

Netti-aṭṭhakathāya

Atthavaṇṇanābhūtā

Bhadantācariyadhammapālattherena katā

Nettiṭikā

Saddhammapālanāmena Mahādhammarājagurunā

Mahātherena katā

Nettivibhāvinī



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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 ṇa
 ဋ ta ဌ tha ဍ ḍa ဎ ḍha ဏ ṇa
 တ ta ထ tha ဒ da ဓ dha န na
 ပ pa ဖ pha ဗ ba ဘ bha မ ma
 ယ ya ရ ra လ la ဝ va သ sa ဟ ha ဠ ḷa ိ ṁ

VOWELS IN COMBINATION

ာ ၊ = ā ဲ = i ဳ = ī ဴ ၊ = u ဵ ၊ = ū ံ = e ့ ၊ = 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	ဃ ṅgha	ဏ ṇṭha	ဈ dhya	ဠ pla	အ lla
ကွ kkha	ဇ cca	ဇာ ṇḍa	ဇ dhva	ဥ pba	ဇျ lya
ကျ kya	ခ ccha	ဏ ṇṇa	ဏ nta	ဋ bbha	လှ lha
ကြ kri	ဇ jja	ဏ ṇha	န ntva	ဈ bya	ဝှ vha
ကလ kla	ဇ jḷha	တ္တ tta	ဏ nthā	ဠ bra	တ္တ sta
ကွ kva	ည ṇṇa	တ္တ ttha	န nda	ဥ mpa	တ္တ stra
ဈ khya	ပ ṇha	တွ tva	ဠ ndra	ဥ mpha	သွ sna
ဇ khva	ပ ṇca	ကျ tya	န ndha	ဥ mba	သျ sya
ဂ gga	ဆ ṇcha	တြ tra	န nna	ဋ mbha	သ ssa
ဠ ggha	ည ṇja	ဒ dda	ဈ nya	ဥ mma	သွ sma
ဈ gya	ည ṇjha	ဒ ddha	န nha	ဈ mya	သွ sva
ဂ gra	ဠ ṭta	ဈ dya	ဥ ppa	ဥ mha	တွ hma
က ṅka	ဠ ṭtha	ဠ dra	ဥ ppha	ဈ yya	တွ hva
န ṅkha	ဠ ḍḍa	ဠ dva	ဈ pya	ဈ yha	ဠ ḷha
ဂ 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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Nettivibhāvinīyā mātikā niṭṭhitā.

Khuddakanikāya

Nettiṭṭikā

Namo tassa Bhagavato Arahato Sammāsambuddhassa.

Ganthārambhakathāvaṇṇanā

Samvaṇṇanārambhe¹ ratanattayavandanā samvaṇṇetabbassa dhammassa pabhavanissayavisuddhipaṭivedanattam, tam pana dhammasamvaṇṇanāsu viññūnaṃ bahumānuppādanattam, tam sammadeva tesam uggahaṇadhāraṇādikkamaladdhabbāya sammāpaṭipattiyā sabbahitasukhanipphādanattam. Atha vā maṅgalabhāvato, sabbakiriyāsu pubbakiccabhāvato, paṇḍitehi sammācaritabhāvato, āyatim paresam diṭṭhānugati-āpajjanato ca samvaṇṇanāyaṃ ratanattayapaṇāmakiriyā. Atha vā ratanattayapaṇāmakaraṇaṃ pūjanīyapūjāpuññavisesanibbattanattam, tam attano yathāladdhasampattinimittassa kammassa balānuppādānattam, antarā ca tassa asaṅkocanattam, tadubhayaṃ anantarāyena aṭṭhakathāya parisamāpanattam. Idameva ca payojanaṃ ācariyena idhādhippetam. Tathā hi vakkhati “vandanājanitaṃ -pa- tassa tejasā”ti. Vatthuttayapūjā hi niratisayapuññakkhettsambuddhiyā aparimeyyappabhāvo puññātisayoti bahuvidhantarāyepi lokasannivāse antarāyanibandhanasakalasamkilesavidhamsanāya pahoti, bhayādi-upaddavañca nivāreti. Yathāha—

“Pūjārahe pūjayato, buddhe yadi va sāvake”ti² ca,

1. Dī-Ṭī 1. 1; Ma-Ṭī 1. 1; Sam-Ṭī 1. 1 piṭṭhesupi passitabham.

2. Khu 1. 42; Khu 3. 147 piṭṭhesu.

Tathā—

“Ye bhikkhave buddhe pasannā, agge te pasannā, agge kho pana pasannānaṃ aggo vipāko hotī”¹ ca,

Tathā—

“Buddho’ti kittayantassa, kāye bhavati yā pīti.

Varemeva hi sā pīti, kaṣiṇenapi jambudīpassa.

‘Dhammo’ti -pa-. ‘Saṃgho’ti -pa- dīpassā”² ca,

Tathā—

“Yasmim mahānāma samaye ariyasāvako tathāgataṃ anussarati, nevassa tasmim samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosa -pa- na mohapariyuṭṭhitaṃ cittaṃ hotī”³ ca,

Tathā—

“Arañhe rukkhamūle vā -pa- bhayaṃ vā chambhitattaṃ vā, lomahaṃso na hessatī”⁴ ca.

Tattha yassa ratanattayassa vandanaṃ kattukāmo, tassa guṇātisayayogasandassanatthaṃ “**mahākāruṇikaṃ**”⁵ti-ādinā gāthāttayamāha. Guṇātisayayogena hi vandanārahabbhāvo, vandanārahe ca katā vandanā yathādhippetappayojanaṃ sādhetīti. Tattha yassā saṃvaṇṇanaṃ kattukāmo, sā netthi visesato yathānulomasāsanassannissayā, tassa ca vicittākārappavattivibhāvinī. Tathā hi suttantadesanā na vinayadesanā viya karuṇāppadhānā, nāpi abhidhammadesanā viya paññāppadhānā, atha kho karuṇāpaññāppadhānāti tadubhayappadhānadesanāvisesavibhāvanaṃ tāva sammāsambuddhassa thomaṇaṃ kātuṃ tammūlakattā sesaratanānaṃ “**mahākāruṇikaṃ nāthan**”⁶ti-ādi vuttaṃ.

Tattha⁵ kiratīti **karuṇā**, paradukkhaṃ vikkhipati apanetīti attho. Atha vā kiṇatīti **karuṇā**, paradukkhe sati kāruṇikaṃ himsati vibādhatīti

1. Am 1. 343; Khu 1. 254, 255 piṭṭhesu.

2. Dī-Ṭṭha 1. 54; Itivuttaka-Ṭṭha 271; Dī-Ṭṭi 1. 2; Ma-Ṭṭi 1. 2; Am-Ṭṭi 2. 287 piṭṭhesu.

3. Am 2. 252; Am 3. 531 piṭṭhesu.

4. Sam 1. 222 piṭṭhe.

5. Dī-Ṭṭi 1. 2; Ma-Ṭṭi 1. 2; Sam-Ṭṭi 1. 2; Am-Ṭṭi 1. 5 piṭṭhesu passitabbaṃ.

attho. Kampanaṃ karotīti vā **karuṇā**, paradukkhe sati sādhuṇaṃ hadayakhedaṃ karotīti attho. Kamiti vā sukhaṃ, taṃ rundhatīti **karuṇā**. Esā hi paradukkhāpanayanakāmatālakkaṇā, attasukhanirapekkhatāya kārūṇikānaṃ sukhaṃ rundhati vibandhatīti attho. Kiriyaṭi dukkhitesu pasāriyatīti vā **karuṇā**, karuṇāya niyuttoti **kārūṇiko** yathā “dovāriko”ti¹. Yathā hi dvāraṭṭhānato aññattha vattamānopi dvārapaṭibaddhajīviko puriso dvārānativattavuttitāya dvāre niyuttoti “dovāriko”ti vuccati, evaṃ bhagavā mettādivasena karuṇāvihārato aññattha vattamānopi karuṇānativattavuttitāya karuṇāya niyuttoti “kārūṇiko”ti vuccati. Mahābhinihārato paṭṭhāya hi yāva mahāparinibbānā lokahitatthameva lokanāthā tiṭṭhantīti. Mahanto kārūṇikoti **mahākārūṇiko**. Satipi bhagavato tadanñaguṇānampi vasena mahantabhāve kārūṇikasaddasannidhānena vuttattā karuṇāvasenevettha mahantabhāvo veditabbo yathā “mahāveyyākaraṇo”ti. Evañca katvā “mahākārūṇiko”ti iminā padena puggalādhiṭṭhānena satthu mahākāruṇā vuttā hoti.

Aparo nayo—atthasāadhanato karuṇaṃ karuṇāyanaṃ karuṇāsampavattanaṃ arahatīti **kārūṇiko**. Bhagavato hi sabbaññutāya anavasesato sattānaṃ hitaṃ, hitupāyañca jānato, tattha ca akilāsuno hitesitā satthikā, na tathā aññesanti. Atha vā karuṇā karuṇāyanaṃ sīlaṃ pakati sabhāvo etassāti **kārūṇiko**. Bhagavā hi pathavīphassādayo viya kakkhaḷaphusaṇādisabhāvā karuṇāsabhāvo sabhāvabhūtakaruṇoti attho. Sesā purimasadisameva. Atha vā mahāvisayatāya, mahānubhāvatāya, mahapphalatāya ca mahatī karuṇāti **mahākāruṇā**. Bhagavato hi karuṇā niravasesesu sattesu pavattati, pavattamānā ca anaññasādhāraṇā pavattati, diṭṭhadhammikādibhedañca mahantameva sattānaṃ hitasukhaṃ ekantato nipphādeti, mahākāruṇāya niyuttoti **mahākārūṇiko**, taṃ mahākārūṇikaṃ. Sesā sabbaṃ vuttanayeneva veditabbaṃ. Sumāgadhadipadānaṃ viya cettha saddasiddhi veditabbā.

1. Am 2. 478 piṭṭhe.

Nāthatīti **nātho**, veneyyānaṃ hitasukkhaṃ āsīsati patthetīti attho, mettāyanavasena cettha hitasukkhāsīsaṇaṃ veditabbaṃ, na karuṇāyanavasena paṭhamapadena vuttattā. Atha vā nāthati veneyyagataṃ kilesabyasanaṃ upatāpetīti **nātho**, nāthatīti vā **nātho**, yācatīti attho. Bhagavā hi “sādhū bhikkhave bhikkhu kālena kālaṃ attasampattiṃ paccavekkhitā”¹ti-ādinā¹ sattānaṃ taṃ taṃ hitappaṭipattiṃ yācitvāpi mahākaruṇāya samussāhito te tattha niyojati. Paramena vā cittissariyena samannāgato, sabbasatte vā sīlādiguṇehi īsati abhibhavatīti paramissaro bhagavā “**nātho**”²ti vuccati, taṃ nāthaṃ.

Ñātabbanti **ñeyyaṃ**, atītādibhedabhinnaṃ sabbaṃ saṅkhataṃ, asaṅkhatañca. Saṅgараṇaṭṭhena **sāgaro**, patitapatitānaṃ attano puthulagambhīrabhāvehi saṃsīdanaṃ nimmujjanaṃ karotīti attho. **Saṃ-**saddassa cettha “sābhāvo, sārāgo”²ti-ādīsu² viya niruttinayena daṭṭhabbo. **Saṅgараṇaṭṭhenā**ti vā saṅgarakaraṇaṭṭhena, ṭhitadhammatāya “ayaṃ me mariyādā, imaṃ velaṃ nātikkamāmi”³ti lokena saṅgaraṃ saṅketaṃ karonto viya hotīti attho. Saṅgараṇaṃ vā samantato galanaṃ sandanaṃ udakena karotīti **sāgaro**. Kappavutṭhānakāle hi mahāsamuddo ito cito ca paggharivā sakalaṃ lokadhātum ekoghaṃ karotīti. Lokiyā **pana** vadanti “sāgarassa raṇṇo puttehi sāgarehi nibbattito khatoti **sāgaro**, puratthimo samuddappadeso, taṃsambandhatāya ruḥhivasena sabbopi samuddo tathā voharīyati”³ti. Sāgarasadisattā **sāgaro**, ñeyyameva sāgaroti **ñeyyasāgaro**. Sadisatā cettha puthuladuttaragambhīrānādikālikatāhi veditabbā, nihīnaṃ cetamopammaṃ. Tathā hi ñeyyasessa sātisaṃyā puthulatā aparimāṇalokadhātubyāpanato, sabbaññutaññāṇasseva taraṇīyatāya duttaratā, gambhīratā, ādikoṭīrahitā³ ca pavatti, na itarassa paricchinnaṇḍesattā bāhirakavītarāgehipi ittarena khaṇena atikkamitabbattā, parimitagambhīratā, parimitakālattā ca. Ñeyyasāgarassa pāraṃ pariyaṇtaṃ gatoti **ñeyyasāgarapāragū**, taṃ ñeyyasāgarapāraguṃ.

1. Am 3. 9, 11, 12 piṭṭhādīsu.

2. Abhi 1. 94 piṭṭhe.

3. Taraṇīyatāgādhalābho ādikoṭīrahitā (Ka)

Gamanañcettha ñāṇagamanameva, na itaraṃ ñeyyaggahaṇato, taṃ pana ñāṇaṃ duvidhaṃ sammasanapaṭivedhabhedato, tathā hetuphalabhedato. Tattha “kicchaṃ vatāyaṃ loko āpanno”ti-ādinā¹ karuṇāyanavaseneva abhinivisitvā anekākāravokāre saṅkhāre sammasantaṃ bhagavato **sammasanañāṇaṃ** chattimsakoṭṭisatasahassamukhena ñeyyasāgaram ajjhogāhetvā tassa pāraṃ pariyantaṃ agamāsi, yaṃ “mahāvajirañāṇaṃ”ti vuccati. **Paṭivedhañāṇaṃ** pana sabbaññutaññānapadaṭṭhānaṃ āsavakkhayañāṇaṃ, āsavakkhayañānapadaṭṭhānañca sabbaññutaññāṇaṃ, yaṃ “mahābodhi”ti vuccati. Pāragamañca tassa kiccāsiddhiyā, samatthātāya ca veditabbaṃ. Tathā yathāvuttaṃ sammasanañāṇaṃ **hetu**, itaraṃ **phalaṃ**. Saha sammasanañāṇena vā āsavakkhayañāṇaṃ **hetu**, sabbaññutaññāṇaṃ **phalaṃ** tadānisamsabhāvatoti veditabbaṃ.

Vandeti namāmi, abhithavāmi vā. Saṇhaṭṭhena **nipuṇā**, anupacitañāṇasambhārānaṃ agādhaṭṭhena **gambhīrā**, ekattādibhedato nandiyāvaṭṭādivibhāgato ca **vicitrā** viṣiṭṭhā nānāvidhā nayā etissāti **nipuṇagambhīravicitranayā**, nipuṇagambhīravicitranayā desanā assāti **nipuṇagambhīravicitranayadesano**, taṃ nipuṇa -pa- desanaṃ. Nayatīti vā **nayo**, pālīgati, sā ca vuttanayena atthato **nipuṇā**, atthato byañjanato ca **gambhīrā**, saṅkhepavittārānulomādippavattiyā nānāvidhatāya **vicitrā**. Tathā hi paññatti-anupaññatti-ādivasena, saṃkilesabhāgiyādi lokiyādi tadubhayavomissatādi vasena, kusalādi khandhādi saṅghādi samayavimuttādi ṭhapanādi kusalamūlādi tikapaṭṭhānādi vasena ca anekavidhā pālīgatīti.

Tattha² dvihākārehi bhagavato thomanā veditabbā attahitasampattito, parahitappaṭipattito ca. Tesu attahitasampatti anāvaraṇaṇāñādhigamato, savāsanānaṃ sabbesaṃ kilesānaṃ accantappahānato ca veditabbā, parahitappaṭipatti lābhasakkārādinirapekkhacittassa sabbadukkhaniyyānikadhammadesanato, paṭiviruddhesupi niccaṃ hitajjhāsayañāṇaparipākakālāgamanato ca veditabbā. Sā panettha payogato, āsayato ca duvidhā, parahitappaṭipatti, yathāvuttaḥhedā duvidhā ca attahitasampatti pakāsītā hoti. Kathaṃ? “Mahākāruṇikaṃ”ti iminā

1. Dī 2. 26; Saṃ 1. 246, 251; Khu 10. 199 piṭṭhesu.

2. Dī-Ṭī 1. 6 piṭṭhepi.

āsayato, “nipuṇa -pa- desanan”ti iminā payogato, “nāthan”ti iminā pana ubhayathāpi bhagavato parahitappaṭipatti pakāsitā karuṇākiccadīpanato, “ñeyyasāgarapāragun”ti iminā sātisayaṃ attahitasampatti paramukkamsagatañāṇakiccadīpanato.

Atha vā tihākārehi bhagavato thomanā veditabbā hetuto, phalato, upakārato ca. Tattha **hetu** mahākaruṇā, sā pana paṭhamapadena sarūpeneva dassitā. **Phalaṃ** catubbidham ṇāṇasampadā pahānasampadā ānubhāvasampadā rūpakāyasampadā cāti. Tāsu padhānabhūtā **ñāṇapahānasampadā** “ñeyyasāgarapāragun”ti iminā padena pakāsitā. Padhāne hi dassite avinābhāvato itarampi dvayaṃ dassitameva hoti. Na hi buddhānaṃ ānubhāvarūpakāyasampattīhi vinā kadācipi dhammakāyasirī vattatīti. **Upakāro** anantaraṃ abāhiraṃ katvā tividhayānamukhena vimuttidhammadesanā, sā “nātham, nipuṇa -pa- desanan”ti padadvayena pakāsitāti veditabbaṃ.

Tattha¹ “mahākāruṇikaṃ”ti etena sammāsambodhiyā mūlaṃ dasseti. Mahākaruṇāsaṅcoditamānaso hi bhagavā saṃsārapaṅkato sattānaṃ samuddharaṇatthaṃ katābhinihāro anupubbena pāramiyo pūretvā anuttaraṃ sammāsambodhiṃ adhigatoti karuṇā sammāsambodhiyā mūlaṃ. “Ñeyyasāgarapāragun”ti etena pubbabhāgaappaṭipattiyā saddhiṃ sammāsambodhiṃ dasseti. Anāvaraṇañāṇapadaṭṭhānaṃhi maggañāṇaṃ, maggañāṇapadaṭṭhānaṃ anāvaraṇañāṇaṃ “sammāsambodhi”ti vuccati. Vuttappabhedaṃ pana sammasanañāṇaṃ saha paññāpāramiyā tassā pubbabhāgaappaṭipadā. Tassā hi ānubhāvena līnuddhaccapatiṭṭhānāyūhana kāmasukhallikattakilamathā nuyogasassa tucchēdādi-antadvayavirahitā ukkaṃsapāramippattā majjhimā paṭipadā bhāvanāpāripūriṃ gatā. “Nāthan”ti iminā sammāsambodhiyā phalaṃ dasseti lokattayanāyakabhāvadīpanato. Tathā hi sabbānatthaparihārapubbaṅgamāya niravasesahitasukhavidhānatappaṛāya niratisayāya payogasampattiyā, sadevamanussāya pajāya accantupakāritāya aparimitanirupamabhāvaguṇavisesasamaṅgitāya ca sabbasattuttamo bhagavā aparimāṇāsu lokadhātūsu aparimāṇānaṃ sattānaṃ anuttaragāraṇaṭṭhānabhūtātāya ca “nātho”ti vuccatīti. “Nipuṇa -pa- desanan”ti iminā sammāsambodhiyā

payojanaṃ dasseti. Saṃsāramahoghato sattasantāraṇatthañhi bhagavatā sammāsambodhi abhipatthitā, tañca sattasantāraṇaṃ yathāvuttadesanāsampattiyā samijjhati tadavinābhāvato. Iminā bhagavato sātisayā parahitappaṭipatti dassitā, itarehi attahitasampattīti tadubhayena attahitāya paṭipannādīsu catūsu puggalesu bhagavato catutthapuggalabhāvaṃ dīpeti, tena ca anuttaradakkhiṇeyyabhāvaṃ, uttamavandanīyabhāvaṃ, attano ca vandanakiriyāya khettaṅgatabhāvaṃ dīpeti.

Ettha ca yathā “mahākāruṇikaṃ”ti iminā padena bhagavato mahākāruṇā dassitā, evaṃ “ñeyyasāgarapārāgataṃ”ti etena mahāpaññā dassitā. Tesu **karuṇā**ggahaṇena lokiyesu mahaggatabhāvappattāsādhāraṇaḥṇadīpanato bhagavato sabbalokiyaguṇasampatti dassitā hoti, **paññā**ggahaṇena sabbaññutaññāṇapadaṭṭhānamaggaññāṇadīpanato sabbalokuttaraguṇasampatti. Tadubhayaggahaṇasiddho eva cattho nāthasaddena pakāsīyati. Karuṇāvacanena upagamaṇaṃ nirupakkilesaṃ dasseti, paññāvacanena apagamaṇaṃ. Tathā karuṇāggahaṇena lokasamaññānurūpaṃ bhagavato pavattiṃ dasseti lokavohāraṇasāyattā karuṇāya, paññāggahaṇena samaññāya anāthābhāvaṇaṃ. Sabhāvanābhāvaṇaṃ hi dhammānaṃ samaññaṃ atidhāvitvā sattādisammasanaṃ hotīti. Tathā karuṇāggahaṇena mahākāruṇāsamaṇāpattivihāraṃ dasseti, paññāggahaṇena tīsu kālesu appaṭihataññaṇaṃ, catusaccaññaṇaṃ, catupaṭisambhidāññaṇaṃ, catuvesārajjāññaṇaṃ. Karuṇāggahaṇena mahākāruṇāsamaṇāpattīññaṇassa gahitattā sesāsādhāraṇaṇāṇāni, cha abhiññā, aṭṭhasu parisāsu¹ akampanaṇāṇāni, dasabalāni, cuddasa buddhaññaṇāni, soḷasa ñāṇacariyā, aṭṭhārasa buddhadhammā², catucattālīsa ñāṇavatthūni sattasattati ñāṇavatthūnīti³ evamādīnaṃ anekesaṃ paññāppabhedānaṃ vasena ñāṇacāraṃ dasseti.

Tathā karuṇāggahaṇena caraṇasampatti, paññāggahaṇena vijjāsampatti. Karuṇāggahaṇena sattādhīpatitā, paññāggahaṇena dhammādhīpatitā.

1. Ma 1. 104, 128, 132 piṭṭhesu vitthāro.

2. Khu 7. 139, 278; Khu 8. 175; Khu 9. 376; Khu 10. 16; Dī-Ṭṭha 3. 176; Mūlaṭṭi 2. 2; Dī-Ṭṭi 3. 54, 198 piṭṭhesu passitabbaṃ.

3. Saṃ 1. 290 piṭṭhe passitabbaṃ.

Karuṇāggahaṇena lokanāthabhāvo, paññāggahaṇena attanāthabhāvo. Tathā karuṇāggahaṇena pubbakāribhāvo, paññāggahaṇena kataññutā. Karuṇāggahaṇena aparantapatā, paññāggahaṇena anattantapatā. Karuṇāggahaṇena vā buddhakaradhammasiddhi, paññāggahaṇena buddhabhāvasiddhi. Tathā karuṇāggahaṇena paresaṃ tāraṇaṃ, paññāggahaṇena sayāṃ tāraṇaṃ. Tathā karuṇāggahaṇena sabbasattesu anuggahacittatā, paññāggahaṇena sabbadhammesu virattacittatā dassitā hoti. Sabbesaṅca buddhaguṇānaṃ karuṇā ādi taṃnidānabhāvato, paññā pariyoṣānaṃ tato uttari karaṇīyābhāvato, iti ādipariyoṣānadassanena sabbe buddhaguṇā dassitā honti. Tathā karuṇāvacanena sīlakkhandhapubbaṅgamo samādhikkhandho dassito hoti. Karuṇānidānaṃhi sīlaṃ tato pāṇātipātādiviratippavattito, sā ca jhānattayasampayoginīti. Paññāvacanena paññākkhandho. Sīlaṅca sabbabuddhaguṇānaṃ ādi, samādhī majjhe, paññā pariyoṣānanti evampi ādimajjhapariyoṣānakalyāṇā sabbe buddhaguṇā dassitā honti nayato dassitattā. Eso eva hi niravasesato buddhaguṇānaṃ dassanupāyo, yadidaṃ nayaggāhaṇaṃ, aññathā ko nāma samattho bhagavato guṇe anupadaṃ niravasesato dassetuṃ. Tenevāha—

“Buddhopi buddhassa bhaṇeyya vaṇṇaṃ,
Kappampi ce aññaṃabhāsamaṇo.
Khīyetha kappo ciradīghamantare,
Vaṇṇo na khīyetha tathāgatassā”¹.

Teneva ca āyasmatā sārīputtatherenāpi buddhaguṇapariśchedanaṃ pati anuyuttana “no hetāṃ bhante”² paṭikkhipitvā “apica me bhante dhammanvayo vidito”² vuttaṃ.

Evāṃ saṅkhepena sakalasabbaññuguṇehi bhagavantaṃ abhiṭṭhavitvā idāni saddhammaṃ thometuṃ “**vijjācaraṇasampannā**”²ti-ādimāha. Tattha vijjācaraṇasampannā hutvāti vacanaseso. Vindiyaṃ dhammānaṃ salakkhaṇaṃ,

1. Dī-Ṭṭha 1. 257; Dī-Ṭṭha 3. 61; Ma-Ṭṭha 3. 289; Udāna-Ṭṭha 305;
Apadāna-Ṭṭha 2. 91; Buddhavaṃsa-Ṭṭha 163; Cariyāpiṭaka-Ṭṭha 9. 324; Dī-Ṭṭi 1. 9;
Ma-Ṭṭi 1. 10; Saṃ-Ṭṭi 1. 9; Am-Ṭṭi 1. 12; Vajira-Ṭṭi 10; Sārattha-Ṭṭi 1. 6 piṭṭhesupī.
2. Dī 2. 70 piṭṭhe.

sāmaññalakkhaṇaṇca vindatīti **vijjā**, lobhakkhandhādini vā vijjhanatṭhena **vijjā**, catunnaṃ vā ariyasaccānaṃ viditakaraṇatṭhena **vijjāti** evaṃ tāvettha vacanattatho vijjā veditabbā. Pabhedato pana tissopi vijjā **vijjā bhayabheravasutte** āgataniyāmeneva, atṭhapi vijjā **vijjā ambatṭhasuttādīsu**¹ āgataniyāmeneva. Caranti tehi **carañāni**, sīlasaṃvarādayo pañcadasa dhammā, iti imāhi vijjāhi, imehi ca carañehi sampannā sampannāgatāti **vijjācaraṇasampannā**.

Yenāti yena dhammena karaṇabhūtena, hetubhūtena ca. Tattha maggadhammassa karaṇattho veditabbo niyyānakiriyāsādhakatamabhāvato, nibbānadhammassa hetu-attho ārammaṇapaccayabhāvato. Paccayattho hi ayaṃ hetvattho. Pariyattidhammassapi hetu-attho yujjateva paramparāya hetubhāvato. Phaladhamme pana ubhayampi sambhavati. Kathaṃ? “Tāya saddhāya avūpasantāya”ti vacanato maggena samucchinnānaṃ kilesānaṃ paṭippassaddhippahānakiccatāya phalassa niyyānānugūṇatā, niyyānapariyosānatā cāti iminā pariyāyena siyā karaṇattho niyyānakiriyāya. Sakadāgāmimaggavipassanādīnaṃ pana upanissayapaccayabhāvato siyā hetu-attho. Evaṇca katvā **aggappasādasuttādīsu**² aggādibhāvena aggahitāpi phalapariyattidhammā **chattamāṇavakavimānādīsu**³ saraṇīyabhāvena gahitāti tesāṃ magganibbānānaṃ viya mahā-aṭṭhakathāyaṃ saraṇabhāvo uddhaṭo. Viseso cettha maggapariyāpannā eva vijjācaraṇadhammā veditabbā. Te hi nippariyāyena niyyānakiriyāya sādhakatamabhūtā, na itare. Itaresaṃ pana niyyānatthātāya niyyānatā. Yadi evaṃ kasmā “vijjācaraṇasampannā hutvā”ti vuttaṃ, niyyānasamakālemeva hi yathāvuttavijjācaraṇasampattisamadhigamoti? Nāyaṃ virodho samānakālatāya eva adhippetattā yathā “cakkhuṇca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ”ti⁴. **Sampannāti** vā padassa vattamānakālatthātā veditabbā “uppannā dhammā”ti⁵ ettha uppannasaddassa viya. Evaṇca katvā vacanasesamantareneva padayojanā siddhā hoti.

1. Dī 1. 94 piṭṭhe.

2. Khu 1. 254 piṭṭhe.

3. Khu 2. 76 piṭṭhe.

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

5. Abhi 1. 3 piṭṭhe.

“Yenā”ti ca padam ubhayattha sambandhitabbam “yena dhammena vijjācaraṇasampannā, yena dhammena niyyanti”ti.

Lokatoti khandhādilokato, vaṭṭatoti attho. **Tanti** tam magganibbānaphalapariyattibhedam dhammam. **Uttamanti** seṭṭham. Tathā hesa attanā uttaritarassa abhāvena “anuttaro”ti vuccati. Tattha maggassa niyyānahetu-ādi-atthena, nibbānassa nissaraṇavivekādi-atthena, phalassa ariyasantabhāvādi-atthena ca seṭṭhatā veditabbā. Svāyamattho “yāvatā bhikkhave dhammā saṅkhatā, ariyo aṭṭhaṅgiko maggo tesam aggamakkhāyati”ti¹ ādisuttapadānusārena vibhāvetabbo.

Dhammanti yathānusiṭṭham paṭipajjamāne apāyato, saṁsārato ca apatamāne katvā dhāretīti **dhammo**. Sammā, sāmāñca sabbadhammānam buddhattā **sammāsambuddho**, sabbaññutā-anāvaraṇañāṇo samantacakkhu bhagavā, tena yathā sammāsambodhisamadhigameneva sabbe buddhaguṇā sampāpuṇiyanti, evam sammadeva āsevanāya bhāvanāya bahulīkiriyaṇa sammāpaṭipattiyā sammadeva paccavekkhaṇāya sakkaccaṁ dhammadesanāya veneyyasantānesu paṭiṭṭhāpanena—

“Ariyam vo bhikkhave sammāsamādhim desessāmi².

Maggānaṭṭhaṅgiko seṭṭho³. Yāvatā bhikkhave dhammā saṅkhatā vā asaṅkhatā vā, virāgo tesam aggamakkhāyati¹. Ekāyano ariyam bhikkhave maggo sattānam visuddhiyā⁴. Dhammam vo bhikkhave desessāmi ādikalyāṇan”ti⁵—

ādivacanehi, abhitthavanena ca pūjito mānito apacitoti **sammāsambuddhapūjito**, tam sammāsambuddhapūjitaṁ dhammam vandeti sambandho.

Ayam panettha saṅkhepattho—yassa dhammassa adhigamane vijjāsampannā ceva honti caraṇasampannā ca, sabbavaṭṭadukkhato ca niyyanti, tameva ariyānam sakalaguṇasamaṅgībhāvanimittam, anavasesadukkhanissaraṇahetubhūtañca

1. Khu 1. 254; Am 1. 343 piṭṭhesu.

2. Ma 3. 116; Khu 10. 200 piṭṭhādīsu.

3. Khu 1. 52; Khu 10. 162, 206 piṭṭhesu.

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

5. Ma 3. 327; Khu 10. 5 piṭṭhesu.

uttamaṃ pavaraṃ saddhiṃ pariyattidhammena navavidhaṃ
lokuttaradhammaṃ bhagavatāpi sammāpaṭipatti-ādividhinā pūjitaṃ namāmi,
abhitthavāmi vāti.

Ettha ca “yena lokato niyyanti, vijjācaraṇasampannā ca hontī”ti
padadvayaena yathākkamaṃ dhammassa bhāvetabbabhāvo,
sacchikātabbabhāvo ca vutto. Tesu paṭhamena vijjāsampattiyā dhammaṃ
thometi, dutiyena vimuttisampattiyā. Tathā paṭhamena jhānasampadāya,
dutiyaena vimokkhasampadāya. Paṭhamena vā samādhisampadāya, dutiyena
samāpattisampadāya. Paṭhamena vā khayañāṇabhāvena, dutiyena
anuppādañāṇabhāvena. Atha vā purimena vijjūpamatāya, dutiyena
vajirūpamatāya. Purimena vā virāgasampattiyā, dutiyena nirodhasampattiyā.
Tathā paṭhamena niyyānabhāvena, dutiyena nissaraṇabhāvena. Paṭhamena
vā hetubhāvena, dutiyena asaṅkhatabhāvena. Paṭhamena vā dassanabhāvena,
dutiyaena vivekabhāvena. Paṭhamena vā adhipatibhāvena, dutiyena
amatabhāvena dhammaṃ thometi. Atha vā paṭhamena
niyyānikabhāvadassanato svākkhātātāya dhammaṃ thometi, dutiyena
sacchikātabbabhāvato sandiṭṭhikatāya. Tathā purimena akālikatāya,
pacchimena ehipassikatāya. Purimena vā opaneyyikatāya, pacchimena
paccattaṃ veditabbatāya dhammaṃ thometi.

“Uttaman”ti ca etena aññassa visiṭṭhassa abhāvadīpanena paripuṇṇatāya
dhammaṃ thometi, “sammāsambuddhapūjitan”ti etena parisuddhatāya.
Sabbadosāpagamena hissa pūjanīyatā. Parisuddhatāya cassa pahānasampadā,
paripuṇṇatāya pabhavasampadā. Pahānasampattiyā ca bhāvanāpāripurī
anavasesadosasamugghāṇato, pabhavasampattiyā sacchikiriyānibbatti
tatuttari karaṇīyābhāvato. Anaññasādhāraṇatāya hi uttamoti. Tathā
bhāvetabbabhāvenassa saha pubbabhāgasīlādīhi sekkhā
sīlasamādhipaññākkhandhā, sacchikātabbabhāvena saha asaṅkhatāya
dhātuyā asekkhāsīlasamādhipaññākkhandhā dassitā hontīti.

Evam saṅkhepena sabbasaddhammaguṇehi saddhammaṃ thometvā
idāni ariyasamghaṃ thometum “**sīlādiguṇasampanno**”ti-ādi vuttaṃ. Tattha
sīlādiguṇasampannoti sīlasamādhipaññāvimuttiyādiguṇehi sampanno
samannāgato, sampannasīlādiguṇo vā. Ariyānañhi
taṃtaṃmaggavajjhakilesappahānena hatapaṭipakkhā suvisuddhā sīlādayo
“sampannā”ti vattabbataṃ

arahanti, na puthujjanānaṃ, yato “suppaṭipanno”ti-ādinā¹ ariyaśaṃgho thomīyati. Atha vā **sīlādiguṇasampanno**ti paripuṇṇasīlādiguṇo. Ariyapuggalānañhi ariyasaccappaṭive dhena saheva yathārahaṃ sekkhāsekkhā sīlādidhammakkhandhā pāripūriṃ gacchantīti. **Ṭhito maggaphalesū**ti maggesu phalesu ca ṭhito, maggaṭṭho phalaṭṭho cāti attho. **Yoti** aniyamato ariyaśaṃghaṃ niddisati, tassa “**tan**”ti iminā niyamaṃ veditabbaṃ.

Nanu ca ariyaśaṃghe na sabbe ariyapuggalā maggaṭṭhā, nāpi sabbe phalaṭṭhāti? Saccametaṃ, avayavadhammena pana samudāyaṃ niddisanto evamāha yathā “samaṃ cuṇṇaṃ”ti. Yathā hi yogacuṇṇassa avayavesu labbhamāno samabhāvo samudāye apadisīyati “samaṃ cuṇṇaṃ”ti, evaṃ ariyaśaṃghassa avayavabhūtesu ariyapuggalesu labbhamāno maggaṭṭhaphalaṭṭhabhāvo samudāyabhūte ariyaśaṃghe ṭhito “maggaphalesū”ti apadiṭṭhoti veditabbaṃ.

Ārakattā kileschi, anaye na iriyanato, aye ca iriyanato, sadevakena ca lokena “saraṇaṃ”ti araṇīyato **ariyo**, diṭṭhisīlasāmaññena samhatattā **saṃgho**, ariyo ca so saṃgho cāti **ariyaśaṃgho**, taṃ ariyaśaṃghaṃ. Pujjabhavaphalanibbattanato attano santānaṃ punātīti vā **puññaṃ**, khittaṃ vuttaṃ bijaṃ viruhanaṭṭhānatāya tāyati rakkhatīti **khettaṃ**, kedārādi, khettaṃ viyāti **khettaṃ**, sattānaṃ puññassa mahapphalabhāvakaraṇena viruhanaṭṭhānatāya khettanti **puññaakkhettaṃ**. Anuttaraṃ vandeti sambandho.

Ettha ca “sīlādiguṇasampanno”ti etena ariyaśaṃghassa bhagavato anujātaputtataṃ dasseti, tenassa pabhavasampadā dīpitā hoti. “Ṭhito maggaphalesū”ti etena pahānasampadaṃ, ñāṇasampadañca dasseti kilesānaṃ samucchedappaṭippassaddhippahānadīpanato, maggaphalañāṇadhigamadīpanato ca. “Ariyaśaṃghaṃ”ti etena pabhavasampadaṃ sabbasaṃghānaṃ aggabhāvadīpanato, sadevakena ca lokena araṇīyabhāvadīpanato. “Puññaakkhettaṃ anuttaraṃ”ti etena lokassa bahūpakārataṃ dasseti aggadakkhiṇeyyabhāvadīpanato.

1. Ma 1. 45; Aṃ 2. 252; Khu 1. 93 piṭṭhesu.

Tathā “sīlādiguṇasampanno”ti idaṃ ariyaśaṃghassa sammā-
 ujuññāyasāmicippaṭipannabhāvadīpanaṃ. “Thito maggaphalesū”ti idaṃ satipi
 santānavibhāgena anekabhāve catupurisayuga-
 aṭṭhapurisapuggalabhāvadīpanaṃ. “Ariyaśaṃghan”ti idaṃ
 āhuncyādibhāvadīpanaṃ. “Puññakkhettaṃ anuttaraṃ”ti idaṃ lokassa
 hitasukkhāya paṭipannatādīpanaṃ. Tathā “Thito maggaphalesū”ti idaṃ
 ariyaśaṃghassa lokuttarasaraṇagamanasabbhāvadīpanaṃ, tenassa bhagavato
 orasaputtabhāvo dassito hoti. “Sīlādiguṇasampanno”ti iminā panassa
 vihatavidhastakilesā anavasesā sekkhāsekkhā sīlādidhammakkhandaḥ
 dassitā. “Ariyaśaṃghaṃ puññakkhettaṃ anuttaraṃ”ti iminā tesaṃ tesaññeva
 yathāvuttaguṇavisesānaṃ suparisuddhataṃ dīpeti. Tenassa
 mahānubhāvataṃ, anuttaradakkhiṇeyyabhāvaṃ, vandanārahabhāvaṃ, attano
 ca vandanākiriyaḥ khettaṅgatabhāvaṃ dīpeti. Saraṇagamaṇaṃ sāvakānaṃ
 sabbaguṇānaṃ ādi, sapubbabhāgappaṭipadā sekkhā sīlakkhandhādayo
 majjhe, asekkhā sīlakkhandhādayo pariyosānanti
 ādimajjhapariyosānakalyāṇā sabbe ariyaśaṃghaguṇā imāya gāthāya
 pakāsītāti vedittabbaṃ.

Evam gāthāttayena saṅkhepato sakalaguṇasaṃkittanamukhena
 ratanattayassa paṇāmaṃ katvā idāni taṃ nipaccakāraṃ yathādhippete
 payojane pariṇāmento **“vandanājanitaṃ”**ti gāthamāha. Tattha
vandanājanitanti vandanākārena nibbattitaṃ,
 ratanattayaguṇābhittavanavasena, nipaccakāravasena vā uppāditanti attho.
Ititi evaṃ **“mahākāruṇikaṃ”**ti-ādippakārena. Ratijanaṇaṭṭhena **ratanam**,
 buddhadhammasaṃghā, cittikatādibhāvo vā ratanaṭṭho. Vuttañhetam—

“Cittikataṃ mahagghaṇa, atulaṃ dullabhadassanaṃ.

Anomasattaparibhogaṃ, ratanaṃ tena vuccatī”ti¹.

Cittikatabhāvādayo ca anaññasādhāraṇā buddhādīsu eva labbhanti,
 ratanānaṃ tayaṃ **ratanattayaṃ**, tasmim ratanattaye. **Hatantarāyoti** vidhastā-
 upaddavo hutvāti sambandho, etena attano pasādasampattiyaḥ, ratanattayassa
 ca khettabhāvasampattiyaḥ tassa puññassa atthasaṃvaṇṇanāya

1. Khuddakapāṭha-Ṭṭha 143; Dī-Ṭṭha 2. 35; Saṃ-Ṭṭha 3. 190; Suttanipāta-Ṭṭha 1. 172;
 Mahāniddeśa-Ṭṭha 231; Dī-Ṭṭha 1. 14; Ma-Ṭṭha 1. 16; Saṃ-Ṭṭha 1. 14; Am-Ṭṭha 1. 17;
 Sārattha-Ṭṭha 1. 14 piṭṭhesu.

upaghātaka-upaddavānaṃ vihanane samatthataṃ dasseti. **Sabbatthā**ti sabbasmiṃ anto ceva bahi ca, ajjhattikabāhiravatthūsūti attho. **Sabbatthā**ti vā sabbasmiṃ kāle, saṃvaṇṇanāya ādimajjhapariyosānakālesūti vuttam hoti. **Hutvā**ti pubbakālakiriya, tassa “karissāmatthavaṇṇanan”ti etena sambandho. **Tassā**ti yaṃ ratanattaye vandanājanitaṃ puññaṃ, tassa. **Tejasā**ti ānubhāvena balena.

Evam ratanattayavandanāya payojanaṃ dassetvā idāni nettippakaraṇassa gambhīratthattā atthasaṃvaṇṇanāya dukkarabhāvaṃ dassetuṃ “**ṭhitin**”ti-ādimāha. Tattha **ṭhitinti** ṭhānaṃ anantaradhānaṃ avicchedappavattiṃ. **Ākaṅkhamānenā**ti icchamānena patthayantena, “ahovatāyaṃ saddhammanetti ciraṃ tiṭṭheyyā”ti evam patthayantenāti vuttam hoti. **Ciranti** dīghakālaṃ, pañcavassasahassaparimāṇaṃ kālanti attho. **Saddhammanetti**yāti saddhammasaṅkhātāya nettiyā. Saddhammo hi veneyyasantānesu ariyaguṇānaṃ nayanato **netti**, saddhammassa vā netti **saddhammanetti**, tassā saddhammanettiya, svāyamattho **aṭṭhakathāyaṃ** vicārito eva. **Therenā**ti thiraguṇayuttana. **Abhiyācitoti** ādaragāravena yācito. Abhimukhaṃ vā yācito, anuttaraṃ katvā yācitoti attho. Uddissa vā yācito, garutaraṃ katvā yācitoti attho, “karotu āyasmā nettippakaraṇassa kañci atthasaṃvaṇṇanan”ti evam nettiyā atthasaṃvaṇṇanaṃ pati ajjhesitoti vuttam hoti. Ettha ca saddhammassa ciraṃ ṭhitikāmena ajjhāsayasampannena sāsane thiraguṇayuttana sabrahmacārinā ādaragāravena, abhimukhaṃ vā yācitenā me na sakkā tassa abhiyācanaṃ paṭikkhipitunti dasseti “**ṭhitin** **ākaṅkhamānenā**”ti gāthāya.

Padumuttaranāthassāti padumuttarassa sammāsambuddhassa. **Passatā**ti pubbenivāsacakkhunā, samantacakkhunā eva vā hatthatale ṭhapita-āmalakaṃ viya abhinīhāraṃ passantena. **Tādinā**ti tādibhāvayuttana, sabbattha vā nibbikārena, “amhākaṃ bhagavatā”ti vacanaseso. **Yassā**ti āyasmato mahākaccānattherassa. **Ṭhapitoti**—

“Etadaggaṃ bhikkhave mama sāvakanāṃ bhikkhūnaṃ saṅkhittena bhāsitaṃ vitthārena atthaṃ vibhajantānaṃ yadidaṃ mahākaccāno”ti¹—

1. Am 1. 24 piṭṭhe.

evaṃ ṭhapito. Sīlādiḡuṇavisessehi mahantā sāvakaṭi **mahāsāvaka**¹, mahākassapādayo, tesu ayamāyasmā aññataroti, mahāsāvako ca so ḡuṇavisesayogato uttamo cāti **mahāsāvakuttamo**.

Jhānādīsu sātisayānaṃ āvajjanādivasībhāvānaṃ, ariyiddhivasena paramassa ca cetovasībhāvassa adhigatattā **vasippatto**. Atthādīsu savisesabhedagatapāṭisambhidāññattā **pabbhinnapāṭisambhido**. “Paṇḍito bhikkhave mahākaccāno, mahāpañño bhikkhave mahākaccāno”ti-ādinā² anekesu ṭhānesu bhagavatā pasaṃsitattā **sambuddhena pasaṃsito**. Tena vuttaṃ “satthu ceva saṃvaṇṇito sambhāvito, viññūnañca sabrahmacārinan”ti.

Anumoditāti “sādhu sādhu kaccāna, sādhu kho tvaṃ kaccāna imaṃ dhammasaṃvaṇṇanaṃ abhāsī”ti evaṃ anumoditā. Ekasmiṃ kira samaye ayaṃ mahāthero jambuvanasaṇḍe viharanto attano santikāvacarānaṃ bhikkhūnaṃ imaṃ hāranayapaṭimaṇḍitaṃ³ pakaraṇaṃ abhāsī, bhāsivā ca bhagavato santikaṃ upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisinno yathābhāsitaṃ imaṃ pakaraṇaṃ bhagavato nivedesi, taṃ sutvā bhagavā “sādhu sādhu”ti-ādinā anumoditvā “tasmā tiha tvaṃ kaccāna imaṃ dhammasaṃvaṇṇanaṃ dhammanettitveva dhārehi”ti nāmaggaḡaṇaṃ akāsīti vadanti. Desanāhārādinandiyāvaṭṭanayādhāranayānusāreneva sabbadhammasaṃvaṇṇanānaṃ gatiyoti āha “**sāsanassa sadāyattā, navaṇḡassatthavaṇṇanā**”ti.

Gambhīraññehīti gambhīrehi ñāṇehi, na saddhāmatkena, gambhīraññehi vā mahāpaññehi ariyehi. Pakaraṇassa gambhīratthataṃ, attano ca ñāṇassa nātivisayataṃ viditvā saṃvaṇṇanārambhe saṃsīdantampi maṃ sāsanagūṇādi-upanissayasampadā ussāhesīti imamatthaṃ dasseti “**kiñcāpi**”ti-ādinā.

“Pañcapi nikāye ogāhetvā”ti iminā nettiyā pañcapi mahānikāye anupavisitvā avatṭhānaṃ, tesāṃ saṃvaṇṇanābhāvañca dīpeti.

1. Theragāthā-Ṭṭha 2. 541; Am-Ṭṭi 2. 132 piṭṭhesu vitthāro.

2. Ma 1. 161 piṭṭhe.

3. Hāranayasāsanapaṭṭhānapaṭimaṇḍitaṃ (Nettimahāṭikā)

Tattha “katamo assādo ca ādīnavo cā”ti-ādi peṭakopadesapāḷim¹ ānetvā idha desanāhārādīnaṃ padatthavinicchayo peṭakena saṃsandanaṃ nāma.

“**Yathābalan**”ti iminā sabbathā sabbabhāgenāpi nettiyā saṃvaṇṇanā mayā na sukarā kātum, attano pana ñāṇabalānurūpaṃ karissāmīti niratimānataṃ dīpeti.

Suvisuddhanti suṭṭhu visuddhaṃ, nikāyantaraḷaddhidosēhi antaraṇṭarā anuppavesitehi asaṃmissanti adhippāyo. **Asaṃkiṇṇanti** sanikāyepi padatthantaraparikkappaṇādīnā asaṃkiṇṇaṃ tādīsaṇkararahitaṃ anākulaṃ suparicchinaṃ. Vividhehi ākārehi nicchinaṭṭi **vinicchayo**, atthānaṃ vinicchayo **atthavinicchayo**, gaṇṭhiṭṭhānabhūtesu atthesu khilamaddanākārena pavattā vimaticchedakathā, nipuṇo sukhumo saṇho atthavinicchayo etassāti **nipuṇatthavinicchayo**. Atha vā atthe vinicchinaṭṭi **atthavinicchayo**, yathāvutta-atthavisayañāṇaṃ, nipuṇo cheko atthavinicchayo etassāti **nipuṇatthavinicchayo**, taṃ nipuṇatthavinicchayaṃ. **Samayanti** siddhantaṃ. Idaṃ vuttaṃ hoti—mahāvīhāravāsīnaṃ siddhanto vuttanayena suparisuddho, anākulo, saṇhasukhumavinicchayo ca, siddhantaṃ taṃ avilomēto anukūḷato tattha siddhaṃyeva dhammanettim pakāsayanto nettippakaraṇassa atthasaṃvaṇṇanaṃ karissāmīti.

Pamādalekhanti aparabhāge potthakārūḷhakāle pamajjitvā likhanavasena pavattappamādapāḷhaṃ. **Vajjetvāti** apanetvā. **Pāḷim sammā niyojayanti** taṃ taṃ nettippāḷim tattha tattha udāharaṇabhāvena ānītasutte sammadeva niyojento, atthasaṃvaṇṇanāya vā taṃ taṃ udāharaṇasuttasaṅkhātāṃ pāḷim tasmim tasmim lakkhaṇabhūte nettiganthe sammadeva niyojento. **Upadesanti** netti-upanisaṃ² nettihadayaṃ. Yvāyaṃ sapaṭṭhānavibhāgassa tettiṃsavidhassa nettipadatthassa saha nimittavibhāgena asaṅkarato vavatthito visayo, taṃ. **Vibhāvento** pakāsento. Tassā nettiyā karissāmi atthavaṇṇananti sambandho.

Ettha ca “abhiyācīto”ti iminā atthasaṃvaṇṇanāya nimittaṃ dasseti, “ṭhitim ākaṅkhamānena ciraṃ saddhammanettiyā”ti iminā payojanaṃ,

1. Khu 10. 199 piṭṭhe. 2. Netti-upanissayaṃ (Ka) Netti-Ṭṭha 39 piṭṭhe passitabbaṃ.

“karissāmatthavaṇṇanan”ti iminā piṇḍattham. Saṁvaṇṇiyamānā hi pakaraṇatthā saṁvaṇṇanāya piṇḍattho. “Tamupanissāyā”ti-ādinā karaṇappakāram.

Idāni saṁvaṇṇanāya savane niyojento **“iti atthan”**ti osānagāthamāha. Tattha **“sakkaccan”**ti padam ubhayattha yojetabbari “sakkaccam vibhajantassa, sakkaccam nisāmayathā”ti.

Ganthārambhakathāvaṇṇanā niṭṭhitā.

Nidānakathāvaṇṇanā

Vacanatthajānanena viditappakaraṇatthasāmaññatthassa pakaraṇakathā vuccamānā sobheyyāti nettipadatthaparijānanameva ādimhi yuttarūpanti tadattham pucchati **“tattha kenaṭṭhena netti”**ti. Tattha **tatthāti** “tassā nettiyā karissāmatthavaṇṇanan”ti yadidaṁ vuttam, tasmim, yassā karissāmatthavaṇṇananti paṭiññātam, sā netti kenaṭṭhena nettīti attho. **Tatthāti** vā “nettippakaraṇassā”ti etasmim vacane yā netti vuttā, sā kenaṭṭhena nettīti attho. **“Nayanatṭhena”**ti idaṁ kattukaraṇādhikaraṇasādhanaṇam sādharāṇavacananti **“ariyadhammaṁ nayati”**ti kattusādhanavasena tāva nettisaddassa attham vatvā idāni karaṇādhikaraṇasādhanavasena vuttum **“nayanti tāyā”**ti-ādi vuttam.

Tathā hi vuttanti netti-upadesādhinattā eva suttāvabodhassa vuttam. **Peṭake** “tasmā nibbāyitukāmena sutamayena atthā pariyesitabbā, tattha pariyesanāya ayaṁ anupubbī bhavati soḷasa hārā pañca nayā aṭṭhārasa mūlapadānī”ti-ādi¹. Hāranayavicāraṇā vinimutto atthasaṁvaṇṇanāviseso natthīti āha **“suttassa atthasaṁvaṇṇanā netti-upadesāyattā”**ti. Svāyamattho parato pakiṇṇakakathāyaṁ² āvi bhavissati. Evaṁ mahāvisayā cāyaṁ netti kuto pabhavāti āha **“suttappabhavā”**ti, etena nettiyā pamāṇabhūtatam dasseti. Idañca suttassa nettisannissayatāparidīpanaparam, na therappabhavatāpaṭikkhepaparam. Thero hi pañca mahānikāye ogāhetvā

1. Khu 10. 168 piṭṭhe.

2. Netti-Ṭṭha 180 piṭṭhe.

taṃsannissayeneva tesaṃ saṃvaṇṇanābhūtaṃ imaṃ pakaraṇaṃ abhāsi,
tasmā ayemeva¹ saṃvaṇṇanādhammo, yadidaṃ
saṃvaṇṇetabbadhammasannissayatā.

Pakaraṇaparicchedatoti pakaraṇassa vibhāgato. Hāravicārādayo hi tayo
nettippakaraṇassa vibhāgā, pakaraṇabhūtaparicchedato vā. Tīṇi hi etāni
pakaraṇāni tayo adhikārā, yadidaṃ hāravicārādayo. **Pālivavatthānatoti**
pāṭhasannivesato.

“Sabbo hi pakaraṇattho”ti-ādinā saṅghavārassa anvatthasaññataṃ
dasseti. **“Nanu cetttha paṭṭhānaṃ asaṅgahitaṃ”**ti codako byabhicāramāha.
Itaro yadipi sarūpato asaṅgahitaṃ, atthato pana saṅgahitanti dassento
“nayidamevan”ti-ādinā pariharati. Puna **“tathā hī”**ti-ādinā tamevatthaṃ
pāḷiyā pakaṭataraṃ karoti. **Atthanayā** nandiyāvaṭṭādayo. **Saṅkhārattikā**
puññābhisaṅkhārādayo, kāyasaṅkhārādayo ca. Tesu atthanayānaṃ
aññamaññaasaṅgaho parato āvi bhavissati. Itare pana kāmāvacarā, rūpāvacarā
ca kusalā cetanā **puññābhisaṅkhāro**, akusalā cetanā **apuññābhisaṅkhāro**,
arūpāvacarā kusalā cetanā **āneñjābhisaṅkhāro**. Puññābhisaṅkhāro ca
apuññābhisaṅkhāro ca kāyadvārappavatto **kāyasaṅkhāro**, so eva
vacīdvārappavatto **vacīsaṅkhāro**, manodvārappavatto pana tividhopi
cittasaṅkhāro. Iti jātivasena purimattike vuttā eva dhammā dvāravasena
dutiyaṭṭike vuttā, te eva ca purimattiketi aññamaññaasaṅgaho veditabbo.

Yatthāti yasmim vāre. **Peṭaketi** peṭakopadese. **Sampatamānāti**
saṃvaṇṇanāvasena sannipatantā. **“Byañjanavidhiputhuttā”**ti idaṃ ekasmiṃ
sutte anekesaṃ hārānaṃ sannipatanassa kāraṇavacanāṃ. Tathā hi
“anekasāmatthiyanicitā saddā”ti akkharacintakā vadanti.

“Na sarūpato”ti iminā saṅghavāre viya uddesaniddesavāresupi
paṭṭhānassa atthato uddhaṭataṃ dasseti. Mūlapadaggahaṇeneva gahitattā
uddesavāre tāva evaṃ hotu, niddesavāre pana kathanti? Tatthāpi
nayaggahaṇeneva mūlapadānipi gahitānīti veditabbaṃ. Na hi mūlapadehi
vinā kāci nayayojanā sambhavati. Apare pana “hāranayā viya paṭṭhānaṃ

na suttassa saṁvaṇṇanāviseso, atha kho tasmim̐ tasmim̐ sutte saṁkilesabhāgiyatādilabbhamānavisesamattanti na tassa pakaraṇassa padatthasaṅgaho. Evañca katvā tettiṁsāya nettipadatthesu paṭṭhānam asāṅgahitaṁ, uddesaniddesavāresu ca anuddhaṭamevā”ti vadanti.

“Pāḷito eva viññāyati”ti vuttamattham̐ samatthento **“tathā hi -pa-ābhatan”**ti āha, tena therena bhāsitaabhāvo viya bhagavatā anumoditaabhāvopi pāḷi-anugato evāti dasseti. Sāvakaabhāsitaṁ nidānam̐ na vuttanti na sakkā vattunti codento **“sāvaka -pa- bhāsitan”**ti āha. **Nayidaṁ ekantikanti** ca sāvakaabhāsitaṁ buddhabhāsitaabhāvo nidānāvacaṇassa, nidānāvacaṇassa ca akāraṇam̐ ubhayatthāpi ubhayassa dassanato. Tasmā nidānāvacaṇena nettiyā asāvakaabhāsitaṁ na sijjhatīti dasseti. Tenāha **“na ca tāvatā tāni appamāṇam̐, evamidhāpi daṭṭhabban”**ti.

Yeneva kāraṇena nidānāvacaṇassa pamāṇabhāvasādhanaṁ, teneva kāraṇena imassa pakaraṇassa pamāṇabhāvasiddhīti dasseti **“nidānañca nāmā”**ti-ādinā. Idāni **“atha vā”**ti-ādinā nettiyā nidānāvacaṇena abyabhicārahetumāha. Ayañhettha payogo na nettiyā nidānam̐ vattabban̐ pāḷiyā atthasaṁvaṇṇanābhāvato. Yā hi pāḷiyā atthasaṁvaṇṇanā na tassā nidānāvacaṇam̐ diṭṭham̐ yathā paṭisambhidāmaggaṁ, niddesādīnañcāti.

“Ayaṁ vibhāgo”ti-ādinā ekavidhato paṭṭhāya yāva caturāsītisahassappabhedā, tāva yathā dassitassa pakaraṇavibhāgassa puna **“ādinā nayaṇa pakaraṇavibhāgo veditaḥ”**ti idaṁ nigamanam̐. Tattha **ādinā nayaṇāti** ādisaddena abhiññeyyadhammaniddesato paññattipaññapetabbadhammavibhajanato tiyaddhapariyāpannadhammavicārato caturoghanittharaṇatthato pañcābhinandanādippahānato chataṇhākāyupasamanato saṅgahavārādisattavārasaṅgahato aṭṭhamicchattasamugghātadīpanatoti evamādinam̐ saṅgaho daṭṭhabbo.

1. Saṅgahavāraṇṇanā

Yanti aniyamattho sabbanāmasaddo kammāsādhanaśasana vutto. Atthāvabodhanattho saddappayogo atthaparādhīno kevalo

atthapadatthako, so padatthavipariyesakārinā iti-saddena parabhūtena saddapadatthako jāyatīti āha **“yanti aniyamato upayoganiddeso”**ti. Lokoti **kattuniddesoti**-ādīsupi eseve nayo.

Evam **“yan”**ti-ādīnam gāthāpadānam
kammakattukiriyākattuvisesanādidassanavasena attham vatvā idāni
avayavajotanavasena padattham dassetuṃ **“lokiyanti etthā”**ti-ādīmāha.
Lokasaddo idha sāmattihiyato sattalokavacano daṭṭhabbo. Tenāha
“pūjanakiriyāyogyabhūtātāvasenā”ti. Sāsanantaradhānato param pūjanā
aññabuddhuppādena veditabbā, yathetarahi vipassī-
ādisammāsambuddhānam. **“Dīpaṅkaro”**ti-ādīnā yadipi
buddhavarṇasadesanāyam¹ bhagavatāva vuttam, sumedhapaṇḍitattabhāvena
pana pavattim sandhāya vuttanti āha **“yathāha bhagavā sumedhabhūto”**ti.

Pariññākkamenāti nātapariññādipaṭipāṭiyā.
Lakkhaṇāvabodhappaṭipattiyāti vipassanāya. Tena vuttam
“suññatamukhādīhi”ti. **Tathā ca vuttanti** viññūhi vedanīyatāya eva
sāsanavarassa vuttam bhagavatā—

“Etu viññū puriso asaṭho amāyāvī ujujātiko ahamanusāsāmi, aham
dhammam desemi, yathānusiṭṭham tathā paṭipajjamāno na cirasseva
sāmaññeva ñassati, sāmam dakkhiṭi”ti-ādī².

Yam-saddo sāsanavisayo, lokapālasaddo satthuvisayopi lokam pati
guṇibhūtoti **“tassā”**ti paṭiniddesassa katham satthuvisayatāti codanam
manasi katvā āha **“salokapāloti cetthā”**ti-ādī, guṇibhūtopi lokapālasaddo
padhānabhūto viya paṭiniddesam arahati. Añño hi saddakkamo, añño
atthakkamoti.

Dhammagāravena bhagavā dhammam pūjento veneyyabandhave
acintetvā samāpattisamāpajjanadhammapaccavekkhaṇāhi sattasattāham
vītināmesīti āha **“bhagavato -pa- dīpetabbā”**ti. Tattha ādisaddena sāvakehi
dhammassavanassa, tesam paccuggamanādīnañca saṅgaho veditabbo.

1. Khu 4. 312 piṭṭhe.

2. Ma 2. 234 piṭṭhe.

Iccassāti iti assa, evaṃ bhagavato aviparīta-anantarāyikaniyyānikadhammadesanāya sabbaññūtānāvaraṇabhāvadīpanenāti attho. **Tenāti** catuvesārajjayogena. Tadavinābhāvinā **dasabala -pa- pakāsītā hoti. Āveṇikabuddhadhammādīti** ettha **ādisaddena** tīsu kālesu appaṭihataññāṇāni, catusaccaññāṇāni, catupaṭisambhidāññāṇāni, pañcagatiparicchedakaññāṇāni, cha abhiññāññāṇāni, satta ariyadhanāni, satta bojjhaṅgā, aṭṭha vijjā, aṭṭhasu parisāsu akampanāññāṇāni, aṭṭha vimokkhā, nava samādhicariyā, nava anupubbavihārā, dasa nāthakaraṇā dhammā, dasa ariyavāsā, dvādasa dhammacakkākārā, terasa dhutadhammā, cuddasa buddhaññāṇāni, pannarasa caraṇadhammā, soḷasa ñāṇacariyā, soḷasa ānāpānassatī, ekūnavīsati paccavekkhaṇaññāṇāni, catuvīsati paccayavibhāvanaññāṇāni, catucattārīsa ñāṇavattḥūni, sattasattati ñāṇavattḥūni, catuvīsatikoṭisatasahassasamāpattisañcārimahāvajiraññāṇāni, anantanayasamantapaṭṭhānapavicayadesanākārappavattaññāṇāni cāti evamādīnaṃ bhagavato guṇavisesānaṃ saṅgaho daṭṭhabbo.

Aparo nayo—guṇavisiṭṭhataṃ dīpeti, sā ca guṇavisiṭṭhataṃ mahākaruṇāmahāpaññāhi veditabbā tāhi satthusampattisiddhito. Tattha **mahākaruṇāya** pavattibhedo “bahukehi ākārehi passantānaṃ buddhānaṃ bhagavantānaṃ sattesu mahākaruṇā okkamati”ti-ādinā **paṭisambhidāmagge**¹ vuttanayena veditabbo. **Mahāpaññāya** pana pavattibhedo vutto eva. Tattha karuṇāya bhagavato caraṇasampatti, paññāya vijjāsampatti. Karuṇāya sattādhipatitā, paññāya dhammādhipatitā. Karuṇāya lokanāthatā, paññāya attanāthatā. Karuṇāya pubbakāritā, paññāya kataññūtā. Karuṇāya aparantapatā, paññāya anattantapatā. Karuṇāya buddhakaradhammasiddhi, paññāya buddhabhāvasiddhi. Karuṇāya paresaṃ tārānaṃ, paññāya sayāṃ tārānaṃ. Karuṇāya sabbasattesu anuggahacittatā, paññāya sabbadhammesu virattacittatā pakāsītā hotīti anavasesato parahitapaṭipattiyā, attahitasampattiyā ca pāripūrī veditabbā. **Tisupi avattḥāsūti** hetuphalasattūpakārāvatthāsu.

1. Khu 9. 121 piṭṭhe.

Abhisamayo paṭivedhasāsanassa, manasikaraṇaṃ paṭipattisāsanassa, savanādīhi paricayakaraṇaṃ pariyattisāsanassāti tiṇṇampi vasena yojetabbo. Tenāha **“yathārahan”**ti. **“Sakkaccaṃ dhammadesanena”**ti iminā idha **“sāsanā”**ti vuttassa tividhassāpi saddhammassa avisesena desanāpūjaṃ vatvā thomanāpūjanassa vasena taṃ vibhajitvā dassento **“ariyaṃ vo bhikkhave”**ti-ādimāha. Tattha **“thomanena”**ti padenāpi **“sakkaccaṃ”**ti padaṃ yojetabbaṃ. Pūjanādvayassāpi vā vasena idhāpi padayojanā veditabbā. **Ariyabhāvādayoti** ariyaseṭṭha-aggabhāvādayo. **Niyyānādayoti** niyyānahetudassanādayo. **Svākkhātātādayoti** svākkhātasandiṭṭhikatādayo.

Idāni ariyasaṃghaguṇānampi imāya gāthāya pakāsitabhāvaṃ dassetuṃ **“yasmā panā”**ti-ādi vuttaṃ. **Bālyādisamatikkamanatoti** bāla-abyattabhāvādisamatikkamanato.

Ñānaviseso sutacintābhāvanāmayiññānāni. Sotabbamanasikātabbapaṭivijjhitaḥvatthā **avattabhāhedo**. **Ubhayanti** byañjanapadaṃ, atthapadañca. **Ubhayathāti** karaṇakammasādhanavasena paccekaṃ yojetabbaṃ. **Paṭipajjitabbattāti** ñātābbattā.

“Ayañca gāthā”ti-ādi kesañci vādo. Tathā hi apare **“therenevāyaṃ gāthā bhāsita”**ti vadanti. Attūpanāyikāpi hi kadāci dhammadesanā hoti eva yathā **“dasabalasamannāgato bhikkhave tathāgato catuvesārajjavīsārado”**ti-ādi¹. Evañca katvā **“katame soḷasa hārā”**ti-ādivacanaṃ samatthitaṃ hoti.

Yathāvutta-atthamukhenevāti mūlapadasaṅkhāta-atthuddhāreneva. **Parato āgamissatīti** niddesavārassa pariyosāne āgamissati **“tīṇi ca nayā anūnā”**ti-ādinā².

Vuccatīti kattari kammaniddesoti āha **“vadatī”**ti. Atha vā **vuccatīti** kammakattuniddesoyaṃ. Ayañhettha attho—hārā, nayā cāti ubhayaṃ pariggahitaṃ saṃvaṇṇakena sabbathā gahitañce, vuccati suttaṃ, sayameva suttaṃ

1. Saṃ 1. 265, 266 piṭṭhesu.

2. Khu 10. 5 piṭṭhe.

saṁvaṇṇetīti, etena hāranayesu vasībhāvena suttasaṁvaṇṇanāya sukarataṁ dasseti.

Pakārantarenāti pubbe “sāsanan”ti vuttamattham “desanā, desitan”ti tato aññena pakārena. **Niyametvā**ti tassa ekantato viññeyyatarṁ avadhāretvā. **Viññeyyatā** viṣiṭṭhesu desanādesitesu viññeyyapade labbhamānā vijānanakiriya.

Desanādesitāni ca yāvadeva vijānanatthānīti vijānanam padhānanti tameva niddhārento “**tatrāti tasmim vijānane**”ti āha.

Etthāhāti navaṅgasāsananavavidhasuttantāti etasmim atthavacane āha codako. Tassāyam adhippāyo—navahi aṅgehi vavatthitehi aññamaññasaṅkararahitehi bhavitabbaṁ, tathā ca sati asuttasabhāvāneva geyyaṅgādīnīti navavidhasuttantavacanam virujjheyya. Atha suttasabhāvāni geyyaṅgādīni, evam sati “suttan”ti visum suttaṅgam na siyā, evam sante aṭṭhaṅgasāsanaṁ āpajjati. Tenāha “**katham panā**”ti-ādi. Geyyaṅgādīsu katipayānampi suttabhāve yathāvuttadosānativatti, pageva sabbesanti dasseti “**yañcā**”ti-ādinā. **Saṅgahesū**ti aṭṭhakathāsu. Porāṇaṭṭhakathānañhi saṅkhepabhūtā idāni aṭṭhakathā “saṅgahā”ti vuttā. Suttaṁ nāma sagāthakaṁ vā siyā, niggāthakaṁ vāti aṅgadvayeneva tadubhayaṅgam katanti visum suttaṅgassa asambhavo tadubhayavinimuttassa suttassa abhāvato. Tena vuttam “**suttaṅgameva na siyā**”ti. **Athāpi** kathañci. **Siyā**ti vakkhamānam sāmāññavidhim sandhāyāha. Evampi ayaṁ dosoti dassento “**maṅgalasuttādīnan**”ti-ādimāha.

Tabbhāvanimittanti geyyaṅgabhāvanimittam. Veyyakaraṇassa tabbhāvanimittanti sambandho. Codako “gāthāvirahe”ti vacanam aggaṇhanto “pucchāvissajjanam byākaraṇan”ti vacanamattameva gahetvā “**evam sante**”ti-ādinā codeti. Itaro pana okāsa vidhito anokāso vidhi balavāti nāyaṁ gāthāvirahitaṁveva veyyākaraṇanti, idhādhippetanti ca dassento “**nāpajjati**”ti-ādinā pariharati. **Tathā hī**ti teneva kāraṇena, satipi saññantaranimittayoge anokāsasaññānam balavabhāvenevāti attho.

Saṅgahavāraṇaṇā niṭṭhitā.

2. Uddesavāraṇṇanā

1. **Vibhāgenā**ti sarūpavibhāgena. Adiṭṭhaṃ jotiyati etāyāti **adiṭṭhajotanā**. Diṭṭhaṃ saṃsandīyati etāyāti **diṭṭhasaṃsandanā**, saṃsandanaṃ cettha sākacchāvasena vinicchayakaraṇaṃ. Vimati chijjati etāyāti **vimaticchedanā**. Anumatiyā pucchā **anumatipucchā**. “Taṃ kiṃ maññathā”ti hi kā tumhākaṃ anumatīti anumati pucchitā. **Kathetukamyatā**ti kathetukamyatāya.

“**Harīyanti etehī**”ti-ādinā karaṇādhikaraṇakattubhāvakkammasāadhanānaṃ vasena **hārasaddassa** atthaṃ vatvā sadisakappanāvasena dassetuṃ “**hārā viyā**”ti-ādi vuttaṃ. Puna ganthakaraṇādi-atthena ganthādisaddānaṃ viya hārakaraṇādi-atthena hārasaddasiddhiṃ dassetuṃ “**hārayanti**”ti-ādimāha. “**Harāṇato, ramaṇato cā**”ti iminā manoharā manoramā cete saṃvaṇṇanāviseṣatī dasseti.

Uppattisāadhanayuttīti lakkhaṇahetu. **Vuttanayenā**ti “nanu ca aññepi hārā yuttisahitā evā”ti-ādinā desanāhāre vuttanayānusārena.

Catunnaṃ byūho etthāti bhinnādhikaraṇānampi padānaṃ aññapadatthasamāso labbhati “urasilomo”ti-ādinā¹ viyāti vuttaṃ.

Sesanti “vivacanameva vevacanan”ti evamādi.

Anuppavesīyantiti avagāhīyanti. **Samādhīyanti**ti pariharīyanti. **Vināvikappenā**ti jāti sāmāññaṃ, bhedo sāmāññaṃ, sambandho sāmāññanti-ādinā padatthantarabhāvavikappanamantarena.

Padatṭhānādimukhenāti padaṭṭhānavevacanabhāvanāpahānamukhena. **Kecī**ti padaṭṭhānaparikkhāra-āvaṭṭaparivattanapaññatti-otaraṇe sandhāya vadati.

2. **Sambandho** hetuphalabhāvayogo. Tathābhūtānañhi dhammānaṃ ekasantānasiddhatā ekattanayo. **Vibhāgo** satipi nesaṃ hetuphalabhāve vibhattasabhāvatā. Añño eva hi hetu, aññaṃ phalanti. **Byāpāraviraho** nirīhatā. Na hi hetuphalānaṃ evaṃ hoti “ahaṃ imaṃ nibbattemi, imināhaṃ nibbatto”ti. **Anurūpaphalatā** paccayuppannānaṃ paccayānukūlatā.

1. Dī-Ṭī 3. 16, 167 piṭṭhesupī.

Samūhādīm upādāya lokasaṅketasiddhā vohāramattatā **sammutisabhāvo**.
 Pathavīphassādīnaṃ kakkhaḷaphusaṇādilakkhaṇaṃ **paramatthasabhāvo**.
 Ayañhettha saṅkhepo—yasmim bhinne, itarāpohe vā cittaṇa katena tathā
 buddhi, idaṃ **sammutisaccaṃ** yathā ghaṭe, sasambhārajale ca,
 tabbipariyāyena **paramatthasaccanti**. **Paramatthasaccappaṭivedhāyāti**
 nibbānādhigamāya.

Antoti abbhantaro. **Padhānāvayavenāti** mūlabhāvena. “Nandī dukkhassa
 mūlan”ti-ādīsu¹ taṇhā “nandī”ti vuttā. “Saṅgāme ca nandim caratī”ti-ādīsu
 pamodoti āha “**taṇhāya, pamodassa vā**”ti.

3. **Jātibhedatoti** kusalā, akusalāti imasmā visesā. **Yujjantīti** ettha hetu-
 attho antonīto veditabboti āha “**yojīyanti**”ti. Kehi yojīyanti?
 Samvaṇṇanakehīti adhippāyo. **Yujjantīti** vā yuttā hontī, tehi
 samānayogakkhamā taggaṇeṇeva gahitā hontīti attho tadekaṭṭhabhāvato.
 Imasmim atthe “**navahi padehī**”ti sahayoge karaṇavacanāṃ, purimasim
 karaṇe. “**Ete kho**”ti ca pāṭho. Tattha **kho**-saddassa padapūraṇatā,
 avadhāraṇatthatā vā veditabbā. **Ete evāti** ete taṇhādayo eva, na ito aññeti
 attho. **Aṭṭhāraseva** na tato uddhaṃ, adho vāti. Purimasim pakkhe
 mūlapadantarābhāvo, dutiyasmim tesāṃ anūnādhikatā dīpitā hoti.

Uddesavāraṇṇanā niṭṭhitā.

3. Niddesavāraṇṇanā

4. Niddesavāre **sāmaññatoti** sādharmaṇato. **Visesenāti** asādharmaṇato.
Padatthoti saddattho. **Lakkhaṇanti** sabhāvo. **Kamoti** anupubbī. **Ettāvatāti**
 ettakappamāṇabhāvo. **Hetvādīti** hetuphalabhūmi-
 upanissāsabhāgavisabhāgalakkhaṇanayā. Visesto pana lakkhaṇanti
 sambandho.

Hārasaṅkhepavaṇṇanā

1. **Yaṃ bhikkhaveti** ettha **yanti** paccattavacanāṃ, taṇca sukhaṃ,
 somanassanti dvayena samānādhikaraṇanti katvā “**assādiyatīti assado,**
sukhaṃ,

1. Ma 1. 8 piṭṭhādīsu.

somanassañcā”ti vuttaṃ. Sukhādivedanā viya manāpiyarūpādi
avītarāgassa assādetabbanti āha **“evaṃ iṭṭhārammaṇampi”**ti. **“Assādeti
etāyāti vā assādo, taṇhā”**ti etena **“yan”**ti hetu-atthe nipātoti dasseti.
Tatrāyamattho—yena hetunā pañcupādānakkhandhe paṭicca
assādanīyabhāvena uppajjati sukhaṃ somanassaṃ, ayaṃ taṇhāsāṅkhāto
assādo assādanakiriyāya kāraṇanti. Iti katvā ayamattho
diṭṭhābhinandanādibhāvato vipallāsesupi sambhavatīti āha **“evaṃ
vipallāsāpi”**ti. **Aniṭṭhampīti pi**-saddena iṭṭhampīti yojetabbaṃ, anavasesā
sāsavā dhammā idha ārammaṇaggahaṇena gahitāti āha **“sabbesaṃ
tebhūmakasaṅkhārānaṃ”**ti.

Dukkhādukkhamasukhavedanānanti ettha dukkhasabhāvā eva
adukkhamasukhā vedanā gahitā aniṭṭhārammaṇassa adhippetattā, na
sukhasabhāvā. Yaṃ sandhāya vuttaṃ **“yāyaṃ bhante adukkhamasukhā
vedanā, santasmiṃ esā paṇite sukhe vuttā bhagavatā”**¹.
“Sukhapariyāyasabbhāvato”ti iminā iṭṭhatāmattatopi lesena sattānaṃ
ārammaṇassa assādanīyatā sambhavatīti dasseti.

Ādīnavo dosanissandanatāya doso, svāyaṃ pīlanavuttiyā veditabboti
āha **“ādīnavo dukkhā vedanā, tissopi vā dukkhatā”**ti. Evaṃ dosatthataṃ
ādīnavassa dassetvā idāni kapaṇatthataṃ dassetuṃ **“atha vā”**ti-ādi vuttaṃ.
Yatoti yasmā dosakapaṇasabhāvattāti vuttaṃ hoti.

Nissaratīti vivitti, sabbasaṅkhāravivekoti attho. **Sāmaññaniddesenāti**
nissaraṇasaddavacanīyatāsāmaññena. **Purimānanti** assādādīnavatānaṃ.
Upāyo cāti-ādīsu ca-saddo padapūraṇamattanti katvā āha
“pacchimānañcā”ti, phalādīnanti attho. **Tadantogadhabhedānanti**
ariyamaggapariyāpannavisesānaṃ.

Kāmabhavādīnanti ādisaddena na rūpārūpabhavā eva gahitā, atha kho te
ca saññībhavādayo ca ekavokārabhavādayo ca gahitā. Tenāha **“tiṇṇaṃ
tiṇṇaṃ bhavānaṃ”**ti.

1. Ma 2. 59; Saṃ 2. 423 piṭṭhesu.

Yāvadeva anupādāparinibbānatthā bhagavato desanāti āha **“nanu ca -pa- nipphādīyati”**ti. **“Vuttamevā”**ti iminā punaruttidosam codeti. Itaro **“saccametan”**ti anujānitvā **“tañca kho”**ti-ādinā pariharati. **“Paramparāyā”**ti etena ajjhataṃ yonisomanasikāro viya na paratoghoso āsannakāraṇaṃ dhammādhigamassa dhammassa paccattaṃ vedanīyattāti dasseti. Tathā hi **“akkhātāro tathāgatā, paṭipannā pamokkhanti, jhāyino mārabandhanā”**ti¹ vuttaṃ. **Tadadhigamakāraṇaṃ** ariyamaggādhigamakāraṇaṃ siyā. Kiṃ pana tanti āha **“sampattibhavaheṭū”**ti, tena carimattabhāvaheṭubhūtaṃ puññasampattiṃ vadati.

“Attānudiṭṭhiṃ ūhacca, evaṃ maccutaro siyā”ti idaṃ ariyamaggassa pubbabhāgaṭṭhapaṭipadāya phalabhāvasādhanaṃ. Yena hi vidhinā attānudiṭṭhisamugghāto, maccutaraṇaṇca siyā, so **“evan”**ti iminā pakāsitoti. Attānudiṭṭhisamugghātamaccutaraṇaṇca phalabhāve vattabbameva natthi.

“Dhammo have”ti pana gāthāyaṃ lokiyassa puññaphalassa vuttattā āha **“idaṃ phalaṃ”**ti. Yaṃ nibbattetabbaṃ, taṃ **phalaṃ**. Yaṃ nibbattakaṃ, so **upāyo**. Ayamettha vinicchayo. Tenāha **“etena nāyena”**ti-ādi. **Upadhisampattī**ti attabhāvasobhā.

Visuddhīti nāṇadassanavisuddhi adhippetāti āha **“etthāpi -pa- viññātun”**ti. **“Yasmā panā”**ti-ādināpi tamevatthaṃ vacanantare pākāṭataraṃ karoti.

Sarūpato āgatāni **“yato kho bhikkhave bhikkhu pañcannaṃ upādānakkhandhānaṃ samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ pajānāti”**ti-ādīsu². **Ekadesena āgatāni** **“saṃyojaniyesu bhikkhave dhammesu assādānupassino viharato”**³, **bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo**⁴, **saṅkhārānametaṃ nissaraṇaṃ, yadidaṃ nibbānaṃ**ti-ādīsu⁵. **Na sarūpena āgatāni** yathā **Sāmaññaphalasuttā**diṃ. **Atthavasena**ti assādetabbādi-atthavasena. **Na papañcitoti** na vitthārito.

1. Khu 1. 52 piṭṭhe Dhammapade.

2. Saṃ 2. 24, 26 piṭṭhesu.

3. Saṃ 1. 312, 313 piṭṭhesu.

4. Ma 1. 126, 127 piṭṭhādīsu.

5. Khu 9. 26, 417 piṭṭhesu.

2. **Eseva nayoti** atidesena viciyamānavacanaseso atidiṭṭho. Bhāvatthe toti āha “**vissajjinti vissajjanā**”ti. **Sutte āgataṃ** na atthasaṃvaṇṇanāvasena aṭṭhakathāyaṃ āgatanti adhippāyo. **Pucchānurūpatā idha pubbāparanti** catubyūhapubbāparato imaṃ visesetvā dasseti. **Pucchānusandhīti** pucchāya vissajjanena anusandhānaṃ. **Aṭṭhakathāyaṃ** pana heṭṭhimadesanāya pucchānimittapavatta-uparidesanāya sambandho “pucchānusandhī”ti vuttaṃ. **Pubbāpekkhanti** pucchitavissajjitapadāpekkhaṃ. “**Suttassā**”ti vā iminā pucchāvissajjanā-anugītiyo ṭhapetvā seso vicayahārapadattho saṅgahitoti padassāpi saṅgaho veditabbo. Imasmiṃ pakkhe gāthāyaṃ **ca-saddo** padapūraṇamatte daṭṭhabbo.

“Cakkhu aniccan”ti puṭṭhe “āma cakkhu aniccamevā”ti ekantato vissajjanaṃ **ekamsabyākaraṇaṃ**. “Aññindriyaṃ bhāvetabbaṃ, sacchikātabbañcā”ti puṭṭhe “maggapariyāpannaṃ bhāvetabbaṃ, phalapariyāpannaṃ sacchikātabbaṃ”ti vibhajitvā vissajjanaṃ **vibhajabyākaraṇaṃ**. “Aññindriyaṃ kusalan”ti puṭṭhe “kiṃ anavajjaṭṭho kusalaṭṭho, udāhu sukhavipākaṭṭho”ti paṭipucchitvā vissajjanaṃ **paṭipucchābyākaraṇaṃ**. “Sassato attā, asassato vā”ti vutte “abyākatametān”ti-ādinā avissajjanaṃ **ṭhapanāṃ**. “Kiṃ panete kusalāti vā dhammāti vā ekatthā, udāhu nānatthā”ti idaṃ pucchānaṃ **sāvasesaṃ**. Vissajjanassa pana sāvasesatā veneyyajjhāsavāsena desanāyaṃ veditabbā. Appāṭihīraṃ **sa-uttaraṃ**. Sappāṭihīraṃ **niruttaraṃ**. Sesaṃ vicayahāraniddese suviññeyyameva.

Ettha ca assādo assādahetu yāva āṇattihetūti evaṃ hetūnampi assādādayo veditabbā. Tattha saṅkhepato sukhasukhapaccayalakkhaṇo **assādo**, so visesato saggasampattiyaṃ dīpetabbo. Sā hi tassa ukkaṃso, sesā panettha bhavasampattiṃ tadanvāyikā veditabbā. Tassa hetu dānamayaṃ, sīlamayaṃca puñṇakiriyavattu. Dukkhadukkhapaccayalakkhaṇo **ādīnavo**. Vipariṇāmasaṅkhāraddhātānaṃ tadavarodhato vaṭṭadukkhassāpi ettha saṅgaho. Visesto pana kāmānaṃ okāroti daṭṭhabbo, svāyaṃ saṅkilesavattunā, ittarapaccupaṭṭhānatādīhi ca vibhāvetabbo, tassa hetu dasa akusalakammapathā. Nekkhammaṃ **nissaraṇaṃ**, tassa hetu yathārahaṃ tadanucchavikā pubbabhāgappaṭipadā. **Phalaṃ** desanāphalameva,

tassa hetu desanā. **Upāyo** yathāvutta-upāyova, tassa hetu cattāri cakkāni. **Āṇatti** upadeso, tassa rāgaggi-ādīhi lokassa ādittatā, satthu mahākaruṇāyogo ca hetu.

Tathā catūsu ariyasaccesu samudayena **assādo**, dukkhena **ādīnavo**, magganirodhehi **nissaraṇaṃ**, maggo vā **upāyo**, tadupadeso **āṇatti**, anupādisesā nibbānadhātu **phalaṃ**. Iti anupubbakathāya saddhim buddhānaṃ sāmukkaṃsikāya dhammadesanāya niddhāraṇabhāvena vicayo veditabbo. Padassa padatthasambandho **hetu**. So hi tassa pavattinimittam, pañhassa nātukāmatā, kathetukāmatā ca. Aditṭhajotanādīnañhi catunnaṃ nātukāmatā, itarassa itarā. Vissajjanassa pañho **hetu**. Evaṃ sesānampi yathārahaṃ vattabbaṃ.

3. **Byañjanatthānaṃ yuttāyuttaparikkhāti byañjanaggahaṇena** padaṃ gahitaṃ, atthaggaṇaṇena pañhādīhi saddhim assādādayo gahitā. Vicayahārapadatthā eva hi yuttāyuttādivisesasahitā yuttihārādīnaṃ padatthā. Tathā hi padatṭhānapadatṭhānikabhāvavisiṭṭhā teyeva padatṭhānahārassa padatthā. Lakkhaṇalakkhitabbatāvisiṭṭhā, niddhāritā ca lakkhaṇahārassa, nibbānādivibhāvanāvisiṭṭhā catubyūhahārassa, sabhāgadhammavasena, visabhāgadhammavasena ca āvaṭṭanavisiṭṭhā āvaṭṭahārassa, bhūmivibhāgādivisiṭṭhā vibhattihārassa, paṭipakkhato parivattanavisiṭṭhā parivattanahārassa, pariyāyavevacanavisiṭṭhā vevacanahārassa, pabhavādipaññāpanavisiṭṭhā paññattihārassa, khandhādīmuḍdhehi otaraṇavisiṭṭhā otaraṇahārassa, padapadatthapañhārambhasodhanavisiṭṭhā sodhanahārassa, sāmāññavisesaniddhāraṇavisiṭṭhā adhiṭṭhānahārassa, paccayadhammehi parikkharaṇavisiṭṭhā parikkhārahārassa, pahātabbabhāvetabbatāniddhāraṇavisiṭṭhā samāropanahārassa padatthā. **“Byañjanassa sabhāvaniruttitā, atthassa suttādīhi avilomanam yuttabhāvo”**ti iminā asabhāvaniruttitā, suttādīhi vilomanaṇca ayuttabhāvoti dīpeti, tena yuttāyuttīnaṃ hetum dasseti.

4. **Yonisomanasikārādīti ādisaddena** saddhammassavanasappurīsupanissayādisādhāraṇaṃ, asādhāraṇaṇca deyyapaṭiggāhakādīm saṅgaṇhāti. **Sambhavatoti** yathārahaṃ tassa dhammassa anurūpaṃ. **Yāva**

sabbadhammāti ettha **sabba**m nāma padesasabbaṃ, na sabbasabbanti. Ayañhi **sabba**-saddo yathā paṭhamavikappe sutte āgatadhammavasena padesavisayo, evaṃ dutiyavikappe padaṭṭhānapadaṭṭhānikaniddhāraṇena taṃtaṃpakaraṇapariicchinnadhammaggaṇato padesavisayo eva, na anavasesadhammavisayoti. Suttāgatadhammānaṃ yāni padaṭṭhānāni, tesañca yānīti evaṃ kāraṇaparamparāniddhāraṇalakkhaṇo padaṭṭhānahāro, parikkhārahāro pana suttāgatadhammānaṃ taṃtaṃpaccayuppannānaṃ paṭihetupaccayatāvisesavibhāvanalakkhaṇoti satipi kāraṇavicāraṇabhāve ayaṃ padaṭṭhānahāraparikkhāra hārānaṃ viseso.

5. Yathā “samānādhikaraṇasamānapade”ti-ādīsu ekasaddassa attho **samāna**-saddo, evaṃ ekarasatṭhena bhāvanā “ekuppādā”ti-ādīsu¹ viya **ekalakkhaṇā**ti ettha **eka**saddo samānatthoti āha “**samānalakkhaṇā**”ti. **Samvaṇṇanāvase**nāti ettha kammatthe **ana**-saddo, samvaṇṇetabbatāvasenāti attho. **Lakkhaṇā**ti upalakkhaṇā. “Nānattakāyanānattasaññino², nānattasaññānaṃ amanasikārā”ti-ādīsu³ **sahacāritā** daṭṭhabbā. Saññāsahagatā hi dhammā tattha saññāggahaṇena gahitā. “Dadaṃ mittāni ganthati”ti-ādīsu⁴ **samānakiccatā**. Piyavacanattacariyā samānattatāpi hi tattha mittaganthanakiccena samānakiccā gayhanti saṅgahavatthubhāvato. “Phassapaccayā vedanā”ti-ādīsu⁵ **samānahetutā**. Yathā hi phasso vedanāya, evaṃ saññādīnampi saḥajātādīnā paccayo hoti evāti tepi samānahetutāya vuttā eva honti. Tathā hi vuttaṃ “tajjāmanoviññāṇadhātusamphassajā cetanā”ti⁶, “phuṭṭho sañjānāti, phuṭṭho ceteti”ti-ādī⁷. Evaṃ “taṇhāpaccayā upādānaṃ”ti⁸ evamādipi udāharitabbaṃ. “Avijjāpaccayā saṅkhārā”ti-ādīsu⁸ **samānaphalatā** daṭṭhabbā. Yathā hi saṅkhārā avijjāya phalaṃ, evaṃ taṇhupādādīnampīti tepi tattha gahitāva honti. Tenāha “purimakammabhavasmim moho avijjā āyūhanā saṅkhārā nikanti taṇhā upagamaṇaṃ upādānaṃ”ti⁹. “Rūpaṃ assādeti

1. Abhi 4. 252 piṭṭhe.

2. Dī 3. 218, 241, 252; Am 3. 201 piṭṭhesu.

3. Ma 1. 218 piṭṭhe.

4. Saṃ 1. 217; Khu 1. 307 piṭṭhesu.

5. Ma 3. 109; Saṃ 1. 243, 296; Vi 3. 1; Abhi 2. 142; Khu 1. 77; Khu 10. 28 piṭṭhādīsu.

6. Abhi 1. 18 piṭṭhe.

7. Saṃ 2. 292 piṭṭhe.

8. Ma 3. 109; Saṃ 1. 243, 296; Vi 3. 1; Abhi 2. 142; Khu 1. 77; Khu 10. 28 piṭṭhesu.

9. Abhi 1. 2, 207 piṭṭhādīsu.

abhinandati, taṃ ārabbhā rāgo uppajjati”¹ ti vutte taṃsampayuttā vedanādayo vuttā eva honti samānārammaṇabhāvato. Na hi tehi vinā tassa uppatti atthi. **Evamādi**hīti ettha **ādisaddena** atthappakaraṇaliṅgasaddantarasannidhānasāmatthiyādīnampi saṅgaho daṭṭhabbo. Atthādivasenapi hi sutte avuttānampi vuttānaṃ viya niddhāraṇaṃ sambhavatīti. **Vuttappakārenā**ti “vadhakaṭṭhena ekalakkaṇāni”² ti-ādinā² pāliyaṃ, “sahacāritā”³ ti-ādinā aṭṭhakathāyañca vuttena pakārena.

6. “Phusanatṭhena phasso”⁴ ti-ādinā niddhāretvā vacanaṃ **nibbacanaṃ**, taṃ pana padasseva, na vākyassāti āha “**padanibbacanaṃ**”⁵ ti. Adhippāyanidānānipettha byañjanamukheneva niddhāretabbāni. Nibbacanapubbāparasandhīsu vattabbameva natthīti āha “**visesato byañjanadvāreneva atthapariyesanā**”⁶ ti. **Pavattinimittam** ajjhāsayaḍi.

7. “**Padatṭhāne**”⁷ ti idaṃ sutte āgatadhammānaṃ kāraṇabhūtepi dhamme niddhāretvā sabhāgato, visabhāgato ca āvaṭṭanaṃ kātābbanti dassanattamaṃ vuttaṃ, na tantivasena. Tasmā padaṭṭhānaniddhāraṇāya vināpi āvaṭṭanaṃ yuttamevāti siddhaṃ hoti. Padassa vā saddapavattiṭṭhānaṃ **padaṭṭhānaṃ** padaṭṭho. Etasmiṃ pakkhe “ārambhatha nikkamathā”⁸ ti³ vīriyassa padaṭṭhānaṃ”⁴ ti ettha yvāyamārambhadhātu-ādiko attho vutto, taṃ vīriyasaddassa pavattiṭṭhānaṃ vīriyasaddābhidheyyo atthoti evamattho veditabbo. Sesesupi eseṇa nayo. **Sesakam** nāmagahitato itaraṃ, taṃ pana tassa paṭipakkhabhūtaṃ vā siyā, aññaṃ vāti āha “**visabhāgatāya aggahaṇena vā**”⁵ ti. **Saṃvaṇṇanāya** yojentoti yathāvuttavisabhāgadhammaniddhāraṇabhūtena atthakathanena pāliyaṃ yojento. Tenāha “**desanan**”⁶ ti. “**Paṭipakkhe**”⁷ ti idaṃ nidassanamattaṃ daṭṭhabbaṃ sabhāgadhammavasena āvaṭṭanassa icchitattā.

8. **Nānavasena**ti sādharmaṇānānavasena. Pāliyaṃ pana “micchattaniyatānaṃ sattānaṃ, aniyatānañca sattānaṃ dassanapahātabbā kilesā sādharmaṇā”⁸ ti⁵ āgatattā “**dassanapahātabbādinānavasena**”⁹ ti vuttaṃ.

1. Abhi 8. 153 piṭṭhe Paṭṭhāne. 2. Ye dhammā ekalakkaṇāti-ādinā (Nettimahāṭikā)

3. Saṃ 1. 158; Khu 10. 35, 217; Khu 11. 238 piṭṭhesu āgatā gāthā.

4. Khu 10. 35 piṭṭhe.

5. Khu 10. 42 piṭṭhe.

Vatthuvasenāti sattasantānavasena. So hi dhammānaṃ pavattiṭṭhānatāya idha “vatthū”ti adhippeto. Tenāha “puthujjanassa, sotāpannassa ca kāmarāgabyāpādā sādharmaṇā”ti-ādi¹. **Vuttavipariyāyenā**ti nāmato, vatthuto ca āveṇikatāya. Taṃtaṃmaggaphalaṭṭhānañhi taṃtaṃmaggaphalaṭṭhata, bhabbānaṃ bhabbatā, abhabbānaṃ abhabbatā asādharmaṇā.

9. **“Bhāvite”**ti idaṃ bhāvanākiriyaṃ upalakkhaṇaṃ, na ettha kālavacanichhāti āha **“bhāvetabbeti attho”**ti. Bhāvanā cettha āsevanāti, kusalasaddopi anavajjaṭṭhoti veditabbo. **Paṭipakkhatoti** vipakkhato. Visadisūdāharaṇena byatirekato yathādhippetadhammappatiṭṭhānā hesā.

10. **Padatthassāti** padābhidheyyassa atthassa, sabhāvadhammassa vā.

11. **Nikkhepo** desanā. **Pabhavo** samudayo.

12. **“Avuttānampi saṅgaho”**ti iminā avuttasamuccayattho **ca-saddoti** dasseti.

13. **“Gāthāruḷhe”**ti iminā pāḷi-āgatova pañho veditabbo, na itaroti dasseti. Tenāha **“buddhādīhi byākate”**ti. **Tassa atthassāti** āradhassa atthassa, tena ārambhasodhanassa visayamāha. Ettha ca atthadvāreneva padapucchāsodhanampi karīyatīti puna **“tassa atthassā”**ti vuttaṃ. Atha vā **vissajjitamhīti** vissajjane. Vissajjanasodhanena hi pañhāsodhanam. **Pañheti** pucchāyaṃ. **Gāthāyanti** upalakkhaṇaṃ, tena gāthāyaṃ, suttageyyādīsu cāti vuttaṃ hoti. **Yamārabbhāti** yaṃ sīlādimārabbhā gāthādīsu desitaṃ, tasmim ārambheti attho. **Pucchitāti** pucchākārinī, “kā ettha padasuddhi, kā pañhāsuddhi, kā ārambhasuddhi”ti evaṃ pucchākārinī puccham katvā pavattitā suddhāsuddhaparikkhāti yojanā.

14. **Na vikappayitabbāti** yathā loka “jāti sāmāññaṃ, bhedo sāmāññaṃ, sambandho sāmāññaṃ”ti-ādinā sāmāññaṃ jāti-ādīm, tabbidhurañca

1. Khu 10. 42 piṭṭhe.

visesaṃ vikappenti parikappenti, evaṃ na vikappayitabbāti attho. Yādā yo kālaviseso “sve”ti laddhavohāro, tadā so taṃdivasātikame “ajjā”ti, puna taṃdivasātikame “hiyyo”ti voharīyatīti anavaṭṭhitasabhāvā ete kālavisesā. Disāyapi “ekaṃ avadhiṃ apekkhitvā puratthimā disā, tato aññaṃ apekkhitvā pacchimā nāma hotī”ti-ādinā anavaṭṭhitasabhāvatā veditabbā. **Jāti-ādi-apekkhāyāti** jāti-ādidukkhavisesāpekkhāya. **Saccāpekkhāyāti** saccasāmaññaapekkhāya. “Taṇhā”ti vuccamānaṃ kāmataṇhādi-apekkhāya sāmaññaṃpi samānaṃ saccāpekkhāya viseso hotīti evamādiṃ sandhāyāha “**esa nayo samudayādisupī**”ti.

16. **Etthāti** etasmiṃ buddhavadāne. Tenāha “**sikkhattayasāṅkhātassā**”ti-ādi. Yathārutaṃ yathākathitaṃ saddato adhigataṃ niddhāritaṃ, na atthappakaraṇaliṅgasaddantarasannidhānādippamaṇāntarādhigataṃ. “**Atthato dassitā**”ti idaṃ yasmiṃ sutte bhāvanāva kathitā, na pahānaṃ, taṃ sandhāya vuttaṃ.

Nayasaṅkhepavaṇṇanā

17. **Taṇhāvijjāhi** karaṇabhūtāhi. Saṃkilesa pakkho etassāti **saṃkilesapakkho**, saṃkilesapakkhiko suttattho, tassa nayanalakkaṇoti yojanā. Vodānapakkhassa suttatthassāti sambandho. Vuṭṭhānagāminiyā, balavavipassanāya ca dukkhādisu parīññeyyatādīni maggānugūṇa gahaṇākāro **anugāhaṇanayo**. Yadi evaṃ kathaṃ nayoti āha “**tassa panā**”ti-ādi. Tattha “**nayavohāro**”ti iminā nayādhiṭṭhānaṃ nayoti vuttanti dasseti.

18. **Bādhakādiabhāvatoti** bādhakapabhavasantiṇiyyānabhāvato. **Aññathābhāvābhāvenāti** abādhaka-appabhava-asanti-aniyyānabhāvābhāvena. **Saccasabhāvattāti** amusāsabhāvattā. **Avisaṃvādanatoti** ariyasabhāvādiabhāvassa na visaṃvādanato ekantikattāti attho.

19. **Saṃkiliṭṭhadhammāti** saṃkilesasamannāgatā dhammā. **Saddhammanayakovidāti** saccapaṭiccasamuppādādidhammanayakusalā, ekattādinayakusalā vā.

20. **Atthavissajjanesūti** “ime dhammā kusalā”ti-ādinā sutte¹ katapañhavissajjanesu ceva atthakathāya kata-atthasaṃvaṇṇanāsu ca. **“Vodāniyā”**ti iminā anavajjadhammā idha kusalāti adhippetā, na sukhavipākāti dasseti. Tassa tassa atthanayassa yojanattamā manasā volokayateti yojanā.

21. Yadi karaṇabhūtaṃ, kathaṃ tassa atthantarābhāvoti āha **“yena hī”**ti-ādi. Disābhūtadhammānaṃ volokayanasaṃvaṇṇanābhāvato vohārabhūto, kammabhūto ca nayo, na nandiyāvaṭṭādayo viya atthabhūtoti **“vohāranayo, kammanayo”**ti ca vuccati.

Dvādasapadavaṇṇanā

23. **Apariyosite padeti** uccāraṇavelāyaṃ pade asaṃmatte, vipakateti attho. Pariyosite hi “padan”tveva samaññā siyā, na “akkharan”ti adhippāyo. Padassa vevacanatāya atthavasena pariyāyaṃ kharantaṃ sañcarantaṃ viya hoti, na evaṃ vaṇṇo avevacanattāti āha **“pariyāyavasena akkharanato”**ti. **“Na hi vaṇṇassa pariyāyo vijjati”**ti idaṃ akārādivaṇṇavisesaṃ sandhāya vadati, na vaṇṇasaṃmaññaṃ. Tassa hi vaṇṇo akkharanti pariyāyo vutto evāti.

Akkharasaddassa atthaṃ vatvā tappasaṅgena vaṇṇasaddassapi vattum **“kenatthena vaṇṇo”**ti-ādimāha. Tattha nanu padena, vākyena vā attho saṃvaṇṇīyati, na akkharenāti codanaṃ manasi katvā āha **“vaṇṇo eva hī”**ti-ādi. **Padādibhāvenāti** padavākyabhāvena. **Yathāsambandhanti** yathāsaṅketāṃ. **Ayaṃ**-saddo imassatthassa vācako, ayaṃ attho imassa saddassa vacanīyoti yathāgahitasāṅketānurūpaṃ saddatthānaṃ vācakavacanīyabhāvo. Atha vā yvāyaṃ saddatthānaṃ aññamaññaṃ avinābhāvo, so **sambandho**. Tadanurūpaṃ ekakkharaṃ nāmapadaṃ “mā evaṃ maññaṣī”ti-ādīsu **mā**-kārādi. **Kecīti** abhayagirivāsino. Te hi abhidhammadesanaṃ “manasādesanā”ti vadanti, yato rāhulācariyo “visuddhakarūṇaṃ manasādesanā vācāya akkharanato akkharasaññitā”ti āha.

1. Abhi 1. 17 piṭṭhe.

Satvappadhānanti drabyappadhānaṃ. Nāmapade hi drabyamāvibhūtarūpaṃ, kiriyā anāvibhūtarūpā yathā “phasso”¹. Ākhyātapade pana kiriyā āvibhūtarūpā, drabyamanāvibhūtarūpaṃ yathā “phusati”². Tena nesaṃ satvakiriyāppadhānatā vuttā.

Kiriyāvisesaggahaṇanimittanti kiriyāvisesāvabodhahetu kiriyāvisesadīpanato, yathā “cirappavāsin”³ ettha **pa-saddo** vasanakiriyāya viyogavisitṭhataṃ dīpeti. “Evaṃ manasi karoṭha, mā evaṃ manasākatthā”⁴ ti-ādīsu kiriyāvisesassa jotako **evaṃ-saddo**. “Evaṃsīlā”⁵ evaṃdhammā”⁶ ti-ādīsu⁵ satvavisesassa. Evaṃ sesanipātapadānampīti adhippāyo. Tenāha “**kiriyāya -pa- nipātapadan**”⁷ ti.

Saṅkhepato vuttaṃ, kiṃ pana tanti āha “**padābhihitaṃ**”⁸ ti. Atha vā **saṅkhepato vuttaṃ**, yo akkharehi saṅkāsitoti vuccati. **Padābhihitaṃ** padehi kathitaṃ, yo padehi pakāsitoti vuccati. Tadubhayaṃ, yadi padasamudāyo vākyam, tassa ko paricchedo. Yāvata adhippetatthapariyosānaṃ, tāvatā ekavākyantipi vadanti, bahūpettha pakāre vaṇṇenti. Kiṃ tehi, sākhyātaṃ sābyayaṃ sakārakaṃ savisesanaṃ “vākyan”⁹ ti daṭṭhabbaṃ. Nanu ca padenapi attho byañjīyatīti codanaṃ manasi katvā āha “**padamattasavanepi hī**”¹⁰ ti-ādi. Ākāresu vākyavibhāgesu abhihitaṃ kathitaṃ nibbacanaṃ **ākārābhihitaṃ nibbacanaṃ**. “**Abhihitanti** ca pāli-āgatan”¹¹ ti vadanti.

“Nibbānaṃ maggaṭi, nibbānatthikehi vā maggīyati, kilese vā mārento gacchatīti **maggo**”¹² ti-ādinā¹³ nibbacanānaṃ vitthāro. Tamniddeśakathanattā niddesoti imamatthamāha “**nibbacanavittthāro niravasesadesanattā niddeso**”¹⁴ ti. **Padehīti** vākyāvayavabhūtehi, vākyato vibhajjamānehi vā ākhyātādīpadehi. Tenāha “**vākyassa vibhāgo**”¹⁵ ti, tathā cāha “**apariyosite**”¹⁶ ti-ādi. Apare pana “pakatipaccayalopādesādivasena akkharavibhāgo **ākāro**, niruttinayena padavibhāgo **nibbacanaṃ**, vākyavibhāgo **niddeso**. **Vaṇṇapadavākyāni** hi avibhattāni, vibhattāni ca cha **byañjanapadāni**”¹⁷ ti vadanti. **Chaṭṭhaṃ vacananti** chaṭṭhaṃ padaṃ. **Kātabbanti**

1. Ma 3. 109; Saṃ 1. 243, 296; Vi 3. 1; Abhi 1. 18; Abhi 2. 142; Khu 1. 77;

Khu 10. 28 piṭṭhesu.

2. Abhi-Ṭṭha 1. 151 piṭṭhe.

3. Khu 1. 45 piṭṭhe Dhammapade.

4. Dī 3. 82 piṭṭhe.

5. Dī 2. 7; Ma 3. 160; Saṃ 3. 138 piṭṭhesu.

6. Abhi-Ṭṭha 1. 87; Abhi-Ṭṭha 2. 107 piṭṭhesu.

“akkharam padam byañjanam ākāro tatheva nirutti niddeso chaṭṭhavacanan”ti gāthāyaṃ evaṃ kattabbaṃ, saṃvaṇṇanāvasena vā ākārapadam catuttham kātabbanti attho. Sabbo saddavohāro vibhattehi, avibhattehi ca akkharapadavākyeheva, tadanñāppakāro natthīti āha “yānimānī”ti-ādi.

24. **Kāsanā**saddo kammattoti dassetuṃ “**kāsiyati**”ti-ādi vuttaṃ. Padehi tāva atthassa saṅkāsanā, pakāsanā ca hotu, padāvadhikāpi saṃvaṇṇanā icchitāti akkharehi pana kathanti āha “**akkharehi suyyamānehi**”ti-ādi. **Padatthasampañipattīti** padābhidheyya-atthāvabodho. “**Akkharehi saṅkāsetī**”ti-ādinā akkharakaraṇam saṅkāsanabhūtam ugghaṭṭanakiriyaṃ vadantena yathāvutto attho sādhitoti dassetuṃ “**tathā hī**”ti-ādi vuttaṃ.

Vibhajanuttānikammapaññattīti ekattaniddeso samāhāroti ayaṃ dvandasamāso. **Ubhayenāti** “vivaraṇā, vibhajanā”ti iminā dvayena. **Etehi**ti ettha **eva**-kāro luttaniddiṭṭhoti āha “**etehi evā**”ti. “**Saṅkāsanā -pa-abhāvato**”ti iminā yathādhippeta-anūnāvadhāraṇaphalaṃ dasseti. **Ugghaṭṭanādīti** ādisaddena vipaṇcananayāni saṅgaṇhāti.

25. **Sammā yuttoti** sammā aviparītāṃ, anavasesato ca yutto sahitto. Tathā hi vuttaṃ “**anūnā**”ti. Sabbo hi pāli-attho atthapada-atthanayehi anavasesato saṅgahito. Tenāha “**sabbassa hī**”ti-ādi.

26. Kasmā panettha mūlapadapadaṭṭhānāni asaṅgahitānīti? Padatthantarābhāvato. Mūlapadāni hi nayānam samuṭṭhānamattattā padaṭṭhānānītidassitoyaṃ nayo. Tena vuttaṃ “**ito vinimutto koci nettipadattho natthī**”ti.

Nettiyā kāraṇabhūtāya. **Hārā saṃvaṇṇetabbāti** suttassa atthasaṃvaṇṇanāvasena hārā vitthāretabbā. **Svāyanti** so ayaṃ saṃvaṇṇanākkamo. Yena anukkamena nettiyaṃ desitā, teneva sutte atthasaṃvaṇṇanāvasena yojetabbāti. **Evaṃ siddheti** desanākkameneva siddhe. **Ayaṃ ārambhoti** “soḷasa hārā paṭhaman”ti evaṃ pavatto ārambho. **Imamatthanti** imaṃ vuccamānaniyamasaṅkhātāṃ attham.

Yadi desitakkameneva hāranayā sutte yojetabbā siyūṃ, kiṃ so kamo kāraṇanirapekkho, udāhu kāraṇasāpekkhoti? Kiñcettha—yadi tāva kāraṇanirapekkho hāranayānaṃ anukkamo, aneke atthā vuccamānā avassaṃ ekena kamena vuccantīti. Evaṃ sante yena kenaci kamena sutte yojetabbā siyūṃ, tathā sati niyamo niratthako siyā. Atha kāraṇasāpekkho, kiṃ taṃ kāraṇanti? Itaro kāraṇagavesanaṃ akatvā attho evettha gavesitabboti adhippāyena **“nāyamanuyogo na katthaci anukkame nivisatī”**ti vatvā **“na pana mayaṃ devānaṃpiyassa manorathavighātāya cetemā”**ti kamakāraṇaṃ vicārento **“apicā”**ti-ādinā desanāhārassa tāva ādito desanāya kāraṇaṃ patiṭṭhapeti. Tattha **dharmadesanāya nissayo** assādādīnavanissaraṇāni, sarīraṃ āṇatti. **Pakatiyā** sabhāvena. Niddhāraṇena vināpi **patiṭṭhābhāvato** nissayabhāvato.

“Tathā hi vakkhatī”ti-ādinā yathāvuttaṃ atthaṃ pākāṭataraṃ karoti. Esa nayo itaresupi.

Vicayānantaranti vicayahārānantaraṃ. Sesesupi eseva nayo. **Tathāhīti** lakkhaṇahāravibhaṅge yuttāyuttānaṃ kāraṇaparamparāya pariggahitasabhāvānaṃ avuttānampi ekalakkhaṇatāya gahaṇaṃ vuttaṃ.

Atthato niddhāritānanti atthuddhārapubbāparānusandhi-ādi-atthato suttantarato uddhaṭānaṃ saṃvaṇṇiyamānasutte ānītānaṃ pāliddhammānaṃ. Saddato, pamāṇantarato ca laddhānaṃ idha vicāretabbatā āha **“niravasesato”**ti. **Atthassāti** abhidheyyatthassa. **Dhammassāti** sabhāvadhammassa. **Tattha tattha taṃ abhiniropetīti** tasmim tasmim at the, dhamme ca taṃ nāmaṃ abhiniropeti, **“ayamevaṃnāmo”**ti voharati. **“Atthassa, dhammassā”**ti padadvayena sāmāññato attho, dhammo ca anavasesetvā gahitoti āha **“anavasesapariyādānaṃ”**ti, yato vuttaṃ **“tattha tatthā”**ti. **Tathāti** yathā anavasesatthāvabodhadīpakāṃ anavasesapariyādānaṃ kataṃ catubyūhapāliyaṃ, evaṃ **punappunaṃ gabbhamupetīti** ettha asaddavatī atthā pavattivasena labbhamānā sammāpaṭipatti uddhaṭāti upasaṃhārattho tathā-saddo.

Tenevāti suttantarasaṃsandanassa
 sabhāgavisabhāgadhammantarāvaṭṭanūpāyabhāvato eva. **Yatoti**
 sabhāgavisabhāgadhammāvaṭṭanassa sādharāṇādidhammavibhajanūpāyattā.
Paṭivibhattasabhāveti paṭibhāgabhāvena vibhattasabhāve.

Te dhammāti paṭipakkhato parivattitadhammā. Na pariyāyavibhāvanā
 paññattivibhāgapariggāhikāti āha “**pariyā -pa- subodhanañcā**”ti.

Pucchāvisodhanam vissajjanam. **Ārambhavisodhanam** desanāya
 atthakathanam. Tadubhayavicāro dhātādīsu asammuyhantasseva
 sambhavaṭṭi āha “**dhātāyatanā -pa- sampādetun**”ti. **Suddho ārambhoti-**
ādipāḷinidassanenapi ayamevattho udāhaṭoti veditabham.

“**Kāraṇākāro**”ti padaṭṭhānam sandhāya vadati. **Pabhedato desanākāro**ti
 vevacanam. **Niddhāretvā vuccamānā**nti uddharitvā samāropiyamānānti
 adhippāyo. **Suttassa attham** tathattāvabodhāyāti suttassa
 padaṭṭhāvagamamukhena catusaccābhisamayāya.

Veneyyattayayutto atthanayattayūpadeso “**veneyyattayappayojito**”ti
 vutto. Veneyyattayañhi paccayasamavāye tadupadesaphalam
 adhigacchantam attham payojeti nāmāti. **Tadanukkamenevā**ti tesam
 ugghaṭitaññu-ādīnam desanānukkameneva. **Teti** tayo atthanayā. **Tesanti**
 ugghaṭitaññu-ādīnam. Yathā uddesādīnam saṅkhepamajjhimaṭṭhāravuttiyā
 tiṇṇam puggalānam upakāratā, evam tesam atthanayānam. **Tassā**ti
 atthanayatthassa. **Tatthā**ti tassam tassam bhūmiyam.

Samuṭṭhānam nidānam. **Anekadhā** saddanayato, niruttinayato cāti
 anekappakāram. **Padattho** saddattho. **Vidhi anuvādoti** idamettha
 vidhivacanam, ayamanuvādoti ayam vibhāgo veditabbo. **Samādhātābbo**ti
 pariharitabbo. **Anusandhiyā anurūpaṃ nigametabbanti** yāya anusandhiyā
 sutte upari desanā pavattā, tadanurūpaṃ saṃvaṇṇanā nigametabbā.
Payojananti phalam. **Piṇḍatthoti** saṅkhepattho. **Anusandhī**ti
 pucchānusandhi-ādi-anusandhi. **Upogghāṭoti** nidassanam. **Cālanā**ti codanā.
Paccupaṭṭhānam parihāro.

Pakati-ādipadāvayavaṃ bhinditvā kathanam **bhedakathā** yathā “dibbantīti devā”ti¹. Padassa atthakathanam **tatvakathā** yathā “buddhoti yo so bhagavā sayambhū anācariyako”ti². **Pariyāyavacanam** vevacanaggahaṇam yathā “paññāpajānanā”ti³. Vicayayutticatubyūhaparivattanahārekadesasaṅgahitā, vevacanahārasaṅgahitā cāti āha “**te idha katipayahārasaṅgahitā**”ti.

Attano phalam dhāretīti **dhammoti** hetuno dhammabhāvo veditabbo. Ñāpakahetūpi ñāpakaraṇaṭṭhena kārake pakkhipitvā āha “**kārako sampāpakoti duvidho**”ti. Puna cakkhubījādinibbattakameva kāraṇam katvā dassento “**puna -pa- tividho**”ti-ādimāha. “Tayo kusalahetū”ti-ādinā⁴ āgatā alobhādayo, lobhādayo ca **hetu**hetu nāma. “Cattāro kho bhikkhave mahābhūtā hetu, cattāro mahābhūtā paccayo rūpakkhandhassa paññāpanāyā”ti-ādinā⁵ āgato **paccayahetu** nāma. Kusalākusalam kammaṃ attano vipākam pati **uttamahetu** nāma. Cakkhādibījādi cakkhuviññāṇa-aṅkurādīnam **asādhāraṇahetu** nāma. Kusalākusalānam satipi paccayadhammabhāve itṭhāniṭṭhaphalavisesahetubhāvadassanattam visum gahaṇam, saddamaggānam pana ñāpakasampāpakahetubhāvadassanattanti datṭhabbam. Aṅkurādikassa asādhāraṇahetu bījādisamānajātiyahetutāya **sabhāgahetu**. Sādhāraṇahetu bhusasalilādi-asamānajātiyatāya **asabhāgahetu**. Indriyabaddhasantāniko **ajjhattikahetu**, itaro **bāhirahetu**. Keci pana “sasantāniko ajjhattikahetu, itaro bāhirahetū”ti vadanti. **Pariggāhako** upatthambhako. **Paramparahetu** upanissayapaccayo.

Nibbānassa anibbattaniyepi samudayappahānasamudayanirodhānam adhigamādhigantabbabhāvato nibbānam pati maggassa hetubhāvo viya maggaṃ pati nibbānassa phalabhāvo upacārasiddhoti āha “**phalapariyāyo labbhati**”ti.

Paṭipajjamānabhūmi maggadhammā. **Paṭipannabhūmi** phaladhammā.

1. Ma-Ṭṭha 1. 342 piṭṭhe.

3. Abhi 1. 19 piṭṭhe.

5. Ma 3. 67 piṭṭhe.

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

4. Abhi 1. 214, 215 piṭṭhesu.

Kiccatoti sarasato. **Lakkhaṇatoti** upalakkhaṇato. **Sāmaññatoti** samānabhāvato. Tena samānāhetutā, samānaphalatā, samānārammaṇatā ca gahitā hotīti. Tattha yaṃ vattabbaṃ, taṃ heṭṭhā **lakkhaṇahāraniddesavaṇṇanāyaṃ**¹ vuttameva.

Apicettha sampayogavippayogavirodhapakaraṇalingasaddantara-sannidhānasāmatthiyādīnampi vasena nayavibhāgo veditabbo. Tattha **sampayogato** tāvanayavibhāgo—“nāhaṃ bhikkhave aññaṃ ekadhammampi samanupassāmi, yaṃ evaṃ lahuparivattaṃ, yathayidaṃ cittaṃ”² cittassa lahuparivattitā gahitā, taṃsampayogato cetāsikānampi gahitāva hoti aññattha nesaṃ cittaena sampayogadīpanato. Atha vā “saññino”³ti. Saññāsahitatāvacaṇena hi nesaṃ vedanācetanādivantatāpi sampayogato dīpitā hoti.

Vippayogato—“ahetukā”⁴ti. Hetusampayuttā hi dhammā “sahetukā”⁵ti vuttāti tabbidhurā dhammā vippayogato “ahetukā”⁶ti vuttāti viññāyati. Atha vā “asaññino”⁷ti. Saññāvippayuttā hi dhammapavatti idhādhippetā, na saññāya abhāvamattanti viññāyati.

Virodhato—“aṭṭhamako”⁸, saddhānusārī”⁹ti⁴ ca vutte taṃ santatiyaṃ saṃyojanattayappahānaṃ viññāyati, tathā “sati vā upādisese anāgāmitā”⁵ti⁵ vutte pañcorambhāgiyasamyojanappahānaṃ, “diṭṭheva dhamme añña”⁶ti⁵ vutte anavasesasamyojanappahānaṃ viññāyati.

Pakaraṇato—“abyākatā dhammā”⁷ti⁶. Adhikārato hi kusalākusalabhāvena na kathitāti ñāyati. “Upadhī hi narassa socanā”⁸ti⁷ ca. Bāhirā hi dhammā idha “upadhī”⁹ti adhippetāti viññāyati.

Liṅgato—“sītenapi ruppātī, uṇhenapi ruppātī”⁸ti-ādī⁸. Sītādiggaḥaṇena hi liṅgena bhūtopādāyappakārasseva dhammassa rūpabhāvo, na itarassa.

Saddantarāsannidhānato—“kāyapassaddhi, kāyāyatanan”⁹ti. “Yā vedanākkhandhassā”⁹ti-ādī⁹ vacanato hi purimo kāyasaddo samūhavācī, itaro āyatanasaddasannidhānato pasādavācī.

1. Netti-Ṭīha 25 piṭṭhe.

4. Abhi 3. 103 piṭṭhe.

6. Abhi 1. 1 piṭṭhe.

8. Saṃ 2. 71 piṭṭhe.

2. Am 1. 9 piṭṭhe.

3. Abhi 7. 309, 310 piṭṭhesu.

5. Dī 2. 251; Ma 1. 90 piṭṭhesu.

7. Saṃ 1. 6, 109 piṭṭhesu.

9. Abhi 1. 23 piṭṭhe.

Sāmatthiyato—“sabbam bhikkhave ādittam¹, sabbe tasanti daṇḍassā”²ti³ ca, tathā “sabbāvantam lokam mettāsahagatena cetasā -pa- pharitvā viharatī”⁴ti-ādi⁵. Ettha hi satipi sabbasaddassa anavasesasattavācakatte ādittatā sāpekkhasseva atthassa vācakkattā padesavācī sabbasaddo, lokasaddopi sattavācī. Sattārammaṇā hi appamaññāti. Tathā “mātaram pitaram hantvā”⁶ti⁷ sabbena sabbam hi sapaṭikkhepato, mātupitughātakammassa ca mahāsāvajjatāpavedanato, idha ca tadanuññāya katāya mātupituṭṭhāniyā tādisā keci pāpadhammā veneyyavasena gahitā viññāyati. Ke pana teti? Taṇhāmānā. Taṇhā hi janani sattānam. “Taṇhā janeti purisan”⁸ti⁹ hi vuttam. Pitutuṭṭhāniyo māno tam nissāya attasampaggaṇhato “aham asukassa rañño, rājamahāmattassa vā putto”¹⁰ti yathā. **Sāmatthiyādīnanti** ādisaddena desapakati-ādayo saṅgayhanti.

Labbbhamānapadatthanidhāraṇamukhenāti tasmiṃ tasmiṃ sutte labbbhamāna-assādādiḥārapadatthanidhāraṇadvārena. **Yathālakkaṇanti** yaṃ yaṃ lakkaṇam, lakkaṇānurūpam vā **yathālakkaṇam**. Hetuphalādīni upadhāretvā yojetabbāni tesam vasenāti adhippāyo. Idāni hetuphalādayo ye yasmim hāre savisesam icchitabbā, te dassetuṃ “**visesato panā**”¹¹ti-ādimāha. Tam suviññeyyameva.

Niddesavāraṇṇanā niṭṭhitā.

4. Paṭiniddesavāra

1. Desanāhāravibhaṅgavaṇṇanā

5. **Anvatthasaññātanti** atthānugatasaññabhāvaṃ, “desanāhāro”¹²ti ayaṃ saññā anvatthā atthānugatāti attho.

1. Sam 2. 251; Vi 3. 44 piṭṭhesu.

2. Khu 1. 32 piṭṭhe Dhammapade.

3. Dī 1. 234; Dī 3. 187; Ma 1. 46, 181, 371, 411; Ma 2. 263; Ma 3. 185; Abhi 2. 284 piṭṭhesu.

4. Khu 1. 55 piṭṭhe Dhammapade.

5. Sam 1. 34, 35 piṭṭhesu.

Avuttamevāti pubbe asaṃvaṇṇitapadameva. **“Dhammaṃ vo”**ti-ādi¹ vacanassa sambandhaṃ dassetuṃ **“kattha panā”**ti-ādi vuttaṃ. Tepiṭakassa hi buddhavacanassa saṃvaṇṇanālakkhaṇaṃ nettippakaraṇaṃ, tañca pariyattidhammasaṅgāhake suttapade saṃvaṇṇetabbabhāvena gahite gahitameva hoti. Tenāha **“desanāhārena -pa- dasseti”**ti.

Yesaṃ assādādīnaṃ vibhajanalakkhaṇo desanāhāro, te gāthāya, idhāpi ca āgate **“assādaṃ ādīnavan”**ti-ādīnā udāharaṇavasena vibhajituṃ **“tattha katamo assādo”**ti-ādi āraddhaṃ. Tattha **tatthā**ti tassaṃ **“assādādīnavatā”**ti gāthāyaṃ vutto katamo assādo. Atha vā **“assādaṃ ādīnavan”**ti-ādīnā yo idha assādādīnaṃ uddeso, tattha katamo assādoti ceti attho. Esa nayo sesesupi. Kammakaraṇatthabhinnaṃ visayavisayitālakkhaṇassa assādadvayassa nidassanatthaṃ gāthādvayudāharaṇaṃ, tathā kāmavipariṇāmalakkhaṇassa, vaṭṭadukkhalakkhaṇassa cāti duvidhassāpi ādīnavassa nidassanatthaṃ **“ariyamaggo nibbānaṃ”**ti duvidhassāpi nissaraṇassa nidassananidassanatthañca dve dve gāthā udāhaṭṭa.

Dhammo have rakkhati dhammacārīti² ettha dhammacārīno maggaphalanibbānehi sātisaṃyārakkhā sambhavati, sampattibhavassāpi vipariṇāmasaṅkhārādukkhatāhi duggatibhāvo icchitovāti adhippāyenāha **“nissaraṇaṃ anāmasitvā”**ti. Tathā hi vakkhati **“nibbānaṃ vā upanidhāya sabbā upapattiyo duggatī”**ti.

Avekkhassūti vidhānaṃ. Tassā pana avekkhāya pavatti-ākāro, visayo, kattā ca **“suññato, lokaṃ, mogharājā”**ti padattayena vuttāti āha **“suññato -pa- āṇattī”**ti. Tattha saṅkhārānaṃ suññatā anattasabhāvatāya, attasuññatāya ca siyā. Yato te na vasavattino, attasāravirahitā ca, yato te anattā, rittā, tucchā ca attanā, tadubhayaṃ dasseti **“avasavattitā”**ti-ādīnā. **Evaṃ maccutaro siyāti** evaṃ paṭipattiyā maccutaro bhavēyyāti attho. Parikappetvā vidhiyamānaṃ maccutaraṇassa pubbhāgapaṭipadā desanāya paccakkhato sijjhamānaṃ sātisaṃyānaṃ phalanti āha **“tassa yaṃ -pa- phalaṃ”**ti.

1. Ma 3. 327 piṭṭhe.

2. Khu 5. 215; Khu 10. 7, 29, 38, 197 piṭṭhesu.

6. **Udāharaṇavasena**ti nidassanavasena. Tattha “**puggalavibhāgenā**”ti iminā ugghaṭitaññu-ādipuggalapayojito assādādīsu bhagavato desanāvisesoti dasseti.

Ghaṭitamattanti sotadvārānusārena manodvārikaviññāṇasantānena ālambitamattaṃ. **Sassatādi-ākārassāti** sassatucchedākārassa. Idañhi dvayaṃ dhammadesanāya cāletabbaṃ, na anulomikakhanti, yathābhūtaññaṃ vā. Etasmiñhi catukke āsayasāmaññatā. Vuttañhettaṃ—

“Sassatucchedadiṭṭhī ca, khanti cevānulomikā.

Yathābhūtañca yaṃ ñāṇaṃ, etaṃ āsayasaññitaṃ”ti¹.

Calanāyāti vikkhambhanāya. **Parānuvattiyāti** samucchedanāya. Ugghaṭite jānātīti **ugghaṭitaññūti** mūlavibhujādipakkhepena saddasiddhi veditabbā. **Vipañcitantī** “visamaṃ candimasūriyā parivattantī”ti-ādīsu² viya bhāvanapumsakaniddesoti āha “**mandaṃ saṇikan**”ti. Nissaraṇa-ādīnavanissaraṇa-assādādīnavanissaraṇānaṃ vibhāvanā veneyyattayavinayanasamattā.

Cattāroti assādo ca ādīnavo ca assādo ādīnavo ca assādo nissaraṇaṇcāti ete cattāro. Yadi nissaraṇavibhāvanā veneyyavinayanasamattā, kasmā pañcamo na gahitoti āha “**ādīnavāvācanato**”ti. Yadi hi ugghaṭitaññaṃ sandhāya ayaṃ nayo vuccati, nissāraṇa mattenā siddhaṃ siyā. Atha vipañcitaññaṃ, neyyaṃ vā, ādīnavo ca nissaraṇaṇca assādo ca ādīnavo nissaraṇaṇca vattabbo siyā? Tathā appavattattā na gahito. Tenāha “ādīnavāvācanato”ti-ādī. **Desananti** sāmāññato gahitaṃ “suttekadesaṃ gāthaṃ vā”ti viseseti. Padaparama-aggahaṇaṇcettha sa-upāyassa nissaraṇassa anāmaṭṭhattā.

“**Kalyāṇaṇ**”ti iminā iṭṭhavipāko, “**pāpakaṇ**”ti anīṭṭhavipāko adhippetoti āha “**ayaṃ assādo, ayaṃ ādīnavo**”ti. Lābhādīnaṃ puññaphalattā tadanurodhaṃ vā sandhāya “**ayaṃ assādo**”ti vuttaṃ. Tabbipariyāyena alābhādīnaṃ **ādīnavatā** veditabbā.

1. Visuddhi-Ṭī 1. 239; Dī-Ṭī 1. 28; Sārattha-Ṭī 1. 75, 249; Vimati-Ṭī 1. 54 piṭṭhesupī.

2. Am 1. 386 piṭṭhe.

Kāmāti kilesakāmasahitā vatthukāmā. **Virūparūpenā**ti appatirūpākārena. **Mathenti**ti maddanti. **Pabbajitomhī**ti pabbajjam upagato amhi. **Apaṇṇakanti** avirajjhanakam. **Sāmaññanti** samaṇabhāvo. Samitapāpabhāvoyeva **seyyo** sundarataro.

Tattha “kāmā hi citrā madhurā manoramā”ti ayaṃ assādo, “virūparūpena mathenti cittan”ti ayaṃ ādīnavo, “apaṇṇakam sāmaññan”ti idaṃ nissaraṇanti āha “**ayaṃ -pa- nissaraṇaṇicā**”ti.

Phalādīnaṃ ekakavasena ca tikavasena ca pāliyaṃ udāhaṭṭā vuttaṃ “**dukavasena**”ti.

Sukhā paṭipadā, dukkhā paṭipadāti yā dve paṭipadā, tāsu ekekaṃ dandhakhippābhiññatāya dve dve hontīti āha “**paṭipadābhiññākato vibhāgo paṭipadākato hoti**”ti. Katapubbakiccassa pathavīkasiṇādīsu sabbapaṭhamam “pathavi”ti-ādīnā pavattamanasikāro **paṭhamasamannāhāro**. **Upacāranti** upacārajjhānam. Paṭipajjitabbatāya jhānampi “**paṭipadā**”ti vuccati. Tadaññā heṭṭhimapaññato adhikā paññāti katvā “**abhiññā**”ti vuccati.

Kileseti nīvaraṇappakāre, taṃsahagatakilese ca. **Aṅgapātubhāvanti** vitakkādijhānaṅgapaṭilābham.

Abhinivisantoti paṭṭhapento. **Rūpārūpaṃ pariggaṇhantoti** rūpārūpadhamme lakkhaṇādīhi paricchinditvā gaṇhanto. Pariggahitarūpārūpassa maggapātubhāvadandhatā ca nāmarūpavavatthānādīnaṃ kicchāsiddhiyā siyāti na rūpārūpapariggahakicchatāya eva dukkhāpaṭipadatā vattabbāti ce? Na, nāmarūpavavatthāpanādīnaṃ paccanīkakilesamandatāya sukkhasiddhiyampi tathāsiddhavipassanāsahagatānaṃ indriyānaṃ mandatāya maggapātubhāvato. **Rūpārūpaṃ pariggahetvāti** akicchenapi pariggahetvā, kicchena pariggahite vattabbameva natthi. Evaṃ sesesupi. **Nāmarūpaṃ vavatthāpentoti** “nāmarūpamattametaṃ, na añño koci sattādiko”ti vavatthāpanaṃ karonto. Kataro panettha vāro yuttarūpoti? Yo koci sakim, dvikkhattum, anekasatakkhattunti evamādīsu hi vikkhambhanavāresu sakim, dvikkhattuñca vikkhambhanavāro sukhā paṭipadā eva, na tato uddham sukhā paṭipadā hoti, tasmā tikkhattum

vikkhambhanavārato paṭṭhāya dukkhā paṭipadā veditabbā. Apica kalāpasammasanāvasāne udayabbayānupassanāya uppannassa vipassanupakkilesassa tikkhattuṃ vikkhambhanena kicchatāvāro dukkhā paṭipadā veditabbā. Ettha dandhattā paṭipadāya etassa akicchattepi purimānaṃ kicchatte dukkhāpaṭipadatā vuttanayāva. Yassa pana sabbattha akicchatā, tassa paramukkaṃsagatā sukhā paṭipadā veditabbā.

Yathā nāmarūpapariggahakicchatāya maggapātubhāvadandhatāya dukkhā paṭipadā dandhābhīṇṇā vuttā, tathā tabbipariyāyena catutthī, tadubhayavomissatāvasena dutiyā, tatiyā ca ñātabbāti dassento āha “**iminā -pa- veditabbā**”ti. Vaṭṭadukkhato niyyānassa adhippetattā “**vipassanāpakkhikā evā**”ti vuttaṃ.

Hetupāyaphalehīti ettha taṇhācaritatā, mandapaññatā ca paṭhamāya paṭipadāya **hetu**, taṇhācaritatā, udatthapaññatā ca dutiyāya, diṭṭhacaritatā, mandapaññatā ca tatiyāya, diṭṭhacaritatā, udatthapaññatā ca catutthiyā. **Upāyo** pana yathākkamaṃ satisamādhivīriyapaññindriyāni, satipaṭṭhānājhānasammappadhānasaccāni ca upanissayabhūtāni. **Phalaṃ** vaṭṭadukkhato niyyānaṃ.

Samādhimukhenāti samādhimukhena bhāvanānuyogena. Tenevāha “**samathapubbaṅgamāya vipassanāyā**”ti. **Idhāti** imasmim nettippakaraṇe. Vakkhati “rāgavirāgā cetovimutti sekkhaphalaṃ”ti, “rāgavirāgā cetovimuttikāmadhātusamatikkamaṃ”ti ca. **Soti** anāgāmī.

Tenāti paṭipakkhena. **Tatoti** paṭipakkhato. Samānādhikaraṇavasena ca cetovimutti-saddānaṃ samāsaṃ katvā bhinnādhikaraṇavasena vattuṃ “**atha vā**”ti-ādi vuttaṃ. Puna “**cetaso vā**”ti-ādinā aññapadatthavasena cetovimuttipadānaṃ samāsaṃ dasseti. Viññāṇapariyāyena ceto-saddena vuttayojanā na sambhavatīti āha “**yathāsambhavan**”ti.

Hā-saddo gati-attho, gati cettha ñāṇagati adhippetāti āha “**hātabbāti gametabbā**”ti. **Netabbāti** ñāpetabbā.

7. **Tanti** puggalavibhāgaṃ. **Ñānavibhāgenāti** sutamayādiñāṇappabhedena. **Nibbattananti** uppādanam. **Tatthāti** tasmim ugghaṭitaññutāti-ādipuggalavibhāgabhūte desanābhājane. **Desanāyanti** sutte. **Tam dassetunti** tam puggalavibhāgaṃ dassetum. “Svāyaṃ hāro kathaṃ sambhavatī”ti keci paṭhanti.

Sāti vuttappakāradhammatthānaṃ vīmaṃsanapaññā. **Adhikāratoti** “satthā vā dhammaṃ desayatī”ti-ādī adhikārato. **Sāmatthiyato** ugghaṭitaññu-ādiveneyyavinayanasamatthabhāvato. **Pariyattidhammassa upadhāraṇanti** etthāpi “adhikārato sāmatthiyato vā”ti ānetvā yojetabbaṃ.

“**Vīmaṃsādipariyāyavatī** paṭhamavikappavasena, **vīmaṃsādivibhāgavatī** dutiyavikappavasena, cintāya hetubhūṭāya nibbattā **cintāmayī**”ti evamādivuttanayānusārena sakkā yojetunti āha “**sesam vuttanayamevā**”ti.

Sutacintāmayañāṇesūti sutamayañāṇe ca cintāmayañāṇe ca sutacintāmayañāṇesu ca sutacintāmayañāṇesūti ekadesasarūpekaseso veditabbo. Cintāmayañāṇeyeva hi paṭiṭṭhitā mahābodhisattā carimabhava vipassanaṃ ārabhanti, itare sutacintāmayañāṇesūti. **Tehīti** tathā paṭhantehi. **Vuttanayenāti** “upādārūpaṃ pariggaṇhāti, arūpaṃ pariggaṇhāti”ti-ādinā **paṭipadākathāyaṃ**¹ vuttanayena.

8. Parato ghoso paccayabhūto etissāti adhippāyo. “**Paccattasamuṭṭhitena ca yonisomanasikārenā**”ti idaṃ āvuttinayena dutiyaṃ āvaṭṭatīti veditabbaṃ, tena sāvakānaṃ bhāvanāmayiñāṇuppattisaṅgahitā hoti, sāvakānameva vā ñāṇuppatti idhādhippetā ugghaṭitaññu-ādivibhāgakathanato. Etasmim pakkhe pubbe vutta-ekasesana yopi paṭikkhitto daṭṭhabbo.

“**Āsayapayogapabodhassanipphāditattā**”ti etena pacchimacakkadvayapariyāpannāni pubbahetusāṅgahāni sutacintāmayañāṇāni sandhāya “**imā dve paññā atthī**”ti vuttanti dasseti. Atthibhāvo cetāsaṃ paṭipakkhena anupaddutatā veditabbā. **Aparikkhatattā** anabhisaṅkhatattā. **Sutamayañāṇassāpi** purimasiddhassa.

1. Netti-Ṭṭha 50 piṭṭhesu.

9. **Desanāpaṭipadāññānavibhāgehi**ti nissaraṇadesanādidesanāvibhāgehi, dukkhāpaṭipadādipaṭipadāvibhāgehi, sutamayaññādiññānavibhāgehi.

Avasiṭṭhapārisajjenāti khattiyagahapatiparisapariyāpannena.

Aṭṭhannanti khattiyaparisā

brāhmaṇagahapatīsamaṇacātumahārājikatāvatiṃsamārabrahmaparisāti imāsaṃ aṭṭhannaṃ.

Samatthetīti samattham sambandhattham karoti.

Tameva dvādasapadabhāvaṃ dīpetvāti sambandho. **Tadatthassāti** chachakkapariyāya¹tthassa. Sabbapariyattidhammasaṅgāhakattā chachakkapariyāyassa, tadatthassa ca dhammacakkappavattena² saṅgahitattā³ vuttaṃ “**sabbassāpi -pa- vibhāvento**”ti. Visayibhāvena byañjanapadānaṃ, visayabhāvena atthapadānaṃ sambandham sandhāyāha “**tesaṃ -pa- sambandhabhāvan**”ti.

Padāvayavo akkharāni. **Padattho** padatthāvayavo. **Padatthaggaṇassāti** padatthāvabodhassa. **Visesādhānaṃ** visesuppatti. **Vākyabhedeti** vākyavisesa. **Cittaparitosanaṃ** cittārādhanaṃ. **buddhinisānaṃ** paññāya tejanaṃ tikkhabhāvakaraṇaṃ. **Nānāvākyavisayatāpi siddhā hoti** padādīhipi saṅkāsaṇassa siddhattā. Ekavākyavisayatāya hi atthapadānaṃ saṅkāsaṇādayo yathākkamaṃ akkharādivisayā evāti niyamo siyā. **Tenāti** atthapadānaṃ nānāvākyavisayatthena.

Ugghaṭṭanādi-atthānīti ugghaṭṭanavipañcananayanappayojanāni.

10. Upatiṭṭhati etthāti **upaṭṭhanti** upaṭṭhitasaddassa adhikaraṇatthataṃ dassetuṃ “**upaṭṭhānaṭṭhānaṃ**”ti vuttaṃ yathā “padakkantaṃ”ti. Tenāha “**idaṃ nesaṃ**”ti-ādi. **Paṭipattidesanāgamaṇehīti** paṭipattigamanadesanāgamaṇehi. “Kiccaṃ vatāyaṃ loko āpanno jāyati ca -pa- jarāmarāṇassā”ti-ādinā jarāmarāṇato paṭṭhāya paṭiccasamuppādamukhena vipassanaṃ abhinivisitvā mahāgahanaṃ chindituṃ nisānasilāyaṃ pharaṇaṃ nisento viya kilesagahanaṃ chindituṃ lokanātho ñāṇapharaṇaṃ tejento buddhabhāvāya hetusampattiyaṃ paripākagatattā sabbaññutaññādhigamāya

1. Ma 3. 327 piṭṭhe.

2. Saṃ 3. 368; Vi 3. 14; Khu 9. 329 piṭṭhesu.

3. Na saṅgahitattā (Ka)

vipassanāgabbhaṃ gaṇhāpento antarantarā nānāsamāpattiyo samāpajjitvā
anupadadhammavipassanāvasena anekākāravokārasaṅkhāre sammāsanto
chattimsakoṭṭisatasahassamukhena yaṃ ñāṇaṃ pavattesi, taṃ

“**mahāvajirañāṇaṃ**”ti vadanti. **Aṭṭhakathāyaṃ** pana

“catuvīsatiakoṭṭisatasahassasamāpattisañcārīmahaāvajirañāṇaṃ”ti¹ āgataṃ, taṃ
devasikaṃ vaḷaṇṇanakasamāpattīnaṃ purecarānucarañāṇaṃ sandhāya
vuttaṃ. Yaṃ pana vakkhati “ñāṇavajiramohajālapadālananaṃ”ti, taṃ saha
vipassanāya maggañāṇaṃ veditabbaṃ. **Etam brahmacariyanti**
sāsanabrahmacariyaṃ adhippetanti taṃ dassento “**brahmuno**”ti-ādimāha.

Desanāyāti karaṇatthe idaṃ karaṇavacanāṃ. **Niyuttoti** ettha hetu-attho
antonītoti dassento “**niddhāretvā yojito**”ti āha.

Desanāhāravibhaṅgavaṇṇanā niṭṭhitā.

2. Vicayahāravibhaṅgavaṇṇanā

11. Jātiliṅgakālasāadhanavibhattisaṅkhyāvisesādito saddato padavicayo
kātabbo. Tattha kariyamāno ca yathāsabhāvaniruttiyā-eva kato sukato hotīti
dassento “**idaṃ nāmapadaṃ -pa- ayaṃ saddato padavicayo**”ti vatvā “**so**
panāyan”ti-ādimāha. **Vattabba-atthasaṃvaṇṇanā**ti taṃtaṃpadavacanīyassa
atthassa bhedaṃ vatvā pariyāyehi vivaritvā kathanāṃ.

Viciyamānassa suttapadassāti pucchāvasena pavattasuttapadassa.
“Suttantarapadānīpi pucchāvaseneva pavattānī”ti vadanti “na sabbampi
suttapadaṇaṃ”ti. Ekasseva padassa sambhavantānaṃ anekesaṃ atthānaṃ
uddhāro **atthuddhāro**. Ekasseva pana atthassa sambhavantānaṃ anekesaṃ
padānaṃ uddhāro **paduddhāro**. Sabbe hi saṃvaṇṇiyamāne sutte labbhamāne
sabbe padatthe. **Navasuttanteti** suttageyyādivasena navappakāre suttasmiṃ
ānetvā

1. Dī-Ṭṭha 3. 58 piṭṭhe.

vicinatīti yojanā. Atha vā “**sabbe nava suttante**”ti iminā pavicayalakkhaṇena hārena suttageyyādīni sabbānipi navappakārāni suttāni vicinatīti attho. Tenāha “**suttageyyādike**”ti-ādi.

“Kosalānaṃ purā rammā”ti-ādikā¹ chapaññāsa gāthā **vatthugāthā**. “Pārāyanamanugāyissan”ti² pana ādikā ekūnavīsati gāthā **anugītigāthā**. **Idaṃ nāmaṃ katanti** idaṃ “pārāyanan”ti nāmaṃ kataṃ. Tenāha “pāraṃ gamanīyā ime dhammā, tasmā imassa dhammapariyāyassa ‘pārāyanan’ tveva adhivacanan”ti³. **Buddhiyaṃ viparivattamānanti** imassa vicayahāravibhaṅgassa desanākāle āyasmā mahākaccāno attano buddhiyaṃ vattamānaṃ katvā evamāhāti yojanā.

Ekamsabyākaraṇassa ayanti **ekamsabyākaraṇīyā**, ekamsena vā byākātābhattā **ekamsabyākaraṇīyā**, ekamsabyākaraṇayoggāti attho. Sesapadadvayepi ese va nayo. **Ṭhapanīyāti** ṭhapetābhattā abyākaraṇīyāti attho. Samayantaraparicayena nivāraṇadhammaṃ pati saṃsayapakkhando pucchatīti adhippāyenāha “**vimaticchedanan**”ti. Pakatiyā pana nivāraṇadhammaṃ ajānanto ñātukāmatāya pucchatīti adiṭṭhajotanāya pucchāpi siyā. Tathā hi vakkhati “lokassa nivāraṇādīni ajānantenā”ti⁴.

Ekavattupariggahāti ekassa abhidheyyatthassa gahaṇato.

Vimuttiparipācaka-indriyāni vivaṭṭapakkhe ṭhitassa saddhādayo dhammā, kiṃ panettha ariyānampi indriyalokena saṅgaho hotīti āha “**pariyāpannadhammavasenā**”ti-ādi.

Kālapakkhacātuddasīghanavanasaṇḍameghapaṭalacchādāna-adḍharattīnaṃ vasena **caturaṅgasamannāgatena**. **Vivicchāti** vicikicchāya. Tenāha “**vicikicchāhetū**”ti. **Dukkhamassa mahabbhayanti** ettha vuttaṃ “assā”ti padaṃ “jappābhilepanaṃ assa brūmī”ti ānetvā sambandhitābanti dassento “**jappā taṇhā assa lokassā**”ti āha. “**Sabbasattānan**”ti-ādinā, “**sabbasovā**”ti-ādinā ca anvayato, byatirekato ca sātisaṃsaṃ avijjāya

1. Khu 1. 429 piṭṭhe Suttanipāte.

3. Khu 1. 449; Khu 8. 21 piṭṭhesu.

2. Khu 1. 449 piṭṭhe Suttanipāte.

4. Netti-Ṭṭha 65 piṭṭhe.

nīvaraṇabhāvaṃ dasseti. “Dūre santo pakāsanti¹, ratto atthaṃ na jānāti”²ti gāthādvayenāpi anugītivicayaṃ dassetīti yojetabbam.

Rūpāvacarāti rūpāvacarasattā. Vipariṇāmadukkhātāya muccanassa kāraṇavacananti sambandho. **Yato** vaṭṭadukkhato muccanam. **Tam** vaṭṭadukkham **anavasesapariyādānavasena** saṅkhāradukkhātāgahaṇena.

Ekādhāranti ekavatthu adhiṭṭhānam. Nivāraṇam vikkhambhanam pidhānam samucchedoti atthadvayassa pucchitattā “**anekādhāram dassetun**”ti vuttam. Tenāha “**nivāraṇasaṅkhātam saṃvaram -pa- pidhiyyanti pacchiijanti**”³ti. Tassattho “nivāraṇasaṅkhātam vikkhambhanam, saṃvaram, pidhānaṃ kaṭhehi”ti.

“**Vodānan**”ti iminā sotānam vikkhambhanavisuddhi, “**vuṭṭhānan**”ti iminā samucchedavisuddhi adhippetāti āha “**pucchāya duvidhatthavisayatam vivaritam ‘evan’ti-ādi vuttan**”ti. Tathā cāha “**vodāyati -pa- ariyamaggo**”ti.

Diṭṭhimānavijjāsotāpi taṇhāsotānugāti āha “**yebhuyyena anurodhavasenā**”ti. **Upacāravasenā**ti nissitupacāravasena. **Sabbasmāti** cakkhuto yāva manatoti sabbasmā dvārato. **Sabbappakārenāti** taṇhāyanamicchābhinivesana-unnamanādippakārena.

Tameva satinti yāyam sati pubbabhāge sotānam vikkhambhanavasena vuttā, tameva satim. Maggakkhaṇe sotānam saṃvaram pidhānam brūmi. Yasmā pana pidhāyikāpi sati maggakkhaṇe paññānugā, paññākiccamevettha adhikam, tasmā vuttam “**paññāyete pidhiyare**”ti.

Saṃvarapidhānānanti ettha saṃvarasaddena nivāraṇam vuttam.

Yasmim yasmim ariyamagge anadhigate yaṃ yaṃ abhisāṅkhāraviññāṇam uppajjanārahaṃ, tasmim tasmim adhigate taṃ taṃ viññāṇam anuppādanīrodhena nirujjhati saddhim attanā sampayuttanāmarūpenāti āha “**tassa tassa viññāṇassa nirodhena sahevā**”ti. Anuppādanīrodho hi ettha “nirodho”ti adhippeto anupādisesanibbānassa adhippetattāti. Anusandhiyati etenāti **anusandhi**, idha pucchiyamāno attho.

1. Khu 1. 56; Khu 10. 12 piṭṭhesu.

2. Khu 10. 12, 32 piṭṭhesupi.

3. Suttanipāta-Ṭīha 301; Cūḷaniddesa-Ṭīha 2 piṭṭhesu.

Saha visayena dassetunti ettha saccāni eva visayo. Pahātabbasabhāvaṃ samudayasaccaṃ, tassa visayo dukkhasaccaṃ. “Saṃyojaniyesu bhikkhave dhammesu assādānupassino viharato taṇhā pavaḍḍhatī”¹ ti hi vuttaṃ. Pahāyakasabhāvaṃ maggasaccaṃ, tassa visayo nirodhasaccanti āha “**sahavisayena -pa- saccesū**” ti. Kāmañcettha “samudayo dvīsu bhūmīsū pahīyati” ti āraddhaṃ, “dassanena tīpi saṃyojanāni pahīyanti, bhāvanāya satta saṃyojanāni pahīyanti” ti pana vibhāgavacanameva vattanti āha “**pahāyakavibhāgamukhena pahātabbavibhāgaṃ dassetun**” ti.

Niravasesakāmarāgabyāpādā tatiyamaggena pahīyanti, itare catutthamaggenāti vuttaṃ “**itarehi pana niravasesan**” ti. Tatthāti kammavipākavaṭṭappabhedena tedhātuke bhavattaye. **Saṃyojanavasena** ti sabbadā yojanavasena bandhanavasena.

12. Aggaphalaññatāya ekampi samānaṃ tannimittassa khayānuppādārammaṇassa paccavekkhaṇaṇāṇassa vasena phalavohārena dve nāmāni labhati.

Somanassanāmalābho iminā ārammaṇasaṅketenāti tadatthaṃ vivaranto “**khaye -pa- samaññāya**” ti āha.

13. **Taggahaṇenevāti** phassapañcamakapañcarūpindriyaggahaṇeneva. **Sahacaraṇādināti** saha jātādi-anantarādipaccayabhāvena ceva nissayārammaṇādinā ca. “**Sampayuttan**” ti iminā sahitatā avisiṭṭhatā idhādhippetāti āha “**avibhāgena gahaṇīyabhāvaṃ sandhāya**” ti.

Kathaṃ samādhindriyaṃ uppādetīti āha “**satiggahaṇena cettha pariyaṭṭhānappahānaṃ idhādhippetan**” ti. Na hi samādhinā pariyaṭṭhānappahānaṃ sambhavati.

Padahati etenāti **padhānaṃ**, vīriyaṃ. Teti vīriyasāṅkhārā. **Ekarasenāti** yathā indriyāni ekarasāni honti, evaṃ ekarasabhāvena saraṇato pavattanato. Tathā pavattiyā eva suṭṭhu vata vīriyaṃ vāhesīti yoginā saṅkappetabbato tadupagavīriyavāhanaṭṭhena “**sampahaṃsanā**” ti vuttaṃ. Tenāha “**evaṃ me -pa- hetubhāvato**” ti.

1. Saṃ 1. 312, 315 piṭṭhesu.

Iddhisaddassa paṭhamo kattu-attho, dutiyo karaṇattho vutto, pādasaddassa eko karaṇattho eva. Pajjitabbā ca iddhī vuttā, na ca ijjhanti. Pajjitabbā ca iddhī pajjanakaraṇena pādena samānādhikaraṇā na hontīti “**paṭhamena atthena iddhi eva pādo**”ti kathaṃ sakkā vuttuṃ, tathā iddhikiriyaṅkaraṇena sādhetabbā buddhisāṅkhātā iddhi pajjanakiriyaṅkaraṇena pajjitabbāti dvinnāṃ karaṇānaṃ na samānādhikaraṇatā sambhavatīti “**dutiyena atthena iddhiyā pādo**”ti kathaṃ sakkā vuttunti ce? Sakkā, pādassa ijjhamānakoṭṭhāsa-ijjhanakaraṇūpāyabhāvato. Atha vā “paṭhamena atthena iddhiyā pādo, dutiyena atthena iddhi eva pādo iddhipādo”ti evaṃ yojanato. Kathaṃ? Anantarattho paccāsattiñāyena idha paṭhamoti adhippeto, tato purimo dutiyoti.

“Chandaṃ ce bhikkhu adhipatiṃ karitvā labhati samādhin”ti-ādi¹ vacanato **chandasaṃādhippadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāvetīti** etthāpi chandādhipati samādhī **chandasaṃādhi**ti adhipatisaddalopaṃ katvā samāso vuttoti viññāyati. Adhipatisaddatthadassanavaseneva pana “chandaḥetuko, chandādhiko vā samādhī”ti **sammohavinodaniyaṃ**² vuttaṃ, tasmā idhāpi chandādhipati samādhī **chandasaṃādhi**ti veditabbo. Taṃ pana chandaṃ vuttanayena saddhāsīsena dassento “**saddhādhipateyyā cittekaggatā**”ti vuttaṃ. “**Idaṃ padhānaṃ**”ti vā vīriyaṃ vuttaṃ. Vīriyasaddāpekkhāsahitaṃ ekavacanena vatvā catubbidhassapi vīriyassa adhippetattā nibbattetabbadhammavibhāgena ca “**ime saṅkhārā**”ti vuttaṃ. Tena padhānabhūtā saṅkhārāti evaṃ samāso veditabbo. Saṅkhatasaṅkhārādinivattanatthañcetta padhānaggahaṇaṃ. Atha vā taṃ taṃ visesaṃ saṅkharotīti **saṅkhāro**, sabbampi vīriyaṃ. Tattha catukiccasādhakato aññassa nivattanatthaṃ padhānaggahaṇanti padhānabhūtā seṭṭhabhūtāti attho.

Vīriyiddhipādaniddese

“**vīriyasamādhippadhānasāṅkhārasamannāgatan**”ti³ dvikkhattuṃ vīriyaṃ āgataṃ. Tattha purimaṃ samādhivisesanaṃ “vīriyādhipati samādhī **vīriyasamādhī**”ti, dutiyaṃ samannāgamaṅgadassanatthaṃ. Dve eva hi sabbattha samannāgamaṅgāni samādhī, padhānasāṅkhāro ca. Chandādayo samādhivisesanāni. Padhānasāṅkhāro pana padhānavacaneneva visesito, na chandādīhīti na idha vīriyādhipatitā padhānasāṅkhārassa vuttā hoti. Vīriyaṅca samādhim visesetvā ṭhitameva

1. Abhi 2. 225 piṭṭhe.

2. Abhi-Ṭṭha 2. 290 piṭṭhe.

3. Abhi 2. 226 piṭṭhe.

samannāgamaṅgavasena padhānasāṅkhāravacanena vuttanti nāpi dvīhi vīriyehi samannāgamo vutto hoti. Yasmā pana chandādīhi viṣiṭṭho samādhi tathā viṣiṭṭheneva tena sampayutto padhānasāṅkhāro, sesadhammā ca, tasmā samādhivisesanānaṃ vasena “**cattāro iddhipādā**”ti vuttā. Visesanabhāvo ca chandādīnaṃ taṃtaṃapassayanavasena hotīti **chandasaṃmādhī -pa- iddhipādanti** ettha nissayatthehi pādasaddena upāyatthena chandādīnaṃ iddhipādātā vuttā hoti. Tathā hi abhidhamme **uttaracūḷabhājanīye** “cattāro iddhipādā chandiddhipādo”ti-ādinā¹ chandādīnameva iddhipādātā vuttā. **Pañhāpucchake** ca “cattāro iddhipādā—idha bhikkhu chandasamādhī”ti² ārabhitvāpi puna chandādīnaṃyeva kusalādiabhāvo vibhatto. Upāyiddhipādadassanattameva hi nissayiddhipādadassanaṃ kataṃ. Aññathā catubbidhatāva na hotīti. Ayamettha pālīvasena atthavinicchayo veditabbo.

Tadaṅgasamucchedanissaraṇavivekanissitattaṃ vatvā paṭippassaddhivivekanissitassa avacanaṃ “chandasaṃmādhī -pa- iddhipādāṃ bhāvetī”ti³ bhāvetabbānaṃ iddhipādānaṃ vuttattā. Bhāvitiddhipādassa hi sacchikātabbā phalapariyāpannā iddhipādāti.

Vossaggasaddo pariccāgattho, pakkhandanattho cāti vossaggassa duvidhatā vuttā. **Yathāvuttena pakārenāti** tadaṅgasamucchedappakārena, tanninnabhāvārammaṇappakārena ca. **Pariṇamantaṃ** vipassanakkhaṇe.

14. **Pubbabhāgapaññāyāti** ekāvajjananānāvajjanavīthīsu pavatta-upacārapaññāya. **Adhigamaṇapaññāyāti** appanāpaññāya. Puna **pubbabhāgapaññāyāti** nānāvajjanupacārapaññāya, paṭisandhipaññāya vā. **Upacārapaññāyāti** ekāvajjane, sabbattha vā pavatta-upacārapaññāya.

Pucchāvissajjanavicayopīti yathāvuttāya pucchāya vissajjanavicayopi. **Vuttanayānusārenāti** adiṭṭhajotanā, vimaticchedanā cāti⁴ heṭṭhā vuttanayānugamanena.

1. Abhi 2. 232 piṭṭhe.

3. Abhi 2. 225 piṭṭhe.

2. Abhi 2. 233 piṭṭhe.

4. Netti-Ṭṭha 62 piṭṭhe.

15. **Sekhe asekheti** sekkhe ariyapuggale, asekkhe ariyapuggale.
Vipassanāpubbaṅgamappahāneti vipassanaṃ pureccārikaṃ katvā
 pavattakilesappahāne, pahānābhisamayeti attho.

“Yaṃ aniccaṃ dukkhaṃ anattā”ti pāliṃ dassetvā puna “yaṃ anicce
 dukkhe anattani”ti vacanaṃ evampettha paṭhantīti dassetuṃ.

Sesasaṃkilesavodānadhammāti gedhato avasiṭṭhasaṃkilesadhammā ca
 sabbavodānadhammā ca. **Abhāvenā**ti abhāvanena abhāvakaraṇena.

Payogaparakkamanti bhusaṃ yogo **payogo**, payogova parakkamo
payogaparakkamo, cittaṃ. **Ukkhipatī**ti kosajjapakkhe patituṃ adento
 kusalapakkhe uddhaṃ khipento viya pavattati. **Padhānavīriyanti** akusalānaṃ
 anuppādanaṭṭhena uttamavīriyaṃ. **Yojetabbānī**ti “āsevamāno vāyamatī”ti-
 ādinā yojetabbāni. **Anuppannā**ti **avattabbataṃ āpannānanti**
 bhūmiladdhārammaṇādhiggaḥitāvikkhambhitāsamugghāṭituppannānaṃ.

16. “Aṭṭhamakassa indriyānī”ti vuttattā **“paṭhamamagge saddhādayo”**ti-
 ādi vuttaṃ. Indriyaggahaṇaṇca pāliyaṃ nidassanamattaṃ daṭṭhabbaṃ.

Asubhānupassanā kāyānupassanāsatiṭṭhānanti āha
“satipaṭṭhānabhāvanāya suniggahito kāmavitakko”ti. Samādhi uppajjamāno
 kāmavitakkampi niggahetvā eva uppajjatīti dassento
“anavajjasukhapadaṭṭhānenā”ti-ādimāha. **“Kusalesu dhammesu
 āradhaviṛiyo”**ti-ādinā dhammacchandato uppajjamāno vīriyacchando
 khantiṃ paribruhetīti dasseti. Anavajjadhammānaṃ
 upakāradhammāsevanāṃ viya anupakāradhammaparivajjanampi
 paññānisevaneneva hotīti āha **“samādhi-ādīnaṃ”**ti-ādi.

17. Sabbadhammādhīṭṭhānaṃ desanaṃ puggalādhīṭṭhānena vibhajituṃ
“loko nāmā”ti-ādi vuttanti dassento **“sabbadhammānanti -pa- dassetun”**ti
 āha. Mahaggatadhammesu ṭhānaṃ taṃsāmpadanāva. Tathā sesesu.
Vaḍḍhiyamānesūti yathā vimuttiṃ paripācayanti, evaṃ brūhiyamānesu.

Dassanapariññāti rūpārūpadhammānaṃ salakkhaṇato, paccayato ca
 pariṇānaṃ. Tenāha **“ñātapariññā”**ti. Paṭipakkhavidhamanena saddhiṃ
 lakkhaṇattayavibhāvanā idha **“bhāvanāpariññā”**ti adhippetāti āha **“bhāvanā
 -pa-**

pariññā cā”ti. Dassanattā pariññā **dassanapariññā**, bhāvanattā pariññā **bhāvanāpariññā**ti evaṃ vā ettha attho daṭṭhabbo.

Kakkhaḷaphusanādīti kakkhaḷādiphusanādī. **Abhijānitvā**ti abhiññāya paññāya jānitvā, ʈitassa abhijānanahetu vāti attho. **Atthoti** phalaṃ. **Nayoti** vuttanayo.

“Yaṃ asaṅkhatan”tipi paṭhanti. **Catunayakovidoti** ekattanānattādinayacatukke nipuṇo. **Desanāyuttikusaloti** dhammānaṃ desanāvidhimhi kusalo.

Sadisī kātabbā saṃsandanavasenāti adhippāyo. **Ānetabbā** “ayaṃ desanā imāya desanāya evaṃ saṃsandatī”ti. **Atthato apetanti** ayuttatthaṃ. **Asambandhatthanti** aññamaññaṃ asambandhapadatthaṃ. Nanu paṭṭhānavicāro nayavicāro viya hārehi asammisso vicāraṇantaroti codanaṃ manasi katvā āha **“yasmā panā”**ti-ādi. **Idha nikkhittoti** idha suttavicaye suttatthavicārabhāvato nikkhitto, etena vā paṭṭhānassa hārantogadhabhāvadassaneneva mūlapadānaṃ viya paṭṭhānassa padatthantarābhāvo dassitoti veditabbaṃ.

Imassa suttassati saṃvaṇṇiyamānasuttaṃ sandhāyāha. **Kasmim vā padeti** saṃvaṇṇiyamānaṃ gāthaṃ sandhāyāha. **Tabbicayenāti** pucchādivicayena, assādādivicayena ca.

Vicayahāravibhaṅgavaṇṇanā niṭṭhitā.

3. Yuttihāravibhaṅgavaṇṇanā

18. Evametassa suttassa attho na gahetabbo, evaṃ pana gahetabboti aggahetabbagahetabbānaṃ atthānaṃ vijahanaggahaṇatthāya yuttāyuttivicāraṇāyaṃ vajjetabbesu tāva paṭhamaṃ paṭipattīti dassento āha **“atathākārena gayhamānā suttatthā visayo”**ti yathā “vāmaṃ muñca, dakkhiṇaṃ gaṇhā”ti¹. Vajjetabbabhāvato hi suttapadehi

1. Abhi-Ṭṭha 1. 321; Visuddhi-Ṭṭi 1. 41; Saṃ-Ṭṭi 1. 286 piṭṭhesu.

suttatthe vivecite gahetabbabhāvo ca avasiṭṭho hoti. Tathā hi vakkhati
 “mettāvihārassa sato byāpādo cittaṃ pariyādāya ṭhassatī”ti na yujjati desanā,
 ‘byāpādo pahānaṃ abbattham gacchatī’ti yujjati desanā”ti¹.

Yuttiniddhāraṇena ayathāsabhāvato vivecitvā yathāsabhāvato
 dhammassa gahaṇakāraṇāni kathento “mahantā apadisitabbā etesanti
mahāpadesā”ti imamatthamāha “**buddhādayo**”ti-ādinā. **Patitṭhānānī**
 patiṭṭhānasādhanaṇi. **Sesesūti** saṃghāpadesādīsu. Paṭhamattho eva hi idha
 pāli āgato, vinicchayane kāraṇaṃ mahāpadesoti adhippāyo. **Suttotaraṇādīti**
ādisaddena suttānotaraṇādipi saṅgayhati. Suttotaraṇavinayasandassanāni hi
 kenaci yathābhatassa ganthassa “dhammo”ti vinicchayane kāraṇaṃ.
 Suttānotaraṇavinayāsandassanāni “adhammo”ti. **Yadi evanti** yadi
 yathābhatassa ganthassa suttavinayehi saṃsandanaṃ “dhammo”ti,
 asaṃsandanaṃ “adhammo”ti vinicchayakāraṇaṃ, evaṃ santeti attho.
 Sampadīyati nāpīyati dhammo etehīti **sampadāyā**, akkhātāro.

Vinīyanti rāgādayo etenāti **vinayo**, kāraṇaṃ. Tenāha
 “**rāgādivūpasamanimittan**”ti. Kim pana taṃ?
 Sādhitṭhānasamathavipassanādidhammā. Ye parato “tecattālīsaṃ
 bodhaṅgamā dhammā”ti² vakkhati.

Vinayamahāpadesā kappiyānulomato anulomakappiyaṃ nāma, taṃ
 sadisatāya suttantamahāpadesāpi **anulomakappiyanti** aṭṭhakathāvohāro. Tena
 vuttaṃ “**yaṃ anulomakappiyanti vuccatī**”ti.

Yadipi tattha tattha pavattā bhagavato pakiṇṇakadesanā **aṭṭhakathā**, sā
 pana dhammasaṅgāhakehi tepiṭakaṃ buddhavacanaṃ saṅgāyitvā tassa
 atthasaṃvaṇṇanānurūpena vācanāmaggaṃ āropitattā **ācariyavādo** nāma.
 Tena vuttaṃ “**ācariyavādo nāma aṭṭhakathā**”ti. tissopi saṅgītiyo āruḷho eva
 hi buddhavacanassa atthasaṃvaṇṇanābhūto kathāmaggo pacchā
 tambapaṇṇiyehi mahātherehi sīhaḷabhāsāya ṭhapito. **Attanomati** theravādo.
Samentameva gahetabbanti yathā pāliyā

1. Khu 10. 22 piṭṭhe Nettīyaṃ.

2. Khu 10. 27 piṭṭhe Nettīyaṃ.

saṃsandati, evaṃ mahāpadesaṭo atthā uddharitabbāti dasseti.

Pamādapāṭhavasena ācariyavādassa kadāci pāḷiyā asaṃsandanaṃ siyā, so na gahettabboti dassento āha “**suttena samento eva gahetabbo**”ti.

Catūhi mahāpadesehi yujjatiti catūhi mahāpadesehi na virujjhati. Idāni taṃ avirujjhanākāraṃ dassento “**yena yenā**”ti-ādi vuttaṃ. Suttotaraṇādi eva hettha kāraṇaṃ. Tassa ca anekākāratāya “**pakārenā**”ti vutto.

Samvaṇṇiyamāne sutte samvaṇṇanāvasena gahetabbanti sambandho.

Ābhatenāti ānītena. **Suttatoti** suttantarato. Ayañhettha attho—kenaci pasaṅgena suttantarato uddharitvā ānītena suttapadena suttotaraṇādinā, kāraṇappakārena ca catumahāpadesāvirodhena samvaṇṇiyamāne sutte samvaṇṇanāvasena atthajātaṃ gahetabbanti. Tenāha “**tena -pa- kātabbā**”ti.

Tattha **yuttihārayojanā kātabbāti** yuttiniddhāraṇavasena ayaṃ yuttihāro yojetabbo. Atha vā **yuttihārayojanā kātabbāti** iminā hārena vakkhamānanayena yuttigavesanaṃ katvā tāya yuttiyā sabbahārayojanā kātabbāti attho. Lakkhaṇaṇhettaṃ yuttigavesanāya, yadidaṃ yuttihāro.

Tenāha “sabbesaṃ hārānaṃ, yā bhūmī, yo ca gocaro tesaṃ.

Yuttāyuttaparikkhā”ti¹, “imāya yuttiyā aññamaññehi kāraṇehi gavesitabban”ti² ca.

19. Yadi vā sabbāni padāni ekaṃ atthaṃ abhivadantīti yojanā.

20. **Jarāyaṃ uthitassa aññathattanti** uthitassa yaṃ aññathattaṃ aññathābhāvo, ayaṃ jarā nāma. **Khaṇikamarāṇaṃ** khaṇikanirodho. **Samucchedamarāṇaṃ** khīṇāsavānaṃ khandhapariniḥṣānaṃ.

Kevalassāti jarāya amissassa. **Aññāva jarā, aññaṃ maraṇanti** “paṭiññātassa kevalassa maraṇassa diṭṭhattā”ti hetu. **Yathā taṃ devānanti** sadisūdhāraṇaṃ, visadisūdhāraṇaṃ pana iddhipādādayo, anvayabyatirekā gahetvā yojetabbā.

1. Khu 10. 3 piṭṭhe.

2. Khu 10. 21 piṭṭhe.

Tehīti jarāmarañehi.

“Jīraṇabhijjanasabhāvā”ti iminā lesena taṇhājarāmarañānaṃ anaññattaṃ yojeti. Yadipi “aññā taṇhā, aññā jarā, aññaṃ marañānaṃ”ti siddhovāyamattho, yaṃ sandhāya vuttaṃ **“na idan”**ti-ādi, tathāpi sakkuṇeyyaparihārāyaṃ codanāti ajjhāruḷhaṃ tattha dosaṃ dassetuṃ “yadi ca yathā jarāmarañānaṃ”ti pālīpavattāni dassento **“yadi -pa- dassetī”**ti āha. **Bhāvoti** adhippāyo. **Etesanti** taṇhājarāmarañānaṃ.

“Imāya yuttiyā aññamaññehi kāraṇehi gavesitabban”ti ca keci paṭhanti, byañjanatopi gavesitabbaṃ, aññattha atthato aññatthampīti adhippāyo. Tameva byañjanato aññatthaṃ dassetuṃ pālīyaṃ **“salloti vā”**ti-ādi vuttaṃ. **Imesanti** salladhūpāyanānaṃ. **Ichhāvīpariyāyeti** icchitālābhe, appaccayasamavāye vā. **Idampi samatthanaṃ** hoti yathādhippetassa aññatthassa byatirekadassanabhāvato. **Jarāmarāṇavīpariyāyeti** jarāmarāṇe asati. Na hi yathādhippetajarāmarāṇābhāve taṇhā na hotīti.

Dvīdhā vuttāti dvippakārena vuttā, dvikkhattuṃ vā vuttā. **Yaṃ idan -pa- ārammaṇakaraṇavasena vā abhilapananti** evaṃ kiriyāparāmasanaṃ yojetabbanti veditabbaṃ. **Visesoti** ayaṃ etāsaṃ icchātaṇhānaṃ pakatisaṅkhāto viseso. **“Dvīhi nāmehi”**tipi pālī. **Yadipi evanti** kāmaṃ visayavisesesu evaṃ yathāvutta-avatthāvisesena icchātaṇhānaṃ atthi kāci bhedaṃ natthāti attho. Sabhāvato pana bhedo natthīti dassento **“tathāpi”**ti āha.

Ichchantīti kāmentī. **Taṇhāyanā** pātukāmatā. **Santāpanaṭṭhenāti** paridahanabhāvena. **Ākaḍḍhanaṭṭhenāti** avaharaṇaṭṭhena. **Saritānīti** rāgavasena allāni. Taṃ sampayuttapītivasena siniddhāni **sinehitāni**. **Visattikāti** vitthata rūpādīsu tebhūmakadhammesu byāpanavasena. **Visaṭṭāti** purimavevacanameva ta-kārassa ṭa-kāraṃ katvā vuttaṃ. **Visālāti** vipulā. **Visakkatīti** parisakkatīti sahati. Ratto hi rāgavatthunā pādena tāḷiyamānopi sahati. “Osakkanāṃ, vipphandaṇāṃ vā visakkanānaṃ”ti vadanti. Aniccādikaṃ

niccādito gaṇhantī **visamvādikā** hoti. **Visaṃ haratī**ti tathā tathā kāmesu ānisaṃsaṃ dassentī vividhehi ākārehi nekkhammābhimukhappavattito cittaṃ saṃharati saṃkhipati. **Visaṃ** vā dukkhaṃ, taṃ harati, vahaṭīti attho. Dukkhanibbattakassa kammaṃsa hetubhāvato **visamūlā**, visaṃ vā dukkhādibhedā vedanā mūlaṃ etāyāti **visamūlā**, dukkhasamudayattā visaṃ phalaṃ etissāti **visaphalā**. Rūpādidukkhasseva paribhogo etāya, na amatassāti **visaparibhogā**. Sabbattha niruttivasena padasiddhi veditabbā. Yo panettha padhāno attho, taṃ dassetuṃ puna “**visatā vā panā**”ti-ādi vuttaṃ.

Sinehanam pemakaraṇaṃ. **Bandhanaṭṭhena**ti saṃyojanaṭṭhena. **Āsīsaṇaṭṭhena**ti icchanaṭṭhena. **Abhinandananaṭṭhena**ti assādanaṭṭhena, sampaṭicchanaṭṭhena vā.

21. **Anabhiratī**ti ukkaṇṭhā. **Ñāṇanibbidā**ti nibbidānupassanā. Yathā ca dukkhū -pa- cāresu yutti vuttāti yojanā.

Sukhāpaṭipadādandhābhiññā sukhāpaṭipadākhippābhiññā **sukhāpaṭipadādayo**. Yo dukkhāya paṭipadāya visesaṃ adhigantuṃ bhabbo, tassa sukhāpaṭipadāyogyassa viya kariyamānā dhammadesanā visesāvahā na hoti, tasmā sā na yuttāti imamatthaṃ dasseti “**rāgacarito**”ti-ādinā. Rāgacaritassa tathā tathā kāmānaṃ ādīnavāṃ, okāraṃ, saṃkilesaṃ, nekkhamme ānisaṃsaṃca avibhāvetvā ādito vipassanākathāva kariyamānā na visesāvahā hoti āsayassa asodhitattāti etamatthaṃ dassento pāḷiyaṃ “**vipassanā -pa- desanā**”ti āhāti veditabbaṃ. **Sesapadesupī**ti yathā “rāgacaritassā”ti-ādinā rāgacaritakoṭṭhāsavasena pāḷiyaṃ desanāya ayutti vuttā, iminā nayena sesapadesupī dosacaritakoṭṭhāsādīsipi “dosacaritassa puggalassa asubhaṃ deseyyā”ti-ādinā pāḷiyaṃ avuttopi yathāsambhavamatto niddhāretvā vattabbo. Kasmā pana yuttihāre ayuttiniddhāraṇā katāti codanaṃ manasi katvā āha “**ettha cā**”ti-ādi. **Sesesupī eseva nayoti** sesesupī dosacaritādivasena niddhāritesu ayuttigavesanesu ayameva upāyo. “**anulomappahānan**”tipi pāḷi, so evattho.

“**Yāvatikā ñāṇassa bhūmī**”ti etena yuttihārassa mahāvisayataṃ dasseti. Kasmā paṇāyaṃ mahāvisayoti? Yuttivicārabhāvato, saṃvaṇṇetabbassa ca dhammassa nānānayanipuṇādiguṇavisesayogatoti dassento “**taṃ kissa hetū**”ti āha.

Aparabhāgeti pacchābhāge. Mettāvihāribhāgassa aparihīnatāvacanato ayogo vutto. Tenāha “**sato**”ti. **Yathāvuttakāraṇato evā**ti paṭipakkhattā eva.

Pahānekaṭṭhabhāvato diṭṭhimaññitassa. Ādīnavadassanena vitakkaṃ jigucchantā dutiyajjhānassa āsanna-upacārajjhānadhammāpi vitakkārammaṇā na honti, pageva dutiyajjhānadhammāti adhippāyenāha “**ārammaṇakaraṇattho hettha sahagatasaddo**”ti.

Evam yuttihāralakkhaṇaṃ āgamato yuttāyuttavicāraṃ dassetvā idāni āgamānugatāya yuttiyāpi taṃ dassetuṃ guṇamukhena dosavibhajanaṃ vibhajanto “**apicetthā**”ti-ādimāha. Taṃ uttānatthameva.

Yuttihāravibhaṅgavaṇṇanā niṭṭhitā.

4. Padaṭṭhānahāravibhaṅgavaṇṇanā

22. **Tesaṃtesanti** anavasesapariyādānaṃ, tena ye sutte vuttā ca dhammā, ye ca tesaṃ kāraṇabhūtaṃ, tesaṃ sabbesampīti vuttaṃ hoti. **Sabbadhammayāthāva-asamapaṭivedhoti** imamattamaṃ dassetuṃ “**kattha pana so**”ti-ādi vuttaṃ.

Piyāyitabbajātiyanti pemaṇīyasabhāvaṃ. **Micchāpaṭipadāti** pamādāpatti micchābhiniveso vā. Ekavāraṃ uppannāpi pāṇātipātacetanā verappasavanato dosassa, ekavāraṃ uppannāpi pamādāpatti, micchābhiniveso vā mohassa uppattikāraṇanti pāḷiyaṃ avuttampi nayato niddhāretabbanti dassento “**dosassa -pa- imināva nayena attho veditabbo**”ti āha.

Nimittatthaggaṇaḷakkhaṇaṃ vaṇṇasaṇṭhānaṃ, anubyañjanatthaggaṇaḷakkhaṇaṃ anubyañjananti “**nimittānubyañjanagggaṇaḷakkhaṇā**”ti vuttaṃ. Tattha tattha **nimittaṃ** itthipurisanimittaṃ. **Anubyañjanaṃ** hatthapādahasitakathitādi. Phasso paccayo

etissāti **phassapaccayā**, tambhāvo **phassapaccayatā**. Assādeti etāyāti **assādo**, taṇhā.

Vatthūni ñeyyadhammoti āha “**vatthu-avipphaṭṭipatti visayasabhāvaṭṭivedho**”ti. Idhādhippetam sammāpaṭṭipattim dassetum “**sīlasamādhisampadānan**”ti vuttam. Ekadesupalakkhaṇavasena, vaṇṇagandharāgisappāyavasena vā pāliyam “**vinīlakavipubbakaggahaṇalakkhaṇā asubhasaññā**”ti vatvā “**tassā nibbidāpadaṭṭhānan**”ti vuttam nibbidam dassento “**nibbidā**”ti-ādi vuttam. Tattha paritassanato visesetum “**ñāṇenā**”ti visesitam. **Tathā pavattanti** nibbidanākārena pavattanam.

Yoniso ummujjantiyā videharañño dhītāya **rucāya** jātissaraññaṇam kammassakataññāṇassa kāraṇam ahosi, na pana asappurisūpanissayato, ayoniso ummujjantassa tasseva rañño senāpatino **alātassa bījakassa** dāsassāti imamattham dassento “**imassa ca -pa- udāharitabbo**”ti āha. **Soti pasādo. Avatthāvisesoti** sampayuttadhammānam anāvilabhāvalakkhito avatthābhedo. **Āyatanagatoti** ṭhānagato, ratanattayavisayoti attho. “**Kāyo**”ti-ādinā avatthāvisesena vinā sabhāvasiddhameva padaṭṭhānam dasseti.

Imasmim ca ṭhāne pāliyam pubbe yesam dhammānam padaṭṭhānam niddhāritam, te dhammā yesam dhammānam padaṭṭhānāni honti, te dassetum “**aparo nayo**”ti-ādi āraddhanti veditabbam. Assādamanasikāro ayonisomanasikāralakkhaṇo vutto nidassanamatta-atthoti veditabbo, yebhuyyena sattānam lobhasena ayonisomanasikārā saṁvattantīti dassanattham vā evam vuttam. Upapatti eva **opapaccayam**, tassa bhāvo **opapaccayikanti** āha “**upapattibhavabhāvenā**”ti. **Vavatthitabhāvoti** vavatthitabhāvo rūpassa dassanādipaṭṭiniyatārammaṇakiccatā. **Bhavassa aṅgānīti** bhavassa kāraṇāni. Dutiye **aṅgānīti** avayavā, kammavaṭṭampi vā kāraṇaṅgabhāvena yojetabbam.

Kammaṭṭhānassāti bhāvanāya brūhanā vaḍḍhanā. **Tesūti** titthaññutādīsu. Kalyāṇamittassa sammadeva payirupāsanāyapīti tam nissāya laddhena sabbāya dhammassavanena dhammupasaṁhitam pāmojjaṁ hotīti titthaññutā pītaññutāya padaṭṭhānam. Evam yāya vimuttiyā sati vimuttiññānadassanam

hotīti sā tassa padaṭṭhānanti ayamattho pākaṭoti āha “**purimānaṃ -pa-suviññeyyo evā**”ti. **Saha adhiṭṭhānenāti** ñātapariññāya saddhim. Ñātapariññā hi tīraṇapariññāya adhiṭṭhānaṃ. Sesam suviññeyyameva.

Padaṭṭhānahāravibhaṅgavaṇṇanā niṭṭhitā.

5. Lakkhaṇahāravibhaṅgavaṇṇanā

23. “**Lakkhaṇahārassa visayaṃ pucchati**”ti vuttaṃ, “ko pana tassa visayo”ti vutte samānalakkhaṇā avuttadhammā. Kāyānupassanāya samāraddhāya vedanānupassanādayo sukheveva sijjantīti tabbacanena vedanāgatāsati-ādīnaṃ vuttabhāvo dassito **satipaṭṭhānabhāvena ekalakkhaṇattāti** kāyānupassanāsatiṭṭhānassa saddhānuggahitāni vīriyasatisamādhipaññindriyāni sādhanāni, evaṃ itaresampīti katvā vuttaṃ. Ayaṃ attho **aṭṭhakathāyameva**¹ parato āgamissati. Iminā nayena sesesupi ekalakkhaṇatāniddesesu attho veditabbo. **Paratoti catubyūhahāraṇṇanāyaṃ**².

Asammissatoti vedanādayopi ettha sitā ettha paṭisandhāti kāye vedanādi-anupassanāpasaṅgepi āpanne tadasammissatoti attho.

Avayavigāhasamaññātīdhāvanasārādānābhinivesanisedhanattham kāyaṃ aṅgapaccaṅgehi, tāni ca kesādīhi, kesādike ca bhūtopādāyarūpehi vinibbhujitum “**tathā na kāye**”ti-ādimāha. Pāsādādinagarāvayavasamūhe avayavivādinopi avayavigāhaṇaṃ karonti. Nagaraṃ nāma koci attho atthīti pana kesañci samaññātīdhāvanaṃ siyāti itthipurisādisamaññātīdhāvane nagaranidassanaṃ vuttaṃ. **Añño koci** sattādiko. **Yaṃ passati** itthim, purisaṃ vā. Nanu cakkhunā itthipurisaḍassanaṃ natthīti? Saccam natthi, “itthim passāmi, purisaṃ passāmi”ti pana pavattasamaññāvasena “yaṃ passatī”ti vuttaṃ. Micchāḍassanena vā diṭṭhiyā yaṃ passati, na taṃ diṭṭhaṃ rūpāyatanaṃ hoti, rūpāyatanaṃ vā taṃ na hotīti attho. Atha vā taṃ

1. Netti-Ṭīha 139 piṭṭhe.

2. Netti-Ṭīha 102, 103 piṭṭhesu.

kesāḍibhūtopādāyasamūhasaṅkhātāṃ diṭṭhaṃ na hoti, diṭṭhaṃ vā yathāvuttaṃ na hotīti attho. **Yaṃ diṭṭhaṃ taṃ na passatīti** yaṃ rūpāyatanāṃ, kesāḍibhūtopādāyasamūhasaṅkhātāṃ vā diṭṭhaṃ, taṃ paññācakkhunā bhūtato na passatīti attho.

Na aññadhammānupassīti na aññasabhāvānupassī, asubhādito aññākārānupassī na hotīti vuttaṃ hoti.

Pathavīkāyanti kesāḍiṃ pathavīdhammasamūhattā “kāyo”ti vadati, lakkhaṇapathavimeva vā anekabhedabhinnāṃ sakalasarīragataṃ pubbāpariyabhāvena pavattamānaṃ samūhavasena gahetvā “kāyo”ti vadati. Evaṃ aññatthāpi.

Ākārasamūhasaṅkhātassāti aniccatādi-ākārasamudāyapariyāyassa.

Tīsu bhavesu kileseti bhavattayavisayakilese. **Sabbatthikanti** sabbattha līne, uddhate ca citte icchitabbatthā, sabbe vā līne, uddhate ca bhāvetabbā bojjhaṅgā atthikā etāyāti **sabbatthikā**. **Anto saṅkocoti** anto oliyanā, kosajjanti attho.

24. **Gahitesūti** bhāvanāggahaṇena gahitesu, bhāvitesūti attho, vacanena vā gahitesu. Bhāvanāggahaṇadīpanatthattā pana vacanena gahaṇassa bhāvanāggahaṇamettha padhānaṃ. Yassa satipaṭṭhānā bhāvitā, tassa sammappadhānādayo bodhipakkhiyadhammā na bhāvitāti netāṃ ṭhānaṃ vijjatīti ca samānalakkhaṇatāpadesena imamatthaṃ dassetuṃ pāliyaṃ “**catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappadhānā bhāvanāpāripūriṃ gacchantī**”ti-ādi vuttaṃ.

Vipallāsā pahīyanti ujuvipaccanīkabhāvato. “Āhārasamudayā kāyassa samudayo, phassasamudayā vedanānaṃ samudayo¹, saṅkhārapaccayā viññānaṃ, viññāṇapaccayā nāmarūpan”ti² vacanato kāyādīnaṃ samudayabhūtā kabalīkārahārāphassamanosañcetanāviññāṇāhārā kāyādīnaṃ parijānanena pariññātā honti tappaṭipakkhappahānatoti dassento

1. Saṃ 3. 161 piṭṭhe.

2. Ma 3. 103; Saṃ 1. 243, 296; Vi 3. 1; Khu 1. 77; Abhi 2. 142 piṭṭhesu.

“**cattāro āhārā**”ti-ādimāha. **Sabbatthā**ti “upādānehi anupādāno bhavati”ti evamādīsu.

Tattha yasmā pañca kāmagaṇā savisesā kāye labbhantīti visesena kāyo kāmupādānassa vatthu, sukhavedanassādavasena paralokanirapekkho “natthi dinnan”ti-ādi¹ parāmāsaṃ uppādetīti diṭṭhupādānassa vedanā, citte niccaggahaṇavasena sassatassa “attano sīlādivasena parisuddhaparāmasanaṃ hoti”ti sīlabbatupādānassa cittaṃ, nāmarūpaparicchedena bhūtaṃ bhūtato apassantassa “attābhiniveso hoti”ti attavādupādānassa dhammā vatthu, tasmā “**catūsu satipaṭṭhānesu bhāviyamānesu upādānehi anupādāno bhavati**”ti vuttaṃ.

Yasmā pana vuttanayeneva kāyo kāmāyogassa vatthu, bhavesu sukhaggahaṇavasena bhavassādo hotīti bhavayogassa vedanā, santatighanaggahaṇavasena citte attābhiniveso hotīti diṭṭhiyogassa cittaṃ, dhammavinibbhogassa dukkarattā, dhammānaṃ dhammamattatāya ca duppaṭivijjhata sammoho hotīti avijjāyogassa dhammā, vatthu, tasmā catusatipaṭṭhānabhāvanāya tesu tesāṃ pahānasiddhito yogehi visaṃyuttatā vuttā. Eteneva āsavehi anāsavatā, oghehi nittiṇṇatā ca saṃvaṇṇitā hoti kāmārāgādīnaṃ eva kāmāyogakāmāsavakāmoghādibhāvato.

Vuttanayeneva kāyo abhiijhākāyaganthassa vatthu, “dukkhāya vedanāya paṭighānusayo anuseti”ti² dukkhadukkhavipariṇāma dukkhasaṅkhārādukkhabhūtā vedanā visesena byāpādakāyaganthassa vatthu, citte niccābhinivesavasena sassatassa “attano sīlena suddhi”ti-ādiparāmasanaṃ hotīti sīlabbataparāmāsassa cittaṃ vatthu, sappaccayanāmarūpadassanābhāvato bhavavibhavadiṭṭhisāṅkhāto idaṃsaccābhiniveso hotīti tassa dhammā vatthūti catusatipaṭṭhānāti yojetabbari.

1. Dī 1. 51; Ma 1. 362; Ma 2. 63, 64, 182; Ma 3. 72, 99; Saṃ 2. 169; Abhi 1. 241;

Abhi 2. 389 piṭṭhesu.

2. Ma 1. 377 piṭṭhesu.

Vuttanayeneva visesato kāyo rāgasallassa vatthu, vedanā dosasallassa, “cittaṃ niccaggahaṇavasena attābhinivesaṃ attānaṃ seyyādito dahatī”^{ti} cittaṃ mānasallassa, vuttanayeneva dhammā mohasallassa vatthūti catusatipaṭṭhānāti yojetabbaṃ.

Yasmā pana kāyānupassanādīhi kāyavedanācittadhammesu pariññātesu rūpavedanāsaññāsaṅkhārakkhandhā pariññātā honti, citte hi pariññāte saññāpi pariññātāva hoti, tasmā **“viññāṇaṭṭhitiyo cassa pariññāṃ gacchantī”**^{ti} vuttaṃ.

Tathā visesato kāye sāpekkhā chandāgatiṃ gacchatīti kāyo chandāgatiyā vatthu, vuttanayeneva vedanā byāpādassa nimittanti sā dosāgatiyā vatthu, santatighanaggahaṇavasena sarāgādicitte sammoho hotīti mohāgatiyā cittaṃ, dhammasabhāvānavabodhena bhayaṃ hotīti bhayāgatiyā dhammā vatthūti catusatipaṭṭhānabhāvanāya agatigamanappahānaṃ hotīti āha **“agatigamanehi ca na agatiṃ gacchatī”**^{ti}.

“Akusalassa somanassassa vasenā”^{ti} idaṃ **“ayampi attho sambhavatī”**^{ti} katvā vuttaṃ. **“Sukhāya vedanāya rāgānusayo anusetī”**^{ti}¹ pana vacanato sukhavedanāggahaṇena tatthānusayanena samudayasaccaṃ desitanti veditabbaṃ. **Desitaṃ dukkhaṃ ariyasaccanti** dukkhadukkhaḡgahaṇena sātisaṃ dukkhaṃ ariyasaccaṃ pakāsitaṃ hotīti pālīyaṃ **“dukkhaṃ ariyasaccaṃ desitaṃ”**^{ti} vuttaṃ. Sahacaraṇādīsu yaṃ vattabbaṃ, taṃ heṭṭhā **niddesavāraṇaṇāyaṃ**² vuttaṃ.

Lakkhaṇahāravibhaṅgavaṇṇanā niṭṭhitā.

6. Catubyūhahāravibhaṅgavaṇṇanā

25. **Hārānanti** niddhāraṇe sāmivacanaṃ. Hāresu imassa catubyūhahārassa visesato suttassa byañjanavicayabhāvatoti yojanā. Tena vuttaṃ **“byañjana -pa- dassetī”**^{ti}. **Yāyāti** niruttiyā.

1. Ma 1. 377 piṭṭhe.

2. Netti-Ṭṭha 25 piṭṭhe.

Yathārahanti saṁvaṇṇiyamāne sutte yaṁ yaṁ arahati nibbacanaṁ vattuṁ, taṁtaṁ lokasamaññānurodheneva. Pabbabhāgapaṭipadā sampādetvā pacchā saccābhisamayaṁ pāpuṇātīti āha “**sammuti -pa- hotī**”ti, taṁtaṁpaññattiggahaṇamukhena paramatthaggaṇaṁ hotīti evaṁ vā iminā sambandho.

Yamidaṁ anindriyabaddharūpasantānaṁ sandhāya “**ubhayamantarenā**”ti idha vuttaṁ. Otaraṇahāre¹ panassa dvārappavattaphassādiddhamme sandhāya vuttabhāvaṁ dassetuṁ “ubhayamantarenāti phassasamuditesu dhammesū”ti attho vutto. Aṭṭhakathācariyā panāhu “antarenāti vacanaṁ pana vikappantaradīpanan”ti. Tasmā ayamettha attho—na imaṁ lokaṁ, na huraṁ lokaṁ, atha kho ubhayamantarenāti. Aparo vikappo—**ubhayamantarenāti** vā vacanaṁ vikappantarābhavadīpanaṁ. Tassattho—na imaṁ lokaṁ, na huraṁ lokaṁ nissāya jhāyati jhāyī, ubhayamantarena pana aññaṁ ṭhānaṁ atthīti.

Yepi ca “antarāparinibbāyī, sambhavesī”ti ca imesaṁ suttapadānaṁ atthaṁ micchā gahetvā atthi eva antarābhavoti vadanti, tepi yasmā avihādīsu tattha tattha āyuvemajjhaṁ anatikkamitvā antarā aggamaggādhigamena anavasesakilesaparinibbānena parinibbāyantīti **antarāparinibbāyī**, na antarābhavabhūtoti purimassa suttapadassa attho. Pacchimassa ca ye bhūtā eva, na puna bhavissanti, te hi² khīṇāsavā, purimapadehi “**bhūtā**”ti vuttā. Tabbiparītātāya sambhavaṁ esantīti **sambhavesino**.

Appahīnabhavasamyojanattā sekkhā, puthujjanā ca. Catūsu vā yonīsu aṇḍajalābujasattā yāva aṇḍakosaṁ, vatthikosañca na bhindanti, tāva **sambhavesī** nāma. Aṇḍakosato, vatthikosato ca bahi nikkhantā **bhūtā** nāma. Saṁsedaja-opapātikā ca paṭhamacittakkhaṇe **sambhavesī** nāma, duttiyacittakkhaṇato paṭṭhāya **bhūtā** nāma. Yena vā iriyāpathena jāyanti, yāva tato aññaṁ na pāpuṇanti, tāva **sambhavesī**, tato paraṁ **bhūtā**ti attho, tasmā natthīti paṭikkhipitabbaṁ. Sati hi ujuke pāḷi-anugate atthe kiṁ aniddhāritasāmatthiyena antarābhavena attabhāvaparikkappitena payojananti.

1. Netti-Ṭīṭha 127, 128 piṭṭhesu.

2. Anuṭi 3. 121 piṭṭhe passitabbaṁ.

Yaṃ pana ye “santānavasena pavattamānānaṃ dhammānaṃ avicchedena desantaresu pātubhāvo diṭṭho. Yathā taṃ vīhi-ādi-aviññāṇakasantāne, evaṃ saviññāṇakasantānēpi avicchedena desantaresu pātubhāvena bhavitabbaṃ. Ayaṅca nayo sati antarābhave yujjati, nāññathā”ti yuttiṃ vadanti. Tehi iddhimato cetovasippattassa cittānugatikaṃ kāyaṃ adhiṭṭhahantassa khaṇena brahmalokato idhūpasaṅkamane, ito vā brahmalokagamane yutti vattabbā. Yadi sabbatthena vicchinnadese dhammānaṃ pavatti na icchitā, yadipi siyā “iddhivisayo acinteyyo”ti, taṃ idhāpi samānaṃ “kammavipāko acinteyyo”ti vacanato, tasmā taṃ tesāṃ matimattameva. Acinteyyasabhāvā hi sabhāvadhammā, te katthaci paccayavisesena vicchinnadese pātubhavanti, katthaci avicchinnadese ca. Tathā hi mukhaghosādīhi aññasmiṃ dese ādāsapabbatappadesādike paṭibimbapaṭighosādikaṃ paccayuppannaṃ nibbattamānaṃ dissati, tasmā na sabbaṃ sabbattha upanetabbanti ayamettha saṅkhepo. Viṭṭhārato pana paṭibimbassa udāharaṇabhāvasādhanaḍḍiko antarābhavavicāro **kathā vatthuppakaraṇassa ṭikāyaṃ**¹ gaḥetabbo.

Apare pana “**idhā**ti kāmabhavo, **huranti** arūpabhavo, **ubhayamantarenā**ti rūpabhavo vutto”ti vadanti, “**idhā**ti paccayadhammā, **huranti** paccayuppannadhammā, **ubhayamantarenā**ti paṇṇattidhammā vuttā”ti ca vadanti, taṃ sabba-aṭṭhakathāsu natthi, tasmā vuttanayeneva attho veditabbo. **Avasiṭṭhaṃ rūpanti** āpodhātu-ākāsadhātūhi saddhiṃ lakkhaṇarūpāni, ojaṅca sandhāyāha anindriyabaddharūpassa adhippetattā. Tassa khīṇāsavassa taṃ nibbānārammaṇaṃ cittaṃ na jānanti na ñāyanti “jhāyamānā”ti vuttattā. Sesāṃ suviññeyyameva.

Catubyūhahāravibhaṅgavaṇṇanā niṭṭhitā.

7. Āvaṭṭahāravibhaṅgavaṇṇanā

29. Akusalānaṃ dhammānaṃ viddhamśanasabhāvattā, akusalānaṃ vā pajahane kusalānaṃ sampādane paṭhapanasabhāvattā **ārambhadhātu. Tathābhūtā**ti

1. Anuṭṭi 3. 122 piṭṭhe.

sīlādīhi samaṅgībhūtā. Kāmadhātu-ādikā tidhātuyova **tedhātu**. Tassa abhibhavanato **tedhātu-issaro** maccurājā. Anādimatisaṃsāre cirakālaṃ laddhapatiṭṭhāpi acirakālaṃ bhāvitehi kusalehi dhammehi samucchindanīyattā abalā kilesāti vuttaṃ “**abalaṃ dubbalan**”ti. Tenāha “**abalā naṃ balīyanti**”ti.

Idaṃ vacanaṃ ayaṃ gāthāpādo. **Samādhissa padaṭṭhānanti** ettha samādhissa kāraṇaṃ samatānuyoge niyojanatoti yojetabbaṃ. Esa nayo sesesupi. **Papañcā** rāgādayova. **Tathā ceva saṃvaṇṇitanti** desanāya padaṭṭhānabhāveneva atthasaṃvaṇṇanā katāti attho.

Tanti taṃ desanaṃ. **Tassāti** sabhāgādivasena āvaṭṭanassa. Paripakkaññānaṃ visesādhigamāya.

Lābhavinicchayapariggahamacchariyānīti ādisu **lābhoti** rūpādi-ārammaṇappaṭilābho, so pariyesanāya sati hotīti pariyesanāggahaṇena gahito. **Vinicchayoti** “ettakaṃ me rūpārammaṇatthāya bhavissati, ettakaṃ saddādi-ārammaṇatthāya, ettakaṃ mayhaṃ, ettakaṃ parassa, ettakaṃ paribhuñjissāmi, ettakaṃ nidahissāmi”ti evaṃ pavatto vitakko vinicchayo. So lāpita hetukattā pariyesanamūlakatāya pariyesanāggahaṇeneva gahito, tathā pariggahamacchariyāni. Tattha **pariggaho** “mama idan”ti pariggaṇhanaṃ. **Macchariyaṃ** “mayheva hotū”ti parehi sādharmaṇabhāvāsahanaṃ. Tenevassa porāṇā evaṃ vacanatthaṃ vadanti “mayhevidamacchariyaṃ hotu, mā aññesaṃ acchariyaṃ hotū”ti pavattattā macchariyanti vuccati”ti¹. Paribhogatthānaṃ pana vinicchayādīnaṃ paribhogantogadhatā veditabbā. **Chandarāgo** dubbalarāgo. **Ajjhosānaṃ** “mama idan”ti taṇhāvasena balavasanniṭṭhānanti āha “**chandarāga-ajjhosānā taṇhā evā**”ti. **Ārakkhanimittaṃ** dvārapidahanamañjūsāgopanādinā suṭṭhu rakkhaṇanimittaṃ. Pāpāni karonto paribhoganimittaṃ ratto giddho gadhito mucchito hutvā migova paribhuñjananimittaṃ pamādaṃ āpajjatīti evaṃ pariyeṇārakkhā **paribhoganimittaṃ**. Pamādo tividho taṇhāya vasena kathitoti dassento “**tividho taṇhāyāti vuttan**”ti āha.

Avisesena vuttanti “katamena upādānena sa-upādānā”ti vibhāgena pucchitvāpi “avijjāya ca taṇhāya cā”ti avinibbhujitvā vuttaṃ. **Taṇhañca**

1. Dī-Ṭṭha 2. 90; Am-Ṭṭha 3. 274 piṭṭhesu.

avijjañcacaturupādānaṃ vasenāti kāmupādānādīnaṃ catunnaṃ upādānaṃ vasena vibhajitvā khandhānaṃ **dukkhabhāvena** dukkhasaccabhāvena saha pariññeyyabhāvaṃ, upādānaṃ **samudayabhāvena** samudayasaccabhāvena saha pahātabbabhāvaṃ dassetīti yojanā.

30. **“Yo”**ti-ādinā vutto tividho pamādo pariyesati, ārakkhaṇaṇca karoti, paribhoganimittaṇcāti sambandho. Pamādo hi pamajjantassa puggalassa bhogānaṃ pariyesanāya, ārakkhaṇāya ca hetubhūto kattubhāvena upacarito, paribhogassa pana nimittaṃ. “Tappaṭipakkhenā”¹ti padassa atthaṃ vivarati **“appamādānuyogenā”**ti, tena samathabhāvaṃ dasseti. **Khepanā**ti khayapāpanā. **Vodānapakkhavisabhāgadhammavasenā**ti vodānapakkho ca so pamādassa visabhāgadhammo cāti **vodāna -pa- dhammo**, samatho, tassa vasena.

Samathe satīti adhiṭṭhānabhūte jhāne sati, taṃ pādakaṃ katvāti attho. **Yā paññā**ti nāmarūpaparicchedādivasena pavattapaññā. Tenāha **“ayaṃ vipassanā”**ti. **Pahīnesū**ti pahīyamānesu.

Vodānapakkhanti ārambhadhātu-ādivodānapakkhaṃ nikkhipitvā. **Visabhāgadhammavasenā**ti pamādavaseneva. **Sabhāgadhammavasenā**ti pubbe nikkhittassa ārambhadhātu-ādivodānadhammassa samathādisabhāgadhammavasena.

Puna apariyodāpaniyaṃ sikhāppattapariyodāpanaṃ idhādhippetanti āha **“taṃ pana arahattena hotī”**ti.

Mohasamuṭṭhānatā vuttā “moho eva samuṭṭhānaṃ”ti katvā. Aññathā piṣuṇavācāya dosasamuṭṭhānatā musāvādassa viya mohasamuṭṭhānabhāvā vattabbā siyā.

Kammapathabhāvaṃ pattānaṃ, appattānaṇca akusaladhammānaṃ **“sabbapāpan”**ti padena pariggahitattā vuttaṃ **“kammappathakammavibhāgenā”**ti.

31. **Sesapadānanti** “kusalassa upasampadā”²ti-ādīnaṃ² gāthāya avasiṭṭhapadānaṃ. **Yathādhigatanti** attanā adhigatappakāraṃ, pacchā bhūmidisā.

1. Nimittaṃ te ca vutto paṭipakkhenāti (Ka)

2. Dī 2. 42; Khu 1. 41; Khu 10. 37, 68, 148, 161, 205, 208 piṭṭhesu.

Upari yāpentīti manussalokato upariṭṭhimam devalokam gamenti.

32. **Yathāvuttassa dhammassāti** sīlassa ca maggassa ca. **Taṇhāvijjādinanti ādisaddena** tadekaṭṭhakilesā gayhanti, tesam padaṭṭhānadhammā ca. **Samathavipassanādinanti ādisaddena** sāmāññaphalānam saṅgaho. Yadaggena cettha “nirodho rakkhatī”ti vutto, tadaggena maggo rakkhaṇakiriyāya karaṇam vuttam “**yena rakkhatī**”ti. Visabhāgadhammavasena purimāni sabhāgadhammāvaṭṭanavasena pacchimāni saccāni niddhāritānīti yojetabban.

Āvaṭṭahāravibhaṅgavaṇṇanā niṭṭhitā.

8. Vibhattihāravibhaṅgavaṇṇanā

33. **Dhammesūti** puññādidānādibhedabhinnesu sabhāvadhammesu. **Tattha labbhamānoti** tesu yathāvuttesu dhammesu labbhamāno. **Bhūmivibhāgoti** kāmāvacarādidassanādibhūmippabhedo. **Padaṭṭhānavibhāgoti** te puññādidhammā yesam padaṭṭhānam, tesam vā ye dhammā padaṭṭhānam, tabbivhāgo. **Yesam suttānanti** mūlapadaṭṭhānabhūtānam saṅkilesabhāgiyādīnam catunnam suttānam vasena. Asaṅkaravavatthānena hi etesu suttesu sātisayam dhammā vibhattā nāma honti. Tenāha “**visesato**”ti. Yadi evam kasmā vāsanābhāgiyanibbedhabhāgiyasuttāni evettha gahitānīti? Nayidamevam nikkhamanapariyosānabhāvena itaresampi gahitattā. Yato hi nissaṭṭhā vāsanābhāgiyā dhammā, te saṅkilesabhāgiyā. Yampariyosānā nibbedhabhāgiyā dhammā, te asekkhabhāgiyāti dvayaggahaṇeneva itarampi dvayam gahitameva hoti. Tenāha “**imesam catunnam suttānam desanāyā**”ti. **Imāni cattāri suttānīti** pālīyā, vakkhamānāya desanāya vā itaradvayasaṅgaho daṭṭhabbo, na paṭikkhepo.

Tenevāti niyamassa akatattā, tato ca tena tannissitena ca brahmacārī bhavatīti siddham¹ hoti. **Eva-saddo** vā samuccayatto daṭṭhabbo. **Siyā tassa paṭikkhepoti** tassa aṭṭhasamāpattibrahmacariyassa siyā paṭikkhepo. Evam sati sāvasesā desanā siyā.

1. Saddham (Ka)

Tadaṅgādippahānadvayaṃ padaṭṭhānabhūtaṃ idha gaṇanūpagamā na hotīti “**samucchedapaṭippassaddhippahānānaṃ vasenā**”ti vuttaṃ. Tathā hettha keci “tenevā”ti paṭhanti. “**Teneva brahmacari yenāti paṭhantī**”ti idaṃ “saṃvarasīle ṭhito”¹ti ettha vuttaṃ pālīvikkappaṃ sandhāya vadati. “**Yasmā -pa- vakkhatī**”ti idaṃ pacchimapaṭṭhasseva yuttatāya kāraṇavacanāṃ.

Kathaṃ mantāti? Anibbedhasabhāvattā mahaggatapuññānaṃ na nibbedhabhāgiyasuttena saṅgaho, vāsanābhāgiyattā pana vāsanābhāgiyasutteneva saṅgahoti. Tadopasaṅgā hi pacchimo eva pāṭho yuttataro. Itarathā sāvasesā desanā bhaveyya. Tenāha “**na hi -pa- desetī**”ti.

Saṃkilesabhāgiya-asekkhabhāgiyānaṃ parato vakkhamānattā vuttaṃ “**vakkhamānānaṃ -pa- vasenā**”ti. “**Sabbato**”ti idaṃ pubbaparāpekkham. Tassa parāpekkhatāya “sabbatobhāgena ekādasasu ṭhānesu pakkhipitvā”ti aṭṭhakathāyaṃ yojitaṃ. Tattha padādike vicayahārapadatthe sandhāya “**ekādasasu ṭhānesū**”ti vuttaṃ. Pubbapekkhatāya pana “sabbatobhāgena desanāya phalenā”ti-ādinā yojetabbari.

Saṃkilesabhāgiyānaṃ taṇhāsāṃkilesādinā desanānayo veditabbo. **Phalaṃ** apāyadukkheṇa manussesu dobhaggiyena. Asekkhabhāgiyānaṃ asekkhehi sīlakkhandhādīhi desanānayo. **Phalaṃ** aggaphalena ca anupādisesāya ca nibbānadhātuyā veditabbari. Itaresaṃ pāḷiyaṃ vuttameva. Kāmarāgabyāpāda-uddhambhāgiyasāmyojanaggahaṇeṇa saṃkilesabhāgiyānaṃ, virāgaggahaṇeṇa asekkhaggahaṇeṇa ca asekkhabhāgiyānaṃ vakkhamānattā vuttaṃ “**vakkhamānānaṃ -pa- vasenā**”ti. Padapadatthavicārayuttiniddhāraṇamukheṇa dhammavibhatti-ādivicāro kātābboti dassetuṃ pāḷiyaṃ “**vicayena -pa- tabbānī**”ti vuttanti aṭṭhakathāyaṃ “**vicayena -pa- dassetī**”ti vuttaṃ.

34. **Evanti** iti. **Dhammeti** vuttasabhāgadhamme.

Sādhāraṇāsādhāraṇabhāvehiti sāmāññavisesena visiṭṭhehi. **Dve dhammā sādhāraṇā**ti dve ime dhammā yehi sabhāgadhammā sādhāraṇā nāma honti. Katame dve? Nāmaṃ, vatthu ca. Tattha **nāmaṃ** nāmapaññatti, taṇṇamukheṇeva saddato tadatthāvagamo. Saddena ca sāmāññarūpeneva tathārūpassa

atthassa gahaṇaṃ, na visesarūpena, tasmā saddavacanīyā atthā sādharmaṇarūpanāmāyattagahaṇīyatāya nāmasādharaṇā vuttā. **Vatthūti** pavattiṭṭhānaṃ. Yattha hi ye dhammā pavattanti, tesāṃ sabbesāṃ te dhammā sādharmaṇāti pavattiṭṭhānaśāṅkhātānaṃ vatthūnaṃ sādharmaṇā. Yasmā panidaṃ dvayaṃ tesāṃ dhammānaṃ sādharmaṇabhāve pakatibhūtaṃ sabhāvabhūtaṃ, tasmā vuttaṃ “**dve dhammāti dve pakatiyo**”ti.

Ekasantatipatitāyāti samānasantatipavattiyā. Tenāha “**samānavatthukā**”ti. Dassanapahātabbānañhi yathā micchattaniyatasattā pavattiṭṭhānaṃ, evaṃ aniyatāpīti ubhaye hi te samānavatthukā. Esa nayo itaresupī. Sakkāyadiṭṭhivicikicchāsīlabbataparāmāsā hi bhinnasabhāvāpete dhammā dassanena pahātabbataṃ nātivattantīti te nāmasāmaññaṃ pattā, rūparāgādayo ca bhāvanāya pahātabbatanti āha “**pahānekaṭṭhā nāmasādharaṇā**”ti. Yathā pana “vatthūnaṃ sādharmaṇā vatthusādharaṇā”ti ayamatto labbhati, evaṃ “vatthunā sādharmaṇā vatthusādharaṇā”ti ayampi attho labbhatīti dassento “**sahajekaṭṭhā vatthusādharaṇā**”ti āha. Te hi aññaṃaññaṃ phusaṇādisabhāvato bhinnāpi yasmīṃ pavattanti, tena vatthunā sādharmaṇā nāma honti. Ettha ca labbhamānampi kusalādināmasādharaṇaṃ anāmasitvā vatthusādharaṇā tāva yojitāti veditabbā. **Paṭipakkhādīhīti** ādisaddena samānaphalatāsahabyatādike saṅgaṇhāti. **Sesapadesūti** “puthujjanassā”ti-ādivākyesu. Kathaṃ? Tattha hi puthujjanassa, sotāpannassa ca sambhavato anāgāmino, arahato ca asambhavatoti-ādinā yojetabbaṃ.

Kathaṃ te odhiso gahitāti kenākārena te “sādharmaṇā”ti vuttadhammā bhāgato gahitā. “Amukassa, amukassa cā”ti ayañhettha attho. Sāmaññabhūtā dhammā **sādharmaṇā** nāma, evaṃ sante kathaṃ tesāṃ micchattaniyatāniyatādivasena vibhāgena pavattiṭṭhānatā vuccati, na vattabbanti adhippāyo. Atha vibhāgena taṃ vattabbaṃ, nanu te sādharmaṇāti na vattabbamevāti? Evaṃ sādharmaṇāti micchattaniyatānaṃ, aniyatānanti imesaṃ ubhayesaṃyeva te dhammā sādharmaṇā. Tenāha “**na sabbasattānaṃ sādharmaṇatāya sādharmaṇā**”ti. “**Yasmā**”ti-ādinā tattha kāraṇamāha, tenetaṃ dasseti “keci dhammā kesaṇcīdeva dhammānaṃ

sādhāraṇā honti, aññesaṃ asādhāraṇā”ti. Tenāha “**paṭṇinīyatanīhi tesam pavattiṭṭhānan**”ti.

Itarathāti aniyatapavattiṭṭhānatāya sabbesaṃ sādhāraṇā, asādhāraṇā vā siyūṃ, tathā sati. **Tathā vohāro**ti “sādhāraṇā, asādhāraṇā”ti ca ayaṃ vohāro sāmāññā eva na bhavēyya. **Ete eva dhammā**ti “sādhāraṇā”ti vuttadhammā eva. **Evanti** “micchattaniyatānan”ti-ādinā vuttappakārena. **Niyatavisayā** paricchinappavattiṭṭhānā. “**Yopī**”ti-ādi puggalādhiṭṭhānena vuttassevatthassa pākāṭakaraṇaṃ. “**Na hī**”ti-ādinā anvayato, byatirekato ca tamevattham vibhāveti. **Sesepī**ti “bhāvanāpahātabbā”ti evamādimhipi.

Paccattaniyatoti paṭipuggaliko. **Itarassā**ti apaccattaniyatassa. **Tathā**ti asādhāraṇabhāvena. Koci dhammo kañci dhammaṃ upādāya sādhāraṇopi samāno tadanñam upādāya asādhāraṇopi hotīti āha “**sādhāraṇāvidhuratāyā**”ti. Tenāha “**taṃ taṃ upādāyā**”ti-ādi. Tathā hi “dhammatā”ti vuttapaṭhamamaggaṭṭhatā dīpitā, tādisānaṃ eva anekesaṃ ariyānaṃ vasena sādhāraṇāti. **Paṭhamassā**ti aṭṭhamakassa. **Dutiya**ssāti sotāpannassa. Puna **aṭṭhamakassā**ti “aṭṭhamakassa, anāgāmiṣṣa cā”ti ettha vutta-aṭṭhamakassa. Tenāha “**anāgā mimaggaṭṭhassā**”ti. Aggaphalaṭṭhato paṭṭhāya paṭilomato gaṇiyamāno paṭhamamaggaṭṭho **aṭṭhamako**, maggaṭṭhatāya, pahīyamānakilesatāya ca sabbepi maggaṭṭhā aṭṭhamakā viyāti **aṭṭhamakā**, “ekacittakkhaṇato uddham na tiṭṭhatīti **aṭṭhamako**”ti apare niruttinayena. “**Sekkhā**”ti nāmaṃ sādhāraṇanti sambandho. **Itaresū**ti “bhābbābhābbā”ti vuttesu anariyesu. Tenāha pāḷiyam “**hīnukkaṭṭhamajjhimam upādāyā**”ti.

Niyāmāvakkantiyāti avakkantaniyāmatāya. **Ñāṇuttarassā**ti ñāṇādhikassa. **Tathāvidhapaccayasamāyo**geti ñāṇavisesapaccayasamavāye. Yathā hi ñāṇabalena dandhābhiññatā na hoti, evaṃ paṭipadāpaṭipannopi sukhena visosīyatīti. Sā hi sukhāpaṭipadā khippābhiññā taṃsamaṅgino ñāṇuttarattā vipassanāya padaṭṭhānanti vuttā.

Dhammato anapetā cintā **dhammacintā**, yonisomanasikārena pavattitattā dhammesu cintā, **dhammo** vā ñāṇaṃ, tasmā dhammāvahā cintā **dhammacintā**, cintāmayaññaṇassa hetubhūtā cintāti attho.

Pāḷiyaṃ sutamayapaññāggahaṇena “ye te dhammā ādikalyāṇā -pa-tathārūpāssa dhammā bahussutā hontī”ti-ādi¹ suttapadasaṅgaho attho pariggahito, tathā yonisomanasikāraggahaṇena “so ‘aniccaṇ’ti yoniso manasi karotī”ti-ādinā vutto upāyamanasikāro pariggahito. Sammādiṭṭhiggaṇaṇa “sammādiṭṭhiṃ bhāveti vivekanissitaṇ”ti-ādinā vuttā sammādiṭṭhi pariggahitāti dassento āha “**atha kho -pa- dassetun**”ti. **Sesanti** “dhammasvākkhātātā”ti evamādi.

Yassa ca pubbe attho na saṃvaṇṇito, tattha kalyāṇamittatāya āyatanagato pasādo, cittavūpasamo ca phalanti dassento “**sappurisa -pa-padaṭṭhānaṇ**”ti āha. Attasammāpaṇihitattā pāpajegucchiniḃbidāḃbahulova hotīti dassento āha “**attha -pa- padaṭṭhānaṇ**”ti. Dhammo svākkhāto ādito paṭṭhāya yāva pariyosānā sabbasampattipāripūrihetūti dassento “**dhammasvākkhātātā -pa- padaṭṭhānaṇ**”ti āha. Kusalamūlaropanaṃ hi samāpattipariyosānāti. **Samṃghasutṭhutāya** saṃghassa sutṭhubhāvāya saṃghassa sappatissatāya “sutṭhu bhante”ti vacanasamapaṭicchanabhāvāya. Itaraṃ suviññeyyameva.

Vibhattihāravibhaṅgavaṇṇanā niṭṭhitā.

9. Parivattanahāravibhaṅgavaṇṇanā

35. **Sammādiṭṭhissa -pa- nijjiṇṇā bhavatīti** ettha yathā maggasammādiṭṭhivasenaṇattho vutto, evaṇ kammassakatākammaṇpathasammādiṭṭhīnampi vasena attho labbhateva. Kammaṇpathakathā hesā. **Yathāvuttenākārenāti** “avimuttāva samānā”ti, “avimuttiyaṇ”ti ca vuttappakārena. **Micchābhiniṇivesavaṇenāti** asammāsambuddhaṇ eva sammāsambuddhoti, aniyyānikaṇ eva niyyānikoti, asantaṇ eva pana santanti, anariyaṇ eva ariyoti

1. Am 3. 3 piṭṭhe.

viparītābhinivesavasena. **Micchādhimokkhoti** ayāthāvapasādo, ayāthāvasanniṭṭhānaṃ vā. Uppannamoho micchāvimuttiñāṇadassananti sambandho.

36. Vādānaṃ vā anuvādā **vādānuvādā**, tesaṃ vādānaṃ upādāti attho. **Vādānupavattiyoti** vādānaṃ dosānaṃ anupavattiyoti.

Antadvayaparivattananti kāmasukha-atthakīlamathānuyogasaṅkhātassa antadvayassa paṭipakkhavasena parivattanaṃ.

Etesupi vāresūti “niyyāniko dhammo tesaṃ adhammo, sukho tesaṃ adhammo”ti ca imesu vāresu. **Vuttanayenāti** yadi attaparitāpanaṃ attano dukkhāpanaṃ dhammo, dhammassa paṭiviruddho adhammo siyā, dukkhassa ca sukhapaṭiviruddhanti jhānamaggaphalasukhassa, anavajjapaccayaparibhogasukhassa ca tesaṃ adhammabhāvo āpajjatīti evaṃ vattabbā. **“Yaṃ yaṃ vā panāti-ādinā”**ti idaṃ avasesapāṭhāmasanaṃ. Ettha **yaṃ yaṃ vā pana dhammanti** yaṃ vā taṃ vā dhammaṃ, kusalaṃ vā akusalaṃ vā iṭṭhaṃ vā anīṭṭhaṃ vāti vuttaṃ hoti. **Rocayati vā upagacchatī vāti** cittaṇa rocāti, diṭṭhiyā upagacchatīti. **Tassa tassa dhammassa yo paṭipakkhoti** tassa tassa rucitassa, upagatassa vā dhammassa yo paṭipakkho nāma. **Svassa anīṭṭhato ajjhāpano bhavatīti** yo dhammo assa rucitassa, upagatassa vā dhammassa anīṭṭhato paccanīkato abbhupagato hoti, tena paṭipakkhena desanāya parivattanaṃ parivattano hāroti attho. Tenāha **“paṭipakkhassa lakkhaṇaṃ vibhāveti”**ti.

Parivattanahāravibhaṅgavaṇṇanā niṭṭhitā.

10. Vevacanahāravibhaṅgavaṇṇanā

37. **Aññamaññehīti** aññehi aññehi. **Āyatinti** paccavekkhaṇakāle. **Kathañcīti** yena kenaci pakārena, paṭhamaṃ vuttena pariyāyena appaṭivijjhanto aparena pariyāyena paṭivijjheyāti adhippāyo. Pariyāyavacanāṃ niddisatīti sambandho. Evaṃ sabbattha. **Tasmim̐ khaṇeti** pariyāyavacanassa vuttakkhaṇe. **Vikkhattacittānanti** ārammaṇantarehi

vividhakhittacittānaṃ. **Aññavihitānanti** aññaṃ cintitānaṃ. Kasmā pana aññaṃ pariyāyena tadatthāvabodhanaṃ, nanu tena vutte daḥhikaraṇaṃ hotīti codanaṃ sandhāyāha “**tenevā**”ti-ādi. Tattha **tadaññesanti** tehi vikkhittacittādihi aññesaṃ, yehi paṭhamāṃ vacanaṃ sammadeva gahitaṃ. **Tatthāti** vuttavacaneneva punappunaṃ vacane. Adhigata-anvatthatāya punaruttiparivajjanatthaṃ visesanabhāvena **tāhi tāhi saññāhi**pi ayampi saddo imassatthassa vācako, ayampi saddo imassatthassa vācakoti paññāpanehi. Desetabbassa tassa tassa atthassa attano citte **upanibandhanaṃ** ṭhapanāṃ. **Tatthāti** dhammaniruttipaṭisambhidāyaṃ. **Bījāvāpanaṃ** hetusampādanaṃ.

Evam bhagavato pariyāyadesanāyaṃ anekāni payojanāni vatvā idāni attano sammāsambuddhatāya evaṃ tathāgatā buddhalīlāya anekehi pariyāyehi dhammaṃ desentīti dassento “**kiṃ bahunā**”ti-ādimāha.

Pāliyaṃ “**pihā nāma yā vattamānassa atthassa patthanā**”ti paccuppannavisayataṃ dassetvā puna anāgatavisayataṃ dassetuṃ “**seyyatarāṃ vā**”ti-ādi vuttanti “**anāgatapaccuppannatthavisayā taṇhā pihā**”ti āha.

Atthanipphattipaṭipālanāti imasmim vā pade pihāya evatthavasena anāgatapaccuppannatthavisayabhāvadīpanato.

Dhammārammaṇeneva saṅgahitā “dhammārammaṇaṃ”tveva gahaṇaṃ gatā. **Catuvīsati padānīti** ettha gehasitadomanassūpavicārādīnaṃ catunnaṃ chakkānaṃ vasena catuvīsa koṭṭhāsā.

38. **Sāyeva patthanākārena dhammanandīti-ādimāhāti** ettha ayamatto—sā eva patthanākārena pavattiyā āsādi pariyāyena vuttā taṇhā rūpādiddhammesu nandanaṭṭhena **dhammanandī**. Tesaṃ eva piyāyanaṭṭhena **dhammapemaṃ**. Gilitvā pariniṭṭhapetvā ṭhānato **dhammajjhosaṇanti**.

Imināpīti na kevalaṃ “paññā pajānanaṃ”ti-ādi āveṇikapariyāyeneva vevacanaṃ vattabbaṃ, atha kho iminā ādhipateyyādisādhāraṇapariyāyenapi vevacanaṃ vattabbanti attho. **Imināva nāyena**ti etena

pariyāyavacanena. Na hi desanattasādhanaṃ “itipi so bhagavā”ti-
ādi-pālinayadassananti dasseti. **Balanipphattigatoti**-ādīsu dasasu
tathāgatabalesu nipphattiṃ pāripūriṃ gato.

Sambodhipahānantarāyadesanāvisesacodanāsu visāradabhāvasaṅkhātāni
cattāri nāṇāni patto adhigatoti **vesārajjappatto**.

Lobhajjhāsayādi-ajjhāsayāṃ visesena ativattoti **ajjhāsayavītivatto**.
Atītahetusaṅkhepādisaṅkhepavirahitātāya **asaṅkhepa**saṅkhātāṃ nibbānaṃ,
akuppadhammatāya guṇehi vā asaṅkhepaṃ asaṅkhyeyyaṃ gato upagatoti
asaṅkhepagato. Sesāṃ suviññeyyameva. **Uddheyyanti** uddharitabbaṃ.

Dhammānussatiyaṃ evaṃ attho daṭṭhabboti sambandho.
Samsāradukkhato pāti, santena sukhena rameti cāti vā **pāraṃ**.

Abhūtapubbattāti anuppannapubbattā, tenassa niccataṃva vibhāveti
kenaci devatopasaggādinā anupasajjanīyattā anupasaṭṭhattā.

“**Duppassan**”tipi pāli, duradhigamanti attho.

Guṇasobhāsurabhibhāvenāti guṇehi sobhāya, sugandhibhāvena ca.

Yathā akkhaṇavedhī puggalo sippanipphattiyā rattandhakāratimisāya
acirakkhaṇālokena atisukhumampi dūragataṃ lakkhaṃ vijjhati, evaṃ
ariyasāvako sīlasampattiyā atisukhumaṃ nibbānaṃ catusaccadhammaṃ
ekapaṭivedheneva paṭivijjhatīti āha “**sippaṇca sīlaṃ akkhaṇavedhitāya**”ti.
Lokikanti nidassanamattaṃ daṭṭhabbaṃ lokuttaradhamma-olokanassāpi
adhiṭṭhānabhāvato.

Vevacanahāravibhaṅgavaṇṇanā niṭṭhitā.

11. Paññattihāravibhaṅgavaṇṇanā

39. **Bhagavato sābhāvikadhammakathāyāti** attano bhāvo **sabhāvo**,
sabhāvena nibbattā, tato vā āgatāti **sābhāvikā**, sā eva dhammakathāti
sābhāvikadhammakathā, buddhānaṃ sāmukkaṃsikadhammakathāti

attho, tāya karaṇabhūtāya dhammadesanāya anaññattepi kathādesanānaṃ upacārasiddhena bhedenevaṃ vuttaṃ, avayavasamudāyavibhāgena vā. Tenāha “**kā ca pakatikathāya desanā? Cattāri saccāni**”ti. Idañhi atthassa desanāya abhedopacāraṃ katvā vuttaṃ. **Tassā** desanāya paññāpanā. **Ayaṃ paññattihāro**ti saṅkhepeneva paññattihārassa sarūpamāha. **Sā**ti yathāvuttadesanā. **Tathā tathāti** yathā yathā saccāni desetabbāni, tathā tathā. Kathañcetāni desetabbāni? Pariññeyyādippakārena. **Yathādhippetanti** adhippetānurūpaṃ, bodhaneyyabandhavānaṃ bodhanādhippāyānukūlanti attho. **Atthanti** desetabbattham, dukkhādi-atthameva vā. **Nikkhipatī**ti patitthāpeti. Yato “cattāro suttanikkhepa”ti-ādi¹ **aṭṭhakathāsu** vuccati.

Tatthāti nikkhepadesanāyanti attho. **Maggapakkiyā** dukkhasaccato bahikatāti adhippāyo.

Yasmim thāneti yasmim bhavādisaṅkhāte thāne. **Yathā vuttā desanāti** caturāhārapaṭibaddharāgādimukhena vaṭṭadīpanī vuttappakārā desanā.

41. **Teparivaṭṭavasenāti** etthāpi “saccesū”ti yojetabbaṃ. Pariññāpaññattīti āhāti sambandho. **Ajjhattarato, samāhitoti** padadvayena samādhānavisiṭṭham ajjhattaratatābhāvanaṃ dīpeti gocarajjhattatādīpanato. Kevalo hi ajjhattasaddo ajjhattajjhattagocarajjhattesupi vattati. Ajjhattaratatāvisiṭṭhañca samādhānaṃ sātisayaṃ cittaṭṭhitim dīpetīti imamattham dasseti “**samādhānavisiṭṭhassā**”ti-ādinā.

Āsajjanatthenāti āsaṅganatthena. **Tathā dassananti** atathābhūtassāpi bhabbarūpassa viya attano vidāmsanaṃ. **Alakkhikoti** vilakkhiko.

Kāmānanti kāmāvacaradhammānaṃ. **Rūpānanti** rūpāvacaradhammānaṃ. **Nissaraṇanti** kāmānaṃ rūpāvacaradhammā nissaraṇaṃ, tesaṃ arūpāvacaradhammā nissaraṇaṃ. **Evam taṃsabhāvānanti** sa-uttarasabhāvānaṃ. **Tathāti** yathā saṅkhatadhammānaṃ nissaraṇabhāvato, kilesasamucchedakassa ariyamaggassa ārammaṇabhāvato

ca attheva asaṅkhatā dhātu, tathā vuccamānenāpi kāraṇena attheva asaṅkhatā dhātūti dasseti. **Katthaci visayeti** asaṅkhatadhātum sandhāya vadati. **Aviparītatthoti** bhūtattho. “Yato kho bho ayam attā pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti, ettāvatā kho bho ayam attā paramadiṭṭhadhammanibbānappatto hoti¹, sapakaṭṭhanibbānabhāvino”ti ca evamādīsu upacāravuttisabbhāvato. **Yathā taṃ sīhasaddoti** yathā “sīho māṇavako”ti-ādinā māṇavakādīsu upacāravuttinā vattamāno migarāje bhūtatthavisaye diṭṭho, evaṃ nibbānasaddopi kāmaguṇarūpajjhānasamaṅgitāsu upacāravuttiyā vattamāno katthaci visaye aviparītattho. Yattha ca visaye aviparītattho, sā asaṅkhatā dhātu. Hatthatale sa-āmalakam viya ñeyyam paccakkhato passantassa ekappamāṇassa sathuvacanamevettha pamāṇanti dassento “**kiṃ vā etāya yutticintāyā**”ti-ādimāha. “**Paṭiññātassa atthassa siddhiyā pakāsanāpaññatti**”ti nigamaṃ sandhāyāhāti.

Paññattihāravibhaṅgavaṇṇanā niṭṭhitā.

12. Otaṇahāravibhaṅgavaṇṇanā

42. **Indriyehīti** karaṇe karaṇavacanam “maggena gacchatī”ti-ādīsu viya, “pharasunā chindatī”ti evamādīsu viya ca. **Otaṇāti** anuppavesanā.

Paññākkhandhe saṅgaṇhanavasena sammāsaṅkappo viyāti yojanā. Adhicitta-anuyuttānam saddahanussahanupaṭṭhānasamādahaneti saddhādīsu upakarontesu eva paññā dassanakiccaṃ sādhetīti dassento “**saddhā -pa-vuttāni**”ti āha. **No ca bhavaṅgāti** tesam saṅkhārānam pavattikāraṇatābhāvaṃ dasseti.

43. **Tathā vuttoti** “nisayo”ti vutto. **Cetanāsīsena taṇhaṃ eva vadati** cetanāsahacaraṇato.

1. Dī 1. 33 piṭṭhe.

Rattassāti maggena asamucchinnarāgassa. Yena puggalo “ratto”ti vuccati, tassa rāgassa sambandhinī sukhā vedanā vuttā tattha tassa anusayanato. Tenāha “**sukhāya -pa- vuttan**”ti. Esa nayo sesesupi. Tenāha “**tathā**”ti-ādi.

Tāni eva indriyānīti sukhasomanassupekkhindriyāni. “Saṅkhārapariyāpannānī”ti vacanaṃ sandhāyāha “**idha vedanāsīsena cetanā vuttā**”ti. Na hi vedanā saṅkhārakkhandhapariyāpannā hoti. **Taṇhāya, diṭṭhiyāti** ca upayoge karaṇavacananti dassento “**taṇhāyā**”ti-ādimāha. Idāni upayogavaseneva “taṇhāyā”ti-ādīnaṃ atthaṃ dassetuṃ “**yathā vā**”ti-ādimāha. Tattha **sesadhammānanti** taṇhāvajjita-avisiṭṭhadhammānaṃ. **Taṇhāya nissayabhāveti** yadā taṇhā tesam nissāyo hoti.

Taṇhāya sesadhammānaṃ paccayabhāveti yadā sesadhammā taṇhāpaccayā honti. “**Karajakāyasannissitā**”ti iminā vedanādikkhandhattayanissitāpi gahitā kāyappassaddhibhāvato. **Kāraṇabhāvanti** paramparahetubhāvaṃ. **Taṇhādiṭṭhi-upayenāti** diṭṭhi-upayena ca diṭṭhisahagatatāṇhā-upayena ca.

“**Āgatīti idhāgati, gatīti peccabhavo**”ti padadvayena vuttamevatthaṃ pākāṭataraṃ kātuṃ pāḷiyaṃ “**āgatigatīpi na bhavanti**”ti vuttaṃ. Idha **huranti dvārārammaṇadhammā dassitā** āsannadūrabhāvehi dvārārammaṇehi vinivattetvā gahitattā. Idha **dvārappavattadhammā** “ubhayamantarenā”ti padassa atthabhāvena vuttā. Catubyūhahāre pana anindriyabaddharūpadhammā tathā vuttā. **Kāraṇabhūtena** anantarapaccayabhūtena, upanissayapaccayabhūtena ca. Ye dhammā upādāya “attā”ti samāññā, **tesam** viññāṇādidhammānaṃ abhāvena anuppādadhammataṃ āpāditattāti attho. “**Anissitassa calitaṃ natthī**”ti-ādinā paṭilomato paccayabhāvo dassitoti dassento pāḷiyaṃ “**esevanto dukkhassāti paṭiccasamuppādo**”ti vatvā nanu “avijjāpaccayā saṅkhārā”ti-ādiko paṭiccasamuppādoti codanaṃ sandhāya yathāvuttassa paṭiccasamuppādabhāvaṃ dassetuṃ “**so duvidho**”ti-ādinā lokiya lokuttaravasena paṭiccasamuppādo vibhatto. **Tadatthatāyāti** vitarāgavimutti-atthatāya. **Tabbhāvanti** lokuttarapaṭiccasamuppādabhāvaṃ.

Otaṇahārāvibhaṅgavaṇṇanā niṭṭhitā.

13. Sodhanahāravibhaṅgavaṇṇanā

45. **Sodheti nāmā**ti pucchitamattham hatthatale ṭhapita-āmalakam viya paccakkhato dassento niggumbam nijjaṭam katvā vivaranto tabbisaya-aññāṇasaṁsayādimalāpanayanena sodheti, evam sodhento ca padassa atthena abhedopacāram katvā “**padam sodheti**”cceva vuccati. Tenāha “**padam sodheti nāmā**”ti. Pucchāya vissajjanamevettha sodhananti āha “**tadatthassa vissajjanato**”ti. Ārabhīyatīti **ārambho**, desanāya pakāsiyamāno attho. Tenāha “**na tāva -pa- pabodhitattā**”ti. Idha sodhanam nāma paṭicchannarūpassa atthassa desanānubhāvena vivaṭabhāvakarāṇanti tamattham upamāya vibhāvetum “**aññāṇapakkhandaṇan**”ti-ādi vuttam.

Sodhanahāravibhaṅgavaṇṇanā niṭṭhitā.

14. Adhiṭṭhānahāravibhaṅgavaṇṇanā

46. **Dhārayitabbā**ti upadhāretabbā, upalakkhitabbāti attho. **Vuttameva** “sāmaññavisesakappanāya vohārabhāvena anavaṭṭhānato”ti-ādinā¹.

Tam tam phalanti nirayādīm tam tam phalam. **Añcitā**ti gatā. **Yonī**ti ekajāti. Samānavasena missībhavati etāyāti hi **yonī**, upapatti. **Peccā**ti maritvā. **Ussannatāyā**ti vitakkabahulatāya. “Ussannattā”tipi vadanti. Sassatādihi vā ussannattā. Asurajātiyā nibbattāpanako **asurajātinibbattanako**.

Saṅkhāti paññā. Paññāpadhānā ca bhāvanāti āha “**paṭisaṅkhāya paṭipakkkhabhāvanāyā**”ti.

47. Patthaṭabhāvena **pathavī**. Sabhāvadhāraṇaṭṭhena, nissattanijjivaṭṭhena ca **dhātu**. Āpiyati, appāyatīti vā **āpo**. Tejanavasena tikkatāvasena, dahanavasena vā **tejo**. Vāyanavasena vegagamanavasena,

1. Netti-Ṭṭha 28 piṭṭhe.

samudīraṇavasena vā **vāyo**. **Visati ākārā**ti kesādayo vīsati koṭṭhāsā, pakārā vā. Kakkhaḷalakkhaṇādhikatāya kesādī kakkhaḷalakkhaṇā vuttā.

Pāliyekko pathavīdhātukoṭṭhāsoti pathavīkoṭṭhāsamatto, attasuññadhammamattoti attho. **Santappatī**ti ettha sarīrapakatimatikkamitvā uṇhabhāvo santāpo, sarīradahanavasena pavatto mahādāho, ayametesam viseso. **Yena ca jīrīyatī**ti ekāhikādi jarārogena jarīyatīti ca attho yujjati. “Sata vāraṃ tāpetvā tāpetvā udaye pakkhipitvā uddhaṭasappi satadhotasappi”ti vadanti. Rasarudhiramaṃsamedan hāru-aṭṭhi-aṭṭhimiñjā **rasādayo**. Keci nhāruṃ apanetvā sukkaṃ sattamaṃ dhātuṃ vadanti. **Vivekanti** visumbhāvaṃ, visadisabhāvanti attho. Vatthusañkhāto hi āhāro pariṇāmaṃ gacchanto paṇabhakkhagahaṇipadaniya¹ muttakarīsabhāvehi viya attanāpi visadisarasasañkhātāṃ visumbhāvaṃ nibbattento tabbhāvaṃ gacchatīti vuccati, tathā rasādayopi rudhirādikoṭṭhāsaṃ. Tenāha “**rasādibhāvena vivekaṃ gacchatī**”ti.

Sabhāvalakkhaṇatoti asucibhāvena lakkhitabbato.

48. **Yāthāvasarasalakkhaṇanti** rasi tabboti **raso**, paṭivijjhitabbo sabhāvo, attano raso **saraso**, yāthāvo saraso **yāthāvasaraso**, yāthāvasaraso eva lakkhitabbattā lakkhaṇanti **yāthāvasarasalakkhaṇaṃ**. Atha vā **yāthāvasarasalakkhaṇanti** aviparītaṃ attano pavattisañkhātāṃ kiccañceva pīḷanasañkhātāṃ lakkhaṇaṃ. “Idaṃ kiccaṃ, idaṃ lakkhaṇaṃ”ti avijjāhetu ṇātuṃ na sakkoti, tabbisayañāṇupattim nivārentī chādetvā pariyaṇandhitvā tiṭṭhatīti vuttā. Tena vuttaṃ “**jānituṃ paṭivijjhituṃ na deti**”ti. Tayidamassā kiccanti **kiccato kathitā**. **Kathitā**ti ca vuttā, yato ca avijjā asampaṭivedharasāti vuccati. Jāyati etthāti **jāti**, uppattiṭṭhānaṃ. Yadi pi nirodhamagge avijjā ārammaṇaṃ na karoti, te pana jānitukāmassa tappaṭicchādanavasena anirodhamaggesu nirodhamaggaggahaṇassa kāraṇabhāvena pavattamānā tattha uppajjatīti vuccati, tesampi avijjāya uppattiṭṭhānatā hoti, itaresaṃ ārammaṇabhāvena cāti.

1. ...pacanīya (?)

Atthānatthanti hitāhitam. **Sammohavinodaniyam** pana “atthathan”¹ti vuttam, tattha attho eva **atthathoti** atthassa aviparītatādassanattam dutiyena atthasaddena visesanam. Na hi ñānam anatto “attho”ti gaṇhātīti.

Kāraṇākāraṇanti etthāpi evam daṭṭhabbam. **Atthathanti** vā āmedītavacanam sabbesam atthānam pākaṭakaraṇabhāvappakāsanattam, phalam phalanti attho, hitapariyāyepi eseva nayo. **Tanti** atthānatthādikam. **Ākāraṇanti** atthādikāraṇameva.

Paṭividdhassa puna avekkhanā **paccavekkhanā**.
 Ducintitacintitādilakkhaṇassa bālassa bhāvo **bālyam**. **Sampajānāti**ti samam pakārehi jānāti. Balavamoho **pamoho**. Samantato mohanam **sammoho**.
 Duggatigāmikammassa visesapaccayattā **avindiyam**. **Vindatī**ti labhati.
 Anavajjadhammanam vijjā viya visesapaccayo na hotīti **vindiyam na vindati**. **Ayam avijjāya vemattatāti** ayam “dukkhe aññāṇan”ti-ādinā kiccajātilakkhaṇehi vutto avijjāya aviseso. **Vijjāti**-ādinam vuttanayānusārena attho veditabbo.

Pāsāṇasakkharavālikāvirahitā bhūmi saṇhāti “**saṇhaṭṭhenā**”ti vuttam.

Tatthakameva kālanti pañcakappasatāni. Vibhūtam samatikkantam rūpasaññāsankhātam rūpam etāyāti **vibhūtarūpam**, samāpattinti padattho. Na hi kāci arūpasamāpatti rūpasaññāsahagatā pavattīti. Nirodhasamāpattiyam vattabbameva natthi, tattha nevasaññānāsaññāyatanasamāpattiyā visum gahitattā vuttam “**sesāruppasamāpattiyo**”ti.

Damatham anupagacchanto duṭṭhasso **khaluṅkasso**. **Uttaridamathāyāti** ariyamaggadamathāya.

Itaroti dukkhāpaṭipado khippābhiñño, sukhāpaṭipado ca khippābhiñño.
Ubhayatobhāgehīti rūpakāyanāmakāyabhāgehi. **Ubhayatoti** vikkhambhanasamucchedavimuttivasena.

1. Abhi-Ṭṭha 2. 132 piṭṭhe.

Anekopīti sabhāvena anekopi. **Ekasaddābhidheyyatāyā**ti sāmāññasaddābhidheyyatāya.

Adhiṭṭhānahāravibhaṅgavaṇṇanā niṭṭhitā.

15. Parikkhārahāravibhaṅgavaṇṇanā

49. “**Hinotī**”ti padassa atthaṃ dassento “**kāraṇabhāvaṃ gacchatī**”ti āha anekatthattā dhātūnaṃ. **Etī**ti āgacchati, uppajjatīti attho.

Avijjāyapi hetubhāveti ettha avijjā anantarāya avijjāya anantarasamanantarūpanissayanatthivigatāsevanapaccayehi, anantarāya pana sahaajāyā sahaajāta-aññamaññanissayasampayutta-atthi-avigatahetupaccayehi, asahaajāyā upanissayakoṭiyā eva paccayo hotīti veditabbaṃ. Attano phalaṃ karotīti **kāraṇanti** āha “**kāraṇabhāvo ca phalāpekkhāyā**”ti.

Nibbatti-attho phalattho phalasaṅkhāto attho.

Yo sabhāvoti puññādi-abhisāṅkhārānaṃ yo abhisāṅkharaṇasabhāvo, so hetu. **Sesapadesūti** viññāṇādipadesu. **Yathāvuttappabhedoti** “asādhāraṇalakkaṇo hetū”ti-ādinā vuttappabhedo. **Yo koci paccayoti** janakādibhedam yaṃ kiñci kāraṇaṃ. **Abhisāṅkharaṇatoti** paccakkhato, paramparāya ca nibbattanato.

Parikkhārahāravibhaṅgavaṇṇanā niṭṭhitā.

16. Samāropanahāravibhaṅgavaṇṇanā

50. **Suttena gahiteti** sutte vutte. Padaṭṭhānaggahaṇaṃ adhiṭṭhānavisayadassanatthaṃ, vevacanaggahaṇaṃ adhivacanavibhāgadassanatthanti yojanā. **Visayādhiṭṭhānabhāvatoti** visayasāṅkhātapavattiṭṭhānabhāvato. **Vanīyatīti** bhajīyati. **Vanatīti** bhajati sevati. **Vanuteti** yācati, patthetīti

attho. **Pañca kāmagaṇā kāmataṇhāya kāraṇaṃ hoti** ārammaṇapaccayatāya. **Nimittaggāho anubyañjanaggāhassa** kāraṇaṃ hoti upanissayatāyāti evaṃ sesesupi yathārahaṃ kāraṇatā vattabbā.

51. “**Kāye kāyānupassī viharāhī**”ti-ādīsu yaṃ vattabbaṃ, taṃ heṭṭhā **lakkaṇahāravibhaṅgavaṇṇanāyaṃ**¹ vuttanayeneva veditabbaṃ. Ayaṃ pana viseso—**rūpadhammapariññāyāti** rūpūpikaviññāṇaṭṭhitipariññāya.

“Dukkhaṃ”ti passantī sā vedanānupassanāti yojetabbaṃ. **Vedanāhetupariññāyāti** phassaṇapariññāya. “**Vedanāvasenā**”ti padena attanā uppāditadukkhavasena. **Vedanāpariññāyāti** vedanūpikaviññāṇaṭṭhitipariññāya. **Niccā bhinivesapaṭipakkhato** aniccānupassanāyāti adhippāyo. **Niccasaññānimittassāti** niccasaññāhetukassa. **Saññāpariññāyāti** saññūpikaviññāṇaṭṭhitipariññāya. Paṭhamamaggavajjhataṃ agatigamanassa vuttaṃ “**diṭṭhābhinivesassa -pa-agatigamanassa cā**”ti.

Saṅkhārapariññāyāti saṅkhārūpikaviññāṇaṭṭhitipariññāya.

Samāropanahāravibhaṅgavaṇṇanā niṭṭhitā.

Niṭṭhitā ca hāravibhaṅgavaṇṇanā.

1. Desanāhārasampātavaṇṇanā

“**Evaṃ**”ti-ādi hārasampātadesanāya sambandhadassanaṃ. Tattha purimena upamādvayena suparikammakatamaṇikoṭṭimasadisī, suviracitajambunadābharaṇasadisī ca pāḷi. Tattha katanānāvaṇṇapupphūpahārasadisī, vividharaṃsijālāsamujjalabaddhanānāratanāvalisadisī ca hāravibhaṅgadesanāti dasseti. Pacchimena tassa paṇītamahārahe jaṭāhi saddhiṃ dukkaratarataṃ dīpeti. Yāyaṃ gāthā vuttāti yojanā.

52. Yasmāyaṃ hāravibhaṅgavāro nappayojeti yathāvuttena kāraṇena, tasmā sā hāravibhaṅgavārassa ādimhi na paccāmaṭṭhāti

1. Netti-Ṭṭha 95 piṭṭhe.

adhippāyo. **Hārasampātavāro pana taṃ payojetīti** yasmā pana hārasampātavāro taṃ gāthaṃ payojeti yathāvutteneva kāraṇena, tasmā “**soḷasa -pa- āhā**”ti āha. **Yojanānaya**dassananti yojanāya nayadassanaṃ.

Tenāti “taṃ maccuno padan”ti vacanena. **Sabbaṃ vipallāsanti** dvādasavidhampi vipallāsaṃ. **Sāmaññassa -pa- voharīyati** yattha patiṭṭhitaṃ sāmaññaṃ, so viseso. Atthato pana saññādayo eva rūpādivisayaṃ viparītākārena gaṇhante vipallāsoti dassento “**saññāvipallāso**”ti-ādimāha.

Indajālādivasena maṇi-ādi-ākārena upaṭṭhahante upādānakkhandhapañcake ahaṃ mamādikāraṇatāya niruttinayena “attā”ti vuccamāno tambuddhivohārappavattinimittatāya attabhāvo sukhādīnaṃ vatthutāya “**attabhāvavattū**”ti pavuccatīti āha “**tehi**”ti-ādi. **Tesanti** upādānakkhandhānaṃ. **Vipallāsānaṃ pavatti-ākāro** “asubhe subhan”ti-ādi. **Visayo** kāyavedanācittadhammā. **Avijjā ca -pa- eva** sammohapubbakattā sabbavipallāsānaṃ. **Ca-saddo subhasukhasaññānanti** etthāpi ānetvā yojetabbo.

Tatthāyaṃ yojanā—“avijjā ca subhasukhasaññānaṃ paccayo eva, na taṇhā eva, avijjā subhasukhasaññānañca paccayo, na nicca-attasaññānaṃ evā”ti. Evaṃ santepi purimānaṃ dvinnāṃ viparītasaññānaṃ taṇhā pacchimānaṃ avijjā visesapaccayoti dassento āha “**tathāpi**”ti-ādi. Avijjāsīsena cettha diṭṭhiyā gahaṇaṃ veditabbaṃ. Tenāha “**diṭṭhinivutaṃ cittaṃ**”ti, “**yo diṭṭhivipallāso**”ti ca ādi, yathā ca avijjāsīsena diṭṭhiyā gahaṇaṃ, evaṃ diṭṭhisīsena avijjāyapi gahaṇaṃ siyāti āha “**diṭṭhisīsena avijjā vuttā**”ti. Taṇhāvijjāsu subhasukhasaññānaṃ yathā taṇhā visesapaccayo, na evaṃ avijjā. Nicca-attasaññānaṃ pana yathā avijjā visesapaccayo, na tathā taṇhāti dassento “**moho visesapaccayo**”ti āha.

Pacchimānaṃ dvinnāṃ -pa- hotīti atītaṃse taṇhābhinivesassa balavabhāvābhāvato. Teneva hi “so atītaṃ rūpaṃ attato

samanupassati”cceva vuttaṃ, na “abhinandatī”ti. **Taṇhāvipallāso**ti taṇhaṃ upanissāya pavatto vipallāso, na hi taṇhā sayāṃ vipallāso. Tenāha **“taṇhāmūlako vipallāso”**ti. **Diṭṭhābhinandanavasena**ti taṇhupanissayadiṭṭhābhinandanavasena, yato so “taṇhāvipallāso”ti vutto. **Etenā**ti “yo taṇhāvipallāso”ti-ādipaṭhena. Soḷasa saññīvādā, aṭṭha asaññīvādā, aṭṭha nevasaññīnāsaññīvādā, pañca paramadiṭṭhadhammanibbānavādā ca, yathā attano gatāya, nibbānappattiya ca parikkappavasena subhasukhākāraggāhino, na evaṃ satta ucchedavādāti āha **“yebhuyyenā”**ti. **Paṭipakkhavasena**pīti visuddhivasenapi. Yāva hi upakkilesā, tāva cittaṃ na visujjhateva. Yadā ca te pahīnā, tadā visuddhameva. Tenāha **“na hī”**ti-ādi. “Arakkhiteṇa cittenā”ti pālīṃ nikkhipitvā vipallāsamukheneva desanāya niddhāriyamānattā vuttaṃ **“yathānusandhināva gāthaṃ niṭṭhapetun”**ti.

Mārassāti kilesamārassa. Tassa hi vase ṭhito sesamārānaṃ hatthagato evāti. Tenāha **“kilesamāraggahaṇenevā”**ti-ādi.

Mārabandhananti sattamārapakkhe mārassa bandhananti **mārabandhanaṃ**. So hi kilesabandhanabhūte attano samāraparise maññati. Tena vuttaṃ “antali -pa- mokkhasī”ti¹. Itaramārapakkhe mārova bandhananti **mārabandhanaṃ**. **Visaṅkhāro** nibbānaṃ.

Mohasampayogato cittaṃ “mūḷhan”ti vuttanti rattaduṭṭhānampi mūḷhatāya sabbhāve “mūḷhan”ti visum vacanaṃ āveṇikamohavasena vuttanti dassento **“dvinnāṃ momūhacittuppādānaṃ vasenā”**ti āha. **Evanti** evaṃ rāgādi-akusalappattiya kusalaḥṇaḍacchedanato arakkhitaṃ cittaṃ hoti, sabbopi micchābhīniveso ettheva saṅgahaṃ samosaraṇaṃ gacchatīti āha **“micchādiṭṭhi -pa- veditabban”**ti. **Sabbepī**ti “arakkhitaṃ, micchādiṭṭhihataṃ, thinamiddhābhibhūtaṃ”ti tīhipi padehi vuttadhammā.

Cakkhunāti dvārena. **Rūpanti** visabhāgavatthusannissitaṃ rūpāyatanaṃ. **Nimittaggāhī**ti “itthī”ti vā “puriso”ti vā “subhan”ti vā “asubhan”ti vā

parikappitanimittam gaṇhāti, tassa vā gahaṇasīlo. **Anubyañjanaggāhī** hatthapādahasitakathitādippabhede kilesānam anu anu byañjanato anubyañjanasaññite ākāre gaṇhāti, tesam vā gahaṇasīlo. **Yatvādhikaraṇanti** yaṁ nimittam, nimittānubyañjanaggahaṇanimittanti attho. Evaṁ “cakkhundriyam asaṁvutam viharantan”ti, yo “nimittaggāhī, anubyañjanaggāhī”ti ca vutto puggalo, tamenam **cakkhundriyam** cakkhudvāram **asaṁvutam** satikavāṭena apihitam katvā vattantam, tassa ca rūpassa iṭṭhākāraggahaṇe **abhiijhā**, anīṭṭhākāraggahaṇe **domanassam**, asamapekkhane **moho**, micchābhinivese **micchādiṭṭhī**ti evaṁ abhiijhābyāpādā, aññe ca lāmakatṭhena **pāpakā** akosallasambhūtaṭṭhena **akusalā** dhammā **anvāssaveyyuṁ** anu anu pavattheyyūṁ.

Tassa saṁvarāya na paṭipajjatiti tassa cakkhudvārassa saṁvarāya satikavāṭena pidahanattham na paṭipajjati. Sā pana appaṭipatti cakkhundriyassa anārakkhāsaṁvarassa anuppādoti dassento “**na rakkhati -pa- āpajjati**”ti āha. Javane uppajjamānopi hi asaṁvaro tena dvārena pavattanato “cakkhundriyāsaṁvaro”tveva vuccatīti. Sesadvāresupi vuttanayeneva attho veditabbo. “**Pubbantakappanavasena cā**”ti-ādinā saṅkhepato vuttamattham vitthārato dassento “saṅkhepato ca vitthāro añño”ti katvā tam samuccinanto “**yā ca kho imā**”ti-ādimāha.

Yathāvuttā akusalā dhammāti dvādasa akusalacittuppādadhammā, tesam vatthūni vā. Te hi samudayavajjā pañcupādānakkhandhā. “**Evaṁ**”ti iminā nettipāliyam, aṭṭhakathāyañca niddhāritappakārena. **Idhāti** imissam “arakkhitena cittenā”ti gāthāyam.

Yadipi desanāhārasampātapāliyam “**tasmā rakkhitaṭṭassā**”ti gāthā sarūpato na gahitā, atthato pana “**tesam bhagavā pariññāyā**”ti-ādinā gahitā evāti tassā gahitabhāvaṁ vibhāvetum “**katham deseti**”ti pucchitvā “**tasmā rakkhitaṭṭassā**”ti gātham uddhari.

Yonisomanasikārena kammaṁ karontoti “so ‘idaṁ dukkhaṁ’ti yoniso manasi karoti”ti-ādinā nayena vipassanāsaṅkhātena yonisomanasikārena bhāvanākammaṁ karonto, bhāventoti

attho. **Yathābhūtaññāṇanti** ñātapariññāya pubbabhāgavipassanāya “avijjāsamudayā rūpasamudayo, avijjānirodhā rūpanirodho”¹ti-ādinā¹ samapaññāsāya ākārehi. Nirayagatiyaṃ dukkhadukkhatā, sugativisesa brahmalokekadese saṅkhāradukkhatā, itarattha dve tissopīti dassento āha “yathāsambhavaṃ tividhadukkhatāyogenā”²ti.

Desanāhārasampātavaṇṇanā niṭṭhitā.

2. Vicayahārasampātavaṇṇanā

53. **Kusaladhammārammaṇā**ti kusaladhame uddissa pavattimattaṃ sandhāya vuttaṃ, na tesaṃ ārammaṇapaccayataṃ idha “**kusalā dhammā**”³ti lokuttaradhammānaṃ adhippetattā. Na hi kadāci anupādāniyā dhammā upādānārammaṇā honti. Phaladhamme uddissa pavattāya taṇhāya gahitattā “**kusala -pa- daṭṭhabbo**”⁴ti vuttaṃ. **Desanāhāre**ti desanāhārasampāte. **Kathaṃ pana kusalabhāvoti** “kusalā”⁵ti vacanamattaṃ gahetvā codeti, taṃca nidassanamattaṃ daṭṭhabbaṃ, pahānahetubhāvopissā siyā codakena sampañicchitova. “**Mānopi duvidho**”⁶ti-ādinā mānassa ca tassā taṇhāya ca sevitabbabhāvo akusalānaṃ pahānāya, kusalānaṃ uppattiyā ca paccayabhāvato.

Nekkhammassitaṃ domanassaṃ nāma “ariyabhūmiṃ pāpuṇitum nāsakkhin”⁷ti anusocato uppannaṃ domanassanti sambandho. **Evanti** iminā pāliyaṃ vuttappakārena, pihaṃ upaṭṭhapetvā chasu dvāresu iṭṭhārammaṇe āpāthagate aniccādivasena vipassanaṃ paṭṭhapetvāti yojanā.

Iṭṭhārammaṇaṇcettha yathāvutta-anusocanadomanassuppattīnaṃ yathābhiniṇiṭṭhassa ārammaṇassa aniṭṭhatāyāti dassanattamaṃ. “Kathaṃ nekkhammavasena”⁸ti padassa atthaṃ vivaritum “**vipassanāvasena**”⁹ti-ādi vuttaṃ. Vipassanādivinimuttā vā paṭhamajjhānādivasena¹⁰ vuttā kusalā dhammā idha nekkhammaṃ. Anussatiggahaṇena upacārajjhānameva gahitanti “**paṭhamajjhānādivasena**”¹¹ti vuttaṃ. **Ādisaddena** dutiyajjhānato paṭṭhāya yāva aggaphalā uparivisesā saṅgahitā. **Yāya** paññāvimuttiyā.

1. Khu 9. 53 piṭṭhe.

2. Pajjādivasena (Ka)

Upekkhāsatisipārisuddhibhāvenāti

upekkhājanitasatisipārisuddhisabbhāvena. **Kammayogganti**

vipassanābhāvanādikamassa yoggaṃ anurūpaṃ anucchavikaṃ.

Assaddhiyeti assaddhiyahetu, “**assaddhiyenā**”tipi paṭhanti, so evattho.

Obhāsagatanti ñāṇobhāsagataṃ. Kāmaṃ pubbepe paññā vuttā,

assaddhiyādīhi pana aññesaṃ kilesānaṃ vidhamanampi paññāya eva hoti, sā

ca evambhūtāti dassanattham “**obhāsagataṃ kilesandhakāre na iñjati**”ti vuttaṃ.

Kopo kodho. **Appaccayo** domanassaṃ. Iddhividhañāṇādikā cha abhiññā pākaṭā evāti “dve ca visese”ti vuttadhamme dassetuṃ “**manomayiddhi,**

vipassanāññāṇācā”ti āha. **Aṅgaṇāni** rāgādayo. **Upakkilesā**

abhiññāvisamalobhādayo. **Anulomanam** tadekaṭṭhatā. **Phandanā** dubbalā

vikkhepappavatti. Balavatī **anavaṭṭhānam**. Sabbo micchābhiniveso

ayonisomanasikārena hoti, micchāvitakkena ca. Tattha **ayonisomanasikāro**

akusalacittuppādo tappariyāpanno micchāvitakko vikkhepasahito evāti

vuttaṃ “**micchābhinivesahetutāya diṭṭhipakkho**”ti. Vuttañhetam “vitakkopi diṭṭhiṭṭhānam, ayonisomanasikāropi diṭṭhiṭṭhānan”ti¹.

Atha vā **iñjanāti** phandanā, diṭṭhiparittāso. Yathāha “tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ

taṇhāgatānaṃ paritassitavipphanditamevā”ti². **Aṭṭhiti**ti anavaṭṭhānam,

diṭṭhivitaṃ. Tena hi puthujjano kāle sassataṃ, kāle ucchedanti taṃ taṃ

diṭṭhiggahaṇam pakkhandanto sattato paribbhaṭṭha-andho viya, samudde

vissaṭṭhavāhanikā viya, yante yuttagoṇo viya ca tathā tathā paribbhamati.

Tenāha “diṭṭhiyopi diṭṭhiṭṭhānam, vitakkopi diṭṭhiṭṭhānan”ti³ ca. Etasmiṃca

pakkhe micchābhinivesatāya, micchābhinivesahetutāya ca tassā dve pakkhāti ekadesasarūpekaseso katoti veditabbaṃ.

“**Evan**”ti-ādinā “so upariman”ti-ādipāliyaṃ sambandham dasseti.

Paṭighasaññāti bhummatthe paccattavacananti dassento “**paṭigha -pa-**

saññāsū”ti āha. **Rūpāvacarasaññāti** saññāsīsena rūpāvacarajjhānāni vadati.

1. Khu 9. 132 piṭṭhe Paṭisambhidāmagge. 2. Dī 1. 36 piṭṭhe. 3. Khu 9. 132 piṭṭhe.

Nānattasaññāti nānāsabhāvā, nānāsabhāve vā ārammaṇe saññā. Thapetvā paṭighasaññā avasiṭṭhakāmāvacarasaññā hetā. **Tā samatikkamatī**ti tā rūpasaññānānattasaññāyo ārammaṇehi saddhiṃ sammadeva atikkamati.

Rūpāvacarajjhānabhāsopi kasiṇārammaṇā. Kasiṇanissando hi āruppajjhānuppatti. **Dassananti** kasiṇarūpānaṃ dassanaṃ. Abhiijjhābyāpādappahānena saddhiṃ vīriyārambho upakārako samatho satipassaddhiyo parikkhāraṅgatā vuttā eva. Satirahitaṃ sammasanaṃ nāma natthīti **“yā upaṭṭhitā sati asammūṭṭhā, ayaṃ vipassanā”**ti vuttaṃ. Tena satisīsenā vipassanā gahitāti dasseti. Sammosānaṃ pahānamāhāti sambandho.

54. Paccuppannasukha-āyatisukhavipākakiriyanirāmisa-akāpurisasevitabhāvehi eva¹ sesā pāliyaṃ etassa samādhissa santapaṇītatādivisesā vuttā, tepi idha saṅgahitāti tesaṃ padānaṃ atthaṃ dassento **“aṅgasantatāyā”**ti-ādimāha. Tattha **aṅgasantatāyā**ti phalajjhānaṅgānaṃ upasantatāya. **Kilesadarathasantatāyā**ti kilesadarathapaṭippassaddhiyā. **Paṇī**toti uḷāro. **Ekodibhāvenā**ti maggasaṃmādhisaṅkhātena ekodibhāvena. **Ekodibhāvanti** samādhānaṃ. Lokiyasaṃmādhissa paccanīkanīvaraṇapaṭṭhamajjhānanikanti-ādīni niggahetabbāni, aññe ca kilesā vāretabbā. Imassa pana arahattasaṃmādhissa paṭippassaddhakilesattā na niggahetabbā, vāretabbāna atthīti so maggānantaraṃ samāpattikkhaṇeva appayogeneva adhigatattā, ṭhitattā ca aparihānivasena vā adhigatattā **nasasaṅkhāraniggayhavāritagato**².

“Sativepullappatto”ti etena appavattamānāyapi satiyā satibahulatāya sato eva nāmāti dasseti. **“Yathāparicchinnakālavasenā”**ti etena paricchinnasatiyā satoti dasseti.

Vakkhamānenāti “pītipharaṇā”ti-ādinā anantaraṃ vakkhamānena. “Pītipharaṇatā”ti pana pāli āgatā. Taṃ “pañcaṅgiko sammāsamādhī”ti³ samādhī-aṅgabhāvena paññā uddiṭṭhāti katvā vuttaṃ. Tato eva **aṭṭhakathāyaṃ “pītipharaṇatā”**ti-ādīnaṃ atthasaṃvaṇṇanā katā. Tattha “so imameva

1. ...bhāvehi. Evaṃ (Ka) 2. Na saṅkhāraniggayhavārivāṇo (Ka) 3. Dī 3. 232 piṭṭhe.

kāyaṃ vivekajena pītisukhena abhisandeti”ti-ādinā¹ nayena pītiyā, sukhassa ca pharaṇaṃ veditabbaṃ. Sesam suviññeyyameva.

Samādhivasena samatho uddhaṭoti sabhāvavasena samatho uddhaṭo, na upakāradhammavassenāti adhippāyo.

55. Rāgaṭipakkhattā samādhissa “**adhicittasikkhāya sikkhanto**”ti vuttaṃ. **Vuttanayānusārenāti** “sukhapaṇidhi-ādisamugghātanena appaṇihito”ti-ādinā. Ettha ca saṅkhārānaṃ khaṇabhaṅgurataṃ sammadeva passantassa na rāgo paṭiṭṭhaṃ labhatīti aniccānupassanā rāgacaritassa sappāyā vuttā, tathā saṅkhārānaṃ sabhāvaḍḍakkhataṃ sammadeva passantassa pakatiyāpi dukkhitesu dukkhuppādanam vaṇe khārodakasekasadisanti na doso paṭiṭṭhaṃ labhatīti dukkhānupassanā dosacaritassa sappāyā vuttā, tathā saṅkhāresu sammadeva ghanavinibbhoge kate attasuññatāya upaṭṭhahamānāya na moho paṭiṭṭhaṃ labhatīti anattānupassanā mohacaritassa sappāyā vuttāti veditabbaṃ. Rāgaṭipakkhattā samādhissa “**adhicittasikkhāya sikkhanto**”ti vuttaṃ. Esa nayo itaresu. Sesamettha suviññeyyaṃ.

Khantibahulo uppannaṃ aratim anabhiratim abhibhuyya viharanto sukhena samādhim adhigacchatīti khantippadhānatāpi samathapakkhabhajanassa kāraṇaṃ vuttā. **Uṭṭhānaṃ sampajjati** sampannakāyikavīriyaṃ. Samākamantavāyāmānaṃ yo kāyikādivikappo vutto pāliyaṃ, so nesaṃ kāyikassa payogassa samuṭṭhānavasena veditabbo.

“**Khippādhigamo**”ti iminā maggāsevanabhāvaṃ dasseti. “**Vipassanāya vimuttādhigamo**”ti iminā vipassanānubhāvena samucchedavimutti vikkhambhanavimutti viya samathānubhāvenāti dasseti. **Lokiyehīti** nissakkavacanaṃ. **Mahantānanti** ulārānaṃ, paṇītānanti attho.

56. **Tanti** vicayahāraṃ. **Visarivādanahetūnaṃ** lobhādīnaṃ pāpadhammānaṃ. **Sodhentoti** yathā saraṇadivisaṃyā aññāṇādisamkilesā na pavattanti, evaṃ sodhento. **Paripūrentāti** yathā sīlaṃ akhaṇḍādibhāvena paripuṇṇaṃ hoti anūnaṃ, evaṃ paripūrentā.

1. Di 1. 69, 70 piṭṭhesu.

“Tathā paṭipajjanto”ti iminā satthu mahāpatikārabhāvo paripuṇṇo dassitoti paṭhamavāde **“dassanābhūmiṇca bhāvanābhūmiṇcā”**ti vuttaṃ.

Yassa atthāyāti yassa yassa pahānatthāya. **Tathā paṭipannassāti** yathā asubhajjhānādim paḍakam katvā anāgānimaggādi-adhigamo hoti, tathā paṭipannassa.

Vadhitanti ghātitaṃ.

“Manussabhūto”ti idaṃ pubbāparāpekkhaṃ katvā **“pitā manussabhūto khīṇāsavo”**ti ca tathā **“mātā manussabhūtā”**ti yojetabbaṃ. Bhedānurūpassa sāvanaṃ **anussāvanaṃ**, bhedānurūpena vā vacanena viññāpanaṃ.

57. **Manussattanti** manussajātita. **Liṅgasampattīti** purisabhāvo. **Hetūti** manovacīpaṇidhānasiddhiyā saddhiṃ pubbaḥetusampadā. **Satthāradassananti** satthusammukhī bhāvo. **Guṇasampattīti** abhiññāsamāpattilābho. **Adhikāroti** attano sarīranirapekkhaṃ satthu upakāra karaṇaṃ. **Chandatāti** buddhabhāvāya daḥacchandatā anivattidhammatā.

Na uppajjantīti pana atthīti “na me ācariyo atthi, sadiso me na vijjatī”ti-ādi¹ imissā lokadhātuyā ṭhatvā vadantena bhagavatā **“kiṃ panāvuso sārīputta atthetarahi añño samaṇo vā brāhmaṇo vā bhagavato samasamo sambodhiyaṃ”**ti evaṃ puṭṭho ahaṃ bhante ‘no’ti vadeyyaṃ”ti² vatvā tassa kāraṇaṃ dassetuṃ **“aṭṭhānametaṃ anavakāso, yaṃ ekissā lokadhātuyā dve arahanto sammāsambuddhā”**ti³ imaṃ suttaṃ dassentena dhammasenāpatināva buddhakhettabhūtaṃ imaṃ lokadhātuṃ ṭhapetvā aññattha anuppatti vuttā hotīti adhippāyo.

Khettapariggaho kato nāma hoti “idaṃ buddhakhettaṃ nāmā”ti.

Evaṃ ṭhānāṭṭhānabhāvaṃ gatāti vuttappakārena ṭhānabhūtā, vuttanayena vā aññepi yathārahaṃ ṭhānāṭṭhānabhāvena pavattā. **Sattapaññattiyā upādānabhūtāti** indriyabaddhe khandhe sandhāya vadati.

1. Ma 1. 227; Ma 2. 295; Abhi 4. 218; Vi 3. 12; Khu 11. 228, 230 piṭṭhesu.

2. Dī 3. 94 piṭṭhe.

3. Dī 3. 95; Am 1. 29 piṭṭhesu.

58. **Phalassa paccakkhakāritā**ti “imassa kammassa idaṃ phalan”ti taṃtaṃkammaphalāvabodho. **Appadānābhāvoti** paccayasamavāye kammassa ekantato phaluppādanam. Tenāha “**katūpacitānan**”ti.

59. **Ajjhositavattahunā**ti taṇhābhinivesavasena abhiniviṭṭhavattahunā. **Rūpabhava-arūpabhavādinā**ti bhavataṇhā viya sayam dasseti.

Khandhattayavasenāti sīlādikkhandhattayavasena. **Paṭipadāvibhāgenā**ti “sabbatthagāminī”ti-ādipaṭipadāya bhedenā.

Tatthatatthagāminīti nirayādinibbānanti dvīsu gandhabbaṭṭhānesu tattha tattheva gamanasīlā. **Sabbatthagāminī**ti yathāvuttesu sabbaṭṭhānesu ca gamanasīlā.

Sañjīvo kālasuttaṃ saṅghāto roruvo mahāroruvo tāpano mahātāpano avīcīti ete **aṭṭha mahānirayā**. Ekekassa cattāri cattāri dvārāni, ekekasmim dvāre cattāro cattāro gūthanirayādayoti evaṃ **soḷasa ussadaniraye** vaṇṇenti.

Sakkasuyāmādiko **jetṭhakadevarājā**. Pajāpativaruṇa-īsānādayo viya dutiyādiṭṭhānantarakārako **paricārako**.

Kilesakāmapakkheti “saṅkappo kāmo, rāgo kāmo, saṅkapparāgo kāmoti¹ ettha vuttasaṅkappavasena vuttaṃ. Sopi hi vibādhati, upatāpeti cāti kilesattasambhavato kilesakāmo vutto, na kilesavattubhāvato.

Kāmapaṭisaṃyuttoti kāmarāgasāṅkhātena kāmena sampayutto, kāmapaṭibaddho vā. Aññesu ca kāmapaṭisaṃyuttesu dhammesu vijjamānesu vitakke eva kāmasaddo dhātusaddo niruḷhoti veditabbo vitakkassa kāmasaṅkappavuttiyā sātisayattā. Esa nayo byāpādadhātu-ādīsu. Parassa, attano ca dukkhāpanam **vihimsā**. Taṃ tu micchāhi vihimsā.

Bījādidhātunānattavasena khandhādinānattam veditabbaṃ. **Khandhoti**² dvidhābhūtaggo.

1. Khu 7. 2 piṭṭhe Mahāniddese.

2. Kappoti (Mūlaṭi 2. 212 piṭṭhe.)

60. **Ajjhāsaya**dhātūti ajjhāsayasabhāvo. Yathā gūthādīnaṃ sabhāvo eso yaṃ gūthādīheva saṃsandati, evaṃ puggalānaṃ ajjhāsayasassevesa sabhāvo, yaṃ dussīlādayo dussīlādiheva saṃsandanti.

Saddhāmūlakattā kusalakiriyāya vuttaṃ “**yaṃ saddhāvasenā**”ti-ādi. Tathā hi vuttaṃ “saddhā bījan”ti¹. Yaṃ lobhavasena, saddhāvasena ca dosavasena, saddhāvasena ca mohavasena, saddhāvasena cāti yojetabbaṃ. **Vīriyavasenā**ti sammappadhānavīriyavasena. **Paññāvasenā**ti maggasammādiṭṭhivasena.

Akusalassa kammassa katokāsatāya pāliyaṃ vuttattā “**vipākāvaraṇena nivutan**”ti vuttaṃ. Taṃ pana nidassanamattaṃ daṭṭhabbaṃ kammāvaraṇādīhipi nivutatāya icchitattā. Tathā hi yathā devadattaṃ kokālikāṃ sunakkhattaṃ licchaviputtanti udāhaṭaṃ, yadipi bhagavā paṭivedhassa aṭṭhānataṃ disvā nibbedhabhāgiyadesanaṃ na deseti, vāsanābhāgiyaṃ pana tathārūpassa deseti evāti dassento “**saccappaṭivedhan**”ti-ādimāha. **Ajātasattu-ādīnanti ādisaddena** saccakādīnaṃ saṅgaho daṭṭhabbo. Tassāpi bhagavā anāgate vāsanatthāya dhammaṃ desesi. Satthā hi “anāgate tambapaṇṇidīpe sāsanaṃ paṭiṭṭhahissatī”ti tatthāyaṃ kulaghare nibbatto pabbajitvā **Kālabuddharakkhitatthero** nāma pabhinnapaṭisambhido mahākḥiṇāsavo bhavissatīti idaṃ disvā dhammaṃ desesi, so ca tathā ahoṣīti.

Asampunṇeti ekantato vipākadānasamatthatāvasena pāripūriṃ anupagate. Diṭṭhupanissayadiṭṭhisahagatassa kammaṃ sandhāya “**kamme asampunṇe**”ti vuttaṃ. Tenāha “**kilesantarāya missakaṃ kammanantarāyaṃ dassetvā**”ti.

61. Diṭṭhi panettha padhānabhāvena pāliyaṃ gahitā sīlabbataparāmāsassa adhippetattā. Tathā hi vuttaṃ “**yathā punṇaṇca govatikaṃ, acelaṇca kukkuravatikan**”ti. Asampunṇattā eva hi tassa micchādiṭṭhikammasamādānassa tesāṃ bhagavā “cattārimāni punṇa kammāni”ti-ādina² dhammaṃ desesi. Tāya ca desanāya te taṃ diṭṭhiṃ paṭinissajjitvā sammatte paṭiṭṭhahimsu.

1. Khu 1. 291 piṭṭhe Suttanipāte.

2. Ma 2. 52 piṭṭhe.

62. Paṇḍatāya vodānaṃ **paṇḍavodānaṃ**. Tadeva paṭhamajjhānādīhi vuṭṭhahitvā dutiyajjhānādi-adhigamassa paccayattā vuṭṭhānaṃ nāma hotīti āha “**vuṭṭhānaṃ paṇḍavodānaṃ**”ti. **Bhavaṅgavuṭṭhānaṃ** bhavaṅguppati. Bhavaṅgacitte hi uppanne tamsamaṅgisamāpattito vuṭṭhito nāma hoti. Saññāvedayita-apagamo eva **apagamavimokkho**.

Idaṃ vuṭṭhānanti idaṃ yathāvuttaṃ kosallaṃ vuṭṭhānahetubhāvato vuṭṭhānaṃ. Tathā hi vuttaṃ “vodānampi tamhā tamhā samādhimhā vuṭṭhānaṃ”ti¹. Imāya pana vuṭṭhānapāliya āsaṅgahitattā “nirodhasamāpattiyā vuṭṭhānaṃ pālimuttakavuṭṭhānaṃ nāma”ti **sammohavinodaniyaṃ**² vuttaṃ. Ye pana “nirodhato phalasamāpattiyā vuṭṭhānaṃ”ti pāliyaṃ natthīti vadeyyum, te “nirodhā vuṭṭhahantassa nevasaññānāsaññāyatanaṃ phalasamāpattiyā anantarapaccayena paccayo”ti³ imāya pāliya paṭisedhetabbā.

63. **Ayaṃ cassa āsayoti** ettha āsayajānaadinā yehi indriyehi yehi paroparehi sattā kalyāṇapāpāsayaḍikā honti, tesāṃ pajānaṃ vibhāvetīti veditabbaṃ. Evaṃ ka katvā indriyaparopariyatta-āsayānusayañāṇaṃ visum asādhāraṇatā, indriyaparopariyattanādhimuttikatāñāṇaṃ visum balatā ca siddhā hoti.

Thāmagatoti ettha thāmagamaṃ nāma aññesaṃ asādhāraṇo kāmāragādināṃ eva āveṇiko sabhāvo veditabbo, yato “thāmagato anusayaṃ pajahatī”ti⁴ vuttaṃ.

Āvajjanamatteneva sarati ākaṅkhāyattavuttikattā. Vuttañhi “ākaṅkhapaṭibaddhaṃ buddhassa bhagavato ñāṇaṃ, manasikārapaṭibaddhaṃ buddhassa bhagavato ñāṇaṃ”ti-ādi⁵. Sabbaññutaññāṇaṃ viya hi sabbāṃ bhagavato ñāṇaṃ parikammaṇirapekkhanti.

64. **Upakkilesavimuttattā**ti ettha cittādi eva upakkilesā, nibbattakassa vā kammaṃ pāribandhakilesā. Kasiṇakamma-parikkamma-jhāna-nibbattana-kasiṇabhāvo cuddasavidhena cittaparidamaṃ abhiññābhinihāroti

1. Abhi 2. 357 piṭṭhe.

2. Abhi-Ṭṭha 2. 444 piṭṭhe.

3. Abhi 8. 138 piṭṭhe Paṭṭhāne.

4. Khu 9. 394 piṭṭhe Paṭisambhidāmagge.

5. Khu 7. 278; Khu 8. 176; Khu 9. 376 piṭṭhesu. (Atthato samānaṃ)

sabbatthāpi vīriyabalassa bahūpakārattā vuttaṃ
“vīriyabhāvanābalanibbattan”ti. **Dibbasadisattā**ti dibbe bhavanti **dibbaṃ**,
yathāvuttaṃ pasādacakkhu, dibbaṃ viyāti **dibbaṃ**, aggataṃ abhiññāṇaṃ.
Dibbavihāro cattāri rūpāvacarajjhānāni. Tesāṃ vasena nibbattitvā
paṭiladdhabbattā **dibbaṃ**, tena dibbahetukattā dabbanti vuttanti dasseti.
Dibbavihārasannissitattāti rūpāvacaracattutthajjhānena nissayapaccayena
nibbattattā, tena dibbanissitaṃ dabbanti dasseti. Divusaddaṃ akkharacintakā
kīlādīsu paṭhantīti vuttaṃ **“taṃ sabbaṃ saddasatthānusāreṇa veditabbaṃ”**ti.
Purimā hi tayo atthā kīlatthassa vasena, itare jutigati-atthavaseneva dassitāti.

Manussūpacāraṇti manussagocaraṃ. **Daṭṭhūṃ na sakkā** ittarakhaṇattā
khaṇapaccuppannaṃ. **“Āsannacutikā”**ti-ādinā santatipaccuppannavasena
“cavamāne upapajjamāne”ti vuttanti dasseti. **“Mohanissandayuttattā”**ti-ādinā
sattānaṃ hīnapaṇītattādibhāvassa mohādikammanidānahetukataṃ,
nissandaphalataṇṇa dasseti. Dibbacakkhussa pādakaṃ etesanti
dibbacakkhupādakāni. Tena vuttaṃ **“dibbacakkhunā saheva ijjhantī”**ti. Tāni
hissa paribhaṇḍañāṇāni.

Samādiyaṇtīti **samādānāni**, kammāni samādānāni etesanti
kammasamādānā. Samādātabbanānāvidhakammāti attho purime atthe, dutiye
pana kammāni samādāpentīti **kammasamādānā**, micchādiṭṭhiyā
kammasamādānā **micchādiṭṭhikammasamādānā**, hetu-atthe cetanā
karaṇavacanaṃ.

Taṃ vācanti taṃ ariyānaṃ upavadanavācaṃ. **Taṃ cittanti**
samuṭṭhāpakacittaṃ. **Taṃ diṭṭhinti** yena micchāgāhena ariye anuddhamseti,
micchābhinivesaṃ. Ayampettha attho—yathā nāma hetusampannaṃ
bhikkhuno visuddhaṃ sīlaṃ, samādhiṇṇa sampādetvā ṭhitassa dandho
satuppādo khippābhiññāya diṭṭheva dhamme aññā, sati vā upādisese
anāgāmitā, evamevaṃ yo ariyūpavādī yathāvuttacittadiṭṭhihi apakkamitvā
appatirūpaṃ sabhāvaṃ “mayā bhante tumhākaṃ upari vuttan”ti
accayadesanāya te na khamāpeti, so kāyassa bhedaṃ niraye evāti. Tesu
pasannacittassa khamāpanaṇhettha tesāṃ vācādīnaṃ pahānaṃ
paṭinissaggova. Ito **sāvajjatarāṃ nāma aññāṃ natthi** sabbānatthavidhānato,
sabbahitasukhaparidhammanato ca.

Kāyassa bhedāti idha **kāyasaddo** attabhāvapariyāyoti āha “**upādinna**kkhandhapariccāgā”ti. **Tadanantaranti** tassa maraṇasaṅkhātassa khandhapariccāgassa anantaraṃ. Abhinibbattakkhandhattho **parasaddo**, anorimabhūtavatthuvisayo vā siyā, avadhivisesanamattam vā. Tesu purimaṃ sandhāyāha “**abhinibbattakkhandhaggahāṇe**”ti, pacchimassa pana vasena “**cutito uddhan**”ti.

Vuttavipariyāyenāti “suṭṭhu caritaṃ, sobhanaṃ vā caritaṃ”ti-ādinā. **Hanananti** ghātaṇaṃ.

Kāraṇākāraṇanti ṭhānāṭṭhānaṃ. Cetanācetanāsampayuttadhamme nirayādinibbānagāmipaṭipadābhūte kammanti gaheṭvā āha “**kamma**paricchedamevā”ti. **Kammavipākantaraṃ** kammavipākaviseso kammavipākassa vibhāgo. **Appetuṃ na sakkoti** aṭṭhamanavamabalāni viya, taṃsadisaraṃ iddhividhañāṇaṃ viya vikubbituṃ, etenassa balasadisataṇa nivāreti. Jhānādiñāṇaṃ viya vā appetuṃ, vikubbituṇca. Yadihi hi jhānādipaccavekkhaṇāñāṇaṃ **idha** chaṭṭhaṃ balanti tassa savitakkasavicāratā vuttā, tathāpi jhānādīhi vinā paccavekkhaṇā natthīti jhānādisahagataṃ ñāṇaṃ tadantogadhaṃ katvā evaṃ vuttaṃ. Atha vā sabbaññutaññāṇaṃ jhānādikiccaṃ viya na sabbaṃ balakiccaṃ kātuṃ sakkotīti dassetuṃ “**jhānaṃ hutvā appetuṃ, iddhi hutvā vikubbituṇca na sakkoti**”ti¹ vuttaṃ, na pana kassaci balassa jhāna-iddhibhāvoti daṭṭhabbaṃ.

Vicayahārasampātavaṇṇanā niṭṭhitā.

3. Yuttihārasampātavaṇṇanā

65. Paṭipakkhapaṭibālā kusalā dhammā uppajjitumeva na sakkonti, uppannāpi sammadeva attano kiccaṃ kātuṃ asamatthatāya anuppannasadisāti paṭipakkhanivāraṇena kusalanānaṃ dhammānaṃ kiccakaraṇabhāvaṃ dassetuṃ “**manacchaṭṭhāni -pa- bhavissatī**”ti vuttaṃ. **Viharantassāti** viharaṇahetu. **Viharantoti** etthāpi eseṇa nayo, tena rakkhitaṇṇatā vuttanayena ekantato sammāsaṅkappagocaratāya ca saṃvattatīti dasseti.

1. Mūlaṭi 2. 214 piṭṭhepi.

Vuttanayenāti micchāsaṅkappānaṃ avasaraṃ adatvā visodhitanekkhammādivitakkatāya. **Aviparītamevā**ti kāyādi-asubhādito ādānaṃ. **Vinipātabhayanti** duggatibhayaṃ. **Sabbopi cāyamatthoti** “sammāsaṅkappagocaro sammādiṭṭhi bhavissatī”ti-ādīsu attho yuttiyā yutto eva anurūpakāraṇabhāvato.

Yuttihārasampātavaṇṇanā niṭṭhitā.

4. Padaṭṭhānahārasampātādivaṇṇanā

66. Yasmā vā saṅkilesato rakkhita-cittassa tīṇi sucaritāni pāripūrim gacchanti, tasmā **rakkhita-cittassā**ti ettha yāyaṃ rakkhita-cittatā, sā kāyasucaritādīnaṃ tiṇṇaṃ sucaritānaṃ padaṭṭhānanti evamettha attho vedita-bbo. **Attādhīnanti** attaparādhīnaṃ.

Tato evāti kāraṇaggahaṇena phalassa gahitattā eva.

68. **Tattha itisaddoti** “paripālīyatī”ti itisaddo.

73-4. Pāliyaṃ **pañcendriyānītihi khandhehi saṅgahitānī**ti ettha saddhāvīriyasatindriyehi pātimokkhādi tividhaṃ sīlaṃ gahitaṃ sodhetabbattā. Tesanti tehi silakkhandho saṅgahito. Samādhipaṇṇīndriyehi samādhipaṇṇākkhandhā gahitāti pākaṭoyamattho, tathā sesampīti āha “**ito paresu -pa- vuttanayamevā**”ti.

76. **Hetuhetusamuppannapaccayapaccayuppannasaṅkhātassā**ti ettha hetupaccayavibhāgo heṭṭhā vutto yeva.

Padaṭṭhānahārasampātādivaṇṇanā niṭṭhitā.

Missakahārasampātavaṇṇanā

Idāni yasmā suttesu hārānaṃ yojanāyadassanattā hārasampātadesanā hāravibhaṅgadesanā viya na hārasarūpamattadassanattā, tasmā

peṭakopadeso āgatanayānusārena aparehi vipariyāyehi hārasampātayojanāvidhiṃ dassento **“apicā”**ti-ādimāha. Tattha vijjāvijjāya kusalākusalacittappavattiyā alobhādosalobhadosāpi paramparabhāvena pavattanti nidānabhāvatoti dassento **“cha dhammā -pa- mūlānī”**ti āha. Yathā ca nidānabhāvena pubbaṅgamatā, evaṃ attano vasevattanenāpi pubbaṅgamatā labbhatevāti vuttaṃ **“sādhipatikānaṃ adhipati, sabbacittuppadānaṃ indriyānī”**ti. **Alobhassāti** alobhayuttassa cittuppadassa. **Nekkhammacchandena**ti kusalcchandena. Nekkhammasaddo pabbajjādīsu nirulho. Vuttañhi—

“Pabbajjā paṭhamāṃ jhānaṃ, nibbānañca vipassanā.
Sabbepi kusalā dhammā, ‘nekkhamman’ti pavuccare”ti¹.

Tesu idha kusalā dhammā adhippetā. Tena vuttaṃ **“kusalcchandena”**ti. Nekkhammacchandena upanissayabhūtena, na adhipatibhūtena. Idam vuttaṃ hoti—alobhappadhāno ce cittuppadō hoti, nekkhammacchandena upanissayabhūtena mano tassa pubbaṅgamo hoti. Sesapadadvayepi eseva nayo.

Yadaggena tesāṃ dhammānaṃ mano pubbaṅgamaṃ, tadaggena tesāṃ jeṭṭham, padhānañcāti vuttaṃ **“manoseṭṭhāti mano tesāṃ dhammānaṃ”**ti-ādi. Manomayatā manena katādibhāvo, so ca manassa tesāṃ saha-jātādinaṃ paccayabhāvo evāti vuttaṃ **“manomayāti -pa- paccayo”**ti. **Te panāti** ettha **pana-**saddo visesatthadīpako, tenetaṃ dasseti—yadipi tesāṃ dhammānaṃ chandādayopi paccayā eva, indriyādipaccayena pana savisesaṃ paccayabhūtassa manasseva vaseneva vuttaṃ **“manomayā”**ti. Tattha **chandasaṃudānītāti** yathāvuttanekkhammādichandena sammā uddhamuddham nītā, tato saṃudāgatāti attho. Tato eva nekkhammavitakkādito samuppannattā **anāvilasaṅkappasamuṭṭhānā**. Tajjāmanoviññāṇadhātusamphassena sahādhīṭṭhānato **phassasamodhānā**. “Phuṭṭho bhikkhave vedeti, phuṭṭho sañjānāti, phuṭṭho ceteti”ti² hi vuttaṃ. **Idam manokammanti** kāyaṅgavācaṅgacopanaṃ akatvā saddhāsamanāgatena pasannena manasā pavattaṃ idam kusalam manokammaṃ. Tam

1. Itivuttaka-Ṭīha 331; Dī-Ṭī 2. 264; Am-Ṭī 2. 46 piṭṭhesu.

2. Saṃ 2. 292 piṭṭhe.

pana anabhijjhāsaḥagataṃ, abyāpādasahagataṃ, sammādiṭṭhisahagatanti tividhaṃ hoti.

Bhāsatīti avisaṃvādanādinā vācaṅgacopanāvasena pavattentiya vacīviññattiya sādhetabbaṃ sādhetīti attho, tena kāyadvārato pavattakusalavacīkammampi saṅgahitaṃ hoti. Tathā hi vakkhati “vacīviññattivipphārato, tathā sādiyanato ca bhāsatī”ti¹. Sabbampi vacīkammaṃ saccādivasena catubbidhaṃ. **Karotī**ti attano, paresaṅca hitāhitāni kāraṇākāraṇehi kāyaṅgacopanāvasena pavattentiya kāyaviññattiya sādhetabbaṃ sādhetīti attho, tena vacīdvārato pavattakusalakāyakammampi saṅgahitaṃ hoti. Tathā ca vakkhati “kāyaviññattivipphārato, tathā sādiyanato ca karotī”ti¹. Kammaṭṭhavasena gayhamāne pāṇātipātādivasena taṃ tividhaṃ hoti. Tenāha “**iti dasa kusalakammaṭṭhā dassitā**”ti. Dasapuññakiriyavattuvasenāpi gāthāya attho yujjati. Tathā hi vakkhati “so pasannacitto”ti-ādi. Bhāsatī vā karotī vā kevalaṃ manasā pavattatīti aniyamattho **vā**-saddo. Tathā ceva saṃvaṇṇitaṃ.

Dasavidhassa kusalakammassāti dasavidhassa kusalakammaṭṭhakammassa, vakkhamānanayena vā dasapuññakiriyavattuśaṅkhātassa kusalakammassa. Nanu tattha dānādīmayaṃ tividhameva puññakiriyavattu vuttanti? Saccam, taṃ pana itaresaṃ tadantogadhattā.

“Sukhamanvetī”ti saṅkhepena vuttaṃ sukhānugamaṃ vitthārena dassento “**idhassu puriso**”ti-ādimāha. Tattha **evaṃ santanti** evaṃ bhūtaṃ, appahīnānusayo hutvā sukhavedanīyaphassasambhūtaṃ attho.

Tattha “**yaṃ mano**”ti-ādinā gāthātthavasena catusaccaṃ niddhāreti. Ādito vavattāpitesu khandhādīsū khandhamukhena saccānaṃ kathitattā sattānaṃ bhinnarucibhāvato nānāyehi vipassanābhūmikosallatthaṃ, pubbāparasambandhadassanattāṅca evaṃ vuttaṃ “**evaṃ -pa-niddhāretabbānī**”ti. Saccamukhena assādādiṇe niddhāretvā desanāhārasampātāṃ yojetuṃ “**tattha samudayenā**”ti-ādimāha, taṃ vuttanayameva. Yañhettha aññaṃpi atthato na vibhattaṃ, taṃ heṭṭhā vuttanayattā, uttānatthattā cāti vedittabbaṃ.

1. Netti-Ṭṭha 182 piṭṭhe.

Mananalakkhaṇeti mananalakkhaṇahetu. “**Mananalakkhaṇenā**”ti vā pāṭho. **Īhābhāvato** byāpārābhāvato. Yena pasādena samannāgatattā mano “pasanno”ti vutto, tassa passadassa kiccaṃ mane āropetvā āha “**akālusiyato, ārammaṇassa okappanato ca pasannenā**”ti. **Tathā sādiyanatoti** vācāya vattabbaṃ avatvāva phassasādiyanato anujānato. Dutiye **tathā sādiyanatoti** kāyena kātābbaṃ yathā kataṃ hoti, tathā vācāya saṃvidhānato. **Tathā pasutattāti** yathā sukhamanveti, tathā upacitattā evāti attho. **Tatoti** tato kāraṇā, manasā pasannena, bhāsanena, karaṇena ca hetunāti vuttaṃ hoti. **Anaññatthāti** etasmim̐ pana atthe. **Tatoti** tato eva. Yo hi pasannamano tena yaṃ bhāsanam̐ karaṇaṃca, tato eva naṃ sukhamanvetīti vuttaṃ hoti. **Sātabhāvatoti** sātavedanābhāvato. **Īṭṭhabhāvatoti** manāpabhāvato. Kammato vipākupattiphaladānasamatthabhāvena kammassa nibbattattā vipākasseva anibbattattāti āha “**katū -pa- anvetīti vuttan**”ti. **Kāraṇāyatta vuttitoti** katabhāvahetukattā kammassāti adhippāyo. **Asaṅkantitoti** yasmiṃ santāne kammaṃ nibbattaṃ, tadanñāsantānā saṅkamanato.

Ādhipaccayogatoti saha-jātādhipativasena ādhipaccayuttattā. Sahajātadhammānaṃ hi taṃsampayuttassa manassa vasena pubbaṅgamatā idhādhippetā. **Tato evāti** ādhipaccayogato eva. **Manassāti** upayogatthe sāmivacanam̐. Tesam̐ dhammānantī sambandho. **Kusalabhāvo yujjati** pasādassa yonisomanasikārahetukattā. Nanu vibhajjabyākaraṇesu tesam̐ sāvakanam̐ saddhā uppajjati? Nāyaṃ saddhā, tadākārā pana akusalā dhammā tathā vuccantīti veditabbaṃ. Tathā hi vakkhati “nāyaṃ pasādo”ti-ādi¹. **Sukham anvetīti yujjati** kammassa phaladāne samatthabhāvato. Yathā hi kataṃ kammaṃ phaladānasamattham̐ hoti, tathā kataṃ upacitanti vuccatīti.

Manopavicārā idha nekkhammasitā somanassūpavicārā, upekkhūpavicārā ca veditabbā kusalādhikārattā. Te pana yasmā cittam̐ nissāyeva pavattanti, nānissāya, tasmā vuttaṃ “**mano manopavicārānam̐ padaṭṭhānan**”ti. **Kusalapakkhassa padaṭṭhānanti** ettha kusalo tāva phasso kusalassa

1. Netti-Ṭīṭha 184 piṭṭhe.

vedanākkhandhassa saññākkhandhassa saṅkhārakkhandhassa saḥajātādinā paccayo hoti. “Phuṭṭho bhikkhave vedeti, phuṭṭho sañjānāti, phuṭṭho ceteti”¹ ti¹ hi vuttaṃ. Evaṃ vedanādinampi veditabbaṃ. Saddhādinampi paccayabhāve vattabbameva natthi. **Sabbassāti** catubhūmakassa. Kāmāvacarā hi kusalā dhammā yathārahaṃ catubhūmakassāpi kusalassa paccayā honti, evaṃ itarabhūmakāpi.

“Pasannena manasā bhāsatī” ti vuttattā visesato sammāvācāpaccayaṃ bhāsanāṃ idhādhippetanti vuttaṃ **“bhāsatīti sammāvācā”** ti. Tatthāyamadhippāyo “bhāsatīti yamidaṃ padaṃ, iminā sammāvācā gahitā hoti” ti. **Karotīti sammākammantoti** etthāpi eseṇa nayo. Suparisuddhe kāyavacīkamme ṭhitassa ājīvapārisuddhi, na itarassāti vuttaṃ **“te sammā-ājīvassa padaṭṭhānaṃ”** ti. Tattha **teti** sammāvācākammantā. Yasmā pana ājīvaṭṭhamake sīle patiṭṭhitassa uppannānuppannānaṃ akusaladhammānaṃ pahānānuppadānāni, anuppannuppannānaṃ kusalaḍḍhammānaṃ uppadānapāripūriyā ca sambhavanti, tathā sammāvāyāme ṭhitasseva kāyādīsu subhasaññādividdhamāsinī sammāsati sambhavati, tasmā vuttaṃ **“sammā-ājīvo -pa- padaṭṭhānaṃ”** ti. Jeṭṭhakasīlaṃ pātimokkhasaṃvaro, saddhāsādhano ca soti āha **“taṃ sīlassa padaṭṭhānaṃ”** ti.

Tesanti kāyavacīkammānaṃ. **Kammapaccayatāyāti** kusalakammahetukatāya.

Padattho ca vuttanayenāti “mananato ārammaṇavijānanato” ti-ādinā.

Ayaṃ āvaṭṭoti ayaṃ sabhāgavisabhāgadhammāvaṭṭanavasena āvaṭṭo. Ettha hi kusalamūlasammattamaggādiniddhāraṇā sabhāgadhammāvaṭṭanā. Avijjābhavataṇhānaṃ niddhāraṇā visabhāgadhammāvaṭṭanā.

Vibhattihāre padaṭṭhānabhūmivibhāgā vuttanayā, suviññeyyā cāti dhammavibhāgameva dassento **“nayidan”** ti-ādimāha. Tattha **“nayidaṃ yathārutavasena gahetabbaṃ”** ti suttassa neyyatthataṃ vatvā **“yo hī”** ti-ādinā taṃ vivarati. “Dukkameva anveti” ti kasmā vuttaṃ, nanu yattha katthaci hitesitā kusalamevāti? Nayidamīdisaṃ sandhāya vuttaṃ, adhammaṃ pana dhammoti, dhammañca

pana adhammoti dīpanena lokassa sabbānatthabijabhūtesu
sakalahitasukhupāyapaṭikkhepakesu titthakaresu
asantaguṇasambhāvanavasena pavattamicchādhimokkhaṃ sandhāya vuttaṃ.
Yo hi loke appamattakampi puññaṃ kātukāmaṃ pāpikaṃ diṭṭhiṃ nissāya
paṭibāhati, sopi gārayho, kimaṅgaṃ pana ariyavinaye sammāpaṭipattiṃ
paṭibāhantesūti dukkhaphalāva tattha sambhāvanāpasamsā payirupāsana.
Tathā hi vuttaṃ “na kho ahaṃ moghapurisa arahattassa maccharāyāmi,
apica tuyhevetam pāpakaṃ diṭṭhigataṃ -pa- dīgharattaṃ ahitāya dukkhāya
saṃvattatī”¹, “yo nandiyam pasamsati”², sabbassāpi anattassa mūlaṃ
bālūpasevanā”³ti ca.

Idañhi suttanti “manopubbaṅgamā -pa- padan”³ti paṭhamam gātham
sandhāya vadati. **Etassā**ti saṃvaṇṇiyamānasuttassa.

Kiccapaññattīti adhipatipaccayasāṅkhātassa kiccassa paññāpanam.
Padhānapaññattīti padhānabhāvassa paññāpanā. **Sahajātapaññattī**ti tesam
dhammānaṃ manasā sahabhāvapaññāpanā.

Mahābhūtātīti itisaddo ādi-attho, tena mahābhūtāvinābhāvī sabbo
rūpadhammo saṅgayhati.

“Manopubbaṅgamā”ti samāsapade “mano”ti padaṃ tadavayavamattanti
āha “neva padasuddhī”ti. Tenevāha “manopubbaṅgamāti padasuddhī”ti.
“Chāyāva anapāyini”ti idaṃ sukhānugamassa udāharaṇamattam, na
yathādhippetatthaparisaṃāpanaṃ. “Sukhamanvetī”ti pana
yathādhippetatthaparisaṃāpananti vuttaṃ “padasuddhi ceva ārambhasuddhi
cā”ti.

Ekattatīti manopubbaṅgamādisāmaññaṃ sandhāya vadati. Evaṃ
sesesupi. **Vemattatā** “manopubbaṅgamā”ti-ādinā sāmaññaṇato vuttadhamme
pasādo dhāraṇāya nivattetvā pasannasaṅkhāte visese avaṭṭhāpanato. Sesesupi
eseva nayo. Pasādo sinehasabhāvo, assaddhiyam viya lūkhasabhāvaṃ dosaṃ
vinodetīti āha “byāpādavikkhambhanato”ti. **Bahiddhā**ti saddheyyavattum
sandhāyāha. **Okappanatoti** ārammaṇaṃ anupavisitvā anupakkhanditvā
saddahanato.

1. Dī 3. 5 piṭṭhe. 2. Khu 1. 381; Saṃ 1. 151, 154; Aṃ 1. 319; Khu 10. 111 piṭṭhesu.

3. Khu 1. 13 piṭṭhe Dhammapade.

Deyyadhammādayoti ettha **ādisaddena** saṁvegahirottappakasiṇamaṇḍalādayo saṅgayhanti. **Itṭhārammaṇādayoti** **ādisaddena** itṭhamajjhattārammaṇā, dvāradhammā, manasikāroti evamādīnaṁ saṅgaho daṭṭhabbo. **Tathā phassoti** yathā vedanādīnaṁ itṭhārammaṇādayo paccayo, evaṁ phassopīti paccayatāsāmaññameva upasaṁharati tathā-saddo. **Vedanādīnanti** hi vedanādayo tayo khandhā gahitā. **Viññāṇassa vedanādayoti** nāmarūpaṁ sandhāya vadati.

“**Sīlamayassa adoso padaṭṭhānan**”ti vuttaṁ khantipadhānattā sīlassa. **Adhiṭṭhāti**ti anuyuñjati uppādeti. **Soti** evaṁ kusalacittaṁ bhāvento. “**Anuppannānan**”ti-ādīnā bhāvanāpahānasamāropanāni dassento nibbedhabhāgiyavasena gāthāya atthaṁ vicinitvā samāropeti, evampi sakkā yojetunti vāsanābhāgiyavasena padaṭṭhānaniddese udāharīyati.

Evaṁ “manopubbaṅgamā dhammā”ti gāthāya vasena hārasampātayojanāvidhiṁ dassetvā idāni gāthāntarena dassetuṁ “**tathā dadato puññan**”ti-ādīmāha. Tattha **bhāvanāmāyanti** paññābhāvanāmāyim.

“**Alobho kusalamūlan**”ti-ādi dānādīnaṁ alobhādipadhānattā vuttaṁ, sabbattha ca “vuttan”ti padaṁ ānetvā yojetabbaṁ. **Tesanti** rāgādīnaṁ. **Nissaraṇanti** ca parinibbānaṁ eva sandhāya vadati.

Pariccāgasīlo alobhajjhāsayo kāmesu ādīnavadassāvī sammadeva sīlaṁ paripūretīti āha “**dadato -pa- padaṭṭhānan**”ti. Idha **oḷārikā** nāma kilesā vītikkamāvatthānaṁ, tappahānaṁ tadaṅgappahānena veditabbaṁ. **Majjhimānanti** pariyuṭṭhānāvatthānaṁ. **Sukhumānanti** anusayāvatthānaṁ. **Katāvībhūminti** khīṇāsavabhūmiṁ.

Dadatoti maggasaḥagatena alobhena sadevakassa lokassa abhayadānaṁ dadato. **Puññanti** lokuttarakusalaṁ. **Samyamato**ti maggapariyāpannehi sammāvācākammantājīvehi diṭṭhekaṭṭhādisaṁkilesato maggasaṁyamaṇa saṁyamantassa. **Veranti** pañātipātādipāpaṁ. **Kusaloti** maggasammādiṭṭhiyā kusalo vicakkhaṇo. **Jahāti pāpakanti** tehi tehi maggehi taṁ taṁ pahātabbaṁ pāpadhammaṁ odhiso jahāti samucchindati. Tenāha “**maggo vutto**”ti.

“Dadato”ti-ādinā pubbe avibhāgena kusalamūlāni uddhaṭṭānīti idāni vibhāgena tāni uddharanto **“lokiyakusalamūlan”**ti-ādimāha.

Puthujjanabhūmi sekkhabhūmi dassitā pahānassa vipakatabhāvadīpanato. **Asekkhabhūmi dassitā** anupādāparinibbānadīpanato.

Saggagāminī paṭipadā pubbabhāgappaṭipatti.

Puññe kathite puññaphalampi kathitameva hotīti vuttam **“dadato -pa- desanamāhā”**ti. Saccakammaṭṭhānena vinā saṃkilesappahānam natthīti dassento āha **“kusalo -pa- desanamāhā”**ti.

Verasaddo adinnādānadīpāpadhammesupi niruḥhoti vuttam **“evam sabbānīpi sikkhāpadāni vitthāretabbānī”**ti. **Dvepi vimuttiyo** sekkhāsekkhavimuttiso, sa-upādisesa-anupādisesavimuttiyo ca. Tathā hi vakkhati **“nibbutoti dve nibbānadhātuyo”**ti-ādi¹.

Kāraṇupacārena, kāraṇaggahaṇena vā phalam gahitanti āha **“dve sugatiyo”**ti-ādi. Vaṭṭavivaṭṭasampattiyo imissā desanāya **phalam**, tassa dānam sīlam bhāvanā **upāyo**, “sampattidvayam icchantena dānādīsu appamattena bhavitabban”ti ayamettha bhagavato **āṇattīti** imamattam sandhāyāha **“phalādīni yathāraham veditabbānī”**ti.

Vicayoti vicayahārasampāto, so vuccatīti attho. Esa nayo ito paresupi. **“Tividhampi dānamayan”**ti-ādinā padatthavicayam dasseti, tena assādādayo, itare ca vicayahārapadatthā atthato vicitā eva hontīti. Rūpādi-ārammaṇassa pariccāgo vuttoti sambandho. **Sabboti** sakalo anavasesato kiccassa vuttattā.

Dānābhiratassa cāgādhiṭṭhānam pāripūrim gacchatīti vuttam **“dadato -pa- padaṭṭhānan”**ti. Viratisacce, vacīsacce ca tiṭṭhato saccādhiṭṭhānam pāripūrim gacchatīti vuttam **“saṃyama -pa- padaṭṭhānan”**ti. Kosallayogato ca pāpappahānato ca paññāpāripūrim gacchatīti vuttam **“kusalo -pa- padaṭṭhānan”**ti. Anavasesarāgādīsu pahīnesu upasamo upaṭṭhito nāma hotīti vuttam **“rāga -pa- padaṭṭhānan”**ti.

1. Netti-Ṭīha 188 piṭṭhe.

Kusaloti puggalādhiṭṭhānena kosallasammādiṭṭhi vuttāti āha “**kusalo -pa- maggaṅgādibhāvena ekalakḥhaṇattā**”ti. **Ādisaddena** bodhipakkhiyabhāvādiṃ saṅgaṇhāti. **Khepetabbabhāvenāti** pahātabbabhāvena.

Averatanti asapattataṃ. **Kusaladhammehīti** anavajjadhammehi, phalanibbānehīti adhippāyo. Dānassa mahapphalatā, sīlādiḡuṇehi satthu anuttaradakkhiṇeyyabhāvo, anupādāparinibbānanti imesaṃ paccavekkhaṇā imassa dānassa nidānanti ayamatto pāliyaṃ niruḷhova. Nibbacananidānasandhayo suviññeyyāvāti āha “**nibbacananidānasandhayo vattabbā**”ti.

Paṭipakkhaniddesena samudayoti desanatthaṃ paṭipakkhaniddesanaena niddhārito ayaṃ macchariyādisaṃkilesapakkhiko samudayo. **Alobhena -pa- dānādīhīti** yehi alobhādīhi dānādayo dhammā sambhavanti, tāni dānādiggahaṇeneva gahitānīti kusalamūlāni niddhāreti “**imāni tīṇi kusalāni**”ti. **Tesanti** kusalamūlānaṃ.

Bhayahetu deti paṇṇākārādivasena. **Rāgahetu deti** sabhāgavatthussa. **Āmisakiñcikkahetu deti** lañjādivasena. **Anukampanto** vā karuṇākhette. **Apacayamāno** ḡuṇakhette, upakārahette vā. **Bhayūparatoti** bhayena orato. Tena tathārūpena saṃyamena veraṃ na ciyateva. Evaṃ sabbassa akusalassa pāpako vipākoṭi yojanā.

“Dadato”ti-ādinā yathā dānapaṭikkhepena parivattanaṃ dassitaṃ, evaṃ pahānapaṭikkhepenapi parivattanaṃ dassetabbanti vuttaṃ “**akusalo pana na jahātī**”ti.

Kammaphalaṃ saddahanto dānakiriyāyaṃ padahanto yena vidhinā dānaṃ dātabbaṃ, tattha satīṃ upaṭṭhapento cittaṃ samādahanto sammādiṭṭhiṃ purakkharonto dāne sammāpaṭipanno hotīti āha “**dānaṃ nāma -pa- hotī**”ti.

Bhāvanāpahānasamāropanāni pāliyaṃ sarūpato viññāyantiṭi padaṭṭhānavevacanasamāropanāni dassetuṃ “**taṃ sīlassa padaṭṭhānan**”ti-ādi vuttaṃ, taṃ suviññeyyaṃ. Aññañca yadettha atthato na vibhattaṃ, taṃ vuttanayattā, uttānatthattā cāti veditabbaṃ.

Hārasampātavāraṇṇanā niṭṭhitā.

Nayasamuṭṭhānavāraṇṇanā

79. **“Visayabhedato”**ti saṅkhepena vuttamattham vitthārato vivaritum **“yathā hī”**ti-ādimāha. Tattha **nayatoti** nayaggāhato. Na hi paṭivedhañāṇam viya vipassanāñāṇam paccakkhato pavattatīti. **Anubujjhiyamānoti** abhisamayañāṇassa anurūpaṃ bujjhiyamāno. Yathā ekapaṭivedheneva maggañāṇam pavattati, evaṃ tadanucchavikaṃ vipassanāñeṇa gayhamānoti attho. Evañca katvā nandiyāvaṭṭādīnaṃ tiṇṇaṃ atthanayabhāvo samatthito hotīti. Tathā hi atthavisesasarūpatāya tayo nayā **“suttattho”**ti vuttā, padatthavicārabhāvepi pana hārā **“byañjanavicayo”**ti. Yadi evaṃ kathaṃ tayoti codanaṃ sandhāyāha **“paṭivijjhantānaṃ panā”**ti-ādi. Tattha ekameko saṅkilesavodānānaṃ vibhāgato dvisaṅgahoti yojanā. **Catucha-atṭhadiso cāti** na paccekaṃ te nandiyāvaṭṭādayo catucha-atṭhadisā, atha kho yathākkamanti. **“Evan”**ti-ādi yathāvuttassa atthassa nigamanaṃ.

Tathā cāti yathāvuttassa atthassa upacayena samatthanā. **Pubbā koṭi na paññāyatīti** ettha yaṃ vattabbaṃ, taṃ parato paṭṭhānakathāyaṃ āvi bhavissati **“Andhaṃ tamaṃ tadā hoti, yaṃ lobho sahate naran”**ti-ādi¹ vacanato kāmataṇhāpi paṭicchādanasabhāvā, yato kāmaccchandaṃ **“nīvaraṇaṃ”**ti vuttaṃ. Avijjāya pana bhavesu ādīnavappaṭicchādanaṃ sātisaṃyanti. Tathā avijjāpi saṃyojanasabhāvā, yato sā bahiddhā saññojanabhāvena vuttā. Evaṃ santepi taṇhāya bandhanaṭṭho sātisaṃyo apekkhitaṇhāvatoti imamattham dassento **“tathāpi -pa- vuttan”**ti āha.

“Saṃyuttā”ti padassa sampayuttatī atthoti āha **“missitā”**ti. **“Avijjābhūta -pa- abhinivisanta”**ti etena avijjāya ayāthāvagahaṇahetutaraṃ dasseti, tato so avindiyaṃ vindatīti **avijjāti** vuccati. Kilissanaṃ upatāpananti āha **“kilessanappayogaṃ attaparitāpanapaṭipattin”**ti. **Allīyanaṃ** sevanaṃ.

1. Khu 8. 251 piṭṭhe.

Dukkanti -pa- jānantīti attanā anubhūyamānaṃ tathā tathā upaṭṭhitaṃ kāyikacetasikadukkhaṃ, itarampi vā ekadesaṃ jānanti. Taṇhāyapi eseva nayo. Sabhāgavisabhāgapāṭipajjitabbākārato tattha tesāṃ ñāṇaṃ natthevāti dassento “**idaṃ dukkhaṃ**”ti-ādimāha. **Pavattipavattihetumattampī**ti “pavatti pavattihetū”ti ettakampi. **Kā pana kathāti** pacurajanasaḍdhāraṇe lokiyeṇi nāma atthe yesāṃ ñāṇassa paṭighāto, paramagambhīre ariyānaṃ eva visayabhūte lokuttare nivattinivattihetusāṅkhāte atthe kā nāma kathā, chinnā kathāti attho. Aṭṭhasamāpattipabhedassa kevalassa samathassa tādise kāle bāhirakānaṇca ijjhanato “**vipassanādhīṭṭhānaṃ**”ti visesitaṃ. **Vūpasamo** samucchedo, paṭippassaddhi ca.

“**Saṃsāraṇa anupacchedanato**”ti idaṃ diṭṭhigatānaṃ diṭṭhigatikamatadassanaṃ. So hi puttamukhadassane asati saṃsāro ucchiṭṭheyyāti bhāyati. Yato vuttaṃ—

“Gaṇḍuppādo kīkī ceva, kuntī brāhmaṇadhammiko.

Ete abhayaṃ bhāyanti, sammūlha caturō janā”ti¹.

Tadabhiññāti taṃ yathāvutta-antadvayaṃ abhijānanti guṇaṃ āropetvā jānantīti tadabhiññā. Atthabhañjanato, rogagaṇḍasallasadisatāya attabhāvasaṃkilesānaṇca **roga gaṇḍasallatā**.

Sakkāyadassaneti ettha diṭṭhidassanaṃ, sakkāyova dassanaṃ sakkāyadassananti attho veditabbo. **Tesanti** diṭṭhicaritānaṃ. **Attābhiniveso balavā**. Tasmā yathā-upaṭṭhitaṃ rūpaṃ “attā” icceva gaṇhantīti adhippāyo. Tathā vedanādiṃ. Taṇhācarito pana yathā-upaṭṭhitaṃ rūpaṃ taṇhāvattum katvā attaniyābhinivesena abhinivisantā tadanñameva attato samanupassanti. Evaṃ vedanādisu. Tenāha “**taṇhācaritā**”ti-ādi. **Vijjamāneti** paramatthato upalabbhamāne. **Kāyeti** samūhe. Diṭṭhiyā parikappito attādi eva paramatthato nupalabbhati, diṭṭhi pana labbhatevāti āha “**satī vā vijjamānā**”ti.

Sakkāyadassanamukhenāti sakkāyadiṭṭhimukhena.

1. Suttanipāta-Ṭīha 2. 52; Aṃ-Ṭī 3. 58 piṭṭhesupi.

Ucchedasassatanti taṃsahacaraṇato ucchedasassatadiṭṭhi vuttā.
 “Ucchedasassatavādā”tipi pāṭho.

Kasiṇāyatanānīti kasiṇajjhānāni.

Tejetvāti nisānetvā.

81. Ettāvataṃ nandiyāvaṭṭassa bhūmiracanavasena saṃkilesapakkho dassitoti āha **“tattha diṭṭhicaritoti-ādinā vodānapakkaṃ dasseti”**ti. **“Yasmā sallekhe tibbagāravo”**ti iminā tattha tibbagāravattā saṃlekhaṇusantatavuttinā bhavatīti dasseti. Sesesupi eseva nayo. **Micchādhimokkho** saddhāpatirūpako avatthusmiṃ pasādo.

Puggalādhiṭṭhānena dhammameva vibhajatīti āha **“sattāpi -pa-dasseti”**ti.

Ye hi kecīti ettha **hi-saddo** nipātamattaṃ. **“Imāhi eva catūhi paṭipadāhi”**tipi pāḷi. Dukkhaṇipadādivibhāgena maggo eva idha vuttoti āha **“paṭipadā hi maggo”**ti. **Catuddisāsāṅkhātāṃ magganti** catuddisāsāṅkhātāṃ pavattanupāyaṃ. Dve disā etissāti **dvidisā**. **Nandiyāvaṭṭassāti** nandiyāvaṭṭanayassa.

82. Vivattati vaṭṭaṃ etthāti **vivattaṃ**, vivattaṃ eva **vivaṭṭaṃ**, asaṅkhataadhātu, nibbuti eva vā. Tena vuttaṃ **“nibbānaṃ”**ti.

“Kattha daṭṭhabban”ti vā pāḷi. **Upacayeti** upacayāvatthāyanti attho. **Dasannanti** lobhādikilesavattahūnaṃ. **Vipallāsahetubhāvatoti** subhasaṇṇādivipallāsahetukabhāvato. Vipariyesaggāhavasena hi ādīnavesu eva saṃyojanīyesu dhammesu assādānupassitā. Na hi yathābhūtaṇaṇe sati tathā sambhavo. Tena vuttaṃ **“dasannaṃ -pa- bhāvato”**ti. **Dasavikoraṇeti** dasavidhe kāraṇe, dasavidhassa vā kāraṇe. **Ayonisomanasikāraparikkhatā dhammā** subhārammaṇādayo.

Tabbisayā kilesāti āhārapariṇṇāparibandhabhūtā kilesā.
Viññāṇaṭṭhitīsupi eseva nayo. Kāye pavattamāno paṭhamo vipallāso kāyasamudāye, kāyekadese ca kabalīkāre āhāre pavatto eva hotīti vuttaṃ **“paṭhame āhāre visayabhūte paṭhamo**

vipallāso pavattati”ti. Tathā vedanāyaṃ pavattamāno dutiyavipallāso tappaccaye phassāhāre, citte pavattamāno tatiyavipallāso tappaccaye manosañcetanāhāre, dhammesu pavattamāno catutthavipallāso tappaccaye viññāṇāhāre pavatto eva hotīti vuttam **“catutthe āhāre catuttho vipallāso”**ti. Tenāha **“sesāhāresupi ese va nayo”**ti. Āhārasīsenā vā āhārapaṭibaddho chandarāgo gahito. **Viññāṇaṭṭhitīsupi** ese va nayo. Tenevāha **“āhārasīsenā tabbisayā kilesā adhippetā”**ti. **Paṭhame āhāre visayabhūte**ti ca paṭhame āhāre chandarāgassa visayabhāvaṃ patte, tabbhāvaṃ anatikkanteti attho. Appahīnacchandarāgassa hi tattha vipallāsā sambhavanti, na itarassa. Tathā dutiyavipallāsādīsu appahīnesu. Itare upādānāni pavattanteva appahīnattāti āha **“sesapadesupi ese va nayo”**ti. Yasmā ca upādānādīsu appahīnesupi yogādayo pavattanteva yathārahaṃ taṃsabhāvattā, tadekaṭṭhasabhāvato ca, tasmā vuttam pāliyaṃ **“paṭhame upādāne paṭhamo yogo”**ti-ādi. Tenāha **“sesapadesupi ese va nayo”**ti.

83. **Aparijānantassāti** ñābhapariññāya, tīraṇapariññāya, pahānapariññāyāti tīhi pariññāhi paricchinditvā ajānantassa, tesam samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ anavabujjhantassāti attho. **Tibbo** bahalo **chandarāgo hoti** taṇhācaritabhāvatoti adhippāyo. Iti upakkilesassa diṭṭhābhinivesassa hetubhāvatoti imamatthaṃ sandhāyāha **“vuttanayenevā”**ti. Subhasukhasaññākāmapādānakāmabhavayoga-abhijjhākāyagantha kāmabhavāsavakāmabhavogharāgasallachandāgatigamanāni taṇhāpakkkhatāya, taṇhāsabhāvatāya ca **taṇhāpadhānāni**. Silabbatupādānabyāpāda kāyaganthadosasalladosāgatihgamanāni pana taṇhābhāve bhāvato, viññāṇaṭṭhitiyo taṇhāvisayato, sabbesaṃ vā taṇhāvisayato taṇhāpadhānatā labbhateva. Pacchimakānaṃ diṭṭhipadhānatā vuttanayānusārena veditabbā.

84. **Kabalīkāre āhāreti** kabalīkārahāravisaye chandarāge. “Appahīne”ti-ādikam pariyāyakatham muñcitvā nippariyāyameva dassento

kabaḷikārāhārassa “**asubhasabhāvattā, asubhasamuṭṭhānattā cā**”ti vuttaṃ. Labbhamāne hi ujuke atthe kiṃ pariyāyakathāyāti. Chandarāgo vā tattha atthasiddhoti evampettha attho vutto. Na hi tattha asati chandarāge vipallāso sambhavati. **Dukkhasabhāvattā**ti saṅkhāradukkhatāya dukkhasabhāvattā. **Dukkhapaccayattā**ti tividhadukkhatālakkaṇassa dukkhassa kāraṇato. **Viññāṇe niccasaññino**. Tathā hi **sāti** nāma bhikkhu kevaṭṭaputto “taṃyeva viññāṇaṃ sandhāvati saṃsarati”ti tattha niccābhinivesaṃ saṃvedesi. Yebhuyyena saṅkhāresu attasaññitā diṭṭhigatikānaṃ “cetanā attā”ti-ādidiṭṭhiparidīpanesu veditabbā. “**Bhavavisuddhi**”ti padassa atthavacanāṃ “**nibbutisukha**”ti. “**Sīlabbatehi -pa- sukhanti daḷhaṃ gaṇhāti**”ti iminā sīlabbatupādānaṃ idha bhavupādānanti dasseti. Tathā hi vakkhati “sīlabbatupādānaṃsaṅkhātena bhavupādānenā”ti.

Paccayā honti upanissayapaccayādinā. **Paṭhame yoge** tīhoti paṭhame yoge patiṭṭhito. Appahinā hi kilesā kammavaṭṭādīnaṃ kāraṇabhūtā taṃsamaṅgino sattassa patiṭṭhāti vuccanti. Parassa abhijjhāyaṇaṃ **parābhijjhāyaṇaṃ**. Bhavapatthanāya bhavadiṭṭhibhavarāgavasena piyāyitassa vatthuno vipariṇāmaññathābhāve domanassuppattiṃ sandhāya vuttaṃ “**bhavarāga -pa- padūsentī**”ti.

Ganthitvāti ganthiṃ katvā. Dvidhābhūtaṃ rajju-ādike viya ganthikaraṇaṃhi ganthanaṃ. Cittaṃ pariyādāya tiṭṭhantā āsavānaṃ uppattihetu hontīti sambandho. Pariyuṭṭhānappattā ekacce kelesā visesato āsavuppattihetu hontīti dassanatthaṃ aṭṭhakathāyaṃ uppaṭipāṭivacanāṃ. Tappaṭipakkhe visaye patthetīti yojanā. **Tabbisayabahule bhava patthetīti** yathā mānusakehi kāmehi nibbinnarūpā devūpapatti. **Taṃsabhāvattā**ti diṭṭhisabhāvattā. **Aparāparanti** aññaṃaññaṃ. Ekaccā hi diṭṭhi ekaccassa diṭṭhābhinivesassa kāraṇaṃ hoti, yathā sakkāyadiṭṭhi itarāsaṃ. **Abhinivisantassāti** abhinivesanahetu. “**Ayonisomanasikārato -pa- avijjāsavo uppajjati**”ti idaṃ saccābhinivesassa phalabhūtaṃ avijjāsavaṃ dasseti ekantavassimeghavutṭhānena viya mahoghappavatti. **Avijjāsavo siddho hoti** vutṭhihetukamahoghasiddhiyā uparimeghavutṭhānaṃ viya.

“Nandīrāgasahagatā”ti-ādīsu¹ viya tabbhāvattho sahagatasaddoti āha
“anusaya -pa- bhūtā vā”ti. **Cittassa abbhantarasaṅkhātāṃ hadayanti**
vipākacittappavattim sandhāya vadati. Vipākavaṭṭepi kilesavāsanāhitā atthi
kāci visesamattā.

Lobhasahagatassa viññāṇassa. **Itarassa** dosasahagatādikassa.
Byañjanena viya bhojanassa ārammaṇassa abhisāṅkharāṇaṃ visesāpādanāṃ
upasecanāṃ, nandī sappītikataṇhā upasecanāṃ etassāti **nandūpasecanāṃ**
upasecanabhūtāyapi nandiyā rāgasalla-upanisato. Upasitte pana
vattabbameva natthīti dassetuṃ pāḷiyā “rāgasallena nandūpasecanena
viññāṇenā”ti vuttanti tamatthaṃ pākaṃ kātuṃ **“kena pana taṃ**
nandūpasecanan”ti pucchati.

Rāgasallenāti hetumhi karaṇavacananti dassento **“rāgasallena**
hetubhūtenā”ti āha. **Upanissayapaccayattho** cettha hetvattho.
Upagantabbatto viññāṇenāti vibhattim pariṇāmetvā yojetabbāṃ.
“Patiṭṭhābhāvato”ti iminā viññāṇassa nissayā dipaccayatāṃ vadati. Tenāha
“rūpakkhandaṃ nissāya tiṭṭhati”ti. Evaṃ dutiyādiviññāṇatṭhitīsupi
nissayā dipaccayatā vattabbā patiṭṭhāvacanato.

85. Yadi pi akusalamūlādi ke tipukkhalassa, taṇhādi ke nandiyāvaṭṭassa
disābhāvena vakkhati, tathāpi aññamaññānuppavesato ekasmiṃ naye siddhe
itarepi siddhā eva hontīti imassa visesassa dassanatthaṃ **“āhārādayo -pa-**
vavatthapetun”ti vuttaṃ. Vakkhamāne vā akusalamūlataṇhādi ke **ādisaddena**
saṅgahetvā “āhārādayo”ti vadanto **“nayānan”**ti bahuvacanamāha. **Ekassa**
atthassāti rāgacaritassa upakkilesatāsaṅkhātassa ekassa payo janassa.
Byañjanatthopi gahito, na byañjanameva gahitanti suttapadāni
aññamaññāpariyāyavacanāni yathārahaṃ taṇhāvattahūnaṃ tattha² kathitattā
vuttaṃ **“savatthukā taṇhā vuttā”**ti. Dosavatthūnaṃ, diṭṭhivatthūnaṃ ca tattha
kathitattā **“savatthuko doso, savatthukā diṭṭhi ca vuttā”**ti imamatthaṃ
sandhāyāha **“vuttanayānusārenā”**ti.

1. Vi 3. 15 piṭṭhe.

2. Taṇhā ca tattha (Ka)

Dukkhākārena saha dukkhākāraṃ gahetvāti attho. **Evañceti** yadi taṃtaṃanupassanābahulassa vasena purimāhāradvayādisu vimokkhamukhavisesaniddhāraṇaṃ kataṃ, etaṃ evameva veditabbaṃ, na aññathā. Tattha kāraṇaṃ vadanto “**na hī**”ti-ādimāha. Tassattho—yathā ariyamaggānaṃ odhiso kilesappajahanato pahātabbesu dhammesu niyamo atthi, na evaṃ vipassanāya pariññāpahānānaṃ aniccanti kattāti.

Apare panāhu—**purime** āhāradvaye parikilesabhāvena, dukkhapaccayattā ca dukkhalakkhaṇaṃ supākaṭaṃ. Tattha purime viññāṇaṭṭhitidvaya viññāṇāhāre tatiyaviññāṇaṭṭhitiyaṃ aniccalakkhaṇaṃ, manosañcetanāhāre catutthaviññāṇaṭṭhitiyaṃ anattalakkhaṇaṃ supākaṭanti tissannaṃ anupassanānaṃ pavattimukhatāya tehi appaṇihitādivimokkhamukhehi pariññaṃ gacchantīti. Tathā vipallāsādisu purimadvayaṃ dukkhānupassanāya ujuvipaccanīkaṃ, itaradvayaṃ aniccānattānupassanānaṃ. Iti pavattimukhatāya ca ujuvipaccanīkatāya ca ime dhammā yathārahaṃ appaṇihitādivimokkhamukhehi pariññeyyā, pahātabbā ca vuttā. Tattha subhasukhasaññākāmapādānasīlabbatupādānakāmayogabhavayoga-abhiññhākāya ganthakāmasavakāmogha bhavogha rāgasallachanda-agatigamanāni sukhassādavasena pavattanato dukkhānupassanāya paṭipakkhabhāvato byāpādakāyaganthadosasalladosa-agatigamanāni pavattimukhatāya appaṇihitavimokkhamukhena pahātabbāni. Tatiyasaññādayo niccābhinivesatannimittāhi aniccānupassanāya paṭipakkhabhāvato animittavimokkhamukhena pahātabbā. Catutthasaññādayo attābhinivesatannimittāhi anattānupassanāya paṭipakkhabhāvato suññatavimokkhamukhena pahātabbā. Tattha mānasallabhaya-agatigamanānaṃ niccābhinivesanimittatā veditabbā. Na hi aniccato passato mānajaṇṇaṃ, bhayaṃ vā sambhavati. Avijjāyogādīnaṃ attābhinivesanimittatā pākaṭā evāti.

86. Appamaññāvajjā rūpāvacarasamāpattiyo **dibbavihārā** “devūpapattisaṃvattanikakusalasamāpattiyo cā”ti katvā, satipi tabbhāve parahitapaṭipattito, niddosatāya ca seṭṭhā vihārāti catasso appamaññā **brahmavihārā**, catasso phalasamāpattiyo **ariyavihārā** “ārakā kilesehi ariyānaṃ vihārā”ti. Catasso āruppasamāpattiyo

āneñjavihārā, satipi devūpapattisaṃvattanikakusalasamāpattibhāve āneñjasantatāhi lokiyesu sikhāppattito.

Adhikaraṇabhedenāti vatthubhedena.

Yam abhiñhaṃ na pavattati, taṃ **acchariyanti** dassetuṃ “**andhassa -pa-uppajjanakan**”ti vuttaṃ. **Adhitiṭṭhati** sīlādi **etena** saccena, **ettha** vā sacce nimittabhūte, **adhiṭṭhānamattameva vā** taṃ saccanti evaṃ karaṇādhikaraṇabhāvattā paccayavasena veditabbā samānādhikaraṇasamāsapakkhe. Tathā aññāpadatthasamāsapakkhe. Itarasmim̐ pana samāse karaṇādhikaraṇattā eva, te ca kho sīlādivasena ca veditabbā. **Sukhanti** jhānavipassanāmaggaḥalanibbānasukhaṃ. Lokiyavipākasukhampi labbhateva. “Nāññatra bojjhā -pa- pāṇinan”ti¹ hi imāya gāthāya saṅgahitā anattaparihāramukhena sattānaṃ abhayā nibbānasampattisukhāvahā cattāro dhammā idha “**sukhabhāgiyā**”ti vuttāti. **Anavasesapariyādānatoti** pharaṇavasena anavasesaggahaṇato.

Paṭhamassa satipaṭṭhānassa paṭhamapaṭipadāvasena pavattassāti adhippāyo. Evaṃ sesesupi. “**Yathā hi**”ti-ādinā yathāvuttapaṭipadāsatipaṭṭhānānaṃ nānantariyakataṃ upamāya vibhāveti. Satipi ca sabbāhi paṭipadāhi sabbesaṃ satipaṭṭhānānaṃ niyamābhāve nānantarikabhāvena desanākkamenevettha nesaṃ ayamanukkamo katoti veditabbo. Atha vā kāyavedanāsu subhasukhasaññānaṃ dubbiniveṭhiyatāya asubhadukkhānupassanānaṃ kiccasiddhito purimena paṭipadādvayena purimaṃ satipaṭṭhānadvayaṃ yojitaṃ tadabhāvato. Itarena itaraṃ. Tāni hi purimesu satipaṭṭhānesu katakammaṃ icchitabbāni. Atha vā yathā taṇhācaritadiṭṭhicaritānaṃ mandatikkhapaññānaṃ vasena catasso paṭipadā yojitā, evaṃ cattāri satipaṭṭhānāni sambhavantīti dassetuṃ paṭipadāsatipaṭṭhānānaṃ ayamanukkamo kato.

“**Tathā**”ti iminā yathā samānapaṭipakkhatāya paṭhamassa satipaṭṭhānassa bhāvanā paṭhamassa jhānassa viśesāvahā, evaṃ pītisahagatādisamānatāya dutiyasatipaṭṭhānādi bhāvanā dutiyajjhānādīnaṃ viśesāvahāti imamatthaṃ upasaṃharati. **Pītipaṭisaṃvedanādīti ādisaddena** sukhapaṭisaṃvedanaṃ, cittasaṅkhārapaṭisaṃvedanaṃ, passambhanañca saṅgaṇhāti. Cittassa

1. Saṃ 1. 52 piṭṭhe.

abhippamodanaggahaṇaṇcettha nidassanamattam daṭṭhabbam
paṭisaṃvedanasamādahanavimocanānampi vasena pavattiyā icchitabbattā.
Aniccavirāgādīti ādi-saddena nirodhapapaṇissaggā saṅgayhanti.

Rūpāvacarasamāpattīnanti ettha paṭiladdhamattam paṭhamajjhānam
paṭhamajjhānasamāpattiyā paṇaṇavasībhāvāpādanassa paccayo hoti, na
itarāsam. Itarāsam pana adhiṭṭhānabhāvena paramparāya paccayo hotīti
veditabbam. Byāpādavihimsāvitakka-aratirāgā **byāpādavittakkādayo.**
Sukhenāti akicchena, akasirenāti attho.

Dibbavihārādi ke cattāro vihāre padaṭṭhānam katvā nānāsantānesu
uppannāya vuṭṭhānagāminivipassanāya yathākkamam
anuppannākusalānuppadanādivasena pavattavisayam sandhāya pāḷiyam
“paṭhamo vihāro bhāvito bahulīkato”ti-ādi vuttam.
Sammappadhānasadisañhettha sammappadhānam vuttam. Ariyavihāre ca
hetṭhime nissāya uparimaggādhigamāya vāyamantassa ayam nayo labbhati.
Maggapariyāpannasēva vā sammappadhānassa nānāsantānikassa
yathāvuttavipassanāgamanena taṃtamikkiccadikassa vasenetam vuttam. Sakkā
hi vipassanāgamanena saddhindriyāditikkhatāviseso viya vīriyassa
kiccavisesavisayo maggo viññātum.

Tathā sikhāppatta-upekkhāsati pārisuddhidibbavihāram nissāya
uppannam paṭhamam sammappadhānam mānappahānam ukkaṃseti,
brahmavihārasannissaye uppannam dutiyam sammappadhānam
kāmalayasamugghātam, ariyavihārasannissayena uppannam tatiyam
sammappadhānam avijjāpahānam, santavimokkhasannissayena uppannam
catuttham sammappadhānam bhavūpasamam ukkaṃsetīti dassetum
“paṭhamam sammappadhānam”ti-ādi vuttam.

Pahīnamāno na visamvādeyyāti **mānappahānam saccādhīṭṭhānam**
vaḍḍheti visamvādananimittasēva abhāvato. Appahīnamāno hi
mānanissayena kiñci visamvādeyya. Kāmalāye, diṭṭhālaye ca samugghāṭite
cāgapaṭipakkhassa avasaro eva natthīti **ālayasamugghāto cāgādhīṭṭhānam**
vaḍḍheti. Avijjāya samucchināya paññābuddhiyā paribandhova natthi,
bhavasāṅkhāresu ossaṭṭhesu abhavūpasamassa okāsova natthīti
mānappahānādayo saccādhīṭṭhānādi ke samvaḍḍhentīti dassetum
“mānappahānam”ti-ādi vuttam.

Avisaṃvādanasīlo dhammacchandabahulo chandādhigateyyaṃ samādhim nibbatteti. Cāgādhimutto nekkhammajjhāsayo akosajjabahulatāya vīriyādhigateyyaṃ, ñāṇuttaro cittaṃ attano vase vattento cittādhigateyyaṃ, vūpasantasabhāvo upasamahetubhūtāya vīmaṃsāya vīmaṃsayato vīmaṃsādhigateyyaṃ samādhim nibbattetīti saccādhīṭṭhānādīpārisuddhichandasamādhī-ādīnaṃ pāripūriyā saṃvattatīti dassetuṃ “**saccādhīṭṭhānaṃ bhāvitaṃ**”ti-ādi vuttaṃ.

Dhammacchandabahulo chandasamādhimhi ṭhito iṭṭhāniṭṭhachalārammaṇāpāte anavajjasevī hoti, āradhaviṛiyo vīriyasamādhimhi ṭhito saṃkilesapakkhassa santapanavaseneva puññaṃ pāripūreti, cittaṃ attano vase vattento cittasamādhimhi ṭhito paññāya upakārānupakārake dhamme pariggaṇhanto **buddhim** phātim gamissati, vīmaṃsāsamādhimhi ṭhito dhammavicayabahulo upadhipaṭinissaggāvahameva paṭipattiṃ brūhetīti imamatthaṃ dassetuṃ “**chandasamādhī bhāvito**”ti-ādi vuttaṃ.

Dūrādūrapaccatthikanivāraṇe bahūpakāro **indriyasamvaro** mettāya visesupattihetuto **mettaṃ** vaḍḍheti. Tapena saṃkilesadhamme vikkhambhento vīriyādhiko paradukkhāpanayanakāmataṃ sāhatthikaṃ karotīti **tapo karuṇaṃ** saṃvaḍḍheti. Paññā pariyodāpitā sāvajjānavajjadhamme pariggaṇhantī pahāsanipātato **muditaṃ** rakkhantī paribrūhetī. Upadhinissaggo pakkhando ninnapoṇapabbhārova sammadeva sattasaṅkhāresu udāsino hotīti so **upekkhāvihāraṃ** parivaḍḍhetīti imamatthaṃ dassetuṃ “**indriyasamvaro bhāvito**”ti-ādi vuttaṃ. Tenāha “yo yassa visesapaccayo, so taṃ pāripūretīti vutto”ti.

87. **Disābhāvenā**ti nayānaṃ disābhāvenāti yojetabbaṃ. Atthopissa pubbe vuttanayeneva veditabbo. **Yena** catukkena **yassa** rāgacaritādīpuggalassa **vodānaṃ** visuddhi. Yathā aparīññātā, appahīnā ca paṭhamāhāravipallāsādayo rāgacaritādīnaṃ puggalānaṃ upakkilesā, evaṃ paṭhamapaṭipadādayo bhāvitā bahulikātā nesāṃ visuddhiyo hontīti vuttanayānusārena sakkā viññātunti āha “**heṭṭhā vuttanayamevā**”ti.

Atha vā purimāhi dvīhi paṭipadāhi sijjhamānā vipassanā attano kiccavuttisaṅkhātāṃ pavattidukkhampi saṅgaṇhantī dukkhānupassanābāhullavisesato dukkhalakkhaṇaṃ paṭivijjhantī **“appaṇihitaṃ vimokkhamukhaṃ”**ti vuttā. Tatiyāya paṭipadāya sijjhamānā sukhappavattikatāya sammadeva santatighanaṃ bhinditvā aniccalakkhaṇaṃ vibhāventī **“animittaṃ vimokkhamukhaṃ”**ti vuttā. Catutthāya pana paṭipadāya sijjhamānā sukhappavattikatāya, visadaññatāya ca samūhakkiccārammaṇaḥanaṃ bhinditvā sammadeva anattalakkhaṇaṃ vibhāventī **“suññataṃ vimokkhamukhaṃ”**ti vuttā.

Tathā kāyavedanānupassanā visesato dukkhalakkhaṇaṃ vibhāventī, cittānupassanā aniccalakkhaṇaṃ, dhammānupassanā anattalakkhaṇanti tā yathākkamaṃ **“appaṇihitādivimokkhamukhaṃ”**ti vuttā.

Sappīkatāya assādāni paṭhamadutiyaajjhānāni virajjanavasena visesato dukkhato passantiyā vipassanāya vasena **“appaṇihitaṃ vimokkhamukhaṃ”**ti vuttāni. Tatiyaṃ santasukhatāya bāhirakānaṃ niccābhinivesavatthubhūtaṃ sabhāvato **“aniccaṃ”**ti passantiyā vipassanāya vasena **“animittaṃ vimokkhamukhaṃ”**ti vuttaṃ. Catutthaṃ upakkilesavigamādīhi parisuddhaṃ susamāhitaṃ yathā paresaṃ, evaṃ attano ca yathābhūtasabhāvāvabodhahetutāya sammadeva **“suññaṃ”**ti passantiyā vipassanāya vasena **“suññataṃ vimokkhamukhaṃ”**ti vuttaṃ.

Evaṃ vihārānaṃ vipassanāvaseneva vimokkhamukhatā, tattha **“dibbabrahmavihārānaṃ santasukhatāya assādānīyatā”**ti-ādinā appaṇihitavimokkhamukhatā yojetabbā. Ariyavihārassa paññādhikattā visesato anattānupassanāsannissayatāya suññatavimokkhatā. Āneñcavihārassa santavimokkhatāya aniccalakkhaṇappaṭivedhassa visesapaccayasabhāvato animittavimokkhamukhatā yojetabbā.

Tathā purimānaṃ dvinnāṃ sammappadhānānaṃ saṃkilesavisayattā kilesadukkhavītikkamassa dukkhānupassanābāhullattā appaṇihitavimokkhamukhatā. Tatiyassa anuppannakusaluppādanena dhammānaṃ udayavayavantatāvibhāvanato aniccalakkhaṇaṃ pākaṇanti animittavimokkhamukhatā. Catutthassa uppannānaṃ ṭhitattaṃ byāpārāpajjanena dhammānaṃ avasavattitādīpanato anattalakkhaṇaṃ supākaṇanti suññatavimokkhamukhatā.

Mānappahānālayasamugghātānaṃ sahāyataṇhāpahānatāya taṇhāpaṇidhivisodhanato appaṇihitavimokkhamukhatā. Avijjāpahānassa paññākiccādhikatāya suññatavimokkhamukhatā. Bhavūpasamassa saṅkhāranimittapaṭipakkhatāya animittavimokkhamukhatā.

Pakatiyā dukkhasabhāve saṅkhāre ñāpasaccena avisamvādentō dukkhato eva passati, cāgādhivimuttatāya taṇhaṃ vidūrīkaronto rāgappaṇidhiṃ visosetīti purimaṃ adhiṭṭhānadvayaṃ **“appaṇihitaṃ vimokkhamukhaṃ”**ti vuttaṃ. Itarassa pana adhiṭṭhānadvayassa suññatānimittavimokkhamukhatā vuttanayā eva.

Chandādhipateyyā cittekaggatā visesato dhammacchandavato nekkhammavitakkabahulassa hoti, vīriyādhipateyyā pana kāmavitakkādike vinodentassāti tadubhayaṃ nissāya pavattā vipassanā visesato rāgādhippaṇidhīnaṃ visosanato **“appaṇihitaṃ vimokkhamukhaṃ”**ti vuttā. Cittādhipateyyaṃ, vīmaṃsādhipateyyaṃ nissāya pavattā yathākkamaṃ aniccānattānupassanābāhullato **“animittaṃ vimokkhamukhaṃ, appaṇihitaṃ vimokkhamukhaṃ”**ti ca vuttā.

Abhiññāvinayano indriyasamvaro, kāmasaṅkappādivinodano tapo ca vuttanayeneva paṇidhipaṭipakkhato **appaṇihitaṃ vimokkhamukhaṃ**, buddhi anattānupassanānimittaṃ, upadhipaṭinissaggo nimittaggāhapaṭipakkhoti tadubhayasannissayā vipassanā yathākkamaṃ **“suññataṃ, animittaṃ vimokkhamukhaṃ”**ti vuttā.

Āsannapaccatthikarāgaṃ paṭibāhantī **mettā** rāgapaṇidhiyā paṭipakkho, **karuṇā** paradukkhāpanayanākāravuttikā dukkhasahagatāya dukkhānupassanāya visesapaccayoti tadubhayasannissayā vipassanā **“appaṇihitaṃ vimokkhamukhaṃ”**ti vuttā. **Muditā** sattānaṃ modaggahaṇabahulā tadaniccātādassanato aniccānupassanāya visesapaccayoti tannissayā vipassanā **animittaṃ vimokkhamukhaṃ**. **Upekkhā** ñāṇakiccādhikatāya anattānupassanāya visesapaccayoti tannissayā vipassanā **“suññataṃ vimokkhamukhaṃ”**ti vuttāti evamettha pavatti-ākārato vipassato nissayato, kiccato ca bhinditvā vimokkhamukhāni yojitānti.

Samatikkamanam pariññāpahānañca. **Saparasantāneti** attano, paresañca santāne, tena kāyiko, vācasiko ca vihāro “vikkīḷitan”ti vuttoti dasseti “vividho hāro”ti katvā. Tassa pana vibhāvanā idha adhippetā nayassa bhūmibhāvato. **Yena** paṭipakkhabhāvena. **Tesam paṭipakkhabhāvoti** tesam āhārādīnam paṭipakkhabhāvo pahātabbabhāvo paṭipadādīnam paṭipakkhabhāvo pahāyakabhāvoti yojetabbam. Tattha paṭipadāggahaṇena vipassanā kathitā. Vipassanā ca cattāro āhāre parijānantī tappatibaddhachandarāgam pajahatīti ujukameva tesam paṭipakkhatā, evam jhānādīnampi upādānādipaṭipakkhatā veditabbā tadupadesena vipassanāya kathitattā. Vipallāsasatipaṭṭhānānam paṭipakkhabhāvo pākaṭo eva. **Tanti** sīhavikkīḷitam. Vīsatiyā catukkehi visabhāgato vitthārena vibhattanti tīhi padehi saṅgahetvā kathitattā vuttam “**saṅkhepena dassento**”ti.

Indriyānanti saddhādi-indriyānam. Dasannam catukkānam niddhāraṇāti yojanā.

88. **Niggacchatīti** nikkhamati. Tato niddhāretvā vuccamāno hi niggacchanto viya hotīti. **Cattāro puggaleti** “taṇhācarito mando”ti-ādinā¹ vutte cattāro puggale. Puggalādhiṭṭhānena cettha dhammo vuttoti āha “**bhūmim niddisitvā**”ti. **Tato evāti** yathāvuttapuggalacatukkato eva. **Itarattāpīti** “sukhāya -pa- puggalā”ti etthāpi. **Sādhāraṇāyāti** paṭhamacatutthāhipi vimissāya. **Yathāvuttāsūti** dutiyatatiyāsu.

Heṭṭhāti desanāhāravibhaṅgavicayahārasampātavaṇṇanāsu.

Eseva nayoti kusalamūlādidvādasatikasaṅgaho anavajjapakkho. “Vodāyati sujhati etenāti vodānan”ti² evam netabbatam sandhāyāha.

Yathā hāra-uddeso kato, evam nayānam akaraṇe kāraṇam, payojanañca vibhāvetukāmo “**kasmā panā**”ti-ādimāha. **Nayehi** nayantarehi. **Sambhavadassanattanti** upapattidassanattam. Tattha sambhavo anuddesakkamena niddisane karaṇam dassanam payojanam. Yadi hi ime nayā uppattiṭṭhānavasena asamkiṇṇā bhavēyyum, hārā viya uddesānukkameneva

1. Khu 10. 7 piṭṭhe.

2. Netti-Ṭṭha 66 piṭṭhe.

niddisitabbā siyūṃ. Tathā hi vuttaṃ hārānaṃ uddesāvasāne “ete soḷasa hārā pakittitā atthato asaṃkiṇṇā”¹.

Yasmā panete mūlapadehi mūlapadantaraniddhāraṇena aññamaññaṃ te niggacchanti, tasmā ekasmiṃ niddiṭṭhe itaropi atthato niddiṭṭhoyeva nāma hotīti imassa atthassa dassanattamaṃ **“uddesānukkamena niddeso na kato”**ti.

Idāni tameva saṅkhepena vuttamattham vitthārena dassetuṃ **“paṭhamanayato hī”**ti-ādi vuttaṃ. Tattha taṇhādiṭṭhicaritavasena dvidhā puggale vibhajivā tesam vasena nandiyāvaṭṭanayaṃ nīharitvā puna te eva taṇhādiṭṭhicarite catuppaṭipadāvibhāgena vibhajivā sīhaviikkīlitaṃ nayassa sambhavo dassito, te eva catuppaṭipadābhedaḍḍhinne puggale puna ugghaṭitaññu-ādivibhāgena tidhā vibhajivā tipukkhalassa nayassa sambhavo dassito. Tam sandhāyāha **“paṭhamanayato -pa- niddiṭṭho”**ti.

Yasmā subhasukhasaññāti lobho, niccasaññāya doso “iminā me anatto kato”ti āghātuppattito, attasaññāya moho gahito hoti. Tathā asubhasaññādīhi alobhādayo, tasmā dhammādiṭṭhānavasena tatiyanayato dutiyanayassa sambhavo. Yasmā pana lobhe sati sambhavato lobhaggahaṇeneva doso gayhati. Lobho ca taṇhā, moho avijjā, tappaṭipakkhato alobhādosehi samatho gayhati, amohena vipassanā, tasmā dhammādiṭṭhānavaseneva dutiyanayato paṭhamanayassa sambhavoti imaṃ viśesaṃ dīpetuṃ uddesānukkamena niddeso na katoti dassento **“dhammādiṭṭhānavasena paṇā”**ti-ādimāha.

Tenevāti tatiyanayato dutiyanayassa viya dutiyanayato paṭhamanayassapi sambhavato. Evaṃ pāliyaṃ puggalādiṭṭhānavasena āgataṃ nissāya aṭṭhakathāyaṃ dhammādiṭṭhānavaseneva nayaniggamo niddhāritoti ayameva viśeso. **Yadi evanti** pāliyaṃ āgatappakārato aññenapi pakārena nayā niddhāretabbā, evaṃ sante yathā puggalādiṭṭhānavasena paṭhamanayato tatiyanayassa, tatiyanayato

1. Khu 10. 2 piṭṭhe.

dutīyanayassa sambhavo dassito, evaṃ dhammādhīṭṭhānavaseneva paṭhamanayato tatiyanayadutīyanayānaṃ, dhammādhīṭṭhānavaseneva dutīyanayato tatiyanayassa sambhavo dīpetabboti imamatthamāha “**dve hutvā -pa- siyā**”ti.

Tattha **na**yoti pacchā vuttadutīyanayo. **Atth**atoti atthāpattito, atthato labbhamānattā eva sarūpena na kathitoti attho. Idāni taṃ atthāpattim ekantikam katvā dassetum “**yasmā**”ti-ādi vuttam. **Anuppaveso icchito** taṃtaṃnayanamūlapadānaṃ nayantaramūlapadesu samavarujjhanato. Tathā hi “yattha sabbo akusalapakkho saṅghaṃ samosaraṇaṃ gacchati¹, yattha sabbo kusalapakkho saṅghaṃ samosaraṇaṃ gacchati”ti¹ ca vuttam. **Ayaṇca atthoti** “nayānaṃ aññaṃañña-anuppaveso niggamo”ti ayaṃ duvidho attho. Piṭakānaṃ atthakathanāṃ **peṭakam**, so eva upadesoti **peṭakopadeso**, upadesabhūtā pariyattisaṃvaṇṇanāti attho.

Ādito paṭṭhāyāti nayānaṃ aññaṃañña-anuppavesaniggamamattameva avibhāvetvā nayavicāraṇassa paṭhamāvayavato pabhūti **vibhāvanā** dīpanā pakāsanā.

Dosadiṭṭhīti appassādatādidosaḡāhikadiṭṭhī, dosadassinoti attho. Te hi asamūhatā nusayā, kāmesu ca ādīnavadassinō. Idaṇhi nesaṃ aṅgadavayaṃ attakilamathānuyogassa kāraṇaṃ vuttam. **Natthi atthoti** yo rāḡābhibhūtehi andhabālehi parikappito diṭṭhadhammiko kāmehi attho, so madhubindugiddhassa madhulittasatthadhārāvālehanasadiṭṭhā appassādo bahudukkho bahupāyāso bahu-ādīnavo savighāto sapaṇiḡāho samparāyiko tathevāti sabbadāpi viññūjātikassa kāmehi payojanaṃ na vijjati. **Anajjhositāti** anabhibhūtā viharanti. **Tena vuccati sukhā paṭipadāti** tena mandakilesabhāvena tesaṃ puggalānaṃ akicchena sijjhamānā vipassanā paṭipadā “sukhā paṭipadā”ti vuccati. **Ajjhositāti** abhinivīṭṭhā. **Ime sabbe sattāti** ime taṇhādiṭṭhicaritabhāvena dvidhā vuttā aparimāṇappabhedā sabbepi paṭipajjantā sattā.

1. Khu 10. 2 piṭṭhe.

Sukhena paṭinissajjantīti kilese akicchena pajahanti. “**Imā catasso paṭipadā**”ti-ādi paṭipadānaṃ ettāvatāyaṃ, visayabhāvakiccesu ca byabhicārābhāvadassanaṃ. **Ayaṃ paṭipadā**ti nigamanaṃ, ayaṃ paṭipadā yāya vasena sīhavikkīlitassa nayassa bhūmidassanattham cattāro puggalā niddhāritāti adhippāyo. **Catukkamaggena kilese niddisatī**ti anantaraṃ vakkhamānena āhārādicatukkamaggena dasavatthuke kilesasamūhe niddisati. **Catukkamaggena ariyadhammesu niddisittabā**ti tappaṭipakkhena paṭipadādicatukkamaggena ariyadhammesu bodhipakkhiyesu visayabhūtesu niddhāretvā kathetabbā.

Idaṇca pamāṇaṃ cattāro āhārāti imesaṃ vipallāsānaṃ pavattiyā pamāṇaṃ, yadidaṃ cattāro āhārā. Idaṃ vuttaṃ hoti—yāvadeva cattāro āhārā pariññaṃ na gacchanti, tāvadeva cattāro vipallāse vibhajanti. Yāvadeva cattāro vipallāsā appahīnā, tāvadeva cattāri upādānāni paribhūhantīti. Evaṃ sabbattha yathārahaṃ vattabbaṃ. Tenāha “**evaṃ imāni sabbāni dasa padāni**”ti. “Yojetabbāni”ti ca vacanaseso.

“**Abhiṭṭhāya ganthati**”ti iminā abhiṭṭhāyanaṃ eva ganthananti dasseti. Esa nayo sesesupi. **Papañcentoti** diṭṭhābhinivesaṃ vitthārento.

Vippaṭisāruppattihetubhāvo kilesānaṃ āsavananti āha “**āsavanti**”ti. **Kim vippaṭisārā**ti tena kilesānaṃ vītikkamavattuṃ vadati. Yasmā appahīnānusayasseva vippaṭisārā, na itarassa, tasmā “**ye vippaṭisārā, te anusayā**”ti vuttaṃ. Padadvayenapi phalūpacārena kāraṇaṃ vuttaṃ.

Paṭhamena padenāti yathāvuttesu dasasu suttapadesu paṭhamena padena. **Paṭhamāya disāyā**ti tadatthasaṅkhātāya sīhavikkīlitassa saṃkilesapakkhe paṭhamāya disāya.

Itīti evaṃ, vuttanayenāti attho. **Kusalākusalānanti** yathāvutta-
anavajjasāvajjadhammānaṃ. **Pakkhapaṭipakkhavasena**ti
vodānapakkhatappaṭipakkhavasena. **Yojanā**ti paṭhamadisādhāyena yutte
katvā manasānupekkhanā. “Manasā volokayate”ti¹ hi vuttaṃ.

1. Khu 10. 5 piṭṭhe.

Tassāti disālokanassa. Sotāpattiphalādīnaṃ pariyosānatā indriyavasena veditabbā. Yesañhi saddhādīnaṃ indriyānaṃ vasena satipaṭṭhānādīni sijjhanti, tesāṃ vasena sotāpattiphalādīnaṃ pariyosānatā. Tattha sotāpattiphale saddhindriyaṃ pāripūriṃ gacchati. Sotāpanno hi saddhāya paripūrikārī. Sakadāgāmiphale vīriyindriyaṃ pāripūriṃ gacchati. Sakadāgāmī hi āradhāvīriyo uparimaggādhigamāya. Anāgāmiphale samādhindriyaṃ pāripūriṃ gacchati. Anāgāmī hi samādhismiṃ paripūrikārī. Aggaphale arahatte satindriyañca paññindriyañca pāripūriṃ gacchati. Arahā hi sativepullappatto, paññāvepullappatto cāti.

Apare panāhu—saddhābalena subhasaññāya pahānaṃ. Saddahanto hi paṭikkūlamanasikāre kammaṃ karoti. Vīriyabalena sukhasaññāya pahānaṃ. Vīriyavā hi sukhasādaṃ abhibhavitvā yonisomanasikāraṇaṃ uyyājeti. Samādhibalena nīcāsāññāya pahānaṃ. Samāhito hi saṅkhārānaṃ udayabbayaṃ pariggaṇhanto aniccāsāññāṃ paṭilabhati. Paññābalena attasāññāya pahānaṃ. Paññavā hi saṅkhārānaṃ avasavattitaṃ sallakkhento attasāññānaṃ paṭivijjhati. Sati pana sabbatthāpi icchitabbā. Tenāha “satim ca khvāhaṃ bhikkhave sabbatthikaṃ vadāmi”¹. Evaṃ catuvipallāsappahāyīnaṃ catunnaṃ indriyānaṃ pāripūriṭṭhānaṃ cattāri sāmāññaphalāni catuvipallāsamukhānaṃ catunnaṃ disānaṃ pariyosānāni vuttānīti.

“**Lobho akusalamūlan**”ti-ādi lobhādīnaṃ hetuphalabhāvena sampayuttatāya dassanaṃ.

Tattha **manāpikenāti** yebhuyyavasena vuttaṃ. Amanāpikenāpi hi ārammaṇena vipariyesavasena lobho uppajjati. **Manāpikenāti** vā manāpikākārena. Phassavedanūpavicārarāgavitakkapariḷāhā saha-jātāpi labbhanti, asaha-jātāpi. “**Uppādo**”ti etena uppajjamānasāṅkhārāggahaṇanti “**uppajjati**”ti vuttaṃ. Uppādalakkhaṇasseva pana gahaṇe “uppajjati”ti na vattabbaṃ siyā. Na hi uppādo uppajjati, rāgajapariḷāhahetukatā ca tesāṃ rāgassa taṇhāsabhāvattā. Taṇhā hi dukkhassa samudayo, yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ dukkhanti. Tathā ca vuttaṃ

1. Saṃ 3. 100; Khu 11. 37 piṭṭhesu.

“taṇhāsahajātavedanāya pana lobho sahajātādipaccayehi ca paccayo”ti. Evaṃ iṭṭhārammaṇe uppannalobhasahagatasukhavedanāya udayo idha “**uppādo saṅkhatalakkhaṇan**”ti vutto, tassā vipariṇāmo “**vipariṇāmadukkhatā**”ti. Vipariṇāmāvatthā ca udayāvattham vinā na hotīti sā taṃ nissāya uppajjantī viya vuttā “**uppādaṃ -pa- dukkhatā**”ti.

Doso akusalamūlanti-ādīsupi vuttanayānusārena attho veditabbo. Ayaṃ pana viseso—**ṭhitassa aññathattaṃ** nāma jarā, taṃ nissāya domanassassa uppajjanato vuttaṃ “**ṭhitassa -pa- dukkhadukkhatā**”ti.

Dosajaparīlāhahetukatā jarāya dosabahulassa puggalassa nacirena jīraṇato veditabbā.

Vayoti saṅkhārānaṃ nirodho. Aniccatāvasena ca saṅkhatadhammānaṃ saṅkhāradukkhatāti vuttaṃ “**vaya -pa- saṅkhāradukkhatā**”ti. Tenāha bhagavā “yadaniccaṃ taṃ dukkhan”ti¹. Mohajaparīlāhahetukatā vayalakkhaṇassa yebhuyyena sammohanimitattā, maraṇassa avijjāpaccayattā ca saṃsārappavattiyā veditabbā.

Alobhādīnaṃ paññādipāripūrihetukatā yathārahaṃ upanissayaakoṭisahajātakotiya ca paccayabhāvena veditabbā. Sabbe hi kusalā dhammā sabbesaṃ kusalānaṃ dhammānaṃ yathāsambhavaṃ paccayavisesā honti evāti. Abyāpādavittakkasannissayo upavicāro **abyāpādūpavicāro**. **Avihimsūpacārepi** eseva nayo.

Ayaṃ tipukkhalo nāma dutiyo nayo saddhiṃ disālokananayena niddiṭṭhoti vacanaseso. “**Ime cattāro**”ti-ādi puggalādhiṭṭhāneneva nandiyāvaṭṭassa nayassa bhūmidassanatthaṃ āraddhaṃ. **Ime** yathāvuttapaṭipadācatukkassa vasena catubbidhā. **Visesenāti** diṭṭhitāṇhāsannissayatāvisesena. Diṭṭhicarito hi tikkhapaṇṇo, mandapaṇṇo ca sukhāya paṭipadāya khippābhiññāya ca dandhābhiññāya ca niyyātīti dvidhā vuttoti. Tathā taṇhācarito dukkhāya paṭipadāya khippābhiññāya ca dandhābhiññāya ca niyyātīti dvidhā vuttoti dassito cāyamattho. Tenāha “**dve honti diṭṭhicarito ca taṇhācarito cā**”ti.

1. Saṃ 2. 19, 37, 68; Khu 9. 295 piṭṭhesu.

Cattāro hutvāti sihavikkīlitassa nayassa bhūmidassane cattāro hutvā ñhitā, catuppaṭipadāvasena cattāro katvā vuttāti attho. **Tayo hontīti** tipukkhalassa nayassa bhūmidassane ugghaṭṭitaññu-ādivasena tayo bhavanti. **Tayo hutvāti** tathā tayo hutvā ñhitā tayo katvā kathitā. **Dve hontīti** idāni nandiyāvaṭṭassa nayassa bhūmidassane dve bhavanti. **Ajjhosānanti** diṭṭhi-ajjhosānaṃ. **Abhinivesoti** taṇhābhiniveso. **Ahaṃkāro**ti ahaṃmāno “ahan”ti vā karaṇaṃ **ahaṃkāro**. Diṭṭhimānamaññānānaṃ vasena “ahamasmi”ti samanupassanā **mamaṃkāro**, mamāyanaṃ taṇhāggāho.

Dasapadāni “paṭhamādisā”ti kātābbānīti nandiyāvaṭṭassa nayassa “paṭhamā disā”ti karaṇīyāni, “paṭhamā disā”ti vavatthapetabbānīti attho. **Samkhittena -pa- pakkhassāti** anekappabhedassapi kaṇhapakkhassa saṃkilesapakkhassa atthaṃ saṃkhittena saṃkhepena paṭipakkhe vattamāne vodānadhamme uddissa ñāpentī pakāsentī, paṭhamā kātābbāti yojanā. **Dasa padāni dutyakānīti** taṇhādikā dasa koṭṭhāsā “dutiya disā”ti kātābbā. “Samkhittena -pa- kaṇhapakkhassā”ti ānetvā yojetabbaṃ.

Yonisoti upāyaso. **Yoniso manasikāro** aniccādivasena paṭhamamanasikāro. **Paññāti** sutacintāmayī paññā, jhānābhīññā ca. **Nibbidāti** nibbedhaññaṃ. Somanassadhammūpasañhitaṃ pamodādisahagataṃ cetasikasukhaṃ.

Kusalapakkhe cāti ca-saddo samuccayattho, tena ubhayapakkhato samuccayavasena catasso disā, na paccekanti dasseti.

Tesanti taṇhādīnaṃ, taṇhāya, taṇhāpakkhikānañcāti attho. Satipi anavasesato rāge pahīyamāne anavasesato avijjāpi pahīyateva, rāgassa pana cetovimutti ujupaṭipakkkhoti dassanatthaṃ “**rāgavirāgā**”ti vuttaṃ. **Avijjāvirāgāti** etthāpi eseva nayo. Ayañca attho “āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ”ti-ādinā¹ āgatapāḷiyā atthavaṇṇanāvasena vuttā, idha pana “rāgavirāgā cetovimutti sekkhaphalaṃ, avijjāvirāgā paññāvimutti asekkhaphalaṃ”ti-ādinā²

1. Ma 1. 353 piṭṭhe.

2. Khu 10. 69 piṭṭhe.

vevacanasamāropane āgatattā purimā anāgāmiphalaṃ. Tañhi kāmarāgassa ujuvipaccanīkato samādhipāripūriyāva visesato “rāgavirāgācetovimuttī”ti vuccati, pacchimā arahattaphalaṃ taṇhāya, avijjāya ca anavasesappahānato, paññāpāripūriyā ca “avijjāvirāgā paññāvimuttī”ti vuccati.

Tatthāti nandiyāvaṭṭanaye. **Tesū**ti “cattāri padānī”ti vuttesu taṇhādīsu catūsu mūlapadesu. Idha samosaraṇanti saṅgaho vutto, so ca sabhāvato, sabhāgato ca hotīti taṇhādīni cattāri dassetvā “**tesu aṭṭhārasa mūlapadāni samosarantī**”ti vuttaṃ. **Samatham bhajanti** sabhāvato, sabhāgato cāti adhippāyo. **Vipassanaṃ bhajantī**ti etthāpi eseṇa nayo. Nayādhiṭṭhānānaṃ nayādhiṭṭhāne anuppaveso nayānaṃ navesu anuppaveso eva nāma hotīti āha “**tipukkhalo -pa- anuppavisantī**”ti.

Alobhāmohapakkhaṃ abhajāpetvā adosapakkhaṃ bhajāpetabbassa nandiyāvaṭṭasiḥavikkīḷitamūlapadassa abhāvato adoso ekasuttakoṭiyā ekakova hotīti dassento āha “**adoso adoso evā**”ti. **Doso doso evā**ti etthāpi eseṇanayo. **Samosaranti** sabhāgato ca sabhāvato ca saṅgahaṃ gacchantīti attho.

Bhūmi gocaroti ca mūlapadāni eva sandhāya vadati. **Ekekaṃ nayaṃ anuppavisati** taṃtaṃmūlapadānuppavesato. Kusale vā viññāte akusalo paṭipakkho, akusale vā kusalo paṭipakkho **anvesitabbo** saṃvaṇṇiyamānasuttapadānurūpato upaparikkhitabbo. Anvesanā upaparikkhā “disālokanan”ti vuccati. **So nayo niddisitabboti** tathā anvesitvā tehi dhammehi disā vavatthapetvā so so nayo niddhāretvā yojetabbo. Yathā mūlapadesu mūlapadānaṃ anuppaveso saṃvaṇṇito, imināva nayeṇa mūlapadato mūlapadānaṃ niddhāraṇāti veditabbāti dassento “**yathā ekamhi -pa- niddisitabbānī**”ti āha. “**Ekekasmiṃhi**”ti-ādi kāraṇavacanāṃ.

Tattha **tatthā**ti ekekasmiṃ naye. **Ekasmiṃ dhamme viññā**teti taṇhādike ekasmiṃ mūlapadadhamme sarūpato, niddhāraṇavasena vā viññāte.

Sabbe dhammā viññātā hontiti tadanñamūlapadabhūtā sabbe lobhādayo viññātā nayassa bhūmicaraṇāyogyatāya pakāsā pākaṭā honti. “**Imesan**”ti-ādi nayattayadisābhūtadhammānaṃ matthakapāpanena tiṇṇaṃ nayānaṃ kūṭaggaṇaṃ, taṃ heṭṭhā vuttanayameva.

Puna “**imesū**”ti-ādi kammanayadvayassa vibhāgavibhāvanaṃ, taṃ viññeyyameva.

Nayasamuṭṭhānavāraṇṇanā niṭṭhitā.

Sāsanapaṭṭhānavāraṇṇanā

89. **Saṅgahavārādisūti** saṅgahavāra-uddesaniddesavāresu. **Sarūpato na dassitaṃ**, atthato pana dassitamevāti adhippāyo. Tameva hi atthato dassanattamaṃ udāharaṇabhāvena nikkhipati, yathā mūlapadehi paṭṭhānaṃ niddhāretabbanti. “**Aññamaññaṃsaṅgaho**”ti idaṃ mūlapadapaṭṭhānānaṃ aññamaññato niddhāretabbatāya kāraṇavacanaṃ “sati anuppavese tato viniggāmo siyā”ti. **Paṭṭhānanti** ettha **pa**-iti upasaggapadaṃ, taṃ pana “vibhattesu dhammesu yaṃ seṭṭhaṃ, tadupāgamun”ti-ādisu viya pakāratthajotakanti dassento “**pakārehiṭṭhānaṃ**”ti āha. **Idhāti** imasmim nettippakaraṇe. **Tassāti** desanāsaṅkhātassa pariyattisāsanassa. **Tathābhāvadīpananti** veneyyajjhāsayanurūpena pavattitattā saṃkilesabhāgiyatādippakārehi ṭhitabhāvena dīpetabbattā “dīpissatīti **dīpanan**”ti katvā. **Paṭṭhahanti** adhisīlasikkhādayo samudāyarūpena gahitā. **Etehi** saṃkilesadhammādīhi, saṃkilesadhammādīnaṃ adhisīlasikkhādīnaṃ pavattanupāyatā anupubbikathāya sāmukkaṃsikāya dhammadesanāya dīpetabbā. **Tesanti** saṃkilesadhammādīnaṃ. Puna **tesanti** suttāni sandhāyāha.

Goṭṭhāti vajā. **Paṭṭhitagāvoti** gatagāvo. **Āgatapaṭṭhānasminti** sīhanādasuttaṃ¹ vadati. Pavattagamanattā etthāti vacanaseso. Atha vā gacchati etthāti **gamanam**, desanāññāṇassa nissāṅgavasena pavattagamanadesabhāvato paṭṭhānaṃ nāmāti attho. **Vomissāti** “saṃkilesabhāgiyaṇca vāsanābhāgiyaṇcā”ti-ādīnā dukatikacatukkabhāvena missitā.

1. Ma 1. 112 piṭṭhe.

Samkilesabhāve nāpetabbe pavattaṃ, taṃ visayaṃ katvā desitanti attho, atthamattavacanañcetaṃ, samkilesabhāge bhavanti saddanayena attho veditabbo. “**Samkilesabhāgikan**”tipi pāṭho, tassa samkilesabhāgo etassa atthi, samkilesabhāge vā niyuttaṃ, samkilesabhāgassa vā pabodhanasīlaṃ **samkilesabhāgikaṃ**, tadeva samkilesabhāgiyanti attho veditabbo.

Padālanam samucchindanaṃ, padālanasannissayatā cettha padālanaggahaṇena gahitāti daṭṭhabbāṃ. **Asekkheti** asekkhadhamme. **Tesaṃ vomissakanayavasena**ti tesaṃ samkilesabhāgiyādīnaṃ catunnaṃ paṭikkhepāpaṭikkhepavomissakanayavasena.

“**Tāni pana cha dukā**”ti-ādinā padānaṃ gahaṇaparicchato vavatthāpanataṃ vatvā parato “sādhāraṇāni katāni”ti padassa atthasaṃvaṇṇanāya sayameva sarūpato dassessati. “**Anuddharaṇe kāraṇaṃ natthi**”ti vatvā uddharaṇe pana kāraṇaṃ dassento “**tathā hi vakkhati**”ti-ādinā pāḷimāhari. **Vodānaṃ nāma** samkilesato hoti samkiliṭṭhasseva vodānassa icchitattā. Yasmā vodānaṃ tadaṅgādivasena samkilesato visujjhaṇaṃ, tasmā “**taṃ pana atthato vāsanābhāgiyādi eva hoti**”ti vuttaṃ. Tattha tadaṅgavikkhambhanehi vodānaṃ vāsanābhāgiyādivasena hoti, samucchadapaṭippassaddhihi vodānaṃ nibbedhabhāgiyavasena, asekkhabhāgiyavasena vodānaṃ paṭippassaddhiyā eva veditabbāṃ. Yāyaṃ desanā rāgādibhāginī siyā, sā **samkilesabhāgiyā**. Yāyaṃ desanā cāgādibhāginī siyā, sā **vāsanābhāgiyā**. Yā pana āpattivicchedanī sāvasesaṃ, anavasesaṇca, sā **nibbedhabhāgiyā, asekkhabhāgiyā** ca.

“**Taṇhāsamkilesabhāgiyaṃ suttan**”ti-ādinā paṭhamameva samkilesabhāgassa dassitattā vuttaṃ “**samkilesa tividho -pa-visayadassanatthaṃ āraddhan**”ti. Bhavarāgo **bhavapatthanā**. Uppajjati na vigacchati. **Tatra tatra bhaveti** yadi vā kāmabhava, yadi vā rūpabhava, yadi vā arūpabhava. **Padantarasaṃyojanavasena**ti dukanayeneva padantarena yojanavasena. **Missitāni katānī**ti saṃsaṭṭhāni katāni.

Ekakacatukkavasena dassitabbāni padāni eva gahetvā āvuttinayadassanavasena missetvā avasiṭṭhadukavasena, tikacatukkavasena ca itare aṭṭha paṭṭhānabhāgā dassitāti āha “**tāniyeva yathāvuttāni aṭṭha**

suttānī”ti-ādi. **Cattāro ekakā**yeva pāliyaṃ ādito dassitā. **Chadukā** pāliyaṃ āgatā cattāro, aṭṭhakathāyaṃ dveti. **Cattāro tikā** pāliyaṃ āgatā dve, aṭṭhakathāyaṃ dveti. Dve catukkā pana aṭṭhakathāyameva āgatā. **“Pāliyaṃ anāgatā”**ti idaṃ sarūpato anāgamaṃ sandhāya vuttaṃ, nayato pana āgatabhāvo dassito eva. Ye panettha pāliyaṃ anāgatā, tesāṃ udāharaṇāni parato dassayissāma.

Soḷasahīti soḷasavidhehi. Na hi tāni suttāni soḷaseva, atha kho soḷasappakārānīti mūlagaṇanaṃ ṭhapetvā kāraṇasuttaladdhena saṅkhāragabbhena tadanurūpo yo gaṇanavittthāro, tassa pattharaṇavidhi paṭṭhānanayo. **Iminā -pa- natthī**ti yathāvuttapaṭṭhānavinimutto pariyattisāsanappadeso na vijjati yathārahaṃ taṃtampaṭṭhānabhāvena pavattattāti dasseti. Yadi suttageyyādi navavidhaṃ pariyattisāsaṇaṃ yathāvuttapaṭṭhānavaseneva pavattaṃ, tattha kathamidha anidassitānaṃ gāthādīnaṃ saṅkilesabhāgiyādibhāvo gahetabboti pañhaṃ sandhāya “gāthāya gāthā anuminitabbā”ti-ādi-pāli pavattāti dassetuṃ **“kathaṃ panā”**ti-ādi vuttaṃ.

Tattha **ayaṃ gāthā viyāti** “kāmaṇḍhā jālasaṇchannā, manopubbaṅgamā dhammā, uddhaṃ adho sabbadhi vippamutto, yassa selūpamaṃ cittaṃ”ti-ādinā idha udāhaṭagāthā viya. **Gāthāti** aññāpi tepiṭake buddhavadāne āgatā idha anudāhaṭā. Saṃvaṇṇanākāle sammukhībhaṇa “ayaṃ gāthā viyā”ti vuttā yā kāci gāthā “saṅkilesabhāgiyā”ti vā “saṅkilesavāsaṇānibbedha-asekkhabhāgiyā”ti vā **anuminitabbā** nayaggāhena ñāpetabbāti dassetuṃ vuttaṃ **“saṅkilesa -pa- jānitabbāti attho”**ti. **Vā-saddo** hi idha avuttavikappanatto. **Sesapadesūti** veyyākaraṇasuttapadesu.

90. **Ariyānaṃ dhammanti** cārittavārittabhedāṃ silācāraṃ. Ekantakaraṇīyassa akaraṇampi **vītikkamo** eva.

Avijjādi ke saṅkilesadhamme tadanāgādivasena dhunātīti **dhonā** vuccati paññā. **Paccavekkhitvā paribhuñjanapaññāti** pana pakaraṇena avacchinnattā vuttaṃ. **Taṃ atikkamitvā carantoti** paccayānaṃ apaccavekkhitvā paccayaparibhoge ādīnaṃ apassanto iṇaparibhogavasena paribhuñjanto na parimuccati nirayādidukkhato, vaṭṭadukkhato ca.

Kukkujanakaṃ nāma kadaliyā pupphanāli. **Parābhavāyā**ti vināsāya. **Tathā**ti yathā phalapākantā kadali, evaṃ veḷunaḷāpi osadhijātikattāti upasaṃhārattho tathā-saddo. Tenāha “**phalaṃ veḷuṃ phalaṃ naḷaṇ**”ti.

Sukhettepīti pi-saddena ko pana vādo ūsarādidosaduṭṭhesu khettesūti dasseti. “**Chakana -pa- attho**”ti etena yathāvutta-abhisankharaṇābhāvena bījadosaduṭṭhanti dasseti.

91. **Sajjī**nti sañjitaṃ. **Aparikkhateti** paṭipakkhehi dhammehi avikkhambhite aroge.

Yāya samannāgato puggalo “kiṃ sutāṃ mayā, kiṃ vā suṇāmi”ti kusalaṃ gavesī carati, sā dhammojapaṇṇā **kissavā** nāma. **Dubbhāsītā**ti duṭṭhu bhāsītā, issāmacchariyadosādīhi duṭṭhā vā bhāsītā.

92. **Vicinā**ti visesato cināti pasavati.

Vigatabhūtāti vigatasacca. Tenāha “**alīkavādi**”ti.

Avajātaputtāti lāmakaputta. Bhagavato sāsane pabbajitvā nihīnavuttitaṃ sandhāya vadati. **Nerayikoti** niraye nibbattaṇako. Pāpakammino papatanti etthāti **papataṃ**, nakaṃ.

Taṇhādīnaṃ sabhāvabhedaṭṭoti taṇhādiṭṭhiduccaritaṇaṃ taṇhāyanaviparītadassanaduṭṭhacaritāsaṅkhātasabhāvavibhāgato. **Avatthā**bhedatoti taṇhāya chandapemalobharāganandīpipāsā mucchādayo, diṭṭhiyā gāhaparāmaśāmicchābhīnivesavisukavipphanditaviparītadassanādayo, duccaritassa tiracchānapettivisaya-asurayonigāmitādayo avatthāvisesā. **Ca-**saddena tesāṃ kāmataṇhādi rūpataṇhādi attānudiṭṭhādi sassatagāhādi kāyaduccaritādi paṇātipātādippakārabhedo saṅgayhati.

93. **Vipula**nti ulāraṃ, telādīhi ceva dhanadhaññādīhi ca pahūtasannicayanti attho. **Sambādhā**ti janasaṃmaddasaṅghaṭṭā.

Daṇḍena na hirīsatīti ettha vuttaṃ yaṃ daṇḍanidhānaṃ, taṃ vaṭṭavivaṭṭanissitaṃ. Tadubhayassāpi phalaṃ dassento “**so puggalo**”ti-ādimāha.

94. Kiñcati taṃsamaṅgināṃ vimaddatīti **kiñcanāṃ**, rāgādi, palibundhati kusalappavattim nivāretīti **palibodho**, rāgādiyeva, kiñcanameva palibodho **kiñcanapalibodho**. Atha vā kiñcanañca palibodho ca **kiñcanapalibodho**, āmisakiñcikkhañca rāgādisaṃkilesa cāti attho.

Visesitanti vilomaṃ, visamaṃ kiriyanti attho. **Rājabhaṇḍanti** orodhe sandhāya vadanti.

Yācayogoti yācanayogo, yācakānaṃ manorathaparipūraṇato. Tenāha “**yācitabbayutto**”ti. **Dānayuttoti** satataṃ dānakiriyāsamaṅgī.

Dānasaṃvibhāgaratoti ettha **dānaṃ** nāma atthikānaṃ yathādhippāyapaṭiyattapariccāgo, **saṃvibhāgo** attanā paribhuñjitabbato appamattakatopi saṃvibhajanaṃ. **Imehi kho -pa- hotīti** ettha hotisaddena “samannāgato”ti padaṃ sambandhitabbaṃ, na “sotāpanno”ti dassetuṃ “**sotāpanno -pa- hotī**”ti vuttaṃ. Tehi dhammehi samannāgamo hi idha vidhīyati, na sotāpannabhāvo, tena sotāpannalakkhaṇamete dhammā, na sotāpannabhāvalakkhaṇanti dasseti. Tathā hi “**sotāpannena -pa-labbhamānataṃ dasseti**”ti vuttaṃ.

95. Lapati katheti etenāti **lapanāṃ**, oṭṭhaṃ.

97. **Muditoti** dibbasampattiyā pamudito.

99. Kiñcāpi **udatārīti** taraṇakiriyā atītabhāvena vuttā, taraṇameva pana gahetvā āha “**oghatarāṇassa ariyamaggakiccattā**”ti. Evaṃ **vippamutto**, **vimuttoti** ca ettha muccanakiriyāyapi vattabbaṃ.

100. **Pātu**-saddapubbako **bhavanti**-saddo siyā uppādapariyāyo siyā āvibhāvapariyāyoti “**pātubhavanti**”ti padassa “uppajjanti, pakāsentī cā”ti attho vutto. **Pātubhūtaḍḍhammassāti** uppannabodhipakkhiyadhammassa, vibhūtaḍḍhasaccadhammassa vā. **No kalloti** na yutto. **Sahetudhammanti** ettha paccayuppannadhammāva gahitā, na paccayadhammāti? Nayidamevaṃ daṭṭhabbaṃ paccayadhammānampi paccayuppannabhāvānativattanato. Atha vā **sahetudhammanti** paccayuppannadhammo padhānabhāvena vutto, paccayadhammo pana guṇabhāvenāti evamettha ubhayesaṃ vuttabhāvo veditabbo.

Ārañṇakanti ārañṇakaṅgasamannāgataṃ. **Aññātoti** paricayavasena na ñāto, asaṃsaṭṭhoti attho. Tenāha “**niccanavo**”ti.

Byāpādavihimsāvitakkavirahe veriparisāṅkāya abhāve akittiparimuttīti evamādihipi kāraṇehi kodhappahānena **sukhaṃ** supati. Kodhapariḷāhābhāvo pana pākaṭataroti āha “**kodha -pa- sayatī**”ti. **Visamūlassāti** ettha visasarikkhatāya “**visan**”ti dukkhaṃ adhippetanti āha “**dukkhavipākassā**”ti. **Sukhanti** cetasikasukhaṃ. Akkuṭṭhassa paccakkositvā ca paccakkosanahetu uppajjatīti yojanā.

101. **Sallubbāhanaṃ** salluddharaṇaṃ.

Visayabhedena, pavatti-ākārabhedena ca anekabhedattā kāmasaññāya vuttaṃ “**yāya kāyaci**”ti.

Dānamukhenāti dānena mukhabhūtena, dānaṃ pamukhaṃ katvāti attho.

“**Ariyamaggasampāpanavasenā**”ti iminā anukampānuddayānaṃ ekantānavajjatameva vibhāveti. “Anukampā”ti padassatthavivaraṇaṃ “**karuṇāyanā**”ti, itarassa “**mettāyanā**”ti.

102. **Pakati-ādīti** ādisaddena aṇu-issarapajāpatipurisakālādhiṭṭhāyakāri-ādike saṅgaṇhāti.

Kāmesūti kāmaguṇesu rūpādivisayesu.

Bahalakilesatāyāti bahulakilesabhāvena. **Pubbahetumandatāyāti** vivatṭūpanissayassa kusalassa akatattā.

Cittavūpasamabhāvanāyāti cittavūpasamakarabhāvanāya samathavipassanāya.

Parissayā sīlādiparipūraṇassa paribandhabhūtā kilesā eva. Anariyā paññāsīsaraṃ ukkhipitvā ṭhātumeva na sakkontīti vuttaṃ “**ñāṇasirena adhosirā hutvā**”ti.

103. Bhagavato, bhikkhusaṃghassa ca vasanayogyabhāvo, tehi nivutthabhāvo ca tassa sātisayo vaṇṇoti vuttaṃ “**paṭhamagāthāya jetavanassa vaṇṇaṃ kathetvā**”ti. Vuttañhetam—

“Gāme vā yadi vāraññe, ninne vā yadi vā thale.

Yattha arahanto viharanti, taṃ bhūmirāmaṇeyyakan”ti¹.

Idha **dhammasaddo** samādhipariyāyo “evaṃdhammā te bhagavanto”ti-
ādīsu² viyāti āha “**dhammoti samādhi**”ti. **Samādhipakkhikā dhammā**
sativāyāmā.

Nānugaccheyyāti nānutaseyya. Anutasanameva hi taṇhādiṭṭhihi
anugamanam. **Paṭivipasseyyāti** vipassanāsammasanamāha. Yamakato, hi
khaṇikato, paṭipāṭito ca sammasanam vipassanāyapi sammasanato
paṭivipassanā nāma. Sā hi vipassanāya diṭṭhi-
ugghāṭanamānasamugghāṭananikantipariyādānahetutāya visesato
paṭipakkhena asamhāra-asamkuppanahetubhūtā paribrūhanā hoti.
“**Punappunam -pa- appento**”ti etena nibbānārammaṇadhammānubrūhanam
yathā “brūhetā suññāgārānan”ti³ dasseti.

Yam kiñci apadisitvā paṭiññādānam **saṅgaro**. So pana attano
kiccavisesam apadisitvā mittasanthavavasena vā kālāgamanam apadisitvā
kiñcikkhānuppadānena vā paṭibāhakaraṇam apadisitvā balaggabodhavasena
vā siyāti tassa mittakaraṇādiipariyāyatham sandhāyāha “**saṅgaroti -pa-
nāman**”ti. **Evam paṭipannattāti** evam aniccasaññāmukhena tiyaddhakesu
saṅkhāresu appamādapāṭipattiyā paṭipannattā.

Dibbacakkhu suvisuddhanti sāvasesā desanāti āha “**yam sacchikaroti**”ti.
Rūpāyatanañhettha adhippetam.

104. **Antanti** saṅkhārānam pārimantabhūtam. **Vedānanti**
maggāñāvedānameva. Arahattādhigamena **antam** pariyoṣanam **gatattā**.
Kammavipākavaṭṭānam, kilesavaṭṭassāpi ca ussadena upacayena **ussadā**,
rāgādayo.

Sukkabhāsatāya **sukkā**, abhivisiṭṭhaggahā. Sabbāni vā tārakarūpāni
sukkā. **Vindatīti** upalabhati, paṭivijjatīti attho.

“**Ajjhattam vipassanābhiniveso hoti**”ti idam “sakesu dhammesu”ti
pāragubhāvassa visesitattā vuttam, tañca kho abhiniveseneva desitam.

1. Khu 1. 27; Khu 2. 344 piṭṭhesu.

2. Dī 2. 7; Ma 3. 160; Saṃ 3. 138 piṭṭhesu.

3. Ma 1. 39 piṭṭhe.

“Sabbam bhikkhave abhiññeyyan”¹ti hi vuttam. Pāragutā ca tesam khandhānam pariññābhisamayavasena hoti. Tato ca nesaṃ hetubhūtasamudaye, tadappavattilakkhaṇe nirodhe, nirodhagāminiya paṭipadāya ca pahānasacchikiriyābhāvanābhisamayapāripūrivāsena itarasaccesupi pāragubhāvo vutto eva hoti. Sabbaso hi saka-
 attabhāvabodhenapi catusaccābhisamayo hotiyeva. Vuttañhetam
 “imasmimyeva byāmamatte kaḷevare sasaññimhi samanake lokañca paññapemi, lokasamudayañcā”²ti-ādi². Atha vā **sakesu dhammesūti** attano dhammesu. Attadhammā nāma atthakāmassa kulaputtassa silādidhammā. Silasamādhipaññādayo hi vodānadhammā ekantahitasukhasampādanato purisassa sakadhammā nāma, na anattābhāva saṃkilesadhammā viya paradhammā. Tesam silādīnaṃ pāripūriyā pāram pariyaṇṇaṃ gatoti **pāragū**.
 “**Akkula pakkula**” iti evaṃ vihiṃsanakapayogaṃ. **Ajakalāpena**³ hi tadā bhagavantaṃ bhāsitaṃ abhinandīti kathaṃ yakkhagajjitaṃ “akkula pakkula” iti iminā ākāreṇa sattānaṃ sotapathaṃ agamāsi, tasmā taṃ “**akkulaṃ pakkulakaraṇaṃ**”⁴ti vuttam.

Nābhinandatīti “ayaṃ maṃ daṭṭhum āgatā”¹ti na tussati. Yasmā pana “bhagavato bhāsitaṃ abhinandī”²ti-ādīsu⁴ viya sampāṭicchanaṃ abhinandasaddo hoti, tasmā vuttam **“cittena na sampāṭicchati”**ti. **Na socatīti** “mayā asammoditā gacchatī”³ti na cittasantaṭṭhaṃ āpajjati. **“Saṅgāsaṅgāmajim muttan”**⁴ti idaṃ abhinandasocanānaṃ abhāvassa kāraṇavacanam.

Tenāti udaye nāhena. Tenevāha “na udakena suci hotī”¹ti. Tassattho—
 udakummujjanādīnaṃ neva sattānaṃ suci pāpato suddhi nāma hotīti. Udakummujjanādīni hi idha uttarapadalopena **“udakan”**ti vuttam. **Udakenāti** vā ummujjanādikiriyāsādhanaḥkūtena udakena sattānaṃ suci pāpasuddhi na hotīti. Atha vā sucitena yathāvuttena udakena pāpamalato suddho nāma satto na hotīti. Yadi siyā, sabbesameva macchabandhānaṃ pāpasuddhi siyā. Tenāha **“bahvettha nhāyatī jano”**ti. Mātughātādipāpakammakārīnaṃ, aññesañca gomahimsādīnaṃ udakaṃ orohantānaṃ antamaso macchakacchape upādāya sabbesampi pāpasuddhi

1. Saṃ 2. 258; Khu 9. 6 piṭṭhesu.

2. Saṃ 1. 61; Am 1. 357 piṭṭhesu.

3. Khu 1. 82 piṭṭhe Udāne.

4. Ma 1. 56 piṭṭhe.

siyā, na panevaṃ hoti. Kasmā? Nhānīyapāpahetūnaṃ appaṭipakkhabhāvato. Yañhi yaṃ vināseti, so tassa paṭipakkho. Yathā āloko andhakārassa, vijjā avijjāya, na evaṃ nhānaṃ pāpassa, tasmā niṭṭhamettha gantabbaṃ “na udakena suci hoti”ti. Yena pana suci hoti, taṃ dassetuṃ “**yamhi saccañcā**”ti-ādi vuttaṃ. Tattha **saccanti** vacīsaccañca viratisaccañca. Atha vā **saccanti** ñāṇasaccañceva paramatthasaccañca. **Dhammoti** seso ariyadhammo. Saccassa panettha visuṃ gahaṇaṃ tassa bahukāratādassanatthaṃ. Sesam suviññeyyameva.

Jātibalanisedhakanti jātimattabrāhmaṇānaṃ bhovādikānaṃ paṭisedhakaṃ. Jātivādassa vā nisedhakaṃ, “na jaccā brāhmaṇo hoti”ti¹ hi vuttaṃ. Thero hi tathāvādena te aniggaṇhantopi niggaṇhanto viya hotīti katvā vuttaṃ.

105. **Vimuttiyanti** anupādisesanibbānadhātuyaṃ.

Savāsananti ettha khīṇāsavassāpi akhīṇāsavasadisakāyavacīpayogahetubhūtā santāne kilesabhāvanā **vāsanā** nāma āyasmato pilindavacchassa² vasalavohāro viya, saha vāsanāyāti **savāsanam**, bhāvanapumsakañcetam “visamaṃ candimasūriyā parivattanti”ti-ādīsu³ viya. Yathāvuttavāsanampi asesetvāti attho. Kummaggapariharaṇavasena maggasamapaṭipattīti magge kusalo amaggepi kusalo eva hoti. Bhagavā pana sabbaññutāya sabbattheva kusaloti āha “**magge ca amagge ca kovido**”ti.

106. **Tamena yuttoti** yathāvuttatamo tassa atthīti **tamo**, puggalo. Appakāsabhāvena ṭhitā khandhāva tamo. **Ālokabhūtoti** jātiguṇaloko, pākaṭaguṇoti attho.

Kilesamayaṃ bandhanaṃ “daḥhan”ti vadanti. Yato saccāni paṭivijjhantā buddhāva naṃ chindanti, na aññe.

1. Khu 1. 378 piṭṭhe Suttanipāte.

2. Am-Ṭṭha 1. 216; Dhammapada-Ṭṭha 2. 419 piṭṭhesu vitthāravatthu.

3. Am 1. 386 piṭṭhe.

Ducchedanatthena satipi daḷhabhāve sithilavuttitaṃ tassa dīpetuṃ **“bandhanabhāvampi”**ti-ādimāha. Tena **“aho sukhumataraṃ kho bhikkhave mārabandhanan”**ti vuttaṃ.

107. Yadiapi cetanā kusalākusalasādhāraṇā, apuññābhisankhāro idhādhippetoti tassa vasena atthaṃ dassento **“akusalacetanāvasena ceteti”**ti āha. **Cetanam** abhisandahanam, cittassa byāpārāpattibhāvena pavattīti attho. Yasmā pana cetanā yadā viññattiṃ samuṭṭhāpeti, tadā diguṇussāhadiguṇavāyāmā viya hutvā pākaṭaṃ payogaṃ nipphādeti, tasmā **“pakappeti”**ti vuttā. Pākaṭappayogakappanañhettha pakappanaṃ adhippetam. Tenāha **“tameva pakappeti”**ti. Paccayaṭṭho idha ārammaṇatthoti vuttaṃ **“pavattiyā paccayo hoti”**ti.

108. Yathā jalasamuddassa vīcisamuṭṭhānavasena labbhamāno vego **“vīcimayo”**ti vuccati, evaṃ cakkhusamuddassāpi rūpāvabhāsanavasena labbhamāno vego **“rūpamayo”**ti vutto. Eseva nayo sesesupi. **Āviñchanatoti** ākaḍḍhanato, ākaḍḍhanañcettha santānassa tanninnabhāvahetutāya daṭṭhabbāṃ.

Samudanam kilesatemaṇaṃ, avassava hetutā, kilesānaṃ ūmi-ādisadisatā samāvaṭṭanena sattānaṃ anattāhāvatāya veditabbā. Uparūpariveguppattiyā upagatassa utṭhātuṃ appadānena, guṇasāravināsanena ca kodhupanāhādīnaṃ ūmi-ādisadisatā daṭṭhabbā.

Abhimukho nandatīti tadārammaṇaṃ sukhaṃ somanassaṃ sādiyanto sampatīcchati. **Abhivadatīti** taṇhābhinivesavasena abhinivissa vadati. Tañhissa abhinivesaṃ dīpetuṃ **“aho sukhan”**ti-ādi vuttaṃ. Ajjhosānaṃ adhimuccanabhūtāya taṇhāya taṇhāvatthukassa anupavisitvā āveṇikatākaraṇanti āha **“ajjhosāya tiṭṭhatīti gilitvā pariniṭṭhapetvā”**ti.

109. **“Kasmā”**ti-ādinā santāpadukkhānaṃ asuppatikārataṃ āha **“yena vā pakārenā”**ti. **Yenāti** yena vā kāmajjhosānadiṭṭhi jhosānabhūtena micchābhinivesappakārena. Gahaṭṭhapabbajitā tathārūpaṃ

katvā attano vaḍḍhiñca maññanti. **Avaddhi eva pana hoti** tassa pakārassa vaḍḍhiyaṃ anupāyabhāvato ca upāyabhāvato ca avaddhiyaṃ. **Tathāpīti** tattha tattha icchāvighātāṃ pāpuṇantopi. Yasmā ito bāhirakā sabbenā sabbaṃ bhavanissaraṇaṃ appajānanto mandakilesaṃ dīghāyukaṃ sukhabahulaṃ ekaccaṃ bhavaṃ teneva mandakilesādibhāvena “nibbānaṃ”ti samanupassanti, tasmā bhavena bhavavippamokkhaṃ vadantīti.

Bhavadiṭṭhisahagatā taṇhā purimapade uttarapadalopena **bhavataṇhāti** vuttāti āha “**bhavataṇhāti-ādīsu viyā**”ti.

Yatthāti yasmim bhave.

Tato evāti bhūtaratīyā eva. Aññamaññañhi sattānaṃ chandarāgo balavā hoti. **Anavasesatoti** anavasesena, na kiñci sesetvā.

Samāsārasotassa anukūlabhāvena gacchatīti **anusotagāmī**. Tasseva paṭikkūlavasena nibbidānupassanādihi pavattatīti **paṭisotagāmī**, acalappasādādisamannāgamena ṭhitasabhāvoti attho.

110. “Palabbhati, nikhajjati”ti-ādīsu viya upasaggo padavaḍḍhanamattanti āha “**abhijātikoti jātiyo**”ti. Kaṇhadhammasamannāgatattā vā **kaṇho**. Paṭhamavayepi majjhimavayepi pāpasamaṅgī hutvā ṭhito kaṇhadhamme **abhijāyati**, pacchāpi pāpaṃ pasavatīti attho. **Sukkotī** vā ettha vuttavipariyāyeneva attho veditabbo.

111. **Purimasminti** purimasmim pade. **Visaye bhummaṃ** tattha deyyadhammassa paṭiṭṭhāpanato. **Dutiye adhikaraṇe**, tadadhikaraṇaṃhi nibbānanti. Gahaṭṭhapabbajitakiccesu vā visiṭṭhadhammadassanattamaṃ paccayadānārahattānaṃ samadhuratāniddeho. Atha vā **yena yena pana vatthunāti** rūpārūpanirodhādīnaṃ taṇhāvatthunā. **Amarāvikkhepavatthu-ādināti** ettha **ādisaddena** subhasukhādimicchābhīnivesavatthuraṃ saṅgaṇhāti. Yathā vā taṇhādiṭṭhiduccarītānaṃ vasena saṃkilesabhāgiyassa suttassa vibhāgo, evaṃ samathavipassanāsucaritavasena taṇhāvodānabhāgiyādisuttavibhāgoti dassetuṃ pāliyaṃ “**taṇhā -pa-niddisatibban**”ti vuttaṃ.

Idaṃ evaṃ pavattanti yatha ducintitādivasena bālo hoti puggalo, evaṃ tassa ducintitacintitādibhāvanāvasena pavattam idaṃ saṃkilesabhāgiyaṃ nāma suttanti pubbe saṃkilesadhammavibhāgena vuttam idāni sāmāññato saṅgahetvā vadati. **Idaṃ vāsanābhāgiyaṃ suttanti** etthāpi iminā nayena attho veditabbo.

Kilesaṭṭhānehīti kilesānaṃ pavattiṭṭhānehi. **Kilesāvattathāhīti** kilesānaṃ pavatti-ākāravisesehi. **Kāmarāgādīhi saṃyujjati** kāmarāgādihetu kammavipākādinā. Satipi tesaṃ kālantaravuttiyaṃ saṃyutto nāma hoti, yato kāmarāgādayo “saṃyojanan”ti vuccanti. **Upādiyatīti** dalham gaṇhāti pavatteti. Sesaṃ vuttanayattā, uttānattā ca saṃvaṇṇitam.

112. **Udāharaṇavasenāti** nidassanavasena, ekadesadassanavasenāti attho. Sakalassa hi pariyattisāsanassa soḷasahi paṭṭhānabhāgehi gahitattā. Yathā tadekadēsānaṃ soḷasannampi paṭṭhānabhāgānaṃ gahaṇaṃ udāharaṇamattaṃ, tesaṃ pana soḷasannaṃ ekadesaggahaṇaṃ udāharaṇanti kimettha vattabbaṃ. Tena vuttam “ekadesadassanavasenāti attho”ti. Kasmā panettha pāliyaṃ paṭṭhānassa ekadesova udāhaṭo, na avasesoti? Nayanidassanattam. Iminā nayena avasesopi paṭṭhānabhāvo veditabboti.

Tattha “appampi ce saṃhita bhāsamāno -pa- sa bhāgavā sāmāññassa hoti”ti¹ idaṃ vāsanābhāgiyaṇca asekkhabhāgiyaṇca. Ettha hi “appampi ce saṃhita bhāsamāno”ti idaṃ vāsanābhāgiyaṃ, “sa bhāgavā sāmāññassa hoti”ti idaṃ asekkhabhāgiyaṃ.

Tathā **maghadevasuttaṃ**. Tattha hi “bhūtapubbaṃ Ānanda imissāyeva Mithilāyaṃ Maghadevo nāma rājā ahoṣi dhammiko dhammarājā dhamme ṭhito mahādhammarājā, dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva janapadesu ca, uposathaṇca upavasati cātuddasiṃ, pañcadasiṃ, aṭṭhamiṇca pakkhassā”ti-ādi², idaṃ vāsanābhāgiyaṃ. “Idaṃ kho panānanda etarahi mayā kalyāṇaṃ vattaṃ nīharitaṃ ekantanibbidāya virāgāya nirodhāya

1. Khu 1. 16 piṭṭhe Dhammapade.

2. Ma 2. 262 piṭṭhe.

upasamāya abhiññāya sambodhāya nibbānāya saṁvattatī”¹ idam asekhabhāgiyam. “Pamādam appamādena, yadā nudati paṇḍito”² idam nibbedhabhāgiyam. “Paññāpāsāda -pa- avekkhatī”² idam asekhabhāgiyanti idam nibbedhabhāgiyañca asekhabhāgiyañca.

Tathā “tīṇimāni bhikkhave indriyāni”³ ti³ suttaṃ. Tattha “tīṇimāni bhikkhave indriyāni. Katamāni tīṇīti? Anaññātāññassāmītindriyaṃ aññindriyaṃ”⁴ ti idam nibbedhabhāgiyam, “aññātāvindriyaṃ”⁵ ti³ idam asekhabhāgiyam.

Ratṭhapālasuttaṃ⁴ saṅkilesabhāgiyañca vāsanābhāgiyañca asekhabhāgiyañca. Tattha hi “ūno loko atitto taṇhādāso”⁵ ti-ādinā⁵ saṅkilesa vibhatto, “eko vūpakaṭṭho”⁶ ti-ādinā⁶ asekhadhammā, itarena vāsanādhammāti.

“Dhamme ca ye ariyapavedite ratā,
Anuttarā te vacasā manasā kammunā ca.
Te santisoraccasamādhisaṇṭhitā,
Sutassa paññāya ca sāramajjhagū”⁷ ti⁷.

Idam vāsanābhāgiyañca nibbedhabhāgiyañca asekhabhāgiyañca. Ettha hi “dhamme ca ye ariyapavedite ratā”⁸ ti ayaṃ vāsanā, “anuttarā -pa-saṇṭhitā”⁸ ti ayaṃ nibbedho, “sutassa paññāya ca sāramajjhagū”⁸ ti asekhadhammā.

Tathā “saddho sutavā niyāmadassī”⁸ ti⁸ gāthā. Tattha hi “saddho sutavā”⁸ ti vāsanā, “niyāmadassī vaggagatesu na vaggasāri dhīro, lobhaṃ dosaṃ vineyya paṭighaṇa”⁸ ti nibbedho, “sammā so loka paribbajeyyā”⁸ ti asekhadhammā.

Sabbāsavaṣaṃvaro parissayādīnaṃ vasena sabbabhāgiyaṃ veditabbaṃ. Tattha hi saṅkilesadhammā, lokiyasucaritadhammā, sekkhadhammā, asekhadhammā ca vibhattā. Asabbabhāgiyaṃ pana “passaṃ passaṭī”⁹ ti-ādikam⁹

1. Ma 3. 155 piṭṭhe. (Thokaṃ visadisam)

3. Saṃ 3. 180 piṭṭhe.

6. Ma 2. 250 piṭṭhe.

8. Khu 1. 334 piṭṭhe Suttanipāte.

4. Ma 2. 244 piṭṭhe.

2. Khu 1. 17 piṭṭhe Dhammapade.

5. Ma 2. 259 piṭṭhe.

7. Khu 1. 328 piṭṭhe Suttanipāte.

9. Ma 1. 157 piṭṭhe.

udakādi-anuvādanavacanaṃ veditabbaṃ. Evametasmim̐ soḷasavidhe sāsanaṇaṇṇāne ete taṇhādivasena tayo saṃkilesabhāgā, vodānādivasena tayo vāsaṇabhāgā, sekkhānaṃ sīlakkhandhādīnaṃ vasena tayo nibbedhabhāgā, asekkhānaṃ sīlakkhandhādīnaṃ eva vasena tayo asekkhabhāgā, tesam̐ vasena mūlapaṇṇānaṇi eva dvādasā honti. Tāni pana vitthāraṇayena vibhajiyamāṇāni chaṇṇavutādhikāṇi cattāri sahaṣṣāṇi honti. Yathādaṣṣaṇaṃ paṇetāṇi uddharitabbāṇi. Tāni pana yaṣmā saṅgahato kāmataṇhādivasena tayo taṇhāsaṃkilesabhāgā, saṣṣatucchedavasena dve diṭṭhiṣaṃkilesabhāgā, kāyaduṇṇaritatādivasena tayo duṇṇaritaṣaṃkilesabhāgātī aṭṭha saṃkilesabhāgā. Dhammāṃisābhayaḍāṇavasena tividhaṃ ḍāṇamayaṃ puṇṇakiriyaṇatthu, kāyaṣuṇaritatādivasena tividhaṃ sīlamayaṃ puṇṇakiriyaṇatthu, saṃathaviṇassaṇāvasena duvidhaṃ bhāvaṇāmayim̐ puṇṇakiriyaṇatthūti aṭṭheva vāsaṇabhāgā.

Saddhāṇuṣārī saddhāvimutto dhammāṇuṣārī diṭṭhippatto kāyaṣakkhīti¹ paṇṇaṇaṃ sekkhānaṃ paṇṇeṇaṃ tayo sīlāḍikkhandhātī paṇṇaṇaṣa nibbedhabhāgā, suṇṇatāṇimittapaṇiḍitabhedā paṇṇāvimuttāṇaṃ tayo aggaṇaḍadhammā, tesu paṇṇeṇaṃ tayo tayo sīlāḍikkhandhā, tathā ubhatobhāgavimuttāṇanti aṭṭhāṇaṣa, sikkhitabbābhāvaṣamāṇṇena aṣaṇkhatadhātum̐ paḍkhipitvā ekūṇaviṣati asekkhabhāgā, itī purimāṇi ekatim̐sa, imāṇi ekūṇaviṣatīti saṃapaṇṇāṣa saṃkilesabhāgiyāḍidhammā honti, taṣmā imesaṃ saṃapaṇṇāṣāya saṃkilesabhāgiyāḍidhammāṇaṃ vasena saṃapaṇṇāṣa suṭṭāṇi honti.

Yaṣmā ca te paṇṇāvimuttā ubhatobhāgavimuttavibhāvaṃ akatvā aṣaṇkhatāya dhātuyā aggaḥaṇena nipariyāyena asekkhabhāgābhāvato naṇeva asekkhabhāgātī saṃacattālīsa honti, taṣmā **peṭake** “cattārīṣāya ākāreḥi pariyeṣitabbaṃ, paṇṇāṣāya ākāreḥi sāsanaṇaṇṇaṃ niddiṭṭhaṇ”ti² ca vuttaṃ. Saṅgahato eva pana pubbe vuttavithāraṇayena soḷasa honti, puna tividhaṣaṃkilesabhāgiyāḍivasena dvādasā honti, puna taṇhādiṭṭhiduṇṇaritaṣaṃkilesataṇhādiṭṭhiduṇṇaritaṇodāṇabhāvena cha honti, puna saṃkilesabhāgiyaṃ vāsaṇabhāgiyaṃ

1. Abhi 3. 103, 117, 118 piṭṭhesu paṣṣitabbaṃ.

2. Khu 10. 195, 196 piṭṭhesu. (Thokaṃ viṣaḍisaṃ)

dassanabhāgiyaṃ vāsanābhāgiyaṃ asekkhabhāgiyanti pañca honti, puna mūlapaṭṭhānavasena cattāri honti, puthujjanabhāgiyasekkhabhāgiya- asekkhabhāgiyabhāvena tīṇi honti, puna saṃkilesabhāgiyavodānabhāgiyabhāvena dve eva honti. Paṭṭhānabhāvena pana ekavidhameva, iti paṭṭhānabhāvena ekavidhampi saṃkilesavodānabhāgiyabhāvena duvidhanti vibhāgato yāva channavutādhikaṃ catusahassappabhedam hoti, tāva netabbam. Evametam paṭṭhānam saṅgahato, vibhāgato ca veditabbam.

Imassāpi paṭṭhānavibhāgassa, na purimassevāti adhippāyo. Lokikaṃ assatthīti, lokikasahacaraṇato vā **lokiyam**, suttam. **Padesenāti** ekadesena. **Sabbapadesūti** tamtamantikānam tatiyapadesu. **Buddhādīnanti** buddhapaccekabuddhabuddhasāvakānam. Dhammo panettha buddhādiggahaṇena veditabbo, **ādisaddena** vā.

Parīṇamatīti paripaccati. **Dharantīti** pabandhavasena pavattanti. **Tanti** pāpakammaṃ. **Teti** kusalābhiniabbattakkhandhā. **Rakkhanti** vipākadānato vipaccitum okāsam na dentīti attho. Ayañca attho upapajjavedanīyesu yujjati, itarasmimpi yathārahaṃ labbhateva. Tenāha “**dutiye vā tatiye vā attabhāve**”ti.

113. Attano anavajjasukhāvaham paṭipattiṃ paṭipajjanto paramatthato attakāmo nāmāti āha “**attano sukhakāmo**”ti. Sukhānubandhañhi sukham kāmento sukhameva kāmetīti ca **sukhakāmoti**.

Vitthataṭṭhenāti suvipphāradiṭṭhīnam pavattanaṭṭhānatāsāṅkhātena vitthāraṭṭhena.

114. **Diṭṭhe dukkhādiddhammeti** bhāvenabhāvalakkhaṇe bhummaṃ, dukkhādiddhamme diṭṭhe ñātetīti attho.

“**Uddhan**”ti-ādi kāladesānam anavasesapariyādānanti āha “**uddhanti anāgataṃ, upari cā**”ti-ādi.

Gamanenāti cutūpapātagamanena.

115. **Nagaradvārathirakaraṇatthanti** nagarassa dvārabāhathirakaraṇattham. **Gambhīranematāyāti** “nemaṃ” vuccati nikhātathambhādīnam pathaviṃ anupavisitvā

ṭhitappadeso, gambhīraṃ nemaṃ etassāti **gambhīranemo**, tassa bhāvo **gambhīranematā**, tāya. **Kampanaṃ** yathāṭhitassa ito cito ca saṅcopenaṃ, **cālanam** ṭhitaṭṭhānato cāvanam. **Ajjhogāhetvāti** aviparītasabhāvābhisamayavasena anupavisitvā, anupaviṭṭho viya hutvāti attho.

Samyojanānaṃ pajahanavasesenāti gāthāya vacanasesaṃ ānetvā dasseti. Atha vā pahātabbassa pahānena vinā na bhāvanāsiddhīti atthasiddhaṃ pahātabbapahānaṃ ajjhataṃ, bahiddhāti padadvayena yojetvā dassetuṃ ajjhataṃ bahiddhāti orambhāgiya-uddhambhāgiyasamyojanānaṃ visamyogagahitoti imamatthaṃ pāḷiyā samatthetuṃ **“tenāha sabbaloke”**ti vuttaṃ.

Alobhasīsenāti alobhena pubbaṅgadena, yato yogāvacaro “nekkhammacchando”ti vuccati. Asubhasaṇṇā rāgappaṭipakkhatāya “visesato alobhappadhānā”ti vuttā, dasāsubhavasena vā. **Adhigatajjhānādīnīti** ādisaddena vipassanādīni saṅgaṇhāti. Vihimsāratirāgānaṃ byāpādahetukato cattāropi brahmavihārā abyāpādapadhānāti āha **“catu -pa- abyāpādo dhammapadan”**ti. Adhigatāni jhānādīnīti yojanā. **Dasānussati -pa- adhigatāni sammāsati dhammapadam** satisīsenā tesam adhigantabbattāti adhippāyo. Ānāpānabhāvanāyaṃ samādhipi padhāno, na sati evāti dassanatthaṃ **“dasakasiṇa -pa- sammāsamādhi dhammapadan”**ti vuttaṃ. Catudhātuvavatthānavasena adhigatānampi ettheva saṅgaho daṭṭhabbo.

116. **Upalakkhaṇakāraṇānīti** sañjānananimittāni.

Pāpameva **pāpiyoti** āha **“pāpaṃ hoti”**ti, “pāpiyo”ti ca liṅgavipallāsavasena vuttaṃ. **Ekavacane bahuvacananti** ekavacane vattabbe bahuvacanaṃ vuttaṃ.

117. **Olīyanataṇhā bhinivesavasesenāti** bhavataṇhābhavadiṭṭhivasena. Tā hi bhavesu satte allīyāpentī. **Atidhāvanābhinivesavasesenāti** ucchedadiṭṭhivasena. Sā hi avaṭṭupacchedameva vaṭṭupacchedaṃ katvā abhinivisanato atidhāvanābhiniveso nāma. **Olīyantīti** sammāpaṭipattito saṅkocaṃ āpajjanti. **Abhidhāvanti**ti sammāpaṭipattiṃ atikkamanti.

Tesañcāti tesam ubhinnaṃ abhinivesānaṃ, tadaññesañca sabbamaññitānaṃ.

118. **Idaṃ iṭṭhavipākaṃ aniṭṭhavipākanti** idaṃ iṭṭhavipākasaṅkhātāṃ aniṭṭhavipākasaṅkhātāṃ phalaṃ.

“Akaṅkhato na jāneyyun”ti etena “ākaṅkhato”ti iminā padena saddhim sambandhadassanamukhena “na jaññā”ti padassa atthaṃ dasseti.

Na upalabbhatīti natthīti attho.

120. **Tānī**ti kammakammanimittagatinimittāni. Pattharaṇākāroyeva hesa, yadidaṃ chāyānaṃ volambanaṃ. **Evaṃ hotīti** “akataṃ vata me kalyāṇaṃ”ti-ādippakārena vippaṭṭisāro hoti.

122. **Esakehī**ti gavesakehi saparasantāne sampādakehi. **Dukkhudrayanti** dukkhaphalaṃ. **Tīhi kāraṇehī**ti kāyavācācittēhi. Tāni hi taṃtaṃsaṃvarānaṃ dvārabhāvena kāraṇānīti vuttāni. **Tīhi thānehī**ti vā tīhi uppattiṭṭhānehi. **Pihitanti** pidhāyakam.

“Uṭṭhānatṭhānasaṅkhātan”ti idaṃ pāsāṇabhāvasāmaññaṃ gahetvā vuttaṃ.

123. **Rajamissakanti** puppharajamissakam. **Tassā**ti tassa sekkhāsekkhamunino. Mahicchādīnaṃ viya gāme caraṇappaccayā gāmaṃvāsīnaṃ saddhāhāni vā bhogahāni vā na hoti, atha kho uparūpari vuddhiyeva hotīti dassento **“pākatikameva hotī”**ti āha. **Ajjhattikakammaṭṭhānanti** catusaccakammaṭṭhānaṃ.

Tenāti kusalena kāyavacīkammēna. Thirabhāvo thāmaṃ nāmāti tassa atthaṃ dassento **“thāmaṃvāti thitīmā”**ti āha.

Attasaṃnissayaṃ pemaṃ attāti gahetvā “attasaman”ti vuttanti āha **“attapemena samaṃ pemaṃ natthī”**ti. Bhagavato vipassanāñāṇobhāsappavattiṃ sandhāyāha **“paññā pana -pa- sakkotī”**ti. Sabbaññūtaññāṇaṃ, pana abhiññāñāṇāni ca anantāparimāṇaṃ lokadhātum obhāsenti.

124. **Kissa bhītā**ti kena kāraṇena bhītā.

Ṭhapetvāti pavattetvā. Vacanīyo yācakānanti yojanā, yācitabbayuttoti attho. **Yañña-upakkharoti** yaññopakaraṇaṃ. “**Etesu dhammesu ṭhito catūsū**”ti vuttaṃ catukkaṃ vavatthapetum “**saddhoti ekaṃ aṅgaṃ**”ti-ādi vuttaṃ.

Gāthāyaṃ vuttadhamme dve dve ekaṃ katvā aṅgakaṇaṃ **dukanayo**.

Jātidhammanti pavattidhammaṃ sandhāya vadati.

125. Saccekadesato saccasamudāyo anavasesapariyādānato visiṭṭhoti dassento “**paramatthasaccaṃ vā hotū**”ti āha. **Caturo padāti** cattāri padāni, liṅgavipallāsenā vuttaṃ, cattāro dhammakotṭhāsāti attho. Kevalaṃ sattavibhāgadassanattameva catupadaggahaṇaṃ, na adhigatadhammānurūpatāya.

Nimmadāti na madā.

“**Saccavādī jino romo**”tipi pāṭho. Tattha **romoti** diṭṭhirāgarattānaṃ titthiyānaṃ, titthakarāṇaṇca adhammavādīnaṃ rāgaviparītadhammadesanato bhayaṇako, adhammavādīnaṃ vā tattha ādīnavadessanena bhāyitabbo, appahīnāsaṃvarānaṃ vā durupasaṅkamanato durāsadoti attho.

Sacco ca so dhammo cāti **saccadhammo**. Tenāha “**ekantanissaraṇabhāvenā**”ti-ādi.

Ekāyanabhāvanti ekamaggabhāvaṃ, aññamaggabhāvanti attho.

Dassanabhāgiyaṃ bhāvanābhāgiyanti nibbedhabhāgiyameva dvidhā vibhajitvā vuttanti āha “**saṃkilesabhāgiyādīhi catūhi padehī**”ti.

Sesattikānanti sattādhiṭṭhānattikādīnaṃ aṭṭhannaṃ tikānaṃ. **Sesapadānaṇcāti** saṃkilesabhāgiyaṇca vāsanābhāgiyaṇcāti-ādimissakapadānaṇca. **Ca**-saddena saṃkilesabhāgiyādipadāni ca saṅgaṇhāti. Lokiyattikasappa hi “sesapadāni”ti vuttehi missakapadehi evaṃ saṃsandane nayadassanaṃ, itaresaṃ pana tikānaṃ saṃkilesabhāgiyādipadehi ceva sesapadehi ca saṃsandane idaṃ nayadassananti “**vuttanayānusārena suviññeyyan**”ti vuttaṃ.

Samatikkamananti pahānaṃ. Satipi vāsanābhāgiyasamkilesabhāgiyadhammānaṃ

lokiyabhāve purimehi pana pacchimā pahātabbā tadaṅgavasena,
 vikkhambhanavasena ca. Evaṃ pajahanasamatthatāya pahānanti vuttam
“vāsanābhāgiyaṃ suttam saṃkilesabhāgiyassa samatikkamāya hoti”ti.
 Saṃkilesadhammānaṃ samatikkamena adhigantabbā vodānadhammā viyāti
 yojanā. **Bhāvanā** nāma tividhā jhānabhāvanā, vipassanābhāvanā,
 maggabhāvanāti. Tāsu maggabhāvanāya gahitāya vipassanābhāvanā gahitā
 eva hotīti taṃ anāmasitvā itarā dve eva gahitā, tathāpi “bhāvanābhāgiyassa
 suttassa paṭinissaggāyā”ti vutte kiṃ sabbena sabbam asekkhassa
 jhānabhāvanāpi paṭinissatthāti codanaṃ manasi katvā pāliyaṃ
“asekhabhāgiyaṃ suttam diṭṭhadhammasukhavihārattan”ti vuttanti
 dassento **“asekhadhammesu uppannesu maggabhāvanākiccaṃ nāma
 natthi”**ti vatvā **“jhānabhāvanāpi diṭṭhadhammasukhavihārattā evā”**ti āha.

Ekam eva bhavabijam paṭisandhiviññāṇam **ekabijam**, taṃ assa atthīti
ekabīji. **Sandhāvitvā** samāgantvā, nibbattanavasena upagantvāti attho.
Saṃsaritvāti tasseva vevacanaṃ. Kulaṃ kulaṃ gacchatīti **kolaṃkolo**.
 Purimapade anunāsikalopam akatvā niddeso.

Tesam sotāpannānaṃ. **Etam pabhedanti** ekabīji-ādivibhāgaṃ.
 Purimabhavasiddham vivaṭṭūpanissayapuñṇakammaṃ idha **pubbahetu** nāma.
 Yo “katapuñṇatā”ti vuccati, so paṭhamamagge sādhithe caritatthatāya
 vipakkavipākaṃ viya kammaṃ uparimamaggānaṃ upanissayo na siyāti
 adhippāyenāha **“upari -pa- āpajjati”**ti. **Tiṇṇam maggānam niratthakatā
 āpajjati** paṭhamamaggeneva tehi kātabbakiccassa sādhitattā. **Paṭhamamagge
 -pa- āpajjati**ti anuppannassa atthakiriyāsambhavato. Evaṃ tiṇṇam vādānaṃ
 yutti-abhāvaṃ dassetvā catutthavādo evettha yuttoti dassento āha **“vipassanā
 -pa- yujjati”**ti. **“Sace hī”**ti-ādinā taṃ yuttiṃ vibhāveti.
 Vimutti-paripācanīyānaṃ dhammānaṃ paripakkatāya indriyānaṃ tikkhatāya
 ñāṇassa visadatāya vipassanāya balavabhāvo veditabbo. So hi
 vomissakanayena saṃsaraṇako idhādhippeto “deve ceva mānuse ca
 sandhāvitvā”ti vuttattā. Idha kāmabhāve ṭhito **idhaṭṭhako**.
 Manussadevalokūpapajjanato okārena **vokiṇṇo**. Ariyasāvakassa
 taṃtaṃsattanikāyupapatti tassa tassa sodhanasadisam

kilesamalādi-anatthāpanayanatoti āha “**cha devaloke sodhetvā**”ti. “**Akaniṭṭhe thatvā**”ti etena heṭṭhābrahmalokasodhanam vuttamevāti veditabbam.

Saddham dhuram katvāti saddham dhuram jeṭṭhakam pubbaṅgamaṁ katvā. Saddhāya anussati paṭipatti, saddham vā pubbabhāgiyaṁ anussati, saddhāya vā anusaraṇasīloti **saddhānusārī**. **Dhammānusārī**ti etthāpi eseva nayo. **Dhammoti** panettha paññā veditabbā. Saddahanto vimuttoti **saddhāvimutto**. Yadi pi sabbathā avimutto, saddhāmattena pana vimuttoti attho. Saddhāya vā adhimuttoti **saddhādhimutto**. **Vuttanayenāti** uparimaggavipassanāya balavamandamandatarabhāvena. Diṭṭhiyā pattoti **diṭṭhippatto**, catusaccadassanasāṅkhātāya diṭṭhiyā nirodhappattoti attho. Diṭṭhantaṁ vā pattoti **diṭṭhippatto**, dassanasāṅkhātassa sotāpattimaggañāṇassa anantarappavattoti vuttaṁ hoti. Paṭhamaphalato paṭṭhāya hi yāva aggamaggā diṭṭhippattāti. **Idanti** yathāvuttasotāpannānaṁ saddhāvimuttadiṭṭhippattatāvacaṇaṁ. **Aṭṭhannaṁ vimokkhānanti** catasso rūpāvacarasamāpattiyo, catasso arūpāvacarasamāpattiyoti **aṭṭha vimokkhā**, tesam.

Phuṭṭhantaṁ sacchikarotīti **kāyasakkhī**, phuṭṭhānaṁ anto **phuṭṭhanto**, phuṭṭhānaṁ arūpajjhānānaṁ anantaro kāloti adhippāyo. Accantasamyoge cetam upayogavacaṇaṁ, phuṭṭhānantarakārameva sacchikātabbam sacchikarotīti vuttaṁ hoti, “visamaṁ candimasūriyā parivattanti”ti-ādīsu¹ viya vā bhāvanapumsakanti etaṁ daṭṭhabbam. Yo hi arūpajjhānena rūpakāyato, nāmakāyekadesato ca vikkhambhanavimokkhena vimutto, tena nirodhasāṅkhāto vimokkho ālocito pakāsito viya hoti, na kāyena sacchikato, nirodham pana ārammaṇaṁ katvā ekaccesu āsavesu khēpitesu tena so sacchikato hoti. Tasmā so sacchikātabbam nirodham yathā-ālocitaṁ nāmakāyena sacchikarotīti “**kāyasakkhī**”ti vuccati, na tu vimutto ekaccānaṁ eva āsavānaṁ aparikkhīṇattā.

Abhedenāti antarāparinibbāyi-ādibhedena vinā. “Abhedenā”ti ca idaṁ “saddhāvimuttadiṭṭhippattakāyasakkhino”ti idhāpi ānetvā yojetabbam. Yatheva hi antarāparinibbāyi-ādibhedānāmasaneneva eko

1. Am 1. 386 piṭṭhe.

anāgāmī hoti, evaṃ yathāvuttabheda-āmasaneneva saddhāvimutto, diṭṭhippatto, kāyasakkhīti tayo anāgāmīno honti. Ayañca anāgāmīno tādīsamavattabhedaṃ gahetvā gaṇanā katāti veditabbaṃ. “**Avihādīsū**”ti-ādi suviññeyyameva.

Paññāya eva vimutto, na cetovimuttibhūtena sātīsayena samādhināpīti **paññāvimutto**. **Ubhatobhāgavimuttoti** ubhohi bhāgehi ubhatobhāgato vimutto. Kilesānaṃ vikkhambhanasamucchinnehi rūpakāyanāmakāyato vimuttoti imamatthaṃ dassento “**vikkhambhana -pa- vimuttonāmā**”ti āha. Arūpasamāpattiyā rūpakāyato, aggamaggena arūpakāyato vimuttaṃ. Yathāha—

“Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā, te kāyena phusitvā viharati, paññāya cassa disvā āsavā parikkhīṇā honti, ayaṃ vuccati bhikkhave puggalo ubhatobhāgavimutto”ti¹.

Yaṃ pana **mahānidānasutte** “rūpī rūpāni passatī”ti-ādike² nirodhasamāpatti-ante aṭṭha vimokkhe vatvā—

“Yato kho Ānanda bhikkhu ime aṭṭha vimokkhe anulomampi samāpajjati -pa-. Ayaṃ vuccatānanda bhikkhu ubhatobhāgavimutto, imāya ca Ānanda ubhatobhāgavimuttiyā aññā ubhatobhāgavimutti uttaritarāvāpaṇītatarā vā natthī”ti²—

vuttaṃ, taṃ ubhatobhāgavimuttaseṭṭhavasena vuttaṃ. Tattha yasmā āruppasamāpattisu ekāyapi rūpakāyo vikkhambhito eva nāma hoti, tasmā catunnaṃ āruppasamāpattīnaṃ, nirodhasamāpattiyā ca lābhīnaṃ vasena pañca ubhatobhāgavimuttā veditabbā. Esa nayo **kāyasakkhimhipi**. Aṭṭhavimokkhekadesepi hi aṭṭhavimokkhasamaññā yathā “loke sattā”ti.

Terasasu sīsesu palibodhasīsādīni, pavattasīsañca pariyādiyitabbāni, adhimokkhasīsādīni pariyādakāni, **gocarāsīsaṃ** pariyādakaphalaṃ.

1. Ma 2. 143 piṭṭhe.

2. Dī 2. 60 piṭṭhe.

Tañhi visayajjhattaṃ phalaṃ, **vimokkho** pariyādakassa maggassa, phalassa ca ārammaṇaṃ, **saṅkhārasīsaṃ** saṅkhāravivekabhūto nirodhoti pariyādiyitabbānaṃ, pariyādakaphalānaṃ saha visayasamsiddhidassanena samasīsibhāvaṃ dassetuṃ **paṭisambhidāyaṃ**¹ terasa sīsāni vuttāni. Idha pana “yassa puggalassa apubbaṃ acarimaṃ āsavapariyādānaṃ hoti jīvitapariyādānaṃcā”ti² **puggalapaññattiyaṃ** āgatattā tesu kilesapavattasīsānaṃ eva vasena yojanaṃ karonto “**kilesasīsaṃ**”ti-ādimāha. Tattha pavattasīsampi maggo pavattito vuṭṭhahanto cutito uddhaṃ appavattikaraṇena yadipi pariyādiyati, yāva pana cuti, tāva pavattisambhavato “**pavattasīsaṃ jīvitindriyaṃ cuticittaṃ pariyādiyatī**”ti āha.

Kilesapariyādānena attano anantaraṃ viya nipphādetabbā, paccavekkhaṇavārā ca kilesapariyādānasseva vārāti vattabbataṃ arahanti. “Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti”ti³ hi vacanato paccavekkhaṇaṇaparisamāpanena kilesapariyādānaṃ samāpitaṃ nāma hoti. Taṃ pana parisamāpanaṃ yadi cuticittena hoti, teneva jīvitaparisamāpanaṃ hotīti imāya vāracutisamatāya kilesapariyādānajīvitapariyādānaṃ apubbācarimatā hotīti āha “**vārasamatāya**”ti. **Bhavaṅgaṃ otaritvā parinibbāyatoti** ettha parinibbānacittameva bhaṅgottaraṇabhāvena vuttanti daṭṭhabbaṃ.

Caritanti caritā kāyavacīmanappavatti. Ettha ca yena rāgādhikabhāvena puggalo “rāgacarito”ti lakkhīyati, tayidaṃ lakkhaṇaṃ. Tenāha “**rāgajjhāsayo rāgādhikoti attho**”ti, tena appahīnabhāvena santāne thāmagatassa rāgassa balabhāvo lakkhīyatīti daṭṭhabbaṃ. Eseva nayo sesesupi.

Sīlavantehīti-ādisaddassa lopaṃ katvā niddeso katoti dassento āha “**sīlavantādīhī**”ti. **Ādisaddena** dāyakādīnaṃ saṅgaho daṭṭhabbo.

1. Khu 9. 99 piṭṭhe. 2. Abhi 3. 116 piṭṭhe. 3. Ma 1. 47; Saṃ 2. 18, 19 piṭṭhādīsu.

Ārammaṇabhūtā ñeyyanti ārammaṇabhūtāva ñeyyaṃ.

Puthujjanabhūmi-ādisūti puthujjanasekkhāsekkhabhūmīsu. Tattha puthujjanabhūmivasena saṃvaro, sekkhabhūmivasena pahānabhāvanā, asekkhabhūmivasena sacchikiriyā, puthujjanabhūmisekkhabhūmivasena vā yathārahaṃ saṃvarapahānabhāvanā. Pubbabhāgiyā hi saṃvarapahānabhāvanā puthujjanassa sambhavanti, itarā sekkhassa, asekkhabhūmivasena sacchikiriyā. **Nayato dassitanti** “yaṃ bhikkhave mayā ‘idaṃ na kappatī’ti appaṭikkhittaṃ, taṃ ce kappiyaṃ anulometi, akappiyaṃ paṭibāhati, taṃ vo kappatī”ti-ādinā¹ nayadassanavasena pakāsitaṃ.

Sarāgādisaṃvattananti sarāgādibhāvāya saṃvattanaṃ.

Aññamaññaṃ saṃsaggatoti “saṃkilesabhāgiyaṃ vāsanābhāgiyaṃcā”ti-ādinā saṃkilesabhāgiyādināṃ padānaṃ aññamaññasamsaggaṭo. **Anekavidhoti** dvādasavidho yāva dvānavutādhikacatusahassavidhopi anekappakāro.

Lokiyasattādhittānādisaṃsaggatoti ādisaddena lokiyaṃ ñāṇaṃ, lokuttaraṃ ñāṇaṃ, lokiyaṃcā lokuttaraṃcā ñāṇaṃ, lokiyaṃ ñeyyaṃ, lokuttaraṃ ñeyyaṃ, lokiyaṃcā lokuttaraṃcā ñeyyaṃ, lokiyaṃ ñāṇaṃcā ñeyyaṃcā, lokuttaraṃ ñāṇaṃcā ñeyyaṃcā, lokiyaṃcā lokuttaraṃcā ñāṇaṃcā ñeyyaṃcāti-ādiko sambhavanto paṭṭhānabhedo saṅgahito. **Ubhayatthāti** saṃkilesabhāgiyādike, lokiyādike ca. **Yathārahanti** yo yo saṃsaggavasena yojanaṃ arahati, so so dhammo. Sambhavāvirodheneva hi yojanā. Na hi “lokiyaṃ nibbedhabhāgiyaṃ”ti-ādinā yojanā sambhavati.

Tīsu piṭakesu labbhamānassāti tisso saṅgītiyo āruḥhe tepitake buddhavacane upalabbhamānassa vijjamānassa, etena na kevalaṃ saṅgaho eva yathāvuttābhedaṇaṃ paṭṭhānabhāgānaṃ niddhāraṇāya kāraṇaṃ, atha kho pāḷiyaṃ dassanaṃcāti vibhāveti. Tenāha “**yaṃ dissati tāsu tāsu bhūmīsū**”ti. “**Teneva hī**”ti-ādinā yathāvuttassa atthassa paṭṭhānugamaṃ dasseti.

Sāsanapaṭṭhānavāravaṇṇanā niṭṭhitā.

1. Vi 3. 349 piṭṭhe.

Nigamanakathāvaṇṇanā

Saddhammāvataratṭhāneti desantarato āgantvā saddhammassa avataraṇokāsabhūte saddhammassavanadhāraṇaparicayaparipucchā-manasikārabahulānaṃ nivāsaṭṭhānataṃ sandhāyetaṃ vuttaṃ, attano vā santāne pariyattisaddhammassa anuppavesanaṭṭhānatāya evaṃ vuttaṃ. Sesāṃ suviññeyyamevāti.

Netti-aṭṭhakathāya līnatthavaṇṇanā niṭṭhitā.

Nettiṭṭikā niṭṭhitā.

Nettiṭṭikāya

Saṁvaṇṇitapadānaṁ anukkamaṇikā

Padānukkamo	Piṭṭhaṅko	Padānukkamo	Piṭṭhaṅko
[A]		[A]	
Aṅgapātubhāvaṁ	44	Anusandhi	38, 50
Aṅgasantatāya	91	Anusotagāmī	138
Aṅgāni	61	Anussāvanaṁ	93
Ajjhāsayaṁvīvatto	77	Antaṁ	134
Ajjhositavatthunā	94	Antadvayaparivattanaṁ	75
Ajjhositā	122	Anto	25
Añcitā	81	Anvatthasaññataṁ	41
Aññavihitānaṁ	76	Anvesitabbo	127
Aññāto	133	Apaṇṇakaṁ	44
Aṭṭhamakassa	73	Aparikkhatattā	46
Aṭṭhamako	73	Aparikkhate	131
Attādhīnaṁ	99	Appaccayo	90
Atthavinicchayo	16	Abhijānitvā	55
Atthānattham	83	Abhinandanatṭhena	59
Adiṭṭhajotanā	24	Abhinivisanto	44
Adhikāro	93	Abhiniveso	126
Adhigamapaññāya	53	Abhiyācito	14
Anabhirati	59	Abhisāṅkharaṇato	84
Anavaṭṭhānaṁ	90	Abhūtapubbattā	77
Anuppavesīyanti	24	Ariyasaṁgho	12
Anubujjhiyamāno	108	Ariyo	12
Anubyañjanaggāhī	88	Alakkhiko	78
Anumatipucchā	24	Allīyanaṁ	108
Anuminitabbā	130	Avindiyaṁ	83
Anurūpaphalatā	24	Aviparītatto	79
Anulomanam	90	Avisaṁvādanato	33

Padānukkamo	Piṭṭhaṅko	Padānukkamo	Piṭṭhaṅko
[A]		[U]	
Asaṅkhepagato	77	Uttaridamathāya	83
Assaddhiye	90	Uddheyyaṃ	77
Assādo	28, 29, 61	Upakkilesā	90
Ahaṅkāro	126	Upacaye	110
[Ā]		Upasevanam	113
Ākaṅkhamānena	14	Upāyo	29
Ākaḍḍhanaṭṭhena	58	Upogghāto	38
Ākāro	35	Ussadā	134
Āṇatti	29	Ussannatāya	81
Ādīnavo	28, 29	[E - O]	
Āpo	81	Ekamsabyākaraṇīyā	49
Ābhatena	57	Ekabījī	16
Āraññakam	133	Ekavatthupariggahā	49
Ārambho	81	Ekādhāram	50
Ālokabhūto	136	Ekāyanabhāvaṃ	145
Āviñchanato	137	Ekodibhāvaṃ	91
Āsajjanaṭṭhena	78	Esakehi	144
Āsīsanatṭhena	59	Okappanato	104
[I - Ī]		Otaraṇā	79
Icchanti	58	Opapaccayaṃ	61
Īñjanā	90	Obhāsagataṃ	90
Īṭṭhabhāvato	102	Olīyanti	143
Īhābhāvato	102	[Ka]	
[U]		Katāvībhūmiṃ	105
Ukkhipati	54	Kamo	25
Ugghaṭṭitaññū	43	Kamaṭṭhānassa	61
Uttamaṃ	10	Kammapaccayatāya	103
		Kamayoggaṃ	90

Padānukkamo Piṭṭhaṅko

[Ka]

Kammasamādānā	97
Karuṇā	2, 3
Kasiṇāyatanāni	110
Kāmapaṭisaṃyutto	94
Kāmā	44
Kāyasakkhī	147
Kāye	109
Kāraṇaṃ	84
Kiccato	40
Kiñcanaṃ	132
Kusalo	105
Kolaṃkolo	146

[Kha - Ga - Gha]

Khaluṅkasso	83
Khettaṃ	12
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Khepetabbabhāvena	107
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Gambhīraññāṇehi	15
Gambhīranemo	143
Guṇasampatti	93
Goṭṭhā	128
Ghaṭṭitamattaṃ	43

[Ca]

Cakkhunā	87
Caraṇāni	9
Caritaṃ	149
Calanāya	43

Padānukkamo Piṭṭhaṅko

[Cha - Ja]

Chandatā	93
Jāti	82

[Ña - Tha]

Ñāṇaviseso	22
Ñāṇanibbidā	59
Ñāṇuttarassa	73
Ñeyyaṃ	4
Ñeyyasāgaro	4
Ṭhitiṃ	14

[Ta - Tha]

Tatvakathā	39
Tathābhūtā	67
Tadanukkameneva	38
Tamo	136
Tibbo	111
Tejetvā	110
Tejo	81
Tedhātu-issaro	68
Thāmagato	96

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Diṭṭhippatto	147
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Padānukkamo	Piṭṭhaṅko	Padānukkamo	Piṭṭhaṅko
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Padānukkamo	Piṭṭhaṅko	Padānukkamo	Piṭṭhaṅko
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Khuddakanikāya

Nettivibhāvinī

Namo tassa Bhagavato Arahato Sammāsambuddhassa.

Ganthārambhakathā

Yajitabbaṃ yajitvāna, namitabbaṃ namāmaham.

Yajanādyānubhāvena, antarāye jahaṃ sadā.

Yena yā racitā netti, yena sā anumoditā.

Yehi saṃvaṇṇanā katā, tesānubhāvanissito.

Kiñci kiñci saritvāna, līnālīnānusandhyādim.

Karissaṃ jinasuttānaṃ, hitaṃ nettivibhāvanaṃ.

Appameyyaguṇo **mahā-dhammarāja**vhayo bhava.

Acchariyo abbhuto yo, bodhisambhārapūraṇo.

Nānāraṭṭhissarissaro, seṭṭho sāsanapaggaho.

Pāsaṃsarājapāsaṃso, narācinteyyacintako.

Cintitakārako rājā, siraṭṭhimālapālako.

Ajeyyajeyyako mahā-cetyādikārako sadā.

Assāmaccena byattena, jinacakkahitatthinā.

Anantasutināmena, sakkaccaṃ abhiyācito.

Kāmaṃ saṃvaṇṇanā katā, therāsabhehi gambhīrā.

Gambhīrattā tu jānitum, jinaputtehi dukkarā.

Tasmā yācitānurūpena, karissam sādaram suṇa.
Sissasikkhanayānugam, yottam nettivibhāvananti.

1. Saṅgahavāra-atthavibhāvanā

Tattha yassa sikkhattayasaṅgahassa navaṅgassa satthusāsanavarassa atthasamvaṇṇanam yaṁ nettippakaraṇam kātukāmo, tassa nettippakaraṇassa nissayam visayabhūtam samvaṇṇetabbasahitam, samvaṇṇetabbam eva vā salokapālena tilokena sadā pūjetabbasa ceva namassitabbassa ca naruttamassa satthuno sāsnavaram vidūheva ñātabbam, etam sāsnavaram tāva dassento tamjanakena, tamvijānakavidūhi ca niyametum, ratanattayaguṇaparidīpanaṇca kātum—

“Yaṁ loko pūjayate, salokapālo sadā namassati ca.

Tasseta sāsnavaram, vidūhi ñeyyam naravarassā”ti—

paṭhamagāthamāha.

Imāya hi paṭhamagāthāya “**etam sāsnavaram ñeyyan**”ti ettakameva ekantato karaṇavisesabhāvena adhippetam eteneva visesakaraṇena ekantādhippetanettivisayasāsnavarassa dassitattā. Ekantādhippetasāsnavameva nettisamvaṇṇanāya samvaṇṇetabbattā visayam teneva vakkhati **aṭṭhakathācariyo**—

“Etam idāni amhehi

vibhajitabbahāranayapaṭṭhānavicāraṇavisayabhūtam sasanam
ādikalyāṇatādiguṇasampattiyā varam aggam uttamam
nipuṇañāṇagocaratāya paṇḍitavedanīyamevā”ti¹ ca,

“Etam tividhampi ‘sāsnavaran’ti padena saṅgaṇhitvā tattha yaṁ
paṭhamam, tam itaresam adhigamūpāyoti sabbasāsanamūlabhūtam,
attano pakaraṇassa ca visayabhūtam pariyattisāsnamevā”ti² ca,

1. Netti-Ṭīha 7 piṭṭhe.

2. Netti-Ṭīha 10 piṭṭhe.

“Idāni yaṃ vuttaṃ ‘sāsanavaraṃ vidūhi ñeyyan’ti, tattha nettisaṃvaṇṇanāya visayabhūtaṃ pariyattidhamameva pakārantarena niyametvā dassetun”ti¹ ca.

Tattha pariyattisāsanassāpi mūlaṃ hotīti vuttaṃ “**sabbasāsanamūlabhūtaṃ**”ti, etena kammaśādhaneṇa adhippetatthe siddhe nānāvidhasādhakavacanāṃ nānāvādānaṃ anokāsakaraṇatthāya kataṃ. Svākkhātātādidhammaguṇā pana sāsanaṃ viśeṣadesakanaravarasaddena vā paridīpakatthabhāvena vā dīpitā avinābhāvato. Sāsanaṃ pana janakasambandhipekhattā “**naravarassā**”ti vuttaṃ. Tena ca aggapuggalo sāsanaṃ vācakatthasambandhibhāvena vutto. Anaññasādhāraṇamahākaruṇāsabbhaññutaññāṇādiguṇavisesā pana janakasambandhibhūtaṃ narassa viśeṣakena varasaddena vā paridīpakatthabhāvena vā dīpito.

Kim nu so sāsanaṃ janako naravaro paramattho, udāhu pūjanīyo ceva namassanīyo cāti vuttaṃ “**yaṃ loka -pa- namassati cā**”ti, tena sāsanaṃ janako naravaro paramattho na hoti, atha kho salokapāleṇa lokena sadā sabbakāleṣu pūjanīyo ceva namassanīyo cāti viśeṣito thomitoti.

Ettha ca pūjananamassanacetanāvācakena vā pūjananamassanasaddena phalūpacārattho puññamahattasaṅkhāto pūjanīyabhāvo ceva āsavakkhayañānapadaṭṭhānasabbhaññutaññāṇādiguṇasaṅkhāto namassanīyabhāvo ca dīpakatthabhāvena pariggahetvā dīpito. Tenāha **aṭṭhakathācariyo** “bhagavato sadevakassa lokassa pūjanīyavandanīyabhāvo, aggapuggalabhāvo ca vuccamāno guṇavisiṭṭhataṃ dīpeti”ti-ādi².

Tādisassa naravarassa tādisaṃ sāsanaṃ kim yena kenaci viññeyyanti vuttaṃ “**vidūhi**”ti, tena tipīṭakadharā ariyabhūta paṇḍitā vācakatthabhāvena gahitā, suppaṭipannatādisaṃhaguṇā pana vandadhātuvacanena vā dīpakatthabhāvena vā dīpitāti. Evaṃ pariggahetvā dīpita ratanattayaguṇe sandhāya “evaṃ paṭhamagāthāya sātisaṃ ratanattayaguṇaparidīpanaṃ katvā”ti³ vakkhati, na gāthāya niravasesatthe. Tattha

1. Netti-Ṭīṭha 12 piṭṭhe.

2. Netti-Ṭīṭha 8 piṭṭhe.

3. Netti-Ṭīṭha 10 piṭṭhe.

evanti evaṃ sāsanaavaradassanabhūtāya paṭhamagāthāyāti atthova daṭṭhabbo. Apare panācariyā “imāya paṭhamagāthāya ekantato adhippetānādhippetavacanāni ceva vācakatthadīpakatthavisesāni ca suṭṭhu avicāretvā ‘evaṃ paṭhamagāthāya sātisayaṃ ratanattayaguṇaparidīpanaṃ katvā’ti vacanacchāyaṃ nissāya sātisayaṃ ratanattayaguṇaparidīpanaṃ kātuṃ ‘yaṃ lokotyādimāhā’ti ca sātisayaratanattayaguṇe dassento ‘yaṃ lokotyādimāhā’ti” ca vadanti, tesāṃ vādo amhākaṃ nakkhamati, kāraṇaṃ pana mayā heṭṭhā vuttānusārena ñātābanti ayaṃ padānukkamaṇurūpānusandhyattho.

Atha vā ekaṃ samayaṃ jambuvanasaṇḍe nisīditvā sissānaṃ hitaṃ cintento attano abhinhārasampattiṃ passanto sammāsambuddhena pasaṃsito mahākaccāyano satthārā anumoditaṃ sāsanañyattaṃ navaṅgassatthavaṇṇanaṃ soḷasahārādi-anekatthavidhaṃ nettippakaraṇaṃ ārabhanto **“yaṃ loko”**tyādimāha. Yadi evaṃ yathāvuttappakāraṃ nettippakaraṇabhūtaṃ soḷasahārātyādikāṃ ārabhitabbaṃ, taṃ anārabhitvā kasmā nettippakaraṇato bahibhūtaṃ **“yaṃ loko”**tyādikāṃ ārabhitabbaṃ, seyyathāpi ambaṃ puṭṭho labujaṃ byākareyya, labujaṃ puṭṭho ambaṃ byākareyya evameva nettippakaraṇamārabhanto aññaṃ ārabhatīti? Tathāpi yassa yathāvuttassa sāsanaavarassa atthasaṃvaṇṇanaṃ yaṃ nettippakaraṇaṃ kātukāmo yassa nettippakaraṇassa visayabhūtaṃ saṃvaṇṇetabbasahitaṃ, saṃvaṇṇetabbaṃ eva vā taṃ sāsanavaraṃ tāva dassento taṃjanakena, taṃvijānakavidūhi ca niyametum, ratanattayaguṇaparidīpanaṃ kātuṃ **“yaṃ loko”**tyādimāha. Ayaṃ linantaracodanāsahito anusandhyattho.

“Yaṃ loko pūjayate, salokaṇālo sadā namassati ca.

Tasseta sāsanavaraṃ, vidūhi ñeyyaṃ naravarassā”ti—

niggahitalopaṃ katvā racitā gāthā ariyāsāmaññalakkhaṇena sampannā. Kathaṃ? Pubbaḍḍhe tiṃsa mattā, aparaddhe sattavīsa mattā. Sampiṇḍitā sattapaññāsa mattāva bhavanti. Akkharānaṃ pana imissaṃ gāthāyaṃ sattatiṃsa. Tesu garukkharā vīsati, lahukkharā sattarasa bhavanti. “Tassetam sāsanavaraṃ”ti pana sānunāsikaṃ virujjhati.

Tattha niddesattho aṭṭhakathānusārena vijānitabbo. **Salokapālo** sabbo sattaloko sakkaccaṃ sabbaññutaññāṇādi-anekaguṇānussaraṇena vā pūjetabbapūjanena vā paṭipattipūjanena vā **sadā** sabbakālesu sakkaccaṃ **yaṃ** naravaraṃ **pūjayate** ceva **namassati ca**, tassa pūjetabbassa ceva namassitabbassa ca satthuno **naravarassa** tilokaggassa mayā saṃvaṇṇetabbasahitaṃ, saṃvaṇṇetabbaṃ eva vā **vidūheva ñeyyaṃ** ñātabbaṃ. Nipuṇañāṇagocaraṃ **etaṃ** mayā buddhiyaṃ ṭhapitaṃ **sāsanavaraṃ** mayā ārabhitabbassa nettippakaraṇassa visayanti paṭhamāṃ jānitabbaṃ dassetvā tassa atthasaṃvaṇṇanābhūtaṃ nettippakaraṇaṃ ahaṃ ārabhissāmi, taṃ tumhe sādhave suṇātha manasi karoṭhāti samudāyayojanā, avayavayojanāpi kātabbā.

Kathaṃ? **“Salokapālo loko”**ti visesanavisesitabbabhāvena yojanā. Lokapālo vajjetvā avaseso loko ca na hoti, atha kho lokapālasahito lokoti viseseti. **“Loko pūjayate ceva namassati cā”**ti kattukāraka-ākhyātakiriyābhāvena yojanā “yo karoti, sa kattā”ti vuttattā. Yo loko kārako, so kattā hotu. Yo loko pūjayate ceva namassati ca, kathaṃ so kattāti? “Yo karoti, sa kattā”ti suttassa “yo karoti kiriyaṃ nipphādeti, so kiriyānipphādako kattā”ti atthasambhavato sayanabhuñjanādisabbakiriyānipphādako kattāyeva hoti. Ayañca loko pūjananamassanakiriyānipphādakoyevāti. Kathaṃ ayaṃ loko kiriyānipphādakoti? **“Loko”**ti sattapaññattiyā paramatthato avijjamānāyapi paññāpetabbo santāne pavattamāno hadayavatthunissito cittuppādo gahetabbo, so yathārahaṃ hetādhipatisahajātādipaccayena paccayo nipphādako bhavē. Evaṃ lokassa kattukārakabhāvo vijānitabboti paccayapaccayuppannabhāvena yojanā. Esa nayo tīsu piṭakesupi evarūpesu ṭhānesu.

“Yaṃ naravaraṃ pūjayate ceva namassati cā”ti kammakāraka-ākhyātakiriyābhāvena yojanā “yaṃ karoti, taṃ kamman”ti vuttattā. Yaṃ kātabbaṃ, taṃ kammaṃ hotu. Yaṃ pūjayati ceva namassati ca, kathaṃ taṃ kammanti?

“Yaṃ karoti, taṃ kamman”ti suttassa “yaṃ karoti kiriyāya sambajjhāti, kiriyāya sambajjhitaḅbaṃ kamman”ti atthasambhavato karaṇavācakaṇvacaṇīyādisabbakiriyāya sambajjhitaḅbaṃ kamman hotveva. Ayaṇca naravaro pūjananamassanakiriyāya vācakaṇvacaṇīyabhāvena sambajjhitaḅboyevāti. Kathaṃ ayaṃ naravaro vacaṇīyoti? Pūjananamassanacetanāya ārammaṇakaraṇavasena naravaro vacaṇīyo, cetanā vācakā, evaṃ vācakaṇvacitaḅbabhāvo hotveva. **“Yaṃ naravarān”**ti paññattiyā paramatthato avijjamānāyapi paññāpetabbo santānavasena pavattamāno lokiya lokuttaraḅṇasaḅhito khandhapaṇcako vutto, so ārammaṇapaccayena paccayo, cetanā paccayuppannāti paccayapaccayuppannabhāvena yojanā. Esa nayo tīsu piṭakesu evarūpesu ṭhānesu.

“Tassa naravarassā”ti visesaṇavisesitaḅbabhāvena yojanā. Naravaro nāma nimantitaḅbādiko na hoti, atha kho pūjetaḅbo namassitaḅbo evāti viseseti. Tassa pūjetaḅbassa ceva namassitaḅbassa ca naravarassa sāsanaṇaranti jaññājanakabhāvena yojanā. Sāsanaṇaraṃ nāma paccekaḅbuddhasāṇvakaḅbuddharājarājādīnaṃ sāsanaṇaraṃ na hoti, pūjetaḅbassa ceva namassitaḅbassa ca naravarassa tilokasseva sāsanaṇaranti niyameti.

“Vidūhi ñeyyaṇ”ti kattukāraḅkakitakiriyābhāvena yojanā. Kattubhāvo heṭṭhā vuttova. **“Vidūhi”**ti sattapaññattiyā paramatthato avijjamānāyapi paññāpetabbo santāne pavattamāno sāsanaṇare sammohaḅdhaṃsakaññāṇasaḅhito hadayaṇvatthunissito cittuppādo vutto, so yaṭhāraḅhaṃ heṭāḅhipatisaḅhajātāḅdipaḅcayena paccayo nipphāḅako bhava. Ñā-itidhātuyā atthaḅbhūtaṃ ñāṇaṃ paccayuppannaṃ nipphāḅeyyaṃ bhava, evaṃ paccayapaccayuppannabhāvena yojanā.

“Ñeyyaṃ sāsanaṇaraṇ”ti visesaṇavisesiyaḅbhāvena yojanā. Sāsanaṇaraṃ nāma na yena kenaci ñeyyaṃ, atha kho vidūheva saṇhasukhumaññāṇena ñeyyaṃ sāsanaṇaranti viseseti.

“Etaṃ sāsanaṇaraṇ”ti visesaṇavisesiyaḅbhāvena yojanā. Sāsanaṇaraṃ nāma mayā buddhiyaṃ atṭhapitaṃ appavattetaḅbaṃ hoti, mayā idāni nettippakaraṇassa viṇayaḅbhāvena buddhiyaṃ viparivattamānaṃ ṭhapetaḅbaṃ pavattetaḅbaṃ

sāsanavaranti viseseti. Etaṃ sāsanavaraṃ nettippakaraṇassa visayanti yojanā kātābbā. Tenāha “etaṃ idāni amhehi vibhajitabbahāranayapaṭṭhānavicāraṇavisayabhūtaṃ sāsanam”¹. Icevaṃ nettiyā paṭhamagāthāya saṅkhepena yojanattho samatto.

Tattha **yanti** aniyamanaravarassa satthuno vācakaṃ payogavantasabbanāmaṃ. Aniyamo ca pūjananamassanakiriyāya aniyamitattā vutto, na naravarato aññasattassa sambhavatoti. Esa nayo sesāniyatesupi tīsu piṭakesu. Lokiyanti ettha puññāpuññāni, tabbipāko cāti **loko**. Ettha sattanikāye puññāpuññāni lokiyanti pavattanti, tabbipāko ca lokiyati pavattati, iti sattanikāyassa puññāpuññānaṃ, tabbipākassa ca pavattanassa ādhārabhāvato “ettha”²tipadena niddiṭṭho sattanikāyo **loko** nāma. **Pūjayateti** viggahavirahitaṃ ākhyātapadaṃ, sakkaccaṃ pūjanaṃ karoti.

Lokaṃ pālentīti **lokapālā**, puññāpuññānañceva tabbipākassa ca pavattanādhārattā lokā ca. Ke te? Cattāro mahārājāno, indayamavarunaṅkuverā vā, khattiyacatumahārājasakkasuyāmasantusitasunimmitaparanimmitavasavattim ahābrahmādayo vā. Pālanañcetta issariyādhipaccena taṃtaṃsattalokassa aññamaññavihesananivāraṇādi-
āṇāpavattāpanayasaparivāraṭṭhānantarādiniyyādanā, saha lokapālehi yo vattatīti **salokapālo**. Atha vā ye hirottappā lokaṃ pāleṃti, iti pālato te hirottappā **lokapālā**. Tenāha bhagavā “dveme bhikkhave sukkā dhammā lokaṃ pāleṃti”². Lokapālehi hirottappehi samannāgato loko **salokapālo** nāma. Hirottappasampanno hi sappuriso loko sakkaccaṃ sadā sabbakālesu pūjayati ceva namassati ca pāpahiriḍḍigucchanato, dhammacchandavantatāya ca.

Aññe pana pūjentā namassantāpi kadāciyeva pūjenti namassanti, na sabbadāti. **Sadāti** pūjananamassanakālavācakaḥviggahavirahitaṃ vikappanāmaṃ, sabbanāmaṃ vā. **Namassatīti** viggahavirahitaṃ ākhyātapadaṃ, sakkaccaṃ namassanaṃ karoti.

1. Netti-Ṭīha 7 piṭṭhe.

2. Am 1. 53; Khu 1. 219 piṭṭhesu.

Tassetāti ettha **tassāti** niyamavācakaṃ payogavantasabbanāmaṃ viggahavirahitameva. Niyamo ca pūjananamassanakiriyāya visesito, tasmā tassa pūjananamassanakiriyāya niyomitabbassa pūjetabbassa namassitabbassa naravarassāti attho yuttova. Sesaniyamesu aññesupi eseva nayo. **Etanti** ācariyena vibhajitabbahāranayapaṭṭhānavicāraṇavisayabhūtassa sāsanaavaraparāmasanaṃ payogavantasabbanāmaṃ viggahavirahitaṃ.

Sāsati etenāti **sāsanaṃ**, etena navavidhasuttantena, navavidhasuttantasahitena vā varena sabbena samatthe veneyye diṭṭhadhammikasamparāyikaparamatthehi tividhayānamukhena yathārahaṃ satte sāsati anusāsati vineti. Iti sāsanaṇusāsanaṇakiriyānusārena veneyyasattānaṃ jānanapaṭipajjanādhigamassa kāraṇakaraṇattā “etenā”ti padena niddiṭṭhaṃ navavidhasuttantaṃ, navavidhasuttantasahitaṃ vā varaṃ sabbaṃ **sāsanaṃ** nāma. Navavidhasuttantadesanāya hi veneyyānaṃ jānaṃ purimajānaṇena pacchimajānaṇaṃ, jānaṇena paṭipajjanaṇena pacchimapaṭipajjanaṇena adhigamo, purimādhigamaṇena pacchimādhigamo hoti. Tena vuttaṃ “saddhā sīlaṃ suttaṃ cāgo paññā saddhāya sīlassa sutassa cāgassa paññāyā”ti¹ ca “paṭhamassa jhānassa parikammaṃ paṭhamassa jhānassa”tyādi¹ ca. **Sāsadhātuyā** desanāsaddo ca taṃjanako desanāññāṇasampayuttacittuppādo ca mukhyattho, taṃupanissayapaccayā veneyyānaṃ atthajānaṇapaṭipajjana-adhigamaṇādi kāraṇūpacārattho, “etenā”ti padena vuttāya sāsanaṇbhūtāya nāmapaññattiyā karaṇasattisaṅkhātā upanissayapaccayasatti phalūpacārattho. Iti-saddopi tameva nāmapaññattiyā upanissayapaccayasattiṃ hetubhāvena parāmasati, tassā sattiyā ādhārabhūtā nāmapaññatti yu-paccayattho. Eseva nayo tīsu piṭakesu evarūpesu ṭhānesu.

Ekantaniyyānaṭṭhena, anaññasādhāraṇaguṇatāya ca uttamaṭṭhena **varaṃ** uttamaṃ, pariyaṭṭisāsanamhi phalaṇiyyādanato, maggaṇiyyāṇahetubhāvato ca niyyānaṭṭhena, sāvakaḍḍhi aṇaniyattā asādhāraṇaṭṭhena ca uttamaṭṭhena **varaṃ**, varitabbanti vā **varaṃ**. Yathāvuttassa sāsanaṇsa paṇḍitehi abhipatthitasamiddhihetutāya varitabbattā patthetabbattā **sāsanaṇvaraṃ** nāma, yathāvuttaṭṭhena vā sāsanaṇca taṃ varaṇcāti **sāsanaṇvaraṃ**. Ca-saddena sattibhedam, **taṃ**-saddena atthābhedaṃ dasseti.

1. Abhi 8. 145 piṭṭhe Paṭṭhāne.

Vidantīti **vidū**. Ye paṇḍitā yathāsabhāvato kammakammaphalāni, kusalādiḥhede ca dhamme vidanti, iti vidanato te paṇḍitā **vidū** nāma, tehi. Ñātābanti **ñeyyam**. Ñā-dhātuyā nippariyāyato ārammaṇikaṃ ñāṇaṃ vuttaṃ, ṭhānūpacārato sāsanaavarassa ārammaṇapaccayabhāvo dassito, iti-saddena ārammaṇapaccayabhāvo parāmasito. Tassa iti-saddena parāmasitābassa ārammaṇapaccayabhāvassa ādhāraṃ sāsanavaraṃ nya-paccayatthoti daṭṭhabbaṃ. Ñāṇaṃ arahatīti vā **ñeyyam**, vidūnaṃ ñāṇaṃ jānaṇaṃ ārammaṇabhāvena arahatīti attho. Imasmim naye taddhitapadaṃ daṭṭhabbaṃ.

Narati netīti **naro**. Yo puriso attānaṃ itthīnaṃ uccaṭṭhānaṃ narati neti, iti naranato nayanato so puriso **naro** nāma. So hi puttābhūtopi mātuyā pituṭṭhāne tiṭṭhati, kaniṭṭhabhātubhūtopi jeṭṭhabhaginīnaṃ pituṭṭhāne tiṭṭhati. Atha vā naritabbo netābhoti **naro**. So hi jātakālato paṭṭhāya yāva attano sabbhāvena attānaṃ dhāretuṃ samattho na hoti, tāva parehi netābbo, na tathā añño tiracchānādikoti. Ettha pana satthuvīsayaṭāya narati veneyyasatteti **naroti** attho adhippeto. Satthā hi satte apāyādito sugatim vā maggaphalanibbānaṃ vā netīti. Sabbaññūtaññāṇādi-
anekaguṇasamannāgatattā **varo** uttamo, varitabbo patthetābhoti vā **varo**, tilokaggo. Pakatiyā uccaṭṭhānaṭṭho naro guṇuttamena samannāgato **varo**, naro ca so varo cāti **naravaro**. Ca-ta-saddānaṃ atthābhedo vuttova, viśeṣanaparapadasamāsoyaṃ. Tena vuttaṃ “aggapuggalassāti attho”¹. Aññe pana “narānaṃ, naresu vā varoti naravaro”¹ti vadanti, taṃ vacanaṃ “aggapuggalassāti attho”¹ti¹ atṭhakathāvacanena virujjhati maññe. Tassa naravarassāti. Icevaṃ nettippakaraṇassa ādigāthāya samāseṇa ca vacanaṭṭho samatto.

Sarūpattho yojanattavacanattānūsāreṇa vijānitābbo, tathāpi viṣuṃ suṭṭhu jānanattāya puna vattābbo. “**Yan**”¹ti padassa anaññāsādhāraṇasabbaññūtaññāṇādi-
anekaguṇasampanno salokapāleṇa lokaṇa pūjetābbo ceva namassitābbo ca sāsanaavaradesako tilokaggo sarūpattho. “**Loko**”¹ti padassa yathāvuttalokapālasahito

1. Netti-Ṭṭha 7 piṭṭhe.

saddhācāgādisampanno sabbasattaloko sarūpattho. Lokasaddo ekavacanayuttopi jāti-saddattā niravasesato satte saṅgaṇhāti yathā “mahājano”ti. Kāmañcetta lokasaddo “lokavidū”tyādīsu saṅkhārabhājanesupi pavatto, pūjananamassanakiriyāsādhanaṭṭā pana sattalokeva vācakabhāvena pavattoti. Tenāha “pūjanakiriyāyogyabhūtatāvasenā”ti¹.

Pūjayateti ettha pūjanakiriyāya mukhyato pūjanasaṅkhāto pūjentānaṃ cittuppādo sarūpattho, phalūpacārena taṃcittuppādassa ārammaṇapakatūpanissayabhūtā vuttappakārā sabbe buddhaguṇā sarūpatthā. **Tevibhattipaccayassa** pūjanakiriyāsādhako vuttappakāro loko ca sarūpattho, evaṃ sati atthabhedābhāvato dvīsu vācakesu ekova vācako vattabbo, kasmā ekasmiṃ atthe dve vācakā vuttāti? Nāyaṃ doso dvinnaṃ vācakānaṃ sāmāññavesavācakattā. Lokasaddo hi pūjanakiriyāsādhako, aññakiriyāsādhako ca vadatīti sāmāññavācako ca hoti, pūjayate-saddo lokapūjana-itthipūjanapurisapūjanatiracchānapūjanādikiriyāsādhakaṇca vadatīti sāmāññavācako, tasmā pūjayate-saddo lokasaddassa sarūpattho, pūjanakiriyāsādhako ca na aññakiriyāsādhakoti niyameti. Lokasaddo ca pūjayatesaddassa sarūpattho pūjanakiriyāsādhako. Loko pana pūjanakiriyāsādhako itthipurisatiracchānādikoti niyameti. Tīsu piṭakesu aññesupi evarūpesu ṭhānesu eseva nayo.

“Salokapālo”ti padassa yathāvuttaseṭṭhalokapālasahagato, pūjananamassanakiriyāsādhako ca sattanikāyo sarūpattho. **“Sadā”**ti padassa rattidivasakālo atītabhagavato dharmānakālo tato parakālo abhinīhārato yāva sāsanantaradhānā kālo tato parakālo sarūpattho. So pana anāgatabuddhuppajjanakālo atītasammāsambuddhe idāni pūjayanti namassanti viya pūjayissati ceva namassissati ca. **Namassatīti** ettha namassanakiriyāya mukhyato namassanaṅkhāto cittuppādo sarūpattho, phalūpacārena taṃcittuppādassa ārammaṇapakatūpanissayabhūtā vuttappakārā sabbe buddhaguṇā sarūpattho.

1. Netti-Ṭīṭha 6 piṭṭhe.

Ti-vibhattipaccayassa namassanakiriyāsādhako yathāvuttasattanikāyo loko ca sarūpattho, atthabhedābhāvepi dvinnam vācakānam pavattabhāvo heṭṭhā vuttova. “**Cā**”ti padassa idhekacco pūjentopi na namassati, namassantopi na pūjeti ca, ayaṃ pana sattanikāyo loko pūjayati ceva namassati cāti samuccayattho sarūpattho.

Tassāti ettha taṃ-saddassa sabbaññutaññāṇādi-anekaguṇasamannāgato pūjetabbo namassitabbo tilokaggo satthā sarūpattho, chaṭṭhivibhattiyā janakassa naravarassa jaññaena sāsanaavarena sambandho padhānasarūpattho, jaññasāsanaavarassa janakena naravarena sambandho apadhānasarūpattho. Tīsu piṭakesu evarūpesu aññesupi eseṇa nayo.

“**Etan**”ti padassa ācariyena vibhajitabbahāranayapaṭṭhānavicāraṇavisayabhūtaṃ sāsanaṃ sarūpattho. “**Sāsanavaran**”ti padassāpi tameva sarūpattho, etaṃ sāsanavaraṃ pariyattipaṭipattipaṭivedhabhedena tividhampi pariyattisāsanaṃ eva sabbasāsanaṃ mūlabhūtattā, nettippakaraṇassa visayabhūtattā ca visesato adhippetarṃ tassa mūlabhūtabhāvato vinayasamvāṇanādīsu bahūpakārena dassitoti amhehi na vattabbo. Vadantopi aññaṃ racitabbaṃ racitum asamatthova hutvā vadatīti gahitabbo vadeyya.

Taṃ pana pariyattisāsanaṃ vimuttirasavasena ekavidhaṃ, dhammavinayavasena duvidhaṃ, vinayapiṭakasuttantapiṭaka-abhidhammapiṭakavasena tividhaṃ, āṇādesanāvohāradesanāparamatthadesanāvasena tividhaṃ, yathāparādhāsānāyathānulomasānāyathādharmasāsanābhedenapi tividhaṃ, samvārāsamvarakathādiṭṭhiviniveṭhanakathānāmarūpaparicchedakathābhede napi tividhaṃ. Ettha ca desanā desakādhīnā, sāsanaṃ sāsitabbāyattaṃ, kathā kathetabbatthāpekkhāti viseso. Dīghanikāyo, majjhimanikāyo, samyuttanikāyo, aṅguttaranikāyo, khuddakanikāyoti nikāyabhedenā pana pañcavidhaṃ, sutta, geyya, veyyākaraṇa, gāthā, udāna, itivuttaka, jāta, abbhutadhamma, vedallabhedenā pana navavidhaṃ, dhammakkhandhabhedena pana caturāsītiddhammakkhandhasahassavidhaṃ, “samkilesabhāgiya, vāsanaabhāgiya, nibbedhabhāgiya, asekkhabhāgiyāti amissāni cattāri, samkilesabhāgiyavāsanaabhāgiya, samkilesabhāgiyanibbedhabhāgiya, samkilesabhāgiya

asekkhabhāgiya, vāsanābhāgiyanibbedhabhāgiyāti missakadukāni cattāri, saṃkilesabhāgiyavāsanābhāgiya-asekkhabhāgiya, saṃkilesabhāgiya vāsanābhāgiya nibbedhabhāgiyāti missakatikāni dve, taṇhāsaṃkilesa, diṭṭhisāṃkilesa, duccaritasāṃkilesa, taṇhāvodānabhāgiya, diṭṭhivodānabhāgiya, duccaritavodānabhāgiyāti chā”ti¹ soḷasannaṃ suttānaṃ bhedenā soḷasavidhaṃ, “lokiya, lokuttara, lokiya lokuttara, sattādhiṭṭhāna, dhammādhiṭṭhāna, saddhammādhiṭṭhāna, ñāṇa, ñeyya, ñāṇañeyya, dassana, bhāvanā, dassanabhāvanā, sakavacana, paravacana, sakavacanaparavacana, vissajjanīya, avissajjanīya, vissajjanīya-avissajjanīya, kamma, vipāka, kammavipāka, kusala, akusala, kusalākusala, anuññāta, paṭikkhitta, anuññāta paṭikkhitta, thavassa bhedenā aṭṭhavīsatividhan”ti² evamādividhaṃ pariyattisāsaṇaṃ nettippakaraṇassa visesato visayaṃ, tassa visayabhāve sati paṭipattipaṭivedhasāṅkhātāṃ sāsanaadvayampi tammūlakattā visayaṃ hoti pariyāyatoti daṭṭhabbaṃ.

“**Vidūhi**”ti padassa yathāvuttasāsanavarassa saparasantānapavattanapavattāpanādi vasena vijānanasamattho saṇhasukhumaññādiguṇasampanno kalyāṇaputhujjanasotāpannādiko puggalo sarūpattho. “**Ñeyyan**”ti padassa tādisehi vidūhi saṇhasukhumaññādinā vijānitabbaṃ sāsanavaraṃ sarūpattho. “**Naravarassā**”ti padassa ekavidhādivhedassa sāsanaavarassa janako anekaguṇasampanno tilokaggo sarūpattho. Iccevaṃ nettiyā ādigāthāya sarūpattho saṅkhepena vijānitabbo.

Evam tassā anusandhyādīnaṃ jānitabbabhāve satipi ajānanto viya pucchitvā dosaṃ āropetvā parihāravasenāpi gambhīrādhippāyassa anākulassa visesajānanāṃ bhavissati, tasmā pucchitvā dosaṃ ropetvā parihāravasena gambhīrādhippāyaṃ sampiṇḍetvā kathayissaṃ. Amhākācariya kimatthaṃ “yaṃ loko”tyādimāha? Nettippakaraṇaṃ kātuṃ. Evam sati nettippakaraṇabhūtaṃ “soḷasahārā netti”tyādikāṃ eva vattabbaṃ, kasmā taṃ avatvā tato nettippakaraṇato aññaṃ “yaṃ loko pūjayate”tyādimāha. Seyyathāpi samuddaṃ gacchanto himavantaṃ gacchati, himavantaṃ gacchanto samuddaṃ gacchati, evameva nettippakaraṇaṃ

1. Khu 10. 106 piṭṭhe.

2. Khu 10. 139 piṭṭhe.

karonto sāsānavaradassanaṃ karotīti? Saccaṃ, tathāpi yassa saṃvaṇṇanaṃ nettipakaraṇaṃ kātukāmo taṃ sāsānavaraṃ paṭhamaṃ dassetuṃ “yaṃ loko”tyādimāha. Evaṃ sati “etaṃ sāsānavaraṃ”ti ettakameva vattabbaṃ, kasmā “yaṃ loko”tyādi vuttanti? Taṃ sāsānavaraṃ janakena naravarena niyametvā thometuṃ vuttaṃ. Tathāpi “tassa naravarassā”ti ettakameva vattabbaṃ, kasmā “yaṃ loko”tyādi vuttanti? Taṃ janakaṃ naravaraṃ lokapālena lokaseṭṭhena saddhiṃ sabbena lokena pūjanīyanamassanīyabhāvena thometuṃ “yaṃ loko”tyādi vuttaṃ. Pūjentāpi vanditvā pūjenti, tasmā “pūjayate”ti ettakameva vattabbanti? Tathāpi keci kesañci pūjāsakkārādīni karontāpi tesāṃ apākaṭaḡuṇatāya namakkāraṃ na karonti, evaṃ bhagavato yathābhūta-abbhuggatasaddatāya pana bhagavantaṃ pūjetvāpi vandatiyevāti dassetuṃ “namassati cā”ti vuttaṃ. Pūjento, namassanto ca na kadāciyeva, atha kho sabbakālanti dassetuṃ “sadā”ti vuttaṃ. Tādisassa naravarassa tādisaṃ sāsānavaraṃ saṇhasukhumaññāṣasampannehi vidūheva sukhumaññāṇeneva ñeyyanti sāsānavaraṃ thometuṃ “vidūhi ñeyyan”ti vuttaṃ.

Ettha ca “pūjayate, namassati”ti etehi pūjananamassanakiriyāya hetubhūtā sabbaññutaññāṇādayo aneke lokiyalokuttaraḡuṇā pakāsītā honti te ḡuṇe āgama sabbalokassa pūjananamassanacetanāya pavattanato. Tesu hi kiñci sarūpato, kiñci anumānato sārīputtattherādayo anussaranti pūjenti namassanti. Tena vuttaṃ “anussaretha sambuddhan”ti¹. Ekadesaḡuṇāpi pūjārahā namassanārahā, kasmā sabbepi ḡuṇā pakāsītāti?

Sabbagūṇadassanena

bodhisambhārasambharaṇamahākaraṇāyogasaṅkhātahetuññāṇapahāna-ānubhāvarūpakāyasampattisaṅkhātaphalahitajjhāsayindriyapākakālāgamanad esanāññāṣasaṅkhātasattupakārasampadāvasena thomaṇā dassitā. Tena attahitapaṭipatti, parahitapaṭipatti ca nirupakkilesūpagamanāpagamanañca lokasamaññānupapavatti, tadanatidhāvanañca caraṇasampatti, vijjāsampatti ca attādhipatitā, dhammādhipatitā ca lokanātha-attanāthatā ca pubbakārikataññutā ca aparantapatā, anattantapatā ca buddhakarāṇadhammabuddhabhāvasiddhi ca

1. Saṃ 1. 222 piṭṭhe.

paratāraṇa-attatāraṇaṇca sattānuggahacittatā, dhammavirattacittatā ca pakāsitā bhavanti. Tena sabbappakārena anuttaradakkhiṇeyyatā-uttamapūjanīyanamassanīyabhāvapūjananamassanakiriyāya ca khettaṅgatabhāvaṃ pakāseti. Tena pūjanakanamassanakānaṃ yathicchitabbapayojanasampatti pakāsitāti sabbaguṇā pakāsitāti.

Ādikalyāṇatādiguṇasampattiyā **varam** aggaṃ uttamaṃ, nipuṇañāṇagocaratāya paṇḍitavedanīyaṇca, tasmā “varam ṇeyyan”ti vacanehi svākkhātādayo sabbe dhammaguṇā pakāsitā. Ariyasaccapaṭivedhena samugghātakilesasammohāyeva paramatthato paṇḍitā bālyādisamatikkamanato, tasmā bhāvitalokuttaramaggā, sacchikatasāmaññaphalā ca puggalā visesato “vidū”ti vuccanti. Te hi yathāvuttasāsanavaram aviparītato ñātum, netuṇca sapaṇasantāne sakkuṇanti, tasmā ye suppaṭipannatādayo anekehi suttapadehi saṃvaṇṇitā, te ariyasamghaguṇāpi niravasesato “vidūhī”ti padena pakāsitāti. Evaṃ nettiyā paṭhamagāthāya “etaṃ sāsanavarana”ti padena sāsanattayaṃ saṅgaṇhitvā tattha itaresaṃ dvinnāṃ adhigamūpāyabhāvato sabbasāsanamūlabhūtassa, attano nettippakaraṇassa ca visayabhūtassa pariyattisāsanavarassa dassanamukhena sabbe ratanattayaguṇepi thomaṇāvasena nayatova pakāsitā honti. Nayato hi dassitā sabbe guṇā niravasesā gahitā bhavanti, na sarūpato. Tenāha bhagavantaṃ ṭhapetvā paññavantānaṃ aggabhūto dhammasenāpatisāriputtattheropi buddhaguṇaparicchadanamanuyutto “apica me dhammanvāyo vidito”ti¹ bhagavatāpi—

“Evaṃ acintiyā buddhā, buddhadhammā acintiyā.

Acintiyē pasannānaṃ, vipāko hoti acintiyō”ti²—

gāthā vuttā. Tattha **buddhadhammā**ti buddhaguṇā. Amhākaṃ pana yāvajīvaṃ ratanattayaguṇaparidīpane ati-ussāhantānampi sarūpato nīharitvā dassetuṃ asamatthabhāvo pageva paṇḍitehi veditabboti.

1. Dī 2. 70 piṭṭhe.

2. Khu 3. 7; Khu 10. 118 piṭṭhesu.

Icevaṃ—

“Yaṃ loko pūjayate, salokapālo sadā namassati ca.

Tasseta sāsanaṃ, vidūhi ñeyyaṃ naravarassā”ti—

niggahitalopavasena vuttāya gāthāya saṅkhepena kathito anusandhyādiko samattoti.

“Yaṃ loko pūjayate, sa lokapālo sadā namassati ca.

Taṃ tassa sāsanaṃ, vidūhi ñeyyaṃ naravarassā”ti—

gāthaṃ apare paṭhanti. Tassāpi anusandhyattho vuttanayova. Yojanattho pana viseso. Tattha hi salokapālo loko yassa satthuno naravarassa **yaṃ sāsanaṃ** saṃvaṇṇetabbasahitaṃ, saṃvaṇṇetabbaṃ eva vā pūjayate ceva namassati ca, **tassa** lokapālassa satthuno **taṃ** pūjetabbaṃ, namassitabbaṃca vidūheva viññātabbaṃ, etaṃ sāsanaṃ nettippakaraṇassa visayanti gahetabbanti yojanā. Yojanākāropi heṭṭhā vuttanayova.

Viggahatthopi viseso. Imasmiṃhi naye lokaṃ pārentīti **lokapālā**, yathāvuttacatumahārājādayo. Tehi lokapālehi sahitaṃ sabbalokaṃ pāleti lokagganāyakattāti **lokapālō**ti bhagavāpi lokapālasaddena vutto. So hi “**tassā**”ti ettha **taṃ**-saddena parāmasīyati, tasmā tassa lokapālassa satthuno naravarassāti attho gahito. Yadi evaṃ lokapālo guṇibhūto apadhāno padhānabhūtaṃ lokaṃ visesetvā vinivatto, kathaṃ taṃ-saddena parāmasīyatīti? Lokavisesako samānopi sāsanaṃ āpekkhatāya janakasāmbhāvena sambandhivisesabhūtattā padhānabhūto viya parāmasīyatīti. Bhagavā sāsanaṃ bhagavā sāsanaṃ pūjayatīti? Na cāyaṃ virodho. Buddhā hi bhagavanto dhammagaruno, te sabbakālaṃ dhammapacayamānā viharantīti. Buddhānaṃhi dhammagarudhammapacayamānabhāvo “yannūnāhaṃ -pa- tameva dhammaṃ sakkatvā garuṃ katvā mānetvā pūjetvā upanissāya vihareyyan”ti¹ vutto, tasmā lokapālo bhagavā

1. Am 1. 329 piṭṭhe.

sāsanavaram pūjayatīti daṭṭhabbo. Evaṃ sati lokapālo bhagavā sāsanavaram pūjayatīti attho yutto hotu, katham lokapālo bhagavā sāsanavaram namassatīti yuttoti? Yuttova “namassatī”ti padassa garukaraṇena tanninnapoṇapabbhāroti atthassāpi labbhanato. Bhagavā hi dhammagarutāya sabbakālam dhammaninnapoṇapabbhārabhāvena viharatīti. Vuttañhetam “yena sudam niccakappaṃ viharāmi”ti-ādi¹. Sesamettha heṭṭhā vuttanayena vā samvaṇṇanāsu vuttanayena vā nātabbanti amhehi na vitthārīyati.

Evaṃ paṭhamagāthāya “sāsanavarana”ti padena tividhampi sāsanam saṅgaṇhitvā tattha pariyattisāsanameva attano nettippakaraṇassa visayaṃ niyametvā dassento **“dvādasa padāni”**tyādimāha. Atha vā paṭhamagāthāya ratanattayathomanena saha nettippakaraṇatāvisayaṃ sāsanavaram ācariyena dassitam, “tassa sāsanavaram kiṃ sabbaṃyeva nettippakaraṇassa visayaṃ, udāhu pariyattisāsanamevā”ti pucchitabbattā pariyattisāsanabhūtam suttamevāti dassento **“dvādasa padāni suttaṃ”**ti-ādimāha. Tattha “sāsanavarana”ti sāmāññena vuttampi pariyattisuttameva sāsanavaranti gahetabbanti attho. “Taṃ pana katividhan”ti vattabbattā **“dvādasa padāni”**ti vuttam, saṅkhepato pabhedena dvādasavidhanti attho. Pabhedato dvādasavidhampi byañjanapada-atthapadato pana duvidhamevāti dassetuṃ **“taṃ sabbaṃ byañjanaṃca attho cā”**ti vuttam. “Tasmim dvaye ekameva sarūpato nettippakaraṇassa visayanti viññeyyaṃ, udāhu ubhayan”ti pucchitabbattā ubhayanti dassetuṃ **“taṃ viññeyyaṃ ubhayan”**ti vuttam. Vacanavacanīyabhāvena sambandhe yasmim byañjane, atthe ca “suttaṃ”ti vohāro pavatto, taṃ ubhayaṃ sarūpato nettippakaraṇassa visayanti viññeyyanti attho. “Kinti viññeyyan”ti vattabbattā **“ko attho, byañjanam katama”**ti vuttam. Idam vuttam hoti—chabyañjanapadacha-atthapadabhedena dvādasavidham byañjanapada-atthapadavasena duvidham sabbapariyattisaṅkhātam suttam mama nettippakaraṇassa visayaṃ sāsanavaranti nātabbam. Sarūpato pucchitvā atthapadam, byañjanapadaṃca sarūpato nātabbanti.

Evaṃ paṭhamagāthāya “sāsanavarana”ti vuttassa suttassa pariyattibhāvaṃceva atthapadabyañjanapadabhāvena veditabbattaṃca dassetvā idāni tassa suttassa

1. Ma 1. 316 piṭṭhe.

pavicayūpāyaṃ nettippakaraṇaṃ padatthavibhāgena dassetuṃ
“soḷasahārā”tyādimāha. Atha vā dutiyagāthāya nettippakaraṇassa visayaṃ
 sāsanavaraṃ niyametvā dassitaṃ, “netti nāma katamā, katividhā”ti
 pucchitabbattā nettināma ettikāti saṅkhepato dassetuṃ
“soḷasahārā”tyādimāha. Tattha tassa sāsanassa suttassa atthapariyeṭṭhi
 nettisaṃvaṇṇanā mayā mahākaccāyanena niddiṭṭhā **netti** nāma
 soḷasahārasamudāya pañcanayasamudāyā aṭṭhārasamūlapadasamudāyāti
 vijānitabbāti.

Te hārādayo kenatṭhena **netti** nāma? Veneyyasatte ariyadhammaṃ netṭi
 nettṭi evamādi attho saṃvaṇṇanāsu¹ vuttova. Imāya tatiyagāthāyapi
 “mahākaccāyana niddiṭṭhā”ti pāṭho sundaro. “Mahākaccāyanena niddiṭṭhā”ti
 vā pāṭho, na sundaro. Lakkhaṇaṇhi mayā heṭṭhā vuttanti.
 “Soḷasahārādisamudāyā netti”ti vuttā, te hārā suttassa byañjanavicayo vā
 honti, atthavicayo vā, nayā ca byañjanavicayo vā honti, atthavicayo vāti
 vicāraṇāyaṃ sati “ime imassa vicayo”ti niyametvā dassetuṃ **“hārā
 byañjanavicayo”**ti-ādimāha. Tattha hārā suttassa byañjanavicayo honti, na
 atthavicayo soḷasahārānaṃ mūlapadaniddhāraṇaṃ vajjetvā
 byañjanamukheneva saṃvaṇṇanābhāvato. Tayo pana nayā suttassa
 atthavicayo honti, tiṇṇaṃ nayānaṃ mūlapadasaṅkhāta-
 avijjādisabhāvadhammaniddhāraṇamukheneva suttassa
 atthasaṃvaṇṇanābhāvatoti.

Taṃ ubhayaṃ sutte saṃvaṇṇanābhāvena kenaci katthaciyeva
 yojetabbaṃ, udāhu sabbathā sabbattha yojitaṃ”ti pucchitabbabhāvato taṃ
 ubhayaṃ sabbattha suttesu sabbathā yojitanti dassetuṃ **“ubhayaṃ
 pariggahītaṃ”**ti vuttam. Hārā ceva nayā ca ubhayaṃ suttassa
 atthaniddhāraṇavasena parito samantato gahitaṃ sabbathā suttesu yojitanti.

“Hārādisamudāyabhūtaṃ nettisaṅkhātāṃ suttaṃ kathaṃ
 saṃvaṇṇetabbaṃ suttaṃ saṃvaṇṇeti”ti vattabbabhāvato vuttam **“vuccati
 suttaṃ yathāsuttaṃ”**ti. Nettisaṅkhātāṃ saṃvaṇṇanāsuttaṃ
 saṃvaṇṇetabbasuttānurūpaṃ yathā yena yena desanāhārena vā aññena vā
 saṃvaṇṇetabbaṃ, tena tena **vuccati**

1. Netti-Ṭṭha 2 piṭṭhe.

saṃvaṇṇetīti attho. Atha vā “nettisaṅkhātāṃ suttāṃ kittakāṃ saṃvaṇṇetabbāṃ suttāṃ saṃvaṇṇetī”ti vattabbabhāvato vuttāṃ **“vuccati suttāṃ yathāsuttan”**ti. Tattha **yathāsuttāṃ** yaṃ yaṃ suttāṃ bhagavatā vuttāṃ, taṃ taṃ sabbaṃ suttāṃ nettisaṅkhātāṃ suttāṃ **vuccati** vadati assādādīnavadassanavasena saṃvaṇṇetīti. Tena vuttāṃ “nettinayena hi saṃvaṇṇetum asakkuṇeyyaṃ nāma suttāṃ natthī”ti¹.

“Yaṃ yaṃ bhagavatā desitaṃ suttāṃ nettisaṃvaṇṇanāya saṃvaṇṇitaṃ, sā saṃvaṇṇetabbā desanā ca viññeyyā, udāhu desitabbañcā”ti vattabbabhāvato **“yā ceva desanā”**tyādimāha. Yā ceva desanā pāḷi saṃvaṇṇitā sā ca, tāya desanāya desitaṃ yaṃ dhammajātāṃ, tañca ubhayaṃ vimuttāyatanadesanāsīsena paricayaṃ karontehi ekantena viññeyyaṃ ubhayasseva anupādisesaparinibbānapariyosānānaṃ sampattīnaṃ hetubhāvato. “Tassa ubhayassa vijānane sādhetabbe sādhetabbassa vijānanassa hetubhūtā katamā anupubbī”ti pucchitabbabhāvato vuttāṃ **“tatrā”**tyādi. Tattha **tatra** vijānane sādhetabbe suttādinavaṅgassa sāsanaṃ atthapariyesanā atthavicāraṇā hāranayānaṃ **ayaṃ anupubbī** vijānanassa sādhetabbassa hetubhūtā anupubbī nāmāti attho. Atha vā tassa ubhayassa vijānane sādhetabbe suttādinavaṅgassa sāsanaṃ atthapariyesanāya atthavicāraṇāya ayaṃ anupubbī vijānanassa sādhetabbassa hetubhūtā anupubbī nāmāti. Atha vā vakkhamānāya hāranayānupubbiyā navavidhasuttantapariyesanā vijānanassa hetubhūtāti veditabbā. Tenākāreneva **aṭṭhakathāyaṃ** tidhā vuttāti.

Saṅgahavārassa atthavibhāvanā niṭṭhitā.

2. Uddesavāra-atthavibhāvanā

1. Evaṃ saṅgahavārena saṅkhepato dassite hārādayo idāni vibhāgena dassetum **“tattha katame soḷasa hārā”**ti-ādidesanā

1. Netti-Ṭīṭha 12 piṭṭhe.

āraddhā. Atha vā soḷasahārādisamudāyā netti nāma mayā mahākaccānena niddiṭṭhāti vuttā, “katame te soḷasa hārā”ti pucchitabbattā vuttaṃ **“tattha soḷasa hārā”**tyādi. Tattha **tatthāti** tesu soḷasahārādisu. Desanā hāro, vicayo hāro -pa- samāropano hāroti ime soḷasa hārāti daṭṭhabbā.

Tattha sabbasādhāraṇattā hārapadassa vacanatto paṭhamam vattabbo. Kenatṭhena hārāti? Harīyanti etehīti **hārā**. Etehi samvaṇṇanāvisesehi samvaṇṇīyesu suttageyyādīsu aññānasamśayavipallāsā harīyanti, iti aññānādiharāṇakāraṇattā “etehī”ti padena niddiṭṭhā samvaṇṇanāvisesā **hārā** nāma, haradhātuyā ācariyassa vacībhedasaddo, taṃsamutṭhāpako cittuppādo ca mukhyatto, veneyyānam samvaṇṇetabbasuttassa atthajānanādiñānasampayuttacittuppādo kāraṇūpacāratto, tassa upanissayapaccayabhūtānam samvaṇṇanāvisesānam upanissayapaccayasatti phalūpacāratto, iti-saddena sā upanissayapaccayasattiyeva parāmasīyati. Taṃsattisampannā samvaṇṇanāvisesā ṇa-paccayatthā honti. Esa nayo evarūpesu ṭhānesupi. Vitthāro **aṭṭhakathāyam**¹ vutto eva.

Asādhāraṇato pana desīyati etāyāti **desanā**. Etāya samvaṇṇanāya samvaṇṇetabbasuttatto desīyati samvaṇṇīyati samvaṇṇanānusārena ñāpīyati, iti ñāpanakāraṇattā “etāyā”ti padena niddiṭṭhā visesasamvaṇṇanā **desanā** nāma, na pālidesanā, pālidesanāya samvaṇṇetabbasamvaṇṇanābhāvena sahacaraṇato vā desanā. Kiñcāpi aññe hārā desanāpālisaṅkhātassa suttassa atthasamvaṇṇanābhāvato desanāya sahacārino honti, ayam pana hāro yebhuyyena yathārutavaseneva viññāyamānattā pālidesanāya saha caratīti vattabbataṃ arahati, na tathā pare. Na hi assādādīnavanissaraṇādisandassanalakkhaṇarahitā pālidesanā atthi, ayañca hāro assādādisandassanalakkhaṇoti.

Viciyanti etenāti **vicayo**. Etena samvaṇṇanāvisesena sutte padapañhādayo viciyanti, iti vicāraṇakāraṇattā so

1. Netti-Ṭīha 15 piṭṭhe.

saṁvaṇṇanāviseso **vicayo** nāma. Katvatthādhikaraṇatthāpi labbhanti. Saṁvaṇṇetabbasuttēna padapañhādivicayanalakkhaṇo saṁvaṇṇanāviseso **vicayo hāro**.

Yuttāyutti vicārīyati etāyāti **yutti**. Etāya visesasaṁvaṇṇanāya sabbesaṁ hārānaṁ bhūmigocarānaṁ yuttāyutti vicārīyati, iti vicāraṇakāraṇattā “etāyā”ti padena niddiṭṭhā visesasaṁvaṇṇanā **yutti** nāma. Idhā uttarapadalopo daṭṭhabbo, yuttiyā vicāraṇā, vicāraṇīyabhāvena saḥacaraṇato vā yutti. Sabbahārānaṁ bhūmigocarānaṁ yuttāyuttivicāraṇalakkhaṇo saṁvaṇṇanāviseso **yutti hāro**.

Padati pavatteti phalaṁ etenāti **padam**, kāraṇaṁ. Thanti tiṭṭhanti ettha phalāni tadāyattavuttiṭṭhāyāti **ṭhānam**, kāraṇaṁ. Padañca taṁ ṭhānañcāti **padaṭṭhānam**, āsannakāraṇaṁ. Sutte āgatadhammānaṁ padaṭṭhānaṁ vicārīyati etāyāti **padaṭṭhānā**, visesasaṁvaṇṇanā, vicāraṇalopova, sutte āgatadhammānaṁ padaṭṭhānānaṁ, tesañca padaṭṭhānānaṁ vicāraṇalakkhaṇo saṁvaṇṇanāviseso **padaṭṭhāno hāro**.

Sutte avuttāpi samānalakkhaṇā dhammā lakkhīyanti etena saṁvaṇṇanāvisesenāti **lakkhaṇo**, sutte vuttēna dhammena samānalakkhaṇānaṁ dhammānaṁ avuttānampi niddhāraṇalakkhaṇo saṁvaṇṇanāviseso **lakkhaṇo hāro**.

Sutte dassiyamānā nibbacanādayo cattāropi viyūhīyanti vibhāgena sampiṇḍīyanti ettha, etena vāti **byūho**, catunnaṁ nibbacanādīnaṁ byūho **catubyūho**. Nibbacanādhīppāyabyañjanānañceva desanānidānassa ca pubbāparena saddhiṁ sandassanalakkhaṇo saṁvaṇṇanāviseso **catubyūho hāro**.

Desanāya gahitadhammena sabhāgā, visabhāgā ca dhammā āvaṭṭīyanti ettha, etena vāti **āvaṭṭo**, desanāya gahitadhammānaṁ sabhāgavisabhāgadhammavasena āvaṭṭanalakkhaṇo saṁvaṇṇanāviseso **āvaṭṭo hāro**.

Asādhāraṇāsādhāraṇānaṁ saṁkilesadhamme, vodānadhamme ca sādhāraṇāsādhāraṇato, padaṭṭhānato, bhūmito ca vibhajanalakkhaṇo saṁvaṇṇanāviseso **vibhatti hāro**.

Sutte niddiṭṭhā dhammā paṭipakkhavasena parivattīyanti iminā, ettha vāti **parivatto**, sutte niddiṭṭhānaṃ dhammānaṃ paṭipakkhato parivattanalakkhaṇo saṃvaṇṇanāviseso **parivattano hāro**.

Sutte vuttassa ekasseva atthassa vācakaṃ vividhaṃ vacanaṃ ettha saṃvaṇṇanāviseseti vivacanaṃ, vivacanameva **vevacanaṃ**, sutte vutte ekasmim atthe anekapariyāyasaddayojanālakkhaṇo saṃvaṇṇanāviseso **vevacano hāro**.

Sutte vuttā atthā pakārehi nāpīyanti iminā, ettha vāti **paññatti**, ekekassa dhammassa anekāhi paññattihi paññāpetabbākāralakkhaṇo saṃvaṇṇanāviseso **paññatti hāro**.

Suttāgatā dhammā paṭiccasamuppādādīsu otarīyanti anuppavesīyanti ettha, etena vāti **otaraṇo**, paṭiccasamuppādādīmukhehi suttatthassa otaraṇalakkhaṇo saṃvaṇṇanāviseso **otaraṇo hāro**.

Sutte padapadatthapañhārambhā sodhīyanti samādhīyanti ettha, etena vāti **sodhano**, sutte padapadatthapañhārambhānaṃ sodhanalakkhaṇo saṃvaṇṇanāviseso **sodhano hāro**.

Sāmaññavisesabhūtā dhammā vinā vikappena adhiṭṭhīyanti anuppavattīyanti ettha, etena vāti **adhiṭṭhāno**, suttāgatānaṃ dhammānaṃ avikappanavasena sāmaññavisesaniddhāraṇalakkhaṇo saṃvaṇṇanāviseso **adhiṭṭhāno hāro**.

Yo hetu ceva paccayo ca phalaṃ parikaroti abhisankharoti, iti so hetu ceva paccayo ca **parikkhāro**, yo saṃvaṇṇanāviseso taṃ parikkhāraṃ hetuñceva paccayañca ācikkhati, iti so saṃvaṇṇanāviseso **parikkhāro nāma**. Sutte āgatadhammānaṃ parikkhārasaṅkhāte hetupaccaye niddhāretvā saṃvaṇṇanālakkhaṇo saṃvaṇṇanāviseso **parikkhāro hāro**.

Sutte āgatadhammā padaṭṭhānādīmukhena samāropīyanti ettha, etena vāti **samāropano**, sutte āgatadhammānaṃ padaṭṭhānavevacanabhāvapahānasamāropanavicāraṇalakkhaṇo saṃvaṇṇanāviseso **samāropano hāro**. Bhāvasāadhanavasenāpi sabbattha vacanattho vattabboti tassāpi vasena yojetabbanti. Sesarī saṃvaṇṇanānusārena nātābbanti.

“Tattha katame soḷasa hārā desanā”tyādinā hārasarūpaṃ vuttaṃ, kimatthaṃ “tassānugīti”tyādi vuttanti? Anugītigāthāya sukhaggahaṇatthaṃ puna **“tassānugīti desanā vicayo yutti”**tyādi vuttaṃ. Tattha **tassāti** hāruddesassa. **Anugīti**ti anu pacchā gāyanagāthā. (**Pañcadasoti**)¹ pañcadasamo. **Soḷasoti** soḷasamo. **Atthato asaṃkiṇṇāti** desanādipadatthato lakkhaṇatthato saṅkarato rahitā. Tena vuttaṃ **aṭṭhakathāyaṃ** “so ca nesaṃ asaṅkaro lakkhaṇaniddese supākaṭo hoti”ti². Sesāṃ saṃvaṇṇanānusārena ñātabbanti. “Keci hārā kehici hārehi saṃkiṇṇā viya dissanti, kasmā asaṃkiṇṇāti ñātabban”ti vattabbattā vuttaṃ **“etesañceva”**ti-ādi. Tattha **etesañceva bhavāti**ti etesaṃ soḷasannaṃ hārānaṃ yathā yenākārena asaṅkaro hoti, tathā asaṅkarākārena bhavati. Ayati pavattati nayavibhattīti **ayā**, vitthārena ayāti **vitthāratayā**, ta-kāro missakadosāpagamatthāya āgato, nayavibhattivisesavacanaṃ. Nayena ñāyena vibhatti **nayavibhatti**, na pañcanayavibhattāhārānaṃ vitthārena pavattā ñāyavibhatti tathā asaṅkarākārena bhavati tasmim asaṃkiṇṇāti ñātabbāti adhippāyo.

2. Soḷasa hārā sarūpato vuttā, amhehi ca viññātā, “katame pañca nayā”ti vattabbabhāvato tathā pucchitvā sarūpato uddisitum **“tattha katame pañca nayā”**tyādi vuttaṃ. **Aṭṭhakathāyaṃ** pana “evaṃ hāre uddisitvā idāni naye uddisitum ‘tattha katame’ti-ādi vuttan”ti² vuttaṃ. “Tattha nayanti saṃkilese, vodāne ca vibhāgato ñāpentīti **nayā**, nīyanti vā tāni ettha, etehi vāti **nayā**”ti-ādinā² **aṭṭhakathāyaṃ** vitthārena vacanattho vutto. **Nī**-dhātuyā nandiyāvaṭṭādinayānusārena saṃkilese, vodāne ca ālambitvā pavatte ñāṇasampayuttacittuppādo mukhyattho, nandiyāvaṭṭādinayānaṃ upanissayapaccayasatti phalūpacārato gahitā, iti-saddo taṃ phalūpacārato gahitasattim parāmasi, taṃsattisahitā nandiyāvaṭṭādinayā apaccayatthā.

Taṇhā-avijjāhi saṃkilesapakkhassa suttassa, samathavipassanāhi vodānapakkhassa suttassa catusaccayojanamukhena nayanalakkhaṇo

1. (...) Pāḷiyaṃ natthi.

2. Netti-Ṭṭha 17 piṭṭhe.

saṁvaṇṇanāviseso **nandiyāvaṭṭo nayo**. Tattha **catusaccanti** taṇhā ca avijjā ca bhavamūlattā samudayasaccaṃ, avasesā tebhūmakā dhammā dukkhasaccaṃ, samathavipassanā maggasaccaṃ, tena pattabbā asaṅkhatadhātu nirodhasaccanti.

Tīhi avayavehi lobhādīhi saṅkilesapakkhe, tīhi avayavehi alobhādīhi ca vodānapakkhe pukkhalo sobhanoti **tipukkhalo**, akusalamūlehi saṅkilesapakkhassa, kusalamūlehi vodānapakkhassa suttatthassa catusaccayojanamukhena nayanalakkhaṇo saṁvaṇṇanāviseso **tipukkhalo**.

Sīhassa bhagavato vikkīlitaṃ ettha nayeti **sīhavikkīlito**, subhasaññādīhi vipallāsehi sakalasamkilesapakkhassa, saddhindriyādīhi vodānapakkhassa suttatthassa catusaccayojanamukhena nayanalakkhaṇo saṁvaṇṇanāviseso **sīhavikkīlitanayo**.

Atthanayattayadisābhāvena kusalādidhammānaṃ ālocanaṃ **disālocanaṃ**. Tassa tassa atthanayassa yojanatthaṃ katesu suttassa atthavissajjanesu ye vodānādayo, saṅkilesikā ca tassa tassa nayassa disābhūtā dhammā suttato niddhāretvā kathitā, tesāṃ yathāvuttadhammānaṃ citteneva “ayaṃ paṭhamā disā, ayaṃ dutiyā disā”ti-ādinā ālocanaṃ **disālocanaṃ**.

Tathā ālocitānaṃ dhammānaṃ atthanayattayayojane samānayanato aṅkuso viyāti **aṅkuso**, tassa tassa nayassa disābhūtānaṃ kusalādidhammānaṃ samānayanam **aṅkuso nayo**.

Lañjetīti **lañjako**. Yo nayo suttatthaṃ lañjeti pakāseti, iti lañjanato pakāsanato so nayo lañjako nāma, nayo ca so lañjako cāti **nayalañjako**. Nayalañjako paṭhamo nandiyāvaṭṭo nāma, nayalañjako dutiyo tipukkhalo nāma, nayalañjako tatiyo sīhavikkīlito nāmāti yojetabbo.

Uggatānaṃ visesena uggatoti **uttamo**, taṃ uttamaṃ. **Gatāti** ñātā, matāti attho. “Matā”ti vā pāṭho. Sesamettha vuttanayānusārenapi saṁvaṇṇanānusārenapi jānitabbanti.

Yathāvuttanayavisesasamvannañāya ṭikāyaṃ—

“Samūhādiṃ upādāya lokasaṅketasiddhā vohāramattatā
sammutisabhāvo, pathavīphassādīnaṃ kakkhaḷaphusanādilakkhaṇaṃ
paramatthasabhāvo. Ayañhettha saṅkhepo—yasmim bhinne, itarāpohe
vā cittaena kate na tathā buddhi, idaṃ **sammutisaccaṃ** yathā ghaṭe,
sasambhārajale ca, tabbipariyāyena **paramatthasaccaṃ**”ti—

vacane ghaṭakathala-āpajalakaddamādisaṅkhātariṃ samūhādiṃ upādāya
lokassa pubbe ghaṭakathala-āpajalakaddamādisaṅketasiddhā ghaṭakathala-
āpajalakaddamādivohāramattatā **sammutisabhāvo** saṅketavasena avitathattā.
Pathavī-ādīnaṃ kakkhaḷādilakkhaṇaṃ, phassādīnaṃ phusanādilakkhaṇaṃ
paramatthasabhāvo. “Yadi evaṃ ghaṭādiṃ abhinne vā āpādiṃ vā
anurūpena ūnabhāvena appavattamāne vā sati sammutibhāvo hotu, bhinne
vā ūne vā kathaṃ sammutibhāvo bhavēyya, pathavīphassādīnampi
bhijjamānattā, kakkhaḷaphusanādīnaṃ pathavīphassādīhi anaññattā kathaṃ
paramatthasabhāvo bhavēyya, katamena saṅkhepena atthena
sammutisabhāvo, paramatthasabhāvo ca amhehi jānitabbo”ti
vattabbabhāvato “**ayañhettha saṅkhepo**”ti-ādimāha. Tattha **etthā**ti etesu
sammutisabhāvaparamatthasabhāvesu **ayaṃ** nayo vuccamāno **saṅkhepo**
attho daṭṭhabbo.

Yasmim ghaṭādiṃ abhinne sati tato ghaṭādito itaro kathalādibhāvo
cittaena pubbe katena yathā yena kathalādivohārena bhavati, yasmim āpādiṃ
sambhārajalādiṃ ūnabhāvena pavattamāne sati vā tato āpādito itaro
kaddamādibhāvo cittaena pubbe katena yathā yena kaddamādivohārena
bhavati, tathā tena vohārena buddhi kathalādisabhāvajānanariṃ
kaddamādisabhāvajānanariṃ bhavati, idaṃ abhinne ghaṭādikaṃ vā bhinne
kathalādikaṃ vā anūne āpādikaṃ vā ūne kaddamādikaṃ vā sabbaṃ
sammutisaccaṃ hotveva. “Kaddamasmiṃ bhinne, kaddamasmiṃ ūne vā sati
itaro sammutisabhāvo”ti pucchitabbabhāvato “**ghaṭe, sambhārajale cā**”ti
vuttaṃ.

Sammutisaccasabhāvo tumhehi vutto, amhehi ca ñāto, “katamo paramatthasaccasabhāvo”ti vattabbabhāvato **“tabbipariyāyena paramatthasaccan”**ti vuttaṃ. Pathavī-ādīnaṃ kakkhaḷādilakkhaṇato itarassa phusanādilakkhaṇassa asambhavato, phassādīnaṃ phusanādilakkhaṇato itarassa kakkhaḷādilakkhaṇassa asambhavato pathavīphassādīnaṃ kakkhaḷaphusanādilakkhaṇaṃ paramatthasaccaṃ hotvevāti imasmiṃ saṅkhepatthe gahite koci virodho natthīti adhippāyoti.

3. Pañca nayā sarūpato ācariyena uddiṭṭhā, amhehi ca viññātā, “yāni padāni aṭṭhārassa mūlapadāni uddiṭṭhāni, katamāni tāni”ti pucchitabbattā tāni sarūpato dassetuṃ **“tattha katamāni aṭṭhārassa mūlapadāni”**tyādimāha. **Aṭṭhakathāyaṃ** pana “evaṃ nayepi uddisitvā idāni mūlapadāni uddisituṃ ‘tattha katamāni’ti-ādi āradadhan”ti¹ vuttaṃ. Tattha kusalāni nava padāni, akusalāni nava padāni aṭṭhārassa mūlapadānīti daṭṭhabbānīti yojanā. Mūlanti patiṭṭhahanti etehi nayā, patiṭṭhānavibhāgā cāti **mūlāni**, padanti patiṭṭhahanti ettha nayā, paṭṭhānavibhāgā, adhigamā cāti **padāni**, vuttappakāraṭṭhena mūlāni ca tāni padāni cāti **mūlapadāni**. Kucchite pāpadhamme salayantīti **kusalāni**, kuse rāgādayo lunantīti **kusalāni**, kusā viya lunantīti **kusalāni**, kusena ñāṇena lātabbāni pavattetabbānīti **kusalāni**. Kusalānaṃ paṭipakkhānīti **akusalāni**. A-saddo cettha paṭipakkhatthoti.

Nava padāni kusalāni, nava padāni akusalānīti gaṇanaparicchedato, jātibhedato ca uddiṭṭhāni, “katamāni tāni”ti pucchitabbattā nava padāni akusalāni paccāsattinyāyena sarūpato dassetuṃ **“katamāni nava padāni akusalāni”**ti-ādi vuttaṃ. **Aṭṭhakathāyaṃ** pana—

“Evaṃ gaṇanaparicchedato, jātibhedato ca mūlapadāni dassetvā idāni sarūpato dassento saṃkilesapakkhamyeva paṭhamāṃ uddisati ‘taṇhā’ti-ādīnā”ti¹—

vuttaṃ. Tattha rūpādi ke khandhe tasati paritasatīti **taṇhā**. Avindiyaṃ kāyaduccaritādiṃ vindatīti **avijjā**, vindiyaṃ kāyasucaritādiṃ na vindatīti

1. Netti-Ṭīṭha 18 piṭṭhe.

avijjā, vijjāya paṭipakkhāti vā **avijjā**. Lubbhanti tenāti **lobho**, lubbhatīti vā **lobho**, lubbhanam vā **lobho**. **Dosamohesupi** ese va nayo. Asubhe rūpakkhandhādike “subhan”ti pavattā saññā **subhasaññā**. Dukkhadukkhādike “sukhan”ti pavattā saññā **sukhasaññā**. Anicce saṅkhāradhamme “niccan”ti pavattā saññā **niccasaññā**. Anattasabhāvesu cakkhādīsu khandhesu “attā”ti pavattā saññā **attasaññā**. **Yatthāti** yesu padesu sabbo akusalapakkho saṅgaham samosaraṇam gacchati, tāni padāni akusalānīti yojanā. **Saṅgaham** gaṇanam. **Samosaraṇam** samāropanam.

Paccanīkadhamme uddhaccādike nīvaraṇe sameti vūpasameti tadaṅgavikkhambhanavasenāti **samatho**. Saṅkhāre aniccādīhi vividhehi ākārehi passatīti **vipassanā**. Lobhassa paṭipakkho **alobho**. Dosassa paṭipakkho **adoso**. Mohassa paṭipakkho **amoho**. Etthāpi **a-saddo** paṭipakkhattho, na abhāvatthādikoti adhippāyo. Asubhe rūpakkhandhādike, cakkhādīmhi vā “asubhan”ti pavattā saññāpadhānacittuppādā **asubhasaññā**, visesato kāyānupassanāsati paṭṭhānam. Dukkhadukkhātādīsu “dukkhan”ti pavattā saññāpadhānacittuppādā **dukkhasaññā**, visesato vedanānupassanāsati paṭṭhānam. Anicce khandhādike vipariṇāmadhamme “aniccan”ti pavattā saññāpadhānacittuppādā **aniccasaññā**, visesato cittānupassanāsati paṭṭhānam. Anattasabhāve khandhe, cakkhādīmhi vā “anattā”ti pavattā saññāpadhānacittuppādā **anattasaññā**, visesato dhammānupassanāsati padhānam. Paññāsatisīsenā hi pavattā ayaṁ desanā. Tena vuttam bhagavatā “kathaṅca bhikkhave satibalam daṭṭhabbam? Catūsu satipaṭṭhānesu, ettha satibalam daṭṭhabbam”ti. **Yatthāti** yesu padesu sabbo kusalapakkho saṅgaham samosaraṇam gacchati, tāni padāni kusalānīti yojanā.

Uddānanti uddham dānam rakkhaṇam uddānam, saṅgahavacananti attho. Uddāne avutte satī heṭṭhā vuttassa atthassa vipparikkhābhāvo dinno viya bhavēyya, tasmā vipparikkhābhāvassa nīvaraṇattham uddānanti adhippāyo. **Caturo ca vipallāsāti** subhasukhanicca-attasaññā. Kilesā bhavanti ettha navapadesūti **bhūmī**, kilesānam bhūmīti **kilesabhūmī**, kilesapavattanaṭṭhānāni nava padānīti vuttam hoti.

Caturo satipaṭṭhānāti asubhadukkha-anicca-anattasaññā. **Indriyabhūmī**ti saddhādīnaṃ vimutti-paripācanindriyānaṃ bhūmī pavattanatṭhānāni samosaraṇatṭhānāni.

Navahi kusalapadehi kusalapakkhā **yujjanti** yojīyanti, **navahi** akusalapadehi akusalapakkhā **yujjanti** yojīyanti. Navahi kusalapadehi saha kusalapakkhā **yujjanti** yujjantā bhavanti, navahi akusalapadehi saha akusalapakkhā **yujjanti** yujjantā bhavanti uddesavāre vuttāvaseso saṃvaṇṇanānusārena vijānitabbo.

Iti sattibalānurūpā racitā uddesavārassa atthavibhāvanā niṭṭhitā.

3. Niddesavāra-atthavibhāvanā

Soḷasahāraniddesavibhāvanā

4. Hārādīsu samudāyassa nettippakaraṇassa uddeso uddiṭṭho, amhehi ca ñāto, “katamo niddeso”ti pucchitabbattā uddiṭṭhe hārādayo niddisituṃ “**tattha saṅkhepato netti**”ti-ādi āradham. **Aṭṭhakathāyaṃ** pana “evaṃ uddiṭṭhe hārādayo niddisituṃ ‘tattha saṅkhepato’ti-ādi āradhan”ti¹ vuttam. Tattha **tatthā**ti tasmim “tattha katame soḷasa hārā? Desanā vicayo”ti-ādi uddesapāṭhe. **Saṅkhepatoti** samāsato. **Netti**ti nettippakaraṇaṃ. **Kittitā**ti kathitā, idāni niddesato kathessāmīti vuttam hoti.

1. “Assādādīnavatā, nissaraṇampi ca phalaṃ upāyo ca.

Āṇattī ca bhagavato, yogīnaṃ desanāhāro”ti—

gāthāyaṃ yena saṃvaṇṇanāvisesena sutte āgatā assādopi **ādīnavatā** ādīnavopi nissaraṇampi phalampi upāyopi **yogīnaṃ** atthāya bhagavato āṇattipi ime dhammā dassitā saṃvaṇṇitā saṃvaṇṇanāvasena ñāpitā, so saṃvaṇṇanāviseso **desanāhāro** nāmāti atthayojanā.

1. Netti-Ṭīha 19 piṭṭhe.

Vacanatthādayo **aṭṭhakathāyaṃ**¹ vitthārato vuttāva, tasmā kiñcimattameva kathessāmi. Assādīyateti **assādo**, ko so? Sukhaṃ, somanassaṃ, iṭṭhārammaṇabhūtā pañcupādānakkhandhā ca. Assādeti etāyāti vā **assādo**, ko so? Taṇhā, vipallāsā ca. Vipallāsavasena hi ekacce sattā anīṭṭhampi ārammaṇaṃ iṭṭhākārena assādeti.

Ābhusaṃ kammaṇa dīnaṃ dukkhādi hutvā vāti pavattatīti **ādīnavo**, dukkhādi. Atha vā ativiya ādīnaṃ kapaṇaṃ hutvā vāti pavattatīti **ādīnavo**, kapaṇamanusso, tathābhāvā ca tebhūmakā dhammā aniccatādiyogato.

Nissarati etenāti **nissaraṇaṃ**, ariyamaggo. Nissaratīti vā **nissaraṇaṃ**, nibbānaṃ. **Pi**-saddo sampiṇḍanatto. Nissaraṇabhedo **aṭṭhakathāyaṃ**² bahudhā vuttova.

Phalati pavattatīti **phalaṃ**, desanāya phalaṃ. Yāpi desanā phalanipphādikā na hoti, tathāpi bhagavato dhammadesanaṃ sutvā puññasambhārā sambhavanti, puññasambhārahetuto phalaṃ pavattaṃ, tasmā desanāya phalaṃ nāmāti. Katamaṃ taṃ? Devamanussesu āyuvanṇasukhabalayasaparivāra-adhipateyya-upadhisampatticakkavattisiridevarajjasiricatusampatticakkasīlasamādhisampadā vijjābhiññā paṭisambhidā sāvaka bodhipacceka bodhi sammāsambodhiyo.

Paccayasāmaggiṃ upagantvā ayati pavattati phalaṃ etenāti **upāyo**, ko so? Ariyamaggassa pubbhāgapaṭipadā. Purimā paṭipadā hi pacchimāya paṭipadāya adhigamūpāyo, paramparāya magganibbānādhigamassa ca upāyo. Keci “maggopi upāyo”ti vadanti, tesaṃ matena nibbānameva nissaraṇanti vuttaṃ siyā. “Te pahāya tare oghanti idaṃ nissaraṇaṃ”ti³ pana ariyamaggassa nissaraṇabhāvaṃ vakkhati, tasmā kesañci vādo na gahetabbo.

Āṇattīti āṇarahassa bhagavato veneyyānaṃ hitasiddhiyā “evaṃ sammāpaṭipattiṃ paṭipajjāhi, micchāpaṭipattiṃ mā paṭipajjāhi”ti vidhānaṃ āṇāṭṭhapaṇaṃ āṇatti nāma.

1. Netti-Ṭīṭha 19 piṭṭhe.

2. Netti-Ṭīṭha 21 piṭṭhe.

3. Khu 10. 6 piṭṭhe.

Yujjanti payujjanti catusaccakammaṭṭhānabhāvanāsūti **yogino**, veneyyā, tesam yogīnaṃ atthāyāti vacanasesaṃ nīharitvā yojanā kātabbā. Sutte āgatānaṃ sabbesaṃ assādādīnaṃ ekadesāgatānampi nīharitvā sabbesaṃ vibhajanasaṃvaṇṇanāviseso desanāhāroti niddesato gahetabbo, so ca vibhajanākāro desanāhāravibhaṅge¹ āgamissatīti idha pana dassitoti.

Desanāhāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo vicayahāraniddeso”ti pucchitabbattā—

2. “Yaṃ pucchitañca vissajjitañca, suttassa yā ca anugīti.

Suttassa yo pavicayo, hāro vicayoti niddiṭṭho”ti—

gāthā vuttā. Tattha suttassa **yaṃ pucchitañca** yā pucchā vicayamānā ca suttassa **yaṃ vissajjitañca** yā vissajjanā vicayamānā ca suttassa **yo** padādivicayo, assādādivicayo ca atthi, te vuttappakārā vicayamānā pucchādayo yena saṃvaṇṇanāvisesena viciyanti, so saṃvaṇṇanāviseso vicayo hāroti niddiṭṭhoti atthayojanā kātabbā.

Pucchīyate **pucchitaṃ**. Vissajjīyate **vissajjitaṃ** bhāvasāadhanattho daṭṭhabbo, na kammaśāadhanattho. Tena vuttaṃ **ṭikāyaṃ**² “bhāvatthe totī āha ‘vissajjitaṃ vissajjanā’ti”.

“**Suttassā**”ti niyāmitattā saṃvaṇṇanāvasena atṭhakathāyaṃ āgataṃ na gahetabbanti daṭṭhabbaṃ. So vicayo hāro **atṭhakathāyaṃ**³ vuttova. Kathaṃ?—

“Ayaṃ pucchā aditṭhajotanā diṭṭhasaṃsandanā vimaticchedanā anumātipucchā kathetukamyatāpucchā sattādhiṭṭhānā dhammādhiṭṭhānā ekādhiṭṭhānā anekādhiṭṭhānā sammutivisaṃyā paramatthavisaṃyā atītavisaṃyā anāgatavisaṃyā paccuppannavisaṃyā”ti-ādinā **pucchāvicayo** veditabbo. “Idaṃ vissajjanaṃ ekaṃsabyākaraṇaṃ vibhajjabyākaraṇaṃ paṭipucchābyākaraṇaṃ ṭhapanāṃ sāvasesaṃ niravasesaṃ

1. Khu 10. 5 piṭṭhādīsu.

2. Netti-Ṭī 28 piṭṭhe.

3. Netti-Ṭīha 22, 23 piṭṭhādīsu.

sa-uttaram niruttaram lokiyam lokuttaran”ti-ādinā **vissajjanavicayo**.

“Ayaṃ pucchā iminā sameti, etena na sameti”ti pucchitatham
ānetvā, vicayo pubbenāparam saṃsanditvā ca vicayo **pubbāparavicayo**.
“Ayaṃ anugīti vuttatthasaṅgahā avuttatthasaṅgahā
tadubhayatthasaṅgahā kusalatthasaṅgahā akusalatthasaṅgahā”ti-ādinā
anugītivicayo. Assādādīsu sukhavedanāya
“iṭṭhārammaṇānubhavanalakkhaṇā”ti-ādinā, taṇhāya
“ārammaṇaggaḥaṇalakkhaṇā”ti-ādinā, vipallāsānaṃ
“viparītaggaḥaṇalakkhaṇā”ti-ādinā, avasiṭṭhānaṃ
tebhūmakadhammānaṃ “yathāsakalakkhaṇā”ti-ādinā sabbesaṇca
dvāvīsatiyā tikesu, dvācattālīsādhike ca dukasate
labbhamānapadavasena taṃtaṃassādatthavisesaniddhāraṇaṃ
assādvicayo.

Dukkavedanāya “aniṭṭhānubhavanalakkhaṇā”ti-ādinā,
dukkhasaccānaṃ “paṭisandhilakkhaṇā”ti-ādinā, aniccatādīnaṃ ādi-
antavantatāya aniccantikātāya ca “aniccā”ti-ādinā sabbesaṇca
lokiyadhammānaṃ saṃkilesabhāgiyāhānabhāgiyatādivasena
ādīnavavuttiyā okāraniddhāraṇena **ādīnavavicayo**. Nissaraṇapade
ariyamaggassa āgamanato
kāyānupassanādipubbabhāgaṇapadāvibhāgavisesaniddhāraṇavasena,
nibbānassa yathāvuttapariyāyavibhāgavisesaniddhāraṇavasena evaṃ
nissaraṇavicayo. **Phalādīnaṃ** taṃtaṃsuttadesanāya sādhetabbaphalassa
tadupāyassa tattha tattha suttavidhivacanassa ca
vibhāganiddhāraṇavasena **vicayo** veditabbo. Evaṃ
padapucchāvissajjanapucchāpubbāparānugītīnaṃ, assādādīnaṃ
visesaniddhāraṇavaseneva vicayalakkhaṇo “vicayo hāro”ti
veditabboti—

evaṃ vuttova.

Vissajjanaviseso pana **ṭikayaṃ** vutto. Kathaṃ?—

“Cakkhu aniccan”ti puṭṭhe “āma cakkhu aniccamevā”ti ekantato
vissajjanaṃ **ekaṃsabyākaraṇaṃ**, “aññindriyaṃ bhāvetabbaṃ,

sacchikātabbañcā”ti puṭṭhe “maggapariyāpannaṃ bhāvetabbaṃ, phalariyāpannaṃ sacchikātabbaṃ”ti vibhajtvā vissajjanaṃ **vibhajjabyākaraṇaṃ**, “aññindriyaṃ kusalan”ti puṭṭhe “kiṃ anavajjaṭṭho kusalattho, udāhu sukhavipākaṭṭho”ti paṭipucchitvā vissajjanaṃ **paṭipucchābyākaraṇaṃ**, “sassato attā, asassato vā”ti vutte “abyākataṃmetan”ti-ādinā avissajjanaṃ **thāpanaṃ**, “kiṃ panete ‘kusalā’ti vā ‘dhammā’ti vā ekatthā, udāhu nānatthā”ti idaṃ pucchanāṃ **sāvasesaṃ**. Vissajjanaṃ pana sāvasesato veneyyajjhāsayaṃvasena desanāyaṃ veditabbā. Apāṭihīraṃ **sa-uttaraṃ** sappāṭihīraṃ **niruttaraṃ**, sesaṃ vicayahāraniddese suviññeyyamevāti¹—

vuttova. Saṃvaṇṇanāsu vutto attho anākulo pākaṭṭho yatipotehi viññāto, so sabbattha amhehi na vibhattoti daṭṭhabbo.

Vicayahāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo yuttihāraniddeso”ti pucchitabbattā—

3. “Sabbesaṃ hārānaṃ, yā bhūmī yo ca gocaro tesāṃ.

Yuttāyuttaparikkhā, hāro yuttīti niddiṭṭho”ti—

gāthā vuttā. Tattha **sabbesaṃ** soḷasannaṃ hārānaṃ **yā bhūmī** pavattanaṭṭhānabhūtaṃ byañjanaṃ, **yo gocaro** suddhattho ca atthi, **tesaṃ** bhūmisaṅkhātabyañjanagocarasaṅkhātasuddhatthānaṃ **yā yuttāyuttaparikkhā** yuttāyuttīnaṃ vicāraṇā saṃvaṇṇanā katā, so yutti-ayuttiparikkhāvicāraṇasaṅkhāto saṃvaṇṇanāviseso “yutti hāro”ti niddiṭṭhoti atthayojanā.

Tesaṃ hārānaṃ bhūmibhūtaṃ sutte āgatassa byañjanaṃ yuttibhāvo duvidho sabhāvaniruttibhāvo, adhippetatthavācakaḥbhāvo ca. Gocarabhūtaṃ pana sutte āgatassa yuttibhāvo suddhavinayadhammatāhi avilomaṇaṃ. Ayuttibhāvo vuttavipariyāyena gahetabbo.

Yuttihāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo padaṭṭhānahāraniddeso”ti pucchitabbattā—

1. Netti-Ṭī 28 piṭṭhe.

4. “Dhammaṃ deseti jino, tassa ca dhammassa yaṃ padaṭṭhānaṃ.

Iti yāva sabbadhammā, eso hāro padaṭṭhāno”ti—

gāthā vuttā. Tattha **dhammanti** yaṃ kiñci kusalādidhammaṃ sutte jino deseti, **tassa** sutte jinena desitassa kusalādidhammassa yañca padaṭṭhānaṃ niddhāretabbaṃ, taṃ taṃ padaṭṭhānañcāti evaṃ vuttanayena **yāva** yattakā sabbe dhammā sutte jinena desitā, tatthakānaṃ sabbesaṃ dhammānaṃ yañca padaṭṭhānaṃ niddhāretabbaṃ, tassa ca padaṭṭhānassa yañca padaṭṭhānaṃ niddhāretabbaṃ, taṃ taṃ padaṭṭhānañca, iti evaṃ vuttanayena **yāva** yattakā **sabbe** padaṭṭhānadhammā niddhāretabbāva, tattakāni sabbāni dhammapadaṭṭhānāni yathānurūpaṃ niddhāretvā yena saṃvaṇṇanāvisesena kathitāni, eso saṃvaṇṇanāviseso “padaṭṭhāno hāro”ti niddiṭṭhoti atthayojanā.

Sutte desitakusaladhammassa

yonisomanasikārasaddhammassavanasappurisūpanissayādi padaṭṭhānaṃ, sutte desita-akusaladhammassa ayonisomanasikāra-asaddhammassavanasappurisūpanissayādi padaṭṭhānaṃ, abyākatassa dhammassa yathārahaṃ kusalākusalābyākatā padaṭṭhānanti-ādinā niddhāretabbanti.

Padaṭṭhānahāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo lakkhaṇahāraniddeso”ti pucchitabbattā—

5. “Vuttamhi ekadhamme, ye dhammā ekalakkhaṇā keci.

Vuttā bhavanti sabbe, so hāro lakkhaṇo nāmā”ti—

gāthā vuttā. Tattha **ekadhamme** sutte bhagavatā vuttamhi, aṭṭhakathāyaṃ niddhārite vā sati tena dhammena ye keci **dhammā** ekalakkhaṇā bhavanti, sabbe te dhammā sutte sarūpato avuttāpi samānalakkhaṇatāya saṃvaṇṇetabbabhāvena ānetvā yena saṃvaṇṇanāvisesena vuttā bhavanti, so saṃvaṇṇanāviseso “lakkhaṇo nāma hāro”ti niddiṭṭhoti atthayojanā.

Ekam samānaṃ lakkhaṇaṃ etesanti **ekalakkhaṇā**, samānalakkhaṇā, sahacāritāya vā samānakiccatāya vā samānahetutāya vā samānaphalatāya vā samānārammaṇatāya vā avuttāpi niddhāritāti.

Katham?—“nānattakāyānānattasaññino,¹ nānattasaññānaṃ amanasikārā”ti-
 ādisu² **sahacāritāya** saññāya sahaḡatā dhammā niddhāritā. “Dadam mittāni
 ganthatī”ti-ādisu³ **samānakiccatā**, piyavacana-atthacariyā samānatthatāpi
 niddhāritā, “phassapaccayā vedanā”ti-ādisu⁴ **samānahetutāya** saññādayopi
 niddhāritā, “avijjāpaccayā saṅkhārā”ti-ādisu⁴ **samānaphalatāya**
 taṇhupādānādayopi niddhāritā, “rūpaṃ assādeti abhinandati, taṃ ārabba
 rāgo uppajjati”ti-ādisu⁵ **samānārammaṇatāya** taṃsampayuttā vedanādayopi
 niddhāritā, niddhāretvā vattabbāti atthoti. Vitthāro **vibhaṅgavāre**⁶
 āgamissati.

Lakkhaṇo hāro niddiṭṭho, amhehi ca ñāto, “katamo catubyūho hāro”ti
 pucchi tabbattā—

6. “Neruttamadhippāyo, byañjanamatha desanānidānañca.

Pubbāparānusandhī, eso hāro catubyūho”ti—

gāthā vuttā. Tattha **neruttaṃ** suttapadanibbacanañca buddhānaṃ tassa tassa
 suttassa desakānaṃ, sāvakānaṃ vā **adhippāyo** ca atthabyañjanena
 byañjanamukhena **desanānidānañca** pubbāparena anusandhi ca ete
 niruttādayo yena saṃvaṇṇanāvisesena vibhāvīyanti, eso saṃvaṇṇanāviseso
 “catubyūho hāro”ti niddiṭṭho. Desanāpavattinimittaṃ desakassa ajjhāsayaḡi
desanānidānaṃ nāma. Catubyūhahārassa bahuvisayattā **vibhaṅge**⁷
 lakkhaṇasampattiṃ katvā kathayissāma.

Catubyūhahāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo
 āvaṭṭahāraniddeso”ti pucchitabbattā—

7. “Ekamhi padaṭṭhāne, pariyesati sesakaṃ padaṭṭhānaṃ.

Āvaṭṭati paṭipakkhe, āvaṭṭo nāma so hāro”ti—

gāthā vuttā. Tattha parakkamadhātu-ādīnaṃ **padaṭṭhāne ekamhi**
 ārambhadhātu-ādike desanāruḡhe sati visabhāḡatāya vā sesakaṃ
 padaṭṭhānaṃ

1. Dī 3. 218, 241, 252; Am 3. 201 piṭṭhesu.

2. Ma 1. 218 piṭṭhe.

3. Saṃ 1. 217; Khu 1. 307 piṭṭhesu.

4. Ma 3. 109; Saṃ 1. 243, 296; Vi 3. 1; Abhi 2. 142; Khu 1. 77; Khu 10. 28 piṭṭhādīsu.

5. Abhi 8. 153 piṭṭhe Paṭṭhāne. 6. Khu 10. 26 piṭṭhe. 7. Khu 10. 28, 29 piṭṭhādīsu.

pariyesati, desanāya sarūpato aggahaṇena vā sesakaṃ padaṭṭhānaṃ
pariyesati, yena saṃvaṇṇanāvisesena pariyesitvā yojento desanaṃ
pamādādīnaṃ padaṭṭhānabhūte kosajjādike **paṭipakkhe āvaṭṭati** āvaṭṭāpeti, so
saṃvaṇṇanāviseso “āvaṭṭo hāro nāmā”ti niddiṭṭhoti atthayojanā.

“**Paṭipakkhe**”ti idaṃ nidassanamattaṃ, seseṭṭhi sabbhāge āvaṭṭanato. Na hi
ārambhadhātu-ādike desanārūḷhe sati tappaṭipakkhe kosajjādikeyeva
desanaṃ āvaṭṭeti, atha kho avasesavīriyārambhādikepi desanaṃ āvaṭṭetīti.

Āvaṭṭahāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo
vibhattihāraniddeso”ti pucchitabbattā—

8. “Dhammañca padaṭṭhānaṃ, bhūmiñca vibhajate ayaṃ hāro.

Sādhāraṇe asādhāraṇe ca neyyo vibhatti”ti—

gāthā vuttā. Tattha kusalādivasena anekavidhaṃ sabbhāva**dhammañca**
dānasīlādipadaṭṭhānañca “dassanabhūmi bhāvanābhūmi”ti evamādikaṃ
bhūmiñca sādhāraṇe ca asādhāraṇe ca yena saṃvaṇṇanāvisesena vibhajate,
so saṃvaṇṇanāviseso “vibhatti hāro”ti neyyoti atthayojanā.

“Imasmiṃ sutte vuttā kusalā vāsanābhāgiyā, imasmiṃ sutte vuttā kusalā
nibbedhabhāgiyā”tyādinā, “imasmiṃ sutte vuttā akusalā
kilesabhāgiyā”tyādinā dhammañ ca, “idaṃ sīlaṃ imassa mahaggatavisesassa
padaṭṭhānaṃ, idaṃ sīlaṃ idaṃ jhānaṃ imassa lokuttarassa
padaṭṭhānaṃ”tyādinā padaṭṭhānañca, “dassanapahātabbassa puthujjano
bhūmi, bhāvanāpahātabbassa sotāpannādayo bhūmi”tyādinā bhūmiñca,
“kāmarāgabyāpādā puthujjanasotāpannānaṃ sādhāraṇā”tyādinā sādhāraṇe
ca, “kāmarāgabyāpādā anāgāmi-arahantānaṃ asādhāraṇā”tyādinā
asādhāraṇe ca yena vibhajati, so vibhatti hāro nāmāti-ādinā¹ vitthāretvā
vibhajanākāro gahetabbo.

1. Khu 10. 42 piṭṭhe.

Vibhattihāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo parivattanahāraniddeso”ti pucchitabbattā—

9. “Kusalākusale dhamme, niddiṭṭhe bhāvite pahīne ca.
Parivattati paṭipakkhe, hāro parivattano nāmā”ti—

gāthā vuttā. Tattha sutte **bhāvite** bhāvitabbe **kusale** anavajjadhamme **niddiṭṭhe** kathite, saṁvaṇṇite vā **pahīne** pahātabbe **akusale** sāvajjadhamme **niddiṭṭhe** kathite, saṁvaṇṇite vā tesaṁ dhammānaṁ **paṭipakkhe** viparītadhamme yena saṁvaṇṇanāvisesena **parivattati** parivatteti, so saṁvaṇṇanāviseso “parivattano hāro nāmā”ti veditabboti atthayojanā.

“Sammādiṭṭhissa purisapuggalassa micchādiṭṭhi nijjiṇṇā bhavati”ti-ādinā ca “yassa vā pāṇātipātā paṭiviratassa pāṇātipāto pahīno”ti-ādinā ca “bhuñjītabbā kāmā -pa- kāmehi veramaṇī tesaṁ adhammo”ti-ādinā ca paṭipakkhe parivattanabhāvaṁ **vibhaṅgavāre**¹ vakkhatīti na vitthāritā.

Parivattanahāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo vevacanahāraniddeso”ti pucchitabbattā—

10. “Vevacanāni bahūni tu,
Sutte vuttāni ekadhammassa.
Yo jānāti suttavidū,
Vevacano nāma so hāro”ti—

gāthā vuttā. Tattha **ekadhammassa** padatthassa sutte **vuttāni tu** vuttāni eva, **bahūni tu** bahūni eva vevacanāni yena saṁvaṇṇanāvisesena yo suttavidū jānāti, jānitvā ekasmiṁyeva padatthe yojeti, tassa suttaviduno so saṁvaṇṇanāviseso “vevacano nāma hāro”ti niddiṭṭhoti atthayojanā.

Ettha ca yo so-saddā asamānatthā ca hontīti “yo suttavidū”ti vatvā “so saṁvaṇṇanāviseso”ti vuttanti. **“Bhagavā”**ti

1. Khu 10. 44 piṭṭhe.

padassa ekasmiṃyeva atthe bhagavati “araḥaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanusānaṃ buddho bhagavā, phalanipphattigato vesārajjappatto adhigatapaṭisambhido catuyogavippahīno agatigamanavītivatto uddhaṭasallo nirulhavaṇo madditakaṇṭako nibbāpitapariyuṭṭhāno bandhanātīto ganthaviniveṭṭhano ajjhāsayaavītivatto bhinnandhakāro cakkhumā lokadhammasamatikkanto anurodhavirodhavippayutto itthānīṭṭhesu dhammesu asaṅkhepagato bandhanātivatto ṭhapitasaṅgāmo abhikkantataro ukkādharo¹ ālokaḥaro pajjotakaro tamonudo raṇaṇjaho aparimāṇavaṇṇo appameyyavaṇṇo asaṅkheyyavaṇṇo ābhaṅkaro pabhaṅkaro dhammobhāsapajjotakaro”²ti² evamādīni bahūni vevacanāni yojitāni. Vitthāro **vibhaṅgavāre**³ āgamissati.

Vevacanahāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo paññattihāraniddeso”ti pucchitabbattā—

11. “Ekaṃ bhagavā dhammaṃ, paññattīhi vividhāhi deseti.

So ākāro ñeyyo, paññattī nāma so hāro”ti—

gāthā vuttā. Tattha bhagavā **ekaṃ** khandhādidhammaṃ **vividhāhi** nikkhepappabhavapaññattādīhi paññattīhi yena paññāpetabbākārena deseti, so paññāpetabbākāro yena saṃvaṇṇanāvisesena vibhāvito, so saṃvaṇṇanāviseso “paññattī hāro nāmā”ti ñeyyoti atthayojanā.

Tattha **vividhāhi paññattīhi** nikkhepapaññattī pabhavapaññattī pariññāpaññattī pahānapaññattī bhāvanāpaññattī sacchikiriyaṇapaññattī nirodhapaññattī nibbidāpaññattīti evamādipaññattīhi ekapadatthasseva paññāpetabbākāravibhāvanālakkhaṇo saṃvaṇṇanāviseso paññattī hāro nāmāti.

Tattha “idaṃ dukkhaṃ”ti ayaṃ paññattī pañcannaṃ khandhānaṃ, channaṃ dhātūnaṃ, aṭṭhārasannaṃ dhātūnaṃ, dvādasannaṃ āyatanānaṃ, dasannaṃ indriyānaṃ **nikkhepapaññattī**.

“Kabaḷikāre ce bhikkhave āhāre atthi rāgo, atthi nandī, atthi taṇhā, patiṭṭhitaṃ tattha viññāṇaṃ viruḷhaṃ. Yattha patiṭṭhitaṃ viññāṇaṃ viruḷhaṃ, atthi

1. Odātakaro (Ka)

2. Khu 10. 46 piṭṭhe.

3. Khu 10. 45 piṭṭhe.

tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṅkhārānaṃ vuddhī”ti¹ evamādi **pabhavapaññatti** dukkhassa ca samudayassa cāti.

“Kabalīkāre ce bhikkhave āhāre natthi rāgo, natthi nandī, natthi taṇhā”ti² evamādi **pariññāpaññatti** dukkhassa, “**pahānapaññatti** samudayassa, **bhāvanāpaññatti** maggassa, **sacchikiriyāpaññatti** nirodhassā”ti ca “nikkhepapaññatti sutamayiyā paññāya, sacchikiriyāpaññatti anaññātāññassāmītindriyassa, pavattanāpaññatti dhammacakkassā”ti evamādivitthāro **vibhaṅge**³ āgamissatīti.

Paṇṇattihāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo otaraṇahāraniddeso”ti pucchitabbattā—

12. “Yo ca paṭiccuppādo,
Indriyakhandhā ca dhātu-āyatanā.
Etehi otarati yo,
Otarāṇo nāma so hāro”ti—

gāthā vuttā. Tattha yo paṭiccasamuppādo ca ye indriyakhandhā ca yāni dhātu-āyatanāni ca yena saṁvaṇṇanāvisesena niddhāritāni, etehi paṭiccasamuppādāindriyakhandhadhātāyatanehi, sutte āgatapadatthamukhena niddhāriyamānehi ca yo saṁvaṇṇanāviseso **otarati** ogāhati paṭiccasamuppādādi ke tattha vācakavasena, tattha ñāpakavasena vā anupavisati, so saṁvaṇṇanāviseso otaraṇo hāro nāmāti atthayojanā.

Tattha **indriyakhandhā**ti indriyāni ca khandhā cāti indriyakhandhā. **Dhātu-āyatanā**ti dhātuyo ca āyatanāni ca dhātu-āyatanā. Kathaṃ otaraṇo? “Uddhaṃ adho sabbadhi vippamutto”ti-ādi⁴ pāṭho.

Uddhanti rūpadhātu ca arūpadhātu ca. **Adhoti** kāmādhātu. **Sabbadhi vippamuttoti** tedhātuke ayaṃ asekkhāvimutti. Tāniyeva asekkhāni pañcīndriyāni, ayaṃ indriyehi otaraṇā.

1. Saṃ 1. 325; Abhi 4. 114 piṭṭhesu.

3. Khu 10. 51 piṭṭhe.

2. Saṃ 1. 326; Abhi 4. 114 piṭṭhesu.

4. Khu 10. 54 piṭṭhe.

Tāniyeva asekkhāni pañcindriyāni vijjā, vijjuppādā avijjānirodho -pa-
dukkhakkhandhassa nirodho hoti, ayaṃ paṭiccasamuppādehi otaraṇā.

Tāniyeva asekkhāni pañcindriyāni tīhi khandhehi saṅgahitāni
sīlakkhandhena samādhikkhandhena paññākkhandhena, ayaṃ khandhehi
otaraṇā.

Tāniyeva asekkhāni pañcindriyāni saṅkhārapariyāpannāni ye saṅkhārā
anāsavā, no ca bhavaṅgā, te saṅkhārā dhammadhātusaṅgahitā, ayaṃ dhātūhi
otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā, yaṃ āyatanam anāsavam,
no ca bhavaṅgam, ayaṃ āyatanehi otaraṇāti evamādīhi **vibhaṅge**¹
āgamissatīti.

Otaraṇahāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo
sodhanahāraniddeso”ti pucchitabbattā—

13. “Vissajjitamhi pañhe, gāthāyaṃ pucchitā yamārabha.

Suddhāsuddhaparikkhā, hāro so sodhano nāmā”ti—

gāthā vuttā. Tattha tissaṃ **gāthāyaṃ** āruḷhe **pañhe** ñātumicchite atthe
bhagavatā vissajjanagāthāyaṃ vissajjitamhi **yaṃ** suddhattham **ārabha**
adhikicca sā gāthā **pucchitā** pucchanatthāya ṭhapitā, tassa suddhatthassa yena
saṃvaṇṇanāvisesena **suddhāsuddhaparikkhā** vicāraṇā bhavē, so saṃ -pa-
seso sodhano hāro nāmāti atthayojanā.

Katham? “Avijjāya nivuto loko”ti padaṃ sodhitam, ārambho na
sodhito. “Vivicchā pamādā nappakāsatī”ti padaṃ sodhitam, ārambho na
sodhito. “Jappābhilepanam brūmī”ti padaṃ sodhitam, ārambho na sodhito.
“Dukkhamassa mahabbhayan”ti padañca sodhitam, ārambho ca sodhitoti.
Evam padādīnam sodhitāsodhitabhāvavicāro hāro sodhano nāma. Vitthārato
pana **vibhaṅge**² āgamissatīti.

1. Khu 10. 54 piṭṭhādīsu.

2. Khu 10. 60, 61 piṭṭhesu.

Sodhanahāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo adhiṭṭhānahāraniddeso”ti pucchitabbatā—

14. “Ekattatāya dhammā, yepi ca vemattatāya niddiṭṭhā.
Te na vikappayitabbā, eso hāro adhiṭṭhāno”ti—

gāthā vuttā. Tattha **ye** dukkhasaccādayo **dhammā ekattatāya** sāmāññenapi ca **vemattatāya** visesenapi niddiṭṭhā, yena -pa- sesena niddiṭṭhā dukkhasaccādayo dhammā **na vikappayitabbā** sāmāññavisesakappanāya vohārabhāvena anavaṭṭhānato, kāladisāvisesādīnaṃ viya apekkhāsiddhito ca, eso -pa- adhiṭṭhāno hāroti atthayojanā.

Tattha **ekattatāyā**ti ekassa samānassa bhāvo **ekattaṃ**, ekattameva **ekattatā**, tāya. **Eka**saddo cettha samānatthavācako, na saṅkhyāvācako. **Vemattatāyā**ti viṣiṭṭhā mattā **vimattā**, vimattā eva **vemattaṃ**, vemattassa bhāvo **vemattatā**, tāya. Yathā hi “ajja sve”ti vuccamānā kālavisesā anavaṭṭhitā bhavanti, “purimā disā, pacchimā disā”ti vuccamānā disāvisesā, evaṃ sāmāññavisesā ca atthassa sabhāvāti. Tathā hi “idaṃ dukkhan”ti vuccamānaṃ jāti-ādiṃ apekkhāya sāmāññaṃ samānampi saccāpekkhāya viseso hoti. Esa nayo samudayasaccādīsupīti. “Dukkhan”ti ekattatā. “Jāti dukkhā, jarā dukkhā, maraṇaṃ dukkhan”ti evamādi vemattatā. “Dukkhasamudayo”ti ekattatā, “taṇhā ponobhavikā nandīrāgasahagatāti evamādi vemattatāti evamādi vitthāro **vibhaṅge**¹ āgamiṣṣatīti.

Adhiṭṭhānahāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo parikkhārahāraniddeso”ti pucchitabbatā—

15. “Ye dhammā yaṃ dhammaṃ, janayantippaccayā paramparato.
Hetumavakaḍḍhayitvā, eso hāro parikkhāro”ti—

gāthā vuttā. Tattha avijjādikā **ye** paccaya**dhammā** saṅkhārādikāṃ **yaṃ** phala**dhammaṃ** **paccayā** sahaajātapaccayena **paramparato** paramparapaccayabhāvena janayanti, tassa saṅkhārādiphalassa paccayaṃ parikkhārabhūtaṃ purimuppannaṃ avijjādikāṃ

1. Khu 10. 61, 62 piṭṭhādīsu.

asādhāraṇaṃ janakaṃ **hetuṃ**, ayonisomanasikārādikaṃ sādharmaṇaṃ paccaya**hetuṇca avakaḍḍhayitvā** suddhāretvā yo samvaṇṇanāviseso parikkhārasamvaṇṇanābhāvena pavatto, eso -pa- seso parikkhāro hāro nāmāti atthayojanā. Avijjādayo hi avijjādīnaṃ asādhāraṇaḥetū bhavanti, ayonisomanasikārādayo sādharmaṇapaccayā. Tenāha “asādhāraṇalakkaṇaḥo hetu, sādharmaṇalakkaṇaḥo paccayo”ti, “avijjā avijjāya hetu, ayonisomanasikāro paccayo”ti-ādikaṃ¹ vibhaṅgavacanaṇca.

Parikkhārahāraniddeso niddiṭṭho, amhehi ca ñāto, “katamo samāropanahāraniddeso”ti pucchitabbatā—

16. “Ye dhammā yaṃmūlā, ye cekatthā pakāsītā muninā.

Te samāropayitabbā, esa samāropano hāro”ti—

gāthā vuttā. Tattha **ye** sīlādayo **dhammā yaṃmūlā** yesaṃ samādhi-ādīnaṃ mūlā, te sīlādayo dhammā tesaṃ samādhi-ādīnaṃ padaṭṭhānabhāvena -pa- sesena samāropayitabbā, ye ca rāgavirāgacetovimuttisekkhaphalakāmadhātusamatikkamanādisaddā anāgāmiṇiphalatthātāya **ekatthā** samānatthāti buddham**muninā** pakāsītā, te rāga -pa- tikkamanādisaddā aññamaññavevacanabhāvena samāropayitabbā, eso saṃ -pa- seso samāropano hāro nāmāti atthayojanā.

Ettha ca sīlādikkhandhattayassa pariyaṇtaravibhāvanāpāripūrī kathitā, bhāvanā pāripūrī ca pahātabbassa pahānena hotīti bhāvanāsamāropanapahānasamāropanāpi dassitāti catubbidho samāropano padaṭṭhānasamāropano, vevacanasamāropano, bhāvanāsamāropano, pahānasamāropanoti.

Tattha kāyikasucaritaṃ, vācasikasucaritaṇca sīlakkhandho, manosucarite anabhijjhā, abyāpādo ca samādhikkhandho, sammādiṭṭhi paññākkhandho. Sīlakkhandho samādhikkhandhassa padaṭṭhānaṃ, samādhikkhandho paññākkhandhassa padaṭṭhānaṃ. Sīlakkhandho, samādhikkhandho ca samathassa padaṭṭhānaṃ,

1. Khu 10. 66 piṭṭhe.

paññākkhandho vipassanāya padaṭṭhānaṃ. Samatho rāgavirāgacetovimuttiyā padaṭṭhānaṃ, vipassanā avijjāvirāgapaññāvimuttiyā padaṭṭhānanti evamādi **padaṭṭhānasamāropano**. Rāgavirāgā cetovimutti sekkhaphalaṃ, avijjāvirāgā paññāvimutti asekkhaphalaṃ, idaṃ vevacanaṃ. Rāgavirāgā cetovimutti anāgāmiphalaṃ, avijjāvirāgā paññāvimutti aggaphalaṃ arahattaṃ, idaṃ vevacanaṃ. Rāgavirāgā cetovimutti kāmādhātusamatikkamanaṃ, avijjāvirāgā cetovimutti tedhātusamatikkamanaṃ, idaṃ vevacanaṃ. Paññindriyaṃ, paññābalaṃ, adhipaññāsikkhā, paññākkhandhoti evamādi vevacananti evamādi **vevacanasamāropano**. Kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripūriṃ gacchanti, catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappadhānā bhāvanāpāripūriṃ gacchanti, catūsu sammappadhānesu bhāviyamānesu cattāro iddhipādā bhāvanāpāripūriṃ gacchantīti evamādi **bhāvanāsamāropano**. Kāye kāyānupassī viharanto asubhe “subhan”ti vipallāsaṃ pajahati, kabalīkāro cassa āhāro pariññaṃ gacchati, kāmupādānena ca anupādāno bhavati, kāmāyogena ca viśāmyutto bhavati, abhijjhākāyaganthena ca vippayujjati, kāmāsavena ca anāsavo bhavati, kāmoghaṇca uttiṇṇo bhavati, rāgasallena ca visallo bhavati, rūpūpikā cassa viññāṇaṭṭhiti pariññaṃ gacchati, rūpadhātuyaṃ cassa rāgo pahīno bhavati, na ca chandāgatiṃ gacchati, vedanāsūti evamādi **pahānasamāropano**ti evamādi samāropano hāro niyuttoti.

Iti sattibalānurūpā racitā soḷasahāraniddesavibhāvanā niṭṭhitā.

Nayaniddesavibhāvanā

17. Hāraniddesā niddiṭṭhā, amhehi ca ñātā, “katame nayaniddesā”ti pucchitabbattā “**taṇhañcā**”ti-ādi vuttaṃ. Atha vā evaṃ uddesakkameneva hāre niddisitvā idāni naye niddisitum “**taṇhañcā**”ti-ādi vuttaṃ. Tattha yo saṃvaṇṇanāviseso sutte āgataṃ **taṇhañca avijjañca** atthato niddhāraṇavasena gahitaṃ taṇhañca avijjañca saṃkilesapakkhaṃ neti, sutte

āgatenā samathena, sutte āgatāya vipassanāya atthato niddhāraṇavasena vā gahitena samathena, gahitāya vipassanāya vodānapakkhaṃ neti, nayanto ca saccehi yojetvā neti, ayaṃ saṃ -pa- so nandiyāvaṭṭo nayo nāmāti atthayojanā.

Ettha ca atthanayassa bhūmi, saṃvaṇṇanā ca gāthāyaṃ “nayo”ti vuttā, tasmā “saṃvaṇṇanāviseso”ti vuttam. Na hi atthanayo saṃvaṇṇanā, catusaccapaṭivedhassa anurūpo pubbabhāge anugāhaṇanayo atthanayova. Tassa pana atthanayassa yā saṃvaṇṇanā ugghaṭṭitaññu-ādīnaṃ vasena taṇhādīmukhena nayabhūmiracanā pavattā, tassa saṃvaṇṇanāva nayavohāro katoti vitthārato **hārasampāte**¹ āgamissati.

Nandiyāvaṭṭanayaniddeso niddiṭṭho, amhehi ca ñāto, “katamo tipukkhalanayaniddeso”ti pucchitabbattā—

18. “Yo akusale samūlehi,
Neti kusale ca kusalamūlehi.
Bhūtaṃ tathaṃ avitathaṃ,
Tipukkhalam taṃ nayaṃ āhū”ti—

gāthā vuttā. Tattha **yo** saṃvaṇṇanāviseso akusale **samūlehi** attano akusalassa tīhi lobhādīhi mūlehi saṃkilesapakkhaṃ neti, kusale ca, **kusalamūlehi** tīhi alobhādīhi vodānapakkhaṃ neti, nayanto ca, **bhūtaṃ** kusalākusalam neti, na abhūtaṃ māyāmarīci-ādayo viya, **tathaṃ** kusalākusalam neti, na ghaṭṭādayo viya sammutisaccamattam, **avitathaṃ** kusalākusalam neti, na vitathaṃ. Kusalākusalānaṃ sabhāvato vijjamānattā **bhūtā** paramatthasaccattā **tathā** akusalassa iṭṭhavipākatābhāvato, kusalassa ca anīṭṭhavipākatābhāvato, vipāke sati avisamvādakattā **avitathā** bhavanti, kusalākusalā hi etesaṃ tiṇṇam “bhūtaṃ, tathaṃ, avitathan”ti padānaṃ kusalākusalavisesanatā daṭṭhabbā.

Atha vā akusalamūlehi akusalāni, kusalamūlehi ca kusalāni nayanto ayaṃ nayo bhūtaṃ tathaṃ avitathaṃ neti cattāri saccāni

1. Khu 10. 91 piṭṭhe.

niddhāretvā yojeti. Dukkadhāḍiṇi hi bādhakāḍibhāvato aññathābhāvābhāvena **bhūtāni**, saccasabhāvattā **tathāni**, avisamvādanato **avitathāni**. Vuttañhetam bhagavatā “cattārimāni bhikkhave tathāni avitathāni anaññathāni”ti¹. Akusalādisuttatthassa catusaccayojanamukhena nayanalakkhaṇam tam samvaṇṇanāvisesam tipukkhalam nayanti āhūti atthayojanā.

Tattha tīhi hetūhi pukkhalo sobhanoti **tipukkhalo** akusalādikato atthanayo samvaṇṇanāvisesoti ṭhānūpacārato tipukkhalanayo nāmāti. Vitthāro pana **hārasampāte**² āgamissati.

Tipukkhalanayaniddeso niddiṭṭho, amhehi ca ñāto, “katamo sīhavikkīḷitanayaniddeso”ti pucchitabbattā—

19. “Yo neti vipallāsehi,
Kilese indriyehi saddhamme.
Etaṃ nayaṃ nayavidū,
Sīhavikkīḷitaṃ āhū”ti—

gāthā vuttā. Tattha **yo** samvaṇṇanāviseso sutte vuttehi vipallāsehi kilese samkilesapakkham neti, sutte vuttehi indriyehi saddhamme vodānapakkham neti, **etaṃ** samvaṇṇanāvisesam **nayavidū** saddhammanaya kovidā, atthanayakusalā eva vā sīhavikkīḷitaṃ nayanti āhūti atthayojanā.

Tattha **vipallāsehī**ti asubhe subham, dukkhe sukham, anicce niccam, anattani attāti catūhi vipallāsehi. **Indriyehī**ti saddhādīhi indriyehi. **Saddhammeti** paṭipattipaṭivedhasaddhamme. Sesamettha vuttanayameva. Vitthāro pana **hārasampāte**³ āgamissatīti.

Sīhavikkīḷitanayaniddeso niddiṭṭho, amhehi ca ñāto, “katamo disālocananayaniddeso”ti pucchitabbattā—

1. Sam 3. 377; Khu 9. 293 piṭṭhesu. 2. Khu 10. 104 piṭṭhe. 3. Khu 10. 101 piṭṭhe.

20. “Veyyākaraṇesu hi ye,
 Kusalākusalā tahiṃ tahiṃ vuttā.
 Manasā volokayate,
 Taṃ khu disālocanaṃ āhū”ti—

gāthā vuttā. “Sīhalocanaṃ āhū”ti pāṭho likhito, so pana na therassa pāṭhoti daṭṭhabbo bhinnalakkhaṇattā. Tattha tahiṃ tahiṃ veyyākaraṇesu **ye kusalākusalā** nayassa disābhūtā dhammā vuttā, te kusalākusale nayassa disābhūtadhamme abahi abbhantaraṃ citte eva yaṃ olokanaṃ karoti, **taṃ** olokanaṃ **khu** olokanaṃ eva disālocananti āhūti atthayojanā.

Tattha **veyyākaraṇesū**ti tassa tassa atthanayassa yojanatthaṃ katesu suttassa atthavissajjanesu. **Kusalā**ti vodāniyā. **Akusalā**ti saṃkilesikā. **Vuttā**ti suttato niddhāretvā kathitā. **Olokayateti** te kusalādidhamme citteneva “ayaṃ paṭhamā disā, ayaṃ dutiyā disā”ti-ādinā tassa tassa nayassa disābhāvena upaparikkhati, vicāretīti attho. **Khuti** avadhāraṇatthe nipāto, tena disālocananyo koci atthaviseso na hotīti dassetīti.

21. Disālocanayaniddeso niddiṭṭho, amhehi ca ñāto, “katamo aṅkusanayaniddeso”ti pucchitabbattā “**oloketvā**”ti-ādigāthā vuttā. Tattha taṃtaṃnayadisābhūte sabbe **kusalākusale** disālocanena oloketvā **ukkipiya** suttato uddharitvā **yaṃ samāneti** yaṃ samānayanam karoti, ayaṃ samānayanasaṅkhāto nayo aṅkuso nayo nāmāti atthayojanā.

Ettha ca **aṅkuso** nāma hatthīnaṃ icchitaṭṭhānaṃ ānayanakāraṇabhūto vajirādimayo tikkhaggo ujuvaṅkabhūto dabbasambhāraviseso, ayampi nayo aṅkuso viyāti atthena **aṅkuso**. Etena hi nayena icchitaṃ suttatthaṃ nayatīti. Mukhyato pana aṅke vijjhanaṭṭhāne uddhaṭo asati anto pavisaṭīti **aṅkuso**. Aṅkasaddūpapada-upubba-asadhātu, apaccayoti. Ayampi nayo kocipi atthaviseso na hotīti.

Soḷasa hāraniddesā ceva pañca nayaniddesā ca ācariyena niddiṭṭhā,
amhehi ca ñātā, “saṁvaṇṇetabbasutte kiṁ soḷasa hārā paṭhamam yojetabbā,
udāhu nayā”ti pucchitabbattā—

22. “Soḷasa hārā paṭhamam,
Disālocanato disā viloketvā.
Saṅkhipiya aṅkusena hi,
Nayehi tihi niddise suttan”ti—

gāthamāha. **Aṭṭhakathāyaṁ** pana “evam hāre, naye ca niddisitvā idāni
nesaṁ yojanakkamaṁ dassento ‘soḷasa hārā paṭhamam’ti-ādimāhā”ti¹
vuttam. Tattha soḷasa hārā byañjanapariyeṭṭhibhāvato saṁvaṇṇetabbasutte
saṁvaṇṇanābhāvena paṭhamam yojetabbā, yojentena niddiṭṭhā
hārānukkameneva yojetabbā, na uppaṭipāṭiyā. Hārasaṁvaṇṇanānukkamena
saṁvaṇṇetabbam paṭhamam saṁvaṇṇetvā pacchā disālocanena oloketvā
aṅkusanayena netvā tihi atthanayehi niddiseti adhippāyo.

Iti sattibalānurūpā racitā nayaniddesavibhāvanā niṭṭhitā.

Dvādasapadavibhāvanā

Nettivisayaṁ sāsanaavarasaṅkhātāṁ saṁvaṇṇetabbasuttāṁ yesaṁ
byañjanapadānaṁ, atthapadānaṁca vasena “dvādasā padāni suttan”ti
saṅgahavāre vuttam, “katamāni tāni”ti pucchitabbattā sarūpato niddisitum—

23. “Akkharaṁ padaṁ byañjanaṁ, nirutti tatheva niddeso.
Ākārachatṭhavadanaṁ, ettāva byañjanaṁ sabbaṁ.

24. Saṅkāsanā pakāsanā,
Vivaraṇā vibhajanuttānīkammaapaññatti.
Etehi chahi padehi, attho kammaṇca niddiṭṭhan”ti—

1. Netti-Ṭīṭha 31 piṭṭhe.

gāthādvayaṃ vuttaṃ. **Aṭṭhakathāyaṃ** pana “idāni yesaṃ byañjanapadānaṃ, atthapadānañca vasena dvādasa padāni suttan’ti vuttaṃ, tāni padāni niddisitum ‘akkharapadan’ti-ādimāhā”ti¹ vuttaṃ.

Tattha kenatthena akkharanti? Akkharatthena asañcaraṇatthena. Akārādivaṇṇo hi akārādito ikārādipariyāyaṃ nakkharati na sañcarati na saṅkamati. Tenāha **aṭṭhakathāyaṃ** “apariyosite pade vaṇṇo akkharam pariyaavasena akkharanato asañcaraṇato”ti¹. **Apariyosite padeti** ca vibhatyantabhāvaṃ appatte dviticatukkharavantesu padesu ekadvitikkharamattheyeva **akkharam** nāma, pariyosite **padam**yeva, nakkharantīti adhippāyo. Padam pana pavesanato atthavasena pariyaayaṃ sañcarantaṃ viya hoti, na evaṃ akārādivaṇṇo avevacanattā. “Mā evaṃ maññasi”ti-ādīsu vā ekakkharapadā **mā-kārādi akkharam** nāma, vibhatyantaṃ padam pana **padameva** hoti.

Pajjati attho etenāti **padam**. Tam nāmākhyātopasagganipātappabhedena catubbidham. Tattha dabbapadhānaṃ “phasso vedanā cittaṃ”ti evamādikam **nāmapadam**. Tattha hi dabbamāvibhūtarūpaṃ, kiriyā anāvibhūtarūpā. Kiriyāpadhānaṃ “phusati vedayati vijānāti”ti evamādikam **ākhyātapadam** nāma. Tattha hi phusanādikiriyā āvibhūtarūpā, dabbamanāvibhūtarūpaṃ. Kiriyāvisesabodhahetubhūtaṃ pa-upa-iti-evamādikam **upasaggapadam** nāma. “Cirappavāsīm² upavutthan”ti³ evamādisu hi pa-upādisaddā vasanādikiriyāya viyogādivisiṭṭhataṃ dīpentī. Vacanattho pana nāmapada-ākhyātapadadvayaṃ upagantvā tassa padadvayassa attham sajjantīti **upasaggāti** daṭṭhabbo. Kiriyāya ceva dabbassa ca sarūpavisesapakāsanahetubhūtaṃ “evaṃ, itī”ti evamādikam **nipātapadam** assapi samvaṇṇanāyapi icchitattā, akkharena pana katham gahitoti ce? Akkharehi suyyamānehi suṇantānaṃ visesavidhānassa katattā padapariyosāne padatthasampañipatti hoti, tasmā akkharenapi atthākāro gahitovāti veditabbo. Tena vuttaṃ “akkharehi saṅkāseti, padehi pakāseti, akkharehi ca padehi ca ugghaṭeti”ti⁴ ca.

1. Netti-Ṭṭha 31 piṭṭhe.

3. Am 1. 206; Khu 1. 339 piṭṭhesu.

2. Khu 1. 45 piṭṭhe Dhammapade.

4. Khu 10. 9 piṭṭhe.

Vivaraṇā vitthāraṇā. Vibhajanā ca uttānikammaṇca paññatti ca **vibhajanuttānikammapaññattī**ti samāhāre ayaṃ dvandasamāso. Tattha vibhāgakaraṇaṃ **vibhajanam** nāma. Byañjanākārehi yo atthākāro niddisiyamāno, so atthākāro vivaraṇavibhajanāti dvīhi atthapadehi niddisito. Pākaṭakaraṇaṃ **uttānikammam** nāma. Pakārehi ṇāpanaṃ **paññatti**. Niruttiniddesasāṅkhātehi byañjanapadehi pakāsiyamāno yo atthākāro atthi, so atthākāro uttānikammapaññattīhi paṭiniddisito. Etehi saṅkāsanādīhi chahi atthapadehi **attho** suddattho gahito, **kammaṇca** ugghaṭanādikammaṇca niddiṭṭhanti attho. Yena suddatthena ugghaṭitañño cittasantānassa sambodhanakiriyāsāṅkhātassa ugghaṭanakammasa nibbatti bhava, so suddattho saṅkāsanāpakāsanākāro hoti. Yena suddatthena vipaṇcitanñuno cittasantānassa bodhanakiriyāsāṅkhātassa vipaṇcanakammasa nibbatti, so suddattho vivaraṇavibhajanākāro hoti. Yena suddatthena neyyassa cittasantānassa pabodhanakiriyāsāṅkhātassa nayakammasa nibbatti, so suddattho uttānikammapaññattākāro hotīti daṭṭhabbo. Tenāha **aṭṭhakathācariyo** “suddatthena hi desanāya pavattiyamānena ugghaṭitañño-ādiveneyyānaṃ cittasantānassa pabodhanakiriyānibbatti, so ca suddattho saṅkāsanādi-ākāro”ti¹.

“Yathāvuttehi tihi atthanayehi ceva chahi atthapadehi ca ayuttopi attho kiṃ koci atthi, udāhu sabbo attho yutto evā”ti pucchitabbatā—

25. “Tīṇi ca nayā anūnā, atthassa ca chappadāni gaṇitāni.

Navahi padehi bhagavato, vacanassattho samāyutto”ti—

gāthamāha. Tattha **tīṇi**ti liṅgavipallāsaniddeso, tayoti pana pakatiliṅganiddeso vattabbo. Gaṇitā anūnā tayo atthassa nayā ca gaṇitāni anūnāni cha atthassa padāni ca niddiṭṭhāni, niddiṭṭhehi ca atthapadehi bhagavato vacanassa sabbo attho **samāyutto**va ayutto koci attho natthīti yojanā kātabbā. **Atthassāti** suddatthassa. **Nayāti** netti-atthanayā. **Padānīti** netti-atthapadāni.

1. Netti-Ṭīha 33 piṭṭhe.

26. Ye hārādayo niddiṭṭhā, te hārādayo sampiṇḍetvā nettippakaraṇassa padatthe sukhaggahaṇattham gaṇanavasena aparicchinditvā dassento “**atthassā**”ti-ādimāha. Tattha **atthassa** samūhassa avayavabhūtāni navabhedāni atthapadāni suttabyañjanassa atthassa pariyeṭṭhisāṅkhātāya saṁvaṇṇanāya gaṇanato catuvīsati byañjanapadāni honti, atthapadabyañjanapadabhūtaṁ ubhayaṁ saṅkhepayato sampiṇḍayato **tettiṁsā** tettiṁsavidhā **ettikā** tettiṁsavidhāva nettīti yojanā.

Tattha **navappadānī**ti tayo atthanayā, cha atthapadāni ca. **Catubbīsā**ti soḷasa hārā, cha byañjanapadāni, dve disālocananaya-aṅkusanayā cāti evaṁ tettiṁsavidhā ca netti nāma, ito vinimutto añño koci nettipadattho natthīti attho daṭṭhabbo.

“Evaṁ tettiṁsapadatthāya nettiyā hāranayānam katamo desanāhāravicayahāro”ti-ādi desanākkameneva siddho, evaṁ siddhe satipi “soḷasa hārā paṭhaman”ti ārambho “sabbepime hārā ceva nayā ca iminā dassitakkameneva saṁvaṇṇetabbesu suttesu saṁvaṇṇanāvasena yojetabbā, na uppaṭipāṭiyā”ti imamattham dīpeti. Dīpanavacanasavanānusārena ñāpeti, tasmā evaṁ kamo dassito, assādādīnavanissaraṇāni dhammadesanāya nissayāni, phalañca dhammadesanāya phalaṁ, upāyo ca dhammadesanāya upāyo, āṇatti ca dhammadesanāya sarīraṁ. Desanāhārassa tāsāṁ assādādīnavanissaraṇaphalupāyāṇattīnaṁ vibhāvanasabhāvattā.

Niddhāraṇena vināpi pakatiyā sabbasaṁvaṇṇetabbasuttesu anurūpāti suviññeyyattā, saṁvaṇṇanāvisesānaṁ vicayahārādīnaṁ nissayabhāvato ca paṭhaman desanāhāro dassito.

Padapucchāvissajjanāpucchāpadānugītihi saddhim desanāhārapadatthānaṁ assādādīnaṁ pavicayabhāvato desanāhārānantaram vicayo hāro.

Vicayahārena pavicitānaṁ atthānaṁ yuttāyuttivicāraṇabhāvato vicayahārānantaram yutti hāro.

Padaṭṭhānahārassa yuttāyuttānaṁmyeva atthānaṁ upapatti-anurūpaṁ kāraṇaparamparāya niddhāraṇattā yuttihārānantaram padaṭṭhānahāro.

Yuttāyuttānaṃ kāraṇaparamparāya pariggahitasabhāvānaṃyeva ca dhammānaṃ avuttānampi samānalakkhaṇatāya gahaṇalakkhaṇattāya padaṭṭhānahārānantaraṃ lakkhaṇahāro.

Lakkhaṇahārena atthato suttantarato niddhāritānampi dhammānaṃ nibbacanādīni vattabbāni, na sutte sarūpato āgatadhammānaṃyevāti dassanattamaṃ lakkhaṇahārānantaraṃ catubyūho hāro. Evañhi niravasesato atthāvabodho hoti.

Catubyūhena hārena vutthehi nibbacanādhippāyanidānehi saddhiṃ sutte padatthānaṃ suttantarasamsandanasaṅkhāte pubbāparavicāre dassite tesāṃ suttapadatthānaṃ sabhāgavisabhāgadhammantarāvaṭṭanaṃ sukhena sakkā dassetunti catubyūhahārānantaraṃ āvaṭṭo hāro. Suttantarasamsandanassa hi sabhāgavisabhāgadhammantarāvaṭṭanayassa upāyabhāvato “ārambhatha nikkamathā”ti-ādigāthāya¹

ārambhananikkamanabuddhasāsanayogadhunanehi
vīriyasamādhipaññindriyāni niddhāretvā tesu
ārambhananikkamanabuddhasāsanayogadhunanesu ananuyogassa mūlaṃ
pamādoti suttantare dassito pamādo āvaṭṭitoti.

Āvaṭṭena hārena sabhāgavisabhāgadhammāvaṭṭanena payojite sādharmaṇāsādharaṇavasena saṃkilesavodānadhammānaṃ padaṭṭhānato ceva bhūmito ca vibhāgo sakkā sukhena yojetunti āvaṭṭahārānantaraṃ vibhatti hāro.

Vibhattihārena saṃkilesavodānadhammānaṃ vibhāge kate saṃvaṇṇetabbasutte āgatā dhammā akasirena paṭipakkkhato parivattetuṃ sakkāti vibhattihārānantaraṃ parivattanahāro. Vibhattihārena hi “sammādiṭṭhiṃ purisapuggalassa micchādiṭṭhiṃ nijjiṇṇā hoti”ti² paṭivibhattasabhāve eva dhamme parivattanahāravibhaṅge udāharīyissati.

Parivattanahārena paṭipakkkhato parivattitāpi dhammā pariyāyavacananehi bodhetabbā, na saṃvaṇṇetabbasutte āgatadhammāyevāti dassanattamaṃ parivattanahārānantaraṃ vevacanahāro.

1. Saṃ 1. 158; Khu 10. 35, 217; Khu 1. 238 piṭṭhesu āgatagāthā. 2. Khu 10. 44 piṭṭhe.

Vevacanahārena pariyāyato pakāsitānaṃ dhammānaṃ pabhedato paññattivāsena vibhajanāṃ sukhena sakkā ñātunti vevacanahārānantaraṃ paññatti hāro.

Paññattihārena pabhavapariññādipaññattivibhāgamukhena paṭiccasamuppādasaccādidhammavibhāge kate sutte āgatadhammānaṃ paṭiccasamuppādādimukhena avataraṇaṃ sakkā dassetunti paññattihārānantaraṃ otaraṇo hāro.

Otaraṇena hārena dhātāyatanādīsu otāritānaṃ saṃvaṇṇetabbasutte padatthānaṃ pucchārambhasodhanaṃ sakkā sukhena sampādetunti otaraṇahārānantaraṃ sodhanaṃ hāro.

Sodhanena hārena saṃvaṇṇetabbasutte padapadatthesu visodhitesu tattha tattha ekattatāya vā vemattatāya vā labbhamānasāmaññavisesabhāvo sukaro hotīti dassetunā sodhanahārānantaraṃ adhiṭṭhāno hāro.

Sāmaññavisesabhūtesu sādharmaṇāsādharmāṇesu dhammesu adhiṭṭhānena hārena paveditesu parikkhārasaṅkhātassa sādharmaṇāsādharmāṇarūpassa paccayaheturāsissa pabhedo suviññeyyoti adhiṭṭhānahārānantaraṃ parikkhāro hāro.

Asādharmāṇe, sādharmaṇe ca karmāṇe parikkhārena hārena dassite tassa attano phalesu karmāṇākāro, tesāṃ hetuphalānaṃ pabhedato desanākāro, bhāvetabbapahātābbadhammānaṃ bhāvanāpahānāni ca niddhāretvā vuccamānāni sammā saṃvaṇṇetabbasuttassa atthaṃ tathattāvabodhāya saṃvattantīti parikkhārahārānantaraṃ samāropano hāro dassito hoti. Idaṃ hārānaṃ dassanānukkamakāraṇaṃ daṭṭhabbaṃ.

Uddeso ugghaṭṭitaññuno upakārāya saṃvattati yathā, evaṃ nandiyāvaṭṭanayo ugghaṭṭitaññuno upakārāya saṃvattati, tasmā paṭhamāṃ nandiyāvaṭṭanayo dassito. Niddeso vipaṇcitaññuno upakārāya saṃvattati yathā, evaṃ tipukkhalanayo vipaṇcitaññuno upakārāya saṃvattati, tasmā nandiyāvaṭṭanayānantaraṃ tipukkhalanayo. Paṇiddeso neyyassa upakārāya saṃvattati yathā, evaṃ sīhavikkīḷitanayo neyyassa upakārāya

saṁvattati, tasmā tipukkkhalānantaraṁ sīhavikkīḷitanayo dassitoti tiṇṇaṁ atthanayānaṁ dassanānukkamo veditabbo. Atthanayānaṁ disābhūtāya bhūmiyā āloketvā tesaṁ tassā disāya bhūmiyā samānayanānaṁ hoti. Na hi sakkā anoloketvā samānetunti disālocananayaṁ dassetvā aṅkusanayo dassito. Potthakārulhāvachekā sabbāsu disāsu hatthigamanaṭṭhānaṁ oloketvā aṅkusena icchitaṭṭhānaṁ samānayanti, keci acchekā anoloketvā vinayanti, tesaṁ nayanamattameva, na samānayanānaṁ, evameva paṇḍitā suttatthaṁ vaṇṇentā manasāva oloketvāva nayā netabbāti daṭṭhabbā.

Samuṭṭhānasamvaṇṇanā adhippāyasamvaṇṇanā padatthasamvaṇṇanā vidhi-anuvādasamvaṇṇanā nigamanasamvaṇṇanāti vā, payojanasamvaṇṇanā piṇḍatthasamvaṇṇanā anusandhisamvaṇṇanā codanāsamvaṇṇanā parihārasamvaṇṇanāti vā, upogghāṭasamvaṇṇanā padaviggahasamvaṇṇanā padatthacālanasamvaṇṇanā paccupaṭṭhānasamvaṇṇanāti vā, tathā ekanālikākathā caturassakathā nisinnavattikākathāti vā āgatā.

Tattha **samuṭṭhānaṁ** nidānameva. **Vidhi-anuvādo** visesavacanameva. **Upogghāṭo** nidānameva. **Cālanā** codanāyeva. **Paccupaṭṭhānaṁ** parihārova.

Pāḷiṁ vatvā ekekapadassa atthakathanasaṅkhātā samvaṇṇanā **ekanālikākathā** nāma.

Paṭipakkhaṁ dassetvā paṭipakkhassa upamaṁ dassetvā sapakkhaṁ dassetvā sapakkhassa upamaṁ dassetvā kathanasaṅkhātā samvaṇṇanā **caturassakathā** nāma.

Visabhāgadhammavaseneva pariyosānaṁ gantvā puna sabhāgadhammavaseneva pariyosānagamanasaṅkhātā samvaṇṇanā **nisinnavattikākathā** nāma.

Tā sabbā samvaṇṇanāyopi desanāhārādīsu nettisamvaṇṇanāsu antogadhāyeva. Tenāha “yatthakā hi suttassa samvaṇṇanāvisesā, sabbe te netti-upadesāyattā”¹. Evaṁ ettāvatā etaparamatā

daṭṭhabbā. Hetuphalabhūmi-upanisāsabhāgavisabhāgalakkhaṇanayādayo pana **aṭṭhakathāyaṃ**¹ vitthārato vuttāti na vitthārayissāmīti.

Iti sattibalānurūpā racitā niddesavāra-atthavibhāvanā niṭṭhitā.

4. Paṭiniddesavāra-atthavibhāvanā

1. Desanāhāravibhaṅgavibhāvanā

5. Evaṃ hārādayo sarūpato ācariyena uddesato uddiṭṭhā, niddesato ca niddiṭṭhā, amhehi ca ñātā, atha kasmā puna “tattha katamo desanāhāro”ti-ādiko āraddhoti ce? veneyyānaṃ tividdhattā. Veneyyā hi atitikkhapaṇṇo nātittikkhapaṇṇo mandapaṇṇoti tividdhā honti. Tesaṃhi atitikkhapaṇṇassānurūpaṃ hārādayo uddesato uddiṭṭhā, nātittikkhapaṇṇassa anurūpaṃ niddesato niddiṭṭhā, idāni mandapaṇṇassānurūpaṃ hārādayo vibhajitvā dassetuṃ “**tattha katamo desanāhāro**”ti-ādiko vibhaṅgavāro āraddho. **Aṭṭhakathāyaṃ** pana “evaṃ hārādayo sukhaggahaṇatthaṃ gāthābandhavasena sarūpato niddisitvā idāni tesu hāre tāva paṭiniddesavasena vibhajitvā ‘tattha katamo desanāhāro’ti-ādi āraddhan”ti² vuttaṃ.

Tattha ye hārādayo uddesaniddesesu niddiṭṭhā, tattha hārādīsu katamo desanāhāro ti ce? Yā “assādādīnavatā”ti-ādigāthā³ vuttā, sā ayaṃ gāthā niddesavasena desanāhāro nāma, tassa “assādādīnavatā”ti-ādi³ niddesassa idāni mayā vuccamāno “ayaṃ desanāhāro kiṃ desayati”ti-ādiko vitthārasaṃvaṇṇanāviseso desanāhāravibhaṅgo nāmāti yojanā. “Ayaṃ desanāhāro kiṃ desayati”ti pucchitabbattā pucchaṃ ṭhapetvā “imaṃ desayati”ti niyametvā dassetuṃ “**ayaṃ desanāhāro kiṃ desayati? Assādaṃ ādīnavan**”ti-ādi vuttaṃ. Tattha ayaṃ desanāhāro kiṃ desayati

1. Netti-Ṭīṭha 38 piṭṭhe.

2. Netti-Ṭīṭha 40 piṭṭhe.

3. Khu 10. 3 piṭṭhe.

ce? **Assādaṃ desayati** saṃvaṇṇeti vitthāreti, **ādīnavaṃ desayati** -pa- reti, **nissaraṇaṃ desa** -pa- reti, **phalaṃ desa** -pa- reti, **upāyaṃ desa** -pa- reti, **āṇattim desayati** saṃvaṇṇeti vitthāretīti yojanā.

Ettha ca “ayaṃ desanāhāro”ti saddo pubbāparāpekkhoti daṭṭhabbo. “Assādādīnavatā”ti-ādigāthāyaṃ dassitā ime assādādayo kattha saṃvaṇṇetabbe pālīdhamme āgatā”ti pucchitabbattā **“dhammaṃ vo bhikkhave desessāmi”**ti-ādi vuttaṃ. “Assādādīnavatā”ti-ādigāthāyaṃ dassitā ime assādādayo kattha saṃvaṇṇetabbe pālīdhamme āgatā”ti pucchitabbattā **“dhammaṃ vo bhikkhave desessāmi** ādikalyāṇaṃ majjhikalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsessāmi”ti paṭiññātabbe pālīdhamme saṃvaṇṇetabbe ye assādādayo āgatā, te ayaṃ desanāhāro desayatīti adhippāyo.

Tattha dhammasaddo pariyattisaccasamādhīpaññāpakatipuññāpattiñeyyādīsu bahūsu atthesu pavatto, tathāpi idha pariyattidhammeyeva pavattoti daṭṭhabbo. Atthuddeso pana **atṭhakathāyaṃ**¹ vutto, tasmā idha mayā na vutto. **Vo**-kāropi upayogakaraṇapadapūraṇasampadānatthesu dissati ca, tathāpi idha sampadānatthevāti daṭṭhabbo. Bhikkhanti yācanti sīlakkhandhādayo, paccaye vā kāyaviññattiyāti **bhikkhū**, saṃsāre bhayaṃ ikkhanti paccavekkhantīti vā **bhikkhū**. **Bhikkhaveti** te bhikkhū ālapati, kimatthāyāti attano mukhābhīmukhaṃ katvā dhammassavane ati-ussāhane niyojetuṃ ālapatīti veditabbo.

Dhammaṃ desessāmiti nāhaṃ issaratāya tumhe aññaṃ kiñci kāreyyāmi, dhammaṃyeve desessāmi, desento ca na aññesaṃ dhammaṃ sutvā sutamayaññānūsārena desessāmi, anāvaraṇaññaṇa sabbañeyyadhammesu paccakkhakāritāya idāni mayāyeve pavattiyamānaṃ dhammaṃ ahaṃ desessāmi paṭijānāti. Ādimhi kalyāṇaṃ **ādikalyāṇaṃ**, ādi kalyāṇametassāti vā **ādikalyāṇaṃ**. Sesesupi eseva nayo. Ādikalyāṇādayo cettha atthakalyāṇādivasena vuttāti daṭṭhabbā. Tenāha

1. Netti-Ṭīha 41 piṭṭhe.

“sīlena ādikalyāṇaṃ, samādhinā majjhekalyāṇaṃ, paññāya pariyosānakalyāṇaṃ. Buddhasubuddhatāya vā ādikalyāṇaṃ, dhammasudhammatāya majjhekalyāṇaṃ, saṅghasuppaṭipattiyā pariyosānakalyāṇaṃ. Atha vā ugghaṭitaññuvinayanena ādikalyāṇaṃ, vipaṇcitaññuvinayanena majjhekalyāṇaṃ, neyyapuggalavinayanena pariyosānakalyāṇaṃ. Ayamevattho idhādhippeto”¹.

Arīyati ñāyatīti **attho**, aradhātuyā nippariyāyato ñāṇappadhāno ārammaṇikacittuppādo attho, ñānūpacārato atthassa ñātabbassa ārammaṇapaccayasatti attho, iti-saddena sāyeva satti parāmasīyati, ārammaṇapaccayasattisahito ārammaṇapaccayasāṅkhāto ñātabbo attho ta-paccayassa atthoti dhātupaccayānaṃ atthaviseso daṭṭhabbo. Asati bhavatīti vā **attho**, saha atthena yo dhammo vattatīti so dhammo **sātho**, atthena samannāgato vā dhammo **sātho**, saṅkāsanādicha-atthapadasamāyogato vā **sātho**. Ayamevattho idhādhippeto nettivisayattā. Sampannaṃ byañjanaṃ yassa dhammassāti **sabyañjano**. Sithila dhanita dīgha rassa garu lahu sambandha vavattitha vimutta niggahitasampannattā, akārantādi-itthilingādi-ekavacanādisampannattā, pamādalekhādirahitattā ca avayavo sampanno taṇsamūhattā dhammo **sampannabyañjano** nāma, akkharādichabyañjanapadasamāyogā vā **sabyañjano**. Ayamevattho idhādhippeto. Imasmiṃ ayaṃ ūno, so netabbo pakkipitabboti upanetabbābhāvato **kevalaparipuṇṇo**, sīlakkhandhasamādhikkhandhapaññākkhandhavimuttikkhandhavimuttiñāṇad assanakkhandhapāripūriyā vā **kevalaparipuṇṇo**. Idhāyaṃ atireko, so apānetabboti vatvā apānetabbābhāvato **parisuddho**, caturōghanittharaṇatthāya, lokāmisānirapekkhatāya pavattiyamānattā vā **parisuddho**. Seṭṭhattā **brahmacariyaṃ**, brahmānaṃ vā seṭṭhānaṃ ariyānaṃ cariyaṃ **brahmacariyaṃ**, pabbajjabrahmacariya maggabrahmacariya sāsānabrahmacariyādīsu sāsānabrahmacariyaṃ pakāsayissāmi, paridīpayissāmīti attho.

“Dhammaṃ vo bhikkhave desessāmi -pa- pakāsessāmi”ti paṭiññātabbe pālīdhamme āgate assādādayo desanāhāro desayati

saṃvaṇṇeti vitthāretīti ācariyena sāmāññavaseneva vuttaṃ, tasmā desanāhāro idha pāḷiyaṃ āgataṃ imaṃ assādaṃ desayati, idha pāḷiyaṃ āgataṃ imaṃ ādīnavāṃ desayatīti-ādiviseso na viññātabbo, “kathaṃ viññātabbo”ti pucchitabbattā “idha pāḷiyaṃ āgato ayaṃ assādo, idha pāḷiyaṃ āgato ayaṃ ādīnavo”ti visesaṃ niyametvā upalakkhaṇanayena dassetuṃ “**tattha katamo assādo? Kāmaṃ kāmayamānassā**”ti-ādi āraddhaṃ. Tattha **tatthā**ti tassaṃ “assādādīnavatā”ti-ādigāthāyaṃ niddiṭṭhesu visayavisayibhedeṣu assādeṣu katamo assādo tattha tesu pāḷidhammesu kattha pāḷiyaṃ āgatoti pucchitvā—

“Kāmaṃ kāmayamānassa, tassa cetāṃ samijjhati.

Addhā pītimano hoti, laddhā macco yadicchatī”ti¹—

idha pāḷigāthāyaṃ yo visayabhūto assādo āgato, so ayaṃ assādetabbo assādo desanāhārassa visayoti. **Aṭṭhakathāyaṃ** pana—

“Evaṃ bhagavatā desito, pakāsito ca sāsanaḍḍhammo yesaṃ assādādīnaṃ dassanavasena pavatto, te assādādayo desanāhārassa visayabhūtā yattha yattha pāṭhe savisesaṃ vuttā, tato tato niddhāretvā udāharaṇavasena idhānetvā dassetuṃ ‘tattha katamo assādo’ti-ādi āraddhaṃ”ti² vuttaṃ.

Tattha assādīyateti **assādo**, assādetabbo vatthukāmo. Kāmīyateti **kāmo**, vatthukāmo ca. Taṃ kāmayatīti **kāmayamāno**, satto. Tassa pītiyā yuttaṃ mano etassāti **pītimano**. Manati jānātīti-ādivacanatthena **macco**. Kāmaṃ kāmītabbaṃ vatthu kāmayamānassa tassa sattassa etaṃ kāmītabbaṃ vatthu sace samijjhati, evaṃ sati so satto addhā pītimano hoti. Yo macco yaṃ vattuṃ icchatī, taṃ vattuṃ so macco laddhā addhā pītimano hotīti gāthāyattho daṭṭhabbo.

1. Khu 1. 399; Khu 7. 1, 3 piṭṭhesupī.

2. Netti-Ṭṭha 42 piṭṭhe.

“Kāmaṃ -pa- pīṭimano hotī”ti ettakameva avatvā “laddhā macco yadicchatī”ti vuttattā lobhaniyaṃ vattuṃyeva laddhā pīṭimano na hoti, atha kho patthettabbaṃ pūjetabbanti sabbaṃ laddhā macco pīṭimano ca hotīti atirekattho daṭṭhabbo.

Visayabhūto assādetabbo assādo idha pāliyaṃ gāthāyaṃ āgatoti ācariyena vibhatto, amhehi ca ñāto, “dukkhadomanassādibhedesu ādīnavesu katamo ādīnavo kattha pālīdhamme āgato”ti pucchitabbattā **“tattha katamo ādīnavo? Tassa ce kāmāyānassā”**ti-ādi āraddhaṃ. Tattha **tatthā**ti tassaṃ “assādādīnavatā”ti-ādigāthāyaṃ niddiṭṭhesu dukkhadomanassādīsu ādīnavesu katamo ādīnavo tattha tesu pālīdhammesu kattha pāliyaṃ āgatoti pucchitvā—

“Tassa ce kāmāyānassa, chandajātassa jantuno.

Te kāmā parihāyanti, sallaviddhova ruppātī”ti¹—

idha pālīgāthāyaṃ yo domanassasaṅkhāto ādīnavo āgato, so ayaṃ domanassasaṅkhāto ādīnavo desanāhārassa visayoti.

Gāthāyaṃ pana kāmāyati icchatīti **kāmāyāno**. Atha vā yāyati gacchatīti **yāno**, kāmēna yāno **kāmāyāno**, tassa. Chando jāto yassa so **chandajāto**, tassa. Vijjhīyateti **viddho**, sallati pavisatīti **sallo**, sallena viddho **sallaviddho**. Kāmaṃ kāmāyānassa chandajātassa jantuno ye kāmā labhitabbā, te kāmā kenaci antarāyena yadā parihāyanti, tadā so jantu ruppātī. Kīdisova ruppātī? Ayomayasallaviddho miggo ruppātī iva, parihīnakāmo jantu ruppātīti daṭṭhabbo. Ettha ca “ruppātī”ti vacanena domanassuppatti dassitāti daṭṭhabbā.

Domanassabhūto ādīnavo idha pāliyaṃ āgatoti ācariyena vibhatto, amhehi ca ñāto, “magganibbānavasena duvidhesu nissaraṇesu katamaṃ nissaraṇaṃ kattha pāliyaṃ āgatan”ti pucchitabbattā **“tattha katamaṃ nissaraṇaṃ? Yo kāmo parivajjetī”**ti-ādi āraddhaṃ. Tattha **tatthā**ti

1. Khu 1. 399; Khu 7. 3, 4 piṭṭhesupi.

tassam “assādādīnavatā”ti-ādigāthāyaṃ niddiṭṭhesu magganibbānavasena duvidhesu nissaraṇesu katamam nissaraṇam tattha tesu pālīdhammesu kattha pālīdhamme āgatanti pucchitvā—

“Yo kāme parivajjeti, sappasseva padā siro.

Somam visattikam loke, sato samativattati”ti¹—

idha pālīgāthāyaṃ yaṃ samativattanakaraṇam maggasaṅkhātāṃ nissaraṇaṃ āgataṃ, taṃ idaṃ maggasaṅkhātāṃ samativattanakaraṇam nissaraṇam desanāhārassa visayanti.

Gāthāyaṃ **yoti** jhānalābhī vā ariyo vā. **Kāmeti** vuttappakāro vatthukāmo. Tesu pavattachandarāgassa vikkhambhanena vā samucchindanena vā parivajjeti. Kiṃ parivajjeti iva vajjeti? Sappassa **siro** siram cakkhumā puriso disvā **padā** pādena parivajjeti iva, evaṃ parivajjeti. **Sato** satisampanno **so** puggalo loke rūpādīsu **visattikam imam** taṇham yena maggena **samativattati** sam suṭṭhu atikkamitvā vattati, idaṃ maggasaṅkhātāṃ samativattanakaraṇam ekadesam nissaraṇam nāmāti yojetabbam. “Pādā”ti vattabbe ākāraṇassa rassam katvā “padā”ti vuttam. **Pādāti** ca pādena yathā “amohabhāvā-amohabhāvenā”ti. Tena vuttam “attano pādenā”ti².

Ekadeso visayasaṅkhāto assādo idha pālīyaṃ āgatoti ācariyena vibhatto, amhehi ca ñāto, “ekadeso visayasaṅkhāto assādo kattha pālīyaṃ āgato”ti pucchitabbattā “**tattha katamo assādo? Khettaṃ vatthun**”ti-ādi āraddham. Atha vā “tattha katamo assādo? Khettaṃ vatthun”ti-ādi kasmā evaṃ āraddham, nanu “tattha katamo assādo? Kāmaṃ kāmayamānassā”ti-ādina assādo vibhatto? Saccam, assādo pana duvidho visayavisayivasena, tasmim visayasaṅkhāto assādo pubbe vibhatto, idāni visayasaṅkhātāṃ assādam vibhajitum “**tattha katamo assādo? Khettaṃ vatthun**”ti-ādi āraddham. Tattha **tatthāti** tassam “assādādīnavatā”ti-ādigāthāyaṃ niddiṭṭhesu visayavisayibhededu assādesu katamo assādo tattha tesu pālīdhammesu kattha pālīyaṃ āgatoti pucchitvā—

1. Khu 1. 399; Khu 7. 4, 8 piṭṭhesupi.

2. Netti-Tṭha 43 piṭṭhe.

“Khettaṃ vattuṃ hiraṇṇaṃ vā, gavāssaṃ dāsaṃ porisaṃ.

Thiyo bandhū puthū kāme, yo naro anugijjhatī”¹—

idha pāḷigāthāyaṃ yo anugijjhanasaṅkhāto assādo āgato, so ayaṃ anugijjhanasaṅkhāto visayi-assādo desanāhārassa visayoti.

Gāthāyaṃ **khettaṃ** khiṇanti khiṇanti bijāni ettha ṭhāneti khettaṃ. Khipantānaṃ janānaṃ khipanakiriyā khipadhātuyā mukhyattho, khipanakiriyājanako cittuppādo phalūpacārattho, tassa cittuppādassa upanissayapaccayabhūtassa kedārassa viruḷhāpanasatti phalūpacārattho, iti-saddena sā viruḷhāpanasattiyeva parāmasīyati, tassā sattiyaṃ patiṭṭhaṃ kedārasaṅkhātāṃ ṭhānaṃ ta-paccayattho. Esa nayo tīsu piṭakesu evarūpesu ca vacanattesu yathārahaṃ nīharitvā gahetabbo. Vapanti patiṭṭhahanti etthāti **vatthu**. Aparāṇṇādīnaṃ patiṭṭhahanaṃ vāpa-dhātuyā mukhyattho, ṭhānassa patiṭṭhāpanasatti phalūpacārattho, iti-saddena sā patiṭṭhāpanasatti parāmasīyati. Tassā sattiyaṃ patiṭṭhaṭṭhānaṃ ta-paccayattho. **Khettaṃ** pana pubbaṇṇavirūhanaṭṭhānaṃ, **vatthu** aparāṇṇavirūhanaṭṭhānaṃ.

Hinoti pavattati pītisomanassanti **hi**, kiṃ taṃ? Pītisomanassaṃ, rāti pavatteti jātārūpanti **raṃ**, kiṃ taṃ? Jātārūpaṃ, hiṃ ranti **hiraṃ**, dutiyātappurisasamāso. Nāpeti tosetīti **ñāṃ**, kiṃ taṃ? Jātārūpaṃ. Hiraṃ hutvā **ñāṃ hiraṇṇaṃ**, pavattamānaṃ pītisomanassaṃ pavattetvā jane visesena tosetīti attho gahetabbo. **Vā**-saddo vuttāvuttatthasamuccayattho. Gacchanti visesenāti **gāvo**, rattindivaṃ asanti bhakkhanti visesenāti **assā**, gāvo ca assā ca **gavāssaṃ**. Dātabbaṃ paṭhamāṃ dentīti **dā**, asanti bhakkhantīti **asā**, datvā asā **dāsā**, sāmikānaṃ dātabbaṃ paṭhamāṃ datvā pacchā asanti bhakkhantīti attho. Sāmikehi vā dinnāṃ asanti bhakkhantīti **dāsā**, dukkhena kasirena asanti pavattantīti vā **dāsā**. Mātāpitūnaṃ hadayaṃ pūrentīti **purisā**, purāṃ hitaṃ vā isanti gavesantīti **purisā**. Buddhapaccekaḥ buddhacakkavattibhāvaṃ pureti kammanti **purāṃ**, kiṃ taṃ? Balavakammaṃ, purāṃ isanti sīlenāti vā **purisā**. Purisā eva hi sammāsambuddhapaccekaḥ buddhacakkavattibhāvaṃ gacchanti. “Puri uccaṭṭhāne sentīti vā **purisā**.

1. Khu 1. 399; Khu 7. 8, 9 piṭṭhesupi.

Purisā hi mātūnaṃ pituṭṭhāne ṭhitā”ti ime vacanattā vuttappakārā yuttāyeva atthasambhavato. Dāsā ca purisā ca **dāsaporisaṃ**, majjhe vuddhi. Ettha ca dāsaggahaṇena dāsīpi gahitā. Dāsā dukkaṭajanā, purisā sukhitaṇāti viseso daṭṭhabbo. Ṭhanti patiṭṭhahanti ettha mātugāme puttadhītāti **thiyo**. **Narasaddassa** viggahattho heṭṭhā vuttova.

Ekadeso domanassasaṅkhāto ādīnavo idha pālīgāthāyaṃ āgatoti ācariyena vibhatto, amhehi ca ñāto, “dukkhasaṅkhāto ādīnavo kattha pālīyaṃ āgato”ti pucchitabbattā **“tattha katamo ādīnavo? Abalā naṃ balīyanti”**ti-ādi āraddhaṃ. Atha vā “tattha katamo ādīnavo? Abalā naṃ balīyanti”ti-ādi kasmā evaṃ āraddhaṃ, nanu “tattha katamo ādīnavo? Tassa ce kāmāyānassā”ti-ādīnā ādīnavo vibhattoti? Saccaṃ, ādīnavo pana bahuvidho dukkhadomanassādivasena, tasmīṃ bahuvidhe ādīnave ekadeso domanassasaṅkhāto ādīnavo pubbe vibhatto, idāni dukkhasaṅkhātāṃ ādīnavaṃ vibhajitum **“tattha katamo ādīnavo? Abalā naṃ balīyanti”**ti-ādi āraddhaṃ. Tattha **tatthā**ti tassaṃ “assādādīnavatā”ti-ādigāthāyaṃ niddiṭṭhesu dukkhadomanassādīsu ādīnavesu katamo ādīnavo tattha tesu pālīdhammesu kattha pālīdhamme āgatoti pucchitvā—

“Abalā naṃ balīyanti, maddantenāṃ parissayā.

Tato naṃ dukkhamanveti, nāvaṃ bhinnamivodakan”ti¹—

idha pālīgāthāyaṃ yo dukkhasaṅkhāto ekadeso ādīnavo āgato, so ayaṃ dukkhasaṅkhāto ekadeso ādīnavo desanāhārassa visayoti.

Gāthāyaṃ natthi balaṃ etesaṃ kilesānanti **abalā**. Kasmā kilesā abalā hontīti? Kusalehi pahātabbattā. **Naranti** khetṭādikāme anugijjhantaṃ naraṃ, saddhābalādivirahato vā abalaṃ taṃ naraṃ **balīyanti** abhibhavanti. Kiñcāpi kilesā kusalehi pahātabbattā abalā honti, tathāpi kāmamanugijjhantaṃ saddhābalādivirahitaṃ abhibhavitum samattā bhavanti. **Maddantenāṃ parissayā**ti kāmaggiddhaṃ kāme pariyesantaṃ, kāmāṃ

1. Khu 1. 399; Khu 7. 9, 14 piṭṭhesupi.

rakkhantañca enaṃ naraṃ pari samantato paripīletvā ayanti pavattantīti parissayā, sīhabyagghādayo ceva kāyaduccaritādayo ca maddanti. **Tato** tehi parissayehi abhibhūtaṃ **naṃ** naraṃ jāti-ādi**dukkhaṃ anveti** anugacchati. Kimiva anveti? Udaṃ bhinnanāvaṃ anveti iva, evaṃ anvetīti attho.

Ekadesaṃ maggasaṅkhātaṃ nissaraṇaṃ idha pāligāthāyaṃ āgataṃ ācariyena vibhattaṃ, amhehi ca viññātaṃ, “nibbānasaṅkhātaṃ ekadesaṃ nissaraṇaṃ kattha pālidhamme āgataṃ”ti pucchitabbattā **“tattha katamaṃ nissaraṇaṃ? Tasmā jantu sadā sato”**ti-ādi āraddhaṃ. Atha vā “tattha katamaṃ nissaraṇaṃ? Tasmā jantu sadā sato”ti-ādi kasmā evaṃ āraddhaṃ, nanu “tattha katamaṃ nissaraṇaṃ? Yo kāme parivajjetī”ti-ādinā nissaraṇaṃ vibhattanti? Saccāṃ, nissaraṇaṃ pana duvidhaṃ magganibbānavasena, tattha duvidhe nissaraṇe maggasaṅkhātaṃ nissaraṇaṃ pubbe vibhattaṃ, idāni nibbānasaṅkhātaṃ nissaraṇaṃ vibhajitum **“tattha katamaṃ nissaraṇaṃ? Tasmā jantu sadā sato”**ti-ādi āraddhaṃ. Tattha **tatthā**ti tassaṃ “assādādinavata”ti-ādigāthāyaṃ niddiṭṭhesu magganibbānesu nissaraṇesu ekadesaṃ nibbānasaṅkhātaṃ nissaraṇaṃ tattha tesu pālidhammesu kattha pālidhamme āgataṃ pucchitvā—

“Tasmā jantu sadā sato, kāmāni parivajjaye.

Te pahāya tare oghaṃ, nāvaṃ sitvāva pāragū”ti—

idha pāligāthāyaṃ yaṃ nibbānasaṅkhātaṃ nissaraṇaṃ āgataṃ, idaṃ nissaraṇaṃ desanāhārassa visayanti.

Gāthāyaṃ **tasmāti** yasmā kāmagiddhaṃ naraṃ dukkhaṃ anveti, tasmā jantu **sadā** sabbakāle pubbarattāpararatte jāgariyānuyogena **sato** satisampanno hutvā **kāmāni** kilesakāme vikkhambhanavasena vā samucchadavasena vā **parivajjaye** parihaṇeyya. **Te** kāme ariyamaggena pahāya catubbidhaṃ **oghaṃ** tareyya taritum sakkuṇeyya. Ko tarati iva tareyya? Nāvāsāmiko nāvaṃ yaṃ pavisantaṃ udaṃ **sitvā** bahi siñcitvā lahukāya nāvāya appakasirena taritvā **pāragū** pāraṃ gacchati iva, evaṃ attani pavattaṃ kilesūdaṃ siñcitvā ariyamaggena nīharitvā lahukena attabhāvena anupādisesāya nibbānadhātuyā nibbānena pāraṃ nibbānaṃ

santiṃ gaccheyyāti attho. Idaṃ nibbānaṃ kasmā nissaraṇaṃ hoti?
Sabbasaṅkhatanissaraṇato **nissaraṇaṃ** nāma.

Idaṃ nissaraṇaṃ idha pāḷidhamme āgatanti ācariyena vibhattaṃ,
amhehi ca viññātaṃ, “katamaṃ phalaṃ kattha pāḷidhamme āgataṃ”ti
pucchitabbattā **“tattha katamaṃ phalaṃ? Dhammo have rakkhati
dhammacāriṇ”**ti-ādi āraddhaṃ. Tattha **tatthāti** tassaṃ “assādādīnavatā”ti-
ādigāthāyaṃ niddiṭṭhesu rakkhananipphādanamaccutaraṇādīsu phalesu
katamaṃ phalaṃ tattha tesu pāḷidhammesu kattha pāḷidhamme āgatanti
pucchitvā—

“Dhammo have rakkhati dhammacāriṃ,
Chattaṃ mahantaṃ yathā vassakāle.
Esāṇisaṃso dhamme suciṇṇe,
Na duggatiṃ gacchati dhammacārī”ti¹—

idha pāḷigāthāyaṃ yaṃ anattthehi dhammassa rakkhanaphalaṃ āgataṃ,
rakkhāvahanassa abbhudayassa yaṅca nipphādanaṃ phalaṃ āgataṃ, idaṃ
rakkhananipphādanaṃ phalaṃ desanāhārassa visayanti.

Gāthāyaṃ **dhammoti** yena puggalena yo dānādippabhedo
puññadhammo nibbattito, so dhammo. **Dhammacāriṇ** dhammanibbattakaṃ
taṃ puggalaṃ anattthehi **rakkhati**. Kimiva? **Vassakāle** deve vassante sati
mahantaṃ kusaleṇa dhāretabbaṃ chattaṃ dhārentaṃ kusalaṃ taṃ jaṇaṃ
vassatemanato rakkhati yathā, evaṃ rakkhitabbo dhammopi
attasammāpaṇidhānena appamatto hutvā suṭṭhu dhammaṃrakkhantaṃyeva
rakkhati, tādiso dhammacārīyeva duggatiṃ na gacchati. Eso āṇisaṃso
suciṇṇe suciṇṇassa **dhamme** dhammassa āṇisaṃsoti attho.

Ekadesaṃ phalaṃ idha pāḷidhamme āgatanti ācariyena vibhattaṃ,
amhehi ca ñātaṃ, “katamo upāyo kattha pāḷiyaṃ āgato”ti pucchitabbattā
“tattha katamo upāyo? Sabbe saṅkhārā aniccā”ti-ādi āraddhaṃ. Tattha
tatthāti tassaṃ “assādādīnavatā”ti-ādigāthāyaṃ niddiṭṭhesu
vipassanāpubbaṅgamanibbidādīsu upāyesu katamo upāyo tattha tesu
pāḷidhammesu kattha pāḷidhamme āgatoti pucchitvā—

1. Khu 5. 215 piṭṭhepi. (Thokaṃ visadisam)

“Sabbe saṅkhārā aniccā”ti -pa-.

Sabbe dhammā anattā”ti, yadā paññāya passatī”ti¹—

idha pāḷigāthāsu yo vipassanāpubbaṅgamanibbidāñāṇasaṅkhāto visuddhiyā adhigamahetubhāvato maggo āgato, ayaṃ upāyo desanāhārassa visayoti.

Gāthāsu **sabbe** niravasesā kammacittotu-āhārehi saṅkharitā saṅkhatasaṅkhārā hutvā abhāvaṭṭhena **aniccā** iti yadā paññāya passati, atha anicce dukkhasabhāve nibbindati, eso vipassanāpubbaṅgamo nibbindanañāṇasaṅkhāto dhammo visuddhiyā maggoti. “Sabbe saṅkhārā aniccā”ti-ādīsu saṅkhārānaṃ saṅkhatadhammabhāvo paccayākāravibhaṅgaṭṭhakathāyaṃ² vuttova, taṃ vibhaṅgaṭṭhakathaṃ anoloketvā ekacce ācariyā “vipassanāñāṇārammaṇattā tebhūmakadhammāyevā”ti vadanti, evaṃ sati maggaphaladhammānaṃ niccādi bhāvo bhaveyya, tasmā vibhaṅgaṭṭhakathānurūpova attho daṭṭhabbo. **Dukkhatī** dukkhadukkhavipariṇāmadukkhasaṅkhāradukkhabhāvena dukkhā. **Anattatī** niccasārasukhasāra-attasārarahitattā asārakaṭṭhena anattā, avasavattanaṭṭhena vā anattā.

Ekadeso upāyo idha pāḷidhamme āgatoti ācariyena vibhatto, amhehi ca ñāto, “katamā āṇatti kattha pāḷidhamme āgatā”ti pucchitabbattā “**tattha katamā āṇatti? Cakkhumā visamānīvā**”ti-ādi āradham. Tattha **tatthā**ti tassam “assādādīnavatā”ti-ādigāthāyaṃ niddiṭṭhāsu pāpaduccaritaparivajjanāṇattikalyāṇasucaritacaraṇāṇatti-ādīsu katamāṇatti tattha tesu pāḷidhammesu kattha pāḷidhamme āgatāti pucchitvā—

“Cakkhumā visamānīva, vijjamāne parakkame.

Paṇḍito jīvalokasmiṃ, pāpāni parivajjaye”ti³—

idha pāḷidhamme yā pāpaduccaritaparivajjanāṇatti āgatā, ayaṃ pāpaduccaritaparivajjanāṇatti desanāhārassa visayāti.

Gāthāyaṃ **cakkhumā** puriso vijjamāne parakkame āvahitaṃ sarīraṃ āvahantova hutvā **visamāni** bhūmippadesāni vā visame hatthi-ādayo

1. Khu 1. 53 piṭṭhepi.

2. Abhi-Ṭṭha 2. 142 piṭṭhe.

3. Khu 1. 137 piṭṭhepi.

vā parivajjeti iva, evaṃ jīvalokasmiṃ paṇḍito **pāpāni** lāmakāni duccharitāni parivajjeti. Āṇatti nāma āṇārahassa dhammarājassa bhagavato āṇā, sā bahuvidhā, tasmā “kareyya kalyāṇan”ti-ādigāthāyaṃ sucaritacaraṇā āṇatti.

“Upetha saraṇaṃ buddhaṃ, dhammaṃ saṃghaṇca tādinaṃ.
Samādiyatha sīlāni, taṃ vo atthāya hehitī”¹—

ādisu gāthāsu saraṇagamanāṇattisīlasamādānāṇatti-ādi āgatāti.

“Suññato lokaṃ avekkhassū”ti-ādi kasmā evaṃ āraddhaṃ, nanu “tattha katamaṃ phalaṃ? Dhammo have”ti-ādinā, “tattha katamo upāyo? Sabbe saṅkhārā”ti-ādinā, “tattha katamā āṇatti? Cakkhumā”ti-ādinā ca phalūpāyāṇattiyo vibhattāti? Saccam, visum visum pana suttesu āgatā phalūpāyāṇattiyo vibhattā, idāni ekato āgatā phalūpāyāṇattiyo vibhajitum “**suññato lokaṃ avekkhassū**”ti-ādi āraddhaṃ.

Tattha **suññato lokaṃ avekkhassū**ti sabbampi saṅkhāralokaṃ attato suññoti avasavattitāsallakkhaṇavasena vā tucchabhāvasamanupassanavasena vā passāti idaṃ bhagavato vacanaṃ vidhānabhāvato **āṇatti** nāma. Niccasārasukhasāra-attasārādirahitattā “**mogharājā**”ti ālapati, saddhāsīlasutacāgādirahitattā vā **mogho**.

“**Sadāsato**”ti puggalavasena vuttāya satiyā suññatādassanassa sampajānahetubhāvato satiyeva **upāyo**, na satimāti ettha satīti adhippāyo.

Attānudiṭṭhiṃ ūhaccāti ettha attānudiṭṭhi nāma “rūpaṃ attā, rūpavā attā, rūpasmiṃ attā, attani rūpaṃ”ti-ādippakārā vīsativatthukā diṭṭhi. Maggena **ūhacca** samucchinditvā **evaṃ** vuttavidhinā **maccutaro** maccuno visayātikanto **siyā** bhaveyya. Ettha yaṃ maccuvisayaṃ taraṇaṃ atikkamaṇaṃ, tassa atikkamaṇassa yaṇca pubbabhāgaṭṭipadāsampajjanam, **idaṃ** bhagavato desanāya **phalaṃ** desanāhārassa visayanti adhippāyo. Pubbe visum visum phalūpāyāṇattiyo vibhattāpi—

1. Khu 2. 407, 412 piṭṭhesu.

“Suññato lokam avekkhassu,
 Mogharāja sadā sato.
 Attānudiṭṭhim ūhacca,
 Evaṃ maccutaro siyā”ti¹—

ekagāthāyaṃ puna ekato vibhajanato phalādīsu ekato dassitesu sabbattha suttesu vā sabbattha gāthāsu vā phalādayo dassetabbā assādādayo viya katthaci niddhāretvāti viseso vijānitabbo. Tenāha aṭṭhakathācariyo “yathā pana -pa- ekato udāharaṇaṃ katanti daṭṭhabban”ti².

6. Desanāhārassa visayabhūtā assādādayo “idha pālīdhamme ayaṃ assādo āgato, idha pālīdhamme ayaṃ ādīnavo āgato”ti-ādīnā visesato nidassanavasena sarūpato ācariyena vibhattā, te assādādayo tiṇṇaṃ ugghaṭitaññu-ādīnaṃ puggalānaṃ sāmāññato bhagavā kiṃ nu kho deseti, udāhu ekassa puggalassa yathālābhaṃ kiṃ nu desetīti anuyogassa sambhavato imassa puggalassa imaṃ deseti, imassa puggalassa imaṃ desetīti puggalabhedenā assādādayo vibhajitvā dassetuṃ “**tattha bhagavā ugghaṭitaññussā**”ti-ādi āraddhaṃ. Tattha **tatthā**ti tesu assādādīsu. Nissaraṇaṃ ugghaṭitaññussa puggalassa bhagavā deseti, ādīnavañca nissaraṇaṃ ime dve vipaṇcitaññussa puggalassa bhagavā deseti, assādañca ādīnavañca nissaraṇaṃ ime tayo neyyassa puggalassa bhagavā desetīti yojanattho daṭṭhabbo.

Aṭṭhakathāyaṃ pana “evaṃ assādādayo udāharaṇavasena sarūpato dassetvā idāni tattha puggalavibhāgena desanāvibhāgaṃ dassetuṃ ‘tattha bhagavā’ti-ādi vuttan”ti² vuttaṃ.

Tattha **ugghaṭitaññussā**ti ugghaṭīyate paṭivijjhīyate, ṭhapīyate vā sappabhedo vitthāro atthoti **ugghaṭito**, jānāti **ñū**, ugghaṭitaṃ atthaṃ **ñū ugghaṭitaññū**, uddesamatteneva sappabhedam savitthāraṃ paṭivijjhitaṃ atthaṃ paṭivijjhatīti attho. Yo puggalo uddeseneva uddiṭṭhamatteneva atthaṃ ñatvā atthasiddhipatto hoti, so ugghaṭitaññū nāma.

1. Khu 1. 448; Khu 7. 346; Khu 8. 19, 180, 188 piṭṭhesupī. 2. Netti-Ṭṭha 46 piṭṭhe.

Vipañcīyate vitthariyate atthoti **vipañcīto**, tam jānātīti **vipañcītaññū**. Yo puggalo niddesena niddiṭṭhamattameva atthaṃ ñatvā atthasiddhippatto, so vipañcītaññū nāma.

Paṭiniddesena dattho netabbo pāpetabboti **neyyo**. Yo puggalo paṭiniddesena vā paṭilomena vā vibhattaṃ eva atthaṃ ñatvā atthasiddhippatto, so neyyo nāma. Nissaraṇadesanāyeva ugghaṭitaññussa paṭivedhābhisamayo siddho hoti, ādīnavadesanāya ceva nissaraṇadesanāya ca vipañcītaññussa paṭivedhābhisamayo siddho hoti, assādadesanāya ca ādīnavadesanāya ca nissaraṇadesanāya ca neyyassa paṭivedhābhisamayo siddho hotīti adhippāyo idha gahetabbo.

Padaparamo panettha paṭivedhābhisamayabhajanābhāvato na gahito. Tasmiṃca aggahite assādo, ādīnavo, nissaraṇaṃ, assādādīnavā, assādanissaraṇāni, ādīnavanissaraṇāni, assādādīnavanissaraṇāni cāti sattasu paṭṭhānanayesu tatiyachattasattamāva gahitā, a vasesā cattāro nayā na gahitā. Veneyyavinayanābhāvato hi gahaṇāgahaṇaṃ datṭhabbaṃ. Veneyyavinayanañca veneyyānaṃ santāne ariyamaggassuppādanaṃ, na sāsānavinayanamattaṃ, ariyamagguppādanañca yathāvuttehi eva tihi padaṭṭhānanayehi sijjhatīti itare nayā idha na vuttā.

Yasmā pana **peṭake**¹—“tattha katamo assādo ca ādīnavo ca?

‘Yāni karoti puriso, tāni passati attani.

Kalyāṇakārī kalyāṇaṃ, pāpakārī ca pāpakaṇ’ti.

Tattha yaṃ kalyāṇakārī kalyāṇaṃ paccanubhoti, ayaṃ assādo. Yaṃ pāpakārī pāpaṃ paccanubhoti, ayaṃ ādīnavo.

Aṭṭhime bhikkhave lokadhammā. Katame aṭṭha? ‘Lābho’ti-ādi². Tattha lābho yaso sukhaṃ pasaṃsā, ayaṃ assādo. Alābho ayaso dukkhaṃ nindā, ayaṃ ādīnavo.

Tattha katamo assādo ca nissaraṇaṇca?

1. Khu 10. 199 piṭṭhe.

2. Am 3. 7 piṭṭhe.

‘Sukho vipāko puññānaṃ, adhippāyo ca ijjhati.

Khippaṇca paramaṃ santiṃ, nibbānamadhighacchatī’ti—

ayaṃ assādo ca nissaraṇaṇca.

Dvattimsimāni bhikkhave mahāpurisassa mahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveyeva gatiyo bhavanti -pa- vivaṭacchadoti sabbaṃ lakkhaṇasuttaṃ¹ ayaṃ assādo ca nissaraṇaṇca.

Tattha katamo ādīnavo ca nissaraṇaṇca?

‘Bhārā have pañcakkhandhā, bhārahāro ca puggalo.

Bhārādānaṃ dukhaṃ loke, bhāranikkhepanaṃ sukhaṃ.

Nikkhipitvā garuṃ bhāraṃ, aññaṃ bhāraṃ anādiya.

Samūlaṃ taṇhamabbuyha, nicchāto parinibbuto’ti²—

ayaṃ ādīnavo ca nissaraṇaṇca.

Tattha katamo assādo ca ādīnavo ca nissaraṇaṇca?

‘Kāmā hi citrā madhurā manoramā,

Virūparūpena mathenti cittaṃ.

Tasmā ahaṃ pabbajitomi rāja,

Apaṇṇakaṃ sāmāññaṃeva seyyo’ti³—

ayaṃ assādo ca ādīnavo ca nissaraṇaṇca’ti vuttaṃ, tasmā tepi nayā idha niddhāretvā veditabbā. Phalādīsupi ayaṃ nayo labbhatīyeva.

Yasmā **peṭake**—“tattha katamaṃ phalaṇca upāyo ca? ‘Sīle patiṭṭhāya naro sappañño’ti⁴ gāthā, idaṃ phalaṇca upāyo ca.

Tattha katamaṃ phalaṇca āṇatti ca?

‘Sace bhāyatha dukkhassa, sace vo dukkhamappiyaṃ.

Mākattha pāpakaṃ kammaṃ, āvi vā yadi vā raho’ti⁵—

1. Dī 3. 117 piṭṭhe.

2. Saṃ 2. 22 piṭṭhe.

3. Ma 2. 261; Khu 2. 327; Khu 10. 200 piṭṭhādīsu. (Thokaṃ visadisam)

4. Saṃ 1. 13, 167; Khu 10. 197; Khu 11. 33 piṭṭhesu āgatagāthā.

5. Khu 1. 137 piṭṭhe Udāne.

idaṃ phalañca āṇatti ca.

Tattha katamo upāyo ca āṇatti ca?

‘Kumbhūpamaṃ kāyamimaṃ viditvā,
Nagarūpamaṃ cittamidaṃ ṭhapetvā.
Yodhetha mārāṃ paññāvudhena,
Jitañca rakkhe anivesano siyā’ti¹—

ayaṃ upāyo ca āṇatti cā’ti vuttaṃ, tasmā evaṃ phalādīnaṃ dukkhavasenāpi udāharaṇaṃ veditabbaṃ.

“Ugghaṭitaññu-ādīnaṃ tiṇṇaṃ puggalānaṃ imassa puggalassa imaṃ deseti, imassa puggalassa imaṃ desetī”ti yehi puggalehi assādādayo yathārahaṃ ācariyena vibhattā, te puggalā yāhi paṭipadāhi bhinnā, tā paṭipadā kittikā bhavanti, tāhi bhinnā puggalā ca kittikāti vicāraṇāya sambhavato tā paṭipadā, te ca puggalā ettakāti gaṇanato dassetuṃ **“tattha catasso paṭipadā”**ti-ādi āradham.

Tattha **tatthā**ti tesu ugghaṭitaññu-ādīsu puggalesu. Ye puggalā yāhi paṭipadāhi bhinnā, tā paṭipadā catasso bhavanti, te ca puggalā cattāroti yojanā kātabbā. Katamā catasso? Dukkhāpaṭipadā dandhābhiññā, dukkhāpaṭipadā khippābhiññā, sukhāpaṭipadā dandhābhiññā, sukhāpaṭipadā khippābhiññā cāti catasso. Katame cattāro? Taṇhācarito mando puggalo, taṇhācarito udatto puggalo, diṭṭhacarito mando puggalo, diṭṭhacarito udatto puggalo cāti cattāro.

Paṭipadābhiññāhi kato vibhāgopi paṭipadāhi kato vibhāgo nāma hoti avinābhāvatoti manasi katvā “catasso paṭipadābhiññā”ti avatvā “catasso paṭipadā”ti vuttā. Tā panetā samathavasenāpi bhinnā, vipassanāvasenāpi bhinnā. Kathaṃ samathavasena? Pathavīkasiṇādīsu sabbapaṭhamam “pathavī pathavī”ti-ādīnaṃ pavattamanasikārato paṭṭhāya yāva jhānassa upacāraṃ uppajjati, tāva pavattā paññā samathabhāvanā “paṭipadā”ti vuccati. Upacārato pana paṭṭhāya yāva appanā,

1. Khu 1. 18 piṭṭhe Dhammapadepi.

tāva pavattā paññā “abhiññā”ti vuccati heṭṭhimapaññāto
adhigatapaññābhāvato.

Sā ca paṭipadā kassaci dukkhā kicchā hoti
nīvaraṇāḍipaccanīkadhammasamudācāraggahaṇatāya, kassaci tadabhāvato
sukhā akicchā hoti, abhiññāpi kassaci dandhā asīghappavatti hoti
avisadañāṇatāya, kassaci khippā sīghappavatti hoti visadañāṇatāyāti.

Katham vipassanāvasena? Yo rūpārūpamukhena vipassanaṃ
abhinivisanto cattāri mahābhūtāni pariggahetvā upādārūpaṃ pariggaṇhāti,
arūpaṃ pariggaṇhāti, rūpārūpaṃ pana pariggaṇhanto dukkhena kasirena
kilamanto pariggahetuṃ sakkoti, tassa **dukkhāpaṭipadā** nāma hoti.
Pariggahitarūpārūpassa vipassanāparivāse maggaṇatubhāvadandhatāya
dandhābhiññā nāma hoti. Tabbipariyāyena itarā dve honti. Vipassanāvasena
pana bhinnāyeva paṭipadābhiññāyo idha daṭṭhabbā abhisamayādhikārattā.
Aṭṭhakathāyaṃ pana “evaṃ yesaṃ puggalānaṃ vasena desanāvibhāgo
dassito, te puggale paṭipadāvibhāgena vibhajitvā dassetuṃ ‘catasso
paṭipadā’ti-ādi vuttan”ti¹ vuttan. Yojanānayo vuttanayānusārenea
veditabbo.

Catūhi paṭipadābhiññāhi cattāro puggalā sabbeva aniyamato
vaṭṭadukkhato kiṃ nu kho niyyanti, udāhu “imāya paṭipadābhiññāya ayaṃ
puggalo niyyāti, imāya paṭipadābhiññāya ayaṃ puggalo niyyāti”ti niyamato
ca niyyānīti vicāraṇāya sambhavato “ayaṃ puggalo imehi nissayehi
upanissayapaccayaṃ labhitvā imāya paṭipadābhiññāya vaṭṭadukkhato
niyyāti”ti niyametvā dassetuṃ “**taṇhācarito mando**”ti-ādi vuttan.

Tattha taṇhācarito mando puggalo satipaṭṭhānehi **nissayehi**
upanissayapaccayaṃ labhitvā **satindriyena** satindriyādhikena ariyamaggena
dukkhāpaṭipadādandhābhiññāya vaṭṭadukkhato niyyāti, taṇhācarito udatto
puggalo jhānehi **nissayehi** upanissayapaccayaṃ labhitvā **samādhindriyena**
samādhindriyādhikena ariyamaggena dukkhapaṭipadākhippābhiññāya
vaṭṭadukkhato

1. Netti-Tīṭha 49 piṭṭhe.

niyyāti, diṭṭhicarito mando puggalo sammappadhānehi **nissayehi** upanissayapaccayaṃ labhitvā **vīriyindriyena** vīriyindriyādhikena ariyamaggena sukhāpaṭipadādandhābhiññāya vaṭṭadukkhato niyyāti, diṭṭhicarito udatto puggalo saccehi **nissayehi** upanissayapaccayaṃ labhitvā **paññindriyena** paññindriyādhikena ariyamaggena sukhāpaṭipadākhippābhiññāya vaṭṭadukkhato niyyātīti yojanā kātabbā. **Aṭṭhakathāyaṃ** pana—

“Cattāro puggalātiyathāvuttapaṭipadāvibhāgeneva cattāro paṭipannakapuggalā, taṃ pana paṭipadāvibhāgaṃ saddhim hetupāyaphalehi dassetuṃ ‘taṇhācarito’ti-ādi vuttan”ti¹—

vuttam. Tattha **taṇhācaritoti** taṇhāya nibbattitaṃ caritaṃ etassa puggalassāti taṇhācarito. **Mandoti** mandiyāya avijjāya samannāgatoti mando, mohādhikapuggalo. **Udattoti** uda-atto, uḷārapaññoti attho. Uḷhāraṃ phalaṃ detīti **udo**, ko so? Pavicayo, attani nibbattoti **atto**, udo atto yassa puggalassāti **udattoti** vacanatto kātabbo.

Paṭhamāya paṭipadāya hetu nāma taṇhācaritatā, mandapaññatā ca, upāyo satindriyaṃ, sabbāsampi phalaṃ niyyānameva. Dutiyāya paṭipadāya hetu nāma taṇhācaritatā, udattapaññatā ca, upāyo vīriyindriyaṃ. Tatiyāya paṭipadāya hetu nāma diṭṭhicaritatā, mandapaññatā ca, upāyo samādhindriyaṃ. Catutthiyā paṭipadāya hetu nāma diṭṭhicaritatā, udattapaññatā ca, upāyo paññindriyanti hetupāyaphalāni daṭṭhabbāni.

Ettha ca diṭṭhicarito udatto puggalo ugghaṭitaññū nāma, diṭṭhicarito mando ceva taṇhācarito udatto ca vipaṇcitaññū nāma, taṇhācarito mando puggalo neyyo nāma, tasmā “tattha bhagavā ugghaṭitaññussa puggalassa nissaraṇaṃ desayati”ti-ādinā nayena ugghaṭitaññū-ādivaneyyattayassa bhedadassanena nissaraṇaṃ desayati, “ādinavañca nissaraṇaṃ desayati, assādañca ādinavañca nissaraṇaṃ desayati”ti desanāvibhāgo dassito. “Tattha catasso paṭipadā”ti-ādinā paṭipadābhedadassanena “taṇhācarito mando puggalo, taṇhācarito

1. Netti-Ṭṭha 50 piṭṭhe.

udatto puggalo, diṭṭhicarito mando puggalo, diṭṭhicarito udatto puggalo”ti catudhā bhinnam taṇhācaritamandādikaṃ puggalacatukkaṃ dassitanti daṭṭhabbam.

Idāni catūhi paṭipadābhiññāhi catudhā bhinnam taṇhācaritamandacatukkaṃ atthanayayojanāya dutiyāya visayaṃ katvā dassetum **“ubho taṇhācaritā”**ti-ādi vuttaṃ. Tattha taṇhāya samādhipaṭipakkhattā taṇhācaritā manda-udattā ubho puggalā samathapubbaṅgamāya vipassanāya upanissayaṃ labhitvā rāgavirāgāya maggapaññāya niyyanti cetovimuttiyā sekkhaphalabhāvāya. Sammādiṭṭhisahiteneva sammāsamādhinā niyyānaṃ bhavati, na sammāsamādhinā eva, tasmā diṭṭhicaritā manda-udattā ubho puggalā vipassanāpubbaṅgamenā samathena avijjāvirāgāya maggapaññāya niyyanti paññāvimuttiyā asekkhaphalabhāvāyāti cattāropi puggalā duvidhāyeva bhavantīti vuttaṃ hoti.

Rāgavirāgāyāti rañjatīti **rāgo**, so virajjati etāyāti **virāgā**, rāgassa virāgā **rāgavirāgā**, tāya rāgavirāgāya. **Cetoti** cittappabhedena ca samādhi vuccati yathā “cittaṃ paññaṇca bhāvayan”ti¹. Paṭippassaddhivasena paṭipakkhato vimuccatīti **vimutti**, cetasa cittaena samādhinā vimuccatīti **cetovimutti**, ceto eva vā vimutti **cetovimutti**, anāgāmiphalasamādhi. Anāgāmipuggalo hi samādhismiṃ paripūrakāritāya cetovimuttiyā niyyāti. **Avijjāvirāgāyāti** avindiyaṃ kāyaduccaritādiṃ vindatīti **avijjā**, vindiyaṃ vā kāyasucaritādiṃ na vindatīti **avijjā** niruttinayena. Virajjati etāyāti **virāgā**, avijjāya virāgā **avijjāvirāgā**, tāya avijjāvirāgāya. Pakārehi jānātīti **paññā**, vimuccatīti **vimutti**, paññāya vimuccatīti **paññāvimutti**, paññā eva vā vimutti **paññāvimutti**, arahattaphalapaññā, tāya paññāvimuttiyā.

“Tesu katame puggalā kena atthanayena hātabbā”ti vattabbato **“tattha ye samathapubbaṅgamāhi”**ti-ādi vuttaṃ. Tattha **tatthāti** tesu “ubho taṇhācaritā”ti-ādinā vibhattesu puggalesu ye ubho taṇhācaritā manda-udattā puggalā samatha -pa- niyyanti, te ubho

1. Saṃ 1. 13, 167, 197; Khu 11. 33 piṭṭhesu.

taṇhācaritā manda-udattā puggalā nandiyāvaṭṭena nayena **hātabbā** gametabbā netabbā. Ye ubho diṭṭhacaritā manda-udattā puggalā vipassanā -pa- samathena niyyanti, te ubho diṭṭhacaritā manda-udattā puggalā sīhavikkīlītena nayena **hātabbā** gametabbā netabbāti attho.

7. “Tattha catasso paṭipadā”ti-ādinā desanāhārena dukkhāpaṭipadābhedenā taṇhācaritamandādibhedo puggalo vibhatto, amhehi ca ñāto, “tassa vibhattānantaram svāyaṃ desanāhāro kattha saṃvaṇṇetabbe dhamme kenaci ākārena sambhavatī”ti pucchitabbabhāvato “**svāyaṃ hāro kattha sambhavatī**”ti-ādimāha. Navamakkhaṇasampannassa satthā yaṃ dhammaṃ deseti, tasmiṃ saṃvaṇṇetabbe dhamme yā vīmaṃsādikā sutamayādikā tisso paññā vibhattā, tāhi paññāhi ye ugghaṭitaññu-ādayo tayo puggalā vibhattā, iti vibhattākārena ayaṃ desanāhāro satthārā desetabbe dhamme sambhavatīti daṭṭhabbo.

Tattha **svāyaṃ hāro**ti desanāhārena paṭipadāvibhāgena veneyyapuggalavibhāgo dassito, so ayaṃ desanāhāro. **Kattha sambhavatī**ti kattha saṃvaṇṇetabbe dhamme saṃvaṇṇanābhāvena sambhavatīti. **Yassā**¹ yo so veneyyo paccantajādihi aṭṭhahi akkhaṇehi vimutto, savanadhāraṇādihi ca sampattīhi samannāgato, tassa veneyyassa. **Satthā**ti sadevakaṃ lokaṃ sāsati anusāsati satthā. **Dhammanti** desitaṃ saṃvaṇṇetabbaṃ dhammaṃ. **Desayatī**ti saṅkhepanayavithāranayehi bhāsati. **Aññataro**ti bhagavato sāvakesu evaṃ dhammaṃ desetum samattho sāvako. **Garuṭṭhāniyoti** gāravassa ṭhānabhūtehi sīlasutacāgādiguṇavisesehi yutto mānito saddahitabbavacano. **Sabrahmacārī**ti samaṃ, saha vā brahmaṃ satthusāsanaṃ carati paṭipajjatīti sabrahmacārī. **Saddhaṃ labhati** “yo satthā dhammaṃ deseti, so satthā sammāsambuddho hotī”ti satthari, “svākkhāto vatāyaṃ dhammo sāttho sabyañjano ekantaparipuṇṇo ekantaparisuddho atthāvaho hitāvaho sukhāvaho jhānamaggaphalanibbattako, amhehi ca saddahitabbo”ti desite dhamme ca acalasaddhaṃ labhati, saddahanam attano santāne punappunam uppādeti.

1. Tassa (Ka)

Tathā “yo sāvako dhammaṃ deseti, so sāvako saṅkhepato vā vitthārato vā dhammaṃ desetum samattho vata garuṭṭhāniyo sabrahmacārī mānito saddahitabbavacano”ti desake sāvake ca “tādisena sāvakena desito yo dhammo, so dhammo sāttho sabyañjano ekantaparipunṇo ekantaparisuddho atthāvaho hitāvaho sukhāvaho jhānamaggaphalanibbattako, amhehi ca saddahitabbo”ti sāvakena desitadhamme ca saddhaṃ saddahanam attano santāne punappunam uppādetīti attho.

Tatthāti tasmim saddahitabbe satthārā desitadhamme ceva sāvakena desitadhamme ca saddahantassa veneyyassa yā vīmaṃsā, vīmaṃsantassa yā ussāhanā, ussahantassa yā tulanā, tulayantassa yā upaparikkhā, sā ayaṃ vīmaṃsādikā paññā saddhānusārena pavattanato **sutamayī paññā** nāma. Tattha vīmaṃsanam **vīmaṃsā**, pāḷiyā, pāḷi-atthassa ca vīmaṃsā. Vīmaṃsatīti vā **vīmaṃsā**, padaṃ padantarena, padattham padatthantarena vicāraṇakā paññā. Yathā cettha, evaṃ ussāhanādīsupi bhāvasādhanakattusādhanāni kātabbāni. **Ussāhanā** ca ussāhena upatthambhikā dhammassa dhāraṇaparicayasādhikā paññā ca, na vīriyam, ettha ca yā sutamatteyeva pavattā, vīmaṃsādibhāvam appattā nivattā¹, sā sutamayī paññā na hoti. Yā ca sutvā vīmaṃsitvā ussāhanādibhāvam appattā nivattā, yā ca sutvā vīmaṃsitvā ussahitvā tulanādibhāvam appattā nivattā, yā ca sutvā vīmaṃsitvā ussahitvā tulayitvā upaparikkhanabhāvam appattā nivattā, sāpi paññā na sutamayī² paññā hotīti daṭṭhabbā. Yā pana sutvā saddahantassa vīmaṃsā, vīmaṃsantassa ussāhanā, ussahantassa tulanā, tulayantassa upaparikkhā hoti, ayaṃ **sutamayī paññā** nāma hotīti daṭṭhabbā.

Sutamayī paññā ācariyena vibhattā, amhehi ca ñātā, “katamā cintāmayī paññā”ti vattabbabhāvato sutamayiyā paññāya vibhajanānantaram cintāmayim paññam vibhajitum “**tathā sutena nissayenā**”ti ādimāha. Tattha **sutanti** suyyate pariyattidhammoti **suto**, savanam pariyattidhammassāti vā **sutam**, duvidhampi sutam. **Nissāyena** upanissāyāti attho. Itthambhūtalakkhaṇe cetam “sutena nissayenā”ti karaṇavacanam. Ettha pana “idaṃ pāṇātipātādiviramanam sīlanaṭṭhena sīlam, ayaṃ ekaggatā samādahanaṭṭhena

1. Nivutthā (Ka)

2. Sā paññā sutamayī (Ka)

samādhi, imāni bhūtopādāni ruppanaṭṭhena rūpāni, ime phassādayo namanatṭhena nāmāni, ime rūpādayo pañca dhammā rāsaṭṭhena khandhā”ti tesam tesam dhammānaṃ pīḷanādisabhāvassa vīmaṃsanābhūtā paññā **vīmaṃsā** nāma. Tesāmyeva sīlasamādhi-ādīnaṃ sīlati patiṭṭhahati etthāti **sīlanti**-ādivacanatthaṃ pucchitvā sabhāgalakkhaṇarasapaccupaṭṭhānapadaṭṭhānānaṃ tuletva viya gahaṇapaññā **tulanaṃ** nāma. Tesāmyeva sīlasamādhi-ādīnaṃ dhammānaṃ sabhāvalakkhaṇaṃ avijahitvā aniccatādukkhatādinamanaruppanādisappaccayasāṅkhatādi-ākāre vitakketvā upaparikkhaṇapaññā eva **upaparikkhā** nāmāti visesato daṭṭhabbo. Sutadhammassa dhāraṇaparicayavasena pavattanato sutamayī paññā ussāhanā jātā viya na cintāmayī paññā cintitassa dhāraṇaparicayavasena appavattanatotī “ussāhanā”ti na vuttaṃ.

Sutamayī paññā ceva cintāmayī paññā ca ācariyena vibhattā, amhehi ca ñātā, “katamā bhāvanāmayī paññā”ti vattabbabhāvato kāraṇabhūtānaṃ dvinnāṃ sutamayacintāmayapaññānaṃ dassanānantaraṃ phalabhūtāṃ bhāvanāmayiṃ paññāṃ vibhajanto “**imāhi dvīhi**”ti-ādimāha. Tattha **imāhi dvīhi paññāhī**ti sutamayicintāmayipaññāhi kāraṇabhūtāhi. Sutamayipaññāya vā cintāmayipaññāya vā ubhayattha vā ṭhitoyeva yogāvacaro vipassanaṃ ārabhatīti. **Manasikārasampayuttassā**ti rūpārūpesu pariggahādivasena saṅkhāresu aniccatādivasena manasikārena sammā pakārehi yuttappayuttassa.

Diṭṭhivisuddhikaṅkhāvitaraṇavisuddhimaggāmaggañāṇadassanavisuddhipaṭi padāñāṇadassanavisuddhisampādanena vipassanaṃ ussukkantassa yogāvacarassa santāne ñāṇadassanavisuddhisāṅkhātāṃ **yaṃ ariyamaggañāṇaṃ nibbānārammaṇadassanabhūmiyaṃ vā bhāvanābhūmiyaṃ vā uppajjati**, ayaṃ **bhāvanāmayī paññāti** attho daṭṭhabbo. Yadi pi paṭhamamaggañāṇaṃ paṭhamāṃ nibbānadassanato “**dassanan**”ti vuttaṃ, bhāvanāvasena pana pavattanato “**bhāvanāmayī paññā**”ti veditabbaṃ. **Dassanabhūmī**ti paṭhamamaggaphalāni, sesāni “bhāvanābhūmī”ti vuccanti.

8. Amhākācariya tumhehi “yassa satthā vā”ti-ādinā sutamayipaññādikā vibhattā, evaṃ sati sutena vinā cintāmayī paññā nāma na bhaveyya, mahābodhisattānaṃ pana suttena vinā cintāmayī paññā hottevāti codanaṃ manasi katvā tasmim saṅgahetvā pakārantarena vibhajitum “**paratoghosā**”ti-ādimāha.

Tattha **paratoghosā**ti parato pavatto desanāghoso paccayo etissāti paratoghosā. **Paccattasamuṭṭhitā**ti pati visum attaniyeva samuṭṭhitā. **Yonisomanasikārā**ti tesam tesam cintetabbānam rūpādīnam dhammānam ruppananamanādisabhāvapariggaṇhanādīnā upāyena pavattamanasikārā cintāmayī paññā nāma, iminā sāvakāpi sāmāññato gahitā, tathāpi ugghaṭitaññu-ādīnamyeva vuttattā sāvakā idha gahitā, tasmā purimanayo yuttataro. **Paratoti** dhammadesakato pavattena dhammadesanāghosena hetunā yaṃ ñāṇam uppajjati, paccattasamuṭṭhitena, yonisomanasikārena ca hetunā yaṃ ñāṇam uppajjati, **ayaṃ** bhāvanāvasena pavattanato **bhāvanāmayī paññā** nāma, iminā sāvakāpi sāmāññato gahitā, tathāpi ugghaṭitaññu-ādīnamyeva vuttattā sāvakā idha gahitā, tasmā purimanayo yuttataro. **Paratoti** dhammadesakato pavattena dhammadesanāghosena hetunā yaṃ ñāṇam uppajjati, paccattasamuṭṭhitena, yonisomanasikārena ca hetunā yaṃ ñāṇam uppajjati, **ayaṃ** bhāvanāvasena pavattanato bhāvanāmayī paññā nāmāti vibhajitvā paṇḍitehi ñeyyāti vitthārena gambhīrattham nātum icchantehi “evaṃ paṭipadāvibhāgenā”ti-ādīnā¹ aṭṭhakathāvacanena jānitabbo.

Sutamayipaññādikā tisso paññā ācariyena nānāyehi vibhattā, amhehi ca ñātā, “tāsu yassa ekā vā dve vā paññā atthi, so puggalo konāmo, yassa ekāpi natthi, so puggalo konāmo”ti pucchitabbabhāvato yassa ayaṃ paññā, imā vā atthi, so puggalo itthannāmo, yassa natthi, so puggalo itthannāmoti paṭipadāpaññāppabhedena puggalam vibhajitum **“yassa imā”**ti-ādi vuttam.

Tattha **yassa** atitikkhapaññassa sutamayī paññā ceva cintāmayī paññā ca imā dve paññā atthi, ayaṃ atitikkhapañño uddesamatteneva jānanato **ugghaṭitaññū** nāma. **Yassa** nātikkhapaññassa uddesaniddesehi sutamayī paññā atthi, cintāmayī paññā natthi, ayaṃ nātikkhapañño uddesaniddesehi jānanato **vipaṇcitaññū** nāma. **Yassa** mandapaññassa uddesaniddesehi neva sutamayī paññā atthi, na cintāmayī paññā ca, ayaṃ

1. Netti-Tīṭha 55 piṭṭhe.

mandapañño uddesaniddesapaṭiniddesehi jānanato
niravasesavitthāradesanāya netabbato **neyyo** nāmāti. **Aṭṭhakathāyaṃ** pana
“idāni yadatthaṃ imā paññā uddhaṭṭā, tameva veneyyapuggalavibhāgaṃ
yojetvā dassetuṃ ‘yassā’ti-ādi vuttan”ti-ādi¹ vuttaṃ.

9. “Tattha bhagavā ugghaṭṭitaññussā”ti-ādinā desanaṃ vibhāveti, “tattha
catasso paṭipadā”ti-ādinā paṭipadāvibhāgehi, “svāyaṃ hāro”ti-ādinā
ñāṇavibhāgehi ca desanābhājanaṃ veneyyattayaṃ ācariyena vibhattaṃ,
amhehi ca ñātaṃ, “yāya desanāpāḷiyā desanāhāraṃ yojetuṃ pubbe
‘dhammaṃ vo bhikkhave dhammaṃ desessāmi’ti-ādinā desanāhārassa
visayabhāvena yā pālidesanā nikkhittā, sā pālidesanā desanāhārena
niddhāritesu assādādīsu atthesu kimatthaṃ desayati”ti pucchitabbattā “imaṃ
atthaṃ desayati”ti niyametvā dassetuṃ “**sāyaṃ dhammadesanā**”ti-ādi
āraddhaṃ.

Tattha **sāyaṃ dhammadesanā**ti yā dhammadesanā ādikalyāṇādikā pubbe
desanāhārassa visayabhāvena nikkhittā, sāyaṃ dhammadesanā assādādīsu
kimatthaṃ desayatiṃti kathetukāmatāya pucchati, pucchitvā “cattāri saccāni
desayati”ti vissajjeti, tāni sarūpato dassetuṃ “**dukkhaṃ samudayaṃ
nirodhaṃ maggaṃ**”ti vuttaṃ. Pavattipavattakanivattinivattanupāyabhāvena
aviparītabhāvato “**saccāni**”ti vuttāni.

Yassaṃ desanāyaṃ saccāni desanāhārena niddhāritāni, sā desanā cattāri
saccāni desayatiṃti yuttaṃ hotu. Yassaṃ desanāyaṃ assādādayo niddhāritā,
sā desanā cattāri saccāni desayatiṃti na sakkā vattuṃ. Heṭṭhā ca assādādayo
niddhāritā, tasmā “assādādayo”tipi vattabbanti codanaṃ manasi katvā
“**ādīnavo phalañca dukkhaṃ**”ti-ādi vuttaṃ. Desanāhārena
saṃvaṇṇanāyena desanāyaṃ niddhārito ādīnavo ceva phalañca
dukkhasaccaṃ hoti, assādo samudayasaccaṃ, nissaraṇaṃ nirodhasaccaṃ,
upāyo ceva āṇatti ca maggasaccaṃ hoti, tasmā “cattāri saccāni desayati”ti
vattabbamevāti.

1. Netti-Ṭīṭha 55 piṭṭhe.

Taṇhāvajjā tebhūmakadhammā dukkhaṃ, te ca aniccādīhi pīlitattā **ādinavoyeva**. **Phalanti** desanāya phalaṃ lokiyaṃ, na lokuttaraṃ, tasmā dukkhanti vattabbameva. **Assādoti** taṇhāssādassa gahitattā “**assādo samudayo**”ti ca vattabbaṃ. Assādekadeso dukkhameva, assādekadeso dukkhañceva samudayo ca. Saha vipassanāya ariyamaggo ca bhagavato āṇatti ca desanāya phalādhigamassa upāyabhāvato “**upāyo, āṇatti ca maggo**”ti vuttaṃ, nissaraṇekadesopi maggoti datṭhabbo. “Imāni cattāri saccāni yā desanā visesato desayati, katamā sā”ti pucchitabbattā visesaṃ niyametvā dassetuṃ “**imāni cattāri saccāni idaṃ dhammacakkaṃ**”ti vuttaṃ. **Idaṃ** vuccamānaṃ dhammacakkaṃ imāni cattāri saccāni visesato desayatiṭi yojanā kātabbā.

“Yā desanā imāni cattāri saccāni visesato desayati, tassā desanāya dhammacakkabhāvaṃ kiṃ bhagavā āhā”ti vattabbabhāvato “**yathāha bhagavā**”ti-ādi vuttaṃ. Tattha “jātipi dukkhā”ti-ādivacanato¹ taṇhāvajjam jāti-ādikaṃ tebhūmakadhammajātaṃ dukkhassa adhiṭṭhānabhāvena, dukkhadukkhādibhāvena ca “**dukkhaṇ**”ti vuttaṃ. **Meti** mayā pavattitanti yojanā. **Bhikkhave**ti savane ussāhaṃ janetuṃ ālapati. **Bārāṇasiyanti** bārāṇasīnagarassa avidūre. **Isipataneti** sīlakkhandhādīnaṃ isanato gavesanato “**isī**”ti voharītānaṃ paccekabuddhānaṃ patanaṭṭhāne. **Migadāyeti** migānaṃ abhayaḍānaṭṭhene kārite assameva.

Anuttaranti uttaritarābhāvena anuttaraṃ anatisayaṃ. **Dhammacakkanti** satipaṭṭhānādi ke sabhāvadhāraṇādinā atthena dhammo ceva pavattanaṭṭhena cakkhañcāti dhammacakkaṃ. **Appaṭivattiyanti** appaṭisedhaniyaṃ. Kasmā? Janakassa bhagavato dhammissarattā sammāsambuddhattā, jaññaṃ ca anuttarattā koṇḍaññādīnañceva aṭṭhārasabrahmakotiyaṃ ca catusaccapaṭivedhasāddhanato ca. “Kena appaṭivattiyā”ti pucchitabbattā “**samaṇena vā**”ti-ādimāha. Tattha **samaṇenā**ti pabbajjamattūpagatena. **Brāhmaṇenā**ti jātibrāhmaṇena. Paramatthānañhi samaṇabrāhmaṇānaṃ paṭisedhane cittuppādānuppajjanampi natthi. **Devenā**ti chakāmāvacaradevena. **Brahmunā**ti rūpabrahmā gahitā. “Samaṇena

1. Vi 3. 14 piṭṭhe.

vā -pa- brahmunā”ti ettakameva avatvā **“kenaci”**ti vuttavacanena avasesakhattiyagahapatiparisajanā saṅgahitā. Tasmā khattiyabrāhmaṇagahapatīsamāṇacātumahārājikatāvatiṃsamārabrahmaparisā aṭṭhavidhāpi paṭisedhetum asamatthāyevāti veditabbā. **Lokasminti** sattasamūhe dhammacakkādhāre.

“Dvādasa padāni suttan”ti gāthānurūpaṃ dhammacakkasutte¹ padāni vibhajanto **“tattha aparimāṇā”**ti-ādimāha. Tattha **tatthāti** dhammacakkadesanāyaṃ¹. “Aparimāṇā akkharā, aparimāṇā padā”ti avatvā “aparimāṇā padā aparimāṇā akkharā”ti uppaṭipāṭivacanehi yebhuyyena padasaṅgahitānīti dasseti. **Padā, akkharā, byañjanā**ti ca līṅgavipallāsānīti daṭṭhabbāni. **Etasseva atthassāti** vattabbākārassa catusaccasaṅkhātassa atthasseva **saṅkāsanā pakāsanā** pakāsanākāro paññattākāroti ākāravanta-ākārasambandhe sāmivacanāṃ. **Saṅkāsanākāro**ti ca saṅkhāsanīyassa atthassa ākāro. Esa nayo sesesupi. **Itipīti** iti iminā pakārenapi, iminā pakārenapi **idaṃ** jāti-ādikāṃ dukkhaṃ ariyasaccanti veditabbāṃ.

Ayanti kāmataṇhādibhedā ayaṃ taṇhā. **Dukkhasamudayoti** dukkhanibbattanassa hetubhāvato dukkhasamudayo. **Ayanti** sabbasaṅkhāto nissatā ayaṃ asaṅkhātā dhātu. **Dukkhanirodhoti** jāti-ādippabhedassa dukkhassa anuppādananirodhapaccayattā dukkhanirodho. **Ayanti** sammādiṭṭhādiko aṭṭhaṅgiko ariyo maggo. Dukkhanirodhabhūtaṃ nibbānaṃ ārammaṇakaraṇavasena gatattā, dukkhanirodhappattiyā paṭipadābhāvato ca **dukkhanirodhagāminī paṭipadā**. Sesāṃ vuttanayameva.

“Tattha aparimāṇā”ti-ādinā byañjanapada-atthapadāni vibhajitvā tesāṃ aññamaññaṃ visayivisayabhāvena sambandhabhāvaṃ dassetuṃ **“tattha bhagavā akkharehi saṅkāseti”**ti-ādi vuttaṃ. Atha vā bhagavā kiṃ sāmāññehi akkharādīhi saṅkāseti vā pakāseti vā, udāhu yathārahaṃ saṅkāseti pakāsetīti-ādivicāraṇāya sambhavato visayavisayibhāvena sambandhabhāvaṃ niyametvā dassetuṃ **“tattha bhagavā akkharehi saṅkāseti”**ti-ādi vuttaṃ. Tattha “akkharehi saṅkāseti”ti kasmā evaṃ vuttaṃ, nanu

1. Saṃ 3. 3, 368; Vi 3. 14; Khu 9. 329 piṭṭhesu.

“dukkhasaccan”ti-ādīsu padeneva dukkhasaccatthattādiko saṅkāsitabboti?
 Saccam, padāvayavassa pana akkharassa gahaṇamukheneva
 akkharasamudāyassapi padassa gahaṇam hoti, pade gahite ca
 dukkhasaccatthādikāvabodho hotveva, evam sati padeneva sijjhanato
 akkharo visum na gahetabboti? Na, dukkhasaccatthādikāvabodhassa
 visesupattibhāvato. **Du**-iti akkharena hi anekupaddavādhittānabhāvena
 kucchitattho gahito, **kha**-iti akkharena dhuvasubhasukhattabhāvavirahena
 tucchatthoti evamādikāvabodhassa visesupatti bhavati. Tena vuttam
 “padatthagahaṇassa visesādhānam jāyatī”ti¹. Padapariyosāne
 vākyapariyosānābhāvato akkharehi saṅkhittena dīpiyamāno attho padehi
 pakāsitovāti vuttam **“padehi pakāsetī”**ti. Vākyapariyosāne pana saṅkāsito
 pakāsito attho vivarito vivaṭo katovāti vuttam **“byañjanehi vivaratī”**ti.
 Pakārehi ca vākyabhede kate so attho vibhatto nāmāti vuttam **“ākārehi
 vibhajati”**ti. Vākyāvayavānam padānam paccekam nibbacanavibhāge kate so
 attho pākaṭo katovāti vuttam **“niruttīhi uttānīkaroti”**ti. Katanibbacanehi
 vākyāvayavehi vitthāravasena niravasesato desitehi veneyyasattānam citte
 parisamantato tosanam hoti, paññātejanañcāti āha **“niddesehi paññāpetī”**ti.

“Bhagavā akkharehi saṅkāsetī”ti-ādīsu “bhagavā evā”ti vā “akkharehi
 evā”ti vā avadhāraṇe yojite “sāvako na saṅkāseti, padādīhi na saṅkāseti”ti
 attho bhavēyya, sāvako ca saṅkāseti, padādīhi ca saṅkāseti. Kattha
 avadhāraṇam yojetabbanti ce? “Bhagavā akkharehi saṅkāsetiye vā”ti
 avadhāraṇam yojetabbam. Evañhi sati sāvakena saṅkāsito vā padādīhi
 saṅkāsito vā attho saṅgahito hoti. Atthapadānañca akkharādinānāvisayatā
 siddhā hoti. Tena ekānusandhike sutte chaḷeva atthapadāni niddhāretabbāni,
 anekānusandhike sutte anusandhibhedena visum visum cha cha atthapadāni
 niddhāretabbāni.

1. Netti-Ṭīṭha 59 piṭṭhe.

“Chasu byañjanapadesu katamena byañjanapadena katamañ kiccañ sādhetī”ti pucchitabbattā “iminā idañ kiccañ, iminā idañ kiccañ sādhetī”ti niyametvā dassetuñ **“tattha bhagavā akkharehi ca padehi ca ugghaṭeti”**ti-ādimāha. Tattha **tatthāti** akkharādīsū byañjanapadesu. **Ugghaṭeti**ti ugghaṭanakiccañ sādhetīti attho. Kiñcāpi desanāva ugghaṭanakiccañ sādheti, bhagavā pana desanājanakattā ugghaṭanakiccañ sādhetīti vuccati. Sesesupi evamattho daṭṭhabbo.

“Ugghaṭanakiccasādhikā desanāyeva kiñ
vipaṇcanavitthāraṇakiccasādhikā desanājanakattā, udāhu visuñ visuñ kiccasādhikā aññā”ti pucchitabbabhāvato visuñ visuñ kiccasādhikā aññā desanāti niyametvā dassetuñ **“tattha ugghaṭanā ādī”**ti-ādimāha. Atha vā “katamā ugghaṭanā, katamā vipaṇcanā, katamā vitthāraṇā”ti pucchitabbattā vuttañ **“tattha ugghaṭanā ādī”**ti-ādi. Tattha **tatthāti** ugghaṭanādikiccasādhikāsu desanāsu. **Ugghaṭanāti** ugghaṭanakiccasādhikā desanā ādidesanā hoti. **Vipaṇcanāti** vipaṇcanakiccasādhikā desanā majjhedesanā hoti. **Vitthāraṇāti** vitthāraṇakiccasādhikā desanā pariyosānadesanā hotīti attho daṭṭhabbo.

“Ugghaṭiyanto uddisiyamāno pariyatti-atthabhūto dhammavinayo katamañ puggalañ vineti, vipaṇciyanto niddisiyamāno pariyatti-atthabhūto dhammavinayo katamañ puggalañ vineti, vitthāriyanto paṭiniddisiyamāno pariyatti-atthabhūto dhammavinayo katamañ puggalañ vineti”ti pucchitabbattā **“soyañ dhammavinayo”**ti-ādimāha. **Aṭṭhakathāyañ** pana “evañ ‘akkharehi sañkāsetī’ti-ādīnañ channañ byañjanapadānañ byāpārañ dassetvā idāni atthapadānañ byāpārañ dassetuñ ‘soyañ dhammavinayo’ti-ādi vuttan”ti¹ vuttañ.

Tattha **ugghaṭiyanto** uddisiyamāno uddesapariyatti-atthabhūto so ayañ **dhammavinayo** ugghaṭitaññupuggalañ vineti, **tena** ugghaṭitaññuno puggalassa vinayanena **nañ** ugghaṭiyantañ uddisiyamānañ uddesapariyatti-atthabhūtañ vinayañ “ādikalyāṇo”ti āhu. **Vipaṇciyanto** niddisiyamāno niddesapariyatti-atthabhūto so ayañ **dhammavinayo** vipaṇcitaññupuggalañ vineti,

tena vipaṇcitaññupuggalassa vinayanena **naṃ** vipaṇciyantam niddisiyamānam niddesapariyatti-atthabhūtam vinayam “majjhakalyāṇo”ti āhu. **Vitthāriyanto** paṭiniddisiyamāno paṭiniddesapariyatti-atthabhūto so ayam **dharmavinayo** neyyam puggalam **vineti** vinayanam janeti, **tena** neyyassa puggalassa vinayanena **naṃ** vitthāriyantam paṭiniddisiyamānam paṭiniddesapariyatti-atthabhūtam vinayam “pariyosānakalyāṇo”ti āhūti yojanatthoti daṭṭhabbo.

Atha vā “akkharehi saṅkāseti”ti-ādinā channam padānam byāpāro dassito, evam sati attho nibyāpāro siyā, attho ca nippariyāyato sabyāpāroyevāti codanam manasi katvā āha “**soyam dharmavinayo**”ti-ādi. Etena atthoyeva mukhyato veneyyattayassa vinayanakiccam sādheti, atthavācako pana saddo ṭhānūpacārato veneyyattayassa vinayanakiccam sādhetīti dasseti. Padaparamassa pana saccappaṭivedhassa paṭiṭṭhānābhāvato so idha na vutto. Sekkhaggahaṇena vā kalyāṇaputhujjanassa viya neyyaggahaṇena padaparamassa puggalassāpi gahaṇam daṭṭhabbam. **Akkharehīti**-ādīsu karaṇatthe karaṇavacanam, na hetvatthe. Akkharādīnañhi ugghaṭanādīni payoanāniyeve honti, na ugghaṭanādīnam akkharādīni payoanānīti “annena vasatī”ti-ādīsu viya na hetu-attho gahetabbo. Tattha hi annena hetunā vasati, vasanena hetunā annam laddhanti vasanakiriyāya phalam vasanakiriyāya hetubhāvena gahitam. “Ajjhosanena vasatī”ti-ādīsūpi eseve nayo. Tenāha “yadatthā ca kiriyā, so hetū”ti¹. Tattha **yadatthāti** so annādiko attho yassā vasanādikiriyāyati yadatthā, vasanādikiriyā, so annādiko attho tassā vasanādikiriyāya hetūti attho veditabbo.

10. “Tattha aparimāṇā padā”ti-ādinā “dhammam vo bhikkhave desessāmi”ti uddiṭṭhāya pāḷiyā dvādasapadasampattisaṅkhātam tividhakalyāṇatam dassetvā idāni cha-atthapadachabyañjanapadabhedena sampattisaṅkhātam atthapadabyañjanapadakalyāṇatam dassento “**tattha chappadāni attho**”ti-ādimāha. Atha vā “dvādasa padāni sutta”ti vuttānurūpam “tattha aparimāṇā”ti-ādinā “dhammam vo bhikkhave desessāmi”ti uddiṭṭhāya pāḷiyā

1. Netti-Tīha 59, 60 piṭṭhesu.

dvādasapadatā dassetvā “ādikalyāṇaṃ majjhekalyāṇaṃ
 pariyosānakalyāṇaṃ”ti vuttānurūpaṃ “tattha bhagavā akkharehi cā”ti-ādinā
 tassā pāḷiyā tividhakalyāṇatā dassitā, dassetvā idāni “sātthaṃ sabyañjanaṃ
 kevalaparipuṇṇaṃ parisuddhaṃ”ti vuttānurūpaṃ tassā pāḷiyā cha-
 atthapadabyañjanapadasampannataṃ dassetuṃ **“tattha chappadāni attho”**ti-
 ādi vuttaṃ. Tattha **tatthāti** tissaṃ desanāhāravisayasāṅkhātāyaṃ pāḷiyaṃ
 chappadāni attho. Katamāni chappadāni? Saṅkāsanā, pakāsanā, vivaraṇā,
 vibhajanā, uttānikammaṃ, paññatti imāni chappadāni. Attho yassa atthi
 tasmā **sātthaṃ**. **Tatthāti** tissaṃ desanāhāravisayasāṅkhātāyaṃ pāḷiyaṃ
 chappadāni byañjanaṃ. Katamāni chappadāni? Akkharaṃ, padaṃ,
 byañjanaṃ, ākāro, nirutti, niddeso imāni chappadāni. Byañjanaṃ yassa
 atthīti **sabyañjananti** yojanā kātabbā. **Tenāti** tassā pāḷiyā tividhakalyāṇacha-
 atthapadasampannachabyañjanapadasampannaṭṭhena, “dhammaṃ vo
 bhikkhave -pa- suddhaṃ”ti bhagavā āhāti attho.

Kevalasaddassa sakalādi-atthavācakattā adhippetatthaṃ niyametvā
 dassetuṃ **“kevalanti lokuttaraṃ na missaṃ lokiyehehi dhammehi”**ti vuttaṃ.
Paripuṇṇanti adhippetatthe ekopi attho ūno natthi, vācakasaddesupi
 anatthako ekopi saddo adhiko natthīti paripuṇṇaṃ anūnaṃ anatirekaṃ.
Parisuddhanti saddadosa-atthadosādivirahato vā parisuddhaṃ,
 rāgādimalavirahato vā pariyodātānaṃ uttarimanussadhammavisesānaṃ
 upaṭṭhitaṭṭhānattā parisuddhaṃ pariyodātānaṃ. Niggataṃ malaṃ etassa
 dhammassāti **nimmalaṃ**. Saddadosādivirahato vā rāgādivirahato vā
 sabbamalehi apagataṃ pari samantato odātanti **pariyodātānaṃ**. **Upaṭṭhanti**
 upaṭṭhanti ettha sabbavisesāti upaṭṭhitaṃ yathā “padakkantaṃ”ti.
Padakkantaṃ padakkantaṭṭhānaṃ. Visanti manussadhammehīti **visesā**,
 sabbe visesā **sabbavisesā**, sabbato vā visesāti **sabbavisesā**,
 uttarimanussadhammā. Tesā sabbavisesānaṃ upaṭṭhanti yojanā. **Idanti**
 sikkhattayasaṅgahaṃ sāsanaabrahmacariyaṃ. Tathāgatassa
 sammāsambudhassa padanti **tathāgatapadaṃ**. **Padanti** ca paṭipattigamanena
 vā desanāgamanena vā kilesaggahaṇaṃ. Ottharivā gamanaṭṭhānaṃ itipi
vuccati pavuccati, tathāgatena gocarāsevanena vā bhāvanāsevanena vā
nisevitaṃ bhajitaṃ itipi vuccati, tathāgatassa

mahāvajirañāṣasabbaññutaññāṇadantehi **ārañjitaṃ** ārañjitaṭṭhānaṃ itipi vuccati, **ato** tathāgatapadādibhāvena vattabbabhāvato **etaṃ** sāsanabrahmacariyaṃ iti paññāyati. **Brahmacariyanti** brahmuno sabbasattuttamassa bhagavato cariyaṃ, brahmaṃ vā sabbasetṭhaṃ cariyaṃ **brahmacariyaṃ**. **Paññāyatīti** yathāvuttehi pakārehi ñāyatīti attho veditabbo.

“Imassa sikkhattayassa saṅgahassa sāsanassa paripuṇṇabhāvaparissuddhabhāvasaṅkhātāṃ tathāgatapadabhāvaṃ, tathāgatanisevitaḥbhāvaṃ, tathagata-ārañjitaḥbhāvaṃ, tehi pakārehi ñāpitaḥbhāvaṃ kathaṃ mayaṃ nikkāṅkhā jānissāmā”ti vattabbato **“tenāha bhagavā”**ti-ādi vuttaṃ, tabbhāvadīpakena bhagavatā vuttana vacanena tumhehi nikkāṅkhehi jānitaḥbhōti vuttaṃ hoti.

Yadi bhagavā akkharehi ca padehi ca ugghaṭeti, byañjanehi ca ākārehi ca vipaṇcayati, niruttīhi ca niddesehi ca vitthāreti, evaṃ sati ācariyena racitena desanāhārena payojanaṃ na bhavati, desanāhārena na vinā bhagavato desanāyameva atthasijjhanatoti codanaṃ manasi katvā **“kesaṃ ayaṃ dhammadeśanā”**ti pucchitvā **“yogīnaṃ”**ti āha. Tattha **yogīnanti** yujjanti catusaccakammaṭṭhānabhāvanāyanti **yogino**, tesaṃ yogīnaṃ. Tena mayā racitena desanāhārena saṃvaṇṇitā ayaṃ vuttappakārā bhagavato desanā ugghaṭanādikkiccam sādhetīti desanāhāro yogīnaṃ sātthakoyevāti daṭṭhabbo. “Desanāhārassa assādādidesanāhārabhāvo kena amhehi jānitaḥbhō saddaḥhitabbo”ti vattabbattā **“tenāha āyasmā -pa- desanāhāro”**ti vuttaṃ. Tattha **tena** assādādidesanāhārabhāvena āyasmā mahākaccāno “assādādīnavatā -pa- desanāhāro”ti yaṃ vacanaṃ āha, tena vacanena tumhehi desanāhārassa yogīnaṃ assādādidesanāhārabhāvo jānitaḥbhō saddaḥhitabbōti vuttaṃ hoti.

“Kiṃ pana ettāvataṃ desanāhāro paripuṇṇo, añño niyutto natthī”ti pucchitaḥbhattā **“niyutto desanāhāro”**ti vuttaṃ. Tattha yassaṃ desanāyaṃ assādādayo yena desanāhārena niddhāritā, tassaṃ

desanāyaṃ so desanāhāro niddhāretvā yojitoti attho daṭṭhabboti.

Iti desanāhāravibhaṅge sattibalānurūpā racitā vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭīkānusārena gambhīrattho vitthārato vibhajitvā gahetabboti.

2. Vicayahāravibhaṅgavibhāvanā

11. Yena yena saṃvaṇṇanāvisesabhūtena desanāhāravibhaṅgena assādādayo suttatthā ācariyena vibhattā, so saṃvaṇṇanāvisesabhūto desanāhāravibhaṅgo paripuṇṇo, “katamo vicayo hāro”ti pucchitabbattā **“tattha katamo vicayo hāro”**ti-ādi vuttaṃ. Tattha **tatthā**ti tesu niddiṭṭhesu soḷasasu desanāhārādīsu hāresu katamo saṃvaṇṇanāviseso vicayo hāro vicayahāravibhaṅgo nāmāti pucchati. “Yaṃ pucchitaṇca vissajjitaṇcā”ti-ādiniddesagāthāya idāni mayā vuccamāno “ayaṃ vicayo hāro kiṃ vicinati”ti-ādiko saṃvaṇṇanāviseso vicayahāravibhaṅgo nāmāti yojanā.

“Ayaṃ vicayo hāro kiṃ vicinati”ti iminā yo vicayo vicinitabbo, taṃ vicayaṃ vicinitabbaṃ pucchati, tasmā vicinitabbaṃ visayaṃ visuṃ visuṃ niyametvā dassetuṃ **“padaṃ vicinati, pañhaṃ vicinati”**ti-ādi vuttaṃ. “Kiṃ vicayo padavicayo”ti-ādiṃ avatvā “kiṃ vicinati, padaṃ vicinati”ti-ādivacanena vicayasaddassa kattusādhanaṭṭhaṃ dasseti. Tattha **padaṃ vicinati**ti navavidhassa suttantassa sabbaṃ padaṃ yāva nigamanā nāmapadādi jātisaddādi itthilingādi ākārantādi paṭhamavibhatyantādi ekavacanādivasena vicinati. **Pañhaṃ vicinati**ti adiṭṭhahajotanādisattādhiṭṭhānādisammutivisayādi atītavisayādivasena vicinati. **Vissajjanaṃ vicinati**ti ekaṃsabyākaraṇavissajjanādisāvasesabyākaraṇavissajjanādi sa-uttarabyākaraṇa vissajjanādi lokiyabyākaraṇavissajjanādivasena vicinati. **Pubbāparaṃ vicinati**ti pubbena aparaṃ

saṃsanditvā vicināti. **Assādaṃ vicinātī**ti assādakataṇhādi-
 assādetabbasukhādivasena vicināti. **Ādīnavaṃ vicinātī**
 dukkhadukkhavipariṇāmadukkhasaṅkhārdukkhavasena vā
 anīṭṭhānubhāvanādi-ādi-antavantatādisaṃkilesabhāgiyādivasena vā vicināti.
Nissaraṇaṃ vicinātīti maggavasena vā nibbānavasena vā maggassa vā
 āgamavasena, nibbānassa asaṅkhatadhātu-ādipariyāyavasena vā vicināti.
Phalaṃ vicinātīti dhammacaraṇassa duggatigamanābhāvena vā
 maccutaraṇādīnā vā desanāya phalaṃ, desanānusārena caraṇassa phalaṃ
 vicināti. **Upāyaṃ vicinātī**ti aniccānupassanādivasena
 pavattananibbidāñādivasena vā saddhāsativasena vā visuddhiyā upāyaṃ
 vicināti. **Āṇattim vicinātī**ti pāpaparivajjanāṇattivasena vā lokassa
 suññatāpekkhanāṇattivasena vā vicināti. **Anugītīm vicinātī**
 vuttānugītivasena vā vuccamānānugītivasena vā anurūpaṃ gītīm vicināti.
Sabbe nava suttante vicinātīti suttageyyādike nava sutte āhaccavacanavasena
 vā anusandhivacanavasena vā nītattavacanavasena vā
 neyyatthavacanavasena vā saṃkilesabhāgiyādivasena vā vicināti.

Kiñcāpi padavicayo paṭhamam vibhatto, suttassa pana anupadam
 vicinitabbatāya atibhāriyo, na sukaro padavicayoti taṃ aggahetvā
 pañhāvicayavissajjanavicaye tāva vibhajanto “**yathā kiṃ bhave**”ti-ādimāha.
 Tattha **yathā kiṃ bhaveti** yena pakārena so pañhāvicayo pavattetabbo, taṃ
 pakārajātaṃ kīdisaṃ bhaveyyāti attho daṭṭhabbo. Āyasmā ajito pārāyane
 bhagavantaṃ pañhaṃ yathā yena pakārena pucchati, tathā tena pakārena
 pañhāvicayo pavattetabboti attho. Tattha **āyasmā**ti piyavacanam. **Ajito**
 bāvarībrāhmaṇassa paricārakabhūtānaṃ soḷasannaṃ aññataro ajito.
Pārāyaneti pārāṃ nibbānaṃ ayati gacchati etenāti pārāyanaṃ, ajitasuttādi¹
 soḷasasuttasettaṃ adhivacanam.

“Kenassu nivuto loko, (Iccāyasmā ajito,)

Kenassu nappakāsati.

Kissābhilepanaṃ brūsi, kiṃ su tassa mahabbhayan”ti¹—

1. Khu 1. 434; Khu 8. 6, 24 piṭṭhesu.

gāthāya “**kena** dhammena **loko** ariyavajjo satto **nivuto** paṭicchādito, iti āyasmā ajito pucchati. **Kena** hetunā yathāvuttaloko nappakāsati, **assa** yathāvuttalokassa **kiṃ** abhilepanaṃ iti tvaṃ brūsi, **tassa** yathāvuttalokassa kiṃ mahabbhayanti tvaṃ brūsi pucchati”ti attho.

Iti iminā pabhedena cattāri **imāni** gāthāpādapadāni **pucchitāni** pucchāvasena vuttāni, pucchitatthadīpakāni vā, padhānavasena pana so “**eko pañho**”ti mato, yadipi catunnaṃ padānaṃ pucchanavasena pavattattā catubbidhoti vattabbo, nātuṃ pana icchitassa ekasseva atthassa sambhavato “**eko pañho**”ti vuttaṃ. “Kāraṇaṃ vadehī”ti vattabbattā kāraṇamāha “**ekavattupariggahā**”ti. Idam vuttaṃ hoti—“yadipi nivāraṇāpakāsanābhilepanamahabbhayasaṅkhātā cattāro atthā pucchāyaṃ gahitā, ekassa pana abhidheyyatthassa gahaṇato ‘eko pañho’ti padhānavasena gahitoti daṭṭhabbo”ti. “Ekavattu pariggahaṇaṃ kathaṃ amhehi saddahitabban”ti vattabbabhāvato “**evañhi āhā**”ti vuttaṃ. **Evaṃ** ekavattupariggahaṇeneva bhagavā **hi** yasmā āha, iti tasmā ekavattupariggahaṇaṃ tumhehi saddahitabbanti vuttaṃ hoti.

“**Kenassu nivuto loko**”ti iminā **lokādhiṭṭhānaṃ** paṭicchādanaṃ pucchati, na nānādhammādhiṭṭhānaṃ. “**Kenassu nappakāsati**”ti iminā lokasseva **appakāsaṇaṃ** pucchati, na nānāsabhāvadhammassa. “**Kissābhilepanaṃ brūsi**”ti iminā lokasseva **abhilepanaṃ** pucchati, na nānāsabhāvadhammassa. “**Kiṃ su tassa mahabbhayaṃ**”ti iminā tasseeva lokassa **mahabbhayaṃ** pucchati, na nānāsabhāvadhammassa. Tasmā “kenassu nivuto loko”ti-ādipaṇho ekādhiṭṭhānanānādhiṭṭhānesu ekādhiṭṭhāno, dhammādhiṭṭhānasattādhiṭṭhānesu sattādhiṭṭhāno, adiṭṭhajotanādisu adiṭṭhajotanāpaṇhoti-ādinā yathāsambhavaṃ vīcinitabboti adhippāyo.

“Pañhassa yo loko ‘adhiṭṭhāno’ti gahito, so loko tividho”ti vattabbabhāvato “**loko tividho**”ti-ādi vuttaṃ. Tattha tayo vidhā etassa lokassāti **tividho**. Kilissati rāgādivasena kāmāvacarasattoti **kilesa**, kilesa ca so

loko cāti **kilesaloko**, kāmāvacarasatto. So hi rāgādikilesabahulatāya kilesalokoti. Bhavati jhānābhiññāhi buddhīhīti **bhavo**, bhavo ca so loko cāti **bhavaloko**, rūpāvacarasatto. So hi jhānādibuddhīhi bhavatīti. Indriyena samannāgatoti **indriyo**, indriyo ca so loko cāti **indriyaloko**, arūpāvacarasatto. So hi āneñjasamādhībahulatāya visuddhindriyo hotīti lokasamaññā pariyāpannadhammasena pavattā, tasmā ariyā na gahitāti.

“Kenassu nivuto loko”ti-ādigāthāya pucchāvicayo hāro ācariyena vibhatto, amhehi ca ñāto, “vissajjanāvicayo hāro kattha vissajjanāya vibhatto”ti pucchi tabbattā **“tattha vissajjanā”**ti-ādi vuttaṃ. Tattha **tatthāti** tassam “kenassu nivuto loko”ti-ādipucchāyaṃ—

“Avijjāya nivuto loko, (Ajitāti bhagavā,)

Vivicchā pamādā nappakāsati.

Jappābhilepanam brūmi, dukkha’massa mahabbhayan”ti¹—

ayaṃ gāthā vissajjanāti datṭhabbā. Tattha **avijjāya nivuto lokoti** kālapakkhacatuddasī, ghanavanasaṇḍa, meghapaṭalacchādāna, aḍḍharattīnaṃ vasena caturaṅgasamannāgatena andhakārena rathaghaṭādi paṭicchādito viya dhammasabhāvapaṭicchādanalakkhaṇāya **avijjāya sattaloko nivuto** paṭicchādito. **“Ajitā”**ti ca ālapanam katvā bhagavā āha. **Vivicchāti** vicikicchāya pamādahetu yathāvuttaloko **nappakāsati**. **Jappam** taṇham yathāvuttalokassa **“abhilepanam”**ti aham brūmīti bhagavā āha, **dukkham** jāti-ādivaṭṭadukkham **assa** yathāvuttalokassa **“mahabbhayan”**ti aham brūmīti bhagavā ajitam āhāti attho.

“Imāya vissajjanāya katham vicineyyā”ti pucchitabbattā **“imānicattāri padānī”**ti-ādi vuttaṃ. Tattha **imāni cattāri padānī**ti “kenassu nivuto loko”ti-ādipucchāgāthāyaṃ vuttāni gāthāpadāni. **Imehi catūhi padehīti** “avijjāya nivuto loko”ti vissajjanāgāthāyaṃ vuttehi gāthāpadehi vissajjitāni. Katham? **Paṭhamam** padam **paṭhamena** padena, **dutiyam**

1. Khu 1. 434; Khu 8. 6, 25 piṭṭhesupi.

padam **dutiyena** padena, **tatiyaṃ** padam **tatiyena** padena, **catuttham** padam **catutthena** padena vissajjitam.

“**Kenassu nivuto loko**”ti paṭhamapañhe “**avijjāya nivuto loko**”ti paṭhamā **vissajjanā** katā, na uppaṭipāṭiyā. Vijjāya paṭipakkhā avijjā, tasmā avijjāya ajānako loko bhaveyya. Katham nivuto saddahitabboti āha “**nīvaraṇehi nivuto loko**”ti. Yadi evaṃ “**nīvaraṇena nivuto loko**”ti vissajjanā kātābbāti codanam manasi katvā vuttam “**avijjānīvaraṇā hi sabbe sattā**”ti. “**Sabbasattānaṃ avijjānīvaraṇabhāvo kena vacanena saddahitabbo**”ti vattābattā “**yathāha bhagavā**”ti-ādi vuttam.

“**Sabbasattānaṃ bhikkhave sabbapāṇānaṃ sabbabhūtānaṃ pariyāyato ekameva nīvaraṇam vadāmi, yadidaṃ avijjā. Avijjānīvaraṇā hi sabbe sattā. Sabbasova bhikkhave avijjāya nirodhā cāgā paṇissaggā natthi sattānaṃ nīvaraṇanti vadāmi**”ti yaṃ vacanam **yathā** yena pakārena bhagavā āha, tathā tena pakārena vuttena tena vacanena tumhehi sabbasattānaṃ avijjānīvaraṇabhāvo saddahitabboti.

“**Avijjāya nivuto loko**”ti padena “**kenassu nivuto loko**”ti paṭhamasseva padassa vissajjanā na siyā, “**kenassu nappakāsati**”ti dutiyapadassāpi vissajjanā siyāti codanam manasi katvā “**tena cā**”ti-ādi vuttam. Tattha **tena** “**avijjāya nivuto loko**”ti padena “**kenassu nivuto loko**”ti paṭhamassa padassa vissajjanā **yuttā** yuttatarā hoti, yuttatarattā “**kenassu nivuto loko**”ti pañhe “**avijjāya nivuto loko**”ti vissajjanāti mayā vattābbāyevāti adhippāyo.

“**Kenassu nappakāsati**”ti imasmiṃ **pañhe** “**vivicchā pamādā nappakāsati**”ti ayaṃ **vissajjanā** kātābbā, vivicchāya pavattattā, pamādā ca loko nappakāsati attho. Avijjānīvaraṇāya nivuto loko nappakāsatiṃ vissajjanā kātābbā, “**katham vivicchā pamādā loko nappakāsatiṃ vissajjanā katā**”ti vattābattā “**yo puggalo**”ti-ādi vuttam. Tattha **yo** puthujjanabhūto **puggalo**

avijjānīvaraṇehi nivuto, so puthujjanabhūto puggalo vivicchāya **vivicchati**.
 “Yāya vivicchāya vivicchati, sā vivicchā katamā nāmā”ti pucchitabbattā
“vivicchā nāma vuccati vicikicchā”ti vuttaṃ. “Tāya kasmā nappakāsati”ti
 vattabbattā **“so vicikicchanto”**ti-ādi vuttaṃ. Tāya vicikicchanto **so**
 puthujjanabhūto puggalo saddahitabbesu **nābhisaddahati**, saddahitabbesu na
 abhisaddahanto akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ
 sacchikiriyāya ārabhitabbaṃ vīriyaṃ **nārabhati**, anārabhanto **so** puggalo
idha loke pamādamanuyutto viharatīti, pamādena viharanto pamatto
 puggalo **sukke** dhamme na uppādiyati, anuppādayantassa **tassa** puggalassa **te**
 sukkā dhammā **anuppādiyamānā** hutvā **nappakāsanti** pakāsanavasena na
 pavattanti, tasmā “vivicchā pamādā loko nappakāsati”ti vissajjanā kātabbāti
 adhippāyo.

“Tādisassa sukkadhammānaṃ appakāsanabhāvo amhehi kena vacanena
 saddahitabbo”ti vattabbabhāvato **“yathāha bhagavā”**ti-ādi vuttaṃ. Tattha—

“Dūre santo pakāsanti, himavantova pabbato.

Asantettha na dissanti, rattim khittā yathā sarā.

Te guṇehi pakāsanti, kittiyā ca yasena cā”ti—

yaṃ gāthāpāṭhaṃ bhagavā **yathā** yena appakāsanākārena āha, tathā tena
 appakāsanākārena vuttena tena gāthāpāṭhena tādisassa puggalassa
 sukkadhammānaṃ appakāsanabhāvo tumhehi saddahitabboyeva, tasmā
 “vivicchā pamādā loko nappakāsati”ti vissajjanā kātabbāvāti adhippāyo.

Gāthāttho pana—himavanto pabbato dūre ṭhito dūre ṭhitānampi
 sacakkhukānaṃ puggalānaṃ pakāsati iva, evaṃ **santo** sappurisā dūre
 ṭhitānampi guṇavasena pavattāya kittiyā ca guṇavasena pavattehi
 yasaparibhogaparivārehi ca dūre ṭhitānaṃ paṇḍitānaṃ pakāsanti, rattikāle
 khittā sarā usū na dissanti yathā, **ettha** sattaloke vivicchāpamādānaṃ vasena
 viharanto asanto na dissanti. Ye santo pakāsanti, te santo guṇehi pakāsantīti
 dassetuṃ **“te guṇehi pakāsanti”**ti

vuttaṃ. Guṇa nāma abbhantare jātā, “kathaṃ guṇehi pakāsanti”ti vattabbattā **“kittiyā ca yasena cā”**ti vuttaṃ. Guṇānubhāvena pavattāya kittiyā ca guṇānubhāvena pavattena yasena ca pakāsantā puggalā guṇehi pakāsanti vattabbāvāti.

Yadi vivicchāpamādānaṃ vasena nappakāsati, evaṃ sati loko nivuto hoti, tasmā paṭhamassa padassāpi vissajjanā kātabbāti codanaṃ manasi katvā **“tena cā”**ti-ādi vuttaṃ. Tattha **tenati** “vivicchā pamādā nappakāsati”ti padena “kenassu nappakāsati”ti dutiyassa padassa vissajjanā **yuttā** yuttatarāti attho. **Padenāti** ca padatthaṭṭhena vissajjanāti attho. **Padassāti** padatthassa pucchitabbassāti attho daṭṭhabbo. Esa nayo heṭṭhā, upari ca.

“Kissābhilepanaṃ brūsi”ti pañhe “jappābhilepanaṃ brūmi”ti vissajjanā tassā ajitena daṭṭhabbā. “Katamā jappā nāmā”ti pucchitabbattā **“jappā nāma vuccati taṇhā”**ti vuttaṃ. Sā taṇhā lokaṃ abhilimpatīti kathaṃ viññāyatīti yojanā. Tena vuttaṃ **“yathāha bhagavā”**ti-ādi. Tattha **yathā** yena taṇhāya abhilepanabhāvena—

“Ratto atthaṃ na jānāti, ratto dhammaṃ na passati.

Andhaṃ tamaṃ tadā hoti, yaṃ rāgo sahate naraṃ”ti—

yaṃ gāthaṃ bhagavā āha, tathā tena abhilepanabhāvena vuttāya tāya gāthāya sā taṇhā lokaṃ abhilimpatīti viññāyatīti adhippāyo.

Gāthāyaṃ pana—rajjati sattoti **ratto**, rāgasamaṅgīsatto. Kāraṇaṃ paṭicca asati pavattati phalanti **atthaṃ**, phalaṃ. Kāraṇaṃ phalaṃ dhāreti, taṃ kāraṇaṃ **dhammaṃ** nāma. Andhakāraṃ **andhaṃ**. **Yanti** yamhi kāle. **Yanti** hi bhummatthe paccattavacanaṃ. Yamhi kāle rāgo **naraṃ** rāgasamaṅgiṃ **sahate** abhibhavati, tadā kāle **andhaṃ** andhakāraṃ tamaṃ hotīti yojanā. Rāgo naraṃ **yaṃ** yasmā sahate, tasmā andhaṃ tamaṃ tadā hotīti vā, rāgo yaṃ naraṃ sahate, tassa narassa andhaṃ tamaṃ tadā hotīti vā, rāgo naraṃ **yaṃ sahate** abhibhūyate yaṃ sahanaṃ abhibhavanaṃ nipphādeti, taṃ sahanaṃ abhibhavanaṃ **andhaṃ** andhakāraṃ tamaṃ hotīti yojanā.

“Yadi ratto atthādikaṃ na jānāti, evaṃ sati kathaṃ jappābhilepanaṃ bhavati”ti vattabbattā **“sāyaṃ taṇhā”**ti-ādi vuttaṃ. Tattha ārammaṇesu **āsattibahulassa** āsaṅgabahulassa taṇhāsamaṅgissa **puggalassa sā ayaṃ taṇhā evaṃ** bahu-āsaṅgavasena **abhijappā** pariyuṭṭhānaṭṭhābhiniṃ hoti. **Iti karitvā** iminā kāraṇena **tattha** taṇhāya sattaloko kenaci silesena **abhilitto** makkhito viya jappābhilepena abhilitto nāma bhavatīti yojanā. “Jappābhilepanaṃ appakāsanassapi kāraṇaṃ bhavati, tasmā ‘kenassu nappakāsati’ti dutiyapadatthassapi vissajjanā siyā”ti vattabbattā **“tena cā”**ti-ādi vuttaṃ.

“Tassa lokassa mahabbhayaṃ kin”ti imasmim catutthapañhe “assa lokassa dukkhaṃ mahabbhayaṃ bhaveti”ti ayaṃ vissajjanā tassā ajitena datṭhabbā. Bhāyati loko etasmāti **bhayaṃ**, mahantaṃ bhayaṃ **mahabbhayaṃ**. “Katavidhaṃ dukkhaṃ”ti pucchitabbattā **“duvidhaṃ dukkhaṃ”**ti-ādi vuttaṃ. Dve vidhā assa dukkhassāti **duvidhaṃ**. “Katamaṃ duvidhaṃ dukkhaṃ”ti pucchitabbattā **“kāyikaṇca cetasikaṇcā”**ti vuttaṃ. “Katamaṃ kāyikaṃ, katamaṃ cetasikaṃ”ti pucchitabbattā **“yaṃ kāyikaṃ, idaṃ dukkhaṃ yaṃ cetasikaṃ, idaṃ domanassaṃ”**ti vuttaṃ.

Rogādisatthādi-aniṭṭharūpaṃ sattalokassa mahabbhayaṃ bhavyeṃ, “kathaṃ dukkhaṃ mahabbhayaṃ bhaveti saddahetabban”ti vattabbabhāvato **“sabbe sattā hi”**ti-ādi vuttaṃ. Tattha sabbe sattā yathāvuttassa **dukkhassa** ubbijjanti, dukkhena samasamaṃ aññaṃ bhayaṃ sattānaṃ natthi, dukkhato **uttaritaraṃ** vā pana bhayaṃ kuto atthi. **Hi** yasmā natthi, tasmā dukkhato aññaṃ bhayassa abhāvato “dukkhaṃ lokassa mahabbhayaṃ”ti vacanaṃ saddahitabbanti adhippāyo.

“Sabbe sattā”ti-ādivacanena rogādisatthādi-aniṭṭharūpaṃ dukkhamūlamevāti dasseti. “Kāyikacetasikavasena duvidhaṃ dukkhaṃ dukkhavedanāyeva, evaṃ sati saṅkhāradukkhavipariṇāmadukkhānaṃ mahabbhayaabhāvo na āpajjeyyā”ti vattabbabhāvato **“tisso dukkhatā”**ti-ādi vuttaṃ.

“Tisso dukkhatā sabbesaṃ sattānaṃ sabbakālesu uppajjanti, kadāci kassaci na uppajjanti”ti pucchitabbattā **“tattha loko”**ti-ādi vuttaṃ. Tattha **tatthā**ti tāsū tīsu dukkhatāsū. **Lokoti** bhogasampanno ceva

appābādho ca sattaloko. **Odhaso** odhiso **kadāci** karahaci attūpakkamamūlāya **dukkhadukkhatāya** muccati, kadāci parūpakkamamūlāya **dukkhadukkhatāya** muccati, tathā **odhaso** odhiso **kadāci** karahaci dīghāyuko loko **vipariṇāmadukkhatāya** muccati, “kena hetunā muccatī”ti pucchitabbattā puccham ṭhapetvā hetum dassetum “**taṃ kissa hetū**”ti-ādi vuttam. Sattaloke appekacce appābādhā honti, te bhogasampannattā ceva appābādhattā ca dukkhadukkhatāya muccanti, visesato rūpāvacarasattā muccanti. Appekacce dīghāyukāpi honti, te dīghāyukattā vipariṇāmadukkhatāya muccanti, visesato arūpāvacarasattā muccanti arūpāvacarasattānam upekkhāsamāpattibahulattā.

Tesaṃ tāhi dukkhatāhi muccanam anekantikam hoti, tasmā tāhi anatikkantattā anekantikam muccanam tumhehi vuttam, amhehi ca ñātam, “katamam ekantikamuccanam”ti pucchitabbattā “**saṅkhāradukkhatāya panā**”ti-ādi vuttam. Tattha **saṅkhāradukkhatāyāti** dukkhavedanāpi saṅkhatattā saṅkhārapariyāpannā, tādisāya saṅkhāradukkhatāyāti attho gahetabbo. **Lokoti** arahā. Upādīyati vipākakkhandhacatukkakaṭattārūpasāṅkhātā khandhapañcakanti **upādi**, upādiyeva sesam **upādisesam**, khandhapañcakam, tam natthi etissā nibbānadhātuyāti **anupādisesā**. **Anupādisesāya nibbānadhātuyā** anupādisesanibbānadhātu hutvā muccati, itthambhūtalakkhaṇe cāyam karaṇaniddeso. **Nibbānadhātūti** ca khandhapañcakassa nibbāyanamattam adhippetam, na asaṅkhatadhātu. **Tasmāti** saṅkhāradukkhatāya sakalalokabyāpakabhāvena sabbalokasaṅgāhakattā vuttappakarasāṅkhāradukkhatāya sabbalokassa dukkham hoti, **iti katvā** saṅkhāradukkhatāya sabbalokassa dukkhabhavato “**dukkhamassa mahabbhayan**”ti bhagavatā vuttam.

“Vedanāpaccayā taṇhā”ti¹ vacanato “dukkhamassa mahabbhayan”ti padena “kissābhilepanam brūsī”ti tatiyapadassāpi vissajjanā siyāti āsaṅkabhāvato “**tena ca catutthassa padassa vissajjanā yuttā**”ti vuttam. “Kena yathākkamam pucchāvissajjanānam yuttatarabhāvo jānitabbo”ti vattabbattā “**tenāha bhagavā**”ti-ādi vuttam. Tena yathākkamam pucchāvissajjanānam yuttatarattā yuttatarajānanako bhagavā “avijjāya

1. Ma 3. 109; Saṃ 1. 246, 293; Vi 3. 1; Abhi 2. 142 piṭṭhesu.

nivuto loko”ti-ādimāha, tasmā yuttatarabhāvo tumhehi jānitabboti.

Ettha ca lokassa nīvaraṇādīni ajānantena ca titthiyavādesu samayantaresu paricayena ca tesu samayantaresu ceva nīvaraṇādīsu ca saṃsayapakkhandena ekamseneva sattādhiṭṭhānena pucchitabbattā, ekamseneva sattādhiṭṭhānena byākātabbattā ca sattādhiṭṭhānā pucchā katāti veditabbā. Sā cāyaṃ pucchā ajānantassa jānanatthāya, jātasamsayassa ca saṃsayavinodanatthāya vissajjetabbassa nīvaraṇādivisayassa catubbidhattā catubbidhā. Nīvaraṇādīnaṃ pana visayānaṃ loko ca ādhārabhāvena gāthāyaṃ vuttoti “eko pañho dassito”ti ayamettha pucchāvicayo, vissajjanāvicayo pana “adiṭṭhajotanā vissajjanā, vimaticchedanā vissajjanā”ti-ādinā pucchāvicaye vuttanayānusārena veditabbo.

Ekādhāre pucchāvissajjane vicayo ācariyehi vibhatto, amhehi ca ñāto, “anekādhāre pucchāvissajjane yo vicayo vibhajanāraho, so vicayo katham amhehi viññāyati, amhākaṃ viññāpanatthāya tasmim vicayaṃ vibhajathā”ti vattabbabhāvato anekādhāraṃ puccham tāva nīharitvā dasseturū—

“Savanti sabbadhi sotā, (Iccāyasmā ajito,)

Sotānaṃ kim nivāraṇaṃ.

Sotānaṃ saṃvaraṃ brūhi, kena sotā pidhīyare”ti¹—

gāthamāha. Gāthāttho tāva daṭṭhabbo. **Savanti**ti sandanti, pavattantīti attho. **Sabbadhi**ti taṇhādīnaṃ ārammaṇabhūtesu sabbesu rūpādīsu āyatanesu. **Sotā**ti taṇhābhijjhābyāpādādayo sotā. **Iccāyasmā**ti iti evaṃ āyasmā ajito āha. **Sotānanti** taṇhābhijjhābyāpādādīnaṃ sotānaṃ. **Kim nivāraṇanti** kim katamaṃ dhammajātaṃ āvaraṇaṃ bhava, kā katamā dhammajāti rakkhā bhava. **Sotānaṃ saṃvaraṃ brūhī**ti sotānaṃ taṇhābhijjhābyāpādādīnaṃ saṃvaraṇaṃ āvaraṇaṃ idaṃ dhammajātaṃ bhaveti sabbasattahitattamaṃ amhākaṃ tvaṃ kathehi. **Kena**

1. Khu 1. 434; Khu 8. 6, 29 piṭṭhesu.

sotā **pidhīyareti** kena pahāyakadhammena taṇhābhijjhābyāpādādayo sotā paṇḍitehi **pidhīyareti** pucchatīti pucchitāni.

“Pucchāvasena kathitāya ‘savanti -pa- **pidhīyare**’ti imāya gāthāya kittakāni padāni pucchitāni, kittakā pañhā”ti pucchitabbattā **“imāni cattāri padāni pucchitāni, te dve pañhā”**ti vuttaṃ. “Pucchāvasena pavattāya imissā gāthāya yadi cattāri padāni siyūṃ, evaṃ santesu pañhāpi catubbidhā siyūṃ, kasmā ‘dve’ti vuttā”ti vattabbattā **“kasmā? Ime hi bahvādhivacanena pucchitā”**ti vuttaṃ. **Ime** etāya gāthāya gahitā atthā bahvādhivacanena pucchitā. Idaṃ vuttaṃ hoti—“savanti -pa- **pidhīyareti** bahūni vacanāni adhikicca pavattā saṃvarasaṅkhātā sati ceva pidahanahetubhūtā paññā cāti ime dve atthāva pucchitā, tasmā atthavasena dve pañhā vuttāvā”ti. “Pucchāya duvidhatthavisayatā kathaṃ vuttā”ti vattabbattā pucchāya duvidhatthavisayatāṃ vivaritūṃ **“evaṃ samāpannassā”**ti-ādi vuttaṃ. Tattha **evaṃ samāpannassāti** imāhi duggatihetubhūtāhi ñātibyanādisaṅkhātāhi āpadāhi vā, pāṇavadhādīhi āpadāhi vā, samaṃ saha, sabbathā vā ayaṃ sattaloko āpanno ajjhotthaṭṭho, evaṃ ajjhotthaṭṭassa vā samāpannassa. **Evaṃ saṃkiliṭṭhassāti** ñātibyanādādayo vā pāṇavadhādīni āgamma pavattehi dasahi kilesavatthūhi ca ayaṃ sattaloko saṃkiliṭṭho, evaṃ saṃkiliṭṭhassa ca lokassāti samāpannassa ajjhotthaṭṭassa lokassa vodānaṃ vuṭṭhānaṃ **kiṃ** katamaṃ dhammajātaṃ bhava. Iti **evaṃhi** saccaṃ ajitasutte āhāti vitthārattho, pucchāya duvidhatthavisayatā ñātabbāti adhippāyo.

“Kiṃ nu sotā sabbassa lokassa sabbadhi savanti, udāhu ekaccassevā”ti pucchitabbattā **“savanti sabbadhi sotāti, asamāhitassa savanti abhijjhābyāpādappamāḍabahulassā”**ti vuttaṃ. Tattha abhijjhābyāpādappamāḍabahulattā rūpādīsu nānārammaṇesu vikkhattacittasseva sotā **savanti** pavattanti, na samāhitassa abhijjhābyāpādappamāḍavirahitassāti adhippāyo daṭṭhabbo. “Katamā abhijjhā, katamo byāpādo, katamo pamādo”ti vattabbattā **“tattha yā abhijjhā”**ti-ādi vuttaṃ. Tattha **tatthāti** tesu abhijjhābyāpādappamādesu. **Yā abhijjhā, ayaṃ lobho**, na abhijjhāyanamattaṃ. Lobho ca **akusalamūlaṃ**, na lubbhanamattaṃ. **Yo**

byāpādo, **ayaṃ doso**, na byāpajjanamattaṃ. Doso ca **akusalamūlaṃ**, na dūsanamattaṃ. **Yo pamādo, ayaṃ moho**, na sativippavāsamattaṃ. Moho ca **akusalamūlaṃ**, na mūhanamattaṃ. **Evam** iminā vuttappakārena abhiññāyādānaṃ akusalamūlattaṃ yassa abhiññāyāpādappamādadabahuḷassa **asamāhitassa** chasu rūpādīsu **āyatanesu** taṇhā savanti.

“Katividhā sā taṇhā”ti vattabbattā **“rūpatāṇhā -pa- dhammatāṇhā”**ti vuttaṃ. “Channaṃ rūpatāṇhādānaṃ chasu rūpādī-āyatanesu savanaṃ kena ca vacanena amhehi saddahitabban”ti vattabbattā **“yathāha bhagavā”**ti-ādi vuttaṃ. “Savatīti ca kho bhikkhave -pa- paṭihaññatī”ti yaṃ vacanaṃ bhagavā **yathā** yena pakārena āha, tathā tena pakārena vuttanayena vacanena tumhehi saddahitabbanti adhippāyo. Ettha ca cakkhādānaṃ rūpatāṇhādānaṃ channaṃ sotānaṃ dvārabhāvena pavattattā cakkhādayo nissitūpacārasena sayam savanto viya bhagavatā vuttā. **Itīti** evaṃ vuttappakārena **sabbā** sabbasmā cakkhādīdvārato ca **savati** pavattati. **Sabbathā** sabbappakārena taṇhāyanamicchābhinivesana-unnaṃanādippakārena **savati** pavattatīti attho. “Kasmā sabbasmā cakkhādīdvārato ca savati pavattati, sabbappakārena taṇhāyanamicchābhinivesana-unnaṃanādippakārena savanabhāvo vijānitabbo”ti vattabbattā **“tenāhā”**ti-ādi vuttaṃ. Tattha **tenāti** asamāhitassa abhiññāyāpādādānaṃ cakkhādīdvārato ca taṇhāyanamicchābhinivesa-unnaṃanākārena taṇhādivasena pavattanato pavattajānanako bhagavā **“savanti sabbadhi sotā”**ti āha.

“Sotānaṃ kiṃ nivāraṇaṃ”ti iminā kiṃ pucchati, sotānaṃ anusayappahānaṃ pucchati kiṃ, udāhu vītikkamappahānaṃ pucchati”ti vattabbattā **“sotānaṃ kiṃ nivāraṇanti pariyuṭṭhānavighātaṃ pucchati”**ti vuttaṃ. “Idaṃ pariyuṭṭhānavighātaṃ vodānaṃ, udāhu vuṭṭhānaṃ kin”ti vattabbattā **“idaṃ vodānaṃ”**ti vuttaṃ. “Sotānaṃ saṃvaraṃ brūhi, kena sotā pidhīyare”ti iminā kiṃ pucchati, sotānaṃ pariyuṭṭhānaṃ pucchati kiṃ, udāhu vītikkamaṇaṃ, samugghātaṃ vā pucchati kin”ti vattabbattā **“sotānaṃ -pa- pidhīyareti anusayasamugghātaṃ pucchati”**ti vuttaṃ. “Idaṃ anusayasamugghātaṃ vodānaṃ kiṃ, udāhu vuṭṭhānaṃ kin”ti vattabbattā **“idaṃ vuṭṭhānaṃ”**ti vuttaṃ.

“Savanti sabbadhi sotā’ti-ādipucchāvicayo ācariyena vutto, amhehi ca ñāto, tāya pucchāya katamo vissajjanavicayo”ti vattabbattā **“tattha vissajjanā”**ti-ādi vuttam. **Tattha** pucchāyam—

“Yāni sotāni lokasmim, (Ajitāti bhagavā,) ”

Sati tesam nivāraṇam.

Sotānam saṁvaram brūmi, paññāyete pidhīyare”ti¹—

gāthā vissajjanāti daṭṭhabbā. Tassam gāthāyam **ajita** lokasmim yāni sotāni savanti, tesam sotānam yam nivāraṇam, sā sati hoti, tam satim sotānam saṁvaranti aham brūmi, **ete** sotā paññāya pidhīyareti yojanā kātabbā. Tattha **satī**ti vipassanāpaññāya sampayuttā sati. **Paññāyāti** maggapaññāya. **Pidhīyareti** uppajjitum appadānavasena pidhīyanti pacchijjanti.

“Sati tesam nivāraṇam sotānam saṁvaram brūmi”ti bhagavā āha, “yāya kāyaci satiyā sotānam saṁvaraṇakiccam siddham kim, visiṭṭhāya satiyā sotānam saṁvaraṇakiccam siddham kim, katamāya satiyā sotānam saṁvaraṇakiccam siddham”ti pucchitabbattā **“kāyagatāya satiyā”**ti-ādi vuttam. Tattha **kāyagatāya satiyāti** rūpakāye gataṁ kesādikam aniccādito vipassitvā pavattāya vipassanāñāṇasampayuttāya satiyā. **Bhāvitāyāti** kāyagataṁ aniccato dukkhato anattato nibbindanato virajjanato nirodhanato paṭinissajjanato anupassanāvasena bhāvitāya. Evañhi aniccato anupassanto niccasaññaṁ pajahati, dukkhato anupassanto sukhasaññaṁ pajahati, anattato anupassanto attasaññaṁ pajahati, nibbindanto nandim pajahati, virajanto rāgaṁ pajahati, nirodhento samudayaṁ pajahati, paṭinissajjanto ādānam pajahatīti. **Bahulīkatāyāti** yathāvuttappakārena divasampi māsampi saṁvaccharampi sattasaṁvaccharampi bahulīkatāya. **Cakkhūnti** abhijjhā dipavattidvārabhāvena ṭhitaṁ cakkhum, niggahitāgamaṁ daṭṭhabbam. **Nāviñchatīti** cakkhudvāre pavattam abhijjhādisahitam cittasantānaṁ, taṁsamaṅgīpuggalaṁ vā nākaḍḍhati, manāpikesu rūpesu nāviñchatīti yojanā. **Amanāpikesu** rūpesu **na**

1. Khu 1. 434; Khu 8. 6, 30 piṭṭhesupi.

paṭihaññati. Kāyagatāya satiyā bhāvitāya bahulikatāya sotaṃ nāviñchati. Manāpikesu saddesu -pa- amanāpikesu saddesu na paṭihaññatīti yojanā yathāsambhavato kātabbā.

“Kena kāraṇena nāviñchati paṭihaññatī”ti pucchati, indriyānaṃ saṃvutanivāritattā nāviñchati na paṭihaññatīti vissajjeti. “Kenārakkhena te saṃvutanivāritā”ti pucchati, sati-ārakkhena te saṃvutanivāritatīti vissajjeti. “Sati-ārakkhena saṃvutanivāritabhāvo kena amhehi saddahitabbo”ti vattabbattā **“tenāhā”**ti-ādi vuttaṃ. Tattha **tenā**ti tasmā sati-ārakkhena saṃvutanivāritattā saṃvutanivāritajānanako bhagavā “sati tesam nivāraṇaṃ”ti yaṃ vacanaṃ āha, tena vacanena tumhehi sati-ārakkhena saṃvutanivāritabhāvo saddahitabboti pubbabhāge paññā satyānugāti kiccamevettha adhikanti daṭṭhabbā.

“Sati tesam nivāraṇaṃ”ti vissajjanassa vitthārattho ācariyena vutto, amhehi ca ñāto, “paññāyete pidhīyare”ti vissajjanassa vitthārattho kathaṃ amhehi jānitabbo”ti vattabbattā “paññāyete pidhīyare”ti vissajjanassa vitthārattham dassento **“paññāya anusayā pahīyanti”**ti-ādimāha. Tattha **paññāyā**ti maggapaññāya. **Anusayā**ti anurūpaṃ kāraṇaṃ labhitvā uppajjanārahā kāmarāgānusayādayo. **Pahīyanti** samucchedavasena anusayesu paññāya pahīnesu pariyuṭṭhānāpi atthato pahīyanti. Kissa pahīnattā “pahīyanti”ti vuccati? Anusayassa pahīnattā pariyuṭṭhānā pahīyantiṭi vissajjeti.

“Taṃ anusayappahānena pariyuṭṭhānappahānaṃ kim viya bhavatī”ti pucchitabbattā **“taṃ yathā khandhavantassā”**ti-ādi vuttaṃ. Tattha khandhavantassa rukkhassa kudālādinā bhūmiṃ khaṇitvā anavasesamūluddharaṇe kate tassa rukkhassa pupphaphalapallavaṅkurasantatipi kudālādinā samucchinnāva bhavati yathā, evaṃ arahattamaggañāṇena anusayesu pahīnesu anusayānaṃ pariyuṭṭhānasantati samucchinnā pidahitā paṭicchannā bhavati. Kena samucchinnā bhavati? **Paññāya** maggapaññāya samucchinnā bhavatīti atthayojanā daṭṭhabbā. “Paññāya paricchinnabhāvo kathaṃ saddahitabbo”ti vattabbattā **“tenā”**ti-ādi vuttaṃ. “Paññāyete pidhīyare”ti vacanato anusayānaṃ pariyuṭṭhānasantatiyā paññāya paricchinnabhāvo paṇḍitehi saddahitabboti adhippāyo.

Imesu pañhāvissajjanesu sotānaṃ saṃvaraṃ, pidhānañca ajānanta vā saṃsayitena vā saṃvarapidhānānaṃ pucchitabbattā dhammādhiṭṭhānā pucchāti pucchāvicayo ceva satipaññānaṃ vissajjetabbattā dhammādhiṭṭhānaṃ vissajjananti vissajjanavicayo ca veditabbo. Etesu ca “kenassu nivuto loko”ti-ādiko pañho nīvaraṇavicikicchāpamādaḥappānaṃ vasena catubbidhopi lokādhiṭṭhānavasena eko pañhoti vutto, evaṃ sati “savanti sabbadhi sotā”ti-ādikopi pañho saṃvarapidhānānaṃ vasena duvidhopi ekatthavasena gahetvā ekādhiṭṭhānavasena “eko pañho”ti vattabbo, sotānaṃ bahubhāvato vā “bahupañho”ti vattabbo, tathā pana avatvā sote anāmasitvā saṃvarapidhānānaṃ vasena “savanti sabbadhi sotā”ti-ādimhi “dve pañhā”ti vuttā. Tadanusārena “kenassu nivuto loko”ti-ādimhipi lokaṃ anāmasitvā nīvaraṇādīnaṃ catunnaṃ vasena “cattāro pañhā”tipi vattabbāti ayaṃ nayo dassitoti nayadassanaṃ daṭṭhabbaṃ.

Desanākāle vuttadhammassa anusandhimaggahetvā attanā racitanīyāmeneva pucchitapañhassa ceva pañhaṃ aṭṭhapetvā, paṭiññañca akatvā vissajjanassa ca vicayahāro ācariyena vibhatto, amhehi ca ñāto, “desanākāle vuttadhammassa anusandhiṃ gahetvā pucchitapañhassa ceva taṃ pañhaṃ ṭhapetvā, paṭiññañca katvā vissajjanassa ca yo vicayo hāro vibhatto, so vicayahāro kathaṃ amhehi viññāyati, amhākaṃ viññāpanatthāya tasmīṃ vicayaṃ vibhajethā”ti vattabbabhāvato tesu vicetabbākāraṃ dassento “yāni sotāni”ti-ādigāthāya vicayākāradassanānantaraṃ **“paññā ceva sati cā”**ti-ādimāha.

Tattha gāthāttho tāva viññātabbo—yāya paññāya anusayappahānena sotanirujjhaṇaṃ vuttaṃ, yāya satiyā ca pariyuṭṭhānappahānena sotanirujjhaṇaṃ vuttaṃ, sāyaṃ **paññā ceva** sāyaṃ **sati ca** tāhi paññāsatihi asesāṃ sahuppannaṃ **nāmañceva rūpañca, etaṃ** sabbāṃ **kattha** nirujjhamāne asesāṃ uparujjhatīti mārīsa **me** mayā puṭṭho tvaṃ bhagavā mayhaṃ **etaṃ** nirujjhaṇaṃ pabrūhi, iti āyasmā ajito bhagavantaṃ pucchati.

Ajita tvaṃ **yametaṃ** pañhaṃ pucchitaṃ nirujjhaṇaṃ maṃ apucchi, ahaṃ **te** tava **taṃ** nirujjhaṇaṃ vadāmi. **Yattha** viññāṇanirodhe paññāsatisahitaṃ **nāmañca rūpañca**

viññāṇassa **nirodhena** saha ekato asesam uparujjhati, **ettha** viññāṇanirodhe **etaṃ** sabbam viññāṇanirodhena ekato ekakkhaṇe apubbam acarimam **uparujjhati**, etaṃ viññāṇanirodham tassa nāmarūpassa nirodho nātivattati, tam tam nāmarūpanirodham so so viññāṇanirodho nātivattatīti.

“Tasmim pañhe ayam ajito kim pucchati, uparujjhanameva pucchati, udāhu aññaṃ pucchati”ti vattabbato **“ayam pañhe anusandhim pucchati”**ti-ādi vuttam. Tattha **ayanti** yo āyasmā ājito pañham apucchīti ayam ājito. **Pañheti** “pañña ceva sati cā”ti-ādipañhe. Yadi anusandhim pucchati, evam sati “katthetam uparujjhati”ti pucchanaṃ ayuttam bhaveyyāti? Na, anusandhiyati etena upanirujjhanenāti **anusandhi**ti atthasambhavato. Tena vuttam **“anusandhim pucchanto kim -pa- nibbānadhātun”**ti. Anusandhipucchanena anupādisesanibbānadhātuyāpi pucchanaṃ “katthetam uparujjhati”ti pucchanaṃ yuttameva.

“Yā anupādisesanibbānadhātu pucchitā, tam katamāya paṭipadāya adhigacchatī”ti pucchitabbattā catusaccakammaṭṭhānabhāvanāsankhātā paṭipadam visayena saha dassetuṃ **“tīṇi saccāni”**ti-ādi vuttam. Tattha **saṅkhatānī**ti kammātipaccayehi samecca sambhūya dukkhādīni karīyantīti saṅkhatāni. **Nirodhadhammānī**ti nirujjhanam **nirodho**, dhammopi nirodhadhammova, tasmā nirodho dhammo sabhāvo yesam dukkhādīnanti **nirodhadhammānī**ti atthova gahetabbo. Tāni tīṇi saccāni sarūpato dassetuṃ **“dukkham samudayo maggo”**ti vuttam. Tīṇi dukkhasamudayamaggasaccāni saṅkhatānīti vuttāni, “kim nirodhasaccan”ti pucchitabbattā **“nirodho asaṅkhato”**ti vuttam. Idha “nirodhadhammo”tipi vattabham. Kammātipaccayehi asaṅkhatattā **asaṅkhato**. Uppādanirodhābhāvato **anirodhadhammo**. “Pahāyakapahātabbesu saccesu katamena pahāyakena katamo pahātabbo, katamāya bhūmiyā pahīno”ti pucchitabbattā **“tattha samudayo dvīsu bhūmīsū”**ti-ādi vuttam. Tattha **dvīsu bhūmīsū**ti dassanabhāvanābhūmīsū. **Kāmacchandoti** kāmabhavarāgo. **Rūparāgoti** rūpabhavarāgo. **Arūparāgoti** arūpabhavarāgo. Saṃyojanabhedato dasa saṃyojanāni pahīyantīti yojanā.

12. Pahātabbasamyojanāni dassanabhūmibhāvanābhūmibhedena vibhattāni, amhehipi ñātāni, “indriyabhedato katham vibhattāni”ti vattabbabhāvato **“tattha tīṇi”**ti-ādi vuttam. Atha vā “pahātabbasamyojanesu katamāni samyojanāni katamam indriyam attano pahāyakam katvā nirujjhanti”ti pucchitabbattā **“tattha tīṇi”**ti-ādi vuttam. **Adhiṭṭhāya** attano pahāyakam katvā **nirujjhanti** anuppādavasena.

“Anaññātāññassāmītindriyañca aññindriyañca samyojanānam nirujjhanahetu hotu, aññātāvindriyam kissa hetū”ti pucchitabbattā **“yam panā”**ti-ādi vuttam. Tattha **yam** yena aññātāvindriyena arahā “me jāti khīṇā”ti evam jānāti, **idam** jānanahetu aññātāvindriyam **khaye** jātikkhaye arahattaphale pavattam **ñānam**. **Yam** yena aññātāvindriyena arahā “itthattāya aparam na bhavissāmī”ti pajānāti, **idam** pajānanahetu aññātāvindriyam. **Anuppāde** pana anuppajjane arahattaphale pavattam **ñānam** aññātāvindriyam jānanahetu hotīti vuttam hoti. Indriyañāṇāni pahāyakāni katvā samyojanāni nirujjhanti, “tāni ñāṇāni kadā nirujjhanti”ti vattabbabhāvato **“tattha yañcā”**ti-ādi vuttam.

“Anaññātāññassāmītindriyam aññindriyam pāpuṇantassa nirujjhatu, aññindriyam arahattam pāpuṇantassa nirujjhatu, aññātāvindriyam kadā nirujjhanti”ti pucchitabbattā **“tattha yañca khaye”**ti-ādi vuttam. Tattha **dveti** kiccabhedena dve, sabhāvato pana ekāva.

“Pajānanakiccampi ekameva, katham dve siyuntīti”ti vattabbattā **“apicā”**ti-ādi vuttam. Ārammaṇapaññābhedenā dve nāmāni labbhanti vuttam hoti. **Sāti** yā paññā pubbagāthāya sotapidhānakiccena vuttā, sā paññā pakārehi jānanasabhāvena **paññā** nāma. **Yathādiṭṭham** ārammaṇam **apilāpanaṭṭhena** ogāhanaṭṭhena **sati** nāma.

13. “Paññā ceva sati cā”ti padassa attho ācariyena vibhatto, amhehi cā ñāto, “nāmarūpañcā”ti padassa attho katham amhehi ñātabbo”ti vattabbattā nāmarūpam vibhajanto **“tattha ye pañcupādānakkhandhā”**ti-ādimāha. Tattha **tatthāti** kammavipākavaṭṭabhede bhavattaye. **Tatthāti** pañcupādānakkhandhasaṅkhātānāmarūpasamudāye. **Pañcindriyānīti**

cakkhādipañcindriyāni. **Viññāṇasampayuttanti** sampayuttapaccayattaṃ sandhāya na vuttaṃ, pacurajanassa pana avibhajitvā gahaṇīyasabhāvamattaṃ sandhāya vuttaṃ. Vibhāgaṃ jānantehi pana “nāmaṃ viññāṇasampayuttaṃ, rūpaṃ pana na viññāṇasampayuttaṃ, sahaajātan”ti vibhajitvā gahetabbaṃ. **Tassāti** paññāsatisahitassa nāmarūpassa. **Nirodhanti** anupādisesanibbānadhātuṃ.

Bhagavantaṃ pucchanto āyasmā ajito “**paññā ceva -pa- katthetaṃ uparujjhati**”ti evaṃ pārāyane āha. “Paññā cevāti-ādigāthāya yā anupādisesanibbānadhātu pucchitā, sā anupādisesanibbānadhātu katamena adhigamena pattaḃbā”ti pucchitabbattā caturiddhipādamukhena ariyamaggādhigamamukhena pattaḃbā, caturiddhipādabhāvanāya ca cattārindriyāni mūlabhūtāni, tasmā mūlabhūtāni tāni cattārindriyāni niddhāretvā dassento “**tattha sati ca paññā cā**”ti-ādimāha. Kusalākusaladhammagatiyo samanvesamānāya satiyā sijjhamānāya ekantena samādhi nippādetabbo, satiggahaṇena ca pariyuṭṭhānappahānaṃ gāthāyaṃ adhippettaṃ, pariyuṭṭhānappahānena ca samādhikiccaṃ pākaṇanti āha “**sati dve indriyāni satindriyaṇca samādhindriyaṇcā**”ti. Paññāya anusayasamugghātaṃ catubbidhasammappadhānaśākhātena vīriyena sijjhati, na vinā tenāti vuttaṃ “**paññā dve indriyāni paññindriyaṇca vīriyindriyaṇcā**”ti.

Imesu yathāvuttesu catūsu indriyesu pubbabhāge vā maggakkhaṇe vā sijjhantesu taṃsāmpayuttā yā saddahanā okappaṇā siddhā, idaṃ saddahana-okappanaśākhātaṃ dhammajātaṃ saddhindriyaṃ siddhaṃ, “tesu mūlabhūtesu indriyesu siddhesu katamena indriyena katamo dhammo siddho”ti pucchitabbattā iminā ayaṃ siddhoti dassento “**tattha yā saddhādhipeyyā**”ti-ādimāha. Tattha **tatthāti** satyādīsu. **Saddhādhipeyyāti** paccayabhūtāya saddhāya siddho chando adhipatīti **saddhādhipati**, saddhādhipatinā pavattetabbā cittekkaggatāti **saddhādhipeyyā**. **Chandasamādhīti** chandaṃ jeṭṭhakaṃ katvā pavattito samādhi vā chandādhipatinā sampayutto pubbabhāge pavatto samādhi vā chandasamādhī, pahānaṃ pahānaḥetu hotīti yojanā kātāḃbā. **Pahānanti** ca pajahati vikkhambhitakilese etena chandasamādhināti **pahānanti** karaṇasādhanaṭṭho gahetabbo. **Paṭisaṅkhānābalenāti** parikkammābalena. **Bhāvanābalenāti** mahaggatābhāvanābalena.

“So chandasamādhi sayam kevalova pahānan”ti vattabbattā **“tattha ye assāsapassāsā”**ti-ādi vuttaṃ. Tattha **tatthā**ti tasmim samāhite citte cittuppāde. “Tasmim samāhite cittuppāde assāsā”ti-ādinā assāsādisīsenā assāsādiḥjanakā vīriyasāṅkhārā gahitā, te ca yāva bhāvanāpāripūrī, tāva punappunam saraṇato ca **sarā**, punappunam saṅkappato ca **saṅkhappā**. Yo pana “sarasaṅkappā, ime saṅkhārā cā”ti evam vuttappakāro purimako chandasamādhi vā kilesavikkhambhanatāya ca tadanṅappahānatāya ca pahānam pahānahetupadhānam vā, “ime vuttappakārā saṅkhārādayo kim bhāventī”ti pucchitabbattā **“ime ca saṅkhārā”**ti-ādi vuttaṃ. Tattha ime saṅkhārā ca tadubhayaṅca chandasamādhippadhānasāṅkhārasamannāgataṃ vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ iddhipādaṃ bhāvetīti yojanā.

Chandasamādhippadhānasāṅkhārasamannāgatanti chando eva adhipati **chandādhipati**, chandādhipatisamādhi. Tena vuttaṃ bhagavatā “chandam ce bhikkhave bhikkhu adhipatiṃ karitvā labhati samādhin”ti¹. Chanda hetuko vā samādhi, chandādiko vā samādhi **chandasamādhi**, chandādhipatissa paccayuppanno samādhīti vuttaṃ hoti. Padhānabhūtā saṅkhārā **padhānasāṅkhārā**, padhānasaddena saṅkhatasaṅkhārādayo nivattāpitā, chandasamādhi ca padhānasāṅkhārā cāti **chandasamādhippadhānasāṅkhārā**, tehi samannāgato **chanda -pa- samannāgato**, taṃ -pa- gataṃ. Ijjhati samijjhati nippajjatīti **iddhi**, koṭṭhāso, iddhi eva pādo koṭṭhāsoti **iddhipādo**, iddhipādacatuttho. Ijjhanti vā tāya sattā iddhā vuddhā ukkaṃsagatā hontīti **iddhi**, pajjati etenāti **pādo**, iddhiyā pādoti **iddhipādo**. Iddhipādoti sāmāññatthavasena vuttopi “chandasamādhippadhānasāṅkhārasamannāgatan”ti vuttattā chandiddhipādova gahetabbo, taṃ iddhipādaṃ taṃ chandiddhipādaṃ bhāveti vaḍḍhetīti attho.

Vivekanissitaṃ virāganissitanti vipassanākkhaṇe kiccato tadanṅavivekanissitaṃ, ajjhāsayato nissaraṇavivekanissitaṃ, maggakkhaṇe pana kiccato samucchadavivekanissitaṃ, ārammaṇato nissaraṇavivekanissitaṃ. **Virāganissitanti** vipassanākkhaṇe kiccato tadanṅavirāganissitaṃ, ajjhāsayato nissaraṇavivekanissitaṃ, maggakkhaṇe pana kiccato

1. Abhi 2. 225 piṭṭhe.

samucchedavirāganissitaṃ, ārammaṇato nissaraṇavirāganissitaṃ.

Nirodhanissitanti vipassanākkhaṇe kiccatō tadaṅganirodhanissitaṃ, ajjhāsayato nissaraṇanirodhanissitaṃ, maggakkhaṇe kiccatō samucchedanirodhanissitaṃ, ārammaṇato nissaraṇanirodhanissitaṃ.

Vossaggapariṇāminti ettha pariccāgavossaggapakkhandaṇavossaggavasena vossaggo duvidho. Tatthapi vipassanākkhaṇe tadaṅgavasena pariccāgavossaggo, nibbānaninnabhāvena pakkhandanavossaggo, maggakkhaṇe samucchedavasena pariccāgavossaggo, ārammaṇakaraṇena nibbānapakkhandanavossaggoti vibhajitvā gahetabbo. Yathāvuttavossaggatthaṃ pariṇamati, pariṇataṃ vā paripacati paripacanāṃ karotīti **vossaggapariṇāmī**, taṃ vossaggapariṇāmiṃ.

Chandiddhipādabhāvanākāro ācariyena vutto, amhehi ca ñāto, “kathaṃ vīriyiddhipādabhāvanākāro amhehi vijānitabbo”ti vattabbabhāvato **“tattha yā vīriyādhipateyyā”**ti-ādi vuttaṃ. Tassattho heṭṭhā vuttanayānusāreṇeva viññeyyo. Saṃkhittavasena pana ṭhapitaṃ pāṭhaṃ vitthārato ṭhapessāmi. Kathaṃ?—

Tattha yā vīriyādhipateyyā cittekaggaṭā, ayaṃ vīriyasamādhi. Samāhite citte kilesānaṃ vikkhambhanatāya paṭisaṅkhānabalena vā bhāvanābalena vā, idaṃ pahānaṃ. Tattha ye assāsapassāsā vitakkavicārā saññāvedayitā sarasaṅkappā, ime saṅkhārā. Iti purimako ca vīriyasamādhi, kilesavikkhambhanatāya ca pahānaṃ ime ca saṅkhārā, tadubhayaṃ vīriyasamādhippadhānaṃ saṅkhārasamannāgataṃ iddhipādaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

Tattha yā cittādhipateyyā cittekaggaṭā, ayaṃ cittasamādhi. Samāhite citte kilesānaṃ vikkhambhanatāya paṭisaṅkhānabalena vā bhāvanābalena vā, idaṃ pahānaṃ. Tattha ye assāsapassāsā vitakkavicārā saññāvedayitā sarasaṅkappā, ime saṅkhārā. Iti purimako ca cittasamādhi, kilesavikkhambhanatāya ca pahānaṃ ime ca saṅkhārā, tadubhayaṃ cittasamādhippadhānaṃ saṅkhārasamannāgataṃ iddhipādaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

Tattha yā vīmaṃsādhipeyyā cittekaggatā, ayaṃ vīmaṃsāsamādhi, samāhite citte kilesānaṃ vikkhambhanatāya paṭisaṅkhānabalena vā bhāvanābalena vā, idaṃ pahānaṃ. Tattha ye assāsapassāsā vitakkavicārā saññāvedayitā sarasaṅkappā, ime saṅkhārā. Iti purimako ca vīmaṃsāsamādhi kilesavikkhambhanatāya ca pahānaṃ ime ca saṅkhārā, tadubhayaṃ vīmaṃsāsamādhippadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāminti.

Ayaṃ pana viseso—**vīriyasamādhī**ti vīriyaṃ jeṭṭhakaṃ katvā pavattito samādhi vā vīriyādhīpatinā sampayutto pubbabhāge pavatto samādhi vā vīriyasamādhi. **Cittasamādhī**ti cittaṃ jeṭṭhakaṃ katvā pavattito samādhi vā cittādhīpatinā sampayutto pubbabhāge pavatto samādhi vā cittasamādhi. **Vīmaṃsāsamādhī**ti vīmaṃsaṃ jeṭṭhakaṃ katvā pavattito samādhi vā vīmaṃsādhīpatinā sampayutto pubbabhāge pavatto samādhi vā vīmaṃsāsamādhīti.

Sattibalānurūpenettha saṅkhepavaṇṇanā katā, gambhīrañāṇehi pana aṭṭhakathāṭīkānurūpena vitthārato vā gambhīrato vā vibhajitvā gahetabbā.

14. “Chandasamādhi vīriyasamādhi cittasamādhi vīmaṃsāsamādhī”ti vutto, “evaṃ sati vīmaṃsāsamādhiyeva ñāṇamūlako ñāṇapubbaṅgamo ñāṇānuparivatti bhaveyya, aññe tayo samādhayo aññāṇamūlakā aññāṇapubbaṅgamā aññāṇapavattiyo bhaveyyun”ti vattabbattā sabbe samādhayo ñāṇamūlakādayoyevāti dassetuṃ “**sabbo samādhi ñāṇamūlako**”ti-ādi vuttaṃ. Tattha **sabbo samādhī**ti chandasamādhi, vīriyasamādhi, cittasamādhi, vīmaṃsāsamādhīti catubbidho samādhi. **Ñāṇamūlakoti** ekāvajjanavīthinānāvajjanavīthīsu pavattaṃ upacārañāṇamūlako. **Ñāṇapubbaṅgamoti** adhigamañāṇaṃ pubbaṅgamaṃ assāti ñāṇapubbaṅgamo. **Ñāṇānuparivattīti** paccavekkhaṇañāṇaṃ anuparivatti assāti ñāṇanuparivatti. Atha vā nānāvajjanupacārañāṇaṃ vā paṭisandhiñāṇaṃ vā mūlaṃ assāti **ñāṇamūlako**, upacārañāṇaṃ pubbaṅgamaṃ assāti **ñāṇapubbaṅgamo**, appanāñāṇaṃ anuparivatti assāti

ñāṇānuparivatti. Sabbaṃ vā upacārañāṇaṃ mūlaṃ assāti **ñāṇamūlako.** Appanāñāṇaṃ pubbaṅgamo assāti **ñāṇapubbaṅgamo.** Abhiññāñāṇaṃ anuparivatti assāti **ñāṇanuparivatti,** anuparivattanaṃ vā **anuparivatti,** ñāṇassa anuparivatti **ñāṇānuparivatti,** ñāṇānuparivatti assāti **ñāṇānuparivatti.** Ñāṇaṃ pana pubbe vuttappakārameva.

Yathā pure tathā pacchāti yathā chandasamādhī-
ādicatubbidhasamādhissa pubbenivāsānussatiñāṇānuparivattibhāvena pure
atītāsu jātisu asaṅkhyeyyesu samvattavivaṭṭesu attano
khandhapaṭibaddhassa, paresaṃ khandhapaṭibaddhassa ca suṭṭhu
paṭivijjhanameva, na duppaṭivijjhanaṃ tathā tathāvuttasamādhissa
anāgataṃsañāṇānuparivattibhāvena pacchā anāgatāsu jātisu
asaṅkhyeyyesu samvattavivaṭṭesu attano khandhapaṭibaddhassa, paresaṃ
khandhapaṭibaddhassa ca suṭṭhu paṭivijjhanameva, na duppaṭivijjhananti
attho daṭṭhabbo. **Yathā pacchā tathā pure**ti yathā yathāvuttasamādhissa
cetopariyañāṇānuparivattibhāvena anāgatesu sattasueva divasesu
parasattānaṃyeva cittassa suṭṭhu paṭivijjhanameva, na duppaṭivijjhanaṃ,
tathā tathāvuttasamādhissa pure atītesu sattasueva divasesu
parasattānaṃyeva cittassa suṭṭhu paṭivijjhanameva, na duppaṭivijjhananti
attho.

Yathā divā tathā rattinti yathā cakkhumantānaṃ sattānaṃ divasabhāge
sūriyālokena andhakārassa viddhaṃsitattā āpāthagataṃ cakkhuviññeyyaṃ
rūpaṃ manoviññāṇenapi suviññeyyaṃ, tathā rattibhāge
caturaṅgasamannāgatepi andhakāre vattamāne yathāvuttasamādhissa
dibbacakkhuñāṇānuparivattibhāvena rūpāyanassa suṭṭhu paṭivijjhanameva,
na duppaṭivijjhanaṃ. **Yathā rattim tathā divāti** yathā rattibhāge
caturaṅgasamannāgatepi andhakāre yathāvuttasamādhissa
dibbacakkhuñāṇānuparivattibhāvena rūpāyanassa suṭṭhu paṭivijjhanameva,
na duppaṭivijjhanaṃ, tathā divasabhāge sukhumassa rūpāyanassa vā
kenaci pākārādinā tirohitassa rūpāyanassa vā atidūraṭṭhāne pavattassa
rūpāyanassa vā yathāvuttasamādhissa dibbacakkhuñāṇānuparivattibhāvena
suṭṭhu paṭivijjhanameva, na duppaṭivijjhananti attho daṭṭhabbo.

Yathā yathāvuttasamādhissa divasabhāge
dibbasotañāṇānuparivattibhāvena sukhumassa saddāyanassa vā kenaci
pākārādinā tirohitassa

saddāyatanassa vā atidūraṭṭhāne pavattassa saddāyatanassa vā suṭṭhu paṭivijjhanameva, na duppaṭivijjhanam, tathā rattibhāgepi yathāvuttasamādhissa dibbasotaññānuparivattibhāvena sukhumassa saddāyatanassa vā kenaci pākārādīnā tirohitassa saddāyatanassa vā atidūraṭṭhāne pavattassa saddāyatanassa vā suṭṭhu paṭivijjhanameva, na duppaṭivijjhananti ayam nayopi netabbo. Tena vuttam **aṭṭhakathāyam**—

“**Yathā pureti** yathā samādhissa

pubbenivāsānussatiññānuparivattibhāvenā”ti-ādim vatvā “yathā ca rūpāyatane vuttam, tathā samādhissa dibbasotaññānuparivattitāya saddāyatane ca netabban”ti¹.

“**Ñānamūlakādisamādhinā**

pubbenivāsānussatiññānuparivattibhāvādisahitena kiṃ bhāveti”ti pucchi tabbattā “**iti vivaṭenā**”ti-ādi vuttam. Tattha **itīti** evam vuttappakārena.

Apariyonaddhenāti nīvaraṇādivigamanena. **Sappabhāsam cittanti** iddhipādasampayuttam maggacittam bhāveti. Iddhipādasampayutte maggacitte uppajjamāne hi maggacittasahabhūni kusalanī saddhindriyavīriyindriya satindriya samādhindriya paññindriyabhūtāni **pañcindriyāni uppajjanti**. Maggacitte nirujjhamāne anuppajjanabhāvena **nirujjanti** ekacittakkhaṇikattā. Evam maggaviññāṇassa nirodhā paññā ca sati ca nirujjhatīti yojanā.

“Kassa viññāṇassa nirodhā nāmarūpaṃ nirujjhatī”ti vattabbattā “**nāmarūpañcā**”ti-ādi vuttam, paṭisandhiviññāṇassa nirodhā nāmarūpañca nirujjhatīti vuttam hoti. Atha vā “viññāṇassa nirodhā paññā ca sati cā”ti vuttāni pañcindriyāni evam nirujjhatīti”ti vattabbattā nāmarūpañca nirujjhati, nirujjhāmānam pana nāmarūpaṃ paṭisandhiviññāṇassa nirodhā nirujjhatīti dassetum “**nāmarūpañcā**”ti-ādi vuttam. Tattha **nāmarūpañcāti** maggena taṇhā-avijjādike anupacchinne uppajjanārahaṃ vedanādikkhandhattayam, bhūtopādārūpañca. **Viññāṇahetukanti** uppajjanārahaṃ paṭisandhiviññāṇam hetu assa nāmarūpassāti viññāṇahetukam. **Viññāṇapacayā nibbattanti** viññāṇena paccayena nibbattam. **Tassāti** uppajjanārahassa paṭisandhiviññāṇassa. **Hetūti** taṇhā-avijjādiko kilesa. **Viññāṇanti** uppajjanārahaṃ paṭisandhiviññāṇam. **Anāhāranti** appaccayam. **Anabhinanditanti**

1. Netti-Ṭīṭha 72 piṭṭhe.

kāmatanḥādīhi anabhinanditabbaṃ. **Appaṭisandhikanti** punabbhavābhisandahanarahitaṃ. **Tanti** tādisaṃ viññāṇaṃ. **Ahetūti** natthi hetusaṅkhātāṃ paṭisandhiviññāṇaṃ imassa nāmarūpassāti ahetu. **Appaccayanti** sahāyavirahena natthi paccayā saṅkhārā imassāti appaccayaṃ. Evaṃ paṭisandhiviññāṇassa nirodhā nāmarūpañca nirujjhatīti.

“Paññāsatināñceva nāmarūpassa ca vuttappakārena nirujjhanabhāvo kathaṃ amhehi saddahitabbo”ti vattabbattā **“tenāha bhagavā”**ti-ādi vuttaṃ. Vattabbākārena paññāsatināñceva nāmarūpassa ca nirujjhanabhāvajānanako bhagavā yathānirujjhanabhāvadīpakāṃ **“yametaṃ -pa- etthetaṃ uparujjhatī”**ti gāthāvacanaṃ āha. Tena gāthāvacanena tumhehi mayā vutto nirujjhanabhāvo saddahitabboevāti. Etthāpi paññāsatināmarūpanaṃ nirujjhanāṃ ajānantena tattha vā saṃsayantena ajitena pucchitabbattā “adiṭṭhajotaṇāpucchāti vā diṭṭhasaṃsandanaṃ pucchāti vā paññādīnaṃ anekatthattā dhammato vā anekādhiṭṭhānā pucchāti vā dhammādhiṭṭhānā pucchā”ti vā iccevaṃādipucchāvicayo niddhāretabbo. “Sarūpadassanavissajjananti vā anekādhiṭṭhānavissajjananti vā dhammādhiṭṭhānavissajjanan”ti vā iccevaṃādivissajjanavicayo niddhāretabbo.

Evaṃ sattādhiṭṭhānādipucchāvissajjanāni ceva dhammādhiṭṭhānādipucchāvissajjanāni ca visuṃ visuṃ dassetvā pucchāvicayo ceva vissajjanavicayo ca ācariyena vibhatto, amhehi ca ñāto, “sattādhiṭṭhānadhammādhiṭṭhānesu ekato dassitesu pucchāvissajjanesu kathaṃ pucchāvicayo ceva vissajjanavicayo ca amhehi viññātabbo”ti pucchitabbattā sattādhiṭṭhānadhammādhiṭṭhānaṃ pucchāṃ nīharitvā tattha vicayaṃ vibhajanto **“ye ca saṅkhatadhammāse”**ti-ādimāha. **Aṭṭhakathāyaṃ** pana—

“Evaṃ anusandhipucchampi dassetvā heṭṭhā sattādhiṭṭhānā, dhammādhiṭṭhānā ca pucchā visuṃ visuṃ dassitāti idāni tā saha dassetuṃ ‘ye ca saṅkhatadhammāse’ti-ādi āraddhan”ti¹—

vuttaṃ. Tassāyaṃ attho—**idha** sāsane **ye** arahanto saṅkhatadhammā honti, **puṭhū** bahūyeva satta janā **sekkhā** sīlādisikkhamaṇā honti,

tesaṃ arahantānañceva sekkhānañca **iriyaṃ** paṭipattiṃ **me** mayā puṭṭho nipako tvaṃ bhagavā pabrūhi mārisa iti āyasmā ajito pucchanto āhāti.

15. Tassaṃ gāthāyaṃ “kittakāni pucchitāni”ti vattabbattā **“imāni”**ti-ādi vuttaṃ. Padatthānurūpaṃ pucchitabbattā **imāni tīpi padāni pucchitāni**”ti vuttaṃ. “Ye ca -pa- mārisā”ti gāthāyaṃ ye pañhā pucchitā, te pañhā tayo honti, “kissa kena kāraṇena tayo hontī”ti pucchitabbattā **“kissa -pa-yogena”**ti vuttaṃ. Sekkhā ariyā ca asekkhā ariyā ca vipassanāpubbaṅgamaṃ pahānañcāti **sekkhāsekhavipassanāpubbaṅgamappahānāni**, tesaṃ yogoti **sekhā -pa- yogo**, tena sekhā -pa- yogena. **Evaṃ** pucchāvidhinā **hi** yasmā “ye ca saṅkhatadhammāse -pa- mārisā”ti gāthamāha, tasmā tayo pañhā hontīti daṭṭhabbā.

“Ye ca saṅkhatadhammāse”ti iminā asekkhānaṃ arahattaṃ pucchati, “ye ca sekkhā puthū idhā”ti iminā sekkhāsekkhānaṃ sekkhasikkhānaṃ pucchati, “tesaṃ me nipako iriyaṃ, puṭṭho pabrūhi mārisā”ti iminā sekkhāsekkhānaṃ vipassanāpubbabhāge tadaṅgappahānaṃ pucchati. “Adiṭṭhajotanāpucchāti vā diṭṭhasamsandanā pucchāti vā sattādhiṭṭhānā pucchāti vā anekādhiṭṭhānā pucchā”ti vā iccevaṃādipucchāvicayo niddhāretabbo.

Sattadhammādiṭṭhānaṃ pucchāṃ nīharitvā pucchāvicayo ācariyena vibhatto, amhehi ca ñāto, “tassaṃ pucchāyaṃ katamā vissajjanāgāthā”ti pucchitabbattā **“tattha vissajjanā”**ti-ādi āradhmaṃ. **Tatthāti** tassaṃ gāthāyaṃ. “Kāmesu -pa- paribbaje”ti **vissajjanā** gāthā bhagavatā vuttā. **Kāmesūti** kāmīyanti **kāmā**, tesu kāmesu. Vatthukāmesu kilesakāmena paṇḍitehi nābhigijjheyya. **Manasā’nāvilosiyāti** āvilabhāvakare byāpādavittakādayo ceva kāyaduccarītādayo ca dhamme pajahanto paṇḍito manasā anāvilo suppasanno bhaveyya. **Kusalo sabbadhammānantī** sabbadhammānaṃ aniccatādīnā paritullitattā aniccatādīsu pañcasu khandhesu kusalo cheko. **Satoti** kesādīsu saratīti sato. **Bhikkhūti** saṅkhatadhamme bhayādito ikkhatīti bhikkhu.

Paribbajeti tadanāvikkhambhanasamucchedappahānabhāvena kilesakāma vatthukāme pari samantato vajjeyya.

Pucchāgāthāyaṃ “nīpako”ti padena paṣāṃsitena bhagavatā viśajjanāgāthā vuttā, tassa bhagavato yena anāvaraṇāñāṇena ukkaṃsagatena pakkabhāvo dassito, taṃ anāvaraṇāñāṇaṃ tāva kāyakammādibhedehi vibhajitvā dassento “**bhagavato sabbam kāyakamman**”ti-ādimāha. Tattha anāvaraṇāñāṇena jānitvā kataṃ sabbam kāyakammaṃ ñāṇapubbaṅgamaṃ ñāṇānuparivatti. Esa nayo sesesupi. **Atīte amseti** atītabhāve saparakkhandhādi ke koṭṭhāse aññāṇena appaṭihatam bhagavato ñāṇadassanaṃ. **Anāgate amseti** anāgatabhave saparakkhandhādi ke koṭṭhāse. **Paccuppanne amseti** paccuppanne bhava saparakkhandhādi ke koṭṭhāse.

“Ñāṇadassanassa katarasmim paṭighāto”ti pucchitabbattā pucchaṃ ṭhapetvā paṭighātavisayaṃ dassetuṃ “**ko cā**”ti-ādi vuttam. Atha vā “paccuppannabhava saparakkhandhādi ke koṭṭhāse aññesampi ñāṇadassanaṃ bhaveyya, tadanusārena atītānāgatakoṭṭhāsesupi katarasmim aññesaṃ ñāṇadassanassa paṭighāto bhaveyyā”ti pucchitabbattā pucchaṃ ṭhapetvā paṭighātavisayaṃ niyame tvā dassetuṃ “**ko cā**”ti vuttam. Tattha **ko cā**ti kva katarasmim samaye aññesaṃ ñāṇadassanassa paṭighāto bhaveyyāti pucchi.

Anicce, dukkhe, anattaniye ca aññesaṃ aññāṇaṃ yaṃ adassanaṃ atthi, aññāṇāḍassanasāṅkhāto sabhāvo ñāṇadassanassa paṭighāto bhavati, na saparakkhandhādidassanamattapaṭighāto. Etena aniccatō lakkhaṇattaye pavattassa ñāṇadassanassa aññesaṃ durabhisambhavaṃ, bhagavato ca ñāṇadassanassa aññehi asādhāraṇataṃ dasseti. bhagavato hi lakkhaṇattayavibhāvanena veneyyā catusaccappaṭivedham labhanti. “Bhagavato ñāṇadassanapaṭighātābhāvena aññesaṅca ñāṇadassanassa paṭighātābhāvo katamāya upamāya amhākaṃ pākāto”ti vattabbabhāvato upamāya pākātaṃ kātuṃ “**yathā idhā**”ti-ādi vuttam. Tattha **idhā** sattaloke cakkhumā **puriso** ākāse tāra kāni **passeyya**,

gaṇanasāṅketena “ettakānī”ti no ca jāneyya yathā, evaṃ aññesaṃ ñāṇadassanassa paṭighāto **ayaṃ** aññāṇadassanasabhāvo bhavati.

Bhagavato pana tathā abhāvato kenaci aññāṇena adassanena appaṭihataṃ ñāṇadassanaṃ bhavatīti attho daṭṭhabbo. “Bhagavato ñāṇadassanassa appaṭihatabhāvo kasmā amhehi saddahitabbo”ti pucchitabbattā **“anāvaraṇañāṇadassanā hi buddhā bhagavanto”**ti vuttaṃ. “Nipakassa -pa- bhagavato anāvaraṇañāṇaṃ kāyakammādibhedehi ācariyena vibhajitvā dassitaṃ, amhehi ca ñātaṃ, pacchā gāthāya ‘iriyan’ti padena pucchitā sekkhāsekkhapaṭipadā kathaṃ vijānitaṃ”ti vattabbattā sekkhāsekkhapaṭipadaṃ dassetuṃ **“tatha sekhenā”**ti-ādi vuttaṃ. Tattha **tatthā**ti tasmīṃ vissajjane. **Sekhenā**ti sikkhanasīlena puggalena rajanīyesu rūpārammaṇādīsu dhammesu gedhā cittaṃ rakkhitaṃ, pariyuṭṭhānīyesu āghātavatthūsu dosā cittaṃ rakkhitaṃ.

“Tesu gedhadosesu katamaṃ nivārento bhagavā vissajjanagāthāyaṃ katamaṃ padamāhā”ti pucchitabbattā **“tatha yā icchā”**ti-ādi vuttaṃ. Tattha **tatthā**ti gedhadosesu. **Ichchā**ti rāgicchā. **Mucchā**ti lobhamohasahagatamohamucchā. **Patthanā**ti rāgapatthanā. **Piyāyanā**ti taṇhāpiyāyanāva, na mettāpiyāyanā. **Kīlanā**ti gedhakīlanā. Etāni hi gedhapariyāyavacanāni. **Taṃ** gedhasāṅkhātaṃ icchādikaṃ nivārento bhagavā “kāmesu nābhigijjheyyā”ti **evaṃ** visum visum pakārena āha.

Pariyuṭṭhānavighātaṃ dosaṃ nivārento bhagavā “manasā’nāvalo siyā”ti evaṃ visum visum pakārena āhāti yojanā. Gedhadosānaṃ visum visum nivārento bhagavā dve padāni āhāti vuttaṃ, “taṃ kena atthena saddahitabban”ti vattabbattā **“tathā hi sekho”**ti-ādi vuttaṃ. Rajanīyesu **abhigijjhanto** sekho anuppannaṃ lobhapadhānaṃ **kilesa**ñca uppādeti, uppannaṃ kilesaṃ **phātīm** abhivaḍḍhanaṃ karoti, pariyuṭṭhānīyesu āvalo sekho anuppannaṃ dosapadhānaṃ kilesaṃ uppādeti, uppannaṃ kilesaṃ **phātīm** vaḍḍhanaṃ karoti, iti iminā paṭikkhepa-atthena taṃ mama vacanaṃ saddahitabbanti adhippāyo.

“Kiṃ pana anabhigijjhanto, anāvilo ca sekkho agedhadosanivāraṇameva karoti, udāhu uttaripi paṭipadam pūreti”ti pucchitabbattā uttaripi paṭipadam pūretiye vāti dassento **“yo pana anāvilasaṅkappo”**ti-ādimāha. Tattha **anāvilasaṅkappo**ti natthi āvilakarāsaṅkappā byāpādasāṅkappavihiṃsāsaṅkappā etassāti anāvilasaṅkappo, icchādigedhassa abhāvena **anabhigijjhanto vāyamati** kusalavāyāmaṃ pavatteti. “Kathaṃ vāyamati”ti pucchitabbattā **“so anuppannānan”**ti-ādi vuttaṃ. Tattha **soti** uparibhāvanāmagga bhāvatthāya paṭipajjamāno sekkho. **Anuppannānanti**-ādīnaṃ attho sakkā atthakathāvacaneneva¹ jānitunti na vibhatto.

16. **Yenāti** asubhādīnaṃ anussaraṇalakkhaṇena indriyena taṇhāmayitavatthūsu kāmataṇhāya saha jātāṃ **vitakkaṃ** vāreti, **idaṃ** asubhādi-anussaraṇalakkhaṇaṃ indriyaṃ **satindriyaṃ**. **Yena** mahaggatabhāvavappattena avikkhepena **byāpādavitakkaṃ** vāreti, **idaṃ** avikkhepasāṅkhātāṃ indriyaṃ **samādhindriyaṃ**. **Yena** sammappadhānena **vihiṃsāvitaṅkkaṃ** vāreti, **idaṃ** sammappadhānasāṅkhātāṃ indriyaṃ **vīriyindriyaṃ**. **Yena** sammādiṭṭhisāṅkhātēna indriyena uppannuppanne -pa-nādhivāseti, **idaṃ** sammādiṭṭhisāṅkhātāṃ indriyaṃ **paññindriyaṃ**. Imesu catūsu indriyesu saha uppajjamānā yā saddahanā okappanā uppajjati, anāvilabhāvato **idaṃ** saddahanasāṅkhātāṃ indriyaṃ **saddhindriyaṃ**. Imāni sekkhassa pañcindriyāni.

Ekasmiṃyeva visaye jeṭṭhakabhāvaṃ na pāpuṇeyyūṃ, attano visaye jeṭṭhakabhāvaṃ pāpuṇitūṃ arahanti, “katamaṃ indriyaṃ kattha visaye jeṭṭhakabhāvaṃ pavattan”ti pucchitabbabhāvato idaṃ indriyaṃ imasmiṃ visaye pavattanti dassento **“tattha saddhindriyaṃ kattha daṭṭhabban”**ti-ādimāha. Tattha **tatthāti** tesu indriyesu catūsu sotāpattiyaṅgesu saddhindriyaṃ jeṭṭhakabhāvaṃ pavattanti daṭṭhabbaṃ. Evaṃ sesesupi yojetabbaṃ. “Kiṃ nu sekkho paññindriyeva appamatto”ti bhagavatā vutto thomito, udāhu sabbehi kusalehi dhammehi”ti pucchitabbattā sabbehi kusalehi dhammehi pañcindriyapamukhehi vutto thomito hotīti dassetuṃ **“evaṃ sekho”**ti-ādi vuttaṃ. Tattha **evaṃ** pañcindriyānaṃ nibbattidassanena **sekho**

1. Netti-Ṭīṭha 75 piṭṭhe.

puggalo sabbehi kusalehi dhammehi appamattoti bhagavatā **vutto** thomito anāvilatāya manasāti yojanā. “Sekkha anāvilatā kena saddahitabbā”ti vattabbattā **“tenāha bhagavā manasā’nāvalo siyā”**ti vuttaṃ. Bhagavatā “manasā’nāvalo siyā”ti vuttattā sekkha anāvilatātumhehi saddahitabbāti.

17. Sekkha matthakappattā paṭipadā ācariyena vibhattā, amhehi ca ñātā, “kathaṃ asekkha matthakappattā paṭipadā ñātabbā”ti vattabbattā asekkha matthaka ppattā paṭipadaṃ vibhajtvā dassetuṃ **“kusalo sabbadhammānan”**ti-ādimāha. Tattha **sabbadhammānanti** sabbesu dhammesu matthakappattāya paṭipadāya asekkho **kusalo** chekataroti bhagavatā **vutto** thomito anāvilatāya manasāti. Asekkha sabbadhammesu yaṃ kosallaṃ dassetukāmo, tassa kosallassa visayabhūte sabbadhamme tāva puggalādhiṭṭhānena vibhajtvā dassetuṃ **“loko nāmā”**ti-ādimāha. Tattha **“sabbadhammānan”**ti iminā vuttadhammasaṅkhāto loko nāma kilesaloko, bhavaloko, indriyalokoti tividho hotīti yojanā. Tattha parittadhammaṭṭho kilesajananaṭṭhena kilesa, kusalādipavattanaṭṭhena loko cāti **kilesaloko**. Mahaggatadhammaṭṭho bhavanaṭṭhena bhavo, vuttanayena loko cāti **bhavaloko**. Saddhindriyādiddhammaṭṭho ādhipaccaṭṭhayogavasena indriyabhūto hutvā saddhindriyādipavattanaṭṭhena loko cāti **indriyaloko**.

“Tisu lokesu katamena katamo samudāgacchatī”ti pucchitabbattā **“tatthā”**ti-ādi vuttaṃ. “Saddhādi-indriyāni ko nibbatteti”ti pucchitabbattā **“so indriyāni nibbatteti”**ti vuttaṃ. Tattha **soti** yo puggalo kilesalokasaṅkhāte parittadhamme, bhavalokasaṅkhāte mahaggatadhamme ca taṃtaṃsampaḍanavasena ṭhito, so puggalo saddhindriyādīni indriyāni attasantāne nibbatteti.

“Indriyesu attasantānesu punappunaṃ nibbattāpanavasena vuḍḍhāpiyamānesu kā paññā bhavati”ti pucchitabbattā **“indriyesū”**ti-ādi vuttaṃ. Tattha **neyyassāti** abhiññeyyassa. **Pariññāti** rūpārūpadhamme salakkhaṇato,

paccayato ca pariggahādivasena pavattapaññā. “Sā pariññā katividhena upaparikkhitabbā”ti pucchitabbattā **“sā duvidhenā”**ti-ādi vuttaṃ. Tattha sā pariññā dassanapariññāya ca bhāvanāpariññāya ca duvidhena viññūhi upaparikkhitvā gahetabbāti. **Dassanapariññāyāti** ca dassanamaggapaññājanikāya nātapariññāyāti attho gahetabbo. Tena **aṭṭhakathāyaṃ** vuttaṃ “dassanapariññāti nātapariññā”ti¹.

Bhāvanāpariññāyāti bhāvanāmaggapaññājanikāya tīraṇapariññāya saddhiṃ pahānapariññāyāti attho.

“Sā duvidhenā”ti-ādinā vutto attho atisaṅkhepo na sakkā viññātum, vitthāretvā kathehi”ti vattabbattā **“yadā hī”**ti-ādi vuttaṃ. Tattha **yadāti** balavavipassanuppajjanakāle. **Sekhoti** sikkhanasīlatāya kalyāṇaputhujjano ceva sotāpannādiko ca. **Ñeyyanti** nātabbaṃ rūpādikaṃ saṅkhārāṃ. **Parijānāti**ti pariggahādināṇena pariggahetvā jānāti nibbidāñāṇasahagatena. **Tassāti** kalyāṇaputhujjanassa ceva sotāpannādikassa ca. **Dve dhammāti** kalyāṇaputhujjanassa balavavipassanādhammo ceva sotāpannādikassa ca balavavipassanādhammo ca. Yathākkamaṃ **dassanakosallaṃ** sotāpattimaggañāṇaṇceva **bhāvanākosallaṃ** sakadāgāṃimaggādikaṇca santāne pavattāpanavasena gacchanti.

“Pubbe yaṃ ñāṇaṃ ‘neyyassa pariññā’ti vuttaṃ, taṃ ñāṇaṃ katividhena veditabbaṃ”ti pucchitabbattā **“taṃ ñāṇaṃ pañcavidhena veditabbaṃ -pa- sacchikiriyā”**ti vuttaṃ. “Tāsu vipassanābhedenā bhinnāsu pañcasu abhiññādīsu katamā abhiññā, katamā pariññā, katamaṃ pahānaṃ, katamā bhāvanā, katamā sacchikiriyā”ti pucchitabbattā **“tattha katamā”**ti-ādi vuttaṃ. Tattha **tatthāti** abhiññādīsu. **Yaṃ dhammānaṃ salakkhaṇe ñāṇanti** rūpadhammānaṃ kakkhaḷādisalakkhaṇe, arūpadhammānaṃ phusanādisalakkhaṇe ārammaṇakaraṇavasena pavattaṃ yaṃ ñāṇaṃ hetuphalajānanahetujānanasaṅkhātā **dhammapaṭṭhisambhidā** ceva hetuphalajānanasaṅkhātā **atthapaṭṭhisambhidā** ca bhavati. **Ayaṃ** salakkhaṇena saddhiṃ hetuphalajānanā paññā **abhiññā** nāma.

1. Netti-Ṭīṭha 77 piṭṭhe.

Evanti vuttappakārena. Abhiññāñāṇena **abhijānitvā**. **Yā parijānanāti-**ādīsu “idaṃ anavajjaṃ **kusalaṃ**, idaṃ sāvajjaṃ **akusalaṃ**, idaṃ akusalavipākajanakaṃ **sāvajjaṃ**, idaṃ kusalavipākajanakaṃ **anavajjaṃ**, idaṃ saṃkiliṭṭhaṃ **kaṇhaṃ**, idaṃ asaṃkiliṭṭhaṃ **sukkaṃ**, idaṃ kusalaṃ anavajjādikaṃ **sevitabbaṃ**, idaṃ akusalaṃ sāvajjādikaṃ **na sevitabbaṃ**”ti evaṃ aniccādito kalāpasammasanādivasena gahitā sammasitā **ime** vipassanāya ārammaṇabhūtā saṅkhata**dhammā idaṃ** udayabbayañāṇādiphalaṃ ānisaṃsaṃ anukkamena nibbattāpentī. Tannibbattavipassanāya uppajjanato upacāraṃ uppādentī, **evaṃ** anukkamena gahitānaṃ pavattitānaṃ **tesaṃ** udayabbayañāṇādīnaṃ **ayaṃ** saccānubodhapaṭivedho **atthoti** paricchinditvā yā parijānanā pavattā, sā **ayaṃ** parijānanā **pariññā** nāmāti yojetvā, **evaṃ** vuttappakārāya pariññāpaññāya **parijānitvā** pahātabbā, bhāvetabbā, sacchikātabbā ca tayo dhammā avasiṭṭhā bhavanti. “Ye akusalā, te pahātabbā”ti yā parijānanā paññā pavattā, idaṃ pahānaṃ pahānañāṇaṃ. “Ye kusalā, te bhāvetabbā”ti yā parijānanā paññā pavattā, sā bhāvanāpaññā. “Yaṃ asaṅkhataṃ, idaṃ sacchikiriyaṃ”ti yā parijānanā paññā pavattā, sā sacchikiriyaṇaṃ yojetvā aṭṭhakathādhippāyena aviruddho attho gahetabbo.

Abhiññādayo pañcavidhā paññā ācariyena vibhattā, amhehi ca ñātā, “tāhi pariññāhi jānanto puggalo ‘kin’ti vuccati thomīyati”ti vattabbattā “**yo evan**”ti-ādi vuttaṃ. Tattha **yo** puggalo **evaṃ** vuttappakārena jānāti, **ayaṃ** jānanto puggalo paccayuppannesu dhammesu kusalattā chekattā “atthakusalo”ti **vuccati** thomīyati, paccayadhammesu kusalattā “**dhammakusalo**”ti ca catunnaṃ ekattādīnaṃ nayānaṃ yuttatāya kovidattā “**kalyāṇatākusalo**”ti ca phalasamāpattīsu kovidattā “**phalatākusalo**”ti ca vaḍḍhīsu kovidattā “**āyakusalo**”ti ca avaḍḍhīsu kovidattā “**apāyakusalo**”ti ca accāyike kicce vā bhaye vā uppanne sati tassa kiccassa, bhayassa vā tikicchanasamatthe ṭhānuppattiyakāraṇe kovidattā “**upāyakusalo**”ti ca mahantesu abhikkamādīsu satisampajaññāya sampannattā “**mahatā kosallena samannāgato**”ti ca **vuccati** thomīyati.

“Tassa asekkhassa atthādīsu kusalabhāvo kathaṃ saddahitabbo”ti vattabbattā **“tenāhā”**ti-ādi vuttaṃ. “Kusalo sabbadhammānan”ti vuttattā saddahitabboti adhippāyo.

“Kusalo sabbadhammānan”ti padassa attho ācariyena vibhatto, amhehi ca ñāto, “sato bhikkhu paribbaje”ti padassa attho kathaṃ amhehi vitthārato viññāto”ti vattabbattā **“sato bhikkhu paribbaje”**ti-ādi vuttaṃ. Atha vā “sato bhikkhu paribbaje”ti bhagavatā vuttaṃ, “kattha pavattena satisahitena ñāṇena sampanno sato kimatthaṃ paribbaje”ti pucchitabbattā “imesu pavattena satisahitañāṇena sampanno sato imamatthaṃ paribbaje”ti niyamevā dassento **“sato bhikkhu paribbaje”**ti-ādimāha. Tattha **tenā**ti yo abhikkamādīsu pavattena satisahitañāṇena samannāgato sato asekkhabhikkhu, tena asekkhabhikkhunā pariniṭṭhitasikkhattā aññapayojanābhāvato **diṭṭhadhammasukhavihāratthaṃ** abhikkante -pa-tuṇḥibhāvena **satena** satisahitena **sampajānena** ñāṇena **vihātabbaṃ** catu-iriyāpathaparivattanasāṅkhātāṃ viharaṇaṃ pavattetabbaṃ.

“Yā sekkhāsekkhapaṭipadā niddiṭṭhā, imā sekkhāsekkhapaṭipadā saṅkhepato katividhā”ti pucchitabbattā imā paṭipadāsāṅkhātā cariyā saṅkhepato puggalavasena dveti dassetuṃ **“imā dve cariyā”**ti-ādimāha. Tattha yā cariyā bhāvetabbakusalādibhedena vā atthakosallādibhedena vā abhikkamādīsu satisampajāññābhedena vā niddiṭṭhā, imā cariyā dveti bhagavatā **anuññātā** anujānavasena desitā, **visuddhānaṃ** arahantānaṃ **ekā** cariyā, **visujjhantānaṃ** sekkhānaṃ **ekā** cariyāti puggalavasena dveti daṭṭhabbā.

“Asekkhoyeva kasmā ‘sato abhikkamatī’ti-ādinā vuccati thomīyati, kalyāṇaputhujjanopi ‘sato abhikkamatī’ti-ādinā vuccati thomīyati”ti vattabbattā **“katakiccāni hī”**ti-ādi vuttaṃ. Arahato indriyāni katakiccāni, indriyānaṃ katakiccattā yaṃ pucchaṃ pucchitabbaṃ, taṃ sabbaṃ catubbidhaṃ dukkhassa pariññābhisamayena bojjihitabbaṃ -pa- nirodhassa saccikiriyābhisamayena bojjihitabbaṃ bhavē. **Catubbidhaṃ idaṃ bojjihaṃ** bojjihitabbaṃ **yo** asekkho sativēpullappattattā **evaṃ** pariññābhisamayādinā **jānāti**,

ayaṃ asekko nippariyāyena “rāgassa khayāya, dosassa khayāya, mohassa khayāya sato abhikkamati, sato paṭikkamati”ti **vuccati** thomīyati. Sekkhopi yathāvuttaṃ **bojjhaṃ** bojjhitabbaṃ attano pariññābhisamayādinā **jānāti**, tasmā “sato -pa- mohassā”ti **vuccati** thomīyatīti veditabbo. Tena vuttaṃ “**ke visujjhantā? Sekkhā**”ti.

“Kasmā sekkhāsekkhānaṃ satisampajaññaṃ abhikkamanādibhāvo, rāgādīnaṃ khayabhāvo saddahitabbo”ti vattabbattā vuttaṃ “**tenāha bhagavā sato bhikkhu paribbaje**”ti. “Bhagavato sabbaṃ kāyakammaṃ ñāṇapubbaṅgaman’ti-ādina¹ manāpikesu kāmesu nābhigijjhanabhāvo, amanāpikesu kāmesu manasā anāvilabhāvo, sabbadhammesu kusalahāvo, satisampajaññaṃ samannāgatassa paribbajanabhāvo ācariyena niddiṭṭho, so nābhigijjhanabhāvādiko kasmā amhehi saddahitabbo”ti pucchitabbattā vuttaṃ “**tenāha kāmesu -pa- paribbaje**”ti. Imissā gāthāyapi pucchāvissajjanavicayo pubbe ekādhiṭṭhānādiddhammādhīṭṭhānādivasena vuttanayānusārena veditabbo.

Vicayahāravibhaṅge ajitasuttaṃ nīharitvā pucchāvissajjanavicayo ācariyena vibhatto, amhehi ca ñāto, “katamo suttantaresu pucchāvissajjanavicayo”ti pucchitabbattā ajitasutte pucchāvissajjanavicayanayānusārena suttantaresupi pucchāvissajjanāni nīharitvā pucchāvicayavissajjanavicayā yojetabbāti dassetuṃ “**evaṃ pucchitabbaṃ, evaṃ vissajjitabbaṃ**”ti vuttaṃ. **Aṭṭhakathāyaṃ** pana—

“Ettāvatā ca mahāthero vicayahāraṃ vibhajanto ajitasuttavasena pucchāvicayaṃ, vissajjanavicayaṃ dassetvā idāni suttantaresupi pucchāvissajjanavicayānaṃ nayaṃ dassento ‘evaṃ pucchitabbaṃ, evaṃ vissajjitabbaṃ’ti āhā”ti²—

vuttaṃ. Tattha **evanti** ajitasutte³ vuttapucchāvicayānusārena pucchāvasena pavattasuttaṃ nīharitvā pucchāvicayo vibhajetabbo, evaṃ ajitasutte³ vuttavissajjanavicayānusārena suttantaresupi vissajjanavasena pavattasuttaṃ nīharitvā vissajjanavicayo vibhajetabbo.

1. Khu 10. 16 piṭṭhe. 2. Netti-Tīṭha 79 piṭṭhe. 3. Khu 1. 434; Khu 8. 6, 24 piṭṭhesu.

Pucchāvissajjanavicayā ācariyena vibhattā, amhehi ca ñātā, “katamo sutta-anugītivicayo”ti pucchitabbattā **“suttassa ca anugīti”**ti-ādi vuttaṃ. Tattha **suttassāti** nīharitasuttassa. **Anugīti**ti suttantaradesanāsaṅkhātā anugīti. **Atthato ca byañjanato ca samānetabbāti** tassā anugītiyā atthato, byañjanato ca saṃvaṇṇetabbasuttana samānā sadisī kātabbā, tasmim vā saṃvaṇṇiyamānasutte anugīti suttatthato, byañjanato ca samānetabbā. “Atthato asamāne ko nāma doso āpajjeyyā”ti pucchitabbattā **“atthāpagataṃ hi byañjanaṃ samphappalāpaṃ bhavati”**ti vuttaṃ. “Atthato asamāno doso vutto, amhehi ca ñāto, “byañjanato asamāne pana ko nāma doso āpajjati”ti pucchitabbattā **“dunnikkhittassa padabyañjanassa atthopi dunnayo bhavati”**ti vuttaṃ. **Tasmā** sadosattā anugītiyā vā suttana atthabyañjanūpetam saṅgāyitabbam.

Anugītivicayo ācariyena vibhatto, amhehi ca ñāto, “katamo suttassa vicayo”ti pucchitabbattā **“suttañcā”**ti-ādi vuttaṃ. Tattha **suttañcāti** niddhāritasuttañca. **“Idaṃ niddhāritasuttaṃ** nāma bhagavatā vuttaṃ **āhaccavacanaṃ** kim, udāhu saṅgāyantehi vuttaṃ **anusandhivacanaṃ** kin”ti pavicinitabbam, **“idaṃ niddhāritasuttaṃ nītatthaṃ** kim, udāhu **neyyatthaṃ** kin”ti pavicinitabbam, **“idaṃ niddhāritasuttaṃ saṃkilesabhāgiyaṃ** kim, udāhu **vāsanābhāgiyaṃ** kin”ti pavicinitabbam, **“idaṃ niddhāritasuttaṃ nibbedhabhāgiyaṃ** kim, udāhu **asekkhabhāgiyaṃ** kin”ti pavicinitabbam. Evaṃ pavicinitvā yadi āhaccavacanaṃ bhavē, evaṃ sati “āhaccavacanaṃ”ti niddhāretvā gahetabbam. Yadi asekkhasuttaṃ bhavē, evaṃ sati “asekkhasuttaṃ”ti niddhāretvā gahetabbam, ñātanti attho.

“Suttaṃ pavicinitvā suttassa atthabhūtāni sabbāni saccāni niddhāretvā kattha padese passitabbānī”ti pucchitabbattā puccham ṭhapetvā imasmim padese passitabbānīti dassetuṃ **“kuhiṃ imassa suttassa sabbāni -pa-pariyosāne”**ti vuttaṃ. Tattha **imassa suttassāti** yaṃ suttaṃ vicinituṃ niddhāritam, imassa suttassa catusaccavinimuttassa suttatthassa abhāvato **sabbāni saccāni** tasseva suttassa **ādimajjhapariyosāne** passitabbānīti attho.

Yathāvuttaṃ suttaṃ vicayaṃ nigamento “**evaṃ suttaṃ pavicetabban**”ti āha. “Na yathāvuttapucchādīnaṃ pavicetabbabhāvo amhehi jānitabbo saddahitabbo”ti vattabbabhāvato “**tenāha -pa- anugīti**”ti vuttaṃ. Tattha **tena** yathāvuttapucchādīnaṃ vicetabbabhāvena āyasmā mahākaccāno “yaṃ pucchitañca -pa- anugīti”ti-ādikaṃ yaṃ vacanaṃ āha, tena vacanena vicetabbabhāvo tumhehi jānitabbo saddahitabbovāti vuttaṃ hoti.

“Yathāvuttappakāro ca vicayo hāro paripuṇṇo kiṃ, udāhu aññopi niddhāretvā yojetabbo atthi kiṃ”ti pucchitabbattā “**niyutto vicayo hāro**”ti vuttaṃ. Tattha pucchāvicayavissajjanavicayapubbāparavicaya-anugītivicayasuttavicayā sarūpato vibhattā, tehi avaseso assādādivicayopi yathārahaṃ niddhāretvā **yutto** yuñjitabboti adhippāyo.

Iti vicayahāravibhaṅge sattibalānurūpā racitā vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭīkānusārena gambhīrattho vitthārato vibhajitvā gahetabboti.

3. Yuttihāravibhaṅgavibhāvanā

18. Yena yena saṃvaṇṇanāvisesabhūtena vicayahāravibhaṅgena padapañhādayo vicitā, so saṃvaṇṇanāvisesabhūto vicayahāravibhaṅgo paripuṇṇo, “katamo yuttihāravibhaṅgo”ti pucchitabbattā “**tattha katamo yuttihāro**”ti-ādi vuttaṃ. Tattha **tatthā**ti tesu niddiṭṭhesu soḷasasu hāresu **katamo** saṃvaṇṇanāviseso **yuttihāro** yuttihāravibhaṅgoti pucchi. “Sabbesaṃ hārānaṃ”ti-ādiniddesassa idāni vuccamāno “ayaṃ yuttihāro”ti-ādiko vitthārasaṃvaṇṇanāviseso yuttihāravibhaṅgo nāmāti viññeeyo. Tena vuttaṃ “tattha katamo yuttihāro”ti-ādi yuttihāravibhaṅgo”ti¹. Ayaṃ yuttihāro **kiṃ** nāma suttatthaṃ yuttāyuttivasena **yojayatī**ti yuñjitabbaṃ

1. Netti-Ṭīha 80 piṭṭhe.

suttatthaṃ pucchati. Suttattho pana duvidho atathākārena gayhamāno, tathākārena gayhamāno atthoti. Tattha atathākārena gayhamānova attho yāthāvato yuttiniddhāraṇena yojetabbo, itaro pana bhūtakathanamattena yojetabbo. Yasmā paṇāyaṃ yuttigavesanā nāma saṃvaṇṇanā mahāpadesehi vinā na sambhavati, tasmā yuttihāraṃ vibhajanto tassa yuttihārassa lakkhaṇaṃ paṭhamaṃ upadisitum **“cattāro mahāpadesā”**ti-ādimāha. Tattha **mahāpadesā**ti mahante buddhādayo apadisitvā vuttāni kāraṇāni, mahantāni vā dhammassa apadesāni patiṭṭhānāni. Apadisīyati **apadeso**, buddho apadeso etassa kāraṇassāti **buddhāpadeso**. Seseupi eseva nayo netabbo. “Buddhassa sammukhā etaṃ suttam mayā sutan”ti vatvā ābhatassa ganthassa suttavinayehi saṃsandanaṃ dhammo, asaṃsandanaṃ adhammoti vinicchaya-kāraṇaṃ mahāpadesoti adhippāyo. “Buddhassa sammukhā mayā ābhataṃ, saṃghassa sammukhā mayā ābhataṃ, sambahulattherānaṃ sammukhā mayā ābhataṃ, ekattherassa sammukhā mayā ābhataṃ”ti vatvā ābhatassa ganthassa yāni byañjanapada-atthapadāni santi, **tāni padabyañjanāni** bhagavatā desite **sutte otarayitabbāni** anuppavesitāni, **vinaye** rāgādivinaye **sandassayitabbāni** saṃsandetabbāni. Dhammatāyaṃ **upanikkhipitabbāni** pakkhipitabbāni. Yadi suttatthena, vinayatthena, dhammatāya ca aviruddhāni honti, evaṃ sati tava ābhatapadabyañjanāni yuttānīti vinicchayantehi vatvā gahetabbānīti adhippāyo.

Suttavinayadhammatāsu otarayitabbāni sandassayitabbāni upanikkhipitabbānīti ācariyena vuttāni, “kattha sutte, kattha vinaye, kattha dhammatāyaṃ”ti vattabbattā **“katamasmiṃ sutte”**ti-ādi vuttaṃ. Tattha **catūsu ariyasaccesū**ti catunnaṃ ariyasaccānaṃ dassanakesu suttasu. Rāgo vinassati vūpasamati etena asubhādināti **rāgavinayaṃ**, kiṃ taṃ? Asubhādinimittam, taṃ assa atthīti **rāgavinayo**, ko so? Asubhādinimittadassanako suttantaviseso. Esa nayo **dosavinayoti**-ādīsupi. **Paṭiccasamuppādo** nāma sassatadiṭṭhi-ucchedadiṭṭhiṃ vivajjetvā ekattanayādīnaṃ dīpanena avijjādisaṅkhārādisabhāvadhammānaṃ paccayapaccayuppannabhāvadīpakoti vuttaṃ **“katamissaṃ dhammatāyaṃ upanikkhipitabbāni? Paṭiccasamuppāde”**ti.

“Suttādīsu avatarante sandissante avilomete kiṃ na janetī”ti vattabbato **“catūsū”**ti-ādi vuttaṃ. Tattha “buddhādīnaṃ sammukhā mayā ābhatan”ti vatvā ābhatagantho catūsu ariyasaccesu yadi avatarati, evaṃ sati ābhatagantho āsave na janeti. Rāgādikilesavinaye yadi sanissati, evaṃ sati ābhatagantho āsave na janeti. Dhammatañca yadi na vilometi, evaṃ sati ābhatagantho āsave na janetīti attho daṭṭhabbo.

“Kimatthaṃ yuttihāravibhaṅge cattāro mahāpadesā ābhatā”ti vattabbattā **“catūhi mahāpadesehi”**ti-ādimāha. Tattha ābhataganthe **yaṃ yaṃ** atthajātaṃ, **yaṃ yaṃ** dhammajātaṃ vā catūhi mahāpadesehi yujjati, **taṃ taṃ** atthajātaṃ vā **taṃ taṃ** dhammajātaṃ vā saṃvaṇṇetabbasutte gahetabbaṃ. **Yena yena** kāraṇena ca catūhi mahāpadesehi yujjati, **taṃ taṃ** kāraṇaṃ saṃvaṇṇanāvasena saṃvaṇṇetabbasutte gahetabbaṃ. **Yathā yathā** pakārena catūhi mahāpadesehi yujjati, so so pakāro saṃvaṇṇanāvasena saṃvaṇṇetabbasutte gahetabbo. Evaṃ gāhaṇatthaṃ cattāro mahāpadesā ābhatāti attho.

19. Catūhi mahāpadesehi yuttaṃ aviruddhaṃ taṃ taṃ atthajātaṃ gahetabbanti ācariyena vuttaṃ, “kattha yuttiniddhāraṇaṃ kātabban”ti vattabbattā **“pañhaṃ pucchitenā”**ti-ādi vuttaṃ. Pañhe pañhaṃ **pucchitena** puggalena yuttiniddhāraṇaṃ kātabbanti. Tattha **pañhanti** sañhitabbaṃ sabhāvadhammaṃ. **Pucchitenā**ti vissajjetuṃ samatthena paṇḍitapuggalena. **Pañheti** pucchāvasena pavattapāṭhe. Padāni **kati** kittakāni hontīti padaso paṭhamam **pariyogāhitabbaṃ** yuttihārena **vicetabbaṃ** vīmaṃsitabbaṃ. “Kathaṃ vicetabban”ti pucchitabbattā **“yadi sabbāni”**ti-ādi vuttaṃ. Tattha **sabbāni padāni**ti pucchitapāṭhe niravasesāni padāni **ekaṃ** samānaṃ atthaṃ yadi abhivadanti, evaṃ sati atthavasena **eko pañho**. Esa nayo sesesupi. Tena vuttaṃ “tadatthassekassa ñātuṃ icchitattā”ti¹.

Ekanti atthavasena ekavidhaṃ pañhaṃ. **Upaparikkhamānena** puggalena **aññātabbaṃ** daṭṭhaṃ jānitabbaṃ. “Ko ājānanākāro”ti pucchitabbattā ājānanākāraṃ dassento **“kiṃ ime dhammā”**ti-ādimāha. Tattha “ye hi

1. Netti-Ṭīha 83 piṭṭhe.

pariyattidhammā saṁvaṇṇetabbā, ime pariyattidhammā nānatthā honti kiṁ, nānābyañjanā honti kiṁ, udāhu imesaṁ pariyattidhammānaṁ eko attho hoti, byañjanameva nānaṁ hoti kiṁ”ti yuttito vicetvā aññatabbanti yojanā.
 “Yathāvutto pañho kiṁ bhava”ti pucchitabbattā yathāvuttaṁ pañhaṁ ekadesaṁ dassetuṁ **“yathā kiṁ bhava”**ti pucchitvā **“yathā sā”**ti-ādimāha.

Tassaṁ pucchāgāthāyaṁ—coraghātakena manussena coro abbhāhato viya **kena** dhammena sattaloko sadā abbhāhato, māluvalatāya attano nissitarukkho parivārīto ajjhotthaṭṭo viya **kena** dhammena satta loko sadā **parivārīto** ajjhotthaṭṭo, visappītakhurappena sallena otiṇṇo anupaviṭṭho viya **kena** sallena sattaloko sadā **otiṇṇo** anupaviṭṭho, **kissa** kena kāraṇena sattaloko sadā **dhūpāyito** santāpitoti yojanā.

“Imāya pucchāgāthāya kittakāni padānī”ti pucchitabbattā **“imānī”**ti-ādi vuttaṁ. Tattha **pucchitānī**ti pucchitattānī padāni cattāri honti. “Kittakā pañhā”ti pucchitabbattā **“te tayo pañhā”**ti vuttaṁ.

Bhagavā devatāya **hi** yasmā vissajjeti, iti tasmā vissajjanato “tayo pañhā”ti viññāyati. “Katamā vissajjanagāthā”ti pucchitabbattā—

“Maccunābbhāhato loko, jarāya parivārīto.

Taṇhāsallena otiṇṇo, icchādhūpāyito sadā”ti—

vuttaṁ. Tassaṁ vissajjanagāthāyaṁ—coraghātakena manussena coro abbhāhato viya maccunā sattaloko sadā abbhāhato, māluvalatāya attano nissitarukkho parivārīto ajjhotthaṭṭo viya jarāya satta loko sadā **parivārīto** ajjhotthaṭṭo, visappītakhurappena sallena otiṇṇo anupaviṭṭho viya taṇhāsallena sattaloko sadā **otiṇṇo** anupaviṭṭho, icchāya sattaloko sadā **dhūpāyito** santāpitoti yojanā.

20. “Katamaṁ maccu, katamā jarā”ti pucchitabbattā **“tattha jarā”**ti-ādi vuttaṁ. Tattha **tattā**ti tissaṁ vissajjanagāthāyaṁ. Dutiyapade vuttā **jarā** ca

paṭhamapade vuttaṃ **marañāṇa** imāni dve **saṅkhatassa** khandhapañcakassa saṅkhatalakkhaṇāni honti, saṅkhatam khandhapañcakam muñcitvā visum na upalabbhatīti attho. “Saṅkhatalakkhaṇānam jarāmaraṇānam katham bhedo jānitabbo”ti vattabbattā **“jarāyam ṭhitassā”**ti-ādi vuttaṃ. Tattha **jarāyam ṭhitassa aññathattanti** ṭhitassa khandhappabandhassa yaṃ aññathattam, yaṃ pākaṭajarā nāma, na khaṇaṭṭhitijarā. **Marāṇam vayo**ti sammutimaraṇam cutiyeve hoti, na khaṇikamaraṇam, na samucchadamaraṇam. Tena vuttaṃ “uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattam paññāyati”ti¹.

Yadi ṭhitasseva marāṇam siyā, evaṃ sati jarāmaraṇānam nānattam vuttaṃ na siyā, ayutte sati “te tayo pañhā”ti vacanampi ayuttamevāti vattabbato **“tattha jarāya cā”**ti-ādi vuttaṃ. Tattha **tatthāti** tissaṃ vissajjanagāthāyaṃ vuttāta **jarāya ca** vuttassa **marāṇassa ca** atthato nānattam vuttaṃ.

“Kena kāraṇena vuttaṃ, katham kāraṇena nānattam sampañcchitabban”ti vattabbattā **“gabbhagatāpi hi mīyanti”**ti vuttaṃ. Jaram appattā gabbhagatāpi sattā **hi** yasmā mīyanti, tasmā nānattam sampañcchitabbam. “Gabbhagatāpi jarappattā bhaveyyun”ti vattabbattā **“na ca te jīṇṇā bhavanti”**ti vuttaṃ. Jarappattāpi ajīṇṇattā jīṇṇajaram appattāva mīyanti, evaṃ idhādhippetassa jīṇṇajarāviraḥitassa marāṇassa sambhavato aññā jarā, aññam marāṇanti nātabbanti vuttaṃ hoti. “Na gabbhagatānamyeve jīṇṇajaram appattam marāṇam atthi, aññesampi atthi”ti vattabbabhāvato **“atthi ca devānam marāṇam”**ti vuttaṃ. “Devāpi cirakālasambhavato jaram pattā bhaveyyun”ti vattabbattā **“na ca tesam sarīrāni jīranti”**ti vuttaṃ. “Jarāmaraṇānam nānatte kāraṇam ettakamevā”ti vattabbattā aññampi atthīti dassetuṃ **“sakkate vā”**ti-ādi vuttaṃ. Tattha jīṇṇajarāya paṭikammaṃ kātuṃ sakkateva, marāṇassa pana paṭikammasa kātuṃ na sakkateva, imināpi kāraṇena jarāmaraṇānam nānattam sampañcchitabbamevāti attho. “Na sakkate marāṇassa paṭikammaṃ kātuṃ”ti kasmā vuttaṃ, nanu iddhipādabhāvanāya vasībhāve sati sakkā marāṇassāpi paṭikammaṃ kātunti codanam manasi katvā **“aññatreva iddhimantānam iddhivisayā”**ti vuttaṃ.

1. Saṃ 2. 31, 32; Aṃ 1. 150; Abhi 4. 54 piṭṭhesu.

Jarāmarañānaṃ aññamaññaṃ nānābhāvo ācariyena dassito, amhehi ca ñāto, “kathaṃ pana taṇhāya jarāmarañehi nānābhāvo”ti vattabbato tehi taṇhāya nānattaṃ dassetuṃ **“yaṃ paṇāhā”**ti-ādi vuttaṃ. Taṇhāya avijjamānāyapi jīrantāpi mīyantāpi vītarāgā yasmā dissanti, tasmā taṇhāya jarāmarañehi nānābhāvo sampañicchitabbo.

“Taṇhāya jīraṇabhiñjanalakkhaṇaṃ atthīti tehi taṇhāya anaññatte ko nāma doso siyā”ti vattabbato dosaṃ dassetuṃ **“yadi cā”**ti-ādi vuttaṃ. Jarāmarāṇaṃ **yathā** yena jīraṇabhiñjanalakkhaṇena pākaṭaṃ, evaṃ jīraṇabhiñjanalakkhaṇena taṇhāpi pākaṭā. Yadi ca siyā, evaṃ sante **yobbanatṭhāpi** sabbe māṇavā vigatataṇhā siyūṃ, na ca vigatataṇhā, tasmā nānābhāvo sampañicchitabbo. Tato aññopi doso āpajjeyyāti dassetuṃ **“yathā ca taṇhā dukkhassā”**ti-ādi vuttaṃ. Tattha jarāmarañānaṃ taṇhāya anaññatte sati **taṇhāya** bhavataṇhāya dukkhasamudayo hoti, evaṃ jarāmarāṇampi dukkhasamudayo siyā. Yasmā na jarāmarāṇaṃ dukkhasamudayo, tasmā jarāmarañehi taṇhāya nānattaṃ veditabbaṃ.

Tehi tāya anaññatte sati evampi doso āpajjeyyāti dassetuṃ **“yathā ca taṇhā maggavajjhā”**ti-ādi vuttaṃ. Tattha tehi tāya anaññatte sati yathā taṇhā maggavajjhā hoti, evaṃ jarāmarāṇampi maggavajjhaṃ siyā. Yathā jarāmarāṇaṃ maggavajjhaṃ na hoti, evaṃ taṇhāpi maggavajjhā na siyā, tathā ca na hoti pahātabbāpahātabbabbhāvato, tasmāpi jarāmarañehi taṇhāya nānattaṃ veditabbaṃ.

“Yadi cā’ti-ādinā vuttāya yuttiyā upapattiyā eva jarāmarañehi taṇhāya aññattaṃ gavesitabbaṃ”ti vattabbattā aññāhipi kāraṇehi gavesitabbanti dassetuṃ **“imāya yuttiyā”**ti-ādi vuttaṃ. Tattha **imāya yuttiyā**ti yā yutti “yadi cā”ti-ādinā vuttāya imāya yuttiyā upapattiyā. **Aññamaññehi kāraṇehi** aññehi aññehi kāraṇabhūtehi upapattīhi jarāmarañehi taṇhāya aññattaṃ gavesitabbanti attho. “Aññamaññehi kāraṇehi gavesitabbaṃ”ti kasmā vuttaṃ, nanu yuttiyā, atthato ca aññattaṃ sandissatīti codanaṃ manasi katvā **“yadi ca sandissatī”**ti-ādimāha. Tattha yuttisamāruḷhaṃ atthato ca

marañehi taṇhāya ca aññattaṃ yadi ca sandissati, byañjanatopi aññattaṃ gavesitabbamevāti attho.

“Kathaṃ byañjanato aññattaṃ gavesitabban”ti vattabbattā **“salloti vā”**ti-ādi vuttaṃ. Tattha “sallo”ti vā “dhūpāyanan”ti vā dvīhi byañjanehi vuccamānānaṃ **imesaṃ** icchātaṇhāsankhātānaṃ **dhammānaṃ** atthato **ekattaṃ** samānattaṃ yujjati, na aññattaṃ. “Sallo”ti vā “dhūpāyanan”ti vā dvīhi byañjanehi avuccamānānaṃ jarāmaraṇānaṃ taṇhāya ekattaṃ na yujjati. Tamevatthaṃ vivarituṃ **“na hī”**ti-ādi vuttaṃ. Tattha icchāya ca taṇhāya ca atthato aññattaṃ na yujjati, ekattameva yujjatīti yojanā. Icchāya ca taṇhāya ca jīraṇabhijjanasambhavato jarāmaraṇehi taṇhāya ekattaṃ siyā, “kasmā aññattaṃ yuttan”ti vattabbato **“taṇhāya adhippāye”**ti-ādi vuttaṃ. Tattha taṇhāya adhippāye aparipūramāne navasu āghātavattḥusu kodho ca uppajjati, upanāho ca uppajjati. Jarāmaraṇesu aparipūramānesu navasu āghātavattḥusu kodho ca na uppajjati, upanāho ca na uppajjati. Iti imāya yuttiyā jarāya ca maraṇassa ca taṇhāya ca atthato aññattaṃ yujjatiyevāti daṭṭhabbam.

Yadi icchā taṇhāya atthato ekattaṃ yuttaṃ, evaṃ sati kasmā bhagavatā “maccunābbhāhato loko”ti-ādigāthāyaṃ “taṇhāsallena otiṇṇo, icchādhūpāyito sadā”ti dvidhā vuttāti codanaṃ pariharanto **“yaṃ panidaṃ bhagavatā”**ti-ādimāha. Tattha “icchā”tipi “taṇhā”tipi dvīhi nāmehi **yaṃ panidaṃ abhilapitaṃ** yaṃ panidaṃ abhilapananāṃ kataṃ, **idaṃ** abhilapananāṃ bhagavatā bāhirānaṃ icchitabbatasitabbānaṃ **vatthūnaṃ** rūpādi-ārammaṇānaṃ bhedānaṃ vasena “icchā”tipi “taṇhā”tipi dvīhi nāmehi **abhilapitaṃ** abhipalanavasena katanti ekattaṃ yuttameva, na nānattanti attho daṭṭhabbo.

“Nāmavasena dvidhā vuttānaṃ icchātaṇhādīnaṃ kena ekattaṃ yuttanti saddahitabban”ti vattabbattā **“sabbāhī”**ti-ādi vuttaṃ. Tattha nānānāmavasena pabhedā **sabbā** icchādikā taṇhā ajjhosānalakkhaṇena ekalakkhaṇā **hi** yasmā yuttā, tasmā nāmavasena bhinnānampi ekalakkhaṇena ekattaṃ yuttanti saddahitabbanti daṭṭhabbam. “Kimiva yuttan”ti pucchitabbattā **“yathā sabbo”**ti-ādi vuttaṃ. Tattha kaṭṭhaggi-ādivasena aneko **sabbo**

aggi uṇhattalakkhaṇena ekalakkhaṇo yathā, evaṃ ajjhosānalakkhaṇena ekalakkhaṇāti yojanā. Sabbassa aggino upādānavasena anekāni nāmāni sarūpato dassetuṃ **“apicā”**ti-ādi vuttaṃ. Tassattho pākaṭo. Ārammaṇavasena taṇhā aññehi aññehi nāmehi bhagavatā abhilapitā, upādānavasena aggi aññehi aññehi nāmehi abhilapitoti yojanā kātabbā.

“Vissajjanagāthāyaṃ āgatanāmehi eva taṇhā abhilapitā”ti pucchitabbattā anekehi nāmehi abhilapitāti dassetuṃ **“icchā-itipi”**ti-ādi vuttaṃ. Tattha icchitabbāni atthāni rupādīni ārammaṇāni sattā icchanti etāyāti **icchā**. Tasanti etāyāti **taṇhā**. Sallati pavisati visappītaṃ sallāṃ viyāti **sallā**, santāpaṃ lāti ādadātīti vā **sallā**, santāpaṃ lāti pavattetīti vā **sallā**. Dhūpāyati santāpeti paridahatīti **dhūpāyanā**. Sarati ākaḍḍhati avaharati sīghasotā saritā viyāti **saritā**, sarati sallatīti vā **saritā**. Visaratīti **visattikā**. Pītivasena sinehatīti **sineho**. Tāsu tāsu gatīsu kilamathaṃ uppādetīti **kilamatho**. Sattā rūpādi-ārammaṇāni maññanti etāyāti **maññanā**. Bhavaṃ bandhatīti **bandho**. Āsīyate patthīyateti **āsā**. Āsīyati patthetīti vā **āsā**. Pipāsīyateti **pipāsā**, ārammaṇarasam pipāsātīti vā **pipāsā**. Abhinandīyateti **abhinandanā**, abhinandatīti vā **abhinandanā**. Vitthārato atṭhakathāvasena¹ veditabbo.

“Taṇhāya icchādippakāravasena ālapitabhāvo kena saddahitabbo”ti vattabbattā **“yathā ca vevacane”**ti-ādi vuttaṃ. Vevacanahāravibhaṅge “āsā ca pīhā -pa- vevacanan”ti² yā taṇhā **yathā** yena pakārena vuttā, tathā tena pakārena vuttāya taṇhāya icchādippakāravasena ālapitabhāvo saddahitabbo. “Vevacanavibhaṅge ācariyena vuttopi bhagavatā avutte kena saddahitabbo”ti vattabbattā **“yathāha bhagavā”**ti-ādi vuttaṃ. **Yathā** yena pakārena bhagavā “rūpe tissā”ti-ādikaṃ yaṃ vacanamāha, tathā tena pakārena vuttena tena vacanena saddahitabbovāti. **Evaṃ yujjatīti** evaṃ vuttanayena icchātaṇhānaṃ atthato

1. Netti-Ṭīha 86 piṭṭhe.

2. Khu 10. 45, 47 piṭṭhesu.

ekattā, jarāya ca maraṇassa ca taṇhāya ca atthato aññattā ca “tayo pañhā”ti yaṃ vacanaṃ vuttaṃ, taṃ vacanaṃ yujjatīti attho gahetabbo.

21. “Kenassubbhāhato loko’ti-ādigāthāya tayo pañhā vuttā”ti pañhattayabhāve yutti ācariyena vibhattā, amhehi ca ñātā. “Tato aññehipakārehi yutti kathaṃ ñātabbā”ti vattabbabhāvato aññehi pakārehipi yuttigavesanaṃ dassento **“sabbo dukkhupacāro”**ti-ādimāha. Tattha sabbo dukkhūpacāro kāmataṇhāsāṅkhāramūlakoti yujjati, sabbo nibbidūpacāro kāmataṇhāparikkhāramūlakoti na yujjati. vacanaatthato pana dukkhassa upacāro pavattīti **dukkhūpacāro**. Kāmataṇhāpaccayā pavatto saṅkhāro mūlaṃ etassāti **kāmataṇhāsāṅkhāramūlako**. Nibbidāya upacāro pavattīti **nibbidūpacāro**. Kāmataṇhāya parikkhārabhūto vatthukāmo mūlaṃ etassāti **kāmataṇhāparikkhāramūlakoti**. Tattha anabhiratisaṅkhātā ukkaṇṭhā nibbidā kāmataṇhāparikkhāramūlikā yujjati, ñāṇanibbidā kāmataṇhāparikkhāramūlikā na yujjati, tasmā sabbo nibbidūpacāro kāmataṇhāparikkhāramūlakoti na pana yujjatīti vuttaṃ.

“Pañhattayabhāve ceva dukkhūpacāranibbidūpacāre ca yā yutti ācariyena vibhattā, sā ca yutti sallakkhetabbā kiṃ, udāhu imāya yuttiyā aññāpi yutti gavesitabbā kin”ti vattabbato nayaṃ dassetuṃ **“imāyā”**ti-ādimāha. Idaṃ vuttaṃ hoti—pañhattayabhāve ceva dukkhūpacāranibbidūpacāre ca yā yutti mayā vibhattā, imāya yuttiyā anusārena aññamaññehi kāraṇehi tesu tesu pāḷippadesesu yuttipi gavesitabbāti.

“Idaṃ nayadassanaṃ saṅkhittaṃ, na sakkā vitthārato gavesitun”ti vattabbato taṃ nayadassanaṃ vitthārato vibhajitvā dassetuṃ **“yathā hi bhagavā”**ti-ādi āraddhaṃ. Asubhassa jigucchaniyabhāvato rāguppādo na yutto, tasmā **rāgacaritassa puggalassa** asubhadesanā rāgavinayāya yuttā. Mettāya dosapaṭipakkhattā **dosacaritassa puggalassa** mettādesanā dosavinayāya yuttā. Paṭiccasamuppādassa paññāvisayattā **mohacaritassa puggalassa** paṭiccasamuppādadesanā mohavinayāya yuttā. “Rāgacaritassāpi mettādidesanā yujjeyya sabbasattasādhāraṇattā”ti vattabbattā

“**yadi hi bhagavā**”ti-ādi vuttaṃ. Tibbakilesassa rāgacaritassa adhippetattā tādīsassa puggalassa mettaṃ cetovimuttiṃ yadi deseyya, evaṃ sati mettāvasenapi rāguppajjanato desanā na yujjati. Sukhaṃ paṭipadaṃ vā yadi deseyya, evaṃ sati rāgacaritassa dukkhapaṭipadāyujjanato desanā na yujjati. Vipassanāpubbaṅgamaṃ pahānaṃ vā yadipi deseyya, evaṃ sati rāgacaritassa asubhānupassanaṃ vajjetvā vipassanāpubbaṅgamaṃ pahānaṃ dukkarato desanā na yujjatīti yojanā.

“Bhagavā rāgacaritassā”ti-ādinā niravasesavasena yutti na vibhattā, nayadassanamevāti yo nayo dassito, tena nayena aññāpi gavesitabbāti dassetuṃ “**evaṃ yaṃ kiñci**”ti-ādi vuttaṃ. Rāgassa yaṃ kiñci anulomappahānaṃ, dosassa yaṃ kiñci anulomappahānaṃ, mohassa yaṃ kiñci anulomappahānaṃ desitaṃ, **taṃ sabbam** anulomappahānaṃ yattakā pālippadesā ñāṇassa bhūmi, tattakesu vicayena hārena vicinitvā yuttihārena yojetabbanti yojanā.

“Rāgādippahānavasena yutti gavesitabbā”ti vattabbabhāvato aññehipi mettādibrahmavihārāphalasamāpattinavānupubbasaṃpattivasābhāvehi vibhajitvā yuttigavesanaṃ dassetuṃ “**mettāvihārissa**”ti-ādi āradham. Tattha **mettāvihārissa** mettāvihārālābhino **sato** saṃvijjamānassa puggalassa mettāya byāpādaṭṭhā **byāpādo** cittaṃ pariyādāya ṭhassatīti desanā na yujjatīti ca, mettāvihārissa sato byāpādo pahānaṃ abbattham gacchatīti desanā yujjati. **Karuṇāvihārissa** karuṇāvihārālābhino **sato** saṃvijjamānassa puggalassa karuṇāya vihesāya ṭṭhā **vihesā** cittaṃ pariyādāya ṭhassatīti desanā na yujjati, karuṇāvihārissa sato vihesā pahānaṃ abbattham gacchatīti desanā yujjati. **Muditāvihārissa** muditāvihārālābhino **sato** saṃvijjamānassa puggalassa muditāya aratiyā ṭṭhā **arati** cittaṃ pariyādāya ṭhassatīti desanā na yujjati, muditāvihārissa sato arati pahānaṃ abbattham gacchatīti desanā yujjati. **Upekkhāvihārissa** upekkhāvihārālābhino **sato** saṃvijjamānassa puggalassa upekkhāya rāgassa ṭṭhā **rāgo** cittaṃ pariyādāya ṭhassatīti desanā na yujjati, upekkhāvihārissa sato rāgo pahānaṃ abbattham gacchatīti desanā yujjati.

Animittavihāriṣṣa aniccānupassanāmukhena

paṭiladdhaphalasamāpattivihāralābhino **sato** saṁvijjamānassa puggalassa nimittānusāri **tēna teneva** saṅkhāranimittānusāreneva niccādīsu pahīnena nimittena **viññāṇaṁ** pavattatīti desanā na yujjati, animittānupassanāya niccādivipallāsapaṭipakkhattā animittavihāriṣṣa sato nimittaṁ pahānaṁ abbattham gacchatīti desanā yujjati. “Asmī”ti maññitaṁ khandhapañcakaṁ attavigataṁ “ayaṁ khandhapañcako ahaṁ asmī”ti na samanupassāmi, atha ca pana asamanupassane satipi “me kiṁ asmī”ti “kathaṁ asmī”ti vicikicchā kathamkathāsallaṁ cittaṁ pariyādāya ṭhassatīti desanā na yujjati, vicikicchāya pahānekattābhāvato “ayaṁ khandhapañcako ahaṁ asmī”ti asamanupassantassa vicikicchā kathamkathāsallaṁ pahānaṁ abbattham gacchatīti desanā yujjati.

“Phalasamāpattivāseneva yutti gavesitabbā kin”ti vattabbattā jhānasamāpattivāsenapi yutti gavesitabbāti dassetuṁ “**yathā vā pana paṭhamam jhānaṁ**”ti-ādi āradham. Atha vā “phalasamāpattivihārisseva yutti gavesitabbā kin”ti vattabbattā jhānasamāpattivāsenapi yutti gavesitabbāti dassetuṁ “**yathā vā pana paṭhamam jhānaṁ**”ti-ādi āradham. Tattha yathā paṭhamam jhānaṁ samāpannassa phalasamāpattivihāriṣṣa yutti gavesitabbā, evaṁ jhānasamāpattivihāriṣṣapi yutti gavesitabbā. Kathaṁ? **Paṭhamam jhānaṁ samāpannassa** paṭhamajjhānasamaṅgino **sato** saṁvijjamānassa puggalassa nīvaraṇavikkhambhanato **kāmarāgabyāpādā visesāya** dutiyajjhānāya saṁvattantīti desanā na yujjati, kāmarāgabyāpādā jhānassa hānāya saṁvattantīti desanā yujjati. **Vitakkasahagatā saññāmanasikārā** upacāradhammena saha dutiyajjhānadhammā jhānassa hānāya saṁvattantīti desanā na yujjati, vitakkasahagatā saññāmanasikārā **visesāya** uparijhānatthāya saṁvattantīti desanā yujjati.

Dutiyam jhānaṁ samāpannassa **sato** saṁvijjamānassa puggalassa **vitakkavicārasahagatā** vā **saññāmanasikārā** upacāradhammena saha paṭhamajjhānadhammā **visesāya** uparijhānatthāya saṁvattantīti desanā na yujjati, vitakkavicārasahagatā saññāmanasikārā avitakkajhānassa hānāya saṁvattantīti desanā yujjati. **Upekkhāsahagatā** vā **saññāmanasikārā** upacāradhammena saha catutthajjhānadhammā jhānassa hānāya saṁvattantīti desanā na yujjati,

upekkhāsahagatā saññāmanasikārā **visesāya** uparijhānatthāya saṁvattantīti desanā yujjati. Sesesupi atthānurūpaṁ yojanā kātabbā.

Yathāvuttasamāpattīsu vasībhāvena paricitaṁ **kallatāparicitaṁ cittaṁ** nāma.

Ettakameva yuttigavesanaṁ na kātabbam, navavidhasuttantesu yathāladdhayuttigavesanampi kātabbanti dassetum **“evaṁ sabbe”**ti-ādi vuttaṁ. “Sabbesaṁ hārānaṁ yathāvuttabhūmigocarānaṁ vicayahārena vicinitvā yuttihārena yojetabbabhāvo kena saddahitabbo”ti vattabbattā **“tenāhā”**ti-ādi vuttaṁ. Tattha **tena** yojetabbabhāvena āyasmā mahākaccāno “sabbesaṁ”ti-ādikaṁ yaṁ vacanaṁ āha, tena vacanena saddahitabboti vuttaṁ hoti.

Iti yuttihāravibhaṅge sattibalānurūpā racitā vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭīkānusārena gambhīrattho vitthārato vibhajitvā gahetabboti.

4. Padaṭṭhānahāravibhaṅgavibhāvanā

22. Yena yena saṁvaṇṇanāvisesabhūtena yuttihāravibhaṅgabhūtena pañhāvissajjanādīnaṁ yuttāyuttabhāvo vibhatto, so saṁvaṇṇanāvisesabhūto yuttihāravibhaṅgo paripuṇṇo, “katamo padaṭṭhānahāravibhaṅgo”ti pucchitabbattā **“tattha katamo padaṭṭhāno hāro”**ti-ādi āradham. Tattha **tatthā**ti tesu niddiṭṭhesu soḷasasu desanāhārādīsu hāresu **katamo** saṁvaṇṇanāviseso **padaṭṭhāno hāro** padaṭṭhānahāravibhaṅgoti pucchati. “Dhammaṁ desesi jino”ti-ādiniddesassa idāni mayā vuccamāno “ayaṁ padaṭṭhāno hāro”ti-ādiko vitthārasaṁvaṇṇanāviseso padaṭṭhānahāravibhaṅgoti viññeyyo. Tena vuttaṁ “tattha katamo padaṭṭhāno hāro”ti-ādi padaṭṭhānahāravibhaṅgo”ti¹. “Ayaṁ idāni vuccamāno vitthārabhūto padaṭṭhāno hāro piṭakattaye desitesu

1. Netti-Ṭīha 91 piṭṭhe.

dhammesu kiṃ nāma dhammaṃ desayati saṃvaṇṇeti”ti puccham̐ ṭhapetvā
 “idaṃ āsannakāraṇaṃ imassa āsannaphalassa padaṭṭhānaṃ”ti niyametvā
 vibhajitum̐ **“ayaṃ padaṭṭhāno”**ti-ādi vuttam̐. Tassattho—sabbesu
 viññeyyadhammesu yāthāvato asampaṭivedho lakkhaṇaṃ etissā avijjāyāti
sabbadhammayāthāva-asampaṭivedhalakkhaṇā, avijjā, **tassā** avijjāya asubhe
 “subhan”ti-ādi **vipallāsā padaṭṭhānaṃ** āsannakāraṇaṃ. Vipallāse sati avijjā
 vattati uparūpari jāyati na hāyati, tasmā vipallāsā avijjāya padaṭṭhānaṃ
 āsannakāraṇaṃ bhavanti. Avijjāya vaṭṭamūlakattā taṃ ādiṃ katvā
 padaṭṭhānaṃ vibhattanti daṭṭhabbam̐.

Taṇhāyapi vaṭṭamūlakattā tadanantaraṃ taṇhāya padaṭṭhānaṃ
 vibhajitum̐ **“ajjhosānalakkhaṇā”**ti-ādi vuttam̐. Tattha **piyarūpaṃ sātārūpanti**
 piyasabhāvaṃ sātasaṃbhāvaṃ cakkhādiddhammajātaṃ. Piyaṇīyasātānīye
 cakkhādiṃ sati taṇhā vattati uparūpari jāyati, tasmā piyarūpaṃ sātārūpaṃ
 taṇhāya **padaṭṭhānaṃ** āsannakāraṇaṃ bhavati.

Adinnādāne sati lobho vattati, tasmā **adinnādānaṃ lobhassa**
padaṭṭhānaṃ bhavati. Adinnādānaṃhi ekavāraṃ uppannampi
 anādīnavadassanato lobhassa āsannakāraṇaṃ bhavatveva.

Kesādīsu asubhesu pavattāyapi subhasaññāya nīlādivaṇṇa
 dīghādisaṇṭhāna hasanādibyañjanaggahaṇalakkhaṇattā cakkhundriyādīnaṃ
asaṃvaro subhasaññāya padaṭṭhānaṃ bhavati.

Dukkhadukkhādīsu pavattāyapi sukhasaññāya
 sāsavaphassūpagamanalakkhaṇattā rūpādīsu **assādo sukhasaññāya**
padaṭṭhānaṃ.

Rūpakkhandhādīsu aniccesu pavattāyapi niccasaññāya
 saṅkhatalakkhaṇānaṃ dhammānaṃ asamanupassanalakkaṇattā
 rūpakkhandhādīsu niccaggahaṇaṃ **viññāṇaṃ niccasaññāya padaṭṭhānaṃ**.

Aniccadukkhānattasaṅkhātesu khandhādīsu pavattāyapi attasaññāya
 aniccasaññādukkhasaññānaṃ asamanupassanalakkaṇattā
 ahammamādivasena pavatto **nāmakāyo attasaññāya padaṭṭhānaṃ**.

Evam avijjādīnaṃ akusalapakkhānaṃ dhammānaṃ padaṭṭhānaṃ dassetvā idāni tappaṭipakkhānaṃ vijjādīnaṃ dhammānaṃ padaṭṭhānaṃ dassetuṃ “**sabbadhammasampañivedhalakkhaṇā**”ti-ādi vuttaṃ. Sabbesu ñeyyadhammesu pavattāya vijjāya sabbadhammasampañivedhalakkhaṇattā **sabbaṃ neyyaṃ vijjāya padaṭṭhānaṃ.**

Samathassa cittavikkhepasāṅkhāta-uddhaccapañisaṃharaṇasaṅkhātavikkhambhana lakkhaṇattā paṭibhāganimittabhūtā **asubhā samathassa padaṭṭhānaṃ.** Asubhāya hi taṇhāpaṭipakkhattā, taṇhāya ca abhāve samatho tiṭṭhatīti.

Adinnādānā veramaṇivasena pavattassa alohassa icchāvacarapañisaṃharaṇalakkhaṇattā **adinnādānā veramaṇī alohassa padaṭṭhānaṃ.**

Pāṇātipātā veramaṇivasena pavattassa adosassa abyāpajjalakkhaṇattā **pāṇātipātā veramaṇī adosassa padaṭṭhānaṃ.**

Sammāpaṭipattivasena pavattassa amohassa vatthu-avippaṭipattilakkhaṇattā **sammāpaṭipatti amohassapadaṭṭhānaṃ.**

Nibbidāvasena pavattāya subhasaññāya vinīlakavipubbakagahaṇalakkhaṇattā **nibbidā asubhasaññāya padaṭṭhānaṃ.** Nibbidāñāṇena hi anabhirati pavattati, anabhiratiyā ca asubhasaññā tiṭṭhatīti.

Dukkavedanāvasena pavattāya dukkhasaññāya sāsavaphassaparijāṇanalakkhaṇattā **vedanā dukkhasaññāya padaṭṭhānaṃ.**

Uppādavayavasena pavattāya aniccasaññāya saṅkhatalakkhaṇānaṃ dhammānaṃ samanupassanalakkhaṇattā **uppādavayā aniccasaññāya padaṭṭhānaṃ.** Uppādavayañhi samanupassitvā aniccasaññā pavattā.

Dhammamattasaññāvasena pavattāya anattasaññāya sabbadhamma-abhinivesalakkhaṇattā **dhammasaññā anattasaññāya padaṭṭhānaṃ.**

Kāmarāgassa rūpādipaṇcākāmaguṇārammaṇattā **pañca kāmaguṇā kāmarāgassa padaṭṭhānaṃ.**

Rūpasāṅkhāte kāye ārabba pavattassa rūparāgassa cakkhādipaṇcīndriyānaṃ anusārena pavattanato **pañcīndriyāni rūpāni rūparāgassa padaṭṭhānaṃ.**

Bhavanikantivasena pavattassa **bhavarāgassa chaḷāyatanānaṃ padaṭṭhānaṃ.** Nibbattabhavānupassitīti “edisāṃ anīṭṭhaṃ rūpaṃ nibbattatu, edisāṃ iṭṭhaṃ rūpaṃ nibbattatu

edisī dukkhā vedanā mā nibbattatu, edisī sukhā vedanā nibbattatū”ti
evamādinā pakārena pavattā rūpābhinandanā, **sā pañcannam
upādānakkhandhānam padaṭṭhānam.**

Kammassakataññāṇassa pubbenivāsānussatiññāṇānugatatā
pubbenivāsānussatiññānadassanam kammassakataññāṇassa padaṭṭhānam.

Okappanam lakkhaṇam yassā saddhāyāti **okappanalakkhaṇā** saddhā.
Adhimuttipaccupaṭṭhānam yassā saddhāyāti **adhimuttipaccupaṭṭhānā** ca
saddhā. Anāvilam lakkhaṇam yassa pasādassāti **anāvilalakkhaṇo** pasādo.
Sampasīdanam paccupaṭṭhānam yassa pasādassāti
sampasīdanapaccupaṭṭhāno ca pasādo. So pana pasādo saddhāya eva
avatthāvisesoti veditabbo. **Aveccapasādo** abhipatthiyanalakkhaṇāya
saddhāya padaṭṭhānam, **okappanalakkhaṇā** saddā anāvilalakkhaṇassa
pasādassa padaṭṭhānam, catubbidham **sammappadhānam** vīriyam
ārambhalakkhaṇassa vīriyassa padaṭṭhānam, kāyādisatipaṭṭhānam
apilāpanalakkhaṇāya satiyā padaṭṭhānam, jhānasahitassa samādhissa
ekaggalakkhaṇattā vitakkādī **jhānāni** samādhissa padaṭṭhānam, paññāya
kiccapajānana-ārammaṇapajānanalakkhaṇattā **saccāni** paññāya padaṭṭhānam.

“Yesam avijjādīnam padaṭṭhānāni ācariyena vibhattāni, te avijjādayo
katamesam dhammānam padaṭṭhānāni”ti pucchitabbattā te avijjādayopi
imesam dhammānam padaṭṭhānāti dassetuṃ **“aparo nayo”**ti-ādi vuttam.
Avijjā assādamanasikāralakkhaṇassa **ayonisomanasikārassa padaṭṭhānam.**
Avijjāya hi ādīnavacchādanato ayonisomanasikāro jātoti.
Saccasammohanalakkhaṇā **avijjā** puññāpuññāneñjābhisaṅkhārānam
padaṭṭhānam, punabbhavavirohanalakkhaṇā tebhūmakacetanā **saṅkhārā**
vipākaviññāṇassa **padaṭṭhānam**, opapaccayikasāṅkhātena
upapattibhavabhāvena **nibbattilakkhaṇam** paṭisandhiviññāṇam **nāmarūpassa**
padaṭṭhānam, nāmakāyarūpakāyasaṅghātalakkhaṇam **nāmarūpaṃ**
chalāyatanassa padaṭṭhānam saha-jātādipaccayabhāvato, cakkhādīnam
channam indriyānam pavattānam lakkhaṇam **chalāyatanaṃ** chabbidhassa
phassassa yathākkamam **padaṭṭhānam** nissayādipaccayabhāvato,
cakkhupasādarūpārammaṇam cakkhuvīññāṇādisannipātalakkhaṇo chabbidho
phasso, tam **vedanāya** tena chabbidhena phassena saha-jātāya chabbidhāya
vedanāya yathākkamam **padaṭṭhānam** saha-jātādipaccayabhāvato,
iṭṭhānubhavana-aniṭṭhānubhavana-iṭṭhāniṭṭhānubhavanalakkhaṇā tividhā
vedanā, tam **tanhāya** tāya tividhāya vedanāya vasena

pavattāya taṇhāya **padatṭhānaṃ** upanissayādipaccayabhāvato, saparasantānesu ajjhosānalakkhaṇā **taṇhā**, taṃ **upādānassa** tāya taṇhāya vasena pavattassa catubbidhassa upādānassa **padatṭhānaṃ** upanissayādipaccayabhāvato. “So vedanāyā”ti ca “sā taṇhāyā”ti ca “sā upādānassā”ti ca pāṭhena bhavitabbaṃ, liṅgavipallāsaniddeso vā siyā.

Yaṃ upādānaṃ **opapaccayikaṃ** upapattikkhandhanibbattaṃ, taṃ **upādānaṃ** duvidhassa **bhavassa padatṭhānaṃ**. Yo kammabhavo nāmakāyarūpakāyasambhavanalakkhaṇo, so kammabhavo **jātiyā padatṭhānaṃ**. Yā upapattibhūtā jāti khandhapātubhāvalakkhaṇā, taṃ sā **jāti jarāya padatṭhānaṃ**. Yā jiṇṇajarā upadhikkhandhaparipākakalakkhaṇā, taṃ sā jiṇṇajarā **marañassa padatṭhānaṃ**. Yampi yassa sammutimaraṇaṃ jīvitindriyupacchedalakkhaṇaṃ, tampi tassa sammutimaraṇaṃ **sokassa padatṭhānaṃ**. Piyassa maraṇaṃ cintentassa yebhuyyena sokuppajjanato yo soko ñāti-ādi piyesu ussukakārako, taṃ so **soko paridevassa padatṭhānaṃ**. Yo paridevo lālappakārako, taṃ so **paridevo kāyikadukkhassa padatṭhānaṃ**. Yaṃ kāyikaṃ dukkhaṃ kāyasampīlanalakkhaṇaṃ, taṃ kāyikaṃ **dukkhaṃ domanassassa padatṭhānaṃ**. Yaṃ domanassaṃ cittasampīlanalakkhaṇaṃ, taṃ **domanassaṃ upāyāsassa padatṭhānaṃ**. Yo upāyāso odahanakārako avadhanakārako, taṃ so **upāyāso bhavassa upāyāsassa** nissayasantānabhavassa **padatṭhānaṃ**.

Bhavassāti vuttabhavaṃ dassetuṃ “**idāmāni**”ti-ādi vuttaṃ. Tattha **bhavaṅgāni** kilesa bhavassa aṅgaṃ kāraṇaṃ kammavaṭṭavipākavaṭṭāni bhavaśaṅkhātāni aṅgāni avayavāni. Yadā paccuppannādikāle samaggāni nibbattāni bhavanti. Tadā so kilesavaṭṭakammavaṭṭavipākavaṭṭasaṅkhāto dhammasamūho “bhavassā”ti ettha bhavoti datṭhabbo. **Taṃ** bhavaśaṅkhātāṃ kilesavaṭṭakammavaṭṭavipākavaṭṭattayaṃ **saṃsārassa padatṭhānaṃ** purimaṃ purimaṃ jātinipphanna kilesādivaṭṭena saṃsārassa abbocchinnuppajjanato, yo ariyamaggo niyyānikalakkhaṇo, taṃ so ariyamaggo **nirodhassa** nibbānassa **padatṭhānaṃ** sampāpakahetubhāvato.

Bahussuto sabbasissādīnaṃ patitṭhānattā titthaṃ viyāti **titthaṃ**. Jānātīti **ñū**, titthaṃ ñūti **titthaññū**, titthaññuno bhāvo **titthaññutā**, sammāpayirupāsana, sā **pītaññutāya padatṭhānaṃ**. Bahussutassa hi

sammāpayirupāsānāya dhammūpasañhitā pāmojjaṃ jāyati, pāmojjena ca kammaṭṭhānabrūhanā jāyatīti sappāyadhammassavanena pītiṃ jānātīti **pītaññū**, pītaññuno bhāvo **pītaññūtā**, kammaṭṭhānassa brūhanā, sā **pattaññūtāya padaṭṭhānaṃ**. Kammaṭṭhānabrūhanāya hi bhāvanāpattajānanatā jāyatīti **pattaññūtā**. Bhāvanāpattajānanatā **attaññūtāya padaṭṭhānaṃ**. Bhāvanāpattajānanatāya hi pañcahi padhāniyaṅgehi samannāgatassa attano jānanatā jāyatīti **attaññūtā pubbekatapuññatāya padaṭṭhānaṃ**.

Padhāniyaṅgesu samannāgatattajānanatāya hi pubbe puññakaraṇaṃ jātāṃ, **pubbekatapuññatā patirūpadesavāsassa padaṭṭhānaṃ**. Pubbe hi katena puññena patirūpadesavāso laddho, **patirūpadesavāso sappurisūpañissayassa padaṭṭhānaṃ**. Patirūpadesavāsena hi sappurisūpanissayo laddho, **sappurisūpanissayo attasammāpañidhānassa padaṭṭhānaṃ**. Sappurisūpanissayena hi attasammāpañidhānaṃ jātāṃ, **attasammāpañidhānaṃ sīlānaṃ padaṭṭhānaṃ**. Attasammāpañidhānena hi sīlāni sampatiṭṭhitāni, **sīlāni avippaṭisārassa padaṭṭhānaṃ**. Attani hi sampatiṭṭhitāni sīlāni paccavekkhantassa vipaṭisāro natthevāti, avippaṭisārena pāmojjaṃ jāyati, tasmā **avippaṭisāro pāmojjassa padaṭṭhānaṃ**. Pāmojjena pīti jāyati, tasmā **pāmojjaṃ pītiyā padaṭṭhānaṃ**. Pītiyā passaddhi jāyati, tasmā **pīti passaddhiyā padaṭṭhānaṃ**. Passaddhiyā sukhaṃ jāyati, tasmā **passaddhi sukhassa padaṭṭhānaṃ**. Sukhena samādhi jāyati, tasmā **sukhaṃ samādhissa padaṭṭhānaṃ**. Samādhinā yathābhūtañāṇadassanaṃ jāyati, tasmā **samādhi yathābhūtañāṇassa padaṭṭhānaṃ**. Yathābhūtañāṇadassanena nibbidāñāṇaṃ jāyati, tasmā **yathābhūtañāṇadassanaṃ nibbidāya padaṭṭhānaṃ**. Nibbidāya virāgo jāyati, tasmā **nibbidā virāgassa padaṭṭhānaṃ**. Virāgena vimutti jāyati, tasmā **virāgo vimuttiyā padaṭṭhānaṃ**. Vimuttiyā vimuttiñāṇadassanaṃ jāyati, tasmā **vimutti vimuttiñāṇadassanaṃ padaṭṭhānaṃ**. Evaṃ yathāvuttanayena **yo koci** dhammo upanissayo hoti, **yo koci** dhammo paccayo hoti, sabbo **so** dhammo attano paccayuppannaṃ dhammassa padaṭṭhānanti daṭṭhabbo.

“Upanissayadhammassa, paccayadhammassa vā paccayuppannadhammassa padaṭṭhānabhāvo kena saddahitabbo”ti vattabbattā **“tenāhā”**ti-ādi vuttaṃ. Tattha **tenāti** yassa kassaci upanissayadhammassa, paccayadhammassa ca paccayuppannadhammassa

padaṭṭhānabhāvena āyasmā mahākaccāno “dhammaṃ deseti jino”ti-ādikaṃ¹
 yaṃ vacanaṃ āha, tena vacanena tesam
 upanissayadhammapaccayadhammānaṃ padaṭṭhānabhāvo saddahitabboti.
 “Yathāvutto padaṭṭhāno hāro paripuṇṇo kiṃ, udāhu añño niddhāretvā
 yojetabbo atthi kiṃ”ti vattabbattā **“niyutto padaṭṭhāno hāro”**ti vuttaṃ. Idha
 pāḷiyaṃ avibhattampi yathālābhavasena padaṭṭhāno hāro nīharitvā yutto
 yujjitabbo, vibhajitabbanti vuttaṃ hoti.

Iti padaṭṭhānahāravibhaṅge sattibalānurūpā racitā vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭīkānusārena gambhīrattho vitthārato
 vibhajitvā gahetabboti.

5. Lakkhaṇahāravibhaṅgavibhāvanā

23. Yena yena saṃvaṇṇanāvisesabhūtena padaṭṭhānavibhaṅgena
 avijjādīnaṃ padaṭṭhānāni vibhattāni, so saṃvaṇṇanāvisesabhūto
 padaṭṭhānahāravibhaṅgo paripuṇṇo, “katamo lakkhaṇahāravibhaṅgo”ti
 pucchitabbattā **“tattha katamo lakkhaṇo hāro”**ti-ādi vuttaṃ. Tattha **tattha-**
 saddassa attho vuttova. **Katamo** saṃvaṇṇanāviseso **lakkhaṇo hāro**
 lakkhaṇahāravibhaṅgoti pucchati. “Vuttamhi ekadhamme”ti-ādiniddesassa
 idāni mayā vuccamāno “ye dhammā”ti-ādiko vitthārasaṃvaṇṇanāviseso
 lakkhaṇo hāro lakkhaṇahāravibhaṅgo nāmāti viññeyyoti. Tena vuttaṃ
 “tattha katamo lakkhaṇo hāro”ti-ādi lakkhaṇahāravibhaṅgo nāmā”ti¹. Ayaṃ
 idāni vuccamāno vitthārabhūto lakkhaṇo hāro piṭakattaye desitesu
 dhammesu kiṃ nāma lakkhitabbaṃ dhammaṃ lakkhīyatīti pucchitvā
 pucchite lakkhaṇahāravacaye dhamme saṅkhepena dassetuṃ **“ye**
dhammā”ti-ādi vuttaṃ. Tattha **ye dhammā**ti ye samūhā dhammā.
Ekalakkhaṇāti samānalakkhaṇā. **Tesaṃ dhammā**nti samānalakkhaṇānaṃ
 tesam samūhadhammānaṃ, niddhāraṇe cetam. **Ekasmim dhammeti**

1. Netti-Ṭīṭha 94 piṭṭhe.

samānalakkhaṇe ekasmiṃ dhamme, pāḷiyaṃ bhagavatā vutte sati vuttadhammato avasiṭṭhasamānalakkhaṇā dhammā samānalakkhaṇena vuttā bhavantīti attho.

Lakkhaṇahāraṇisaye dhamme vitthārato imasmiṃ dhamme vutte ime samānalakkhaṇā dhammāpi vuttā bhavantīti niyamevā dassetuṃ **“yathā kiṃ bhavē”**ti-ādimāha. Tassattho—**yathā** yena pakārena vuttā bhavanti, so pakāro kiṃ bhaveti pucchati. **Yathā** yena pakārena vuttā bhavanti, so pakāro samānalakkhaṇāti bhāvo bhaveti attho. Kinti bhagavā āha? “Cakkhum bhikkhave”ti-ādiṃ bhagavā āha. “Cakkhum bhikkhave anavaṭṭhitan”ti-ādimhi vutte “sotaṃ bhikkhave anavaṭṭhitan”ti-ādivacanampi vuttameva bhavati.

“Anavaṭṭhitādilakkhaṇena samānalakkhaṇattā vā ajjhattikāyatanabhāvena samānalakkhaṇattā vāti āyatanavaseneva ekalakkhaṇaṃ vattabban”ti vattabbattā khandhavasenaṇapi ekalakkhaṇaṃ dassetuṃ **“yathā cāhā”**ti-ādi vuttaṃ. “Atīte rādha rūpe anapekkho hoti, anāgataṃ rūpaṃ mā abhinandi, paccuppannassa rūpassa nibbidāya virāgāya nirodhāya cāgāya paṭinissaggāya paṭipajjā”ti vutte “atītāya rādha vedanāya anapekkho hoti, anāgataṃ vedanaṃ mā abhinandi, paccuppannāya vedanāya nibbidāya virāgāya nirodhāya cāgāya paṭinissaggāya paṭipajjā”ti-ādi vuttaṃ bhavē.

“Anapekkhanīyalakkhaṇena samānalakkhaṇattā vā khandhalakkhaṇena samānalakkhaṇattā vāti kandhāyatanavaseneva ekalakkhaṇadhammā vattabbā”ti vattabbattā satipaṭṭhānavasenaṇapi vattabbāti dassetuṃ **“yathāhā”**ti-ādi vuttaṃ. Tattha **yathā** yena ekalakkhaṇattena ca bhagavā āha, tathā ca tena ekalakkhaṇattena ca avuttāpi dhammā vuttā bhavantīti attho. Ye vipassakā puggalā pañcasu khandhesu niccaṃ susamāraddhā niccaṃ kāyagatāsatiṃ bhāventi, **te** vipassakā **akiccaṃ** subhasukhādikaṃ, kasivāṇijjādikammaṃ vā na sevanti, **kipce** asubhāsukhādike, kāyādike vā sātaccakārino hontīti bhagavā āhāti yojanā.

Itisaddassa cettha ekassa lopo. **Iti** vaṃ **“yesañcā”**ti-ādigāthāya kesādike kāye gatāya pavattāya satiyā bhagavatā

sarūpena vuttāya vijjamānāya tadavasesā vedanāgatā sati ca cittagatā sati ca dhammagatā sati ca satipaṭṭhānabhāvena ekalakkhaṇattena vuttā bhavantīti saṅkhepato niccam susamāraddhā niccam vedanāgatā sati ca -pa- niccam cittagatā sati ca -pa- niccam dhammagatā satīti vattabbāti.

“Satipaṭṭhānavaseneva ekalakkhaṇā dhammā vattabbā”ti vattabbattā **“tathā yaṃ kiñci”**ti-ādi vuttam. Tattha **yaṃ kiñci** rūpāyatanam cakkhuviññāṇena diṭṭham, **yaṃ kiñci** saddāyatanam sotaviññāṇena sutam, **yaṃ kiñci** gandharasaphoṭṭhabbāyatanam ghānaviññāṇādittayena viññāṇena mutam, **iti** evam diṭṭhādittaye bhagavatā sarūpena vutte sati tadavasesam yaṃ kiñci viññātam dhammārammaṇapariyāpannam rūpam bhagavatā ālambitabbabhāvena ekalakkhaṇattā vuttam bhavatīti attho. Atha vā **yaṃ kiñci** rūpāyatanam diṭṭham bhagavatā vuttam, tasmim vutte sati tadavasesam sutādikampi vuttam hotīti-ādi-attho visum visum yojetabbo. Tena vuttam **“diṭṭham vā sutam vā mutam vā”**ti.

“Kāyagatāya satiyā vuttāya tadavasesā vedanāgatāsati-ādayoyeva vattabbā”ti pucchitabbattā sattatimsa bodhipakkhiyadhammāpi vuttā bhavantīti dassetuṃ **“yathā cāha bhagavā”**ti-ādi vuttam. Tattha **yathā** yena niyyānikalakkhaṇena ekalakkhaṇattena ca bhagavā āha, tathā tena ekalakkhaṇattena ca bhagavā āha, tathā tena ekalakkhaṇattena ca vuttā bhavantīti attho. **“Tasmā** abhiijhādomanassena abhibhūtattā **iha** mama sāsane bhikkhu tvaṃ ātāpī sampajāno satimā hutvā loke abhiijhādomanassam tadanāgappahānena vā vikkhambhanappahānena vā **vineyya** vinayitvā **kāye** kesādirūpakāye **kāyānupassī** kesādirūpakāyānupassī hutvā viharāhi”ti bhagavatā vutte sati “tasmātiha tvaṃ bhikkhu vedanāsu vedanānupassī viharāhi ātāpī sampajāno satimā vineyya loke abhiijhādomanassam, tasmātiha tvaṃ bhikkhu citte cittānupassī viharāhi -pa- domanassam, tasmātiha tvaṃ bhikkhu dhammesu dhammānupassī viharāhi -pa- domanassanti vuttam bhavatīti saṅkhepattho veditabbo. Vitthārattho pana **aṭṭhakathāyaṃ**¹ bahudhā vuttoti amhehi na vitthārito.

1. Netti-Tīṭha 95 piṭṭhe.

“Ekasmim satipaṭṭhāne vutte kasmā cattāro satipaṭṭhānā vuttā bhaveyyun”ti vattabbattā **“ātāpīti vīriyindriyaṃ”**ti-ādi vuttam. Tattha **“ātāpī”**ti iminā padena kāyavedanācittadhammesu pavattam vīriyindriyam vuttam. **“Sampajāno”**ti padena kāyavedanācittadhammesu pavattam paññindriyam vuttam. **“Satimā”**ti padena kāyavedanācittadhammesu pavattam satindriyam vuttam. **“Vineyya loke abhiijhādomanassan”**ti padena kāyavedanācittadhammesu pavattam samādhindriyam vuttam, na kāyeyeva pavattam. **Evam** pakārena kāye **kāyānupassino** yogāvacarassa cattāro satipaṭṭhānā bhāvanāpāripūrim gacchantīti ce vadeyya, evam satī catunnam vīriyapaññāsatisamādhīnam indriyānam catunnam satipaṭṭhānānam sādhakabhāvena ekalakkhaṇattā samānalakkhaṇattā pāripūrim gacchantīti yojanā. Tena vuttam **aṭṭhakathāyaṃ** “catusatipaṭṭhānasādhane imesaṃ indriyānam sabhāvabhedābhāvato samānalakkhaṇattā”ti¹.

24. “Evam vuttepi cattāro satipaṭṭhānāyeva vattabbā bhaveyyun, katham sattatimsa bodhipakkhiyadhammā vattabbā”ti vattabbattā **“catūsu satipaṭṭhānesū”**ti-ādi vuttam. Tattha catūsu satipaṭṭhānesu yena yogāvacarena bhāviyamānesu tassa yogāvacarassa cattāro sammappadhānā bhāvanāpāripūrim gacchanti. Evam sesesupi yojanā kātabbā. Catunnam saccānam bujjanam **bodham**, ariyamaggañāṇam, bodham gacchantīti **bodhaṅgamā**. Bodhassa ariyamaggañāṇassa pakkhe bhavāti **bodhipakkhiyā**.

“Kusalāyeva dhammā ekalakkhaṇabhāvena nīharitā kim, udāhu akusalāpi dhammā”ti pucchitabbattā **“evam akusalāpī”**ti-ādi vuttam. Tattha kusalā dhammā ekalakkhaṇattena niddhāritā yathā, evam akusalāpi dhammā ekalakkhaṇattena niddhāritabbāye vāti attho. “Katham niddhāretabbā”ti pucchitabbattā pahānekaṭṭhabhāvena niddhāretabbāti dassento **“ekalakkhaṇattā pahānaṃ abbattham gacchantī”**ti āha. Tattha **ekalakkhaṇattā**ti pahānekaṭṭhabhāvena samānalakkhaṇattā. “Katamaṃ pahānam abbattham gacchantī”ti pucchitabbattā **“catūsu satipaṭṭhānesū”**ti-ādi vuttam.

Tattha **catūsu -pa- pariññam gacchantī**ti kāyāgatāsatipaññhāne yogāvacarena bhāviyamāne sati tena yogāvacarena asubhe kesādi ke rūpakāye “subhan”ti vipallāso pahīyati, assa yogāvacarassa kabaḷikārāhāro pariññam gacchati, “āhārasamudayā rūpasamudayo”ti¹ vuttattā rūpakāye chandarāgaṃ pajahantassa tassa samudaye kabaḷikārāhārepi chandarāgo pahīyatīti attho. Vedanāgatāsatipaññhāne bhāviyamāne sati dukkhe “sukhan”ti vipallāso pahīyati, assa yogāvacarassa phasāhāro pariññam gacchati, “phassapaccayā vedanā”ti² vuttattā vedanāya chandarāgaṃ pajahantassa tassa paccaye phassāhāre chandarāgo pahīyati. Cittagatāsatipaññhāne bhāviyamāne anicce “niccan”ti vipallāso pahīyati, assa yogāvacarassa viññāṇāhāro pariññam gacchati. Dhammagatāsatipaññhāne bhāviyamāne anattani “attā”ti vipallāso pahīyati, assa yogāvacarassa manosañcetanāhāro pariññam gacchati visum visum yojetvā ekekasmiṃ pahātābhe vutte tadavasesā pahātābbā vuttā bhavanti pahātābbabhāvena ekalakkhaṇattāti attho gahetabbo.

“**Āhārā cassa pariññam gacchantī**”ti vacane āhāresu pavattā kāmāragadosamohā byatīkatā hontīti attho gahito. Kabaḷikārāhāraṇhi ārabha pavatte kāmārage vijjamāne kabaḷikārāhārassa vijjānā nattheva, tasmīṃ kāmārage pana pahīne pariññānā bhavatīti. Sesāhārājānanampi ese va nayo. Yassa yogāvacarassa satipaṭṭhānā bhāvitā, vipallāsā pahīnā, āhārapariññānā uppannā, so yogāvacaro upādānehi anupādāno bhavati. Subhasaññite hi kāye kāmupādānaṃ visesena bhavatīti subhasaññito kāyo kāmupādānassa vatthu, kāyagatāya satiyā anusaritabbo asubhasaññito kesādi kāmupādānassa vatthu na hotveva. Sukhavedanāya asādasena diṭṭhupādānaṃ bhavatīti sukhasaññitā vedanā diṭṭhupādānassa vatthu, vedanāgatāya pana satiyā anupassitābbā vedanā diṭṭhupādānassa vatthu na hotveva. “Cittam niccan”ti diṭṭhigahaṇavasena tassa tassa attano sīlavatavasena parisuddhīti parāmasanaṃ hotīti cittaṃ

1. Saṃ 2. 48, 51 piṭṭhesu.

2. Ma 3. 109; Saṃ 1. 243, 296; Vi 3. 1; Khu 1. 77; Abhi 2. 142 piṭṭhesu.

sīlabbatupādānassa vatthu, cittaḡatāya pana satiyā anupassitabbaṃ cittaṃ sīlabbatupādānassa vatthu na hotveva. Dhamme nāmarūpaparicchedena yathābhūtaṃ apassantassa dhammesu attābhiniveso hotīti dhammā attavādupādānassa vatthu, dhammagatāya pana satiyā anupassitabbā dhammā attavādupādānassa vatthu na honti eva. Tasmā catūsu satipaṭṭhānesu bhāviyamānesu upādānehi anupādāno bhavatīti vuttanti adhippāyo gahetabbo.

“Yena yogāvacarena satipaṭṭhānā bhāvitā, so yogāvacaro upādānehiyeva anupādāno bhavatī”ti pucchitabbattā yogādīhipi visamīutto bhavatīti dassetuṃ **“yogehi ca visamīutto”**ti-ādi vuttaṃ. Tattha **yogehi cāti** kāmayogabhavayogadiṭṭhiyoga-avijjāyogehi ca. **Visamīuttoti** tadanāgappahānavikkhambhanappahānasamucchedappahānavasena vigato, vimutto ca bhavatīti attho. Subhasāññito hi rūpakāyo kāmarāgassa vatthu hoti, kāyagatāya pana satiyā anupassitabbo kāyo kāmarāgassa vatthu na hotveva. “Sukho”ti vā “sukhahetū”ti vā gahaṇīyo bhavo bhavarāgassa vatthu hoti, vedanāgatāya pana satiyā anupassitabbo bhavo bhavarāgassa vatthu na hoti. “Attā”ti abhinivisitabbaṃ cittaṃ diṭṭhiyogassa vatthu hoti, cittaḡatāya pana satiyā anupassitabbaṃ cittaṃ diṭṭhiyogassa vatthu na hoti. Vinibbhogassa dukkarattā, dhammānaṃ dhammamattatāya ca duppaṭivijjhāttā avinibbhujitabbā, dhammamattatāya appaṭivijjhāttā dhammā avijjāyogassa vatthu honti, dhammagatāya pana satiyā anupassitabbā dhammā avijjāyogassa vatthu na honti. Tasmā catusatipaṭṭhānānupassako **“yogehi ca visamīutto”**ti vutto. Ayaṃ nayo āsavehi ca anāsavo bhavati, oghehi ca nīthiṇṇo bhavatīti etthāpi yojetabbo.

Ganthehi ca vippayutto bhavatīti ettha pana subhasāññito rūpakāyo abhijjhākāyaganthassa vatthu, kāyagatāya pana satiyā anupassitabbo rūpakāyo abhijjhākāyaganthassa vatthu na hoti. Dukkhadukkhavipariṇāmadukkhasaṅkhārādukkhabhūtā vedanā byāpādakāyaganthassa vatthu honti, tena vuttaṃ “dukkhāya vedanāya paṭighānusayo anusetī”ti¹.

1. Ma 1. 377 piṭṭhe.

Vedanāgatāya pana satiyā anupassitabbā vedanā byāpādakāyaganthassa vatthu na hoti. “Cittam niccan”ti abhinivesavasena sassatassa “attano sīlena suddhi, vatena suddhi”ti parāmasanāṃ hoti, tasmā “niccan”ti gahitaṃ cittaṃ sīlabbataparāmāsakāyaganthassa vatthu, cittaगतāya pana satiyā anupassitabbaṃ cittaṃ sīlabbataparāmāsassa vatthu na hoti. Dhammānaṃ sappaccayanāmarūpasabhāvassa adassanato bhavadiṭṭhivibhavadiṭṭhi hoti, tasmā “idaṃ saccaṃ”ti abhinivisitabbā dhammā idaṃsaccābhinivesakāyaganthassa vatthu, dhammagatāya pana satiyā anupassitabbā dhammā idaṃsaccābhinivesakāyaganthassa vatthu na honti, tasmā catusatipaṭṭhānānupassako “ganthehi ca vippayutto”ti vutto.

Subhasaññito ca kāyo rāgasallassa vatthu, kāyगतāya pana satiyā anupassitabbo kāyo rāgasallassa vatthu na hoti. Sukhasaññitāya vedanāya doso hoti, tasmā vedanā dosasallassa vatthu, vedanāगतāya pana satiyā anupassitabbā vedanā dosasallassa vatthu na hoti. “Cittam attā”ti gahetvā “attā seyyo”ti-ādivasena pavattassa mānasallassa cittaṃ vatthu, cittaगतāya pana satiyā anupassitabbaṃ cittaṃ mānasallassa vatthu na hoti. Dhammānaṃ sappaccayanāmarūpasabhāvassa ajānanato dhammā mohasallassa vatthu, dhammagatāya pana satiyā anupassitabbā dhammā mohasallassa vatthu na honti, tasmā catusatipaṭṭhānānupassako “**sallehi ca visallo bhavati**”ti vutto.

“Āhārā cassa pariññāṃ gacchanti”ti ācariyena vuttaṃ, “kim pana āhārāva assa yogāvacarassa pariññāṃ gacchanti, udāhu aññepi”ti pucchitabbattā viññāṇaṭṭhitiyo ca assa yogāvacarassa pariññāṃ gacchanti ti dassetuṃ “**viññāṇaṭṭhitiyo cassa pariññāṃ gacchanti**”ti vuttaṃ. Yena yogāvacarena cattāro satipaṭṭhānā bhāvitā, tassa yogāvacarassa kāyavedanācittadhammāva pariññāṃ gaccheyyūṃ, na viññāṇaṭṭhitiyoti ce vadeyya kāyānupassanādihi ca kāyavedanācittadhammesu pariññātesu saññāyapi pariññātabbabhāvato. Sā hi vedanācittasaṅkhātena dhammesu pariññātesu avinābhāvato pariññātāvāti.

Yena cattāro satipaṭṭhānā bhāvitā, so yogāvacaro upādānehi anupādāno ca, yogehi viśamyutto ca, khandhehi vip̐payutto ca, āsavehi anāsavo ca, oghehi nitthiṇṇo ca, sallehi visallo ca bhavatīti vutto, “kiṃ pana tathāvidhova hoti, udāhu aññathāpi”ti pucchitabbattā agatimpi na gacchatīti dassento **“agatigamanehi ca na agatiṃ gacchatī”**ti āha. Subhādisaññite rūpakāye apekkhamāno puggalo chandāgatiṃ gacchatīti subhādisaññito rūpakāyo viśesato chandāgatiyā vatthu hoti, kāyānupassanāsatiṭṭhānena pana anupassitabbo assāsapassāsādiko kāyo chandāgatiyā vatthu na hoti, tasmā kāyānupassanāsatiṭṭhānabhāvanāṃ bhāvento puggalo chandāgatiṃ na gacchati. Sukhavedanassādavasena vedayamāno tadabhāvena byāpādāṃ āgacchatīti sukhavedanā dosāgatiyā vatthu hoti, vedanānupassanāsatiṭṭhānena pana anupassitabbā vedanā dosāgatiyā vatthu na hoti, tasmā vedanāsatiṭṭhānabhāvanāṃ bhāvento puggalo dosāgatiṃ na gacchati. Santatighanavasena “niccaṃ, dhuvan”ti gahitaṃ cittaṃ mohassa vatthu hoti, cittānupassanāsatiṭṭhānena pana anupassitabbāṃ cittaṃ mohassa vatthu na hoti, tasmā cittānupassanāsatiṭṭhānabhāvanāṃ bhāvento puggalo dosāgatiṃ na gacchati. Vibhajitvā dhammasabhāvaṃ ajānantassa bhayaṃ jāyatīti vibhajitvā ajānīyasabhāvā dhammā bhayassa vatthu honti, dhammānupassanāsatiṭṭhānena pana anupassitabbā vibhajitvā jānitabbā dhammā rāgassa vatthu na honti, tasmā dhammānupassanāsatiṭṭhānabhāvanāṃ bhāvento puggalo bhayāgatiṃ na gacchati. Evaṃ pahātabbābhāvena ekalakkhaṇe akusalepi dhamme nīharitvā idāni nigametuṃ **“evaṃ akusalāpi dhammā ekalakkhaṇattā pahānaṃ abbatthāṃ gacchantī”**ti puna vuttaṃ.

Bhāvetabbesu dhammesu ekadesesu vutte tadavasesāpi bhāvetabbā dhammā ekalakkhaṇattā nīharitvā vattabbā, pahātabbesupi dhammesu ekadesē vutte tadavasesāpi dhammā pahātabbā ekalakkhaṇattā nīharitvā vattabbāti ācariyena vuttā, amhehi ca ñātā, “aññathāpi yadi vattabbā siyūṃ, tepi vadathā”ti vattabbābhāvato aññenāpi pariyāyena lakkhaṇahārassa udāharaṇāni dassetuṃ **“yattha vā panā”**ti-ādi

vuttam. Tattha **yattha** yassam rūpekadesadesanāyam **rūpindriyam** ruppanalakkhaṇam cakkhundriyādiḷvitindriyapariyosānam aṭṭhavidham indriyam rūpekadesam bhagavatā desitam. **Tattheva** tassam rūpekadesadesanāyam **rūpadhātu** ruppanalakkhaṇā cakkhudhātādiphoṭṭhabbadhātupariyosānā dasavidhā rūpadhātu ruppanalakkhaṇena ekalakkhaṇattā desitā. Sabbo **rūpakkhando** ca desito. **Rūpāyatanam** ruppanalakkhaṇam cakkhāyatanādiphoṭṭhabbāyatanapariyosānam dasavidham āyatanam ruppanalakkhaṇena ekalakkhaṇattā bhagavatā desitam.

Yattha vā pana yassam vedanekadesadesanāyam sukhā vedanā bhagavatā desitā, **tattha** tassam vedanekadesadesanāyam **sukhindriyaṇca** desitam, **somanassindriyaṇca** desitam, **dukkhasamudayo ariyasaccaṇca** desitam sukhavedanābhāvena ekalakkhaṇattā. **Yattha vā pana** yassam vedanekadesadesanāyam dukkhā vedanā bhagavatā desitā, **tattha** tassam vedanekadesadesanāyam **dukkhindriyaṇca** desitam **domanassindriyaṇca** desitam, **dukkham ariyasaccaṇca** desitam dukkhavedanābhāvena ekalakkhaṇattā. **Yattha vā pana** yassam vedanekadesadesanāyam adukkhamasukhā vedanā bhagavatā desitā, **tattha** tassam vedanekadesadesanāyam **upekkhindriyaṇca** desitam **sabbo paṭiccasamuppādo** ca desitoti yojanā kātabbā.

Yassam desanāyam adukkhamasukhā vedanā desitā, tassam desanāyam upekkhindriyam desitam hotu samānalakkhaṇattā, “kena paṭiccasamuppādo desito bhavēyyā”ti vattabbabhāvato “**kena kāraṇenā**”ti pucchitvā kāraṇam dassetuṃ “**adukkhamasukhāyā**”ti-ādi vuttam. Tattha adukkhamasukhāya vedanāya **hi** yasmā avijjā anuseti, tasmā avijjā desitā hoti. Avijjāya ca desitāya avijjāmūlako sabbopi paṭiccasamuppādo “avijjāpaccayā saṅkhārā -pa- dukkhakkhandhassa samudayo hotī”ti desitova hotīti adhippāyo daṭṭhabbo.

“Avijjāpaccayā saṅkhārā -pa- samudayo hotī”ti anulomavasena pavatto yo paṭiccasamuppādo desitoti ācariyena vutto, “yadi tathā pavatto so ca paṭiccasamuppādo desito, evaṃ sati sabbo ca paṭiccasamuppādo desito”ti na vattabboti codanam manasi katvā “**so cā**”ti-ādi vuttam. Tattha yo ca anulomavasena pavatto, **so ca sarāgasadosasamohasamkilesapakkhena hātabbo**. Yo

ca paṭilomavasena “avijjāya tveva asesavirāganirodhā saṅkhāranirodho”ti-
ādiko pavatto, **so ca vītarāgavītadosavītamoha-ariyadhammehi hātabbo**. Yo
ca anulomapaṭilomavasena pavatto, so ca tadubhayehi hātabbo. Tasmā
“sabbo ca paṭiccasamuppādo desito”ti vattabbovāti adhippāyo gahetabbo.

“Ye dhammā ekalakkhaṇā, tesam dhammānam ekasmiṃ dhamme vutte
avasiṭṭhā dhammā vuttā bhavanti”ti-ādinā¹ ācariyena yā lakkhaṇahārayojanā
vuttā, sāva kātabbā, na aññathā kātabbā”ti pucchitabbabhāvato aññathāpi
lakkhaṇahārayojanā kātabbāyevāti dassetuṃ “**evaṃ ye dhammā**”ti-ādi
vuttaṃ. Tattha **ye** pathavī-ādayo rūpadhammā, **ye** phassādayo arūpadhammā
sandhāraṇādikiccato saṃghaṭṭanādikiccato ekalakkhaṇā, **tesam**
rūpārūpadhammānam ekasmiṃ dhamme vutte avasiṭṭhā rūpārūpa dhammā
vuttā bhavanti. **Ye** pathavī-ādayo rūpadhammā, **ye** phassādayo
arūpadhammā kakkhaḷādilakkhaṇato phusanādilakkhaṇato ekalakkhaṇā,
tesam rūpārūpadhammānam ekasmiṃ dhamme vutte avasiṭṭhā
rūpārūpadhammā vuttā bhavanti. **Ye** dhammā ruppanasāmaññato
namanasāmaññato aniccādisāmaññato vā khandhāyatanādisāmaññato vā
ekalakkhaṇā, **tesam** saṅkhatadhammānam ekasmiṃ saṅkhatadhamme vutte
avasiṭṭhā dhammā vuttā bhavanti. **Ye** saṅkhatadhammā bhaṅguppadato
saṅkhatato cutūpapātato samānanirodhuppadasaṅkhatato vā cutūpapātato
ekalakkhaṇā, **tesam** saṅkhatadhammānam ekasmiṃ saṅkhatadhamme vutte
avasiṭṭhā saṅkhatadhammā vuttā bhavanti atthayojanā kātabbā.

Kiccato ca lakkhaṇato cāti-ādīsu ca-saddena
sahacaraṇasamānahetutādayo saṅgahitāti daṭṭhabbā. Sahacaraṇādīsu ca yaṃ
vattabbaṃ, taṃ “nānattakāyanānattasaññino², nānattasaññānam
amanasikārā”ti-ādīsu³ sahacāritāya saññāsahagatā dhammā niddhāritāti-
ādinā vuttameva.

“Ekasmiṃ dhamme sarūpato vutte ekalakkhaṇādito
avasiṭṭhadhammānampi vuttabhāvo kena amhehi jānitabbo saddahitabbo”ti
vattabbabhāvato

1. Khu 10. 26 piṭṭhe. 2. Dī 3. 218, 241, 252; Am 3. 201 piṭṭhesu. 3. Ma 1. 218 piṭṭhe.

“**tenā**”ti-ādi vuttaṃ. Tattha **tena** avasiṭṭhadhammānampi vuttabhāvena “vuttamhi ekadhamme”ti-ādikaṃ yaṃ vacanaṃ āyasmā mahākaccāno āha, tena vacanena tumhehi avasiṭṭhānampi vuttabhāvo jānitabbo saddahitabboti vuttaṃ hoti.

“Ettāvatā ca lakkhaṇahāro paripuṇṇo, añño niyutto natthi”ti vattabbattā “**niyutto lakkhaṇo hāro**”ti vuttaṃ. Tattha yassaṃ pāliyaṃ ekasmiṃ dhamme vutte avasiṭṭhadhammāpi yena lakkhaṇahārena niddhāritā, tassaṃ pāliyaṃ so lakkhaṇo hāro **niyutto** niddhāretvā yojitoti attho daṭṭhabboti.

Iti lakkhaṇahāravibhaṅge sattibalānurūpā racitā vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭīkānusārena gambhīrattho vitthārato vibhajitvā gahetabboti.

6. Catubyūhahāravibhaṅgavibhāvanā

25. Yena yena saṃvaṇṇanāvisesabhūtena lakkhaṇahāravibhaṅgena suttatthehi samānatthā vibhattā, so saṃvaṇṇanāvisesabhūto lakkhaṇahāravibhaṅgo paripuṇṇo, “katamo catubyūhahāravibhaṅgo”ti pucchitabbattā “**tattha katamo catubyūho hāro**”ti-ādi vuttaṃ. Tattha **tatthāti** tesu niddiṭṭhesu soḷasasu desanāhārādīsu. **Katamoti** katamo saṃvaṇṇanāviseso catubyūho hāro catubyūhahāravibhaṅgo nāmāti viññeyyo. Tena vuttaṃ “tattha katamo catubyūho hāroti catubyūhahāravibhaṅgo”ti¹. “Iminā catubyūhahārena katamassa neruttādayo gavesitabbā”ti pucchitabbattā “**byañjanenā**”ti-ādi vuttaṃ. Tattha **byañjanenāti** catubyūhahārassa suttassa visesato byañjanavicayabhāvato “byañjanā”ti vohāritena iminā catubyūhahārena suttassa neruttañca, suttassa adhippāyo ca, suttassa nidānañca, suttassa pubbāparasandhi ca saṃvaṇṇentehi gavesitabboti attho.

1. Netti-Tīṭha 99 piṭṭhe.

“Catubyūhahārena gavesitabbesu neruttādīsu katamaṃ suttassa gavesitabbaṃ neruttaṃ”ti pucchitabbattā **“tattha katamaṃ neruttaṃ”**ti-ādi vuttaṃ. Tassattho—**tattha** tesu iminā catubyūhahārena gavesitabbesu neruttādīsu katamaṃ suttassa **neruttaṃ** nibbacanaṃ nāmāti ce puccheyya? Suttassa yā **nirutti** niddhāretvā vuttā sabhāvapaññatti gavesitabbā, idaṃ sabhāvaniruttibhūtaṃ nibbacanaṃ neruttaṃ nāmāti. “Yā nirutti neruttaṃ nāmāti vuttā, kā pana sā nirutti”ti pucchitabbattā **“padasaṃhitā”**ti vuttaṃ. Padesu saṃhitā yuttā **padasaṃhitā**. Yathā yathā suttattho vattabbo, tathā tathā yā sabhāvanirutti pavattā, sā pavattā sabhāvaniruttiyeva nirutti nāmāti yojanā. “Kā pana sā sabhāvanirutti”ti pucchitabbattā ca **“yaṃ dhammānaṃ nāmaso ñāṇaṃ”**ti vuttaṃ. **Yaṃ** yāya kāraṇabhūtāya nāma paññattiyā **dhammānaṃ** neyyānaṃ **nāmaso** pathavīnāmādinā vā phassanāmādinā vā khandhanāmādinā vā vividhena nāmena atthadhammādīsu kusalassa puggalassa ñāṇaṃ pavattati, sā kāraṇabhūtā nāmapaññatti sabhāvanirutti nāmāti attho. **Yanti** ca liṅgavipallāso, yāyāti attho. “Liṅgapakatidhammānaṃ nāmaso pavattamānaṃ ñāṇaṃ vivaritvā kathehi”ti vattabbattā **“yadā hi”**ti-ādi vuttaṃ. **Aṭṭhakathāyaṃ** pana “yadā hi bhikkhūti-ādinā ‘dhammānaṃ nāmaso ñāṇaṃ’ti padassa atthaṃ vivarati”ti¹ vuttaṃ. Tassattho aṭṭhakathāyaṃ vibhajitvā vuttovāti na vicārito.

26. Neruttaṃ ācariyena vibhattaṃ, amhehi ca ñātaṃ “katamo sutte gavesitabbo bhagavato adhippāyo”ti pucchitabbattā **“tattha katamo adhippāyo”**ti-ādi vuttaṃ. tassattho pākaṭo. Apica **“dhammo have rakkhati”**ti-ādīsu yena puggalena attanā rakkhiteṇa dhammena rakkhitaḥbhāvo icchito, so dhammaṃ rakkhissatīti bhagavato adhippāyo. Yo puggalo duggatito muccitukāmo, so dhammaṃ rakkhissatīti bhagavato adhippāyo.

Coro yathā sandhimukhe gahitoti-ādīsu yo coro ghātanato muccitukāmo, so corakammaṃ na karissatīti bhagavato adhippāyo. Yo puggalo apāyādidukkato muccitukāmo, so pāpakammaṃ na karissatīti bhagavato adhippāyo.

1. Netti-Ṭīṭha 99 piṭṭhe.

Sukhakāmānīti-ādīsu ye puggalā sukhaṃ icchanti, te parahimsanato vivajjissantīti bhagavato adhippāyo.

Middhī yadā hoti mahagghaso cāti-ādīsu ye puggalā punappunam pavattamānājāti jarāmaranato muccitukāmā, te bhojane mattañño bhavissanti, santuṭṭhā bhavissanti, suddhājīvā bhavissanti, pātimokkhasaṃvarasīlasampannā bhavissanti, atandino bhavissanti, vipassakā bhavissanti, **sagāravā** sappatissā bhavissantīti bhagavato adhippāyo.

Appamādo amatapadanti-ādīsu ye puggalā maccuno bhāyanti, nibbānamicchanti, te puggalā dānasīlabhāvanākammesu appamattā bhavissantīti bhagavato adhippāyo.

27. Sutte gavesitabbo adhippāyo ācariyena vibhatto, amhehi ca viññāto, “katamaṃ suttassa gavesitabbaṃ nidānaṃ”ti pucchitabbattā **“tattha katamaṃ nidānaṃ”**ti-ādī vuttaṃ. Tattha **nidānanti** phalaṃ nīharitvā detīti nidānaṃ. Kim taṃ? Kāraṇaṃ. **Dhaniyoti** dhanavaḍḍhanakāraṇe niyuttoti dhaniyo. **Gopālakoti** gāvo issarabhāvena pāleti rakkhatīti gopālako. **Upadhīhīti** vuttagoṇādīhi¹. **Narassāti** puttimaṇṇassa vā gopālakassa vā narassāti ca padaṭṭhānavasena vā yebhuyyavasena vā gāthāyaṃ āgatavasena vā vuttaṃ, nāriyāpi upadhīhi nandanā atthevāti daṭṭhabbā.

Iminā vatthunāti upadhisāṅkhātena imināva puttagavādinā vatthunā. Vasati pavattati nandanā ettha puttagoṇādiketi **vatthu**. Nandanam nīharitvā deti puttagoṇādikanti **nidānanti** atthaṃ gahetvā dhaniyo “upadhīhi narassa nandanā”ti āha. bhagavā pana “vasati pavattati socanā ettha puttagoṇādiketi **vatthu**, socanaṃ nīharitvā deti puttagoṇādikanti **nidānaṃ**”ti atthaṃ gahetvā “upadhīhi narassa socanā”ti āha. Pariggahīyateti **pariggahaṃ**. Kim taṃ? Puttagoṇādikaṃ, taṃ pariggahaṃ “upadhī”ti āha, na kilesūpadhikāyakhandhūpadhinti.

Upadhīsūti khandhasāṅkhātesu kāyesu. **Kāyaṃ** “upadhī”ti āha, na puttagavādikaṃ, na pariggahaṃ.

1. Suttanipāta-Ṭṭha 1. 40 piṭṭhe pana aññathā saṃvaṇṇitaṃ.

Bāhiresu vatthūsūti maṇikuṇḍalaputtadārādīsu vatthūsu.

Kāmasukhanti kāmaṇīyesu assādasukhavasena pavattā taṇhā.

Bāhiravatthukāya taṇhāyāti kāmaṇīyesu bāhiravatthūsu assādasukhavasena pavattāya taṇhāya.

Ajjhattikavatthukāyāti rūpakāyasaṅkhāte ajjhattikavatthumhi abhinandanavasena pavattāya.

Puna **ajjhattikavatthukāyā**ti pañcakkhandhasaṅkhāte ajjhattikavatthumhi sinehavasena pavattāya.

Gavesitabbaṃ nidānaṃ vibhattaṃ, amhehi ca ñātaṃ, “katamo gavesitabbo pubbāparasandhī”ti pucchitabbattā **“tattha katamo pubbāparasandhī”**ti-ādi vuttaṃ. Tattha **tatthā**ti tesu neruttādhippāyanidānapubbāparasandhīsu. **Yathā**ti yena andhakārādīnā sabhāvena “kāmandhā -pa- mātaraṇ”ti yaṃ kāmataṇhaṃ bhagavā āha, ayaṃ kāmataṇhā tathā tena andhakārādīnā sabhāvena “kāmandhā -pa- mātaraṇ”ti gāthā vuttāti yojanā.

Gāthāttho pana—kāmetīti **kāmo**, kāmataṇhā, kāmena atthassa ajānanatāya dhammassa, apassanatāya ca andhāti **kāmandhā**. Kāmataṇhāsaṅkhātena jālena atthadhammānaṃ ajānanāpassanena sañchannā paliguṇṭhitāti **jālasañchannā**. Taṇhāsaṅkhātena chadanena tesāmyeva atthadhammānaṃ ajānanāpassanena chādītā pihitāti **taṇhāchadanachādītā**. Atthadhammesu **pamattasaṅkhātena** pamādena bandhanena **baddhā** bandhitabbā puggalā jarāmaraṇaṃ anventi, kumināmukhe pavattā macchā maraṇaṃ anventi iva ca, khīrapako vaccho mātaraṃ anveti iva ca, tathā jarāmaraṇaṃ anventīti gahetabbo.

“Kāmandhā -pa- mātaraṇ”ti yāya desanāya, gāthāya vā kāmataṇhā vuttā, sā desanā, gāthā vā katamena desanābhūtena aparena yujjati”ti pucchitabbattā tathā pucchitvā imāya desanāya, gāthāya vā yujjatiṭi dassetuṃ **“sā katamenā”**ti-ādi vuttaṃ. Tattha **sā**ti “kāmandhā -pa- anventī”ti desanā, gāthā vā. **Pubbāparenā**ti tato desanāto pubbena desanāvacanena, gāthāvacanena vā aparena desanāvacanena, gāthāvacanena vā. **Yujjati** yujjanaṃ eti sametīti pucchati.

Yathāti yena andhakaraṇādinā. “**Ratto -pa- naran**”ti yaṃ gāthāvacanaṃ bhagavā āha, tena gāthāvacanena tathā andhakaraṇādinā yujjatīti yojanā. Gāthāttho pana—**ratto** rañjanto puggalo **attham** attahitapayojanaṃ parahitapayojanaṃ na jānāti. **Ratto** rañjanto **dhammam** yathāvuttassa atthassa hetuṃ paññācakkhunā na passati. Rāgo yaṃ naraṃ yadā sahate, tadā tassa narassa **andham** andhakāraṃ **tamar** aññāṇaṃ hotīti gahetabbo.

Itīti evaṃ. **Andhatāya** andhakaraṇatāya **sañchannatāya** sañchannakaraṇatāya. **Sāyeva taṇhāti** “kāmandhā -pa- mātaran”ti gāthāvacanena yā kāmatanḥā vuttā, sāyeva kāmatanḥā. **Abhilapitāti** “ratto -pa- naran”ti aparena gāthāvacanena bhagavatā vohāritā voharaṇena ñāpitā, abhilapitassa atthassa samānatā pubbadesanā aparadesanāya yujjatīti vuttaṃ hoti.

“Dvīsu gāthāsu katamehi padehi sāyeva taṇhā abhilapitā”ti pucchitabbattā imehi abhilapitāti niyametvā dassetuṃ “**yañcāhā**”ti-ādi vuttaṃ. Tattha paṭhamagāthāyaṃ “kāmandhā -pa- chādītā”ti **yañca** padaṃ āha, dutiyagāthāyañca “ratto -pa- na passatī”ti **yañca** padaṃ āha. **Pariyuṭṭhānehi** pariyuṭṭhānadīpakehi **imehi** “kāmandhā -pa- passatī”ti padehi **sāyeva** paṭhamagāthāya vuttā **kāmatanḥā** ca bhagavatā abhilapitā.

“Yaṃ andhakāraṃ vuttaṃ, katamaṃ taṃ? Yā taṇhā ponobhavikā vuttā, katamā sā”ti pucchitabbattā “**yaṃ andhakāran**”ti-ādi vuttaṃ. Tattha andhakāraṃ yaṃ aññāṇaṃ vuttaṃ, ayaṃ dukkhasamudayo bhaveti. Yā ca taṇhā ponobhavikā vuttā, ayañca dukkhasamudayo bhaveti yojanā.

“**Kāmā**”ti yañca padaṃ bhagavā āha, tena padena ime kilesakāmā vuttā. “**Jālasañchannā**”ti yañca padaṃ bhagavā āha, tena padena **tesaṃyeva** kilesakāmānaṃ **payogena** samudācārena pariyuṭṭhānaṃ bhagavā dasseti. **Tasmāti** yasmā yasmim̐ santāne taṇhā uppannā, taṃ santānaṃ saṃsārato nissarituṃ adatvā rūpārammaṇādīhi palobhayamānā hutvā cittaṃ kilesehi pariyādāya tiṭṭhati, tasmā taṇhāya cittaṃ pariyādāya santāne tiṭṭhamānattā. **Kilesavasenāti** vītikkamakilesavasena.

Pariyuṭṭhānavasenāti vītikkamanam appatvā uppajjamānavasena. **Yeti** vuttappakāraṇaḥāsahitapuggalasadisā. **Teti** te taṇhābandhanabaddhā ca edisakā ca puggalā. **Jarāmarāṇam anventi** jarāmarāṇam atikkamituṃ na sakkuṇanti. **Ayanti** jarāmarāṇanuppavatti “jarāmarāṇamanventi”ti iminā vacanena bhagavatā dassitāti yojanā.

“Kāmandhā”ti-ādigāthāya ceva “ratto”ti-ādigāthāya ca pubbāparasandhi ācariyena vibhatto, amhehi ca ñāto, “katham ‘yassa papañcā ṭhiti cā’ti-ādigāthāsu pubbāparasandhi amhehi viññātabbo”ti vattabbattā “**yassa papañcā**”ti-ādi vuttaṃ. Tassā gāthāya—**yassa** munino **papañcā** taṇhāmānadiṭṭhī ca natthi, taṇhāmānadiṭṭhīhi abhisāṅkhatā saṅkhārā ca natthi, **ṭhiti** anusayā taṇhā ca natthi, **sandānasadisam** taṇhāpariyuṭṭhānam natthi, **palighasadisam** moho ca natthi, so muni papañcādikam sabbam **vītivatto** atikkantoti vuccati. **Nittaṇham** nimānam nidiṭṭhim nisandānam nipaligham loka carantaṃ taṃ munim **sadevako** taṇhāsahito loka na vijānātīti attho.

Gāthāyam papañcādayo bhagavatā vuttā, “katame te”ti pucchitabbattā “**papañcā nāma**”ti-ādi vuttaṃ. Attano ādhārapuggalam saṃsāre ciraṃ papañcantāpentī taṇhāmānadiṭṭhiyo ca, tāhi taṇhāmānadiṭṭhīhi sahaṇātasena vā upatthambhanavasena vā abhisāṅkhatā saṅkhārā ca **papañcā** nāma. Santāne appahīnaṭṭhena anusayā taṇhā sattānam tiṭṭhanahetuttā **ṭhiti** nāma. Pavattamānāya taṇhāya yaṃ pariyuṭṭhānaṇca chaṭṭimsataṇhāya jāliniyā yāni vicarītāni ca vuttāni, idaṃ sabbam attano ādhāram puggalam bandhanaṭṭhena sandānasadisattā **sandānam** nāma. Moho attano ādhārassa puggalassa nibbānanagarappavesanassa paṭisedhakattā palighasadisattā **paligho** nāma. “Yassa papañcādayo natthi, so kimvītivatto”ti pucchitabbattā “**ye cā**”ti-ādi vuttaṃ. **Ye** vuttappakārā papañcā saṅkhārā, **yā ca** vuttappakārā ṭhiti, **yaṃ** vuttappakāram sandānaṇca, **yaṃ** vuttappakāram palighaṇca natthīti vuttā, **sabbam etaṃ** papañcādikam yo muni samatikkanto, **ayaṃ** muni “nittaṇho”ti vuccatīti daṭṭhabbo.

28. “Yassa papañcā’ti-ādigāthāyam ye papañcādayo vuttā, tesu taṇhāmānadiṭṭhihetukā saṅkhārā kadā katividham phalam deti,

taṃsaṅkhārasampayuttā taṇhā kadā katividhaṃ phalaṃ deti”ti
 pucchitabbattā **“tattha pariyuṭṭhānasāṅkhārā”**ti-ādi vuttaṃ. Tattha **tatthā**
 tesu papañcasāṅkhārādīsu. **Pariyuṭṭhānasāṅkhārā**ti vītikkamavasena pavattā
 pariyuṭṭhānā akusalasaṅkhārā cetanā. **Diṭṭhadhammavedanīyādī**ti diṭṭhe
 passitabbe dhamme attabhāve vedanīyaṃ phalaṃ detīti
diṭṭhadhammavedanīyā, diṭṭhe dhamme phalaṃ vedetīti vā
diṭṭhadhammavedanīyā. Kā sā? Apadussanīyādīsu atidussanādivasena
 pavattā paṭhamajavanacetanā. Upapajje phalaṃ vedetīti **upapajjavedanīyā**,
 sattamajavanacetanā. Aparāpariyāye attabhāve phalaṃ vedetīti
aparāpariyāyavedanīyā, majjhe pavattā pañca javanacetanā.
 Tīphaladānavasena tividhā saṅkhārā. **Evaṃ** imāya tividhāya
 saṅkhāracetanāya sampayuttā tividhā **taṇhā** tividhaṃ phalaṃ **diṭṭhe vā**
dhamme attabhāve, **upapajje vā** anantarabhāve, **apare vā pariyāye** bhāve
deti nibbattetīti evaṃ phalanibbattakasaṅkhāraṃ vā taṃsampayuttaṃ
 taṇhaṃ vā bhagavā āha.

“Yāya desanāya, gāthāya vā phalanibbattakaṃ saṅkhāraṃ āha, sā
 desanā, gāthā vā katamena desanābhūtena vā aparena yujjati”ti
 pucchitabbattā **“yaṃ lobhapakataṃ kammaṃ karotī”**ti-ādi vuttaṃ. Yā
 “yassa -pa- loko”ti desanā ca yā “yaṃ lobhapakataṃ kammaṃ -pa- apare vā
 pariyāye”ti desanā ca vuttā, bhagavato **idaṃ** desanādvayaṃ aññaṃaññaṃ
pubbāparena pubbaṃ aparena aparaṃ pubbena **yujjati** yujjanaṃ eti sameti,
 yathā gaṅgodakaṃ yamunodakena, yamunodakampi gaṅgodakena
 saṃsandati sameti. “Yassa -pa- loko”ti desanā “yaṃ lobhapakataṃ -pa-
 pariyāye”ti desanāya saṃsandati sameti, “yaṃ lobhapakataṃ -pa-
 pariyāye”ti desanāpi “yassa -pa- loko”ti desanāya saṃsandati sametīti attho
 gahetabbo. “Kathaṃ yujjati”ti pucchitabbattā **“tattha pariyuṭṭhānan”**ti-ādi
 vuttaṃ, diṭṭhadhammavedanīyādīphalattayanibbattakattāthena yujjati vuttaṃ
 hoti.

Yaṃ yaṃ suttaṃ bhagavatā desitaṃ pubbāparena yujjati, taṃ taṃ
 suttampi nīharitvā pubbāparasāṃsandanaṃ dassetuṃ **“yathāhā”**ti-ādi
 vuttaṃ. Saṃsandanākāro vuttanayānusārena gahetabbo. **Tatthā**ti tesu
 pariyuṭṭhānasāṅkhārataṇhāvicaritesu. **Pariyuṭṭhānanti** rūpārammaṇādīni
 ayonisomanasikārena ārabha sattasantāne pavattm taṇhācaritaṃ.

Paṭisaṅkhānabalenāti asubhāniccādidassanabalena tadaṅgappahānavasena pahātabbāṃ. **Saṅkhārā**ti dassanapahātabbā saṅkhārā. **Dassanabalenā**ti dassanasāṅkhātapaṭhamamaggañāṇabalena pahātabbā. **Chattimsa taṇhāvicaritānī**ti dassanena pahātabbatāṇhāvicaritehi avasesāni chattimsa taṇhāvicaritāni. Niggatā taṇhā yassa so **nittāṇho**, nittāṇhassa bhāvo **nittāṇhatā**, kā sā? Sa-upādisesā nibbānadhātu.

Papañcasāṅkhārābhinandanattayaṃ yadipi atthato ekaṃ samānaṃ, desanāya panapadakkharādīhi viseso atthīti dassetuṃ “**apicā**”ti-ādi vuttaṃ.

“Yoyaṃ pubbāparasandhi ācariyena vibhatto, soyaṃ katividho”ti pucchitabbattā “**so cāyaṃ pubbāparo sandhī**”ti-ādi vuttaṃ. **Aṭṭhakathāyaṃ** pana vuttaṃ “na kevalaṃ suttantarasaṃsandanameva pubbāparasandhi, atha kho aññopi atthīti dassetuṃ ‘**so cāyan**’ti-ādi vuttaṃ”ti¹. Tattha **atthasandhī**ti kiriyākārakādivasena atthassa atthena sandhi. **Padasandhī**ti nāmapadādikassa nāmapadādikantarena sandhi. **Desanāsandhī**ti vuttappakārassa desanantarassa vuttappakārenadesanantarena sandhi. **Niddesandhī**ti niddesantarassa niddesantarena sandhi.

Sandhi ca nāma atthādayo muñcitvā añño sabhāvadhammo nāma natthi, atthādīnañca cha-atthapadādīsu avarodhanato “**atthasandhi chappadānī**”ti-ādi vuttaṃ.

Atthasandhibyañjanasandhaya ācariyena vibhattā, amhehi ca ñātā, “katamā desanāsandhī”ti pucchitabbattā “**desanāsandhi na ca pathavin**”ti-ādi vuttaṃ. Tattha **na ca pathaviṃ nissāya jhāyati jhāyī jhāyati cāti** ettha **jhāyī** jhānasamaṅgī puggalo pathaviṃ **nissāya** ālambitvā na ca jhāyati, sabbasaṅkhāranissaṭṭhaṃ pana nibbānaṃ **nissāya** ālambitvā phalasamāpattiṃ **jhāyati** samāpajjati evāti attho daṭṭhabbo. **Na ca āpanti**-ādisupi esa nayo yojetabbo. Phalasamāpattisamaṅgī puggalo hi pathavī-ādayo muñcitvā nibbānameva ārabhha phalasamāpattiṃ samāpajjatīti. Ettha ca pathavī-ādīhi mahābhūtehi kāmabhavarūpabhavā gahitā rūpapaṭibaddhavuttitāya. Ākāśānañcāyatanādīhipi arūpabhavo gahito, bhavattayaṃ vajjetvā

1. Netti-Ṭṭha 102 piṭṭhe.

ca jhāyatīti adhippāyo. Yadi pathavī-ādayo nissāya na jhāyī jhāyati ca, evaṃ sati idhalokasaṅkhātāṃ sattasantānaṃ vā paralokasaṅkhātāṃ sattasantānaṃ vā anindriyasantānaṃ vā nisāya jhāyī jhāyatīti āsaṅkanīyattā taṃ pariharanto “**na ca imaṃ lokan**”ti-ādimāha. Tattha **imaṃ lokanti** idhalokasaṅkhāto diṭṭho attabhāvo sattasantāno vutto, tasmim nissāya na jhāyati jhāyī jhāyati ca. **Paralokanti** idhalokato añño bhavantarasaṅkhāto sattasantāno vutto, tasmim nissāya na ca jhāyati jhāyī jhāyati ca.

Yamidaṃ ubhayanti-ādīsu **idaṃ ubhayaṃ** idhalokaparalokadvayaṃ **antarena** vajjetvā **yaṃ** rūpāyatanāṃ **diṭṭhaṃ**, **taṃ** rūpāyatanampi. **Yaṃ** saddāyatanāṃ **sutaṃ**, **taṃ** saddāyatanampi. **Yaṃ** gandhāyatanarasāyatanaphoṭṭhabbāyatanāṃ **mutaṃ**, **taṃ** gandhāyatanarasāyatanaphoṭṭhabbāyatanampi. **Yaṃ** āpodhātu ākāsadhātu lakkaṇarūpaṃ oṇasaṅkhātāṃ dhammāyatanekadesarūpaṃ **viññātaṃ**, **taṃ** āpodhātādikaṃ dhammāyatanekadesarūpampi. **Yaṃ** vatthu pariyesitaṃ vā aparīyesitaṃ vā santike **pattaṃ**, **taṃ** vatthumpi. **Yaṃ** vatthu pattaṃ vā appattaṃ vā **parīyesitaṃ** pariyesanārahaṃ sundaraṃ, **taṃ** vatthumpi. **Yaṃ** vatthu **vitakkaṭaṃ** vitakkanavasena ālambitabbaṃ, **taṃ** vatthumpi. **Yaṃ** vatthu **vicāritaṃ** anumajjanavasena ālambitabbaṃ, **taṃ** vatthumpi. **Yaṃ** vatthu **manasā** citteneva **anucintitaṃ** anucintanavasena ālambitabbaṃ, **taṃ** vatthumpi nissāya na jhāyati jhāyī jhāyati cāti yojanā kātābbā.

Ettha diṭṭhādikaṃ bahiddhārūpameva gahetabbaṃ anindriyabaddharūpassa adhippetattā. Tenāha aṭṭhakathācariyo “**tadubhayavinimutto anindriyabaddho rūpasantāno**”ti¹. “Yadi jhāyī puggalo yathāvutte pathavī-ādayo nissāya na jhāyati jhāyī jhāyati ca, evaṃ sati ayaṃ jhāyī puggalo idaṃ nāma nissāya jhāyatīti loke kenaci ñāyati kiṃ, udāhu na ñāyati”ti pucchitabbattā na ñāyatīti dassetuṃ “**ayaṃ sadevake loke**”ti-ādimāha. Tattha phalasamāpattijhānena **jhāyanto ayaṃ** khīṇāsavapuggalo sadevake loke -pa- sadevamanussāya pajāya yattha katthacipi **anissitena** cittaena jhāyatīti sadevake loke -pa-

1. Netti-Tīṭha 102 piṭṭhe.

sadevamanussāya pajāya kenaci na ñāyatīti attho gahetabbo. Tena vuttaṃ—

“Namo te purisājañña, namo te purisuttama.

Yassa te nābhijānāma, kiṃ tvaṃ nissāya jhāyasī”ti¹.

“Kenaci aviññāyabhāvo kena suttana vibhāvetabbo”ti pucchitabbattā iminā godhikasuttana² vibhāvetabboti dassetuṃ “**yathā māro pāpimā**”ti-ādi vuttaṃ. **Aṭṭhakathāyaṃ** pana “idāni khīṇāsavacittassa katthacipi anissitabhāvaṃ godhikasuttana² vakkalisuttana³ ca vibhāvetuṃ ‘yathā māro’ti-ādi vuttaṃ”ti⁴ vuttaṃ. Tattha dānādipuññakārake, puññe vā māreti nivāretīti **māro**, attahitaparahite māretīti vā **māro**. Pāpacittuppāḍavantatāya **pāpimā**. Pubbattabhāve godhassa ghātakattā “**godhiko**”ti laddhanāmassa parinibbāyantassa kulaputtassa parinibbānato uddhaṃ paṭisandhādiviññāṇaṃ samanvesanto na jānāti na passati. “Paracittajānanako māro kasmā na jānāti”ti vattabbattā “**so hī**”ti-ādi vuttaṃ. **So** godhiko **hi** yasmā papañcātīto, tasmā taṇhāpahānena diṭṭhinissayopi **assa** godhikassa yasmā natthi, tasmā ca na jānātīti.

“Godhikasutteneva vibhāvetabbo”ti pucchitabbattā “**yathā cā**”ti-ādi vuttaṃ. “Godhikasuttavakkalisuttehi anupādisesāya nibbānadhātuyā anissitabhāvo vibhāvito, evaṃ sati sa-upādisesanibbānadhātuyā anissitabhāvo kena viññāyatīti attho bhavēyyā”ti vattabbattā tadāpi na viññāyatīyevāti dassetuṃ “**sadevakena lokenā**”ti-ādi vuttaṃ. Tattha sa-upādisesāya nibbānadhātuyā phalasamāpattijhānena **jhāyamānā** ime khīṇāsavā katthaci anissitacittā jhāyantīti sadevakena lokena na ñāyanti samārakena -pa- sadevamanussāya na ñāyantīti yojanā kātabbā. **Anissitacittā na ñāyantīti** ettha hi **na**-kāro ca “jhāyamānā”ti pade na sambandhitabbo “na jhāyamānā”ti atthassa sambhavato. “Na ñāyantī”ti pana

1. Saṃ 2. 74; Khu 10. 130 piṭṭhesupi.

2. Saṃ 1. 121 piṭṭhe.

3. Saṃ 2. 97 piṭṭhe.

4. Netti-Ṭṭha 103 piṭṭhe.

sambandhitabbo heṭṭhā **aṭṭhakathāyaṃ** eva “loke kenacipi na ñāyatī”ti vuttattā. **Ayaṃ desanāsandhī**ti godhikasuttavakkalisuttānaṃ aññamaññaṃ atthavasena saṃsandanā niddhāritā viya “na ca pathaviṃ nissāya”ti-ādidesanāya ca “na ca imaṃ lokan”ti-ādidesanāya ca yāya desanāya atthavasena saṃsandanā niddhāritā, tāya desanāya yattha katthaci yaṃ kiñci nissāya jhāyī na jhāyati, nibbānaṃ nissāya jhāyī jhāyatīti atthavasena niddhāritā, ayaṃ saṃsandanā desanāsandhi nāmāti attho gahetabbo.

Desanāsandhi ācariyena vibhattā, amhehi ca ñātā, “katamā niddesasandhī”ti pucchitabbattā **“tattha katamā niddesasandhī nissitacittā”**ti-ādi vuttaṃ. Tattha **tatthā**ti tesu catūsu atthasandhibyañjanasandhidesanāsandhiniddesasandhīsu yā sandhi “niddesasandhī”ti uddiṭṭhā, sā niddesato katamāti pucchati attho. **Nissitacittā**ti taṇhādiṭṭhisahajātavasena vā upanissayavasena vā nissitaṃ cittaṃ yesaṃ puthujjanānanti nissitacittā, puthujjanā puggalā niddisitabbā imāya desanāya puggalādhīṭṭhānattā. Yadi desanā dhammādhīṭṭhānā, evaṃ sati nissitaṃ cittaṃ ettha suttappadesesu desitanti **nissitacittā** nissitacittajānanatthāya desitā suttappadesā. Anissitaṃ cittaṃ yesaṃ ariyapuggalānanti **anissitacittā**, ariyapuggalā niddisitabbā imāya desanāya puggalādhīṭṭhānattā. Dhammādhīṭṭhānāya pana anissitaṃ cittaṃ yattha suttappadesesu desitanti **anissitacittā**, anissitacittajānanatthāya desitā suttappadesā.

“Nissitacittā kena niddesena niddisitabbā, anissitacittā kena niddesena niddisitabbā”ti pucchitabbattā **“nissitacittā akusalapakkhena niddisitabbā”**ti-ādi vuttaṃ. **Akusalapakkhena** niddesena niddisitabbā. **Kusalapakkhena**ti-ādīsupi esa nayo yojetabbo. Akusalapakkkhasāmaññaṃ akusalapakkkhasāmaññehi dassetvā akusalavisesakusalavisesehi dassetuṃ **“nissitacittā saṃkilesenā”**ti-ādi vuttaṃ. **Ayaṃ niddesasandhī**ti akusalapakkkhādikassa purimaniddesassa saṃkilesādikena pacchimena niddesena nissitacittavasena yaṃ saṃsandanā ca niddesesandhi nāma. Kusalapakkkhādikassa purimassa niddesassa vodānādikena pacchimena niddesena anissitacittavasena ayaṃ saṃsandanā ca niddesasandhi nāmāti vibhajitvā veditabbā.

“Catubyūhahārassa neruttamadhippāyanidānapubbā
 parasandhippabhedena ceva
 atthabyañjanasandhiniddesasandhidesanāsandhippabhedena ca
 vibhajitabbabhāvo kena amhehi jānitabbo saddahitabbo”ti vattabbabhāvato
“tenāhā”ti-ādi vuttaṃ. Tattha **tena** tathā vibhajitabbabhāvena āyasmā
 mahākaccāno “neruttamadhippāyo”ti-ādikaṃ¹ yaṃ vacanaṃ āha, tena
 vacanena tumhehi catubyūhahārassa tathā vibhajitabbabhāvo jānitabbo
 saddahitabboti vuttaṃ hoti.

“Ettāvatā ca catubyūhahāro paripuṇṇo, añño niyutto natthī”ti
 vattabbattā **“niyutto catubyūho hāro”**ti vuttaṃ. Tattha yassaṃ yassaṃ
 pāliyaṃ yo yo catubbidho, so so catubyūhahāro ca yathālābhavasena yojito,
 tassāṃ tassāṃ pāliyaṃ so so catubbidho catubyūhahāro tathā niddhāretvā
 yutto yojitoti attho daṭṭhabbo.

Iti catubyūhahāravibhaṅge satibalānurūpā racitā vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭīkānusārena gambhīrattho vitthārato
 vibhajitvā gahetabboti.

7. Āvaṭṭahāravibhaṅgavibhāvanā

29. Yena yena saṃvaṇṇanāvisesabhūtena catubyūhahāravibhaṅgena
 neruttādayo vibhattā, so -pa- catubyūhahāravibhaṅgo paripuṇṇo, “katamo
 āvaṭṭo hāravibhaṅgo”ti pucchitabbattā **“tattha katamo āvaṭṭo hāro”**ti-ādi
 vuttaṃ. Tattha **tatthā**ti tesu niddiṭṭhesu soḷasasu desanāhārādīsu **katamo**
 saṃvaṇṇanāviseso **āvaṭṭo hāro** āvaṭṭhāravibhaṅgo nāmāti pucchati. “Ekamhi
 padaṭṭhāne”ti-ādiniddesassa idāni mayā vuccamāno “ārambhathā”ti-ādiko
 vitthārasaṃvaṇṇanāviseso āvaṭṭahāravibhaṅgo nāmāti gahito. “Tattha

1. Khu 10. 3 piṭṭhe.

desanāyaṃ ekasmiṃ padaṭṭhāne desanāruḷhe sesakaṃ padaṭṭhānaṃ
pariyesati, pariyesitvā kathaṃ paṭipakkhe āvaṭṭeti”ti vattabbattā—

“Ārambhatha nikkamatha, yuñjatha buddhasāsane.

Dhunātha maccuno senaṃ, naḷāgāraṃva kuñjaro”ti—

gāthā vuttā. Idha gāthāyaṃ ekasmiṃ padaṭṭhāne desanāruḷhe sesakaṃ
padaṭṭhānaṃ pariyesatīti vuttaṃ hoti. Gāthāttho pana **aṭṭhakathāyaṃ**¹ vutto.

“Ārambhathā”ti-ādigāthāyaṃ katarasmiṃ padaṭṭhāne desanāruḷhe
katamaṃ sesakaṃ padaṭṭhānaṃ pariyesatī”ti vattabbattā **“ārambhatha
nikkamathāti vīriyassa padaṭṭhānan”**ti-ādi vuttaṃ. Tattha **“vīriyassa
padaṭṭhānan”**ti sāmāññavasena vuttampi ārambhadhātusaṅkhātāṃ vīriyaṃ
nikkamadhātusaṅkhātassa vīriyassa padaṭṭhānaṃ, nikkamadhātusaṅkhātāṃ
vīriyaṃ parakkamadhātusaṅkhātassa vīriyassa padaṭṭhānaṃ,
parakkamadhātusaṅkhātāṃ vīriyaṃ samathabhāvanāsahitassa vīriyassa
padaṭṭhānanti-ādinā pariyesitabbanti gahetabbaṃ. **“Yuñjathā”**ti iminā vuttaṃ
samathabhāvanāsahitaṃ vīriyaṃ **“buddhasāsane”**ti iminā vuttassa
mahaggatasamādhissa padaṭṭhānaṃ, desanāruḷhaṃ sukhādikaṃ sesakampi
padaṭṭhānaṃ pariyesitabbam. **“Dhunātha maccuno senaṃ”**ti padena gahitaṃ
vipassanāsahitaṃ vīriyaṃ kilesadhunane samatthāya paññāya padaṭṭhānaṃ,
desanāruḷhaṃ samādhi-ādikaṃ sesakampi padaṭṭhānaṃ pariyesitabbam.

“Yadi ‘ārambhathā’ti-ādikaṃ vuttaṃ vīriyaṃ sāmāññabhūtānaṃ
vīriyasamādhipaññānaṃveva padaṭṭhānaṃ siyā, evaṃ sati kathaṃ
vaṭṭamūlaṃ chinditvā vivaṭṭaṃ pāpessantī”ti vattabbattā puna **“ārambhatha
nikkamathāti vīriyindriyassa padaṭṭhānan”**ti-ādi vuttaṃ. Ādhipaccakiccatāya
yuttassāpi vīriyādhikassa padaṭṭhānattā ārabhantā yogāvacarapuggalā
vaṭṭamūlaṃ chinditvā vivaṭṭaṃ pāpentīti vuttaṃ hoti. “Ārambhathā”ti-ādikā
pana yasmā vīriyārambhavatthu-ādidesanā hoti, tasmā ārambhavatthu-
ādīniyeva samvaṇṇitāni padaṭṭhānanti codanaṃ manasi katvā āha **“imāni
padaṭṭhānāni desanā”**ti. “Ārambhathā”ti-ādikā yathāvuttapadaṭṭhānāni
desanā hoti, na vīriyārambhavatthu-ādīni, tasmā padaṭṭhānaṃveva
samvaṇṇitanti daṭṭhabbaṃ.

1. Netti-Ṭīha 104 piṭṭhe.

Evam “ārambhathā”ti-ādidesanāya padaṭṭhānavasena attho vibhatto, amhehi ca ñāto, “katham tassāyeva desanāya paṭipakkhavasena attho vibhajitabbo”ti vattabbattā **“ayuñjantānaṃ vā”**ti-ādi vuttam. Tattha **yoge** bhāvanāyaṃ **āyuñjantānaṃ** sattānaṃ aparipakkañāṇānaṃ **yoge** yogahetu vāsanābhāgiyavasena āyatim jānanatthāya “ārambhathā”ti-ādidesanā āradadhā. **Yuñjantānaṃ** paripakkañāṇānaṃ sattānaṃ **ārambhe** ārambhahetu diṭṭheva dhamme pari jānanatthāya “ārambhathā”ti-ādidesanā āradadhā.

Tattha tesu yuñjantāyuñjantesu paripakkāparipakkañāṇesu **ye** aparipakkañāṇā sattā na yuñjanti, **te** aparipakkañāṇā sattā **pamādamūlakā** hutvā yoge bhāvanāyaṃ yena pamādena na yuñjanti, **so pamādo** taṇhāmūlako pamādo, avijjāmūlako pamādoti dubbidho hoti. **Tattha** tasmiṃ dubbidhe pamāde **aññāṇena** nivuto avijjāmūlako satto **yena** pamādena **ñeyyatṭhānaṃ** “ime uppādavayadhammā pañcakkhandhā ñeyyatṭhānaṃ nāma”ti nappajānāti, ayaṃ aññāṇahetuko pamādo **avijjāmūlako pamādā** nāma. Yo pamādo taṇhāmūlako, so pamādo tividho anuppannānaṃ bhogānaṃ uppādāya pariyesanto taṇhiko satto yaṃ pamādaṃ āpajjati, ayaṃ pamādo ca, uppannānaṃ bhogānaṃ ṭhitatthāya rakkhanto taṇhiko satto ārakkhanimittaṃ yaṃ pamādaṃ āpajjati, ayaṃ pamādo ca, ṭhitaṃ bhogaṃ paribhuñjanto taṇhiko satto paribhoganimittaṃ yaṃ pamādaṃ āpajjati, ayaṃ pamādo cāti **tividho** hoti. Iti loka **ayaṃ** pamādo catubbidho avijjāpadaṭṭhāno ekavidho pamādo, taṇhāpadaṭṭhāno tividho pamādoti **catubbidho** hoti. **Tattha** tāsu avijjātaṇhāsu **nāmakāyo** phassādināmasamūho avijjāya padaṭṭhānaṃ, **rūpakāyo** pathavī-ādirūpasamūho taṇhāya padaṭṭhānaṃ hoti. Idaṃ vuttam hoti—
ārambhadhātunikkamadhātusaṅkhātassa vīriyassa paṭipakkho catubbidho pamādo niddhāretabbo, niddhāretvā ekavidhassa pamādassa avijjā padaṭṭhānaṃ, tividhassa pamādassa taṇhā padaṭṭhānaṃ. Avijjāya nāmakāyo padaṭṭhānaṃ, taṇhāya rūpakāyo padaṭṭhānanti paṭipakkhe āvaṭṭetvā padaṭṭhānaṃ pariyesitabbanti.

“Kasmā nāmakāyo avijjāya padaṭṭhānaṃ bhavati, rūpakāyo taṇhāya padaṭṭhānaṃ bhavati”ti pucchitabbattā **“taṃ kissa hetū”**ti pucchitvā **“rūpīsu bhavesu ajjhosānaṃ, arūpīsu sammoho”**ti vuttaṃ. **Rūpīsu bhavesu** rūpadhammesu ahaṃmamādivasena **ajjhosānaṃ** taṇhābhiniveso sattesu patiṭṭhito yasmā hoti, tasmā rūpakāyo taṇhāya padaṭṭhānaṃ bhavati. Anamatagge hi saṃsāre itthipurisā aññaṃaññaṃrūpābhirāmā bhavanti. **Arūpīsu** phassādīsu sukhumabhāvato sammoho sattesu patiṭṭhito yasmā hoti, tasmā nāmakāyo avijjāya padaṭṭhānaṃ bhavati ti yojanā kātabbā. Idaṃ vuttaṃ hoti—rūpakāyanāmakāyesu ārammaṇakaraṇavasena taṇhāya ca avijjāya ca uppajjanato rūpakāyo taṇhāya padaṭṭhānaṃ, nāmakāyo avijjāya padaṭṭhānanti nīharitabbāvāti.

“Katamo rūpakāyo, katamo nāmakāyo”ti pucchitabbattā **“tattha rūpakāyo rūpakkhando, nāmakāyo cattāro arūpino khandhā”**ti vuttaṃ. **Tattha** tesu rūpakāyanāmakāyesu **rūpakāyo** rūpasamūho nāma rūpakkhando hoti, **nāmakāyo** nāmasamūho nāma cattāro arūpino khandhāti. Ime pañcakkhandhā avijjātaṇhānaṃ ārammaṇattā sa-upādānā bhavēyyuṃ, “katamena upādānena sa-upādānā bhavanti”ti pucchitabbattā tatheva pucchitvā vissajjetuṃ **“ime pañcakkhandhā katamena upādānena sa-upādānā? Taṇhāya ca avijjāya cā”**ti vuttaṃ. Tattha upādānabhūtāya taṇhāya ca upādānabhūtāya avijjāya ca ime pañcakkhandhā sa-upādānā nāma bhavanti ti yojanā kātabbā.

“Kittakāni upādānāni taṇhā nāma bhavanti, kittakāni upādānāni avijjā nāma bhavanti”ti pucchitabbattā **“tattha taṇhā dve”**ti-ādi vuttaṃ. **Tatthāti** tāsu taṇhā-avijjāsu. Kāmupādānaṃca sīlabbatupādānaṃca dve upādānāni taṇhā nāma bhavanti. Taṇhāvasena hi “mama sīlaṃ, mama vataṇ”ti parāmasanaṃ bhavati. Diṭṭhupādānaṃca attavādupādānaṃca dve upādānāni avijjā nāma bhavanti. Avijjāvasena hi sassatadiṭṭhi ceva ahaṃmamādiditṭhi ca bhavanti. “Imehi catūhi upādānehi sa-upādānakkhandhā catūsu saccesu kittakaṃ saccam nāma”ti pucchitabbattā **“imehi”**ti-ādi vuttaṃ. **Ye** lokiyyakkhandhā sa-upādānā khandhā bhavanti, upādānena

hi upādānānīpi bhavanti, **idaṃ** sa-upādānakkhandhapañcakam **dukkham** dukkhasaccam nāma. Yāni cattāri upādānāni dukkhakāraṇāni bhavanti, **ayaṃ** upādānacatukko **samudayo** samudayasaccam nāma bhavati. **Pañcakkhandhā**ti sa-upādānapañcakkhandhā dukkhavattubhāvato **dukkham**. **Tesanti** sa-upādānānam pañcakkhandhānam. **Dhammaṃ desetī**ti “ārambhathā”ti-ādikaṃ dhammaṃ veneyyānurūpaṃ bhagavā deseti. Sāmaññena pubbe vuttampi atthavasena visesaṃ dassetuṃ puna “**dukkhassa pariññāya, samudayassa pahānāya**”ti vuttam.

30. Ārambhapaṭipakkhabhūtapamādasena purimasaccadvayaṃ ācariyena niddhāritam, amhehi ca ñātam, “itarasaccadvayaṃ katham niddhāritabbam”ti vattabbattā tamdvayampi pamādamukheneva niddhāritabbanti dassetuṃ “**tattha yo tividho**”ti-ādi vuttam. Tattha **tatthā**ti tesu taṇhāmūlaka-avijjāmūlakesu pamādesu. **Tassā**ti tividhassa taṇhāmūlakassa pamādassa. **Sampaṭivedhenā**ti assādādīnam parijānannena. **Rakkhaṇā**ti attacittassa rakkhaṇasaṅkhātā. **Paṭisaṃharaṇā**ti “tassā”ti iminā vuttassa pamādassa paṭipakkhabhūtena appamādanānuyogena saṃharaṇā yā khepanā atthi, **ayaṃ** pamādassa paṭipakkhabhūtena appamādanuyogena pavattā khepanasaṅkhātā bhāvanā **samatho** nāmāti pamādassa paṭipakkhamukhena puna āvaṭṭetvā samatho niddhāritoti.

“So samatho katham kena upāyena bhavati”ti pucchitabbattā tathā pucchitvā upāyaṃ dassetuṃ “**so kathan**”ti-ādi vuttam. Tattha **kathanti** kena upāyena. “Kāmentīti **kāmā**, kāmīyantīti vā **kāmā**”ti vuttānam dvinnam **kāmānam** paṭicca uppajjamānam **assādañca**, “appassādā kāmā bahudukkhā”ti-ādi¹vacanato appassādanīyānam kāmānam paṭicca uppajjamānam **ādīnavañca**. **Kāmānanti** ca kammatthe sāmivacanam. Tena vuttam “kāme paṭiccā”ti². “Kāmānametaṃ nissaraṇam, yadidaṃ nekkhamman”ti³ vacanato **nissaraṇanti** idha paṭhamajjhānam adhippetam. **Vokāraṇti**⁴ ettha **va**-kāro āgamo, okāram lāmakabhāvaṃ. **Ānisaṃsanti** catupārisuddhisīlādikaṃ. Yadā jānāti, tadā tena upāyena samatho bhavatīti attho.

1. Ma 1. 184 piṭṭhādīsu.

3. Khu 1. 237 piṭṭhe Itivuttake.

2. Netti-Ṭṭha 106 piṭṭhe.

4. Okāram (Pāḷiyam)

Samatho ācariyena vibhatto, amhehi ca ñāto, “katamā vipassanā”ti pucchitabbattā vipassanaṃ vibhajitum **“tattha yā vīmaṃsā”**ti-ādi vuttaṃ. Atha vā kāmānaṃ assādādayo yadā jānāti, tadā samatho bhavatīti vutto, “tasmim samathe bhavamāne sati katamā bhavati”ti pucchitabbattā **“tattha yā vīmaṃsā”**ti-ādi vuttaṃ. Tattha **tatthā**ti tasmim samathe bhavamāne sati assādādīnaṃ **yā aniccādivīmaṃsā upaparikkhā** paññā bhavati, **ayaṃ** vīmaṃsā upaparikkhā paññā visesena passanato **vipassanā** nāma. Atha vā tividhassa taṇhāmūlakassa pamādassa sampañivedhena rakkhaṇā paṭisaṃharaṇā, ayaṃ samathoti ācariyena vutto, “katamā vipassanā”ti pucchitabbattā **“tattha yā vīmaṃsā”**ti-ādi vuttaṃ. Tattha **tatthā**ti tasmim yathāvutte samathe sati yathāvuttassa pamādassa aniccādivasena **yā vīmaṃsā upaparikkhā** paññā uppannā, **ayaṃ** vīmaṃsā upaparikkhā paññā visesena passanato **vipassanā** nāma. Vīmaṃsāva dubbalā, upaparikkhā balavatīti viseso.

Samatho ceva vipassanā ca dve dhammā ācariyena niddhāritā, “ime niddhāritā dve dhammā kiṃ gacchantī”ti vattabbattā **“ime dve”**ti-ādi vuttaṃ. Samatho samathabhāvanāpāripūriṃ gacchati, vipassanā vipassanābhāvanāpāripūriṃ gacchati. “Imesu dvīsu dhammesu bhāviyamānesu katame yogāvacarena pahīyanti”ti vattabbattā **“imesū”**ti-ādi vuttaṃ. Samathe dhamme bhāviyamāne taṇhā yogāvacarena pahīyati, vipassanāya bhāviyamānāya avijjā yogāvacarena pahīyatīti ime dve pahātābbā dhammā pahīyanti taṇhā ceva avijjā ca. “Imesu dvīsu dhammesu pahīyamānesu katame dhammā nirujjhanti”ti pucchitabbattā upādānādayopi nirujjhanti sakalavattadukkhanirodhaṃ dassento **“imesu dvīsu dhammesu pahīnesū”**ti-ādimāha. Tattha taṇhāya samathabhāvanāya pahīyamānāya, avijjāya vipassanābhāvanāya pahīyamānāya imesu dvīsu dhammesu dvīhi bhāvanāhi pahīnesu kāmupādānādīni **cattāri upādānāni** vikkhambhanasamucchedavasena **nirujjhanti**, na bhaṅgakkhaṇavasena.

Etthāha—“taṇhānirodhā upādānanirodho”ti vuttattā “taṇhāya pahīyamānāya upādānāni nirujjhanti”ti vacanaṃ yuttaṃ hotu, kathaṃ avijjāya pahīyamānāya upādānāni nirujjhanti? “Taṇhānirodhā

upādānanirodho”ti pāṭhe avijjāsahitatanhānirodhā upādānanirodhoti atthasambhavato. Yathā hi taṇhāsahitāva avijjā saṅkhārānaṃ paccayo, evaṃ avijjāsahitāva taṇhā upādānānaṃ paccayo hotīti avijjāsahitatanhānirodhā upādānanirodhoti attho sambhavatīti gahetabbo.

Vikkhambhanasamucchedavasena **upādānanirodhā** tatheva **bhavanirodhoti** esa nayo sesesupi. **Evametassa kevalassa dukkhakkhandhassa nirodhoti** etthāpi taṇhāsahita-avijjānirodhā saṅkhāranirodhoti-ādiko gahitoti datṭhabbo. **Itīti** evaṃ visabhāgasabhāgadhammānaṃ āvaṭṭanavasena niddhāritāni ca **purimakāni dve saccāni ca, samatho ca vipassanā ca** ime dve dhammā **maggo ca** maggasaccaṇca, **vaṭṭanirodho** vaṭṭanirodhasaccaṇca nibbānanti cattāri saccāni niddhāritāni.

“Vīriyapaṭipakkhabhūtaṃ pamādaḍḍidhammassa vasena vā sabhāgabhūtaṃ pamādaḍḍidhammassa vasena vā āvaṭṭetvā catunnaṃ saccānaṃ niddhāritabbabhāvo amhehi kena saddahitabbo”ti vattabbattā **“tenāhā”**ti-ādi vuttaṃ. **Tena** tathā niddhāritabbabhāvena bhagavā “ārambhatha nikkamathā”ti-ādigāthāvacanaṃ āha, tena “ārambhatha nikkamathā”ti-ādigāthāvacanena tathā catunnaṃ saccānaṃ niddhāritabbabhāvo tumhehi saddahitabboti vuttaṃ hoti.

“Ārambhatha nikkamathā”ti-ādinā vodānapakkhaṃyeva nikkhipitvā tasseva vodānapakkhassa visabhāgadhammasabhāgadhammavaseneva āvaṭṭetvā catusaccaniddhāraṇaṃ katabban”ti pucchitabbattā saṃkilesapakkhampi nikkhipitvā tasseva saṃkilesassa visabhāgadhammasabhāgadhammavasenapi āvaṭṭetvā catusaccaniddhāraṇaṃ dassento **“yathāpi mūle”**ti-ādigāthāvacanamāha. **Aṭṭhakathāyaṃ** pana—

“Evaṃ vodānapakkhaṃ nikkhipitvā tassa visabhāgadhammavasena, sabhāgadhammavasena ca āvaṭṭanaṃ dassetvā idāni saṃkilesapakkhaṃ nikkhipitvā tassa visabhāgadhammavasena, sabhāgadhammavasena ca āvaṭṭanaṃ dassetuṃ ‘yathāpi mūle’ti gāthamāhā”ti¹—

vuttaṃ. Gāthāthopi aṭṭhakathāyaṃ vutto. Tathāpi yatipotānaṃ atthāya aṭṭhakathānusārenea kathayissāma.

Samūho rukkho mūlati patiṭṭhāti etena avayavena bhūmibhāge ṭhitenāti **mūlaṃ**, kim taṃ? Bhūmibhāge ṭhito mūlasaṅkhāto rukkhāvayavo, tasmim mūle. Natthi upaddavo pharasuchedādi-antarāyo assa mūlassāti **anupaddavo**. **Dalheti** upaddavābhāvena sabhāvato thire sati. Chindīyatīti **chinno**, ko so? Bhūmiyaṃ patiṭṭhitamūlasahito rukkhāvayavo, na chinditvā gahito rukkhāvayavo. Ruhati vaḍḍhatīti **rukkho**. So ca bhūmiyaṃ patiṭṭhitamūlasahito rukkhāvayavo rukkhoti vutto yathā “samuddo diṭṭho”ti. **Punareva rūhatīti** puna ankuruppādanam sandhāya vuttam. **Taṇhānusayeti** attabhāvasaṅkhātassa rukkhassa mūle. **Anūhateti** arahattamaggañāṇena anupacchinne sati **idaṃ** attabhāvasaṅkhātam **dukkham** dukkhahetu **punappunam** abbocchinnaṃ **nibbattati na** nirujjhatiyevāti gāthāttho.

“Idha gāthāyaṃ yo taṇhānusayo anūhatabhāvena dukkhassa nibbattanassa mūlanti vutto, **ayaṃ taṇhānusayo** katamassā taṇhāya anusayo”ti pucchati, “taṇhāya kāmataṇhādivasena bahuvidhattā **bhavataṇhāya** anusayo”ti vissajjeti bhavassādataṇhābhāvato. **Yo** anusayo **etassa** bhavataṇhāsaṅkhātassa **dharmassa** paccayo hoti. **Ayaṃ** anusayo **avijjānusayo** hoti. “Anusayo bahuvidho, kasmā avijjānusayoti saddahitabbo”ti vattabbattā “**avijjāpaccayā hi bhavataṇhā**”ti vuttam. Avijjāya bhavataṇhāya paccayattā avijjānusayo saddahitabbo. Avijjāya hi bhavesu ādīnavassa adassanavasena bhavassādataṇhā bhavatīti. **Ime dve kilesāti**-ādimhi heṭṭhā vuttanayānusārena cattāri saccāni niddhāretvā visabhāgasabhāgadhammāvattanaṃ viññātabbam, samathavipassanā pana maggasampayuttāva gahetabbā.

“**Sabbapāpassā**”ti-ādikassa anusandhyattho **aṭṭhakathayaṃ**¹ vutto. **Sabbapāpassāti** kammaṭṭhabhāvappattāpattassa niravasesassa akusalassa. **Akaraṇanti** sapaṇasāntānesu anuppādanam. **Kusalassāti** kammaṭṭhabhāvappattāpattassa tebhūmakakusalassa ceva lokuttarakusalassa ca. **Upasampadāti** santāne uppādanavasena sampadā. Sassa attano cittanti **sacittam**, sacittassa pariyodāpanam vodānam arahattaphalupattiyāti

1. Netti-Ṭṭha 107 piṭṭhe.

sacittapariyodāpanam. Arahattamagguppādo pana “kusalassa upasampadā”ti padena gahito. **Etam** akaraṇādittayadīpanam **buddhānam** sammāsambuddhānam **sāsanam** ovādoti gāthāttho.

Gāthāyaṃ yassa pāpassa akaraṇam vuttam, tam pāpam duccaritakammapatha vasena vibhajitum “**sabbapāpam nāmā**”ti-ādi vuttam. **Dosasamuṭṭhānanti** yebhuyyavasena vuttam, lobhasamuṭṭhānampi bhavati. **Lobhasamuṭṭhānanti** yebhuyyavasena vuttam, dosasamuṭṭhānampi bhavati. **Mohasamuṭṭhānampi** tattheva vuttam. Lobhasamuṭṭhānadosasamuṭṭhānampi sambhavatīti daṭṭhabbam. Sabbapāpo duccaritakammapathappabhedena vibhatto, “ettakeneva vibhajitabbo, udāhu aññena vibhajitabbo”ti pucchitabbattā aññena akusalamūla-agatigamanabhedanapi vibhajitum “**yā abhijjhā**”ti-ādi vuttam. **Aṭṭhakathāyaṃ** pana “evam duccarita akusalakammapathakammavibhāgena ‘sabbapāpan’ti ettha vuttapāpam vibhajitvā idānissa akusalamūlavasena agatigamanavibhāgampi dassetum ‘akusalamūlan’ti-ādi vuttan”ti¹ anusandhyattho vutto. Mohavasena sabhāvaṃ ajānantassa bhayasambhavato yaṃ bhayā ca moho ca agatim gacchati, idam **mohasamuṭṭhānanti** vuttam.

Sabbapāpo ācariyena vibhatto, amhehi ca nāto, “katamam sabbapāpassa akaraṇan”ti pucchitabbattā “**tattha lobho asubhāyā**”ti-ādi vuttam.

Aṭṭhakathāyaṃ pana—

“Ettāvatā ‘sabbapāpassa akaraṇan’ti ettha pāpam dassetvā idāni tassa akaraṇam dassento ‘lobho -pa- paññāyā’ti tihi kusalamūlehi tiṇṇam akusalamūlānam pahānavasena sabbapāpassa akaraṇam anuppādanamāhā”ti²—

vuttam. Subhādhimuttavasena pavatto **lobho asubhāyā** asubhabhāvanāya tathāpavattena alobhena tadaṅgavikkhambhanappahānena **pahīyati**, sattesu kujjhanadussanavasena pavatto **doso mettāya** mettābhāvanāya tathāpavattena adosena ca tadaṅgavikkhambhanappahānena **pahīyati**, sattesu ceva saṅkhāresu ca muyhanavasena pavatto **moho**

1. Netti-Ṭīha 107 piṭṭhe.

2. Netti-Ṭīha 107, 188 piṭṭhesu.

paññāya vicāraṇapaññāya ca bhāvanāmaggaṇaṇa ca tadanāvikkhambhanasamucchedappahānena **pahīyati**.

“Yadi tīhi kusalamūleheva akusalamūlāni pahīyanti, evaṃ sati upekkhākaruṇāmuditā niratthakā bhaveyyun”ti vattabbattā **“tathā lobho upekkhāyā”**ti-ādi vuttaṃ. **Upekkhāyā**ti “sabbe sattā kammassakā”ti-ādinā bhāvitāya upekkhāya. Muditā aratim vūpasametvā aratiyā mūlabhūtaṃ mohampi pajahatīti manasi katvā **“moho muditāya pahānaṃ abbattham gacchati”**ti vuttaṃ. “Akusalamūlānaṃ kusalamūlādihi pahātabbattaṃ kena amhehi saddahitabban”ti vattabbattā **“tenāhā”**ti-ādi vuttaṃ. **Tena** tathā pahātabbattena bhagavā “sabbapāpassa akaraṇaṃ”ti vacanaṃ āha, tena “sabbapāpassa akaraṇaṃ”ti vacanena tathā pahātabbattaṃ tumhehi saddahitabbanti vuttaṃ hoti.

31. “Ettāvatā ca sabbapāpo vibhatto, tassa akaraṇaṇa vibhattaṃ siyā, evaṃ sati aṭṭhamicchattānaṃ akaraṇaṃ anivāritaṃ siyā”ti vattabbattā **“sabbapāpaṃ nāma aṭṭha micchattāni”**ti-ādi vuttaṃ. **Micchāsati**ti aniccādisu “niccaṇ”ti anussaraṇacintanādivasena pavatta-akusalappavatti.

Sabbapāpassa akaraṇaṃ bahudhā ācariyena vibhattaṃ, amhehi ca viññātaṃ, “kathaṃ kusalassa sampadā vibhajitabbā viññātabbā”ti vattabbattā kusalassa sampadaṃ vibhajitvā dassento **“aṭṭhasu micchattesu pahīnesu”**ti-ādimāha. **Aṭṭha sammattāni**ti sammādiṭṭhi sammāsankappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhīti aṭṭha sammattāni visabhāgaparivattanadhamavasena **sampajjanti**.

Atītassāti atītena sammāsambuddhena desitassa. Vipassino hi bhagavato ayaṃ pātimokkhuḍdesagāthā. **Citte pariyodāpiteti** cittapaṭibaddhā pañcakkhandhāpi pariyodāpitā bhavanti. “Cittapariyodāpitena pañcannaṃ khandhānaṃ pariyodāpitabhāvo kathaṃ amhehi saddahitabbo”ti vattabbattā **“evaṇhi”**ti-ādi vuttaṃ. **Evaṃ** vuttappakārena bhagavā yaṃ “cetovisuddhatthaṃ bhikkhave tathāgate brahmacariyaṃ vussatī”ti vacanaṃ āha, tena “ceto -pa- vussatī”ti vacanena tumhehi saddahitabboti vuttaṃ hoti. “Pariyodāpanā katividhā bhavanti”ti vattabbattā **“duvidhā hi”**ti-ādi vuttaṃ.

Samathavipassanāya nīvaraṇappahānañca ariyamaggbhāvanāya
anusayasamugghāto cāti pariyodāpanassa duvidhattā pañcakkhandhā
pariyodāpitā bhavantīti attho. Pahīnanīvaraṇānusayā hi puggalā
pasādanīyavaṇṇā honti.

“Pariyodāpanassa kittikā bhūmiyo”ti pucchitabbattā **“dve
pariyodāpanabhūmiyo”**ti-ādi vuttaṃ. “Sabbapāpassa akaraṇan’ti-ādigāthāya
desitesu dhammesu katamaṃ dukkhasaccaṃ, katamaṃ samudayasaccaṃ,
katamaṃ maggasaccaṃ, katamaṃ nirodhasaccaṃ”ti pucchitabbattā **“tattha
yaṃ paṭivedhena”**ti-ādi vuttaṃ. **Tatthā**ti gāthāya desitesu dhammesu **yaṃ**
khandhapañcakaṃ **paṭivedhena** pariññābhisamayena pariyodāpeti, **idaṃ**
khandhapañcakaṃ **dukkhaṃ** dukkhasaccaṃ bhava. **Yato** taṇhāsamkilesato
khandhapañcakaṃ pariyodāpeti, **ayaṃ** taṇhāsamkilesato **samudayo**
samudayasaccaṃ. **Yena** ariyamaggaṅgena pariyodāpeti, **ayaṃ ariyamaggo**
maggasaccaṃ. **Yaṃ** asaṅkhatadhātum adhigatena puggalena pariyodāpitaṃ,
ayaṃ asaṅkhatadhātudhammo **nirodho** nirodhasaccaṃ bhava. **Imāni cattāri
saccāni** gāthāya desitadhammānaṃ sabhāgavisabhāgadhammāvaṭṭanavasena
niddhāritāni. **“Tenāhā”**ti-ādikassa attho heṭṭhā vuttanayena veditabbo.

“Sabbapāpassa akaraṇan’ti-ādigāthāya desitānaṃ dhammānaṃ
sabhāgavisabhāgadhammāvaṭṭanavasena cattāri saccāni ācariyena
niddhāritāni, amhehi ca viññātāni.

“Dhammo have rakkhati dhammacāriṃ,
Chattaṃ mahantaṃ yatha vassakāle.
Esānisamso dhamme suciṇṇe,
Na duggatiṃ gacchati dhammacārī’ti—

gāthāya desitānaṃ dhammānaṃ visabhāgasabhāgadhammānaṃ
āvaṭṭanavasena kathaṃ cattāri saccāni niddhāritāni”ti vattabbattā **“dhammo
have”**ti-ādimāha.

Tāya gāthāya desite dhamme vibhajitvā dassento **“dhammo nāmā”**ti-
ādimāha. Tattha **dhammo nāmā**ti puññadhammo nāma. **Indriyasamvaroti**
manacchaṭṭhindriyasamvarasīlādiko sabbo samvaro. Tena vuttaṃ

“indriyasamvarasīsenā cettha sabbampi sīlaṃ gahitanti daṭṭhabban”¹.

Cattāro **apāyā** dukkaṭakammakārīnaṃ gatibhūtattā **duggati**. **Sabba**

upapattiyo pana

dukkhadukkkhasaṅkhārādukkhavipariṇāmadukkkhasamaṅgīnaṃ gatibhūtattā **duggati** nāma.

“Tasmim duvidhe dhamme indriyasamvaradhammo kattha ṭhito, katham sucinṇo, kuto rakkhatī”^{ti} pucchitabbattā “**tattha yā samvarasīle**”^{ti}-ādi vuttaṃ. **Tatthā**ti tasmim duvidhe dhamme. Samvarasīle ṭhitā yā akhaṇḍakāritā hoti, **ayaṃ** akhaṇḍavasena kātabbo samvarasīle ṭhito suṭṭhu āciṇṇapariciṇṇo puññadhammo catūhi **apāyehi** attano ādhāraṃ attānaṃ rakkhantaṃ puggalaṃ ekantikabhāvena **rakkhati**, anekantikabhāvena pana rakkhitamatto puññadhammopi rakkhatīti attho gahetabbo. **Apāyehī**ti ca padhānavasena vuttaṃ, rogādi-antarāyatopi rakkhati. Rogādi-antarāyo vā ayato apagatatā apāyantogadhoti daṭṭhabbo.

“Tathā rakkhatīti kena amhehi saddahitabbo”^{ti} vattabbattā “**evaṃ bhagavā**”^{ti}-ādi vuttaṃ. **Evaṃ** vuttappakārena lakkhaṇapakāradassanaṃ bhagavā “dvemā bhikkhave sīlavato gatiyo devā ca manussā cā”^{ti} yaṃ vacanaṃ āha, tena “dvemā -pa- manussā cā”^{ti} vacanena tumhehi saddahitabboti vuttaṃ hoti. “Samvarasīle ṭhitassa akhaṇḍakātabbassa sucinṇassa puññadhammassa apāyehi rakkhaṇe ekantikabhāvo kena suttena dīpetabbo”^{ti} vattabbattā “**evaṃ nālandāyan**”^{ti}-ādi vuttaṃ. Tattha **evaṃcā**ti iminā idāni vuccamānena pakārenapi vuttappakāro attho veditabbo. **Nālandāyanti** nālandanāmake nigame nisinnā asibandhakanāmassa putto **gāmaṇi** gāmajetṭhako bhagavantaṃ **etaṃ** vuccamānaṃ “brāhmaṇa bhante”^{ti}-ādivacanaṃ avoca.

Brāhmaṇāti bāhirakā brāhmaṇā. **Bhanteti** bhagavantaṃ gāmaṇi ālapati. **Pacchābhūmakā**ti pacchimadisāya nisinnakā. **Uyyāpentī**ti manussalokato uddhaṃ devalokaṃ yāpenti pāpenti.

Idhassāti idhaloke assa bhavēyya. Puriso pāṇātipātī -pa- micchādiṭṭhiko assa bhavēyyāti yojanā. Sesam pālito ceva vuttānusārena ca ñeyyaṃ.

1. Netti-Ṭīha 108 piṭṭhepi.

32. “Visabhāgadhammasabhāgadhammāvaṭṭanavasena catunnaṃ saccānaṃ niddhāritabhāvā kena amhehi saddahitabbo”ti vattabbattā **“tenāha mahākaccāno ekamhi padaṭṭhāne”**ti vuttaṃ.

“Ettāvatā ca āvaṭṭo hāro paripuṇṇo, añño niyutto natthi”ti vattabbattā **“niyutto āvaṭṭo hāro”**ti vuttaṃ. Yassaṃ yassaṃ pāliyaṃ yo yo āvaṭṭo hāro yathālābhavasena yojito, tassaṃ tassaṃ pāliyaṃ so so āvaṭṭo hāro tathā niddhāretvā **yutto** yojitoti attho daṭṭhabbo.

Iti āvaṭṭahāravibhaṅge sattibalānurūpā racitā vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭīkānusāreneva gambhīrattho vitthārato vibhajitvā gahetabboti.

8. Vibhattihāravibhaṅgavibhāvanā

33. Yena yena saṃ -pa- āvaṭṭahāravibhaṅgena āvaṭṭetabbā padaṭṭhānādayo vibhattā, so saṃ -pa- āvaṭṭahāravibhaṅgo paripuṇṇo, “tattha katamo vibhattihāravibhaṅgo”ti pucchitabbattā **“tattha katamo vibhattihāro”**ti-ādi vuttaṃ. Tattha **tatthāti** tesu niddiṭṭhesu soḷasasu desanāhārādīsu **katamo** saṃvaṇṇanāviseso **vibhattihāro** vibhattihāravibhaṅgo nāmāti pucchati. “Dhammañca padaṭṭhānaṃ bhūmiñcā”ti-ādiniddesassa idāni mayā vuccamāno “dve suttānī”ti-ādiko vitthārabhūto saṃvaṇṇanāviseso vibhattihāro vibhattihāravibhaṅgo nāmāti attho gahetabbo.

“Yesu suttasu vuttā dhammapadaṭṭhānabhūmiyo iminā vibhattihārena vibhattā, tāni suttāni kittakānī”ti pucchitabbattā tāni suttāni paṭhamāṃ dassetuṃ **“dve suttānī vāsanābhāgiyañca nibbedhabhāgiyañcā”**ti vuttaṃ. Tattha **vāsanābhāgiyanti** puññabhāvanā vāsanā nāma, vāsanāya bhāgo koṭṭhāso **vāsanābhāgo**, vāsanābhāge vācakabhāvena

niyuttaṃ suttanti **vāsanābhāgiyaṃ**, katamaṃ taṃ? Yasmiṃ sutte tīṇi puñṇakiriyavatthūni bhagavatā desitāni, taṃ suttam vāsanābhāgiyaṃ. **Nibbedhabhāgiyanti** lobhakkhandhādīnaṃ nibbijjhanam padālanam **nibbedho**, nibbedhassa bhāgo koṭṭhāso **nibbedhabhāgo**, nibbedhabhāge vācakabhāvena niyuttaṃ suttanti **nibbedhabhāgiyaṃ**, katamaṃ taṃ? Yasmiṃ sutte sekkhāsekkhadhammā bhagavatā desitā, taṃ suttam nibbedhabhāgiyaṃ.

“Tesaṃ suttānaṃ paṭiggāhakā puggalā yāhi paṭipadāhi sampajjanti, tā paṭipadā kittikā”ti pucchitabbattā **“dve paṭipadā”**ti-ādi vuttam. Dānasīlabhāvanāmayipuñṇabhāge bhavā paṭipadāti **puñṇabhāgiyā**. Phalabhāge bhavā paṭipadāti **phalabhāgiyā**. “Yesu sīlesu tīṭhā paṭiggāhakā paṭipajjanti, tāni sīlāni kittakāni”ti pucchitabbattā **“dve sīlāni”**ti-ādi vuttam. Saṃvarati etena saṃvarenāti **saṃvaro**, so saṃvaro pātimokkhasaṃvaro, satisaṃvaro, ñāṇasaṃvaro, khantisaṃvaro, vīriyasaṃvaroti pañcavidho. Sabbopi pāpasamvaraṇato **saṃvaro**, lokiyalokuttarasampattiṭṭhānattā **sīlaṃ** nāma. Pajahati etena pahātabbeti **pahānaṃ**, pajahanaṃ vā **pahānaṃ**, tañca pahānaṃ tadanāgappahānaṃ, vikhambhanappahānaṃ, samucchadappahānaṃ, paṭipassaddhippahānaṃ, nissaraṇappahānanti pañcavidham. Tattha nissaraṇappahānaṃ vajjetvā catubbidham pahānaṃ vuttanayena **sīlaṃ** nāma.

“Tesu suttādīsu bhagavā katamaṃ suttam katamāya paṭipadāya desayati, katarasmim sīle tīṭhito puggalo katamena sīlena brahmacārī bhavati”ti pucchitabbattā tathā vibhajitvā dassetum **“tattha bhagavā”**ti-ādi vuttam. **Tattha** tesu vāsanābhāgiyādīsu suttasu vāsanābhāgiyaṃ suttam **tattha** tāsu puñṇabhāgiyādipaṭipadāsu puñṇabhāgiyāya paṭipadāya bhagavā yassa puggalassa desayati, **so** vāsanābhāgiyasuttapaṭiggāhako puggalo tattha saṃvarasīlādīsu **saṃvarasīle tīṭhito** hutvā **tena** saṃvarasīlasaṅkhātena **brahmacariyena** seṭṭhacariyena **brahmacārī** seṭṭhācārapūraṇo **bhavati**. **Tattha** tesu vāsanābhāgiyādīsu suttasu nibbedhabhāgiyaṃ suttam **tattha** tāsu puñṇabhāgiyādipaṭipadāsu phalabhāgiyāya paṭipadāya yassa puggalassa bhagavā desayati, **so** nibbedhabhāgiyasuttapaṭiggāhako puggalo tattha saṃvarasīlādīsu **pahānasīle**

samucchedappassaddhippahānavasena **ñhito** hutvā **tena** pahānasīlasaṅkhātena viśesabhūtena maggasaṅkhātena **brahmacariyena** brahmacārī bhavatīti yojanā kātabbā.

“Vāsanābhāgiyasuttādīsu katamaṃ vāsanābhāgiyaṃ suttan”ti pucchitabbattā **“tattha kataman”**ti-ādi vuttaṃ. Tattha **tatthāti** tesu vāsanābhāgiyasuttādīsu. **Dānakathāti** sappurisaḍānadānaphala-asappurisaḍānadānaphalakathā. **Sīlakathāti** pañcasīlādisīlaphalakathā. **Saggakathāti** saggasampattisukhakathā ceva sagge nibbattāpakapuññakathā ca. **Ādīnavoti** ādīnavadassako suttanto. **Ānisaṃsoti** ānisaṃsadassako suttanto. Vāsanābhāgiyaṃ suttan nāmāti yojanā.

“Tattha kataman”ti-ādīsu anusandhyattho vuttanayova. Yā desanā catusaccappakāsanā, sā desanā nibbedhabhāgiyaṃ suttan nāmāti yojanā. Evañca sati vāsanābhāgiyasuttassapi nibbedhabhāgiyasuttabhāvo āpajjeyya catusaccappakāsanatoti codanaṃ manasi katvā **“vāsanābhāgiye sutte”**ti-ādi vuttaṃ. Vāsanābhāgiye sutte **pajānanā** vuṭṭhānagāminivipassanā ariyamaggapadaṭṭhānabhūtā paññā natthi, **maggo** ariyamaggo natthi, **phalaṃ** ariyaphalaṃ natthi. Nibbedhabhāgiye sutte pana pajānanādayo atthi, vāsanābhāgiye sutte natthi. “Pajānanā”ti-ādinā catusaccappakāsanā dānakathādikā nibbedhabhāgiye sutte antogadhā, itaraṃyeva vāsanābhāgiyasuttanti nāmāti dasseti. Yesu suttesu vuttā dhammapadaṭṭhānabhūmiyo vibhattā, tāni suttāni dveyeva na honti, “kasmā dveyeva suttāni niddhāritāni”ti ce vadeyyum? Asaṅkarato sutte vuttānaṃ dhammapadaṭṭhānabhūmīnaṃ vibhajitabbānaṃ suviññeyyattā. “Yadi evaṃ saṃkilesabhāgiya-asekhabhāgiyasuttānipi niddhāritāni asaṅkarattā”ti ce vadeyyum? No niddhāritāni, vāsanābhāgiyasutte niddhārite saṃkilesabhāgiyasuttampi niddhāritāṃ, saṃkilesadhamato nissaṭṭhadhammānaṃyeva vāsanābhāgiyadhammattā nibbedhabhāgiyasutte ca niddhārite asekkhabhāgiyasuttampi niddhāritāṃ anaññattā.

“Yesu suttesu vuttā dhammapadaṭṭhānabhūmiyo vibhattihārena vibhattā, tāni suttāni katamena phalena yojayitabbāni”ti pucchitabbattā **“imāni cattāri suttāni”**ti-ādi vuttaṃ. Tattha **imāni cattāri**

suttānīti yathāniddhāritāni vāsanābhāgiyanibbedhabhāgiyasuttāni ceva taṃniddhāraṇena niddhāritāni saṃkilesabhāgiya-asekkhabhāgiyasuttāni cāti cattari suttāni **imesaṃ**veva **catunnaṃ suttānaṃ desanāya** nayena nītena **phalena sabbato** sabbabhāgena saṃvarasīlappahānasīlena brahmacariyena yojayitabbāni. Yojentena ca **sabbato** sabbabhāgena ca padādivicayena hārena saṃvarasīlādikaṃ phalaṃ **vicinitvā yuttihārena** yuttaṃ phalaṃ gavesitvā “idaṃ phalaṃ imassa puggalassa phalaṃ, idaṃ phalaṃ imassa suttassa phalaṃ”ti suttāni visuṃ visuṃ phalena yojayitabbānīti attho gahetabbo.

“Kittakena phalena brahmacariyena yojetabbānī”ti pucchitabbattā **“yāvatikā ñāṇassa bhūmi”**ti vuttaṃ. Bhagavatā desitena vāsanābhāgiyasuttēna siddhā **yāvatikā** puññabhāgiyā paṭipadādayo vibhajanañāṇassa **bhūmi** ārammaṇā bhavitumarahanti, tāvatikāhi bhūmihi vāsanābhāgiyasuttaṃ yojayitabbaṃ. Nibbedhabhāgiyasuttēna siddhā **yāvatikā** phalabhāgiyā paṭipadādayo vibhajanañāṇassa **bhūmi** ārammaṇā bhavitumarahanti, tāvatikāhi bhūmihi nibbedhabhāgiyasuttaṃ yojetabbaṃ. Itaradvayampi suttaṃ yathāsambhavaṃ yojetabbaṃ. Etena ñāṇassa bhūmīnaṃ suttatthānaṃ bahuvidhattaṃ dasseti.

34. Vāsanābhāgiyasuttādīsu vuttā dhammā vāsanābhāgiyanibbedhabhāgiyabhāvehi ācariyena vibhattā, amhehi ca ñātā, “kathaṃ saṃkilesabhāgiya-asekkhābhāgiyabhāvehi asādhāraṇāsādhāraṇabhāvehi vibhajitabbā”ti pucchitabbattā **“tattha katame dhammā sādhāraṇā”**ti-ādi āradhmaṃ. **Aṭṭhakathāyaṃ** pana—

“Evaṃ vāsanābhāgiyanibbedhabhāgiyabhāvehi dhamme ekadesena vibhajitvā idāni tesāṃ kilisabhāgiya-asekkhābhāgiyabhāvehi sādhāraṇāsādhāraṇabhāvehi vibhajitum tattha katame dhammā sādhāraṇā ti-ādi āradhdhan”ti¹—

vuttaṃ. Tattha **tatthā**ti ye dhammā sutte vuttā vibhattihārena vibhajitabbā, tesu dhammesu **katame dhammā sādhāraṇā**ti pucchati, **dve dhammā**

1. Netti-Ṭīṭha 112 piṭṭhe.

sādhāraṇāti vissajjeti. Te dve dhamme sarūpato dassetuṃ “**nāmasādhāraṇā, vatthusādhāraṇā cā**”ti vuttaṃ. Tattha **nāmasādhāraṇā**ti nāmena nāmapaññattiyā sādhāraṇā samānā, “kusalā”ti nāmena ekavīsati cittuppādā samānā, “akusalā”tyādināmena dvādasa cittuppādā samānā, kusalādināmapaññattivacanena vacanīyā atthā kusalādināmasādhāraṇāti vuttā. Tena **ṭīkāyaṃ**—

“Nāmaṃ nāmapaññatti, taṃ mukheneva saddato tadatthāvagamo. Saddena ca sāmāññarūpeneva tathārūpassa atthassa gahaṇaṃ, na visesarūpena. Tasmā saddavacanīyā atthā sādhāraṇarūpanāmāyattagahaṇīyatāya nāmasādhāraṇā vuttā”ti¹—

vuttaṃ. **Vatthusādhāraṇā**ti patiṭṭhānabhūtena vatthunā sādhāraṇā. Yasmiṃ patiṭṭhānabhūte santāne vā cittuppādādimhi vā ye dhammā pavattanti, te dhammā tena santānena vā vatthunā tena cittuppādādinā vā sādhāraṇā samānāti attho. Ekasantāne patitattā phusanādisabhāvato bhinnāpi vatthusādhāraṇā samānavatthukāyeva bhavanti vihattihārena vibhajitvāti vuttaṃ hoti.

“Kiṃ nāmasādhāraṇavatthusādhāraṇāyeva vibhajitabbā, aññaṃ vibhajitabbaṃ natthi”ti pucchitabbattā “**yaṃ vā paṇā**”ti-ādi vuttaṃ. Nāmasādhāraṇavatthusādhā raṇehi aññaṃ yaṃ vā pana kicca-sādhāraṇapaccayasādhāraṇapaṭipakkhādisādhāraṇampi dhammajātaṃ **evaṃjātiyaṃ** sādhāraṇajātiyaṃ, tampi sabbaṃ vicayahārena vicinitvā yuttihārena gavesitvā yuttaṃ sādhāraṇaṃ vihattihārena vibhajitabbanti adhippāyo. “Tesu nāmasādhāraṇādīsu katame nāmasādhāraṇā, katame vatthusādhāraṇā”ti pucchitabbattā “**micchattaniyatānaṃ sattānaṃ**”ti-ādi vuttaṃ. Mātughātakādīnaṃ channaṃ micchattaniyatakammakarānaṃ sattānaṃca duggati-ahetuka sugati-ahetukaduhetukatihetukānaṃ catunnaṃ puthujjanānaṃ aniyatakammakarānaṃ sattānaṃca santāne pavattā dassanapahātabbā kilesā dassanapahātabbanāmasādhāraṇā samānā bhavanti sakkāyadiṭṭhivicikicchāsīlabbataparāmasanavasena bhinnasabhāvānampi dassanapahātabbanāmanātivattanato. Vuttapakārānaṃ

1. Netti-Ṭī 71. 72 piṭṭhesu.

niyatānīyatasattānaṃ dassanapahātabbānaṃ kilesānaṃ

patiṭṭhānavatthubhāvato vatthusādhāraṇā ca samānavatthukāti attho.

Puthujjanassa duggati-ahetukādicatubbidhasattassa, **sotāpannassa** ca santāne pavattā **kāmarāgabyāpādā** kilesā kāmarāgabyāpādanāmasādhāraṇā samānā bhavanti sakadāgāmimaggappahātabba anāgāmimaggappahātabbavasena bhinnasabhāvānampi kāmarāgabyāpādanāmanātivattanato. Vuttappakārassa

puthujjanassa, sotāpannassa ca kāmarāgabyāpādānaṃ

patiṭṭhānavatthubhāvato vatthusādhāraṇā samānavatthukāti attho ca

gehetabbo. **Puthujjanassa, anāgāmissa** ca santāne pavattā **uddhambhāgiyā**

saṃyojanā uddhambhāgiyanāmasādhāraṇā samānā bhavanti

rūparāgādivasena bhinnasabhāvānampi uddhambhāgiyanāmanātivattanato.

Puthujjanassa, anāgāmissa ca uddhambhāgiyānaṃ patiṭṭhānavatthubhāvato

vatthusādhāraṇā samānavatthukāti attho ca gahetabbo. Tena vuttaṃ **ṭīkāyaṃ**

“dassanapahātabbānaṃhi yathā micchattaniyatasattā pavattiṭṭhānaṃ, evaṃ

anīyatāpī”¹ ti¹ vuttaṃ. Saṅkhepato pana saṅkilesapakkhe pahānekaṭṭhā kilesā

nāmasādhāraṇā honti, sahajekaṭṭhā kilesā vatthusādhāraṇāti daṭṭhabbā.

Saṅkilesapakkhe sādharmaṇā ācariyena vibhattā, amhehi ca ñātā,

“kathaṃ vodānapakkhe sādharmaṇā vibhattā”^{ti} pucchitabbattā **“yaṃ kiñci**

ariyasāvako”^{ti}-ādi vuttaṃ. Tattha **yaṃ kiñcīti** sāmaññavasena vuttā

paṭhamajjhānasamāpatti-ādikā lokiyā samāpattiyeva gahitā. **Ariyasāvakoti**

ariyassa bhagavato sāvako ariyasāvakoti vattabbo, jhānalābhī ca phalaṭṭho

ca puggalo, na maggaṭṭho. Maggaṭṭho hi lokiyaṃ yaṃ kiñci samāpattim na

samāpajjati. **Sabbā sā** lokiyasamāpatti rūpāvacarā arūpāvacarā dibbavihāro

brahmavihāro paṭhamajjhānasamāpattīti evamādihi pariyāyehi sādharmaṇā

taṃsamaṅgīhi vītarāgāvītarāgehi sādharmaṇā

lokiyasamāpattināmanātivattanato ca vītarāgāvītarāgehi samāpajjitabbato ca.

“Ariyasāvako ca lokiyaṃ samāpattim samāpajjanto odhiso odhiso

samāpajjati, evaṃ sati kathaṃ vītarāgehi sādharmaṇāti saddahitabbā”^{ti}

vattabbattā **“sādharmaṇā hi dhammā”**^{ti}-ādi vuttaṃ. **Aṭṭhakathāyaṃ** pana

“kathaṃ te odhiso gahitā,

1. Netti-Ṭī 72 piṭṭhe.

atha odhiso gahetabbā, katham sādharmaṇāti anuyogaṃ manasi katvā taṃ visodhento āha ‘sādharmaṇā hi dhammā evaṃ aññamaññaṃ’ti-ādi”ti vuttaṃ.

Tattha evaṃ vitarāgāvitarāgehi odhiso odhiso samāpajjitabbā **dhammā param param** pacchā pacchā pavattiyamānaṃ dhammajātaṃ **sakaṃ sakaṃ** pubbe pubbe jātaṃ “lokiyasamāpatti”ti nāmaṃ niyata**visayaṃ** aññamaññaṃ hutvā **hi** yasmā nātivattanti, tasmā sādharmaṇāti saddahitabbā gahetabbāti attho. “Param param samāpajjanto katham nātivattati”ti vattabbattā nātivattanaṃ pākaṭaṃ kātuṃ “**yopi**”ti-ādi vuttaṃ. **Yo** ariyasāvako vā avitarāgo vā. **Imehi** lokiya samāpatti **dhammehi** samannāgato, **so** ariyasāvako vā avitarāgo vā param param samāpajjantopi **taṃ dhammaṃ** lokiyaṃ samāpattidhammaṃ nātivattati, aññaṃ upagantvā nātikkaṃatīti attho. Yehi lokiya samāpattidhammehi samannāgato, **ime** lokiya samāpatti **dhammā** sādharmaṇāvāti daṭṭhabbā.

“Vāsanābhāgiyādisuttesu vuttā ye dhammā iminā vibhattihārena vibhattā, yesu dhammesu katame dhammā asādharmaṇā”ti pucchitabbattā “**tattha katame dhammā asādharmaṇā**”ti-ādi vuttaṃ. **Tattha** tesu vibhajitabbesu dhammesu **katame dhammā asādharmaṇāti** pucchati, pucchitvā yāva desanaṃ upādāya asādharmaṇā dhammā gavesitabbā, “sekkhāsekkhā”ti vā gavesitabbā, “bhabbābhabbā”ti vā gavesitabbā. Atha vā yāva “sekkhāsekkhā bhabbābhabbā”ti desanā vuttā, tāva desanaṃ upādāya asādharmaṇā gavesitabbā. Katham gavesitabbā? Ariyesu sekkhāsekkhadhammavasena “sekkhā”ti nāmaṃ asekkhena asādharmaṇaṃ, “asekkhā”ti nāmaṃ sekkhena asādharmaṇanti vā, anariyesu “bhabbā”ti nāmaṃ abhabbena asādharmaṇaṃ, “abhabbā”ti nāmaṃ bhabbena asādharmaṇanti vā gavesitabbā. **Kāmarāgabyāpādā** saṃyojanā appahīnattā anusayabhāvena uppajjanārahattā **aṭṭhamakassa** sotāpattimaggaṭṭhassa ca **sotāpannassa** phalaṭṭhassa ca sādharmaṇā bhavanti, **dhammatā** dhammasabhāvo asādharmaṇo. Idaṃ vuttaṃ hoti—“aṭṭhamakassa sotāpattimaggaṭṭhatā sotāpannassa asādharmaṇā,

sotāpannessa sotāpannaphalaṭṭhatā ca aṭṭhamakassa sotāpattimaggaṭṭhassa asādhāraṇā. Aṭṭhamakassa vā pahīyamānakilesatā sotāpannessa asādhāraṇā, sotāpannessa pahīnakilesatā ca aṭṭhamakassa asādhāraṇā”ti.

Uddhambhāgiyā saṃyojanā appahīnattā anusayabhāvena uppajjanārahattā **aṭṭhamakassa** maggaṭṭhabhāvena aṭṭhamakasadisassa anāgāmimaggaṭṭhassa ca **anāgāmissa** phalaṭṭhassa ca sādharmaṇā, **dhammatā** dhammasabhāvo asādhāraṇā. Idam vuttam hoti—“aṭṭhamakassa anāgāmimaggaṭṭhatā anāgāmissa phalaṭṭhassa asādhāraṇā, anāgāmissa anāgāmiphalaṭṭhatā ca aṭṭhamakassa asādhāraṇā. Aṭṭhamakassa vā pahīyamānakilesatā anāgāmissa asādhāraṇā, anāgāmissa phalaṭṭhassa pahīnakilesatā ca aṭṭhamakassa asādhāraṇā”ti. “Maggaṭṭhatā phalaṭṭhatāya asādhāraṇā, phalaṭṭhatā ca maggaṭṭhatāya asādhāraṇā”tipi vuttum vaṭṭati. **Sabbesaṃ** sattannaṃ **sekkhānaṃ** puggalaṇaṃ **nāmaṃ** “sekkhā”ti nāmaṃ sādharmaṇaṃ. **Dhammatā asādhāraṇā**ti catunnaṃ maggaṭṭhānaṃ taṃtaṃmaggaṭṭhatā aññamaññaṃ maggaṭṭhānaṃ asādhāraṇā. Heṭṭhimaphalattayaṭṭhānaṃca asādhāraṇā, heṭṭhimaphalattayaṭṭhānaṃ taṃtaṃphalaṭṭhatā ca aññamaññaṃ phalaṭṭhānaṃ asādhāraṇā, catunnaṃ maggaṭṭhānaṃca asādhāraṇāti attho. “Sekkhaṇaṃ taṃtaṃmaggaṭṭhatā taṃtaṃphalaṭṭhatāya asādhāraṇā, taṃtaṃphalaṭṭhatā ca taṃtaṃmaggaṭṭhatāya asādhāraṇā”ti vattumpi vaṭṭati. **Sabbesaṃ paṭipannakānanti** phalaṭṭhāya paṭipajjantīti **paṭipannakā**, tesam maggasaṃgāhānaṃ catunnaṃ puggalaṇaṃ **nāmaṃ** “paṭipannakā”ti nāmaṃ sādharmaṇaṃ, **dhammatā** taṃtaṃmaggaṭṭhatā asādhāraṇā. **Sabbesaṃ sekkhānaṃ** sattannaṃ puggalaṇaṃ sekkhānaṃ sīlaṃ sādharmaṇaṃ, **dhammatā** taṃtaṃmaggaṭṭhaphalaṭṭhatā asādhāraṇāti. Vāsanābhāgiyasamkilesabhāgiyasuttesu vuttā dassanenapahātabbādayo ceva nibbedhabhāgiya-asekkhabhāgiyasuttesu vuttā sekkhādayo ca dhammā sādharmaṇāsādhāraṇabhedenā vibhattihārena vibhajitabbāti adhippāyo veditabbo.

“Aṭṭhamakassā”ti-ādinā ariyesu puggalesu asādhāraṇā ācariyena vibhattā, amhehi ca ñātā, “katham anariyesu asādhāraṇā vibhattā”ti pucchitabbattā ariyesu vuttanayānusārena anariyesupi vibhajitvā gavesitabbāti dassetuṃ “**evaṃ visesānupassinā**”ti-ādi

vuttam. **Aṭṭhakathāyaṃ** pana “evaṃ ‘aṭṭhamakassā’ti-ādinā ariyapuggalesu asādhāraṇadhammaṃ dassetvā itaresu nayadassanattham ‘evaṃ visesānupassinā’ti-ādi vuttan”ti¹ vuttam. **Evaṃ** ariyesu vuttanayānusārena bhabbābhabbesu anariyesu **visesānupassinā** asādhāraṇato visesaṃ asādhāraṇaṃ anupassinā gavesakena paṇḍitena bhabbābhabbesupi **hīnukkaṭṭhamajjhimaṃ upādāya gavesitabbaṃ**. Kathaṃ?

Mātughātādivasena pavattānaṃ

paṭighasampayuttadiṭṭhisampayutasattamajavanacittuppādānaṃ

micchattaniyatānaṃ taṃsamaṅgīnaṃ vā tathāpavattā

paṭhamajavanacittuppādādayo aniyatā dhammā paṭighasampayuttādibhāvena

sādhāraṇā, micchattaniyatā dhammā ekacittuppādattā asādhāraṇā. Yathā hi

cittam “cittasaṃsaṭṭhan”ti na vattabbaṃ, evaṃ micchattaniyatāpi

“micchattaniyatasādhāraṇā”ti na vattabbā. Micchattaniyatesupi

niyatamicchādiṭṭhikānaṃ

diṭṭhisampayuttasattamajavanacittuppādasamaṅgīnaṃ aniyatā

diṭṭhisampayuttapaṭhamajavanacittuppādādayo dhammā

diṭṭhisampayuttādibhāvena sādhāraṇā, niyatamicchādiṭṭhi

ekacittuppādasamaṅgībhāvato asādhāraṇā. Tenāha aṭṭhakathācariyo—

“Micchattaniyatānaṃ aniyatā dhammā sādhāraṇā, micchattaniyatā dhammā asādhāraṇā. Micchattaniyatesupi niyatamicchādiṭṭhikānaṃ aniyatā dhammā sādhāraṇā, niyatamicchādiṭṭhi asādhāraṇāti iminā nayena visesānupassinā veditabbā”ti¹.

Tattha “**iminā nayeṇā**”ti iminā micchattaniyatānaṃ uppajjitum bhabbā aniyatā dhammā sādhāraṇā, uppajjitum abhabbā aniyatā dhammā asādhāraṇāti gahitā. Tena vuttam “bhabbābhabbā”ti. Tathā hīnassa hīno hīnabhāvena sādhāraṇo, majjhimukkaṭṭhā asādhāraṇā. Majjhimassa majjhimo sādhāraṇo, hīnukkaṭṭhā asādhāraṇā. Ukkatṭhassa ukkatṭho ukkatṭhabhāvena sādhāraṇo, hīnamajjhimā asādhāraṇātipi gavesitabbā. Tenāha “hīnukkaṭṭhamajjhimaṃ upādāya gavesitabban”ti.

“Tattha katame dhammā sādhāraṇā”ti-ādinā nānāvidhena vibhattihāranayena dhammā vibhajitvā dassitā, amhehi ca nātā, “kathaṃ bhūmipadaṭṭhānāni vibhattihāranayena vibhajitvā dassitā”ti pucchitabbabhāvato

1. Netti-Ṭṭha 113 piṭṭhe.

dhammavibhajanānantaram bhūmipadaṭṭhānāni vibhajitvā dassento “**dassanabhūmī**”ti-ādimāha. Tattha **dassanabhūmī**ti dassanam bhavati ettha paṭhamamaggeti dassanabhūmi, sotāpattimaggo. **Niyāmāvakkantiyāti** niyamanam **niyāmo**, ko so? Sampattaniyāmo, avakkanam **avakkanti**, sotāpattiphalaṃ, niyāmassa avakkanti **niyāmāvakkanti**, tāya.

Dasanabhūmināmako sotāpattimaggo niyāmāvakkantināmakassa sotāpattiphalassa pattiyaṃ padaṭṭhānam. Paṭhamamaggasamaṅgī puggalo hi niyāmam okkamanto nāma, phalasamaṅgī pana niyāmam okkanto nāma hoti, tasmā niyāmāvakkantisaddena paṭhamaphaluppatti gahitā.

Bhāvanābhūmīti uparimaggattayam. **Uttarikānanti** tassa tassa maggassa uparipavattānam taṃtaṃphalānam pattiyaṃ padaṭṭhānanti paccekam yojetabban.

Dukkhaṃ paṭipadā dandhābhiññā mandapaññassa uppajjanato samatham āvahantī hutvā **samathassa padaṭṭhānam** hoti, **sukhāpaṭipadā khippābhiññā** ñāṇādhikassa uppajjanato vipassanāvahantī hutvā **vipassanāya padaṭṭhānam**, avasesā dve paṭipadāpi nātipaññassa uppajjanato samathassa padaṭṭhānanti gahetabbā. Tena **aṭṭhakathāyam** vuttam “itarā pana tissopi paṭipadā samatham āvahantī”ti-ādi¹. **Dānamayam puññakiriyavatthu** sayameva ekantena dhammassavanassa padaṭṭhānam na hoti, vandana yācanapañhāpucchanādayopi padaṭṭhānam honti, tasmā tehi kāraṇehi sādharmaṇam hutvā **parato ghosassa** padaṭṭhānam hoti, paratoghoso ca dhammassavanapañhāvissajjanādivasena pavatto. Dātabbavatthupariccajanavandanayācanakālesu hi yebhuyyena dhammam desenti, pañhāpucchanādikālesu ca vissajjenti, paṭipucchasākacchādīni vā karonti. **Sīlamayam puññakiriyavatthu** pāmojjapītipassaddhisukhasamādhīhi padaṭṭhānabhāvena sādharmaṇam hutvā **cintāmayiyā paññāya** padaṭṭhānam hoti. Sīlavantassa hi sīlam paccavekkhantassa pāmojjādayo honti, samāhito ca dhammacintane samattho hoti.

Bhāvanāmayim puññakiriyavatthūti purimā purimā samathabhāvanā ceva vipassanābhāvanā ca puññakiriyavatthu dānasīlādīhi kāraṇehi sādharmaṇam hutvā **bhāvanāmayiyā paññāya** pacchimāya pacchimāya samathabhāvanāya ceva vipassanābhāvanāya ca padaṭṭhānam. Tena vuttam **aṭṭhakathāyam** “sādharmaṇanti na bījam viya añkurassa, dassanabhūmi-ādayo viya niyāmāvakkanti-ādīnam

1. Netti-Ṭṭha 114 piṭṭhe.

āveṇikaṃ, atha kho sādharmaṇaṃ tadaññakāraṇehipi”ti¹.

“Dānamayasīlamayabhāvanāmayapuññakiriyavatthūnaṃ
paratoghosa-cintāmayibhāvanāmayipaññānaṃ padaṭṭhānabhāvo ācariyena
vibhatto, evaṃ sati tesaṃ dānamayādīnaṃ yathākkamaṃ
pariyattibāhusaccakammaṭṭhānānuyogamaggasammādiṭṭhīnaṃ
padaṭṭhānabhāvo na bhaveyyā”ti vattabbattā tathāpavattaṃ
padaṭṭhānabhāvampi dassetum **“dānamayaṃ puññakiriyavatthu parato ca
ghosassa sutamayiṃ ca paññāyā”**ti-ādi vuttaṃ. **Aṭṭhakathāyaṃ** pana—

“Idāni yasmā dānaṃ, sīlaṃ, lokiyabhāvanā ca na kevalaṃ
yathāvuttaparatoghosa-cintāmayeva, atha kho yathākkamaṃ
pariyattibāhusaccakammaṭṭhānānuyogamaggasammādiṭṭhīnampi
paccayā honti, tasmā tampi nayaṃ dassetum puna ‘dānamayaṃ’ti-ādīna
desanaṃ vaḍḍhesī”ti¹—

vuttaṃ. Tattha dānamayapuññakiriyavatthuno paratoghosassa
sādharmaṇapadaṭṭhānabhāvo heṭṭhā vuttanayena ñātabbo. Dānaṃ pana datvā
desanaṃ sutvā sutānusārena vitthāretvā cintentaṃ pavattamānāya
sutamayiṃ paññāya vandanayācānādīhi sādharmaṇaṃ hutvā padaṭṭhānaṃ
hoti. Sīlamayapuññakiriyavatthunopi cintāmayiṃ paññāya
sādharmaṇapadaṭṭhānabhāvo vuttoyeva. Parisuddhasīlaṃ pana nissāya
“jhānaṃ nibbattessāmi, maggaṃ nibbattessāmi”ti-ādīna
paccavekkhantaṃ pavattamānassa yonisomanasikārassa pāmojjādīhi
sādharmaṇaṃ hutvā padaṭṭhānaṃ hoti. Bhāvanāmayapuññakiriyavatthuno
bhāvanāmayiṃ paññāya sādharmaṇapadaṭṭhānabhāvopi vuttoyeva.
Samathabhāvanāsaṅkhātāṃ pana jhānaṃ pādakaṃ katvā vā paripākaṃ
vipassanābhāvaṃ vā nissāya pavattamānāya sammādiṭṭhiyā
parisuddhasīlādīhi sādharmaṇaṃ hutvā padaṭṭhānaṃ hoti.

Dānamayapuññakiriyavatthu-ādīnaṃ paratoghosa-cintānaṃ
padaṭṭhānabhāvo punappunaṃ ācariyena vibhatto, amhehi ca ñāto,
“patirūpadesavāsādayopi imesaṃ dhammānaṃ padaṭṭhānānīti yathā
vibhajitabbā, amhehi ca viññātabbā, tathā vibhajitvā dassethā”ti vattabbattā
tepi vibhajitvā dassetum **“patirūpadesavāso”**ti-ādimāha. **Aṭṭhakathāyaṃ**
pana

1. Netti-Ṭṭha 114 piṭṭhe.

“tathā patirūpadesavāsādayo kāyavivekacittavivekādināṃ kāraṇaṃ hontīti imaṃ nayaṃ dassetuṃ ‘patirūpadesavāso’ti-ādimāhā”ti¹ vuttaṃ. Patirūpadesaṃ nissāya vasantassa kāyavivekacittavivekavaḍḍhanato, samādhivavāḍḍhanato ca patirūpadesavāso kāyacittavivekassa ca upacārasamādhī-appanāsamādhissa ca sīlādīhi sādharmaṇaṃ hutvā padaṭṭhānaṃ. **Sappurisūpanissayoti** sappurisasantāne pavatto payirupāsato ālambitabbo pasādo, tato vā upanissayaṃ labhitvā payirupāsantānaṃ santāne pavatto pubbapasādo yathāvidho sappurisūpanissayo payirupāsantassa saddhāsampannassa ratanattaye **tiṇṇaṃ aveccappasādānaṃ** ratanattayaguṇādīhi sādharmaṇaṃ hutvā padaṭṭhānaṃ, **samathassa** labhananimittaḍāyakaṃ sappurisaṃ payirupāsivā tena dinnanaye ṭhatvā pavatte tabbassa samathassa sappurisūpanissayo sīlapāmojjapītādīhi sādharmaṇaṃ hutvā padaṭṭhānaṃ. Attasammāpaṇihitassa pāpajigucchādināṃ samabhavato **attasammāpaṇidhānaṃ** jātivayādiṭṭhacchevakkhaṇena sādharmaṇaṃ hutvā **hiriyaṃ ca** padaṭṭhānaṃ, attasammāpaṇihitassa nibbidādināṃ sambhavato sīlādīhi sādharmaṇaṃ hutvā **vipassanāya ca** padaṭṭhānaṃ.

Tadaṅgādivasena **akusalapariccāgo** nibbidāñāṇādīhi sādharmaṇaṃ hutvā **kusalavīmaṃsāya** paṭisaṅkhānupassanāya paññāya ca ariyamaggasamādhindriyassa **ca** padaṭṭhānaṃ. **Dhammasvākkhātā** svākkhātadhammassavanānusārena pavattakusalamūlakā lokiyalokuttarasampatti **kusalamūlaropanaṃ** nāma, tāya ca tathāvidhakusalamūlakāya **phalasamāpattiyā ca** padaṭṭhānaṃ. **Samghasuppaṭṭhānatā samghasutṭhutaṃ** samghassa upaṭṭhākaṇaṃ sutṭhubhāvāya sappatissavāya vacanasampañcchanabhāvāya padaṭṭhānaṃ. **Satthusampadā** satthari ceva dhammādisu ca guṇa-ajānanatāya **appasannānaṃ pasādāya pasannānaṃ** appamattakapasādānaṃ **bhiyyobhāvāya** vadḍhanāya padaṭṭhānaṃ. **Appaṭṭhāpātīmokkhatā** samghamaṃjhe vā parisamaṃjhe vā **dummaṅkūnaṃ** dummukhānaṃ dussīlānaṃ puggalānaṃ niggahāya, **pesalānaṃ** pātīmokkhasaṃvarādisīlasampannānaṃ puggalānaṃ phāsuvihārāya ca padaṭṭhānaṃ hoti. Honto pana yathānūrūpehi aññehi kāraṇehi sādharmaṇaṃ hutvā hotīti veditabbo.

1. Netti-Ṭīṭha 114 piṭṭhe.

“Vāsanābhāgiyasuttādīsu vuttadhammabhūmipadaṭṭhānānaṃ vibhattihārena vibhajitabbabhāvo amhehi kena jānitabbo saddahitabbo”ti pucchitabbattā **“tenāhā”**ti-ādi vuttaṃ. Tassattho vuttanayānusārena veditabbo.

“Ettāvatā ca vibhattihāro paripuṇṇo, añño niyutto natthī”ti vattabbattā **“niyutto vibhattihāro”**ti vuttaṃ. Yattha yattha sutte ye ye dhammādayo vuttā, tattha tattha sutte vuttasu tesu tesu dhammādīsu yathālābhavasena yo yo vibhattihāro yojito, so so vibhattihāro niddhāretvā **yutto** yojitoti attho daṭṭhabbo.

Iti vibhattihāravibhaṅge sattibalānurūpā racitā vibhāvanā niṭṭhitā.

Paṇḍitchi pana aṭṭhakathāṭīkānusāreneva gambhīrattho vitthārato vibhajitvā gahetabboti.

9. Parivattanahāravibhaṅgavibhāvanā

35. Yena yena saṃ -pa- vibhattihāravibhaṅgena sutte vuttā dhammādayo vibhattā, so saṃ -pa- vibhaṅgo paripuṇṇo, “katamo parivattanahāravibhaṅgo”ti pucchitabbattā **“tattha katamo parivattano hāro”**ti-ādi vuttaṃ. Tattha **tatthā**ti tesu niddiṭṭhesu soḷasasu desanāhārādīsu **katamo** saṃvaṇṇanāviseso **parivattano hāro** parivattanahāravibhaṅgo nāmāti pucchati. “Kusalākusale dhamme”ti-ādiniddesassa idāni mayā vuccamāno “sammādiṭṭhissa purisapuggalassā”ti-ādiko vitthārasaṃvaṇṇanāviseso parivattano hāro parivattanahāravibhaṅgo nāmāti attho gahetabbo.

“Saṃvaṇṇiyamāne sutte niddiṭṭhassa katamassa bhāvitabbassa kusalassa katamo paṭipakkho, katham parivattetabbo”ti pucchitabbattā imassa bhāvitabbassa kusalassa ayam paṭipakkho, evaṃ pahātabbabbhāvasena

parivattetabboti dassento “**sammādiṭṭhissa purisapuggalassā**”ti-ādimāha.
Aṭṭhakathāyaṃ pana—

“Tattha yasmā saṃvaṇṇiyamāne sutte yathāniddiṭṭhānaṃ
 kusalākusaladhammānaṃ paṭipakkhabhūte akusalakusaladhamme
 pahātabbabbhāvādivasena niddhāraṇaṃ paṭipakkhato parivattanaṃ,
 tasmā ‘sammādiṭṭhissa purisapuggalassa micchādiṭṭhi nijjiṇṇā
 bhavati’ti-ādi āradhānaṃ”ti¹—

vuttaṃ. Pahāyakassa hi dhammassa pahātabbabbhāvavasena niddhāraṇaṃ,
 pahātabbassa ca dhammassa pahāyakabhāvavasena niddhāraṇaṃ
 paṭipakkhato parivattanaṃ nāma hoti. Tattha **sammādiṭṭhissā**ti sammā
 sundarā pasatthā diṭṭhi yassa puggalassāti sammādiṭṭhi. Puggalapadaṭṭhānā
 hi ayaṃ desanā. Tena vuttaṃ “purisapuggalassā”ti. Sā pana sammādiṭṭhi
 kammakammaphalādisaddahanavasena vā aniccādivipassanāvasena vā
 maggasammādasanavasena vā pavattā niravasesāva gahitā. “Yāya
 bhāvitāya sammādiṭṭhiyā pahātabbā micchādiṭṭhi nijjiṇṇā bhavati, yadi
 kevalā micchādiṭṭhiyeva nijjiṇṇā bhavati, evaṃ sati tadavasesā akusalā
 dhammā ajiṇṇā bhaveyyun”ti vattabbattā “**ye cassa micchādiṭṭhipaccayā**”ti-
 ādi vuttaṃ. Micchādiṭṭhipaccayā aneke pāpakā akusalāyeva dhammā ca
uppajjeyyūṃ uppajjanārahā bhaveyyūṃ, **te ca** akusalā dhammā **assa**
 sammādiṭṭhisampannassa purisapuggalassa **nijjiṇṇā** pahātabbārahā
 anuppajjanasabhāvā honti. Tenāha bhagavā “upādānanirodhā
 bhavanirodho”ti².

“Yadi sammādiṭṭhissa purisapuggalassa micchādiṭṭhi, tappaccayā
 akusaladhammāyeva nijjiṇṇā bhavanti, evaṃ sati sammādiṭṭhipaccayā kusalā
 dhammā na sambhaveyyun”ti vattabbattā “**sammādiṭṭhipaccayā cā**”ti-ādi
 vuttaṃ. **Assa** sammādiṭṭhisampannassa purisapuggalassa uppajjanārahā
 sammādiṭṭhipaccayā aneke **kusalā** samathavipassanā vā bodhipakkhiyā vā
dhammā sambhavanti, uppannā ca **te** dhammā **assa**
 sammādiṭṭhisampannassa purisapuggalassa santāne punappunaṃ
 pavattanavasena **bhāvanāpāripūriṃ gacchanti**.

1. Netti-Ṭīha 115 piṭṭhe.

2. Khu 1. 78; Vi 3. 1 piṭṭhesu.

Sammādiṭṭhiyā paṭipakkhānaṃ micchādiṭṭhiyā, tappaccayānaṃ akusalānaṃ dhammānaṃ parivattanabhāvo ācariyena vibhatto, amhehi ca ñāto, “sammāsaṅkappassa dhammassa paṭipakkho dhammo kathaṃ parivattetabbo”ti vattabbattā **“sammāsaṅkappassa purisapuggalassā”**ti-ādi vuttaṃ. Yojanattādayo vuttanayānusārena veditabbā. Sammā sundarā pasatthā vācā yassa puggalassāti **sammāvāco**, tassa sammāvācassa. **“Purisapuggalassā”**ti-ādīnaṃ atthopi vuttanayena veditabbo. Ayaṃ pana visesattho—sammā aviparītato vimuttiñāṇadassanaṃ yassa puggalassāti **sammāvimuttiñāṇadassano**, tassa sammāvimuttiñāṇadassanassa paccavekkhaṇañāṇadassanasampannassa purisapuggalassa “avimuttāva samānā vimuttā mayan”ti micchābhinivesavasena pavattaṃ **micchāvimuttiñāṇadassanaṃ nijjīṇaṃ** vigataṃ bhavati. **“Ye cassā”**ti-ādīnaṃ anusandhyādiko vuttanayānusārena veditabbo.

36. “Sammādiṭṭhissā”ti-ādīnā sammādiṭṭhi-ādīnaṃ kusalānaṃ paṭipakkhā micchādiṭṭhādikāyeva akusalā pahātabbabbhāvena parivattetabbā”ti pucchitabbattā pāṇātipātāveramaṇi-ādīnaṃ kusalānaṃ paṭipakkhā pāṇātipātādikāpi akusalā pahātabbabbhāvena parivattetabbāti dassetuṃ **“yassa vā pāṇātipātā paṭiviratassā”**ti-ādi vuttaṃ. **Aṭṭhakathāyaṃ** pana “evaṃ sammādiṭṭhi-ādimukhena micchādiṭṭhi-ādiṃ dassetvā puna pāṇātipāta-adinnādānakāmesumicchācārādito veramaṇiyādihi pāṇātipātādīnaṃ parivattanaṃ dassetuṃ ‘yassā’ti-ādi āraddhan”ti¹ vuttaṃ. Tadaṅgādivasena **pahīno hoti**. **Kālavādissāti** vaditabbakāle vaditabbaṃ vadati sīlenāti **kālavādī**, tassa.

“Yathāvuttappakāreneva parivattetabbā”ti pucchitabbattā aññena pakārenapi parivattetabbāti dassetuṃ **“ye ca kho keci”**ti-ādi vuttaṃ. **Aṭṭhakathāyaṃ** pana “ye ca kho keci”ti-ādīnā sammādiṭṭhi-ādimukheneva micchādiṭṭhi-ādihi eva parivattanaṃ pakārantarena dassetī”ti² vuttaṃ. Tattha **keci** micchādiṭṭhikamicchāsaṅkappādikāyeva puggalā paresaṃ ariyānaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ garahanti. **Sandiṭṭhikā** sandiṭṭhe niyuttā, **sahadhammikā** saha dhammena kāraṇena ye vattanti sahadhammikā. **Gārayhā** garahitabbākāre

1. Netti-Ṭīṭha 115 piṭṭhe.

2. Netti-Ṭīṭha 116 piṭṭhe.

yuttā. Vādā ca anuvādā ca **vādānuvādā**, te bhavanto sammādiṭṭhiṇca **dhammaṃ** garahanti. **Tena** garahaṇena. **Pujjā** pūjītabbā ca na bhavanti, **pāsaṃsā** pasaṃsītabbā ca na bhavanti. **Evanti**-ādisu sammāsaṅkappaṃ vā sammāvācādikarṇ vā visuṃ visuṃ sammāsaṅkappaṇca te bhavanto dhammaṃ garahanti. Tena hi ye micchāsaṅkappikā, te bhavanto na pujjā ca pāsaṃsā ca -pa- sammāvimuttiṇca te bhavanto dhammaṃ garahanti. Tena hi ye micchādiṭṭhivācīkā, te bhavanto na pujjā ca pāsaṃsā ca. Sammāvimuttiṇāṇadassanaṇca te bhavanto dhammaṃ garahanti. Tena hi ye micchāvimuttikā, te bhavanto na pujjā ca pāsaṃsā ca. Sammāvimuttiṇāṇadassanaṇca te bhavanto dhammaṃ garahanti. Tena hi ye micchāvimuttiṇāṇadassanīkā, te bhavanto na pujjā ca pāsaṃsā cāti yojanā kātābbā. **“Micchāvimuttiṇāṇadassanā”**tipi pāṭho atthi.

“Ariyamaggasammādiṭṭhādīnaṃ garahavaseneva micchādiṭṭhādayo ca parivattetabbā, nāvasesānaṃ pasaṃsāvasenā”ti vattabbattā kāmādīnaṃ pasaṃsāvasenapi kāmānaṃ paṭipakkhā veramaṇiyādayopi parivattetabbāti dassetuṃ **“ye ca kho keci evamāhaṃsu”**ti-ādi vuttaṃ. Tattha **bhuñjītabbā kāmā**, **paribhuñjītabbā kāmā**, **āsevitabbā kāmā**, **nisevitabbā kāmā**ti ettha kāmīyanteti **kāmā**ti kammaśādhanaśasena vatthukāmā gahitā, nātipaṇītā kāmā bhuñjītabbā, atipaṇītā kāmā pari samantato bhuñjītabbā. Atipaṇītatarā kāmā **ā** bhuso sevitabbā, niyatā sevitabbā. **Bhāvayītabbā kāmā**, **bahulīkātabbā kāmā**ti ettha pana kāmēti **kāmā**ti kattusādhanaśasena kilesakāmā gahitā, punappunaṃ uppādanavasena **bhāvayītabbā** vaḍḍhāpetabbā pavattetabbā kilesakāmā, bahūnaṃ punappunaṃ uppādanavasena kātābbā vaḍḍhāpetabbā kilesakāmāti. **Ye ca** kāmavasikā puthujjanā keci evamāhaṃsu, **tesaṃ** kāmavasikānaṃ puthujjanānaṃ kesaṇci tādisehi **kāmehi veramaṇī** kusalacetanā paṭipakkhavasena **adhammo** asevitabbo nāma āpajjeyyāti adhippāyo gaḥetabbo.

Antadvayaśasena parivattanaṃ dassetuṃ **“ye vā pana keci”**ti-ādi vuttaṃ. **Attakilamathānuyogo dhammoti niyyānikoti** ye vā pana pañcātapāḍīpaṭīpannakā tīthiyo evamāhaṃsu, **tesaṃ** pañcātapāḍīpaṭīpannakānaṃ **niyyāniko dhammo** majjhimāpaṭīpadāsaṅkhāto vipassanāsahito

ariyamaggo **adhammo** aniyyāniko abhāvetabbo nāma āpajjeyyāti.
Sukhadukkhavasenapi parivattanaṃ dassetuṃ “**ye ca kho**”ti-ādi vuttaṃ.
“pāpaṃ nijjarāpessāmā”ti attahimsanādivasena paṭipannakānaṃ pavatto
sarīratāpano **dukkho** dhammo niyyānikoti.

Ye ca tathāpaṭipannakā keci evamāhaṃsu, **tesaṃ** tathāpaṭipannakānaṃ
anavajjapaccayaparibhogavasena pavatto sarīradukkhūpasamo **sukho**
dhammo adhammo appavattetabbo āpajjeyyāti.

Antadvayādivasena parivattanaṃ ācariyena vibhattaṃ, amhehi ca
ñātaṃ, “kathaṃ asubhasaññādivasena parivattetabbo”ti pucchitabbattā evaṃ
asubhasaññādivasena subhasaññādikā parivattetabbāti dassetuṃ “**yathā vā**
panā”ti-ādi vuttaṃ. **Aṭṭhakathāyaṃ** pana “idāni asubhasaññādimukhena
subhasaññādi parivattanaṃ dassetuṃ ‘yathā vā panā’ti-ādi vuttaṃ”ti¹ vuttaṃ.
Sabbasaṅkhāresūti tebhūmakasaṅkhāresu. Āraddhavipassakassa hi
tebhūmakā dhammā kilesāsucipaggharaṇakattā asubhato upaṭṭhahanti.

“Yadi sarūpatoyeva imesaṃ ime paṭipakkhāti aparivattetabbā siyurū,
evaṃ sati niravasesā ca paṭipakkhā na sakkā parivattetuṃ, kathaṃ sakkā
parivattetuṃ”ti vattabbattā parivattanalakkhaṇaṃ dassento “**yaṃ yaṃ vā**
panā”ti-ādimāha. Tattha kusalaṃ vā akusalaṃ vā **yaṃ yaṃ dhammaṃ**
parivattetukāmo ācariyo cittena **rocayati** diṭṭhiyā **upagacchati**, kusalassa vā
akusalassa vā **tassa tassa** rūcikasā upagatassa **dhammassa** yo paṭipakkho, **so**
paṭipakkhadhammo asaddhammo **assa** dhammassa **aniṭṭhato** paccanīkato
ajjhāpanno pariññāto. Itṭhaṃ vā aniṭṭhaṃ vā **yaṃ yaṃ dhammaṃ**
parivattetukāmo ācariyo cittena **rocayati** diṭṭhiyā **upagacchati**, itṭhassa vā
aniṭṭhassa vā **tassa tassa** rūcikasā dhammassa yo paṭipakkho, **so**
paṭipakkhadhammo **assa** dhammassa **aniṭṭhato** paccanīkadhammato
ajjhāpanno pariññāto bhavatīti parivattetukāmena
icchitabbadhammānurūpapaṭipakkhavasena parivattanaṃ kātabbanti
parivattane paṭipakkhalakkhaṇaṃ vuttaṃ. Tena **aṭṭhakathāyaṃ** vuttaṃ
“paṭipakkhassa lakkhaṇaṃ vibhāveti”ti¹.

1. Netti-Ṭīṭha 116 piṭṭhe.

“Evaṃ vuttapakāraṃ parivattanaṃ amhehi kathaṃ saddahitabban”ti vattabbattā **“tenāhā”**ti-ādi vuttaṃ.

“Ettāvatā parivatto hāro paripuṇṇo, añño niyutto natthi”ti vattabbattā **“niyutto parivattano hāro”**ti vuttaṃ. Yasmiṃ sutte kusalākusale niddiṭṭhe paṭipakkhavasena nīharitvā yathāsambhavaṃ yo yo parivattano hāro niyutto, tasmīṃ sutte niddiṭṭhe paṭipakkhavasena nīharitvā so so parivattano hāro **niyutto** niddhāretvā yutto yojitoti attho gahetabboti.

Iti parivattanaḥāravibhaṅge sattibalānurūpā racitā vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭikānusārena gambhīrattho vitthārato vibhajitvā gahetabboti.

10. Vevacanahāravibhaṅgavibhāvanā

37. Yena yena saṃvaṇṇanāvisesabhūtena pavattanaḥāravibhaṅgena parivattetabbā suttatthā vibhattā, so saṃvaṇṇanāvisesabhūto parivattanaḥāravibhaṅgo paripuṇṇo, “katamo vevacanahāravibhaṅgo”ti pucchitabbattā **“tattha katamo vevacano hāro”**ti-ādi vuttaṃ. Tattha **tatthā**ti tesu niddiṭṭhesu soḷasasu desanāhārādīsu **katamo** saṃvaṇṇanāviseso **vevacano hāro** vevacanahāravibhaṅgo nāmāti pucchati. “Vevacanāni bahūni”ti-ādiniddesassa idāni mayā vuccamāno “ekaṃ bhagavā dhamman”ti-ādiko vitthārasaṃvaṇṇanāviseso vevacano hāro vevacanahāravibhaṅgo nāmāti attho gahetabbo. “Yāni vevacanāni niddhāritāni, katamāni tāni vevacanāni”ti pucchitabbattā **“yathā ekan”**ti-ādi vuttaṃ. **Ekaṃ** viññātabbaṃ **dhammaṃ** sabhāvadhammaṃ paññāpetabbaṃ vā **dhammaṃ aññamaññehi yathā** yehi pakārehi ceva vevacanehi ca bhagavā niddisati, tathāpakārāni vevacanāni viññātabbānīti attho. “Tāni vevacanāni

kinti bhagavā āhā”ti vattabbattā **“yathāha bhagavā”**ti-ādi vuttam. Yathā yaṃyāmpakārāni¹ vevacanāni—

“Āsā ca pihā ca abhinandanā ca,
Anekadhātūsu sarā patiṭṭhitā.
Aññāṇamūlappabhavā pajjapitā,
Sabbā mayā byantikatā samūlikā”ti—

bhagavā āha, taṃtāmpakārāni vevacanāni viññātabbānīti attho.

Ekasseva dhammassa anekehi pariyāyabhūtehi vevacanehi niddisane phalaṃ **atṭhakathāyaṃ**² bahudhā vuttam, tasmā amhehi na dassitam. “Katamā āsā, katamā pihādī”ti pucchitabbattā **“āsā nāma vuccatī”**ti-ādi vuttam. **Yā bhavissassa atthassa āsīsanā avassam āgamiṣṣatīti** yā āsā assa āsīsantassa puggalassa uppajjati, tassa āsīsanā **“āsā nāmā”**ti vuccati. Vattamānassa yā patthanā **assa** patthayantassa uppajjati, seyyataram vā aññam disvā “edisō aham bhavēyyam”ti yā pihā **assa** pihayantassa uppajjati, sā patthanā **“pihānāmā”**ti vuccati. Anāgatattham ārabba pavattā taṇhā **“āsā”**ti vuccati, anāgatapaccuppannattham ārabba pavattā taṇhā **“pihā”**ti vuccati, tathāpi taṇhābhāvena ekattā eko dhammo atthassa icchitassa nipphatti **atthanipphatti**, paṭipāleti etāya taṇhāyāti **paṭipālanā**, atthanipphattiyā paṭipālanāti **atthanipphattipaṭipālanā**. Yā taṇhā assa pālayantassa puggalassa uppajjati, sā taṇhā **“abhinandanā”**ti vuccati.

“Yā atthanipphatti taṇhāya paṭipāletabbā, katamā sā atthanipphattī”ti pucchitabbattā taṃ atthanipphattim sattato vā saṅkhārato vā vibhajitvā dassento **“piyam vā ñātim, piyam vā dhammam”**ti-ādimāha. Tattha **“ñātin”**ti iminā mittabandhavādayopi gahitā. **Dhammam** pana piyarūpārammaṇādikaṃ chabbidhampi yāya taṇhāya taṇhiko abhinandati, sā taṇhā **“abhinandanā nāmā”**ti vuccati. Paṭikkūlam ñātim vā dhammam vā vipallāsavasena appaṭikkūlam ñātim vā dhammam vā sabhāvavasena appaṭikkūlato yāva taṇhāya taṇhiko

1. Yāni pakārāni (Ka)

2. Netti-Ṭṭha 117 piṭṭhe.

abhinandati, sā taṇhā vā **“abhinandanā nāmā”**ti vuccatīti yojetvā attho gahetabbo.

“Yāsu anekāsu dhātūsu vuttappakārā taṇhā ‘sarā’ti bhagavatā vuttā, katamā tā dhātuyo”ti pucchitabbattā tā dhātuyo sarūpato dassetuṃ **“cakkhudhātu”**ti-ādi vuttaṃ.

“Tāsu dhātūsu katamāya dhātuyā katamā sarā patiṭṭhitā pavattā”ti pucchitabbattā imāya dhātuyā ayaṃ sarā patiṭṭhitā pavattāti niyametvā dassetuṃ **“sarāti keci rūpādhimuttā”**ti-ādi vuttaṃ. Tattha **keci** sarāsaṅkhātāya rūpataṇhāya taṇhikā puggalā. **Rūpādhimuttā**ti rūpādhātusaṅkhāte ārammaṇe adhimuttā ajjhositā. Iminā padena rūpataṇhāsaṅkhātā sarā rūpādhātuyā patiṭṭhitā pavattāti gahitā, **“keci saddādhimuttā”**ti-ādīhipi saddataṇhāsaṅkhātādayo sarā saddadhātuyādīsu patiṭṭhitā pavattā sarāva gahitā. **Keci dhammādhimuttā**ti ettha dhammaggaḥaṇena cakkhudhātu sotadhātu ghānadhātu jivhādhātu kāyadhātu sattaviññāṇadhātu dhammadhātuyo gahitā, tasmā aṭṭharasa dhātuyo patiṭṭhānabhāvena gahitāpi chabbidhāva gahitāti daṭṭhabbā.

“Rūpādhimuttādīsu kittakāni padāni taṇhāpakke taṇhāya vevacanā”ti pucchitabbattā etādisāni ettakāni padāni taṇhāpakke taṇhāvevacanānīti niyametvā dassetuṃ **“tattha yāni cha gehasitāni”**ti-ādi vuttaṃ. **Tatthā**ti tesu chasu rūpādīsu. **Cha gehasitāni domanassāni**ti chasu rūpādīsu pavattaṃ taṇhāpemaṃ nissāya pavattāni cha domanassāni. Esa nayo sesesupi. “Cha upekkhā gehasitāpi bhagavatā vuttā, kasmā na gahitā”ti vattabbattā **“yā cha upekkhā gehasitā, ayaṃ diṭṭhipakkho”**ti vuttaṃ, diṭṭhipakkhattā na gahitāti attho.

38. “Kathaṃ vuttappakārā taṇhā eva gahitā”ti vattabbattā **“sāyeva patthanākārenā”**ti-ādi vuttaṃ. **Sā** vuttappakārā eva taṇhā patthanākārena pavattanato āsādi-pariyāyena vuttā, rūpādi-ārammaṇadhammesu nandanato **“dhammanandī”**ti pariyāyena vuttā, rūpādi-ārammaṇadhammesu gilitvā pariniṭṭhapeti viya ajjhosāya tiṭṭhanato **“dhammajjhosānan”**ti pariyāyena vuttā, tasmā taṇhāya vevacanāni honti.

Taṇhāya vevacanāni ācariyena niddiṭṭhāni, amhehi ca ñātāni, “katamāni cittassa vevacanāni”ti pucchitabbattā **“cittam mano”**ti-ādi vuttaṃ.

“Ārammaṇaṃ cintetīti **cittam**. Manati jānātīti **mano**. Vijānātīti **viññāṇaṃ**”ti-ādinā attho pakaraṇesu¹ vuttova, tasmā amhehi na vitthārito.

Vevacanāniyeva imāni imassa vevacanāni ettakāniyeva kathayissāma.

“Paññindriyaṃ paññābalan”ti-ādini paññāvevacanāni.

“Arahaṃ sammāsambuddho”ti-ādini buddhassa vevacanāni. “Tāni kattha desitāni”ti pucchitabbattā **“yathā ca buddhānussatiyaṃ vuttan”**ti-ādi vuttaṃ. buddhānussatidesanāyaṃ **yathā ca** yaṃyaṃpakāraṃ vevacanāṃ bhagavatā “itipi so bhagavā arahaṃ -pa- bhagavanto”ti vuttaṃ, etaṃpakāraṃ vevacanāṃ buddhānussatiyā vevacanāṃ buddhassa vevacananti daṭṭhabbaṃ. **“yathā ca dhammānussatiyaṃ vuttan”**ti-ādīsupi evameva yojanā kātabbā.

“Tenāhā”ti-ādyānusandhyādi-attho ceva **“niyutto vevacano hāro”**ti anusandhyādi-atthodi-attho ca vuttanayānusārena veditabbo.

Iti vevacanahāravibhaṅge sattibalānurūpā racitā vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭikānusārena gambhīrattho vitthārato vibhajitvā gahetabboti.

11. Paññattihāravibhaṅgavibhāvanā

39. Yena yena saṃ -pa- vibhaṅgena vevacanāni vibhattāni, so -pa- vibhaṅgo paripuṇṇo, “katamo paññattihāravibhaṅgo”ti pucchitabbattā **“tattha katamo paññattihāro”**ti-ādi vuttaṃ. Tattha **tatthā**ti tesu niddiṭṭhesu soḷasasu desanāhārādīsu **katamo** saṃvaṇṇanāviseso **paññattihāro** paññattihāravibhaṅgo nāmāti pucchati. “Ekaṃ bhagavā dhammaṃ paññattīhi vividhāhi desetī”ti-ādiniddesassa idāni mayā vuccamāno “yā pakatikathāya desanā”ti-ādiko vitthārasaṃvaṇṇanāviseso paññattihāro paññattihāravibhaṅgo nāmāti gahetabbo.

1. Abhi-Ṭṭha 1. 185 piṭṭhe.

“Yāhi vividhāhi paññattihi ekaṃ dhammaṃ bhagavā deseti, katamā tā vividhā paññattiyo”ti pucchitabbattā **“yā pakatikathāyā”**ti-ādi vuttaṃ. Tattha **pakatikathāyā**ti assādādipadatthavisesaṃ aniddhāretvā atthasabhāvena pavattāya kathāya sādhukaṃ manasikāradhammakathāya yā desanā yathādhippetamatthaṃ veneyyasantāne nikkhipati patiṭṭhapeti pakārena ñāpeti, tasmā **nikkhepapaññatti**, tāya paññattiyā dhammaṃ deseti attho. “Yā paññatti ‘pakatikathāya desanā’ti vuttā, katamā sā”ti pucchitabbattā tathā pucchitvā vitthārato dassetuṃ **“kā ca pakatikathāya desanā”**ti-ādi vuttaṃ. **Aṭṭhakathāyaṃ** pana “iti ‘pakatikathāya desanā’ti saṅkhepena vuttamatthaṃ vitthārena vibhajituṃ ‘kā ca pakatikathāya desanā’ti pucchitvā ‘cattāri saccānī’ti-ādimāhā”ti¹ vuttaṃ. Tattha desanādesetabbassa bhedabhāvepi abhedopacārena **“desanā cattāri saccānī”**ti vuttaṃ, catunnaṃ saccānaṃ paññatti desanā nāmāti attho.

“Kathaṃ taṃ saccapaññattiṃ bhagavā āhā”ti pucchitabbattā **“yathā bhagavā āhā”**ti vuttaṃ. **Yathā** yena pakārena bhagavā yaṃ yaṃ paññattiṃ āha, tathā tena pakārena sā paññatti jānitabbā. **“Idaṃ dukkhaṃ”**ti yaṃ paññattiṃ bhagavā āha, **ayaṃ** “idaṃ dukkhaṃ”ti paññatti pañcannaṃ khandhānaṃ nikkhepapaññatti, channaṃ dhātūnaṃ nikkhepapaññatti, aṭṭhārasannaṃ dhātūnaṃ nikkhepapaññatti, dvādasannaṃ āyatanānaṃ nikkhepapaññatti, dasannaṃ indriyānaṃ nikkhepapaññatti yojanā kātabbā. Khandhadhātu-āyatanindriyāni ca lokiyāneva. Piḷanasaṅkhatasantāpavipariṇāmatthatāsāmaññena ekattaṃ upanetvā “idaṃ dukkhaṃ”ti vuttā. **Dasannaṃ indriyānanti** cakkhusotaghānājivhākāya-itthipurisajīvitamanavedanindriyānaṃ dasannaṃ. Anubhavanalakkhaṇena ekalakkhaṇattā vedanindriyaṃ ekanti gahitaṃ, saddhindriyādīni pana maggapariyāpannattā na gahitāni.

Kabalīkāreti ṭhānupacārena voharite ojasāṅkhāte āhāre, rāgo ariyamaggena appahātabbattā anusayavasena, āsāvasena vā patthanāvasena vā **atthi nandī**. **Atthi taṇhāti** etthāpi eseva nayo. **Patiṭṭhitaṃ viruḷhanti** paṭisandhi-ākaḍḍhanasamatthatāpattiyā patiṭṭhitattā patiṭṭhitañceva viruḷhañcāti gahetabbaṃ. **Saṅkhārānanti** punabbhavanibbattakassa bhavassa

1. Netti-Ṭṭha 121 piṭṭhe.

abhinibbatti hetukānaṃ saṅkhārānaṃ. **Jāti jarā maraṇaṃ**ti
abhinibbattanalakkhaṇā jāti, na uppādova, paripākālakkaṇā jarā, na
ṭṭhiyeveva, bhedanalakkhaṇaṃ maraṇaṃ, na bhaṅgameva. Tena vuttaṃ
“**sasokaṃ sadaraṃ sa-upāyāsaṃ**”ti.

“Phasse ce bhikkhave āhāre -pa- manosañcetanāya ce bhikkhave āhāre
-pa- viññāṇe ce bhikkhave āhāre atthi rāgo -pa- vadāmi”ti **ayaṃ** paññatti
dukkhassa ca samudayassa ca pabhavassa paññāpanato **pabhavapaññatti**
nāma.

Vaṭṭavasena paññattibhedo ācariyena vibhatto, amhehi ca ñāto, “kathaṃ
vivaṭṭavasena paññattibhedo vibhatto”ti vattabbattā **“kabaḷikāre ce
bhikkhave āhāre natthi rāgo”**ti-ādi vuttaṃ. “Kabaḷikāre -pa- anupāyāsanti
vadāmi”ti **ayaṃ** paññatti dukkhassa pariññāya ca paññāpanato
pariññāpaññatti nāma, samudayassa pahānassa ca paññāpanato
pahānapaññatti nāma, maggassa bhāvanāya ca paññāpanato **bhāvanāpaññatti**
nāma, nirodhassa sacchikiriyaṃ ca paññāpanato **sacchikiriyaṃ paññatti** nāma.

40. Vivaṭṭavasena paññattibhedo ācariyena vibhatto, amhehi ca ñāto,
“kathaṃ sammasanavasena paññattibhedo vibhatto”ti vattabbattā
“samādhim bhikkhave bhāvēthā”ti-ādi vuttaṃ. “Samādhim bhikkhave
bhāvēthā -pa- yathābhūtaṃ pajānāti”ti **ayaṃ** paññatti maggassa bhāvanāya
ca paññāpanato **bhāvanāpaññatti** nāma, dukkhassa pariññāya ca paññāpanato
pariññāpaññatti nāma, samudayassa pahānassa ca paññāpanato
pahānapaññatti nāma, nirodhassa sacchikiriyaṃ ca paññāpanato
sacchikiriyaṃ paññatti nāma.

Sammasanavasena paññattibhedo ācariyena vibhatto, amhehi ca ñāto,
“kathaṃ upādānakkhandhavasena paññattibhedo vibhatto”ti vattabbattā
“rūpaṃ rādha vikirathā”ti-ādi vuttaṃ. “Rūpaṃ rādha vikirathā -pa-
nibbānaṃ”ti **ayaṃ** paññatti taṇhāsāṅkhātassa rodhassa nirodhassa ca
paññāpanato **nirodhapaññatti** nāma, assādaṃ nibbidāya ca paññāpanato
nibbidāpaññatti nāma, dukkhassa pariññāya ca paññāpanato **pariññāpaññatti**
nāma, samudayassa pahānassa ca paññāpanato **pahānapaññatti** nāma,
maggassa bhāvanāya ca paññāpanato **bhāvanāpaññatti** nāma, nirodhassa
sacchikiriyaṃ ca paññāpanato **sacchikiriyaṃ paññatti** nāma.

“Rūpavedanāsaññāsañkhāraviññāṇāni vikiranto viddhamśento vikiṭṭaniyaṃ karonto paññāya taṇhākkhayāya paṭipajjanto kiṃ pajānātī”ti pucchitabbattā **“so ‘idaṃ dukkhan’ti yathābhūtaṃ pajānātī”**ti-ādi vuttaṃ. “So ‘idaṃ dukkhan’ti yathābhūtaṃ pajānātīti -pa- nirodhagāminipaṭipadāti yathābhūtaṃ pajānātī”ti **ayaṃ** paññatti saccānaṃ paṭivedhassa paññāpanato **paṭivedhapaññatti** nāma, dassanabhūmiyā nikkhepassa ca paññāpanato **nikkhepapaññatti** nāma, maggassa bhāvanāya ca paññāpanato **bhāvanāpaññatti** nāma, sotāpattiphalassa sacchikiriyaṃ ca paññāpanato **sacchikiriyaṃ paññatti** nāma. “So ‘ime āsavā’ti yathābhūtaṃ pajānātīti -pa- ‘āsavā asesāṃ nirujjhantī”ti yathābhūtaṃ pajānātī”ti **ayaṃ** paññatti khayeñāṇassa uppādassa ca paññāpanato **uppādapaññatti** nāma, anuppādeñāṇassa okāsassa ca paññāpanato **okāsapaññatti** nāma, maggassa bhāvanāya ca paññāpanato **bhāvanāpaññatti** nāma, dukkhassa pariññāya ca paññāpanato **pariññāpaññatti** nāma, samudayassa pahānassa ca paññāpanato **pahānapaññatti** nāma, vīriyindriyassa ārambhassa ca paññāpanato **ārambhapaññatti** nāma, āsāṭikānaṃ āhaṭṭanāya ca paññāpanato **nikkhepapaññatti** nāma, pāpakānaṃ akusalānaṃ dhammānaṃ abhinighātassa ca paññāpanato **abhinighātapaññatti** nāma.

41. Vaṭṭavasena vā vivaṭṭavasena vā dhammasammasanavasena vā upādānakkhandhavasena vā pajānanavasena vā saccesu nānāvidho paññattibhedo ācariyena vibhatto, amhehi ca ñāto, “kathaṃ teparivaṭṭavasena saccesu paññattibhedo vibhatto”ti vattabbattā teparivaṭṭavasena saccesu paññattibhedāṃ dassetuṃ **“idaṃ dukkhan’ti me bhikkhave”**ti-ādi āradham. **Aṭṭhakathāyaṃ** pana “evaṃ vaṭṭavivaṭṭamukhena sammasana-upādānakkhandhamukheneva saccesu paññattivibhāgaṃ dassetvā idāni teparivaṭṭavasena dassetuṃ ‘idaṃ dukkhanti me bhikkhave’ti-ādi āradhan”ti¹ vuttaṃ. Tattha **pubbe** parijānanato paṭṭhāya. **Ananussutesūti** parijānanavasena ananussutesu catūsu saccadhammesu. **Cakkhūti** paṭhamāṃ nibbānadassanaṭṭhena cakkhu nāma. Yathāsabhāvato kiccaparijānanaṭṭhena sacchikiriyaṃ parijānanaṭṭhena **ñāṇaṃ** nāma.

1. Netti-Ṭīṭha 122 piṭṭhe.

Yathāsabhāvato kiccaparijānanādīnaṃ paṭivijjhitvā pajānanaṭṭhena **paññā** nāma. Tathā viditakaraṇaṭṭhena **vijjā** nāma. Ālokobhāsakaraṇaṭṭhena **āloko** nāma. Idaṃ cakkhādikaṃ sabbaṃ paññāvevacanameva. “Idaṃ dukkhaṇ’ti me bhikkhave -pa- udapādī”ti **ayaṃ** paññatti saccānaṃ desanāya paññāpanato **desanāpaññatti** nāma, sutamayiyā paññāya nikkhepassa ca paññāpanato **nikkhepapaññatti** nāma, anaññātāññassāmītindriyassa sacchikiriyāya ca paññāpanato **sacchikiriyāpaññatti** nāma, dhammacakkassa pavattanāya ca paññāpanato **pavattanāpaññatti** nāma.

“Taṃ kho panidaṃ dukkhaṃ pariññeyyaṃ -pa- udapādī”ti **ayaṃ** paññatti maggassa bhāvanāya paññāpanato **bhāvanāpaññatti** nāma, cintāmayiyā paññāya nikkhepassa ca paññāpanato **nikkhepapaññatti** nāma, aññindriyassa sacchikiriyāya ca paññāpanato **sacchikiriyāpaññatti** nāma.

“Taṃ kho panidaṃ dukkhaṃ pariññātāṃ -pa- udapādī”ti **ayaṃ** paññatti maggassa bhāvanāya paññāpanato **bhāvanāpaññatti** nāma, bhāvanāmayiyā paññāya nikkhepassa ca paññāpanato **nikkhepapaññatti** nāma, aññātāvino indriyassa sacchikiriyāya ca paññāpanato **sacchikiriyāpaññatti** nāma, dhammacakkassa pavattanāya ca paññāpanato **pavattanāpaññatti** nāma.

Teparivaṭṭavasena saccesu nānāvidho paññattibhedo ācariyena vibhatto, amhehi ca ñāto, “kathaṃ kusalākusalādivasena desitadhammassa paññattibhedo vibhatto”ti vattabbatā “**tulamātulañca sambhavaṇ**”ti-ādi vuttaṃ. Atha vā dhammacakkasutte paññattibhedo ācariyena vibhatto, amhehi ca ñāto, “tulamātulañcā’ti-ādigāthāya kathaṃ paññattibhedo vibhatto”ti vattabbatā “**tulamātulañcā**”ti-ādi vuttaṃ. Tulīyati paricchiṭṭiyatīti **tulaṃ**, kāmāvacarakammaṃ, natthi tulaṃ sadisaṃ aññaṃ lokiyakammaṃ assa mahaggatakamassāti **atulaṃ**, rūpārūpāvacarakammaṃ. Punabbhavaṃ sambhavati etena saṅkhārenāti **sambhavo**, taṃ sambhavaṃ. Punabbhavaṃ saṅkharotīti **bhavaṣaṅkhāro**. Ajjhatte vipassanāvasena ramatīti **ajjhatarato**. Samathavasena samādhiyatīti **samāhito**. Attani sambhavatīti **attasambhavo**, taṃ attasambhavaṃ. **Muni** sambuddho sambhavaṃ bhavaṣaṅkhāraṃ tulañca atulañca avassaji, ajjhatarato samāhito kavacaṃ abhindi iva, evaṃ attasambhavaṃ **abhindi** padālayīti yojanā kātābbā. Atha vā **muni** sambuddho “pañcakkhandhā

aniccā dukkhā anattā vipariṇāmadhammā, nibbānaṃ pana niccaṃ sukhāṃ
asaṅkhataṃ avipariṇāmadhamman”ti **tulaṃ** tulayanto **atulaṃ** nibbānaṃ
disvā sambhavaṃ bhavaasaṅkhāraṃ ariyamaggena avassaji. Kathaṃ
avassaji? So hi muni vipassanāvasena ajjhatarato ca hutvā, samathavasena
upacārappanāsu samāhito ca hutvā kavacaṃ abhindi iva, **evaṃ**
attasambhavaṃ attani sañjātaṃ kilesaṃ **abhindi** padālayi, kilesābhāvena
kammañca jahīti gāthāttho gahetabbo.

“Tulamatulañca sambhavan”ti paññatti sabbadhammānaṃ abhiññāya
paññāpanato **abhiññāpaññatti** nāma, dhammapaṭisambhidāya nikkhepassa ca
paññāpanato **nikkhepaññatti** nāma, “bhavaasaṅkhāramavassaji muni”ti
paññatti samudayassa pariccāgassa ca paññāpanato **pariccāgaññatti** nāma,
dukkhassa pariññāya ca paññāpanato **pariññāpaññatti** nāma, “ajjhatarato
samāhito”ti paññatti kāyagatāya satiyā bhāvanāya ca paññāpanato
bhāvanāpaññatti nāma, cittekaggatāya t̥hitiyā ca paññāpanato **t̥hitipaññatti**
nāma, “abhindi kavacamivattasambhavan”ti paññatti cittassa abhinibbidāya
ca paññāpanato **abhinibbidāpaññatti** nāma, sabbaññutāya upādānassa ca
paññāpanato **upādānapaññatti** nāma, avijjāṇḍakosānaṃ padālanāya ca
paññāpanato **padālanapaññatti** nāma, “yathāvutto paññattippabhedo kena
saddahitabbo”ti vattabbattā “**tenāhā**”ti-ādi vuttaṃ. Tathāvuttassa
paññattippabhedassa sambhavato bhagavā yaṃ “tulamatulan”ti-
ādigāthamāha, tathāsambhavato yathāvuttāya gāthāya yathāvutto
paññattippabhedo saddahitabboti.

“Tulamatulañcā”ti-ādigāthāyaṃ paññattippabhedo ācariyena vibhatto,
amhehi ca ñāto.

“Yo dukkhamaddakkhi yatonidānaṃ,
Kāmesu so jantu kathaṃ nameyya.
Kāmā hi loke saṅgoti ñatvā,
Tesaṃ satīmā vinayāya sikkhe’ti—

gāthāyaṃ pana kathaṃ paññattibhedovibhatto”ti vattabbattā “**yo**
dukkhamaddakkhi”ti-ādi vuttaṃ. **Yo** āradhavi-passako jantu yatonidānaṃ
sabbānaṃ

tebhūmakam hetuphalam **dukkham** addakkhi, so āraddhavipassako jantu kāmesu **katham** nameyyanametum nārahati. Kāmā loke “saṅgo”ti hi yasmā passitabā, tasmā nametum nārahati, iti etaṃ dukkhabhāvaṃ dukkhahetubhāvaṃ ñatvā **tesaṃ** kāmānaṃ **vinayāya** vūpasamāya **satimā** kāyagatāsatisampanno tīṇi sikkhāni **sikkhe** sikkheyyāti gāthāttho saṅkhepena viññātabbo. **Aṭṭhakathāyaṃ**¹ pana vitthārena saṃvaṇṇito.

“Yo dukkhan”ti paññatti dukkhassa vevacanassa ca pariññāya ca paññāpanato **vevacanapaññatti**, **pariññāpaññatti** ca hoti. “Yatonidānan”ti paññatti samudayassa pabhavassa ca pahānassa ca paññāpanato **pabhavapaññatti** ceva **pahānapaññatti** ca hoti. Addakkhi”ti paññatti ñāṇacakkhussa vevacanassa ca paṭivedhassa ca paññāpanato **vevacanapaññatti** ceva **paṭivedhapaññatti** ca hoti. “Kāmesu so jantu katham nameyyā”ti paññatti kāmataṇhāya vevacanassa ca anabhinivissassa ca paññāpanato **vevacanapaññatti** ceva **anabhinivesapaññatti** ca hoti. “Kāmā hi loke saṅgoti ñatvā”ti paññatti kāmānaṃ pacatthikato dassanassa ca paññāpanato **dassanapaññatti** nāma. Kāmā hi anattijānanato paccatthikasadisā.

“Kīdisā hutvā anattajanakā”ti pucchitabbattā “**kāmā hī**”ti-ādi vuttaṃ. Kāmā rāgaggi-ādihi antodayhanato **aṅgārakāsūpamā** ca, pūtibhāvāpajjanato **maṃsapesūpamā** ca, bahi aññena dayhanato **pāvakakappā** jalitaggikkhandhūpamā ca, patiṭṭhānābhāvato **papātūpamā** ca visadisehi dosādihi parahimsanato **uragopamā** ca. “Tesaṃ satimā”ti paññattipahānāya apacayassa ca paññāpanato **apacayapaññatti** nāma, kāyagatāya satiyā nikkhepassa ca paññāpanato **nikkhepapaññatti** nāma, maggassa bhāvanāya ca paññāpanato **bhāvanāpaññatti** nāma. “Vinayāyasikkhe”ti paññattirāgavinayassa dosavinayassa mohavinayassa paṭivedhassa ca paññāpanato **paṭivedhapaññatti** nāma. “Jantū”ti paññatti yogissa vevacanassa ca paññāpanato **vevacanapaññatti** nāma.

“Jantū”ti sāmāññasattavācako saddo kasmā yogivācakoti viññātabbo”ti vattabbattā “**yadā hī**”ti-ādi vuttaṃ. Yogī **yadā** yasmim

1. Netti-Ṭṭha 124 piṭṭhe.

kāle kāmā saṅgoti pajānāti, tadā tasmim̐ kāle **so** yogī kāmānaṃ anuppādāya kusale dhamme kāyagatāsati-ādīhi **uppādayati**, so kusale dhamme uppādentō yogī anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya **vāyamati** kusalavīriyaṃ karoti, tasmā yogīvācako jantusaddoti viññātabbo. “Jantū”ti **ayaṃ** paññatti **appattassa** kusalassa jhānadhammādikassa pattiya vāyāmassa ca paññāpanato **vāyāmapaññatti** nāma, oramattikāya asantuṭṭhiyā nikkhepassa ca paññāpanato **nikkhepapaññatti** nāma. “So anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya vāyamati”ti **ayaṃ** paññatti vāyāmapaññatti, “hetuso uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā vāyamati”ti paññatti katamā paññatti”ti pucchitabbattā “**tattha so uppannānaṃ**”ti-ādi vuttaṃ. **Tattha** tasmim̐ “anuppannānaṃ”ti-ādimhi. “So uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā vāyamati”ti **ayaṃ** paññatti bhāvanāya appamādassa ca paññāpanato **appamādapaññatti** nāma, vīriyindriyassa nikkhepassa ca paññāpanato **nikkhepapaññatti** nāma, kusalānaṃ dhammānaṃ ārakkhassa ca paññāpanato **ārakkhapaññatti** nāma, adhiccittasikkhāya ṭhitiyā ca paññāpanato **ṭhitipaññatti** nāma. “Kena yathāvuttappakāro paññattippabhedo saddahitabbo”ti vattabbattā “**tenāhā**”ti-ādi vuttaṃ.

“Yo dukkhamaddakkhi yatonidānaṃ”ti-ādigāthāya paññattippabhedo ācariyena vibhatto, amhehi ca ñāto.

“Mohasambandhano loko, bhabbarūpova dissati.

Upadhibandhano bālo, tamasā parivārīto.

Assirī viya khāyati, passato natthi kiñcanaṃ”ti—

gāthāyaṃ pana kathaṃ paññattippabhedo vibhatto”ti vattabbattā “**mohasambandhano**”ti-ādi vuttaṃ. Tattha **mohasambandhanoti** mohahetukehi saṃyojanehi sambandho. **Lokoti** appahīnasamyojano sattaloko. **Bhabbarūpova dissatīti** abhabbopi attā bhabbarūpova bhabbajātiko viya bālānaṃ avipassakānaṃ dissati. **Upadhibandhanoti** kilesūpadhīhi bandhitabbo. Yu-paccayo hi kammatthe vihito. Upadhīsu vā kilesānaṃ bandhanaṃ yassa bālāssati **upadhibandhano**. Dve avaḍḍhiyo lāti gaṇhātīti **bālo**. **Tamasā** sammohena **parivārīto** paṭicchādito paṇḍitānaṃ vipassakānaṃ **assirī** viya sirīvirahito viya

khāyati upaṭṭhāti. **Passato** paññācakkhunā passantassa paṇḍitassa kiñcanam natthīti saṅkhepattho daṭṭhabbo.

“Mohasambandhano loko”ti paññatti mohasīsenā gahitānam vipallāsānam desanāya paññāpanato **desanāpaññatti** nāma. “Bhabbarūpova dissatī”ti paññatti lokassa viparītassa viparītākārena upaṭṭhahantassa paññāpanato **viparītapaññatti** nāma. “Upadhibandhano bālo”ti paññatti pāpakānam icchāvacarānam pabhavassa paññāpanato **pabhavapaññatti** nāma. “Upadhibandhano bālo”ti paññatti pariyuṭṭhānānam akusalānam dhammānam bandhanakiccassa paññāpanato **kiccapaññatti** nāma. “Upadhibandhano bālo”ti paññatti kilesānam bandhanabalamūhanabalānam paññāpanato **balapaññatti** nāma. “Upadhibandhano bālo”ti paññatti saṅkhārānam viruhanāya paññāpanato **viruhanāpaññatti** nāma. “Tamasā parivārito”ti paññatti avijjandhakārassa desanāya paññāpanato **desanāpaññatti** nāma, avijjandhakārassa vevacanassa ca paññāpanato **vevacanapaññatti** nāma. “Assirī viya khāyatī”ti paññatti dibbacakkhussa dassanakiriyāya paññāpanato **dassanapaññatti** nāma. “Assirī viya khāyatī”ti paññatti paññācakkhussa nikkhepassa paññāpanato **nikkhepapaññatti** nāma. “Passato natthi kiñcanan”ti paññatti **sattānam** ariyānam paṭivedhassa paññāpanato **paṭivedhapaññatti** nāma.

“Katamaṃ kiñcanan”ti pucchitabbattā “**rāgo kiñcanan**”ti-ādi vuttaṃ. “yathāvutto paññattippabhedo kathaṃ amhehi saddahitabbo”ti vattabbattā “**tenāhā**”ti-ādi vuttaṃ. Yathāvuttassa paññattippabhedassa sambhavato bhagavā yaṃ “**mohasambandhano**”ti-ādimāha, tathāsambhavato tāya gāthāya yathāvutto paññattippabhedo gāthānusārena saddahitabbo.

“Mohasambandhano loko”ti-ādigāthāya paññattippabhedo ācariyena vibhatto, amhehi ca ñāto, “atthi bhikkhave ajātan”ti-ādipāṭhassa paññattippabhedo kathaṃ vibhatto”ti pucchitabbattā “**atthi bhikkhave**”ti-ādipāṭimāha. “Sā pana pālī kimattham bhagavatā vuttā”ti ce puccheyya? Paramatthato avijjamānattā nibbānam natthi, tasmā “atthi nibbānan”ti vacanam sasavisāṇavacanam viya anattam, vohāramattametanti vadantānam micchāvādam bhañjiturū bhagavatā vuttāti daṭṭhabbā.

Kutocipi ajātattā abhūtattā **ajātaṃ abhūtaṃ**. Paccayehi akatattā **akataṃ**. Saṅkhatābhāvato **asaṅkhatāṃ** nibbānaṃ atthi. **Etaṃ** ajātādikaṃ nibbānaṃ no ce abhavissa, evaṃ sati nissaraṇaṃ na paññāyetha, nibbānassa ca ariyamaggaphalānaṃ ārammaṇattā, maggaphalānaṃ kilesānaṃ samucchindanato paṭippassambhanato, samucchinanena ca tividhassa vaṭṭassa apavaṭṭanato ajātādikaṃ nibbānaṃ atthiyevāti daṭṭhabbam.

“Atthi bhikkhave ajātaṃ -pa- asaṅkhatan”ti **ayaṃ** paññatti nibbānassa **desanāpaññatti** ca nibbānassa **vecanapaññatti** ca hoti. “Nayidha jātassa -pa- paññāyethā”ti **ayaṃ** paññatti saṅkhatassa **vevacanapaññatti** ca saṅkhatassa **upanayanapaññatti** ca hoti. “Yasmā ca -pa- asaṅkhatan”ti **ayaṃ** paññatti nibbānassa **vevacanapaññatti** ca nibbānassa **jotanāpaññatti** ca hoti, “yasmā jātassa -pa- paññāyati”ti **ayaṃ** paññatti nibbānassa **vevacanapaññatti** ca maggassa saṃsārato **niyyānikapaññatti** ca **nissaraṇapaññatti** ca hotīti paññattiviseso paṇḍitehi niddhāretvā gahetabbo.

“Yathāvutto nibbānassa paññattippabhedo kena saddahitabbo”ti vattabbattā **“tenāha bhagavā”**ti-ādi vuttaṃ. **“Tenāha āyasmā”**ti-ādyānusandhyādi-attho ceva **“niyutto paññattihāro”**ti anusandhyādi-attho ca vuttanayānusārena veditabbo.

Iti paññattihāravibhaṅge sattibalānurūpā racitā vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭīkānusārena gambhīrattho vitthārato vibhajitvā gahetabboti.

12. Otaṇahāravibhaṅgavibhāvanā

42. Yena yena saṃ -pa- paññattihāravibhaṅgena paññattiyo vibhattā, so saṃ -pa- vibhaṅgo paripuṇṇo, “katamo otaṇo hāravibhaṅgo”ti pucchitabbattā **“tattha katamo otaṇo hāro”**ti-ādi vuttaṃ. Tattha **tatthāti** tesu niddiṭṭhesu soḷasasu desanā-

hārādīsu **katamo** saṁvaṇṇanāviseso **otaraṇo hāro** otaraṇahāravibhaṅgo nāmāti pucchatī. “Yo ca paṭiccuppādo”ti-ādiniddesassa idāni mayā vuccamāno “uddham adho sabbadhi vippamutto”ti-ādiko vitthārasaṁvaṇṇanāviseso otaraṇo hāro otaraṇahāravibhaṅgo nāmāti gahetabbo.

Tattha pāṭhe “katame paṭiccasamuppādādayo niddhāretvā katamehi niddhāritehi dhammehi otaratī”ti pucchitabbattā imasmiṃ pāṭhe ime paṭiccasamuppādādayo niddhāretvā imehi niddhāritehi dhammehi otaratīti dassetuṃ “**uddham adho sabbadhi vippamutto**”ti-ādi vuttaṃ. Tattha **uddhanti** kāmadhātuto uddham uparibhāge pavattāya rūpadhātu-arūpadhātuyā. **Adhoti** rūpadhātuto heṭṭhābhāge pavattāya kāmadhātuyā. **Sabbadhīti** sabbasmiṃ kāmarūpa-arūpadhātumhi. **Vippamuttoti** paṭisandhivasena appavattanato vippamutto asekkho. Ayaṃ sekkho dassanamaggena sakkāyadiṭṭhiyā samugghātattā “aham asmī”ti anānupassī viharati. Evaṃ sekkhāya vimuttiyā ceva asekkhāya vimuttiyā ca sekkho ceva asekkho ca atinṇapubbaṃ oghaṃ apunabbhavāya vimutto udatārīti gāthāttho gahetabbo.

Tasmiṃ gāthāpāṭhe “katame niddhāretvā katamehi otaratī”ti pucchitabbattā “**uddhanti rūpadhātū**”ti-ādi vuttaṃ. **Uddhanti** manussalokato uddham cātumahārājikādayopi gahitāti atthasambhavato taṃ nivattetuṃ “**rūpadhātu arūpadhātū**”ti vuttaṃ. **Adhoti** manussabhavato adho cattāro apāyabhūmiyo ca gahitāti atthasambhavato taṃ nivattetuṃ “**kāmadhātū**”ti vuttaṃ. **Sabbadhīti** catubhūmiki atthasambhavato “**te-dhātuke**”ti vuttaṃ. **Ayaṃ asekkhā vimuttīti** vimuttassa asekkhassa yā virāgatā atthi, ayampi virāgatā asekkhaphalavimutti. “Uddham adho sabbadhi vippamutto”ti pāṭhe vuttappakārā ayaṃ asekkhā vimutti niddhāritāti attho. Niddhāritāya asekkhāya vimuttiyā yāni saddhādipañcendriyāni niddhāritāni, **tāniyeva** asekkhāni pañcendriyāni bhavanti. **Ayaṃ** vuttappakārā otaraṇā **indriyehi** vimuttiyā **otaraṇā** nāma pavesanā nāma.

Tāniyeva asekkhāni pañcendriyāni vijjāya upakārakattā, paññāpadaṭṭhānattā vā **vijjā** bhavanti. **Vijjuppādā** tādisāya vijjāya uppādā

uppāda hetuto **avijjānirodho** avijjāya nirodho hoti -pa- dukkhakkhandhassa nirodho hoti, **ayaṃ** vuttappakārā otaraṇā paṭiccasamuppādehi otaraṇā nāma.

Tāniyeva asekkhāni pañcindriyāni tīhi khandhehi saṅgahitāni saddhāvīriyehi sīlasambhavato, satiyā ca paññānuvattakattā. Sesā vuttanayānusārena veditabbā.

“Uddham adho sabbadhi vippamutto”ti pāṭhe niddhāretvā otaraṇā ācariyena vibhattā, amhehi ca ñātā, “ayaṃ ahasmīti anānupassī”ti pāṭhe “katame niddhāretvā katamehi otaraṇehi otarati”ti vattabbattā **“ayaṃ ahasmīti anānupassīti ayaṃ sakkāyadiṭṭhiyā”**ti-ādi vuttaṃ. Yo ayaṃ sekkho “ahamasmī”ti nānupassī, tassa sekkhassa sakkāyadiṭṭhiyā yo samugghāto atthi, yā samugghātasāṅkhātā samugghātavimutti sekkhā vimutti hoti, tassā sekkhāya vimuttiyā yāni saddhādipañcindriyāni niddhāritāni, **tāniyeva** sekkhāni pañcindriyāni bhavanti. **Ayaṃ** vuttappakārā otaraṇā indriyehi otaraṇā nāma. Sesā vuttanayānusārena veditabbā.

43. “Uddham adho”ti-ādigāthāyaṃ otaraṇā ācariyena vibhattā, amhehi ca ñātā, “nissitassa calitan”ti-ādipāṭhe “katame niddhāretvā katamehi otarati”ti pucchitabbattā **“nissitassa calitaṃ, anissitassa calitaṃ natthi”**ti-ādi vuttaṃ. **Nissitassa** puggalassa **calitaṃ** calanaṃ atthi, **anissitassa** puggalassa **calitaṃ** calanaṃ natthi. **Calite** calane asati passaddhi bhavati, passaddhiyā **sati** vijjamānāya nati na hoti, natiyā **asati** avijjamānāya **āgatigati** na hoti, āgatigatiyā **asati** avijjamānāya **cutūpapāto** na hoti, cutūpapāte **asati** avijjamāne **idha** chasu ajjhattikāyatanesu attānaṃ neva passati, **huraṃ** vā chasu bāhirāyatanesu attānaṃ na passati, **ubhayaṃ antarena** vajjetvā phassādisamudāyesu dhammesu attānaṃ na passati, **esova** paṭiccasamuppādo “avijjānirodhā”ti-ādiko dukkhassa **anto** avasānaṃ karotīti attho.

Nissitassa calitanti ettha “nissayo katividho”ti pucchitabbattā **“nissitassa calitanti nissayo nāmā”**ti-ādi vuttaṃ. **Tatthā**ti tesu duvidhesu

taṇhānissayadiṭṭhinissayesu yā cetanā **rattassa** puggalassa niddhāritā, **ayaṃ** cetanādhammo **taṇhānissayo** nāma. Yā cetanā **mūlhasa** puggalassa niddhāritā. **Ayaṃ** cetanādhammo **diṭṭhinissayo** nāma. Sā duvidhā cetanā pana saṅkhārā nāma. Saṅkhārapaccayā viññāṇaṃ -pa- sabbo paṭiccasamuppādo niddhārito. **Ayaṃ** vuttappakārā otaraṇā paṭiccasamuppādehi otaraṇā nāma.

Tatthāti tasmiṃ taṇhānissayadiṭṭhinissaye yā vedanā **rattassa** puggalassa niddhāritā, ayaṃ **sukhā vedanā**. Yā cetanā **sammūlhasa** puggalassa niddhāritā, ayaṃ **adukkhamasukhā vedanā**. Yebhuyyena sesā vuttanayānusārena veditabbā.

44. “Nissitassa calitan”ti-ādipāṭhe otaraṇā ācariyena vibhattā, amhehi ca ñātā.

“Ye keci sokā paridevitā vā -pa-.

Piyaṃ na kayirātha kuhiñci loke”ti—

gāthāpāṭhe “katame niddhāretvā katamehi otaratī”ti pucchitabbattā “**ye keci sokā**”ti-ādi vuttaṃ. Ye keci sokā vā yā kāci paridevitā vā anekarūpā yā kāci dukkhā¹ vā lokasmiṃ sambhavanti. **Ete** sokādayo piyaṃ paṭicca pabhavanti, piye asante **ete** sokādayo na bhavanti. **Tasmā** piye asante sokādīnaṃ abhāvato **yesaṃ** vītasokānaṃ kuhiñci lokepi natthi, te vītasokā sukhino bhavanti. **Tasmā** vītasokānaṃ sukhasampannattā asokaṃ virajaṃ **patthayāno** sappuriso kuhiñci loke yaṃ piyaṃ na kayirāthāti gāthāttho.

“**Ye keci sokā paridevitā vā, dukkhā ca lokasmimanekarūpā piyaṃ paṭicca pabhavanti ete**”ti ettha pāṭhe yā vedanā niddhāritā, ayaṃ **dukkhā vedanā**. Sesā vuttanayānusārena veditabbā.

“Ye keci sokā”ti-ādigāthāpāṭhe otaraṇā ācariyena vibhattā, amhehi ca ñātā, “kāmaṃ kāmayaṃānassā”ti-ādigāthāpāṭhe

1. Anekarūpaṃ yaṃ kiñci dukkhaṃ (Ka)

“katame niddhāretvā katamehi otarati”ti vattabbattā **“kāmaṃ kāmayamānassā”**ti-ādi vuttaṃ. Tassaṃ gāthāyaṃ attho heṭṭhā vuttova.

Tatthāti tasmim̐ “pītimano hoti”ti pāṭhe yā pītimanatā vuttā niddhāritā, **ayaṃ** pītimanatā **anunayo** hoti. **“Sallaviddhova ruppati”**ti pāṭhe yaṃ ruppanaṃ āha, **Idaṃ** ruppanaṃ **paṭighaṃ** hoti, anunayo ca paṭighañca niddhāritāti attho.

“Anunaye ca paṭighe ca niddhārite katamo dhammo niddhārito”ti vattabbattā **“anunayo paṭighañca pana taṇhāpakkho”**ti vuttaṃ. **Taṇhāpakkh**oti taṇhāpakkhattā taṇhā niddhāritā. “Anunayo taṇhāpakkho hotu, paṭighaṃ pana taṇhāpakkhaṃ na siyā”ti ce vadeyya? Paṭighassa attasinehasena pavattanato paṭighampi taṇhāpakkhaṃ hoti. “Taṇhāya niddhāritāya katamo niddhārito”ti vattabbattā **“taṇhāya ca panā”**ti-ādi vuttaṃ. Dasannaṃ rūpāyatanānaṃ taṇhāya padaṭṭhānattā dasa rūpāni āyatanāni niddhāritāni. **Ayaṃ** vuttappakārā otaraṇā āyatanehi otaraṇā nāma. Sutte āgatā paṭiccasamuppādādayo tena saṃvaṇṇanāvisesena nayena niddhāritā, suttatthamukhena vā niddhāritā, tena -pa- nayena niddhāritesu paṭiccasamuppādādīsu yo saṃvaṇṇanāyaviseso tadatthavācakasena vā tadatthañāpakavasena vā otarati pavisati samosarati, so saṃvaṇṇanāyaviseso otaraṇo hāro nāmāti adhippāyo daṭṭhabbo. Sesesupi vuttanayānusārena otaraṇā gahetabbā. **“Tenāha āyasmā”**ti-ādyānusandhyādi-attho ceva **“niyutto otaraṇo hāro”**ti anusandhyādi-attho ca vuttanayānusārena veditabbo.

Iti otaraṇahāravibhaṅge sattibalānurūpā racitā vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭīkānusārena gambhīrattho vitthārato vibhajitvā gahetabboti.

13. Sodhanahāravibhaṅgavibhāvanā

45. Yena yena saṃ -pa- otaraṇahāravibhaṅgena otaretabbā suddatthā vibhattā, so saṃ -pa- vibhaṅgo paripuṇṇo, “katamo sodhanahāravibhaṅgo”ti pucchitabbattā **“tattha katamo sodhano hāro”**ti-ādi vuttaṃ. Tattha **tatthā** tesu niddiṭṭhesu soḷasasu desanāhārādīsu **katamo** saṃvaṇṇanāviseso **sodhano hāro** sodhanahāravibhaṅgo nāmāti pucchati. “Vissajjitamhi pañhe”ti-ādiniddesassa idāni mayā vuccamāno “yathā āyasmā ajito”ti-ādiko vitthārasaṃvaṇṇanāviseso sodhanahāravibhaṅgo nāmāti gaḥetabbo. “Kathaṃ tattha pañhe sodhano hāro viññātabbo”ti vattabbattā **“yathā āyasmā”**ti-ādi vuttaṃ. **Yathā** yena pakārena āyasmā ajito pārāyane bhagavantam pañham pucchati, tathā tena pakārena vissajjitamhi pañhe ayaṃ sodhano hāro viññātabboti. “Niyamtvā vibhajehi”ti vattabbattā niyamtvā vibhajitum **“kenassū”**ti-ādi vuttaṃ. Gāthāttho vuttova.

“Kenassu nivuto loko, kenassu nappakāsati.

Kissābhilepanam brūsi, kiṃsu tassa mahabbhayan”ti—

pucchāvasena pavattagāthāyañca—

“Avijjāya nivuto loko, (Ajitāti bhagavā,)

Vivicchā pamādā nappakāsati.

Jappābhilepanam brūmi, dukkhamassa mahabbhayan”ti—

vissajjanavasena pavattagāthāyañcāti imāsu dvīsu gāthāsu **“kenassu nivuto loko”**ti iminā padena **pañhe** pucchite **“avijjāya nivuto loko”**ti iminā padena bhagavā “kenassu nivuto loko”ti padaṃ tadatthe aññāṇasaṃsayādimalānaṃ apanayanena sodheti. Tadatthe hi vissajjite aññāṇasaṃsayādīnaṃ abhāvato attho sodhito nāma, atthe ca sodhite padampi sodhitamyeva. Tenāha **aṭṭhakathāyaṃ** “tadatthassa vissajjanato”ti¹, **ṭīkāyañca** “tabbisaya-aññāṇasaṃsayādimalāpanayanena sodheti”ti² vuttaṃ. **No ca ārambhanti** pucchitum

1. Netti-Ṭīha 128 piṭṭhe.

2. Netti-Ṭī 81 piṭṭhe.

ārabhitabbariṃ sabbagāthāpadaṃ, gāthātthaṃ vā, ñātuṃ icchitassa sabbassa atthassa vissajjanavasena apariyositattā bhagavā “avijjāya nivuto loko”ti ettakeneva padena sodheti. Sesesupi esa nayo.

“**Kiṃsu tassa mahabbhayan**”ti iminā padena pañhe pucchite “**dukkhamassa mahabbhayan**”ti padena bhagavatā **ārambho** ñātuṃ icchito attho **suddho** sodhito hoti. Sesagāthāsipi eseva nayo.

Yattha pañhe **evaṃ** niravasesavissajjanavasena ārambho **suddho** sodhito bhavati, so pañho **vissajjito** sodhito bhavati. **Yattha** pañhe evaṃ niravasesavissajjanavasena ārambho yāva **asuddho** asodhito bhavati, tāva so pañho **vissajjito** sodhito na bhavatīti yojanā. “**Tenāhā**”ti-
ādyānusandhyādyattho ceva “**niyutto sodhano hāro**”ti anusandhyādyattho ca vuttanayānusārena veditabbo.

Iti sodhanahāravibhaṅge sattibalānurūpā racitā vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭīkānusārena gambhīrattho vitthārato vibhajitvā gahetabboti.

14. Adhiṭṭhānahāravibhaṅgavibhāvanā

46. Yena yena saṃ -pa- vibhaṅgena pañhādayo sodhitā, so -pa- paripuṇṇo, “katamo adhiṭṭhānahāravibhaṅgo”ti pucchitabbattā “**tattha katamo adhiṭṭhāno hāro**”ti-ādi vuttaṃ. Tattha **tatthā**ti tesu niddiṭṭhesu soḷasasu desanāhārādīsu **katamo** saṃvaṇṇanāviseso paṇiniddesato **adhiṭṭhāno hāro** adhiṭṭhānahāravibhaṅgo nāmāti pucchati. “Ekattatāya dhammā, yepi ca vemattatāya niddiṭṭhā, ti-ādiniddesassa idāni mayā vuccamāno “ye tattha niddiṭṭhā, tathā te dhārayitabbā”ti-ādiko vitthārasaṃvaṇṇanāviseso adhiṭṭhānahāravibhaṅgo nāmāti gahetabbo.

“Ye dhammā suttesu ekattatāya ca vemattatāya ca niddiṭṭhā, te dhammā kiṃ pana tatheva dhārayitabbā, udāhu aññathāpi vikappayitabbā”ti pucchitabbattā **“ye tatthā”**ti-ādi vuttaṃ. **Tattha** tesu suttantesu **ye** dukkhasaccādayo dhammā ekattatāya ca vemattatāya ca niddiṭṭhā, **te** dukkhasaccādayo dhammā **tathā** ekattatāya ca vemattatāya ca **dhārayitabbā** upalakkhitabbā, na aññathā vikappayitabbā.

“Sāmaññakappanāya vohārabhāvena anavaṭṭhānato katamā ekattatā, katamā vemattatā”ti pucchitabbattā **“dukkhanti ekattatā”**ti-ādi vuttaṃ. **Dukkhanti** jāti-ādivisesamanapekkhitvā yā dukkhasāmaññatā vuttā, sā ayaṃ dukkhasāmaññatā dukkhassa **ekattatā** nāma. “Tattha katamaṃ dukkhan”ti pucchitā “jāti dukkhā, jarā dukkhā -pa- viññāṇaṃ dukkhan”ti jāti-ādivisesamanapekkhitvā yā dukkhavisesatā vuttā, sā **ayaṃ** dukkhavisesatā dukkhassa **vemattatā** nāma. **Tatthāti** ye dukkhādayo dhammā sutte vuttā, tattha tesu dukkhādīsu atthesu.

Dukkhasamudayoti “taṇhā ponobhavikā”ti visesamanapekkhitvā yā samudayasāmaññatā vuttā, sā ayaṃ samudayasāmaññatā samudayassa **ekattatā** nāma. “tattha katamo samudayo”ti pucchitvā “yāyaṃ taṇhā -pa- vibhavataṇhā”ti visesaṃ apekkhitvā yā samudayavisesatā vuttā, sā **ayaṃ** samudayavisesatā samudayassa **vemattatā** nāma.

Dukkhanirodhoti “tassāyeva taṇhāya asesavirāganirodho”ti visesamanapekkhitvā yā nirodhasāmaññatā vuttā, sā ayaṃ nirodhasāmaññatā nirodhassa **ekattatā** nāma. “Tattha katamo dukkhanirodho”ti pucchitvā “yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo”ti visesamanapekkhitvā yā nirodhavisesatā vuttā, sā **ayaṃ** nirodhavisesatā nirodhassa **vemattatā** nāma.

Dukkhanirodhagāminī paṭipadāti sammādiṭṭhi-ādivisesamanapekkhitvā yā nirodhagāminipaṭipadāsāmaññatā vuttā, sā ayaṃ nirodhagāminipaṭipadāsāmaññatā maggassa **ekattatā** nāma. “Tattha katamā dukkhanirodhagāminī

paṭipadā”ti pucchitvā “ayameva ariyo -pa- sammāsamādhi”ti sammādiṭṭhi-
ādivisesamapekkhitvā yā visesadukkhanirodhagāminipaṭipadatā vuttā, sā
ayaṃ visesadukkhanirodhagāminipaṭipadatā maggassa **vemattatā** nāma.

Maggoti nirayagāminimaggādivisesamanapekkhitvā yā sāmāññamaggatā
vuttā, sā ayaṃ sāmāññamaggatā maggassa **ekattatā** nāma. “Tattha katamo
maggo”ti pucchitvā “Nirayagāmī maggo -pa- nibbānagāmī maggo”ti
nirayagāminimaggādivisesamāpekkhitvā yā visesamaggatā vuttā, sā **ayaṃ**
visesamaggatā maggassa **vemattatā** nāma.

Nirodhoti paṭisaṅkhānirodhādivisesamāpekkhitvā yā
sāmāññanirodhatā vuttā, sā ayaṃ sāmāññanirodhatā nirodhassa **ekattatā**
nāma. “Tattha katamo nirodho”ti pucchitvā “paṭisaṅkhānirodho -pa-
sabbakilesanirodho”ti paṭisaṅkhānirodhādivisesamāpekkhitvā yā
visesanirodhatā vuttā, sā **ayaṃ** visesanirodhatā nirodhassa **vemattatā** nāma.

Rūpanti cātumahābhūtikādivisesamanapekkhitvā yā sāmāññarūpatā
vuttā, sā ayaṃ sāmāññarūpatā rūpassa **ekattatā** nāma. “Tattha katamaṃ
rūpaṃ”ti pucchitvā “cātumahābhūtikaṃ -pa- vāyodhātuyā cittaṃ virājetī”ti
cātumahābhūtikādivisesamapekkhitvā yā visesarūpatā vuttā, sā **ayaṃ**
visesarūpatā rūpassa **vemattatā** nāma.

48. **Avijjāti** dukkhe-aññāṇādivisesamanapekkhitvā yā avijjāsāmaññatā
vuttā, sā ayaṃ avijjāsāmaññatā avijjāya **ekattatā** nāma. “Tattha katamā
avijjā”ti pucchitvā “dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ -pa-
avijjālaṅghī moho akusalamūlaṃ”ti dukkhe-aññāṇādivisesamapekkhitvā yā
avijjāvisesatā vuttā, sā ayaṃ avijjāvisesatā avijjāya **vemattatā** nāma.

Vijjāti dukkheñāṇādivisesamanapekkhitvā yā vijjāsāmaññatā vuttā, sā
ayaṃ vijjāsāmaññatā vijjāya **ekattatā** nāma. “Tattha katamā vijjā”ti
pucchitvā “dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ -pa-
dhammavicayasambojjhaṅgo maggaṅgaṃ maggapariyāpannaṃ”ti
dukkheñāṇādivisesamapekkhitvā

yā vijjāvisesatā vuttā, sā **ayaṃ** vijjāvisesatā vijjāya **vemattatā** nāma.

Samāpattīti saññāsamāpatyādivisesaṃ anapekkhitvā yā sāmāññasamāpattitā vuttā, sā sāmāññasamāpattitā samāpattiyā **ekattatā** nāma. “Tattha katamā samāpattī”ti pucchitvā “saññāsamāpatti asaññāsamāpatti -pa- nirodhasamāpattī”ti saññāsamāpatyādivisesaṃ apekkhitvā yā visesasamāpattitā vuttā, sā **ayaṃ** visesasamāpattitā samāpattiyā **vemattatā** nāma.

Jhāyīti sekkhajhāyī-ādivisesaṃ anapekkhitvā yā jhāyīsāmaññatā vuttā, sā jhāyīsāmaññatā jhāyino **ekattatā** nāma. “Tattha katamo jhāyī”ti pucchitvā “atthi sekkho jhāyī, atthi asekkho jhāyī -pa- paññuttaro jhāyī”ti sekkhajhāyī-asekkhajhāyī-ādivisesamapekkhitvā yā jhāyīvisesatā vuttā, sā **ayaṃ** jhāyīvisesatā jhāyino **vemattatā** nāma.

Samādhīti saraṇasamādhyādivisesamaapekkhitvā yā samādhisāmaññatā vuttā, sā ayaṃ samādhisāmaññatā samādhino **ekattatā** nāma. “Tattha katamo samādhī”ti pucchitvā “saraṇo samādhī, araṇo samādhī -pa- micchāsamādhī, sammāsamādhī”ti saraṇasamādhyādivisesamaapekkhitvā yā samādhivisesatā vuttā, sā **ayaṃ** samādhivisesatā samādhino **vemattatā** nāma.

Paṭipadāti āgāḷhapaṭipadādivisesamaapekkhitvā yā paṭipadāsāmaññatā vuttā, ayaṃ paṭipadāsāmaññatā paṭipadāya **ekattatā** nāma. “Tattha katamā paṭipadā”ti pucchitvā “āgāḷhapaṭipadā, nijjhāmapaṭipadā -pa- sukhā paṭipadā khippābhiññā”ti āgāḷhapaṭipadādivisesamaapekkhitvā yā paṭipadāvisesatā vuttā, sā **ayaṃ** paṭipadāvisesatā paṭipadāya **vemattatā** nāma.

Kāyoti nāmakāyādivisesamaapekkhitvā yā kāyasāmaññatā vuttā, sā ayaṃ kāyasāmaññatā kāyassa **ekattatā** nāma. “Tattha katamo kāyo”ti pucchitvā “nāmakāyo rūpakāyo -pa- ayaṃ nāmakāyo”ti nāmakāyādivisesamaapekkhitvā yā

kāyavisesatā vuttā, sā **ayaṃ** kāyavisesatā kāyassa **vemattatā** nāmāti yojanā kātābbā. Padatthādiko viseso **aṭṭhakathāyaṃ**¹ vitthārato vutto.

Vuttappakārassa dukkhasamudayādikassa dhammassa ekattatādilakkhaṇaṃ nigamanavasena dassetuṃ “**evaṃ yo dhammo**”ti-ādi vuttaṃ. Tattha **evanti** iminā mayā vuttena “dukkhanti ekattatā. Tattha katamaṃ dukkhaṃ? Jāti dukkhā, jarā dukkhā”ti-ādivacanena. **Yo dhammoti** yo koci jātijarābyādhyādivisesadhammo. **Yassa dhammassāti** tato jāti-ādivisesadhammato aññassa jarādivisesadhammassa. **Samānabhāvoti** jāti-ādivisesadhammena jarādivisesadhammassa dukkhabhāvena samānabhāvo. **Tassa dhammassāti** jarādivisesadhammassa. **Ekattatāyāti** dukkhasamudayatādisamānatāya dukkhasamudayādivihāvanāṃ ekībhāvena. **Ekībhavatīti** jāti-ādivisesabhedena anakopi “dukkhasamudayo”ti-ādinā ekasaddābhidheyyatāya ekībhavati. **Yena yena vā pana vilakkhaṇo, tena tena vemattaṃ gacchati.** Yassa jāti-ādidhammassa yena yena abhinibbattanaparipācanādisabhāvena yo jāti-ādidhammo jarādidhammena vilakkhaṇo visadiso hoti, tassa jāti-ādidhammassa tena tena abhinibbattanaparipācanādisabhāvena so jāti-ādidhammo jarādidhammena vemattataṃ visadisattaṃ gacchati, dukkhasamudayādivihāvena samānopi jāti-ādidhammo jarādidhammassa viṣiṭṭhataṃ gacchatīti attho daṭṭhabbo.

Dukkhasamudayādidhammassa ekattavemattatā ācariyena vibhattā, amehi ca nātā, “tāya ekattavemattatāya kattha pucchite sati adhiṭṭhānaṃ vīmaṃsitabban”ti pucchitabbattā suttādi ke pucchite sati vīmaṃsitabbanti dassetuṃ “**evaṃ sutte vā**”ti-ādi vuttaṃ. Tattha **evaṃ** iminā vuttappakāreṇa sutte vā pucchite, veyyākaraṇe vā pucchite, gāthāyaṃ vā pucchitāyaṃ sati adhiṭṭhānaṃ vīmaṃsitabban. “Kim vīmaṃsitabban”ti puccheyya? “Ekattatāya pucchati kim, udāhu vemattatāya pucchati kin”ti vīmaṃsitabbanti yojanā. **Aṭṭhakathāyaṃ** pana “idāni tāva ekattavemattatāvisaye niyojetvā dassetuṃ ‘sutte vā veyyākaraṇe vā’ti-ādi vuttan”ti² vuttaṃ. “Kathaṃ pucchitaṃ, kathaṃ vissajjitabban”ti vattabbattā “yadi

1. Netti-Ṭīṭha 129. 135 piṭṭhesu.

2. Netti-Ṭīṭha 135 piṭṭhe.

ekattatāyā”ti-ādi vuttaṃ. **“Tenāhā**”ti-ādyānusandhyādiko ca **“niyutto adhiṭṭhāno hāro**”ti imassa anusandhyādiko ca vuttanayānusārena veditabbo.

Iti adhiṭṭhānahāravibhaṅge sattibalānurūpā racitā vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭikānusārena gambhīrattho vitthārato vibhajitvā gahetabboti.

15. Parikkhārahāravibhaṅgavibhāvanā

49. Yena yena saṃ -pa- vibhaṅgena dukkhasaccādīnaṃ ekattatādayo vibhattā, so saṃ -pa- paripuṇṇo, “katamo parikkhārahāravibhaṅgo nāmā”ti pucchitabbattā **“tattha katamo parikkhāro hāro**”ti-ādi vuttaṃ. Tattha **tatthā**ti tesu niddiṭṭhesu soḷasasu desanāhārādīsu **katamo** saṃvaṇṇanāviseso **parikkhāro hāro** parikkhārahāravibhaṅgo nāmāti pucchati. “Ye dhammā yaṃ dhammaṃ janayanti”ti-ādiniddesassa idāni mayā vuccamāno “yo dhammo yaṃ dhammaṃ janayati, tassa so parikkhāro”ti-ādiko parikkhārabhūtaṃ hetuno ceva paccayassa ca vitthārasaṃvaṇṇanāviseso parikkhāravibhaṅgo nāma.

“Katamo saṃvaṇṇetabbo parikkhāro”ti pucchitabbattā **“yo dhammo**”ti-ādi vuttaṃ. Tattha **yo** hetupaccayappakāro **dhammo yaṃ** phalabhūtaṃ **dhammaṃ janayati** janeti, **tassa** phaladhammassa **so** hetupaccayappakāro dhammo **parikkhāro** nāma. “Kiṃlakkhaṇo parikkhāro”ti pucchitabbattā tathā pucchitvā lakkhaṇavisesaṃ dassetuṃ **“kiṃlakkhaṇo**”ti-ādi vuttaṃ. **Aṭṭhakathāyaṃ** pana “tattha ‘yo dhammo yaṃ dhammaṃ janayati, tassa so parikkhāro’ti saṅkhepato parikkhāralakkhaṇaṃ vatvā taṃ vibhāgena dassetuṃ ‘kiṃlakkhaṇo’ti-ādi vuttaṃ”ti¹ vuttaṃ. “Kittakā dhammā janayanti”ti pucchitabbattā **“dve dhammā janayanti hetu ca paccayo cā**”ti vuttaṃ. “Hetupi kāraṇaṃ, paccayopi

1. Netti-Ṭṭha 136 piṭṭhe.

kāraṇaṃ, tasmā kāraṇāyeva kena lakkhaṇena dvidhā vuttā”ti vattabbattā **“tattha kiṃlakkhaṇo”**ti-ādi vuttaṃ. Janitabbaphalato aññehi phalehi **asādhāraṇalakkhaṇo hetu**, sabbaphalehi **sādhāraṇalakkhaṇo paccayo**, iminā visesalakkhaṇena dvidhā vattabbāti attho. “Sādhāraṇāsādhāraṇaviseso kīdiso bhavē”ti pucchitabbattā **“yathā kiṃ bhavē”**ti pucchitvā **“yathā aṅkurassā”**ti-ādi vuttaṃ. Yathā yo sādhāraṇāsādhāraṇaviseso atthi, tathā so sādhāraṇāsādhāraṇaviseso kiṃ viya bhavēti attho. **Aṅkurassa nibbattiya bījaṃ asādhāraṇaṃ** yathā, tathā **hetu** phalassa nibbattiya asādhāraṇo bhavē. **Pathavī ca āpo ca** aṅkurassa nibbattiya **sādhāraṇā** bhavanti yathā, tathā **paccayo** phalassa nibbattiya sādhāraṇo bhavē. Sabbaphalassa paccayattā aṅkurassa bījaṃ asādhāraṇaṃ janakaṃ hetu. “Kathaṃ pathavī, āpo ca sādhāraṇā janakāti saddahitabbā”ti pucchitabbattā **“aṅkurassa hī”**ti-ādi vuttaṃ. Samaṃ samānaṃ phalaṃ bhavāpetīti **sabhāvo**, ko so? Bījaṃ hetuyeva. “Kiṃ hetupaccayānaṃ viseso bījaṅkuropamāyeva dassetabbo, udāhu aññūpamāyapi dassetabbo”ti vattabbattā aññāya upamāyapi visesaṃ dassetuṃ **“yathāvā panā”**ti-ādi vuttaṃ. Imāya upamāyapi hetupaccayānaṃ viseso vijānitabboti adhippāyo.

Bījaṅkurādīsu bāhiresu parikkhārabhūtānaṃ hetupaccayānaṃ viseso ācariyena vibhatto, amehi ca ñāto, “kathaṃ ajjhattike vibhatto”ti pucchitabbattā **“ayañhi saṃsāro”**ti-ādi vuttaṃ. Atha vā “bāhiresu parikkhārabhūto hetupaccayo yutto hotu, kathaṃ ajjhattikesu yutto”ti vattabbattā **“ayañhi saṃsāro”**ti-ādi vuttaṃ. **Aṭṭhakathāyaṃ** pana “evaṃ bāhiraṃ hetupaccayavibhāgaṃ dassetvā idāni ajjhattikaṃ dassetuṃ ‘ayañhi saṃsāro’ti-ādi vuttan”ti¹ vuttaṃ. Hetupaccayehi saha saṃsāro bhavatīti **sahetupaccayo**. Ayaṃ saṃsāro **hi** yasmā sahetupaccayo hutvā nibbatto, tasmā ajjhattikepi parikkhārabhūto hetupaccayo yuttoyevāti daṭṭhabboti adhippāyo.

1. Netti-Ṭīṭha 136 piṭṭhe.

So imassa saṁsārassa sahetupaccayattaṁ yadi bhagavatā vuttaṁ, evaṁ sati amhehi saddahitabbaṁ, “kathaṁ saddahitabbaṁ”ti vattabbattā **“evañhī”**ti-ādi vuttaṁ. **Evanti** iminā avijjādinā hetupaccayena sabbo paṭiccasamuppādo saṁsāroti nibbattoti bhagavatā saṁsārassa sahetupaccayattaṁ vuttaṁ, tasmā saddahitabbaṁ. Avijjādayo saṅkhārādīnaṁ paccayo hotu, “katamo avijjāya hetū”ti pucchitabbattā **“iti avijjā avijjāya hetū”**ti vuttaṁ. “Katamo avijjāya paccayo”ti pucchitabbattā **“ayoniso manasikāro paccayo”**ti vuttaṁ. “Katamā avijjā katamāya avijjāya hetū”ti pucchitabbattā **“purimikā avijjā pacchimikāya avijjāya hetū”**ti vuttaṁ. “Katamā purimikā avijjā katamā pacchimikā avijjā”ti pucchitabbattā **“tatthā”**ti-ādi vuttaṁ. “Avijjāpariyuṭṭhānassa hetubhūto purimo avijjānusayo samanantarova kiṁ, udāhu paramparahetupi hoti”ti pucchitabbattā **“bījaṅkuro viyā”**ti-ādi vuttaṁ. **Bījaṅkuro**ti bījānaṁ aṅkuroti bījaṅkuro, bījānaṁ **samanantarahetutāya** aṅkuro nibbattati **viya**. **Yattha** rukkhādike yaṁ phalaṁ nibbattati, tasmim rukkhādike nibbattassa **assa** phalassa **idaṁ** bījaṁ pana **paramparahetutāya hetubhūtaṁ** bhavati.

“Bījaṁ pana ekaṁyeva hoti, kathaṁ dvidhā vattabbaṁ”ti vattabbattā **“duvidho hī”**ti-ādi vuttaṁ, samanantarakālaparamparakālabhedena hetupi duvidho hotiyevāti attho. Bījabhūto hetu duvidho yathā, evaṁ avijjāya hetubhūto avijjānusayopi samanantarahetu ca paramparahetu cāti kālabhedena duvidho bhavati, samanantaro avijjānusayo samanantarassa avijjāpariyuṭṭhānassa samanantarahetu hoti. Purimatāro avijjānusayo pacchimatāraṁ avijjāpariyuṭṭhānassa paramparahetu hoti. Iti bījabhūto asādhāraṇo hetu, pathavī-āpādiko sādharmaṇo paccayoti viseso pākaṇo yathā, evaṁ avijjānusayo asādhāraṇo **hetu**, ayonisomanasikāro sādharmaṇo **paccayoti viseso** daṭṭhabbo.

“Ettakeneva hetupaccayānaṁ viseso vattabbo”ti vattabbattā **“yathā vā pana thālakaṇcā”**ti-ādi vuttaṁ. **Aṭṭhakathāyaṁ** pana “yathā vā

panā'ti-ādināpi hetupaccayavibhāgameva dasseti"¹ti vuttaṃ. Tattha padīpassa paccayabhūtaṃ thālakañca vaṭṭi ca telañca padīpassa **sabhāvahetu** samānahetu na hotīti yojanā. "Padīpassa paccayabhūtaṃpi thālakādikaṃ sabhāvahetu na hotīti kasmā saddahitabban"ti vattabbattā "**na hi sakkā**"ti-ādi vuttaṃ. Padīpassa paccayabhūtaṃ **anaggikaṃ** aggirahitaṃ thālakañca vaṭṭiñca telañca **dīpetum** jāletum **hi** yasmā na sakkā, tasmā purimo padīpo pacchimassa padīpassa sabhāvahetu hoti viya, evaṃ thālakādikaṃ sabhāvahetu na hoti. **Iti** evaṃpakāro **sabhāvo** samāno padīpo hetu hoti yathā, **parabhāvo** asamāno thālakādiko paccayo hoti yathā ca, tathā ajjhattiko sabhāvohetu hoti, bāhiro asamāno **paccayo** hoti. **Janako** avijjānusayo avijjāpariyuṭṭhānassa **hetu** hoti, **pariggāhako** upatthambhako **paccayo** hoti. Aññehi phalehi **asādhāraṇo hetu** hoti, sabbehi phalehi **sādhāraṇo paccayo** hotīti yojetvā padīpopamāyapi hetupaccayānaṃ pākaṭo viseso daṭṭhabboti adhippāyo.

Hetupaccayappabhedanā kāraṇaṃ parikkhāroti ācariyena vuttaṃ, tassa kāraṇassa kāraṇabhāvo ca phalāpekkho hoti, tasmā "yo kāraṇabhāvo yenākārena hoti, katamo so kāraṇabhāvo, katamo so ākāro"ti pucchitabbattā ca "yaṃ phalaṃ yena visesena hoti, katamaṃ taṃ phalaṃ, katamo so viseso"ti pucchitabbattā ca "kāraṇaphalānaṃ yo sambandho hoti, katamo so sambandho"ti pucchitabbattā ca taṃ sabbaṃ vibhāvetum "**avupacchedattho**"ti-ādi vuttaṃ. Ayamanusandhyattho ca **aṭṭhakathāyaṃ** "idāni yasmā kāraṇaṃ 'parikkhāro'ti vuttaṃ, kāraṇabhāvo ca phalāpekkhāya, tasmā kāraṇassa yo kāraṇabhāvo yathā ca so hoti, yañca phalaṃ, yo ca tassa viseso, yo ca kāraṇaphalānaṃ sambandho, taṃ sabbaṃ vibhāvetum 'avupacchedattho'ti-ādi vuttan"¹ti iminā vuttoti daṭṭhabbo.

Tattha avupacchinnassa hetupaccayasāṅkhātassa kāraṇassa yo anupacchedattho atthi, so anupacchedattho **santati-attho** hoti phalena

1. Netti-Tīṭha 137 piṭṭhe.

sambandhattā, yañca kāraṇaṃ attano phalassa janakaṃ upatthambhakaṃ hutvā nirujjhati, so anupacchinno eva nāma hotīti. Yañca phalaṃ aññassa kāraṇaṃ hutvā nirujjhati, tasmim̐ anupacchinne tassa ca santati-attho hoti. Yaṃ pana phalaṃ aññassa phalassa kāraṇaṃ ahutvā nirujjhati, taṃ upacchinnaṃ hoti, yathā taṃ arahato cuticittanti. Kāraṇato nibbattassa phalassa yo **nibbatti-attho** atthi, so nibbatti-attho **phalattho** hoti. Paṭisandhikkhandhānaṃ yo **paṭisandhi-attho** paṭisandahanattho atthi, so paṭisandhi-attho **punabbhavattho** punabbhavanattho hoti. Kilesānaṃ yo **palibodhattho** santāne uppajjanattho atthi, so palibodhattho **pariyuṭṭhānattho** hoti. Kilesānaṃ maggena yo asamugghātattho atthi, so asamugghātattho **anusayattho** hoti. Avijjāya catunnaṃ saccānaṃ yo **asampaṭivedhattho** atthi, so asampaṭivedhattho **avijjattho** hoti. Arahattamaggena yo **apariññātattho** atthi, so apariññātattho **viññāṇassa** paṭisandhiviññāṇassa **bījattho** hoti.

Ettāvatā kāraṇabhāvo ca kāraṇākaro ca phalañca phalaviseso ca ācariyena vibhatto, amhehi ca ñāto, “katamo paramparahetupaccayattho, katamo ca sambandhattho”ti pucchitabbattā “**yattha avupacchedo**”ti-ādi vuttaṃ. **Yattha** yassaṃ rūpārūpapavattiyaṃ avupacchinnassa hetupaccayappabhedassa kāraṇassa yo **avupacchedo** atthi, so avupacchedo **tattha** tissaṃ rūpārūpapavattiyaṃ **santati** hoti. **Yattha** yassaṃ rūpārūpapavattiyaṃ yā **santati** atthi, sā santati **tattha** rūpārūpapavattiyaṃ **nibbatti** hotīti-ādinā yojetvā paramparahetu-ādiko viññātabbo.

Sīlakkhandho parisuddhasīlakkhandho. **Samādhikkhandhassāti** mahaggatakkhandhassa, samādhipaṭṭhāno hi mahaggatadhammo. **Paññākkhandho** maggaphalapaññāpadhānakkhandho. So hi vimuttiñāṇadassanasāṅkhātassa paccavekkhaṇañāṇakkhandhassa paccayo hoti. **Titthaññūtā**dīnaṃ attho padaṭṭhānahāravibhaṅgavaṇṇanāyaṃ vuttova.

Sabhāvo hetūti ācariyena vutto, “kīdiso so sabhāvo hetū”ti pucchitabbattā “**yathā vā pana cakkhuñca paṭicca**”ti-ādi

vuttaṃ. Cakkhuviññāṇaṃ **cakkhuñca** cakkhundriyañca **paṭicca** niccayaṃ katvā rūpe **paṭicca** ārammaṇaṃ katvā uppajjati. **Tattha** cakkhādīsu cakkhundriyaṃ **ādhipateyyapaccayatāya** indriyapaccayatāya cakkhuviññāṇassa paccayo, rūpārammaṇaṃ purejātārammaṇapaccayatāya paccayo, āloko **sannissayatāya** upanissayatāya paccayo hoti. So paccayo honto phalena cakkhuviññāṇena asamānattā sabhāvo hetu na hoti, paccayo ca hoti manasikāro. Kiriyaṃanodhātu pana phalena cakkhuviññāṇena viññāṇabhāvena samānattā sabhāvo hetu hoti yathā, evaṃ **saṅkhārā** nāmakkhandhabhāvena samānattā **viññāṇassa** paccayā hontā **sabhāvo hetu** honti. **Viññāṇaṃ** nāmarūpena ekasantativasena samānattā **nāmarūpassa paccayo** hontaṃ **sabhāvo hetu** hoti. Iminā nayena “**nāmarūpaṃ saḷāyatanassā**”ti-ādīsupi attho veditabbo. **Evaṃ** vuttappakāro **hetu, paccayo** janako, upatthambhako ca yo koci **upanissayo** balavapaccayo hoti, **sabbo so** hetupaccayo janaka-upatthambhako janitabbupatthambhiyassa phalassa parikkharaṇato abhisāṅkharaṇato nippariyāyato **parikkhāro** nāma.

“Vuttappakāro hetupaccayo parikkhāro nāmāti kena amhehi saddahitabbo”ti vattabbattā “**tenāhā**”ti-ādi vuttaṃ. **Tena** kāraṇabhūtena sabbassa hetupaccayassa parikkhārabhāvena āyasmā mahākaccāno “**ye dhammā yaṃ dhammaṃ janayanti**”ti yaṃ vacanaṃ āha, tena vacanena saddahitabbo, “ye dhammā yaṃ dhammaṃ janayanti”ti vacanaṃ nissāya tumhehi sallakkhetabboti adhippāyo.

“Ettakova parikkhāro hāro yuñjitabbo”ti vattabbattā “**niyutto parikkhāro hāro**”ti vuttaṃ, yo yo parikkhāro hāro yuñjitabbo, so so parikkhāro hāro nīharitvā **yutto** yuñjitabboti.

Iti parikkhārahāravibhaṅge sattibalānurūpā racitā vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭīkānusārena gambhīratattho vitthārato vibhajitvā gahetabboti.

16. Samāropanahāravibhaṅgavibhāvanā

50. Yena yena saṁvaṇṇanāvīsesabhūtena parikkhārahāravibhaṅgena suttatthānaṁ hetupaccayo vibhatto, so -pa- vibhaṅgo paripuṇṇo, “katamo samāropanahāravibhaṅgo”ti pucchitabbattā **“tattha katamo samāropano hāro”**ti-ādi vuttaṁ. **Tattha** tesu niddiṭṭhesu soḷasasu desanāhārādīsu **katamo** saṁvaṇṇanāvīseso **samāropano hāro** samāropanahāravibhaṅgo nāmāti pucchati. “Ye dhammā yaṁmūlā”ti-ādiniddesassa idāni mayā vuccamāno “ekasmiṁ padaṭṭhāne yattakāni padaṭṭhānāni otarantī”ti-ādiko vitthārasaṁvaṇṇanāvīseso samāropanahāravibhaṅgo nāma.

“Kittake padaṭṭhāne sutte vutte kittakāni padaṭṭhānāni samāropayitabbānī”ti pucchitabbattā **“ekasmiṁ padaṭṭhāne”**ti-ādi vuttaṁ. **Ekasmiṁ padaṭṭhāne** sutte vutte sati avuttāni yattakāni padaṭṭhānāni **otaranti** samosaranti, **sabbāni tāni** avuttāni padaṭṭhānāni sutte vuttāni viya niddhāraṇavasena ānetvā desanāya āropayitabbāni. “Kāni viya samāropayitabbānī”ti vattabbattā **“yathā āvaṭṭe”**ti-ādi vuttaṁ. **Āvaṭṭe** hāre ekasmiṁ padaṭṭhāne sutte vutte sati sutte avuttāni **bahukāni** padaṭṭhānāni otaranti, tāni bahukāni padaṭṭhānāni pariyesitabbāni yathā, evaṁ samāropane hārepi bahukāni padaṭṭhānāni desanāya samāropayitabbānīti attho.

“Kevalaṁ pana padaṭṭhānavaseneva samāropanā kātabbā kiṁ, udāhu aññavasenāpi samāropanā kātabbā kin”ti vattabbattā aññavasenāpi samāropanā kātabbā, tasmā samāropanā catubbidhā kātabbāti dassento **“tattha samāropanā catubbidhā”**ti-ādimāha. Tattha **tatthāti** tāsū samāropayitabbasamāropanāsu **padaṭṭhānaṁ** padaṭṭhānasamāropanā, **vevacanaṁ** vevacanasamāropanā, **bhāvanā** bhāvanāsamāropanā, **pahānaṁ** pahānasamāropanā, **īti** iminā pabhedena **samāropanā catubbidhā** kātabbā.

“Tāsū catubbidhāsu samāropanāsu katamā padaṭṭhānasamāropanā”ti pucchitabbattā tathā pucchitvā padaṭṭhānasamāropanaṁ dassetum

“**tattha katamā**”ti-ādi vuttam. Sutte vuttena padaṭṭhānena sutte avuttānam padaṭṭhānānam samāropanā katamāti pucchati.

Sabbapāpassa akusalassa yaṃ **akaraṇam** akaraṇahetu sāsanaṃ atthi, **etaṃ** sāsanaṃ buddhānaṃ **sāsanaṃ** ovādo hoti, atha vā **akaraṇam** akaraṇatthāya yaṃ sāsanaṃ atthi, etaṃ buddhānaṃ **sāsanaṃ** ovādo hoti, na yassa kassaci sāsanaṃ attho. **Akaraṇanti** hi sampadānatthe pavattam paccattavacanam yathā “kissa atthāya kimatthan”ti. Kusalassa **sampadā** sampadāya yaṃ sāsanaṃ atthi, etaṃ buddhānaṃ sāsanaṃ. **Sacittapariyodāpanam** sacittapariyodāpanattham yaṃ sāsanaṃ atthi, etaṃ buddhānaṃ sāsanaṃ hoti.

Iti evampakārena vutassa **tassa** sāsanaassa **kim padaṭṭhānanti** visesassa visesapadaṭṭhānam puna pucchati. **Idam** sucaritattayaṃ sāsanaassa ovādassa **padaṭṭhānam** sucaritattayena hetunā sāsanaṃ atthi daṭṭhabbam yathā “annena vasati”ti-ādi. “Sucaritattaye padaṭṭhāne vutte katamaṃ padaṭṭhānam samāropayitabban”ti pucchitabbattā “**tattha yaṃ kāyikañcā**”ti-ādi vuttam. **Idam** khandhattayaṃ sāsanaassa **padaṭṭhānam** samāropayitabban, “khandhattaye padaṭṭhāne samāropayite katamaṃ samāropayitabban”ti pucchitabbattā “**tattha sīlakkhandho cā**”ti-ādi vuttam. **Idam** samathavipassanādvayaṃ sāsanaassa **padaṭṭhānam** samāropayitabban. “Samathavipassanādvaye padaṭṭhāne samāropayite katamaṃ padaṭṭhānam samāropayitabban”ti pucchitabbattā “**tattha samathassa phalan**”ti-ādi vuttam. **Idam** phaladvayaṃ sāsanaassa **padaṭṭhānam** samāropayitabban.

Sāsanaassa padaṭṭhānāni samāropayitabbānīti ācariyena niddhāretvā vibhattāni, amhehi ca ñātāni, “idāni katamassa katamaṃ padaṭṭhānam samāropayitabban”ti pucchitabbattā “**vanam vanathassā**”ti-ādi vuttam. **Idam** kāmagaṇapañcakam **vanam** taṇhābhūtaassa **vanathassa padaṭṭhānam** taṇhāvattubhāvato, “itthi”ti vā “puriso”ti vā nimittaggāhasaṅkhātam **idam vanam** “aho cakkhu, aho sotam, aho ghānam, aho jivhā, aho kāyo”ti **tesam tesam aṅgapaccaṅgānam** anubyañjanaggāhasaṅkhātassa **vanathassa padaṭṭhānam** samāropayitabban. Apariññātam dvādasāyatanaṃ saṅkhātam **idam vanam** saṃyojanasaṅkhātassa **vanathassa padaṭṭhānam** samāropayitabban, āyatanaṃ paṭicca

saṃyojanupajjanato anusayasāṅkhātāṃ **idaṃ vanāṃ**
 pariyuṭṭhānasāṅkhātassa **vanathassa padaṭṭhānaṃ** samāropayitabbāṃ.
 “Pañcakāmaguṇādīnaṃ vanabhāvo ca taṇhādīnaṃ vanathabhāvo ca kena
 amhehi saddahitabbo”ti vattabbattā **“tenāha bhagavā”**ti-ādi vuttaṃ. **Tena**
 pañcakāmaguṇādīnaṃ vanabhāvena ca taṇhādīnaṃ vanathabhāvena ca
 bhagavā **“chetvā vanañca vanathañcā”**ti yaṃ vacanaṃ āha, tena bhagavato
 vacanena vacanānusāreṇa saddahitabboti. **Ayanti** ayaṃ “ekasmiṃ
 padaṭṭhāne”ti-ādisaṃvaṇṇanā. **Padatṭhānenāti** ekekena padaṭṭhānena.
Samāropanāti tadanñapadaṭṭhānānaṃ samāropanā. Samāropenti
 samāropayitabbāni etāya saṃvaṇṇanāyāti **saṃropanāti** viggahoti. (1)

51. Padaṭṭhānena samāropanā ācariyena niddiṭṭhā, amhehi ca ñātā,
 “katamā vevacanena samāropanā”ti pucchitabbattā **“tattha katamā**
vevacanenā”ti-ādi vuttaṃ. **Tatthāti** tāsū catūsu padaṭṭhānasamāropanādīsū
 samāropanāsu **vevacanena** ekekena rotadanñavevacanānaṃ **samāropanā**
katamāti pucchati. **“Rāgavirāgā”**ti ca **“cetovimuttī”**ti ca **“sekkhaphalan”**ti ca
idaṃ vacanattayaṃ anāgāmiphalaṭṭhattā anāgāmiphalaṭṭhassa vevacanāṃ.
“Avijjāvirāgā”ti ca **“paññāvimuttī”**ti ca **“asekkhaphalan”**ti ca **idaṃ**
 vacanattayaṃ arahattaphalaṭṭhattā arahattaphalaṭṭhassa vevacanāṃ. Iminā
 nayena sesesu yojanā kātābbā. (2)

Vevacanena samāropanā ācariyena niddiṭṭhā, amhehi ca ñātā, “katamā
 bhāvanāya samāropanā”ti pucchitabbattā **“tattha katamā bhāvanāyā”**ti-ādi
 vuttaṃ. **Tatthāti** tāsū catūsu padaṭṭhānasamāropanādīsū katamāya desitāya
bhāvanāyā katamesānaṃ adesitānaṃ bhāvanāropanā **katamāti** pucchati.
Yathā yena pakāreṇa yaṃ bhāvanaṃ **bhagavā** “tasmātiha tvaṃ bhikkhu
 kāye kāyānupassī viharati, ātāpī sampajāno satimā vineyya loke
 abhiññādomanassaṃ”ti¹ āha, tathā tena pakāreṇa tāya bhāvanāya
 tadanñabhāvanāpi samāropayitabbāti attho.

1. Saṃ 3. 125, 127, 128, 154, 165 piṭṭhādīsūpi.

“**Tasmātiḥā**”ti-ādipāṭhe “kim bhāvanam bhagavā āhā”ti pucchitabbattā “**ātāpī**”ti-ādi vuttam. “**Ātāpī**”ti vacanena **vīriyindriyam** bhagavā āha. “**Sampajāno**”ti vacanena **paññindriyam** bhagavā āha. “**Satimā**”ti vacanena **satindriyam** āha. “**Vineyya loke abhijjhādomanassan**”ti vacanena **samādhindriyam** āha. “Evaṃ vutte katamā bhāvanā samāropayitabbā”ti pucchitabbattā “**evaṃ kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripūrim gacchantī**”ti vuttam. Evaṃ vuttāya vīriyindriyādhāvanāya cattāro satipaṭṭhānā samāropayitabbāti attho. **Kena kāraṇena** bhāvanāpāripūrim gacchantīti pucchati. **Catunnam indriyānam** indriyabhāvena, bhāvetabbabhāvena vā **ekalakkaṇattā** bhāvanāpāripūrim gacchantīti vissajjeti. “Tesu samāropitesu katame samāropayitabbā”ti pucchitabbattā “**catūsū**”ti-ādi vuttam. Catūsu satipaṭṭhānesu bhāviyamānesu samāropayitabbesu cattāro sammappadhānā bhāvanāpāripūrim gacchantīti samāropayitabbāti attho. Sesesupi evameva samāropayitabbā. (3)

Bhāvanāya samāropanā ācariyena vibhattā, amhehi ca ñātā, “katamā pahānena samāropanā”ti pucchitabbattā “**tattha katamā**”ti-ādi vuttam. **Tatthāti** tāsu catūsu padaṭṭhānasamāropanādīsu katamena desitena **pahānena** katamesam ādesitānam pahānānam **katamā samāropanāti** pucchati. “**Kāye kāyānupassī viharanto asubhe ‘subhan’ti vipallāsam pajahatī**”ti desitena “subhan”ti vipallāsappahānena kabalīkārāhārapariññāya paribandhakilesakāmupādānappahānādayopi samāropayitabbā.

“**Vedanāsu vedanānupassī viharanto dukkhe ‘sukhan’ti vipallāsam pajahatī**”ti desitena “sukhan”ti vipallāsappahānena phassāhārapariññāya paribandhakilesabhavupādānappahānādayopi samāropayitabbā.

“**Citte cittānupassī viharanto anicce ‘niccan’ti vipallāsam pajahatī**”ti desitena “niccan”ti vipallāsappahānena viññāṇāhārapariññāya paribandhakilesadiṭṭhupādānappahānādayopi samāropayitabbā.

“Dhammesu dhammānupassī viharanto anattani ‘attā’ti vipallāsaṃ pajahatī”ti desitena “atthā”ti vipallāsappahānena manosañcetanāhārapariññāya paribandhakilesa-attavādupādānappahānādayopi samāropayitabbāti adhippāyo. (4)

Pahānahāro pana lakkhaṇahāravibhaṅgavaṇṇanāyaṃ vuttoyevāti idha na vadāma.

“Sutte desitena ekekena padaṭṭhānādikena adesitānaṃ padaṭṭhānādīnaṃ samāropanabhāvo kena amhehi vijānitabbo saddahitabbo”ti vattabbattā “tenāha āyasmā”ti-ādimāha. Tena tathā samāropanabhāvena āyasmā mahākaccāno—

“Ye dhammā yaṃmūlā, ye cekatthā pakāsītā muninā.

Te samāropayitabbā, esa samāropano hāro”ti—

yaṃ vacanaṃ āha, tena vacanena vacanānusārena tathā samāropanabhāvo tumhehi vijānitabbo saddahitabboti vuttaṃ hoti.

“Kiṃ pana ettāvataṃ samāropano hāro paripuṇṇo, añño niyutto natthī”ti vattabbattā “niyutto samāropano hāro”ti vuttaṃ. Sutte desitena nayena padaṭṭhānādikena adesitāni padaṭṭhānāni samāropayitabbāni bhavanti, tena tena padaṭṭhānādikena adesitānaṃ padaṭṭhānādīnaṃ samāropano hāro niyutto niddhāretvā yuñjitabboti attho daṭṭhabbo.

Iti samāropanahāravibhaṅge sattibalānurūpā racitā vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭīkānusārena gambhīrattho vitthārato vibhajitvā gahetabbo.

Ime yathāvuttā soḷasa saṃvaṇṇanāvīsesā saṃvaṇṇetabbatthesu aññāṇasaṃsayānaṃ haraṇato apanayanato hāro nāmāti.

Niṭṭhitā hāravibhaṅgavāravibhāvanā.

1. Desanāhārasampātavibhāvanā

52. Yena yena saṁvaṇṇanāvīsesabhūtena
desanāhāravibhaṅgādihāravibhaṅgena assādādayo nānāsuttatthā vibhattā, so
saṁvaṇṇanāvīsesabhūto desanāhāravibhaṅgādihāravibhaṅgo paripuṇṇo.

“Soḷasa hārā paṭhamam,
Disālocanato disā viloketvā.
Saṅkhapiya aṅkusena hi,
Nayehi tīhi niddise suttan”ti¹—

gāthā niddesavāre ācariyena vuttā, tassā gāthāya niddeso
hāravibhaṅgavārassa ādimhi na vibhatto, “kuhiñci vibhatto, hārasampāte vā
vibhatto kin, udāhu nayasamuṭṭhānahāre vā vibhatto kin”ti pucchitabbattā
“hārasampāte vibhatto”ti tumhehi daṭṭhabboti viññāpanattham **“solasa hārā
paṭhaman”**ti-ādi vuttam.

Atha vā suparikammakatabhūmisadisese saṁvaṇṇetabbesu
nānāsuttappadesesu nānāvaṇṇasugandhapupphasadise soḷasa hāre
saṁvaṇṇanābhāvena yojetvā soḷasa hārā ācariyena vibhattā, tathā
susikkhitasippācariyasuvicāritajambunadābharaṇasadisese saṁvaṇṇetabbesu
nānāsuttappadesesu nānāvidharaṇsijālavidhamañiratanasadisese soḷasa hāre
saṁvaṇṇanābhāvena yojetvā soḷasa hārā vibhattā, mahāpathaviṃ
parivattetvā pappāṭakojassa khādāpanam atidukkaram viya, nānāvidhesu
saṁvaṇṇetabbesu suttappadesesu paramatthojāya soḷasahi hārehi
atidukkarakhādāpanasadisam viññāpanam karontena ca
yojanikamadhugaṇḍam pīletvā sumadhurasassa pāyāpanam atidukkaram
viya nānāvidhesu saṁvaṇṇetabbesu suttappadesesu paramatthamadhurasassa
soḷasahi hārehi atidukkaram pāyāpanasadisam viññāpanam karontena ca
ācariyena anekesu saṁvaṇṇetabbasuttappadesesu soḷasa hāre
saṁvaṇṇanābhāvena yojetvā soḷasa hārā vibhattā, amhehi ca ñātā,
“nānavidhasuttappadesesu te saṁvaṇṇanābhāvena yojetvā soḷasa hārā
vibhattā

1. Khu 10. 5 piṭṭhe.

kiṃ, udāhu ekasmimpi saṃvaṇṇetabbasuttappadese saṃvaṇṇanābhāvena
yojetvā soḷasa hārā vibhattā kin”ti vattabbattā ekasmimpi
saṃvaṇṇetabbasuttappadese saṃvaṇṇanābhāvena yojetvā soḷasa hārā
vibhattāyevāti tathā vibhajanto “**soḷasa hārā paṭhaman**”ti-ādikam
hārasampātavāram āha.

Nanu hārasampātavāram kathetukāmena ācariyena “tattha katamo
desanāhārasampāto”ti-ādivacanam vattabban, atha kasmā “soḷasa hārā
paṭhaman”ti-ādi vattabbanti ce? Niddese vuttam “soḷasa hārā paṭhaman”ti-
ādikam gātham hāravibhaṅgavāronappayojeti vippakiṇṇavisayattā ca
nayavicārassa ca antaritattā. Hārasampātavāro pana tam gātham payojeti
avikiṇṇavisayattā, tasmā tam gātham paccāmasitvā hārasampātavāre tassā
gāthāya niddeso datṭhabboti viññāpanattham “soḷasa hārā paṭhaman”ti-ādi
vattabbanīyevāti. **Aṭṭhakathāyam** pana—

Evam suparikammakatāya bhūmiyā nānāvaṇṇanā muttapupphāni
pakiranto viya, susikkhitasippācariyavicāritesu surattasuvaṇṇālaṅkāresu
nānāvidharamsijālasamujjalāni vividhāni maṇiratanāni bandhanto viya,
mahāpathaviṃ parivattetvā pappātaḷakam khādāpento viya,
yojanikamadhugaṇḍam piḷetvā sumadhurasam pāyento viya ca āyasmā
mahākaccāno nānāsuttappadese udāharanto soḷasa hāre vibhajitvā idāni
te ekasminīyeva sutte yojetvā dassento hārasampātavāram ārabhi.
Ārabhanto ca yāyam niddesavāre—

“Soḷasa hārā paṭhamam,
Disālocanato disā viloketvā.
Saṅkhipiya añkusena hi,
Nayehi tīhi niddise suttan”ti—

gāthā vuttā. Yasmā tam hāravibhaṅgavāro nappayojeti
vippakiṇṇavisayattā, nayavicārassa ca antaritattā. Anekehi
suttappadesehi hārānam vibhāgadassanameva hi hāravibhaṅgavāro.
Hārasampātavāro pana tam payojeti ekasminīyeva

suttappadese soḷasa hāre yojetvāva tadanantaraṃ nayasamuṭṭhānassa kathitattā. Tasmā “soḷasa hārā paṭhaman”ti gāthaṃ paccāmasitvā “**tassā niddeso kuhiṃ daṭṭhabbo? Hārasampātetī āhā**”ti—

vuttaṃ. Gāthāttho niddesavibhāvanāyaṃ vuttova. “Soḷasa -pa- suttan”ti yā gāthā niddese ācariyena vuttā, **tassa** gāthāya **niddeso kuhiṃ daṭṭhabbo**, hāravibhaṅgassa ādimhi ācariyena na vibhatto, hārasampāte vā paccāmasitvā vibhattoti daṭṭhabbo kiṃ, udāhu nayasamuṭṭhāne vā paccāmasitvā vibhattoti daṭṭhabbo kinti pucchati. **Hārasampāte** paccāmasitvā vibhattoti daṭṭhabboti vissajjanā.

Hārasampāte tassā gāthāya niddeso daṭṭhabboti ācariyena vutto, so hārasampāto desanāhārasampātabhedena soḷasavidho, “tattha katamo hārasampāto desanāhārasampāto”ti pucchitabbattā imasmiṃ sutte saṃvaṇṇetabbe saṃvaṇṇanābhāvena mayā vibhajiyamāno hārasampātabhūto saṃvaṇṇanāviseso desanāhārasampāto nāmāti tathā vibhajitum “**tattha katamo desanāhārasampāto**”ti-ādi vuttaṃ. **Tatthāti** tasmīṃ soḷasavidhe desanāhārasampātādi ke hārasampāte. **Katamo** hārasampātabhūto saṃvaṇṇanāviseso **desanāhārasampāto** nāmāti pucchati.

“Arakkhitena cittena, micchādiṭṭhihatena ca.

Thinamiddhābhībhūtena, vasaṃ māraṣa gacchatī”ti—

sutte “**arakkhitena cittenāti kiṃ desayati**”ti pucchitvā “**mapādaṃ desayati**”ti-ādisaṃvaṇṇanāviseso desanāhārasampāto nāmāti vuttaṃ hoti. Gāthāttho **aṭṭhakathāyaṃ**¹ vibhatto. Yojanattho pana **arakkhitena cittena** arakkhitacittasamaṅgī puggalo **māraṣa** maccuno vasaṃ gacchati. **Micchādiṭṭhihatena** vipallāsenā vipallāsasamaṅgī puggalo māraṣa vasaṃ gacchati. **Thinamiddhābhībhūtena** asaṅkhārikacittena kusītacittena taṃcittasamaṅgī puggalo **māraṣa** kilesādimāraṣa vasaṃ gacchatīti.

1. Netti-Tīṭha 142 piṭṭhe.

“Arakkhiteṇa cittenā”ti padena desitaṃ taṃ pamādadhammajātaṃ kassa padan”ti vattabbattā **“taṃ maccuno padan”**ti vuttaṃ. “Arakkhiteṇa cittenā”ti iminā suttappadesena desito attho ācariyena vibhatto, amhehi ca ñāto, “micchādiṭṭhihatena cā”ti suttappadesena desito attho kathaṃ vibhatto”ti vattabbattā **“micchādiṭṭhihatena cā”**ti-ādi vuttaṃ. Yena vipallāseṇa yadā anicce “niccan”ti passati, tadā pavatto so vipallāso “micchādiṭṭhihatanā nāmā”ti vuccati. “So pana vipallāso kimlakkaṇo”ti pucchitabbattā tathā pucchitvā **“viparītaggāhalakkaṇo vipallāso”**ti vuttaṃ.

Viparītaggāhalakkaṇoti asubhādīnaṃyeva subhādiviparītaggāhalakkaṇo vipallāso “vipallāsayatī”ti kārītatthasambhavato. Kim vipallāso viparītaggāhalakkaṇo? So vipallāso saññaṃ vipallāsayati, cittampi vipallāsayati, diṭṭhimpī vipallāsayati. Iti tayo dhamme vipallāsayatīti vipallāsetabbānaṃ tividhattā vipallāsāpi tividhā honti. Tesu saññāvipallāso muduko dubbalo subhādivasena upaṭṭhitākāraggaṇamattattā, cittavipallāso saññāvipallāsato balavā subhādivasena upaṭṭhahantānaṃ rūpakkaṇḍhādīnaṃ subhādivasena sanniṭṭhānaṃ katvā gahaṇato. Diṭṭhivipallāso saññāvipallāsacittavipallāsēhi balavataro, yaṃ yaṃ ārammaṇaṃ subhādi-ākāreṇa upaṭṭhāti. Taṃ taṃ ārammaṇaṃ sassatādivasena abhinivisitvā gahaṇato. Tasmā saññāvipallāso paṭhamāṃ vutto, tadanantaraṃ cittavipallāso, tadanantaraṃ diṭṭhivipallāso vutto. Vitthārato pana ekekassa subhasukha-attaniccaggaṇavasena catubbidhattā dvādasavidhā honti.

Vipallāsā ācariyena vibhattā, amhehi ca ñātā, “katame vipallāsapavattiṭṭhānavisayā”ti pucchitabbattā imāni attabhāvavattḥūni vipallāsapavattiṭṭhānavisayānīti dassetuṃ **“so kuhiṃ vipallāsayati? Catūsu attabhāvavattḥūsū”**ti vuttaṃ. **Catūsu** rūpakāyavedanācittadhammasaṅkhātesu attabhāvavattḥūsū so sabbo vipallāso saññācittadiṭṭhiyo vipallāsayati. “Kathaṃ samanupassantassa vipallāsayatī”ti pucchitabbattā **“rūpaṃ attato samanupassati”**ti-ādi vuttaṃ. Yo puggalo rūpaṃ vā attato samanupassati, rūpavantaṃ attānaṃ vā attato

samanupassati, attani rūpaṃ vā attato samanupassati, rūpasmiṃ attānaṃ vā attato samanupassati, evaṃ tassa samanupassantassa puggalassa vipallāso rūpakāye saññācittadiṭṭhiyo vipallāsayati. Eseva nayo vedanādīsopi.

“Tesu rūpakāyādīsu katamaṃ katamassa vipallāsassa vatthū”ti pucchitabbattā evaṃ pavattamānassa vipallāsassa idaṃ imassa vatthūti vibhajitum **“tattha rūpaṃ”**ti-ādi vuttaṃ. **Tatthā**ti tesu rūpādīsu catūsu **paṭhamam vipallāsavattu rūpaṃ “asubhe subhan”**ti evaṃ pavattamānassa vipallāsassa vatthu hotīti vibhajitvā gahetabbaṃ. Esa nayo sesesupi. Evam **“asubhe subhan”**ti-ādippakārena vipallāsā catubbidhā bhavanti.

Idaṃ imassa vatthūti ācariyena vibhajitvā dassitā, amhehi ca ñātā, **“tesam vipallāsānaṃ katame mūlakāraṇadhammā”**ti pucchitabbattā **“dve dhammā”**ti-ādi vuttaṃ. Cittassa saṃkilesā taṇhā ca avijjā ca ime dve dhammā vipallāsānaṃ mūlakāraṇabhūtā bhavanti.

“Ime dve dhammā ekato vipallāsānaṃ mūlakāraṇā kiṃ honti, udāhu visum visun”ti vattabbattā visum visum vibhajitum **“taṇhānivutan”**ti-ādi vuttaṃ. Avijjārahitā taṇhā nāma natthi, tasmā **“taṇhā-avijjānivutan”**ti vattabbanti? Na, taṇhāya sātisayapaccayattā. Sātisayāya hi taṇhāya asubhepi **“subhan”**ti, dukkhepi **“sukhan”**ti samanupassanti. **“Taṇhā ca avijjā cā”**ti vuttattā **“avijjānivutan”**ti vattabbaṃ, kasmā **“diṭṭhinivutan”**ti vuttanti? Avijjāya diṭṭhi bhavatīti diṭṭhisīsenā avijjāṃ gahetvā **“diṭṭhinivutan”**ti vuttaṃ, avijjānivutanti attho gahetabbo. **“Avijjānivutan”**ti vutte pana diṭṭhirahitā avijjāpi gahitā siyā, diṭṭhisahitāya hi avijjāya aniccepi **“niccan”**ti, anattaniyepi **“attā”**ti samanupassanti.

“Kathaṃ taṇhāmūlako vipallāso pavatto, kathaṃ diṭṭhisahitāvijjāmūlako vipallāso pavatto”ti vattabbattā **“tattha yo diṭṭhivipallāso”**ti-ādi vuttaṃ. **Tatthā**ti tesu taṇhāmūlakadiṭṭhisahitāvijjāmūlakesu. **Diṭṭhivipallāsoti diṭṭhisahitāvijjāmūlakavipallāso. Atītaṃ rūpaṃ attato samanupassatīti adabbabhūtopi dabbabhūto viya vutto. Taṇhāvipallāsoti diṭṭhisahitataṇhāmūlako vipallāso**

anāgataṃ rūpaṃ diṭṭhābhinandanavasena **abhinandatīti**. Evaṃ atītasamanupassana anāgatābhinandanabhedena pavattiviseso daṭṭhabbo. “Cittassa saṃkilesa taṇhā avijjāyeva dve dhammā na honti, atha kho dasa kilesāpi, kasmā dveyeva vuttā”ti vattabbattā **“dve dhammā cittassa upakkilesā”**ti-ādi vuttaṃ. Taṇhā ca avijjā ca ime dveyeva dhammā paramasāvajjassa vipallāsassa mūlakāraṇattā **tāhi** taṇhā-avijjāhi visujjhantaṃ cittaṃ sabbehi kilesehi **visujjhati**, tasmā ca visesato cittassa upakkilesā hontīti dve dhammā vuttā. Na hi tāsu taṇhā avijjāsu arahattamaggena pahīnāsu koci saṃkilesa appahīno nāma natthīti.

“Vuttappakārā taṇhā-avijjā vuttappakārānaṃ vipallāsānaṃyeva mūlakāraṇaṃ honti kiṃ, udāhu sakalassa vaṭṭassāpi mūlakāraṇaṃ honti kin”ti vattabbattā vuttappakārā taṇhā-avijjā vuttappakārānaṃ mūlakāraṇaṃ honti yathā, evaṃ sakalassa vaṭṭassāpi mūlakāraṇaṃ hontīti dassetuṃ **“tesaṃ”**ti-ādi vuttaṃ. Tattha yesaṃ puggalānaṃ cittaṃ arakkhitaṃ, micchādiṭṭhihataṇca hoti, **tesaṃ** puggalānaṃ. Yesaṃ avijjānīvaraṇānaṃ taṇhāsaṃyojanānaṃ pubbakoti na paññāyati, tehi avijjānīvaraṇehi taṇhāsaṃyojanehi saṃsāre **sandhāvantaṇaṃ saṃsaraṇaṇaṃ** puggalānaṃ **sakiṃ nirayaṇaṃ** māraṇasagamanena sandhāvanaṃ saṃsaraṇaṇaṃ hoti, **sakiṃ tiracchānayaṇaṃ** sandhāvanaṃ saṃsaraṇaṇaṃ hoti, **sakiṃ pettivisaṇaṃ** sandhāvanaṃ saṃsaraṇaṇaṃ hoti, **sakiṃ asurakāyaṃ** sandhāvanaṃ saṃsaraṇaṇaṃ hoti, **sakiṃ deve** sandhāvanaṃ saṃsaraṇaṇaṃ hoti, **sakiṃ manusse** sandhāvanaṃ saṃsaraṇaṇaṃ hotīti attho.

“Micchādiṭṭhihatena cā”ti suttappadesena desito attho ācariyena vibhatto, amhehi ca ñāto, “thinamiddhābhibhūtenā”ti suttappadesena desito attho kathaṃ vibhatto”ti vattabbattā **“thinamiddhābhibhūtenā”**ti-ādi vuttaṃ. **Cittassa** viññāṇakkhandhassa yā **akallatā** akammaniyatā atthi, idaṃ akallattaṃ akammaniyattaṃ **thinam** nāma. Yaṃ **kāyassa līnattaṃ** vedanādikkhandhattayalīnattaṃ atthi, idaṃ kāyassa līnattaṃ **middham** nāmāti thinamiddhasarūpameva vuttaṃ. Tehi thinamiddhehi cittassa abhibhūtabhāvādiko pana suviññeyyattā na vutto, avuttepi yesaṃ puggalānaṃ

cittaṃ thinamiddhehi abhibhūtaṃ, tesaṃ puggalānaṃ tena cittaṃ cittaśīseṇa saṃyojanena saṃsāre māravasagamanena sandhāvanaṃ saṃsaraṇaṃ pariyosānasabhāvo vitthāretvā gahetabbo.

“Vasaṃ māraṇaṃ gacchati”ti suttaṃ padesena desito attho kathaṃ vibhatto”ti vattabbattā **“vasaṃ māraṇaṃ gacchati”**ti vuttaṃ. Tattha **kilesamāraṇaṃ** kilesa dānādipuñṇe māreti nivāretīti atthena **māro**ti kilesamāro. Iminā kilesamāraṇaṃ nissāya pavattattā abhisankhāraṃ māraṇaṃ sammācāraṃ ca gahitā, **ca**-saddena vā gahitāti veditabbā. **Sattamāraṇaṃ** devaputtaṃ māraṇaṃ. Atha vā “devaputtaṃ māraṇaṃ”ti avatvā “sattamāraṇaṃ”ti vuttattā yo yo rājacorādiko dānādīni vā issariyabhogaḍḍhāni vā māreti, so so rājacorādikopi gahito, tasmā yassa kassaci sattamāraṇaṃ attho. **Vasanti** icchāṃ lobhaṃ adhippāyaṃ ruciṃ ākaṅkhaṃ āṇaṃ āṇattim. **Gacchati**ti upagacchati upeti anuvattati anugacchati nātikkaṃ attho. “Kasmā vasaṃ gacchati”ti vattabbattā **“so hi”**ti-ādi vuttaṃ. Yo satto arakkhitacittaṃ ca micchādīṭṭhihatacittaṃ ca thinamiddhābhibhūtacittaṃ ca samannāgato hoti, **so** satto avijjānīvaraṇādīhi **nivuto** hutvā saṃsārābhimukho **hi** yasmā hoti, na visaṅkhārābhimukho, tasmā māraṇaṃ vasaṃ gacchati attho.

“Arakkhiteṇa”ti-ādikassa yassa suttassa attho vibhatto, tena ‘arakkhiteṇa’ti-ādikena suttena kittakāṇi saccāni desitāni”ti vattabbattā **“imāni bhagavatā”**ti-ādi vuttaṃ. “Arakkhiteṇa”ti-ādisuttena bhagavatā imāni dve saccāni desitāni dukkhaṃ, samudayo cāti. Kathaṃ desitāni? Abhidhammanissitāya kathāya ceva suttantaṇissitāya kathāya ca desitāni. Tāsu kathāsu abhidhammanissitāya kathāya desite sati “arakkhiteṇa cittaṇa”ti iminā padena arakkhitaṃ rattampi cittaṃ, arakkhitaṃ duṭṭhampi cittaṃ, arakkhitaṃ mūḷhampi cittaṃ bhagavatā desitaṃ nāpitaṃ. Tattha rattacittaṃ lobhasahagatacittupādasena aṭṭhavidhaṃ, duṭṭhacittaṃ paṭighasampayuttacittupādasena dubbidhaṃ, mūḷhacittaṃ momūhacittupādasena dubbidhanti veditabbaṃ. Imesaṃhi cittupādānaṃ vasena yā cakkhundriyādānaṃ agutti anārakkhā uppannā, tāya aguttiyā anārakkhāya cittaṃ arakkhitaṃ hoti phalūpacārenāti.

“Micchādiṭṭhihatenā”ti iminā padena micchādiṭṭhisamsaṭṭham cittaṃ desitaṃ, taṃ diṭṭhisampayuttacittuppadavasena catubbidhanti veditabaṃ. Tañhi micchādiṭṭhiyā samsaṭṭhabhāvena micchādiṭṭhivasānugatattā micchādiṭṭhihataṃ nāmāti. “Thinamiddhābhībhūtenā”ti iminā padena thinamiddhena samsaṭṭham cittaṃ desitaṃ, taṃ sasaṅkhārikacittuppadavasena pañcavidhanti veditabbaṃ. Tañhi thina-amiddhena samsaṭṭhabhāvena thinamiddhavasānugatattā thinamiddhābhībhūtaṃ nāmāti evaṃ ye dvādasākusalā **cittuppadakaṇḍe** “katame dhammā akusalā? Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti”ti-ādinā¹ vitthārato vattabbā, te dvādasākusalacittuppadā tihi padehi bhagavatā desitāti veditabbā. “Mārassā”ti padena pañca mārā gahitā. Tesu kilesamāro “cattāro āsavā, cattāro oghā, cattāro yogā, cattāro ganthā, cattāri upādānāni, aṭṭha nīvaraṇā, dasa kilesā”ti² desito. Abhisāṅkhāramāro pana “kusalā cetanā³ akusalā cetanā³ kusalaṃ kammaṃ akusalaṃ kamman”ti-ādinā desito. Khandhamāro pana “attabhāvo pañcakkhandhā”ti-ādinā desito. Maccumāro pana “cuti cavanatā”ti-ādinā⁴ desito. Evaṃ tāvettha abhidhammanissitāya kathāya desito attho daṭṭhabbo.

Suttantanissitāya pana kathāya desite sati “cakkhunā rūpaṃ disvā nimittaggāhī hoti anubyañjanaggāhī, yatvādhikaraṇamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃcarāya na paṭipajjati, na rakkhati cakkhundriyaṃ, cakkhundriye na saṃvaram āpajjati -pa- sotindriye na saṃvaram āpajjati, ghānindriye na saṃvaram āpajjati, jivhindriye na saṃvaram āpajjati, kyāyindriye na saṃvaram āpajjati, manindriye na saṃvaram āpajjati”ti⁵ evaṃ puggulādhiṭṭhānena yaṃ chadvārikacittaṃ vuttaṃ, taṃ chadvārikacittaṃ “arakkhiteṇa cittenā”ti iminā padena desitaṃ. Yā micchādiṭṭhiyo pubbantakappanavasena vā aparantakappanavasena vā pubbantāparantakappanavasena vā micchā abhinivisantassa ayoniso ummujjantassa “sassato loko”ti vā “asassato loko”ti vā “na hoti tathāgato paraṃ maraṇāti vā uppannā,

1. Abhi 1. 90 piṭṭhe.

2. Abhi 1. 221, 243 piṭṭhesu.

3. Abhi 2. 142 piṭṭhe.

4. Abhi 2. 104 piṭṭhe.

5. Ma 1. 282 piṭṭhe.

tāhi diṭṭhīhi vā, yā ca diṭṭhiyo “imā cattāro sassatavādā -pa-paramadiṭṭhadhammanibbānavādā”ti **brahmajālasuttā**dīsu¹ vuttā, tāhi diṭṭhīhi vā sampayuttam yaṃ cittam “micchādiṭṭhihatena cā”ti iminā padena desitam.

“Thinam nāma cittassa akammaññatā, middham nāma vedanādikkhandhattayassa akammaññatā”ti vā “thinam anussāhasamsīdanam, middham ussāhasattavighāto”ti vā yāni thinamiddhāni vuttāni, tehi thinamiddhehi yaṃ cittam abhibhūtam ajjhotthaṭam, tam cittam “thinamiddhābhibhūtenā”ti iminā padena desitam.

“Vaso nāma icchā lobho adhippāyo ruci ākaṅkhā āṇā āṇattī”ti yo vaso vutto, so vaso “vasan”ti iminā padena desito. “Pañca mārā khandhamāro abhisankhāramāro maccumāro devaputtamāro kilesamāro”ti yo māro vutto, so māro “mārassā”ti iminā desito. “Gacchati upagacchati upeti anuvattati anugacchati nātikkamatī”ti yo puggalo vutto, so puggalo “gacchatī”ti iminā desitoti. Evaṃ desitesu dhammesu akusalā samudayasaccam, “vasam mārassa gacchatī”ti iminā padena ye pañcupādānakkhandhe upādāya paññatto puggalo vutto, te pañcupādānakkhandhā dukkhasaccanti dve saccāni desitāni. “Kimatthāya dve saccāni desitānī”ti pucchitabbattā “**tesam bhagavā**”ti-ādi vuttam. **Tesam** dvinnam saccānam **pariññāya ca pahānāya ca** “arakkhitenā”ti-ādi**ddhammam bhagavā deseti**, tāni dve saccāni “arakkhitenā”ti-ādikena ñāpetīti attho.

“Tesu dvīsu saccesu kassa saccassa pariññāya, kassa saccassa pahānāya deseti”ti pucchitabbattā “**dukkhassa pariññāya, samudayassa pahānāya**”ti vuttam. “Pariññāpahānehi katamāni saccāni desitānī”ti vattabbattā “**yena cā**”ti-ādi vuttam. **Yena** arahattamaggena parijānāti, **yena** arahattamaggena pajahati ca, **ayam** arahattamaggo maggasaccam nāma. **Yam** nibbānadhammam ārabha taṇhāya, avijjāya ca pahānam jātam, **ayam** nibbānadhammo **nirodho** nirodhasaccam nāmāti. Evaṃ cattāri saccāni bhagavatā desitāni.

1. Dī 1. 12 piṭṭhādīsu.

“Catunnaṃ saccānaṃ desitabhāvo kena viññātabbo”ti vattabbattā **“tenāhā”**ti-ādi vuttaṃ. Tesu catūsu saccesu samudayasaccena assādo gahito, dukkhasaccena ādīnavo gahito, maggasaccanirodhasaccehi nissaraṇaṃ gahitaṃ, samudayappahānavasena sabbagatipajahanaṃ jātāṃ, sabbagatipajahanaṃ phalanti gahitaṃ. Yena rakkhitaṇṇatādikena sabbagatipajahanaṃ jātāṃ, so rakkhitaṇṇatādiko upāyoti gahito, arakkhitaṇṇatādikassa paṭisedhanamukhena rakkhitaṇṇatādikassa niyojanaṃ bhagavato āṇattīti gahitanti desanāhārena nānāsuttesu dassitā assādādayo “arakkhitenā”ti-ādike ekasmiṃyeva sutte nīharitvā dassitā.

“Assādādīnaṃ nīharitvā dassitabhāvo kena viññātabbo saddahitabbo”ti vattabbattā **“tenāhā”**ti-ādi vuttaṃ. Ettha ca yena saṃvaṇṇanāvisesena nānāsuttesu assādādayo nīharitvā dassitā, so saṃvaṇṇanāviseso desanāhāravibhaṅgo nāma. Yena saṃvaṇṇanāvisesena ekasmiṃyeva sutte assādādayo nīharitvā dassitā, so saṃvaṇṇanāviseso desanāhārasampāto nāmāti viseso daṭṭhabbo.

“Ettakova desanāhārasampāto paripuṇṇo”ti vattabbattā **“niyutto desanāhārasampāto”**ti vuttaṃ. Ekekasmiṃyeva sutte assādādayo yena yena saṃvaṇṇanāvisesabhūtena desanāhārasampātena nīharitvā yathārahaṃ dassitā, so so saṃvaṇṇanāvisesabhūto desanāhārasampāto **niyutto** yathārahaṃ niddhāretvā yujjitabboti attho gahito.

Iti desanāhārasampāte sattibalānurūpā racitā vibhāvanā niṭṭhitā.

Paṇḍitehi pana -pa- gahetabboti.

2. Vicayahārasampātavibhāvanā

53. Yena desanāhārasampātena assādādayo ācariyena vibhattā, amhehi ca ñātā, so desanāhārasampāto paripuṇṇo, “katamo vicayahārasampāto”ti pucchitabbattā **“tattha katamo vicayo hārasampāto”**ti-ādi vuttam. **Tatthāti** tesu desanāhārasampātādīsu soḷasasu hārasampātesu **katamo** saṁvaṇṇanāviseso **vicayahārasampāto** nāmāti pucchatī. Imesu dhammesu ayaṁ dhammo yena saṁvaṇṇanāvisesena vicayitabbo, so saṁvaṇṇanāviseso vicayahārasampāto nāmāti niyametvā vibhajitum **“tattha taṇhā”**ti-ādi vuttam. **Aṭṭhakathāyaṁ** pana—

“Evaṁ desanāhārasampātam dassetvā idāni vicayahārasampātam dassento yasmā desanāhārapadatthavicayo vicayahāro, tasmā desanāhāre vipallāsahetubhāvena niddhāritāya taṇhāya kusalādivibhāgapavicayamukhena vicayahārasampātam dassetum ‘tattha taṇhā duvidhā’ti-ādi āraddhan”ti¹—

vuttam. Tattha **tatthāti** tasmim “arakkhiteṇa cittenā”ti-ādisuttatthe desanāhārasampātena saṁvaṇṇite akusaladhamme “taṇhā”ti niddhāritā sabbataṇhā. **Kusalāpīti** catubhūmake kusale uddissa pavattā taṇhāpi. **Akusalāpīti** akusaladhamme uddissa pavattā taṇhāpīti duvidhā hotīti vicayitabbā. Tena vuttam **ṭīkāyaṁ** “kusaladhammāramaṇāti kusaladhamme uddissa pavattamattam sandhaya vuttam, na tesaṁ ārammaṇapaccayataṁ, idha ‘kusalā dhammā’ti lokuttaradhammānampi adhippetattā”ti².

“Kusalā taṇhā kiṁ gāminī, akusalā taṇhā kiṁ gāminī”ti pucchitabbattā **“akusalā saṁsāragāminī”**ti-ādi vuttam. Atha vā “katamo kusalākusalataṇhānaṁ viseso”ti pucchitabbattā **“akusalā saṁsāragāminī”**ti-ādi vuttam. “Taṇhā nāma saṁsāragāminī hotu, katham apacayagāminī”ti vattabbattā **“pahānataṇhā”**ti vuttam, pahānassa hetubhūtā taṇhā **pahānataṇhāti** attho, pahātābbataṇhaṁ āgammayaṁ pahānaṁ pavattetabbam, tena pavattetabbena pahānena apacayaṁ gacchatīti vuttam hoti.

1. Netti-Ṭīha 147 piṭṭhe.

2. Netti-Ṭī 89 piṭṭhe.

“Kiṃ pana taṇhāyeva kusalākusalāti dubbidhā, udāhu aññopi kusalākusalāti dubbidho”ti vattabbattā **“mānopī”**ti-ādi vuttaṃ. “Katamo māno kusalo, katamo māno akusalo”ti pucchitabbattā **“yaṃ mānaṃ nissāya mānaṃ pajahati, ayaṃ māno kusalo. Yo pana māno dukkhaṃ nibbattayati, ayaṃ māno akusalo”**ti vuttaṃ. Tattha **yaṃ mānaṃ -pa-** kusaloti yaṃ mānaṃ nissāya upanissāya pahānaṃ pavattitaṃ, tena pahānena santāne uppajjanārahaṃ mānaṃ pajahati, ayaṃ upanissayapaccayabhūto māno phalūpacārena kusalo. **Yo pana -pa-** akusaloti yo pana māno parahimsanādivasena pavattamāno hutvā attano ca parassa ca dukkhaṃ nibbattayati, ayaṃ māno akusaloti vicayitvā veditabbo.

“Saṃsārāpacayagāminīsu tāsu taṇhāsu katamā apacayagāminī taṇhā kusalā”ti pucchitabbattā “kusalā”ti vuttāya taṇhāya sarūpaṃ dassetuṃ **“tattha yaṃ nekkhammasitaṃ”**ti-ādi vuttaṃ. **Tatthāti** tāsu saṃsārāpacayagāminīsu taṇhābhūtāsu kusalākusalāsu. Ayaṃ taṇhā kusalāti sambandho. **“Ariyā** puggalā **santaṃ āyatanam yaṃ** ariyaphaladhammaṃ sacchikatvā upasampajja viharanti, **taṃ āyatanam** ariyaphaladhammaṃ ahaṃ kudāssu sacchikatvā viharissan”ti patthayantassa **tassa** kulaputtassa tasmim ariyaphale **pihā** uppajjati, pihāpaccayā yaṃ domanassaṃ uppajjati, idaṃ domanassaṃ **“nekkhammasitaṃ”**ti vuccati. Ayaṃ ariyaphale pihāsankhātā taṇhā kusalā anavajjā anavajja-ariyaphaladhammaṃ uddissa pavattattāti vicayitabbaṃ.

“Kathaṃ pavattā”ti vattabbattā **“rāgavirāgā”**ti-ādi vuttaṃ. Yā **rāgavirāgā cetovimutti** pattabbā. **Tadārammaṇā** taṃ cetovimuttiṃ āgammavattā taṇhā **kusalā** anavajjā, yā **avijjāvirāgā paññāvimutti** pattabbā, tadārammaṇā taṃ paññāvimuttiṃ āgama pavattā taṇhā kusalā anavajjāti vicayitabbā. Tāya paññāvimuttiyā vasena bhagavatā—

“Tasmā rakkhita-cittassa, sammāsaṅkappagocaro.

Sammādiṭṭhipurekkhāro, ñatvāna udayabbayaṃ.

Thinamiddhābhibhū bhikkhu, sabbā duggatiyo jahe”ti¹—

1. Khu 1. 121; Khu 10. 41, 85, 90 piṭṭhesu.

gāthāyaṃ “sabbā duggatiyo jahe”ti padaṃ vuttaṃ, “tassā paññāvimuttiyā yo pavicayo kātabbo, katamo so pavicayo”ti pucchitabbattā **“tassā ko pavicayo”**ti-ādi vuttaṃ. **Tassā** paññāvimuttiyā ko pavicayoti ce puccheyya? “Aṭṭha maggaṅgāni sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhī”ti pavicayo veditabbo. “So pavicayo kattha daṭṭhabbo”ti pucchitabbattā **“so katthā”**ti-ādi vuttaṃ. **So** paññāvimuttiyā pavicayo **kattha** kasmim dhamme daṭṭhabboti pucchati. Catutthe jhāne **pāramitāya** ukkaṃsagatāya catutthajjhānabhāvanāya so pavicayo daṭṭhabbo.

“Catutthe jhāne pāramitāya”ti vuttamatthaṃ vivarituṃ **“catutthe hi jhāne”**ti-ādi vuttaṃ. Yo so catutthajjhānalābhī puggalo catutthe jhāne parisuddhaṃ pariyodātaṃ anaṅgaṇaṃ vigatūpakkilesaṃ mudu kammaniyaṃ ṭhitaṃ āneñjappattaṃ, iti aṭṭhaṅgasamannāgataṃ cittaṃ bhāvayati, **so** catutthasajjhānalābhī puggalo **tattha** catutthe jhāne aṭṭhavidhaṃ vijjācaraṇaṃ adhigacchati. Katamaṃ aṭṭhavidhaṃ? Cha abhiññā, dve ca visese vā adhigacchatīti yojanā. Iddhividhādayo pañca, lokiyābhiññā ceva arahattamaggapaññā cāti **cha abhiññā**. Manomayiddhi ceva vipassanāñāṇaṇcāti **dve ca visesā** honti.

“Taṃ catutthajjhānacittaṃ kuto parisuddhaṃ -pa- kuto āneñjappattaṃ”ti pucchitabbattā **“taṃ cittaṃ yato parisuddhaṃ”**ti-ādi vuttaṃ. Taṃ cittaṃ **yato** upekkhāsati pariyodātaṃ **pariyodātaṃ** hoti. Sukhādīnaṃ paccayaghātena **yato** vītarāgādi-anaṅgaṇabhāvato **anaṅgaṇaṃ, tato** vītarāgādi-anaṅgaṇabhāvato **vigatūpakkilesaṃ. Yato** subhāvitabhāvato **mudu, tato** subhāvitabhāvato **kammaniyaṃ. Yato** parisuddhādīsu ṭhitabhāvato **ṭhitaṃ, tato** parisuddhādīsu ṭhitabhāvato **āneñjappattaṃ** hotītipi yojanā yuttā **aṭṭhakathāyaṃ**¹ yugaḷato āgatattā. Saddhāvīriyasatisamādhipaññā-obhāsehi pariggahitabhāvato **āneñjappattaṃ**. Saddhāya hi pariggahitaṃ cittaṃ paṭipakkhe assaddhiye na iñjati na calati, vīriyena

1. Netti-Ṭīṭha 148 piṭṭhe.

pariggahitaṃ cittaṃ paṭipakkhe kosajje na iñjati, satiā pariggahitaṃ cittaṃ paṭipakkhe pamāde na iñjati, samādhinā pariggahitaṃ cittaṃ paṭipakkhe uddhacce na iñjati, paññāya pariggahitaṃ cittaṃ paṭipakkhāya avijjāya na iñjati, obhāsagataṃ cittaṃ kilesandhakāre na iñjati. Iti imehi chahi dhammehi pariggahitaṃ catutthajjhānacittaṃ āneñjappattaṃ hoti. Evaṃ aṭṭhaṅgasamannāgatattā catutthajjhānacittaṃ channaṃ abhiññāṇāṇaṇca manomayiddhivipassanāṇāṇaṇca adhigamūpāyo hoti, tasmā so paññāvimuttiparicayo catutthajjhāne daṭṭhabboye vāti saṅkhepattho. Vitthārato pana **aṭṭhakathāyaṃ**¹ “tattha upekkhāsati pārisuddhibhāvenā”ti-ādinā vā “aparo nayo”ti-ādinā vā vuttōye vāti amhehi na vutto.

“Yesaṃ rāgādi-aṅgaṇaṇaṃ abhāvena anaṅgaṇaṃ, yesaṃ abhiijhādi-upakkilesāṇaṃ abhāvena vigatūpakkilesaṃ, yāya cittaṃsa ṭhitiyā abhāvena ṭhitaṃ, iñjanaṃ abhāvena āneñjappattaṃ, te rāgādi-aṅgaṇādayo katamāya pakkhā”ti pucchitabbattā **“tattha aṅgaṇā”**ti-ādi vuttaṃ. **Tatthā**ti tesu rāgādi-aṅgaṇādīsu **aṅgaṇā** ca rāgādi-aṅgaṇā ca **upakkilesā** abhiijhādi-upakkilesā ca santi, **tadubhayaṃ** rāgādi-aṅgaṇa-abhiijhādi-upakkilesadvayaṃ **taṇhāpakkho** rāgādi-aṅgaṇaṇaṃ taṇhāsabhāvattā, abhiijhādi-upakkilesāṇaṇca taṇhāya anulomattā. Yā **iñjanā** phandaṇā yā ca cittaṃsa **aṭṭhiti** anavaṭṭhānaṃ atthi, **ayaṃ** iñjanaṃ aṭṭhiti **ditṭhipakkho** iñjanaṃ ca aṭṭhitiyā ca micchābhinivesahetubhāvatoti pavicayo kātabbo.

“Kiṃ pana catutthajjhānacittaṃ aṭṭhaṅgasamannāgatattāye va channaṃ abhiññāṇāṇaṇca manomayiddhivipassanāṇāṇaṇca adhigamūpāyo hoti”ti pucchitabbattā **“cattāri indriyāni”**ti vuttaṃ. “Tassa catutthajjhānalābhino dukkhindriyaṃ domanassindriyaṃ sukhindriyaṃ somanassindriyaṃ iti cattāri indriyāni catutthajjhāne nirujjhanti, tassa catutthajjhānalābhino upekkhindriyaṃ avasiṭṭhaṃ bhavati, tasmāpi catutthajjhānacittaṃ vuttappakārāṇaṃ aṭṭhannaṃ ṇāṇaṇaṃ adhigamūpāyo hoti, so ca adhigamūpāyabhāvo ciṇṇavasībhāvasseva bhaveyya, kathaṃ catutthajjhānamattalābhino ciṇṇavasībhāvo siyā”ti vattabbattā so catutthajjhānalābhī catutthajjhāneyeva aṭṭhatvā

1. Netti-Ṭīha 148, 149 piṭṭhesu.

arūpasamāpattiyopi evaṃ katvā nibbatteti bhāveti, tasmā ciṇṇavasībhāvo hotīti dassetuṃ “**so uparimaṃ samāpattin**”ti-ādi vuttaṃ. Tassattho **aṭṭhakathāyaṃ**¹ vitthārato vutto, tasmā yojanamattaṃ karissāma.

So rūpāvacaracatutthajjhānalābhī yogāvacaro rūpāvacaracatutthajjhānasamāpattito **uparimaṃ** ākāśānañcāyatanasamāpattiṃ **santato** santatarato manasi karoti. Yathāvuttaṃ uparimaṃ samāpattiṃ santato **manasi karoto tassa** catutthajjhānalābhino yogāvacarassa catutthajjhāne **saññā** saññāpadhānā samāpatti oḷārikā viya hutvā saṇṭhahati, paṭighasaññā ca **ukkaṇṭhā** anabhirati hutvā saṇṭhahati, **so** yathāvuttena vidhinā manasi karonto yogāvacaro **sabbaso** niravasesato rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā “ākāsaṃ anantan”ti manasi katvā pavattamānaṃ **ākāśānañcāyatanasamāpattiṃ** sacchikatvā upasampajja viharati. **Rūpasaññā** rūpāvacarasaññā pañcavidha-**abhiññābhinihāro** hoti. **Nānattasaññā** nānārammaṇesu **vokāro** akusalo pavattati. Evaṃ rūpāvacarajjhāne ādīnavadassī hutvā tā rūpasaññānānattasaññāyo ārammaṇe samatikkamati, **assa** yogāvacarassa paṭighasaññā ca abbattham gacchati. **Evaṃ** iminā vuttanayena samatikkamena **samāhitassa**, santavuttinā arūpāvacarasamādhinā **samāhitassa** yogāvacarassa **obhāso** rūpāvacarajjhānobhāso antaradhāyati. **Rūpānaṃ** kasiṇarūpānaṃ jhānacakkhunā dassanañca antaradhāyatīti yojanā.

“Yena samādhinā samāhitassa, samāhitassa obhāso ca rūpānaṃ dassanañca antaradhāyati, so samādhi kittakehi aṅgehi samannāgato, katham paccavekkhitabbo”ti pucchitabbattā “**so samādhi**”ti-ādi vuttaṃ. **So samādhī**ti yena rūpārūpāvacarasamādhinā samāhito, so duvidhopi samādhi anabhijjhābyāpādavīriyārambhehi tīhi upakārakaṅgehi ca passaddhisatīhi dvīhi parikkhāraṅgehi ca avikkhittena ekena sabhāvaṅgena ca chahi aṅgehi samannāgatoti **paccavekkhitabbo** punappunaṃ cintetabbo

1. Netti-Ṭīṭha 150 piṭṭhe.

sallakkhetabbo. “Katham kattha paccavekkhitabbo”ti pucchitabbattā **“anabhihjhāsahagataṃ me mānasam sabbaloke”**ti-ādi vuttam. “Tesu chasu añgesu kittako samatho, kittakā vipassanā”ti pucchitabbattā ettako samatho, ettakā vipassanāti vibhajitum **“tattha yañcā”**ti-ādi vuttam.

54. “Paññāvimuttī”ti vuttassa arahattaphalassa samādhissa samathavipassanāsaṅkhātā pubbabhāgapāṭipadā samādhimukhena ācariyena vibhattā, “tāya paṭipadāya labhitabbo arahattaphalasamādhi kittakena veditabbo”ti pucchitabbattā **“so samādhi pañcavidhena veditabbo”**ti vuttam. Yo arahattaphalasamādhi samathavipassanāpāṭipadāya labhitabbo, so arahattaphalasamādhi **pañcavidhena** ñāṇadassanena veditabbo.

“Katham pañcavidhañāṇadassanam paccupaṭṭhitam bhavatī”ti vattabbattā **“ayam samādhi”**ti-ādi vuttam. **Ayam** arahattaphalasamādhi appitappitakkhaṇe phalasamāpattisukhattā **paccuppannasukho** hoti, **iti** paccavekkhantassa **assa** arahato paccattameva ñāṇadassanam paccupaṭṭhitam bhavati. **Ayam** arahattaphalasamādhi āyatim samāpajjitabbassa arahattaphalasamādhissa upanissayapaccayattā **āyatim sukhavipāko** hoti, **iti** paccavekkhantassa -pa- bhavati. **Ayam** arahattaphalasamādhi kilesa-arīhi ārakattā **ariyo**, kāmāmisavaṭṭāmisalokāmisānam abhāvato **nirāmisso** ca hoti, **iti** paccavekkhantassa -pa- bhavati. **Ayam** arahattaphalasamādhi akāpurisehi sammāsambuddhapaccekabuddhasāvakabuddhehi sevittabbattā **akāpurisasevito** hoti, **iti** paccavekkhantassa -pa- bhavati. **Ayam** arahattaphalasamādhi aṅgasantakilesadarathasantattā **santo ceva** divasampi samāpajjantassa atittikaraṇato **pañito ca** paṭippassaddhakilesena arahatā puggalena laddhattā **paṭippassaddhiladdho ca** arahattamaggasamādhisaṅkhātena ekodibhāvena adhigatattā **ekodibhāvādhigato ca** asaṅkhārena sapayogena adhigatattā, nīvaraṇādi paccaṇikadhamme niggayha anadhigatattā, aññe kilese vāretvā anadhigatattā, arahattamaggaphalabhāveneva pavattattā **nasasaṅkhāraniggayhavāritagato** hoti, **iti** paccavekkhantassa **assa** arahato paccattameva ñāṇadassanam paccupaṭṭhitam bhavatīti pañcavidhena ñāṇadassannena so arahattaphalasamādhi vicayitvā veditabboti.

“Paccuppannasukhādīsu samādhīsu kittako samatho, kittakā vipassanā”ti pucchitabbattā **“tатtha yo ca samādhī paccuppannasukho”**ti-ādi vuttaṃ. **Samatho, vipassanā**ti ca ārahattaphalasangāhaviṇṇaṇa adhippetā, na pubbabhāgasamathaviṇṇaṇa. Arahattaphalasangāhaviṇṇaṇa pañcavidhena vedittabboti ācariyena vutto, “tassa arahattaphalasangāhaviṇṇaṇa pubbabhāgapāṭipadāyaṃ vutto samādhī kittakena vedittabbo”ti pucchitabbattā **“so samādhī pañcavidhena vedittabbo”**ti vuttaṃ. Yo rūpāvacaracattajjhānasamādhī pubbabhāgapāṭipadāyaṃ vutto, so rūpāvacaracattajjhānasamādhī pañcavidhena pakārena vedittabbo. “Katamena”ti pucchitabbattā **“pītipharanātā”**ti-ādi vuttaṃ. Paṭhamadutiyaajjhānesu paññā **pītipharanātā** hoti. Paṭhamadutiyaajjhānesu paññā **sukhapharanātā** hoti. Cattajjhāne cetopariyapaññā **cetopharanātā** hoti. Dibbacakkhupaññā **ālokaparanātā** hoti. Jhānaṃ paccavekkhitvā pavattamānappaññā **paccavekkhaṇānimittaṃ** hoti. Iti pañcavidhena paññāpakārena vicayitvā vedittabboti. “Tesu pañcavidhesu pakāresu kittako samatho, kittakā vipassanā”ti pucchitabbattā **“tатtha yo ca pītipharano”**ti-ādi vuttaṃ.

55. Sampayogavasena samādhī ācariyena vibhatto, amhehi ca ñāto, “kathaṃ ārammaṇavasena vibhatto”ti pucchitabbattā **“dasa kasiṇāyatanāni”**ti-ādi vuttaṃ. Imehi dasahi ārammaṇehi kasiṇehipi samādhī vicinitvā vedittabboti. “Tesu dasasu kittako samatho, kittakā vipassanā”ti pucchitabbattā **“tатtha yañcā”**ti-ādi vuttaṃ. **Kasiṇanti** ca kasiṇamaṇḍalampi parikkammampi paṭibhāganimitampi tasmīṃ paṭibhāganimitte uppannajjhānampi vuccati, idha pana sasampayuttajjhānameva adhippetam.

“Kiṃ pana vuttappakāro samādhiyena samathaviṇṇaṇāya yojetabbo, udāhu aññopi yojetabbo”ti vattabbattā satipaṭṭhānādipubbabhāgapāṭipadābhedenā anekabhedabhinno niravaseso ariyamaggopi vicayitvā yojetabboti dassetuṃ **“evaṃ sabbo”**ti-ādi vuttaṃ. Tattha **evanti** mayā vuttanayena vuttanayānusārena **sabbo** niravaseso satipaṭṭhānādipubbabhāgapāṭipadābhedenā anekabhedabhinno **ariyo maggo** yojetabbo. Kathaṃ? **Yena yena** anabhijjhādi-**ākārena**

paccuppannasukhatādi-ākārena samādhi mayā vutto, **tena tena** anabhiijhādi-ākārena paccuppannasukhatādi-ākārena yo yo ariyamaggo samathena yojetum sambhavati, so so āriyamaggo samathena vicayitvā yojayitabbo. Yo yo ariyamaggo vipassanāya yojetum sambhavati, so so ariyamaggo vipassanāya yojayitvā yojayitabboti attho gahetabbo.

“Yehi samathādhiṭṭhānehi vipassanādhammehi yojayitabbo, te samathādhiṭṭhānā vipassanādhammā katamehi dhammehi saṅgahitā”ti pucchitabbattā **“te tīhi dhammehi saṅgahitā aniccatāya dukkhatāya anattatāya”**ti vuttaṃ, te samathādhiṭṭhānā vipassanādhammā “aniccatāya paññāya dukkhatāya paññāya anattatāya paññāya”ti tīhi anupassanādhammehi saṅgahitā gaṇhitāti attho. Aniccatādinā sahacaraṇato anupassanāpaññāpi “aniccatā dukkhatā anattatā”ti vuccati.

“Yo yogī puggalo samathādhiṭṭhānaṃ vipassanaṃ bhāvayamāno hoti, so yogī puggalo kiṃ bhāvayati”ti pucchitabbattā **“so samathavipassanaṃ bhāvayamāno”**ti-ādi vuttaṃ.

Samathavipassanādīni bhāvayamāno puggalo rāgacarito dosacarito mohacaritoti tividho, “tattha katamo puggalo katamena katamena vimokkhamukhena niyyāti, katamāyaṃ katamāyaṃ sikkhanto, katamaṃ katamaṃ pajahanto, katamaṃ katamaṃ anupagacchanto, katamaṃ katamaṃ pariṇānanto, katamaṃ katamaṃ pavāhanto, katamaṃ katamaṃ niddhunanto, katamaṃ katamaṃ vamento, katamaṃ katamaṃ nibbāpento, katamaṃ katamaṃ uppāpento, katamaṃ katamaṃ vijaṇento niyyāti”ti pucchitabbattā **“rāgacarito puggalo”**ti-ādi vuttaṃ. **Aṭṭhakathāyaṃ** pana “idāni yesaṃ puggalānaṃ yattha sikkhantānaṃ visesato niyyānamukhāni, yesaṃ kilesānaṃ paṭipakkhabhūtāni tīṇi vimokkhamukhāni, tehi saddhim tāni dassetum ‘rāgacarito’ti-ādi vuttan”ti¹ vuttaṃ. Tassatthopi **aṭṭhakathāyaṃ**¹ vuttoyeva.

1. Netti-Ṭīṭha 154 piṭṭhe.

“Kasmā tiṇi vimokkhamukhāni bhāvayanto tayo khandhe bhāvayati”ti vattabbattā **“tattha suññatavimokkhamukhan”**ti-ādi vuttaṃ. **Tatthā**ti tesu tīsu vimokkhamukhesu. **Suññatavimokkhamukhaṃ paññākkhandho** anattānupassanāya paññāpadhānattā. **Animittavimokkhamukhaṃ samādhikkhandho** aniccānupassanāya samādhipadhānattā. **Appaṇihitavimokkhamukhaṃ sīlakkhandho** dukkhānupassanāya sīlapadhānattā. Iti tiṇi vimokkhamukhehi tiṇṇaṃ khandhānaṃ saṅgahitattā tiṇi vimokkhamukhāni bhāvayanto so yogī puggalo tayo khandhe bhāvayabhiyevāti paññāpadhānādibhāvo **aṭṭhakathāyaṃ**¹ vutto. **Tayo khandhe bhāvayanto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayati.** “Kasmā bhāvayati”ti vattabbattā kāraṇaṃ dassetuṃ **“tattha yā”**ti-ādi vuttaṃ.

Tiṇṇaṃ khandhānaṃ ariya-aṭṭhaṅgikamaggabhāvo vibhatto, amhehi ca jānito, “kathaṃ samathavipassanābhāvo vibhatto jānitabbo”ti vattabbattā tiṇṇaṃ khandhānaṃ samathavipassanābhāvaṃ dassetuṃ **“tattha sīlakkhandho cā”**ti-ādi vuttaṃ. “Yo yogī puggalo samathavipassanaṃ bhāveti, tassa yogino puggalassa bhavaṅgāni katamaṃ bhāvanaṃ gacchanti”ti pucchitabbattā **“yo samathavipassanaṃ bhāveti, tassā”**ti-ādi vuttaṃ. Kāyo ca cittaṅca **dve bhavaṅgāni** upapattibhavassa aṅgāni **bhāvanaṃ** vaḍḍhanaṃ gacchanti. Sīlaṅca samādhi ca **dve padāni** dve pādā bhavanirodhagāminī paṭipadā **bhāvanaṃ** vaḍḍhanaṃ gacchanti.

“Kathaṃ gacchanti”ti vattabbattā **“so hoti bhikkhū”**ti-ādi vuttaṃ. **Bhāvitakāyoti** bhāvito kāyo kāya-ābhisamācāriko, kāyasaṃvaro vā yena bhikkhunāti bhāvitakāyo. Sesesupi esa nayo. **Kāye** kāya-ābhisamācārike, kāyasaṃvare vā **bhāviyamāne** sati sammākammanto, sammāvāyāmo ca dve dhammā bhāvanaṃ gacchanti kāyasamācārasīlattā. **Sīle** vācāsaṃvara-ājīvasaṃvaravasena pavatte sīle **bhāviyamāne** sati sammāvācā ca samā-ājīvo ca dve dhammā bhāvanaṃ gacchanti vācādisaṃvarasīlattā. **Citte** cittasaṃvaravasena pavatte citte **bhāviyamāne** sati sammāsati ca sammāsamādhi ca dve dhammā bhāvanaṃ gacchanti cittasaṃvarasīlattā. Paññāya bhāviyamānāya sati sammādiṭṭhi ca

1. Netti-Ṭṭha 154 piṭṭhe.

sammāsaṅkappo ca dve dhammā bhāvanam gacchanti samānattā, upakārakattā ca. Sammāsaṅkappena hi punappunam saṅkappantassa paññā vadḍhantīti.

“Samākammando ca sammāvāyāmo ca dve dhammā kāyavaseneva vibhattā vicetabbā kim, udāhu cittavasena vibhattā vicetabbā kin”ti pucchitabbattā **“tatha yo ca sammākammando”**ti-ādi vuttam. Kāyasucaritacetanābhūto yo ca sammākammando, taṁsahito yo ca sammāvāyāmo siyā kāyiko, viratibhūto yo ca sammākammando, taṁsahito yo ca sammāvāyāmo siyā cetasiko, **tatha** tesu kāyikacetasikabhūtesu sammākammantasammāvāyāmesu **yo** sammākammantasammāvāyāmo kāyasaṅgaho, **so** sammākammantasammāvāyāmo **kāye** kāya-ābhisamācārike, kāyasaṁvare vā **bhāvite** sati bhāvanam gacchati. **Yo** sammākammantasammāvāyāmo cittasaṅgaho, **so** sammākammantasammāvāyāmo **citte** cittasaṁvare **bhāvite** sati bhāvanam gacchatīti yojanā.

“Samathavipassanam bhāvayanto so yogī puggalo kittakam adhigaman gacchati”ti vicayitabbattā **“so samathavipassanam bhāvayanto”**ti-ādi vuttam. Pañcavidham ariyamaggādhigaman dassetum **“khippādhigamo cā”**ti-ādi vuttam. Tassattho **aṭṭhakathāyam**¹ vibhatto. “Kena katamo adhigamo hoti”ti pucchitabbattā **“tatha samathenā”**ti-ādi vuttam.

56. “Arakkhitena cittenā”ti-ādisuttattho veneyyānam arahattaphalavimuttimukhena ācariyena vicayito vibhatto, amhehi ca ñāto, “desakassa dasabalasamannāgatassa dasa balāni katham vicayitabbānī”ti pucchitabbattā **“tatha yo desayati, so dasabalasamannāgato”**ti-ādi vuttam. **Aṭṭhakathāyam** pana—

“Iti mahāthero ‘tasmā rakkhita-cittassā’ti gāthāya vasena arahattaphalavimuttimukhena vicayahārasampātam niddisanto desanākusalatāya anekehi suttappadesehi tassā pubbabhāgapatipadāya bhāvanāvisesānam, bhāvanānisamsānañca vibhajanavasena nānappakārato vicayahāram dassetvā idāni

1. Netti-Ṭīṭha 155 piṭṭhe.

dasannaṃ tathāgatabalānampi vasena taṃ dassetuṃ ‘tattha yo desayati’ ti-ādimāhā” ti—

vuttaṃ. Tattha **tatthā** ti tesu samathavipassanaṃ bhāvayantesu sāsitaḥḥasāsakesu. Dasabalasaṃnāgato **yo** desako satthā “arakkhiteṇa cittaṇā” ti-ādiḥḥamaṃ deseti, ovādena sāvake na viṣaṃvādayati, tassa desakassa satthuno dasa balāni vicayitabbāni ti yojanā.

“Kinti deseti” ti pucchitabbattā **“so ti vidhaṇ”** ti-ādi vuttaṃ. Tesu dasasu tathāgatabalesu ṭhānāṭṭhānañāṇaṃ paṭhamāṃ tathāgatabalaṃ nāma, “taṃ balaṃ kathaṃ vicayitabbaṇ” ti pucchitabbattā **“so tathā ovadito”** ti-ādi vuttaṃ. Attho **aṭṭhakathāyaṃ**¹ vutto, pālivaṣenaṇi pākaṭo. “Etaṃ ṭhānaṃ na vijjati” ti jānaṇaṃ aṭṭhānañāṇaṃ nāma, “etaṃ ṭhānaṃ vijjati” ti jānaṇaṃ ṭhānañāṇaṃ nāmaṇi ṭhānāṭṭhānañāṇaṃ jānaṇañāṇaṃ paṭhamāṃ tathāgatabalaṃ vicayitabbanti adhippāyo veditabbo. (1)

57. Ṭhānāṭṭhānañāṇaṃ paṭhamāṃ tathāgatabalaṃ ācariyena vicayitaṃ vibhattaṃ, amhehi ca ñātaṃ, “kathaṃ sabbatthagāminipaṭipadāñāṇaṃ dutiyatathāgatabalaṃ vicayitabbaṇ” ti pucchitabbattā **“iti ṭhānāṭṭhānata”** ti vuttaṃ. “Ayaṃ paṭipadā imasmiṃ bhava gāmini, ayaṃ paṭipadā imasmiṃ bhava gāmini” ti sabbattha gāminiyaṃ paṭipadāya jānaṇañāṇaṃ **sabbatthagāminipaṭipadāñāṇaṃ** nāmaṇi sabbatthagāminipaṭipadāñāṇaṃ dutiyaṃ tathāgatabalaṃ vicayitabbanti adhippāyo. (2)

59. Sabbatthagāminipaṭipadāñāṇaṃ dutiyaṃ tathāgatabalaṃ ācariyena vicayitaṃ, amhehi ca ñātaṃ, “kathaṃ anekadhātunānādhātuñāṇaṃ tatiyaṃ tathāgatabalaṃ vicayitabbaṇ” ti pucchitabbattā **“iti sabbatthagāmini paṭipadā”** ti-ādi vuttaṃ. “Ayaṃ dhātu ca ayaṃ dhātu ca **anekadhātu** nāma, ayaṃ dhātu ca ayaṃ dhātu ca **nānādhātu** nāma” ti anekadhātunānādhātūnaṃ jānaṇañāṇaṃ **anekadhātunānādhātuñāṇaṃ** nāmaṇi anekadhātunānādhātuñāṇaṃ tatiyaṃ tathāgatabalaṃ vicayitabbanti. (3)

1. Netti-Ṭṭha 156 piṭṭhe.

60. Anekadhātunānādhātuñāṇaṃ tatiyaṃ tathāgatabalaṃ ācariyena vicayitaṃ vibhattaṃ, amhehi ca ñātaṃ, “kathaṃ sattānaṃ nānādhimuttikatāñāṇaṃ catutthaṃ tathāgatabalaṃ vicayitabban”ti pucchitabbattā **“iti anekadhātunānādhātukassa lokassā”**ti-ādi vuttaṃ. “Ime sattā evaṃ adhimuttā, ime sattā evaṃ adhimuttā”ti sattānaṃ adhimuccanānaṃ jānanañāṇaṃ sattānaṃ **nānādhimuttikatāñāṇaṃ** nāmāti sattānaṃ nānādhimuttikatāñāṇaṃ catutthaṃ tathāgatabalaṃ vicayitabbanti. (4)

Sattānaṃ nānādhimuttikatāñāṇaṃ catutthaṃ tathāgatabalaṃ ācariyena vibhattaṃ, amhehi ca ñātaṃ, “kathaṃ vipākavemattatāñāṇaṃ pañcamaṃ tathāgatabalaṃ vicayitabban”ti pucchitabbattā **“iti te yathādhimuttā cā”**ti-ādi vuttaṃ. “Evaṃ adhimuttānaṃ sattānaṃ idaṃ kammaṃ kaṇhaṃ, imassa kaṇhakammassa ayaṃ vipāko. Idaṃ kammaṃ sukkaṃ, imassa sukkakammassa ayaṃ vipāko”ti evamādihi vipākānaṃ nānattajānanañāṇaṃ **vipākavemattatāñāṇaṃ** nāmāti vipākavemattatāñāṇaṃ pañcamaṃ tathāgatabalaṃ vicayitabbanti. (5)

62. Vipākavemattatāñāṇaṃ pañcamaṃ tathāgatabalaṃ ācariyena vicayitaṃ, amhehi ca ñātaṃ, “kathaṃ jhānānaṃ saṃkilesavodānavuṭṭhānañāṇaṃ chaṭṭhaṃ tathāgatabalaṃ vicayitabban”ti pucchitabbattā **“iti tathā samādinnaṇaṃ”**ti-ādi vuttaṃ. “Evaṃ samādinnaṇaṃ kammānaṃ jhānānaṃ vimokkhānaṃ samādhīnaṃ samāpattīnaṃ ayaṃ saṃkilesa, idaṃ vodānaṃ, idaṃ vuṭṭhānaṃ, evaṃ saṃkilissati, evaṃ vodāyati, evaṃ vuṭṭhahati”ti jhānānaṃ saṃkilesavodānavuṭṭhānañāṇaṃ anāvaraṇañāṇaṃ **jhānānaṃ saṃkilesavodānavuṭṭhānañāṇaṃ** nāmāti jhānānaṃ saṃkilesavodānavuṭṭhānañāṇaṃ chaṭṭhaṃ tathāgatabalaṃ vicayitabbanti. (6)

63. Jhānānaṃ saṃkilesa -pa- balaṃ ācariyena vicayitaṃ, “kathaṃ indriyaparopariyattavemattatāñāṇaṃ sattamaṃ tathāgatabalaṃ vicayitabban”ti pucchitabbattā **“iti tasseva samādhissā”**ti-ādi vuttaṃ. “Evaṃ ādhipeyyaṭṭhena indriyāni, evaṃ akampiyaṭṭhena balāni”ti jānanaṃ saha “ayaṃ mudindriyo, ayaṃ majjhindriyo, ayaṃ tikkhindriyo”ti parasattānaṃ parapuggalānaṃ indriyabalānaṃ mudumajjhādhimattatājānanañāṇaṃ **indriyaparopariyattavemattatāñāṇaṃ** nāmāti indriyaparopariyattavemattatāñāṇaṃ sattamaṃ tathāgatabalaṃ vicayitabbanti. (7)

64. Indriyaparopariyatta -pa- balaṃ ācariyena vicayitaṃ, “kathaṃ pubbenivāsānussatiñāṇaṃ aṭṭhamaṃ tathāgatabalaṃ vicayitabbaṃ, kathaṃ dibbacakkhuñāṇaṃ navamaṃ tathāgatabalaṃ vicayitabbaṃ”ti pucchitabbattā **“iti tattha yaṃ anekavihitaṃ”**ti-ādi vuttaṃ. “Ekaṃ jātin”ti-ādinā jātivasena vā “evaṃnāmo”ti-ādinā nāmagottavaṇṇāhārasukhadukkhapaṭisaṃvedanāya pariyaṇṭavasena vā sākārassa sa-uddesassa anekavihitapubbenivāsassa taṃtaṃbhavassa asesato jānanañāṇaṃ **pubbenivāsānussatiñāṇaṃ** nāmāti pubbenivāsānussatiñāṇaṃ aṭṭhamaṃ tathāgatabalaṃ vicayitabbanti.

Cavamāna upapajjamāna hīnapaṇīta suvaṇṇadubbaṇṇa sugata duggatayathākammūpagānaṃ sattānaṃ asesato cutūpapātānaṃ jānanañāṇaṃ **dibbacakkhuñāṇaṃ** nāmāti dibbacakkhuñāṇaṃ navamaṃ tathāgatabalaṃ vicayitabbanti. (8-9)

Pubbenivāsādi-aṭṭhamanavamaṃ tathāgatabalaṃ ācariyena vicayitaṃ vibhattaṃ, “kathaṃ sabbāsavakkhayañāṇaṃ dasamaṃ tathāgatabalaṃ vicayitabbaṃ”ti pucchitabbattā **“iti tattha yaṃ”**ti-ādi vuttaṃ. Bodhimūle saṃkilesamāraṇihanāṃ ñāṇaṃ uppannaṃ, idaṃ kilesamāraṇihanāṃ ñāṇaṃ **sabbāsavakkhayañāṇaṃ** nāmāti sabbāsavakkhayañāṇaṃ dasamaṃ tathāgatabalaṃ vicayitabbanti ayaṃ saṅkhepattho. Vitthārato pana pālito ca aṭṭhakathāto ca yatipotānampi pākaṭo bhaveyyāti maññitvā na dassito. (10)

“Ettakova vicayahārasampāto paripuṇṇo”ti vattabbattā **“niyutto vicayo hārasampāto”**ti vuttaṃ. Ye ye suttappadesatthā vuttā, te te suttappadesatthā yena yena saṃvaṇṇanāvisesabhūtena vicayahārasampātena vicayitabbā, so so saṃvaṇṇanāvisesabhūto vicayahārasampāto **niyutto** yathārahaṃ nīharitvā yujjitabboti attho gahetabboti.

Iti vicayahārasampāte sattibalānurūpā racitā vibhāvanā niṭṭhitā.

Paṇḍitehi pana -pa- gahetabboti.

3. Yuttihārasampātavibhāvanā

65. Yena yena vicayahārasampātena suttappadesatthā ācariyena vicayitabbā, amhehi ca ñātā, so vicayahārasampāto paripuṇṇo, “katamo yuttihārasampāto”ti pucchitabbattā **“tattha katamo yuttihārasampāto”**ti-ādi vuttaṃ. **Aṭṭhakathāyaṃ** pana “evaṃ nānāyehi vicayahārasampātaṃ vitthāretvā idāni yuttihārasampātādini dassetuṃ ‘tattha katamo yuttihārasamāto’ti-ādi āraddhan”ti¹ vuttaṃ. **Tatthāti** tesu desanāhārasampātādisu soḷasasu hārasampātesu **katamo** saṃvaṇṇanāviseso **yuttihārasampāto** nāmāti pucchati, pucchitvā yasmiṃ suttappadeso vuttānaṃ atthānaṃ yuttibhāvo vicāretabbo, taṃ suttappadesaṃ nīharituṃ—

“Tasmā rakkhitaṭṭhacittassa, sammāsaṅkappagocarō.

Sammādiṭṭhipurekkhāro, ñātvāna udayabbayaṃ.

Thinamiddhābhībhū bhikkhu, sabbā duggatiyo jahe”ti²—

vuttaṃ. Tassaṃ gāthāyaṃ **tasmā** arakkhitacittassa māravasānugatattā satisaṃvara-indriyasamvarādivasena bhikkhu **rakkhitacitto assa** bhaveyya, **tasmā** kāmavitakkādemicchāsaṅkappagocarassa māravasānugatattā nekkhammasaṅkappādivasena bhikkhu **sammāsaṅkappagocarō assa** bhaveyya, **tasmā** micchādiṭṭhihatacittassamāravasānugatattā yonisomanasikārena bhikkhu udayabbayaṃ ñātvāna **sammādiṭṭhipurekkhāro assa** bhaveyya, **tasmā** thinamiddhena hatacittassa māravasānugatattā vīriyavasena bhikkhu **thinamiddhābhībhū assa** bhaveyya, tādiso bhikkhu sabbā duggatiyo **jahe** jahissatīti attho veditabbo.

“Tassaṃ gāthāyaṃ kathaṃ yuttibhāvo vicāretabbo”ti vattabbattā **“tasmā rakkhitaṭṭhacittassā”**ti-ādi vuttaṃ. Rakkhitaṭṭhacittassa sammāsaṅkappagocarō bhavissatīti attho yujjati eva, no na yujjati. Micchāsaṅkappānampi jahitattā sammādiṭṭhipurekkhāro hutvā viharanto udayabbayaṃ paṭivijjhissatīti attho yujjati sammādiṭṭhipurekkhārassa udayabbayānupassanāsambhavato. Udayabbayaṃ paṭivijjhanto sabbā duggatiyo jahissatīti

1. Netti-Ṭīha 175 piṭṭhe.

2. Khu 1. 121; Khu 10. 41, 90 piṭṭhesupī.

attho yujjati udayabbayānupassanānukkamena ariyamaggasambhavato.
Sabbā duggatiyo jahanto sabbāni duggativinipātabhayāni samatikkamissatīti
attho yujjati sabbesaṃ duggativinipātabhayānaṃ anuppajjanato.

“Ettakova yuttihārasampāto pariyuṇṇo”ti vattabbattā **“niyutto yuttihārasampāto”**ti vuttaṃ. Yena yena saṃvaṇṇanāvisesabhūtena yuttihārasampātena suttappadesatthānaṃ yuttibhāvo vicāretabbo, so so saṃvaṇṇanāvisesabhūto yuttihārasampāto **niyutto** yathārahaṃ niddhāretvā yujjitabboti attho gahetabboti.

Iti yuttihārasampāte sattibalānurūpā racitā vibhāvanā niṭṭhitā.

Paṇḍitehi pana -pa- gahetabboti.

4. Padaṭṭhānahārasampātavibhāvanā

66. Yena yena yuttihārasampātena suttappadesatthānaṃ yuttibhāvo ācariyena vibhāvito, amhehi ca ñāto, so yuttihārasampāto pariyuṇṇo,
“katamo padaṭṭhānahārasampāto”ti pucchitabbattā **“tattha katamo padaṭṭhāno hārasampāto”**ti pucchati.

Pucchitvā yasmim suttappadesa vuttāni padaṭṭhānāni nīharitāni, taṃ suttappadesaṃ nīharitum **“tasmā rakkhitaṭṭassa, sammāsaṅkappagocaro’ti gāthā”**ti vuttā. Gāthāttho vuttova. “Katame gāthātthā katamesaṃ dhammānaṃ padaṭṭhānāni”ti pucchitabbattā **“tasmā rakkhitaṭṭassā”**ti-ādi vuttaṃ. **“Tasmā rakkhitaṭṭassā”**ti suttappadesassa atthabhūtā indriyesu guttadvārataṃ tiṇṇaṃ sucaritānaṃ padaṭṭhānaṃ nāma sucaritaṃ paripūriyā āsannaṃ kārāṇatā. **“Sammāsaṅkappagocaro”**ti suttappadesassa atthabhūtā nekkhammasaṅkappādayo sammāsaṅkappā samathassa padaṭṭhānaṃ nāma kāmacchandādinīvaraṇavikkhambhanaṃ āsannaṃ kārāṇatā.
“Sammādiṭṭhipurekkhāro”ti suttappadesassa atthabhūtā kammassakatāsammādiṭṭhi ca

sappaccayanāmarūpadassanasammādiṭṭhi ca vipassanāya padaṭṭhānaṃ nāma aniccānupassanādīnaṃ visesakāraṇattā. “**Ñatvāna udayabbayan**”ti sutappadesassa atthabhūtā udayabbayānupassanāpaññā dassanabhūmiyā padaṭṭhānaṃ nāma paṭhamamaggādhigamassa āsannakāraṇattā. “**Thinamiddhābhībhū bhikkhū**”ti sutappadesassa atthabhūtā thinamiddhābhībhavanāṃ vīriyassa padaṭṭhānaṃ nāma āsannakāraṇattā. “**Sabbā duggatiyo jahe**”ti sutappadesassa atthabhūtā pahātabbajahanabhāvanāya ariyamaggabhāvanāya padaṭṭhānaṃ nāma pahātabbappahānena ariyamaggabhāvanāpāripūrisambhavato.

“Ettakova padaṭṭhānahārasampāto paripuṇṇo”ti vattabbattā “**niyutto padaṭṭhāno hārasampāto**”ti vuttaṃ. Yena yena saṃvaṇṇanāvisesabhūtena padaṭṭhānahārasampātābhūtena sutappadesatthāni padaṭṭhānāni nīharitāni, so so saṃvaṇṇanāvisesabhūto padaṭṭhānahārasampāto **niyutto** yathārahaṃ niddhāretvā yujjitabboti attho gahetabboti.

Iti padaṭṭhānahārasampāte sattibalānurūpā racitā vibhāvanā niṭṭhitā.

Paṇḍitehi pana -pa- gahetabboti.

5. Lakkhaṇahārasampātavibhāvanā

67. Yena yena padaṭṭhānahārasampātena sutappadesatthāni padaṭṭhānāni ācariyena niddhāritāni, amhehi ca ñātāni, so padaṭṭhānahārasampāto paripuṇṇo, “katamo lakkhaṇahārasampāto”ti pucchitabbattā “**tattha katamo lakkhaṇo hārasampāto**”ti-ādi vuttaṃ. Tattha tesu desanāhārasampātādisu soḷasasu hārasampātesu **katamo** saṃvaṇṇanāviseso **lakkhaṇahārasampāto** nāmāti pucchatī.

“Katamehi suttatthehi samānalakkhaṇā katame dhammā gahitā”ti pucchitabbattā “**tasmā**”ti-ādi vuttaṃ. “**Tasmā rakkhita-cittassa, sammāsaṅkappagocaro**”ti sutappadesena vuttaṃ **idaṃ** rakkhaṇaṃ satindriyaṃ gahitaṃ,

satindriye gahite saddhādipañcindriyāni gahitāni bhavanti indriyaṭṭhena samānalakkhaṇattā. **“Sammādiṭṭhipurekkhāro”**ti sutappadesena vuttā sammādiṭṭhi gahitā, sammādiṭṭhiyā gahitāya ariyo aṭṭhaṅgiko maggo gahito bhavati. **Taṃ kissa hetūti** kāraṇaṃ pucchati. Pucchitvā kāraṇamāha **“sammādiṭṭhito hi”**ti-ādinā. Sammādiṭṭhihetuto sammāsankappo **hi** yasmā pabhavati, tasmā, sammāsankappato sammāvācā **hi** yasmā pabhavati, tasmā, sammāvācāto sammākammanto **hi** yasmā pabhavati, tasmā, sammākammantato sammā-ājīvo **hi** yasmā pabhavati, tasmā, sammā-ājīvato sammāvāyāmo **hi** yasmā pabhavati, tasmā, sammāvāyāmato sammāsati **hi** yasmā pabhavati, tasmā, sammāsatito sammāsamādhi **hi** yasmā pabhavati, tasmā, sammāsamādhito sammāvimutti **hi** yasmā pabhavati, tasmā, sammāvimuttito sammāvimuttiñāḍadassanaṃ **hi** yasmā pabhavati, tasmā ariyo aṭṭhaṅgiko maggo gahito bhavati.

“Ettakova lakkhaṇahārasampāto paripuṇṇo”ti vattabbattā **“niyutto lakkhaṇo hārasampātoto** vuttaṃ. Yena yena saṃvaṇṇanāvisesabhūtena lakkhaṇahārasampātena sutappadesatthā samānalakkhaṇena gahitā bhavanti, so so saṃvaṇṇanāvisesabhūto lakkhaṇahārasampāto **niyutto** yathārahaṃ niddhāretvā yujjitabboti attho gahitoti.

Iti lakkhaṇahārasampāte sattibalānurūpā racitā vibhāvanāniṭṭhitā.

Paṇḍitehi pana -pa- gahetabboti.

6. Catubyūhahārasampātavibhāvanā

68. Yena yena lakkhaṇahārasampātena sutappadesatthā samānalakkhaṇena gahitā, so lakkhaṇahārasampāto paripuṇṇo, **“katamo catubyūhahārasampāto”**ti pucchitabbattā **“tattha katamo catubyūho hārasampāto”**ti-ādi vuttaṃ. **Tattha** tesu desanāhārasampātādisu soḷasasu hārasampātesu **katamo** saṃvaṇṇanāviseso **catubyūhahārasampāto** nāmāti pucchati.

“Katamasmiṃ sutte katame
 nirutyādhīppāyanidānapubbāparānusandhayo niddhāritā”ti pucchitabbattā
 “**tasmā**”ti-ādi vuttaṃ. “Tasmā rakkhītacittassā”ti suttappadese “**rakkhīyate
 rakkhitan**”ti niruttiṃ “**paripālīyati**”ti iminā pariyāyena dasseti, itisaddassa
 ādyatthattā “cintetīti **cittaṃ**, attano santānaṃ cinotīti **cittaṃ**, paccayehi
 citanti **cittaṃ**, cittavicittaṭṭhena **cittaṃ**, cittakaraṇaṭṭhena **cittaṃ** rakkhitam
 cittaṃ yassāti **rakkhitacitto**. Sammā saṅkappetīti **sammāsaṅkappo**, gāvo
 caranti etthāti **gocaro**, gocaro viyāti **gocaro**, sammāsaṅkappo gocaro assāti
sammāsaṅkappagocaro. Sammā passatīti **sammādiṭṭhi**, sammādiṭṭhi
 purekkhāro assāti **sammādiṭṭhipurekkhāro**. Jānātīti **ñātvāna**. Udayo ca vayo
 ca **udayabbayaṃ**. Thinañca middhañca **thinamiddhaṃ**, abhibhavatīti
abhibhū, thinamiddhaṃ abhibhūti **thinamiddhābhibhū**. Bhikkhatīti
bhikkhū”ti niruttipi nīharitā. Tenāha “itisaddo ādyattho”ti¹. **Esā**
 vuttappakārā paññatti **nirutti** nāmāti nīharitā.

Idha suttappadese bhagavato ko adhippāyoti ce puccheyya? **Ye**
 sappurisā sabbāhi **duggatīhi** parimuccitukāmā bhavissanti, **te** sappurisā
dhammacārino rakkhītacittā bhavissantīti ayaṃ adhippāyo. **Ettha** “tasmā
 rakkhītacittassā”ti-ādisuttappadese bhagavato **adhippāyoti** nīharitabbo.

“Katamaṃ nidānaṃ”ti ce puccheyya? Kokāliko sārīputtamoggallānesu
 thesesu cittaṃ arakkhitvā padosayitvā mahāpadumaniraye yasmā upapanno,
 yasmā bhagavā ca satī-ārakkhena samannāgato sabbā duggatiyo jahati,
 tasmā ca sabbā duggatiyo jahitukāmo bhikkhu sappuriso rakkhītacitto assa
 bhaveyyāti **nidānaṃ** nīharitabbaṃ.

“Katamo pubbāparasandhī”ti ce puccheyya? Suttamhi “**satiyā cittaṃ
 rakkhitabban**”ti yaṃ vacanaṃ vuttaṃ, tena pubbavacanena ayaṃ “tasmā
 rakkhītacittassa -pa- sabbā duggatiyo jahe”ti suttappadeso anusandhi
 saṃsandati sametīti **pubbāparānusandhi** niddhāritabboti.

1. Netti-Ṭṭha 177 piṭṭhe.

“Ettakova catubyūhahārasampāto paripuṇṇo”ti vattabbattā **“niyutto catubyūho hārasampāto”**ti vuttaṃ. Yena yena saṃvaṇṇanāvisesabhūtena catubyūhahārasampātena nirutyādhippāyanidānapubbāparānusandhi niddhāritabbo, so so saṃvaṇṇanāvisesabhūto catubyūhahārasampāto **niyutto** yathārahaṃ niddhāretvā yujjitabboti attho gahetabboti.

Iti catubyūhahārasampāte sattibalānurūpā racitā vibhāvanā niṭṭhitā.

Paṇḍitehi pana -pa- gahetabboti.

7. Āvaṭṭahārasampātavibhāvanā

69. Yena yena catubyūhahārasampātena nirutyādhippāyanidānapubbāparānusandhayo vibhattā, so catubyūhahārasampāto paripuṇṇo, “katamo āvaṭṭahārasampāto”ti pucchitabbattā **“tattha katamo āvaṭṭo hārasampāto”**ti-ādi vuttaṃ. Tattha **katamo** saṃvaṇṇanāviseso **āvaṭṭahārasampāto** nāmāti pucchati.

“Katame suttatthā kathaṃ āvaṭṭetabbā”ti pucchitabbattā **“tasmā”**ti-ādi vuttaṃ. Nekkhammasaṅkappasaṅkhātasammāsaṅkappabahulo kasiṇādivasena avihimsāsaṅkappasaṅkhātasammāsaṅkappabahulo mettādivasena adhigatāya cittekaggatāya cittaṃ ṭhapento saṅkilesato **rakkhitacitto** nāma hoti, **“tasmā rakkhitacittassa, sammāsaṅkappagocarō”**ti iminā rakkhitacitte vutte sati yā ekaggatā āvaṭṭetabbā, sā ayaṃ ekaggatā **samatho**. **“Sammādiṭṭhipurekkhāro”**ti iminā sammādiṭṭhipurekkhāre vutte sati yā paññā āvaṭṭetabbā, sā ayaṃ paññā **vipassanā**. **“Ñatvāna udayabbayan”**ti iminā udayabbayañāṇasamannāgate vutte sati yā dukkhaparijānanā āvaṭṭetabbā, sā-ayaṃ dukkhaparijānanā **dukkhapariññā**. **“Thinamiddhābhibhū bhikkhū”**ti iminā puggalādhiṭṭhānena yaṃ thinamiddhābhibhavanam vuttaṃ, idaṃ thinamiddhābhibhavanam **samudayappahānam**. **“Sabbā duggatiyo jahe”**ti iminā yo sabbaduggatijahanasaṅkhāto anuppādo vutto, so ayaṃ

anuppādo **nirodho**. Iti dukkhapariññāya pariññetabbam dukkhasaccam āvaṭṭetabbam, samudayappahānena pahātabbam samudayasaccam āvaṭṭetabbam, nirodhena nirodhasaccam āvaṭṭetabbam, samathavipassanāti maggasaccam āvaṭṭetabbanti imāni cattāri saccāni āvaṭṭetabbānīti.

“Ettakova āvaṭṭo hārasampāto paripuṇṇo”ti vattabbattā **“niyutto āvaṭṭo hārasampāto”**ti vuttam. Yena yena saṁvaṇṇanāvisesabhūtena āvaṭṭahārasampātena samathādayo āvaṭṭetabbā, so saṁvaṇṇanāvisesabhūto āvaṭṭahārasampāto **niyutto** yathāraham niddhāretvā yujjitabboti attho gahetabboti.

Iti āvaṭṭahārasampāte sattibalānurūpā racitā vibhāvanā niṭṭhitā.

Paṇḍitehi pana -pa- gahetabboti.

8. Vibhattihārasampātavibhāvanā

70. Yena yena āvaṭṭahārasampātena suttatthā āvaṭṭetabbā, so āvaṭṭahārasampāto paripuṇṇo, “katamo vibhattihārasampāto”ti pucchitabbattā **“tattha katamo vibhattihārasampāto”**ti-ādi vuttam. Tattha **katamo** saṁvaṇṇanāviseso **vibhattihārasampāto** nāmāti pucchati.

“Katame suttatthā kattha vibhattā”ti pucchitabbattā **“tasmā rakkhitaṭṭassā”**ti-ādi vuttam. Yā “tasmā -pa- gocaro”ti gāthā vuttā, tissam gāthāyaṁ vutto kusalapakkho dhammo kusalapakkhena dhammena satisaṁvaro dhammo **niddisitaṭṭo** vibhajitaṭṭo, akusalapakkhena dhammena **niddisitaṭṭo** vibhajitaṭṭo.

Katham? **“Rakkhitaṭṭassā”**ti padena vutto kusalapakkho satisaṁvaro dhammo “cakkhudvārasaṁvaro -pa- manodvārasaṁvaro”ti chabbidhena kusalapakkhena dhammena niddisitaṭṭo vibhajitaṭṭo. **“Sammāsaṅkappo”**ti padena vutto kusalapakkho sammāsaṅkappo dhammo “nekkhammasaṅkappo abyāpādasāṅkappo avihimsāsaṅkappo”ti tividhena kusalapakkhena

dhammena vibhajitabbo. “**Sammādiṭṭhipurekkhāro**”ti padena vuttā kusalapakkhā dhammajāti “dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminipaṭipadāya ñāṇaṃ, pubbante ñāṇaṃ, aparante ñāṇaṃ, pubbantāparante ñāṇaṃ, idappaccayatāpaṭiccasamuppannesu dhammesu ñāṇaṃ”¹ti aṭṭhavidhena kusalapakkhena dhammena vibhajitabbā. “**Ñatvāna udayabbayan**”ti padena vuttaṃ kusalapakkha-udayabbayañāṇaṃ dhammajātaṃ paññāsavidhena udayabbayañāṇena kusalapakkhena vibhajitabbaṃ. “**Thinamiddhābhībhū**”ti padena vuttaṃ thinamiddhābhībhavanāṃ kusalapakkhaṃ dhammajātaṃ “sotāpattimaggābhībhavanāṃ sakadāgāmimaggābhībhavanāṃ anāgāmimaggābhībhavanāṃ arahattamaggābhībhavanāṃ”ti catubbidhena kusalapakkhena vibhajitabbaṃ.

Satisaṃvaro kusalapakkho “lokiyo satisaṃvaro, lokuttaro satisaṃvaro”ti dubbidhena vibhajitabboti. Lokiyo satisaṃvaro kāmāvacarovāti ekavidhena vibhajitabbo. Lokuttaro satisaṃvaro “dassanabhūmi, bhāvanābhūmi”ti dubbidhena vibhajitabbo. Kāmāvacaro satisaṃvaro “kāyānupassanāsatisaṃvaro vedanānupassanāsatisaṃvaro cittānupassanāsatisaṃvaro dhammānupassanāsatisaṃvaro”ti catubbidhena vibhajitabbo. Lokuttaro satisaṃvaropi tathā catubbidhena vibhajitabbo. Sammāsaṅkappasammādiṭṭhiyopi lokiya lokuttaravasena dubbidhātibhedena vibhajitabbā. Padaṭṭhānenapi padaṭṭhānahārasampāte vuttanayena vibhajitabbā.

Akusalapakkhena “**arakkhītena cītenā**”ti padena vutto asaṃvaro “cakkhu-asaṃvaro -pa- kāya-asaṃvaro, copanakāya-asaṃvaro, vācā-asaṃvaro, mano-asaṃvaro”ti aṭṭhavidhena vibhajitabbo. “**Micchādiṭṭhihatenā**”ti padena gahito micchāsaṅkappo “kāma vitakko byāpāda vitakko vihiṃsā vitakko”ti tividhena vibhajitabbo. “**Micchādiṭṭhī**”ti padena vuttā micchādiṭṭhi “dukkhe aññāṇaṃ -pa- idappaccayatāpaṭiccasamuppannesu dhammesu aññāṇaṃ”ti aṭṭhavidhena vibhajitabbā, dvāsaṭṭhidiṭṭhividhenapi vibhajitabbā. Thinamiddhaṃ pañcavidhena sasaṅkhārikavidhena vibhajitabbaṃ.

“Ettakova vibhattihārasampāto paripuṇṇo”ti vattabbattā “**niyutto vibhattihārasampāto**”ti vuttaṃ. Yena yena saṃvaṇṇanāvisesabhūtena vibhattihārasampātena sutta padesatthā vibhattā, so

1. Abhi 1. 215 piṭṭhe.

so saṁvaṇṇanāvisesabhūto vibhattihārasampāto **niyutto** yathārahaṁ niddhāretvā yujjitabboti attho gahetabboti.

Iti vibhattihārasampāte sattibalānurūpā racitā vibhāvanā niṭṭhitā.

Paṇḍitehi pana -pa- gahetabboti.

9. Parivattanahārasampātavibhāvanā

71. Yena yena vibhattihārasampātena suttappadesatthā vibhattā, so vibhattihārasampāto paripuṇṇo, “katamo parivattanahārasampāto”ti pucchitabbattā **“tatha katamo parivattano hārasampāto”**ti-ādi vuttaṁ.

“Katame suttappadesatthā kathaṁ parivattetabbā”ti pucchitabbattā **“tasmā”**ti-ādi vuttaṁ. Yā “tasmā -pa- gocaro”ti gāthā vuttā, tāya gāthāya yā samathavipassanā niddhāritā, tāya samathavipassanāya bhāvitāya akusalānaṁ nirodho **phalaṁ** payojanaṁ hoti, pariññātaṁ dukkhaṁ hoti, samudayo pahīno hoti, maggo bhāvito hotīti parivattetabbo. Paṭipakkhena pana samathavipassanāya abhāvitāya akusalānaṁ anirodho, apariññātaṁ dukkhaṁ, samudayo appahīno, maggo abhāvito hotīti parivattetabbo.

“Ettakova parivattanahārasampāto paripuṇṇo”ti vattabbattā **“niyutto parivattano hārasampāto”**ti vuttaṁ. Yena yena saṁvaṇṇanāvisesabhūtena parivattanahārasampātena suttappadesatthā parivattetabbā, so so saṁvaṇṇanāvisesabhūto parivattanahārasampāto **niyutto** yathārahaṁ nīharitvā yujjitabboti attho gahetabboti.

Iti parivattanahārasampāte sattibalānurūpā racitā vibhāvanā niṭṭhitā.

Paṇḍitehi pana -pa- gahetabboti.

10. Vevacanahārasampātavibhāvanā

72. Yena yena parivattanahārasampātena suttappadesatthā parivattetabbā, so parivattano hārasampātoti paripuṇṇo, “katamo vevacano hārasampāto”ti pucchitabbattā **“tattha katamo vevacano hārasampāto”**ti-ādi vuttaṃ.

“Katamesaṃ suttappadesatthānaṃ, suttapadānaṃ vā katamāni vevacanāni”ti pucchitabbattā **“tasmā”**ti-ādi vuttaṃ. Yā “tasmā -pa- gocaro”ti gāthā vuttā, tāya gāthāya “rakkhita-cittassā”ti padena vuttassa cittassa, “rakkhita-cittassā”ti ettha **cittassa** padassa vā **“cittaṃ -pa- vijānitattan”**ti yaṃ vacanaṃ vuttaṃ, **idaṃ** vacanaṃ vevacanaṃ, “mānasaṃ hadayan”ti-ādi¹ vacanampi cittassa vevacanaṃ. “Sammāsaṅkappagocaroti ettha sammāsaṅkappassa **“nekkhammasaṅkappo abyāpādasāṅkappo avihimsāsaṅkappo”**ti yaṃ vacanaṃ vuttaṃ, **idaṃ** vacanaṃ vevacanaṃ, “takko vitakko”ti-ādi² vacanampi sammāsaṅkappassa vevacanaṃ. “Sammādiṭṭhipurekkhāro”ti ettha sammādiṭṭhipadassa **“sammādiṭṭhi nāma paññāsatthaṃ paññākhaggo paññāratanāṃ paññāpatodo paññāpāsādo”**ti yaṃ vacanaṃ vuttaṃ, **idaṃ** vacanaṃ vevacanaṃ, “paññā pajānaṇā vicayo”ti-ādi³ vacanampi sammādiṭṭhipadassa vevacanaṃ. “Thinaṃ thiyaṇā thiyittattaṃ cittassa, cittassa akallatā akammaññatā onāho pariyonāho antosaṅkoco”ti⁴ yaṃ vacanaṃ vuttaṃ, **idaṃ** vacanaṃ thinassa vevacanaṃ. “Kāyassa akallatā akammaññatā kāyālasiyaṃ soppaṃ supaṇā suppitattan”ti⁵ yaṃ vacanaṃ vuttaṃ, **idaṃ** vacanaṃ middhassa vevacanaṃ. “Bhikkhako bhikkhū”ti-ādi⁶ yaṃ vacanaṃ vuttaṃ, **idaṃ** vacanaṃ bhikkhupadassa vevacanaṃ. “Duggati apāyo vinipāto vaṭṭadukkhāṃ saṃsāro”ti-ādi⁶ yaṃ vacanaṃ vuttaṃ, **idaṃ** vacanaṃ duggatipadassa vevacanaṃ. Iti vevacanāni nīharitāni.

“Ettakova vevacanahārasampāto paripuṇṇo”ti vattabbattā **“niyutto vevacano hārasampāto”**ti vuttaṃ. Yena yena saṃvaṇṇanāvisesabhūtena vevacanahārasampātena vevacanāni nīharitāni, so

1. Abhi 1. 20, 27 piṭṭhādīsu. 2. Abhi 1. 18 piṭṭhe. 3. Abhi 1. 19 piṭṭhe.

4. Abhi 1. 233, 245 piṭṭhesu. 5. Abhi 1. 233 piṭṭhe. 6. Vi 1. 28; Abhi 2. 254 piṭṭhesu.

so saṁvaṇṇanāvisesabhūto vevacanahārasampāto **niyutto** yathāsambhavaṃ nīharitvā yujjitabboti attho gahitoti.

Iti vevacanahārasampāte sattibalānurūpā racitā vibhāvanā niṭṭhitā.

Paṇḍitchi pana -pa- gahetabboti.

11. Paññattihārasampātavibhāvanā

73. Yena yena vevacanahārasampātena vevacanāni niddhāritāni, so vevacanahārasampāto paripuṇṇo, “katamo paññattihārasampāto”ti pucchitabbattā **“tatha katamo paññattihārasampāto”**ti-ādi vuttam.

“Katamā suttappadesabhūtā paññatti katamesaṃ dhammānaṃ paññatti”ti pucchitabbattā **“tasmā”**ti-ādi vuttam. **“Tasmā rakkhita-cittassā”**ti paññatti satiyā padaṭṭhānassa rakkhita-bbassa cittassa paññāpanato satiyā **padaṭṭhānapaññatti** nāma. Satiyā hi rakkhita-bbaṃ cittaṃ satiyā padaṭṭhānaṃ adhiṭṭhānaṃ nāma. Tenāha **atṭhakathāyaṃ** “adhiṭṭhahitvā rakkhantiyā satiyā rakkhiamānaṃ cittaṃ tassā adhiṭṭhānaṃ viya hoti”ti¹.

“Sammāsaṅkappagocaro”ti paññatti samathassa bhāvanāya paññāpanato samathassa **bhāvanāpaññatti** nāma. **“Sammādiṭṭhipurekkhāro, ñatvāna udayabbayan”**ti paññatti dassanabhūmiyā nikkhepassa paññāpanato **nikkhepapaññatti** nāma. **“Thinamiddhābhībhūbhikkhū”**ti samudayassa anavasesappahānassa paññāpanato **anavasesappahānapaññatti** nāma. **“Sabbā duggatiyo jahe”**ti paññatti **maggassa** ariyamaggassa bhāvanāya paññāpanato **bhāvanāpaññatti** nāma.

“Ettakova paññattihārasampāto paripuṇṇo”ti vattabbattā **“niyutto paññattihārasampāto”**ti vuttam. Yena yena saṁvaṇṇanāvisesabhūtena paññattihārasampātena paññattipabhedā niddhāritā, so

1. Netti-Ṭīha 108 piṭṭhe.

so saṁvaṇṇanāvisesabhūto paññattihārasampāto **niyutto** yathārahaṃ niddhāretvā yujjitabboti attho gahetabboti.

Iti paññattihārasampāte sattibalānurūpā racitā vibhāvanā niṭṭhitā.

Paṇḍitehi pana -pa- gahetabboti.

12. Otaṇaḥārasampātavibhāvanā

74. Yena yena paññattihārasampātena paññattippabhedā niddhāritā, so paññattihārasampāto paripuṇṇo, “katamo otaṇo hārasampāto”ti pucchitabbattā **“tattha katamo otaṇo hārasampāto”**ti-ādimāha.

“Tattha tissaṃ gāthāyaṃ katamāni indriyāni niddhāretvā katamehi niddhāritehi dhammehi otaṇatī”ti pucchitabbattā **“tasmā”**ti-ādi vuttaṃ. Yā “tasmā rakkhitaṇṇatassā”ti-ādigāthā vuttā, tissaṃ gāthāyaṃ **“tasmā -pa-purekkhāro”**ti suttappadesena sammādiṭṭhi gahitā, sammādiṭṭhiyā gahitāya **pañcindriyāni** saddhādipañcindriyāni gahitāni bhavanti.

Tāniyeva saddhādipañcindriyāni vijjāya upakārattā vā padaṭṭhānattā vā **vijjā** bhavanti, **vijjuppādā** tādīsāya vijjāya uppādā uppādaḥetuto avijjānirodho sambhavati, avijjānirodhā saṅkhāraṇirodho sambhavati -pa-jāṇiṇirodhā jarāmaṇaṇirodho sambhavatīti. **Ayaṃ** otaṇā paṭiccasamuppādena pañcindriyānaṃ otaṇā nāma.

Tāniyeva pañcindriyāni sīlakkhandhena samādhikkhandhena paññākkhandhena tīhi khandhehi saṅgahitāni bhavanti saddhāvīriyehi sīlasambhavato, satiyā ca paññānuvattakattā. **Ayaṃ** otaṇā khandhehi pañcindriyānaṃ otaṇā nāma.

Tāniyeva pañcindriyāni saṅkhārapariyāpannāni bhavanti. Ye saṅkhārā anāsavā bhavanti, **bhavaṅgā** bhavaḥetū no bhavanti, **te** anāsavā saṅkhārā dhammadhātusaṅgahitā bhavanti dhammadhātuyā antogadhattā. **Ayaṃ** otaṇā dhātūhi pañcindriyānaṃ otaṇā nāma.

Sā anāsavā dhammadhātu dhammayatanapariyāpannā bhavati, yaṃ āyatanam anāsavam bhavati, **bhavaṅgam** bhavaheṭu no bhavati. **Ayam** otaraṇā āyatanehi dhammadhātuyā otaraṇā nāma.

“Ettakova otaraṇo hārasampāto paripuṇṇo”ti vattabbattā **“niyutto otaraṇo hārasampāto”**ti vuttam. Yena yena saṃvaṇṇanāvisesabhūtena otaraṇahārasampātena suttappadesatthā otaritabbā, so so saṃvaṇṇanāvisesabhūto otaraṇo hārasampāto **niyutto** yathārahaṃ niddhāretvā yujjitabboti attho gahetabboti.

Iti otaraṇahārasampāte sattibalānurūpā racitā vibhāvanā niṭṭhitā.

Paṇḍitehi pana -pa- gahetabboti.

Ito paṭṭhāya “tattha katamo”ti-ādi anusandhyattho ca pariyosāne “niyutto”ti-ādi-anusandhyattho ca vuttanayānusāreneva viññātabbo. Katthaci katthaci pāṭhe apākaṭamyeva yathābalaṃ kathayissāma.

13. Sodhanahārasampātavibhāvanā

75. **Yatthāti** yasmim pañhe. **Ārambho** attho **suddho** paripuṇṇo, so pañho niravasesato vissajjito bhavati. **Yattha** pañhe pana **ārambho** attho **na suddho** aparipuṇṇo koci vissajjetabbo avasiṭṭho, so pañho tāva vissajjito na bhavati.

15. Parikkhārahārasampātavibhāvanā

77. **“Tasmā rakkhitaṭṭassā”**ti padena yo satisaṃvaro vutto, yaṃ satisaṃvaro samathassa parikkhāro. **“Sammāsaṅkappagocaro”**ti padena yo sammāsaṅkappo vutto, so sammāsaṅkappo vipassanāya parikkhāroti vibhajitvā yojetabbo.

16. Samāropanahārasampātavibhāvanā

78. “**Tasmā rakkhita**cittassā”ti padena yaṃ rakkhitacittam vuttam, taṃ rakkhitacitaṃ tiṇṇaṃ **sucaritānaṃ** kammānaṃ padaṭṭhānaṃ. Sammādiṭṭhiyā bhāvitāya ariyo aṭṭhaṅgiko maggo bhāvito bhavati ekatobhāvitabbattā, padaṭṭhānakāraṇattā ca. Tena vuttam “**sammādiṭṭhito hī**”ti-ādi. Yassa arahato samādhivimutti bhavati, ayaṃ arahā **anupādiseso puggalo**, ayaṃ samādhivimutti **anupādisesā nibbānadhātu**.

“Desanāhārasampātādiko hārasampāto yena soḷasappabhedabhāvena suttapadesatthe niddhāretvā yujjito, soḷasappabhedabhāvo kena amhehi saddahitabbo”ti vattabbattā “**tenāhā**”ti-ādi vuttam. **Tena** soḷasappabhedabhāvena āyasmā mahākaccāno “**soḷasa -pa- sutta**n”ti yaṃ vacanaṃ āha, tena vacanena soḷasappabhedabhāvo tumhehi saddahitabbo.

“Ettakova hārasampāto paripuṇṇo”ti vattabbattā “**niyutto hārasampāto**”ti vuttam. Yena yena saṃvaṇṇanāvisesabhūtena desanāhārasampātena suttapadesatthā niddhāritā, so so saṃvaṇṇanāvisesabhūto desanāhārasampātādihārasampāto **niyutto** yathārahaṃ niddhāretvā yujjitabboti attho gahetabbo, **aṭṭhakathāya**ñca¹ tathā niddhāretvā yujjitoti.

Iti desanāhārasampātādihārasampāte sattibalānurupā racitā vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭikānusarena gambhīrattho vitthārato vibhajitvā gahetabboti.

Nayasamuṭṭhānavibhāvanā

79. Yena yena saṃvaṇṇanāvisesabhūtena desanāhārasampātādinā hārasampātena ekasuttapadesatthā niddhāretvā vibhatta,

1. Netti-Ṭīṭha 180 piṭṭhādīsu.

so saṁvaṇṇanāvisesabhūto desanāhārasampātādihārasampāto paripuṇṇo, “katamaṁ nayasamuṭṭhānaṁ”ti pucchitabbattā **“tattha katamaṁ nayasamuṭṭhānaṁ”**ti-ādi āraddhaṁ. **Aṭṭhakathāyaṁ** pana “evaṁ nānāsuttavasena, ekasuttavasena ca hāravacāraṁ dassetvā idāni nayavicāraṁ dassetuṁ ‘tattha katamaṁ nayasamuṭṭhānaṁ’ti-ādi āraddhaṁ”ti¹ vuttaṁ. “Tattha katamo nandiyāvaṭṭanayo”ti-ādiṁ anārabhitvā “tattha katamaṁ nayasamuṭṭhānaṁ”ti-ādi ārambhane kāraṇaṁ **aṭṭhakathāyaṁ**¹ vuttameva. Tattha **tatthā**ti tesu hārādīsu yo atthanayo saṁvaṇṇanāyena niddiṭṭho, tasseva atthanayassa samuṭṭhānaṁ bhūmiṁ pucchati **“katamaṁ nayasamuṭṭhānaṁ”**ti.

Kiñcāpi saṁvaṇṇanāyā niddiṭṭhā, tathāpi atthanayasamvaṇṇanāyānaṁ visesassa pākaṭaṁ kātuṁ puna kathayissama. Taṇhā-avijjāhi saṁkilesapakkhassa suttatthassa catusaccayojanamukhena nayanalakkhaṇo saṁvaṇṇanāviseso ceva samathavipassanāhi vodānapakkhassa suttatthassa catusaccayojanamukhena nayanalakkhaṇo saṁvaṇṇanāviseso ca **nandiyāvaṭṭo nayo** nāma. Tīhi akusalamūlehi lobhādīhi saṁkilesapakkhassa suttatthassa catusaccayojanamukhena nayanalakkhaṇo saṁvaṇṇanāviseso ceva tīhi kusalamūlehi alobhādīhi vodānapakkhassa suttatthassa catusaccayojanamukhena nayanalakkhaṇo saṁvaṇṇanāviseso ca **tipukkhalo nayo** nāma. Catūhi subhasaññādīhi vipallāsehi sakalasamkilesapakkhassa suttatthassa catusaccayojanamukhena nayanalakkhaṇo saṁvaṇṇanāviseso ceva catūhi asubhasaññādīhi avipallāsehi satipaṭṭhānehi, saddhindriyehi vā vodānapakkhassa suttatthassa catusaccayojanamukhena nayanalakkhaṇo saṁvaṇṇanāviseso ca **sīhavikkīlito nayo** nāmāti vuttā nayā **saṁvaṇṇanāyā** nāma. Tesam saṁvaṇṇanāyānaṁ samuṭṭhānaṁ pucchati “katamaṁ nayasamuṭṭhānaṁ”ti.

Nayā pana nānāsuttato niddhāritehi taṇhā-avijjādīhi mūlapadehi catusaccayojanāya nayato anubujjhiyamāno dukkhādi-attho. So hi maggañāṇaṁ nayati sampāpetīti **“nayo”**ti vutto, so **atthanayo** nāma. Tasseva atthanayassa samuṭṭhānaṁ pucchati “katamaṁ nayasamuṭṭhānaṁ”ti.

1. Netti-Ṭīṭha 192 piṭṭhe.

Tasmā catusaccayojanāya nayaggāhato nīyati anupucchīyatīti **nayo**, ko so? Suttatthabhūto dukkhādiko attho. Nayati maggañāṇaṃ pāpetīti vā **nayo**, dukkhādiko atthova. Tenāha “anubujjhiyamāno dukkhādi-attho. So hi maggañāṇaṃ nayati sammāpetīti nayo”ti¹. Samuṭṭhahanti nayā etenāti **samuṭṭhānaṃ**, kiṃ taṃ? Avijjātaṇhādikāraṇaṃ, tadīpanā saṃvaṇṇanā ca. Avijjātaṇhādīnā hi dukkhādi-atthanayā sambhavanti. Atha vā avijjātaṇhādīhi catusaccayojanā **samuṭṭhānaṃ** nāma. Tena vuttaṃ “kiṃ pana taṃ? Taṃtaṃmūlapadehi catusaccayojanā”ti². Evaṃ atthe gayhamāne sati saṃvaṇṇanānayāpi gahitā honti, nayānaṃ samuṭṭhānaṃ **nayasamuṭṭhānaṃ**, tasmim̐ nayasamuṭṭhāne.

“Katamaṃ nandiyāvaṭṭanayasamuṭṭhānaṃ”ti pucchitabbattā paṭhamam̐ nandiyāvaṭṭanayasamuṭṭhānaṃ dassetuṃ “**pubbā koṭi na paññāyati**”ti-ādi vuttaṃ. Nandiyāvaṭṭanayasamuṭṭhānabhūtāya avijjāya ca taṇhāya ca pubbā koṭi “asukassa buddhassa bhagavato uppajjanakāle uppannā, asukassa cakkavattino uppajjanakāle uppannā”ti na paññāyati koṭiyā abhāvatoti yojanā. “Avijjātaṇhāsu katamā nīvaraṇaṃ, katamā saṃyojanan”ti pucchitabbattā “**tattha avijjā nīvaraṇaṃ taṇhā saṃyojanan**”ti vuttaṃ. **Tatthāti** tāsu avijjātaṇhāsu. Ādīnavapaṭicchādikattā **avijjā nīvaraṇaṃ**. Bhavesu saṃyojanato **taṇhā saṃyojanam̐**. “Avijjānīvaraṇā sattā kathaṃ vicaranti, kathaṃ vuccanti, taṇhāsaṃyojanā sattā kathaṃ vicaranti kathaṃ vuccanti”ti pucchitabbattā “**avijjānīvaraṇā sattā**”ti-ādi vuttaṃ. Avijjānīvaraṇametesamatthīti “**avijjānīvaraṇā**. Avijjāya saṃyuttā viya pavattā avijjāya abhinivisavatthūsu saṃyuttā viya pavattā sattā **avijjāpakkhena** vipallāsena niccādi-abhinivesavatthubhūte rūpādi-ārammaṇe **vicaranti** vividhā caranti pavattanti, **te** niccādi-abhinivisantā vicarantā sattā “**ditṭhicaritā**”ti vuccanti. Taṇhāsaṃyojanametesanti **taṇhāsaṃyojanā**. Taṇhāya saṃyuttā viya pavattā, taṇhāya vā ārammaṇabhūte vatthukāme saṃyuttā viya pavattā sattā **taṇhāpakkhena** atṭhasatataṇhāvicaritena ārammaṇabhūte vatthusmim̐ **vicaranti** pavattantīti attho.

1. Netti-Ṭīha 192 piṭṭhe.

2. Netti-Ṭīha 193 piṭṭhe.

“Dīṭṭhicaritā sattā kaṃ paṭipattim anuyuttā viharanti, taṇhācaritā sattā kaṃ paṭipattim anuyuttā viharanti”ti pucchitabbattā **“dīṭṭhicaritā”**ti-ādi vuttam. Dīṭṭhicaritā sattā **ito** sāsanato bahiddhā pabbajitā hontāpi “sukhena adhigantabbaṃ sukhaṃ natthi, dukkhena adhigantabbaṃ sukhaṃ pana atthi”ti manasi karontā attakilamathānuyogaṃ pañcātapādipaṭipattim anuyuttā viharanti. Taṇhācaritā sattā **ito** sāsanato bahiddhā pabbajitā hontāpi “kāme paṭisevantā lokaṃ vaḍḍhāpentā bahuṃ puññaṃ vaḍḍhāpentī”ti manasi karontā kāmesu kāmasukhallikānuyogaṃ paṭipattim anuyuttā viharanti.

“Kasmā dīṭṭhicaritā tathāvidhaṃ paṭipattim anuyuttā viharanti, kasmā taṇhācaritā tathāvidhaṃ paṭipattim anuyuttā viharanti”ti pucchitabbattā **“tattha kiṃ kāraṇaṃ”**ti-ādi vuttam. **Tatthā**ti tattha tesu dīṭṭhicaritataṇhācaritesu. **Yaṃ** yasmā kāraṇā viharanti, taṃ kāraṇaṃ kinti pucchati. **Itto** sāsanato bahiddhā yesaṃ puggalānaṃ saccavavatthānaṃ natthi, catusaccappakāsanā kuto ca atthi, samathavipassanākosallaṃ vā upasamasukhappatti vā kuto atthi, **te** puggalā upasamasukhassa anabhiññā viparītacetā hutvā evaṃ āhaṃsu “sukhena adhigantabbaṃ sukhaṃ natthi, dukkhena adhigantabbaṃ sukhaṃ nāma atthi”ti. Te evaṃsaññī evaṃdīṭṭhī dukkhena sukhaṃ patthayamānā hutvā attakilamathānuyogamanuyuttā viharanti. **Itto** sāsanato bahiddhā yesaṃ puggalānaṃ saccavavatthānaṃ natthi, catusaccappakāsanā kuto ca atthi, samathavipassanākosallaṃ vā upasamasukhappatti vā kuto atthi, **te** puggalā upasamasukhassa anabhiññā viparītacetā hutvā evaṃāhaṃsu “yo kāme paṭisevati, so lokaṃ vaḍḍhayati, yo lokaṃ vaḍḍhayati, so bahuṃ puññaṃ pasavatī”ti. Te evaṃsaññī evaṃdīṭṭhī kāmesu sukhasaññī hutvā kāmasukhallikānuyogaṃ anuyuttā ca viharantīti yojanā kātabbā.

“Tathā viharantā kiṃ vaḍḍhayanti”ti pucchitabbattā **“te tadabhiññā santā rogameva vaḍḍhayanti”**ti vuttam. “Tathā vaḍḍhayantā rogādīnaṃ bhesajjaṃ samathavipassanaṃ vaḍḍhayanti kin”ti pucchitabbattā **“te rogābhitunnā gaṇḍapaṭipīlitaṃ sallānuviddhā nirayatiracchānayonipetāsuresu ummujjanimujjāni karontā ugghātanigghātaṃ paccanubhontā rogagaṇḍasallabhesajjaṃ**

na vindantī”ti vuttaṃ. Attho pana **aṭṭhakathāyaṃ**¹ vutto. “Katame saṃkilesavodānā, katame rogādayo, katamaṃ bhesajjan”ti pucchitabbattā **“tattha attakilamathānuyogo”**ti-ādi vuttaṃ. **Tatthā**ti tesu saṃkilesavodānarogabhesajjādīsu. Attakilamathānuyogo ca kāmasukhallikānuyogo ca **saṃkilesa** hoti, samathavipassanā **vodānaṃ** hoti, attaki -pa- yogo ca **rogo** hoti, samathavipassanā **roganigghātakabhesajjaṃ** -pa- samathavipassanā **salluddhāraṇabhesajjaṃ** hoti.

“Katamo katamaṃ saccaṃ”ti pucchitabbattā **“tattha saṃkilesa dukkhaṃ”**ti-ādi vuttaṃ. **Tatthā**ti tesu saṃkilesādīsu saṃkilesa ekadesavasena **dukkhaṃ** dukkhasaccaṃ hoti. **Tadabhisāṅgo**ti tasmīṃ saṃkilese abhisāṅgo viya pavatto lokiyadhammo niravasesavasena dukkhasaccaṃ hoti. Atha vā tasmīṃ dukkhe abhisāṅgo viya pavattā taṇhā **dukkhasamudayo** samudayasaccaṃ hoti. Taṇhānirodho **dukkhanirodho** nirodhasaccaṃ hoti. Samathavipassanā dukkhanirodhagāminī paṭipadā maggasaccaṃ hoti. Imāni cattāri saccāni niddhāretvā yojetabbāni. “Tesu catūsu saccesu katamaṃ pariññeyyaṃ, katamo pahātabbo, katamo bhāvetabbo, katamo sacchikātabbo”ti pucchitabbattā **“dukkhaṃ pariññeyyaṃ”**ti-ādi vuttaṃ.

80. Diṭṭhicaritatanhācaritānaṃ attakilamathānuyogādivasena cattāri saccāni niddhāritāni, “kathaṃ diṭṭhicaritatanhācaritānaṃ sakkāyadassane pavattibhedavasena cattāri saccāni niddhāritāni”ti pucchitabbattā **“tattha diṭṭhicaritā”**ti-ādi vuttaṃ. Atha vā “diṭṭhicaritatanhācaritānaṃ sakkāyadassane katamo pavattibhedo”ti pucchitabbattā imesaṃ sakkāyadassane ayaṃ pavattibhedoṭi vibhajitvā dassetuṃ **“tattha diṭṭhicaritā”**ti-ādi vuttaṃ. Tena vuttaṃ “idāni diṭṭhicaritatanhācaritānaṃ sakkāyadiṭṭhidassane pavattibhedam dassetuṃ “diṭṭhicaritā”ti-ādi vuttaṃ”ti¹. **Tatthā**ti tesu diṭṭhicaritatanhācaritesu. **Diṭṭhicaritā** puggalā **rūpaṃ** “attā”ti attato upagacchanti -pa- **viññāṇaṃ** “attā”ti attato upagacchanti diṭṭhicaritānaṃ attābhinivesassa balavabhāvato, taṇhācaritā pana

1. Netti-Ṭīṭha 194 piṭṭhe.

rūpaṃ vā “attā”ti **rūpavantam attānam** upagacchanti. **Attani vā rūpaṃ, rūpasmiṃ vā** “attā”ti **attānam** upagacchanti -pa- **viññāṇasmiṃ vā** “attā”ti attānam upagacchanti taṇhācaritānam attaniyābhinivesassa balavabhāvato. Pañcasu upādānakkhandhesu ekekaṃ nissāya catubbidhattā **vīsativatthukā ayaṃ** micchādiṭṭhi “sakkāyadiṭṭhi”ti vuccati. Evaṃ diṭṭhicaritatanhācaritānam sakkāyadassane pavattibhedo viññātabboti attho.

“Sakkāyadiṭṭhiyā katamo paṭipakkho”ti pucchitabbattā **“tassā paṭipakkho”**ti-ādi vuttaṃ. Tassā sakkāyadiṭṭhiyā pajahanavasena lokuttarā sammādiṭṭhi paṭipakkho, tassā sammādiṭṭhiyā **anvāyikā** anuṇṇabhāvena pavattanakā dhammā ca sakkāyadiṭṭhiyā pajahanavasena paṭipakkhā bhavanti. “Katame dhammā anvāyikā”ti pucchitabbattā **“sammāsaṅkappo”**ti-ādi vuttaṃ. Sammāsaṅkappo -pa- sammāsamādhi ime dhammā anvāyikā honti. **Ayaṃ** sammādiṭṭhi-ādiko ariyo aṭṭhaṅgiko maggo tassā sakkāyadiṭṭhiyā paṭipakkho hoti pahāyakattā. “Te sammādiṭṭhiyādayo dhammā khandhato kittakā hontī”ti pucchitabbattā **“te tayo khandhā”**ti-ādi vuttaṃ. “Katamo khandho samatho, katamo khandho vipassanā”ti pucchitabbattā **“sīlakkhandho samādhikkhandho ca samatho, paññākkhandho vipassanā”**ti vuttaṃ. “Sakkāyādīsu katamo katamaṃ saccam, katamo katamaṃ saccan”ti pucchitabbattā **“tattha sakkāyo”**ti-ādi vuttaṃ.

“Diṭṭhicaritatanhācaritānam sakkāyadiṭṭhitappaṭipakkhavasena cattāri saccāni niddhāritāni, katham antadvayamajjhimaṭṭipadā niddhāritā”ti vattabbattā **“tattha ye rūpaṃ attato”**ti-ādi vuttaṃ. **Tatthā**ti tesu diṭṭhicaritatanhācaritesu **ye** diṭṭhicaritā puggalā **rūpaṃ** “attā”ti attato upagacchanti -pa- **viññāṇam** “attā”ti attato upagacchanti. **Ime** diṭṭhicaritā puggalā “rūpādayo ca attā, rūpādīnaṃ aniccattā, attassāpi aniccattā attā ucchiṇṇati, attā vinassati, attā param maraṇā na hotī”ti abhinivisanato **“ucchedavādino”**ti vuccanti. **Ye** taṇhācaritā puggalā rūpaṃ vā “attā”ti **rūpavantam** attānam upagacchanti -pa- viññāṇam vā “attā”ti **viññāṇavantam** attānam upagacchanti. Attani vā viññāṇam, viññāṇasmiṃ vā attānam upagacchanti. **Ime** taṇhācaritā puggalā “rūpādīhi attā

añño aññattā attā nicco sassato”ti abhinivisanato “**sassatavādino**”ti vuccanti.

Tattha tesu ucchedavādīsassatavādīpuggalesu pavattā ucchedavādasassatavādā **ubho antā** antadvayapaṭipadā honti. **Ayaṃ** antadvayapaṭipadā saṃsārapavattanassa hetubhāvato **saṃsārapavatti** hoti, **tassa** antadvayassa paṭipajjanassa pajahanavasena majjhimapaṭipadāsankhātova ariyo aṭṭhaṅgiko maggo paṭipakkho hoti pahāyakattā. **Ayaṃ** maggo saṃsāranivattanassa hetubhāvato **saṃsāranivatti** hoti. **Tattha** saṃsārapavattisaṃsāranivattīsu **pavatti** saṃsārapavatti **dukkhaṃ** dukkhasaccaṃ, **tadabhisaṅgo** tasmim dukkhe abhisaṅgo taṇhā **samudayo** samudayasaccaṃ, taṇhānirodho **dukkhanirodho** nirodhasaccaṃ, ariyo aṭṭhaṅgiko **maggo** dukkhanirodhagāminī paṭipadā maggasaccaṃ, iti imāni cattāri saccāni niddhāritāni. “**Dukkhaṃ pariññeyyan**”ti-ādimhi vuttanayova attho.

“Ucchedasassatassa kittako pabhedo, maggassa kittako”ti pucchitabbattā “**tattha ucchedasassatan**”ti-ādi vuttaṃ. **Tattha** ucchedasassata-ariyamaggesu ucchedasassatadassanaṃ **samāsato** saṅkhepato vīsativatthukā sakkāyadīṭṭhi. Ucchedo pañcupādānakkhandhe nissāya pavattattā pañcavidho, sassatadassanaṃ ekekasmim tidhā uppajjanato pannarasavidhanti vīsatividhaṃ hoti. **Vitthārato dvāsaṭṭhi diṭṭhigatāni**. Katamāni? Cattāro sassatavādā, cattāro ekaccasassatavādā, cattāro antānantavādā, cattāro amarāvikkhepavādā, dve adhiccasamuppannavādā, soḷasasaññīvādā, aṭṭha asaññīvādā, aṭṭha nevasaññīnāsaññīvādā, satta ucchedavādā, pañca diṭṭhadhammanibbānavādāti dvāsaṭṭhi diṭṭhigatāni veditabbāni. Vitthārato pana **brahmajālasutte**¹ āgatāni. **Tesaṃ** ucchedasassatadassanānaṃ bhecattālīsaṃ bodhipakkhiyadhammā paṭipakkho maggo. Katame tecattālīsaṃ? “Aniccasaññā dukkhasaññā anattasaññā”ti tisso saññā ca “pahānasaññā virāgasaññā nirodhasaññā”ti tisso saññā cāti cha saññā ca “cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcendriyāni, pañca balāni, satta bojjhaṅgā, aṭṭha maggaṅgāni”ti tecattālīsaṃ bodhipakkhiyadhammā vipassanāvasena paṭipakkho maggo nāma.

1. Dī 1. 12 piṭṭhādīsu.

“Samathavasena katamo paṭipakkho”ti vattabbattā **“aṭṭha vimokkhā”**ti-ādi vuttaṃ. Aṭṭha vimokkhā pākaṭā. **Dasa kasiṇāyatanāni** samathavasena paṭipakkho maggo nāma. “Katamaṃ ṇāṇaṃ katamassa dhammassa padālanan”ti pucchitabbattā **“dvāsaṭṭhi diṭṭhigatāni”**ti-ādi vuttaṃ. Diṭṭhicarite pavattāni **diṭṭhigatāni**, moho. Taṇhācarite pavattāni **diṭṭhigatāni**, jālaṃ. **Anādivasena** pavatto moho. **Anidhanavasena** pavattaṃ jālaṃ. Aṭṭha samāpattiyo samāpajjitvā tejetvā tikkhaṃ vipassanāṇāṇaṃ ariyamaggaṇāṇaṃ **ñāṇavajiraṃ** nāma bodhipakkhiyadhammaṇaṃ ṇānapadaṭṭhānattā. Moho ca jālāṇa **mohajālaṃ**. Padāletiti **padālanani**, kattāri yupaccayo, mohajālassa padālananti **mohajālapadālanani**. Padālanāhi duvidhaṃ vikkhambhanapadālanani samucchadapadālananti. Pubbabhāge samathavipassanāvasena **vikkhambhanapadālanani**, maggakkhaṇe **samucchadapadālanani** eva daṭṭhabbaṃ. **Tatthāti** tasmim mohajāle avijjā moho, bhavataṇhā jālaṃ. Attano ādhāraṃ puggalaṃ dukkhādīsu aṭṭhasu ṭhānesu mohetiti **moho**. Paṭhamā jālā jātā lāyitvā jāṭavasena lāti pavattatīti **jālaṃ**, attani jātā macchasakuṇādikā lāti gaṇhāti, lāpeti gaṇhāpetīti vā **jālaṃ**, jālā viyāti **jālaṃ**. Tena vuttaṃ “atītādibhedabhinnesu rūpādīsu, saka-attabhāvādīsu ca saṃsibbanavasena pavattanato jālā bhavataṇhā”ti¹. “Avijjātaṇhāhi attakilamathānuyogādīnaṃ kilesapakkhānaṃ niddhāraṇaṃ kataṃ kathaṃ kena saddahitabbaṃ”ti vattabbattā **“tena vuccati ‘pubbā koṭi na paññāyati avijjāya ca bhāvataṇhāya cā’ti”** vuttaṃ.

81. “Ito sāsanaṭo bahiddhā diṭṭhicaritataṇhācaritānaṃ paṭipadādayo niddhāritā, sāsane diṭṭhicaritataṇhācaritānaṃ paṭipadādayo kathaṃ niddhāritabbā”ti vattabbattā vā “saṃkilesapakkhā suttatthā ācariyena dassitā, vodānapakkhasuttatthā kathaṃ dasitabbā”ti vattabbattā vā **“tattha diṭṭhicarito asmiṃ sāsane”**ti-ādi vuttaṃ. **Tatthāti** tesu diṭṭhicaritataṇhācaritesu. **Diṭṭhicarito** puggalo asmiṃ sāsane pabbajito hutvā catūsu paccayesu sallekhaṇusantatavutti bhavati. Kasmā? Yasmā sallekhe tibbagāravo, tasmā sallekhe tibbagāravattā. **Taṇhācarito** puggalo asmiṃ sāsane pabbajito hutvā sikkhaṇusantatavutti

1. Netti-Ṭṭha 196 piṭṭhe.

bhavati. Kasmā? Yasmā sikkhāya tibbagāravo, tasmā sikkhāya tibbagāravattā. **Diṭṭhicarito** puggalo sammattaniyāmaṃ okkamanto hutvā **dhammānusārī** puggalo bhavati. Kasmā? Diṭṭhiyā diṭṭhivisaye paññāsadisapavattanato. **Taṇhācarito** puggalo sammattaniyāmaṃ okkamanto hutvā saddhānusārī bhavati. Kasmā? Taṇhāvasena micchādhimokkhattā. **Diṭṭhicarito** puggalo sukhāya paṭipadāya, dandhābhiññāya ca niyyāti, sukhāya paṭipadāya, khippābhiññāya ca niyyāti sukhena kilesehi vikkhambhitum samatthattā. **Taṇhācarito** puggalo dukkhāya paṭipadāya, dandhābhiññāya ca niyyāti, dukkhāya paṭipadāya, khippābhiññāya ca niyyāti dukkhena kilesehi vikkhambhitum samatthattā.

“Tathā kasmā niyyāti”ti pucchitabbattā **“tatha kiṃ kāraṇaṃ yaṃ”**ti-ādi vuttaṃ. **Yaṃ** yena kāraṇena niyyāti, taṃ **kāraṇaṃ kinti** pucchati. **Tassa** taṇhācaritassa kāmā sukhena apariccattā **hi** yasmā bhavanti, tasmā kāmānaṃ sukhena apariccattattā tathā niyyāti. **So** taṇhācarito **kāmehi** vatthukāmakilesakāmehi viveciyamāno dukkhena paṭinissarati, dandhañca **dhammaṃ** catusaccadhammaṃ ājānāti. **Yo pana ayaṃ** puggalo diṭṭhicarito hoti, so **ayaṃ** diṭṭhicarito puggalo **ādito** ādimhiyeva **kāmehi** kilesakāma vatthukāmehi anattiko bhavati. **So** diṭṭhicarito **tato** tehi kāmehi viveciyamāno khippaṇca sukhena paṭinissarati, khippaṇca dhammaṃ ājānāti.

“Taṇhācarito dukkhāya paṭipadāya dandhābhiññāya niyyāti, diṭṭhicarito sukhāya paṭipadāya khippābhiññāya niyyāti”ti ekekāya paṭipadāya bhavitabban”ti vattabbattā **“dukkhāpi paṭipadā duvidhā dandhābhiññā ca khippābhiññā ca, sukhāpi paṭipadā duvidhā dandhābhiññā ca khippābhiññā cā”**ti vuttaṃ. “Evaṃ sati ekova dvīhi dvīhi paṭipadāhi niyyātīti āpajjati”ti vattabbattā **“sattāpi”**ti-ādi vuttaṃ. Taṇhācaritā sattāpi duvidhā mudindriyāpi tikkhindriyāpi, diṭṭhicaritā sattāpi duvidhā mudindriyāpi tikkhindriyāpi yojanā kātabbā. **Ye** taṇhācaritadiṭṭhicaritā mudindriyā bhavanti, **te** taṇhācaritadiṭṭhicaritā dandhañca paṭinissaranti, dandhañca dhammaṃ ājānanti. **Ye** taṇhācaritadiṭṭhicaritā tikkhindriyā bhavanti, **te** taṇhācaritadiṭṭhicaritā khippaṇca paṭinissaranti, khippaṇca dhammaṃ ājānanti, tasmā ekekasappa ekekā

paṭipadā yuttāvāti. “Imāhi paṭipadāti niyyantiyeva, na niyyimsu niyyissantīti āpajjeyya vattamānavibhattiyā niddiṭṭhattā”ti vattabbattā **“imā catasso”**ti-ādi vuttam. Atītepi imāhi catūhi paṭipadāhi niyyimsu, paccuppannesupi niyyanti, anāgatepi niyyissantīti attho gahetabbo yathā “pabbato tiṭṭhatī”ti.

Evanti evaṃ vuttappakārena. Ariyapuggalā catukkamaggaṃ paṭipadaṃ paññāpentī. “Kimatthaṃ paññāpentī”ti vattabbattā **“abudhajanasevitāyā”**ti-ādi vuttam. **Ayaṃ vuccati nandiyāvaṭṭassa nayassa bhūmī**ti taṇhā-avijjānaṃ vasena saṃkilesapakkhe dvidisā catusaccayojanāpi samathavipassanānaṃ vasena vodānapakkhe dvidisā catusaccayojanāpi dassitā. Ayaṃ catubbidhā catusaccayojanā nandiyāvaṭṭassa nayassa samuṭṭhānaṃ bhūmi samuṭṭhānabhāvatoti. “Tathāvidhāya catusaccayojanāya nandiyāvaṭṭassa nayassa samuṭṭhānabhūmibhāvo kena saddahitabbo”ti vattabbattā **“tenāhā”**ti-ādi vuttam.

82. “Nandiyāvaṭṭassa nayassa samuṭṭhānabhūtā bhūmi dassitā, tassa nandiyāvaṭṭassa nayassa kattha katamā disā kittakena upaparikkhitabbā”ti vattabbattā **“veyyākaraṇesu hī”**ti-ādi vuttam. **Hi**-saddo pakkhantaratho. **Ye** disābhūtā āhārādayo dhammā veyyākaraṇesu “kusalākusalā”ti vuttam, **te** disābhūtā āhārādayo dhammā duvidhena “ime akusalā dhammā saṃkilesadhammā, ime kusalā vodānadhammā”ti duvidhena **upaparikkhitabbā** ālocitabbā. “Katamena duvidhenā”ti pucchitabbattā **“lokavaṭṭānusārī ca lokavivaṭṭānusārī cā”**ti vuttam. “Katamaṃ vaṭṭam, katamaṃ vivaṭṭan”ti pucchitabbattā **“vaṭṭam nāma saṃsāro, vivaṭṭam nibbānan”**ti vuttam. “Saṃsārassa katamo hetū”ti pucchitabbattā **“kammakilesā hetu saṃsārassā”**ti vuttam. “Katamaṃ kammaṃ nāma, cetanāyeva kammaṃ nāma kiṃ, udāhu cetasikañca phaladānasamatthāsamatthampi kammaṃ kin”ti pucchitabbattā **“tattha kamman”**ti-ādi vuttam. **Tatthāti** tesu kammakilesesu. **“Taṃ kamman katham** kena pakārena daṭṭhabban”ti ce vadeyya? Yathā yena upacayena kataṃ kamman phaladānasamattham hoti, tasmim upacaye taṃ kamman daṭṭhabbam. “Te kilesā katamehi dhammehi niddisitabbā”ti ce puccheyya? Sabbepi kilesā catūhi vipallāsehi niddisitabbā. “Te kilesā

kattha daṭṭhabbā”ti ce puccheyya? Dasa vatthuke kilesapuñje te kilesā daṭṭhabbā.

“Katamāni dasa vatthūnī”ti ce puccheyya? Cattāro āhārā, cattāro vipallāsā, cattāri upādānāni, cattāro yogā, cattāro ganthā, cattāro āsavā, cattāro oghā, cattāro sallā, catasso viññāṇaṭṭhitiyo, cattāri agatigamanānīti dasa vatthūnīti veditabbāni catunnaṃ kiccavasena ekattā. Ettha ca kilesānaṃ paccayo vatthukāmopi kilesopi kilesavatthu hoti purimānaṃ purimānaṃ kilesānaṃ pacchimānaṃ pacchimānaṃ kilesānaṃ paccayabhāvato.

“Katamo katamo katamassa katamassa vatthū”ti pucchitabbattā “**paṭhame āhāre**”ti-ādi vuttaṃ. Ālambitabbe paṭhame kabaḷīkārahāre paṭhamo “rūpaṃ subhaṇ”ti **vipallāso** ārammaṇakaraṇavasena pavattati. Ālambitabbe dutiye phassāhāre dutiyo “phassapaccayā vedanā sukhā”ti **vipallāso** pavattati. Ālambitabbe tatiye cittāhāre tatiyo “cittaṃ niccaṇ”ti **vipallāso** pavattati, ālambitabbe catutthe manosañcetanāhāre “dhammo attā”ti **vipallāso** ārammaṇakaraṇavasena pavattati. Ālambitabbe paṭhame “rūpaṃ subhaṇ”ti **vipallāso** paṭhamāṃ kāmupādānaṃ ārammaṇakaraṇavasena pavattati. Sesesupi yathārahaṃ nayānusārena yojetvā attho veditabbo.

83. “Tesu āhārādīsu katamo katamassa puggalassa upakkilesa”ti vattabbattā “**tattha yo cā**”ti-ādi vuttaṃ. **Tatthā**ti tesu āhārādīsu, taṇhācaritadiṭṭhicaritesu vā. Taṇhācaritassa rūpavedanāsu tibbacchandarāgassa uppajjanato yo ca kabaḷīkāro āhāro, yo ca phassāhāro pavattati, **ime** kabaḷīkārahāraphassāhārā taṇhācaritassa puggalassa upakkilesā bhavanti. Diṭṭhicaritassa dhammacittesu balava-
attaniccābhinivesassa uppajjanato yo ca manosañcetanāhāro, yo ca viññāṇāhāro pavattati, **ime** manosañcetanāhāraviññāṇāhārā diṭṭhicaritassa puggalassa upakkilesā bhavanti. “**Tattha yo ca asubhe subhaṇ**”ti-ādīsipi vuttanayānusārena attho gahetabboti.

Purimānaṃ dvinnāṃ dvinnāṃ taṇhāpadhānattā ceva taṇhāsabhāvattā ca,
pacchimānaṃ dvinnāṃ dvinnāṃ diṭṭhipadhānattā ceva diṭṭhisabhāvattā cāti.

84. “Katamasmiṃ paṭhamādike āhāre katamo paṭhamādiko vipallāso pavattatī”ti pucchitabbattā **“tattha kabaḷīkāre āhāre”**ti-ādinā nānavasena niyamevā pubbe vuttatthameva dasseti. “Katamasmiṃ vipallāse ṭhito katamaṃ upādiyatī”ti pucchitabbattā **“paṭhame vipallāse ṭhito”**ti-ādi vuttaṃ. Paṭhame vipallāse **ṭhito** puggalo kāme yena upādānena upādiyati, **idaṃ** upādānaṃ “kāmuṇāpādānaṃ nāma”ti vuccati. Sesesu iminā nayena yojanā kātabbā.

“Yena kāmuṇāpādānena kāmehi puggalo saṃyujjati, ayaṃ kāmuṇāpādānadhammo ‘kāmayogo’ti vuccatī”ti-ādinā yojanā kātabbā. Sesānaṃ yojanatthādayo pālito, aṭṭhakathāto ca pākāṭā.

85. “Āhārādīsu katame katamā disā”ti pucchitabbattā **“tattha imā catasso disā”**ti-ādi vuttaṃ. **Tattha** tesu āhārakatukkādisu dasasu catukkesu paṭhamo paṭhamo kabaḷīkārahārādiko paṭhamā disā, duttiyo duttiyo phassāhārādiko duttiyā disā, tatiyo tatiyo viññāṇāhārādiko tatiyā disā, catuttho catuttho manosañcetanāhārādiko catutthā disāti veditabbā.

“Tāsu catūsu disāsu tesu kabaḷīkārahārādīsu dhammesu katame dhammā katamassa upakkilesā”ti pucchitabbattā ime āhārādayo dhammā imassa puggalassa upakkilesāti vibhattāti dassetuṃ **“tattha yo ca kabaḷīkāro āhāro -pa- ime diṭṭhicaritassa udattassa upakkilesā”**ti vuttaṃ. **Aṭṭhakathāyaṃ** pana “kabaḷīkārahāro āhāroti-ādi āhārādīsu ye yassa pu-aggalassa upakkilesā, taṃ vibhajitvā dassetuṃ āraddhan”ti¹ vuttaṃ. **Dasannaṃ suttānanti** ekadesabhūtānaṃ dasannaṃ suttānaṃ. **Atthoti** sabbhāvadhammo. Saddattho hi asamānoti. **“Byañjanaṃ nānaṃ”**ti etena ca saddatthassa nānattaṃ dasseti.

1. Netti-Ṭīṭha 203 piṭṭhe.

“Kabaḷīkārāhārādīsu katame āhārādayo katamena vimokkhamukhena pariññam pahānam gacchantī”ti pucchitabbattā **“tattha yo ca kabaḷīkāro”**ti-ādi vuttam.

Iti evam vuttappakārā. **Sabbeti** sabbe āhārādayo dhammā lokavaṭṭānusārino bhavanti. **Teti** te sabbe āhārādayo dhammā. **Lokā**ti lokato vaṭṭato. **Tīhi vimokkhamukhehi** aniccānupassanādīhi niyyanti.

86. Saṃkilesapakkhe disābhūtā āhāracatukkādayo dasa catukkā dhammā ācariyena niddhāretvā dassitā, amhehi ca ñātā, “vodānapakkhe katame disābhūtā dhammā”ti pucchitabbattā vodānapakkhe disābhūte dhamme dassetum **“catasso paṭipadā”**ti-ādi vuttam. **Cattāro viharāti** dibbavihārā brahmavihārā ariyavihārā āneñjavihārāti cattāro viharā. Tesu rūpāvacarasamāpattiyo **dibbavihārā**, catasso appamaññāyo **brahmavihārā**, catasso phalasamāpattiyo **ariyavihārā**, catasso arūpasamāpattiyo **āneñjavihārā**, **cattāro acchariyā abbhutādhammā**ti mānapahānam ālayasamugghāto avijjāpahānam bhavūpasamoti cattāro acchariya-abbhutadhammā. **Cattāri adhiṭṭhānā**nti saccādhiṭṭhānam cāgādhiṭṭhānam paññādhiṭṭhānam upasamādhiṭṭhānanti cattāri adhiṭṭhānāni. **Catasso samādhibhāvanā**ti chandasamādhibhāvanā vīriyasamādhibhāvanā cittasamādhibhāvanā vīmaṃsāsamādhibhāvanāti catasso samādhibhāvanā. **Cattāro sukhabhāgiyā**ti indriyasamvaro tapo bojjhaṅgo sabbūpadhipaṭinissaggoti cattāro sukhabhāgiyā. Avasesā pākāṭā.

“Catūsu catūsu paṭipadādīsu katamo paṭipadādiko paṭhamo satipaṭṭhānādiko bhavati”ti pucchitabbattā **“paṭhamā paṭipadā paṭhamam satipaṭṭhānam”**ti-ādi vuttam. “Paṭipadādayo paññāpadaṭṭhānādikā, satipaṭṭhānādayo pana satipadaṭṭhānādikā, tasmā ‘paṭhamā paṭipadā paṭhamam satipaṭṭhānam’ti-ādiyojanā kātābbā”ti vattabbattā **“paṭhamā paṭipadā bhāvitā bahulikatā paṭhamam satipaṭṭhānam pūreti”**ti-ādi vuttam, pūrakapūretabbabhāvato tathā yojanā kātābbāti adhippāyo.

Atha vā “bhāvitā bahulikatā katame paṭipadādayo katame satipaṭṭhānādike pūrentī”ti pucchitabbattā **“paṭhamā paṭipadā bhāvitā bahulikatā paṭhamam satipaṭṭhānam pūreti”**ti-ādi vuttam.

87. “Tesu dasasu paṭipadācatukkādīsu katame dhammā katamā disā, katame dhammā katamā disā”ti pucchitabbattā **“tattha imā catasso disā paṭhamā paṭipadā, paṭhamo satipaṭṭhāno”**ti-ādi vuttam. Tatthāti tesu dasasu paṭipadācatukkādīsu. **Imā** mayā vuccamānā paṭhamā paṭipadādayo disā catasso disā bhavanti.

“Tesu catūsu disābhūtesu paṭipadācatukkādīsu katamo disābhūto attho katamassa puggalassa bhesajjan”ti pucchitabbattā **“tattha paṭhamā paṭipadā -pa- diṭṭhacaritassa udattassa bhesajjan”**ti vuttam.

“Tesu dasasu paṭipadādicatukkesu dhammesu katamo katamo katamam katamam vimokkhamukhan”ti pucchitabbattā **“tattha dukkhā ca paṭipadā”**ti-ādi vuttam. Attho pana **ṭikāyam**¹ vitthārena vutto pākaṭo. Saṃkilesapakkhe disābhūtā āhāracatukkādayo dasa catukkā samatikkamitabbapahātabbabbhāvena niddhāritā, vodānapakkhe pana disābhūtā paṭipadācatukkādayo dasa catukkā samatikkamapahāyakabhāvena niddhāritā.

“Tesaṃ āhāracatukkādīnam dasannam catukkānam samatikkamanapahānasaṅkhātānam yaṃ vikkīḷitaṇca tesaṃ paṭipadācatukkādīnam dasannam catukkānam bhāvanāsaṅkhātānam yaṃ vikkīḷitaṇca sacchikiriyāsaṅkhātānam yaṃ vikkīḷitaṇca atthi, taṃ tividham vikkīḷitaṃ katamesaṃ puggalānam vikkīḷitaṃ bhavati”ti pucchitabbattā **“tesaṃ vikkīḷitaṃ”**ti vuttam. Atha vā “yathāvuttappakārehi vimokkhamukhehi ye buddhapaccekabuddhasāvaka vimuccimṣu, tesu buddhasseva vikkīḷitaṃ bhavati kiṃ, paccekabuddhasseva vikkīḷitaṃ bhavati kiṃ, sāvakasappa vikkīḷitaṃ bhavati kiṃ, udāhu sabbesaṃ buddhapaccekabuddhasāvakānam vikkīḷitaṃ bhavati kiṃ”ti vicāraṇāya sambhavato **“tesaṃ vikkīḷitaṃ”**ti vuttam. Yathāvuttappakārehi vimokkhamukhehi ye buddhapaccekabuddhasāvaka muccimṣu, **tesaṃ** buddhapaccekabuddhasāvakānam **vikkīḷitaṃ**. Yaṃ āhāracatukkādīnam dasannam

1. Netti-Ṭī 118, 119 piṭṭhesu.

catukkānaṃ saparasantāne samatikkamanapahānañca yā
paṭipadācatukkādīnaṃ dasannaṃ catukkānaṃ saparasantāne
bhāvanāsampādanā, sacchikiriyaśampādanā ca atthi, idaṃ sabbaṃ
vikkīlitaṃ nāma bhavatīti attho.

“Sabbesaṃ āhāracatukkādīnaṃ dasannaṃ catukkānaṃ sabbe
paṭipadācatukkādayo dasa catukkā paṭipakkhā honti kiṃ, udāhu
yathākkamaṃ catukkānaṃ catukkā paṭipakkhā honti kiṃ”ti vicāraṇāya
sambhavato yathākkamaṃ catukkānaṃ catukkā paṭipakkhā honti
pahātabbapahāyakabhāvenāti dassento **“cattāro āhārā tesam paṭipakkho
catasso paṭipadā”**ti-ādimāha. **Aṭṭhakathāyaṃ** pana “idāni āhārādīnaṃ
paṭipadādīhi yena samatikkamanaṃ, taṃ nesaṃ paṭipakkhabhāvaṃ dassento
‘cattāro āhārā tesam paṭipakkho catasso paṭipadā’ti-ādimāhā”ti¹vuttaṃ.
Tattha saṃkilesapakkhe cattāro ye āhārā niddhāritā, tesam catunnaṃ
āhārānaṃ vodānapakkhe yā catasso paṭipadā niddhāritā, tā catasso paṭipadā
paṭipakkho āhārānaṃ pahātabbattā, paṭipadānaṃ pana pahāyakattā. Satipi
āhārānaṃ appahātabbabbhāve vipassanārammaṇattā
āhārapaṭibaddhachandarāgappahānavasena pahātabbabbhāvo vuttoti
evamādiyojanā kātabbā.

Sīhāti sīhasadisā buddhā ca sīhasadisā paccekabuddhā ca sīhasadisā
sāvakā cāti sīhasadisā visum visum yojetabbā. Sāvakā pana
ahatarāgadosamohāpi santi, tepi “sīhā”ti maññeyyunti taṃ nivattāpanatthaṃ
“hatarāgadosamohā”ti vuttaṃ. Hanitabbāti **hatā**, rāgo ca doso ca moho ca
rāgadosamohā, hatā rāgadosamohā etehi sāvakehīti **hatarāgadosamohā**,
sāvakāti yojanā kātabbā sāvakānaṃyeva byabhicārasambhavatoti. **Tesam**
sīhānaṃ buddhānaṃ, **tesam** sīhānaṃ paccekabuddhānaṃ, **tesam** sīhānaṃ
sāvakānaṃ **bhāvanā** vodānapakkhe bhāvitabbānaṃ
bodhipakkhiyadhammānaṃ bhāvanā vaḍḍhanā ca, **sacchikiriya**
vodānapakkheyeva sacchikātabbānaṃ phalanibbānānaṃ sacchikiriya ca,
byantikiriya saṃkilesapakkhe pahātabbānaṃ pahānasaṅkhātā byantikiriya ca
vikkīlitaṃ nāma bhavati.

1. Netti-Ṭīṭha 205 piṭṭhe.

Indriyādhiṭṭhānanti saddhindriyādīnaṃ indriyānaṃ adhiṭṭhānaṃ pavattanaṃ bhāvanā, sacchikiriyā ca. **Vipariyāsānadhiṭṭhānanti** vipallāsānaṃ adhiṭṭhānaṃ pahānavasena appavattanaṃ, anuppādanañca saṅkhepato **vikklītaṃ** nāmāti gahitaṃ. **Indriyāni** saddhindriyādīni **saddhammagocaro** saddhammassa vodānapakkhassa gocaro pavattanahetūti adhippetāni. **Vipariyāsā** vipallāsā **kilesagocaro** saṃkilesapakkhassa gocaro pavattihetūti adhippetā.

“Cattāro āhārā”ti-ādinā saṃkilesapakkhe āhāracatukkādīnaṃ dasannaṃ catukkānaṃ taṇhācaritādīnaṃ catunnaṃ puggalānaṃ upakkilesavibhāvanāmukhena yā niddhāraṇā ācariyena katā, ‘catasso paṭipadā’ti-ādinā ca vodānapakkhe paṭipadācatukkādīnaṃ dasannaṃ catukkānaṃ taṇhācaritādīnaṃ catunnaṃ puggalānaṃ vodānavibhāvanāmukhena yā niddhāraṇā ācariyena katā, sā ayaṃ niddhāraṇā katamassa nayassa samuṭṭhānaṃ bhūmīti vuccatī”ti pucchitabbatā **“ayaṃ vuccati sīhaviggīlitassa nayassa bhūmī”**ti vuttaṃ. Tattha **ayanti** yā ayaṃ vuttanayena dvippakārā niddhāraṇā katā, sā ayaṃ dvippakārā niddhāraṇā sīhaviggīlitassa nayassa **bhūmī** pavattiṭṭhānaṃ samuṭṭhānanti nayasamuṭṭhānakosallehi puggalehi vuccatīti yojanā kātābbatī.

“Vuttappakārāya niddhāritāya nayassa bhūmibhāvo kasmā viññāyatī”ti vattabbatā **“tenāhā”**ti-ādi vuttaṃ. **Tena** vuttappakārāya niddhāraṇāya nayabhūmibhāvena **“yo neti -pa- kusalā’ti cā”**ti yaṃ vacanaṃ ācariyo āha, tena vacanena viññāyatīti.

Sīhaviggīlitanayabhūmi ācariyena vibhāvitā, amhehi ca ñātā, “katamā tipukkhalanayabhūmī”ti pucchitabbatā tipukkhalanayabhūmiṃ vibhāvetukāmo **“tattha ye dukkhāya paṭipadāyā”**ti-ādimāha. Evaṃ sati “ayaṃ saṃkilesa, tīṇi akusalamūlāni”ti-ādivacanameva ācariyena vattabbaṃ, kasmā pana “tattha ye dukkhāya paṭipadāyā”ti-ādivacanaṃ vattabbanti? Saccam, tipukkhalanayabhūmibhāvanā pana ugghaṭitaññu-ādipuggalattayavasena pavattā, tasmā ugghaṭitaññu-ādipuggalattayaṃ vibhāvetum “tattha ye dukkhāya paṭipadāyā”ti-ādivacanaṃ vuttaṃ. Evamapi “tattha yo sukhāya paṭipadāya khippābhiññāya niyyāti, ayaṃ ugghaṭitaññū”ti-ādivacanameva

vattabbaṃ, kasmā pana “tattha ye dukkhāya paṭipadāyā”ti-ādivacanāṃ vattabbanti? Saccaṃ, ugghaṭitaññu-ādipuggalattayaṃ pana sīhavikkīḷitanayato tipukkhalanayassa niggacchanato nikkhamanato sīhavikkīḷitanayabhūmivibhāvanāyaṃ paṭipadā vibhāgato vibhāvitapuggalacatukkato niddhāritāṃ, sīhavikkīḷitanayabhūmivibhāvanāyaṃ paṭipadāvibhāgato vibhāvitāṃ puggalacatukkaṃ paṭhamāṃ vibhāvetuṃ “**tattha ye dukkhāya paṭipadāyā**”ti-ādi vuttaṃ. **Tatthā**ti yo paṭipadācatukko sīhavikkīḷitanayabhūmivibhāvanāyaṃ niddhārito, tasmiṃ paṭipadācatukke. **Yeti** ye dandha-udattā diṭṭhicaritapuggalā yathākkamaṃ sukhāya paṭipadāya dandhābhiññāya ca sukhāya paṭipadāya khippābhiññāya ca niyyanti, iti niyyakā dve puggalā ca niddhāritā. “Tesaṃ catunnaṃ puggalānaṃ katamo saṃkilesa”ti pucchitabbattā “tesaṃ catunnaṃ puggalānaṃ ayaṃ saṃkilesa”ti-ādi vuttaṃ. Cattāro āhārā niddhāritā -pa- cattāri agatigamanāni niddhāritāni, **iti** ayaṃ dasavidho āhāracatukkādicatukko tesaṃ catunnaṃ puggalānaṃ saṃkilesa hoti. Tesaṃ catunnaṃ puggalānaṃ saṃkilesa ācariyena niddhārito, “katamaṃ vodānaṃ”ti pucchitabbattā “**tesaṃ catunnaṃ puggalānaṃ idaṃ vodānaṃ**”ti-ādi vuttaṃ. Catasso paṭipadā niddhāritā, catasso appamāṇā niddhāritā, **iti** idaṃ dasavidhaṃ paṭipadācatukkādicatukkabhūtaṃ dhammajātaṃ tesaṃ catunnaṃ puggalānaṃ vodānaṃ hoti.

88. “Tesu catūsu puggalesu katamo puggalo ugghaṭitaññū, katamo puggalo vipaṇcitaññū, katamo puggalo neyyo”ti pucchitabbattā “**tattha ye**”ti-ādi vuttaṃ. “Pubbepi ‘tattha ye’ti-ādinā cattāro puggalā niddhāritā, kasmā pana puna ‘tattha ye’ti-ādinā cattāro puggalā niddhāritā”ti ce vadeyya? Pubbe saṃkilesavodānaṃ sāmibhāvena niddhāritā, pacchā pana ugghaṭitaññu-ādinaṃ avayavānaṃ samūhabhāvena niddhāritāti visesattho gahetabbo. **Tattha ye -pa- ime dve puggalā**ti ettha yojanattho heṭṭhā vuttasadisova. **Tatthā**ti tesu catūsu puggalesu. **Yoti** udatto diṭṭhicarito. **Ayanti** ayaṃ niyato udatto diṭṭhicarito. Puna **yoti** udattova taṇhācarito ca mando diṭṭhicarito ca. **Sādhāraṇāyā**ti dukkhāya paṭipadāya khippābhiññāya ca sukhāya paṭipadāya dandhābhiññāya ca.

“Ugghaṭitaññu-ādayo tayo puggalā ācariyena niddhāritā, tesu tīsu puggalesu katamassa katamassa katamañ katamañ bhagavā upadisatī”ti pucchitabbattā **“tattha bhagavā”**ti-ādi vuttañ. Atha vā “paṭipadābhedena puggalabhedo ācariyena vibhāvito, kathañ desanābhedena puggalabhedo vibhāvito”ti vattabbattā desanābhedenapi puggalabhedañ vibhāvetuñ **“tattha bhagavā”**ti-ādi vuttañ. **Tatthā** tesu tīsu ugghaṭitaññu-ādīsu puggalesu. “Samathadesanāvipassanādesanābhedeneva puggalabhedo vibhāvito”ti vattabbattā mududhammadesanātikkhadhammadesanābhedenapi puggalabhedañ vibhāvetuñ **“tattha bhagavā”**ti-ādi vuttañ. Sesesupi evameva anusandhyattho vattabbo.

Visuñ visuñ paṭipadābhedena cattāro hutvā visuñ ca sampañḍitā ca paṭipadābhedena ceva desanābhedenā ca tayo hontīti vibhāvetuñ **“tattha ye”**ti-ādiñ puna vatvā **“iti kho cattāri hutvā tīṇi bhavanti”**ti vuttañ. Tattha **cattāri tīṇī**ti līṅgavipallāsaniddeso, “cattāro tayo”ti pana pakatiliṅganiddeso kātabbova.

“Tesañ tiṇṇaṃ puggalānaṃ katamo saṃkilesa”ti pucchitabbattā **“tesaṃ tiṇṇaṃ puggalānaṃ ayaṃ saṃkilesa”**ti-ādi vuttañ. Tattha **ayaṃ saṃkilesoti** “tīṇi akusalamūlāni -pa- sīlavipatti diṭṭhivipatti ācāravipattī”ti niddhāritānaṃ akusalānaṃ dhammānaṃ iti ayaṃ samūho saṃkilesa hoti. “Tesañ tiṇṇaṃ puggalānaṃ saṃkilesa ācariyena niddhārito, kathañ vodānaṃ niddhāritabban”ti vattabbattā **“tesaṃ tiṇṇaṃ puggalānaṃ idaṃ vodānaṃ”**ti-ādi vuttañ. Tattha **idaṃ vodānanti** “tīṇi kusalamūlāni -pa- tīṇi vimokkhamukhāni suññataṃ animittaṃ appaṇihitaṃ”ti niddhāritānaṃ kusalahammānaṃ samūhabhūtaṃ iti idaṃ dhammajātaṃ vodānaṃ hoti.

“Vuttappakārena cattāro hutvā tayo puggalā bhavantīti ācariyena vibhāvitā, tayo hutvā kittakā puggalā bhavanti”ti vattabbabhāvato **“iti kho cattāri hutvā tīṇi bhavanti, tīṇi hutvā dve bhavanti taṇhācarito ca diṭṭhacarito cā”**ti-ādi vuttañ. Itīti heṭṭhā vuttappakārena **cattāri** cattāro hutvā **tīṇi** tayo bhavanti. **Tīṇi** tayo hutvā taṇhācarito ca diṭṭhacarito cāti **dve** puggalā bhavanti.

“Tesaṃ dvinnāṃ puggalānaṃ katamo saṃkilesa”ti vattabbabhāvato **“tesaṃ dvinnāṃ puggalānaṃ ayaṃ saṃkilesa”**ti-ādi vuttaṃ. Tattha **ayaṃ saṃkilesoti** “taṇhā ca avijjā ca -pa- sassatadiṭṭhi ca ucchedadiṭṭhi cā”ti niddhāritānaṃ akusaladhammānaṃ iti ayaṃ samūho saṃkilesa hoti.

“Tesaṃ dvinnāṃ puggalānaṃ saṃkilesa ācariyena niddhārito, kathaṃ vodānaṃ”ti vattabbabhāvato **“tesaṃ dvinnāṃ puggalānaṃ idaṃ vodānaṃ”**ti-ādi vuttaṃ. **Idaṃ vodānanti** “samatho ca vipassanā ca -pa- sa-upādisesā ca nibbānadhātu, anupādisesā ca nibbānadhātū”ti niddhāritānaṃ kusalaadhammānaṃ samūhabhūtaṃ iti idaṃ dhammajātaṃ vodānaṃ hoti.

“Tīṇi akusalamūlāni”ti-ādinā saṃkilesapakkhe akusalamūlatikādīnaṃ dvinnāṃ dvādasannaṃ tikānaṃ, tiṇṇaṃ ugghaṭitaññu-ādi-puggalānaṃ saṃkilesavibhāvanāmukhena yā niddhāraṇā katā, “tīṇi kusalamūlāni”ti-ādinā vodānapakkhe kusalamūlatikādīnaṃ dvinnāṃ dvādasannaṃ tikānaṃ, tiṇṇaṃ ugghaṭitaññu-ādi-puggalānaṃ vodānavibhāvanāmukhena yā niddhāraṇā katā, **ayaṃ** vuttappakāraniddhāraṇā tipukkhalassa ca nayassa, aṅkusassa ca nayassa **bhūmi** samuṭṭhānaṃ pavattihetu nāmāti yojetvā taṇhā ca avijjā cā”ti-ādinā saṃkilesapakkhe taṇhā-avijjādukādīnaṃ pannarasannaṃ dukānaṃ, dvinnāṃ taṇhācaritadiṭṭhicaritānaṃ puggalānaṃ vodānavibhāvanāmukhena yā niddhāraṇā katā, “samatho ca vipassanā cā”ti-ādinā vodānapakkhe samathavipassanādukādīnaṃ ekūnavīsati dukānaṃ, dvinnāṃ taṇhācaritadiṭṭhicaritānaṃ puggalānaṃ vodānavibhāvanāmukhena yā niddhāraṇā katā, ayaṃ vuttappakārā nandiyāvaṭṭassa nayassa bhūmitipi nīharitvā yojetabbā. Puggalādhīṭṭhānavasena hi nandiyāvaṭṭanayato sīhavikkīḷitanayassa sambhavo, sīhavikkīḷitanayato ca tipukkhalanayassa sambhavo hoti. Dhammādhīṭṭhānavasena pana sīhavikkīḷitanayato tipukkhalanayassa sambhavo, tipukkhalanayato ca nandiyāvaṭṭanayassa sambhavo hoti. Tenāha **aṭṭhakathāyaṃ** “ante ‘taṇhā ca avijjā cā’ti-ādinā samathassa nayassa bhūmi dassitā. Teneva hi ‘cattāri hutvā tīṇi bhavanti, tīṇi hutvā dve bhavanti’ti vuttan”ti¹.

“Kasmā pana ayaṃ vuttappakārāya niddhāraṇāya tipukkhalassa ca nayassa, aṅkusassa ca nayassa bhūmibhāvo viññāyatī”ti vattabbabhāvato **“tenāhā”**ti-ādi vuttaṃ. **Tena** yathāvuttassa niddhāraṇāya bhūmibhāvena ācariyo **“yo akusale -pa- disālocanenā’ti cā”**ti yaṃ vacanaṃ āha, tena vacanena vuttappakārāya niddhāraṇāya tipukkhalā -pa- yassa bhūmibhāvo viññāyatīti attho.

“Ettāvatā nayasamuṭṭhānaṃ paripuṇṇaṃ hoti, aññaṃ natthī”ti vattabbattā **“niyuttaṃ nayasamuṭṭhānaṃ”**ti vuttaṃ. Yena yena nayasamuṭṭhānena saṃkilesapakkhe vā akusalā dhammā niddhāritā, vodānapakkhe vā kusalā dhammā niddhāritā, taṃ taṃ nayasamuṭṭhānaṃ **niyuttaṃ** yathārahaṃ niddhāretvā yujjitabbanti attho gahetabbo.

Nayakkamena pana saṅkhepato dassayissāmi—dve puggalā, tayo puggalā, cattāro puggalāti puggalā tikoṭṭhāsā bhavanti, catudisā, chadisā, aṭṭhadisāti disāpi tikoṭṭhāsā bhavanti. Tattha **dve puggalāti** taṇhācarito puggalo, diṭṭhacarito puggaloti dve puggalā bhavanti. **Tayo puggalāti** ugghaṭitaññupuggalo, vipaṇcitaññupuggalo, neyyapuggaloti tayo puggalā bhavanti. **Cattāro puggalāti** dukkhāpaṭipadādandhābhiññādibhedena bhinnā mudindriyo taṇhācarito puggalo, mudindriyo diṭṭhacarito puggalo, tikkhindriyo taṇhācarito puggalo, tikkhindriyo diṭṭhacarito puggaloti cattāro puggalā bhavanti. **Catudisāti** saṃkilesapakkhe dve dve disā, vodānapakkhe dve dve disāti catudisā bhavanti. **Chadisāti** saṃkilesapakkhe tisso tisso disā, vodānapakkhe tisso tisso disāti chadisā bhavanti. **Aṭṭhadisāti** saṃkilesapakkhe catasso catasso disā, vodānapakkhe catasso catasso disāti aṭṭhadisā bhavanti. Tesu dve dve taṇhācaritadiṭṭhacarite puggale, catudisā ca nissāya nandiyāvaṭṭanayasamuṭṭhānaṃ bhavati. Tayo ugghaṭitaññuvipaṇcitaññuneyyapuggale ca chadisā ca nissāya tipukkhalanayasamuṭṭhānaṃ bhavati.

Dukkhāpaṭipadādandhābhiññādibhedena bhinne cattāro mudindriyataṇhācaritatikkhindriyataṇhācaritamudindriyadiṭṭhacaritatikkhindriyadiṭṭhacarite puggale ca aṭṭhadisā ca nissāya sīhavikkīḷitanayasamuṭṭhānaṃ

bhavati. Ekekasmiṃ nayasamuṭṭhāne vibhajite disālocana-
aṅkusanayasamuṭṭhānānīpi vibhajitāni bhavanti.

“Kathaṃ nandiyāvaṭṭanayasamuṭṭhānaṃ bhavatī”ti ce vadeyya? “Taṇhā
ca avijjā ca ahirikaṇca anottappaṇca assati ca asampajaññaṇca
ayonisomanasikāro ca kosajjaṇca dovacassaṇca ahaṃkāro ca mamaṃkāro
ca assaddhā ca pamādo ca asaddhammassavanaṇca asaṃvaro ca abhijjhā ca
byāpādo ca nīvaraṇaṇca saṃyojanaṇca kodho ca upanāho ca makkho ca
paḷaso ca issā ca macchedaṇca māyā ca sāṭheyyaṇca sassatadiṭṭhi ca
ucchedadiṭṭhi cā”ti¹ dukadukavasena desito ayaṃ disābhūto
akusaladhammasamūho dvinnāṃ taṇhācaritadiṭṭhicaritānaṃ puggalānaṃ
saṃkilesa hotīti saṃkilesapakkhe saṃkilesasāmaññabhāvena yojetvā “imesu
pannarasasu dukadukavasena desitesu disābhūtesu akusaladhammesu
katamo akusaladhammo katamassa puggalassa disā”ti manasāva
disādhammabhāvena oloketvā “ayaṃ ayaṃ paṭhamo paṭhamo
akusaladhammo taṇhācaritassa puggalassa saṃkilesapakkhe paṭhamā disā
nāma, ayaṃ ayaṃ dutiyo dutiyo akusaladhammo diṭṭhicaritassa puggalassa
saṃkilesapakkhe dutiyā disā nāmā”ti visum visum yojetvā
samudayasaccadukkhase-accāni yathārahaṃ nīharitvā
vibhajitabbadhammasabhāvo ca yena saṃvaṇṇanāvisesena dassito, so
saṃvaṇṇanāviseso ca nandiyāvaṭṭanayasamuṭṭhānaṃ bhavati, tassa olokanā
ca yena saṃvaṇṇanāvisesena dassitā, so saṃvaṇṇanāviseso ca
disālocananayasamuṭṭhānaṃ bhavati, tathā oloketvā disāvisesabhūtassa
dhammavisesassa puggalānaṃ nayanaṇca yena saṃvaṇṇanāvisesena nayati,
so saṃvaṇṇanāviseso ca aṅkusanayasamuṭṭhānaṃ bhavati.

“Samatho ca vipassanā ca hirī ca ottappaṇca sati ca sampajaññaṇca
yonisomanasikāro ca vīriyārambho ca sovacassaṇca dhamme ñāṇaṇca
anvaye ñāṇaṇca khaye ñāṇaṇca anuppāde ñāṇaṇca saddhā ca appamādo ca
saddhammassavanaṇca saṃvaro ca anabhijjhā ca abyāpādo ca rāgavirāgā ca
cetovimutti, avijjāvirāgā ca paññāvimutti, abhisamayo ca appicchatā ca
santuṭṭhi ca akkodho ca anupanāho ca amakkho ca

1. Khu 10. 105 piṭṭhe.

apaḷāso ca issāpahānañca macchāriyappahānañca vijjā ca vimutti ca
 saṅkhatārammaṇo ca vimokkho, asaṅkhatārammaṇo ca vimokkho, sa-
 upādisesā ca nibbānadhātu, anupādisesā ca nibbānadhātu”¹ ti kadukavasena
 desitaṃ idaṃ disābhūtaṃ kusalasamūhadhammajātaṃ dvinnāṃ
 taṇhācaritadiṭṭhacaritānaṃ puggalānaṃ vodānaṃ hotīti vodānapakkhe
 vodānasāmaññabhāvena yojetvā “imesu ekūnavīsatiyā dukadukavasena vā
 desitesu disābhūtesu dhammesu katamo katamo kusaladhammo katamassa
 kabhamassa puggalassa disā”ti manasāva disādhammabhāvena oloketvā
 “ayaṃ paṭhamo paṭhamo kusaladhammo taṇhācaritassa puggalassa
 vodānapakkhe paṭhamā disā nāma, ayaṃ dutiyo dutiyo kusaladhammo
 diṭṭhacaritassa puggalassa vodānapakkhe dutiyā disā nāmā”ti visuṃ visuṃ
 yojetvā maggasaccanīrodhasaccāni yathārahaṃ nīharitvā
 vibhajitabbadhammabhāvo ca yena saṃvaṇṇanāvisesena dassito, so
 saṃvaṇṇanāviseso ca nandiyāvaṭṭanayasamuṭṭhānaṃ bhavati, tassa olokanā
 ca yena saṃvaṇṇanāvisesena dassitā, so saṃvaṇṇanāviseso ca
 disālocananayasamuṭṭhānaṃ bhavati, tathā oloketvā disāvisesabhūtaṃ
 dhammavisesassa puggalānaṃ nayanañca yena saṃvaṇṇanāvisesena nayati,
 so saṃvaṇṇanāviseso ca aṅkusanayasamuṭṭhānaṃ bhavati.

“Kathaṃ tipukkhalanayasamuṭṭhānaṃ bhavati”ti ce puccheyya? “Tīṇi
 akusalamūlāni lobho akusalamūlaṃ, doso akusalamūlaṃ, moho
 akusalamūlaṃ, tīṇi duccharitāni kāyaduccharitaṃ, vacīduccaritaṃ,
 manoduccharitaṃ, tayo akusalavitakkā kāmavitakko, byāpādavitaṃ,
 vihiṃsāvitakko, tisso akusalasaññā kāmasaññā, byāpādasaññā,
 vihiṃsāsāññā, tisso viparītasaññā niccasaññā, sukhasaññā, attasaññā, tisso
 vedanā sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā, tisso
 dukkhataṃ dukkhadukkhatā, saṅkhārdukkhatā, vipariṇāmadukkhatā, tayo
 aggī rāgaggi, dosaggi, mohaggi, tayo sallā rāgasallo, dosasallo, mohasallo,
 tisso jaṭā rāgaṭā, dosajaṭā, mohajaṭā, tisso akusalūpaparikkhā akusalaṃ

1. Khu 10. 106 piṭṭhe.

kāyakammaṃ, akusalaṃ vacīkammaṃ, akusalaṃ manokammaṃ, tisso vipattiyo sīlavipatti, diṭṭhivipatti, ācāravipatti”¹ti¹ tikavasena desito ayaṃ disābhūto akusaladhammasamūho tiṇṇaṃ ugghaṭitaññuvipañcitaññuneyyapuggalānaṃ saṃkilesa hotīti saṃkilesapakkhe saṃkilesasāmaññabhāvena yojetvā “imesu dvādasasu tīkatikavasena desitesu disābhūtesu akusaladhammesu katamo katamo akusalo dhammo katamassa katamassa puggalassa disā”ti manasāva disādhammabhāvena oloketvā “ayaṃ ayaṃ paṭhamo paṭhamo akusaladhammo ugghaṭitaññupuggalassa saṃkilesapakkhe paṭhamā disā nāma, ayaṃ ayaṃ dutiyo dutiyo akusaladhammo vipañcitaññupuggalassa saṃkilesapakkhe dutiyā disā nāma, ayaṃ ayaṃ tatiyo tatiyo akusaladhammo neyyassa puggalassa saṃkilesapakkhe tatiyā disā nāmā”ti visum visum yojetvā samudayasaccadukkkhasaccāni yathārahaṃ nīharitvā vibhajitabbadhammasabhāvo ca yena saṃvaṇṇanāvisesena dassito, so saṃvaṇṇanāviseso ca tipukkhalanayasamuṭṭhānaṃ bhavati, tassa olokanā ca yena saṃvaṇṇanāvisesena dassitā, so saṃvaṇṇanāviseso ca disālocananayasamuṭṭhānaṃ bhavati, tathā oloketvā disāvisesabhūtassa dhammavisesassa puggalānaṃ nayanañca yena saṃvaṇṇanāvisesena nayati, so saṃvaṇṇanāviseso añkusanayasamuṭṭhānaṃ bhavati.

“Tīṇi kusalamūlāni alobho kusalamūlaṃ, adoso kusalamūlaṃ, amoho kusalamūlaṃ, tīṇi sucaritāni kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ, tayo kusalavitakkā nekkhammavitakko, abyāpādavitaṃ, avihimsāvitakko, tayo samādhī savitaṃ savicāro samādhī, avitaṃ vicāramatto samādhī, avitaṃ avicāro samādhī, tisso kusalasaññā nekkhammasaññā, abyāpādasaññā, avihimsāsāññā, tisso aviparītasāññā aniccasaññā, dukkhasaññā, anattasaññā, tisso kusalūpaparikkhā kusalaṃ kāyakammaṃ, kusalaṃ vacīkammaṃ, kusalaṃ manokammaṃ, tīṇi soceyyāni kāyasoceyyaṃ, vacīsoceyyaṃ, manosoceyyaṃ, tisso sampattiyo sīlasampatti, samādhisampatti, paññāsampatti, tisso sikkhā adhisīlasikkhā,

1. Khu 10. 104, 105 piṭṭhesu.

adhicittasikkhā, adhipaññāsikkhā, tayo khandhā sīlakkhandho,
 samādhikkhandho, paññākkhandho, tīṇi vimokkhamukhāni suññatā,
 animittā, appaṇihitaṇ”ti¹ tīkatikavasena desitā idam disābhūtaṁ
 kusalasamūhadhammajātaṁ tiṇṇaṁ
 ugghaṭitaññuvipaṇcitaññuneyyapuggalānaṁ vodānaṁ hotīti vodānapakkhe
 vodānasāmaññabhāvena yojetvā “imesu dvīsu dvādasasu tīkatikavasena
 desitesu disābhūtesu kusaladhammesu katamo katamo kusaladhammo
 katamassa katamassa puggalassa disā”ti manasāva disādhammabhāvena
 oloketvā “ayaṁ ayaṁ paṭhamo paṭhamo kusaladhammo
 ugghaṭitaññupuggalassa vodānapakkhe paṭhamā disā nāma, ayaṁ ayaṁ
 dutiyo dutiyo kusalo dhammo vipaṇcitaññupuggalassa vodānapakkhe dutiyā
 disā nāma, ayaṁ ayaṁ tatiyo tatiyo kusaladhammo neyyapuggalassa
 vodānapakkhe tatiyā disā nāmā”ti visum visum disābhāvena yojetvā
 maggasaccanīrodhasaccāni yathārahaṁ nīharitvā
 vibhajitabbadhammasabhāvo ca yena saṁvaṇṇanāvīsesena dassito, so
 saṁvaṇṇanāvīseso ca tipukkhalanayasamuṭṭhānaṁ bhavati, tassa olokanā ca
 yena saṁvaṇṇanāvīsesena dassitā, so saṁvaṇṇanāvīseso ca disā
 locananayasamuṭṭhānaṁ bhavati, tathā oloketvā disāvīsesabhūbhassa
 dhammassa puggalānaṁ nayanaṇca yena saṁvaṇṇanāvīsesena nayati, so
 saṁvaṇṇanāvīseso ca aṅkusanayasamuṭṭhānaṁ bhavati.

“Kathaṁ sīhavikkīḷitanayasamuṭṭhānaṁ”ti ce puccheyya? “Cattāro
 āhārā, cattāro vipallāsā, cattāri upādānāni, cattāro yogā, cattāro ganthā,
 cattāro āsavā, cattāro oghā, cattāro sallā, catasso viññāṇaṭṭhitiyo, cattāri
 agatigamanāni”ti² catukkacatukkavasena desito ayaṁ disābhūto catukko
 catukko akusaladhammo “dukkhāya paṭipadāya dandhābhiññāya niyyakassa
 mudindriyassa taṇhācaritassa ca dukkhāya paṭipadāya khippābhiññāya
 niyyakassa tikkhindriyassa taṇhācaritassa ca sukhāya paṭipadāya
 dandhābhiññāya niyyakassa mudindriyassa diṭṭhīcaritassa ca sukhāya
 paṭipadāya khippābhiññāya niyyakassa tikkhindriyassa diṭṭhīcaritassa cā”ti
 catunnaṁ puggalānaṁ saṁkilesoti saṁkilesapakkhe
 saṁkilesasāmaññabhāvena yojetvā “imesu catukkacatukkavasena desitesu

1. Khu 10. 105 piṭṭhe.

2. Khu 10. 104 piṭṭhe.

dasasu catukkesu dhammesu katamo katamo akusaladhammo katamassa
 katamassa puggalassa disā”ti manasāva saṁkilesapakkhe
 disādhammabhāvena oloketvā “ayaṁ ayaṁ paṭhamo paṭhamo
 akusaladhammo dukkhāya paṭipadāya dandhābhiññāya niyyakassa
 mudindriyassa taṇhācaritassa puggalassa paṭhamā disā nāma, ayaṁ ayaṁ
 dutiyo dutiyo akusaladhammo dukkhāya paṭipadāya khippābhiññāya
 niyyakassa tikkhindriyassa taṇhācaritassa puggalassa dutiyā disā nāma,
 ayaṁ ayaṁ tatiyo tatiyo akusaladhammo sukhāya paṭipadāya
 dandhābhiññāya niyyakassa mudindriyassa diṭṭhacaritassa puggalassa tatiyā
 disā nāma, ayaṁ ayaṁ catuttho catuttho akusaladhammo sukhāya
 paṭipadāya khippābhiññāya niyyakassa tikkhindriyassa diṭṭhacaritassa
 puggalassa catutthā disā nāmā”ti visum visum disābhāvena yojetvā
 samudayasaccadukkhāsaccāni yathārahaṁ nīharitvā
 vibhajitabbadhammasabhāvo ca yena saṁvaṇṇanāvisesena dassito, so
 saṁvaṇṇanāviseso ca sīhavikkīḷitanayasamuṭṭhānaṁ bhavati, tassa olokanā
 ca yena saṁvaṇṇanāvisesena dassitā, so saṁvaṇṇanāviseso ca
 disālocananayasamuṭṭhānaṁ bhavati, tathā oloketvā disāvisesabhūtaṁ
 dhammassa puggalānaṁ nayanaṁca yena saṁvaṇṇanāvisesena nayati, so
 saṁvaṇṇanāviseso ca aṅkusanayasamuṭṭhānaṁ bhavati.

“Catasso paṭipadā, cattāro satipaṭṭhānā, cattāri jhānāni, cattāro viharā,
 cattāro sammappadhānā, cattāro acchariyā abbhūtā dhammā, cattāri
 adhiṭṭhānāni, catasso samādhībhāvanā, cattāro sukhabhāgiyā dhammā,
 catasso appamāṇā”ti¹ catukkacatukkavasena desitaṁ idaṁ disābhūtaṁ
 kusalasamūhadhammajātaṁ “dukkhāya paṭipadāya dandhābhiññāya
 niyyakassa mudindriyassa taṇhācaritassa ca dukkhāya paṭipadāya
 khippābhiññāya niyyakassa tikkhindriyassa taṇhācaritassa ca sukhāya
 paṭipadāya dandhābhiññāya niyyakassa mudindriyassa diṭṭhacaritassa ca
 sukhāya paṭipadāya khippābhiññāya niyyakassa tikkhindriyassa
 diṭṭhacaritassa cā”ti catunnaṁ puggalānaṁ vodānaṁ hotīti vodānapakkhe
 vodānasāmaññabhāvena yojetvā “imesu catukkacatukkavasena desītesu
 dasasu catukkesu kusalaḍḍhammesu

1. Khu 10. 99 piṭṭhe.

katamo katamo kusaladhammo katamassa katamassa puggalassa disā”ti
 manasāva disādhammabhāvena oloketvā “ayaṃ ayaṃ paṭhamo paṭhamo
 kusaladhammo dukkhāya paṭipadāya dandhābhiññāya niyyakassa
 mudindriyassa taṇhācaritassa puggalassa paṭhamā disā nāma, ayaṃ ayaṃ
 duttiyo duttiyo kusaladhammo dukkhāya paṭipadāya khippābhiññāya
 niyyakassa tikkhindriyassa taṇhācaritassa puggalassa duttiyā disā nāma,
 ayaṃ ayaṃ tatiyo tatiyo kusaladhammo sukhāya paṭipadāya
 dandhābhiññāya niyyakassa mudindriyassa diṭṭhacaritassa puggalassa tatiyā
 disā nāma, ayaṃ ayaṃ catuttho catuttho kusaladhammo sukhāya paṭipadāya
 khippābhiññāya niyyakassa tikkhindriyassa diṭṭhacaritassa puggalassa
 catutthā disā nāmā”ti visum visum disābhāvena yojetvā
 maggasaccanirodhasaccāni yathārahaṃ nīharitvā
 vibhajitabbadhammasabhāvo ca yena saṃvaṇṇanāvisesena dassito, so
 saṃvaṇṇanāviseso ca sīhavikkīḷitanayasamuṭṭhānaṃ bhavati, tassa olokanā
 ca yena saṃvaṇṇanāvisesena dassitā, so saṃvaṇṇanāviseso ca
 disālocananayasamuṭṭhānaṃ bhavati, tathā oloketvā disāvisesassa
 dhammassa puggalānaṃ nayanaṅca yena saṃvaṇṇanāvisesena nayati, so
 saṃvaṇṇanāviseso ca añkusanayasamuṭṭhānaṃ bhavatīti nayakkamena
 saṅkhepato nayasamuṭṭhānaṃ bhavatīti viññātabbanti.

Iti nayasamuṭṭhāne sattibalānurūpā racitā vibhāvanā niṭṭhitā.

Paṇḍitehi pana aṭṭhakathāṭīkānusārena gambhīrattho vitthārato
 vibhajitvā gahetabboti.

Sāsanapaṭṭhānavibhāvanā

89. “Tattha katamaṃ nayasamuṭṭhānaṃ”ti-ādinā ācariyena sabbathā
 nayasamuṭṭhānaṃ ṭhipitaṃ, amhehi ca ñātaṃ, “soḷasahārapañcanaya-
 aṭṭhārasamūlapadesu aṭṭhārasa mūlapadā kathaṃ vibhattā, kuhiṃ amhehi
 daṭṭhabbā”ti

vattabbabhāvato “**tattha aṭṭhārasa mūlapadā kuhiṃ daṭṭhabbā**”ti-ādi vuttam. **Tatthā**ti tesu soḷasahārapaṇṇanaya-aṭṭhārasamūlapadesu aṭṭhārasa mūlapadā kena padena ācariyena vibhattā, kuhiṃ amhehi vitthārato daṭṭhabbāti pucchati. Aṭṭhārasa mūlapadā sāsanaṇaṭṭhāne mayā vibhattā, tumhehi ca vitthārato sāsanaṇaṭṭhāne daṭṭhabbāti vissajjeti. Vibhattāyeva hi aṭṭhārasa mūlapadā daṭṭhabbā bhavanti. **Aṭṭhikathāyaṃ**¹ pana—

“Evaṃ sabbathā nayasamuṭṭhānaṃ vibhajitvā idāni sāsanaṇaṭṭhānaṃ vibhajanto yasmā saṅgahavārādīsu mūlapadeheva ṇaṭṭhānaṃ saṅgahetvā sarūpato na dassitaṃ, tasmā yathā mūlapadehi ṇaṭṭhānaṃ niddhāretabbaṃ, evaṃ ṇaṭṭhānatopi mūlapadāni niddhāretabbānīti dassanaṭṭhaṃ ‘aṭṭhārasa mūlapadā kuhiṃ daṭṭhabbā’ Sāsanaṇaṭṭhāne’ti āhā”ti—

vuttam. Sāsanaṇaṭṭhāne aṭṭhārasa mūlapadā daṭṭhabbāti ācariyena vuttā, “katamaṃ taṃ sāsanaṇaṭṭhānaṃ”ti pucchitabbattā “**tattha katamaṃ sāsanaṇaṭṭhānaṃ**”ti-ādi vuttam. **Tatthā**ti tesu aṭṭhārasamūlapadasāsanaṇaṭṭhānesu katamaṃ taṃ sāsanaṇaṭṭhānanti idāni mayā niddhāriyamānaṃ bhagavatā desitaṃ saṃkilesabhāgiyādisuttaṃ sāsanaṇaṭṭhānaṃ nāmāti vissajjeti. **Sāsanaṇanti** pariyaṭṭisāsanaṃ. **ṇaṭṭhānanti** tassa pariyaṭṭisāsanaṃ saṃkilesabhāgiyāṭṭihi pakārehi ṭhānaṃ pavattanaṃ ṇaṭṭhānaṃ, taṃdīpanasuttaṃ pana idha ṇaṭṭhānaṃ nāma. Tena vuttam “**saṃkilesabhāgiyaṃ suttaṃ**”ti-ādi. Atha vā **sāsanaṇanti** adhisīla-adhicitta-adhipaññāsikkhattayaṃ sāsanaṃ nāma, taṃ sikkhattayaṃ paṭiṭṭhahati etena saṃkilesādināti **ṇaṭṭhānaṃ**, sikkhattayaṃ sāsanaṃ ṇaṭṭhānanti **sāsanaṇaṭṭhānaṃ**. Tadādhārabhūtaṃ suttampi ṭhānyūpacārato **sāsanaṇaṭṭhānaṃ** nāma. Taṃ sāsanaṇaṭṭhānasuttaṃ sarūpato dassetuṃ—

“Saṃkilesabhāgiyaṃ suttaṃ, vāsaṇabhāgiyaṃ suttaṃ, nibbedhabhāgiyaṃ suttaṃ, asekkhabhāgiyaṃ suttaṃ, saṃkilesabhāgiyaṇca vāsaṇabhāgiyaṇca suttaṃ, saṃkilesabhāgiyaṇca nibbedhabhāgiyaṇca suttaṃ, saṃkilesabhāgiyaṇca asekkhabhāgiyaṇca suttaṃ, saṃkilesabhāgiyaṇca nibbedhabhāgiyaṇca asekkhabhāgiyaṇca suttaṃ, saṃkilesabhāgiyaṇca vāsaṇabhāgiyaṇca nibbedhabhāgiyaṇca suttaṃ,

1. Netti-ṭṭha 218 piṭṭhe.

vāsanābhāgiyañca nibbedhabhāgiyañca suttaṃ,
 taṇhāsamkilesabhāgiyaṃ suttaṃ, diṭṭhisamkilesabhāgiyaṃ suttaṃ,
 duccharitasamkilesabhāgiyaṃ suttaṃ, taṇhāvodānabhāgiyaṃ suttaṃ,
 diṭṭhivodānabhāgiyaṃ suttaṃ, duccharitavodānabhāgiyaṃ suttaṃ”ti—

vuttaṃ. “Tesu suttesu ye samkilesādayo bhagavatā vuttā, tesu samkilesādisu samkilesa kittako”ti pucchitabbattā **“tattha samkilesa tividho taṇhāsamkilesa diṭṭhisamkilesa duccharitasamkilesa”**ti vuttaṃ. **Tatthā**ti tesu suttantesu samkilesādisu dhammesu. “Tividhe tasmim samkilese taṇhāsamkilesa katamena kusalena visujjhatī”ti pucchitabbattā **“tattha taṇhāsamkilesa samathena visujjhatī”**ti vuttaṃ. **Tatthā**ti tasmim tividhe taṇhāsamkilesādiḷe. “So samatho khandhesu katamo khandho”ti pucchitabbattā **“so samatho samādhikkhandho”**ti vuttaṃ. “Diṭṭhisamkilesa kena visujjhatī”ti pucchitabbattā **“diṭṭhisamkilesa vipassanāya visujjhatī”**ti vuttaṃ. “Sā vipassanā katamo khandho”ti vattabbattā **“sā vipassanā paññākkhandho”**ti vuttaṃ. “Duccharitasamkilesa kena visujjhatī”ti vattabbattā **“duccharitasamkilesa sucaritena visujjhatī”**ti vuttaṃ. “Taṃ sucaritaṃ katamo khandho”ti vattabbattā **“taṃ sucaritaṃ sīlakkhandho”**ti vuttaṃ. “Tasmim sīle ṭhitassa puggalassa kiṃ bhavati”ti vattabbattā **“tassa sīle patiṭṭhitassā”**ti-ādi vuttaṃ. **Sīle** sucaritasāṅkhāte sīlakkhandhe **patiṭṭhitassa** tassa sīlavantassa puggalassa **bhavesu** kāmabhavarūpārūpabhavesu **āsatti** bhavapatthanā yadi uppajjati, **evaṃsāyanti** evaṃ assa ayanti padacchedo. **Evaṃ** sati **assa** sīle patiṭṭhitassa **ayaṃ** āsatti bhavapatthanā samathavipassanābhāvanāmayipuñṇakiriyavattu ca bhavati, **ca**-saddena dānamayasīlamayapuñṇakiriyavattu ca bhavatīti attho saṅgahito. **Tatrā**ti tesu kāmabhavarūpārūpabhavesu **upapattiya** **saṃvattatī**ti.

“Samkilesādayo yehi suttehi dassitā, tāni suttāni kittakānī”ti vattabbattā **“imāni cattāri suttānī”**ti-ādi vuttaṃ. Asādhāraṇāni samkilesabhāgiyasuttavāsanābhāgiyasuttanibbedhabhāgiyasutta-asekkhabhāgiyasuttāni cattāri suttāni bhavanti,

sādhāraṇāni saṁkilesabhāgiyavāsanābhāgiyasutta,
 saṁkilesabhāgiyanibbedhabhāgiyasutta,
 saṁkilesabhāgiyasekkhabhāgiyasutta, vāsanābhāgiyanibbedhabhāgiyasuttāni
 katāni missitāni cattāri bhavanti. Iti aṭṭha suttāni bhavanti. **Tāniyeva**
 vuttappakārāni aṭṭha suttāni bhavanti. Sādhāraṇāni vāsanābhāgiya-
 asekkhabhāgiyasutta, nibbedhabhāgiya-asekkhabhāgiyasutta,
 saṁkilesabhāgiyavāsanābhāgiyanibbedhabhāgiyasutta,
 saṁkilesabhāgiyavāsanābhāgiya-asekkhabhāgiyasutta,
 saṁkilesabhāgiyanibbedhabhāgiya-asekkhabhāgiyasutta,
 vāsanābhāgiyanibbedhabhāgiya-asekkhabhāgiyasutta,
 saṁkilesabhāgiyavāsanābhāgiyanibbedhabhāgiya-asekkhabhāgiyasutta,
 nevasaṁkilesabhāgiyanavāsanābhāgiyananibbedhabhāgiyana-
 asekkhabhāgiyasuttāni katāni missitāni aṭṭha suttāni bhavantīti soḷasa suttāni
 bhavanti. Tesu soḷasasuttesu cattāri ekakāni suttāni ca cattāri dukāni suttāni
 ca dve tikāni ca paḷiyam āgatāni, dve dukāni suttāni ca dve tikāni ca dve
 catukkāni suttāni ca **aṭṭhakathāyam**¹ āgatāni.

“Yadi paṭṭhānanayena vuttappakārāni soḷasa suttāniyeva vibhattāni,
 evaṁ sati suttageyyādinavavidham sakalam pariyattisāsanam
 paṭṭhānanayena avibhattam bhaveyyā”ti vattabbattā **“imehi soḷasahi
 suttehi”**ti-ādi vuttam. Paṭṭhānanayena vibhattehi soḷasahi imehi suttehi
 navavidham sakalam pariyattisuttam paṭṭhānanayena vibhattamyeva hutvā
 bhinnam bhavati. Saṁkilesabhāgiyādipabhedāya **gāthāya** gāthā
 anuminitabbā, saṁkilesabhāgiyādipabhedena **veyyākaraṇena** veyyākaraṇam
 anuminitabbam. Saṁkilesabhāgiyādipabhedena **suttena** suttam
 anuminitabbam bhavatiyevāti.

90. “Tesu soḷasasu saṁkilesabhāgiyādīsu suttesu katamam
 saṁkilesabhāgiyam suttan”ti pucchitabbattā **“tattha katamam
 saṁkilesabhāgiyam suttan”**ti-ādi vuttam. **Tatthāti** tesu soḷasasu
 saṁkilesabhāgiyādīsu suttesu katamam suttam saṁkilesabhāgiyam suttam
 nāmāti pucchati.

1. Netti-Ṭīṭha 220, 221 piṭṭhesu.

“Kāmandhā jālasañchannā, taṇhāchadanachāditā.
Pamattabandhanābaddhā, macchāva kumināmukhe.
Jarāmarañamanventi, vaccho khīrapakova mātaran”ti—

idaṃ suttam̐ saṃkilesabhāge vācakañāpakabhāvena pavattanato
saṃkilesabhāgiyaṃ suttam̐ nāma. Ye sattā **kāmandhā** kāmena andhā
jālasañchannā taṇhāchadanena chāditā, pamattabandhanāya baddhā
bandhitabbā, te satte jarāmarañam̐ anveti, yathā tam̐ kumināmukhe ye
macchā gahitā, te macche jarāmarañam̐ anveti iva, evaṃ te satte
jarāmarañam̐ anveti. Khīrapako vaccho mātaram̐ anveti iva, evaṃ te satte
jarāmarañam̐ anvetīti yojanā kātabbā. Atha vā khīrapako vaccho mātaram̐
anveti iva, kumināmukhe gahitā macchā jarāmarañam̐ anventi iva ca, evaṃ
ye sattā kāmandhā pamattabandhanāya bandhitabbā, te sattā jarāmarañam̐
anventīti yojanā.

“Idam̐ suttam̐yevā”ti vattabbattā—

“Cattārimāni bhikkhave agatigamanāni. Katamāni cattāri?
Chandāgatiṃ gacchati, dosāgatiṃ gacchati, mohāgatiṃ gacchati,
Bhayāgatiṃ gacchati, imāni kho bhikkhave cattāri agatigamanāni.
Idamavoca bhagavā, idaṃ vatvāna sugato, athāparam̐ etadavoca
satthā—

‘Chandā dosā bhayā mohā, yo dhammam̐ ativattati.
Nihīyati tassa yaso, kāḷapakkheva candimā’ti—

idaṃ saṃkilesabhāgiyaṃ suttan”ti—

vuttam̐. **Chandā** chandahetunā **dosā** dosahetunā **bhayā** bhayahetunā **mohā**
mohahetunā **yo** rājādiko **yo** vinayadharādiko vā **dhammam̐**
sappurisadhammam̐ **ativattati** atikkamitvā vattati, **tassa** rājādino vā **tassa**
vinayadharādino vā **yaso** kitti ca parivāro ca bhogo ca nihīyati. Candimā
kāḷapakkhe pabhāya nihīyati iva, evaṃ nihīyatīti yojanā.

“Ettakāmyevā”ti vattabbattā **“manopubbaṅgamā dhammā -pa-cakkamva vahato padan’ti idaṃ saṅkilesabhāgiyaṃ suttaṃ”**ti vuttaṃ. Attho pākaṭo. **Aṭṭhakathāyampi** vibhatto.

“Middhī yadā hoti mahagghaso ca,
Niddāyitā samparivattasāyī.
Mahāvarāhova nivāpapuṭṭho,
Punappunaṃ gabbhamupeti mando”ti—

idaṃ suttampi saṅkilesabhāge visaye vācakañāpakabhāvena pavattanato **saṅkilesabhāgiyaṃ** suttam nāma. Nivāpapuṭṭho **mahāvarāho** gāmasūkaro **niddāyitā** supanasīlo samparivattasāyī hoti iva, evaṃ yo **mando** satto yadā mahagghaso hoti, so mando satto **middhī** thinamiddhābhībhūto hutvā **niddāyitā** muduphassasayane muduhatthehi parāmasito samparivattasāyī punappunaṃ gabbhaṃ upetīti yojanā.

“Ayaśāva malaṃ samuṭṭhitam, tatuṭṭhāya tameva khādati.
Evaṃ atidhonacāriṇaṃ, sāni kammāni nayanti duggatin”ti—

idaṃ suttampi saṅkilesabhāgiyaṃ suttam nāma. **Ayaśā** ayato samuṭṭhitam jātamalaṃ **tatuṭṭhāya** tato ayato uṭṭhahitvā **tameva** ayaṃ khādati iva, evaṃ **atidhonacāriṇaṃ** atikkamitvā dhonacāripuggalaṃ **sāni** sayam katāni akusalakammāni duggatiṃ nayantīti yojanā.

“Coro yathā sandhimukhe gahīto,
Sakammunā haññatti bajjhate ca.
Evaṃ ayaṃ pecca pajā parattha,
Sakammunā haññatti bajjhate cā”ti—

idaṃ suttampi saṅkilesabhāgiyaṃ suttam nāma. Sandhimukhe rājapurisādīhi gahito corā **sakammunā** attanā katena corakammena haññati ca bajjhate ca yathā, evaṃ **ayaṃ** pāpakāriṇī pajā **parattha** paraloke pecca **sakammunā** sayam katena akusalakammunā satthādīhi haññati ca addubandhanādīhi bajjhate cāti yojanā.

“Sukhakāmāni bhūtāni, yo daṇḍena vihiṃsati.

Attano sukhamesāno, pecca so na labhate sukhaṃ”ti—

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

“Gunnaṃ ce taramānānaṃ, jīmhaṃ gacchati puṅgavo.

Sabbā tā jīmhaṃ gacchanti, nette jīmhaṃ gate sati.

Evameva manussesu, yo hoti seṭṭhasammato.

So ce adhammaṃ carati, pageva itarā pajā.

Sabbaṃ raṭṭhaṃ dukkhaṃ seti, rājā ce hoti adhammiko”ti—

idaṃ suttampi saṃkilesabhāgiyaṃ suttaṃ nāma. Nadiṃ taramānānaṃ gunnaṃ puṅgavo jīmhaṃ ce gacchati, evaṃ nette jīmhaṃ gate sati sabbā **tā** gāviyo jīmhaṃ gacchanti yathā, evameva manussesu **yo** rājā seṭṭhasammato, **so** rājā adhammaṃ carati, evaṃ raññe adhammaṃ carante sati itarā pajā **pageva** paṭhamameva adhammaṃ carati. Rājā adhammiko ce hoti, evaṃ raññe adhammike sati sabbaṃ raṭṭhaṃ dukkhaṃ setīti yojanā.

“Sukiccharūpā vatime manussā,

Karonti pāpaṃ upadhīsu rattā.

Gacchanti te bahujanasannivāsaṃ,

Nirayaṃ avīciṃ kaṭukaṃ bhayānakaṃ”ti—

idaṃ suttampi saṃkilesabhāgiyaṃ suttaṃ nāma. Ye manussā **upadhīsu** kāmaguṇūpadhīsu **rattā** rāgābhibhūtā hutvā **pāpaṃ** akusalakammaṃ karonti, **ime** pāpakammakarā manussā **sukiccharūpā** vata suṭṭhu kicchāpannarūpā vata bhavanti, **te** pāpakammakarā manussā kaṭukaṃ bhayānakaṃ bahujanasannivāsaṃ nirayaṃ avīciṃ gacchantīti yojanā.

“Phalaṃ ve kadaliṃ hanti, phalaṃ veḷuṃ phalaṃ naḷaṃ.

Sakkāro kāpurisaṃ hanti, gabbho assataṃ yathā”ti—

idaṃ suttampi saṃkilesabhāgiyaṃ suttaṃ nāma. **Phalaṃ** kadaliyā phalaṃ kadaliṃ **ve** ekantena hanti yathā, phalaṃ veḷum **ve** ekantena hanti yathā, phalaṃ naḷaṃ **ve** ekantena hanti yathā, gabbho **assatarīṃ** mātaraṃ **ve** ekantena hanti yathā, evaṃ sakkāro kāpurisaṃ **ve** ekantena hantīti yojanā.

“Kodhamakkhagaru bhikkhu, lābhasakkārāgaravo¹.

Sukhette pūtibījaṃva, saddhamme na virūhati”ti—

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

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

Sattā **idha** sāsane, loke vā paduṭṭhacittaṃ ekaccaṃ puggalaṃ ñatvāna bhikkhūnaṃ santike etamatthaṃ byākāsi. **Imamhi** imasmiṃ samaye ayaṃ puggalo ce kālaṃ kayirātha, evaṃ sati paduṭṭhacittasamaṅgī hi nirayasmiṃ upapajjeyya, puggalassa cittaṃ padūsitaṃ **hi** yasmā hoti, tasmā upapajjeyya,

1. Lābhasakkārakāraṇā (Ka)

cetopadosahetu sattā duggatim gacchanti ābhataṃ vatthum nikkhipeyya
yathā, evamevaṃ tathāvidho duppañño **so** padosacitto puggalo kāyassa
bhedā paraṃ maraṇā nirayaṃ upapajjatīti ayampi attho bhagavatā vutto, iti
me mayā sutanti yojanā.

“Sace bhāyatha dukkhassa, sace vo dukkhamappiyaṃ.

Mākattha pāpakaṃ kammaṃ, āvi vā yadi vā raho.

Sace ca pāpakaṃ kammaṃ, karissatha karotha vā.

Na vo dukkhā pamutyatthi, upeccapi palāyatan”ti—

idaṃ suttampi saṃkilesabhāgiyaṃ suttaṃ nāma. Sappurisā tumhe **dukkhassa**
jātidukkhajarādukkhabyādhidukkhā maraṇadukkhā-apāyadukkhā-
atītavaṭṭamūlakadukkhā
anāgatavaṭṭamūlakadukkhapaccuppannāhāramūlakadukkhāti aṭṭhavidhassa
dukkhassa sace bhāyatha, **vo** tumhehi **dukkhaṃ** tathā aṭṭhavidhaṃ dukkhaṃ
sace appiyaṃ, evaṃ sati āvi vā yadi raho vā pāpakaṃ kammaṃ **mākattha**
mā akattha. Sappurisā tumhe āvi vā yadi raho vā pāpakaṃ kammaṃ sace
karissatha vā sace karotha vā, evaṃ sati **upeccapi** sañciccāpi **palāyataṃ**
palāyantānaṃ **vo** tumhākaṃ **dukkhā** aṭṭhavidhā dukkhato **pamutti**
muccanaṃ natthevāti yojanā.

“Adhammena dhanam laddhā, musāvādena cūbhayaṃ.

Mameti bālā maññanti, taṃ kathaṃ nu bhavissati.

Antarāyā su bhavissanti, sambhata’ssa vinassati.

Matā saggaṃ na gacchanti, nanu ettāvatā hatā”ti—

idaṃ suttampi saṃkilesabhāgiyaṃ suttaṃ nāma. Ye bālā adhammena ca
musāvādena ca **dhanam** saviññāṇāviññāṇaṃ sabbaṃ labhitabbaṃ dhanam
laddhā ubhayaṃ dhanam “mama dhanam”ti maññanti, tesam bālānaṃ **taṃ**
ubhayaṃ dhanam **kathaṃ** kena nu pakārena bhavissati, adhammena
sambhatattā ciraṭṭhitikaṃ na hoti. **Antarāyā** rājantarāyādayo antarāyā tesam
bālānaṃ bhavissanti. Yena adhammavohārādikena yaṃ dhanam sambhataṃ,
assa adhammavohārādikassa taṃ sambhataṃ dhanam vinassati. **Matā**
marantā te bālā **saggaṃ** sugatim na gacchanti. Sugati hi sobhanehi bhogehi
aggoti “saggo”ti

adhippetā. **Ettāvatā** ettakena diṭṭhadhammikasamparāyikānaṃ attahitānaṃ hāyanena te bālā **hatā** vinaṭṭhā bhavanti nanūti yojanā.

“Kathaṃ khaṇati attānaṃ, kathaṃ mittehi jīrati.

Kathaṃ vivaṭṭate dhammā, kathaṃ saggaṃ na gacchati.

Lobhā khaṇati attānaṃ, luddho mittehi jīrati.

Lobhā vivaṭṭate dhammā, lobhā saggaṃ na gacchatī”ti—

idaṃ suttampi saṅkilesabhāgiyaṃ suttaṃ nāma. Yojanattho pākaṭo.

“Caranti bālā dummedhā, amitteneva attanā.

Karontā pāpakaṃ kammaṃ, yaṃ hoti kaṭukapphalaṃ.

Na taṃ kammaṃ kataṃ sādhu, yaṃ katvā anutappati.

Yassa assumukho rodaṃ, vipākaṃ paṭisevati”ti—

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

“Dukkaraṃ duttitikkhaṇa -pa- avītarāgo”ti **idaṃ** suttampi saṅkilesabhāgiyaṃ suttaṃ nāma. Suttattho **aṭṭhakathāyaṃ**¹ vitthārato vutto.

“Appameyyaṃ paminanto, kodha vidvā vikappaye.

Appameyyaṃ pamāyinaṃ², nivutaṃ taṃ maññe akissavaṃ”ti—

idaṃ suttampi saṅkilesabhāgiyaṃ suttaṃ nāma. **Idha** sāsane **appameyyaṃ** appameyyaguṇaṃ khīṇāsavaṃ puggalaṃ “ayaṃ khīṇāsavo puggalo ettakasīlo ettakasamādhī ettakapaṇṇo”ti paminanto **ko** puthujjano vikappaye. Appameyyaṃ khīṇāsavapuggalaṃ **pamāyinaṃ** pamāyantaṃ **taṃ** puthujjanaṃ ayaṃ **nivutaṃ** avakujjapaṇṇaṃ **akissavaṃ** apaṇṇanti **maññe** maññāmīti yojanā.

1. Netti-Ṭīṭha 225 piṭṭhe.

2. Pamāyantaṃ (Ka)

“Purisassa hi jātassa, kuṭhārī jāyate mukhe.

Yāya chindati attānaṃ, bālo dubbhāsitaṃ bhaṇaṃ.

Na hi satthaṃ sunisitaṃ, visaṃ halāhalaṃ iva.

Evaṃ viraddhaṃ pāpeti, vācā dubbhāsitaṃ yathā”ti—

idaṃ suttampi saṃkilesabhāgiyaṃ suttaṃ nāma. **Dubbhāsitaṃ**

ariyūpavādasāṅkhātaṃ pharusavācaṃ **bhaṇaṃ** bhaṇanto bālo duṭṭho puriso **yāya** kuṭhārīsadiyā dubbhāsitaṃ vācāya attānaṃ chindati, sā kuṭhārīsadiṃ dubbhāsitaṃ vācā jātassa purisassa mukhe **jāyate** jāyati, sā dubbhāsitaṃ vācā mukhe jāyati iva, evaṃ sunisitaṃ satthaṃ mukhena jāyati, yathā halāhalaṃ visaṃ mukhe na jāyati, dubbhāsitaṃ vācā apāyesu **viraddhaṃ** puggalaṃ pāpeti yathā, evaṃ sunisitaṃ satthaṃ apāyesu na pāpeti, halāhalaṃ visaṃ apāyesu na pāpeti ti yojanā.

92. “Yo nindiyaṃ pasaṃsati,

Taṃ vā nindati yo pasaṃsiyo.

Vicināti mukhena so kalinā,

Kalinā tena sukhaṃ na vindati.

Appamatto ayaṃ kali,

Yo akkhesu dhanaparājayo.

Sabbassāpi sahāpi attanā,

Ayameva mahantataro kali.

Yo sugatesu manāṃ padosaye.

Sataṃ sahaṣṣānaṃ nirabbudānaṃ,

Chattimsatī pañca ca abbudāni.

Yamariyagarahī nirayaṃ upeti,

Vācaṃ manañca paṇidhāya pāpakaṃ”ti—

idaṃ suttampi saṃkilesabhāgiyaṃ suttaṃ nāma. **Yo** puggalo **nindiyaṃ**

duccaraṃ dussilaṃ puggalaṃ pasaṃsati, so pasaṃsako puggalo mukhena kalinā **vicināti** upacināti, tena kalinā sukhaṃ na vindati. **Yo** sucārī sīlavā puggalo pasaṃsiyo hoti, **taṃ** vā sucārīṃ vā sīlavantaṃ puggalaṃ **yo**

puggalo nindati, so nindanto puggalo mukhena kalim **vicināti** upacināti, tena kalinā sukham na vindati.

Attanā sahāpi **sabbassa** dhanassa vasenapi akkhesu yo dhanaparājayo bhavati, **ayam kali** ayam dhanaparājayo appamatto hoti. **Yo** puggalo sugatesu manam padosaye, tassa puggalassa yo kali bhavati, ayameva kali mahantataro hoti.

Kasmā? Vācañca manañca pañidhāya **ariyagarahī** puggalo **yam** kalam pāpakam nirayam upeti, so kalam “satham sahasānam nirabbudānañca chattimsa nirabbudāni ca pañca abbudāni ca yasmiñ kalam gaṇiyanti”ti tena kalam samo hoti, tasmā mahantataro hotīti yojanā.

“Yo lobhaguṇe anuyutto -pa-.

Gacchasi kho papatam cirarattan”ti—

idam suttampi saṃkilesabhāgiyam suttam nama. **Yo** puggalo lobhaguṇe **anuyutto** anu punappunam yutto hoti, **so** puggalo **aññe** puggale vacasā paribhāsati, assaddho kadariyo **avadaññū** buddhānam ovadaññū na hoti, maccharī pesuṇiyam pesuṇiyasmiñ anuyutto hoti.

Mukhadugga mukhavisama **vibhūta** vigatabhūta anariya **bhūnahu** buddhivināsaka pāpaka dukkaṭakārī **purisanta** purisalāmaka **kali** alakkhi avajātaputta tvaṃ nerayiko asi. **Idha** idāni bahubhāṇī mā hoti.

Ahitāya rajam attani **mā ākisasi** mā pakkipasi. Kibbisakārī tvaṃ **sante** khīṇāsava puggale garahasi, bahūni duccarītāni kammāni carasi, caritvā tvaṃ **cirarattam** racanavirahitam **papatam** narakam nirayam gacchasi **kho** ekam senāti yojanā.

Nānāvidham saṃkilesabhāgiyam suttam ācariyena niddhāritam, amhehi ca nātam, “katamam vāsanābhāgiyam suttan”ti pucchitabbattā **“tatha katamam vāsanābhāgiyam suttan”**ti-ādi vuttam. **Tatthāti** tesu soḷasasu saṃkilesabhāgiyādīsū suttasu katamam suttam vāsanābhāgiyam suttam nāmāti pucchati. “Manopubbaṅgamā dhammā -pa- chāyāva anapāyini”ti **idam** vāsanābhāge puññabhāge visaye vācakañāpakabhāvena pavattanato **vāsanābhāgiyam** suttam nama. Attho pākaṭo.

93. “Mahānāmo sakko bhagavantam etadavoca -pa- apāpikā kalamkiriya”ti **idam** suttampi vāsanābhāge puññabhāge visaye vācakañāpakabhāvena pavattanato **vāsanābhāgiyam** suttam nāma. Attho pākaṭo.

“Sukhakāmāni bhūtāni, yo daṇḍena na himsati.

Attano sukhamesāno, pecca so labhate sukhan”ti—

idam suttampi vāsanābhāgiyam suttam nāma. Attho pākaṭo.

“Gunnam ce taramānānam -pa- rājā ce hoti dhammiko”ti **idam** suttampi vāsanābhāgiyam suttam nāma. Attho pākaṭo.

94. “Bhagavā sāvatthiyam viharati -pa- evam pajānāti”ti **idam** suttampi vāsanā -pa- suttam nāma. Attho pākaṭo.

“Kasmā bhagavā janapadacārikam caratī”ti puccheyya? Sattahi kāraṇehi buddhā bhagavanto janapadacārikam caranti. Katamehi sattahi? Desantaragatānam veneyyānam vinayanattham, tatra ṭhitānam ussukkasamuppādanattham, sāvakānam ekasmiṃ ṭhāne nibaddhavāsanivāraṇattham, attano ca tattha nibaddhavāse anāsaṅgadassanattham, sambuddhavasitaṭṭhānatāya desānam cetiyabhāvasampādanattham, bahūnam sattānam dassanūpasanākamanādīhi puññoghappasavanattham, avuṭṭhi-ādi-upaddavūpasamanatthañcāti imehi sattahi kāraṇehi buddhā bhagavanto janapadacārikam carantīti janapadacaraṇakāraṇam veditabbam.

“Ekapuppham cajitvāna, sahasam kappakoṭiyo.

Deve ceva manusse ca, sesena parinibbuto”ti—

idam suttampi vāsanābhāgiyam suttam nāma. **Sahasam kappakoṭiyoti** sahasam attabhāvato koṭiyo.

“Assatthe haritobhāse, samvirūḷhamhi pādape.

Ekam buddhagatam saññaṃ, alabhimham patissato.

Ajja timsam tato kappā, nābhijānāmi duggatim.

Tisso vijjā sacchikatā, tassā saññāya vāsanā ti—

idam suttampi vāsanābhāgiyam suttam nāma. **Haritobhāseti** harita-obhāse. **Alabhimhanti** aham alabhim.

“Piṇḍāya kosalam puram -pa- vipāko hoti acintiyō”ti **idam** suttampi vāsanābhāgiyam suttam nāma. Aggapuggalo anukampako taṇhānighātako **muni** sambuddho purebhattam **piṇḍāya** piṇḍam paṭiggaṇhitum kosalam puram pāvisi.

Yassa purisassa hatthe sabbapupphehi alaṅkato **vaṭṭamsako** pupphavaṭṭamsakova atthi, **so** ayam puriso rājamaggena kosalapuram pavisantam bhikkhusamghapurakkhataṃ devamānusaṇṇitāṃ sambuddham addasa, disvā haṭṭho cittaṃ pasādesi, pasādetvā sambuddham upasaṅkami.

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

Tato buddhassalapanantarā lapanassa vadanassa antarā aggisikhā vaṇṇā saḥassaramsi **okkā** pabhā nikkhami, abbhā vijju nikkhamati iva, evaṃ ānanā saḥassaramsi nikkhamitvā ādiccabandhuno sīse tikkhattum padakkhiṇam **karitvāna** parivaṭṭetvā muddhani antaradhāyatha.

Ānando acchariyam abbhutam lomahaṃsanam **idam** pāṇihāriyam disvā cīvaram ekamsam karitvā etaṃ abravi “mahāmuni sitakammassa hetu ko? Taṃ hetum byākarohi, dhammāloko bhavissati”ti.

Yassa bhagavato sabbadhammesu ñāṇam sadā pavattati, kaṅkhāvitarāṇo muni so bhagavā kaṅkhiṃ vematikam Ānandam theram etaṃ abravi. Ānanda yo so puriso mayicittam pasādayi, so puriso caturāsītikappāni duggatim na gamissati, devesu devasobhaggaṃ dibbam rajjam pasāsivā manujesu **raṭṭhe** sakalaratṭhe manujindo rājā bhavissati, **so** puriso carimaṃ pabbajitvā, dhammataṃ sacchikatvā ca dhutarāgo **vaṭṭamsako** nāma paccekabuddho bhavissati.

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

Buddhā **evam** ettakāti acintiyā bhavanti, **buddhadhammā** buddhaguṇā **evam** ettakāti acintiyā bhavanti, acintiye pasannānam **vipāko** puñṇavipāko **evam** ettakoti acintiyō hotīti etaṃ abravīti yojanā.

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

“Suvaṇṇacchadanaṃ nāvaṃ -pa- etādisaṃ katapuññā labhin”ti **idaṃ** suttampi vāsanābhāgiyaṃ suttaṃ nāma. **Nāridevadhītā suvaṇṇacchadanaṃ** suvaṇṇālaṅkārehi chāditaṃ nāvaṃ āruyha tiṭṭhasi, **pokkharaniṃ** devapokkharaniṃ ogāhasi, padumaṃ pāṇinā chindasi.

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

Devarājena pucchitā sā devadhītā attamaṇā hutvā pañhaṃ puṭṭhā sakkassa byākāsi. Devarājā **addhānaṃ** dīghamaggaṃ paṭipannā ahaṃ yasassino **kassapassa** bhagavato manoramaṃ thūpaṃ addassaṃ, disvā **tattha** thūpe cittaṃ pasādesim̐, pasannāhaṃ sehi pāṇihi padumapupphahi pūjesim̐. Tasseva kammaṃ idaṃ sabbaṃ phalaṃ vipāko bhava. Katapuññāhaṃ etādisaṃ phalaṃ alabhinti sakkassa byākāsi. Iti me sutanti mahāmoggallāno vadatīti yojanā.

“Yathāniddhāritasuttānīyeva vāsanābhāgiyasuttāni paripuṇṇāni”ti vattabbattā **“dānakathā sīlakathā saggakathā puññakathā puññavipākakathā”ti idam vāsanābhāgiyan**”ti-ādi vuttam. Tattha yāya desanāya dānañca dānaphalañca dassitam, sā desanā **dānakathā** nāma. Yāya desanāya sīlañca sīlaphalañca dassitam, sā desanā **sīlakathā** nāma. Yāya desanāya saggā ca saggesu nibbattāpakañca kammaṃ dassitam, sā **saggakathā** nāma. Yāya desanāya dānasīlabhāvanādivasena dasavidham puññakammaṃ dassitam, sā **puññakathā** nāma. Yāya desanāya tādisassa puññakammassa vividho ayaṃ vipāko imassa puññassa vipākoti niyametvā dassito, sā **puññavipākakathā** nāma.

Dasabaladharānam sammāsambuddhānam uddissakatesu sarīradhātum abbhantare ṭhapetvā paṃsūhi katesu thūpesu ye narā pasannā, te narā **tattha** thūpe **kāram** puññaṃ katvā saggesu uppajjitvā pamodantīti yojanā. **Idam** suttaṃ vā -pa- suttaṃ.

97. **Devaputtasarīravaṇṇā** devaputtasarīrasadisavaṇṇā **subhagasaṇṭhiti** sobhaggayuttasaṇṭhānā **sabbe** janā udakena paṃsum temetvā thūpaṃ vaḍḍhetha, so ayaṃ thūpo kassa puggalassa thūpoti pucchati.

Sugatte sundaragatte devate **tasmim** thūpe pasannā ime devamanujā **kāram** puññaṃ karontā hutvā jarāmarañato pamuccare, so ayaṃ thūpo mahesino dasabaladhammadhārino sugatassa thūpoti veditabboti āhāti yojanā. **Idam** suttaṃ vā -pa- suttaṃ.

Yāham yā aham mahesino thūpaṃ cattāri uppalāni ca mālāñca abhiropayim, tena mayā kataṃ **taṃ** puññaṃ ulāraṃ vata **āsi** ahosi. **Tato** kappato ajja kappā tiṃsaṃ dharanti satthuno thūpaṃ pūjetvā tattakāni duggatim na jānāmi, vinipātaṃ na gacchāmīti yojanā. **Idam** suttaṃ vā -pa- suttaṃ.

Aham **bāttimsalakkhaṇadharassa** bāttimsalakkhaṇadharena sampannassa vijitavijayassa lokanāthassa thūpaṃ apūjesim, pūjetvā **satasahassam kappe** āyukappe pamudito āsim. Mayā yaṃ puññaṃ pasutam, tena puññena vinipātaṃ **anāgantuna** anāgantvā **devasobhaggaṃ** sampattim ca devarajjāni ca tāni

akārim. Atha vā devasobhaggañca mayā kāritam, rajjāni ca mayā kāritāni.

Adantadamakassa sāsane **yaṃ cakkhu** paññācakkhu paṇihitam, tathā **cittam** yaṃ vimuttacittam paṇihitam, tam sabbam paññācakkhu vimuttacittam **me** mayā laddham, aham vidhūlatāsāṅkhātataṇhā hutvā **vimuttacittā** phalavimuttacittasampannā amhīti avocāti yojanā. **Idam** suttaṃ vā -pa- suttaṃ.

98. **Vimuttacitte** phalavimuttacittasampanne **akhile** pañcacetokhīlarahite anāsave **araṇavihārimhi** araṇavihārasīle **asaṅgamānase** alaggamānase paccekabuddhasmiṃ sāmākapatthodanamattameva dakkhiṇam adāsim.

Tasmiṃ paccekabuddhe **uttamaṃ dhammaṃ** paccekabodhidhammaṃ **okappayim** “so uttamo dhammo atthi”ti saddahim. **Evaṃ** ariyavihārena vihārihi paccekabuddhehi **me** mama saṅgamo kato **siyā** bhava, kudāsupi ca aham apekkhavā mā bhaveyyanti mānasam tasmiṃca dhamme **paṇidhesim** “iminā paccekabuddhena laddhadhammaṃ ahampi sacchikareyyan”ti cittaṃ paṇidahim.

Tasseva paccekabuddhe katasseva kammaṣṣa vipākato aham dīghāyukesu **amamesu** “mama pariggaho”ti pariggahābhāvena apariggahesu viṣesagāmīsu ahīnagāmīsu **kurūsu** uttarakurūsu **pāṇīsu** sattesu saḥassakkhattum **upapajjatha** upapajjim.

Tasseva kammaṣṣa vipākato vicitramālābharaṇānulepīsu **yasassīsu** parivāravantesu **tidaso** devo aham viṣiṭṭhakāyūpagato hutvā saḥassakkhattum upapajjatha.

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

“Sīlavatoyaṃ icchitam, tam samijjhate”ti imaṃ vacanaṃ tathāgato jino paccakkham katvā avaca kho, **yathā yathā** yena yena pakārena me manasā vicintitam, **tathā** tathā tena tena pakārena samiddham bhavati. **Ayaṃ** bhavo antimo bhavoti yojanā. **Idam** suttaṃ vā -pa- suttaṃ.

Ekatimsamhi kappamhi jino anejo anantadassī “**sikhī**”ti itināmako uppajji, tassāpi bhagavato rājā bhātā **sikhiddhe** ca sikhī-itināmake buddhe ca tassa bhagavato **dhamme** ca abhippasanno lokavināyakamhi parinibbute sati devātidevassa naruttamassa mahesino vipulaṃ mahantaṃ samantato gāvutikaṃ thūpaṃ akāsim.

Tasmim thūpe **balim** pūjābalim abhihārī manusso jātisumanam paggayha pahaṭṭho pūjesi, **assa** manussassa ekaṃ pupphaṃ vātena paharitam hutvā patitam. Ahaṃ **taṃ** patitam ekaṃ pupphaṃ gahetvā **tasseva** pupphasāmikassa adāsim.

So manusso pupphasāmiko abhippasannacitto hutvā maṃ “tvameva etaṃ ekaṃ pupphaṃ pūjā”ti adāsi. **Dadāsī**ti ettha dakāro āgamo. Ahaṃ **taṃ** ekaṃ pupphaṃ gahetvā **buddhaṃ** buddhaguṇaṃ punappunaṃ anussaranto yasmim kappe abhiropayim, **tato** kappato ajja kappā timsaṃ ahesum. Tesu kappesu duggatiṃ nābhijānāmi, vinipātaṇca na gacchāmi, idaṃ phalaṃ thūpapūjāya phalanti avocāti yojanā. **Idaṃ** suttaṃ vā -pa- suttaṃ.

Brahmadattassa brahmadattanāmakassa rājino kapilaṃ nāma nagaraṃ **suviḥhattaṃ** bhāgato suṭṭhu viḥhattaṃ **mahāpathaṃ** mahāpathasampannaṃ **ākiṇṇaṃ** nānājātikehi manussehi paripuṇṇaṃ, iddhaṃ phītaṇca āsi.

Pañcālānaṃ tattha puruttame ahaṃ kummāsaṃ vikkiṇim, so ahaṃ yasassinaṃ **upariṭṭhaṃ** upasamīpe¹ ṭhitaṃ ariṭṭhaṃ nāma **sambuddhaṃ** paccekabuddhaṃ addasim, disvā haṭṭho cittaṃ pasādetvā naruttamaṃ ariṭṭhaṃ me gehasim **yaṃ** dhuvabhattaṃ **vijjatha** vijji, tena dhuvabhattena nimantesim.

Yato ca yasmim kāle ca kattiko yassaṃ pannarasīpuṇṇo, sā **puṇṇamāsī** pannarasī upaṭṭhitā, **tato ca** tasmim kāle ca ahaṃ navaṃ dussayugaṃ gayha **ariṭṭhassa** ariṭṭhanāmakassa paccekabuddhassa upanāmesim.

Naruttamo anukampako kāruṇiko taṇhānighātako **muni** paccekabuddho **pasannacittaṃ** maṃ ñatvāna paṭiggaṇhi.

1. Uparivehāse (Netti-Ṭṭha 232 piṭṭhe.)

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

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

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

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

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

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

Nānāvidhaṃ vāsanābhāgiyaṃ suttaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamaṃ nibbedhabhāgiyaṃ suttaṃ”ti pucchitabbattā **“tattha katamaṃ nibbedhabhāgiyaṃ suttaṃ”**ti-ādi vuttaṃ. **Tattha** tesu soḷasasu saṃkilesabhāgiyādīsū suttasu katamaṃ suttaṃ nibbedhabhāgiyaṃ suttaṃ nāmāti pucchati.

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

Ettakamevā”ti vattabbattā “**sīlavato**”ti-ādi vuttaṃ. Ānanda sīlavato puggalassa “kinti **me** mama avipphaṭṭisāro **jāyeyya** pavatteyyā”ti cetanā **na karaṇīyā** nā kātabbā. Ānanda sīlavato avipphaṭṭisāro yaṃ **jāyeyya** pavatteyya, **esā** avipphaṭṭisārassa jāyanā pavattanā dhammatā bhavati. Ānanda **avipphaṭṭisārīnā** puggalena “kinti **me** mama pāmojjaṃ **jāyeyya** pavatteyyā”ti cetanāna karaṇīyā, Ānanda **avipphaṭṭisārīno** puggalassa pāmojjaṃ yaṃ **jāyeyya** pavatteyyā”, **esā** pāmojjassa jāyanā pavattanā dhammatā. Sesesupi imassa yojanānāyānusārena yojanānayo gahetabbo. **Idaṃ** suttaṃ pi nibbedhabhāgiyaṃ suttaṃ nāma.

Ātāpino kilesānaṃ ātāpena sammappadhānena samannāgatassa **jhāyato** jhāyantassa **brāhmaṇassa** bāhitapāpassa khīṇāsavassa **dhammā** anulomapaccayākārapaṭivedhasādhakā bodhipakkhiyadhammā **yadā** yasmīṃ kāle **have** ekantena **pātubhavanti** uppajjanti. Atha vā **dhammā** catu-ariyasaccadhammā **pātubhavanti** pakāsayanti abhisamayavasena pākaṭā honti. **Atha** vā pātubhavanākāle **assa** ātāpino jhāyato brāhmaṇassa khīṇāsavassa sabbā kaṅkhā **vapayanti** apagacchanti nirujjhanti. Kasmā? **Sahetudhammaṃ** avijjādikena hetunā saha pavattaṃ saṅkhārādikaṃ sukhena asammissaṃ dukkhakkhandhadhammaṃ **yato** yasmā **pajānāti** aññāsi paṭivijjhati, tato tasmā vapayanti apagacchanti nirujjhantīti yojanā. **Idaṃ** suttaṃ nibbedhabhāgiyaṃ suttaṃ nāma.

Dutiya-gāthāyaṃ pana **paccayānaṃ khayāṃ** khayasaṅkhātāṃ nibbānaṃ **yato** yasmā **avedi** aññāsi paṭivijjhi, tato tasmā sabbāpi kaṅkhā vapayantīti yojanā. **Idaṃ** suttaṃ nibbedhabhāgiyaṃ suttaṃ.

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

Āraññaṃ āraññaṃ paṃsukūlikaṃ **aññātuñchena** aññāta-anabhilakkhitagharapaṭipāṭiyā ṭhatvā uñchena piṇḍapātacaraṇavīriyena laddhena missakabhojanena yāpentāṃ nandaṃ **kadā** kāle ahaṃ passeyyanti avocāti yojanā. **Idaṃ** suttaṃ ni -pa- suttaṃ.

Gotama **kiṃsu** katamaṃ **chetvā** vadhivā vadhanto kodhapariḷāhena aparidayhamāno hutvā sukhaṃ **seti** sayati, **kiṃsu** katamaṃ **chetvā** vadhivā vadhanto kodhavināsenā vinaṭṭhadomanasso hutvā na socati, gotama tvaṃ kissa ekadhammassa **vadham** vadhanam rocesīti brāhmaṇo pucchati.

Brāhmaṇa **kodham** kujjhanam **chetvā** vadhivā vadhanto kodhapariḷāhena aparidayhamāno hutvā sukhaṃ **seti** sayati, **kodham** kujjhanam **chetvā** vadhivā vadhanto kodhavināsenā vinaṭṭhadomanasso hutvā na socati, **visamūlassa** visasadisassa dukkhassa mūlabhūta **madhuraggassa** madhurasāṅkhātassa sukhapariyosānassa **kodhassa** kujjhanassa **vadham** vadhanam **ariyā** buddhādayo puggalā pasamsanti. **Hi** saccaṃ **taṃ** kodham kujjhanam **chetvā** vadhivā vadhanto kodhavināsenā vinaṭṭhadomanasso hutvā **seti** sayatīti yojanā. **Madhuraggassāti** ca madhuraṃ cetasikasukhaṃ assāda-aggam pariyoṣānam assa kodhassāti **madhuraggoti** samāso veditabbo. Kujjhantassa hi akkositvā paribhāsivā paharivā pariyoṣāne cetasikasukhassādo uppajjatīti. **Idam** suttaṃ ni -pa- suttaṃ.

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

Devaputta hananto dhīro uppatitaṃ **kodham** kujjhanam **hane** haneyya. Vinodento dhīro jātaṃ rāgaṃ **vinodaye** vinodayeyya. Pajahanto dhīro avijjaṃ **pajahe** pajaheyya. Saccadhammassa abhisamayo sukhoti bhagavā avocāti yojanā. **Idam** suttaṃ ni -pa- suttaṃ.

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

Bhagavā pana “samucchedappahānāya vīriyaṃ ārabhiyati”ti dassetuṃ “**sattiyā viya omaṭṭho**”ti-ādimāha. Devaputta sattiyā **omaṭṭho** puriso sattippahānāya vīriyaṃ ārabhati viya, agginā matthake **ḍayhamāno** ādittasiro puriso agginibbāpanatthāya vīriyaṃ ārabhati iva, evaṃ sakkāyadiṭṭhiyā abhibhūto bhikkhu sakkāyadiṭṭhiyā **pahānāya** maggena samucchedappahānāya appamatto vāyamamāno **sato** satisampanno hutvā **paribbaje** vihareyyāti bhagavā avocāti yojanā. **Idaṃ** suttaṃ nibbedhabhāgiyaṃ suttaṃ nāma.

Sabbe **nicayā** bhogā **khayantā** khayapariyosānā bhavanti, sabbe **samussayā** dhammā **patanantā** patanapariyosānā bhavanti, **sabbesaṃ** sattānaṃ maraṇamāgama **sabbesaṃ** sattānaṃ jīvitāṃ addhavaṃ bhavati, iti **etaṃ** vuttappakāraṃ **bhayaṃ** bhayaheṭṭuṃ **marāṇaṃ** sammutimaraṇaṃ apekkhamāno paṇḍito **sukhāvahāni** diṭṭhadhammikasamparāyikasukhāvahāni **puññāni** dānasīlabhāvanāmayipuññāni kayirāthāti devatā avoca.

Devaputta sabbe **nicayā** bhogā **khayantā** khayapariyosānā, sabbe **samussayā** dhammā **patanantā** patanapariyosānā, **sabbesaṃ** sattānaṃ maraṇamāgama **sabbesaṃ** sattānaṃ jīvitāṃ addhavaṃ, iti **etaṃ** vuttappakāraṃ **bhayaṃ** bhayaheṭṭuṃ maraṇaṃ apekkhamāno **santipekkho** sabbasaṅkhārūpasamaṃ nibbānaṃ apekkhamāno paṇḍito **lokāmisāṃ** kāmagaṇaṃ **pajahe** pajaheyyāti bhagavā avocāti yojanā. **Idaṃ** suttaṃ nibbedhabhāgiyaṃ suttaṃ nāma.

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

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

Arahataṃ arahantānaṃ buddhapaccekabuddhasāvakānaṃ **dhammaṃ** sucaritādibhedaṇca sattatiṃ sabodhipakkhiyabhedaṇca dhammaṃ yo paṇḍito **saddahāno** saddahanto hutvā nibbānappattiyā **appamatto** vicakkhaṇo hutvā **sussūsaṃ** sussūsanto bhavē, so paṇḍito **paññaṃ** lokiyalokuttarapaññaṃ **labhate** labhati.

Yo vīriyavā puggalo **patirūpadesakārī** desakālādīni ahāpetvā lokiyalokuttaradhammapatirūpaṃ adhigamūpāyaṃ karoti, **dhuravā** cetasikavīriyena anikkhittadhuro **uṭṭhātā** kāyikavīriyavasena uṭṭhānasampanno hoti, so vīriyavā puggalo **dhanam** lokiyalokuttaradhanam **vindate** adhigacchati. **Saccena** vacīsaccena ca paramatthasaccena ca buddhādiko saccadhamme ṭhito sappuriso kittiṃ pappoti. **Dadam** dadanto yaṃ kiñci icchitaṃ pattitaṃ catusaṅgahavatthūṃ dadanto saṅgahanto sappuriso **mittāni** ekantamittāni **ganthati** sampādeti, **evam** catūhi saccadhammadhitticāgehi samannāgato so sappuriso **asmā** lokā param **pecca** gantvā ekantena sokakāraṇassa abhāvato na socatīti yojanā.

Gotama sabbaganthappahīno tihi bhavehi vippamutto **sato** satisampanno tvaṃ samaṇo **aññaṃ** devamanussādikaṃ **yaṃ anussāsasi** yaṃ anusāsanam karosi, **taṃ** anusāsanam sabbaganthappahīnassa tihi bhavehi **vippamuttassa** samaṇassa **te** tava na sādhiṭi sakkanāmakko marapakkhiko yakkho gāthāya ajjhabhāsi.

“**Sakka** sakkanāmakko yakkha anukampitena purisena saddhiṃ yena kenaci **vaṇṇena** kāraṇena **saṃvāso** ekasmiṃ ṭhāne saṃvāso jāyati, **taṃ** anukampitabbaṃ saṃvāsagataṃ purisaṃ sappañño manasā **anukampitum na arahati** anukampitumyeva arahati. Yā **anukampā** karuṇā, yā **anuddayā** mettā, muditā ca uppannā, tāya anukampāya karuṇāya, tāya anuddayāya mettāya muditāya ca samussāhitena pasannena manasā yo **sappañño** sappuriso **aññaṃ** devamanussādikaṃ **yaṃ anussāsati** yaṃ anusāsanam karoti, so sappañño sappuriso tena-anusāsanena **saṃyutto** kāmaccchandādīnam saṃyojanānam vasena ananulomasamīyogena saṃyutto nahotīti bhagavā avocāti yojanā.

102. Samaṇa rāgo ca doso ca ime dve dhammā **kutonidānā** kiṃ nidānā kiṃ paccayā bhavanti, arati ca rati ca lomahaṃso ca ime tayo kutojā kuto bhavanti, kumārakā **dhaṅkaṃ** kākaṃ gaheṭvā pāde dīghasuttakena bandhitvā suttakoṭṭim āṅguliyaṃ veṭhetvā osajanti iva, evaṃ manovitakkā kuto samuṭṭhāya cittaṃ osajantīti sūcilomayakkho bhagavantaṃ pucchi.

Rāgo ca doso ca ime dve dhammā **itonidānā** ito attabhāvato nidānā jāyanti, arati ca rati ca lomahaṃso ca ime tayo **itojā** ito attato bhavanti, kumārakā **dhaṅgaṃ** kākaṃ gaheṭvā pāde dīghasuttakena bandhitvā suttakoṭṭim āṅguliyaṃ veṭhetvā osajanti iva, evaṃ manovitakkā **ito** attabhāvato samuṭṭhāya cittaṃ osajanti.

Nigrodhassa **khandhajā** pāroha sākhāsu jāyanti iva, vane rūkkhaṃ nissāya jātā **māluvā** lātā taṃ rukkhaṃ ajjhottharivā **vitatā** otatavitatā tiṭṭhati iva, evaṃ yakkha tvaṃ suṇohi **snehajā** taṇhāsnehato jātā **attasambhūtā** attani sambhūtā puna anekappakāro **manovitakkā** pāpamanovikakkā ceva taṃsāmpayuttakilesā ca **kāmesu** vatthukāmesu **visattā** laggā sāmsibbitā ṭhitā.

Ye paṇṭitā “yaṃ nidānaṃ assa attabhāvassā”ti **yatonidānaṃ naṃ** kilesagahanaṃ samudayasaccaṃ pajānanti, **te** paṇṭitā attabhāvasaṅkhātassa dukkhasaccassa nidānabhūtaṃ **naṃ** kilesagahanaṃ samudayasaccaṃ maggasaccena **vinodenti**. **Apunabhavāya** apunabhavasāṅkhātāya nirodhasaccatthāya **atiṇṇapubbaṃ** anamatagge sāmsāre supinenāpi atiṇṇapubbaṃ **duttaraṃ imaṃ oghaṃ** catubbidhaṃ saṃkilesoghaṃ tarantīti bhagavā avocāti yojanā.

“Bhāgavā samaṇadhammassa karaṇaṃ nāma **dukkaraṃ**, bhagavā samaṇadhammassa karaṇaṃ nāma **sudukkaraṃ** suṭṭhutaṃ dukkaraṃ”ti eko kulaputto pabbajitvā samaṇadhammaṃ katvā ariyabhūmiṃ appatvā kālaṃ katvā develoke nibbatto, so devaputto bhagavantaṃ upasaṅkamitvā āha. Kāmada silasamāhitā **ṭhitattā** ṭhitasabhāvā satta **sakkhā** puggalā **dukkaraṃ vāpi** samaṇadhammaṃ karonti. **Anagāriyupetassa** anagāriyaṃ niggehabhāvaṃ upagatassa

pabbajitassa **tuṭṭhi** catupaccayasantoso sukhāvahā hotīti bhagavā avoca.

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

“Bhagavā **yadidaṃ** yaṃ idaṃ cittaṃ bhāvanāya rataṃ, taṃ cittaṃ dussamādahan”ti so devaputto āha. Kāmada ye ariyā indriyūpasame rattindrivaṃ ratā, te ariyā dussamādahaṃ vāpi cittaṃ samādahanti, kāmada te ariyā maccuno **jālaṃ** kilesajālaṃ chetvā maggaṃ gacchantīti bhāgavā avoca.

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

103. Yaṃ jetavanaṃ isisaṃghanisevitaṃ dhammarājena āvuttaṃ, idaṃ taṃ jetavanaṃ mama **pītisañjananaṃ** pītiyā sañjananaṃ karaṃ hi karaṃ eva.

Kammaṃ maggacetanākammaṃca **vijjā** maggapaññā ca **dhammo** samādhi ceva samādhipakkhiko ca dhammo **sīlaṃ**, sīle ʈhitassa **jīvitaṃ** uttamaṃ, **etena** aṭṭhaṅgakena maggena sattā sujjhanti, gottena vā dhanena vā sattā nasujjhanti.

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

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

Atītaṃ atītakkhandhapañcakam taṇhādīṭṭhihi nānvāgameyya, **anāgataṃ** anāgatakkhandhapañcakam taṇhādīṭṭhihi **nappaṭikaṅkhe** na pattheyya. **Yaṃ** yasmā atītaṃ **pahīnaṃ** niruddhaṃ atthaṅgataṃ, tasmā atītaṃ pahīnattā niruddhattā atthaṅgatattā nānvāgameyya. **Yaṃ** yasmā anāgataṃ appattaṃ, tasmā na paṭikaṅkhe.

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

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

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

“**Cattārimāni bhikkhave**”tyādisuttaṃ pālito ca aṭṭhakathāto¹ ca pākaṭaṃ.

104. Nānāvidhaṃ nibbedhabhāgiyaṃ suttaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamaṃ asekkhabhāgiyaṃ suttaṃ”ti pucchitabbattā “**tattha katamaṃ asekkhabhāgiyaṃ suttaṃ**”ti-ādi vuttaṃ. **Tatthāti** tesu soḷasasu saṃkilesabhāgiyādīsu suttesu **katamaṃ** suttaṃ asekkhabhāgiyaṃ suttaṃ nāmāti pucchati.

Yassa uttamapurisassa cittaṃ selūpamaṃ **ṭhitaṃ** lokadhammavātehi nānukampati, **rajanīyesu** lābhādīsu virattaṃ bhava, so uttamapuriso

1. Netti-Ṭīṭha 240 piṭṭhe.

kopaneyya alābhādi ke na kuppati, tassa uttamapurisassa cittaṃ evaṃ aniccatādinā bhāvitāṃ, **naṃ** bhāvitacittaṃ uttamapurisaṃ vītikkantalokadhammahetukaṃ dukkhaṃ kuto essatīti yojanā. **Idaṃ** suttaṃ asekkhabhāge visaye vācakañāpakabhāvena pavattanato **asekkhabhāgiyaṃ** suttaṃ nāma. Esa nayo ito paresupi veditabbo.

“Asekkhabhāgiyaṃ suttaṃ idamevā”ti vattabbabhāvato **“āyasmato cā”**ti-ādi vuttaṃ.

Yo brāhmaṇo bāhitapāpadhammattā **bāhitapāpadhammo** bhave, so brāhmaṇo niggatahumhukattā **nihumhuko** bhave, niggatakilesakasāvattā **nikkasāvo** bhave, sīlasaṃvarena saṃyatacittatāya **yatatto** bhave, yo brāhmaṇo catumaggañāṇavedeḥi antaṃ nibbānaṃ gatattā **vedantagū** bhave, dhammena vusitabrahmacariyattā **vusitabrahmacariyo** bhave. Yassa brāhmaṇassa kuhiñci loka **ussadā** rāgussado dosussado mohussado mānussado diṭṭhussado natthi, so brāhmaṇo **brahmavādaṃ** “ahaṃ brāhmaṇomhī”ti vācaṃ vadeyyāti bhagavā avocāti yojanā.

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

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

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

Yakkha yo brāhmaṇo **sakesu** saka-attabhāvesu **dhammesu** upādānakkhandhesu saccesu, dhammesu ca pāragū hoti, **atha** pāragamanakkhaṇe so brāhmaṇo **etaṃ** ajakalāpakāṃ tayā vutaṃ etaṃ **pisācam**

kilesapisācaṇca, tayā kataṃ **akkulaṇca** akkulaṃ, pakkulakaraṇaṃ ativattatīti avocāti yojanā.

Yo bhikkhu **āyantim** āgacchantim purāṇadutiyikaṃ bhariyaṃ vā, aññaṃ āgacchantim itthim vā cittena na abhinandati, **pakkamantim** purāṇadutiyikaṃ bhariyaṃ vā, aññaṃ pakkamantim itthim vā cittena na socati, **saṅgā** pañcavidhatopi saṅgato muttaṃ saṅgāmajim **taṃ** bhikkhum “brāhmaṇa”ti ahaṃ vadāmīti avocāti yojanā.

Ettha nadiyaṃ bahujaṇo nhāyati, so bahujaṇo nhāyako **udakena** udakanhānena sucī na hoti, **yamhi** puggale **saccaṃ**, saccato sesadhammo ca atthi, so puggalo sucī ca hoti, so puggalo brāhmaṇo ca hotīti avocāti yojanā, suci-asucibhāvo **ṭikāyaṃ**¹ vitthārato vuttova.

Ātāpino jhāyato yassa brāhmaṇassa **dhammā** saccadhammā yadā **have** ekantena pātubhavanti, tadā dhammānaṃ pātubhavanakkhaṇe so brāhmaṇo mārāsenaṃ **vidhūpayam** vidhūpayanto tiṭṭhati. “Kimivā”ti vattabbattā “**sūriyova obhāsaya mantalikkhaṇ**”ti vuttaṃ. Sūriyo antalikkhaṃ obhāsayaṃti tiṭṭhati iva, evaṃ tiṭṭhatīti yojanā.

Yo paṃsukūliko bhikkhu sabbāni cattāri **yogāni** upātivatto sakiñcane loke **akiñcano iriyati** catubbidha-iriyāpathaṃ vatteti. **Apahānadhammaṃ** kenaci maggena appahānasabhāvaṃ appattakāyena appattaṃ **tevijjapattaṃ**, iriyamānaṃ santindriyaṃ taṃ paṃsukūlikaṃ bhikkhum tumhe passatha.

Ājāniyaṃ purisa-ājāniyaṃ **jātibalanisedhaṃ** “ahaṃ jātibrahmaṇo”ti jātimattakena pavattamānabalanisedhakaṃ taṃ paṃsukūlikaṃ bhikkhum sambahulā uḷārā devatā brahmaṇ vimānaṃ upasaṅkamitvā **idha** sāsane, brahmavimāne vā pasannacittā hutvā namassanti. **Nidhāti** ca ettha **na-kāro** āgamo.

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

1. Netti-Ṭī 135, 136 piṭṭhesu.

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

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

Sithilaṃ vīriyaṃ ārabba sabba dukkhappamocanaṃ idaṃ nibbānaṃ yogāvacarena na adhigantabbaṃ, **appena** appakena thāmasā idaṃ nibbānaṃ na adhigantabbaṃ.

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

Mogharāja dubbaṇṇako lūkhacīvaro sadā **sato** satisampanno khīṇāsavo ca visaṃyutto ca katakicco ca anāsavo ca tevijjo ca iddhipatto ca cetopariyāyakovidō ca so bhikkhu savāhinim māraṃ jetvā antimaṃ dehaṃ dhārentīti avocāti yojanā.

105. “**Tathāgato**”ti-ādīsu yojanā pākaṭā. **Idaṃ** suttaṃ asekkhabhāge visaye vācakañāpakabhāvena pavattanato **asekkhabhāgiyaṃ** suttaṃ nāma.

106. Nānāvidhaṃ asekkhabhāgiyaṃ suttaṃ ācariyena niddhāritaṃ, amhehi ca ñātāṃ, “katamaṃ saṃkilesabhāgiyañca vāsanābhāgiyañca suttaṃ”ti vattabbattā “**tattha katamaṃ saṃkilesabhāgiyañca vāsanābhāgiyañca suttaṃ**”ti-ādi vuttaṃ. **Tatthāti** tesu soḷasasu saṃkilesabhāgiyādīsu suttesu **katamaṃ** suttaṃ saṃkilesabhāgiyañca vāsanābhāgiyañca suttaṃ nāmāti pucchati.

Channaṃ āpattiṃ āpajjitvā channaṃ chādentāṃ bhikkhuṃ dukkaṭādivasso ativassati, **vivaṭaṃ** āpattiṃ āpajjitvā vivaṭaṃ desentaṃ ācikkhantaṃ bhikkhuṃ dukkaṭādivasso nātivassati, **tasmā** channassa ativassanato ca vivaṭassa nātivassanato ca **channaṃ** chāditabbaṃ āpattiṃ **vivaretha** desetha

ārocetha, **evaṃ** vivaraṇe sati **taṃ** vivarantaṃ bhikkhuṃ dukkaṭādivasso nātivassatīti yojanā.

“Imasmim̐ sutte kittakena saṃkilesa dassito, kittakena vāsanā dassitā”ti pucchitabbattā **“channamativassatī”**ti saṃkilesa, ‘vivaṭaṃ nātivassatī’ti vāsanā, ‘tasmā channaṃ vivaretha, evaṃ taṃ nātivassatī’ti ayaṃ saṃkilesa ca vāsanā cā”ti vuttaṃ. **“Channamativassatī”**ti ettakena saṃkilesa dassito. **“Vivaṭaṃ nātivassatī”**ti ettakena vāsanā dassitā. **“Tasmā channaṃ vivaretha, evaṃ taṃ nātivassatī”**ti ettakena ayaṃ saṃkilesa ca dassito, ayaṃ vāsanā ca dassitā. **Idaṃ** “channaṃ -pa- vassatī”ti suttam̐ saṃkilesabhāge visaye ca vāsanābhāge visaye ca vācakañāpakabhāvena pavattanato **saṃkilesabhāgiyaṇca vāsanābhāgiyaṇca** suttam̐ nāma.

“Saṃkilesabhāgiyaṇca vāsanābhāgiyaṇca suttam̐ ettakamevā”ti vattabbattā **“cattārome mahārājā”**ti-ādi vuttaṃ. “Tesu catūsu puggalesu katame puggalā saṃkilesabhāgiyā, katame puggalā vāsanābhāgiyā”ti pucchitabbattā **“tatha yo ca puggalo”**ti-ādi vuttaṃ. **Tatthā**ti tesu catūsu tamotamaparāyaṇādīsu puggalesu. Tassattho pākaṭo. **Idaṃ** “cattārome”ti-ādikam̐ suttam̐ saṃkilesabhāgiyesu dvīsu puggalesu ca vāsanābhāgiyesu dvīsu puggalesu ca vācakañāpakabhāvena pavattanato **saṃkilesabhāgiyaṇca vāsanābhāgiyaṇca** suttam̐ nāma.

Nānāvidham̐ saṃkilesabhāgiyaṇca vāsanābhāgiyaṇca suttam̐ ācariyena niddhāritam̐, amhehi ca ñātam̐, “katamam̐ saṃkilesabhāgiyaṇca nibbedhabhāgiyaṇca suttam̐ nāmā”ti pucchitabbattā **“tatha katamam̐ saṃkilesabhāgiyaṇca nibbedhabhāgiyaṇca suttan”**ti-ādi vuttaṃ. Tassattho vuttanayena veditabbo.

Ayasam̐ yaṃ bandhanaṇca dārujaṃ yaṃ bandhanaṇca pabbajaṃ yaṃ bandhanaṇca loke atthi, **taṃ** ayasādibandhanam̐ “daḷham̐ bandhanan”ti **dhīrā** buddhādayo paṇḍitapurisā na āhu. Maṇikuṇḍalesu ca puttesu ca dāresu ca yā **sārattarattā** balavarāgarattā apekkhā loke vijjati, taṃ sārattaratta-apekkhāsāṅkhātam̐ rāgabandhanam̐ “daḷham̐ bandhanan”ti **dhīrā** paṇḍitapurisā āhu. Iminā suttappadesena **ayaṃ** sārattaratta-apekkhāsāṅkhāto akusaladhammo **saṃkilesa** dassito.

“Kena nibbedhodassito”ti vattabbattā “**etan**”ti-ādi vuttam. **Dhīrā** paṇḍitapurisā **etan** rāgabandhanam “daḥam bandhanan”ti āhu. **Etam** rāgabandhanam **ohārinam** heṭṭhā apāyam avaharaṇam hoti, **sithilam** bandhanatṭhāne chavi-ādīni akopetattā sithilam hoti, **duppamuñcam** lobhavasena ekavārampi uppannassa rāgabandhanassa dummocayattā duppamuñcam hoti, paṇḍitapurisā **etampi** vuttappakāram rāgabandhanampi maggena **cetvāna** anapekkhino hutvā kāmasukham pahāya paribbajanti. Iti iminā suttappadesena **ayam** maggo **nibbedho** dassito. **Idam** “ayasan”ti-ādikam suttam rāgādisaṃkilesabhāge visaye ca vāsanābhāge visaye ca vācakaṇāpakabhāvena pavattanato **saṃkilesabhāgiyaṇca vāsanābhāgiyaṇca suttam** nāma.

107. Bhikkhave **yaṇca ceteti** yaṇca cetanam nibbateti, **yaṇca pakappeti** yaṇca pakappanam karoti, **yaṇca anuseti** yaṇca anusayanam bhavati, **etan** cetanam etam pakappanam etam anusayanam viññāṇassa ṭhitiyā **ārammaṇam** paccayo hoti, **ārammaṇe** paccaye sati tassa abhisāṅkhāra **viññāṇassa** patiṭṭhā hoti, tasmim abhisāṅkhāra **viññāṇe** patiṭṭhite viruḷhe sati āyatim **punabbhavābhiniḃbatti** viññāṇādinibbatti hoti, āyatim punabbhavābhiniḃbattiyā sati āyatim jātijarāmarāṇam sambhavati, āyatim soka -pa- samudayo hoti.

Bhikkhave ce no ceteti, ce no pakappeti, **atha** tathāpi ce **anuseti** anusayanam bhavati, **evam** sati **etan** anusayanam **viññāṇassa** abhisāṅkhāraviññāṇassa **ārammaṇam** paccayo hoti -pa- samudayo hoti. Iti iminā suttappadesena **ayam** vuttappakāro cetayanādiko akusaladhammo **saṃkilesa** dassito.

“Kena nibbedho dassito”ti vattabbattā “**yato cā**”ti-ādi vuttam. Bhikkhave yato ca ariyamaggiko neva ceteti, no ca pakappeti, no ca anuseti, etam acetayanam etam akappanam etam ananusayanam **viññāṇassa** abhisāṅkhāraviññāṇassa **ārammaṇam** paccayo na hoti -pa- āyatim jātijarāmarāṇam nirujjhati, āyatim soka -pa- yāsā nirujjhanti -pa- nirodho hoti. Iti iminā suttappadesena **ayam** ariyamaggo **nibbedho** dassito. **Idam** “yaṇca bhikkhave”ti-ādikam

suttaṃ saṅkilesabhāge visaye ca nibbedhabhāge visaye ca
vācakañāpakabhāvena pavattanato **saṅkilesabhāgiyañca**
nibbedhabhāgiyañca suttaṃ nāma.

108. Nānāvidhaṃ saṅkilesabhāgiyañca nibbedhabhāgiyañca suttaṃ
ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamaṃ saṅkilesabhāgiyañca
asekkhabhāgiyañca suttaṃ”ti pucchitabbattā **“tattha katamaṃ**
saṅkilesabhāgiyañca asekkhabhāgiyañca suttaṃ”ti-ādi vuttaṃ. Tassattho
vuttanayena veditabbo.

Bhikkhave assutavā puthujjano **samuddo** jalasāgarasamuddo “samuddo
samuddo”ti bhāsati. Kenaṭṭhena bhāsati? Duppūraṇaṭṭhena ca
saṃsaraṇaṭṭhena¹ ca duratikkamanaṭṭhena ca samuddoti bhāsati, evaṃ sati
bhikkhave eso jalasāgarasamuddo **ariyassa** bhagavato vinaye
vuttappakāraṭṭhena samuddo na hoti, bhikkhave **eso** jalasāgarasamuddo
mahā udakarāsi mahā udakaṇṇavo hoti. Bhikkhave cakkhu purisassa
samuddo hoti, **tassa** cakkhussa **rūpamayo** rūpāyatanamayo vego.
Kenaṭṭhena? Pathavito yāva akaniṭṭhabrahmalokā nīlādirūpārammaṇaṃ
samosarantampi duppūraṇaṭṭhena ca anamatagge saṃsāre saṃsaraṇaṭṭhena
ca duratikkamanaṭṭhena ca cakkhumeva samuddo hoti. Nīlādirūpāyatanassa
appameyyassa appameyyena ūmimayena vegena saṃsaraṇaṭṭhena
nīlādirūpameva vego hoti. **Iti** iminā suttappadesena **ayaṃ** cakkhu samuddo
rūpamayo vego ca **saṅkilesa** saṅkilesahetu dassito.

“Kena asekkho dassito”ti vattabbattā **“yo tan”**ti-ādi vuttaṃ. Yasmim
arahattaphale ṭhito **yo** arahā rūpamayaṃ taṃ vegaṃ **sahati** manāpe rūpe
rāgaṃ, amanāpe rūpe dosaṃ, asamapekkhane mohaṃ anuppādentō hutvā
upekkhakabhāvena sahati, **ayaṃ** arahā bhikkhave sa-ūmim sāvaṭṭaṃ
sagahaṃ sarakkhasaṃ cakkhusamuddaṃ atarīti vuccati, tiṇṇo pāraṅgato
thale tiṭṭhati brāhmaṇoti vuccati. **Iti** iminā suttappadesena **ayaṃ**
arahattaphalabhūto **asekkho** dassito.

1. Saṃsīdanaṭṭhena (Netti-Ṭīha 244 piṭṭhe.)

“**Sotaṃ bhikkhave**”ti-ādīsupi iminā nayena yathāsambhavaṃ attho veditabbo. **Idaṃ**”samuddo”ti-ādikaṃ suttaṃ saṃkilesabhāge visaye ca asekkhabhāge visaye ca vācakañāpakabhāvena pavattanato **sakilesabhāgiyañca asekkhabhāgiyañca** suttaṃ nāma.

“Ettakamevā”ti vattabbattā “**chayime**”ti-ādi vuttaṃ. Bhikkhave lokasmiṃ sattānaṃ **anayāya** anattāya pañīnaṃ byābādhāya ime mayā vuccamānā baḷisā cha bhavanti. Katame cha? Bhikkhave **cakkhuviññeyyā** cakkhuviññāṇena viññeyyā iṭṭhā **kantā** kāmānīyā **manāpā** manavaḍḍhakā **piyarūpā** piyasabhāvā **kāmūpasamhitā** kilesakāmasahitā **rajanīyā rūpā** nīlādirūpārammaṇā santi, **taṃ** vuttappakāraṃ rūpaṃ bhikkhu **ce abhinandati** sappītikataṇhāya abhimukho nandati, **ce abhivadati** “aho sukhaṃ aho sukhaṃ”ti vadāpentiyā taṇhāyanavasena abhivadati, **ce ajjhosāya tiṭṭhati** gilitvā viya pariniṭṭhapetvā tiṭṭhati, evaṃ sati bhikkhave **ayaṃ** bhikkhu “gilitabaḷiso -pa- pāpimato”ti vuccati. Ettha ca nīlādibhedena anekavidhattā “rūpā iṭṭhā -pa- rajanīyā”ti bahuvacananiddeso katopi rūpāyatanarūpārammaṇabhāvena ca cakkhuviññeyyabhāvena ca ekavidhataṃ anativattanato “tan”ti ekavacananiddeso katoti veditabbo. “**Santi bhikkhave sotaviññeyyā**”ti-ādīsupi iminā nayena yathāsambhavaṃ attho veditabbo. **Iti** iminā suttappadesena **ayaṃ** cakkhuviññeyyādiko chabbidho baḷiso **saṃkilesa** kilesahetu dassito.

“Kena asekkho dassito”ti vattabbattā “**santi cā**”ti-ādi vuttaṃ.

Abhedī bhindī -pa- **paribhedī** parisamantato bhindī. **Iti** iminā suttappadesena **ayaṃ** arahattaphalabhūto **asekkho** dassito. **Idaṃ** “chayime”ti-ādikaṃ suttaṃ vuttanayena saṃkilesabhāgiyañca asekkhabhāgiyañca suttaṃ nāma.

109. Nānāvidhaṃ saṃkilesabhāgiyañca asekkhabhāgiyañca suttaṃ ācariyena niddhāritaṃ, amhehi ca nātāṃ, “katamaṃ saṃkilesabhāgiyañca nibbedhabhāgiyañca asekkhabhāgiyañca suttan”ti pucchitabbattā “**tattha katamaṃ saṃkilesabhāgiyañca nibbedhabhāgiyañca asekkhabhāgiyañca suttan**”ti-ādi vuttaṃ.

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

Aññathābhāvīti yasmā rodaṃ rodanto vadati, yena yena vā paravihiṃsā dipakārena attano vaḍḍhiṃ maññanti āsīanti, tato pakārato aññathā avaḍḍhi eva hoti, **taṃ** āsīsitabbaṃ aññathābhāvi avaḍḍhitabhāvi eva **hi** yasmā hoti, tasmā maññitabbassa āsīsitabbassa aññathā bhavanasīlattā rodaṃ rodanto vadati, ayaṃ sattaloko rodanto ca hutvā vadati. “Kin”ti pucchitabbattā “**bhavasatto**”ti-ādi vuttaṃ. **Bhavasatto** kāmabhavādīsu satto visatto loko **bhavameva** kāmabhavādibhavameva abhinandati. **Yaṃ** bhavaṃ abhinandati, taṃ jarāmaraṇādi-aneakabyasanānubandhattā bhayānakaṭṭhena **bhayaṃ** hoti. **Yassa** yato jarāmaraṇādito bhāyati, taṃ jarāmaraṇādidukkhassa adhiṭṭhānabhāvato **dukkhaṃ** dukkhādhiṭṭhānaṃ hoti. **Iti** iminā suttappadesena **ayaṃ** santāpādiko **saṃkilesa** saṃkilesahetu dassito.

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

“Bhavavippahānāyā”ti-ādinā ekantena niyyānikamaggo nibbedho ācariyena dassito, amhehi ca ñāto, “katamo aniyyānikamaggo”ti pucchitabbattā “**ye hi keci samaṇā vā**”ti-ādi vuttaṃ. **Hi**-saddo vācāsiliṭṭhattho. Ye keci samaṇā vā ye keci brāhmaṇā vā

bhavena rūpabhavena **bhavassa** kāmabhavassa vip̐pamokkhaṃ āhaṃsu,
bhavena arūpabhavena **bhavassa** kāmabhavassa ceva rūpabhavassa ca
vip̐pamokkhaṃ āhaṃsu, sabbe te samaṇā vā sabbe te brāhmaṇā vā
bhavaasmā vuttappakārabhavato avip̐pamuttā bhavantīti ahaṃ vadāmi.

“Rūpabhavādinā ye ca kāmabhavādibhavassa vip̐pamokkhaṃ āhaṃsū”ti
vattabbattā vibhavena bhavassa nissaraṇaṃ āhaṃsūti dassetuṃ “**ye vā
panā**”ti-ādi vuttaṃ. Ye vā pana keci samaṇā vā ye vā pana keci brāhmaṇā
vā **vibhavena** ucchedadiṭṭhiyā **bhavassa** saṃsārabhavassa nissaraṇaṃ
āhaṃsu, sabbe te samaṇā vā sabbe te brāhmaṇā vā **bhavaasmā**
saṃsārabhavato anissaṭṭhāva hontīti ahaṃ vadāmi. “Kasmā anissaṭṭhā”ti
vattabbattā anissaṭṭhakāraṇaṃ dassetuṃ “**upadhiṃ hī**”ti-ādi vuttaṃ. Idaṃ
dukkhaṃ saṃsāradukkhaṃ **upadhiṃ** khandhūpadhikilesūpadhi-
abhisāṅkhārūpadhayo paṭicca **hi** yasmā sambhoti, tasmā anissaṭṭhā honti. **Iti**
iminā suttappadesena **ayaṃ** micchādiṭṭhisāṅkhāto **saṃkilesa** dassito.

Ye hi “keci”ti-ādinā saṃkilesa dassito, “kena nibbedho dassito”ti
vattabbattā “**sabbupādānakkhayā**”ti-ādi vuttaṃ. **Sabbupādānakkhayā**
ariyamaggato **dukkhassa** saṃsāradukkhassa sambhavo natthi. **Iti** iminā
suttappadesena **ayaṃ** ariyamaggo **nibbedho** dassito.

“Vuttappakārā aññasuttappadesenapi dassito”ti dassetuṃ
“**lokamiman**”ti-ādi vuttaṃ. **Puthū** visuṃ visuṃ avijjāya **paretaṃ** abhibhūtaṃ
bhūtarataṃ bhūtesu itthipurisesu aññamaññarataṃ **bhūtaṃ**
kandhapañcakaṃ bhavehi aparimuttaṃ imaṃ lokaṃ mama citta tvaṃ
passa. **Ye keci bhavā** ittarakhaṇā vā bhavā, dīghāyukā vā bhavā, sātavanto
vā bhavā, asātavanto vā bhavā pañcakkhandhā **sabbadhi** “uddhaṃ adho
tiriyaṃ”ti imesu sabbesu **sabbatthatāya** sabbatthabhāvena ahesuṃ, **sabbe te**
vuttappakārā bhavā niccadhuvarahitattā **aniccā** sampiṭitattā **dukkhā**
vipariṇāmaabhāvato **vipariṇāmadhammā** ahesuṃ. **Iti** iminā suttappadesena
ayaṃ avijjādiko **saṃkilesa** dassito.

“Lokamiman”ti-ādinā saṃkilesa dassito, “kena nibbedho dassito”ti
vattabbattā “**evametan**”ti-ādi vuttaṃ. **Evam** vuttappakārena **etaṃ**

khandhapañcakam yathābhūtaṃ **sammappaññāya** sassa attano maggapaññāya, vipassanāpaññāya vā **passato** passantassa puggalassa bhavataṇhā pahīyati, sammappaññāya yathābhūtaṃ khandhapañcakam passanto **vibhavam** ucchedadiṭṭhiṃ **nābhinandati** na pattheti, tassa puggalassa sabbaso taṇhānaṃ khayā **asesavirāganirodho** asesavirāgasāṅkhātena maggena nirodho nirujjhanam **nibbānam** nibbuti hoti. **Iti** iminā suttappadesena **ayam** maggo **nibbedho** dassito.

“Evametan”ti-ādinā nibbedho dassito, “kena asekkho dassito”ti vattabbattā **“tassa nibbutassā”**ti-ādi vuttaṃ. Taṇhādiṭṭhinibbutassa tassa **bhikkhuno anupādā** kilesābhisaṅkhārānaṃ anuppādanato aggahaṇato punabbhavo na hoti, evambhūtena ariyapuggalena pubbe attānaṃ abhibhūto pañcavidho māro vijito ahosi, anena ariyapuggalena pañcahi mārehi saṅgāmo vijito, saṅgāme itṭhāniṭṭhādīsu vā **tādī** tādilakkhaṇappatto ariyapuggalo sabbabhavāni **upaccagā** atikkantova jāto. **Iti** iminā suttappadesena **ayam** asekkho dassito. **Idam** vuttappakāraṃ “ayam loko”ti-ādikam suttaṃ saṃkilesabhāge visaye ca nibbedhabhāge visaye ca asekkhabhāge visaye ca vācakañāpakabhāvena ekadesavasena pavattanato **saṃkilesabhāgiyañca nibbedhabhāgiyañca asekkhabhāgiyañ ca** suttaṃ nāma.

“Ettakamevā”ti vattabbattā **“cattārome”**ti-ādi vuttaṃ. Andhaputhujjano saṃsārasotassa anukūlabhāvena gacchanato **anusotagāmī** nāma, kalyāṇaputhujjano saṃsārasotassa nibbidānupassanādīhi paṭikkūlavasena pavattanato **paṭisotagāmī** nāma, sekkho acalappasādādisamannāgamena ṭhitasabhāvattā **ṭhitatto** nāma, asekkho saṃsārapāraṅgatavasena tiṭṭhanato **“thale tiṭṭhati”**ti vuccati.

“Tesu catūsu puggalesu katamo puggalo saṃkilesabhāgiyādī”ti vattabbabhāvato **“tattha yoyan”**ti-ādi vuttaṃ.

110. Nānāvidhaṃ saṃkilesabhāgiyañca nibbedhabhāgiyañca asekkhabhāgiyañca suttaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamaṃ saṃkilesabhāgiyañca vāsanābhāgiyañca nibbedhabhāgiyañca suttan”ti pucchitabbattā **“tattha kataman”**ti-ādi vuttaṃ.

Abhijātiyo puggalā cha saṁvijjanti lokasmiṁ, kaṇhe nīce kule nibbatto **kaṇhābhijātiko**, kaṇhadhammasamannāgatattā vā **kaṇho kaṇhābhijātiko** hutvā **kaṇhaṁ** kālakam dasavidham dussīlyadhammam **abhijāyati** pasavati, eso puggalo atthi. Vuttappakārena kaṇho kaṇhābhijātiko hutvā **sukkaṁ** dasavidham kusaladhammam abhijāyati, eso puggalo atthi. Kaṇho kaṇhābhijātiko hutvā akaṇham asukkaṁ akaṇha-asukkavipākam **accantadiṭṭham** nibbānam ārādheti, eso puggalo atthi. Vuttavipariyāyena tayo puggalā jānitaḍḍhā.

“Tesu katame puggalā saṁkilesabhāgiyā”ti-ādinā vattabbattā **“tattha yo cā”**ti-ādi vuttam.

“Ettakamevā”ti vattabbattā **“cattārimānī”**ti-ādi vuttam.

111. Nānāvidham saṁkilesabhāgiyaṇca vāsanābhāgiyaṇca nibbedhabhāgiyaṇca suttam ācariyena niddhāritam, amhehi ca nātam, “katamam vāsanābhāgiyaṇca nibbedhabhāgiyaṇca suttam”ti pucchitaḍḍhā **“tattha katamam vāsanābhāgiyaṇca nibbedhabhāgiyaṇcā”**ti-ādi vuttam.

Mānusattam manussabhāvam laddhāna kiccaṁ, akiccaṇca dve bhavanti, dve kiccāniyeva kattabbāni. Tenāha aṭṭhakathācariyo¹ “kattabban”ti dasseti. “Katamam kattabban kiccan”ti vattabbattā kattabbakiccaṁ dassetuṁ **“sukiccaṁ cevā”**ti-ādi vuttam. Puññāni ca kattabbattā sukiccaṁ eva, saṁyojanavippahānam vā kattabbattā sukiccaṁ nāmāti yojanā.

“Tattha sutte katamena katamo dassito”ti vattabbattā **“sukiccaṁceva puññānīti vāsanā, saṁyojanavippahānam vāti nibbedho”**ti vutto.

“Ettakamevā”ti vattabbattā **“puññāni karitvānā”**ti-ādi vuttam. Puññāni karitvāna **katapuññā** puggalā **saggā** saggato saggamyeva vajanti. **Saṁyojanappahānā** ariyā **jarāmaṇā** jarāmaṇato vippamuccanti.

“Tattha sutte katamena katamo dassito”ti vattabbattā “puññāni karitvāna, saggā saggam vajanti katapuññā”ti vāsanā, ‘saṁyojanappahānā, jarāmaṇā vippamuccanti’ti nibbedho”ti vuttam.

1. Netti-Ṭṭha 248 piṭṭhe.

“Ettakamevā”ti vattabbattā **“dvemānī”**ti-ādi vuttam. “Katamena katamo dassito”ti vattabbattā **“tатtha yo -pa- ayaṃ nibbedho”**ti vuttam.

Nānāvidham vāsanābhāgiyaṇca nibbedhabhāgiyaṇca suttam ācariyena niddhāritam, amhehi ca nātam, “katamam taṇhāsamkilesabhāgiyam suttam”ti pucchitabbattā **“tатtha taṇhāsamkilesabhāgiyan”**ti-ādi vuttam. **Tatthāti** tesu soḷasasu samkilesabhāgiyādīsu suttesu taṇhāsamkilesabhāgiyam suttam taṇhāpakkheneva niddisitabban, bahuvisayattā niyamevāna niddhāressāmīti vuttam hoti. “Kena pakārena niddisitabban”ti vattabbattā **“tīhi taṇhāhī”**ti-ādi vuttam. **Bhavataṇhāyāti** rūpabhavataṇhāya. **Vibhavataṇhāyāti** arūpabhavataṇhāya. Yena yena vā pana **vatthunā** taṇhāpabheda-ucchedādivatthunā **ajjhositā** bhavataṇhādivasena ajjhositā, tena tena pakārena taṇhādinā vā taṇhāpabheda-ucchedādivatthunā vā taṇhāsamkilesabhāgiyam suttam niddisitabban.

Taṇhāsamkilesabhāgiyam suttam taṇhāpakkheneva niddisitabbanti ācariyena vuttam, amhehi ca lakkhitam, “diṭṭhisamkilesabhāgiyam suttam kena pakkhena niddisitabban”ti vattabbattā **“tатtha diṭṭhisamkilesabhāgiyan”**ti-ādi vuttam. **Yena yena vā pana vatthunāti** diṭṭhippabheda-amarāvikkhepādivatthunā.

Diṭṭhisamkilesabhāgiyam suttam diṭṭhipakkheneva niddisitabbanti ācariyena vuttam, amhehi ca lakkhitam, “duccaritasamkilesabhāgiyam suttam kena pakārena niddisitabban”ti vattabbattā **“tатtha duccaritasamkilesabhāgiyan”**ti-ādi vuttam. Tatheva vattabbattā **“tатtha taṇhāvodānabhāgiyan”**ti-ādi vuttam, **“diṭṭhivodānabhāgiyan”**ti-ādi vuttam, **“duccaritavodānabhāgiyan”**ti-ādi vuttam.

112. Yasmiṃ sāsanaṇaṭṭhāne aṭṭhārasa mūlapadā daṭṭhabbā, tam sāsanaṇaṭṭhānam soḷasati samkilesabhāgiyādīhi suttehi ekadesaniddhāraṇavasena vibhajitam, amhehi ca nātam, “kim pana tam sāsanaṇaṭṭhānam tehi soḷasahi eva samkilesabhāgiyādīhi vibhajitabban, udāhu aññehi suttehipi vibhajitabban”ti vattabbattā aññehi aṭṭhāvīsasuttehipi vibhajitum **“tатtha katame aṭṭhārasa mūlapadā? Lokiyaṃ lokuttaran”**ti-ādi

vuttaṃ. “Yadi aññehipi aṭṭhavīsasuttehi vibhajitabbam, evaṃ sati ‘lokiyan’ti-ādivacanameva vattabbam, kasmā ‘tattha katame aṭṭhārassa samūlapadā’ti vuttā’ti ce? Tassā sāsanaapaṭṭhānavibhāgo aṭṭhārasahi mūlapadehi saṅgahito, aṭṭhārassa mūlapadāpi vibhajite sāsanaapaṭṭhāne daṭṭhabbā, tasmā mūlapadā vibhattāyeva. Tāni mūlapadāni vibhajitum “**tattha katame aṭṭhārassa mūlapadā**”ti vuttaṃ. **Aṭṭhakathāyaṃ**¹ pana—

“Evaṃ soḷasavidhena sāsanaapaṭṭhānam nānāsuttehi udāharaṇavasena vibhajitvā idāni aṭṭhavīsatividhena sāsanaapaṭṭhānam dassentena yasmā ayampi paṭṭhānavibhāgo mūlapadehi saṅgahito, na imassāpi tehi asaṅgahito padeso atthi, tasmā mūlapadam, vibhajitabbam tañca dassetum ‘tattha katame aṭṭhārassa mūlapadā’ti pucchāya vasena mūlapadāni uddharitvā ‘lokiyaṃ lokuttaran’ti-ādinā nava tikā, thavo cāti aṭṭhavīsatividham sāsanaapaṭṭhānam uddiṭṭhan”ti—

vuttaṃ. **Tatthāti** tesu soḷasahārappañcakanaya-aṭṭhārasamūlapadesu katamāni padāni mūlapadāni hontīti pucchati. Loke niyutto sabhāvadhammoti **lokiyo**, loke vā vidūhi vidito sabhāvotipi **lokiyo**, lokiyo sabhāvadhammo assa visesasuttassa atthīti taṃ visesasuttam **lokiyaṃ** nāma. Esa nayo “**lokuttaran**”ti-ādīsupi veditabbo. Jānātīti **ñāṇam**, ñāṇam assa visesasuttassa atthīti **ñāṇam**. Ñātabbāti **ñeyyā**, ñeyyā assa visesasuttassa atthīti **ñeyyam**. Eseva nayo “**ñāṇaṇca ñeyyaṇcā**”ti etthāpi veditabbo. Nibbānam paṭhamam passatīti **dassanam**, paṭhamamaggañāṇam, dassanam assa visesasuttassa atthīti **dassanam**. Bhāvanā assa visesasuttassa pāḷiyā atthīti **bhāvanā**. “**Dassanaṇca bhāvanā cā**”ti etthāpi esa nayo veditabbo. Sassa attano vacananti **sakam**, sakam vacanam **sakavacanam**, bhagavato vacananti attho. Parassa vacanam **paravacanam**. Vissajjanīyo assa visesasuttassa atthīti **vissajjanīyam**. Natthi vissajjanīyo assa visesasuttassāti **avissajjanīyam**. Kamman assa visesasuttassa atthīti **kammam**. Vipāko assa pāṭhassa atthīti

1. Netti-Ṭṭha 249 piṭṭhe.

vipāko. Sesesupi assatthi-attho gahetabbo. Atha vā lokiyādi-attho mukhyattho, tamvācakasuttampi ṭhānyūpacārena vuttaṃ. Buddhādīnaṃ guṇe abhithhavati etena suttappadesenāti **thavo**, suttappadeso.

“Tesu aṭṭhavīsatividhesu lokiyādīsu sāsanaapaṭṭhānasuttasu katamaṃ suttam lokiyam suttan”ti pucchitabbattā **“tattha katamaṃ lokiyam”**ti-ādi vuttaṃ. **Tatthāti** tesu aṭṭhavīsatividhesu lokiyādīsu sāsanaapaṭṭhānasuttasu **katamaṃ** suttam lokiyam sāsanaapaṭṭhānam suttanti pucchati.

Bhikkhave dhenuyā thanehi nikkhantaṃ sajjukhīraṃ nikkhantakkhaṇe **na muccati** na pariṇamati khīrabhāvaṃ pajahitvā dadhibhāvaṃ na pāpuṇāti, takkādi-ambilasamāyogato pacchā khīrabhāvaṃ pajahati dadhibhāvaṃ pāpuṇāti iva, evaṃ yena bālena pāpaṃ yaṃ kammaṃ kataṃ, taṃ kammaṃ karaṇakkhaṇe tassa bālassa apāyadukkhādīnibbattāpanavasena na vipaccati, dutiye pana vā tatiyādimhi vā attabhāve vipaccati, **bhasmacchanno** chārikāya paṭicchanno **pāvako** aggi akkantaṃ janam akkamanakkhaṇe na ḍahati, chārikaṃ pana tāpetvā kālantare ḍahati iva, evaṃ yena bālena pāpaṃ yaṃ kammaṃ kataṃ, taṃ kammaṃ karaṇakkhaṇe taṃ bālaṃ apāyadukkhādīnibbattāpanavasena ḍahāpentaṃ hutvā na anveti, dutiye vā tatiyādimhi vā attabhāve apāyadukkhādīnibbattāpanavasena ḍahāpentaṃ hutvā ḍahantaṃ taṃ bālaṃ taṃ anvetīti yojanā. **Idam** “na hi -pa- pāvako”ti suttam lokiye atthe vācakañāpakabhāvena pavattanato **lokiyam** nāma.

“Ettakameva lokiyam”ti vattabbattā **“cattārimānī”**ti-ādi vuttaṃ. Attho pākaṭo. **Idam** “cattārimānī -pa- kālapakkheva candimā”ti suttam lokiye atthe vācakañāpakabhāvena pavattanato **lokiyam** nāma.

“Evaṃ duvidhamyeva lokiyam”ti vattabbattā **“aṭṭhime bhikkhave lokadhammā”**ti-ādi vuttaṃ. Attho pākaṭo. **Idam** “aṭṭhime”ti-ādikaṃ suttam lokiyesu aṭṭhavidhesu atthesu vācakañāpakabhāvena pavattanato **lokiyam** nāma.

Nānāvidham lokiyam ācariyena niddhāritaṃ, amhehi ca nātaṃ, “katamaṃ suttam lokuttaran”ti vattabbattā **“tattha katamaṃ lokuttaran”**ti-ādi

vuttaṃ. Ito paresupi esa nayo veditabbo. **Tatthā**ti tesu aṭṭhavīsatividhesu lokiyādisu suttesu.

Chekena sārathinā sudantā assā samathaṅgatā yathā, evaṃ **pahīnamānassa** pahīnanavavidhamānassa **yassa** anāsavassa bhikkhuno **indriyāni** chabbidhāni cakkhundriyādāni samathaṅgatāni, **tādino** tādilakkhaṇena samannāgatassa anāsavassa **tassa** bhikkhuno devāpi manussāpi pihayantīti yojanā. **Idaṃ** “yassindriyāni”ti-ādikaṃ suttaṃ lokuttare atthe vācakañāpakabhāvena pavattanato **lokuttaraṃ** nāma.

“Ettakamevā”ti vattabbattā **“pañcimāni bhikkhave indriyāni”**ti-ādi vuttaṃ. **Idaṃ** “pañcimāni”ti-ādikaṃ suttampi lokuttare atthe vācakañāpakabhāvena pavattanato **lokuttaraṃ** nāma. (1)

“Laddhāna mānusaṃ dve, kiccaṃ akiccameva cā”ti-ādikā dve gāthā vuttā, **iha** gāthāsu “sukiccaṃ ceva puññāni”ti **yaṃ** gāthāpadañca “puññāni karitvāna, saggā saggāṃ vajanti katapuññā”ti **yaṃ** gāthāpadañca vuttaṃ, **idaṃ** gāthāpadaṃ lokiye atthe vācakañāpakabhāvena pavattanato **lokiyaṃ** nāma.

Iha gāthāsu “saṃyojanavippahānaṃ vā”ti **yaṃ** gāthāpadañca “saṃyojanavippahānā, jarāmarañā vippamuccanti”ti **yaṃ** gāthāpadañca vuttaṃ, **idaṃ** gāthāpadaṃ vuttanayena lokuttaraṃ nāma. **Idaṃ** “laddhānā”ti-ādikaṃ vuttappakāreṇa lokiyañca lokuttarañca.

Bhikkhave viññāṇe āhāre āhārapaṭibaddhe chandarāge sati nāmarūpassa¹ avakkanti hoti. “Viññāṇe -pa- hoti”ti **idaṃ** vuttanayena lokiyaṃ nāma. “Viññāṇe -pa- nirodho”ti **idaṃ** suttaṃ lokuttaraṃ nāma. **Idaṃ** “viññāṇe ce bhikkhave”ti-ādikaṃ suttaṃ lokiye atthe ca lokuttare atthe ca ekadesavasena vācakañāpakavasena pavattanato **lokiyañca lokuttarañca**. (2)

113. Sattaloke sabbā disā anuparigamma **kvaci** disāyaṃ cetasā **attanā** attato piyataraṃ aññaṃ neva ajjhaḡā, atthā ca piyataro

1. Sati viññāṇehi paṭisandhiviññāṇehi nāmarūpassa (Ka)

yathā, evaṃ **paresaṃ** sattānaṃ **puthu** visuṃ visuṃ attāva **piyo** piyataro, tasmā attanova piyatarattā **attakāmo** attano hitakāmo paṇḍito sattaloko attānaṃ upamaṃ katvā paraṃ **na himse** na himseyyāti yojanā. **Idaṃ** “sabbā disā”ti-ādikaṃ suttaṃ sattesu vācakañāpakabhāvena pavattanato **sattādhiṭṭhānaṃ** nāma.

Ye keci khīṇāsavā puggalā **bhūtā** ca na bhavissanti, **sabbe** te khīṇāsavā puggalā **dehaṃ** attabhāvaṃ pahāya nibbānaṃ gamissanti. Ye ca puthujjanādayo sattā punabbhavesu bhavissanti, **sabbe** te puthujjanādayo sattā **dehaṃ** attabhāvaṃ pahāya paralokaṃ gamissanti, taṃ **sabbajāniraṃ** sabbassa sattassa hāniraṃ maraṇaṃ, vināsaṃ vā kusalo yo puggalo vijānāti, so **kusalo** puggalo taṃ sabbajāniraṃ viditvā ātāpiyo brahmacariyaṃ careyyāti yojanā. **Idaṃ** “ye keci”ti-ādikaṃ vuttanayena sattādhiṭṭhānaṃ.

Sattahi aṅgehi samannāgataṃ kalyāṇamittaṃ yāvajīvaṃ kusaleṇa puggaleṇa na vijahitabbaṃ. Katamehi sattahi? Parisuddhasīlasampattiparisuddhadiṭṭhisampattīhi samannāgatattā **piyo ca** piyāyitabbo ca hoti, pāsānachattaṃ viya **garuca** hoti, sambhāvetabbatāya **bhāvanīyo ca** hoti, “kāleṇa vadāmi, no akāleṇā”ti-ādike pañcadhamme attani upaṭṭhāpetvā sabrahmacārīnaṃ vā sissānaṃ vā vinicchaya-ullumpana-ovādadānabhāve ṭhatvā **vattā ca** hoti, sabrahmacārīhi vā sissādīhi vā vuccamāno suvaco hutvā tesaṃ **vacanakkhamo ca** hoti, saccapaṭiccasamuppādādigambhīraṃ vā aññaṃ gambhīraṃ vā **kathaṃ kattā ca** hoti, dhammavinayādivaseneva dīpanato **aṭṭhāne ca na niyojako** hoti. Imehi sattahi aṅgehi samannāgataṃ kalyāṇamittaṃ yāvajīvaṃ na vijahitabbaṃ. **Idaṃ** “sattahī”ti-ādivacanaṃ bhagavā avoca. **Idaṃ** “sattahī”ti-ādikaṃ vacanaṃ sugato vatvā athāparaṃ **etaṃ** gāthāvacanaṃ satthā avoca. Kim avoca?

“Piyo garu bhāvanīyo, vattā ca vacanakkhamo.

Gambhīraṇca kathaṃ kattā, na aṭṭhāne niyojako.

Taṃ mittam mittakāmena, yāvajīvampi seviyaṃ”ti—

etaṃ gāthāvacanaṃ satthā avocāti yojanā. “Na ca aṭṭhānayo jako”ti pāṭho atthi. **Idaṃ** “sattahī”ti-ādikam vacanaṃ sattādhīṭṭhānaṃ.

Loke yaṃ kāmasukhaṇca yaṃ idaṃ diviyaṃ sukhaṇca atthi, **ete** kāmasukhadiviyasukhā taṇhākkhayasukhassa soḷasim kalam na agghantīti yojanā. **Idaṃ** “yañcā”ti-ādikam suttaṃ dhammādhīṭṭhānaṃ.

Yattha nibbāne dukkhaṃ nirujjhati, sammāsambuddhadesitaṃ asokaṃ virajaṃ khemaṃ taṃ nibbānaṃ susukhaṃ vatāti yojanā. **Idaṃ** “susukhan”ti-ādikam suttaṃ dhammādhīṭṭhānaṃ. (3)

Tisu bhavesu sattānaṃ jananato taṇhāsankhātāṃ **mātaraṇca**, pitaraṃ nissāya mānassa uppajjanato mānāsankhātāṃ **pitaraṇca**, raṭṭhe loko raṭṭhissaraṃ rājānaṃ bhajati viya dvinnam sassatucchedadiṭṭhīnaṃ sabbadiṭṭhigatehi bhajanīyattā sassatucchedadiṭṭhisankhāte **khattiye dve rājāno ca**, āyasādhako puriso raṭṭhe atthaṃ anucarati iva nandirāgassa dvādasāyatane anucaraṇato nandirāgasankhātena anucaraṇena saha pavattanaṭṭhānaṃ dvādasāyatanaśankhātāṃ **raṭṭhaṇca** khīṇāsavo yo brāhmaṇo hanati, so brāhmaṇo hantvā **anīgho** niddukkho hutvā yātīti yojanā. Iha “mātaraṇ”ti-ādigāthāyaṃ “mātaraṃ -pa- hantvā”ti **idaṃ** gāthāvacanaṃ dhammādhīṭṭhānaṃ. “Anīgho yāti brāhmaṇo”ti **idaṃ** gāthāvacanaṃ sattādhīṭṭhānaṃ. **Idaṃ** “mātaraṇ”ti-ādikam suttaṃ sattādhīṭṭhānaṇca dhammādhīṭṭhānaṇca.

“Cattārome bhikkhave iddhipādā”ti **idaṃ** suttaṃ padesavacanaṃ dhammādhīṭṭhānaṃ. So catūhi iddhipādehi samannāgato puggalo **kāyepi** karajakāyepi **cittaṃ** pāda kajjhānacittaṃ **samodahati** pakkhipati, so puggalo dissamānakāyena gantukāmo karajakāyagatikaṃ pāda kajjhānacittaṃ adhiṭṭhahati. **Cittepi** pāda kajjhānacittepi **kāyaṃ** karajakāyaṃ **samodahati** pakkhipati, so puggalo sīghaṃ aññaṃ gantukāmo pāda kajjhānacittagatikaṃ karajakāyaṃ adhiṭṭhahati. **Kāye** karajakāye **sukhasaññaṇca** sukhavihārasaññaṇca **lahusaññaṇca** lahugamanasāññaṇca okkamitvā aññaṃ gamaneyyaṃ icchitaṭṭhānaṃ ekacittakkhaṇeṇeva ca gantvā upasampajja viharati. **Idaṃ** “so”ti-ādikam suttaṃ padesavacanaṃ sattādhīṭṭhānaṃ. **Idaṃ** “cattārome”ti-ādikam suttaṃ sattādhīṭṭhānaṇca dhammādhīṭṭhānaṇca. (4)

114. Yaṃ sabbaññutaññāṇaṃ **lokuttaraṃ** lokaṃ uttaritvā abhibhavitvā
 ʈhitaṃ, **yena** sabbaññutaññāṇena bhagavā “sabbaññū”ti vuccati, **tassa**
 sabbaññutaññāṇassa parihānaṃ natthi, **taṃ** sabbaññutaññāṇaṃ sabbakāle
 jānituṃ āvajjanakāle pavattatīti yojanā. **Idaṃ** “yaṃ tan”ti-ādikaṃ ñāṇe atthe
 vācakañāpakabhāvenapi pavattanato **ñāṇaṃ** nāma.

Yāya nibbānagāminiyā maggapaññāya jātimaṇasaṅkhayaṃ pajānāti,
 sā nibbānagāminī maggapaññā sabbāhi lokiyāhi paññāhi **setṭhā** pasatthāti
 yojanā. **Idaṃ** “paññāhi”ti-ādikaṃ vuttanayena ñāṇaṃ nāma.

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

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

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

“Ettakamevā”ti vattabbattā **“catunnaṃ bhikkhave”**ti-ādi vuttaṃ.
 Bhikkhave catunnaṃ **ariyasaccānaṃ** ariyabhāvakarānaṃ saccānaṃ
ananubodhā abujjhanena **appaṭivedhā** appaṭivijjhanena **evaṃ** iminā kāraṇena
 mamañceva tumhākañca dīghamaddhānaṃ idaṃ **sandhāvitaṃ** sandhāvanaṃ,
 idaṃ **saṃsaritaṃ** saṃsaraṇaṃ ahoṣīti, bhikkhave

ajja **tayidaṃ** taṃ idaṃ dukkhaṃ ariyasaccaṃ mayā anubuddhaṃ paṭividdhaṃ -pa- **tayidaṃ** taṃ idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ mayā anubuddhaṃ paṭividdhaṃ, mama bhavataṇhā ucchinnā, bhavanetti taṇhā khīṇā, idāni mama punabbhavo natthi, **iti idaṃ** “catunnaṃ”ti-ādikaṃ bhagavā avoca, sugato **idaṃ** “catunnaṃ”ti-ādikaṃ vatvā athāparaṃ **etaṃ** “catunnaṃ”ti-ādigāthāvacanaṃ satthā avocāti yojetvā gāthāyaṇca tatheva yojanā kātabbā. **Idaṃ** “catunnaṃ”ti-ādikaṃ vuttanayena ñeyyaṃ nāma. (5)

“Rūpaṃ aniccaṃ -pa- viññāṇaṃ aniccaṃ”ti **idaṃ** suttaṃ ñeyye rūpādiddhamme vācakañāpakabhāvena pavattanato **ñeyyaṃ** nāma.

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

So “rūpaṃ añiccaṃ”ti-ādinā pakārena passanto ariyasāvako **rūpena** rūparāgena parimuccati -pa- **viññāṇamhā** viññāṇarāgamhā parimuccatīti dukkhasmā parimuccatīti ahaṃ vadāmīti yojanā. **Idaṃ** “so parimuccatī”ti-ādikaṃ suttaṃ ñāṇe ca ñeyye ca vācakañāpakabhāvena pavattanato **ñāṇaṇca** ñeyyaṇca hoti.

Sabbe pañcakkhandhā paccayehi saṅkharitattā **saṅkhārā** ādi-antavantabhāvato, aniccantikabhāvato, tāvakālikabhāvato ca khaṇaparittabhāvato **aniccā** bhavanti. **Idaṃ** “sabbe saṅkhārā aniccā”ti suttappadesavacanaṃ vuttanayena ñeyyaṃ nāma. **Yadā** vipassanākaraṇakāle **paññāya** vipassanāpaññāya **passati** aniccatādikaṃ passati. **Idaṃ** “yadā paññāya passati”ti suttappadesavacanaṃ ñāṇaṃ nāma. **Atha** passanakkhāṇe **dukkhe** pañcakkhandhe vipassako nibbindati, nibbindanto puggalo dukkhādi-jānanādivasena cattāri saccāni paṭivijjhati, **eso** catusaccapaṭivedho **visuddhiyā** visuddhatthāya maggoti. **Idaṃ** “athā”ti-ādikaṃ suttappadesavacanaṃ ñāṇaṇca ñeyyaṇca hoti.

Soṇāti soṇaṃ ālapati. **Samaṇā** bāhirakasamaṇā **brāhmaṇā** jātibrahmaṇā aniccena rūpena, dukkhena rūpena, vipariṇāmadhammena rūpena “ahaṃ parehi **seyyo** uttamo asmī”ti vā samanupassanti, “ahaṃ parena **sadiso** samāno asmī”ti vā samanupassanti, “ahaṃ parato **hīno** lāmakko asmī”ti vā samanupassanti, yathābhūtaṃ adassanā **añña**tra vajjetvā aññaṃ kiṃ nāma kāraṇaṃ siyā, yathābhūtaṃ adassanato tāva samanupassanassa aññaṃ kāraṇaṃ natthi, yathābhūtaṃ adassanameva kāraṇanti veditabbaṃ. “**Aniccāya vedanāyā**”ti-ādīsupi iminā vuttanayena vuttanayānusārena yojanā kātābbā. **Idaṃ** “ye hi kecī”ti-ādikaṃ suttappadesavacanaṃ ñeyyaṃ nāma. “Ye ca kho kecī”ti-ādiko sukkapakkho pana vuttavipariyāyena veditabbo. **Idaṃ** “ye ca kho”ti-ādikaṃ suttappadesavacanaṃ ñāṇaṃ nāma. **Idaṃ** “ye hi kecī”ti-ādikaṃ suttamā ñāṇe ca ñeyye ca atthe vācakañāpakabhāvena pavattanato **ñāṇaṇca ñeyyaṇca** hoti. (6)

Nānāvidhaṃ ñāṇaṇca ñeyyaṇca sāsanaapaṭṭhānasuttaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamaṃ dassanaṃ”ti pucchitabbattā “**tattha katamaṃ dassanaṃ**”ti-ādi vuttaṃ. **Tatthā**ti tesu lokiyādīsu aṭṭhavīsatividhesu sāsanaapaṭṭhānesu suttesu katamaṃ suttamā dassanaṃ nāmāti pucchati.

115. **Gambhīrapaññena** sabbaññubuddhena **sudesitāni** saṅkhepavittārādīhi tehi tehi nayehi suṭṭhu desitāni ariyasaccāni **ye** bhāvitabhāvanā ariyapuggalā pañña-obhāsenā vibhāvayanti, te bhāvitabhāvanā ariyapuggalā devarajjacakkavattirajjādipamādaṭṭhānaṃ āgamma bhusaṃ pamattā kiñcāpi honti, tathāpi **te** bhāvitabhāvanā ariyapuggalā sotāpattimaggañāṇena abhisāṅkhāraviññāṇassa nirodhena aṭṭhamabhavādīsu uppajjanārahānaṃ nāmarūpānaṃ niruddhattā aṭṭhamakkhattuvasena **aṭṭhamamā** bhavaṃ na ādiyantīti yojanā. **Idaṃ** “ye ariyasaccāni”ti-ādikaṃ suttamā dassane paṭhamamaggañāṇe vācakañāpakabhāvena pavattanato **dassanaṃ** nāma.

Nagaradvārabāhathirakaraṇatthaṃ ummārabbhantare pathaviyaṃ aṭṭhahatthadasahatthappamaṇaṃ āvāṭaṃ khaṇitvā tasmim āvāṭe ussāpitattā **pathavissito** pathavinissito antopathavinissito **indakhiḷo** sārādārumayo

thambho **catubbhi** catūhi disāhi āgatehi **vātehi** mahāvātehi **asampakampiyo** sampakampitum asakkuṇeyyo siyā yathā, **yo** sappuriso ariyasaccāni avecca passati, tam sappurisaṃ sabbatitthiyavādavātehi asampakampiyattā **tathūpamaṃ** ahaṃ vadāmi ti yojanā. **Idaṃ** “yathindakhīlo”ti-ādikaṃ suttaṃ vuttanayena dassanaṃ nāma.

Bhikkhave catūhi sotāpattiyaṅgehi samannāgato **ariyasāvako** ariyassa bhagavato sammāsambuddhassa sāvako ācikkhitum **ākaṅkhamāno** hutvā **attanāva** sayameva attānaṃ byākareyya “bho mama atta ahaṃ idāni khīṇanirayo amhi, khīṇatiracchānayoṇi amhi -pa- dukkhassantaṃ karissāmi”ti byākareyya. Caturaṅgasarūpaṃ dassetum “**katamehi catūhi**”ti-ādi vuttaṃ. **Idaṃ** “catūhi”ti-ādikaṃ dassanaṃ nāma.

Nānāvidhaṃ dassanaṃ niddhāritaṃ, “katamā bhāvanā”ti pucchitabbattā “**tattha katamā bhāvanā**”ti-ādi vuttaṃ.

Idha sāsane **yassa** ariyasāvakassa **ajjhattaṃ** kāmabhavā nibbattāpakānaṃ orambhāgiyaṃyojanānaṃ pajahanavasena ca **bahiddhā** rūpārūpabhavesu nibbattāpakānaṃ uddhambhāgiyaṃyojanānaṃ pajahanavasena ca **indriyāni** saddhindriyādini indriyāni **subhāvitāni** ariyamaggabhāvanāvasena suṭṭhu bhāvitāni bhavanti, **bhāvito** bhāvitamaggo **sa danto** so ariyasāvako imaṃ lokaṇca paraṃ lokaṇca **nibbijjha** nibbijjhitvā paṭivijjhitvā **kālaṃ** maraṇakāle, kālaṃkiriyaṃ vā **kaṅkhati** patthetīti yojanā. **Ayaṃ** “yassindriyāni”ti-ādikā pāli bhāvanāya vācakaṇāpakabhāvena pavattanato **bhāvanā** nāma.

Dhammapadāni jhānavipassanāmaggaṃ phalanibbānadhammakotṭhāsāni. **Anabhiijhā dhammapadaṃ** anabhiijhāsīsena adhigatajhānavipassanāmaggaṃ phalanibbānadhammapadaṃ koṭṭhāsaṃ. Esa nayo sesesupi. **Ayaṃ** “cattārimāni”ti-ādikā pāli vuttanayena bhāvanā nāma. (7)

Devaputta chindanto puggalo **pañca** orambhāgiyaṃyojanāni heṭṭhā maggattayena **chinde** chindeyya, pajahanto puggalo **pañca** uddhambhāgiyaṃyojanāni arahattamaggena **jahe** pajaheyya, bhāvayanto puggalo

pañca saddhindriyādāni ca uttari **bhāvaye** bhāveyya. **Pañcasāṅgātigo** rāgasāṅgadosasāṅgamohasāṅgamānasāṅgadiṭṭhisāṅgātigo bhikkhu **oghatiṇṇoti** kāmoghabhavoghadiṭṭhogha-avijjoghatiṇṇoti **vuccati** kathīyatīti yojanā. “Pañca chinde pañca jahe”ti **idaṃ** vacanaṃ dassanaṃ nāma. “Pañca cuttari -pa- vuccatī”ti **ayaṃ** pāli bhāvanā nāma. **Idaṃ** “pañcā”ti-ādikaṃ suttaṃ dassanañca bhāvanā ca hoti.

“**Tīṇimāni bhikkhave**”ti-ādīsu yojanā pākāṭā. (8)

116. “Sabbapāpassa akaraṇaṃ -pa- buddhāna sāsanaṃ”ti **idaṃ** suttaṃ sammāsambuddhassa vacanabhāvato **sakavacanaṃ** nāma. Attho heṭṭhā vuttova.

Bhikkhave bālassa **bālalakkhaṇāni** bāla-upalakkhaṇakāraṇāni **bālanimittāni** “ayaṃ bālo”ti gahaṇakāraṇāni **bālāpadānāni** bālassa apadānāni porāṇāni viruḷhāni kammāni **yehi** bālalakkhaṇādīhi bālaṃ “bālo”ti **pare** paṇḍitā sañjānanti, **imāni** bālalakkhaṇāni mayā vuccamānāni tīṇi. Katamāni tīṇi? Bhikkhave bālo **duccintitacintī ca** duccintitaṃ abhijjhābyāpādamicchādassanaṃ cintī ca hoti, **dubbhāsitaḥāsī** dubbhāsitaṃ musāvādādīṃ bhāsī ca hoti, **dukkaṭakammakārī ca** dukkaṭaṃ pāṇātipātādikammaṃ kārī ca hoti. Bhikkhave bālassa -pa- bālāpadānāni iminā mayā vuttāni tīṇi kho bhavanti. Sukkapakkho pana vuttavipariyāyena veditabbo. **Idaṃ** “tīṇimāni bhikkhave”ti-ādikaṃ vacanaṃ sammāsambuddhassa vacanabhāvato **sakavacanaṃ** nāma.

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

“Devānaṃ inda tava subhāsitena jayo hotī”ti vatvā “vepacitti tava subhāsitena jayo hotū”ti vatvā “vepacitti tvaṃ gāthaṃ **bhaṇa** bhaṇāhi”ti avoca. Bhikkhave atha kho asurindo vepacitti **imaṃ** vuccamānaṃ gāthaṃ abhāsī “te paṭisedhako **no ce assa** no ce

bhaveyya, evaṃ sati bālā bhiyyo pakujjheyyuṃ, tasmā **dhīro** paṇḍito bhusena daṇḍena bālāṃ nisedhaye”ti.

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

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

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

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

Yo balavā santo dubbalassa have titikkhatīti tassa balavantassa **taṃ** titikkhanaṃ paramaṃ khantinti sappurisā āhu, dubbalo niccaṃ khamati eva.

Yassa bālassa bālabalāṃ atthi, tassa bālassa bālabalāṃ “abalan”ti sappurisā āhu, yassa dhammaguttassa yaṃ balāṃ atthi, tassa dhammaguttassa tassa balassa **paṭivattā** paṭippharitvā vattā **na** vijjati.

Vepacitti yo puggalo **kuddham** paṭhamāṃ kujjhantassa paṭikujjhati, so paṭikujjhanto puggalo tena paṭikujjhanena **tassa** paṭhamāṃ kujjhantassa pāpapuggalassa pāpapuggalato **pāpiyo eva** pāpataro hīnataro eva bhavē.

Vepacitti yo sappuriso **sato** satimā paramā saṅkupitaṃ ñātvā paṭhamāṃ kujjhantassa appaṭikujjhantova bhavē, so sappuriso dujjayaṃ saṅgāmaṃ jēti nāma, attano ca parassa ca ubhinnaṃ atthaṃ carati nāma.

Attano ca parassa ca tikicchantānaṃ ubhinnaṃ kodho upasammati, ye janā **dhammassa** khantidhammassa at the, catusaccadhamme vā akovidā bhavanti, te janā khamantaṃ sappurisaṃ “ayaṃ bālo”ti maññanti, tesāṃ akovidānaṃ janānaṃ taṃ maññanaṃ nipphalanti.

Gāthāsu bhikkhave devānamindena sakkena bhāsītāsu devā anumodimsu, asurā tuṇhī ahesunti yojanā. **Idaṃ** “bhiyyo bālā”ti-ādikaṃ vacanaṃ sakkavepacittīnaṃ vacanabhāvato **paravacanaṃ** nāma. (9)

117. **Pattaṃ** etarahi adhigataṃ yaṅca kāmūpakaraṇaṃ, āyatiraṃ **pattabbaṃ** adhigataṃ yaṅca kāmūpakaraṇaṃ atthi, etaṃ ubhayaṃ **rajanukiṇṇaṃ** rāgarajādikiṇṇaṃ iti **āturassa** āturaṇaṃyeva puggalānaṃ santike **anusikkhato** anusikkhantassa **sikkhāsārā** hutvā upaṭṭhahanti, sīlaṃ vataṃ jīvitaṃ brahmacariyaṃ ime sikkhāsārā hutvā upaṭṭhahantīti ye **upaṭṭhānasārā** puggalā sārato gahetvā ṭhitā. Ettha **sīlaṃ** nāma “na karomī”ti oramaṇaṃ. **Vataṃ** nāma bhojanakiccakaraṇādi. **Jīvitaṃ** nāma ājīvo. **Brāhmacariyaṃ** nāma methunavirativisesabhāvo veditabbo. Tesāṃ upaṭṭhānasārānaṃ puggalānaṃ **ayaṃ** vādo **eko** paṭhamo **anto** lāmakō. **Ye ca** puggalā “kāmesu doso natthi”ti **evamvādino evaṃdiṭṭhino** hutvā ṭhitā, tesāṃ puggalānaṃ **ayaṃ** vādo **eko** dutiyo

anto lāmakō. Iccete ubho **antā** antavādā puggalā kaṭasivaḍḍhanā kaṭasiyo diṭṭhiṃ vaḍḍhenti. Ete **ubho ante** attakilamathānuyoge kāmasukhallikānuyoge **eke** puggalā anabhiññāya oliyanti, **eke** puggalā atidhāvantīti yojanā. **Idaṃ** “yañca pattan”ti-ādikaṃ vacanaṃ paresaṃ puggalānaṃ vacanabhāvato **paravacanaṃ** nāma.

Ye ca sammādiṭṭhipuggalā **te ubho ante** attakilamathānuyogakāmasukhallikā nuyoge abhiññāya **tatra** ca ante na ahesuṃ. Tena ca abhijānanena **te** ubho ante na amaññiṃsu, **tesaṃ** sammādiṭṭhipuggalānaṃ **vaṭṭaṃ** tividhaṃ vaṭṭaṃ paññāpanāya natthi. **Iti** evaṃ **idaṃ** “ye cā”ti-ādikaṃ vacanaṃ bhagavato vacanabhāvato **sakavacanaṃ** nāma. **Ayaṃ udāno** “yañca pattan -pa- paññāpanāyā”ti ayaṃ udāno vuttanayena sakavacanaṃ ca paravacanaṃ hoti.

Passenadi nāma **kosalo** kosalissaro rājā bhagavantaṃ **etaṃ** “idha mayhaṃ -pa- tesaṃ piyo attā”ti vacanaṃ avoca. Bhante idha rahogatassa paṭisallīnassa **mayhaṃ** mama **cetaso** cittassa evaṃ parivitaṃ udapādi, **kesaṃ** sattānaṃ attā piyo nu kho, **kesaṃ** sattānaṃ attā appiyo nu kho **iti** etaṃ parivitaṃ udapādi. Bhante tassa mayhaṃ etaṃ parivitaṃ ahoṣi, **ye ca keci** sattā kāyena duccaritaṃ caranti kho -pa- manasā duccaritaṃ caranti kho, **tesaṃ** sattānaṃ attā appiyo kho. **Te** duccaritaṃ carantā sattā “no attā piyo”ti evaṃ kiñcāpi vadeyyuṃ, atha kho **tesaṃ** duccaritaṃ carantānaṃ sattānaṃ attā appiyova. Taṃ kissa hetu? Appiyo **appiyassa** anathāya **yaṃ** duccaritaṃ kareyya, **taṃ** duccaritaṃ **te** duccaritaṃ carantā sattā **attanāva** sayameva. **Attano** anathāya **hi** yasmā karonti, tasmā **tesaṃ** duccaritaṃ carantānaṃ sattānaṃ attā appiyovāti etaṃ parivitaṃ ahoṣi.

Bhante **ye ca keci** sattā kāyena sucaritaṃ caranti kho -pa- manasā sucaritaṃ caranti kho, **tesaṃ** sucaritaṃ carantānaṃ sattānaṃ attā piyo kho, **te** sucaritaṃ carantā sattā “no attā appiyo”ti evaṃ kiñcāpi vadeyyuṃ, atha kho **tesaṃ** sucaritaṃ carantānaṃ sattānaṃ attā piyova. Taṃ kissa hetu? Piyo **piyassa** atthāya **yaṃ** sucaritaṃ careyya, **taṃ** sucaritaṃ **te** sucaritaṃ carantā sattā **attanāva** sayameva **attano** atthāya **hi** yasmā

karonti, tasmā **tesaṃ** sucaritaṃ carantānaṃ sattānaṃ attā piyovāti etaṃ parivittakkaṇaṃ ahoṣi. Etaṃ vacanaṃ avocāti yojanā.

“**Evametaṃ mahārāja**”ti vacanaṃ paṭhamam vatvā “**ye hi keci**”ti-ādike bhagavato vuttavacanepi yojanā tatheva kātābbā.

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

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

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

Tasmā paṇḍito **samparāyikaṃ** samparāye phalanibbattāpakam kalyāṇam **nicayaṃ** nicayanto hutvā kareyya. Paṇinaṃ paralokasmim puññāni patiṭṭhā honti, iti bhagavā āhāti yojanā kātābbā. **Idaṃ** “rājā passenadi”ti-ādikaṃ suttaṃ kosalarāñño vacanabhāvato **paravacanaṃ** hoti. “Evametaṃ mahārāja evametaṃ mahārāja”ti-ādikā anugīti bhagavato vacanabhāvato **sakavacanaṃ** hoti. **Idaṃ** dvayaṃ vacanaṃ sakavacanañca paravacanañca hoti. (10)

118. Pañhe pucchite **idaṃ** dukkhasaccaṃ abhiññeyyaṃ, **idaṃ** samudayasaccaṃ pahātabbaṃ, **idaṃ** maggasaccaṃ bhāvetabbaṃ, **idaṃ** nirodhasaccaṃ, phalaṃ vā sacchikātabbaṃ, **ime** kusalākusalā **dhammā** evaṃ kusalākusalabhāvena **gahitā** anavajjasāvajjabhāvena vā **gahitā** sukhavipākadukkhavipākabhāvena vā

gahitā, **idaṃ** iṭṭhavipākam **idaṃ** aniṭṭhavipākam phalam nibbattayaṃ iti evaṃgahitānaṃ **tesaṃ** kusalākusaladhammānaṃ ayaṃ viḍḍhi attho, ayaṃ hāni atthoti. **Iti idaṃ** “pañhe pucchite”ti-ādikaṃ suttaṃ vissajjanīye atthe vācakañāpakabhāvena pavattanato **vissajjanīyaṃ** nāma.

“Uḷāro buddho bhagavā”ti iminā padena buddha-uḷārataṃ **ekaṃseneva** ekakoṭṭhāseneva niddise. “Svākkhāto dhammo”ti iminā padena dhammasvākkhātataṃ **ekaṃseneva** ekakoṭṭhāseneva niddise. “Suppaṭipanno saṃgho”ti iminā padena saṃghasuppaṭipattiṃ **ekaṃseneva** ekakoṭṭhāseneva niddise. “Sabbe saṅkhārā aniccā”ti iminā padena saṅkhārāniccataṃ **ekaṃseneva** niddise. “Sabbe saṅkhārā dukkhā”ti iminā padena saṅkhāradukkhataṃ **ekaṃseneva** niddise. “Sabbe dhammā anattā”ti iminā padena dhammānattataṃ **ekaṃseneva** niddise. “Sabbe saṅkhārā anattā”ti avatvā “sabbe dhammā anattā”ti vuttena iminā padena saṅkhārehi aññaṃ yaṃ vā pana maggaphalanirodhasamāpattidhammajātāṃ atthi, taṃ maggaphalanirodhasamāpattidhammajātampi evaṃjātiyaṃ evaṃ **ekaṃsabyākaraṇīyanti** maggaphalanirodhasamāpattidhammajātassāpi anattataṃ **ekaṃseneva** niddiseti yojanā. **Idaṃ** “uḷāro”ti-ādikaṃ suttaṃ vissajjanīye buddha-uḷāratādike vācakañāpakabhāvena pavattanato **vissajjanīyaṃ** nāma.

Naradammasārathi ākaṅkhato **te** bhagavato **manasā** sabbaññutaññāṇasahitādīmanasā **vicintitaṃ** ñeyyadhammaṃ devā manussā sabbe pāṇino **na jaññā** na jāneyyūṃ. Santaṃ araṇaṃ samādhiṃ nisevato **te** bhagavato manasā vicintitā kasināpi sabbe pāṇino **na jaññā** na jāneyyūṃ. **Kasiṇāpi** vā kasiṇārammaṇāya paññāyapi **na jaññā** na jāneyyūṃ. **Kasiṇāpī**ti ettha ca “kasiṇāyapī”ti vattabbepi yakāralopavasena “kasiṇāpī”ti vuttaṃ. Atha vā “**yaṃ ākaṅkhati** yaṃ ākaṅkhaṇaṃ karoti, **taṃ** ākaṅkhaṇaṃ **kiṃ** kataman”ti pucchitaṃ pañhaṃ aññesaṃ avisayattā avissajjanīyaṃ hotīti yojanā. **Idaṃ** “ākaṅkhato”ti-ādikaṃ suttaṃ avissajjanīye visaye vācakañāpakabhāvena pavattanato **avissajjanīyaṃ** nāma.

Bhagavā **sīlakkhandhe** sīlakkhandhahetu **ettako** etaparimāṇo, bhagavā **samādhikkhandhe** samādhikkhandhahetu **ettako** etaparimāṇo, bhagavā

paññākkhandhe paññākkhandhahetu **ettako** etaparimāṇo, bhagavā **vimuttikkhandhe** vimuttikkhandhahetu **ettako** etaparimāṇo, bhagavā **vimuttiñāṇadassanakkhandhe** vimuttiñāṇadassanakkhandhahetu **ettako** etaparimāṇo, bhagavā **iriyāyaṃ** kāyavacīsamācāre kāyavacīsamācārahetu **ettako** etaparimāṇo, bhagavā **pabhāve** ānubhāvahetu **ettako** etaparimāṇo, bhagavā **hitesitāyaṃ** mettāhetu **ettako** etaparimāṇo, bhagavā **karuṇāyaṃ** karuṇahetu **ettako** etaparimāṇo, bhagavā **iddhiyaṃ** iddhividhahetu **ettako** etaparimāṇoti avissajjanīyoti yojanā. **Idaṃ** “ettako”ti-ādikaṃ suttaṃ avissajjanīye visaye vācakañāpakabhāvena pavattanato **avissajjanīyaṃ** nāma.

Bhikkhave arahato sammāsambuddhassa tathāgatassa loke **uppādā** uppādahetu tiṇṇaṃ ratanānaṃ uppādo sambhavati, āyatinaṃ buddharatanassa uppādo sambhavati, ekassa buddharatanassa dharamānakkhaṇena hi aññassa buddharatanassa anuppajjanato āyatinti vuttaṃ, dhammaratanassa uppādo sambhavati, saṃgharatanassa uppādo sambhavatīti tīṇi ratanāni. “Tāni tīṇi ratanāni guṇato kimpamāṇāni”ti pucchite sati tāni tīṇi ratanāni guṇato etaparimāṇānīti na vissajjitabbānīti yojanā. **Idaṃ** “tathāgatassa”ti-ādikaṃ suttaṃ avissajjanīye visaye vācakañāpakabhāvena pavattanato **avissajjanīyaṃ** nāma.

Buddhavisayo puggalaparo puggalapadhāno pañho avissajjanīyo, buddhavisayāva **puggalaparoparaññutā** avissajjanīyā. Bhikkhave avijjānīvaraṇānaṃ sattānaṃ pubbā koṭi na paññāyati taṇhāsaṃyojanānaṃ, sakiṃ nirayaṃ sandhāvataṃ saṃsarataṃ sattānaṃ, sakiṃ tiracchānayaṇiṃ sandhāvataṃ saṃsarataṃ sattānaṃ, sakiṃ pettivisayaṃ sandhāvataṃ saṃsarataṃ sattānaṃ, sakiṃ asurayoniṃ sandhāvataṃ saṃsarataṃ sattānaṃ, sakiṃ deve sandhāvataṃ saṃsarataṃ sattānaṃ, sakiṃ manusse sandhāvataṃ saṃsarataṃ sattānaṃ pubbā koṭi na paññāyati na dissati na upalabbhatīti. “Sā pubbā koṭi katamā”ti kenaci kataṃ kataṃ pucchanaṃ **avissajjanīyaṃ** saṃsārassa pubbakoṭiyā abhāvato avissajjanīyaṃ hoti. “**Na paññāyati**”ti desanā sāvakānaṃ ñāṇavekallena katā, na attano ñāṇavekallena. “**Na paññāyati**”ti desanā attano ceva sāvakānaṃ ñāṇavekallena

kātabbā siyāti codanaṃ manasi katvā **“duvidhā buddhānaṃ bhagavantānaṃ desanā”**ti-ādi vuttaṃ. Attā upanetabbo etissā desanāyāti **attūpanāyikā**. Paro upanetabbo etissā desanāyāti **parū-anāyikā**. “Katamā attūpanāyikā desanā, katamā parūpanāyikā desanā”ti pucchitabbattā niyamevā dassetuṃ **“na paññāyati”**ti-ādi vuttaṃ. “Na paññāyati”ti desanā sāvakanāṃ netabbānaṃ vasena desitattā parūpanāyikā desanā nāma, **“natthi buddhānaṃ bhagavantānaṃ avijjānanā”**ti desanā attano netabbassa vasena desitattā atthūpanāyikā desanā nāma. “Natthi buddhānaṃ bhagavantānaṃ avijjānanā”ti vuttattā pubbāya koṭiyā abhāvato eva na paññāyatīti viññāyati, bhagavato ñāṇassa paññāpanaṃ kātuṃ asamatthattā na paññāyatīti na viññāyati. Tena **aṭṭhakathāyaṃ** “natthi buddhānaṃ bhagavantānaṃ avijjānanā”ti etena purimāya koṭiyā abhāvato eva na paññāyati, na tattha ñāṇassa paṭighātoti dasseti”ti¹ vuttaṃ.

“Kathaṃ pana buddhānaṃ bhagavantānaṃ avijjānanāya natthibhāvovijjānitabbo”ti vattabbattā avijjānanāya natthibhāvaṃ jānāpetuṃ **“yathā bhagavā kokālikāṃ bhikkhuṃ”**ti-ādi vuttaṃ. **Aṭṭhakathāyaṃ** pana “yaṃ pana atthi, taṃ aññesaṃ appameyyampi bhagavato na appameyyanti bhagavato sabbattha appaṭihataññātaṃ dassetuṃ ‘yathā bhagavā kokālikāṃ bhikkhuṃ ārabbhā’ti-ādimāhā”ti¹ vuttaṃ. Bhagavā kokālikāṃ bhikkhuṃ ārabbhā “kīva dīghaṃ nu kho bhante padume niraye āyuppaṃāṇaṃ”ti pañhaṃ pucchitvā nisinnaṃ **aññataraṃ bhikkhuṃ yathā** yena pakārena **“seyyathāpi -pa- āghātetvā”**ti evamāha. Tato tena pakārena avijjānanāya natthibhāvo vijjānitabboti attho gahetabbo.

Bhikkhu tvaṃ sallakkhehi, kokāliko vīsathārikko kosalaṃko tilavāho rāsiṃ katvā ṭhapito, tato tilato puriso vassasatassa vassasatassa accayena ekamekaṃ tilaṃ uddhareyya, so vīsathārikko kosalaṃko tilavāho iminā uddharānupakkamena khippataraṃ parikkhayaṃ pariyādānaṃ seyyathāpi gaccheyya, eko abbudo nirayo parikkhayaṃ pariyādānaṃ na tveva gaccheyya. Vīsati abbudā nirayā tattake

kāle parikkhayaṃ pariyādānaṃ seyyathāpi gaccheyyuṃ, evameva eko nirabbudo nirayo tattake kāle parikkhayaṃ pariyādānaṃ na tveva gaccheyya. Esa nayo sesesupi. Sāriputtamoggallānesu cittaṃ āghātetvā padumaṃ nirayaṃ kokālikāko bhikkhu upapanno kho, bhikkhu tvaṃ evaṃ sallakkhehīti bhagavā āhāti yojanā. Bhagavā “ayaṃ appameyyo ayaṃ asaṅkhyeyyo”ti vā na kiñci āha. “Tasmiṃ appameyye katamo appameyyo, tasmīṃ asaṅkhyeyye katamo asaṅkhyeyyo”ti kenaci kataṃ pucchanaṃ buddhavisayattā **avissajjanīyaṃ**. **Idaṃ** appameyya-asaṅkhyeyyasuttaṃ vuttanayena avissajjanīyaṃ. (11)

119. “**Yadā so upako**”ti-ādīsu yojanā pākāṭā.

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

“**Tathāgato satto atthī**”ti pucchanaṃ “pañcakkhandhe upādāya paññāpetabbo sattabhūto atthī”ti vissajjanīyattā **vissajjanīyaṃ**. “**Atthi rūpan**”ti kataṃ pucchanaṃ rūpassa vissajjamānattā “āmanta”ti vissajjanīyattā **vissajjanīyaṃ**, “**rūpaṃ tathāgato**”ti kataṃ pucchanaṃ tathābhāvato alabbhanato avissajjanīyattā **avissajjanīyaṃ**. “**Rūpavā tathāgato**”ti-ādīsupi esa

nayo yathāsambhavaṃ yojetabbo. **Idaṃ** vuttappakāraṃ suttam̃ vuttanayena vissajjanīyaṃca avissajjanīyaṃca hoti.

“Passati bhagavā dibbena cakkhunā -pa- yathākammūpage satte pajānāti”ti kataṃ pucchanam̃ “passati bhagavā”ti vā -pa- “pajānāti bhagavā”ti vā vissajjanīyattā **vissajjanīyam̃**. “Katame sattā, katamo tathāgato”ti kataṃ pucchanam̃ paramatthato alabbhanato avissajjanīyattā **avissajjanīyam̃**.

“Atthi tathāgato”ti kataṃ pucchanam̃ heṭṭhā vuttanayena vissajjanīyam̃. “Atthi tathāgato param̃ maraṇā”ti kataṃ pucchanam̃ “atthi tathāgato param̃ maraṇā”ti vissajjamāne sati ca idhaloko eva paralokoti āpajjati, “natthi tathāgato param̃ maraṇā”ti vissajjamāne sati ca idhalokato añño paralokoti āpajjati, tasmā avissajjanīyattā **avissajjanīyam̃**. **Idaṃ** vuttappakāraṃ suttam̃ vissajjanīye visaye ca avissajjanīye visaye ca vācakañāpakabhāvena pavattanato **vissajjanīyaṃca avissajjanīyaṃca** hoti. (12)

120. Nānāvidham̃ vissajjanīyāvissajjanīyasuttam̃ ācariyena niddhāritam̃, amhehi ca ñātam̃, “katamam̃ suttam̃ kamman”ti pucchitabbattā “**tattha katamam̃ kamman**”ti-ādi vuttam̃.

“Antakenādhīpanassā”ti-ādisu¹ attho heṭṭhā vuttanayattā pākaṇo “maraṇenābhibhūtaṃ -pa- chāyāva anapāyini”ti **idaṃ** suttam̃ puññakammaṇāpakammadvaye vācakañāpakabhāvena pavattanato **kammam̃** nāma.

Bhikkhave tumhe puna caparam̃ kammam̃ sallakkhetha. (Anuṭṭhānagilānam̃)² Anuṭṭhānagilānassa **pīṭhasamāruḷham̃** pīṭhasamāruḷhassa **bālam̃** bālassa vā **mañcasamāruḷham̃** mañcasamāruḷhassa **bālam̃** bālassa vā **chamāyam̃** bhūmiyam̃ **semānam̃** semānassa sayantassa **bālam̃** bālassa vā kāyena duccaritāni vācāya duccaritāni manasā duccaritāni pāpakāni yāni kammāni **pubbe** pubbakāle vā atīte anekakappakoṭisatasahassee vā **assa** bālana katāni, **tāni** pāpakāni kammāni **tamhi** pīṭhasamāruḷhādīsamaye **olambanti** viya upaṭṭhahanti **ajjholambanti** viya upaṭṭhahanti **abhippalambanti** viya upaṭṭhahanti.

1. Maraṇenābhibhūtaṃ-ādisu (Ka)

2. () Pāliyam̃ natthi.

bhikkhave **mahataṃ** mahantānaṃ pabbatakūṭānaṃ chāyā sāyanhasamayāṃ pathaviyaṃ seyyathāpi olambanti ajjholambanti abhippalambanti yathā, bhikkhave evameva bālaṃ -pa- abhippalambanti. Bhikkhave **tatra** tasmim̐ upaṭṭhānākāre upaṭṭhānākārahetu **bālassa** katapāpassa evaṃ parivitaṅko hoti “**me** mayā kalyāṇaṃ akataṃ vata, **me** mayā kusalaṃ akataṃ vata, bhīruttāṇaṃ kataṃ vata, **me** mayā pāpaṃ kataṃ vata, **me** mayā luddaṃ kataṃ vata, **me** mayā kibbisāṃ kataṃ vata, **bho** agilānaṃ sappurisa akatakalāyāṇaṃ akatakusalaṇaṃ akatabhīruttāṇaṃ katapāpānaṃ kataluddānaṃ katakibbisānaṃ yāvata **gati** duggati atthi, taṃ gatiṃ ahaṃ pecca gacchāmi”ti evaṃ parivitaṅko hoti. Evaṃ vitakkento **so** bālo socati kilamati paridevati, urattāḷim̐ kandati sammohaṃ āpajjatīti yojanā.

Pabbatakūṭānaṃ chāyā nāma sūriyuggamanakālepi pathaviyā olambantīpi chāyā hāyanavasena olambanti. Sāyanhasamayāṃ pana chāyā vaḍḍhanavasena olambanti, tatheva kammānīpi tasmim̐ kāle vaḍḍhanavasena upaṭṭhahanti, tasmā tameva vaḍḍhanupaṭṭhānaṃ sandhāya “sāyanhasamayā”ti vuttaṃ. Sukkapakkhepi yojanā kaṇhapakkhe yojanānusārena kātābbā. **Idaṃ** “puna caparaṃ”ti-ādikaṃ suddhayaṃ kusalakamma-akusalakammesu vācakañāpakabhāvena pavattanato **kammaṃ** nāma.

Nānāvidhaṃ kammaṃ ācariyena niddhāritaṃ, amhehi ca nātaṃ, “katamo vipāko”ti pucchitabbatā “**tattha katamo vipāko**”ti-ādi vuttaṃ. **Tattha** tesu aṭṭhavīsatividhesu lokiyādīsu sāsanaupaṭṭhānesu katamo vipākoti pucchati. Bhikkhave vo tumhehi ye manussattasaddhāpaṭilābhādayo paṭiladdhā, te manussattasaddhāpaṭilābhādayo **vo** tumhākaṃ lābhā bhavanti. Tumhehi pabbajitvā yaṃ catupārisuddhisīlādisampādanaṃ laddhaṃ, taṃ catupārisuddhisīlādisampādanaṃ **vo** tumhākaṃ suladdhaṃ bhavati. Bhikkhave yo buddhuppādo navamo khaṇo tumhehi laddho, so buddhuppādo navamo **khaṇo vo** tumhākaṃ brahmacariyavāsāya paṭiladdho bhavati.

Bhikkhave mayā chaphassāyatanikā nāma nirayā diṭṭhā, **tattha** tesu diṭṭhesu chaphassāyatanikesu nāma nirayesu yaṃ kiñci rūpaṃ cakkhunā passati, taṃ anīṭṭharūpaṃyeva passati, no iṭṭharūpaṃ. Akantarūpaṃyeva passati, no kantarūpaṃ. Amanāparūpaṃyeva passati, no manāparūpaṃ.

Yaṃ kiñci saddaṃ sotena -pa- ghānena -pa- jivhāya -pa- kāyena -pa-
 Yaṃ kiñci dhammaṃ manasā vijānāti, taṃ anīṭṭhadhammaṃyeva vijānāti,
 no iṭṭhadhammaṃ. Akantadhammaṃyeva vijānāti, no kantadhammaṃ.
 Amanāpadhammaṃyeva vijānāti, no manāpadhammanti pāṭho yutto.
 “Anīṭṭharūpaṃyeva vijānāti, no iṭṭharūpan”ti-ādipāṭho ayutto, katthaci
 pāḷiyam ayuttapāṭho diṭṭho. Sukkapakkhe vuttanayavipariyāyena yojanā
 kātabbā. **Ayaṃ** vuttappakārā “lābhā vo bhikkhave”ti-ādiko pāṭho vipāke
 vācakañāpakabhāveneva pavattanato **vipāko** nāma.

Mārisā **niraye paccamānānaṃ** amhākaṃ sabbaso nimujjana-
 ummujjanavasena **saṭṭhivassasahassāni** paripuṇṇāni, nirayassa **anto**
 pariyosānaṃ **kadā** kasmim kāle bhavissati.

Nirayassa **anto** pariyosānaṃ natthi, nirayassa anto pariyosānaṃ kuto
 atthi, nirayassa **anto** pariyosānaṃ amhākaṃ na paṭidissati, mārisā yadā
 tumhe ca ahañca seṭṭhiputtā jātā, **tadā tuyhaṃ** tumhākañca **mayhaṃ** mama
 ca pāpaṃ **hi** yasmā **pakataṃ** pakārehi kataṃ, tasmā nirayassa **anto**
 pariyosānaṃ amhākaṃ na dissatīti. **Ayaṃ** pāṭho vipāke
 vācakañāpakabhāvena pavattanato **vipāko** nāma. (13)

121. Adhammacārī naro kusaladhammesu pamatto **hi** yasmā hoti, tasmā
 so adhammacārī pamatto naro **yahim yahim** yaṃ yaṃ duggatiṃ gacchati,
 taṃ taṃ gacchantam adhammacāriṃ **naṃ** naraṃ attanā carito so dhammova
 hanati. Kimiva hanati? **Sayaṃ** attanā gahito kaṇhasappo gaṇhantaṃ janam
 hanati yathā, evaṃ attanā carito adhammo adhammacāriṃ naṃ hanati. “**Na**
hi dhammo adhammo cā”ti-ādigāthāya attho pākaṭo. **Idaṃ** suddhayaṃ
 kamme ca vipāke ca vācakañāpakabhāvena pavattanato **kammañca vipāko**
 ca hoti.

Bhikkhave tumhe puññānaṃ mā bhāyittha, bhikkhave **yadidaṃ** yaṃ
 idaṃ “puññāni”ti adhivacanaṃ pavattaṃ, **etaṃ** “puññāni”ti adhivacanaṃ
 iṭṭhassa kantassa piyassa manāpassa **sukhassa** sukhavipākajanakassa
 kammassa adhivacanaṃ hoti. Bhikkhave ahaṃ dīgharattaṃ katānaṃ
 puññānaṃ dīgharattaṃ paccanubhūtaṃ iṭṭhaṃ kantaṃ piyaṃ manāpaṃ
 abhijānāmi kho. “Kathaṃ abhijānāmi”ti ce

puccheyya? Pubbe satta vassāni **mettacittam** mettāya sahitaṃ dutiyajjhānacittam bhāvetvā satta saṃvaṭṭavivaṭṭakappe **imaṃ lokam** manussalokam puna na āgamāsim. **Satta saṃvaṭṭavivaṭṭakappeti** cettha saṃvaṭṭaggahaṇena saṃvaṭṭatṭhāyī, vivaṭṭaggahaṇena vivaṭṭatṭhāyīpi gahitāti veditabbā. Sesesupi evameva gahetabbo. Bhikkhave saṃvaṭṭamāne kappe ahaṃ ābhassarūpago homi, vivaṭṭakappe suññaṃ brahmavimānaṃ uppajjāmi. Bhikkhave **tatra** brahmavimāne tatra upapajjamāne upapajjamānāhetu ahaṃ brahmā homi, aññe mahānubhāvena abhibhavanato **abhibhū**, aññehi anabhibhavanato **anabhibhūto** mahābrahmā homi, **aññadatthu** ekaṃsena daso ahaṃ vasavattī homi.

Bhikkhave ahaṃ devānamindo sakko chattimsakkhattuṃ ahoṣim kho, dhammiko dhammarājā cāturanāto vijitāvī janapadatthāvariyaṃ patta cakkaratanādisattaratanasamannāgato cakkavattirājā anekasatakkhattuṃ ahoṣim, padesarajassa rājabhāve ko pana vādo.

Bhikkhave tassa cakkavattirājabhūtaṃ mayhaṃ **etaṃ** parivittakkaṃ ahoṣi “yena phalena yena vipākena ahaṃ etarāhi evaṃmahiddhiko evaṃmahānubhāvo amhi, taṃ idaṃ phalaṃ kissa kammaṃ phalaṃ nu kho, so ayaṃ vipāko kissa kammaṃ vipāko nu kho”ti etaṃ parivittakkaṃ ahoṣi. Bhikkhave **tassa** vitakkentassa mayhaṃ **etaṃ** parivittakkaṃ ahoṣi “yena phalena yena vipākena ahaṃ etarāhi evaṃmahiddhiko evaṃmahānubhāvo amhi, **me** pavattaṃ taṃ idaṃ phalaṃ tiṇṇaṃ kammaṃ phalaṃ kho, so ayaṃ vipāko tiṇṇaṃ kammaṃ vipāko kho, seyyathidaṃ katamesaṃ tiṇṇaṃ kammaṃ phalaṃ vipāko? Dānassa damassa saṃyamassāti tiṇṇaṃ kammaṃ phalaṃ vipāko”ti etaṃ parivittakkaṃ ahoṣīti avocāti yojanā.

Tattha tasmiṃ “mā bhikkhave puññānaṃ bhāyitthā”ti-ādike sutte yañca dānaṃ, yo ca damo, yo ca saṃyamo atthi, **idaṃ** dānādittayaṃ **kammaṃ**, taṃvācakañāpakaṃ suttampi **kammaṃ** nāma. **Tappaccayo** taṃkammaṃpaccayo paccayuppannabhūto paccanubhūto yo vipāko atthi, etaṃ vipāke phalampi pakkhipitabbaṃ, **ayaṃ** vipāko taṃvācakañāpako pāṭhopi **vipāko** nāma. **Cūlakammavibhaṅgo** cūlakammavipākaputhuttavibhāgo tathā vattabbo.

Todeyyaputtassa subhassa māṇavassa **yaṃ** suttaṃ bhagavatā desitaṃ, **tattha** sutte vuttā **ye** pāṇātipātādayo dhammā appāyukadīghāyukatāya saṃvattanti, **ye** hiṃsanādayo dhammā bahvābādha-appābādhatāya saṃvattanti, **ye** usūyanādayo dhammā appesakkhamahesakkhatāya saṃvattanti, **ye** kodhādayo dhammā dubbaṇṇasuvaṇṇatāya saṃvattanti, **ye** agāravādayo dhammā nīcakulika-uccakulikātāya saṃvattanti, **ye** maccherādayo dhammā appabhogamahābhogātāya saṃvattanti, **ye** asallakkhaṇādayo dhammā duppaññaṇāpāññaavantatāya saṃvattanti. **Idaṃ** pāṇātipātasattayugaṃ **kammaṃ**, taṃvācakañāpakam suttampi **kammaṃ** nāma. **Tattha** subhasutte yā appāyukadīghāyukatā vuttā -pa- yā duppaññaṇāpāññaavantatā vuttā, so **ayaṃ** appāyukadīghāyukatādiko **vipāko**, taṃvācakañāpakapāṭhōpi **vipāko**. **Idaṃ** subhasuttaṃ kusalākusalakamme ceva vipāke ca vācakañāpakabhāvena pavattanato **kammaṇca vipāko ca** hoti. (14)

122. Yo puggalo vacīduccaritaparivajjanena **vācānurakkhī** bhaveyya, abhiijhādi-anuppādanena **manasā saṃvutto** bhaveyya, pāṇātipātādipajahanena **kāyena akusalam na kayitā**, iti tayo ete kammapathe visodhaye, so puggalo isippaveditaṃ **maggam** ariyaṃ aṭṭhaṅgikaṃ maggaṃ **ārādhaye** ārādhayeyyāti yojanā. **Idaṃ** “vācānurakkhī”ti-ādikaṃ suttaṃ kusale vācakañāpakabhāvena pavattanato **kusalam** nāma.

Yassa puggalassa kāyena **dukkatam** duggatisaṃvattaniyakammaṃ natthi, vācāya dukkaṭakammaṃ natthi, manasā dukkaṭakammaṃ natthi, tīhi **ṭhānehi** uppajjanaṭṭhānehi saṃvutaṃ **taṃ** puggalaṃ “brāhmaṇaṃ”ti ahaṃ vadāmīti yojanā. **Idaṃ** gāthāvacanaṃ vuttanayena kusalam nāma.

“Tīṇimāni bhikkhave -pa- kusalamūlāni”ti **idaṃ** vacanaṃ vuttanayena kusalam. Bhikkhave kusalānaṃ dhammānaṃ samāpattiyā vijjā pubbaṅgamā hoti, hirī ca ottappaṇca anudevāti yojanā. **Idaṃ** vacanaṃ vuttanayena kusalam nāma.

Māluvā **sālam** rukkhaṃ onataṃ¹ bhūmiyaṃ patanaṃ karoti iva, tathā **yassa** janassa accantaṃ dvīsu tīsu bhavesu dussīlyaṃ atthi, so jano attānaṃ

1. Otthataṃ (Pāḷiyaṃ)

onataṃ apāyesu pākaṭaṃ karoti. Anattakāmo jano yathā anattaṃ icchatī, tathā anattaṃ karoti yathā, tathā īdiso dussīlo **naṃ** attānaṃ anattaṃ karotīti yojanā. **Idaṃ** “yassā”ti-ādikaṃ vacanaṃ vuttanayena akusalaṃ.

Asmamayaṃ asmasaṅkhātaṃ pāsāṇamaṇimayaṃ **vajiraṃ** vajirassa uṭṭhānasaṅkhātaṃ pāsāṇamaṇiṃ **abhimatthati** vidhaṃseti iva, tathā **attanā** hisayameva kataṃ **attajaṃ** attasambhavaṃ pāpaṃ **dummedhaṃ** pāpaṃ karontaṃ janaṃ abhimatthatīti yojanā. **Idaṃ** “attanā hī”ti-ādikaṃ vacanaṃ vuttanayena akusalaṃ.

Devate kusalehi vivajjitā akusalā dasa kammaṭṭhe **niseviya** katvā **garahā** gārayhā bhavanti, **bālamatī** mandabuddhino nirayesu paccareti yojanā. **Idaṃ** “dasa kammaṭṭhe”ti-ādikaṃ suttaṃ vuttanayena akusalaṃ.

“Tīṇimāni bhikkhave -pa- akusalamūlāni”ti **idaṃ** vacanaṃ vuttanayena akusalaṃ. (15)

Yādisaṃ yaṃ bījaṃ vapate, taṃ bījaṃ tādisaṃ phalaṃ harate iva, tathā **kalyāṇakārī** paṇḍito kalyāṇaṃ phalaṃ harate, **pāpakārī** bālo ca pāpakaṃ phalaṃ harateti yojanā. **Tattha** “yādisaṃ”ti-ādike sutte “kalyāṇakārī kalyāṇaṃ”ti **yaṃ** vacanaṃ āha, **idaṃ** vacanaṃ kusalaṃ. Pāpakārī ca pāpakaṃ”ti **yaṃ** vacanaṃ āha, **idaṃ** vacanaṃ akusalaṃ. **Idaṃ** dvivacanaṃ vuttanayena kusalaṇca akusalaṇca hoti.

Kalyāṇakārī sappurisaṃ subhena kammena suggaṭṭhiṃ **vajanti** gacchanti, pāpakārī kappurisaṃ asubhena kammunā apāyabhūmiṃ **vajanti** gacchanti, **kammaṣa** abhisāṅkhāraviññāṇasahagatakammaṣa **khayā** khayanto **vimuttacetasaṃ** samuccheda vimutti paṭippassaddhivimutticittā **te** sappurisaṃ asubhe nibbanti. Kimiva nibbanti? Indhanakkhayā joti nibbāti iva, tathā **te** sappurisaṃ kammaṣa **khayā** anavasesa khayanto nibbantīti yojanā. **Tattha** tasmiṃ “subhena”ti-ādigāthāvacane “subhena -pa- suggaṭṭhiṃ”ti **yaṃ** vacanaṃ āha, **idaṃ** “subhena -pa- suggaṭṭhiṃ”ti vacanaṃ kusale vācakañāpakabhāvena pavattanato **kusalaṃ** nāma. “Apāyabhūmiṃ asubhena kammunā”ti **yaṃ** vacanaṃ

āha, **idaṃ** “apāya -pa- kammunā”ti vacanaṃ akusale vācakañāpakabhāvena pavattanato **akusalaṃ** nāma. **Idaṃ** “subhenā”ti-ādikaṃ gāthāvacanaṃ vuttanayena kusalañca akusalañca hoti. (16)

123. “Yathāpi bhamaro pupphaṃ -pa- muni care”ti **idaṃ** gāthāvacanaṃ anuññāte caraṇe vācakañāpakabhāvena pavattanato **anuññātaṃ** nāma.

Bhamaro nāma puppharasapivanagahaṇavasena caraṇako madhukarādiko bhamaro, so puppharasam gaṇhanto mandavego hutvā pupphañca vaṇṇañca gandhañca avināsetvā yāvadattham puppharasam pivitvā madhukaraṇatthāya ca puppharasam gahetvā madhukaraṇatthānam vanasaṇḍam paleti, pupphavaṇṇagandhā pākatikāva honti, evameva piṇḍāya gāmaṃ pavisanto muni pasādajanakaṃ ālokanavilokanagamanatitṭhanādikaṃ janetvā pītisomanassasahitaṃ pasādaṃ janetvā saddhādeyyaṃ piṇḍapātaṃ yāpanamattaṃ paṭiggahetvā gāmato nikkhamitvā udakaphāsukaṭṭhāne vane bhesajjaṃ limpanto viya, kantāre puttamaṃsaṃ khādanto viya piṇḍapātaṃ paccavekkhitvā paribhuñjitvā bhamaro vane madhum karoti viya kammaṭṭhānānurūpaṃ vanasaṇḍam pavisitvā jhānamaggaphalanibbattanatthāya samaṇadhammakaraṇatthāya gāme **care** careyyāti adhippāyo veditabbo.

“Tīṇimāni bhikkhave bhikkhūnaṃ karaṇīyāni -pa- imāni kho bhikkhave bhikkhūnaṃ tīṇi karaṇīyānī”ti **idaṃ** suttaṃ bhagavatā anuññāte ācāre atthe vācakañāpakabhāvena pavattanato **anuññātaṃ** nāma. Tasmim sutte yo bhikkhu sīlaṃ pāti rakkhati, iti rakkhaṇato so bhikkhu **pāti** nāma. Yaṃ sīlaṃ taṃ pātiṃ bhikkhum apāyādidukkhato moceti, iti mocanato taṃ sīlaṃ **pātimokkhaṃ** nāma. Yena sīlena bhikkhu saṃvaritabbacakkhundriyādikaṃ saṃvarati, iti saṃvaraṇakaraṇato taṃ sīlaṃ **saṃvaraṃ** nāma, pātimokkhaṃ eva saṃvaraṃ **pātimokkhasaṃvaraṃ**, pātimokkhasaṃvarena **saṃvuto** samannāgato hutvā saṃvuṇanato catu-iriyāpathesu cārako hoti, iti saṃvuṇanato bhikkhu **pātimokkhasaṃvarasaṃvuto** nāma. **Viharati** catu-iriyāpathe pavatteti. Vārittacāraṃ vajjetvā cārittasīlaṃ ādāya caraṇaṃ **ācāro**, agocare vajjetvā

gocare caraṇaṃ **gocaroti**. Attho vuccamāno ativitthāro bhavissati, tasmā kiñcimattaṃ kathetvā sāsanaṇapaṭṭhānasuttaḅhāvaṃ kathessāma.

“Ettakameva suttaṃ ‘anuññātaṃ’ti niddhāritabbaṃ”ti vattabbattā **“dasayime bhikkhave dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā”**ti-ādi vuttaṃ. **Idaṃ** “dasā”ti-ādikaṃ suttampi anuññāte dasavidhe paccavekkhitabbe dhamme vācakaṇāpakabhāvena pavattanato **anuññātaṃ** nāma. “Tīṇimāni -pa- karaṇīyāni”ti **idaṃ** suttampi anuññāte tividhe sucarite vācakaṇāpakabhāvena pavattanato **anuññātaṃ** nāma.

Nānāvidhaṃ anuññātaṃ suttaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamaṃ suttaṃ paṭikkhittan”ti pucchitabbattā **“tattha katamaṃ paṭikkhittan”**ti-ādi vuttaṃ.

“Natthi puttasaṃaṃ pemaṃ, natthi gosamitaṃ dhaṇaṃ.

Natthi sūriyasamā ābhā, samuddaparamā sarā”ti—

Idaṃ devaputtavacanāṃ paṭikkhipanto bhagavā—

“Natthi attasaṃaṃ pemaṃ, natthi dhaññasaṃaṃ dhaṇaṃ.

Natthi paññāsamā ābhā, vuṭṭhi ve paramā sarā”ti—

gāthaṃ āha. **Ettha** etasmiṃ gāthādvaye **yaṃ** “natthi puttasaṃaṃ pemaṃ”ti-ādikaṃ purimakaṃ hoti. **Idaṃ** “natthi puttasaṃaṃ pemaṃ”ti-ādikaṃ devaputtavacanāṃ bhagavatā paṭikkhittattā, paṭikkhitte atthe pavattanato ca **paṭikkhittaṃ** nāma.

Dubbhikkhakāle vā kantāre vā mātāpitaro puttadhītaro ghātetvāpi¹ attānameva posenti, tasmā **“natthi attasaṃaṃ pemaṃ”**ti vuttaṃ. Dubbhikkhakālādīsu hiraññasuvaṇṇasārādīni, gomahimsādīnīpi dhaññagahaṇatthāya dhaññassāmikānaṃ datvā dhaññameva gaṇhanti, tasmā **“natthi dhaññasaṃaṃ dhanan”**ti vuttaṃ. Suriyādīnaṃ ābhā paccuppannatamaṃ ekadesaṃva vinodeti, paññā pana dasasahasilokadhātumpi ekapajjotaṃ ekobhāsaṃ kātuṃ samatthā, atītānāgatapaccuppannadhammakotṭhāsesupi paṭicchādakaṃ kilesatamampi vidhamati, tasmā **“natthi paññāsamā ābhā”**ti vuttaṃ. Samuddo

1. Chaḍḍetvāpi (Netti-Ṭīha 264; Saṃ-Ṭīha 1. 31 piṭṭhesu.)

bhūmiyā ca ekadeseyeva tiṭṭhati, so ca deve avuṭṭhe sati khayanasabhāvo bhaveyya, vuṭṭhi pana koṭisatasahassacakkavāḷesupi yāva ābhassarā brahmalokāpi pūrā bhavati, tasmā “**vuṭṭhi ve paramā sarā**”ti vuttam.

“Idameva paṭikkhittam niddhāritabban”ti vattabbattā “**tīṇimāni bhikkhave**”ti-ādi vuttam. **Idam** “tīṇimānī”ti-ādikaṃ suttampi paṭikkhitte duccarite vācakañāpakabhāvena pavattanato **paṭikkhittam** nāma. (17)

124. Nānāvidham paṭikkhittam ācariyena niddhāritam, amehi ca ñātam, “katamam anuññātañca paṭikkhitañcā”ti pucchitabbattā “**tattha katamam anuññātañcā**”ti-ādi vuttam.

Bhūripaṇṇa bhūripaṇṇavanta gotama, **tam** bhūripaṇṇam gotamam aham pucchāmi. **Idha** loke anekā **yā** janatā bhītā, sā janatā **kimsu** katamā bhave. Yo ca maggo anekāyatano iti pavutto, so ca maggo **kimsu** katamo bhave. **Kismim** dhamme **ṭhito** jano paralokam **na bhāye** na bhāyeyyāti pucchātīti yojanā.

Devaputta yo jano sammāvācañca paṇidhāya, sammāmanañca paṇidhāya, kāyena pāpāni akubbamāno ca bhave, ayam eko. Bahvannapānam gharam āvasanto ca bhave, ayam eko. **Saddho** saddhāsampanno cittamudubhāvena **modu** ca bhave, ayam eko. **Vadaññū** yācakānam yācanavasena vuttavacanaññū hutvā saṃvibhāgī ca bhave, ayam eko. Iti **etesu** catūsu dhammesu **ṭhito** jano dhammesu **ṭhito** hutvā paralokam **na bhāye** na bhāyeyyāti yojanā.

“Tasmim sutte katamam anuññātam, katamam paṭikkhittam nāmā”ti pucchitabbattā “**tattha yaṃ āhā**”ti-ādi vuttam. **Tattha** tasmim “kimsūdhā”ti-ādipaṇṇāya vissajjane “vācam manañcā”ti-ādivacane “vācam manañca paṇidhāya sammā”ti **yaṃ vacanam** bhagavā āha, **idam** “vācam -pa-sammā”ti vacanam anuññāte vacanīyādike atthe vācakañāpakabhāvena pavattanato **anuññātam** nāma. “Kāyena pāpāni akubbamāno”ti **yaṃ** vacanam āha, **idam** “kāyena -pa- māno”ti vacanam pāpakubbena paṭikkhitte vuttanayena pavattanato **paṭikkhittam** nāma. “Bahvanna -pa- na bhāye”ti **yaṃ** vacanam āha, **idam** “bahvanna -pa-

na bhāye”ti vacanaṃ vuttanayena anuññātaṃ nāma. **Idaṃ** “vācan”ti-ādikaṃ vacanaṃ vuttanayadvayena anuññātaṃ paṭikkhittaṃ hoti.

“**Sabbapāpassa akaraṇaṃ**”ti-ādiko vuttatthova. “Tasmim sabbapāpassā”ti-ādike katamaṃ anuññātaṃ, katamaṃ paṭikkhittan”ti vattabbabhāvato “**tattha yaṇ**”ti-ādi vuttaṃ.

Devānaminda ahaṃ kāyasamācārampi duvidhena vadāmi **sevitabbaṃ** anavajjaṃ kāyasamācārampi vadāmi, **asevitabbaṃ** sāvajjaṃ kāyasamācārampi ahaṃ vadāmi. Vacīsamācārādīsopi vuttanayānusārena yojanā kātabbā.

“Kiṃca vaḍḍhanahāyanaṃ āgammakāyasamācārādikaṃ sevittabbāsevitabbabhedenā vuttan”ti vattabbabhāvato “**kiñcetaṃ paṭiccāṇ**”ti-ādi vuttaṃ. Akusaladhammavaḍḍhanaṃ, kusalaḍḍhammahāyanaṃ paṭicca kāyasamācārādayo na sevittabbā, kusalaḍḍhammavaḍḍhanaṃ, akusaladhammahāyanaṃ paṭicca kāyasamācārādayo sevittabbāti sallakkhetabbā. (18)

125. Nānāvidhaṃ anuññātaṃ paṭikkhittaṃ ācariyena niddhāritaṃ, amhehi ca ñātaṃ, “katamo suttaviseso thavo”ti pucchitabbattā tathā pucchitvā ayaṃ suttaviseso thavo nāmāti viññāpetuṃ “**tattha katamo thavo**”ti-ādi vuttaṃ. Tattha **tatthā**ti tesu aṭṭhavīsatividhesu lokiyādīsū sāsanapaṭṭhānasuttasu katamo suttaviseso thavo nāmāti pucchati.

Maggānaṃ gaṅghamaggadiṭṭhimaggādīnaṃ **aṭṭhaṅgiko** sammādiṭṭhimaggaṅgādi-aṭṭhaṅgiko maggo **seṭṭho** uttamo. **Saccānaṃ** vacīsaccakhattiyādisammutisaccaparamatthasaccānaṃ **caturō** dukkhasamudayanīrodhanirodhagāminipaṭipadāvasena caturō ariyasaccā **padā seṭṭhā** uttamā. **Dhammānaṃ** sabbaśaṅkhatasappaccayadhammānaṃ **virāgo** aśaṅkhanibbānaśaṅkhāto virāgo dhammo **seṭṭho** uttamo. **Dvipadānaṃ** sabbadevamanussādīnaṃ dvipadānaṃ **cakkhumā** pañcavidhacakkhumā bhagavā **seṭṭho** uttamoti yojanā. **Ayaṃ** “magganaṭṭhaṅgiko”ti-ādisuttaviseso thave atthe vācakañāpakabhāvena pavattanato **thavo** nāma.

“Ayameva suttaviseso thavo”ti vattabbattā “**tīṇimāni bhikkhave**”ti-ādi vuttaṃ. **Apadā** ahimacchādayo vā, **dvipadā** manussasakuṇapakkhijātikādayo vā, **catuppadā** hatthi-assagomahimsādayo vā,

bahuppādā satapadi-ādayo vā, **rūpino** kāmarūpasattā vā, **arūpino** arūpasattā vā, **saññino** sattaviññāṇaṭṭhitisattā vā, **asaññino** asaññasattā vā, **nevasaññināsaññino** bhavagge nibbattasattā vā **yāvatā** yattakā sattā saṃvijjanti, **tesaṃ** tattakānaṃ apadādīnaṃ sattānaṃ **yadidaṃ** yo ayaṃ arahāṃ sammāsambuddho tathāgato uppanno, so ayaṃ arahāṃ sammāsambuddho tathāgato **aggaṃ** aggoti akkhāyati, **seṭṭhaṃ** seṭṭhoti akkhāyati, **pavaraṃ** pavaroti akkhāyati, ayaṃ paṭhamo aggo.

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

Samghānaṃ yāvatā paṇṇatti, gaṇānaṃ yāvatā paṇṇatti, mahājanasannipātānaṃ yāvatā paṇṇatti voharīyanti, tattakehi paṇṇattīhi paññāpetabbānaṃ **tesaṃ** saṃghagaṇādīnaṃ yāni imāni cattāri puggalāni purisayugāni, ye ime aṭṭha purisapuggalā -pa- lokassa yaṃ idaṃ puññakkhettaṃ saṃvijjati, so ayaṃ catupurisayugādiko tathāgatassāvakaśaṃgho **aggaṃ** aggoti akkhāyati -pa- akkhāyati, ayaṃ tatiyo aggo. Imāni tīni tathāgatanibbāna-ariyaśaṃgharatanāni aggāni bhavanti.

Sabbalokuttaro apadādisabbasattalokato uttaro satthā ca, **kusalapakkhato**¹ kusala-anavajjapakkhabhāvato uttaro dhammo ca, **narasīhassa** satthuno gaṇo ca iti **tīni** satthudhammagāṇaratanāni aggāni, tāni **tīni** satthudhammagāṇaratanāni **visissare** guṇavasena visissanti.

Samaṇapadumasañcayo sare ruhamānaṃ padumaṃ sobhanaṃ iva sāsaṇe sobhanasamaṇapadumasamūho gaṇo ca, dhammavaro ca, vidūnaṃ sakkato

1. Kusalakkhato (Pāliyaṃ, Aṭṭhakathāyañca)

naravaradamako naravarānaṃ

brahmadevamanussarājārajamahāmaccaḍḍānaṃ damako anudamako

cakkhumā sambuddho ca iti **tīṇi** gaṇadhammabuddharatanāni lokassa uttari bhavanti.

Appaṭisamo satthā ca, **nirupadāho** niggata-upadāho, sabbo dhammo ca ariyo gaṇavaro ca iti yāni **tīṇi** buddhadhammagāṇaratanāni aggāni, **tāṇi** tīṇi -pa- nāni **khalu** ekamsena **visissare** visissanti.

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

Ekāyanapadassa vacanattho **aṭṭhakathāyaṃ**¹ bahudhā vutto. Jātikhayantadassī hitānukampī bhagavā ekāyanaṃ maggaṃ pajānāti. “Yaṃ ekāyanaṃ maggaṃ pajānāti, tena maggena kiṃ taratī”ti vattabbabhāvato “**etena maggena**”ti-ādi vuttaṃ. Yaṃ maggaṃ bhagavā jānāti, **etena maggena pubbe** atītamaddhānaṃ buddhādayo ariyā **oghaṃ** saṃsāroghaṃ tarimsu, anāgatamaddhānaṃ tarissanti, **ye cāpi** buddhādayo paccuppanne uppajjanti, te cāpi buddhādayo paccuppanne taranti, **visuddhipekkaḥ** visuddhaṃ apekkaḥmānā **sattā** devamanussasetaṭṭhaṃ tādisaṃ yathāvuttaguṇaṃ **taṃ** sammāsambuddhaṃ namassanti, **iti ayaṃ** nānāvidhasuttavisesopi thave ratanattaye, ratanattayaguṇe ca vācakañāpakabhāvena pavattanato **thavo** nāma. Icceṭaṃ sāsanaapaṭṭhānasuttavisesadassako samvaṇṇanāvisesopi sāsanaapaṭṭhānaṃ nāmātiveditabbo.

Amhākācariya tumhehi amhākācariyehi soḷasappabhedasaṃkilesabhāgiyādisāsanaapaṭṭhānasuttañceva aṭṭhavīsatividhaṃ lokiyādisāsanaapaṭṭhānasuttañca niddhāritaṃ, amhehi ca ñātaṃ, “tesu saṃkilesabhāgiyādisu sāsanaapaṭṭhānasuttavisesesu katamaṃ suttavisesaṃ katamena suttavisesena saṃsaditvā niddisitaḥ”ti vattabbattā “**tattha**

1. Netti-Tīṭha 268 piṭṭhe.

lokiyaṃ suttan”ti-ādi āraddhaṃ. **Aṭṭhakathāyaṃ** pana “evaṃ duvidhampi sāsanaṇaṭṭhānaṃ nāṇasuttapaḍāṇi udāharantena vibhajitvā idāṇi saṃkilesabhāgiyādīhi saṃsanditvā dassetuṃ puna ‘lokiyaṃ suttan’ti-ādi āraddhan”ti¹ vuttaṃ.

Tattha **tatthāti** tesu soḷasaṇidhesu saṃkilesabhāgiyādīsū sāsanaṇaṭṭhānasuttavisesesu ceva aṭṭhavīsatividhesu lokiyaḍīsū sāsanaṇaṭṭhānasuttavisesesu ca akusalapakkhe pavattaṃ lokiyaṃ suttam saṃkilesabhāgiyasuttana samānatthabhāvena saṃsandati, kusalapakkhe pavattaṃ lokiyaṃ suttam vāsanābhāgiyasuttana samānatthabhāvena saṃsandati, tasmā lokiyaṃ suttam ekavidhampi saṃkilesabhāgiyena ca vāsanābhāgiyena ca dvīhi suttehi niddisitaḅbaṃ. Dassanapakkhe pavattaṃ lokuttaraṃ suttam dassanabhāgiyena samānatthabhāvena saṃsandati, bhāvanāpakkhe pavattaṃ lokuttaraṃ suttam bhāvanābhāgiyena samānatthabhāvena saṃsandati, asekkhapakkhe pavattaṃ lokuttaraṃ suttam asekkhabhāgiyena samānatthabhāvena saṃsandati, tasmā lokuttarampi suttam dassanabhāgiyena ca bhāvanābhāgiyena ca asekkhabhāgiyena ca tīhi suttehi niddisitaḅbaṃ. Vuttanayānusārena sesesupi saṃsandanaṇojanā kātābbā.

Amhākācariya tumhehi ca amhākācariyehi nayadassanavasena suttavisesasaṃsandanaṃ dassitaṃ, amhehi ca ñātaṃ, “kimatthāya saṃkilesabhāgiyādibhedena vibhajitvā bhagavatā vuttan”ti vattābbattā **“vāsanābhāgiyaṃ suttam saṃkilesabhāgiyassa suttassa nigghātāyā”**ti-ādi vuttaṃ. Ettha ca suttavasena suttatthā gahitā.

“Yaṃ sattādhīṭṭhānaṃ ācariyena niddhāritaṃ, taṃ sattādhīṭṭhānaṃ kittakehi suttehi vibhajitvā niddisitaḅban”ti vattābbattā **“lokuttaraṃ suttam sattādhīṭṭhānaṃ chabbīsatiyā puggalehi niddisitaḅban”**ti vuttaṃ. “Te chabbīsati puggalā katihi suttehi samanvesitaḅbā”ti vattābbattā **“te tīhi”**ti-ādi vuttaṃ. Dassanabhāgiyena sattādhīṭṭhānena, bhāvanābhāgiyena sattādhīṭṭhānena, asekkhabhāgiyena sattādhīṭṭhānena cāti tīhi suttehi te chabbīsati puggalā samanvesitaḅbā.

1. Netti-Ṭṭha 269 piṭṭhe.

“Katamehi katamehi katamaṃ katamaṃ suttaṃ niddisitaḥḥan”ti vattaḥḥattā **“tatta dassanabhāgiyaṃ”**ti-ādi vuttaṃ. Tatta **tattā**ti tesu tīsu dassanabhāgiyādisu suttesu. **Tattā**ti vā tesu chabbīsatiyā puggalesu. Sattādhīṭṭhānekadesaṃ dassanabhāgiyaṃ suttaṃ ekabījīnā puggalena ca niddisitaḥḥan -pa- dhammānussārīnā puggalena ca niddisitaḥḥan, iti imehi pañcahi puggalehi sattādhīṭṭhānekadesaṃ dassanabhāgiyaṃ suttaṃ niddisitaḥḥan. Ettha ca dassanaggahaṇena sotāpattiḥḥalattāḥḥapi gahitā, tasmā ekabījīkolaṃkolasattakkhattuparamā phalattāḥḥapi gahitā.

Saddhānussārī pana yo vipassanākkhaṇe saddhaṃ dhuraṃ katvā sotāpattimaggāṃ nibbatteti, so puggalo nibbattetabbasotāpattimaggakkhaṇe saddhānussārī nāma, saddhāya samāpattiṃ anussarati, iti saddhāya samāpattiyā anussaraṇato sotāpattimaggattāḥḥo puggalo **saddhānussārī** nāma. So puggalo sotāpattiḥḥalakkhaṇe saddhāya vimuttattā saddhāvimutto hutvā ekabījīkolaṃkolasattakkhattuparamo bhavati. Yo pana puggalo vipassanākkhaṇe paññaṃ dhuraṃ katvā sotāpattimaggāṃ nibbatteti, so puggalo nibbattetabbasotāpattimaggakkhaṇe **dhammānussārī** nāma, dhammena paññāya samāpattiṃ anussarati, iti dhammena paññāya samāpattiyā anussaraṇato **dhammānussārī** nāma. So puggalo phalakkhaṇe diṭṭhiyā paññāyanirodhaṃ pattattā diṭṭhippatto hutvā ekabījī -pa- paramo bhavati. **Dhammoti** cettha paññā gahitā. Iti pabhedato dve maggattāḥḥa, cha phalattāḥḥati attāḥḥahi ariyapuggalehi, sampiṇḍite pana pañcahi ariyapuggalehi sattādhīṭṭhānekadesaṃ dassanabhāgiyaṃ suttaṃ niddisitaḥḥan.

Imesaṃ ekabījī-ādīnaṃ puggalānaṃ sattādhīṭṭhānekadesattāḥḥa ceva dassanabhāgiyattāḥḥa ca sattādhīṭṭhānekadesaṃ dassanabhāgiyaṃ suttaṃ ettakehi puggalehi niddisitaḥḥanti niyamevā ācariyena vibhattaṃ, amhehi ca ñātaṃ, “sattādhīṭṭhānekadesaṃ dassanabhāgiyaṃ suttaṃ kittakehi puggalehi niddisitaḥḥan”ti pucchitaḥḥattā—

“Bhāvanābhāgiyaṃ suttaṃ dvādasahi puggalehi niddisitaḥḥan sakadāgāmiḥḥalāsacchikiriyāya paṭipannena, sakadāgāminā, anāgāmiḥḥalāsacchikiriyāya paṭipannena, anāgāminā, antarāparinibbāyinā, upahaccaparinibbāyinā, asaṃkhārāparinibbāyinā,

sasaṅkhāraparinibbāyinā, uddhamṣotena akaniṭṭhagāminā,
saddhāvimuttana, diṭṭhippattana, kāyasakkhinā cāti bhāvanābhāgiyaṃ
suttaṃ imehi dvādasahi puggalehi niddisitabban”ti—

vuttaṃ. Tatthāpi sattādhiṭṭhānekadesaṃ bhāvanābhāgiyaṃ suttanti
gahetabbaṃ. **Sakadā -pa- pannena** sakadāgāmimaggaṭṭhena puggalena,
sakadāgāminā sakadāgāmiphalaṭṭhena, **anāgāmi -pa- pannena**
anāgāmimaggaṭṭhena, **anāgāminā** anāgāmiphalaṭṭhena, avihādīsu pañcasu
suddhāvāsesu āyuvemajjhaṃ anatikkamitvā arahattaṃ patvā
parinibbāyanasabhāvena **antarāparinibbāyīnā**makena anāgāminā,
āyuvemajjhaṃ atikkamitvā arahattaṃ patvā parinibbāyanasabhāvena
upahaccaparinibbāyīnāmakena anāgāminā, asaṅkhārena appayogena
arahattaṃ patvā parinibbāyanasabhāvena **asaṅkhāraparinibbāyīnā**makena
anāgāminā, sasaṅkhārena sappayogena arahattaṃ patvā
parinibbāyanasabhāvena **sasaṅkhāraparinibbāyīnā**makena anāgāminā,
avihādīhi uddhaṃ atappādīsu upapattisotena arahattaṃ patvā
parinibbāyanasabhāvena **uddhamṣotanā**makena anāgāminā, akaniṭṭhaṃ
gantvā arahattaṃ patvā parinibbāyanasabhāvena **akaniṭṭhagāminā**makena
anāgāminā, saddhāya vimuttattā **saddhāvimuttanā**makena anāgāminā,
diṭṭhiyā paññāya nirodhaṃ pattattā **diṭṭhippattanā**makena anāgāminā cāti
imehi ekādasahi ajjhānalābhīpuggalehi ca, kāyena nāmakāye phutṭhānaṃ
arūpajjhānānaṃ anantaraṃ nibbānaṃ sacchikaroti, iti sacchikaraṇato
kāyasakkhīnāmakena jhānalābhīnā cāti dvādasahi puggalehi niddisitabbaṃ.

Imesaṃ vuttappakārānaṃ puggalānaṃ sattādhiṭṭhānekadesatthattā ceva
bhāvanābhāgiyatthattā ca sattādhiṭṭhānekadesaṃ bhāvanābhāgiyaṃ suttaṃ
ettakehi puggalehi niddisitabbanti niyamevā ācariyena vibhattaṃ, amhehi
ca ñātaṃ, “kittakehi puggalehi sattādhiṭṭhānekadesaṃ asekkhabhāgiyaṃ
suttaṃ niddisitabban”ti vattabbattā—

“Asekkhabhāgiyaṃ suttaṃ navahi puggalehi niddisitabbaṃ
saddhāvimuttana, paññāvimuttana, suññatavimuttana,
animittavimuttana, appaṇihitavimuttana, ubhatobhāgavimuttana,
samāsīsinā, paccekabuddhehi, sammāsambuddhehi cāti
asekkhabhāgiyaṃ suttaṃ imehi navahi puggalehi niddisitabban”ti—

vuttaṃ. Tattha sattādhīṭṭhānekadesaṃ asekkhabhāgiyaṃ suttaṃ
niddisitabbanti yojetabbaṃ. Saddhāya kilesehi vimuttattā
arahattaphalakkhaṇe **saddhāvimutto** arahā, tena saddhāvimuttena. Paññāya
vimuttattā arahattaphalakkhaṇe **paññāvimutto** arahā, tena paññāvimuttena.
Suññatavipassanāsāṅkhātena anattānupassanena vimuttattā **suññatavimutto**
arahā, tena suññatavimuttena. Animittānupassanāsāṅkhātena
aniccānupassanena vimuttattā **animittavimutto** arahā, tena
animittavimuttena. Appaṇihitānupassanāsāṅkhātena dukkhānupassanena
vimuttattā **appaṇihitavimutto** arahā, tena appaṇihitavimuttena. Ubhato
rūpakāyanāmakāyato ubhatobhāgato vimuttattā **ubhatobhāgavimutto** arahā,
tena ubhatobhāgavimuttena. Purimā pañca puggalā ajhānalābhino gahitā,
ubhatobhāgavimutto pana jhānalābhī gahito.

Samasīsī nāma iriyāpathasamasīsī, rogasamasīsī, jīvitasamasīsīti tividdhā
honti. Imesu tīsu samasīsīsu yo arahā catūsu iriyāpathesu ekekasmim
iriyāpathe arahattaṃ patvā aññaṃ iriyāpathaṃ asaṅkamitvā tasmim tasmim
iriyāpatheya parinibbāyati, ayaṃ arahā **iriyāpathasamasīsī** nāma. Yo
arahā yasmim roge uppanne arahattaṃ patvā tato rogato anuṭṭhahitvā
tasmim rogeya parinibbāyati, ayaṃ arahā **rogasamasīsī** nāma. Yo arahā
paccavekkhaṇavīthiyānantaraṃ bhavaṅgaṃ otaritvā tato
maraṇāsannajavanavīthiyānantarameva parinibbāyati, ayaṃ arahā
vārasamatāya **jīvitasamasīsī** nāma. **Vārasamatāti** ca paccavekkhaṇavīthi
maggavīthiyānuvattakattā paccavekkhaṇavīthi-anantaraṃ pavattamānāyapi
maraṇāsannavīthi maggavīthi-anantaraṃ pavattāti vattabbārahā, tasmā vīthi-
anantaratā vārasamatā nāma. Tāya vārasamatāya ca jīvitasamasīsī vutto.

Saha paṭisambhidāhi arahattaṃ pāpuṇīti etthapi
paccavekkhaṇavīthiyānantaraṃ bhavaṅgaṃ otaritvā bhavaṅgato vuṭṭhāya
pavattavīthiyā paṭisambhidāñāṇāni pavattanti. Vuttanayena vīthi-
anantaratāya vārasamatāya “saha paṭisambhidāhi”ti vuttaṃ. **Bhagavato**
sabbaññūtaññānampi paccavekkhaṇavīthiyānantaraṃ bhavaṅgaṃ otaritvā
bhavaṅgato vuṭṭhāya pavattavīthiyā paṭhamāni pavattatīti veditabbaṃ.

Iminā jīvitasamasīsinā, sabbehi paccekabuddhehi, sabbehi sammāsambuddhehi cāti imehi navahi puggalehi sattādhiṭṭhānekadesaṃ asekkhabhāgiyaṃ suttaṃ niddisitabbaṃ.

Imesaṃ puggalānaṃ sattādhiṭṭhānekadesatthattā ceva asekkhabhāgiyatthattā ca **evaṃ** iminā “lokuttaraṃ suttaṃ sattādhiṭṭhānaṃ”ti-ādinā pakārena vutthehi imehi chabbīsatiyā puggalehi ariyehi dassanabhagiavāsanābhāgiya-asekkhabhāgiyasuttānaṃ vasena lokuttaraṃ suttaṃ sattādhiṭṭhānekadesaṃ suttaṃ niddisitabbaṃ.

Imesaṃ chabbīsatiyā puggalānaṃ sakalalokuttarasuttatthattā ceva sattādhiṭṭhānekadesasuttatthattā ca lokuttaraṃ sattādhiṭṭhānekadesaṃ suttaṃ. Ettakehi puggalehi niddisitabbanti ācariyena niyametvā vibhattaṃ, amhehi ca ñātaṃ, “lokiyaṃ sattādhiṭṭhānekadesaṃ suttaṃ kittakehi puggalehi niddisitabbaṃ”ti vattabbattā **“lokiyaṃ suttaṃ sattādhiṭṭhānaṃ ekūnavīsatiyā puggalehi niddisitabbaṃ”**ti-ādi vuttaṃ. “Te ekūnavīsati lokiya puggalā katamehi dhammehi niddiṭṭhā samanvesitabbā”ti vattabbattā **“te caritehi”**ti-ādi vuttaṃ. **Te** ekūnavīsati lokiya puggalā **caritehi** caritavisesehi niddiṭṭhā samanvesitabbāti. “Kathaṃ caritehi niddiṭṭhā”ti vattabbattā **“keci rāgacaritā”**ti-ādi vuttaṃ. Rāgacaritadosacaritādīhi caritehi ekūnavīsati lokiya puggalā rāgacaritā, keci dosacaritā -pa- mohacarito cāti niddiṭṭhā. Iti niddiṭṭhehi imehi ekūnavīsatiyā puggalehi lokiyaṃ sattādhiṭṭhānekadesaṃ suttaṃ niddisitabbaṃ. “Lokiyaṃ”ti sāmāññavasena vuttampi “saṃkilesabhāgiyaṃ lokiyaṃ”ti visesato viññātabbaṃ.

Lokiyaṃ sattādhiṭṭhānekadesaṃ suttaṃ ettakehi puggalehi niddisitabbanti ācariyena niyametvā vibhattaṃ, amhehi ca ñātaṃ, “vāsanābhāgiyaṃ sattādhiṭṭhānekadesaṃ suttaṃ katamehi puggalehi niddisitabbaṃ”ti vattabbattā **“vāsanābhāgiyaṃ”**ti-ādi vuttaṃ. Vāsanābhāgiyaṃ sattādhiṭṭhānekadesaṃ suttaṃ sīlavantehi puggalehi, dhammehi ca niddisitabbanti yojetabbaṃ. “Kittakā sīlavantapuggalā”ti vattabbattā **“te sīlavanto pañca puggalā”**ti vuttaṃ. “Kittakā dhammā”ti vattabbattā **“pakatisīlan”**ti-ādi vuttaṃ. Idaṃ vuttaṃ hoti—pakatisīlavanto ca samādānasīlavanto ca

cittappasādavanto ca samathavanto ca vipassanāvanto cāti **pañca puggalā**,
pakatisīladhammo ca samādānasīladhammo ca cittappasādadhammo ca
samathadhammo ca vipassanādhammo cāti **pañca dhammāti** imehi pañcahi
puggalehi, imehi pañcahi dhammehi vāsanābhāgiyaṃ
sattādhiṭṭhānekadesadhammādhiṭṭhānekadesaṃ suttaṃ yathākkamaṃ
niddisitaḥḥanti.

Lokuttaraṃ sattādhiṭṭhānaṃ suttaṃ dassanabhāgiyavāsanābhāgiya-
asekkhabhāgiyasuttehi niddisitaḥḥanti ācariyena niyametvā vibhattaṃ,
amhehi ca ñātaṃ, “lokuttaraṃ dhammādhiṭṭhānaṃ suttaṃ kittakehi suttehi
niddisitaḥḥanti”ti vattabbattā “**lokuttaraṃ suttaṃ dhammādhiṭṭhānaṃ -pa-
asekkhabhāgiyena**”ti vuttaṃ.

“Lokiyaṇca lokuttaraṇca sattādhiṭṭhānaṇca dhammādhiṭṭhānaṇca
kittakehi niddisitaḥḥanti”ti vattabbattā “**lokiyaṇca -pa- ubhayena
niddisitaḥḥanti**”ti vuttaṃ. **Ubhayena**ti lokiya lokuttarena,
sattādhiṭṭhānadhammādhiṭṭhānena samānatthabhāvena niddisitaḥḥanti.

“Ñāṇaṃ kittakehi niddisitaḥḥanti”ti vattabbattā “**ñāṇaṃ paññāyā**”ti-ādi
vuttaṃ. Yasmiṃ yasmiṃ sutte ñāṇaṃ āgataṃ, tasmim tasmim sutte ñāṇaṃ
ñāṇapariyāyena paññādinā niddisitaḥḥanti.

“Ñeyyaṃ kittakena niddisitaḥḥanti”ti vattabbattā “**ñeyyaṃ
atītānāgatapaccuppannehī**”ti-ādi vuttaṃ. Yasmiṃ yasmiṃ sutte ñeyyaṃ
āgataṃ, tasmim tasmim sutte ñeyyaṃ ñeyyapariyāyena niddisitaḥḥanti.

“Ñāṇaṇca ñeyyaṇca kittakena niddisitaḥḥanti”ti vattabbattā “**ñāṇaṇca
ñeyyaṇca tadubhayena**”ti-ādi vuttaṃ. Yasmiṃ yasmiṃ sutte ñāṇaṇceyyā
āgatā, tasmim tasmim sutte ñāṇaṇceyyā ñāṇaṇceyyapariyāyena niddisitaḥḥanti.

Dassanasutte yathā niddiṭṭhaṃ, tathā upadhārayitvā labbhamānato
niddisitaḥḥanti. Bhāvanāsutte yathā niddiṭṭhaṃ, tathā upadhārayitvā
labbhamānato niddisitaḥḥanti. Tadubhayaṃ dassanaṇca bhāvanā ca sutte
yathā niddiṭṭhaṃ, tathā upadhārayitvā labbhamānato niddisitaḥḥanti.

“**Sakavacanam paravacanan**”ti-ādisupī evameva visum visum ca ekato ca sutte yathā niddiṭṭham, tathā upadhārayitvā labbhamānato niddisitabbanti yojanā kātabbā. “Ettakameva niddisitabban”ti vattabbattā “**yam vā panā**”ti-ādi vuttam.

“Vipākassa hetu kammamevā”ti vattabbattā “**duvidho hetū**”ti-ādi vuttam. Kilesā saṅkilesabhāgiyasuttana samānatthabhāvena niddisitabbā. Taṇhāsaṅkhāto samudayo vā kilesasaṅkhāto samudayo vā akusalasaṅkhāto samudayo vā saṅkilesabhāgiyena suttana samānatthabhāvena niddisitabbo. Lokiyakusalahetusaṅkhāto samudayo vā lokiyakusalasaṅkhāto samudayo vā vāsanābhāgiyena suttana samānatthabhāvena niddisitabbo.

Kammañca vipāko ca yathāraham labbhamānasuttana niddisitabboti sāmāññavasena vibhatto, “kusalam katamena niddisitabban”ti vattabbattā “**tattha kusalan**”ti-ādi vuttam. **Tatthā**ti tesu aṭṭhavīsatiyā sāsanaapaṭṭhānasuttetu kusalam catūhi suttehi samānatthabhāvena niddisitabban. “Katamehi catūhi”ti vattabbattā “**vāsanābhāgiyenā**”ti-ādi vuttam. Lokiyakusalam vāsanābhāgiyena niddisitabban samānatthattā, lokuttarakusalam dassanabhāgiyena, vāsanābhāgiyena, asekkhabhāgiyena ca yathāraham samānatthabhāvena niddisitabban. Kusalam ettakehi niddisitabbanti niyamevā vibhattam, “akusalam katamena niddisitabban”ti vattabbattā “**akusalan**”ti-ādi vuttam. “Kusalañca akusalañca katamena niddisitabban”ti vattabbattā “**kusalañca akusalañca tadubhayena niddisitabban**”ti vuttam. Yasmiṃ yasmiṃ sutte tadubhayam āgataṃ, tasmīṃ tasmīṃ sutte āgataṃ tadubhayena niddisitabban.

“Anuññātaṃ katamena niddisitabban”ti vattabbattā “**anuññātan**”ti-ādi vuttam. Anuññātaṃ bhagavato anuññātāya samānatāya niddisitabban. “Katividham anuññātan”ti vattabbattā “**taṃ pañcavidhan**”ti-ādi vuttam. **Yam** anuññātaṃ yāsu yāsu bhūmīsu dissati, **taṃ** anuññātaṃ tāsu tāsu bhūmīsu āgataṃ samānena **kappiyānulomena** niddisitabban.

yaṃ vacanaṃ vuttaṃ, tena vacanena viññāyatīti. “Kena mūlapadānaṃ navakusalapadanava-akusalapadabhāvena aṭṭhārasabhāvo viññāyatī”ti vattabbattā **“tenāhā”**ti-ādi vuttaṃ. **Tena** mūlapadānaṃ navakusalapadanava-akusalapadabhāvato āyasmā mahākaccāno—

“Navahi ca padehi kusalā, navahi ca yujjanti akusalapakkhā.
Ete kho mūlapadā, bhavanti aṭṭhārasa padānī”ti—

yaṃ vacanaṃ āha, tena “navahi -pa- padānī”ti vacanena mūlapadānaṃ navakusalapadanava-akusalapadabhāvena aṭṭhārasabhāvo viññāyatīti.

“Yaṃ yaṃ saṃkilesabhāgiyādisoḷasavidhaṃ sāsanaapaṭṭhānañceva yaṃ yaṃ lokiyādi-aṭṭhavīsatividhaṃ sāsanaapaṭṭhānañca ācariyena niddhāritaṃ, ettakameva paripuṇṇaṃ, aññaṃ sāsanaapaṭṭhānaṃ niddhāretvā yuttaṃ yujjitabbaṃ natthi”ti vattabbattā **“niyuttaṃ sāsanaapaṭṭhānaṃ”**ti vuttaṃ. Yathāniddhāritasāsanaapaṭṭhānato yaṃ yaṃ aññaṃ sāsanaapaṭṭhānaṃ niddhāritaṃ atthi, taṃ taṃ aññaṃ sāsanaapaṭṭhānaṃ **niyuttaṃ** yathārahaṃ niddhāretvā yuttaṃ yujjitabbanti attho gahetabboti.

“Yaṃ loko pūjayate -pa- niyuttaṃ sāsanaapaṭṭhānaṃ”ti yattako vacanakkamo bhāsito, ettakena vacanakkamena kiṃ netti samattā, udāhu asamattā”ti vattabbattā **“ettāvatā”**ti-ādi vuttaṃ. Āyasmatā mahākaccānena yā netti bhāsītā, bhagavatā sā netti anumoditā, mūlasaṅgītiyaṃ saṅgāyantehi therāsabhehi yā netti saṅgītā, sā natti “yaṃ loko pūjayate -pa- niyuttaṃ sāsanaapaṭṭhānaṃ”ti **ettāvatā** vacanakkamena **samattā** paripuṇṇāva hoti.

Iti samattāya āyasmatā mahākaccānena bhāsītāya bhagavatā anumoditāya mūlasaṅgītiyaṃ saṅgāyantehi therāsabhehi saṅgītāya nettiyā atthavaṇṇanā **saddhammapālanāmena**¹ **mahādhammarājagurunā mahātherena** racitā jinaputtānaṃ hitakarā nettivibhāvanā chabbīsādhikanavasate sakkarāje sāvaṇamāse² sukkapakkhe navamadivase sūriyuggamanasamaye samattā.

1. Sambandhapālanāmena (Ka)

2. Saravaṇamāse (Ka)

Nigamanakathā

Sabbasatthuttamo nātho, loke uppajji nāyako.
 Sambuddho gotamo jino, anekaguṇalaṅkato.
 Sāsanam tassa seṭṭhassa, aṭṭhavassasatādhikam.
 Dvisahassam yadā pattam, nimmalam vaḍḍhanam subham.
 Tadā bhūmissaro **mahā-dhammarājā** mahiddhiko.
 Āṇacakkena sāreti, rājā no-anuvattake.
 Laddhā setagaje vare, loke vimhayajānake.
 Appamatto mahāvīro, puññam katvābhimodati.
 Tasmim vasseva sāvaṇe, māse navamadivase.
 Sūriyuggamane kāle, nibbattāyam vibhāvanā.
 Yattakam sāsanam ṭhitam, tattakam racitam mayā.
 Tṭhātu nettivibhāvanā, jinaputtahitāvahā.
 Iti tam racayantena, puññam adhigatam mayā.
 Hontu tassānubhāvena, sabbe vimuttibhāgino.
 Rājadevī puttanattā, panattā ca sajātikā.
 Sabbe rajjasukhe ṭhatvā, carantu caritam sukhī.
 Devo kāle suvassatu, sabbo raṭṭhajano sukhī.
 Aññamaññam ahimsanto, piyo hotu hitāvahoti.

Nettivibhāvinī niṭṭhitā.

Nettivibhāvinīyā

Saṁvaṇṇitapadānaṁ anukkamaṇikā

Padānukkamo	Piṭṭhaṅko	Padānukkamo	Piṭṭhaṅko
[A]		[A]	
Akaraṇaṁ	214	Anāvilalakkaḥaṇo	131
Akallatā	223	Anāhāraṁ	105
Akhile	295	Aniccaśāñṇā	26
Aṅkuso	23	Anīgho	321
Ajjhattarato	191	Anukampā	301
Ajjhāruhati	327	Anugīti	22
Aññātuñchena	298	Anucintitaṁ	152
Atulaṁ	191	Anuttaraṁ	76
Attajaṁ	340	Anuddayā	301
Attasañṇā	26	Anupādisesā	91
Attasambhūtā	302	Anupaddavo	162
Attūpanāyikā	333	Anubrūhaye	304
Atto	69	Anusayā	96
Atthaṁ	89	Anusāsati	301
Atthanipphatti	185	Anuseti	309
Attho	54	Anūhate	162
Adoso	26	Antakena	330
Adhammo	182	Anto	198
Adhiṭṭhāno	21	Andhaṁ	89
Adhimuttipaccupaṭṭhānā	131	Anveti	60
Adho	37	Apadeso	118
Anaggikaṁ	210	Aparāpariyāyavedaniyā	150
Anattasañṇā	26	Appaccayaṁ	106
Ananubodhā	322	Appaṭivattiyaṁ	76
Anabhinanditaṁ	105	Appaṭivedhā	322
Anayāya	311	Appaṭisandhikaṁ	106

Padānukkamo	Piṭṭhaṅko	Padānukkamo	Piṭṭhaṅko
[A]		[Ā]	
Appamatto	301	Āvaṭṭo	20
Abalā	59	Āsā	124
Abhinandanā	124		
Abhindi	191	[I]	
Abhibhū	245	Īcchā	109
Amoho	26	Iddhi	101
Ayā	22	Iddhipādo	101
Alobho	26	Indakhīlo	324
Avijjā	25, 26	Indriyakhandhā	37
Avijjāvirāgā	70	Indriyaloko	86, 111
Avissajjanīyaṃ	334	Iriyati	286, 293
Avedi	305		
Asaṅgamānase	295	[U]	
Asampakampiyo	325	Ugghaṭanā	79
Asā	58	Ugghaṭitaññū	64
Asubhasaññā	26	Ugghaṭito	64
Asmamayaṃ	340	Uṭṭhātā	301
Assādo	28, 55	Uttamo	23
Assirī	194	Uttarikānaṃ	176
		Udatāri	297
[Ā]		Udatto	69
Ākiṇṇaṃ	296	Udayabbayaṃ	245
Ācāro	341	Udo	69
Ājāniyaṃ	306	Uddānaṃ	26
Āṇatti	28	Uddhaṃ	37
Ātappaṃ	304	Upaṭṭhitam	81
Ātāpino	298	Upadhibandhana	194
Ādikalyāṇaṃ	53	Upadhīsu	285
Ādīnava	28	Upapajjavedanīyā	150
Āyantiṃ	306	Upariṭṭham	296

Padānukkamo	Piṭṭhaṅko	Padānukkamo	Piṭṭhaṅko
[U]		[Ka]	
Upasampadā	162	Kāyaṃ	321
Upādisesaṃ	91	Kittitā	27
Upāyo	28	Kilamatho	124
Uppajjeyyūṃ	180	Kilesabhūmī	26
Uyyāpenti	166	Kilesaloko	111
[E]		Kilesa	85
Ekattatāya	39	Kīḷanā	109
Ekalakkhaṇā	32	Kurūsu	295
[O]		Kusalāni	25
Okappanalakkhaṇā	131	Kusalo	111
Otaṇṇo	21	Kevalaparipuṇṇo	54
Otiṇṇo	120	Kodhaṃ	299
Odhaso	91	[Kha]	
[Ka]		Khayantā	300
Kaṅkhati	325	Khāyati	195
Kaṇhābhijātiko	315	Khettaṃ	58
Kantā	311	[Ga]	
Kabaḷikāre	188	Gacchati	224
Kalyāṇakārī	340	Gatā	23
Kāmandhā	147	Ganthati	301
Kāmayamāno	55	Gambhīre	300
Kāmayāno	56	Garuṭṭhāniyo	71
Kāmasukhaṃ	147	Gārayhā	181
Kāmā	107	Gāvo	58
Kāmāni	60	Gocaro	245
Kāmūpasamhitā	311	Gopālako	146
Kāmo	55, 147	[Ca]	
		Cakkhuviññeyyā	311
		Catubbhi	325

Padānukkamo	Piṭṭhaṅko	Padānukkamo	Piṭṭhaṅko
[Ca]		[Ta]	
Carimo	297	Taṇhā	25
Cittam	187	Taṇhācarito	69
Cittasamādhī	103	Taṇhāchadanachāditā	147
Cetovimutti	70	Tare	322
		Titthaññū	132
[Cha - Ja]		Tipukkhalo	23, 43
Chandajāto	56	Tulam	191
Chandasamādhī	100, 101	[Tha]	
Chamāyaṃ	335	Thavo	318
Chinde	325	Thiyo	59
Chinno	162	[Da]	
Chetvā	299	Dassanaṃ	317
Jahe	325	Dassanapariññāya	112
Jālaṃ	261	Dassanabhūmi	176
Jālasañchannā	147	Dalhe	162
[Jha - Ña]		Dā	58
Jhānarataṃ	300	Dāsā	58
Jhāyato	298	Diṭṭhadhammavedanīyā	150
Ñam	58	Diṭṭhigatāni	261
Ñāṇaṃ	99	Disālocanaṃ	23
Ñāṇapubbaṅgamo	103	Dukkhanirodho	77
Ñāṇamūlako	103	Dukkhasaññā	26
Ñāṇānuparivatti	103	Dukkhasamudayo	77
Ñū	64, 132	Duggati	166
Ñeyyaṃ	9, 317	Duccintitacintī	326
[Tha]		Dubbhāsitaḥāsī	326
Ṭhānaṃ	20	Dummaṅkūnaṃ	178
		Dummedhaṃ	340

Padānukkamo	Piṭṭhaṅko	Padānukkamo	Piṭṭhaṅko
[Da]		[Na]	
Devena	76	Niyāmāvakkantiyā	176
Desanā	19	Niyutto	244
Dehaṁ	307	Nirupadāho	346
[Dha]		Nirodhadhammāni	98
Dhaṅkaṁ	302	Nirodhanissitaṁ	102
Dhaniyo	146	Nisevitaṁ	81
Dhammacakkaṁ	76	Nissaraṇaṁ	28
Dhīrā	308	Nissitacittā	154
Dhūpāyanā	124	Netti	17
Dhūpāyito	120	Neyyassa	111
[Na]		Neyyo	65
Namassati	7	[Pa]	
Nayalaṅjako	23	Paccattasamuṭṭhitā	74
Nayavibhatti	22	Paññatti	21
Nayasamuṭṭhānaṁ	256	Paññāyati	82
Nayo	256	Paññāvimutti	70
Naravaradamako	346	Paṭipannakānaṁ	174
Naravaro	9	Paṭipālanā	185
Naro	9	Patanantā	300
Nāmasādhāraṇā	171	Patthanā	109
Niccasaññā	26	Pathavissito	324
Nittaṇhaṁ	149	Padaṭṭhānaṁ	20
Nittaṇhata	151	Padasaṁhitā	145
Niddāyitā	284	Padālanāṁ	261
Nibbānadhātu	91	Padhānasaṅkhārā	101
Nibbijja	325	Paratoghosā	74
Nibbedhabhāgiyaṁ	168	Paravacanaṁ	317
Nimmalaṁ	81	Parikkhāro	21
		Pariggahaṁ	146

Padānukkamo	Piṭṭhaṅko	Padānukkamo	Piṭṭhaṅko
[Pa]		[Pa]	
Pariññāpaññatti	189	Piyarūpaṃ	129
Paripuṇṇaṃ	81	Piyarūpā	311
Paribbaje	299	Piyāyanā	109
Paribhedi	311	Piyo	320
Pariyodātaṃ	81	Pītaññutā	133
Parivajjaye	60	Pītimano	55
Parivatto	21	Pucchitaṃ	29
Parivārito	194	Puññabhāgiyā	168
Parisuddhaṃ	81	Puṇṇamāsī	296
Parisuddho	54	Puthū	313
Parissayā	59	Puraṃ	58
Parūpanāyikā	333	Purisā	58
Paretaṃ	313	Pūjayate	10
Pahānaṃ	168	Pesalānaṃ	178
Pahānataṇhā	228	Pokkharaniṃ	293
Pahānapaññatti	189	[Pha - Ba]	
Pahīne	35	Bhalabhāgiyā	168
Pahīyanti	96	Phassapareto	312
Pātālo	326	Phātiṃ	109
Pātimokkhasaṃvaram	341	Bandho	124
Pāpaṃ	285	Baliyanti	59
Pāpakārī	340	Bālo	194
Pāpāni	63	Buddhāpadeso	118
Pāragū	60	Bojjhaṃ	115
Pārāyane	84	Bodhaṃ	137
Pāvako	318	Bodhaṅgamā	137
Pāsamsā	182	Bodhipakkhiyā	137
Piṇḍāya	292	Byūho	20
Pidhīyare	95	Brahmacariyaṃ	54
Pipāsā	124		

Padānukkamo	Piṭṭhaṅko	Padānukkamo	Piṭṭhaṅko
[Ba]		[Ma]	
Brahmunā	76	Mucchā	109
Brāhmaṇena	76	Mūlaṃ	162
[Bha]		Mūlapadāni	25
Bhabbarūpova	194	Mettacittaṃ	338
Bhayaṃ	90	Mohajālaṃ	261
Bhavaloko	86, 111	[Ya]	
Bhavaśaṅkhāro	191	Yujjati	150
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