusandhi **pucchānusandhi**, puccham anusandhim katvā desitattā suttassa sambandho pucchāya kato nāma hoti. Pucchāsaṅkhāto anusandhi **pucchānusandhi**tipi yujjati. Pucchānissitena hi anusandhinā tannissayabhūtā pucchāpi gahitāti. Atha vā anusandhahatīti **anusandhi**, pucchāsaṅkhāto anusandhi etassāti **pucchānusandhi**, taṃtaṃsuttapadeso. Pucchāya vā anusandhīyatīti **pucchānusandhi**, puccham vacanasambandham katvā desito taṃsamutṭhāniko taṃtaṃsuttapadesova. **Ajjhāsayaṇanusandhi**hipi eseva nayo. Anusandhīyatīti anusandhi, yo yo anusandhi, anusandhino anurūpaṃ vā **yathānusandhi**.

Pucchāya, ajjhāsayaena ca ananusandhiko ādimhi desitadhammassa anurūpadhammavasena vā tappaṭipakkhadhammavasena vā pavatto uparisuttapadeso.

Tathā hi so “yena pana dhammena -pa- kakacūpamā āgatā”ti-ādinā¹
 Atthakathāyaṃ vutto, yathāpāḷimayaṃ vibhāgoti dasseti “**tatthā**”ti-ādinā.
 Tattha “evaṃ vutte Nando gopālako Bhagavantam etadavocā”ti paṭhanti,
 tam na sundaram sutte tathā abhāvato. “Evaṃ vutte Nandagopālakasutte
 Bhagavantam etadavocā”ti pana paṭhitabbaṃ tasmim sutte “aññataro
 bhikkhu Bhagavantam etadavocā”ti atthassa upapattito. Idañhi
 Saṃyuttāgamavare **Salāyatanavagge**² Saṅgītasuttam. Gaṅgāya vuyhamānaṃ
 dārukkhandham upamaṃ katvā saddāpabbajite kulaputte desite Nando
 gopālako “ahamimaṃ paṭipattim pūressāmī”ti Bhagavato santike pabbajjaṃ,
 upasampadañca gahetvā tathāpaṭipajjamāno nacirasseva arahattaṃ patto.
 Tasmā “Nandagopālakasuttan”ti paññāyittha. “Kiṃ nu kho bhante”ti-ādīni
 pana aññataroyeva bhikkhu avoca. Vuttañhi tattha “evaṃ vutte aññataro
 bhikkhu Bhagavantam etadavoca ‘kiṃ nu kho bhante orimaṃ tīraṃ’ti”ādi.

Tatrāyamattho—**evaṃ vutteti** “sace kho bhikkhave dārukkhandho na
 orimaṃ tīraṃ upagacchatī”ti-ādinā Gaṅgāya vuyhamānaṃ dārukkhandham
 upamaṃ katvā saddhāpabbajite kulaputte desite. **Bhagavantam etadavocāti**
 anusandhikusalatāya “kiṃ nu kho bhante”ti-ādivacanavoca. Tathāgato hi
 “imissaṃ parisati nisinno anusandhi kusalo atthi, so maṃ pañhaṃ
 pucchissati”ti ettakeneva desanaṃ niṭṭhāpesi. **Orimaṃ tīraṃ**ti orimabhūtaṃ
 tīraṃ. Tathā **pārimaṃ tīraṃ**. **Majjhe saṃsīdoti** vemajjhe saṃsīdanaṃ
 nimmujjanaṃ. **Thale-ussādoti** jalamajjhe utthite thalasmim ussārito āruḷho.
Manussaggāhoti manussānaṃ sambandhībhūtānaṃ, manusschi vā gahaṇaṃ.
 Tathā **amanussaggāhoti**. **Āvaṭṭaggāhoti** udakāvaṭṭena gahaṇaṃ. **Antopūṭi**
 vakkahadayādīsu apūṭikassāpi guṇānaṃ pūtibhāvena abbhantaraṃpūṭi.

“**Atha kho aññatarassa bhikkhuno**”ti-ādi Majjhimāgamavare
 Uparipaṇṇāsake **Mahāpuṇṇamasuttaṃ**³. Tatrāyamattho—**iti kirāti** ettha **kirā-**
 saddo aruciyaṃ, tena Bhagavato yathādesitāya attasuññatāya attano
 aruciyaḥbhāvaṃ dīpeti. **Bhoti** dhammālapanaṃ, ambho sabhāvadhammāti
 attho. Yadi rūpaṃ anattā -pa- viññāṇaṃ anattā. Evaṃ

1. Dī-Ṭṭha 1. 113 piṭṭhe.

2. Saṃ 2. 387 piṭṭhe.

3. Ma 3. 69 piṭṭhe.

satīti sapāṭhasesayojanā. **Anattakatānī**ti attanā na katāni, anattabhūtehi vā khandhehi katāni. **Kamattānaṃ phusissantī**ti kīdisamattabhāvaṃ phusissantī. Asati attani khandhānaṃ khaṇikattā tāni kammāni kaṃ nāma attānaṃ attano phalena phusissantī, ko kammaphalaṃ paṭisaṃvedissatīti vuttaṃ hoti. Tassa bhikkhuno cetoparivittakkaṃ attano cetasā cetopariyaññasampayuttaṃ sabbaññutaññāṇasampayuttaṃ vā aññāya jānitvāti sambandho.

Avidvāti sutādivirahena ariyadhammassa akovidatāya apaṇḍito. **Vidvāti** hi paṇḍitādhivacanaṃ vidati jānātīti katvā. **Avijjāgatoti** avijjāya upagato, ariyadhamme avinītātāya appahīnavijjoti attho. **Taṇhādhipateyyena cetasāti** “yadi ahaṃ nāma koci natthi, evaṃ sati mayā katassa kammassa phalaṃ ko paṭisaṃvedeti, sati pana tasmīṃ siyā kammaphalūpabhogo”ti taṇhādhipatito āgatenā attavādupādānasahagatenā cetasā. **Atidhāvitabbanti** atikkamitvā dhāvitabbaṃ. Idaṃ vuttaṃ hoti—khaṇikattepi saṅkhārānaṃ yasmiṃ santāne kammaṃ kataṃ, tattheva phalūpapattito dhammapuñjamattasseva siddhe kammaphalasambandhe ekattanayaṃ micchā gahetvā ekena kāravakavedakabhūtena bhavitabbaṃ, aññathā kammakammaphalānamasambandho siyāti attattaniyasuññatāpakāsaṇaṃ Satthusāsaṇaṃ atikkamitabbaṃ maññeyyāti. Idāni anatihāvitabbataṃ vibhāvetuṃ “**taṃ kiṃ maññathā**”ti-ādimāha.

Upaṇi desanāti desanāsamuttānādharmadīpikāya heṭṭhimadesanāya upaṇi pavattitā desanā. Desanāsamuttānādharmassa anurūpapaṭipakkhadhammappakāsanavasena duvidhesu yathānusandhīsu anurūpadhammappakāsanavasena yathānusandhidassanametaṃ “**upaṇi cha abhiññā āgatā**”ti. Tadavasesaṃ pana sabbampi paṭipakkhadhammappakāsanavasena. Majjhimāgamavare Mūlapaṇṇāsakeyeva cetāni suttāni. **Kilesenāti** “lobho cittassa upakkilesa”ti-ādinā kilesavasena. **Bhaṇḍanenāti** vivādena. **Akkhantiyāti** kopena. **Kakacūpamāti** kharapanti-upamā. **Imasmimpīti pi**-saddo apekkhāyaṃ “ayampi pārājiko”ti-ādīsu¹ viya, sampiṇḍane vā, tena yathā vatthasuttādīsu paṭipakkhadhammappakāsanavasena

1. Vi 1. 55-6, 90, 92, 116-7 piṭṭhesu.

yathānusandhi, evaṃ imasmimpi brahmajāleti apekkhanam, sampiṇḍanam vā karoti. Tathā hi nīccasārādipaṇṇāpakānam diṭṭhigatānam vasena uṭṭhitāyaṃ desanā nīccasārādisuṇṇatāpakāsanena niṭṭhāpitāti. “**Tenā**”ti-ādina yathāvuttasamvaṇṇanāya guṇam dasseti.

Paritassitavipphanditavāraṇṇanā

105-117. **Mariyādavibhāgadassanattanti** diṭṭhigatikānam taṇhādiṭṭhiparāmāsassa Tathāgatānam jānanapassanena, sassatādimicchādassanassa ca sammādassanena saṅkarābhāvavibhāgappakāsanattham. Taṇhādiṭṭhiparāmāsoyeva tesam, na tu Tathāgatānamiva yathābhūtam jānanapassanam. Taṇhādiṭṭhivipphandanamevetam micchādassanavedayitam, na tu sotāpānassa sammādassanavedayitamiva niccalanti ca hi imāya desanāya mariyādavibhāgam dasseti. Tena vakkhati “yena diṭṭhi-assādena -pa- tam vedayitan”ti, “diṭṭhisāṅkhātena ceva -pa- dassetī”ti ca. “Tadapī”ti vuttattā yena somanassajātā paṇṇāpentīti attho labbhatīti dassetuṃ “**yenā**”ti-ādi vuttam. Sāmatthiyato hi avagatatthassevettha ta-saddena parāmasanam. **Diṭṭhi-assādenā**ti diṭṭhiyā paccayabhūtena assādena. “**Diṭṭhisukhenā**”ti-ādi tasseva vevacanam. Ajānantānam apassantānam tesam bhavantānam samaṇabrāhmaṇānam tadapi vedayitam taṇhāgatānam vedayitanti sambandho.

“**Yathābhūtadhammānam sabhāvan**”ti ca avisesena vuttam. Na hi saṅkhatadhammasabhāvam ajānanamattena micchā abhinivisanti. Sāmaññajotanā ca visese avatiṭṭhati. Tasmāyamettha visesayojanā kātabbā— “sassato attā ca loko cā”ti idam diṭṭhiṭṭhānam evaṃgahitam evaṃparāmaṭṭham evaṃgatikam hoti evaṃabhisamparāyanti yathā bhūtamajānantānam apassantānam. Atha vā yasmiṃ vedayite avītatāṇhatāya evaṃdiṭṭhigatam upādiyati, tam vedayitam samudaya-atthaṅgamādito yathābhūtamajānantānam apassantānantī. Evaṃ visesayojanāya hi yathā anāvaraṇaṇāṇasamantacakkhūhi Tathāgatānam yathābhūtamettha jānam, passanaṅca hoti, na evam diṭṭhigatikānam, atha kho tesam taṇhādiṭṭhiparāmāsoyevāti imamattham imāya desanāya dassetīti pākātam hoti. Evampi cāyam desanā mariyādavibhāgadassanattam jātā.

Vedayitanti “sassato attā ca loko cā”¹ti¹ diṭṭhipaññāpanavasena pavattaṃ diṭṭhissādasukhapariyāyena vuttaṃ, tadapi anubhavanāṃ. **Taṇhāgatānanti** taṇhāya upagatānaṃ, pavattānaṃ vā. Tadeva vuttinayena vivarati “**kevalaṃ -pa- vedayitaṃ**”ti. **Tañcakho panetanti** ca yathāvuttaṃ vedayitameva paccāmasati, tenetaṃ dīpeti—“tadapi vedayitaṃ taṇhāgatānaṃ vedayitamevā”ti vacchinditvā “tadapi vedayitaṃ paritassitavipphanditamevā”ti puna sambandho kātabboti. Tadapi tāva na sampāpuṇātīti heṭṭhimaparicchadena mariyādavibhāgaṃ dassetuṃ “**na sotāpannassa dassanamiva niccalan**”ti vuttaṃ. **Dassananti** ca sammādassanasukhaṃ, maggaphalasukhanti vuttaṃ hoti. Kuto cāyamattho labbhatīti eva-saddasāmatthiyato. “Paritassitavipphanditamevā”ti hi vuttena maggaphalasukhaṃ viya avipphanditaṃ hutvā ekarūpe avatiṭṭhati, atha kho taṃ vaṭṭamisabhūtaṃ diṭṭhitaṇhāsallānuviddhatāya sa-uppīlatta vipphanditamevāti attho āpanno hoti, tenevāha “**paritassitena**”ti-ādi. Ayamettha Aṭṭhakathāmuttako sasambandhanayo.

Evam visesakāraṇato dvāsaṭṭhi diṭṭhigatāni vibhajitvā idāni avisesakāraṇato tāni dassetuṃ “**tatra bhikkhave**”ti-ādikā desanā āradhā. Sabbesañhi diṭṭhigatānaṃ vedanā, avijjā, taṇhā ca avisiṭṭhakāraṇaṃ. Tattha **tadapīti** “sassataṃ attānañca lokañca paññapenti”ti ettha yadetaṃ “sassato attā ca loko cā”ti paññāpanahetubhūtaṃ sukhādibhedaṃ tividdhampi vedayitaṃ, tadapi yathākkamaṃ dukkhasallāniccato, avisesena samudayatthaṅgamassādādīnavanissaraṇato vā yathābhūtamajānantānaṃ apassantānaṃ hoti, tato eva ca sukhādipatthanāsambhavato, taṇhāya ca upagatatā taṇhāgatānaṃ taṇhāparitassitena diṭṭhivipphanditameva diṭṭhicalanameva. “Asati attani ko vedanaṃ anubhavatī”ti kāyavacīdvāresu diṭṭhiyā copanappattimattameva, na pana diṭṭhiyā paññāpetabbo koci dhammo sassato atthīti adhippāyoti. Ekaccasassatādīsupi esa nayo.

Phassapaccayavāraṇṇanā

118. **Paramparapaccayadassanatthanti** yaṃ diṭṭhiyā mūlakāraṇaṃ, tassāpi kāraṇaṃ, puna tassāpi kāraṇanti evaṃ paccayaparamparadassanatthaṃ. Yena hi

taṇhāparitassitena etāni diṭṭhigatāni pavattanti, tassa vedayitaṃ paccayo, vedayitassāpi phasso paccayoti evaṃ paccayaparamparavibhāvinī ayaṃ desanā. Kimatthiyaṃ pana paccayaparamparadassananti ce?

Atthantaraviññāpanatthaṃ. Tena hi yathā diṭṭhisāṅkhāto paññāpanadhammo, tappaccayadhammā ca yathāsakaṃ paccayavaseneva uppajjanti, na paccayehi vinā, evaṃ paññāpetabbadhammāpi rūpavedanādayo, na ettha koci sassato attā vā loko vāti evamatthantaraṃ viññāpitaṃ hoti. Taṇhādiṭṭhipariphanditaṃ tadapi vedayitaṃ diṭṭhikāraṇabhūtāya taṇhāya paccayabhūtaṃ phassapaccayā hotīti attho.

131. **Tassa paccayassāti** tassa phassasaṅkhātassa paccayassa.

Diṭṭhivedayite diṭṭhiyā paccayabhūte vedayite, phassapadhānehi attano paccayehi nipphādetabbe. Sādhetaṃ cetāṃ bhummaṃ.

Balavabhāvadassanattanti balavakāraṇabhāvadassanatthaṃ. Tathā hi vināpi cakkhādivatthūhi, sampayuttadhammehi ca kehici vedanā uppajjati, na pana kadāci pi phassena vinā, tasmā phasso vedanāya balavakāraṇaṃ. Na kevalaṃ vedanāya eva, atha kho sesasampayuttadhammānampi. Sannihitopi hi visayo sace cittuppādo phusanākāravirahito hoti, na tassa ārammaṇapaccayo bhavatīti phasso sabbesampi sampayuttadhammānaṃ visesapaccayo. Tathā hi Bhagavatā **Dhammasaṅgaṇīpakaraṇe** cittuppādaṃ vibhajantena “phasso hoti”ti phassasseva paṭhamamuddharaṇaṃ kataṃ, vedanāya pana sātisaṃyamadhiṭṭhānapaccayo eva. “Paṭisaṃvedissantī”ti vuttattā “tadapī”ti etthādhikāroti āha “**taṃ vedayitaṃ**”ti. Gamyamānatthassa vā-saddassa payogaṃ pati kāmācārattā, lopattā, sesattāpi ca esa na payutto. Evamīdisesu. Hoti cettha—

“Gamyamānādhikārato, lopato sesato cāti.

Kāraṇehi catūhipi, na katthaci ravo yutto”ti.

“**Yathā hī**”ti-ādinā phassassa balavakāraṇatādassanena tadatthaṃ samattheti. Tattha **patatoti** patantassa. **Thūṇāti** upatthambhakadārussetaṃ adhivacanaṃ.

Diṭṭhigatikādhiṭṭhānavatṭakathāvaṇṇanā

144. Kiñcāpi imasmim ṭhāne Pāḷiyam vedayitamanāgataṃ, heṭṭhā pana tīsupi vāresu adhikatattā, upari ca “phussa phussa paṭisaṃvedentī”ti vakkhamānattā vedayitamevettha padhānanti āha **“sabbadiṭṭhivedayitāni sampiṇḍetī”**ti. “Yepi te”ti tattha tattha āgatassa ca pi-saddassa atthaṃ sandhāya **“sampiṇḍetī”**ti vuttaṃ. Ye te samaṇabrāhmaṇā sassatavādā -pa-sabbepi te chahi phassāyatanehi phussa phussa paṭisaṃvedentīti hi vedayitakiriyāvasena taṃtaṃdiṭṭhigatikānaṃ sampiṇḍitattā vedayitasampiṇḍanameva jātāṃ. Sabbampi hi vākyam kiriyāpadhānanti. **Upari phasse pakkhipanattāyāti** “chahi phassāyatanehī”ti vutte upari phasse pakkhipanattāṃ, pakkhipanañcetta vedayitassa phassapaccayatādassanameva. “Chahi phassāyatanehi phussa phussa paṭisaṃvedentī”ti iminā hi chahi ajjhattikāyatanehi chaḷārammaṇapaṭisaṃvedanaṃ ekantato chaphassahetukamevāti dassitaṃ hoti, tena vuttaṃ **“sabbe te”**ti-ādi.

Kambojoti evaṃnāmakam ratṭhaṃ. Tathā **dakkhināpatho**. **“Saṇjātiṭṭhāne”**ti iminā saṇjāyanti etthāti adhikaraṇatto **saṇjāti**-saddoti dasseti. Evaṃ **samosaraṇa**-saddo. **Āyatana**-saddopi tadubhayatthe. **Āyataneti** samosaraṇabhūte catumahāpathe. **Nanti** mahānigrodharukkhaṃ. Idañhi Aṅguttarāgame Pañcanipāte Saddhānisamsasuttapadam. Tattha ca “seyyathāpi bhikkhave subhūmiyam catumahāpathe mahānigrodho samantā pakkhīnaṃ paṭisaraṇaṃ hotī”ti¹ tanniddeso vutto. **Sati sati-āyataneti** satisaṅkhāte kāraṇe vijjamāne, tatra tatveva sakkhittabbataṃ pāpuṇātīti attho. Āyatanti ettha phalāni tadāyattavuttitāya pavattanti, āyabhūtaṃ vā attano phalaṃ tanoti pavattetīti **āyatanam**, kāraṇaṃ. **Sammantīti** upasammanti assāsaṃ janenti. **Āyatana**-saddo aññesu viya na ettha atthantarāvabodhakoti āha **“paṇṇattimatte”**ti, tathā tathā paṇṇattimatteti attho. Rukkhagacchasamūhe paṇṇattimatte hi araṇṇavohāro, araṇṇameva ca araṇṇāyatananti. **Atthattayepīti** ettha **pi**-saddena ākaranivāsādiṭṭhānatthe sampiṇḍeti. “Hiraṇṇāyatanam

1. Am 2. 36 piṭṭhe.

suvaṇṇāyatanan”ti-ādīsu hi ākare, “issarāyatanam vāsudevāyatanan”ti-ādīsu nivāse, “kammāyatanam sippāyatanan”ti-ādīsu adhiṭṭhāne pavattati, nissayeti attho.

Āyatanti ettha ākaronti, nivasanti, adhiṭṭhahantīti yathākkamanā vacanattho. Cakkhādīsu phassādayo ākiṇṇā, tāni ca nesaṃ vāso, adhiṭṭhānañca nissayapaccayabhāvato. Tasmā tadetampi atthattayamidha yujjatiyeva. Kathaṃ yujjati āha **“cakkhādīsu hi”**ti-ādi. Phasso vedanā saññā cetanā cittanti ime phassapañcamakā dhammā upalakkhaṇavasena vuttā aññesampi taṃsampayuttadhammānam āyatanabhāvato, padhānavasena vā. Tathā hi cittuppādaṃ vibhajantena Bhagavatā teyeva “phasso hoti, vedanā, saññā, cetanā, cittaṃ hoti”ti paṭhamam vibhattā. **Sanjāyanti** tannissayārammaṇabhāvena tattheva uppattito. **Samosaranti** tattha tattha vatthudvārārammaṇabhāvena samosaraṇato. Tāni ca nesaṃ kāraṇam tesamabhāve abhāvato. Ayaṃ pana yathāvutto sañjātidesādi-attho ruḥhivaseneva tattha tattha niruḥhatāya eva pavattattāti **Ācariya-ānandattherena**vuttaṃ. Ayaṃ pana padatthavivaraṇamukhena pavatto attho—āyatanato, āyānam tananato, āyatassa ca nayanato **āyatanam**. Cakkhādīsu hi taṃtaṃdvārārammaṇā cittacetāsikā dhammā sena sena anubhavanādikiccena āyatanti uṭṭhahanti ghaṭenti vāyamanti, āyabhūte ca dhamme etāni tanonti vitthārenti, āyatañca saṃsāradukkhaṃ nayanti pavattentīti. **Iti iminā nāyena**ti ettha ādi-atthena **iti**-saddena “sotaṃ paṭicca”ti-ādi Pāḷim saṅgaṇhāti.

Tattha **tiṇṇanti** cakkhupasādarūpārammaṇacakkhuviññāṇādīnam tiṇṇam visayindriyaviññāṇānam. Tesaṃ samāgamanabhāvena gahetabbato **“phasso saṅgati”**ti vutto. Tathā hi so “sannipātapaccupaṭṭhāno”ti vuccati. Iminā nāyena āropetvāti sambandho. Tena imamatthaṃ dasseti—yathā “cakkhūṃ paṭicca -pa- phasso”ti¹ etasmim sutte vijjamānesupi saññādīsu sampayuttadhammesu vedanāya padhānakāraṇabhāvadassanatthaṃ phassasīsenā desanā katā, evamidhāpi “phassapaccayā vedanā”ti-ādinā phassaṃ ādim

1. Ma 1. 158; Ma 3. 328, 332, 333; Saṃ 1. 301, 302; Saṃ 2. 261; Abhi 4. 248 piṭṭhesu.

katvā aparantapaṭisandhānena paccayaparamparaṃ dassetuṃ “chahi phassāyatanehi”ti ca “phussa phussā”ti ca phassasīsena desanā katāti.
Phassāyatanādīnīti ādi-saddena “phussa phussā”ti vacanaṃ saṅgaṇhāti.

“**Kiñcāpī**”ti-ādinā saddamattato codanālesanā dassetvā “**tathāpī**”ti-ādinā atthato taṃ pariharati. Na āyatanāni phusanti rūpānāmanārammaṇabhāvato. Phasso arūpadhammo visamāno ekadesena ārammaṇaṃ analliyamānopi phusanākārena pavatto phusanto viya hotīti āha “**phassova taṃ taṃ ārammaṇaṃ phusati**”ti. Teneva so “phusanalakkhaṇo, saṅghaṭṭanaraso”ti ca vuccati. “Chahi phassāyatanehi phussa phussā”ti aphanakiccānīpi nissitavohārena phusanakiccāni katvā dassanameva phasse upanikkhipanaṃ nāma yathā “mañcā ghosanti”ti. **Upanikkhipitvāti** hi phusanakiccāropanavasena phassasmiṃ pavesetvāti attho. Phassagatikāni katvā phassupacāraṃ āropetvāti vuttaṃ hoti. Upacāro nāma vohāramattaṃ, na tena atthasiddhi atmaṃsabhāvato. Atthasijjhanako pana taṃsabhāvoyeva attho gahetabboti dassetuṃ “**tasmā**”ti-ādimāha. Yathāhu—

“Atthañhi Nātho saraṇaṃ avoca,
 Na byañjanaṃ lokahito Maheś”ti¹.

Attano paccayabhūtānaṃ channaṃ phassānaṃ vasena cakkhusamphassajā yāva manosamphassajāti saṅkhepato chabbidhaṃ sandhāya “**chaphassāyatanasambhavā vedanā**”ti vuttaṃ. Vitthārato pana—

“Phassato chabbidhāpetā, upavicārabhedato.
 Tidhā nissitato dvīhi, tidhā kālena vaḍḍhitā”ti—

aṭṭhasatapariyāye vuttanayena aṭṭhasatappabhedā. Mahāvihāravāsino cettha yathā viññāṇaṃ nāmarūpaṃ saḷāyatanaṃ, evaṃ phassaṃ, vedanañca paccayapaccayuppannampi sasantaṭipariyāpannaṃ dīpento vipākameva icchanti, aññe pana yathā tathā vā paccayabhāvo sati na sakkā vajjetunti sabbameva icchanti. **Sāti** yathāvuttappabhedā vedanā. **Rūpatanḥādibhedāyāti**

1. Kaṅkhā 114 piṭṭhe.

“seṭṭhiputto brāhmaṇaputto”ti pitunāmasena viya ārammaṇanāmasena vuttāya rūpaṇhā yāva dhammaṇhāti saṅkhepato chabbidhāya. Vitthārato pana—

“Rūpaṇhādikā kāma-ṇhādīhi tidhā puna.

Santānato dvidhā kāla-bhedena guṇitā siyun”ti—

evaṃ vutta-aṭṭhasatappabhedāya. **Upanissayadhakāṭiyā**ti upanissayasīsenā. Kasmā panettha upanissayapaccayova uddhaṭo, nanu sukhā vedanā, adukkhamasukhā ca ṇhāya ārammaṇamatta-ārammaṇādhipati-ārammaṇūpanissayapakatūpanissayavasena catudhā paccayo, dukkhā ca ārammaṇamattapakatūpanissayavasena dvidhāti? Saccametaṃ, upanissaye eva pana taṃ sabbampi antogadhanti evamuddhaṭo. Yuttaṃ tāva ārammaṇūpanissayassa upanissayasāmaññato upanissaye antogadhatā, kathaṃ pana ārammaṇamatta-ārammaṇādhipatīnaṃ tattha antogadhabhāvo siyāti? Tesampi ārammaṇasāmaññato ārammaṇūpanissayena saṅgahitattā ārammaṇūpanissayasamodhānabhūteva upanissaye eva antogadhatā hoti. Etadatthameva hi sandhāya “upanissayenā”ti avatvā “upanissayakoṭiyā”ti vuttaṃ. Siddhe hi satyārambho niyamāya vā hoti atthantaraviññāpanāya vāti. Evamīdisesu.

Catubbidhassāti kāmupādānaṃ yāva attavādupādānanti catubbidhassa. Nanu ca ṇhāva kāmupādānaṃ, kathaṃ sāyeva tassa paccayo siyāti? Saccam, purimaṇhāya pana upanissayapaccayena pacchimataṇhāya daḷhabhāvato purimāyeva ṇhā pacchimāya paccayo bhavati. Ṭhaḍaḷhattameva hi “kāmupādānaṃ upāyāso upakaṭṭhā”ti-ādīsu viya **upa-**saddassa daḷhatthe pavattanato. Apica dubbalā ṇhā ṇhāyeva, balavatī ṇhā kāmupādānaṃ. Atha vā apattavisayapatthanā ṇhā tamasi corānaṃ hatthapasāraṇaṃ viya, sampattavisayaggahaṇaṃ kāmupādānaṃ corānaṃ hatthagatabhaṇḍaggahaṇaṃ viya. Appicchatāpaṭipakkhā ṇhā. Santuṭṭhitāpaṭipakkhaṃ kāmupādānaṃ. Pariyesanadukkhamūlaṃ ṇhā, ārakkhadukkhamūlaṃ kāmupādānaṃ. Ayampi tesam viseso keci vādavasena Ācariyadhammapālattherena¹ dassito purimanayasseva Visuddhimagge² sakavādhāvena vuttattā.

1. Dī-Ṭī 1. 184 piṭṭhe.

2. Visuddhi 1. 204 piṭṭhe.

Asahajātassa upādānassa upanissayakoṭiyā, saḥajātassa pana saḥajātakotiyaṭi yathālābhamattho gaḥetabbo. Tattha asahajāta anantaraniruddhā anantarasamanantara-anantarūpanissayanatthivigatāsevanapaccayehi chadhā paccayo. Ārammaṇabhūtā pana ārammaṇamatta-ārammaṇādhipati-ārammaṇūpanissayehi tidhā, taṃ sabbampi vuttanayena upanissayeneva saṅgaḥetvā **“upanissayakoṭiyā”**ti vuttaṃ. Yasmā ca taṇhāya rūpādīni assādetvā kāmesu pātabyataṃ āpajjati, tasmā taṇhā kāmupādānassa upanissayakoṭiyā paccayo. Tathā rūpādibhede sammūlho “natthi dinnan”ti-ādinā¹ micchādassanaṃ, saṃsārato muccitukāmo asuddhimagge suddhimaggaparāmasanaṃ, khandhesu attattaniyagāhabhūtaṃ sakkāyadassanaṃ gaṇhāti. Tasmā itaresampi tiṇṇaṃ taṇhā upanissayakoṭiyā paccayoti daṭṭhabbaṃ. Saḥajāta pana saḥajāta-aññaṃaṇṇanissayasampayutta-atthi-avigatahetuvasena sattadhā saḥajātānaṃ paccayo. Tampi sabbaṃ saḥajātapaccayeneva saṅgaḥetvā **“saḥajātakotiyaṭi”**ti vuttaṃ.

Bhavassāti kammabhavassa ceva upapattibhavassa ca. Tattha cetanādisaṅkhātaṃ sabbaṃ bhavagāmikammaṃ kammabhavo. Kāmabhavādinavavidho upapattibhavo. Tesu upapattibhavassa catubbidhampi upādānaṃ upapattibhavahetubhūtaṃ kammabhavassa kāraṇabhāvato, tassa ca saḥāyabhāvūpagamanato pakatūpanissayavasena paccayo. Kammārammaṇakaraṇakāle pana kammasaḥajātamupādānaṃ upapattibhavassa ārammaṇavasena paccayo. Kammabhavassa pana saḥajātassa saḥajātamupādānaṃ saḥajāta-aññaṃaṇṇanissayasampayutta-atthi-avigatavasena ceva hetumaggavasena ca anekadhā paccayo. Asahajātassa pana anantarassa asahajātamupādānaṃ anantarasamanantara-anantarūpanissayanatthivigatāsevanavasena, itarassa ca nānantarassa pakatūpanissayavasena, sammasanādikālesu ārammaṇādivasena ca paccayo. Tattha anantarādike upanissayapaccaye, saḥajātādike ca saḥajātapaccaye pakkhipitvā tathāti vuttaṃ, rūpūpahārattho vā hesa-anukaḍḍhanattho vā. Tena hi upanissayakoṭiyā ceva saḥajātakotiyaṭi cāti atthaṃ dasseti.

1. Dī 1. 51; Ma 1. 362; Ma 2. 63-4, 182; Ma 3. 72, 74, 99, 116-7; Saṃ 2. 169; Aṃ 1. 272; Aṃ 3. 474, 491; Abhi 1. 241, 263; Abhi 2. 375, 383, 389, 405 piṭṭhesu.

Bhavo jātiyāti ettha **bhavoti** kammabhavo adhippeto. So hi jātiyā paccayo, na upapattibhavo. Jātiyeva hi upapattibhavoti, sā ca paṭhamābhiniḍḍibhattakhandhā. Tena vuttaṃ “**jātiṃ panettha savikārā pañcakkhandhā dattabbā**”ti, tenāyaṃ codanā nivattitā “nanu jātipi bhavoyeva, kathaṃ so jātiyā paccayo”ti, kathaṃ panetaṃ jānitabbam “kammabhavo jātiyā paccayo”ti ce? Bāhirapaccayasamattepi kammavaseneva hīnapañītādivisesadassanato. Yathāha Bhagavā “kamman satte vibhajati yadidaṃ hīnapañītātāyā”ti¹. **Savikārā**ti nibbattivikārena savikārā, na aññehi, te ca atthato upapattibhavoyeva, so eva ca tassa kāraṇaṃ bhavitumayutto taṇhāya kāmupādānassa paccayabhāve viya purimacchimādivisesānamasambhavato, tasmā kammabhavoyeva upapattibhavasāṅkhātāya jātiyā kammappaccayena ceva pakatūpanissayapaccayena ca paccayoti atthaṃ dassetuṃ “kammappaccayaṃ upanissayeneva saṅgahetvā upanissayakoṭiyā paccayo”ti vuttaṃ. Yasmā pana jātiyā sati jarāmaraṇaṃ, jarāmaraṇādīnā phuṭṭhassa ca bālassa sokādayo sambhavanti, nāsati, tasmā jātijarāmaraṇādīnaṃ upanissayavasena paccayoti āha “**jāti -pa- paccayo**”ti vitthārato atthavinicchayassa akatattā, saha-jātūpanissayasīseneva paccayavicāraṇāya ca, dassitattā, aṅgādividhānassa ca anāmaṭṭhattā “**ayamettha saṅkhepo**”ti-ādi vuttaṃ. Mahāvisayattā paṭiccasamuppādavicāraṇāya niravasesā ayaṃ kuto laddhabbāti codanamapaneti “**vitthārato**”ti-ādinā. “**Idha panassā**”ti-ādinā Pāḷiyampi paṭiccasamuppādakathā ekadeseneva kathitāti dasseti. Tattha **idhā**ti imasmiṃ Brāhmajāle. **Assā**ti paṭiccasamuppādassa. **Payo janamattamevā**ti diṭṭhiyā kāraṇabhūtavedanāvasena ekadesamattaṃ payo janameva. “Mattamevā”ti hi avadhāraṇatthe pariyāyavacanāṃ “appaṃ vassasataṃ āyu, idānetarahi vijjati”ti-ādīsu viya aññamaññatthāboddhanavasena sapayo janattā, **matta**-saddo vā pamāṇe, payo janasaṅkhātāṃ pamāṇameva, na taduttarīti attho. “**Matta**-saddo avadhāraṇe **eva**-saddo sanniṭṭhāne”tipi vadanti. Evaṃ sabbattha. Hoti cettha—

1. Ma 3. 244, 149 piṭṭhe.

“Mattamevāti ekatthaṃ, mattapadaṃ pamāṇake.

Mattāvadhāraṇe vā, sanniṭṭhānamhi ceteraṃ”ti.

Ekadesenevidha Pāḷiyaṃ kathitattā paṭiccasamuppādaṃ tathā kathane saddhiṃ udāharaṇena kāraṇaṃ dassento **“Bhagavā hī”**ti-ādimāha. Tena imamadhippāyaṃ dasseti “vaṭṭakathaṃ kathento Bhagavā avijjātaṇhādīṭṭhīnamaññatarasīsenā kathesi, tesu idha dīṭṭhisīseneva kathento vedanāya dīṭṭhiyā balavakāraṇattā vedanāmūlakaṃ ekadesameva paṭiccasamuppādaṃ kathesi”ti. Etāni ca suttāni Aṅguttaranikāye Dasanipāte¹. Tattha **purimakoti na paññāyatīti** asukassa nāma Sammāsambuddhassa, cakkavattino vā kāle avijjā uppannā, na tato pubbeti evaṃ avijjāya purimo ādimariyādo appaṭihatassa mama sabbaññutaññāpassāpi na paññāyati tathā mariyādassa avijjamānattāti attho. **Evañcetaṃ** iminā mariyādābhāvena ayaṃ avijjā kāmaṃ vuccati. **Atha ca paṇāti** evaṃ kālaniyameva mariyādābhāvena vuccamānāpi. **Idappaccayāti** imasmā pañcanīvaraṇasaṅkhātapaccayā **avijjā**sambhavatīti evaṃ dhammaniyāmena avijjāya koṭi **paññāyatīti** attho. “Ko cāhāro avijjāya, ‘pañca nīvaraṇā’ tissa vacanīyaṃ”ti² hi tattheva vuttaṃ, Tīkāyaṃ pana “āsavapaccayā”ti³ āha, taṃ udāharaṇasuttena na sameti. Ayaṃ paccayo **idappaccayo** ma-kārassa da-kārādesavasena. Saddavidū pana “īdisassa payogassa dissanato ida-saddoyeva pakatī”ti vadanti, ayuttamevetam vaṇṇavikārādivasena nānāpayogassa dissamānattā. Yathā hi vaṇṇavikārena “amū”ti vuttepi “asū”ti dissati, “imesū”ti vuttepi “esū”ti, evamidhāpi vaṇṇavikāro ca vākye viya samāsepi labbhateva yathā “jānipati tudampati”ti. Kimettha vattabbaṃ, pabhinnapaṭisambhidenā āyasmatā Mahākaccāyanattherena vuttameva pamāṇanti daṭṭhabbaṃ.

Bhavataṇhāyāti bhavaśaṇṇojanabhūtāya taṇhāya. **Idappaccayāti** imasmā avijjāpaccayā. “Ko cāhāro bhavataṇhāya, ‘avijjā’ tissa vacanīyaṃ”ti⁴ hi vuttaṃ. **Bhavadīṭṭhiyāti** sassatadīṭṭhiyā. **Idappaccayāti** idha

1. Am 3. 346 piṭṭhe.

3. Dī-Ṭī 1. 185 piṭṭhe.

2. Am 3. 346 piṭṭhe.

4. Am 3. 349 piṭṭhe.

pana vedanāpaccayātveva attho. Nanu diṭṭhiyo eva kathetabbā, kimatthiyaṃ pana paṭiccasamuppādakathananti anuyogenāha “**tenā**”ti-ādi. Idam vuttam hoti—anulomena paṭiccasamuppādakathā nāma vaṭṭakathā, tam kathaneneva Bhagavā etc diṭṭhigatikā yāvidaṃ micchādassanaṃ na paṭinissajjanti, tāva iminā paccayaparamparena vaṭṭeyeva nimujjantīti dasseti. **Itto** bhavādito. **Ettha** bhavādīsu. Esa nayo sesapadadvayepi. Iminā aparīyantaṃ aparāparuppattim dasseti. **Vipannaṭṭhā**ti vividhena nāsītā.

Vivaṭṭakathādivaṇṇanā

145. **Diṭṭhigatikādhiṭṭhānanti** diṭṭhigatikānaṃ micchāgāhadassanavasena adhiṭṭhānabhūtaṃ, diṭṭhigatikavasena puggalādhiṭṭhānanti vuttaṃ hoti. Puggalādhiṭṭhānadhammadesanā hesā. **Yuttayogabhikkhu-adhiṭṭhānanti** yuttayogānaṃ bhikkhūnamadhiṭṭhānabhūtaṃ, bhikkhuvasena puggalādhiṭṭhānanti vuttaṃ hoti. **Vivaṭṭanti** vaṭṭato vigataṃ. “**Yehī**”ti-ādinā diṭṭhigatikānaṃ micchādassanassa kāraṇabhūtāya vedanāya paccayabhūtaṃ heṭṭhā vuttameva phassāyatanamidha gahitaṃ desanākusaleṇa Bhagavatāti dasseti. **Vedanākammaṭṭhāneti** “vedanānaṃ samudayan”ti-ādikaṃ imaṃ Pāliṃ sandhāya vuttaṃ. Kiñcimattameva visesoti āha “**yathā panā**”ti-ādi. **Tanti** “phassasamudayā, phassanirodhā”ti vuttaṃ kāraṇaṃ. “**Āhārasamudayā**”ti-ādīsu kabalīkāro āhāro veditabbo. So hi “kabalīkāro āhāro imassa kāyassa āhārapaccayena paccayo”ti¹ **paṭṭhāne** vacanato kammasamuṭṭhānānampi cakkhādīnaṃ upatthambhakapaccayo hotiyeva. “**Nāmarūpasamudayā**”ti-ādīsu vedanādikkhandhattayameva nāmaṃ. Nanu ca “nāmarūpapaccayā saḷāyatanan”ti vacanato sabbesu chasu phassāyatanesu “nāmarūpasamudayā nāmarūpanirodhā” icceva vattabbaṃ, atha kasmā cakkhāyatanādīsu “āhārasamudayā āhāranirodhā”ti vuttanti? Saccametaṃ avisesena, idha pana evampi cakkhādīsu sambhavatīti visesato dassetuṃ tathā vuttanti datṭhabbaṃ.

Uttaritarajānaneneva diṭṭhigatassa jānanampi siddhanti katvā Pāliyaṃ nāgatepi “**diṭṭhiñca jānāti**”ti vuttaṃ. **Sīlasamādhīpaññāyo** lokiyalokuttaramissakā, **vimutti** pana idha heṭṭhimā phalasamāpattiyo “yāva

1. Abhi 8. 156 piṭṭhe.

arahattā”ti aggaphalassa visum vacanato. Paccakkhānumānena cettha pajānanā, tenevāha “**bahussuto ganthadharo bhikkhu jānāti**”ti-ādi, yathālābham vā yojetabham. **Desanā panāti** ettha **pana**-saddo aruciyattho. tenimam dīpeti—yadipi anāgāmi-ādayo yathābhūtaṃ pajānanti, tathāpi arahato ukkaṃsagativijānanavasena desanā arahattanikūṭena niṭṭhāpitāti. Suvannaṃgeho viya ratanamayakaṇṇikāya desanā arahattakaṇṇikāya niṭṭhāpitāti attho. Ettha ca “yato kho -pa- pajānāti”ti etena dhammassa niyyānikabhāvena saddhim saṃghassa suppaṭipattiṃ dasseti, teneva Aṭṭhakathāyaṃ “ko evaṃ jānātīti? Khīṇāsavo jānāti, yāva āraddhavi-passako jānāti”ti paripuṇṇaṃ katvā bhikkhusaṃgho dassito, tena yadetaṃ heṭṭhā vuttaṃ “bhikkhusaṃghavasenāpi dīpetun”ti¹, taṃ yathārutavaseneva dīpitaṃ hotīti daṭṭhabbam.

146. “**Desanājālavimutto diṭṭhigatiko nāma natthi**”ti dassanaṃ desanāya kevalapariapuṇṇataṃ nāpetunti veditabham. Anto jālassāti **antojālam**, dabbapavesanavasena antojāle akatāpi tannissitavādappavesanavasena katāti **antojālīkatā**, anto jālassa tiṭṭhantīti vā **antojālā**, dabbavasena anantojālāpi tannissitavādavasena antojālā katāti **antojālīkatā**. Abhūtatabbhāve karāsabhūyoge vikāravācakato ipaccayo, antasarassa vā ikārādesoti saddavidū yathā “dhavalīkāro, kabalīkāro”ti², imamatthaṃ dassetuṃ “**imassā**”ti-ādi vuttaṃ. Nissitā avasitāva hutvā ummujjamānā ummujjantīti attho. **Māna**-saddo cettha bhāvenabhāvalakkhaṇattho appahīnena ummujjanabhāvena puna ummujjanabhāvassa lakkhitattā, tathā “**osīdantā**”ti-ādīsipi **anta**-saddo. Ummujjaneneva avuttassāpi nimujjanassa gahaṇanti dasseti “**osīdantā**”ti-ādinā. Tattha apāyūpapattivasena adho osīdanam, sampattibhavavasena uddhamuggamaṃ. Tathā parittabhūmimahaggatabhūmivasena, diṭṭhiyā olinatātīdhāvanavasena, pubbantānudiṭṭhi-aparantānudiṭṭhivasena ca yathākkamaṃ yojetabham. **Pariyāpannāti** antogadhā. Tabbhāvo ca tadābaddhenāti vuttaṃ “**etena ābaddhā**”ti. “**Na hetthā**”ti-ādinā yathāvuttapāliyā āpannatthaṃ dasseti.

1. Dī-Ṭṭha 1. 69 piṭṭhe.

2. Saṃ 1. 253 piṭṭhesu.

Idāni upamāsaṃsandanamāha “**kevaṭṭo viyā**”ti-ādinā. Ke uduke vaṭṭati paricaratīti **kevaṭṭo**, macchabandho. Kāmaṃ kevaṭṭantevāsīpi Pāliyaṃ vutto, so pana tadanugatikovāti tathā vuttam. **Dasasahassilokadhātūti** jātikkhattam sandhāyāha tattheva paṭivedhasambhavato, aññesañca taggahaṇeneva gahitattā. Aññatthāpi hi diṭṭhigatikā ettha pariyāpannā antojālikatāva. **Oḷārikāti** pākāṭabhāvena thūlā. **Tassāti** parittodakassa.

147. “**Sabbadiṭṭhīnaṃ saṅgahitattā**”ti etena vādasāṅgahaṇena puggalasaṅgahoti dasseti. **Attano -pa- dassentoti** desanākusalatāya yathāvuttesu diṭṭhigatikānaṃ ummujjananimujjanaṭṭhānabhūtesu katthacipi bhavādīsu attano anavarodhabhāvaṃ dassento. **Nayantīti** satte icchitaṭṭhānamāvahanti, taṃ pana tathā-ākaddhanavasenāti āha “**gīvāyā**”ti-ādi. “**Nettisadisatāyā**”ti iminā sadisavohāraṃ, upamātaddhitaṃ vā dasseti. “**Sā hī**”ti-ādi sadisatāvibhāvanā. **Gīvāyāti** ettha mahājanānanti¹ sambandhiniddeso **netīti** etthāpi kammabhāvena sambajjhitaḥ **nī-saddassa** dvikammikattā, ākhyātapayoge ca bahulaṃ sāmivacanassa kattukammatthajotakattā. **Assāti** anena Bhagavatā, sā bhavanetti ucchinnāti sambandho. **Puna appaṭṭisandhikabhāvāti** sāmattihiyatthamāha. Jīvitapariyādāne vutteyeva hi puna appaṭṭisandhikabhāvo vutto nāma tasseva adassanassa padhānakāraṇattā. **Na dakkhantīti** ettha anāgatavacanavasena padasiddhi “yatra hi nāma sāvako evarūpaṃ ñassati vā dakkhati vā sakkhim vā karissatī”ti-ādīsu² viyāti dasseti “**na dakkhissantī**”ti iminā. Kiṃ vuttam hotīti āha “**apaṇṇattikabhāvaṃ gamissantī**”ti. **Apaṇṇattikabhāvanti** ca dharamānakapaṇṇattiyā eva apaṇṇattikabhāvaṃ, atītaapaṇṇattiyā pana Tathāgatapaṇṇatti yāva sāsanaṃ antaradhānā, tato uddhampi aññabuddhuppādesu pavattati eva yathā adhunā Vipassī-ādināṃ. Tathā hi vakkhati “vohāramattameva bhavissatī”ti³. Paññāya cettha paṇṇādesoti neruttikā.

Kāyoti attabhāvo, yo rūpārūpadhammasamūho. Evañhissa ambarukkkhasadisatā, tadavayavānañca rūpakkhandhacakkhāyatana-cakkhuhātādīnaṃ

1. Mahājananti (Aṭṭhakathāyaṃ)

2. Vi 1. 145; Sāṃ 1. 447 piṭṭhe.

3. Dī-Ṭha 1. 118 piṭṭhe.

ambapakkasadisatā yujjati. **Tanti** kāyaṃ. **Pañcapakkadvādasapakka-**
aṭṭhārasapakkaparimāṇāti pañcapakkaparimāṇā ekā, dvādasapakkaparimāṇā
ekā, aṭṭhārasapakkaparimāṇā ekāti tividhā pakkambaphalapiṇḍī viya. Piṇḍo
etassāti **piṇḍī**, thavako. **Tadanvayānī**ti vaṇṭānugatāni, tenāha “**taṃyeva**
vaṇṭaṃ anugatānī”ti.

Maṇḍūkakaṇṭakavisasamphassanti visavantassa bhikkhavesassa
kaṇṭakena, tadaññena ca visena samphassaṃ, maṇḍūkakaṇṭake vijjamaṇassa
visassa samphassaṃ vā. Sakaṇṭako jalacārī satto idha maṇḍūko nāma, yo
“pāsāṇakacchapo”ti voharanti, tassa naṅguṭṭhe aggakoṭṭiyaṃ ṭhito
kaṇṭakotipi vadanti. Ekaṃ visamacchakaṇṭakantipi eke. **Kirāti**
anussavanatthe nipāto. Ettha ca vaṇṭacchede vaṇṭūpanibandhānaṃ
ambapakkānaṃ ambarukkhato vicchedo viya bhavanetticchede
tadupanibandhānaṃ khandhādīnaṃ santānato vicchedoti ettāvātāva
Pāliyamāgataṃ opammaṃ, tadavasesaṃ pana atthato laddhamevāti
daṭṭhabbā.

148. **Buddhabalanti** Buddhānaṃ ñāṇabalaṃ. **Kathitasuttassa nāmāti**
ettha **nāma**-saddo sambhāvane nipāto, tena “evampi nāma kathitasuttassā”ti
vuttanayena suttassa guṇaṃ sambhāveti. **Handāti** vossaggatthe. Tena hi
adhunāva gaṇhāpessāmi. Na papañcaṃ karissāmīti vossaggaṃ karoti.

Dhammapariyāyeti dhammadesanāsāṅkhātāya Pāliya. **Idhatthoti**
diṭṭhadhammahitaṃ. **Paratthoti** samparāyahitaṃ, tadubhayattho vā.
Bhāsitaṭṭhopi yujjati “dhammajālan”ti ettha tantidhammassa gahitattā. **Ihāti**
idha sāsane. **Nanti** nipātamattaṃ “na naṃ suto samaṇo Gotamo”ti-ādīsu
viya. **Tantidhammāti** Pāḷidhammā. Sabbena sabbaṃ saṅgaṇhanato
atthasaṅkhātāṃ jālametthāti **atthajālaṃ**. Tathā **dhammajālaṃ brahmajālaṃ**
diṭṭhijālaṃti etthāpi. Saṅgāmaṃ vījināti etenāti **saṅgāma**vijayo, saṅgāmo
cettha pañcahi mārehi samāgamaṃ abhiyujjhananti āha
“**devaputtamārampī**”ti-ādi. Atthasampattiyā hi **atthajālaṃ**.
Byañjanasampattiyā, sīlādi-anavajjadhammaniddesato ca **dhammajālaṃ**.
Seṭṭhaṭṭhena brahmabhūtaṃ maggaṭṭhānaṃ maggaṭṭhānaṃ vibhattattā
brahmajālaṃ. Diṭṭhivivecanamukhena suññatāpakāsanena sammādiṭṭhiyā
vibhattattā **diṭṭhijālaṃ**. Tithiyavādanimmaddanupāyattā **anuttaro**
saṅgāmavijayoti evampettha atthayojanā veditabbā.

Nidānāvasānatoti “atha Bhagavā anupatto”ti vacanasāṅkhātanidānapariyosānato. Mariyādāvadhivacanañhetam. Apica **nidānāvasānatoti** nidānapariyosāne vuttattā nidānāvasānabhūtato “mamaṃ vā bhikkhave pare avaṇṇaṃ bhāseyyun”ti-ādi¹ vacanato. Abhividhi-avadhivacanañhetam. Idañca “**avocā**”ti kiriyāsambandhanena vuttaṃ. “Nidānena ādikalyāṇaṃ”ti vacanato pana nidānampi nigamanam viya suttapariyāpannameva. **Alabbha -pa- gambhīraṇti** sabbaññutaññāṇassa viśesaṇam.

149. Yathā anattamanā attano anattacarātāya paramanā verimanā nāma honti, yathāha Dhammarājā **Dhammapade, Udāne** ca—

“Diso disaṃ yaṃ taṃ kayirā, verī vā pana verinaṃ.
Micchāpaṇihitaṃ cittaṃ, pāpiyo naṃ tato kare”ti².

Na evamime anattamanā, ime pana attano atthacarātāya **attamanā** nāma hontīti āha “**sakamanā**”ti. Sakamanatā ca pītiyā gahitacittattāti dasseti “**Buddhagatāyā**”ti-ādinā.

Ayaṃ pana Aṭṭhakathāto aparo nayo—**attamanā**ti samattamanā, imāya desanāya paripuṇṇamanasaṅkappāti attho. **Desanāvīlāso** desanāya vijambhaṇaṃ, tañca desanākkiccanipphādakaṃ sabbaññutaññāṇameva. Karavīkassa rutamiva mañjumadhurassaro yassāti **karavīkarutamañjū**, tena. **Amatābhisekasadisena**ti kāyacittadarathavūpasamakam sabbasambhārābhisaṅkhataṃmudakaṃ dīghāyukatāsaṃvattanato **amataṃ** nāma. Tenābhisekasadisena. Brahmuno saro viya aṭṭhaṅgasamannāgato saro yassāti **brahmassaro**, tena. **Abhinandatīti** taṇhāyati, tenāha “**taṇhāyampi āgato**”ti. Anekatthattā dhātūnaṃ **abhinandantīti** upagacchanti sevantīti atthoti āha “**upagamanepī**”ti.

Tathā **abhinandantīti** sampaṭicchantīti atthamāha “**sampaṭicchane**”ti. **Abhinanditvā**ti vutto yevattho “**anumoditvā**”ti iminā pakāsītōti sandhāya “**anumodane**”ti vuttaṃ.

1. Dī 1. 3 piṭṭhe.

2. Khu 1. 19, 123 piṭṭhe.

Imamevatthaṃ gāthābandhavasena dassetuṃ “**subhāsitaṃ**”ti-ādimāha. Tattha saddato **subhāsitaṃ**, atthato **sulapitaṃ**. Sīlappakāsanena vā **subhāsitaṃ**, suññatāpakāsanena **sulapitaṃ**. Diṭṭhivibhajanena vā **subhāsitaṃ**, tannibbedhakasabbaññutaññānavibhajanena **sulapitaṃ**. Evaṃ avaṇṇavaṇṇanisedhanādīhi idha dassitappakārehi yojetabbaṃ. **Tādinoti** iṭṭhāniṭṭhesu samapekkhanādīhi pañcahi kāraṇehi tādibhūtaṃ. Imassa padassa vitthāro “iṭṭhāniṭṭhe tādī, cattāvīti tādī, vantāvīti tādī”ti-ādinā¹ **Mahāniddese** vutto, so upari Aṭṭhakathāyampi āvibhavissati. Kiñcāpi “katamañca taṃ bhikkhave”ti-ādinā² tattha tattha pavattāya kathetukamyatāpucchāya vissajjanavasena vuttattā idaṃ Suttaṃ Veyyākaraṇaṃ nāma bhavati. Byākaraṇameva hi Veyyākaraṇaṃ, tathāpi pucchāvissajjanāvasena pavattaṃ Suttaṃ Sagāthakaṃ ce, Geyyaṃ nāma bhavati. Niggāthakaṃ, ce aṅgantaraheturahitañca, Veyyākaraṇaṃ nāma. Iti pucchāvissajjanāvasena pavattassāpi geyyasādhāraṇato, aṅgantaraheturahitassa ca niggāthakabhāvasseva anaññasādhāraṇato pucchāvissajjanabhāvamapekkhitvā niggāthakabhāvameva veyyākaraṇahetutāya dassento “**niggāthakattā hi idaṃ Veyyākaraṇaṃ**”ti āha.

Kasmāti codanaṃ sodheti “**bhaññamāneti hi vuttan**”ti iminā. Ubhayasambandhapadañhetuṃ heṭṭhā, upari ca sambajjhanato. Idaṃ vuttaṃ hoti—“**bhaññamāne**”ti vattamānakālavasena vuttattā na kevalaṃ suttapariyosāneyeva, atha kho dvāsaṭṭhiyā ṭhānesu akampitthāti veditabbāti. Yadevaṃ sakalepi imasmim sutte bhaññamāne akampitthāti atthoyeva sambhavati, na pana tassa tassa diṭṭhigatassa pariyosāne pariyosāneti atthoti? Nāyamanuyogo katthacipi na pavisati sambhavamatteneva anuyuñjanato, ayaṃ pana attho na sambhavamatteneva vutto, atha kho desanākāle kampanākāreneva ācariyaparamparābhatena. Teneva hi ākārenāyamatto saṅgītimāruḷho, tathāruḷhanayeneva ca saṅgahakārena vuttoti niṭṭhamettha gantabbaṃ, itarathā atakkāvacarassa imassatthassa takkariyāhatakathanam anupapannaṃ siyāti. Evamīdisesu. “**Dhātukkhobhenā**”ti-ādīsu attho **Mahāparinibbānasuttavaṇṇanāya**³ gahetabbo.

1. Khu 7. 88 piṭṭhe.

2. Dī 1. 3 piṭṭhe.

3. Dī-Ṭṭha 2. 149 piṭṭhe.

Aparesupīti ettha **pi**-saddena pāramipavicayanāṃ sampiṇḍeti. Vuttañhi **Buddhavaṃse**—

“Ime dhamme sammasato, sabhāvasarasalakkhaṇe.
Dhammatejena vasudhā, dasasahassī pakampathā”¹.

Tathā sāsanaṇapattitthānantaradhānādayopi. Tattha sāsanaṇapattitthāne tāva Bhagavato veḷuvanapaṭiggahaṇe, Mahāmahindattherassa mahāmeghavanapaṭiggahaṇe, Mahā-ariṭṭhattherassa Vinayapiṭakasajjhāyaneti evamādisu sāsanaṇassa mūlāni otiṇṇānīti pītivasaṃ gatā naccantā viya ayaṃ mahāpathavī kampittha. Sāsanaṇantaradhāne pana “aho īdisassa saddhammassa antarahānaṇ”²ti domanassappattā viya yathā taṃ Kassapaṇssa Bhagavato sāsanaṇantaradhāne. Vuttañhetama**padāne**—

“Tadāyaṃ pathavī sabbā, acalā sā calācalā.
Sāgaro ca sasokova, vinadī karuṇaṃ giran”³ti².

Bodhimaṇḍūpasaṅkamaṇeti visākhāpuṇṇamadvase paṭhamāṃ Bodhimaṇḍūpasaṅkamane. **Paṃsukūlaggaṇeti** Puṇṇaṃ nāma dāsinaṃ pārupitvā āmakasusāne chaḍḍitassa sāṇamayapaṃsukūlassa tumbamatte pāṇe vidhunitvā mahā-ariyavaṃse ṭhatvā gahaṇe. **Paṃsukūladhovaṇeti** tasseva paṃsukūlassa dhovane. **Kāḷakārāmasuttaṃ**³ Aṅguttarāgame Catukkanipāte. **Gotamakasuttampi**⁴ tattheva Tikanipāte. **Vīriyabalenāti** mahābhiniṅkhamane cakkavattisiriṇpariccāghetubhūtavīriyappabhāvena. **Bodhimaṇḍūpasaṅkamane**—

“Kāmaṃ taco ca nhāru ca, aṭṭhi ca avasissatu.
Upasussatu nissesaṃ, sarīre maṃsalohitaṇ”⁵—

vuttacaturaṅgasamannāgatavīriyānubhāvenāti yathārahamattho veditabbo. **Acchariyavegābhihatāti** vimhayāvahakiriyaṇubhāvaghaṭṭitā. Paṃsukūladhovane Bhagavato puññatejēnāti vadanti. Paṃsukūlaggaṇe yathā acchariyavegābhihatāti yuttaṃ viya dissati, taṃ pana kadāci

1. Khu 4. 319 piṭṭhe. 2. Khu 4. 123 piṭṭhe. 3. Aṃ 1. 333 piṭṭhe. 4. Aṃ 1. 280 piṭṭhe.
5. Ma 2. 146; Saṃ 1. 266, 464; Aṃ 1. 52; Aṃ 3. 33; Khu 7. 379; Khu 8. 297; Jātaka-
Ṭṭha 1. 83 piṭṭhesu.

pavattattā “**akālakampanenā**”ti vuttaṃ. Vessantarajātake¹ pana pāramīpūraṇapuññatejena anekakkhattuṃ kampitattā akālakampanaṃ nāma bhavati. Sakkhinidassane kathetabbassa atthassānurūpato sakkhi viya bhavatīti vuttaṃ “**sakkhibhāvenā**”ti yathā taṃ māravijayakāle². **Sādhukāradānenāti** pakaraṇānurūpavasena vuttaṃ yathā taṃ dhammacakkappavattanasaṅgītikālādīsu³.

“**Na kevalan**”ti-ādinā anekatthapathavīkampanadassanamukhena imassa suttassa mahānubhāvātāyeva dassitā. Tattha **jotivaneti** Nandavane. Tañhi sāsanaṃ nāṇālokaśāṅkhātāya jotiyā pātubhūtaṭṭhānattā jotivananti vuccatīti **vinayasamvaṇṇanāyaṃ** vuttaṃ. **Dhammanti** anamataggasuttādidhammaṃ. **Pācīna-ambalaṭṭhikaṭṭhānanti** pācīnadiśābhāge taruṇambarukkhena lakkhitaṭṭhānaṃ.

Evanti Bhagavatā desitakālādīsu pathavīkampanamatidissati. **Anekasoti** anekadhā. Sayambhunā desitassa Brahmajālassa yassa suttasetṭhassāti yojanā. **Idhāti** imasmiṃ sāsane. **Yonisoti** micchādiṭṭhippahānasammādiṭṭhisamādānādinā ñāyena upāyena paṭipajjantūti attho. Ayaṃ tāvettha Atṭhakathāya līnatthavibhāvanā.

Pakaraṇanayavaṇṇanā

Ito paraṃ Ācariya-dhammapālena yā katā.
Samuṭṭhānādiḥārādi-vividhatthavibhāvanā.

Na sā amhehupekkheyyā, ayañhi tabbisodhanā.
Tasmā tampi pavakkhāma, sotūnaṃ ñānavuddhiyā.

Ayañhi pakaraṇanayena Pāliya atthavaṇṇanā—pakaraṇanayoti ca tambapaṇṇibhāsāya vaṇṇanānayo. “Nettipetaṭṭakappakaraṇe dhammakathikānaṃ yojanānayoṭipi vadantī”ti **Abhidhammaṭṭikāyaṃ** vuttaṃ. Yasmā paṇāyaṃ desanāya samuṭṭhānapayojanabhājanesu, piṇḍatthesu ca paṭhamāṃ niddhāritesu sukarā, hoti suviññeyyā ca, tasmā—

1. Khu 6. 312 piṭṭhe.

2. Jātaka-Ṭṭha 1. 86; Buddhavaṃsa-Ṭṭha 340 piṭṭhesu.

3. Saṃ 3. 368; Vi 3. 14; Khu 9. 329; Vi-Ṭṭha 1. 46 piṭṭhesu.

Samuṭṭhānaṃ payojanaṃ, bhājanañcāpi piṇḍatthaṃ.

Niddhāretvāna paṇḍito, tato hārādayo saṃse.

Tattha **samuṭṭhānaṃ** nāma desanānidānaṃ, taṃ
sādhāraṇamasādhāraṇanti duvidhaṃ, tathā sādhāraṇampi ajjhattikabāhirato.
Tattha sādhāraṇaṃ ajjhattikasamuṭṭhānaṃ nāma Bhagavato mahākaruṇā.
Tāya hi samussāhitassa Lokanāthassa veneyyānaṃ dhammadesanāya cittaṃ
udapādi, taṃ sandhāya vuttaṃ “sattesu kāruṇṇīyānaṃ paṭicca Buddhacakkhunā
lokaṃ volokesī”ti-ādi. Ettha ca tividhāvatthāyapi mahākaruṇāya saṅgaho
daṭṭhabbo yāvadeva saddhammadesanāhatthadānehi saṃsāramahoghato
sattasantāraṇatthaṃ taduppattito. Yathā ca mahākaruṇā, evaṃ
sabbaññutaññānadasabalaññādayopi desanāya
sādhāraṇamajjhattikasamuṭṭhānaṃ nāma. Sabbañhi ñe yyadhammaṃ tesāṃ
desetabbākāraṃ, sattānaṃ āsayānusayādikaṃ yāthāvato jānanto Bhagavā
ṭhānāṭṭhānādīsu kosallena veneyyajjhāsāyānurūpaṃ vicitrāyadesanaṃ
pavattesi. Bāhiraṃ pana sādhāraṇasamuṭṭhānaṃ
dasasahassimahābrahmaparivārassa Sahampatibrahmuno ajjhesanaṃ.
Tadajjhesanañhi pati dhammagambhīratāpaccavekkhaṇājanitaṃ
appossukkataṃ paṭippassambhetvā Dhammassāmī dhammadesanāya
ussāhajāto ahosi.

Asādhāraṇampi ajjhattikabāhirato duvidhameva. Tattha ajjhattikaṃ
yāya mahākaruṇāya, yena ca desanāññāna idāṃ suttaṃ pavattitaṃ,
tadubhayameva. Sāmaññāvatthāya hi sādhāraṇampi samānaṃ
mahākaruṇādivisesāvatthāya asādhāraṇaṃ bhavati, bāhiraṃ pana
asādhāraṇasamuṭṭhānaṃ vaṇṇāvaṇṇabhaṇananti Aṭṭhakathāyaṃ vuttaṃ.
Apica nindāpasāmsāsu sattānaṃ veneyyāghātānandādibhāvamanāpatti.
Tattha ca anādīnavadassanaṃ bāhiraṃasādhāraṇasamuṭṭhānameva, tathā
nindāpasāmsāsu paṭipajjanakkamassa, pasāmsāvisayassa ca
khuddakādivasena anekavidhassa sīlassa, sabbaññutaññānassa ca
sattatādidiṭṭhiṭṭhāne, taduttari ca appaṭihatacāratāya, Tathāgatassa ca
katthacipi bhavādīsu apariyāpannatāya sattānaṃanavabodhopi
bāhiraṃasādhāraṇasamuṭṭhānaṃ.

Payojanaṃpi sādhāraṇāsādhāraṇato duvidhaṃ. Tattha sādhāraṇaṃ
anupādāparinibbānaṃ vimuttirasattā sabbāyapi Bhagavato desanāya,

Pāṇātipātādihi paṭivirativacanena dassitā sīlavisuddhi, tāya ca
hirottappasampatti, mettākaraṇāsamaṅgitā, vītikkamappahānaṃ,
tadaṅgappahānaṃ, duccaritasamkilesappahānaṃ, viratittayasiddhi,
piyamanāpagarubhāvanīyatānipphatti, lābhasakkārasilokasamudāgamo,
samathavipassanānaṃ adhiṭṭhānabhāvo, akusalamūlatanukaraṇaṃ,
kusalamūlaropanaṃ, ubhayānatthadūrīkaraṇaṃ, parisāsu visāradatā,
appamādavahāro, parehi duppadhamāsiyatā, avippatisārādisamaṅgitā ca—

1. Vi 5. 289 piṭṭhe.

“Gambhīrā”ti-ādivacanehi dassitaṃ gambhīradhammavibhāvanāṃ,
 alabbhaneyyapaṭiṭṭhatā, kappānamasaṅkhyeyyenaṇṇāpi dullabhapātubhāvatā,
 sukhūmenaṇṇāna paccakkhato paṭivijjhitumasakkuṇṇeyyatā,
 dhammanvayasaṅkhātena anumānaṇṇānaṇṇāpi duradhigamanīyatā,
 passaddhasabbadarathatā, santadhammavibhāvanāṃ, sobhanapariyosānatā,
 atittikarabhāvo, padhānabhāvappatti, yathābhūtaṇṇānagocaratā,
 sukhūmasabhāvatā, mahāpaṇṇānavibhāvanā ca. Diṭṭhidīpakapadehi dassitā
 samāsato sassata-ucchedadiṭṭhiyo olīnatātīdihāvanavibhāvanāṃ,
 ubhayavinibandhaniddeso, micchābhīnivesakittanaṃ,
 kummaggaṇṇapaṭipattippakāsaṇṇaṃ, vipariyesaggaṇṇāṇāpanāṃ,
 parāmāsaṇṇapariggaho, pubbantāparantānudiṭṭhipaṭiṭṭhāpanāṃ,
 bhavavibhavadiṭṭhivibhāgā, taṇhāvijjāpavatti, antavānantavādiṭṭhiniddeso
 antadvayāvatāraṇṇaṃ,
 āsavoghayogakilesaṇṇathasaṇṇyojanupādānavisesavibhajanaṇṇa—

Tathā “vedanāṇaṃ samudayaṇṇ”ti-ādivacanehi dassitā
 catunnamariyasaccāṇaṃ anubodhapaṭibodhasiddhi,
 vikkhambhanasamucchedappahāṇaṃ, taṇhāvijjāvigamo,
 saddhammaṇṇaṇṇitinnimittapariggaho, āgamādhigamasampatti,
 ubhayahitapaṭipatti, tividdhapaṇṇāpariggaho, satisampajaṇṇāṇaṇṇuṇṇthāṇaṃ,
 saddhāpaṇṇāsaṇṇāyogo, vīriyasamatānuyojanaṃ, samathavipassanāṇṇipphatti
 ca—

“Ajānataṃ aṇṇassataṇṇ”ti padehi dassitā avijjāsiddhi, tathā “taṇhāgatāṇaṃ
 paritassitavipphanditaṇṇ”ti padehi taṇhāsiddhi, tadubhayena ca
 nīvaraṇasaṇṇājanadvayasiddhi, anamataggasaṇṇsāraṇṇaṇṇaṇṇupacchedo,
 pubbantāharaṇṇāparantāṇusaṇṇdhāṇāṇi, atītapaccuppannakālavasena
 hetuvibhāgo, avijjātaṇhāṇaṃ aṇṇāmaṇṇāṇativattanaṃ, aṇṇāmaṇṇāṇupakāritā,
 paṇṇāṇavimutticetovimuttīṇaṃ paṭipakkhaniddeso ca—

“Tadapi phassapaccayā”ti padena dassitā sassatādīpaṇṇāpanassa
 paccayādhīnavuttitā, tena ca dhammāṇaṃ niccatāpaṭisedho,
 aniccatāpaṭiṭṭhāpanaṃ, paramatthato kārakādīpaṭikkhepo,
 evaṇṇdhammatāṇiddeso, suṇṇātāpakāsaṇṇaṃ, samatthanirīṇa¹
 paccayalakkhaṇavibhāvanaṇṇa—

1. Sammattaniyāma (Dī-Ṭī 1. 190 piṭṭhe.)

“Ucchinnabhavanettiko”ti-ādinā dassitā Bhagavato pahānasampatti, vijjāvimuttivasībhāvo, sikkhattayanipphatti, nibbānadhātudvayavibhāgo, caturadhiṭṭhānaparipūraṇaṃ, bhavayoni-ādīsu apariyāpannatā ca—

Sakalena pana suttapadena dassito iṭṭhāniṭṭhesu Bhagavato tādibhāvo, tattha ca paresaṃ patiṭṭhāpanaṃ, kusaladhammānaṃ ādibhūtaadhammadvayaniddeso, sikkhattayūpadeso, attantapāḍipuggalacatukkasiddhi, kaṇhakaṇhaviṭṭhāpāḍikammacatukavibhāgo, caturappamaññāvisayaniddeso, samudayatthaṅgamāḍipāṇakassa yathābhūtavabodho, chasāraṇīyadhammavibhāvanā, dasanāthakaradhammapatiṭṭhāpananti evamādayo yathāsambhavaṃ saṅgahetvā dassetabbā atthā piṇḍattho.

Soḷasahāravaṇṇanā

Desanāhāravaṇṇanā

Idāni nettiyā, Peṭakopadese ca vuttanayavasena hārādīnaṃ niddhāraṇaṃ. Tattha “attā, loko”ti ca diṭṭhiyā adhiṭṭhānabhāvena, vedanāphassāyatanādimukhena ca gahitesu pañcasu upādānakkhandhesu taṇhāvajjitā pañcupādānakkhandhā **dukkhasaccaṃ**. Taṇhā **samudayasaccaṃ**. Taṃ pana “paritassanāgahaṇena taṇhāgatānaṃ”ti, “vedanāpaccayā taṇhā”ti ca padehi samudayaggahaṇena ca Pāḷiyaṃ sarūpena gahitameva. Ayaṃ tava suttantanayo.

Abhidhamme pana Vibhaṅgappakaraṇe āgatanayena āghātānandādivacanēhi, “ātappamanvāyā”ti-ādipadehi, cittapadosavacanena, sabbadiṭṭhigatikapadehi, kusalākusalaggahaṇena, bhavaggahaṇena, sokādiggaṇaṇena, diṭṭhiggaṇaṇena, tattha tattha samudayaggahaṇena cāti saṅkhepato sabbalokiyakusalākusaladhammavibhāvanapadehi gahitā dhammakilesā **samudayasaccaṃ**. Tadubhayesamappavatti **nirodhasaccaṃ**. Tassa pana tattha tattha vedanānaṃ atthaṅgamanissaraṇapariyāyēhi paccattaṃ nibbutivacanena, anupādāvimuttivacanena ca Pāḷiyaṃ gahaṇaṃ veditabbaṃ. Nirodhapajānanā paṭipadā **maggasaccaṃ**. Tassapi tattha tattha vedanānaṃ samudayāḍīni yathābhūtapāṭivedhanāpadesena channaṃ phassāyatanānaṃ samudayāḍīni yathābhūtapajānanapariyāyēna, bhavanettiyā ucchedavacanena ca gahaṇaṃ veditabbaṃ.

Tattha samudayena **assādo**, dukkhena **ādīnavo**, magganirodhehi **nissaraṇanti** evaṃ catusaccavasena, yāni Pāḷiyaṃ sarūpeneva āgatāni assādādīnavanissaraṇāni, tesaṃ vasena idha assādādayo veditabbā. Veneyyānaṃ tādibhāvāpatti-ādi **phalaṃ**. Yañhi desanāya sādhetabbaṃ heṭṭhā vuttaṃ payojanaṃ. Tadeva phalanti vutto vāyamattho. Tadatthañhi idaṃ suttaṃ Bhagavatā desitaṃ. Āghātādīnamakaraṇīyatā, āghātādīphalassa ca anaññasantānabhāvitā nindāpasamsāsu yathāsabhāvaṃ paṭijānananibbeṭhanānīti evaṃ taṃtaṃpayojanādhighamahetu **upāyo**. Āghātādīnaṃ karaṇapaṭisedhanādi-apadesena atthakāmehi tato cittaṃ sādhukaṃ rakkhitabbanti ayaṃ āṇārahassa Dhammarājassa **āṇattīti**. Ayaṃ assādādīnavanissaraṇaphalūpāyāṇattivasena chabbidhadhammasandassanakkhaṇo **desanāhāro** nāma. Vuttaṃca—

“Assādādīnavatā, nissaraṇampi ca phalaṃ upāyo ca.
 Āṇattī ca Bhagavato, yogīnaṃ desanāhāro”ti¹.

Vicayahāraṇṇanā

Kappanābhāvepi vohāravasena, anuvādasena ca “maman”ti vuttaṃ. Niyamābhāvato vikappanatthaṃ vāggahaṇaṃ. Taṃguṇasamaṅgitāya, abhimukhikaraṇāya ca “bhikkhave”ti āmantanaṃ. Aññabhāvato, paṭiviruddhabhāvato ca “pare”ti vuttaṃ, vaṇṇapaṭipakkhato, avaṇṇanīyato ca “avaṇṇan”ti, byattivasena, vitthāravasena ca “bhāseyyun”ti, dhāraṇasabhāvato, adhammapaṭipakkhato ca “dhammassā”ti, diṭṭhisīlehi samhatabhāvato, kilesānaṃ saṅghātakaraṇato ca “saṅghassā”ti, vuttapaṭiniddesato, vacanupanyāsato ca “tatrā”ti, sammukhībhāvato, puthubhāvato ca “tumhehi”ti, cittassa hananato, ārammaṇābhīghātato ca “āghāto”ti, ārammaṇe saṅkocavuttiyā anabhimukhatāya, atuṭṭhākārātāya ca “appaccayo”ti, ārammaṇacintanato, nissayato ca “cetaso”ti, atthassa asādhanaṃ, anu anu anatthasādhanaṃ ca “anabhiraddhī”ti, kāraṇānarahattā, Satthusāsane

1. Khu 10. 3 piṭṭhe.

ṭhitehi kātumasakkuṇeyyattā ca “na karaṇīyā”ti vuttaṃ. Evaṃ tasmim tasmim adhippetatthe pavattatānidassanena, atthaso ca—

Mamanti sāmīniddiṭṭhaṃ sabbanāmapadaṃ. Vāti vikappananiddiṭṭhaṃ nipātapadaṃ. Bhikkhaviṭṭi ālapananiddiṭṭhaṃ nāmapadaṃ. Pareti kattuniddiṭṭhaṃ nāmapadaṃ. Avaṇṇanti kammaniddiṭṭhaṃ nāmapadaṃ. Bhāseyyunti kiriyāniddiṭṭhaṃ ākhyātapadaṃ. Dhammassa, saṃghassatī ca sāmīniddiṭṭhaṃ nāmapadaṃ. Tatrāti ādhāraniddiṭṭhaṃ sabbanāmapadaṃ. Tumhehīti kattuniddiṭṭhaṃ sabbanāmapadaṃ. Na-iti paṭisedhaniddiṭṭhaṃ nipātapadaṃ. Āghāto, appaccayo, anabhiraddhīti ca kammaniddiṭṭhaṃ nāmapadaṃ. Cetasoti sāmīniddiṭṭhaṃ nāmapadaṃ. Karaṇīyāti kiriyāniddiṭṭhaṃ nāmapadanti. Evaṃ tassa tassa padassa visesatānidassanena, byañjanaso ca vicayanāṃ **padavicayo**. Ativithārabhayena pana sakkāyeva Aṭṭhakathaṃ, tassā ca līnatthavibhāvanāṃ anugantvā ayamatto viññunā vibhāvetunti na vitthārayimha.

“Tatra ce tumhe assatha kupitā vā anattamanā vā, api nu tumhe paresaṃ subhāsitaṃ dubbhāsitaṃ ājāneyyāthā”ti ayaṃ **anumatipucchā**. Sattādhīṭṭhānā, anekādhīṭṭhānā, paramatthavisayā, paccuppannavisayāti evaṃ sabbattha yathāsambhavaṃ pucchāvicayanāṃ **pucchāvicayo**. “No hetāṃ bhante”ti idaṃ vissajjanāṃ ekamsabyākaraṇāṃ, niravasesaṃ, sa-uttaraṃ, lokiyanti evaṃ sabbassāpi vissajjanassa yathārahaṃ vicayanāṃ **vissajjanāvicayo**.

“Mamaṃ vā bhikkhave pare avaṇṇaṃ bhāseyyuṃ -pa- na cetaso anabhiraddhi karaṇīyā”ti imāya paṭhamadesanāya “mamaṃ vā -pa- tumhaṃyevassa tena antarāyo”ti ayaṃ dutiyadesanā saṃsandati. Kasmā? Paṭhamāya manopadosaṃ nivāretvā dutiyāya tatthādīnavassa dassitattā. Tathā imāya dutiyadesanāya “mamaṃ vā -pa- api nu tumhe paresaṃ subhāsitaṃ dubbhāsitaṃ ājāneyyāthā”ti ayaṃ tatiyadesanā saṃsandati. Kasmā? Dutiyāya tatthādīnavāṃ dassetvā tatiyāya vacanatthasallakkhaṇamattepi asamatthabhāvassa dassitattā. Tathā imāya tatiyadesanāya “mamaṃ vā -pa- na ca panetaṃ amhesu saṃvijjati”ti ayaṃ catutthadesanā saṃsandati. Kasmā? Tatiyāya manopadosaṃ sabbathā nivāretvā catutthāya avaṇṇaṭṭhāne paṭipajjitabbākārassa dassitattāti iminā nayena pubbena aparaṃ saṃsanditvā vicayanāṃ **pubbāparavicayo**. Assādvicayādayo vuttanayāva. Tesāṃ lakkhaṇasandassanamattameva hettha viseso.

“Api nu tumhe paresaṃ subhāsitaṃ dubbhāsitaṃ ājāneyyāthā”ti imāya pucchāya “no hetam bhante”ti ayam vissajjanā sameti. Kupito hi neva Buddhapacceka-buddha-ariyasāvakānaṃ na mātāpitūnaṃ na paccatthikānaṃ subhāsita-dubbhāsita-ssa atthaṃ ājānāti. “Katamañca taṃ bhikkhave appamattakaṃ -pa- Tathāgatassa vaṇṇaṃ vadamāno vadeyyā”ti imāya pucchāya “pāṇātipātāṃ pahāya pāṇātipātā paṭivirato”ti-ādikaṃ ayam vissajjanā sameti. Bhagavā hi anuttarena pāṇātipātaviramaṇādiguṇena samannāgato, tañca kho samādhiṃ, paññañca upanidhāyaṃ appamattakaṃ oramattakaṃ sīlamattakaṃ. “Katame ca te bhikkhave dhammā gambhīrā duddasā”ti-ādikaṃ pucchāya “santi bhikkhave eke samaṇabrāhmaṇā pubbantakappikā”ti-ādikaṃ vissajjanā sameti. Sabbaññūtaññāṇaguṇā hi aññaṃ Tathāgatā aññesaṃ ñāṇena alabbhaneyyapaṭiṭṭhattā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyāti iminā nayena vissajjanāya pucchānurūpatāvicayanameva idha saṅgahagāthāya abhāvato **anugītivicayoti**. Ayam padapañhādi-ekādasadhammavicayanalakkhaṇo **vicayahāro** nāma. Vuttañca “yaṃ pucchitañca vissajjitañca”ti-ādi¹.

Yuttihāra-vaṇṇanā

Mamanti sāmīniddeso yujjati sabhāvaniruttiyā tathāpayogadissanato, avaṇṇassa ca tadapekkhattā. Vāti vikappanatthaniddeso yujjati nepātikānamanekatthattā, ettha ca niyamābhāvato. Bhikkhaveti āmantananiddeso yujjati tadattheyeva etassa payogassa dissanato, desakassa ca paṭiggāhakāpekkhatoti evamādinā byañjanato ca—

Sabbena sabbaṃ āghātādīnamakaraṇaṃ tādibhāvāya saṃvattatīti yujjati iṭṭhānīṭṭhesu samappavattisabbhāvato. Yasmiṃ santāne āghātādayo uppannā, tannimittakā antarāyā tasseeva sampattivibandhāya saṃvattantīti yujjati kammānaṃ santānantaresu asaṅkamanato. Cittamabhibhavitvā uppannā āghātādayo subhāsita-dubbhāsitasallakkhaṇepi

1. Khu 10. 3 piṭṭhe.

asamatthatāya saṁvattantīti yujjati kodhalobhānaṁ andhatamasabhāvato. Pāṇātipātādidussīlyato veramaṇī sabbasattānaṁ pāmojjapāsāmsāya saṁvattatīti yujjati sīlasampattiyā mahato kittisaddassa abbhuggatattā. Gambhīratādivisesayuttana guṇena Tathāgatassa vaṇṇanā ekadesabhūtāpi sakalasabbaññugūṇaggahaṇāya saṁvattatīti yujjati anaññasādhāraṇattā. Tajjā-ayonisomanasikāraparikkhatāni adhigamatakkanaṇi sassatavādādi-abhinivesāya saṁvattantīti yujjati kappanajālassa asamugghāṭitattā. Vedanādīnaṁ anavabodhena vedanāpaccayā taṇhā vaḍḍhatīti yujjati assādānupassanāsabbhāvato, sati ca vedayitabhāve¹ tattha attattaniyagāho, sassatādigāho ca viparipphandatīti yujjati kāraṇassa sannihitattā. Taṇhāpaccayā hi upādānaṁ sambhavati. Sassatādivāde paññapentānaṁ, tadanucchavikaṇca vedanaṁ vedayantānaṁ phasso hetūti yujjati visayindriyaviññāṇasaṅgatiyā vinā tadabhāvato. Chaphassāyatananimittam vaṭṭassa anupacchedoti yujjati tattha avijjātaṇhānaṁ appahīnattā. Channaṁ phassāyatanānaṁ samudayatthaṅgamādipajānaṇā sabbadiṭṭhigatikasaññaṁ aticca tiṭṭhatīti yujjati catusaccapaṭivedhabhāvato. Imāhiyeva dvāsaṭṭhiyā sabbadiṭṭhigatānaṁ antojālīkatabhāvoti yujjati akiriyavādādīnaṁ, issaravādādīnaṇca tadantogadhattā, tathā ceva heṭṭhā saṁvaṇṇitam. Uccinnabhavanettiko Tathāgatassa kāyoti yujjati Bhagavato abhinīhārasampattiyā catūsu satipaṭṭhānesu ṭhatvā sattannaṁ bojjhaṅgānaṁ yathābhūtaṁ bhāvitattā. Kāyassa bhedaṁ parinibbutaṁ na dakkhantīti yujjati anupādisesanibbānappattiyā rūpādīsu kassacipi anavasesatoti iminā nayena atthato ca sutte byañjanatthānaṁ yuttitāvibhāvanalakkhaṇo **yuttihāro** nāma. Yathāha “sabbesaṁ hārānaṁ, yā bhūmī”ti-ādi².

Padaṭṭhānahāraṇaṇā

Vaṇṇārahāvaṇṇadubbaṇṇatānādeyyavacanaṭādi vipattīnaṁ padaṭṭhānaṁ. Vaṇṇārahāvaṇṇasubbaṇṇatāsaddheyyavacanaṭādi sampattīnaṁ padaṭṭhānaṁ. Tathā āghātādayo nirayādidukkhaṇaṇaṁ padaṭṭhānaṁ. Āghātādīnamakaraṇaṇaṁ saggasampattiyādisabbasampattīnaṁ padaṭṭhānaṁ. Pāṇātipātādipaṭivirati ariyassa

1. Vedayitarāge (Dī-Ṭī 1. 192 piṭṭhe.)

2. Khu 10. 3 piṭṭhe.

sīlakkhandhassa padaṭṭhānaṃ, ariyo sīlakkhandho ariyassa samādhikkhandhassa padaṭṭhānaṃ. Ariyo samādhikkhandho ariyassa paññākkhandhassa padaṭṭhānaṃ. Gambhīratādivisesayuttaṃ Bhagavato paṭivedhappakāraṇānaṃ desanāñāṇassa padaṭṭhānaṃ. Desanāñāṇaṃ veneyyānaṃ sakalavaṭṭadukkhaniṣṣaraṇassa padaṭṭhānaṃ. Sabbāyapi diṭṭhiyā diṭṭhupādānabhāvato sā yathārahaṃ navavidhassapi bhavassa padaṭṭhānaṃ. Bhavo jātiyā. Jāti jarāmaṇassa, sokādināṇca padaṭṭhānaṃ. Vedanānaṃ yathābhūtaṃ samudayatthaṅgamādipaṭivedhanā catunnaṃ ariyasaccānaṃ anubodhapaṭivedho hoti. Tattha anubodho paṭivedhassa padaṭṭhānaṃ. Paṭivedho catubbidhassa Sāmaññaphalassa padaṭṭhānaṃ. “Ajānataṃ apassatan”ti avijjāgahaṇaṃ. Tattha avijjā saṅkhārānaṃ padaṭṭhānaṃ, saṅkhārā viññāṇassa. Yāva vedanā taṇhāya padaṭṭhānanti netvā tesāṃ “vedanāpaccayā taṇhā”ti-ādinā Pāḷiyamāgatanayena sambajjhitaḥḥaṃ. “Taṇhāgatānaṃ paritassitavipphanditaṃ”ti ettha taṇhā upādānassa padaṭṭhānaṃ. “Tadapi phassapaccayā”ti ettha sassatādipaññāpanaṃ paresaṃ micchābhinivesassa padaṭṭhānaṃ. Micchābhiniveso saddhammassavana sappurisuṇissaya yonisomanasikāra dhammānuddhammapaṭipattīhi vimukhatāya asaddhammassavanādīnaṇca padaṭṭhānaṃ. “Aññatra phassā”ti-ādisu phasso vedanāya padaṭṭhānaṃ. Cha phassāyatanāni phassassa, sakalassa ca vaṭṭadukkhassa padaṭṭhānaṃ. Channaṃ phassāyatanānaṃ yathābhūtaṃ samudayādipajānanaṃ nibbidāya padaṭṭhānaṃ, nibbidā virāgassāti-ādinā yāva anupādāparinibbānaṃ netabbaṃ. Bhagavato bhavanettisamuccheto sabbaññutāya padaṭṭhānaṃ, tathā anupādāparinibbānassa cāti. Ayaṃ sutte āgatadhammānaṃ padaṭṭhānadhammā, tesaṇca padaṭṭhānadhammāti yathāsambhavaṃ padaṭṭhānadhammaniddhāraṇalakkhaṇo **padaṭṭhānahāro** nāma. Vuttañhi “dhammaṃ deseti Jino, tassa ca dhammassa yaṃ padaṭṭhānaṃ”ti-ādi¹.

Lakkhaṇahāraṇaṇā

Āghātādiggaṇaṇena kodhūpanāha makkha palāsa issā macchariya sārāmbha paravambhaṇādīnaṃ saṅgaho paṭighacittuppādapariyāpannatāya ekalakkhaṇattā. Ānandādiggaṇaṇena abhiṇṇāvisamalobhamānātīmānamadappamādānaṃ saṅgaho lobhacittuppādapariyāpannatāya ekalakkhaṇattā.

1. Khu 10. 3 piṭṭhe.

Tathā āghātaggahaṇena avasiṭṭhaganthanīvaraṇānaṃ saṅgaho kāyaganthanīvaraṇalakkhaṇena ekalakkhaṇattā. Ānandaggahaṇena phassādīnaṃ saṅgaho saṅkhārakkhandhalakkhaṇena ekalakkhaṇattā. Sīlaggahaṇena adhicittādhipaññāsikkhānaṃ saṅgaho sikkhālakkhaṇena ekalakkhaṇattā. Diṭṭhiggahaṇena avasiṭṭha-upādānānaṃ saṅgaho upādānalakkhaṇena ekalakkhaṇattā. “Vedanānaṃ”ti ettha vedanāggahaṇena avasiṭṭha-upādānakkhandhānaṃ saṅgaho upādānakkhandhalakkhaṇena ekalakkhaṇattā. Tathā dhammāyatanadhammadhātupariyāpannavedanāggahaṇena sammasanupagānaṃ sabbesampi āyatanānaṃ, dhātūnaṃ ca saṅgaho āyatanalakkhaṇena, dhātulakkhaṇena ca ekalakkhaṇattā. “Ajānataṃ apassatan”ti ettha avijjāggahaṇena hetu-āsavoghayoganīvaraṇādīnaṃ saṅgaho hetādilakkhaṇena ekalakkhaṇattā, tathā “taṇhāgatānaṃ paritassitavipphanditaṃ”ti ettha taṇhāggahaṇenapi. “Tadapi phassapaccayā”ti ettha phassaggahaṇena saññāsāṅkhāraviññāṇānaṃ saṅgaho vipallāsahetubhāvena, khandhalakkhaṇena ca ekalakkhaṇattā. Chaphassāyatanaggahaṇena avasiṭṭhakhandhāyatanadhātindriyādīnaṃ saṅgaho phassupattinimittatāya, sammasanīyabhāvena ca ekalakkhaṇattā. Bhavanettiggahaṇena avijjādīnaṃ saṃkilesadhammānaṃ saṅgaho vaṭṭahetubhāvena ekalakkhaṇattāti. Ayaṃ sutte anāgatepi dhamme ekalakkhaṇatādīnā āgate viya niddhāraṇalakkhaṇo **lakkhaṇahāro** nāma. Tathā hi vuttaṃ “vuttamhi ekadhamme, ye dhammā ekalakkhaṇā”ti-ādi¹.

Catubyūhahāraṇṇanā

Mamanti aneruttapadaṃ, tathā vāti ca. Bhikkhanasīlā bhikkhū. Parenti viruddhabhāvamupagacchantīti parā, aññatthe panetaṃ aneruttapadanti evamādinā **neruttam**, taṃ pana “evan”ti-ādinidānapadānaṃ, “maman”ti-ādipālīpadānaṃca Aṭṭhakathāvasena, tassā līnatthavibhāvanīvasena ca suviññeyyattā ativittārahayena na vittārayimha. Ye te nindāpasamsāhi sammākampitacetasā micchājīvato anoratā sassatādimicchābhīnivesino sīlādidhammakhandhesu appatiṭṭhitā Sammāsambuddhaguṇarasassādavimukhā veneyyā, te kathaṃ nu kho yathāvuttadosavinimuttā sammāpaṭipattiyā

1. Khu 10. 3 piṭṭhe.

ubhayahitaparā bhaveyyunti ayamettha Bhagavato **adhippāyo**.
Evamadhippetā puggalā, desanābhājanaṭṭhāne ca dassitā imissā desanāya
nidānam.

Pubbāparānusandhi pana

padasandhipadatthaniddesanikkhepasuttadesanāsandhivasena chabbidhā.
Tattha “maman”ti etassa “avaṇṇan”ti iminā sambandhoti-ādinā padassa
padantarena sambandho **padasandhi**. “Maman”ti vuttassa Bhagavato
“avaṇṇan”ti vuttena parehi upavaditena aguṇena sambandhoti-ādinā
padatthassa padatthantarena sambandho **padatthasandhi**. “Mamanṃ vā
bhikkhave pare avaṇṇaṃ bhāseyyun”ti-ādidesanā Suppiyena paribbājatena
vutta-avaṇṇānusandhivasena pavattā. “Mamanṃ vā bhikkhave pare vaṇṇaṃ
bhāseyyun”ti-ādidesanā Brahmadattena māṇavena
vuttavaṇṇānusandhivasena pavattā. “Atthi bhikkhave aññeva dhammā
gambhīrā duddasā duranubodhā”ti-ādidesanā bhikkhūhi
vuttavaṇṇānusandhivasena pavattāti evaṃ nānānusandhikassa suttassa taṃ
tadanusandhihi, ekānusandhikassa ca pubbāparabhāgehi sambandho
niddesasandhi. **Nikkhepasandhi** pana catubbidhasuttanikkhepavasena.
Suttasandhi ca tividhasuttānusandhivasena Aṭṭhakathāyaṃ eva vicāritā,
amhehi ca pubbe saṃvaṇṇitā. Ekissā desanāya desanāntarehi saddhiṃ
saṃsandanaṃ **desanāsandhi**, sā panevaṃ vedītabbā—“mamaṃ vā bhikkhave
-pa- na cetaso anabhiraddhi karaṇīyā”ti ayaṃ desanā “ubhatodaṇḍakena cepi
bhikkhave kakacena corā ocarakā aṅgamaṅgāni okanteyyūṃ, tatrapī yo
mano padūseyya, na me so tena sāsanaṃ”ti¹ imāya desanāya saddhiṃ
saṃsandati. “Tumhaṃyevasa tena anantarāyo”ti ayaṃ “kammassakā
māṇava sattā kammaḍāyādā kammayonī kammabandhū kammaṇṇasaraṇā
kammaṃ satte vibhajati, yadidaṃ hīnapaṇītatāyā”ti² imāya, “api nu tumhe
-pa- ājāneyyāthā”ti ayaṃ—

“Kuddho atthaṃ na jānāti, kuddho dhammaṃ na passati.

Andhaṃ tamaṃ tadā hoti, yaṃ kodho sahate naraṃ”ti³—

imāya, “mamaṃ vā bhikkhave pare vaṇṇaṃ -pa- na cetaso ubbilāvitattaṃ
karaṇīyaṃ”ti ayaṃ “dhammāpi vo bhikkhave pahātabbā, pageva

1. Ma 1. 181 piṭṭhe.

2. Ma 3. 244, 249 piṭṭhe.

3. Am 2. 471; Khu 7. 12, 283, 374 piṭṭhesu.

adhammā”^{ti1}, “kullūpamaṃ vo bhikkhave dhammaṃ desessāmi
niṭṭharaṇatthāya, no gahaṇatthāyā”^{ti2} ca imāya, “tatra ce tumhe -pa-
tumhamyevassa tena antarāyo”^{ti} ayaṃ—

“Luddho atthaṃ na jānāti, luddho dhammaṃ na passati.
Andhaṃ tamaṃ tadā hoti, yaṃ lobho sahate naraṃ”^{ti3} ca.

“Kāmandhā jālasañchannā, taṇhāchadanachādītā.
Pamattabandhunābaddhā, macchāva kumīnāmukhe.
Jarāmarāṇamanventi, vaccho khīrapakova mātaraṃ”^{ti4} ca—

imāya, “appamattakaṃ kho panetaṃ sīlamattakan”^{ti} ayaṃ “viviceva
kāmehi -pa- paṭhamam jhānaṃ upasampajja viharati, ayampi kho brāhmaṇa
yañño purimehi yaññehi appaṭṭhataro ca appasamārambhataro ca
mahapphalataro ca mahānisaṃsataro ca”^{ti5} imāya paṭhamajjhānassa sīlato
mahapphalamahānisaṃsataratāvacaṇena jhānato sīlassa appaphala-
appānisaṃsatarabhāvadīpanato.

“Pāṇātipātaṃ pahāyā”^{ti} ādidesanā “samaṇo khalu bho Gotamo sīlavā
ariyasīlena samannāgato”^{ti6} ādidesanāya, “aññeva dhammā gambhīrā”^{ti}-
ādidesanā “adhigato kho myāyaṃ dhammo gambhīro duddaso
duranubodho”^{ti7} ādidesanāya, gambhīratādivisesayuttadhammapaṭivedhena
hi ñāṇassa gambhīrādibhāvo viññāyati.

“Santi bhikkhave eke samaṇabrāhmaṇā pubbantakappikā”^{ti} ādidesanā
“santi bhikkhave eke samaṇabrāhmaṇā pubbantakappikā -pa- abhivadanti
sassato attā ca loko ca, idameva saccaṃ, moghamaññanti ittheke
abhivadanti, asassato, sassato ca asassato ca, nevasassato ca nāsassato ca,
antavā, anantavā, antavā ca anantavā ca, nevantavā ca nānantavā ca attā ca
loko ca, idameva saccaṃ, moghamaññanti ittheke abhivadanti”^{ti8}
ādidesanāya.

1. Ma 1. 188 piṭṭhe.

2. Ma 1. 187 piṭṭhesu.

3. Khu 1. 252; Khu 7. 12, 274, 283; Khu 8. 251 piṭṭhesu.

4. Khu 1. 172; Khu 10. 32, 107, 184 piṭṭhesu.

5. Dī 1. 140 piṭṭhe.

6. Dī 1. 108 piṭṭhe.

7. Dī 2. 32; Ma 1. 224; Ma 2. 291; Saṃ 1. 138; Vi 3. 5, 7, 8 piṭṭhesu.

8. Ma 3. 22 piṭṭhe.

Tathā “santi bhikkhave eke samaṇabrāhmaṇā aparantakampikā”^{ti}-
 ādidesanā “santi bhikkhave -pa- abhivadanti saññī attā hoti arogo paraṃ
 maraṇā. Ittheke abhivadanti asaṇṇī, saññī ca asaṇṇī ca, nevasaññī ca nāsaṇṇī
 ca attā hoti arogo paraṃ maraṇā. Ittheke abhivadanti sato vā pana sattassa
 ucchedaṃ vināsaṃ vibhavaṃ paññapenti, diṭṭhadhammanibbānaṃ vā
 paneke abhivadanti”^{ti}¹ ādidesanāya, “vedanānaṃ samudayañca -pa-
 Tathāgato”^{ti}-ādidesanā “tadidaṃ saṅkhataṃ oḷārikaṃ, atthi kho pana
 saṅkhārānaṃ nirodho, atthetanti iti viditvā tassa nissaraṇadassāvī Tathāgato
 tadupātivatto”^{ti}² ādidesanāya, “tadapi tesāṃ -pa- vipphanditamevā”^{ti} ayaṃ
 “idaṃ tesāṃ vata aññatreva saddhāya aññatra ruciya aññatra anussavā
 aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā paccattaṃyeva
 ñāṇaṃ bhavissati parisuddhaṃ pariyodātaṃ^{ti} netāṃ ṭhānaṃ vijjati.
 Paccattaṃ kho pana bhikkhave ñāṇe asati parisuddhe pariyodāte yadapi te
 bhonto samaṇabrāhmaṇā tattha ñāṇabhāvamattameva pariyodāpenti, tadapi
 tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ upādānamakkhāyati”^{ti}³ ādidesanāya,
 “tadapi phassapaccayā”^{ti} ayaṃ “cakkhuñca paṭicca rūpe ca uppajjati
 cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā,
 vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ”^{ti}⁴, “chandamūlakā ime
 āvuso dhammā manasikārasamuṭṭhānā phassasamodhānā
 vedanāsamosaraṇā”^{ti}⁵ ca ādidesanāya, “yato kho bhikkhave bhikkhu
 channaṃ phassāyatanānaṃ”^{ti}-ādidesanā “yato kho bhikkhave bhikkhu neva
 vedanaṃ attato samanupassati, na saññānaṃ, na saṅkhāre, na viññāṇaṃ attato
 samanupassati, so evaṃ asamanupassanto na kiñci loka upādiyati,
 anupādiyaṃ na paritassati, aparitassaṃ paccattaṃyeva
 parinibbāyati”^{ti}⁶ ādidesanāya, “sabbete imeheva dvāsaṭṭhiyā vatthūhi
 antojālīkatā”^{ti}-ādidesanā “ye hi keci bhikkhave -pa- abhivadanti, sabbete
 imāneva pañca kāyāni abhivadanti etesaṃ vā aññataran”^{ti}⁷ ādidesanāya,
 “kāyassa bheda -pa- devamanussā”^{ti} ayaṃ—

1. Ma 3. 18 piṭṭhe. 2. Ma 3. 23 piṭṭhe. 3. Ma 3. 23 piṭṭhe.

4. Saṃ 1. 301 piṭṭhe.

5. Am 3. 153 piṭṭhe. (Thokaṃ visadisam.)

6. (Pariyesitabbaṃ)

7. Ma 3. 22 piṭṭhe.

“Accī yathā vāṭavegena khittā, (Upasivāti Bhagavā)
 Atthaṃ paleti na upeti saṅkhaṃ.
 Evaṃ munī nāmakāyā vimutto,
 Atthaṃ paleti na upeti saṅkhaṃ”¹—

ādidesaṇāya saddhiṃ saṃsandatīti. Ayaṃ
 neruttamadhippāyadesanānidānapubbāparānusandhīnaṃ catunnaṃ
 vibhāvanalakkhaṇo **catubyūhahāro** nāma. Vuttampi cetam
 “neruttamadhippāyo”²ādi.

Āvattahāraṇṇanā

Āghātādīnamakaraṇīyatāvacanena khantisoraccānuṭṭhānaṃ. Tattha
 khantiyā saddhāpaññāparāpakāradukkkhasahagatānaṃ saṅgaho, tathā
 soraccena sīlassa. Saddhādiggahaṇena ca
 saddhindriyādisakalabodhipakkhiyadhammā āvattanti. Sīlaggahaṇena
 avippaṭisārādayo sabbepi sīlānisamsadhammā āvattanti. Pāṇātipātādīhi
 paṭivirativacanena appamādavihāro, tena sakalaṃ sāsanaḥbrahmacariyaṃ
 āvattati. Gambhīratādivisesayuttadhammaggaṇena mahābodhipakittanaṃ.
 Anāvaraṇañānapadaṭṭhānaṃhi āsavakkhayañāṇaṃ,
 āsavakkhayañānapadaṭṭhānaṃhi anāvaraṇañāṇaṃ mahābodhīti vuccati, tena
 Dasabalādayo sabbe Buddhaguṇā āvattanti. Sassatādiditṭhiggahaṇena
 taṇhāvijjānaṃ saṅgaho, tāhi anamataggaṃ saṃsāravatṭaṃ āvattati.
 Vedanānaṃ yathābhūtaṃ samudayādipaṭivedhanena Bhagavato
 pariññāttayavisuddhi, tāya paññāpāramimukhena sabbāpi pāramiyo
 āvattanti. “Ajānataṃ apassatan”¹ti ettha avijjāggahaṇena
 ayonisomanasikārapariggaho, tena ca nava ayonisomanasikāramūlakā
 dhammā āvattanti. “Taṇhāgatānaṃ paritassitavipphanditaṃ”²ti ettha
 taṇhāggahaṇena nava taṇhāmūlakā dhammā āvattanti. “Tadapi
 phassapaccayā”³ti-ādi sassatādipaññāpanassa paccayādhīnavuttidassanaṃ,
 tena aniccatādilakkhaṇattayaṃ āvattati. Channaṃ phassāyatanānaṃ
 yathābhūtaṃ pajānanena vimuttisampadāniddeṣo, tena sattapi visuddhiyo
 āvattanti. “Ucchinnabhavanettiko Tathāgatassa kāyo”⁴ti taṇhāpahānaṃ
 vuttaṃ, tena Bhagavato sakalasamkilesappahānaṃ āvattatīti ayaṃ desanāya
 gahitadhammānaṃ

1. Khu 1. 440; Khu 8. 11, 110 piṭṭhesu.

2. Khu 10. 3 piṭṭhe.

sabhāgavisabhāgadhammavasena āvattanalakkhaṇo **āvattahāro** nāma.
Yathāha “ekamhi padaṭṭhāne, pariyesati sesakaṃ padaṭṭhānaṃ”ti-ādi¹.

Vibhattihāraṇṇanā

Āghātānandādayo akusalā dhammā, tesam ayonisomanasikārādi padaṭṭhānaṃ. Yehi pana dhammehi āghātānandādīnaṃ akaraṇaṃ appavatti, te abyāpādādayo kusalā dhammā, tesam yonisomanasikārādi padaṭṭhānaṃ. Tesu āghātādayokāmāvacarāva, abyāpādādayo catubhūmakā, tathā pāṇātipātādīhi paṭivirati kusalā vā abyākatā vā, tassā hirottappādayo dhammā padaṭṭhānaṃ. Tattha kusalā siyā kāmāvacarā, siyā lokuttarā. Abyākatā lokuttarāva. “Atthi bhikkhave aññeva dhammā gambhīrā”ti vuttadhammā siyā kusalā, siyā abyākatā. Tattha kusalānaṃ vuṭṭhānagāminivipassanā padaṭṭhānaṃ. Abyākatānaṃ maggadhammā, vipassanā, āvajjanā vā padaṭṭhānaṃ. Tesu kusalā lokuttarāva, abyākatā siyā kāmāvacarā, siyā lokuttarā, sabbāpi diṭṭhiyo akusalāva kāmāvacarāva, tāsā avisesena micchābhinivese ayonisomanasikāro padaṭṭhānaṃ. Visesto pana santatighanavinibbhogābhāvato ekattanayassa micchāgāho atītajāti-anussaraṇatakkasahito sassatadiṭṭhiyā padaṭṭhānaṃ. Hetuphalabhāvena sambandhabhāvassa aggahaṇato nānattanayassa micchāgāho tajjāsamannāhārasahito ucchedadiṭṭhiyā padaṭṭhānaṃ. Evaṃ sesadiṭṭhīnampi yathāsambhavaṃ vattabbaṃ.

“Vedanānaṃ”ti ettha vedanā siyā kusalā, siyā akusalā, siyā abyākatā, siyā kāmāvacarā, siyā rūpāvacarā, siyā arūpāvacarā, tāsā phasso padaṭṭhānaṃ. Vedanānaṃ yathābhūtaṃ vedanānaṃ samudayādipaṭivedhanaṃ maggañāṇaṃ, anupādāvimutti ca phalañāṇaṃ, tesā “aññeva dhammā gambhīrā”ti ettha vuttanayena dhammādivibhāgo netabbo. “Ajānataṃ apassatan”ti-ādīsu avijjātaṇhā akusalā kāmāvacarā, tāsū avijjāya āsavā, ayonisomanasikāro eva vā padaṭṭhānaṃ. Taṇhāya saṃyojanīyesu dhammesu assādadassanaṃ padaṭṭhānaṃ. “Tadapi

1. Khu 10. 3 piṭṭhe.

phassapaccayā”ti ettha phassassa vedanāya viya dhammādivibhāgo veditabbo. Iminā nayena phassāyatanādīnampi yathārahaṃ dhammādivibhāgo netabboti ayaṃ saṅkilesadhamme, vodānadhamme ca sādharmaṇāsādharaṇato, padaṭṭhānato, bhūmito ca vibhajanalakkhaṇo **vibhattihāro** nāma. Yathāha “dhammaṅca padaṭṭhānaṃ, bhūmiṅca vibhajjate ayaṃ hāro”ti-ādī¹.

Parivattanahāravaṇṇanā

Āghātādīnamakaraṇaṃ khantisoraccāni anubrūhetvā paṭisaṅkhānabhāvanābalasiddhiyā ubhayahitapaṭipattimāvahati. Āghātādayo pana pavattiyamānā dubbaṇṇataṃ, dukkhaseyyaṃ, bhogahāniṃ, akittiṃ, parehi durupasaṅkamanataṅca nipphādentā nirayādisu mahādukkhamāvahanti. Pāṇātipātādipaṭivirati avippaṭisārādikalyāṇaṃ paramparamāvahati. Pāṇātipātādi pana vipphaṭisārādi-akalyāṇaṃ paramparamāvahati. Gambhīratādivisesayuttaṃ ñāṇaṃ veneyyānaṃ yathārahaṃ vijjābhīṇṇādiguṇavisesamāvahati sabbaññeyyassa yathāsabhāvāvabodhato. Tathā gambhīratādivisesarahitaṃ pana ñāṇaṃ ñe yyesu sādharmaṇabhāvato yathāvuttaguṇavisesaṃ nāvahati. Sabbāpi cetā diṭṭhiyo yathārahaṃ sassatucchedabhāvato antadvayabhūtā sakkāyatīraṃ nātivattanti aniyyānikasabhāvattā. Sammādiṭṭhi pana saparikkhārā majjhimapaṭipadābhūtā sakkāyatīramatikkamma pāraṃ gacchati niyyānikasabhāvattā. Vedanānaṃ yathābhūtaṃ samudayādipaṭivedhaṇā anupādāvimuttimāvahati maggabhāvato. Vedanānaṃ yathābhūtaṃ samudayādi-asappaṭivedho saṃsārācārakāvarodhamāvahati saṅkhārānaṃ paccayaabhāvato. Vedayitasabhāvappaṭicchādako sammoho tadabhinandanamāvahati, yathābhūtāvabodho pana tattha nibbedhaṃ, virāgaṅca āvahati. Micchābhīniveśe ayonisomanasikārasahitā taṇhā anekavihitaṃ diṭṭhijālaṃ pasāreti. Yathāvuttataṇhāsamucchedo paṭhamamaggo taṃ diṭṭhijālaṃ saṅkoceti. Sassatavādādipaṇṇāpanassa phasso paccayo asati phasse tadabhāvato. Diṭṭhibandhanabaddhānaṃ phassāyatanādīnamanīrodhanena phassādi-anīrodho saṃsāradukkhassa anivattiyeva. Yāthāvato phassāyatanādipariññā sabbadiṭṭhidassanāni ativattati, tesaṃ pana tathā

1. Khu 10. 4 piṭṭhe.

apariññā diṭṭhidassanaṃ nātivattati. Bhavanettisamucchedo āyatim attabhāvassa anibbattiyā samvattati, asamucchinnāya bhavanettiyā anāgate bhavappabandho parivattatiyevāti ayaṃ sutte niddiṭṭhānaṃ dhammānaṃ paṭipakkhato parivattanalakkhaṇo **parivattanahāro** nāma. Kimāha “kusalākusale dhamme, niddiṭṭhe bhāvite pahīne cā”¹ādi.

Vevacanahāraṇṇanā

“Mamaṃ mama me”ti pariyāyavacanaṃ. ‘Vā yadi cā’ti pariyāyavacanaṃ. “Bhikkhave samaṇā tapassino”ti pariyāyavacanaṃ. “Pare aññe paṭiviruddhā”ti -pa- naṃ. “Avaṇṇaṃ akittim nindan”ti -pa- naṃ. “Bhāseyyuṃ bhaṇeyyuṃ katheyyuṃ”ti -pa- naṃ. “Dhammassa vinayassa Satthusāsanassā”ti -pa- naṃ. “Saṃghassa samūhassa gaṇassā”ti -pa- naṃ. “Tatra tattha tesū”ti -pa- naṃ. “Tumhehi vo bhavantehi”ti -pa- naṃ. “Āghāto doso byāpādo”ti -pa- naṃ. “Appaccayo domanassaṃ cetasikadukkhan”ti -pa- naṃ. “Cetaso cittassa manaso”ti -pa- naṃ. “Anabhiraddhi byāpatti manopadoso”ti -pa- naṃ. “Na no a mā”ti -pa- naṃ. “Karaṇīyā uppādetabbā pavattetabbā”ti pariyāyavacanaṃ. Iminā nayena sabbapadesu vevacanaṃ vattabbanti ayaṃ tassa tassa atthassa taṃtaṃpariyāyasaddayojanālakkhaṇo **vevacanahāro** nāma. Vuttaṃ hetuṃ “vevacanāni bahūni tu, sutte vuttāni ekadhammassā”¹ ādi.

Paññattihāraṇṇanā

Āghāto vatthivasena dasavidhena, ekūnavīsatividhena vā paññatto. Apaccayo upavicāraṇasena chadhā paññatto. Ānando pīti-ādivasena vevacanaṇa navadhā paññatto. Pīti sāmāññato pana khuddikādivasena pañcadhā paññatto. Somanassaṃ upavicāraṇasena chadhā, sīlaṃ vārittacārittādivasena anekadhā, gambhīratādivisesayuttaṃ ñāṇaṃ cittuppādaṇasena catudhā, dvādasadhā vā, visayabhedato anekadhā ca, diṭṭhisassatādivasena dvāsaṭṭhiyā bhedehi, tadantogadhavibhāgena anekadhā ca, vedanā ca dhā, aṭṭhasatadhā, anekadhā ca, tassā samudayo pañcadhā, tathā atthaṅgamopi, assādo duvidhena, ādīnavo tividhena, nissaraṇaṃ

1. Khu 10. 4 piṭṭhe.

ekadhā, catudhā ca, anupādāvimutti duvidhena, “ajānataṃ apassatan”ti vuttā avijjā visayabhedena catudhā, aṭṭhadhā ca, “taṇhāgatānaṃ”ti-ādinā vuttā taṇhā chadhā, aṭṭhasatadhā, anekadhā ca, phasso nissayavasena chadhā, upādānaṃ catudhā, bhavo dvidhā, anekadhā ca, jāti vevacanavasena chadhā, tathā jarā sattadhā, maraṇaṃ aṭṭhadhā, navadhā ca, soko pañcadhā, paridevo chadhā, dukkhaṃ catudhā, tathā domanassaṃ, upāyāso catudhā paññattoti ayaṃ pabhedapaññatti, samūhapaññatti ca.

“Samudayo hoti”ti pabhavapaññatti, “yathābhūtaṃ pajānāti”ti dukkhassa pariññāpaññatti, samudayassa pahānapaññatti, nirodhassasacchi kiriyāpaññatti, maggassa bhāvanāpaññatti. “Antojālīkatā”ti-ādisabbadiṭṭhinaṃ saṅghapaññatti. “Ucchinnabhavanettiko”ti-ādi duvidhena parinibbānapaññattīti evaṃ āghātādīnaṃ pabhavapaññattipariññāpaññatti-ādivasena. Tathā “āghāto”ti byāpādassa vevacanapaññatti. “Appaccayo”ti domanassassa vevacanapaññattīti-ādivasena ca paññattibhedo vibhajjitabboti ayaṃ ekekassa dhammassa anekāhi paññattīhi paññāpetabbākāravibhāvanalakkhaṇo **paññattihāro** nāma, tena vuttaṃ “ekaṃ Bhagavā dhammaṃ, paññattīhi vividhāhi desetī”ti-ādi¹.

Otaṇaṇahāraṇṇanā

Āghātaggahaṇena saṅkhārakkhandhasaṅgaho, tathā anabhiraddhiggahaṇena. Appaccayaggahaṇena vedanākkhandhasaṅgahoti idaṃ **khandhamukhena otaṇaṇaṃ**. Tathā āghātādiggaṇaṇa dhammāyatanam, dhammadhātu, dukkhasaccaṃ, samudayasaccaṃ vā gahitanti idaṃ **āyatanamukhena, dhātumukhena, saccamukhena** ca **otaṇaṇaṃ**. Tathā āghātādīnaṃ sahaajātā avijjā hetusahajāta-aññamaññanissayasampayutta-atthi-avigatapaccayehi paccayo, asahajātā pana anantaraniruddhā anantarasamanantara-anantarūpanissayanatthivigatāsevanapaccayehi paccayo. Ananantarā pana upanissayavaseneva paccayo. Taṇhā-upādānādi phassādīnampi tesam sahaajātānaṃ, asahajātānaṃca yathārahaṃ paccayabhāvo vattabbo. Koci panettha adhipativasena, koci kammavasena, koci āhāravasena, koci indriyavasena, koci jhānavasena

1. Khu 10. 4 piṭṭhe.

koci maggavasenāpi paccayoti ayampi viseso veditabboti idaṃ
paṭiccasamuppādamukhena otaraṇaṃ. Imināva nayena ānandādīnampi
 khandhādimukhena otaraṇaṃ vibhāvetabbaṃ.

Tathā sīlaṃ pāṇātipātādīhi viraticetanā, abyāpādādicetasikadhammā ca,
 pāṇātipātādayo cetanāva, tesam, tadupakāraḍḍhammānaṃ lajjādayādīnaṃ
 saṅkhārakkhandhadhammāyatanādīsu saṅgahato purimanayeneva
 khandhādimukhena otaraṇaṃ vibhāvetabbaṃ. Esa nayo ñāṇadīṭṭhivedanā-
 aviññātāṇhādiggahaṇesupi. Nissaraṇānupādāvimuttiggahaṇesu pana
 asaṅkhata dhātuvasenapi dhātumukhena otaraṇaṃ vibhāvetabbaṃ, tathā
 “vedanānaṃ -pa- anupādāvimutto”ti etena Bhagavato sīlādayo
 pañcadhammakkhandhā, satipaṭṭhānādayo ca bodhipakkhiyadhammā
 pakāsitā hontīti taṃ mukhenapi otaraṇaṃ veditabbaṃ. “Tadapi
 phassapaccayā”ti sassatādipaṇṇāpanassa paccayādhīnavuttitādīpanena
 aniccatāmukhena otaraṇaṃ, tathā evaṃ dhammatāya
paṭiccasamuppādamukhena otaraṇaṃ. Aniccassa dukkhānattabhāvato
appaṇihitamukhena, suññatāmukhena ca otaraṇaṃ. Sesapadesupi eseva
 nayo. Ayaṃ paṭiccasamuppādādimukhehi suttatthassa otaraṇalakkhaṇo
otaraṇahāro nāma. Tathā hi vuttaṃ “yo ca paṭiccuppādo, indriyakhandhā ca
 dhātu-āyatanā”ti¹ ādi.

Sodhanahāraṇaṇā

“Mamaṃ vā bhikkhave pare aṇṇaṃ bhāseyyun”ti-ārambho.
 “Dhammassa vā aṇṇaṃ bhāseyyun saṃghassa vā aṇṇaṃ bhāseyyun”ti
 padasuddhi, no ārambhasuddhi. “Tatratumhehi na āghāto, na appaccayo, na
 cetaso anabhiraddhi karaṇīyā”ti padasuddhi ceva ārambhasuddhi ca.
 Dutīyanayādīsipi eseva nayo, tathā “appamattakaṃ kho panetan”ti-ādi
 ārambho. “Kataman”ti-ādi pucchā. “Pāṇātipātaṃ pahāyā”ti-ādi padasuddhi,
 no ārambhasuddhi. No ca pucchāsuddhi. “Idaṃ kho”ti-ādi pucchāsuddhi
 ceva padasuddhi ca, ārambhasuddhi.

Tathā “atthi bhikkhave”ti-ādi ārambho. “Katame ca te”ti-ādi pucchā.
 “Santi bhikkhave”ti-ādi ārambho. “Kimāgammā”ti-ādi

1. Khu 10. 4 piṭṭhe.

ārambhapucchā. “Yathā samāhite”ti-ādi padasuddhi, no ārambhasuddhi, no ca pucchāsuddhi. “Ime kho”ti-ādi padasuddhi ceva pucchāsuddhi ca ārambhasuddhi ca. Iminā nayena sabbattha ārambhādayo veditabbā. Ayaṃ padārambhānaṃ sodhitāsodhitabhāvavicāraṇalakkhaṇo **sodhanahāro** nāma, vuttampi ca “vissajjitamhi pañhe, gāthāyaṃ pucchitāyamārabbhā”ti¹ ādi.

Adhiṭṭhānahāraṇṇanā

“Avaṇṇan”ti sāmāññato adhiṭṭhānaṃ. Tamavikappetvā visesavacanaṃ “mamaṃ vā”ti. Dhammassa vā saṃghassa vāti pakkhepi esa nayo. Tathā “sīlan”ti sāmāññato adhiṭṭhānaṃ. Tamavikappetvā visesavacanaṃ “pāṇātipātā paṭivirato”ti-ādi. “Aññeva dhammā”ti-ādi sāmāññato adhiṭṭhānaṃ, tamavikappetvā visesavacanaṃ “tayidaṃ bhikkhave Tathāgato pajānāti”ti-ādi, tathā “pubbantakappikā”ti-ādi sāmāññato adhiṭṭhānaṃ. Tamavikappetvā visesavacanaṃ “sassatavādā”ti-ādi. Iminā nayena sabbattha yathādesitameva sāmāññavisesā niddhāretabbā. Ayaṃ suttāgatānaṃ dhammānaṃ avikappanāvasena yathādesitameva sāmāññavisesaniddhāraṇalakkhaṇo **adhiṭṭhānahāro** nāma, yathāha “ekattatāya dhammā, yepi ca vemattatāya niddiṭṭhā”ti¹ ādi.

Parikkhārahāraṇṇanā

Āghātādīnaṃ “anattamaṃ me acari”ti² ādīni ekūnavīsati āghātavattthūni hetu. Ānandādīnaṃ ārammaṇābhisiṇe ho hetu. Sīlassa hiri-ottappaṃ, appicchātādayo ca hetu. “Gambhīrā”ti-ādīnā vuttadhammassa sabbāpi pāramiyo hetu. Viseseṇa paññāpāramī. Diṭṭhīnaṃ asappurisūpanissayo, asaddhammassavanaṃ micchābhiniveseṇa ayonisomanasikāro ca aviseṇa hetu. Viseseṇa pana sassatavādādīnaṃ atītajāti-anussaraṇādi hetu. Vedanānaṃ avijjā, taṇhā, kammādiphasso ca hetu. Anupādāvimuttiyā ariyamaggo hetu. Aññāṇassa ayonisomanasikāro hetu. Taṇhāya saṃyojanīyesu assādānupassanā hetu. Phassassa saḷāyatanāni hetu. Saḷāyatanassa

1. Khu 10. 4 piṭṭhe.

2. Abhi 1. 244; Abhi 2. 376 piṭṭhādīsu.

nāmarūpaṃ hetu. Bhavanettisamucchedassa visuddhibhāvanā hetūti ayaṃ parikkhārasaṅkhāte hetupaccaye niddhāretvā saṃvaṇṇanālakkhaṇo **parikkhārahāro** nāma, tena vuttaṃ “ye dhammā yaṃ dhammaṃ, janayantippaccayā paramparato”ti-ādi.

Samāropanahāraṇṇanā

Āghātādīnamakaraṇīyatāvacanena khantisampadā dassitā hoti. “Appamattakaṃ kho panetan”ti-ādinā soraccasampadā. “Atthi bhikkhave”ti-ādinā ñāṇasampadā. “Aparāmasato cassa paccattaññeva nibbuti veditā”ti, “vedanānaṃ -pa- yathābhūtaṃ veditvā anupādāvimutto”ti ca etehi samādhisampadāya saddhiṃ vijjāvimuttivasībhāvasampadā dassitā. Tattha khantisampadā paṭisaṅkhānabalasiddhito soraccasampadāya padaṭṭhānaṃ, soraccasampadā pana atthato sīlameva, sīlaṃ samādhisampadāya padaṭṭhānaṃ. Samādhi ñāṇasampadāya padaṭṭhānanti ayaṃ **padaṭṭhānasamāropanā**.

Pāṇātipātādi paṭivirativacanā sīlassa pariyāyavibhāgadassanaṃ. Sassatavādādivibhāgadassanaṃ pana diṭṭhiyā pariyāyavacananti ayaṃ **vevacanasamāropanā**.

Sīlena vītikkaṃappahānaṃ, tadaniggappahānaṃ, duccaritasāṃkilesappahānaṃca sijjhati. Samādhinā pariyuṭṭhānappahānaṃ, vikkhambhanappahānaṃ, taṇhāsāṃkilesappahānaṃca sijjhati. Paññāya diṭṭhisāṃkilesappahānaṃ, samucchedappahānaṃ, anusayappahānaṃca sijjhatīti ayaṃ **pahānasamāropanā**.

Sīlādidhammakhandhehi samathavipassanābhāvanāpāripūriṃ gacchati pahānattayasiddhitoti ayaṃ **bhāvanāsamāropanā**. Ayaṃ sutte āgatadhammānaṃ padaṭṭhānavevacanapahānabhāvanāsamāropanavicāraṇalakkhaṇo **samāropanahāro** nāma. Vuttañhetuṃ “ye dhammā yaṃ mūlā, ye cekatthā pakāsītā Muninā”ti¹ādi, ayaṃ soḷasahārayojanā.

Soḷasahāraṇṇanā niṭṭhitā.

1. Khu 10. 4 piṭṭhe.

Pañcavidhanayavaṇṇanā

Nandiyāvaṭṭanayavaṇṇanā

Āghātādīnamakaraṇavacanena taṇhāvijjāsāṅkoco dassito. Sati hi attattaniyavatthūsu sinehe, sammohe ca “anattamaṃ me acarī”ti¹ ādinā āghāto jāyati, nāsati. Tathā “pāṇātipātā paṭivirato”ti-ādivacanehi “paccattaññeva nibbuti viditā, anupādāvimutto, channaṃ phassāyatanānaṃ -pa-yathābhūtaṃ pajānāti”ti-ādivacanehi ca taṇhāvijjānaṃ accantappahānaṃ dassitaṃ hoti. Tāsaṃ pana pubbantakappikādiṇaṃ, “ajānataṃ apassataṃ”ti-ādiṇaṃ ca sarūpatopi dassitānaṃ taṇhāvijjānaṃ rūpadhammā, arūpadhammā ca adhiṭṭhānaṃ. Yathākkamaṃ samatho ca vipassanā ca paṭipakkho, tesāṃ pana cetovimutti, paññāvimutti ca phalaṃ. Tattha taṇhā samudayasaccaṃ, taṇhāvijjā vā, tadadhiṭṭhānabhūtā rūpārūpadhammā dukkhasaccaṃ, tesamappavatti nirodhasaccaṃ, nirodhapajānanā samathavipassanā maggasaccanti evaṃ, catusaccayojanā veditabbā.

Taṇhāggahaṇena cettha māyāsāṭṭheyyamānātimānamadapamādapāpicchatā pāpamittatā-ahirikānottappādivasena sabbopi akusalapakkho netabbo. Tathā avijjāggahaṇenapi viparītamanasikāra kodhupanāhamakkhapaḷāsa-issāmacchariya sārambha dovaccasatā bhavadiṭṭhivibhavadiṭṭhādivasena. Vuttavipariyāyena pana amāyā-asāṭṭheyyādivasena, aviparītamanasikārādivasena ca sabbopi kusalapakkho netabbo. Tathā samathapakkhiyānaṃ saddhindriyādīnaṃ, vipassanāpakkhiyānaṃ aniccasaññādīnaṃ vassenāti ayaṃ taṇhāvijjāhi, saṃkilesapakkhaṃ suttatthaṃ samathavipassanāhi ca vodānapakkhaṃ catusaccayojanamukhena nayanalakkaṇassa **nandiyāvaṭṭanayassa bhūmi**. Vuttañhi “taṇhaṇca avijjampi ca, samathena vipassanāya yo neti”ti¹ ādi.

Tipukkhalanayavaṇṇanā

Āghātādīnamakaraṇavacanena adosasiddhi, tathā pāṇātipātapharusavācāhi paṭivirativacanenāpi. Ānandādīnamakaraṇavacanena pana

1. Abhi 1. 244; Abhi 2. 276 piṭṭhesu.

alobhasiddhi, tathā abrahmacariyato paṭivirativacanenāpi. Adinnādānādīhi pana paṭivirativacanena tadubhayasiddhi. “Tayidaṃ bhikkhave Tathāgato pajānāti”ti-ādinā amohasiddhi. Iti tīhi akusalamūlehi gahitehi tappaṭipakkhato āghātādīnamakaraṇavacanena ca tīhi kusalamūlāni siddhāniyeva honti. Tattha tīhi akusalamūlehi tiividhaduccaritasamkilesamalavisamākusalasaññāvitakkapapañcādivasena sabbopi akusalapakkho vitthāretabbo. Tathā tīhi kusalamūlehi tiividhasucaritavodānasamakusalasaññāvitakkapaññāsaddhammasamādhivim okkhamukhavimokkhādivasena sabbopi kusalapakkho vibhāvetabbo.

Ettha cāyaṃ saccayojanā—lobho **samudayasaccaṃ**, sabbāni vā kusalākusalamūlāni, tehi pana nibbattā tesamadhiṭṭhānagocarabhūtā upādānakkhandhā **dukkhasaccaṃ**, tesamappavatti **nirodhasaccaṃ**, nirodhapajānanā vimokkhādikā **maggasaccanti**. Ayaṃ akusalamūlehi samkilesapakkhaṃ, kusalamūlehi ca vodānapakkhaṃ catusaccayojanamukhena nayanalakkhaṇassa **tipukkhalanayassa bhūmi**. Tathā hi vuttaṃ—

“Yo akusale samūlehi,
Neti kusale ca kusalamūlehi”ti¹ ādi.

Sīhaviikkīṭitanayavaṇṇanā

Āghātānandādīnamakaraṇavacanena satisiddhi. Micchājīvapaṭivirativacanena vīriyasiddhi. Vīriyena hi kāmabyāpādavahiṃsāvitakke vinodeti, vīriyasādhanañca ājīvapārisuddhisilanti. Pāṇātipātādīhi paṭivirativacanena satisiddhi. Satiyā hi sāvajjānavajjo diṭṭho hoti. Tattha ca ādīnavānisamse sallakkhetvā sāvajjaṃ pahāya anavajjaṃ samādāya vattati. Tathā hi sā “niyyātanapaccupaṭṭhānā”ti vuccati. “Tayidaṃ bhikkhave Tathāgato pajānāti”ti-ādinā samādhipaññāsiddhi. Paññavā hi yathābhūtāvabodho samāhito ca yathābhūtaṃ pajānātīti.

Tathā “nicco dhuvo”ti-ādinā anicce “niccan”ti vipallāso, “arogo param maraṇā, ekantasukhī attā, diṭṭhadhammanibbānappatto”ti ca evamādīhi asukhe “sukhan”ti vipallāso. “Pañcahi kāmagaṇehi

1. Khu 10. 4 piṭṭhe.

samappito”ti-ādinā asubhe “subhan”ti vipallāso. Sabbeheva diṭṭhippakāsanapadehi anattani “attā”ti vipallāsoti evamettha cattāro vipallāsā siddhā honti, tesam paṭipakkhato cattāri satipaṭṭhānāni siddhāneva. Tattha catūhi yathāvuttehi indriyehi cattāro puggalā niddisitabbā. Kathaṃ duvidho hi taṇhācarito mudindriyo tikkhindriyoti, tathā diṭṭhicaritopi. Tesu paṭhamo asubhe “subhan”ti vipallatthadiṭṭhiko satibalena yathābhūtaṃ kāyasabhāvaṃ sallakkhetvā sammattaniyāmaṃ okkamati. Duttiyo asukhe “sukhan”ti vipallatthadiṭṭhiko “uppannaṃ kāmavitakkaṃ nādhivāseti”ti¹ ādinā vuttena vīriyasamvarasaṅkhātena vīriyabalena taṃ vipallāsaṃ vidhamati. Tatiyo anicce “niccaṃ”ti vipallatthadiṭṭhiko samādhibalena samāhitabhāvato saṅkhārānaṃ khaṇikabhāvaṃ yathābhūtaṃ paṭivijjhati. Catuttho santatisamūhakkiccārammaṇaḥṇanavacittattā phassādidhammapuñjamatte anattani “attā”ti vipallatthadiṭṭhiko catukoṭikasunñatāmanasikārena taṃ micchābhinivesaṃ viddhamseti. Catūpi cettha vipallāsehi caturāsavogha yoga gantha agati taṇhuppādupādāna sattaviññāṇaṭṭhiti apariññādivasena sabbopi akusalapakkho netabbo. Tathā catūhi satipaṭṭhānehi catubbidhajhānavihārādhiṭṭhānasukhabhāgiyadhamma appamaññāsammappadhāna-iddhipādādivasena sabbopi vodānapakkho netabbo.

Ettha cāyaṃ saccayojanā—subhasaññāsukhasaññāhi, catūhipi vā vipallāsehi **samudayasaccaṃ**, tesamadhiṭṭhānārammaṇabhūtā pañcupādānakkhandhā **dukkhasaccaṃ**, tesamappavatti **nirodhasaccaṃ**, nirodhapajānanā satipaṭṭhānādikā **maggasaccanti**. Ayaṃ vipallāsehi saṃkilesapakkhaṃ, saddhindriyādīhi vodānapakkhaṃ catusaccayojanamukhena nayanalakkhaṇassa “**sīhavikkīḷitanayassa bhūmi**, yathāha “yo neti vipallāsehi, kelese indriyehi saddhamme”ti² ādi.

Disālocana-aṅkusanayadvayaṇṇanā

Iti tiṇṇaṃ atthanayānaṃ siddhiyā vohāranayadvayampi siddhameva hoti. Tathā hi atthanayattayadisābhūtaḍḍhammānaṃ samālocanameva **disālocananayo**. Tesam samānanayameva **aṅkusanayo**. Tasmā

1. Ma 1. 14; Aṃ 1. 323; Aṃ 2. 342 piṭṭhesu.

2. Khu 10. 4 piṭṭhe.

yathāvuttanayena atthanayānaṃ disābhūtaḍḍhammasamālokananayanavasena
tampi nayadvayaṃ yojetabbanti, tena vuttaṃ “veyyākaraṇesu hi ye,
kusalākusalā”¹ti ādi. Ayaṃ pañcanayayojanā.

Pañcavidhanayavaṇṇanā niṭṭhitā.

Sāsanapaṭṭhānavaṇṇanā

Idaṃ pana suttaṃ soḷasavidhe sāsanaapaṭṭhāne
saṃkilesavāsanāsekkhabhāgiyaṃ taṇhādīṭṭhādisaṃkilesānaṃ
sīlādīpuñṇakiriyassa, asekkhasīlādikkhandhassa ca vibhattattā,
saṃkilesavāsanānibbedhāsekkhabhāgiyameva vā yathāvuttatthānaṃ
sekkhasīlakkhandhādikassa ca vibhattattā. Aṭṭhavīsatividhe pana
sāsanaapaṭṭhāne lokiyalokuttaraṃ sattadhammādhīṭṭhānaṃ ñāṇaṇeyyaṃ
dassanabhāvanaṃ sakavacanaparavacanaṃ vissajjanīyāvissajjanīyaṃ
kammavipākaṃ kusalākusalaṃ anuññāṭapaṭikkhitaṃ bhavo ca
lokiyalokuttarādīnamatthānaṃ idha vibhattattāti. Ayaṃ
sāsanaapaṭṭhānayojanā.

Pakaraṇanayavaṇṇanā niṭṭhitā.

Iti Sumaṅgalavilāsiniyā Dīghanikāyaṭṭhakathāya
paramasukhumagambhīraduranubodhatthaparidīpanāya
suvimalavipulapañṇāveyyattiyajanāya ajjavamaddavasoraccasaddhā-
satidhitibuddhikhantivīriyādīdhammasamaṅginā sātṭhakathe piṭakattaye
asaṅgāsamaṃhīravisāradañāṇacārinā anekappabhedasakasamaya-
samayantaragahanajjhogāhinā mahāgaṇinā mahāveyyākaraṇena
Ñāṇābhivaṃsadhammasenāpatināmatherena mahādharmarājādhirājagarunā
katāya Sādhuvilāsiniyā nāma Līnatthapakāsaniyā Brahmajālasuttavaṇṇanāya
līnatthavibhāvanā.

Brahmajālasuttavaṇṇanā niṭṭhitā.

Paṭhamo bhāgo niṭṭhito.

Sīlakkhandhavagga-abhinavaṭīkāya paṭhamabhāge

Samvaṇṇitapadānaṃ anukkamaṇīkā

Padānukkamo	Piṭṭhaṅko	Padānukkamo	Piṭṭhaṅko
[A]		[A]	
Akkhantiyā	457	Aṭṭhidhovanāṃ	360
Akkharikā	362	Aḍḍhayaṇaṃ	182
Akkhānaṃ	359	Aṇusahagata	309
Akkhitappanatelaṃ	377	Atakkāvacarā	381
Agati	63	Atitthena	190
Agado	316	Atidhāvitabbaṃ	457
Agāraṃ	421	Atipāto	321
Aggataṃ	233	Ativisaṃ	355
Aggo	305	Ativelaṃ	422
Aṅgaṃ	123	Atītasatthukaṃ	44
Acinteyyāni	120	Attamano	50
Accayo	414	Attā	331
Accāraddhaṃ	76	Atthaṃ	242
Acchatha	358	Atthajālaṃ	471
Acchandikabhāvamattaṃ	377	Atthavādī	344
Acchayāgu	424	Attho	106, 167
Acchariyaṃ	198	Adaṇḍāraho	330
Acchariyavegābhihata	474	Adinnaṃ	330
Acchariyāni	137	Addhaniyaṃ	45
Ajinacammehi	364	Addhā	75
Ajjakaṃ	356	Adhammo	55
Ajjhagā	86	Adhiccasaṃuppannaṃ	435
Ajjhācāro	90	Adhiṭṭhānaṃ	291
Ajjhāsayaṇusandhi	455	Adhimuttiyo	393
Ajjhosannā	245	Adhimokkho	310
Aṭṭhāpadaṃ	361	Adhivacanaṃ	392

Padānukkamo	Piṭṭhaṅko	Padānukkamo	Piṭṭhaṅko
[A]		[A]	
Adhovirecanam	377	Anussavo	190
Anagghāni	74	Anussutiko	400
Anaññathāni	312	Anūnam	315
Anattakathāni	457	Antam	167
Anatthā	342	Antapūro	391
Anadhikam	315	Antarato	180
Ananulomapaṭipadam	186	Antaradhāyati	438
Anabhibhūto	316	Antarāyikā	118
Anayo	187	Antarāyo	25
Anāgāriyam	421	Antaritattā	337
Anācārī	332	Antānantavādā	426
Anāvaraṇaññam	9	Antānantikā	426
Anāhate	370	Antānanto	427
Aniccānupassanā	308	Ante	184
Anibbisam	85	Anto	426
Aniyyānikattā	367	Antojālam	469
Anukampako	328	Antojālīkatā	469
Anuññātakāle	357	Antonijjhāyanam	451
Anuttaram	18	Antopūti	456
Anupaparikkhatam	112	Antobhājane	352
Anupavajjam	315	Antovatthimhi	420
Anupādāya	75	Apakassa	51
Anupādiyitvā	410	Apadeso	344
Anuppadātā	339	Apanayanam	378
Anuppādo	311	Apanetabbam	80
Anubuddhehi	195	Aparajju	356
Anumajjanam	310	Aparājito	314
Anuyogo	394	Apubbam	329
Anuvaritām	314, 399	Appagabbhā	52
Anusandhi	455	Appattañca	75

Padānukkamo	Piṭṭhaṅko	Padānukkamo	Piṭṭhaṅko
[A]		[A]	
Appamattakaṃ	231	Ariyasamṅhaṃ	23
Appamāṇasaññī	443	Ariyā	22, 23
Appamādo	394	Ariyāni	32
Appātaṅkaṃ	143	Arīnaṃ	200
Appābādhaṃ	143	Arogo	441
Appāyuke	416	Alagaddatthiko	111
Appicchato	182	Alagaddo	110
Appito	450	Alaṅkatadaṇḍakaṃ	366
Appeti	164	Alaṅkāro	233
Abbhācikkhati	119	Alabbhaneyyapatiṭṭhā	379
Abbhutadhammaṃ	132	Alabbhaneyyo	105
Abbheyyaṃ	371	Alamariyañāṇadassano	186
Abbhokkiraṇaṃ	359	Avakkhalitaṃ	315
Abyāpādena	307	Avaggāho	374
Abrahmacariyaṃ	332	Avanṇabhūmiyaṃ	226
Abhiññātā	94	Avanṇeyeva	226
Abhinandati	472	Avahasantamiva	73
Abhinandanti	472	Avikkhepena	307
Abhinivesaṃ	309	Avijjāgato	457
Abhibhū	316	Avitathāni	312
Abhilāpo	106, 107	Avidvā	457
Abhisamparāyo	405	Avinayo	55
Abhisambuddho	199	Avimuttatantimaggā	32
Abhisambodhito	235	Avilomento	30
Abhūtapubbaṃ	198	Avisuddhatā	374
Abhojaneyyaṃ	149	Asaṃvaro	100
Amarāṃ	393	Asappurisabhūmiṃ	163
Amarāvikkhepikā	430	Asamā	189
Amoghata	230	Asidhāraṃ	187
Arahata	200, 202	Assatthadumarājā	241

Padānukkamo	Piṭṭhaṅko	Padānukkamo	Piṭṭhaṅko
[A]		[Ā]	
Assattho	241	Ārā	188
Assādo	408	Ārāmo	339
[Ā]		Ālayo	309
Āgadanam	315	Ālokasaññāya	307
Āgamavaro	27	Ālopo	354
Āgamo	26	Āvajjesi	75
Ācārasīlamattakam	329	Āvaṭṭaggāho	456
Āciṇṇavasitāya	237	Āvāhanam	375
Āṇaṇyam	53	Āvibhāvattham	340
Āṇattiko	324	Āvutā	245
Āṇācakkam	73	Āveḷā	193
Āṇāraho	98	Āsanāraham	74
Ādānam	309	Āsabham	305
Ādiccapāricariyā	376	Āsabhim	305
Ādiccabandhu	243	Āsavehi	76
Ādiṭṭhaññaṇam	372	Āsevanam	342
Ādito	28	Āhate	370
Ādīnavo	409	Āharaṇakathā	342
Ādhāvanti	193	[I]	
Ānubhāvena	25	Ikkhā	58
Ānubhāvo	25, 56	Ijjhanam	311
Ābhatā	29	Iṇam	375
Ābhujitvā	241	Iti	386
Ābhogo	452	Itivādo	113
Āmantayāmi	87	Itivuttakam	131
Āmantesi	79	Itthattam	421
Āmisam	358	Itthabhāvaṇam	420
Āyatanam	461	Idappaccayā	467
Āyūhanam	309, 388	Iddhimayo	324

Padānukkamo	Piṭṭhaṅko	Padānukkamo	Piṭṭhaṅko
[I - Ī]		[U]	
Idhattho	471	Udayanaṃ	373
Indajālena	360	Uddalomī	363
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