

Namo tassa bhagavato arahato sammāsambuddhassa

Dīghanikāye

Sīlakkhandhavagga-abhinavaṭīkā

Ganthārambhakathā

Yo (1.0001) desetvāna saddhammaṃ, gambhīraṃ duddasaṃ varaṃ;
dīghadassī ciraṃ kālaṃ, patiṭṭhāpesi sāsanaṃ.1.
Vineyyajjhāsaye chekaṃ, mahāmatim mahādayaṃ;
natvāna taṃ sasaddhammagaṇaṃ gāravabhājanaṃ.2.
Saṅgītittayamāruḥhā, dīghāgamavarassa yā;
saṃvaṇṇanā yā ca tassā, vaṇṇanā sādhuvaṇṇitā. 3.
Ācariyadhammapāla- ttherenevābhisaṅkhatā.
sammā nipuṇagambhīra-duddasatthappakāsanā.4.
Kāmañca sā tathābhūtā, paramparābhatā pana;
pāṭhato atthato cāpi, bahuppamādalekhanā.5.
Saṅkhepattā ca sotūhi, sammā ñātuṃ sudukkarā;
tasmā sabrahmacārīnaṃ, yācanaṃ samanussaraṃ.6.
Yo'nekasetanāgindo, rājā nānāraṭṭhissaro;
sāsanasodhane daḥhaṃ, sadā ussāhamānaso.7.
Taṃ nissāya “mamesopi, satthusāsana jotane;
appeva nāmupatthambho, bhavyeyyā” ti vicintayaṃ.8.
Vaṇṇanaṃ (1.0002) ārabhissāmi, sādhippāyamahāpayaṃ;
atthaṃ tamupanissāya, aññañcāpi yathārahaṃ.9.
Cakkābhivuḍḍhikāmānaṃ, dhīrānaṃ cittatosanaṃ;
Sādhuvilāsinim nāma, taṃ suṇātha samāhitāti. 10.

Ganthārambhakathāvaṇṇanā

Nānānayanipuṇagambhīravicitrasikkhattayasaṅgahassa buddhānubuddhasaṃ-
vaṇṇitassa saddhāvahaguṇasampannassa dīghāgamavarassa gambhīraduranu-
bodhatthadīpakaṃ saṃvaṇṇanamimaṃ karonto sakasamayasaṃmayantaragahana-
jjhogāhanasamattho mahāveyyākaraṇoyamācariyo saṃvaṇṇanārambhe ratanatta-
yapaṇāmapayojanādividhānāni karonto paṭhamam tāva ratanattayapaṇāmaṃ
kātuṃ “**karuṇāsītalahaḍayan**” ti-ādimāha. Ettha ca saṃvaṇṇanārambhe ratanatta-

yapaṇāmakaraṇappayojanam tattha tattha bahudhā papañcenti ācariyā. Tathā hi vaṇṇayanti-

“Saṃvaṇṇanārambhe satthari paṇāmakaraṇam dhammassa svākkhātabhāvena satthari pasādajananattham, satthu ca avitathadesanabhāvappakāsanena dhamme pasādajananattham. Tadubhayappasādā hi mahato atthassa siddhi hoti”-ti (dha. sa. ṭī. 1-1).

Atha vā “ratanattayapaṇāmapavacanam attano ratanattayappasādassa viññāpanattham, tam pana viññūnam cittārādanattham, tam aṭṭhakathāya gāhaṇattham, tam sabbasampattinipphādanatthan”ti. Atha vā “saṃvaṇṇanārambhe ratanattayavandanā saṃvaṇṇetabbassa dhammassa pabhavanissayavisuddhipaṭivedanattham, tam pana dhammasaṃvaṇṇanāsu viññūnam bahumānuppādanattham, tam sammadeva tesam uggahaṇadhāraṇādikkamaladdhabbāya sammāpaṭipattiyā sabbahitasukhanipphādanatthan”ti. Atha vā “maṅgalabhāvato, sabbakiriyāsu pubbakiccabhāvato, paṇḍitehi samācaritabhāvato, āyatim paresam diṭṭhānugati-āpajjanato ca saṃvaṇṇanāyam ratanattayapaṇāmakiriyā”ti. Atha vā “catugambhīrabhāvayuttam dhammavinayam saṃvaṇṇetukāmassa mahāsamuddam ogāhantassa viya paññāveyyattiyasamannāgatassāpi mahantam bhayam sambhavati, bhayakkhayāvahañcetaṃ ratanattayaguṇānussaraṇajanitam (1.0003) paṇāmapūjāvidhānam, tato ca saṃvaṇṇanāyam ratanattayapaṇāmakiriyā”ti. Atha vā “asattharipi satthābhinivesassa lokassa yathābhūtam satthari eva sammāsambuddhe satthusambhāvanattham, asatthari ca satthusambhāvanapariccajāpanattham, ‘tathāgatappaveditam dhammavinayam pariyāpuṇitvā attano dahati’ti (pārā. 195) ca vuttadosapariharaṇattham saṃvaṇṇanāyam paṇāmakiriyā”ti. Atha vā “buddhassa bhagavato paṇāmavidhānena sammāsambuddhabhāvādhigamāya buddhayānam paṭipajjantānam ussāhajanattham, saddhammassa ca paṇāmavidhānena paccekabuddhabhāvādhigamāya paccekabuddhayānam paṭipajjantānam ussāhajanattham, saṅghassa ca paṇāmavidhānena paramatthasaṅghabhāvādhigamāya sāvakayānam paṭipajjantānam ussāhajanattham saṃvaṇṇanāyam paṇāmakiriyā”ti. Atha vā “maṅgalādikāni satthāni anantarāyāni, ciraṭṭhikāni, bahumatāni ca bhavantīti evaṃladdhikānam cittaparitosanattham saṃvaṇṇanāyam paṇāmakiriyā”ti. Atha vā “sotujanānam yathāvuttapaṇāmena anantarāyena uggahaṇadhāraṇādinipphādanattham saṃvaṇṇanāyam paṇāmakiriyā. Sotujanānuggahameva hi padhānam katvā ācariyehi saṃvaṇṇanārambhe thutipaṇāmaparidīpakāni vākyāni nikkhipiyanti, itarathā vināpi tam nikkhepaṃ kāyamanopāṇāmeneva yathādhīppetappayojanasiddhito kimetena ganthagāravakaraṇenā”ti ca evamādinā. Mayaṃ pana idhādhīppetameva payojanam dassayissāma, tasmā saṃvaṇṇanārambhe ratanattayapaṇāmakaraṇam yathāpaṭiññātasamvaṇṇanāya anantarāyena parisamāpanatthanti veditabbaṃ. Idameva ca payojanam ācariyena idhādhīpetam. Tathā hi vakkhati “iti me pasannamatino ...pe... tassānubhāvenā”ti. Ratanattayapaṇāmakaraṇaṃhi yathāpaṭiññātasamvaṇṇanāya anantarāyena parisamāpanattham ratanattayapūjāya paññāpāṭavabhāvato, tāya ca paññāpāṭavam rāgādimalavidhamanato. Vuttañhetam-

“Yasmiṃ mahānāma samaye ariyasāvako tathāgataṃ anussarati, nevassa tasmim̐ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti, ujugatamevassa tasmim̐ samaye cittaṃ hoti” ti-ādi (a. ni. 6.10; a. ni. 11.11).

Tasmā (1.0004) ratanattayapūjāya vikkhālitamalāya paññāya pāṭavasiddhi. Atha vā ratanattayapūjāya paññāpadaṭṭhānasamādhietuttā paññāpāṭavaṃ. Vuttañhetam-

“Ujugatacitto kho pana mahānāma ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammopasaṃhitaṃ pāmojjaṃ, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedayati, sukhino cittaṃ samādhīyati” ti (a. ni. 6.10; a. ni. 11.11).

Samādhissa ca paññāya padaṭṭhānabhāvo “samāhito yathābhūtaṃ pajānāti” ti (saṃ. ni. 3.5; 4.99; 5.1071; netti. 40; peṭako. 66; mi. pa. 14) vuttoyeva. Tato evaṃ paṭubhūtāya paññāya khedamabhibhuyya paṭiññātaṃ saṃvaṇṇanaṃ samāpayissati. Tena vuttaṃ “ratanattayapaṇāmakaraṇaṃhi ...pe... paññāpāṭavabhāvato” ti. Atha vā ratanattayapūjāya āyuvaṇṇasukhabalavaḍḍhanato anantarāyena parisamāpanaṃ veditabbaṃ. Ratanattayapaṇāmena hi āyuvaṇṇasukhabalāni vaḍḍhanti. Vuttañhetam-

“Abhivādanasīlissa, niccaṃ vuḍḍhāpacāyino;

cattāro dhammā vaḍḍhanti, āyu vaṇṇo sukhaṃ balan” ti. (dha. pa. 109);

Tato āyuvaṇṇasukhabalavuddhiyā hotveva kāriyaññānanti vuttaṃ “ratanattayapūjāya āyu ...pe... veditabban” ti. Atha vā ratanattayapūjāya paṭibhānāparihānāvahattā anantarāyena parisamāpanaṃ veditabbaṃ. Aparihānāvahā hi ratanattayapūjā. Vuttañhetam-

“Sattime bhikkhave, aparihāniyā dhammā, katame satta? Satthugāravatā, dhammagāravatā, saṅhagāravatā, sikkhāgāravatā, samādhigāravatā, kalyāṇamittatā, sovacassatā” ti (a. ni. 7.34) tato paṭibhānāparihānena hotveva yathāpaṭiññātaparisamāpananti vuttaṃ “ratanattaya ...pe... veditabban” ti. Atha vā pasādavatthūsu pūjāya puññātisayabhāvato anantarāyena parisamāpanaṃ veditabbaṃ. Puññātisayā hi pasādavatthūsu pūjā. Vuttañhetam-

“Pūjārahe (1.0005) pūjayato, buddhe yadiva sāvake;

papañcasamatikkante, tiṇṇasokapariddave.

Te tādise pūjayato, nibbute akutobhaye;

na sakkā puññaṃ saṅkhātuṃ, imettamapi kenacī” ti. (khu. pā. 196; apa. 1.10.

2);

Puññātisayo ca yathādhippetaparisamāpanupāyo. Yathāha-

“Esa devamanussānaṃ, sabbakāmadado nidhi;

yaṃ yadevābhipatthenti, sabbametena labbhati” ti. (khu. pā. 8.10);

Upāyesu ca paṭipannassa hotveva kāriyaññānanti vuttaṃ “pasādavatthūsu ...pe... veditabban” ti. Evaṃ ratanattayapūjā niratisayapuññakkhettasambuddhiyā aparimeyyappabhāvo puññātisayoti bahuviddhantarāyepi lokasannivāse antarāyanibandhanasakalasaṃkilesavidhamaṃsanāya pahoti, bhayādi-upaddavañca nivā-

reti. Tasmā suvuttaṃ “saṃvaṇṇanārambhe ratanattayapaṇāmakaraṇaṃ yathāpa-
ṭṭiññātasamvaṇṇanāya anantarāyena parisamāpanatthanti veditabban”ti.

Evam pana sapayojanaṃ ratanattayapaṇāmaṃ kattukāmo buddharatanamūla-
kattā sesaratanānaṃ paṭhamaṃ tassa paṇāmaṃ kātumāha- “**karuṇāsītalahadayaṃ**
...pe... gativimuttan”ti. Buddharatanamūlakāni hi dhammasaṅgharatanāni, tesu
ca dhammaratanamūlakaṃ saṅgharatanam, tathābhāvo ca “puṇṇacando viya
bhagavā, candakiraṇanikaro viya tena desito dhammo, candakiraṇasamuppādita-
pīṇito loko viya saṅgho”ti evamādihi aṭṭhakathāyamāgata-upamāhi vibhāvetabbo.
Atha vā sabbasattānaṃ aggoti katvā paṭhamaṃ buddho, tappabhavato, tadupade-
sitato ca tadanantaram dhammo, tassa dhammassa sādharmaṇato, tadāsevanato
ca tadanantaram saṅgho vutto. “Sabbasattānaṃ vā hite viniyojakoti katvā
paṭhamaṃ buddho, sabbasattahitattā tadanantaram dhammo, hitādhigamāya paṭi-
panno adhigatahito cāti katvā tadanantaram saṅgho vutto”ti aṭṭhakathāgatana-
yena anupubbatā veditabbā.

Buddharatanapaṇāmañca (1.0006) karonto kevalapaṇāmato thomanāpubba-
ṅgamovasātisayoti “**karuṇāsītalahadayan**”ti-ādipadehi thomanāpubbaṅgamataṃ
dasseti. Thomanāpubbaṅgamena hi paṇāmena satthu guṇātisayayogo, tato cassa
anuttaravandaniyabhāvo, tena ca attano paṇāmassa khettaṅgatabhāvo, tena
cassa khettaṅgatassa paṇāmassa yathādhippetanipphattihetubhāvo dassitoti.
Thomanāpubbaṅgamatañca dassento yassā saṃvaṇṇanaṃ kattukāmo, sā sutta-
ntadesanā karuṇāpaññāppadhānāyeva, na vinayadesanā viya karuṇāppadhānā,
nāpi abhidhammadesanā viya paññāppadhānāti tadubhayappadhānameva thoma-
namārabhati. Esā hi ācariyassa pakati,

yadidaṃ ārambhānurūpathomanā. Teneva ca vinayadesanāya saṃvaṇṇanārambhe “yo kappakoṭṭhihi ...pe... mahākāruṇikassa tassā”ti (pārā. aṭṭha. ganthārambhakathā) karuṇāppadhānaṃ, abhidhammadesanāya saṃvaṇṇanārambhe “karuṇā viya ...pe... yathāruṇicī”ti (dha. sa. aṭṭha. 1) paññāppadhānañca thomanamāraddhaṃ. Vinayadesanā hi āsayādinirapekkhakevalakaruṇāya pākatikasatthenāpi asotabbārahaṃ suṇanto, apucchitabbārahaṃ pucchanto, avattabbārahañca vadanto sikkhāpadaṃ paññapesīti karuṇāppadhānā. Tathā hi ukkaṃsapariyanta-gatahirottappopi bhagavā lokiyasādhujanehipi pariharitabbāni “sikharaṇī, sambhinna”ti-ādivacanāni, (pārā. 185) yathāparādhañca garahavacanāni mahākāruṇāsañcoditamānaso mahāparisamajjhe abhāsi, taṃtaṃsikkhāpadapaññatti kāraṇāpekkhāya ca verañjādīsu sārīrikaṃ khedamanubhosi. Tasmā kiñcāpi bhūmantarapaccayākārasamayantarakathānaṃ viya vinayapaññattiyāpi samuṭṭhāpikā paññā anaññasādhāraṇatāya atisayakiccavati, karuṇāya kiccaṃ pana tatopi adhikanti vinayadesanāya karuṇāppadhānatā vuttā. Karuṇābyāpārādhikatāya hi desanāya karuṇāppadhānatā, abhidhammadesanā pana kevalapaññāppadhānā paramatthadhammānaṃ yathāsabhāvapaṭivedhasamatthāya paññāya tattha sātisayappavattito. Suttantadesanā pana karuṇāpaññāppadhānā tesam tesam sattānaṃ āsayānusayādhimutticaritādibhedaparicchindanasamatthāya paññāya sattesu ca mahākāruṇāya tattha sātisayappavattito. Suttantadesanāya hi mahākāruṇāya samāpattibahulo vineyyasantāne tadajjhāsayānulomena (1.0007) gambhīramatthapadaṃ patiṭṭhapesi. Tasmā ārambhānurūpaṃ karuṇāpaññāppadhānameva thomanam katanti veditabbaṃ, ayamettha samudāyattho.

Ayaṃ pana avayavattho- kiratīti **karuṇā**, paradukkhaṃ vikkipati paccayavekallakaraṇena apanetīti attho. Dukkhesu vā kiriyati pasāriyatīti **karuṇā**. Atha vā kiṇā-tīti **karuṇā**, paradukkhe sati kāruṇikaṃ hiṃsati vibādhati, paradukkhaṃ vā vināsetīti attho. Paradukkhe sati sādhuṇaṃ kampanaṃ hadayakhedaṃ karotīti vā **karuṇā**. Atha vā kamiti sukhaṃ, taṃ rundhatīti **karuṇā**. Esā hi paradukkhāpanayanakāmatālakkaṇā attasukhanirapekkhatāya kāruṇikānaṃ sukhaṃ rundhati vibandhatīti, sabbattha saddasatthānusārena padanipphatti veditabbā. Uṇhābhitattehi seviyatīti sītaṃ, uṇhābhisamaṇaṃ. Taṃ lāti gaṇhātīti **sītaṃ**, “cittaṃ vā te khipissāmi, hadayaṃ vā te phālessāmi”ti (saṃ. ni. 1.246; su. ni. āḷavakasutta) ettha uro “hadayan”ti vuttaṃ, “vakkhaṃ hadayan”ti (ma. ni. 1.110; 2.114; 3.154) ettha hadaya-vatthu, “hadayā hadayaṃ maññe aññāya tacchatī”ti (ma. ni. 1.63) ettha cittaṃ, idhāpi cittameva abhantaraṭṭhena **hadayaṃ**. Attano sabhāvaṃ vā haratīti **hadayaṃ**, ra-kārassa da-kāraṃ katvāti neruttikā. Karuṇāya sītaṃ hadayamassāti karuṇāsī-talahadayo, taṃ **karuṇāsītalahadayaṃ**.

Kāmañcettha paresaṃ hitopasaṃhārasukhādi-aparihānijjhānasabhāvatāya, byāpādādīnaṃ ujuvipaccanīkatāya ca sattasantānagatasantāpavicchedanākārapavattiyā mettāmutitānampi cittasītalabhāvakāraṇatā upalabbhati, tathāpi paradukkhāpanayanākārappavattiyā parūpatāpāsahanarasā avihiṃsābhūtā karuṇāva visesena bhagavato cittassa citta-passaddhi viya sītibhāvanimittanti tassāyeva cittasītalabhāvakāraṇatā vuttā. Karuṇāmukhena vā mettāmutitānampi hadayasīta-

labhāvākāraṇatā vuttāti daṭṭhabbaṃ. Na hi sabbattha niravasesattho upadisīyati, padhānasahacaraṇāvinābhāvādinayehipi yathālabbhamānaṃ gayhamānattā. Apicettha taṃsampayuttañāṇassa cha-asādhāraṇañāpariyāpannatāya asādhāraṇañāṇavisesanibandhanabhūtā sātisayaṃ, niravasesaṅca sabbaññutaññāṇaṃ (1.000) viya savisayabyāpitāya mahākaraṇābhāvamupagatā anaññasādhāraṇasātisaya-bhāvappattā karaṇāva hadayasītalattahetubhāvena vuttā. Atha vā satipi mettāmutitānaṃ paresaṃ hitopasaṃhārasukhādi-aparihānījjhānasabhāvatāya sātisaye hadayasītalabhāvanibandhanatte sakalabuddhaguṇavisesakāraṇatāya tāsampi kāraṇanti karaṇāya eva hadayasītalabhāvākāraṇatā vuttā. Karaṇānidānā hi sabbepi buddhaguṇā. Karaṇānubhāvanibbāpiyamānasamaṃsāradukkhasantāpassa hi bhagavato paradukkāpanayanakāmatāya anekānīpi kappānamasaṅkhyeyyāni akilantarūpasseva niravasesabuddhakaradhammasambharaṇaniratassa samadhigatadhammādhīpateyyassa ca sannihitesupi sattaśāghātasamupanīta-hadayūpatāpanimittesu na īsakampi cittasītibhāvassa aññathattamahosīti. Tīsu cettha vikappesu paṭhame vikappe avisesabhūtā buddhabhūmigatā, dutiye tatheva mahākaraṇābhāvūpagatā, tatiye paṭhamābhinihārato paṭṭhāya tīsupi avatthāsu pavattā bhagavato karaṇā saṅgahitāti daṭṭhabbaṃ.

Pajānātīti **paññā**, yathāsabhāvaṃ pakārehi paṭivijjhatīti attho. Paññāpetīti vā **paññā**, taṃ tadatthaṃ pākaṭaṃ karotīti attho. Sāyeva ñeyyāvaraṇappahānato pakārehi dhammasabhāvajotanaṭṭhena pajjototi **paññāpajjoto**. Paññāvato hi ekapallaṅkenāpi nisinnassa dasasahassilokadhātu ekapajjotā hoti. Vuttañhetuṃ bhagavatā “cattārome bhikkhave, pajjotā. Katame cattāro? Candapajjoto, sūriyapajjoto, aggipajjoto, paññāpajjoto, ime kho bhikkhave, cattāro pajjotā. Etadaggaṃ bhikkhave, imesaṃ catunnaṃ pajjotānaṃ yadidaṃ paññāpajjoto”ti (a. ni. 4.145). Tena vihato visesena samugghāṭitoti **paññāpajjotavihato**, visesatā cettha uparī āvi bhavissati. Mūyanti tena, sayāṃ vā mūyati, mūyhanamattameva vā tanti **moho**, avijjā. Sveva visayasabhāvapaṭicchādanato andhakārasarikkhatāya tamo viyāti **mohatamo**. Satipi tamasaddassa sadisakappanamantarena avijjāvācakatte mohasaddasannidhānena tabbisesakatāvettha yuttāti sadisakappanā. Paññāpajjotavihato mohatamo (1.0009) yassāti paññāpajjotavihatamohatamo, taṃ **paññāpajjotavihatamohatamaṃ**.

Nanu ca sabbesampi khīṇāsavānaṃ paññāpajjotena avijjandhakārahataṭṭhā sambhavati, atha kasmā aññāsādhāraṇāvisesaguṇena bhagavato thomaṇā vuttāti? Savāsanappahānena anaññasādhāraṇavisesatāsambhavato. Sabbesampi hi khīṇāsavānaṃ paññāpajjotahatāvijjandhakārattepi sati saddhādhimuttehi viya diṭṭhippattānaṃ sāvakaṃpaccekabuddhehi sammāsambuddhānaṃ savāsanappahānena kilesappahānassa viseso vijjatevāti. Atha vā paropadesamantarena attano santāne accantaṃ avijjandhakāravigamassa nipphāditattā (nibbattitattā ma. ni. ṭī. 1.1), tattha ca sabbaññutāya balesu ca vasībhāvassa samadhigatattā, parasantatiyaṅca dhammadesanātisayānubhāvena sammadeva tassa pavattitattā, bhagavāyeva visesato paññāpajjotavihatamohatamabhāvena thometabboti. Imasmiṅca atthavikappe paññāpajjotapadena sasantānagatamohavidha-

manā paṭivedhapaññā ceva parasantānagatamohavidhamanā desanāpaññā ca sāmāññaniddesena, ekasesanayena vā saṅgahitā. Na tu purimasmiṃ atthavikappe viya paṭivedhapaññāyevāti veditabbaṃ.

Aparo nayo- bhagavato ñāṇassa ñeyyapariyantikattā sakalañeyyadhammasabhāvābodbodhanasamatthena anāvaraṇañāṇasaṅkhātena paññāpajjotena sakalañeyyadhammasabhāvaccchādakamohatamassa vihatattā anāvaraṇañāṇabhūtena anaññasādhāraṇapaññāpajjotavihatamohatamabhāvena bhagavato thomanā veditabbā. Imasmiṃ pana atthavikappe mohatamavidhamanante adhigatattā anāvaraṇañāṇaṃ kāraṇūpacārena sakasantāne mohatamavidhamananti veditabbaṃ. Abhinīhārasampattiyā savāsanappahānameva hi kilesānaṃ ñeyyāvaraṇappahānanti, parasantāne pana mohatamavidhamanassa kāraṇabhāvato phalūpacārena anāvaraṇañāṇameva mohatamavidhamananti vuccati. **Anāvaraṇañāṇanti** ca sabbaññutaññāṇameva, yena dhammadesanāpaccavekkhaṇāni karoti. Tadi-dañhi ñāṇadvayaṃ atthato ekameva. Anavasesasaṅkhatāsaṅkhatasammutidhammārammaṇatāya sabbaññutaññāṇaṃ (1.0010) tathāvaraṇābhāvato nissaṅgacāramupādāya anāvaraṇañāṇanti, visayappavattimukhena pana aññehi asādhāraṇabhāvadassanattamaṃ dvidhā katvā chaḷāsādhāraṇañāṇabhede vuttaṃ.

Kim panettha kāraṇaṃ avijjāsamugghātoyeveko pahānasampattivaseṇa bhagavato thomanāya gayhati, na pana sātisayaṃ niravasesakilesappahānanti? Vuccate- tappahānavacaneneva hi tadekaṭṭhatāya sakalasaṃkilesasamugghātassa jotitabhāvato niravasesakilesappahānamettha gayhati. Na hi so saṃkilesa atthi, yo niravasesāvijjāsamugghātanena na pahiyatīti. Atha vā sakalakusaladhammuppattiyā, saṃsāranivattiyā ca vijjā viya niravasesākusaladhammuppattiyā, saṃsārappavattiyā ca avijjāyeva padhānakāraṇanti tabbighātavacaneneva sakalasaṃkilesasamugghātavacanasiddhito soyeveko gayhatīti. Atha vā sakalasaṃkilesadhammānaṃ muddhabhūtattā avijjāya taṃ samugghātoyeveko gayhati. Yathāha-

“Avijjā muddhāti jānāhi, vijjā muddhādhipātini;

saddhāsatisamādhīhi, chandavīriyena saṃyutā”ti. (su. ni. 1032; cūḷa. ni. 51).

Sanarāmaralokagarunti ettha pana paṭhamapakatiyā avibhāgena sattopi naroti vuccati, idha pana dutiyapakatiyā manujapurisoyeva, itarathā lokasaddassa avattabbatā siyā. “Yathā hi paṭhamapakatibhūto satto itarāya pakatiyā seṭṭhatṭhena pure uccaṭṭhāne seti pavattatīti **purisoti** vuccati, evaṃ jeṭṭhabhāvaṃ netīti **naroti**. Puttabhātubhūtopi hi puggalo mātujeṭṭhabhaginīnaṃ pituṭṭhāne tiṭṭhati, pageva bhātubhūto itarāsan”ti (vi. atṭha. 43-46) nāvāvimānavaṇṇanāyaṃ vuttaṃ. Ekasesappakappanena puthuvacanantaviggahena vā narā, maraṇaṃ maro, so natthi yesanti **amarā**, saha narehi, amarehi cāti **sanarāmaro**. Garati uggacchati uggato pākaṭṭo bhavatīti **garu**, garasaddo hi uggame. Apica pāsāṇacchattaṃ viya bhāriyaṭṭhena “garū”ti vuccati.

Mātāpitācariyesu (1.0011), dujjare alahumhi ca;

mahante cuggate ceva, nichekādikaresu ca;

tathā vaṇṇavisesesu, **garusaddo** pavattati.

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

“Atthañhi nātho saraṇaṃ avoca,

na byañjanaṃ lokahito mahesi.

tasmā akatvā ratimakkharesu,

atthe niveseyya matim matimā”ti. (kaṅkhā. aṭṭha. paṭhamapārājikakaṇḍavaṇṇanā);

Kāmañcettha sattasaṅkhārabhājanavasena tividho loko, garubhāvassa pana adhippetattā garukaraṇasamatthasseva yujjanato sattalokavasena attho gahetabbo. So hi lokīyanti ettha puññāpuññāni (1.0012), tabbipāko cāti **loko**, dassanatte ca lokasaddamicchanti saddavidū. Amaraggahaṇena cettha upapattidevā

adhippetā. Aparo nayo- samūhattho ettha lokasaddo samudāyavasena lokiyati paññāpiyatīti katvā. Saha narehīti **sanarā**, Teyeva amarāti **sanarāmarā**, tesaṃ loko tathā, purimanayeneva yojetabbaṃ. Amarasaddena cettha upapattidevā viya visuddhidevāpi saṅgayhanti. Tepi hi paramatthato marañābhāvato **amarā**. Imasmiṃ pana atthavikappe narāmarānameva gahaṇaṃ ukkaṭṭhaniddesavasena yathā “satthā devamanussāna”ti (dī. ni. 1.157, 255). Tathā hi sabbānatthaparihā- napubbaṅgamāya niravasesahitasukhavidhānatapparāya niratisayāya payogasa- mpattiyā, sadevamanussāya pajāya accantamupakāritāya aparimitanirupamappa- bhāvaguṇasamaṅgitāya ca sabbasattuttamo bhagavā aparimāṇāsu lokadhātūsu aparimāṇānaṃ sattānaṃ uttamamaññasādhāraṇaṃ gāravaṭṭhānanti. Kāmañca itthīnampi tathā-upakāratā bhagavā garuyeva, padhānabhūtaṃ pana lokaṃ dassetuṃ purisaliṅgena vuttanti daṭṭhabbaṃ. Neruttikā pana avisesanicchita- ṭṭhāne tathā niddiṭṭhamicchanti yathā “narā nāgā ca gandhabbā, abhivādetvāna pakkamun”ti (apa. 1.1.48). Tathā cāhu-

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

Vandeti ettha pana-

Vattamānāya pañcamyaṃ, sattamyañca vibhattiyaṃ;
etesu tisu ṭhānesu, **vandes**saddo pavattati.

Idha pana vattamānāyaṃ aññāsamasambhavato. Tattha ca uttamapurisavase- nattho gahetabbo “ahaṃ vandāmi”ti. Namanathutiyatthesu ca vandasaddami- cchanti ācariyā, tena ca sugatapadaṃ, nāthapadaṃ vā ajjhāharitvā yojetabbaṃ. Sobhanaṃ gataṃ gamanaṃ etassāti **sugato**. Gamanañcettha kāyagamanaṃ, ñāṇagamanañca, kāyagamanaṃpi vineyyajanopasaṅkamaṃ, pakatigamana- ñcāti dubbidhaṃ. Bhagavato hi vineyyajanopasaṅkamaṃ ekantena tesaṃ hita- sukhanipphādanato (1.0013) sobhanaṃ, tathā lakkhaṇānubyañjanapaṭimaṇḍitarū- pakāyatāya dutavilambitakhalitānukaḍḍhananippīlanukkuṭika-kuṭilākulatādidosara- hita- mavahasitarājahaṃsa- vasabhavāraṇamigarājagamanaṃ pakatigamanañca, vimalavipulakaruṇāsativīriyādiguṇavisesasahitampi ñāṇagamanaṃ abhinīhārato paṭṭhāya yāva mahābodhi, tāva niravajjatāya sobhanamevāti. Atha vā “sayambhū- ñāṇena sakalampi lokaṃ pariññābhisamayavasena pariṇānto sammā gato ava- gatoti **sugato**. Yo hi gatyattho, so buddhayattho. Yo ca buddhayattho, so gatyat- thoti. Tathā lokasamudayaṃ pahānābhisamayavasena pajahanto anuppattidha- mmatamāpādentō sammā gato atītoti **sugato**. Lokanīrodhaṃ sacchikiriyābhisama- yavasena sammā gato adhigatoti sugato. Lokanīrodhagāminiṃ paṭipadaṃ bhāva- nābhisamayavasena sammā gato paṭipannoti **sugato**, ayañcattho ‘sotāpattima- ggena ye kilesā pahīnā, te kilese na puneti na pacceci na paccāgacchatī’ti (mahāni. 38; cūḷani. 27) **sugatoti**-ādinā niddesanaena vibhāvetabbo.

Aparo nayo- sundaraṃ sammāsambodhiṃ, nibbānameva vā gato adhigatoti **sugato**. Bhūtaṃ tacchaṃ atthasaṃhitaṃ yathārahaṃ kālayuttameva vācaṃ vine- yyānaṃ sammā gadatīti vā **sugato**, da-kārassa ta-kāraṃ katvā, taṃ **sugataṃ**. Puññāpuññakammehi upapajjanavasena gantabbāti **gatiyo**, upapattibhavavisesā.

Tā pana nirayādibhedena pañcavidhā, sakalassāpi bhavagāmikammassa ariya-
maggādhigamena avipākārahābhāvākaraṇena nivattitattā pañcahi tāhi viṣaṃ-
yutto hutvā muttoti **gativimutto**. Uddhamuddhabhavagāmino hi devā taṃtaṃka-
mmavipākādānakālānurūpena tato tato bhavato muttāpi muttamattāva, na pana
visaññogavasena muttā, gatipariyāpannā ca taṃtaṃbhavagāmikammassa ariya-
maggena anivattitattā, na tathā bhagavā. Bhagavā pana yathāvuttappakārena
viṣaṃyutto hutvā muttoti. Tasmā anena bhagavato katthacipi gatiyā apariyāpa-
nnataṃ dasseti. Yato ca bhagavā “devātidevo”ti vuccati. Tenevāha-

“Yena (1.0014) devūpapatyassa, gandhabbo vā vihaṅgamo;
yakkhattaṃ yena gaccheyyaṃ, manussattañca abbaje;
te mayhaṃ āsavā khīṇā, viddhastā vinaḷikātā”ti. (a. ni. 4.36);

Taṃtaṃgatisaṃvattanakānañhi kammakilesānaṃ mahābodhimūleyeva aggama-
ggena pahīnattā natthi bhagavato taṃtaṃgatipariyāpannatāti accantameva
bhagavā sabbabhavayonigativinñāṇaṭṭhitisattāvāsasattanikāyehi parimuttoti. Atha
vā kāmaṃ sa-upādisesāyapi nibbānadhātuyā tāhi gatihi vimutto, esā pana “paññā-
pajjotavihatamohataman”ti etthevantogadhāti iminā padena anupādisesāya nibbā-
nadhātuyāva thometīti daṭṭhabbaṃ.

Ettha pana attahitasampattiparahitapaṭipattivasena dvīhākārehi bhagavato
thomanā katā hoti. Tesu anāvaraṇaṇāṇādhigamo, saha vāsanāya kilesānamacca-
ntappahānaṃ, anupādisesanibbānappatti ca attahitasampatti nāma, lābhasakkārā-
dinirapekkhacittassa pana sabbadukkhanīyānikadhammadesanāpayogato deva-
dattādīsupi viruddhasattesu niccaṃ hitajjhāsayatā, vinītabbasattānaṃ ṇāṇaparipā-
kakālāgamanañca āsayato parahitapaṭipatti nāma. Sā pana āsayapayogato
duvidhā, parahitapaṭipatti tividhā ca attahitasampatti imāya gāthāya yathārahaṃ
pakāsītā hoti. “Karuṇāsītalahadayan”ti hi etena āsayato parahitapaṭipatti, sammā
gadanatthena sugatasaddena payogato parahitapaṭipatti. “Paññāpajjotavihatamo-
hatamaṃ gativimuttan”ti etehi, catusaccapaṭivedhatthena ca sugatasaddena tivi-
dhāpi attahitasampatti, avasiṭṭhatṭhena pana tena, “sanarāmaralokagarun”ti ca
etena sabbāpi attahitasampatti, parahitapaṭipatti ca pakāsītā hoti.

Atha vā hetuphalasattūpakāravasena tīhākārehi thomanā katā. Tattha **hetu**
nāma mahākaruṇāsamāyogo, bodhisambhārasambharaṇaṇca, tadubhayampi
paṭhamapadena yathārutato, sāmattiyato ca pakāsitaṃ. **Phalaṃ** pana ṇāṇappa-
hāna-ānubhāvarūpakāyasampadāvasena catubbidhaṃ (1.0015). Tattha sabba-
ññutañāṇapadaṭṭhānaṃ maggañāṇaṃ, tammūlakāni ca dasabalādiñāṇāni ṇāṇasa-
mpadā, savāsanasakalasaṃkilesānamaccantamanuppādadhmatāpādānaṃ
pahānasampadā, yathicchitanipphādane ādhipaccaṃ ānubhāvasampadā, sakala-
lokanayanābhisekabhūtā pana lakkhaṇānubyañjanapaṭimaṇḍitā attabhāvasa-
mpatti rūpakāyasampadā. Tāsu ṇāṇappahānasampadā dutiyapadena, saccapaṭi-
vedhatthena ca sugatasaddena pakāsītā, ānubhāvasampadā tatiyapadena, rūpa-
kāyasampadā sobhanakāyagamanatthena sugatasaddena lakkhaṇānubyañjana-
pāripūriyā vinā tadabhāvato. Yathāvuttā duvidhāpi parahitapaṭipatti **sattūpakārasa-
mpadā**, sā pana sammā gadanatthena sugatasaddena pakāsītāti veditabbā.

Apica imāya gāthāya sammāsambodhi tammūla- tappaṭipattiyādayo aneke buddhaguṇā ācariyena pakāsītā honti. Esā hi ācariyānaṃ pakati, yadidaṃ yena kenaci pakārena atthantaraviññāpanaṃ. Kathaṃ? “Karūṇāsītalahadayan”ti hi etena sammāsambodhiyā mūlaṃ dasseti. Mahākarūṇāsañcoditamānaso hi bhagavā saṃsārapaṅkato sattānaṃ samuddharaṇatthaṃ katābhinihāro anupubbena pāramiyo pūretvā anuttaraṃ sammāsambodhimadhigatoti karūṇā sammāsambodhiyā mūlaṃ. “Paññāpajjotavihatamohataman”ti etena sammāsambodhiṃ dasseti. Sabbaññutaññāpadaṭṭhānañhi aggamaḡgaññāṇaṃ, aggamaḡgaññāpadaṭṭhānañca sabbaññutaññāṇaṃ “sammāsambodhi”ti vuccati. Sammā gamanātthena sugatasaddena sammāsambodhiyā paṭipattiṃ dasseti līnuddhaccapatiṭṭhānāyūhanakāmasukhattakilamathānuyogasassatucchedābhinivesādi-antadvayarahitāya karūṇāpaññāpariggahitāya majjhimāya paṭipattiyā pakāsanato, itarehi sammāsambodhiyā padhānāppadhānappabhedam payojanaṃ dasseti. Saṃsāramahoghato sattasantāraṇaṅhettha padhānaṃ, tadaññamappadhānaṃ. Tesu ca padhānena payojanena parahitapaṭipattiṃ dasseti, itarena attahitasampattiṃ, tadubhayena ca attahitapaṭipannādīsu catūsu puggalesu bhagavato catutthapuggalabhāvaṃ pakāseti. Tena ca anuttaraṃ dakkhiṇeyyabhāvaṃ, uttamañca vandaniyabhāvaṃ, attano ca vandanāya khettaṅgatabhāvaṃ vibhāveti.

Apica karūṇāḡgahaṇena lokiyesu mahaggaatabhāvappattāsādhāraṇaguṇadīpanato sabbalokiyaguṇasampatti dassitā, paññāḡgahaṇena sabbaññutaññāpadaṭṭhānamaggaññāḡadīpanato (1.0016) sabbalokuttaraguṇasampatti. Tadubhayaggaḡasiddho hi attho “sanarāmaralokagaruṇ”ti-ādinā vipaṅciyatiti. Karūṇāḡgahaṇena ca nirupakkilesamupagamaṇaṃ dasseti, paññāḡgahaṇena apagamaṇaṃ. Tathā karūṇāḡgahaṇena lokasamaññānurūpaṃ bhagavato pavattiṃ dasseti lokavohāraṇavisayattā karūṇāya, paññāḡgahaṇena lokasamaññāya anatidhāvanaṃ. Sabhāvānavabodhena hi dhammānaṃ sabhāvaṃ atidhāvitvā sattādīparāmasanaṃ hoti. Tathā karūṇāḡgahaṇena mahākarūṇāsamāpattivihāraṃ dasseti, paññāḡgahaṇena tīsu kālesu appaṭihataññāṇaṃ, catusaccaññāṇaṃ, catupaṭisaṃbhidāññāṇaṃ, catuvesāraḡjaññāṇaṃ, karūṇāḡgahaṇena mahākarūṇāsamāpattiñāḡassa gahitattā sesāsādhāraṇaṅñāṇāni, cha abhiññā, aṭṭhasu parisāsu akampanāññāṇāni, dasa balāni, cuddasa buddhaguṇā, soḡasa ñāṇacariyā, aṭṭhārasa buddhadhammā, catucattārīsa ñāṇavatthūni, sattasattati ñāṇavatthūnīti evamādīnaṃ anekesaṃ paññāpabhedānaṃ vasena ñāṇacāraṃ dasseti. Tathā karūṇāḡgahaṇena caraṇasampattiṃ, paññāḡgahaṇena vijjāsampattiṃ. Karūṇāḡgahaṇena attādhipatitā, paññāḡgahaṇena dhammādhipatitā. Karūṇāḡgahaṇena lokanāthabhāvo, paññāḡgahaṇena attanāthabhāvo. Tathā karūṇāḡgahaṇena pubbakārībhāvo, paññāḡgahaṇena kataññūtā. Karūṇāḡgahaṇena aparantapatā, paññāḡgahaṇena anattantapatā. Karūṇāḡgahaṇena vā buddhakaradhammasiddhi, paññāḡgahaṇena buddhabhāvasiddhi. Tathā karūṇāḡgahaṇena parasantāraṇaṃ, paññāḡgahaṇena attasantāraṇaṃ. Tathā karūṇāḡgahaṇena sabbasattesu anuggahacittatā, paññāḡgahaṇena sabbadhammesu virattacittatā dassitā hoti sabbesañca buddhaguṇānaṃ karūṇā ādi tannidānabhāvato, paññā pariyoṇānaṃ tato uttari karaṇiyā-

bhāvato. Iti ādipariyosānadassanena sabbe buddhaguṇā dassitā honti. Tathā karuṇāggahaṇena sīlakkhandhapubbaṅgamo samādhikkhandho dassito hoti. Karuṇānidānañhi sīlaṃ tato paṇātipātādiviratippavattito, sā ca jhānattayasampayo-ginīti, paññāvacaṇena paññākkhandho. Sīlañca sabbabuddhaguṇānaṃ ādi, samādhi majjhe, paññā pariyosānanti evampi ādimajjhapariyosānakalyāṇā sabbe buddhaguṇā dassitā honti nayato dassitattā. Eso eva hi niravasesato buddhagu-ṇānaṃ dassanupāyo, yadidaṃ nayaggāhaṇaṃ, aññathā ko (1.0017) nāma samattho bhagavato guṇe anupadaṃ niravasesato dassetuṃ. Tenevāha-

“Buddhopi buddhassa bhaṇeyya vaṇṇaṃ,
kappampi ce aññamabhāsamāno.
khīyetha kappo ciradīghamantare,
vaṇṇo na khīyetha tathāgatassā”ti.

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

Evamaṃ saṅkhepena sakalasabbaññuguṇehi bhagavato thomanāpubbaṅgamaṃ paṇāmaṃ katvā idāni saddhammassāpi thomanāpubbaṅgamaṃ paṇāmaṃ karonto “**buddhopi**”ti-ādimāha. Tatthāyaṃ saha padasambandhena saṅkhepattho-yathāvuttavividhaguṇagaṇasamannāgato **buddhopi yaṃ** ariyamaggasaṅkhātaṃ **dhammaṃ**, saha pubbabhāgapaṭipattidhammena vā ariyamaggabhūtaṃ **dhammaṃ bhāvetvā ceva** yaṃ phalanibbānasaṅkhātaṃ dhammaṃ, pariyattidhammapaṭipattidhammehi vā saha phalanibbānabhūtaṃ dhammaṃ **sacchikatvā ca** sammāsa-mbodhisāṅkhātaṃ buddhabhāvamupagato, vītamalamanuttaraṃ taṃ dhammampi vandeti.

Tattha buddhasaddassa tāva “bujjhītā saccānīti **buddho**. Bodhetā pajāyāti **buddho**”ti-ādinā niddesanayena attho veditabbo. Atha vā aggamaggañāṇadhigama-
mena savāsanāya sammohaniddāya accantavigamanato, aparimitaguṇagaṇāla-
ṅkatasabbaññutaññāṇappattiyā vikasitabhāvato ca buddhavāti **buddho** jāgaraṇa-
vikasanatthavasena. Atha vā kassacipi ñeyyadhammassa anavabuddhassa abhā-
vena ñeyyavisesassa kammabhāvāgahaṇato kammavacanicchāyābhāvena ava-
gamanatthavasena kattuniddesova labbhati,

tasmā buddhavāti **buddhotipi** vattabbo. Padesaggahaṇe hi asati gahetabbassa nippadesatāva viññāyati yathā “dikkhito na dadāti”ti. Evañca katvā kammavisesā-napekkhā kattari eva buddhasaddasiddhi veditabbā, atthato (1.0018) pana pāramitāparibhāvito sayambhuñāṇena saha vāsanāya vihataviddhastaniravasesakile-somahākaruṇāsabbaññutaññāṇādi-aparimeyyaguṇagaṇādhāro khandhasantāno buddho, yathāha-

“Buddhoti yo so bhagavā sayambhū anācariyako pubbe ananussutesu dhammesu sāmaṃ saccāni abhisambujjhi, tattha ca sabbaññutaṃ patto, balesu ca vasībhāvan”ti (mahāni. 192; cūḷani. 97; paṭi. ma. 161).

Apisaddo sambhāvane, tena evaṃ guṇavisesayutto sopi nāma bhagavā īdisaṃ dhammaṃ bhāvetvā, sacchikatvā ca buddhabhāvamupagato, kā nāma kathā aññesaṃ sāvakādibhāvamupagamaneti dhamme sambhāvanaṃ dīpeti. **Buddha-bhāvanti** sammāsambodhiṃ. Yena hi nimittabhūtena sabbaññutaññāṇapadaṭṭhānena aggamaggañāṇena, aggamaggañāṇapadaṭṭhānena ca sabbaññutaññāṇena bhagavati “buddho”ti nāmaṃ, tadārammaṇaṃca ñāṇaṃ pavattati, tamevidha “bhāvo”ti vuccati. Bhavanti buddhisaddā etenāti hi **bhāvo**. Tathā hi vadanti-

“Yena yena nimittena, buddhi saddo ca vattate;

taṃtaṃnimittakaṃ bhāvapaccayehi udīritan”ti.

Bhāvetvāti uppādetvā, vaḍḍhetvā vā. **Sacchikatvāti** paccakkhaṃ katvā. **Ceva-saddo ca-saddo** ca tadubhayattha samuccaye. Tena hi saddadvayena na kevalaṃ bhagavā dhammassa bhāvanāmattena buddhabhāvamupagato, nāpi sacchikiriyā-mattena, atha kho tadubhayenevāti samuccinoti. **Upagatoti** patto, adhigatoti attho. Etassa “buddhabhāvan”ti padena sambandho. **Vitamalanti** ettha virahavasena eti pavattatīti vīto, malato vīto, vītaṃ vā malaṃ yassāti vītamalo, taṃ **vītamalaṃ**. **“Gatamalan”**tipi pāṭho dissati, evaṃ sati sa-upasaggo viya anupasaggopi gata-saddo virahatthavācako veditabbo dhātūnamanekatthattā. Gacchati apagacchati hi gato, dhammo. Gataṃ vā malaṃ, purimanayena samāso. **Anuttaranti** uttaravirahitaṃ. Yathānusiṭṭhaṃ paṭipajjamāne apāyato, saṃsārato ca apatamāne katvā dhāretīti **dhammo**, Navavidho lokuttaradhammo. Tappakāsanattā, sacchikiriyāsammasanapariyāyassa ca labbhamānattā pariyattidhammopi idha saṅgahito (1.0019). Tathā hi “abhidhammanayasamuddaṃ adhigacchi, tīṇi piṭakāni sammāsī”ti ca aṭṭhakathāyaṃ vuttaṃ, tathā “yaṃ dhammaṃ bhāvetvā sacchikatvā”ti ca vuttattā bhāvanāsacchikiriyāyogyatāya buddhakaradhammabhūtāhi pāramitāhi saha pubbabhāga-adhisīlasikkhādayopi idha saṅgahitāti veditabbā. Tāpi hi vigata-paṭipakkhatāya vītamalā, anaññasādhāraṇatāya anuttarā ca. Kathaṃ pana tā bhāvetvā, sacchikatvā ca bhagavā buddhabhāvamupagatoti? Vuccate- sattānañhi saṃsāravatṭadukkhaniṣṣaraṇāya [niṣṣaraṇatthāya (paṇṇāsa ṭī.) niṣṣaraṇe (katthaci)] katamahābhinihāro mahākaruṇādhivāsanapesalajjhāsayo paññāvisesa-pariyodātanimmalānaṃ dānadamasaññamādīnaṃ uttamadhammānaṃ kappānaṃ satahassādhikāni cattāri asaṅkhyeyyāni sakkaccaṃ nirantaraṃ niravasesaṃ bhāvanāsacchikiriyāhi kammādīsu adhigatavasībhāvo acchariyācinteyyamahānu-bhāvo adhisīlādhicittānaṃ paramukkaṃsapāramippatto bhagavā paccayākāre

catuvīsatiakoṭṭisatasahassamukhena mahāvajiraññāṇaṃ pesetvā anuttaraṃ sammā-sambodhisañkhātāṃ buddhabhāvamupagatoti.

Imāya pana gāthāya vijjāvimuttisampadādīhi anekehi guṇehi yathārahaṃ saddhammaṃ thometi. Kathaṃ? Ettha hi “bhāvetvā”ti etena vijjāsampadāya thometi, “sacchikatvā”ti etena vimuttisampadāya. Tathā paṭhamena jhānasampadāya, dutiyena vimokkhasampadāya. Paṭhamena vā samādhisampadāya, dutiyena samāpattisampadāya. Atha vā paṭhamena khayaññābhāvena, dutiyena anuppādaññābhāvena. Paṭhamena vā vijjūpamatāya, dutiyena vajirūpamatāya. Paṭhamena vā virāgasampattiyā, dutiyena nirodhasampattiyā. Tathā paṭhamena niyyānabhāvena, dutiyena nissaraṇabhāvena. Paṭhamena vā hetubhāvena, dutiyena asaṅkhatabhāvena. Paṭhamena vā dassanabhāvena, dutiyena vivekabhāvena. Paṭhamena vā adhipatibhāvena, dutiyena amatabhāvena dhammaṃ thometi. Atha vā “yaṃ dhammaṃ bhāvetvā buddhabhāvaṃ upagato”ti etena svākkhātātāya dhammaṃ thometi, “sacchikatvā”ti etena sandiṭṭhikatāya. Tathā paṭhamena akālikatāya, dutiyena ehipassikatāya. Paṭhamena vā opaneyyikatāya, dutiyena paccattaṃveditabbatāya. Paṭhamena vā saha pubbabhāgasilādīhi sekkhehi sīlasamādhipaññākkhandhehi (1.0020), dutiyena saha asaṅkhataadhā-tuyā asekkhehi dhammaṃ thometi.

“Vītamalan”ti iminā pana saṃkilesābhāvadīpanena visuddhatāya dhammaṃ thometi, “anuttaran”ti etena aññassa viṣiṭṭhassa abhāvadīpanena paripuṇṇatāya. Paṭhamena vā pahānasampadāya, dutiyena sabhāvasampadāya. Paṭhamena vā bhāvanāphalayogyatāya. Bhāvanāguṇena hi so saṃkilesamalasaṃmugghātako, tasmānena bhāvanākiriyaṃ phalamāha. Dutiyena sacchikiriyaṃ phalayogyatāya. Taduttaraṇiyābhāvato hi anaññasādhāraṇatāya anuttarabhāvo sacchikiriyaṃ nibbattito, tasmānena sacchikiriyaṃ phalamāhāti.

Evam saṅkhepeveva sabbasaddhammaguṇehi saddhammassāpi thomanāpu-bbaṅgamaṃ paṇāmaṃ katvā idāni ariyaśāhassāpi thomanāpubbaṅgamaṃ paṇāmaṃ karonto **“sugatassa orasānan”**ti-ādimāha. Tattha **sugatassā**ti sambandhaniddeso, “puttānan”ti etena sambajjhitabbo. Uraṣi bhavā, jātā, saṃvuddhā vā **orasā**, attajo khetto antevasiko dinnakoti catubbidhesu puttesu attajā, taṃsari-kkhatāya pana ariyapuggalā “orasā”ti vuccanti. Yathā hi manussānaṃ orasaputtā attajātatāya pitusantakassa dāyajjassa visesabhāgino honti, evametepi saddhammasavanante ariyāya jātiyā jātatāya bhagavato santakassa vimuttisukhassa dhammaratanassa ca dāyajjassa visesabhāginoti. Atha vā bhagavato dhammade-sanānubhāvena ariyabhūmiṃ okkamamānā, okkantā ca ariyasāvaka bhagavato ure vāyāmajanitābhijātātāya sadisakappanamantarena nippariyāyeneva “orasā”ti vattabbatamarahanti. Tathā hi te bhagavatā āsayānusayacariyādhimutti-ā-di-olokanena, vajjānucintanena ca hadaye katvā vajjato nivāretvā anavajje patiṭṭhā-pentena sīlādidhammasarīraposanena saṃvaḍḍhāpitā. Yathāha bhagavā **itivuttake** “ahamasmi bhikkhave brāhmaṇo ...pe... tassa me tumhe puttā orasā mukhato jātā”ti-ādi (itivu. 100). Nanu sāvakadesitāpi desanā ariyabhāvāvahāti? Saccaṃ, sā pana tammūlikattā, lakkhaṇādivisesābhāvato ca “bhagavato dhammade-sanā” (1.

icceva saṅkhyam gatā, tasmā bhagavato orasaputtabhāvoyeva tesam vattabboti, etena catubbidhesu puttesu ariyasaṅghassa attajaputtabhāvaṃ dasseti. Attano kulaṃ punenti sodhenti, mātāpitūnaṃ vā hadayaṃ pūrentīti **puttā**, attajādayo. Ariyā pana dhammatantivisodhanena, dhammānudhammapaṭipattiyā cittārādhanaena ca tappaṭibhāgatāya bhagavato **puttā** nāma, tesam. Tassa “samūhan”ti padena sambandho.

Samkilesanimittam hutvā guṇam māreti vibādhatīti **māro**, Devaputtamāro. Sināti pare bandhati etāyāti **senā**, mārasa senā tathā, mārañca mārasenañca mathenti vilothentīti **mārasenamathanā**, tesam. “Māramārasenamathanānan”ti hi vattabbepi ekadesasarūpekasesavasena evaṃ vuttaṃ. Mārasaddasannidhānena vā senāsaddena mārasenā gahetabbā, gāthābandhavasena cettha rasso. “**Mārasenamaddanānan**”tipi katthaci paṭho, so ayuttova ariyājātikattā imissā gāthāya. Nanu ca ariyasāvakaṇaṃ maggādhigamasamaye bhagavato viya tadantarāyaka-
raṇatthaṃ devaputtamāro vā mārasenā vā na apasādeti, atha kasmā evaṃ vuttanti? Apasādetabbabhāvakāraṇassa vimathitattā. Tesañhi apasādetabbatāya kāraṇe samkilese vimathite tepi vimathitā nāma hontīti. Atha vā khandhābhisa-
ṅkhāramāraṇaṃ viya devaputtamārasāpi guṇamāraṇe sahāyabhāvūpagama-
nato kilesabalakāyo idha “mārasenā”ti vuccati yathāha bhagavā-

“Kāmā te paṭhamā senā, dutiyā arati vuccati;

tatiyā khuppipāsā te, catutthī taṇhā pavuccati.

Pañcamaṃ thinamiddhaṃ te, chaṭṭhā bhīrū pavuccati;

sattamī vicikicchā te, makkho thambho te aṭṭhamo.

Lābho siloko sakkāro,

micchāladdho ca yo yaso;

yo cattānaṃ samukkaṃse,

pare ca avajānati.

Esā (1.0022) namuci te senā, kaṇhassābhīppahārinī;

na naṃ asūro jināti, jetvā ca labhate sukhan”ti. (su. ni. 438; mahāni. 28;

cūḷani. 47);

Sā ca tehi ariyasāvakehi diyaḍḍhasahassabhedā, anantabhedā vā kilesavāhinī satidhammavicayavīriyasamathādiguṇapaharaṇīhi odhiso mathitā, viddhaṃsitā, vihatā ca, tasmā “mārasenamathanā”ti vuccanti. Vilothanañcettha viddhaṃsanaṃ, vihananaṃ vā. Apica khandhābhisaṅkhāramaccudevaputtamāraṇaṃ tesam sahāyabhāvūpagamanatāya senāsaṅkhātassa kilesamārasa ca mathanato “mārasenamathanā”tipi attho gahetabbo. Evañca sati pañcamāranimmathanabhāvena attho paripuṇṇo hoti. Ariyasāvakāpi hi samudayappahānapariññāvasena khandhamāraṃ, sahāyavekallakaraṇena sabbathā, appavattikaraṇena ca abhisaṅkhāramāraṃ, balavidhamanavisayātikkanavasena maccumāraṃ, devaputtamārañca samucchedappahānavasena sabbaso appavattikaraṇena kilesamāraṃ mathe-
ntīti, iminā pana tesam orasaputtabhāve kāraṇaṃ, tisu puttesu ca anujātataṃ dasseti. Mārasenamathanatāya hi te bhagavato orasaputtā, anujātā cāti.

Aṭṭhannanti gaṇanaparicchedo, tenasatīpi tesam taṃtaṃbhedenā anekasatasa-

hassasaṅkhyābhede ariyabhāvakaramaggaphaladhammabhedenā imaṃ gaṇana-paricchedaṃ nātivattanti maggaṭṭhaphalaṭṭhabhāvānativattanatoti dasseti. **saddo, api-saddo** vā padalīḷādinā kāraṇena aṭṭhāne payutto, so “ariyasaṅghan”ti ettha yojetabbo, tena na kevalaṃ buddhadhammeyeva, atha kho ariyasaṅghampīti sampiṇḍeti. Yadipi avayavavinimutto samudāyo nāma koci natthi avayavaṃ upādāya samudāyassa vattabbattā, aviññāyamānasamudāyaṃ pana viññāyamānasamudāyena visesitumarahatīti āha “**aṭṭhannampi samūhan**”ti, etena “ariyasaṅghan”ti ettha na yena kenaci saṅghānādinā, kāyasāmaggiyā vā samudāyabhāvo, api tu maggaṭṭhaphalaṭṭhabhāvenevāti viseseti. Avayavameva sampiṇḍetvā ūhitabbo vitakketabbo, saṃ-ūhanitabbo vā saṅghaṭṭitabboti **samūho**, Soyeva **samoho** vacanasiliṭṭhatādinā. Dvidhāpi hi pāṭho yujjati. Ārakattā kilesehi, anaye na iriyanato, aye ca iriyanato **ariyā** niruttinayena (1.0023). Atha vā sadevakena lokena saraṇanti araṇiyato upagantabbato, upagatānañca tadatthasiddhito **ariyā**, diṭṭhisīlasāmaññaena saṃhato, samaggaṃ vā kammaṃ samudāyavasena samupagatoti **saṅgho**, ariyānaṃ saṅgho, ariyo ca so saṅgho ca yathāvuttanayenāti vā ariyasaṅgho, taṃ **ariyasaṅghaṃ**. Bhagavato aparabhāge buddhadhammaratanānampi samadhigamo saṅgharatanādhīnoti ariyasaṅghassa bahūpakārataṃ dassetuṃ idheva “**sirasā vande**”ti vuttaṃ. Avassañcāyamattho sampañcchitabbo vinayaṭṭhakathādīsūpi (pārā. aṭṭha. ganthārambhakathā) tathā vuttattā. Keci pana purimagāthāsūpi taṃ padamānetvā yojenti, tadayuttameva ratanattayassa asādhāraṇaguṇappakāsanatṭhānattā, yathāvuttakāraṇassa ca sabbesampi saṃvaṇṇanā-kārānamadhippetattāti.

Imāya pana gāthāya ariyasaṅghassa pabhavasampadā pahānasampadādayo aneke guṇā dassitā honti. Kathaṃ? “Sugatassa orasānaṃ puttānaṃ”ti hi etena ariyasaṅghassa pabhavasampadaṃ dasseti sammāsambuddhapabhavatādīpanato. “Mārasenamathanānaṃ”ti etena

pahānasampadaṃ sakalasaṃkilesappahānadīpanato. “Aṭṭhannampi samūhan”ti etena ñāṇasampadaṃ maggaṭṭhaphalaṭṭhabhāvadīpanato. “Ariyasaṅghan”ti etena sabhāvasampadaṃ sabbasaṅghānaṃ aggabhāvadīpanato. Atha vā “sugatassa orasānaṃ puttānaṃ”ti ariyasaṅghassa visuddhanissayabhāvadīpanaṃ. “Mārasenamathanānaṃ”ti sammā-ujuñāyasāmīcipaṭipannabhāvadīpanaṃ. “Aṭṭhannampi samūhan”ti āhuneyyādibhāvadīpanaṃ. “Ariyasaṅghan”ti anuttarapuñña-kkhettabhāvadīpanaṃ. Tathā “sugatassa orasānaṃ puttānaṃ”ti etena ariyasaṅghassa lokuttarasaraṇagamanasabbhāvaṃ dasseti. Lokuttarasaraṇagamanena hi te bhagavato orasaputtā jātā. “Mārasenamathanānaṃ”ti etena abhinihārasampadāsiddhaṃ pubbabhāgasammāpaṭipattiṃ dasseti. Katābhinihārā hi sammāpaṭipannā māraṃ, mārasenaṃ vā abhivijjanti. “Aṭṭhannampi samūhan”ti etena viddhastavipakkhe sekkhāsekkhadhamme dasseti puggalādhiṭṭhānena magga-phaladhammānaṃ dassitattā. “Ariyasaṅghan”ti etena aggadakkhiṇeyyabhāvaṃ dasseti anuttarapuñña-kkhettabhāvassa dassitattā. Saraṇagamanañca sāvakānaṃ sabbaguṇassa ādi, sapubbabhāgapaṭipadā sekkhā sīlakkhandhādayo majjhe, asekkhā sīlakkhandhādayo (1.0024) pariyosānanti-ādimaṃjhapariyosānakalyāṇā saṅkhepato sabbepi ariyasaṅghaguṇā dassitā hontīti.

Evamaṃ gāthāttayena saṅkhepato sakalaguṇasaṃkittanamukhena ratanattayassa paṇāmaṃ katvā idāni taṃ nipaccakāraṃ yathādhippetapayojane pariṇāmento “**iti me**”ti-ādimaṃha. Tattha **iti**-saddo nidassane. Tena gāthāttayena yathāvuttanayaṃ nidasseti. **Meti** attānaṃ karaṇavacanena kattubhāvena niddisati. Tassa “yaṃ puññaṃ mayā laddhaṃ”ti pāṭhasesena sambandho, sampadānaniddeso vā eso, “atthī”ti pāṭhaseso, sāminiddeso vā “yaṃ mama puññaṃ vandanāmayan”ti. Pasīdiyate **pasannā**, tādīsā mati paññā, cittaṃ vā yassāti pasannamati, aññapadaliṅgapadhānattā imassa samāsapadassa “**pasannamatino**”ti vuttaṃ. Ratiṃ nayati, janeti, vahatīti vā **ratanaṃ**, sattavidhaṃ, dasavidhaṃ vā ratanaṃ, tamiva imānīti neruttikā. Sadisakappanamaññatra pana yathāvuttavacanattheneva buddhādīnaṃ ratanabhāvo yujjati. Tesañhi “itipi so bhagavā”ti-ādinaṃ (dī. ni. 1.157, 255) yathābhūtaguṇe āvajjantassa amatādhigamahetubhūtaṃ anappakaṃ pītipāmojjaṃ uppajjati. Yathāha-

“Yasmiṃ mahānāma samaye ariyasāvako tathāgataṃ anussarati, nevassa tasmimṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosa ...pe... na moha ...pe... ujugatamevassa tasmimṃ samaye cittaṃ hoti tathāgataṃ ārabha. Ujugatacitto kho pana mahānāma ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmojjaṃ, pamuditassa pīti jāyati”ti-ādi (a. ni. 6.10; 11.11). Cittīkatādibhāvo vā ratanaṭṭho. Vuttañhettaṃ aṭṭhakathāsu-

“Cittīkataṃ mahaggañca, atulaṃ dullabhadassanaṃ;
anomasattaparibhogaṃ, ratanaṃ tena vuccatī”ti. (khu. pā. aṭṭha. 6.3; udāna. aṭṭha. 47; dī. ni. aṭṭha. 2.33; su. ni. 1.226; mahāni. aṭṭha. 1.226);

Cittīkatabhāvādayo ca anaññasādhāraṇā sātīsayato buddhādīsuyeva labbhanti. Vitthāro **ratanasuttavaṇṇanāyaṃ** (khu. pā. aṭṭha. 6.3; su. ni. aṭṭha. 1.226) gahetabbo. Ayamatto (1.0025) pana nibbacaṇatthavasena na vutto, atha kenāti

ce? Loke ratanasammatassa vatthuno garukātabbatādi-atthavasenāti saddavidū. Sādhūnañca ramanato, saṃsāraṇṇavā ca taraṇato, sugatinibbānañca nayanato **ratanam** tulyatthasamāsavasena, alamatipapañcena. Ekasesapakappanena, puthuvacananibbacanena vā ratanāni. Tiṇṇam samūho, tīṇi vā samāhaṭāni, tayo vā avayavā assāti **tayam**, ratanānameva tayam, nāññesanti **ratanattayam**. Avaya-vavinimuttassa pana samudāyassa abhāvato tīṇi eva ratanāni tathā vuccanti, na samudāyamattam, samudāyāpekkhāya pana ekavacanam kataṃ. Vandiyate **vandanā**, sāva **vandanāmayam** yathā “dānamayam silamayan”ti (dī. ni. 3.305; itivu. 60; netti. 33). Vandanā cettha kāyavācācittēhi tiṇṇam ratanānam guṇaninnatā, thomanā vā. Apica tassā cetanāya sahaṇṇatādopakāreko saddhāpaññāsativīriyādisampayuttadhammo vandanā, tāya pakatanti **vandanāmayam** yathā “sovaṇṇamayam rūpiyamayan”ti, atthato pana yathāvuttacetanāva. Ratanattaye, ratanattayassa vā vandanāmayam **ratanattayavandanāmayam**. Pujjabhavaphalanibbattanato **puññam** niruttinayena, attano kārakam, santānam vā punāti visodhetīti **puññam**, sakammakattā dhātussa kāritavasena atthavivaraṇam labbhati, saddanippatti pana suddhavasenevāti saddavidū.

Taṃtaṃsāmpattiyā vibandhanavasena sattasantānassa antare vemajjhe eti āgacchatīti **antarāyo**, diṭṭhadhammikādi-anattho. Paṇāmapayojane vuttavidhinā suṭṭhu vihato viddhasto antarāyo assāti **suvihatantarāyo**. Vihananañcettha taduppādakahetupariharaṇavasena tesam antarāyānāmanuppattikaraṇanti daṭṭhabbam. **Hutvāti** pubbakālakiriyā, tassa “attham pakāsayissāmī”ti etena sambandho. **Tassāti** yaṃ-saddena uddiṭṭhassa vandanāmayapuññassa. **Ānubhāvenāti** balena.

“Tejo ussāhamantā ca, pabhū sattīti pañcime;

‘ānubhāvo’ti vuccanti, ‘pabhāvo’ti ca te vade”ti.-

Vuttesu hi atthesu idha sattiyaṃ vattati. Anu punappunam taṃsāmaṅgiṃ bhāveti vaḍḍhetīti hi anubhāvo, soyeva **ānubhāvoti udānaṭṭhakathāyam** (1.0026), atthato pana yathāladdhasampattinimittakassa purimakammassa balānuppādānavasasāṅkhātā vandanāmayapuññassa sattiyeva, sā ca suvihatantarāyatāya karaṇam, hetu vā sambhavati.

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

Evam ratanattayassa nipaccakāraṇe payojanam dassetvā idāni yassā dhammadesanāya attham samvaṇṇetukāmo, tadapi samvaṇṇetabbadhammabhāvena dassetvā guṇābhithavanavisesena abhitthavetuṃ “**dīghassā**”ti-ādimāha. Ayañhi ācariyassa pakati, yadidaṃ taṃtaṃsamvaṇṇanāsu ādito tassa tassa samvaṇṇetabbadhammassa visesaguṇakittanena thomanā. Tathā hi tesu tesu **papañcasūdanīsāratthapakāsanīmanorathapūraṇi-atthasālinī**ādīsu yathākkamaṃ

“paravādamathanassa, ñāṇappabhedajanassa, dhammakathikapuṅgavānaṃ vicittapaṭibhājanassa,

Tassa gambhīrañāṇehi, ogāḷhassa abhiṅhaso;
nānāyavicittassa, abhidhammassa ādito”ti. ādinā-

Thomanā katā. Tattha **dīghassāti** dīghanāmakassa. **Dīghasuttāṅkitassāti** dīghehi abhi-āyatavacanappabandhavantehi suttehi lakkhitassa, anena “dīgho”ti ayaṃ imassa āgamassa atthānugatā samaññāti dasseti. Nanu ca suttāniyeva āgamo, kathaṃ so tehi aṅkiyatīti? Saccametaṃ paramatthato, paññattito pana suttāni upā-dāya āgamabhāvassa paññattattā avayavehi suttehi avayavibhūto āgamo aṅki-yati. Yatheva hi atthabyañjanasamudāye “suttan”ti vohāro, evaṃ suttasamudāye āgamavohāroti. Paṭiccasamuppādādinipuṅgathabhāvato **nipuṅgassa**. Āgacchanti attatthaparathādayo ettha, etena, etasmāti vā **āgamo**, uttamaṭṭhena, patthanīya-ṭṭhena ca so varoti (1.0027) **āgamavaro**. Apica āgamasammatehi bāhirakapavedi-tehi bhāratapurāṇakathānaraśīhapurāṇakathādīhi varotipi **āgamavaro**, tassa. Buddhānamanubuddhā **buddhānubuddhā**, buddhānaṃ saccapaṭivedhaṃ anu-gamma paṭividdhasaccā aggasāvakaḍḍayo ariyā, tehi atthasaṃvaṇṇanāvasena, guṇasaṃvaṇṇanāvasena ca saṃvaṇṇitoti tathā. Atha vā buddhā ca anubuddhā ca, tehi saṃvaṇṇito yathāvuttanayenāti tathā, tassa. Sammāsambuddheneva hi tiṅṅampi piṭakānaṃ atthasaṃvaṇṇanākkamo bhāsito, tato paraṃ saṅgāyanādiva-sena sāvakehīti ācariyā vadanti. Vuttañca majjhimāgamatṭhakathāya **upālisuttava-ṇṇanāyaṃ** “veyyākaraṇassāti vitthāretvā atthadīpakassa. Bhagavatā hi abyākataṃ tantipadaṃ nāma natthi, sabbesaṃyeva attho kathito”ti (ma. ni. aṭṭha. 3.76). **Saddhāvahaguṇassāti** buddhādīsu pasādāvahaguṇassa. Nanu ca sabbampi buddhavacanaṃ tepītakam saddhāvahaguṇameva, atha kasmā ayamaññasādhā-raṇaguṇena thomitoti? Sātisayato imassa tagguṇasampannattā. Ayañhi āgamo brahmajālādīsu sīladiṭṭhādīnaṃ anavasesaniddesādivasena, mahāpadānādīsu (dī. ni. 2.3) purimabuddhānampi guṇaniddesādivasena, pāthikasuttādīsu (dī. ni. 3. 1.4) titthiye madditvā appaṭivattiyasīhanādanadanādivasena, anuttariyasuttādīsu visesato buddhaguṇavibhāvanena ratanattaye sātisayaṃ saddhaṃ āvahaṭṭi.

Evaṃ saṃvaṇṇetabbadhammassa abhitthavanampi katvā idāni saṃvaṇṇanāya sampati vakkhamānāya āgamanavisuddhiṃ dassetuṃ “**atthappakāsanatthan**”ti-ā-dimāha. Imāya hi gāthāya saṅgītittayamāruḷhadīghāgamatṭhakathāto va sīhaḷabhā-sāmattaṃ vinā ayaṃ vakkhamānasamvaṇṇanā āgatā, nāññato, tadeva kāraṇaṃ katvā vattabbā, nāññanti attano saṃvaṇṇanāya āgamanavisuddhiṃ dasseti. Aparo nayo- paramanipuṅgagambhīraṃ buddhavisayamāgamavaraṃ attano bale-neva vaṇṇayissāmīti aññehi vattumpi asakkuṇeyyattā saṃvaṇṇanānissayaṃ dassetuṃ māha “**atthappakāsanatthan**”ti-ādi. Imāya hi pubbācariyānubhāvaṃ nissā-yeva tassa atthaṃ vaṇṇayissāmīti attano saṃvaṇṇanānissayaṃ dasseti. Tattha “**atthappakāsanatthan**”ti pāṭhattho, sabhāvattho, ñeyyattho, pāṭhānurūpattho, tadanurūpattho, sāvasesattho, nivarasesattho, nītattho, neyyatthoti-ādinā (1.0028) ane-kappakārassa atthassa pakāsanatthāya, pakāsanāya vā. Gāthābandhasampa-ttiyā dvibhāvo. Attho kathiyati etāyāti atthakathā, sāyeva **aṭṭhakathā** ttha-kārassa

ṭṭha-kāraṃ katvā yathā “dukkhassa piḷanaṭṭho” ti (paṭi. ma. 1.17; 2.8), ayañca sasaññogavidhi ariyājātibhāvato. Akkharacintakāpi hi “tathānaṃṭṭha yugan” ti lakkhaṇaṃ vatvā idamevudāharanti.

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

Āditoti-ādimhi paṭhamasaṅgītiyaṃ. Chaḷabhiññatāya paramena cittavasībhāvena samannāgatattā, jhānādīsu pañcavasitā sabbhāvato ca **vasino**, therā mahākassapādayo, tesam **satehi pañcahi**. **Yā saṅgītā** Ti yā aṭṭhakathā atthaṃ pakāsetuṃ yuttaṭṭhāne “ayametassa attho, ayametassa attho” ti saṅgahetvā vuttā. **Anusaṅgītā ca pacchāpī** ti na kevalaṃ paṭhamasaṅgītiyameva, atha kho pacchā dutiyatatiyasaṅgītīsupi. Na ca pañcahi vasisatehi ādito saṅgītāyeva, api tu yasattherādīhi anusaṅgītā cāti saha samuccayena attho veditabbo. Samuccayadvayañhi paccekam kiriyākālaṃ samuccinoti.

Atha porāṇaṭṭhakathāya vijjamānāya kimetāya adhunā puna katāya saṃvaṇṇanāyāti punaruttīyā, niraṭṭhakatāya ca dosaṃ samanussarivā taṃ pariharanto “**sīhaḷadīpan**” ti-ādimāha. Taṃ pariharaṇeneva hi imissā saṃvaṇṇanāya nimittaṃ dasseti. Tattha sīhaṃ lāti gaṇhātīti **sīhaḷo** la-kārassa ḷa-kāraṃ katvā yathā “garuḷo” ti. Tasmim vaṃse ādipuriso sīhakumāro, tabbaṃsajātā pana tambapaṇṇidīpe khattiyā, sabbepi ca janā taddhitavasena, sadisavohārena vā sīhaḷā, tesam nivāsādīpopi taddhitavasena, ṭhānīnāmena vā “sīhaḷo” ti veditabbo. Jalamajjhe dīpati, dvidhā vā āpo ettha sandatīti dīpo, soyeva **dīpo**, bhedāpekkhāya tesam dīpoti tathā. **Panasaddo** arucisaṃsūcane, tena kāmāñca sā saṅgītittayamāruḷhā, tathāpi puna evaṃbhūtāti

aruciyabhāvaṃ saṃsūceti. Tadatthasambandhatāya pana purimagāthāya “kāmañca saṅgītā (1.0029) anusaṅgītā cā”ti sānuggahatthayojanā sambhavati. Aññatthāpi hi tathā dissatīti. **Ābhatāti** jambudīpato ānītā. **Athāti** saṅgītikālato pacchā, evaṃ sati ābhatapadena sambandho. **Athāti** vā mahāmahindattherenā-bhatakālato pacchā, evaṃ sati ṭhapitapadena sambandho. Sā hi dhammasaṅgā-hakattherehi paṭhamam tīṇi piṭakāni saṅgāyitvā tassa atthasaṃvaṇṇanānurūpe-neva vācanāmaggaṃ āropitattā tisso saṅgītiyo āruḷhāyeva, tato pacchā ca mahā-mahindattherena tambapaṇṇidīpamābhatā, pacchā pana tambapaṇṇiyehi mahā-therehi nikāyantara-laddhisāṅkarapariharaṇattham **sīhaḷabhāsāya ṭhapitāti**. Ācari-yadhammapālatthero pana pacchimasambandhameva duddasattā pakāseti. Tathā “**dīpavāsīnamatthāyā**”ti idampi “ṭhapitā”ti ca “apanetvā āropento”ti ca etehi padehi sambajjhitabbaṃ. Ekapadampi hi āvuttiyādinayehi anekatthasambandha-mupagacchati. Purimasambandhena cettha sīhaḷadīpavāsīnamatthāya nikāyanta-raladdhisāṅkarapariharaṇena sīhaḷabhāsāya ṭhapitāti tambapaṇṇiyattherehi ṭhapa-napayojanaṃ dasseti. Pacchimasambandhena pana imāya saṃvaṇṇanāya jambu-dīpavāsīnam, aññadīpavāsīnañca atthāya sīhaḷabhāsāpanayanassa, tantinayānu-cchavikabhāsāropanassa ca payojananti. Mahā-issariyattā **mahindoti** rājakumāra-kāle nāmaṃ, pacchā pana guṇamahantatāya **mahāmahindoti** vuccati. **Sīhaḷabhāsā** nāma anekakkharehi ekatthassāpi voharaṇato paresaṃ voharituṃ atidukkarā kañcukasadisā sīhaḷānaṃ samudāciṇṇā bhāsā.

Evaṃ hotu porāṇatṭhakathāya, adhunā kariyamānā pana aṭṭhakathā katham kariyatīti anuyoge sati imissā aṭṭhakathāya karaṇappakāraṃ dassetumāha “**apane-tvānā**”ti-ādi. Tattha tato mūlaṭṭhakathāto sīhaḷabhāsam apanetvā potthake anāro-pitabhāvena niraṅkaritvāti sambandho, etena ayaṃ vakkhamānā aṭṭhakathā saṅgīttayamāropitāya mūlaṭṭhakathāya sīhaḷabhāsāpanayanamattamaññatra atthato saṃsandati ceva sameti ca yathā “gaṅgodakena yamunodakan”ti dasseti. “Manorama” miccādīni “bhāsan”ti etassa sabhāvaniruttibhāvadīpakāni visesa-nāni. Sabhāvaniruttibhāvena hi paṇḍitānaṃ manaṃ ramayatīti **manoramā**. Tanoti atthametāya, tanīyati vā atthavasena vivariyati, vaṭṭato vā satte tāreti (1.0030), nānātthavisayaṃ vā kaṅkham taranti etāyāti **tanti**, pāḷi. Tassā nayasaṅkhātāya gatiyā chaviṃ chāyaṃ anugatāti **tantinayānucchavikā**. Asabhāvaniruttibhāsantara-samkiṇṇadosavirahitatāya **vigatadosā**, tādisaṃ sabhāvaniruttibhūtaṃ-

“Sā māgadhī mūlabhāsā, narā yāyā’dikappikā;

brahmāno cassutālāpā, sambuddhā cāpi bhāsare”ti.-

Vuttaṃ pāḷigatibhāsam potthake likhanavasena āropentoti attho, iminā saddadosā-bhāvamāha.

Samayaṃ avilomentoti siddhantamavirodhento, iminā pana atthadosābhāva-māha. Aviruddhattā eva hi te theravādāpi idha pakāsayissanti. Kesam pana sama-yanti āha “**therānan**”ti-ādi, etena rāhulācariyādīnaṃ jetavanavāsī-abhayagirivāsī-nikāyānaṃ samayaṃ nivatteti. Thirehi sīlasutajhānavimuttisaṅkhātehi guṇehi samannāgatāti **therā**. Yathāha “cattārome bhikkhave therakaraṇā dhammā. Katame cattāro? Idha bhikkhave bhikkhu sīlavā hoti”ti-ādi (a. ni. 4.22). Apica

saccadhammādihi thirakaraṇehi samannāgatattā **therā**. Yathāha dhammarājā dhammapade-

“Yamhi saccañca dhammo ca, ahiṃsā saṃyamo damo;
sa ve vantamalo dhīro, ‘**thero**’iti pavuccatī”ti. (dha. pa. 260).

Tesaṃ. Mahākassapattherādīhi āgatā ācariyaparamparā theravaṃso, tappariyā-pannā hutvā āgamādhigamasampannattā paññāpajjotena tassa samujjalanato taṃ pakārena dīpenti, tasmim vā padīpasadisāti **theravaṃsapadipā**. Vividhena ākārena nicchīyatīti **vinicchayo**, gaṇṭhiṭṭhānesu khīlamaddanākārena pavattā vimaticchedanīkathā, suṭṭhu nipuṇo saṇho vinicchayo etesanti **sunipuṇavinicchayā**. Atha vā vinicchīnotīti **vinicchayo**, yathāvuttavisayaṃ ñāṇaṃ, suṭṭhu nipuṇo cheko vinicchayo etesanti **sunipuṇavinicchayā**. Mahāmeghavane ṭhito vihāro **mahāvihāro**, yo satthu mahābodhinā virocāti, tasmim vasanasīlā **mahāvihāravāsino** (1.0031), Tādisānaṃ samayaṃ avilomentoti attho, etena mahākassapāditheraparamparā-gato, tatoyeva aviparito saṇhasukhūmo vinicchayoti mahāvihāravāsīnaṃ samayassa pamāṇabhūtataṃ puggalādhiṭṭhānavasena dasseti.

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

Evaṃ karaṇappakārampi dassetvā “dīpavāsīnamatthāyā”ti vuttappayojanato aññampi saṃvaṇṇanāya payojanaṃ dassetuṃ “**sujanassa cā**”ti-ādīmāha. Tattha **sujanassa cā**ti **ca**-saddo samuccayattho, tena na kevalaṃ jambudīpavāsīnameva atthāya, atha kho sādhujanatosanattañcāti samuccinoti. Teneva ca tambapaṇṇīdīpavāsīnampi atthāyāti ayamattho siddho hoti uggahaṇādisukaratāya tesampi bahūpakārattā. **Ciraṭṭhitatthañcā**ti etthāpi **ca**-saddo na kevalaṃ tadubhayatthameva, api tu tividhassāpi sāsanaḍhammassa, pariyaṭṭidhammassa vā pañcavassasahassaparimāṇaṃ cirakālaṃ ṭhitatthañcāti samuccayatthameva dasseti. Pariyaṭṭidhammassa hi ṭhitiyā paṭipattidhammapaṭivedhadhammānampi ṭhiti hoti tasseva tesaṃ mūlabhāvato. Pariyaṭṭidhammo pana sunikkhittena padabyañjanaena, tadatthena ca ciraṃ sammā paṭiṭṭhāti, saṃvaṇṇanāya ca padabyañjanaṃ aviparītaṃ sunikkhittaṃ, tadatthopi aviparīto sunikkhitto hoti, tasmā saṃvaṇṇanāya aviparītassa padabyañjanaṃ, tadatthassa ca sunikkhittassa upāyabhāvamupādāya vuttaṃ “**ciraṭṭhitatthañca dhammassā**”ti. Vuttañhetuṃ bhagavatā-

“Dveme bhikkhave dhammā saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattanti. Katame dve? Sunikkhittañca padabyañjanaṃ, attho ca sunīto, ime kho ...pe... saṃvattanti”ti-ādi (a. ni. 2.21).

Evaṃ payojanampi dassetvā vakkhamānāya saṃvaṇṇanāya mahattapariccāgena ganthagarakabhāvaṃ pariharitumāha “**sīlakathā**”ti-ādi. Tathā hi vuttaṃ “na taṃ vicarayissāmi”ti. Aparo nayo- yadaṭṭhakathaṃ kattukāmo, tadekadesabhāvena visuddhimaggo gahetabboti kathikānaṃ upadesaṃ karonto (1.0032) tattha vicāritadhamme uddesavasena dassetumāha “**sīlakathā**”ti-ādi. Tattha **sīlakathā**ti cārittavārittādivasena sīlavitthārakathā. **Dhutadhammā**ti piṇḍapātikaṅgādayo terasa kilesadhunanakadhammā. **Kammaṭṭhānānī**ti bhāvanāsaṅkhātassa yogaka-

mmassa pavattiṭṭhānattā kammaṭṭhānanāmāni dhammajātāni. Tāni pana pāḷiyamāgatāni aṭṭhatim̄ seva na gahetabbāni, atha kho aṭṭhakathāyamāgatānipi dveti ñāpetum̄ “**sabbānipī**” ti vuttam̄. **Cari yāvidhānasahitoti** rāgacaritādīnam̄ sabhāvādividhānena saha pavatto, idam̄ pana “**jhānasamāpattivithāro**” ti imassa visesanam̄. Ettha ca rūpāvacarajjhānāni **jhānam̄**, arūpāvacarajjhānāni **samāpatti**. Tadubhayampi vā paṭiladdhamattam̄ **jhānam̄**, samāpajjanavasībhāvappattam̄ **samāpatti**. Apica tadapi ubhayam̄ **jhānameva**, phalasangāpattinirodhasamāpattiyo pana **samāpatti**, tāsam̄ vitthāroti attho.

Lokiyalokuttarabhedānam̄ channampi abhiññānam̄ gahaṇattham̄ “**sabbā ca abhiññāyo**” ti vuttam̄. Ñāṇavibhaṅgādīsu (vibha. 751) āgatanayena ekavidhādīnā bhedena paññāya saṅkalayitvā sampiṇḍetvā, gaṇetvā vā vinicchayanam̄ **paññāsaṅkalanavinicchayo**. **Ariyānīti** buddhādīhi ariyehi paṭivijjhittabbattā, ariyabhāvasādhakattā vā ariyāni uttarapadalopena. Avitathabhāvena vā araṇiyattā, avagantabbattā **ariyāni**, “saccāni” timassa visesanam̄.

Hetāpaccayadhammānam̄ hetupaccayādibhāvena paccayuppannadhammānamupakārakatā **paccayākāro**, tassa desanā tathā, paṭiccasamuppādakathāti attho. Sā pana nikāyantaraḷaddhisāṅkararahitatāya suṭṭhu parisuddhā, ghanavini-bbhogassa ca sudukkaratāya nipuṇā, ekattādinayasahitā ca tattha vicāritāti āha “**suparisuddhanipuṇanayā**” ti. Padattayampi hetam̄ paccayākāradesanāya visesanam̄. Paṭisambhidādīsu āgatanayam̄ avissajjitvā vicāritattā avimutto tantimāggo yassāti **avimuttatanti maggā**. **Maggoti** cettha pāḷisaṅkhāto upāyo taṃtadaṭṭhānam̄ avabodhassa, saccapaṭivedhassa vā upāyabhāvato. Pabandho vā dīghabhāvena pakatimaggasadisattā, idam̄ pana “**vipassanā, bhāvanā**” ti padadvayassa visesanam̄.

Iti (1.0033) **pana sabbanti** ettha **iti-saddo** parisamāpane yathā-uddiṭṭha-uddesassa pariniṭṭhitattā, ettakam̄ sabbanti attho. **Panāti** vacanālaṅkāramattam̄ visum̄ atthābhāvato. Padatthasam̄kiṇṇassa, vattabbassa ca avuttassa avasesassa abhāvato suviññeyyabhāvena **suparisuddham̄**, “sabbāni” ti iminā sambandho, bhāvanapūṃsakam̄ vā etam̄ “vuttan” ti iminā sambajjhanato. **Bhiyyoti** atirekam̄, ativitthārantī attho, etena padatthamattameva vicārayissāmīti dasseti. Etam̄ sabbam̄ idha aṭṭhakathāya na vicārayissāmi punaruttibhāvato, ganthagarakabhāvato cāti adhippāyo. **Vicarayissāmīti** ca gāthābhāvato na vuddhibhāvoti daṭṭhabbam̄.

Evampi esa visuddhimāggo āgamānamattam̄ na pakāseyya, atha sabbopeso idha vicāritabboyevatī codanāya tathā avicāraṇassa ekantakāraṇam̄ niddhāretvā tam̄ pariharanto “**majjhe visuddhimāggo**” ti-ādimāha. Tattha **majjheti** khuddakato aññesam̄ catunnampi āgamānam̄ abbhantare. **Hi-saddo** kāraṇe, tena yathāvuttam̄ kāraṇam̄ joteti. **Tatthāti** tesu catūsu āgamesu. **Yathābhāsītanti** bhagavatā yaṃ yaṃ desitam̄, desitānurūpam̄ vā. Api ca sam̄vaṇṇakehi sam̄vaṇṇanāvasena yaṃ yaṃ bhāsītam̄, bhāsītānurūpantīpi attho. **Icevatī** ettha **iti-saddena** yathāvuttam̄ kāraṇam̄ nidasseti, imināva kāraṇena, idameva vā kāraṇam̄ manasi sannidhāyāti attho. **Katoti** etthāpi “visuddhimāggo esā” ti padaṃ kammabhāvena sambajjhati āvuttīyādīnāyenāti daṭṭhabbam̄. **Tampīti** tam̄ visuddhimāggampi ñāṇena gahe-

tvāna. **Etāyā**ti sumaṅgalavilāsiniyā nāma etāya aṭṭhakathāya. Ettha ca “majjhe ṭhatvā”ti etena majjhatabhāvadīpanena visesato catunnampi āgamānaṃ sādharmaṇaṭṭhakathā visuddhimaggo, na sumaṅgalavilāsini-ādayo viya asādharmaṇaṭṭhakathāti dasseti. Avisesato pana vinayābhidhammānampi yathārahaṃ sādharmaṇaṭṭhakathā hotiyeva, tehi sammissatāya ca tadavasesassa khuddakāgamassa visesato sādharmaṇā samānāpi taṃ ṭhapetvā catunnameva āgamānaṃ sādharmaṇātveva vuttāti.

Iti soḷasagāthāvaṇṇanā.

Ganthārambhakathāvaṇṇanā niṭṭhitā.

Nidānakathāvaṇṇanā

Evam (1.0034) yathāvuttena vividhena nayena paṇāmādikam pakaraṇārambhavidhānaṃ katvā idāni vibhāgavantānaṃ sabhāvavibhāvanaṃ vibhāgadassanavaseneva suvibhāvitam, suviññāpitañca hotīti paṭhamaṃ tāva vaggasuttavasena vibhāgaṃ dassetum “**tattha dīghāgamo nāmā**”ti-ādimāha. Tattha **tatthā**ti “dīghassa āgamavarassa atthaṃ pakāsayissāmī”ti yadidaṃ vuttaṃ, tasmim vacane. “Yassa atthaṃ pakāsayissāmī”ti paṭiññātaṃ, so dīghāgamo nāma vaggasuttavasena evam veditabbo, evam vibhāgoti vā attho. Atha vā **tatthā**ti “dīghāgamanissitan”ti yaṃ vuttaṃ, etasmim vacane. Yo dīghāgamo vutto, so dīghāgamo nāma vaggasuttavasena. Evam

vibhajitabbo, edisoti vā attho. “Dīghassā”ti-ādinā hi vuttaṃ dūravacanaṃ taṃ-saddena paṭiniddisati viya “dīghāgamanissitaṃ”ti vuttaṃ āsannavacanampi taṃ-saddena paṭiniddisati attano buddhiyaṃ parammukhaṃ viya parivattamānaṃ hutvā pavattanato. Edisesu hi ṭhānesu attano buddhiyaṃ sammukhaṃ vā parammukhaṃ vā parivattamānaṃ yathā tathā vā paṭiniddisitaṃ vaṭṭati saddamattapaṭiniddesena atthassāvirodhanato. Vaggasuttādīnaṃ nibbacanaṃ parato āvi bhavissati. Tayo vaggā yassāti **tivaggo**. Catuttiṃsa suttāni ettha saṅgayhanti, tesam vā saṅgaho gaṇanā etthāti **catuttiṃsasuttasaṅgaho**.

Attano saṃvaṇṇanāya paṭhamasaṅgītiyaṃ nikkhittānukkameneva pavattabhāvaṃ dassetuṃ “**tassa ...pe... nidānamādi**”ti vuttaṃ. Ādibhāvo hettha saṅgītikkameneva veditabbo. Kasmā pana catūsu āgamesu dīghāgamo paṭhamaṃ saṅgīto, tattha ca sīlakkhandhavaggo paṭhamaṃ nikkhitto, tasmiṅca brahmajālasuttaṃ, tatthāpi nidānanti? Nāyamanuyogo katthacipi na pavattati sabbattheva vacanakkamamattaṃ paṭicca anuyuñjitabbato. Apica saddhāvahaguṇattā dīghāgama paṭhamaṃ saṅgīto. Saddhā hi kusaladhammānaṃ bījaṃ. Yathāha “saddhā bījaṃ tapo vutthi”ti (saṃ. ni. 2.197; su. ni. 77). Saddhāvahaguṇatā cassa heṭṭhā dassitāyeva. Kiṅca bhīyyo- katipayasuttasaṅgahatāya ceva appaparimāṇatāya ca uggahaṇadhāraṇādisukhato paṭhamaṃ saṅgīto. Tathā hesa catuttiṃsasuttasaṅgaho, catusaṭṭhibhāṇavāraparimāṇo ca. Sīlakathābhāhullato pana **sīlakkhandhavaggo** paṭhamaṃ nikkhitto. Sīlañhi sāsanaassa ādi sīlapatiṭṭhānattā sabbaguṇānaṃ (1.0035). Tenevāha “tasmā tiha tvaṃ bhikkhu ādimeva visodhehi kusalesu dhammesu. Ko cādi kusalānaṃ dhammānaṃ? Sīlañca suvisuddhan”ti-ādi (saṃ. ni. 5.469). Sīlakkhandhakathābhāhullato hi so “sīlakkhandhavaggo”ti vutto. Diṭṭhiviveṭhanakathābhāvato pana suttantapiṭakassa niravasesadiṭṭhivibhajanaṃ **brahmajālasuttaṃ** paṭhamaṃ nikkhittanti veditabbaṃ. Tepiṭake hi buddhavacane brahmajālasadisam diṭṭhigatāni niggumbaṃ nijjaṭaṃ katvā vibhattasuttaṃ natthi. **Nidānaṃ** pana paṭhamasaṅgītiyaṃ mahākassapattherena puṭṭhena āyasmatā ānandena desakālādinidassanattaṃ paṭhamaṃ nikkhittanti. Tenāha “**brahmajālassāpi**”ti-ādi. Tattha ca “**āyasmatā**”ti-ādinā desakaṃ niyāmeti, **paṭhamasaṅgītikāleti** pana kālanti, ayamatto upari āvi bhavissati.

Paṭhamamahāsaṅgītikathāvaṇṇanā

Idāni “paṭhamamahāsaṅgītikāle”ti vacanappasaṅgena taṃ paṭhamamahāsaṅgītiṃ dassento, yassaṃ vā paṭhamamahāsaṅgītiyaṃ nikkhittānukkamena saṃvaṇṇanaṃ kattukāmatā taṃ vibhāvento tassā tantiyā āruḥhāyapi idha vacane kāraṇaṃ dassetuṃ “**paṭhamamahāsaṅgīti nāma cesā**”ti-ādimāha. Ettha hi **kiñcāpi ...pe... māruḥhāti** etena nanu sā saṅgītikkhandhake tantimāruḥhā, kasmā idha puna vuttā, yadi ca vuttā assa niraṭṭhakatā, ganthagaruṭā ca siyāti codanālesam dasseti. “**Nidāna ...pe... veditabbā**”ti pana etena nidānakosallaṭṭhabhāvato yathā-vuttadosatā na siyāti visesakāraṇadassanena pariharati. “Paṭhamamahāsaṅgīti nāma cesā”ti ettha **ca**-saddo idisesu ṭhānesu vattabbasampiṇḍanatto. Tena hi

paṭhamamahāsaṅgītikāle vuttaṃ nidānañca ādi, esā ca paṭhamamahāsaṅgīti nāma evaṃ veditabbāti imamatthaṃ sampiṇḍeti. Upaññāsatto vā **ca**-saddo, upaññāsoti ca vākyārambho vuccati. Esā hi ganthakārānaṃ pakati, yadidaṃ kiñci vatvā puna aparaṃ vattumārabhantānaṃ ca-saddapayogo. Yaṃ pana vajirabuddhittherena vuttaṃ “ettha ca-saddo atirekattho, tena aññāpi atthīti dīpeti”ti (vajiraṭṭi. bāhiraṇidānakathāvaṇṇanā), tadayuttameva. Na hettha ca-saddena tadattho viññāyati. Yadi cettha tadatthadassanattameva ca-kāro adhippeto siyā, evaṃ sati so na kattabboyeva paṭhamasaddeneva aññāsaṃ dutiyādisaṅgītinampi (1.0036) atthibhāvassa dassitattā. Dutiyādimupādāya hi paṭhamasaddapayogo dīghādimupādāya rassādisaddapayogo viya. Yathāpaccayaṃ tattha tattha desitattā, paññattattā ca vippakiṇṇānaṃ dhammavinayānaṃ saṅgahetvā gāyanaṃ kathanāṃ **saṅgīti**, etena taṃ taṃ sikkhāpadānaṃ, taṃtaṃsuttānañca ādipariyosānesu, antarantārā ca sambandhavasena ṭhapitaṃ saṅgītikārakavacanāṃ saṅgahitaṃ hoti. Mahāvisayattā, pūjitattā ca mahatī saṅgīti **mahāsaṅgīti**, Paṭhamā mahāsaṅgīti **paṭhamamahāsaṅgīti**. **Kiñcāpīti** anuggahatto, tena pāḷiyampi sā saṅgītimāruḷhāvāti anuggahaṃ karoti, evampi tathāruḷhamattena idha sotūnaṃ nidānakosallaṃ na hotīti **pana**-saddena aruciyatthaṃ dasseti. Nidadāti desanaṃ desakālādivasena aviditaṃ viditaṃ katvā nidassetīti **nidānaṃ**, tasmim **kosallaṃ**, tadatthāyāti attho.

Idāni taṃ vitthāretvā dassetuṃ “**dhammacakkapavattanañhi**”ti-ādi vuttaṃ. Tattha sattānaṃ dassanānuttariyasaraṇādipaṭilābhahetubhūtāsu vijjamānāsupi aññāsu bhagavato kiriyāsu “buddho bodheyyan”ti (bu. vaṃ. aṭṭha. abbhantaraniḍāna 1; cariyā. aṭṭha. pakiṇṇakakathā; udāna aṭṭha. 18) paṭiññāya anulomanato vineyyānaṃ maggaphaluppattihetubhūtā kiriyāva nippariyāyena buddhakkiccaṃ nāmāti taṃ sarūpato dassetuṃ “**dhammacakkappavattanañhi ...pe... vinayana**”ti vuttaṃ. Dhammacakkappavattanato pana pubbabhāge bhagavatā bhāsitaṃ suṇantānampi vāsanābhāgiyameva jātaṃ, na sekkhabhāgiyaṃ, na nibbedhabhāgiyaṃ tapussabhallikānaṃ saraṇadānaṃ viya. Esā hi dhammatā, tasmā tameva mariyādabhāvena vuttanti veditabbaṃ. Saddhindriyādi dhammoyeva pavattanaṭṭhena cakkanti **dhammacakkaṃ**. Atha vā **cakkanti** āṇā, dhammato anapetattā dhammañca taṃ cakkañcāti **dhammacakkaṃ**. Dhammena ñāyena cakkantipi **dhammacakkaṃ**. Vuttañhi paṭisambhidāyaṃ-

“Dhammañca pavatteti cakkañcāti dhammacakkaṃ. Cakkañca pavatteti dhammañcāti dhammacakkaṃ, dhammena pavatteti dhammacakkaṃ, dhammacariyāya pavatteti dhammacakkaṃ”ti-ādi (paṭi. ma. 2.40, 41).

Tassa pavattanaṃ tathā. **Pavattananti** ca pavattayamānaṃ, pavattitanti paccuppannātītasena dvidhā attho. Yaṃ sandhāya aṭṭhakathāsu vuttaṃ “dhammacakkapavattanasuttantaṃ (1.0037) desento dhammacakkaṃ pavatteti nāma, aññāsikoṇḍaññattherassa maggaphalādhigatato paṭṭhāya pavattitaṃ nāmā”ti (saṃ. ni. aṭṭha. 3.5.1081-1088; paṭi. ma. aṭṭha. 2.2.40). Idha pana paccuppannavaseneva attho yutto. **Yāvāti** paricchedatthe nipāto, subhaddassa nāma paribbājakassa vinayanaṃ antoparicchedaṃ katvāti abhividhivasena attho veditabbo. Tañhi bhagavā

parinibbānamañce nipannoyeva vinesīti. Kataṃ pariniṭṭhāpitaṃ buddhakiccaṃ yenāti tathā, tasmim̃. Katabuddhakicce bhagavati lokanāthe parinibbuteti sambandho, etena buddhakattabbassa kiccassa kassacipi asesitabhāvaṃ dīpeti. Tatoyeva hi bhagavā parinibbutoti. Nanu ca sāvakehi vinītāpi vineyyā bhagavatā-yeva vinītā nāma. Tathā hi sāvakabhāsitaṃ suttaṃ “buddhabhāsitan”ti vuccati. Sāvakavineyyā ca na tāva vinītā, tasmā “katabuddhakicce”ti na vattabbanti? Nāyaṃ doso tesam̃ vinayanupāyassa sāvakesu ṭhapitattā. Tenevāha-

“Na tāvāhaṃ pāpima parinibbāyissāmi, yāva me bhikkhū na sāvakā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā ...pe... uppannaṃ parapavādaṃ saha dhammena suniggahitaṃ niggahetvā sapāṭihāriyaṃ dhammaṃ desessanti”ti-ādi (dī. ni. 2.168; udā. 51).

“Kusinārāyan”ti-ādinā bhagavato parinibbutadesakālavisesa vacanaṃ “aparinibbuto bhagavā”ti gāhassa micchābhāvadassanattamaṃ, loke jātasaṃvaddhādibhāvadassanattamañca. Tathā hi manussabhāvassa supākaṭakaraṇattamaṃ mahābodhisattā carimabhava dārapariggahādīnipi karontiti. **Kusinārāyanti** evaṃ nāmake nagare. Tañhi nagaraṃ kusahattamaṃ purisaṃ dassanaṭṭhāne māpitattā “kusināran”ti vuccati, samīpatthe cetamaṃ bhummaṃ. **Upavattane mallānaṃ sālavaneti** tassa nagarassa upavattanabhūte mallarājūnaṃ sālavane. Tañhi sālavanaṃ nagaraṃ pavisitukāmā uyyānato upacca vattanti gacchanti etenāti **upavattanaṃ**. Yathā hi anurādhapurassa dakkhiṇapacchimadisāyaṃ thūpārāmo, evaṃ taṃ uyyānaṃ kusinārāya dakkhiṇapacchimadisāyaṃ hoti. Yathā ca thūpārāmato dakkhiṇadvārena nagaraṃ pavisanamaggo pācīnamukho gantvā uttarena nivattati, evaṃ uyyānato sālapananti pācīnamukhā gantvā uttarena nivattā, tasmā taṃ “upavattanaṃ”ti vuccati. Apare pana (1.0038) “taṃ sālavanamupagantvā mittasuhajje apaloketvā nivattanato upavattananti pākaṭamaṃ jātaṃ kirā”ti vadanti. **Yamakasālānamantareti** yamakasālānaṃ vemajjhe. Tattha kira bhagavato paññattassa parinibbānamañcassa sīsabhāge ekā sālapananti hoti, pādabhāge ekā. Tatrāpi eko taruṇasālo sīsabhāgassa āsanno hoti, eko pādabhāgassa. Tasmā “yamakasālānamantare”ti vuttaṃ. Apica “yamakasālā nāma mūlakkhandhaviṭṭapapattehi aññamaññaṃ saṃsibbetvā ṭhitasālā”tipi mahā-aṭṭhakathāyaṃ vuttaṃ. Mā iti cando vuccati tassa gatiyā divasassa minitabbato, tadā sabbakalāpāripūriyā puṇṇo eva māti **puṇṇamā**. Saddavidū pana “mo sivo candimā cevā”ti vuttaṃ sakkatabhāsānayaṃ gahetvā okārantampi candimavācaka ma-saddamicchanti. Visākhāya yutto puṇṇamā yatthāti **visākhāpuṇṇamo**, soyeva divaso tathā, tasmim̃. Paccūsati timiraṃ vināsetīti **paccūso**, pati-pubbo usa-saddo rujāyanti hi neruttikā, soyeva samayoti rattiyā pacchimaṃ pariyāpanno kālaviseso vuccati, tasmim̃. Visākhāpuṇṇamādivase idise rattiyā pacchimasamayeti vuttaṃ hoti.

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

kāraṇapariyāyena asaṅkhatadhātu tathā vuccati. Itthambhūtalakkhaṇe cāyaṃ karaṇaniddeso. Anupādisesatāsaṅkhātaṃ imaṃ pakāraṃ bhūtassa pattassa parinibbutassa bhagavato lakkhaṇe nibbānadhātusaṅkhāte atthe tatiyāti vuttaṃ hoti. Nanu ca “anupādisesāyā”ti nibbānadhātuyāva visesanaṃ hoti, na parinibbutassa bhagavato, atha kasmā taṃ bhagavā pattoti vuttoti? Nibbānadhātuyā saha caraṇato. Taṃsahacaraṇena hi bhagavāpi anupādisesabhāvaṃ pattoti vuccati. Atha vā anupādisesabhāvasaṅkhātaṃ imaṃ pakāraṃ pattāya nibbānadhātuyā lakkhaṇe sañjānanakiriyāya tatiyātipi vuttaṃ yujjati. **Anupādisesāya nibbānadhātuyā**ti ca anupādisesanibbānadhātu (1.0039) hutvāti attho. “Ūnapañcabandhanena pattenā”ti (pārā. 612). Ettha hi ūnapañcabandhanapatto hutvāti atthaṃ vadanti. Apica nibbānadhātuyā anupādisesāya anupādisesā hutvā bhūtāyātipi yujjati. Vuttañhi udānaṭṭhakathāya **nandasuttavaṇṇanāyaṃ** “upaḍḍhullikhitehi kesehīti itthambhūtalakkhaṇe karaṇavacanaṃ vipakatullikhitehi kesehi upalakkhitāti attho”ti (udā. aṭṭha. 22) esanayo īdisesu. **Dhātubhājanadivaseti** jeṭṭhamāsassa sukkaṃpakkaḥapañcamīdivasaṃ sandhāya vuttaṃ, tañca na “sannipatitāna”ti etassa visesanaṃ, “ussāhaṃ janesī”ti etassa pana visesanaṃ “dhātubhājanadivase bhikkhūnaṃ ussāhaṃ janesī”ti ussāhajanassa kālavasena bhinnādhikaraṇavisesanabhāvato. Dhātubhājanadivaseto hi purimataradivasesupi bhikkhū sannipatitāti. Atha vā “**sannipatitāna**”ti idaṃ kāyasāmaggivasena sannipatanameva sandhāya vuttaṃ, na samāgamanamattena. Tasmā “dhātubhājanadivase”ti idaṃ “sannipatitāna”ti etassa visesanaṃ sambhavati, idañca **bhikkhūnaṃ ussāhaṃ janesī**ti ettha “**bhikkhūna**”ti etenapi sambajjhaniyaṃ. Saṅghassa thero **saṅghatthero**. So pana saṅgho kiṃ parimāṇoti āha “**sattannaṃ bhikkhusatasahasāna**”ti. Saṅghasaddena hi aviññāyamānassa parimāṇassa viññāpanatthamevetam puna vuttaṃ. Saddavidū pana vadanti-

“Samāso ca taddhito ca, vākyatthesu visesakā;
pasiddhiyantu sāmāññaṃ, telaṃ sugatacīvaraṃ.

Tasmā nāmamattabhūtassa saṅghattherassa visesanatthamevetam puna vuttanti, niccasāpekkhatāya ca edisesu samāso yathā “devadattassa garukun”ti. Niccasāpekkhatā cettha saṅghasaddassa bhikkhusatasahasasaddaṃ sāpekkhattepi aññapadantarābhāvena vākye viya apekkhitabbatthassa gamakattā. “Sattannaṃ bhikkhusatasahasāna”ti hi etassa saṅghasadda avayavībhāvena sambandho, tassāpi sāmībhāvena therasaddeti. “Sattannaṃ bhikkhusatasahasāna”ti ca

gaṇapāmokkhabhikkhūyeva sandhāya vuttaṃ. Tadā hi sannipatitā bhikkhū etta-kāti gaṇanapathamatikantā. Tathā hi veḷuvagāme vedanāvikkhambhanato paṭṭhāya “nacireneva bhagavā parinibbāyissatī”ti sutvā tato tato āgatesu bhikkhūsu ekabhikkhupi pakkanto nāma natthi. Yathāhu-

“Sattasatasahassāni (1.0040), tesu pāmokkhabhikkhavo;
thero mahākassapova, saṅghatthero tadā ahū”ti.

Āyasmā mahākassapo anussaranto maññamāno cintayanto hutvā ussāhaṃ janesi, anussaranto maññamāno cintayanto āyasmā mahākassapo ussāhaṃ janesīti vā sambandho. Mahantehi silakkhandhādīhi samannāgatattā mahanto kassapoti **mahākassapo**. Apica “**mahākassapo**”ti uruvelakassapo nadikassapo gayāka-ssapo kumārakassapoti ime khuddānukhuddake there upādāya vuccati. Kasmā panāyasmā mahākassapo ussāhaṃ janesīti anuyoge sati taṃ kāraṇaṃ vibhāvento āha “**sattāhaparinibbute**”ti-ādi. Satta ahāni samāhaṭāni **sattāhaṃ**. Sattāhaṃ parinibbutassa assāti tathā yathā “acirapakkanto, māsajāto”ti, antattha-aññapada-samāsoyaṃ, tasmimṃ. Bhagavato parinibbānādivasato paṭṭhāya sattāhe vītivatteti vuttaṃ hoti, etassa “vuttavacanan”ti padena sambandho, tathā “**subhaddena vuḍḍhapabbajitenā**”ti etassapi. Tattha **subhaddoti** tassa nāmamattaṃ, vuḍḍhakāle pana pabbajitattā “**vuḍḍhapabbajitenā**”ti vuttaṃ, etena subhaddaparibbājakādīhi taṃ visesaṃ karoti. “**Alaṃ āvuso**”ti-ādinā tena vuttavacanaṃ nidasseti. So hi sattāhaparinibbute bhagavati āyasmatā mahākassapattherena saddhiṃ pāvāya kusināraṃ addhānamaggapaṭipannesu pañcamattesu bhikkhusatesu avītarāge bhikkhū antarāmagge diṭṭha-ājīvakassa santikā bhagavato parinibbānaṃ sutvā pattacīvarāni chaḍḍetvā bāhā paggayhaṃ nānappakāraṃ paridevante disvā evamāha.

Kasmā pana so evamāhāti? Bhagavati āghātena. Ayaṃ kireso khandhake āgate **ātumāvattusmiṃ** (mahāva. 303) nahāpitapubbako vuḍḍhapabbajito bhagavati kusinārato nikkhamitvā aḍḍhateḷasehi bhikkhusatehi saddhiṃ ātumaṃ gacchante “bhagavā āgacchati”ti sutvā “āgatakāleyāgudānaṃ karissāmī”ti sāmaṇerabhūmiyaṃ ṭhite dve putte etadavoca “bhagavā kira tātā ātumaṃ āgacchati mahatā bhikkhusaṅghena saddhiṃ aḍḍhateḷasehi bhikkhusatehi, gacchatha tumhe tātā, khurabhaṇḍaṃ ādāya nāḷiyā vā pasibbakena vā anugharakaṃ āhiṇḍatha, loṇampi telampi taṇḍulampi khādaniyampi (1.0041) saṃharatha, bhagavato āgatassa yāgudānaṃ karissāmī”ti. Te tathā akaṃsu. Atha bhagavati ātumaṃ āgantvā bhusāgāraṃ pavitṭhe subhaddo sāyanhasamayaṃ gāmadvāraṃ gantvā manusse āmantetvā “hatthakammattaṃ me dethā”ti hatthakammaṃ yācitvā “kiṃ bhante karomā”ti vutte “idañcidañca gaṇhathā”ti sabbūpakaraṇāni gāhāpetvā vihāre uddhanāni kāretvā ekaṃ kāḷakaṃ kāsavaṃ nivāsetvā tādisameva pārupitvā “idaṃ karotha, idaṃ karothā”ti sabbarattim vicārento satasahassaṃ vissajjetvā bhojjayāguñca madhugoḷakañca paṭiyādāpesi. **Bhojjayāgu** nāma bhuñjitvā pātabbayāgu, tattha sappimadhuphāṇitamacchamaṃsapupphaphalarasādi yaṃ kiñci khādaniyaṃ nāma atthi, taṃ sabbaṃ pavisati. Kīḷitukā-mānaṃ sisamakhanayoggā hoti sugandhagandhā.

Atha bhagavā kālasseva sarīrapaṭijaggaṇaṃ katvā bhikkhusaṅghaparivuto piṇḍāya carituṃ ātumābhimukho pāyāsi. Atha tassa ārocesuṃ “bhagavā piṇḍāya gāmaṃ pavisati, tayā kassa yāgu paṭiyādītā”ti. So yathānivatthapāruteheva tehi kālakakāsāvehi ekena hatthena dabbiñca kaṭacchuñca gahetvā brahmā viya dakkhiṇaṃ jāṇumaṇḍalaṃ bhūmiyaṃ paṭiṭṭhapetvā vanditvā “paṭiggaṇhātu me bhante bhagavā yāgun”ti āha. Tato “jānantāpi tathāgatā pucchantī”ti khandhake (mahāva. 304) āgatanayena bhagavā pucchitvā ca sutvā ca taṃ vuḍḍhapabba-jitaṃ vigarahitvā tasmim vatthusmim akappiyasamādānasikkhāpadaṃ, khurabha-ṇḍapariharaṇasikkhāpadañcāti dve sikkhāpadāni paññapetvā “anekakappakoṭiyo bhikkhave bhojanaṃ pariyesanteheva vītināmitā, idaṃ pana tumhākaṃ akappiyaṃ, adhammena uppannaṃ bhojanaṃ imaṃ paribhuñjitvā anekāni attabhāvasaha-ssāni apāyesveva nibbattissanti, apetha mā gaṇhathā”ti vatvā bhikkhācārābhi-mukho agamāsi, ekabhikkhunāpi na kiñci gahitaṃ. Subhaddo anattamano hutvā “ayaṃ sabbaṃ jānāmi”ti āhiṇḍati, sace na gahetukāmo pesetvā ārocetabbaṃ assa, pakkāhāro nāma sabbaciraṃ tiṭṭhanto sattāhamattaṃ tiṭṭheyya, idañca mama yāvajīvaṃ pariyattaṃ assa, sabbaṃ tena nāsitaṃ, ahitakāmo ayaṃ mayha-n”ti bhagavati āghātaṃ bandhitvā dasabale dharamāne kiñci vattuṃ (1.0042) nāsakkihi. Evaṃ kirassa ahosi “ayaṃ uccā kulā pabbajito mahāpuriso, sace kiñci dharantassa vakkhāmi, mamaṃyeva santajjessati”ti.

Svāyaṃ ajja mahākassapattherena saddhiṃ gacchanto “parinibbuto bhaga-vā”ti sutvā laddhassāso viya haṭṭhatuṭṭho evamāha. Thero pana taṃ sutvā hadaye pahāraṃ viya, matthake patitasukkhāsaniṃ viya (sukkhāsani viya dī. ni. aṭṭha. 3.232) maññi, dhammasaṃvego cassa uppajji “sattāhamattaparinibbuto bhagavā, ajjāpissa suvaṇṇavaṇṇaṃ sarīraṃ dharatiyeva, dukkhena bhagavatā ārādhitasā-sane nāma evaṃ lahuṃ mahantaṃ pāpaṃ kasaṭaṃ kaṇṭako uppanno, alaṃ kho panesa pāpo vaḍḍhamāno aññepi evarūpe sahāye labhitvā sāsanaṃ osakkāpetu-n”ti.

Tato thero cintesi “sace kho panāhaṃ imaṃ mahallakaṃ idheva pilotikaṃ nivā-setvā chārikāya okirāpetvā nīharāpessāmi, manussā ‘samaṇassa gotamassa sarīre dharamāneyeva sāvakā vivadanti”ti amhākaṃ dosaṃ dassessanti, adhivā-semi tāva. Bhagavatā hi desitadhammo saṅgahitapuppharāsisadisō, tattha yathā vātena pahaṭapupphāni yato vā tato vā gacchanti, evameva evarūpānaṃ vasena gacchante gacchante kāle vinaye ekaṃ dve sikkhāpadāni nassissanti, sutte eko dve pañhāvārā nassissanti, abhidhamme ekaṃ dve bhūmantarāni nassissanti, evaṃ anukkamena mūle naṭṭhe pisācasadisā bhavissāma, tasmā dhammavinaya-saṅgahaṃ karissāmi, evaṃ sati daḷhasuttēna saṅgahitapupphāni viya ayaṃ dhammavinayo niccalo bhavissati. Etadatthañhi bhagavā mayhaṃ tīṇi gāvutāni paccuggamaṃ akāsi, tīhi ovādehi (saṃ. ni. 2.149, 150, 151) upasampadaṃ akāsi, kāyato cīvaraparivattanaṃ akāsi, ākāse paṇiṃ cāletvā candopamaṃ paṭi-padaṃ kathento maññeva sakkhiṃ katvā kathesi, tikkhattuṃ sakalasāsanara-tanaṃ paṭicchāpesi, mādisē bhikkhumhi tiṭṭhamāne ayaṃ pāpo sāsane vaḍḍhiṃ mā alattha, yāva adhammo na dippati, dhammo na paṭibāhiyyati, avinayo na

dippati, vinayo na paṭibāhiyyati, adhammavādino na balavanto honti, dhammavādino na dubbalā honti, avinayavādino na balavanto honti, vinayavādino na dubbalā honti, tāva dhammañca vinayañca saṅgāyissāmi, tato bhikkhū attano attano pahonakaṃ (1.0043) gahetvā kappiyākappiye kathessanti, athāyaṃ pāpo sayameva niggahaṃ pāpuṇissati, puna sīsaṃ ukkhipituṃ na sakkhissati, sāsanaṃ iddhañceva phittañca bhavissati”ti cintetvā so “evaṃ nāma mayhaṃ cittaṃ uppannaṃ”ti kassacipi anārocetvā bhikkhusaṅghaṃ samassāsetvā atha pacchā dhātu-bhājanadivase dhammavinayasaṅgāyanatthaṃ bhikkhūnaṃ ussāhaṃ janesi. Tena vuttaṃ “āyasmā mahākassapo sattāhaparinibbute ...pe... dhammavinayasaṅgāyanatthaṃ bhikkhūnaṃ ussāhaṃ janesi”ti.

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

“Sabbasaṅkhatadhammesu, ottappākārasaṅgahitaṃ;

ñāṇamohitabhārānaṃ, dhammasaṃvegasaññitaṃ”ti. (sārattha. ṭi. 1 paṭhama-mahāsaṅgītikathāvaṇṇanā);

Aññaṃ ussāhajanana-kāraṇaṃ dassetuṃ “**īdisassā**”ti-ādi vuttaṃ. Tattha **īdisassa ca saṅghasannipātassāti** sattasatasahassagaṇapāmokkhattherappamukhagaṇanapathātikantasaṅghasannipātaṃ sandhāya vadati. “**Ṭhānaṃ kho panetaṃ vijjati**”-ti-ādināpi aññaṃ kāraṇaṃ dasseti. Tiṭṭhati ettha phalaṃ tadāyattavuttitāyāti **ṭhānaṃ**, hetu. **Khoti** avadhāraṇe. **Panāti** vacanālaṅkāre, etuṃ ṭhānaṃ vijjateva, no na vijjati attho. Kiṃ pana tanti āha “**yaṃ pāpabhikkhū**”ti-ādi. **Yanti** nipātamattaṃ, kāraṇaniddeso vā, yena ṭhānena antaradhāpeyyuṃ, tadetaṃ ṭhānaṃ vijjatiyevāti. Pāpena lāmakena icchāvacarena samannāgatā bhikkhū **pāpabhikkhū** (1.0044). Atīto satthā ettha, etassāti vā **atītasatthukaṃ** yathā “bahukattuko”ti. Padhānaṃ vacanaṃ **pāvacanaṃ**. **Pā**-saddo cettha nipāto “pā eva vutyassā”ti-ādīsu viya. Upasaggapadaṃ vā etuṃ, dīghaṃ katvā pana tathā vuttaṃ yathā “pāvadati”tipi vadanti. **Pakkhanti** alajjipakkhaṃ. “**Yāva cā**”ti-ādinā saṅgītiyā sāsana-ciraṭṭhitika-bhāve kāraṇaṃ, sādhaṅkañca dasseti. “Tasmā”ti hi padamajjhāharitvā “saṅgāyeyyan”ti padena sambandhaniyaṃ.

Tattha **yāva ca dhammavinayo tiṭṭhatīti** yattakaṃ kālaṃ dhammo ca vinayo ca lajjipuggalesu tiṭṭhati. Parinibbānanaṃ nipaṇṇena bhagavatā mahāparinibbānasutte (dī. ni. 2.216) vuttaṃ sandhāya “**vuttañhetan**”ti-ādimāha. **Hi**-saddo āgama-vasena daḥhijotako. **Desito paññattoti** dhammopi desito ceva paññatto ca. Suttā-bhidhammasaṅgahitassa hi dhammassa atisaṅgamaṃ pabodhanaṃ desanā,

tasseva pakārato ñāpanaṃ vineyyasantāne ṭhapanam paññāpanam. Vinayopi desito ceva paññatto ca. Vinayatantisaṅgahitassa hi atthassa atisajjanaṃ pabodhanaṃ desanā, tasseva pakārato ñāpanaṃ asaṅkarato ṭhapanam paññāpanam, tasmā kammadvayampi kiriyādvayena sambajjanaṃ yujjatīti veditabbaṃ.

Soti so dhammo ca vinayo ca. Mamaccayenāti mama accayakāle. “Bhummatthe karaṇaniddeso”ti hi akkharacintakā vadanti. Hetvatthe vā karaṇavacanaṃ, mama accayahetu tumhākaṃ satthā nāma bhavissatīti attho. Vuttañhi mahāparinibbānasuttavaṇṇanāyaṃ “mayi parinibbute tumhākaṃ satthukiccaṃ sādheṣṣatī”ti (dī. ni. aṭṭha. 2.216). Lakkhaṇavacanañhettha hetvatthasādhakaṃ yathā “nette ujum gate satī”ti (a. ni. 4.70; netti. 10.90, 93). Idaṃ vuttaṃ hoti- mayā vo ṭhiteneva “idaṃ lahukaṃ, idaṃ garukaṃ, idaṃ satekiccaṃ, idaṃ atekiccaṃ, idaṃ lokavajjaṃ, idaṃ paṇṇattivajjaṃ, ayaṃ āpatti puggalassa santike vuṭṭhāti, ayaṃ gaṇassa, ayaṃ saṅghassa santike vuṭṭhāti”ti sattannaṃ āpattikkhandhānaṃ avītikkamanīyatāvasena otiṇṇavatthusmiṃ sakhandhakaparivāro ubhatovibhaṅgo mahāvinayo nāma desito, taṃ sakalampi vinayapiṭakaṃ mayi parinibbute tumhākaṃ satthukiccaṃ sādheṣṣatī “idaṃ vo kattabbaṃ, idaṃ vo na kattabban”ti kattabbākattabbassa vibhāgena (1.0045) anusāsanato. Ṭhiteneva ca mayā “ime cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcendriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo”ti tena tena vineyyānaṃ ajjhāsayānurūpena pakārena ime sattatiṃsa bodhipakkhiyadhamme vibhajitvā vibhajitvā suttantapiṭakaṃ desitaṃ, taṃ sakalampi suttantapiṭakaṃ mayi parinibbute tumhākaṃ satthukiccaṃ sādheṣṣatī taṃtaṃcariyānurūpaṃ sammāpaṭipattiyā anusāsanato, ṭhiteneva ca mayā “ime pañcakkhandhā (dī. ni. aṭṭha. 2.216), dvādasāyatanāni, aṭṭhārasa dhātuyo, cattāri saccāni, bāvīsatindriyāni, nava hetū, cattāro āhārā, satta phassā, satta vedanā, satta saññā, satta cetanā, satta cittāni. Tatrāpi ettakā dhammā kāmāvacarā, ettakā rūpāvacarā, ettakā arūpāvacarā, ettakā pariyāpannā, ettakā apariyāpannā, ettakā lokiyā, ettakā lokuttarā”ti ime dhamme vibhajitvā vibhajitvā abhidhammapiṭakaṃ desitaṃ, taṃ sakalampi abhidhammapiṭakaṃ mayi parinibbute tumhākaṃ satthukiccaṃ sādheṣṣatī khandhādivibhāgena ñāyamānaṃ catusaccasambodhāvahattā. Iti sabbampetaṃ abhisambodhito yāva parinibbānā pañcacattālīsa vassāni bhāsitaṃ lapitaṃ “tīṇi piṭakāni, pañca nikāyā, navaṅgāni, caturāsīti dhammakkhandhasahassāni”ti evaṃ mahappabhedam hoti. Imāni caturāsīti

dhammakhandhasahassāni tiṭṭhanti, ahaṃ ekova parinibbāyissāmi, ahañca pani-
dāni ekova ovaḍāmi anusāsāmi, mayi parinibbute imāni caturāsīti buddhasaha-
ssāni tumhe ovaḍissanti anusāsissanti ovādānusāsanakiccassa nipphādanatoti.

Sāsananti pariyattipaṭipattipaṭivedhavasena tividhampi sāsanaṃ, nippariyāyato
pana sattatiṃsa bodhipakkhiyadhammā. Addhānaṃ gamitumalanti **addhaniyaṃ**,
addhānagāmi addhānakkhamanti attho. Ciraṃ ṭhiti etassāti **ciraṭṭhitikaṃ**. Idaṃ
vuttaṃ hoti- yena pakārena idaṃ sāsanaṃ addhaniyaṃ, tatoyeva ca ciraṭṭhitikaṃ
bhaveyya, tena pakārena dhammañca vinayañca yadi panāhaṃ saṅgāyeyyaṃ,
sādhu vatāti.

Idāni sammāsambuddhena attano kataṃ anuggahavisesaṃ samanussarivā
cintanākārampi dassento **“yañcāhaṃ bhagavatā”** ti-ādimāha. Tattha “yañcāhan” ti
etassa “anuggahito, pasaṃsito” ti etehi sambandho. **Yanti** (1.0046) yasmā, kiriyā-
parāmasanaṃ vā etaṃ, tena “anuggahito, pasaṃsito” ti ettha anuggahaṇaṃ,
pasaṃsanañca parāmasati. “Dhāressasi” ti-ādikaṃ pana vacanaṃ bhagavā añña-
tarasmimṃ rukkhamūle mahākassapattherena paññattasaṅghāṭiyaṃ nisinno taṃ
saṅghāṭimṃ padumapupphavaṇṇena pāṇinā antantena parāmasanto āha. Vutta-
ñhetamṃ kassapasamṃyutte (saṃ. ni. 2.154) mahākassapatthereneva ānanda-
ttheramṃ āmantetvā kathentena-

“Atha kho āvuso bhagavā maggā okkamma yena aññataraṃ rukkhamūlaṃ tenu-
pasaṅkami, atha khvāhaṃ āvuso paṭapilotikānaṃ saṅghāṭimṃ catugguṇaṃ pañña-
petvā bhagavantaṃ etadavocaṃ ‘idha bhante bhagavā nisīdatu, yaṃ mamassa
dīgharattaṃ hitāya sukhāyā’ ti. Nisīdi kho āvuso bhagavā paññatte āsane, nisajja
kho maṃ āvuso bhagavā etadavoca ‘mudukā kho tyāyaṃ kassapa paṭapiloti-
kānaṃ saṅghāṭi’ ti. Paṭiggaṇhātu me bhante bhagavā paṭapilotikānaṃ saṅghāṭimṃ
anukampaṃ upādāyāti. Dhāressasi pana me tvamṃ kassapa sāṇāni paṃsukūlāni
nibbasanānīti. Dhāressāmahaṃ bhante bhagavato sāṇāni paṃsukūlāni nibbasa-
nānīti. So khvāhaṃ āvuso paṭapilotikānaṃ saṅghāṭimṃ bhagavato pādāsīm, ahaṃ
pana bhagavato sāṇāni paṃsukūlāni nibbasanāni paṭipajjin” ti (saṃ. ni. 2.154).

Tattha **mudukā kho tyāyanti** mudukā kho te ayaṃ. Kasmā pana bhagavā evamā-
hāti? Therena saha cīvaraṃ parivattetukāmatāya. Kasmā parivattetukāmo jātoti?
Theraṃ attano ṭhāne ṭhapetukāmatāya. Kiṃ sārīputtamoggallānā natthīti? Atthi,
evaṃ panassa ahosi “ime na ciraṃ ṭhassanti, ‘kassapo pana vīsavassasatāyuko,
so mayi parinibbute sattapaṇṇiguhāyaṃ vasitvā dhammavinayasaṅgahaṃ katvā
mama sāsanaṃ pañcavassasahassaparimāṇakālaṃ pavattanakaṃ karissati” ti
attano naṃ ṭhāne ṭhapesi, evaṃ bhikkhū kassapassa sussusitabbaṃ maññissa-
nti” ti tasmā evamāha. Thero pana yasmā cīvarassa vā pattassa vā vaṇṇe kathite
“imaṃ tumhe gaṇhathā” ti vacanaṃ cārittameva, tasmā “paṭiggaṇhātu me bhante
bhagavā” ti āha.

Dhāressasi (1.0047) **pana me tvamṃ kassapāti** kassapa tvamṃ imāni paribhogaji-
ṇṇāni paṃsukūlāni pārupitumṃ sakkhissasīti vadati. Tañca kho na kāyabalaṃ
sandhāya, paṭipattipūraṇaṃ pana sandhāya evamāha. Ayañhettha adhippāyo-
ahaṃ imaṃ cīvaraṃ puṇṇaṃ nāma dāsīm pārupitvā āmakasusāne chaḍḍitaṃ

susānaṃ pavisitvā tumbamattehi pāṇakehi samparikiṇṇaṃ te pāṇake vidhunitvā mahā-ariyavaṃse ṭhatvā aggahesiṃ, tassa me imaṃ cīvaraṃ gahitadivase dasa-sahassacakkavāḷe mahāpathavī mahāviraṃsaṃ viravamaṇā kampittha, ākāsaṃ taṭataṭāyi, cakkavāḷe devatā sādhu-kāraṃ adamsu, imaṃ cīvaraṃ gaṇhantena bhikkhunā jātipaṃsukūlikena jāti-āraññikena jāti-ekāsanikena jātisapadānacāri-kena bhavituṃ vaṭṭati, tvaṃ imassa cīvarassa anucchavikaṃ kātuṃ sakkhissasīti. Theropi attanā pañcannaṃ hatthīnaṃ balaṃ dhāreti, so taṃ atakkayitvā “ahametaṃ paṭipattiṃ pūressāmi”ti ussāhena sugatacīvarassa anucchavikaṃ kātukāmo “dhāressāmaṃ bhante”ti āha. **Paṭipajjinti** paṭipannosiṃ. Evaṃ pana cīvaraparivattanaṃ katvā therena pārupitacīvaraṃ bhagavā pārupi, satthu cīvaraṃ thero. Tasmīṃ samaye mahāpathavī udakapariyantaṃ katvā unnadanti kampittha.

Sāṇāni paṃsukūlānīti matakāḷevaraṃ pariveṭhetvā chaḍḍitāni tumbamatte kimī papphoṭetvā gahitāni sāṇavākamaṃyāni paṃsukūlacīvarāni. **Nibbasanānī**ti niṭṭhita-vasanakiccāni, paribhogajīṇṇānīti attho. Ettha ca kiñcāpi ekameva taṃ cīvaraṃ, anekāvayavattā pana bahuvacanaṃ katanti **majjhimagāṇṭhipade** vuttaṃ. **Cīvare sādharmaṇaparibhogenā**ti ettha attanā sādharmaṇaparibhogenāti atthassa viññāyamānattā, viññāyamānatthassa ca saddassa payoge kāmācārattā “attanā”ti na vuttaṃ. “Dhāressasi pana me tvaṃ kassapa sāṇāni paṃsukūlānī”ti (saṃ. ni. 2.154) hi vuttattā “attanāva sādharmaṇaparibhogenā”ti viññāyati, nāññena. Na hi kevalaṃ saddatoyeva sabbattha atthānicchayo, atthapakaraṇādināpi yebhuyyena atthassa niyāmitattā. Ācariyadhammapālattherena panettha evaṃ vuttaṃ “cīvare sādharmaṇaparibhogenāti ettha ‘attanā samasamaṭṭhapanenā’ti idha vuttaṃ attanā-saddamānetvā ‘cīvare attanā sādharmaṇaparibhogenā’ti yojetabbaṃ.

Yassa (1.0048) yena hi sambandho, dūraṭṭhampi ca tassa taṃ; atthato hyasamānānaṃ, āsannattamakāraṇanti.

Atha vā bhagavatā cīvare sādharmaṇaparibhogenā bhagavatā anuggahitoti yojanīyaṃ. Ekassāpi hi karaṇaniddesassa sahādiyogakattutthajotakattasambhava-to”ti. Samānaṃ dhāraṇametassāti **sādharmaṇo**, tādiso paribhogoti **sādharmaṇaparibhogo**, tena. Sādharmaṇaparibhogenā ca samasamaṭṭhapanena ca anuggahitoti sambandho.

Idāni-

“Ahaṃ bhikkhave, yāvade ākaṅkhāmi vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharāmi, kassapopi bhikkhave yāvade ākaṅkhāmi vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati”ti-ādinā (saṃ. ni. 2.152)-

Navānupubbavīhāraṇābhīññāpabhede uttarimanussadhamme attanā samasamaṭṭhapanatthāya bhagavatā vuttaṃ kassapasamṃyutte (saṃ. ni. 2.151) āgataṃ pāḷimimaṃ peyyālamukhena, ādiggahaṇena ca saṅkhipitvā dassento āha “**ahaṃ bhikkhave**”ti-ādi.

Tattha **yāvadedi** yāvadeva, yattakaṃ kālaṃ ākaṅkhāmi, tattakaṃ kālaṃ viharāmi attho. Tatoyeva hi **majjhimagāṇṭhipade**, **cūḷagāṇṭhipade** ca “**yāvade**”ti yāvade-

vāti vuttaṃ hoti”ti likhitaṃ. **Samyuttaṭṭhakathāyampi** “yāvade ākaṅkhāmiti yāva-
 deva icchāmi”ti (saṃ. ni. aṭṭha. 1.2.152) attho vutto. Tathā hi tattha līnatthapakāsa-
 niyaṃ **ācariyadhammapālattherena** “yāvadevāti iminā samānatthaṃ ‘yāvade’ti
 idaṃ padan”ti vuttaṃ. Potthakesu pana katthaci “yāvadevā”ti ayameva pāṭho
 dissati. Api ca **yāvadedi** yattakaṃ samāpattivihāraṃ viharituṃ ākaṅkhāmi, tattakaṃ
 samāpattivihāraṃ viharāmiti samāpattiṭṭhāne, yattakaṃ abhiññāvohāraṃ voha-
 rituṃ (1.0049) ākaṅkhāmi, tattakaṃ abhiññāvohāraṃ voharāmiti abhiññāṭṭhāne ca
 saha pāṭhasesena attho veditabbo. **Ācariyadhammapālattherenāpi** tadevatthaṃ
 yathālābhanayena dassetuṃ “yattake samāpattivihāre, abhiññāvohāre vā āka-
 ṅkhanto viharāmi ceva voharāmi ca, tathā kassapopīti attho”ti vuttaṃ. Apare pana
 “yāvadedi ‘yaṃ paṭhamajjhānaṃ ākaṅkhāmi, taṃ paṭhamajjhānaṃ upasampajja
 viharāmi’ti-ādinā samāpattiṭṭhāne, iddhividhābhiññāṭṭhāne ca ajjhāharitassa ta-sa-
 ddassa kammavasena ‘yaṃ dibbasotaṃ ākaṅkhāmi, tena dibbasotena sadde
 suṇāmi’ti-ādinā sesābhiññāṭṭhāne karaṇavasena yojanā vattabbā”ti vadanti. **Vivi-
 cceva kāmehi**ti ettha **eva**-saddo niyamatto, ubhayattha yojetabbo. Yamettha
 vattabbaṃ, tadupari āvi bhavissati.

Navānupubbavīhāraḥaḥabhiññāppabhedeti ettha **navānupubbavīhārā** nāma
 anupaṭipāṭiyā samāpajjitabbattā evaṃsaññitā nirodhasamāpattiyā saha aṭṭha
 samāpattiyo. **Chālabhiññā** nāma āsavakkhayañāṇena saha pañcābhiññāyo.
 Katthaci potthake cettha ādisaddo dissati. So anadhippeto yathāvuttāya pāṭiyā
 gahetabbassa atthassa anavasesattā. Manussesu, manussānaṃ vā uttaribhū-
 tānaṃ, uttarīnaṃ vā manussānaṃ jhāyīnañceva ariyānañca dhammoti **uttarimanu-
 ssadhammo**, manussadhammā vā uttarīti **uttarimanussadhammo**. Dasa kusalaka-
 mmapathā cettha vinā bhāvanāmanasikārena pakatīyāva manussehi nibbatteta-
 bbato, manussatthābhāvāvahanato ca **manussadhammo** nāma, tato uttari pana
 jhānādi uttarimanussadhammoti veditabbo. **Samasamaṭṭhapanenā**ti “ahaṃ
 yattakaṃ kālaṃ, yattake vā samāpattivihāre, yattakā abhiññāyo ca vaḷañjemi,
 tathā kassapopīti”ti evaṃ samasamaṃ katvā ṭṭhapanena. Anekaṭṭhānesu ṭṭhapanam,
 kassacipi uttarimanussadhammassa asesabhāvena ekantasamaṭṭhapanam vā
 sandhāya “samasamaṭṭhapanenā”ti vuttaṃ, idaṃca navānupubbavīhāraḥaḥabhi-
 ññābhāvasāmaññena paṃsaṃsāmatanti daṭṭhabbaṃ. Na hi āyasmā mahākassapo
 bhagavā viya devasikaṃ catuvisatikotiṣatasahasasāṅkhyā samāpattiyo samāpa-
 jjeti, yamakapāṭihāriyādivasena ca abhiññāyo vaḷañjetīti. Ettha ca uttarimanussa-
 dhamme attanā samasamaṭṭhapanenā”ti idaṃ nidassanamattanti veditabbaṃ.
 Tathā hi-

“Ovada (1.0050) kassapa bhikkhū, karohi kassapa bhikkhūnaṃ dhammiṃ
 kathaṃ, ahaṃ vā kassapa bhikkhū ovadeyyaṃ, tvaṃ vā. Ahaṃ vā kassapa
 bhikkhūnaṃ dhammiṃ kathaṃ kareyyaṃ, tvaṃ vā”ti-

Evampi attanā samasamaṭṭhapanamakāsiyevāti.

Tathāti rūpūpasamhāro yathā anuggahito, tathā paṃsītoti. **Ākāse paṇiṃ cāle-
 tvāti** bhagavatā attanoyeva paṇiṃ ākāse cāletvā kulesu alaggacittatāya ceva kara-
 ṇabhūtāya paṃsītoti sambandho. **Alaggacittatāyāti** vā ādhāre bhuttaṃ,

ākāse pāṇiṃ cāletvā kulūpakassa bhikkhuno alaggacittatāya kulesu alagganacittena bhavitum yuttatāya ceva maññeva sakkhiṃ katvā pasamsitoti attho. Yathāha-

“Atha kho bhagavā ākāse pāṇiṃ cālesi seyyathāpi bhikkhave, ayam ākāse pāṇi na sajjati na gayhati na bajjhati, evameva kho bhikkhave yassa kassaci bhikkhuno kulāni upasaṅkamato kulesu cittaṃ na sajjati na gayhati na bajjhati ‘labhantu lābhakāmā, puññakāmā karontu puññānī’ti. Yathā sakena lābhena attamano hoti sumano, evaṃ paresaṃ lābhena attamano hoti sumano. Evarūpo kho bhikkhave bhikkhu arahati kulāni upasaṅkamitum. Kassapassa bhikkhave kulāni upasaṅkamato kulesu cittaṃ na sajjati na gayhati na bajjhati ‘labhantu lābhakāmā, puññakāmā karontu puññānī’ti. Yathā sakena lābhena attamano hoti sumano, evaṃ paresaṃ lābhena attamano hoti sumano”ti (saṃ. ni. 2.146).

Tattha **ākāse pāṇiṃ cālesī**ti nīle gaganantare yamakavijjukaṃ sañcālayamāno viya heṭṭhābhāge, uparibhāge, ubhato ca passesu pāṇiṃ sañcālesi, idaṅca pana tepiṭake buddhavacane asambhinnapadaṃ nāma. **Attamanoti** sakamano, na domanassena pacchinditvā gahitamano. **Sumanoti** tuṭṭhamano, idāni yo hīnādhi-muttiko micchāpaṭipanno evaṃ (1.0051) vadeyya “sammāsambuddho ‘alaggacittatāya ākāse cālitapāṇūpamā kulāni upasaṅkamathā’ti vadanto aṭṭhāne ṭhapeti, asayhabhāraṃ āropeti, yaṃ na sakkā kātum, taṃ kārehī”ti, tassa vādapathaṃ pacchinditvā “sakkā ca kho evaṃ kātum, atthi evarūpo bhikkhū”ti āyasmantaṃ mahāka-ssapattherameva sakkhiṃ katvā dassento “**kassapassa bhikkhave**”ti-ādimāha.

Aññampi pasamsanamāha “**candopamapaṭipadāya cā**”ti, candapaṭibhāgāya paṭipadāya ca karaṇabhūtāya pasamsito, tassaṃ vā ādhārabhūtāya maññeva sakkhiṃ katvā pasamsitoti attho. Yathāha-

“Candūpamā bhikkhave kulāni upasaṅkamatha apakasseva kāyaṃ, apakassa cittaṃ niccanavakā kulesu appagabbhā. Seyyathāpi bhikkhave puriso jarudapānaṃ vā olokeyya pabbatavisamaṃ vā nadīviduggaṃ vā

apakasseva kāyaṃ, apakassa cittaṃ, evameva kho bhikkhave candūpamā kulāni upasaṅkamatha apakasseva kāyaṃ, apakassa cittaṃ niccanavakā kulesu appagabbhā. Kassapo bhikkhave candūpamo kulāni upasaṅkamati apakasseva kāyaṃ, apakassa cittaṃ niccanavako kulesu appagabbho”ti (saṃ. ni. 2.146).

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

Apakasseva kāyaṃ, apakassa cittanti teneva santhavādīnamakaraṇena kāyañca cittañca apakassitvā, akaḍḍhitvā apanetvāti attho. **Niccanavakā**ti niccaṃ navikāva, āgantukasadisā eva hutvāti attho. Āgantuko (1.0052) hi paṭipāṭiyā sampattagehaṃ pavisitvā sace naṃ gharasāmikā disvā “amhākaṃ puttabhātaropi vippavāsagatā evaṃ vicariṃsū”ti anukampamānā nisidāpetvā bhojenti, bhuttamattoyeva “tumhākaṃ bhājanaṃ gaṇhathā”ti uṭṭhāya pakkamati, na tehi saddhiṃ santhavaṃ vā karoti, kiccakaraṇīyāni vā saṃvidahati, evaṃ tumhepi paṭipāṭiyā sampattagehaṃ pavisitvā yaṃ iriyāpathesu pasannā manussā denti, taṃ gahetvā pacchinnasanthavā tesāṃ kiccakaraṇīye abyāvaṭā hutvā nikkhamathāti dīpeti. **Appagabbhāti** na pagabbhā, aṭṭhaṭṭhānena kāyapāgabbhiyena, catuṭṭhānena vacīpāgabbhiyena, anekaṭṭhānena manopāgabbhiyena ca virahitā kulāni upasaṅkamathāti attho.

Jarudapānanti jiṇṇakūpaṃ. **Pabbatavisamanti** pabbate visamaṃ papātaṭṭhānaṃ. **Nadīvidugganti** nadiyā viduggaṃ chinnataṭṭhānaṃ. **Evameva khoti** ettha idaṃ opammaṃsandanaṃ- jarudapānādayo viya hi cattāri kulāni, olokanapuriso viya bhikkhu, yathā pana anapakaṭṭhakāyacitto tāni olokento puriso tattha patati, evaṃ arakkhitehi kāyādīhi kulāni upasaṅkamanto bhikkhu kulesu bajjhati, tato nānappakāraṃ sīlapādabhañjanādikaṃ anattaṃ pāpuṇāti. Yathā pana apakaṭṭhakāyacitto puriso tattha na patati, evaṃ rakkhiteneva kāyena, rakkhitāya vācāya, rakkhitehi cittehi, sūpaṭṭhitāya satiyā apakaṭṭhakāyacitto hutvā kulāni upasaṅkamanto bhikkhu kulesu na bajjhati, athassa sīlasaddhāsamādhīpaññāsaṅkhātāni pādahaṭṭhakucchisīsāni na bhañjanti, rāgakaṇṭakādayo na vijjhanti, sukhto yenakāmaṃ agatapubbaṃ nibbānadisaṃ gacchati, evarūpo ayaṃ mahākassapoti hīnādhimuttikassa micchāpaṭipannassa vādapathapacchindanattaṃ mahākassapattheraṃ eva sakkhiṃ katvā dassento “**kassapo bhikkhave**”ti-ādimāhāti. Evampettha atthamicchanti-alaggacittatāsaṅkhātāya candopamapaṭipadāya karaṇabhūtāya pasamsito, tassaṃ vā ādhārabhūtāya maññeva sakkhiṃ katvā pasamsitoti, evaṃ sati ceva-saddo, ca-saddo ca na payujjitabbo dvinnaṃ padānaṃ tulyādhikaraṇattā, ayameva attho pāṭho ca yuttataro viya dissati **parinibbānasuttavaṇṇanāyaṃ** “ākāse pāṇiṃ cāletvā candūpamaṃ paṭipadaṃ kathento maṃ kāyasakkhiṃ katvā

kathesī”ti (dī. ni. aṭṭha. 2.232) vuttattāti.

Tassa (1.0053) **kimaññaṃ āṇaṇyaṃ bhavissati**, aññaṃ dhammavinayasaṅgāyanāti adhippāyo. Tattha **tassā**ti yaṃ-saddassa kāraṇanidassane “tasmā”ti ajjhāharitvā tassa meti attho, kiriyāparāmasane pana tassa anuggahaṇassa, pasamsanassa cāti. Potthakesupi katthaci “tassa me”ti pāṭho dissati, evaṃ sati kiriyāparāmasane “tassā”ti aparaṃ padamajjhāharitabbāṃ. Natthi iṇaṃ yassāti aṇaṇo, tassa bhāvo **āṇaṇyaṃ**. Dhammavinayasaṅgāyanāṃ ṭhapetvā aññaṃ kiṃ nāma tassa iṇavirahitattaṃ bhavissati, na bhavissati evāti attho. **“Nanu maṃ bhagavā”**-ti-ādinā vuttamevatthaṃ upamāvasena vibhāveti. **Sakakavaca-issariyānuppadāne**-nāti ettha **kavaco** nāma uracchado, yena uro chādīyate, tassa ca cīvaranidassanena gahaṇaṃ, issariyassa pana abhiññāsamāpattinidassanena dattabbāṃ. **Kulavaṃsappatiṭṭhāpakanti** kulavaṃsassa kulapaveṇiyā patiṭṭhāpakaṃ. **“Me”**ti padassa niccasāpekkhattā **saddhammavaṃsappatiṭṭhāpakoti** samāso. Idaṃ vuttaṃ hoti- sattusaṅghanimmaddanena attano kulavaṃsappatiṭṭhāpanatthaṃ sakakavaca-issariyānuppadānena kulavaṃsappatiṭṭhāpakaṃ puttaṃ rājā viya bhagavāpi maṃ dīghadassī “saddhammavaṃsappatiṭṭhāpako me ayaṃ bhavissati”ti mantvā sāsana-paccatthikagaṇanimaddanena saddhammavaṃsappatiṭṭhāpanatthaṃ cīvaradānasamasamaṭṭhapanasaṅkhātena iminā asādhāraṇānuggahena anuggahesi nanu, imāya ca uḷārāya pasamsāya pasamsi nanūti. **Iti cintayāntoti** ettha **itisaddena** “antaradhāpeyyuṃ, saṅgāyeyyaṃ, kimaññaṃ āṇaṇyaṃ bhavissati”ti vacanapubbaṅgamaṃ, “ṭhānaṃ kho panetaṃ vijjati”ti-ādi vākya-ttayaṃ nidasseti.

Idāni yathāvuttamatthaṃ saṅgītikkhanda-kapāḷiyā sādheṇto āha **“yathāhā”**-ti-ādi. Tattha **yathāhāti** kiṃ āha, mayā vuttassa atthassa sādha-kāṃ kiṃ āhāti vuttaṃ hoti. Yathā vā yena pakārena mayā vuttaṃ, tathā tena pakārena pāḷiyampi āhāti attho. Yathā vā yaṃ vacanaṃ pāḷiyaṃ āha, tathā tena vacanena mayā vuttavacanaṃ saṃsandati ceva sameti ca yathā taṃ gaṅgodakena yamunodakantipi vattabbo pāḷiyā sādhanatthaṃ udāharitabhāvassa paccakkhato viññāyamānattā, viññāyamānatthassa ca saddassa payoge kāmācārattā. Adhippāyavibhāvanatthā hi atthayojanā. Yathā vā yena pakārena dhammavinayasaṅgāyanatthaṃ bhikkhūnaṃ (1.0054) ussāhaṃ janesi, tathā tena pakārena pāḷiyampi āhāti attho. Evamīdisesu.

Ekamidāhanti ettha **idanti** nipātamattaṃ. **Ekaṃ समयanti** ca bhummatthe upa-yogavacanaṃ, ekasmiṃ samayeti attho. **Pāvāyāti** pāvānagarato, tattha piṇḍāya caritvā “kusināraṃ gamissāmī”ti **addhānamaggappaṭipannoti** vuttaṃ hoti. **Addhānamaggoti** ca dīghamaggo vuccati, dīghapariyāyo hettha addhānasaddo. **Mahatāti** guṇamahattenapi saṅkhyāmahattenapi mahatā. **“Pañcamattehi”**-ti-ādinā saṅkhyāmahattaṃ dasseti, mattasaddo ca pamāṇavacano “bhojane mattaññutā”ti-ādīsu (a. ni. 3.16) viya. “Dhammavinayasaṅgāyanatthaṃ ussāhaṃ janesī”ti etassatthassa sādhanatthaṃ āhatā “atha kho”ti-ādikā pāḷi yathāvuttamatthaṃ na sādheti. Na hettha ussāhajanappakāro āgatoti codanaṃ pariharitumāha **“sabbāṃ subhaddakaṇḍaṃ vitthārato veditabban”**ti. Evampesā codanā tadava-

tthāyevāti vuttaṃ **“tato paraṃ āhā”** ti-ādi. Apica yathāvuttatthasādhikā pāḷi mahatarāti ganthagarutāpariharaṇatthaṃ majjhe peyyālamukhena ādi-antameva pāḷiṃ dassento **“sabbaṃ subhaddakaṇḍaṃ vitthārato veditabban”** ti āha. Tena hi “atha khvāhaṃ āvuso maggā okkamma aññatarasmiṃ rukkhamūle nisīdi” ti (cūḷava. 437) vuttapāḷito paṭṭhāya “yaṃ na icchissāma, na taṃ karissāmā” ti (cūḷava. 437) vuttapāḷipariyosānaṃ subhaddakaṇḍaṃ dasseti.

“Tato paran” ti-ādinā pana tadavasesaṃ “handa mayaṃ āvuso” ti-ādikaṃ ussāhajanappakāradassanapāḷiṃ. Tasmā **tato paraṃ āhā** ti ettha subhaddakaṇḍato paraṃ ussāhajanappakāradassanavacanamāhāti attho veditabbo. **Mahāgaṇṭhi-padepi** hi soyevattho vutto. Ācariyasāriputtattherenāpi (sārattha. ṭi. 1 paṭṭhamamahāsaṅgītikathāvaṇṇanā) tatheva adhippeto. Ācariyadhammapālattherena pana “tato paranti tato bhikkhūnaṃ ussāhajanato parato” ti (dī. ni. ṭi. 1 paṭṭhamamahāsaṅgītikathāvaṇṇanā) vuttaṃ, tadetaṃ vicāretabbaṃ heṭṭhā ussāhajanappakārassa pāḷiyaṃ avuttattā. Ayameva hi ussāhajanappakāro yadidaṃ “handa mayaṃ āvuso dhammañca vinayañca saṅgāyeyyāma, pure adhammo dippatī ti-ādi. Yadi (1.0055) pana subhaddakaṇḍameva ussāhajanahetubhūtassa subhaddena vuttavacanassa pakāsanattā ussāhajananti vadeyya, natthevettha vicāretabbatāti. **Pure adhammo dippatī** ti ettha **adhammo** nāma dasakusalakamma-pathapaṭipakkhabhūto adhammo. Dhammavinayasāṅgāyanatthaṃ ussāhajanana-ppasaṅgattā vā tadasaṅgāyanahetuko dosagaṇopi sambhavati, “adhammavādino balavanto honti, dhammavādino dubbalā honti” ti vuttattā silavipatti-ādihetuko pāpicchatādidosagaṇo adhammotipi vadanti. **Pure dippatī** ti api nāma dippati. Saṃsayatthe hi pure-saddo. Atha vā yāva adhammo dhammaṃ paṭibāhituṃ samattho hoti, tato puretamevāti attho. Āsanne hi anadhippete ayaṃ pu-saddo. **Dippatī** ti dippissati, pure-saddayogena hi anāgatatthe ayaṃ vattamānapayogo yathā “purā vassati devo” ti. Tathā hi vuttaṃ-

“Anāgate sannicchaye, tathātīte ciratane;
kāladvayepi kavīhi, puresaddo payujjate” ti. (vajira. ṭi. bāhiraṇidānakathāva-
ṇṇanā);

“Pureyāvapurāyoge, niccaṃ vā karaḥi kadā;
lacchāyamapi kiṃ vutte, vattamānā bhavissatī” ti ca.

Keci panettha evaṃ vaṇṇayanti- **pureti** pacchā anāgate, yathā addhānaṃ gacchantassa gantabbamaggo “pure” ti vuccati, tathā idhāpi maggagamanana-
yena anāgatakālo “pure” ti vuccatīti. Evaṃ sati taṃkālāpekkhāya cettha vattamāna-
payogo sambhavati. **Dhammo paṭibāhiyyatī** ti etthāpi pure-saddena yojetvā vutta-
nayena attho veditabbo, tathā dhammopi adhammaviparītavasena, ito parampi
eseva nayo. **Avinayoti** pahānavinayasamvaravinayānaṃ paṭipakkhabhūto avi-
nayo. **Vinayavādino dubbalā hontī** ti evaṃ iti-saddena pāṭho, so “tato paraṃ
āhā” ti ettha āha-saddena sambajjhitabbo.

Tena hīti uyyojanatthe nipāto. Uccinane uyyojentā hi mahākassapattheraṃ eva-
māhaṃsu **“bhikkhū uccinatū”** ti, saṅgītiyā anurūpe bhikkhū uccinitvā upadhāretvā
gaṇhātūti attho. **“Sakala ...pe... pariggahesī”** ti etena sukkhavipassakakhiṇāsava-

pariyantānaṃ yathāvuttapuggalānaṃ satipi (1.0056) āgamādhigamasambhave saha paṭisambhidāhi pana tevijjādiguṇayuttānaṃ āgamādhigamasampattiyā ukkaṃsagatatā saṅgītiyā bahūpakārataṃ dasseti. Sakalaṃ suttageyyādikaṃ navaṅgaṃ ettha, etassāti vā **sakalanavaṅgaṃ**, satthu bhagavato sāsanaṃ **satthusāsanaṃ** sāsīyati etenāti katvā, tadeva satthusāsananti **sakalanavaṅgasatthusāsanaṃ**. Nava vā suttageyyādīni aṅgāni ettha, etassāti vā **navaṅgaṃ**, tameva satthusāsanānaṃ, tañca sakalameva, na ekadesanti tathā. Atthakāmena pariyāpuṇitabbā sikkhitabbā, diṭṭhadhammikādipurisatthaṃ vā nipphādetuṃ pariyattā samatthāti **pariyatti**, tiṇi piṭakāni, sakalanavaṅgasatthusāsanasaṅkhātā pariyatti, taṃ dhārentīti tathā, tādiseṭi attho. **Puthujjana ...pe... sukkhavipassakakhīṇāsavabhikkhūti** ettha-

“Duve puthujjanā vuttā, buddhenādiccabandhunā;

andho puthujjano eko, kalyāṇeko puthujjano”ti. (dī. ni. aṭṭha. 1.7; ma. ni. aṭṭha. 1.2; saṃ. ni. aṭṭha. 2.61; a. ni. aṭṭha. 1.51; cūḷani. aṭṭha. 88; paṭi. ma. aṭṭha. 2.130);-

Vuttesu kalyāṇaputhujjanāva adhippetā saddantarāsannidhānenapi atthavisesassa viññātātabbā. Samathabhāvanāsinehābhāvena sukkhā lūkhā asiniddhā vipassanā etesanti **sukkhavipassakā**, teyeva khīṇāsavāti tathā. “Bhikkhū”ti pana sabbattha yojetabbā. Vuttañhi-

“Yañcatthavato saddekasesato vāpi suyate;

taṃ sambajjhate paccekaṃ, yathālābhaṃ kadācipī”ti.

Tipiṭakasabbapariyattippabhedadhareti ettha tiṇṇaṃ piṭakānaṃ samāhāro **tipiṭakaṃ**, taṃsaṅkhātānaṃ navaṅgādivasena anekabhedabhinnaṃ sabbānaṃ pariyattippabhedānaṃ dhārentīti tathā, tādise. Anu anu taṃ

samaṅginam bhāveti vaḍḍhetīti anubhāvo, soyeva **ānubhāvo**, pabhāvo, mahanto ānubhāvo yesam te **mahānubhāvā**. “Etadaggaṃ bhikkhave”ti bhagavatā vuttavacanamupādāya pavattatā “etadaggaṃ”ti padaṃ anukaraṇajanāmaṃ nāma yathā “yevāpanakan”ti, tabbasena vuttaṭṭhānantaramidha **etadaggaṃ**, tamāropiteti attho. Etadaggaṃ eso bhikkhu aggoti vā āropitepi vaṭṭati. Tadanāropitāpi avasesaguṇasampannatā uccinitā tattha santīti dassetuṃ “**yebhuyyenā**”ti vuttaṃ. Tisso vijjā **tevijjā**, tā (1.0057) ādi yesam chaḷabhiññādīnanti **tevijjādayo**, te bhedaṃ anekappakārā yesanti **tevijjādibhedā**. Atha vā tisso vijjā assa khīṇāsavassāti **tevijjo**, So ādi yesam chaḷabhiññādīnanti **tevijjādayo**, teyeva bhedaṃ yesanti **tevijjādibhedā**. Tevijjachaḷabhiññādivasena anekabhedabhinne khīṇāsavabhikkhūyevāti vuttaṃ hoti. **Ye sandhāya vuttanti** ye bhikkhū sandhāya idaṃ “atha kho”ti-ādivacanam saṅgītikkhandhake vuttaṃ. Iminā kiñcāpi pāḷiyam avisesatova vuttaṃ, tathāpi visesena yathāvuttakhīṇāsavabhikkhūyeva sandhāya vuttanti pāḷiyā saṃsandanam karoti.

Nanu ca sakalanavaṅgasatthusāsanapariyattidharā khīṇāsavā anekasatā, anekasahassā ca, kasmā thero ekenūnamakāsīti codanam uddharitvā visesakāraṇadassanena taṃ pariharitum “**kissa panā**”ti-ādi vuttaṃ. Tattha **kissāti** kasmā. Pakkantarajotako **pana**-saddo. **Okāsakaraṇatthanti** okāsakaraṇanimittam okāsakaraṇahetu. **Attha**-saddo hi “chaṇatthañca nagarato nikkhamitvā missakapaḍḍatam abhiruhātū”ti-ādīsu viya kāraṇavacano, “kissa hetū”ti-ādīsu (ma. ni. 1.238) viya ca hetvatthe paccattavacanam. Tathā hi vaṇṇayanti “chaṇatthanti chaṇanimittam chaṇahetūti attho”ti. Evañca sati pucchāsabhāgatāvissajjanāya hoti, esa nayo īdisesu.

Kasmā panassa okāsamakāsīti āha “**tenā**”ti-ādi. **Hi**-saddo kāraṇatthe. “**So hāya-smā**”ti-ādinā “sahāpi vināpi na sakkā”ti vuttavacane paccekam kāraṇam dasseti. Keci pana “tamattam vivarati”ti vadanti, tadayuttam “tasmā”ti kāraṇavacanadassanato. “Tasmā”ti-ādinā hi kāraṇadassanaṭṭhāne kāraṇajotakoyeva hi-saddo. Saññāṇamattajotakā sakhābhāṅgopamā hi nipātāti, evamīdisesu. Sikkhatīti **sekkho**, sikkhanam vā **sikkhā**, sāyeva tassa sīlanti **sekkho**. So hi apariyositasikkhattā, taddhimuttatā ca ekantena sikkhanasīlo, na asekkho viya pariniṭṭhitasikkho tattha paṭippassaddhussāho, nāpi vissaṭṭhasikkho pacurajano viya tattha anadhimutto, kitavasena viya ca taddhitavasenidha tappakatiyattho gayhati yathā “kāruṇiko”ti. Atha vā ariyāya jātiyā tīsupi sikkhāsu jāto, tattha vā bhavoti (1.0058) **sekkho**. Apica ikkhati etāyāti **ikkhā**, Maggaphalasammādiṭṭhi, saha ikkhāyāti **sekkho**. Uparimaggattayakiccassa apariyosittatā saha karaṇīyenāti **sakaraṇīyo**. **Assāti** anena, “appaccakkham nāmā”ti etena sambandho. **Assāti** vā “natthi”ti ettha kiriyāpaṭiggahakavacanam. Paṇṇappavattibhāvato **appaccakkham** nāma natthi. Vinayaṭṭhakatthāyam pana “asammukhā paṭiggahitam nāma natthi”ti (pārā. aṭṭha. 1 paṭhamama-hāsaṅgītikathāvaṇṇanā) vuttaṃ, taṃ” dve sahasāni bhikkhuto”ti vuttampi bhagavato santike paṭiggahitameva nāmāti katvā vuttaṃ. Tathā hi sāvakaḥāsītampi suttaṃ “buddhabhāsitan”ti vuccatīti.

“**Yathāhā**”ti-ādinā āyasmatā ānandena vuttagāthameva sādhakabhāvena dasseti. Ayañhi gāthā gopakamoggallānena nāma brāhmaṇena “buddhasāsane

tvam bahussutoti pākaṭo, kittakā dhammā te satthārā bhāsītā, tayā ca dhāritā”ti pucchitena tassa paṭivacanaṃ dentena āyasmatā ānandeneva gopakamoggallānasutte, attano guṇadassanavasena vā theragāthāyampi bhāsītā. Tatthāyaṃ saṅkhepattho- **buddhato** satthu santikā **dvāsīti** dhammakkhandhasahassāni ahaṃ **gaṇhiṃ** adhigaṇhiṃ, **dve** Dhammakkhandhasahassāni bhikkhuto dhammasenāpati-ādīnaṃ bhikkhūnaṃ santikā **gaṇhiṃ**. **Ye** dhammā **me** jivhāgge, hadaye vā **pavattino** paguṇā vācuggatā, te dhammā tadubhayaṃ sampiṇḍetvā **caturāsīti** dhammakkhandhasahassānīti. Keci pana “yemeti ettha ‘ye ime’ti padacchedaṃ katvā ye ime dhammā buddhassa, bhikkhūnañca pavattino pavattitā, tesu dhammesu buddhato dvāsīti sahassāni ahaṃ gaṇhiṃ, dve sahassāni bhikkhuto gaṇhiṃ, evaṃ caturāsīti dhammakkhandhasahassāni”ti sambandhaṃ vadanti, ayañca sambandho “ettakāyeva dhammakkhandhā”ti sanniṭṭhānassa aviññāyamānattā kecivādo nāma kato.

“Sahāpi na sakkā”ti vattabbahetuto “vināpi na sakkā”ti vattabbahetuyeva balavataro saṅgītiyā bahukārattā. Tasmā tattha codanaṃ dassetvā pariharitum **“yadi evan”**ti-ādi vuttaṃ. Tattha **yadi evanti** evaṃ vinā yadi na sakkā, tathā satīti attho. **Sekkhopi samānoti** sekkhapuggalo samānopi. Māna-saddo hettha lakkhaṇe. **Bahukārattā**ti bahūpakārattā. Upakāravacano hi kāra-saddo “appakampi (1.0059) kataṃ kāraṃ, puññaṃ hoti mahapphalan”ti-ādīsu viya. **Assāti** bhavēyya. **Asaddo pucchāyaṃ**. **Pañhe** “atha tvam kena vaṇṇenā”ti hi **payogamudāharanti**. **“Evaṃ sante”**ti **pana attho vattabbo**. **Parūpavādavivajjanatoti** yathāvuttakāraṇaṃ ajānantānaṃ paresaṃ āropita-upavādato vivajjitukāmattā. Taṃ vivarati **“thero hī”**ti-ādīnā. **Ativiya vissatthoti** atirekaṃ vissāsiko. Kena viññāyatīti āha **“tathā hī”**ti-ādi. Daḷhīkaraṇaṃ vā etaṃ vacanaṃ. “Vuttañhi, tathā hi iccete daḷhīkaraṇatthe”ti hi vadanti saddavidū. **Nanti** ānandattheraṃ. “Ovadati”ti iminā sambandho. Ānandattherassa yebhuyyena navakāya parisāya vibbhamane mahākassapa-thero “na vāyaṃ kumārako mattamaññāsī”ti (saṃ. ni. 2.154) āha. Tathā hi parinibbute bhagavati mahākassapa-thero bhagavato parinibbāne sannipatitassa bhikkhusaṅghassa majjhe nisīditvā dhammavinayasaṅgāyanatthaṃ pañcasate bhikkhū uccinitvā “rājagahe āvuso vassaṃ vasantā dhammavinayaṃ saṅgāyissāma, tumhe pure vassūpanāyikāya attano attano palibodhaṃ pacchinditvā rājagahe sannipatathā”ti vatvā attanā rājagahaṃ gato.

Ānandattheropi bhagavato pattacīvaramādāya mahājanaṃ saññāpento sāvattiṃ gantvā tato nikkhamma rājagahaṃ gacchanto dakkhiṇāgirisimiṃ cārikaṃ cari. Tasmim samaye ānandattherassa tiṃsamattā saddhivihārikā yebhuyyena kumārakā ekavassikaduvassikabhikkhū ceva anupasampannā ca vibbhamiṃsu. Kasmā panete pabbajitā, kasmā ca vibbhamiṃsūti? Tesaṃ kira mātāpitāro cintesum “ānandatthero satthuvissāsiko aṭṭha vare yācitvā upaṭṭhahati, icchiticchitaṭṭhānaṃ satthāraṃ gahetvā gantum sakkoti, amhākaṃ dārake etassa santike pabbajeyyāma, evaṃ so satthāraṃ gahetvā āgamissati, tasmim āgate mayaṃ mahāsakkāraṃ kātuṃ labhissāmā”ti. Iminā tāva kāraṇena nesaṃ ñātakā te pabbājesum, satthari pana parinibbute tesaṃ sā patthanā upacchinnā, atha ne

ekadivaseneva uppabbājesuṃ. Atha ānandattheraṃ dakkhiṇāgirismiṃ cārikaṃ caritvā rājagahamāgataṃ disvā mahākassapatthero evamāhāti. Vuttañhetam **kassapasamyutte-**

“Atha (1.0060) kiñcarahi tvaṃ āvuso ānanda imehi navehi bhikkhūhi indriyesu aguttadvārehi bhojane amattaññūhi jāgariyaṃ ananuyuttehi saddhiṃ cārikaṃ carasi, sassaghātaṃ maññe carasi, kulūpaghātaṃ maññe carasi, olujjati kho te āvuso ānanda parisā, palujjanti kho te āvuso navappāyā, na vāyaṃ kumārako mattamaññāsīti.

Api me bhante kassapa sirasmiṃ palitāni jātāni, atha ca pana mayaṃ ajjāpi āya-smato mahākassapassa kumārakavādā na muccāmāti. Tathā hi pana tvaṃ āvuso ānanda imehi navehi bhikkhūhi indriyesu aguttadvārehi bhojane amattaññūhi jāgariyaṃ ananuyuttehi saddhiṃ cārikaṃ carasi, sassaghātaṃ maññe carasi, kulūpaghātaṃ maññe carasi, olujjati kho te āvuso ānanda parisā, palujjanti kho te āvuso navappāyā, na vāyaṃ kumārako mattamaññāsī”ti (saṃ. ni. 2.154).

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

Na vāyaṃ kumārako mattamaññāsīti ettha **vā-saddo** padapūraṇe. Vā-saddo hi upamānasamuccayasamsayavissaggavikappapadapūraṇādīsu bahūsu atthesu dissati. Tathā hesa “paṇḍito vāpi tena so”ti-ādīsu (dha. pa. 63) upamāne (1.0061) dissati, sadisabhāveti attho. “Taṃ vāpi dhīrā muni vedayantī”ti-ādīsu (su. ni. 213) samuccaye. “Ke vā ime kassa vā”ti-ādīsu (pārā. 296) saṃsaye. “Ayaṃ vā imesaṃ samaṇabrāhmaṇānaṃ sabbabālo sabbamūlho”ti-ādīsu (dī. ni. 181) vavassagge. “Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā”ti-ādīsipi (ma. ni. 1.170; saṃ. ni. 2.13) vikappe. “Na vāhaṃ paṇṇaṃ bhuñjāmi, na hetam mayha bhojanan”ti-ādīsu padapūraṇe. Idhāpi padapūraṇe daṭṭhabbo. Teneva ca ācariyadhammapālattherena vā-saddassa atthuddhāraṃ karontena vuttaṃ “na vāyaṃ kumārako mattamaññāsī”ti-ādīsu padapūraṇe”ti. **Samyuttaṭṭhakathāyampi** idameva vuttaṃ “na vāyaṃ kumārako mattamaññāsīti ayaṃ kumārako attano pamāṇaṃ na vata jānāsīti theram tājento āhā”ti (saṃ. ni. aṭṭha. 2.154). Etthāpi “vatā”ti vacanasiliṭṭhatāya vuttaṃ. **“Na vāyan”**ti etassa vā “na ve ayan”ti padacchedaṃ katvā ve-saddassatthaṃ dassentena “vatā”ti vuttaṃ. Tathā hi ve-saddassa ekaṃsatthabhāve tadeva pāḷiṃ payogaṃ katvā udāharanti neruttikā. Vajirabuddhitthero pana evaṃ vadati **“na vāyanti** ettha ca **vāti** vibhāsā, aññāsipi na aññāsipi”ti, (vajira. ṭi. paṭhamamahāsaṅgītikathāvaṇṇanā) taṃ tassa matimattaṃ samyuttaṭṭhakathāya tathā

avuttattā. Idamekaṃ parūpavādasambhavadakāraṇaṃ “tattha kecī”ti-ādinā sambhajjitabbaṃ.

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

“Suddhodano dhotodano, sakkasukkāmitodanā;
amitā pālītā cāti, ime pañca imā duve”ti.

Vuttesu hi sabbakaniṭṭhassa amitodanasakkassa putto āyasmā ānando. Vuttañhi **manorathapūraṇiyaṃ**-

“Kappasatasahassaṃ (1.0062) pana dānaṃ dadamāno amhākaṃ bodhisattena saddhiṃ tusitapure nibbattitvā tato cuto amitodanasakkassa gehe nibbatti, athassa sabbe ñātaka ānandite pamodite karonto jātoti ‘ānando’ tveva nāmama-kamsū”ti.

Tathāyeva vuttaṃ **papañcasūdaniyampi**-

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

Yaṃ vuccati, taṃ gahetabbaṃ. **Tatthā**ti tasmim̐ vissatthādibhāve sati. Ativissattha-sakyakulappasutatathāgatabhātubhāvatoti vuttaṃ hoti. Bhāvenabhāvalakkaṇe hi katthaci hetvattho sampajjati. Tathā hi ācariyadhammapālattherena **nettiṭṭhaka-thāyaṃ** “gunnañce taramānāna”ti

gāthāvaṇṇanāyaṃ vuttaṃ-

“**Sabbā tā jimhaṃ gacchantī**”Ti sabbā tā gāviyo kuṭilameva gacchanti, kasmā? Nette jimhagate sati nette kuṭilaṃ gate sati, nettassa kuṭilaṃ gatattāti attho”ti.

Udānaṭṭhakathāyampi “iti imasmiṃ sati idaṃ hoti”ti suttapadavaṇṇanāyaṃ “hetu-atthata bhummavacanassa kāraṇassa bhāvena tadavinābhāvī phalassa bhāvo lakkhiyatīti veditabbā”ti (udā. aṭṭha. 1.1). **Tatthāti** vā nimittabhūte vissatthā-dimhīti attho, tasmīṃ uccinnetipi vadanti. **Chandāgamaṃ viyāti** ettha chandā āgamaṃ viyāti padacchedo. **Chandāti** ca hetumhi nissakkavacanaṃ, chandena āgamaṃ pavattanaṃ viyāti attho, chandena akattabbakaraṇamivāti vuttaṃ hoti, chandaṃ vā āgacchati sampayogavasenāti **chandāgamaṃ**, tathā pavatto apā-yagamaṇiyo akusalacittuppādo. Atha vā ananurūpaṃ gamaṇaṃ agamaṃ. Chandena agamaṃ **chandāgamaṃ**, chandena sinehena ananurūpaṃ gamaṇaṃ pavattanaṃ viya akattabbakaraṇaṃ viyāti vuttaṃ hoti. Asekkhabhūtā paṭisambhidā, taṃpattāti (1.0063) tathā, asekkhā ca te paṭisambhidāppattā cāti vā tathā, tādise. **Sekkhapaṭisambhidāppattanti** etthāpi esa nayo. **Parivajjenti** hetvatthe antasaddo, parivajjanahetūti attho. **Anumatiyāti** anuññāya, yācanāyāti vuttaṃ hoti.

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

“**Evan**”ti-ādinā sannīṭṭhānagaṇanaṃ dasseti. **Uccinītenāti** uccinitvā gahitena. Apica **evaṃ ...pe... uccinīti** nigamaṇaṃ, “**tenāyasmata**”ti-ādi pana sannīṭṭhānaga-ṇanadassanantipi vadanti.

Evaṃ saṅgāyakavicinanappakāraṃ dassetvā aññampi saṅgāyanatthaṃ desa-vicinanādippakāraṃ dassento “**atha kho**”ti-ādimāha. Tattha **etadahosīti** etaṃ pariv-itakkaṇaṃ ahosi. Nu-saddena hi parivitaṅkaṇaṃ dasseti. **Rājagahanti** “rājagaha-sāmantāṃ gahetvā vuttan”ti **gaṇṭhipadesu** vadanti. Gāvo caranti etthāti **gocaro**, gunnaṃ caraṇaṭṭhānaṃ, so viyāti **gocaro**, bhikkhūnaṃ caraṇaṭṭhānaṃ, mahanto so assa, etthāti vā **mahāgocaraṃ**. Aṭṭhārasannaṃ mahāvihārānampi atthitāya **pahū-tasenāsaṇaṃ**.

Thāvarakammanti ciraṭṭhāyikammaṃ. **Visabhāgapuggalo** subhaddasadiso. **Ukko-ṭeyyā**”Ti nivāreyya. **Iti**-saddo idamatthe, iminā manasikārena hetubhūtena etadaho-sīti attho. Garubhāvajanatthaṃ ṇattidutiyaena kammena saṅghaṃ sāvesi, na apalokanañattikammamattenāti adhippāyo.

Kadā panāyaṃ katāti āha “**ayaṃ panā**”ti-ādi. Evaṃ katabhāvo ca imāya gaṇa-nāya viññāyatīti dasseti “**bhagavā hī**”ti-ādinā. **Athāti** anantaratthe nipāto, parini-bbānantaramevāti attho. **Sattāhanti** (1.0064) hi parinibbānadivasampi saṅga-

ñhitvā vuttaṃ. **Assāti** bhagavato, “sarīran”ti iminā sambandho. Saṃvegavatthum kittetvā kittetvā aniccatāpaṭisaññuttāni gītāni gāyitvā pūjāvasena kīlanato sundaram kīlanadivasā **sādhukīlanadivasā nāma**, sapaṛahitasādhanaṭṭhena vā sādhitvā vuttānaṃ sappurisānaṃ saṃvegavatthum kittetvā kittetvā kīlanadivasā-tipi yujjati. Imasmiñca purimasattāhe ekadeseneva sādhitvā kīlanamakamsu. Visesato pana dhātupūjādivasesuyeva. Tathā hi vuttaṃ **mahāparinibbānasuttaṭṭhaka-thāyaṃ** (dī. ni. aṭṭha. 2.235)–

“Ito purimesu hi dvīsu sattāhesu te bhikkhū saṅghassa ṭhānanisajjokāsaṃ karontā khādanīyaṃ bhojanīyaṃ saṃvidahantā sādhitvā okāsaṃ na labhiṃsu, tato nesaṃ ahosi ‘imaṃ sattāhaṃ sādhitvā kiṭṭhānaṃ, ṭhānaṃ kho panetaṃ vijjati, yaṃ amhākaṃ pamattabhāvaṃ ñatvā kocideva āgantvā dhātuyo gaṇheyya, tasmā ārakkhaṃ ṭhapetvā kiṭṭhānaṃ’ti, tena te evamakamsū”ti. Tathāpi te dhātupūjāyapi katattā dhātupūjādivasā nāma. Imeyeva visesena bhagavati kattabbassa aññassa abhāvato ekadesena katampi sādhitvā upādāya “sādhitvā”ti pākaṭā jātāti āha “**evaṃ sattāhaṃ sādhitvā nāma ahesun**”ti.

Citakāyāti vīsasataratanuccāya candanadāruccitakāya, padhānakiccavaseneva ca sattāhaṃ citakāyaṃ agginā jhāyīti vuttaṃ. Na hi accantasamyoḡavasena niraṇtaraṃ sattāhameva agginā jhāyīti tatha pacchimadivaseyeva jhāyitattā, tasmā sattāhasmīti attho veditabbo. Purimapakchimānañhi dvīnaṃ sattāhānamantare sattāhe yathā katthacipi divase jhāyamāne sati “sattāhe jhāyī”ti vattaṃ yujjati. Yathāha–

“Tena kho pana samayena cattāro mallapāmoḡhā sīsaṃ nhātā ahatāni vatthāni nivatthā ‘mayaṃ bhagavato citakaṃ ālīpessāma’ti na sakkonti ālīpetun”ti–ādi (dī. ni. 2.233).

Sattipaṇjaraṃ (1.0065) **katvāti** sattikhaggādihatthehi purisehi mallarājūnaṃ bhagavato dhātu-ārakkhakaraṇaṃ upalakkhaṇavasena. Sattihatthā purisā hi sattiyo yathā “kuntā pacaranti”ti, tāhi samantato rakkhāpanavasena paṇjarapaṭi-bhāgattā sattipaṇjaraṃ. **Sandhāgāraṃ** nāma rājūnaṃ ekā mahāsālā. Uyyogakālādīsū hi rājāno tatha ṭhatvā “ettakā purato gacchantu, ettakā pacchato, ettakā ubhohi passehi, ettakā hatthīsū abhiruhantu, ettakā assesu, ettakā rathesū”ti evaṃ sandhiṃ karonti mariyādaṃ bandhanti, tasmā taṃ ṭhānaṃ “**sandhāgāraṃ**”ti vuccati. Apica uyyogaṭṭhānato āgantvāpi yāva gehesu allagomayaparibhaṇḍādīni karonti, tāva dve tīṇi divasāni rājāno tatha santhambhanti vissamanti parissayaṃ vinodentīti **sandhāgāraṃ**, rājūnaṃ vā saha atthānusāsanaṃ agārantīti **sandhā-gāraṃ** ha-kārassa dha-kāraṃ, anusarāgamañca katvā, yasmā vā rājāno tatha sannipatitvā “imasmīṃ kāle kasitum vaṭṭati, imasmīṃ kāle vapitun”ti evamādinā nayena gharāvāsakiccāni sammantayanti, tasmā chinnavicchinnaṃ gharāvāsaṃ tatha sandhārentīti **sandhāgāraṃ**. Visākhapuṇṇamito paṭṭhāya yāva visākhama-sassa amāvāsī, tāva soḷasa divasā sīhaḷavohāravasena gahitattā, jeṭṭhamūlamā-sassa sukkaḷakke ca pañca divasāti āha “**iti ekavīsati divasā gatā**”ti. Tatha carimadivaseyeva dhātuyo bhājayiṃsu, tasmīyeva ca divase ayaṃ kammavācā

katā. Tena vuttaṃ “**jeṭṭhamūlasukkapakkhapañcamīyan**” ti-ādi. Tattha jeṭṭhana-kkhattaṃ vā mūlanakkhattaṃ vā tassa māsassa puñṇamiyaṃ candena yuttaṃ, tasmā so māso “jeṭṭhamūlamāso” ti vuccati. **Anācāranti** heṭṭhā vuttaṃ anācāraṃ.

Yadi evaṃ kasmā **vinayaṭṭhakathāyaṃ**, (pārā. aṭṭha. 1paṭhamamahāsaṅgītika-thāvaṇṇanā) **maṅgalasuttaṭṭhakathāyañca** (khu. pā. aṭṭha. maṅgalasuttavaṇṇanā) “sattasu sādhuḷānadivasesu, sattasu ca dhātupūjādivasesu vītivattesu” ti vuttanti? Sattasu dhātupūjādivasesu gahitesu tadavinābhāvato majjhe citakāya jhāyanasattāhampi gahitamevāti katvā viṣuṃ na vuttaṃ viya dissati. Yadi evaṃ kasmā “aḍḍhamāso atikkanto, diyaḍḍhamāso seso” ti ca vuttanti? Nāyaṃ doso. Appakañhi ūnamadhikaṃ vā gaṇanūpagaṃ na hoti, tasmā appakena adhikopi samudāyo anadhiko viya hotīti katvā aḍḍhamāso adhikepi pañcadivase “aḍḍhamāso atikkanto” ti vuttaṃ dvāsītikhandhakavattānaṃ katthaci “asīti khandhakavattānī” ti vacanaṃ viya, tathā appakena ūnopi samudāyo anūno viya hotīti (1.0066) katvā diyaḍḍhamāso ūnepi pañcadivase “diyaḍḍhamāso seso” ti vuttaṃ **satipa-ṭṭhānavibhaṅgaṭṭhakathāyaṃ** (vibha. 356) chamāsato ūnepi aḍḍhamāse “chamāsaṃ sajjhāyo kātabbo” ti vacanaṃ viya, aññathā aṭṭhakathānaṃ aññamaññavirodho siyā. Apica dīghabhāṅakānaṃ matena tiṇṇaṃ sattāhānaṃ vasena “ekavīsati divasā gatā” ti idha vuttaṃ. Vinayasuttanipātakhuddakapāṭhaṭṭhakathāsu pana khuddakabhāṅakānaṃ matena ekameva jhāyanadivasaṃ katvā tadavasesānaṃ dvinnaṃ sattāhānaṃ vasena “aḍḍhamāso atikkanto, diyaḍḍhamāso seso” ti ca vuttaṃ. Paṭhamabuddhavacanādīsu viya taṃ taṃ bhāṅakānaṃ matena aṭṭhakathāsupi vacanabhedo hotīti gahetabbaṃ. Evampettha vadanti- parinibbānadivasato paṭṭhāya ādimhi cattāro sādhuḷānadivasāyeva, tato paraṃ tayo sādhuḷānadivasā ceva citakajhāyanadivasā ca, tato paraṃ eko citakajhāyanadivasoyeva, tato paraṃ tayo citakajhāyanadivasā ceva dhātupūjādivasā ca, tato paraṃ cattāro dhātupūjādivasāyeva, iti taṃ taṃ kiccānurūpagaṇanavasena tiṇi sattāhāni paripūrenti, agahitaggahaṇena pana aḍḍhamāsova hoti. “Ekavīsati divasā gatā” ti idha vuttavacanañca taṃ taṃ kiccānurūpagaṇaneneva. Evañhi catūsupi aṭṭhakathāsu vuttavacanaṃ sametīti vicāretvā gahetabbaṃ. **Vajirabuddhittherena** pana vuttaṃ “aḍḍhamāso atikkantoti ettha eko divaso naṭṭho, so pāṭipadadivaso, kolāhaladivaso nāma so, tasmā idha na gahito” ti, (vajira. ṭi. paṭhamamahāsaṅgītikathāvaṇṇanā) taṃ na sundaraṃ **parinibbānasuttantapāḷiyaṃ** (dī. ni. 2.227) pāṭipadadivasatoyeva paṭṭhāya sattāhassa vuttattā, aṭṭhakathāyañca parinibbānadivasena saddhiṃ tiṇṇaṃ sattāhānaṃ gaṇitattā. Tathā hi parinibbānadivasena saddhiṃ tiṇṇaṃ sattāhānaṃ gaṇaneneva jeṭṭhamūlasukkapakkhapañcamī ekavīsati divaso hoti.

Cattālīsa divasāti jeṭṭhamūlasukkapakkhachattādivasato yāva āsaḷhī puñṇamī, tāva gaṇetvā vuttaṃ. **Etthantare**ti cattālīsadivasabbhantare. Rogo eva **rogapalibodho**. Ācariyupajjhāyesu kattabbakiccomeva **ācariyupajjhāyapalibodho** (1.0067), tathā **mātāpitupalibodho**. Yathādhippettaṃ atthaṃ, kammaṃ vā paribundheti uparodheti pavattituṃ na detīti **palibodho** ra-kārassa la-kāraṃ katvā. **Taṃ palibodhaṃ chinditvā taṃ karaṇiyaṃ karotū**ti saṅgāhakena chinditabbaṃ taṃ sabbaṃ pali-

bodham chinditvā dhammavinayasaṅgāyanasaṅkhātamaṃ tadeva karaṇīyaṃ karotu.

Aññepi mahātherāti anuruddhattherādayo. **Sokasallasamappitanti** sokasaṅkhātena sallena anupaviṭṭhaṃ paṭividdhaṃ. Asamucchinna-avijjātaṅhānusayattā avijjātaṅhābhisaṅkhātena kammunā bhavayonigatiṭṭhitisattāvāsesu khandhapañcaka-saṅkhātamaṃ attabhāvaṃ janeti abhinibbattetīti **jano**. Kilese janeti, ajani, janissatīti vā **jano**, mahanto jano tathā, taṃ. **Āgatāgatanti** āgatamaṅgataṃ yathā “ekeko”ti. Ettha siyā- “thero attano pañcasatāya parisāya parivutto rājagahaṃ gato, aññepi mahātherā attano attano parivāre gahetvā sokasallasamappitaṃ mahājanaṃ assāsetukāmā taṃ taṃ disaṃ pakkantā”ti idha vuttavacanaṃ samantapāsādikāya “mahākassapatthero ‘rājagahaṃ āvuso gacchāmā’ti upaḍḍhaṃ bhikkhusaṅghaṃ gahetvā ekaṃ maggaṃ gato, anuruddhattheropi upaḍḍhaṃ gahetvā ekaṃ maggaṃ gato”ti (pārā. aṭṭha. paṭhamamahāsaṅgītikathāvaṇṇanā) vuttavacanañca aññamaññaṃ viruddhaṃ hoti. Idha hi mahākassapattherādayo attano attano parivārabhikkhūhiyeva saddhiṃ taṃ taṃ disaṃ gatāti attho āpajjati, tattha pana mahākassapatthera-anuruddhattherāyeva paccekamupaḍḍhasaṅghena saddhiṃ ekekaṃ maggaṃ gatāti? Vuccate- tadubhayampi hi vacanaṃ na virujjhati atthato saṃsandanattā. Idha hi niravasesena therānaṃ paccekagamavacanameva tattha nayavasena dasseti, idha attano attano parisāya gamanavacanañca tattha upaḍḍhasaṅghena saddhiṃ gamanavacanena. **Upaḍḍhasaṅghoti** hi sakasakaparisābhūto bhikkhugaṇo gayhati upaḍḍhasaddassa asamepi bhāge pavattattā. Yadi hi sannipatite saṅghe upaḍḍhasaṅghena saddhinti atthaṃ gaṇheyya, tadā saṅghassa gaṇanapathamatītattā na yujjateva, yadi ca saṅgāyanatthaṃ uccinitānaṃ pañcannaṃ bhikkhusatānaṃ majjhe upaḍḍhasaṅghena saddhinti atthaṃ gaṇheyya, evampi tesāṃ gaṇapāmokkhānaṃyeva uccinitattā na yujjateva. Paccekagaṇino hete. Vuttañhi “sattasatasahassāni, tesu pāmokkhabhikkhavo”ti (1.0068), iti atthato saṃsandanattā tadetaṃ ubhayampi vacanaṃ aññamaññaṃ na virujjhatīti. Taṃtaṃbhāṇakānaṃ matenevaṃ vuttantipi vadanti.

catumahārājadattiyaselayapattam, sugatacīvarañca gaṇhitvāti attho. Soyeva “Aparinibbutassa bhagavato”ti-ādinā yojetabbaṃ. **Pattacīvaramādāyāti** ettha catumahārājadattiyaselayapattam, sugatacīvarañca gaṇhitvāti attho. Soyeva hi patto bhagavatā sadā paribhutto. Vuttañhi **samacittapaṭipadāsuttatṭhakathāyaṃ**. “vassaṃvutthānusārena atirekavīsativassakālepi tasseva paribhuttabhāvaṃ dīpe-tukāmena pātova sarīrapaṭijaggaṇaṃ katvā sunivatthanivāsano sugatacīvaraṃ pārupitvā selamayapattamādāya bhikkhusaṅghaparivuto dakkhiṇadvārena nagaraṃ pavisitvā piṇḍāya caranto”ti (a. ni. aṭṭha. 2.37) gandhamālādayo nesaṃ hattheti **gandhamālādihatthā**.

Tatrāti tissaṃ sāvattiyaṃ. **Sudanti** nipātamattaṃ. **Aniccatādipaṭisaṃyuttāyāti** “sabbe saṅkhārā aniccā”ti-ādinā (dha. pa. 277) aniccasabhāvapaṭisaññuttāya. Dhammena yuttā, dhammassa vā patirūpāti **dhammī**, tādīsāya. **Saññāpetvāti** suṭṭhu jānāpetvā, samassāsetvāti vuttaṃ hoti. **Vasitagandhakuṭinti** niccasāpek-khattā samāso. Paribhogacetiyabhāvato “**gandhakuṭiṃ vanditvā**”ti vuttaṃ. “Vanditvā”ti ca “vivaritvā”ti ettha pubbakālakiriya. Tathā hi ācariyasāriputtatthe-rena vuttaṃ “gandhakuṭiyā dvāraṃ vivaritvāti paribhogacetiyabhāvato gandha-kuṭiṃ vanditvā gandhakuṭiyā dvāraṃ vivarīti veditabban”ti (sārattha. ṭi. 1paṭhama-mahāsaṅgītikathā) milātā mālā, sāyeva kacavaraṃ, milātaṃ vā mālāsaṅkhātaṃ kacavaraṃ tathā. **Atiharitvāti** paṭhamaṃ ṭhapitaṭṭhānamabhimukhaṃ haritvā. **Yathā-ṭṭhāne ṭhapetvāti** paṭhamaṃ ṭhapitaṭṭhānaṃ anatikkamitvā yathāṭṭhitatṭhāneyeva ṭhapetvā. **Bhagavato ṭhitakāle karaṇiyaṃ vattaṃ sabbamakāsīti** senāsane katta-bbavattaṃ sandhāya vuttaṃ. **Kurumāno cāti** taṃ sabbam vattaṃ karonto ca. Lakkhaṇe hi ayaṃ māna-saddo. Nhānakoṭṭhakassa sammajjanañca tasmaṃ uda-kassa upaṭṭhāpanaṃca, tāni ādīni yesaṃ dhammadesanā-ovādādīnanti tathā, tesam kālesūti attho. Sīhassa migarājassa seyyā **sīhaseyyā**, taddhitavasena, sadi-savohārena vā bhagavato seyyāpi “sīhaseyyā”ti vuccati. Tejussada-iriyāpathattā uttamaseyyā vā, yaṃ sandhāya vuttaṃ “atha kho bhagavā dakkhiṇena passena sīhaseyyaṃ kappesi (1.0069) pāde pādaṃ accādhāya sato sampajāno”ti, (dī. ni. 2. 198) taṃ. Kappanakālo karaṇakālo nanūti yojetabbaṃ.

“**Yathā tan**”ti-ādinā yathāvuttamatthaṃ upamāya āvi karoti. Tattha yathā aññopi bhagavato ...pe... patiṭṭhitapemo ceva akhīṇāsavo ca anekesu ...pe... upa-kārasañjanitacittamaddavo ca akāsī, evaṃ āyasmāpi ānando bhagavato guṇa ...pe... maddavo ca hutvā akāsīti yojanā. Nti nipātamattaṃ. Apica etena tathākara-ṇahetuṃ dasseti, yathā aññepi yathāvuttasabhāvā akaṃsu, tathā āyasmāpi ānando bhagavato ...pe... patiṭṭhitapemattā ceva akhīṇāsavattā ca anekesu ...pe... upakārasañjanitacittamaddavattā cāti hetu-atthassa labbhamānattā. Hetu-gabbhāni hi etāni padāni tadatthasseva tathākaraṇahetubhāvato. Dhanapālada-mana (cūḷava. 342), suvaṇṇakakkaṭa (jā. 1.5.94), cūḷahaṃsa (jā. 1.15.133) -mahā-haṃsajātakādīhi (jā. 2.21.89) cettha vibhāvetabbo. Guṇānaṃ gaṇo, soyeva amata-nipphādarkarasasadisatāya **amataraso**. Taṃ jānanapakatitāyāti patiṭṭhitapade hetu. **Upakāra ...pe... maddavoti** upakārapubbabhāvena sammājanitacittamu-

duko. Evampi so iminā kāraṇena adhvāsesīti dassento “**tamenan**”ti-ādimāha. Tattha **tamenanti** taṃ āyasmantaṃ ānandaṃ. Eta-saddo hi padālaṅkāramattaṃ. Ayañhi saddapakati, yadidaṃ dvīsu sabbanāmesu pubbapadasseva atthapadatā. **Samvejesīti** “nanu bhagavatā paṭikacceva akkhātaṃ ‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo’ti-ādinā (dī. ni. 2.183; saṃ. ni. 5.379; a. ni. 10.48) saṃvegaṃ janesī”ti (dī. ni. 1. paṭhamamahāsaṅgītikathāvaṇṇanā) **ācariyadhammāpālatherena** Vuttaṃ, evaṃ sati “bhante ...pe... assāsessathāti paṭhamaṃ vatvā”-ti saha pāṭhasesena yojanā assa. Yathārutato pana ādyatthēna iti-saddena “evamādinā saṃvejesī”ti yojanāpi yujjateva. Yena kenaci hi vacanena saṃvegaṃ janesi, taṃ sabbampi saṃvejanassa karaṇaṃ sambhavatīti. **Santhambhitvāti** paridevanādivirahena attānaṃ paṭibandhetvā patiṭṭhāpetvā. **Ussannadhātukanti** upacitapittasemhādidosā. Pittasemhavātavasena hi tisso dhātuyo idha bhesajjakaraṇayogyatāya (1.0070) adhippetā, yā “dosā, malā”ti ca loke vuccanti, pathavī āpo tejo vāyo ākāso ti ca bhedenā paccekaṃ pañcavidhā. Vuttañhi-

“Vāyupittakaphā dosā, dhātavo ca malā tathā;
tathāpi pañcadhākyātā, paccekaṃ dehadhāraṇā.
Sarīradūsanā dosā, malīnakaraṇā malā;
dhāraṇā dhātavo te tu, itthamanvatthasaññakā”ti.

Samassāsetunti santappetuṃ. Devatāya saṃvejitadivasato, jetavanavihāraṃ pavīṭṭhadivasato vā **dutiya divase**. Viriccati etenāti **virecanaṃ**, osadhaparibhāvitaṃ khīrameva virecanaṃ tathā. **Yaṃ sandhāyāti** yaṃ bhesajjapānaṃ sandhāya. Aṅgapaccaṅgena sobhatīti **subho**, manuno apaccaṃ **māṇavo**, na-kārassa pana ṇa-kāre kate māṇavo. **Manūti** hi paṭhamakappikakāle manussānaṃ mātāpituṭṭhāne ṭhito puriso, yo sāsane “mahāsammatarājā”ti vutto. So hi sakalalokassa hitaṃ manabhi jānātīti manūti vuccati. Evampettha vadanti “dantaja na-kārasahito mānavasaddo sabbasattasādhāraṇavacano, muddhaja ṇa-kārasahito pana mānavasaddo kucchitamūḷhāpaccavacano”ti. **Cūlakammavibhaṅgasuttaṭṭhakathāmpī** (ma. ni. aṭṭha. 4.289) hi muddhaja ṇa-kārasahitasseva mānavasaddassa attho vaṇṇito. Taṭṭikāyampi “yaṃ apaccaṃ kucchitaṃ mūḷhaṃ vā, tattha loke mānavavohāro, yebhuyyena ca sattā daharakāle mūḷhadhātukā hontīti tasevattho pakāsīto”ti vadanti ācariyā. Aññattha ca vīsativassabbhantaro yuvā māṇavo, idha pana tabbohārena mahallakopi. Vuttañhi **cūlakammavibhaṅgasutta-vaṇṇanāyaṃ** “mānavoti pana taṃ taruṇakāle vohariṃsu, so mahallakakālepi teneva vohārena vohariyatī”ti, (ma. ni. aṭṭha. 4.289) subhanāmakena laddhamāṇavavohārenāti attho. So pana “sathā parinibbuto, ānandatthero kirassa pattacīvaramādāya āgato, mahājano taṃ dassanāya upasaṅkamatī”ti sutvā “vihāraṃ kho pana gantvā mahājanamajjhe na sakkā sukkena paṭisanthāraṃ vā kātuṃ, dhammakathaṃ vā sotuṃ, gehamāgatameva naṃ disvā sukkena paṭisanthāraṃ karissāmi (1.0071), ekā ca me kaṅkhā atthi, tampi naṃ pucchissāmi”ti cintetvā ekaṃ mānavakaṃ pesesi, taṃ sandhāyāha “**pahitaṃ mānavakan**”ti khuddake cettha kapaccayo. **Etadvocāti** etaṃ “akālo”ti-ādikaṃ vacanaṃ ānandatthero avoca.

Akālōti ajja gantum ayuttakālo. Kasmāti ce “**atthi me**” ti-ādimāha. **Bhesajjama-ttāti** appakaṃ bhesajjaṃ. Appattho hettha mattāsaddo “mattā sukhapariccāgā” ti-ādisu (dha. pa. 290) viya. **Pitāti** pivitā. **Svepīti** ettha “**api**-saddo apekkho mantā nuññāyā” ti (vajira. ṭi. paṭhamamahāsaṅgītikathāvaṇṇanā) **vajirabuddhittherena** vuttaṃ. Ayaṃ pana tassādhippāyo- “appeva nāmā” ti saṃsayamatte vutte anuññātabhāvo na siddho, tasmā taṃ sādhanatthaṃ “apī” ti vuttaṃ, tena imamattaṃ dīpeti “appeva nāma sve mayaṃ upasaṅkameyyāma, upasaṅkamitum paṭibalā samānā upasaṅkamissāma cā” ti.

Dutiyadivaseti khīravirecanapīta-divasato dutiyadivase. **Cetakatherenāti** cetiyaratthe jātattā **cetakoti** evaṃ laddhanāmena therena. **Pacchāsamaṇenāti** pacchānugatena samaṇena. Sahatthe cetam karaṇavacanaṃ. **Subhena māṇavena puṭṭho** Ti “yesu dhammesu bhavaṃ gotamo imaṃ lokaṃ patiṭṭhapesi, te tassa accayena natṭhā nu kho, dharanti nu kho, sace dharanti, bhavaṃ (natthi dī. ni. aṭṭha. 1.448) ānando jānissati, handa naṃ pucchāmi” ti evaṃ cintetvā “yesaṃ so bhavaṃ gotamo dhammānaṃ vaṇṇavādī ahosi, yattha ca imaṃ janataṃ samādapesi nivesesi patiṭṭhāpesi, katamesānaṃ kho bho ānanda dhammānaṃ so bhavaṃ gotamo vaṇṇavādī ahosi” ti-ādinā (dī. ni. 1.448) puṭṭho, athassa thero tīṇi piṭakāni sīlakkhandhādīhi tīhi khandhehi saṅgahetvā dassento “tiṇṇaṃ kho māṇava khandhānaṃ so bhagavā vaṇṇavādī” ti-ādinā (dī. ni. 1.449) idha sīlakkhandhavagge dasamaṃ suttamabhāsi, taṃ sandhāyāha “**imasmim ...pe... mabhāsi**” ti.

Khaṇḍanti chinnaṃ. Phullanti bhinnaṃ, sevālāhichattakādivikassanaṃ vā, tesam paṭisaṅkharanaṃ sammā pākatikakaraṇaṃ, abhinavapaṭikaraṇanti vuttaṃ hoti. **Upakatṭhāyāti** āsannāya. Vassaṃ upanenti upagacchanti etthāti **vassūpanāyikā**, vassūpagatakālo, tāya. **Saṅgītipāliyaṃ** (cūḷava. 440) sāmāññena vuttampi vacanaṃ (1.0072) evaṃ gateyeva sandhāya vuttanti saṃsandetum sādhetum vā āha “**evañhī**” ti-ādi.

Rājagahaṃ parivāretvāti bahinagare ṭhitabhāvena vuttaṃ. **Chaḍḍitapatita-uklāpāti** chaḍḍitā ca patitā ca uklāpā ca. Idaṃ vuttaṃ hoti- bhagavato parinibbāna-ṭṭhānaṃ gacchantehi bhikkhūhi chaḍḍitā vissaṭṭhā, tato yeva ca upacikādīhi khādītattā ito cito ca patitā, sammajjanābhāvena ākiṇṇakacavarattā uklāpā cāti. Tadevatthaṃ “**bhagavato hī**” ti-ādinā vibhāveti. Avakuthi pūtibhāvamaḡamāsīti **uklāpo** tha-kārassa la-kāraṃ katvā, ujjiṭṭho vā kalāposamaḡhoti **uklāpo**, vaṇṇasaṅgama-avasenevaṃ vuttaṃ yathā “upakleso, sneho”- iccādi, tena yuttāti tathā. Paricchedavasena veṇiyanti dissantīti **pariveṇā**. **Kurumānāti** kattukāmā. Senāsanavattānaṃ paññattattā, senāsanakkhandhake ca senāsanapaṭibaddhānaṃ bahūnampi vacanānaṃ vuttattā senāsanapaṭisaṅkharanaṃ tassa pūjāyeva nāmāti āha “**bhagavato vacanapūjanatthaṃ**” ti. **Paṭhamaṃ māsaṃti** vassānassa paṭhamaṃ māsaṃ. Accantasamyoge cetam upayogavacanaṃ. “**Titthiyavādaparimocanathāñcā**” ti vuttamatthaṃ pākaṭaṃ kātuṃ “**titthiyā hī**” ti-ādi vuttaṃ.

Yanti katikavattakaraṇaṃ. Edisesu hi ṭhānesu yaṃ-saddo taṃ-saddānapekkho teneva atthassa paripuṇṇattā. Yaṃ vā katikavattaṃ sandhāya “**atha kho**” ti-ādi

vuttaṃ, tadeva mayāpi vuttanti attho. Esa nayo īdisesu **bhagavatā ...pe... vaṇṇi-**
tanti senāsanavattaṃ paññapentena senāsanakkhandhake (cūḷava. 308) ca senā-
sanapaṭibaddhavacanaṃ kathentena vaṇṇitaṃ. **Saṅgāyissāmā**ti ettha iti-sa-
ddassa “vuttaṃ ahoṣī”ti ca ubhayattha sambandho, ekassa vā iti-saddassa lopo.

Dutiyadivaseti evaṃ cintitadivasato dutiyadivase, so ca kho vassūpanāyikadiva-
sato dutiyadivasova. Therā hi āsaḥhipuṇṇamito pāṭipadadivaseyeva sannipatitvā
vassamupagantvā evaṃ cintesunti. **Rājadvā**reti rājagehadvāre. **Hatthakammanti**
hatthakiriyaṃ, hatthakammaṃ karaṇanti vuttaṃ hoti. **Paṭivedesunti** jānāpesuṃ.
Visatṭhāti nirāsaṅkacittā. Āṇāyeva (1.0073) appaṭihataavuttiyā pavattanaṭṭhena
cakkanti **āṇācakkam**. Tathā dhammoyeva cakkanti **dhammacakkam**, taṃ panidha
desanāñāṇapaṭivedhañāṇavasena duvidhampi yujjati tadubhayeneva saṅgītiyā
pavattanato. “Dhammacakkanti cetam desanāñāṇassāpi nāmaṃ, paṭivedhañāṇa-
ssāpī”ti (saṃ. ni. aṭṭha. 2.3.78) hi **aṭṭhakathāsu** vuttaṃ. **Sannisajjaṭṭhānanti** sanni-
patitvā nisīdanaṭṭhānaṃ. Satta paṇṇāni yassāti **sattapaṇṇī**, yo “chattapaṇṇo, visa-
macchado” tipi vuccati, tassa jātaguhadvāreṭi attho.

Vissakammunāti sakkassa devānamindassa kammākammavidhāyakaṃ deva-
puttaṃ sandhāyāha. **Suvibhattabhittithambhasopānanti** ettha suvibhattapadassa
dvandato pubbe suyyamānattā sabbehi dvandapadehi sambandho, tathā “**nānā-**
vidha ...pe... vicittan”ti-ādīsipi. **Rājabhavanavibhūtinti** rājabhavanasampattiṃ,
rājabhavanasobhaṃ vā. **Avahasantamivā**ti avahāsaṃ kurumānaṃ viya. **Siriyā**ti
sobhāsaṅkhātāya lakkiyā. **Niketanamivā**ti vasanaṭṭhānamiva, “jalantamivā” tipi
pāṭho. Ekasmimyeva pāṇiyatitthe nipatantā pakkhino viya sabbesampi janānaṃ
cakkhūni maṇḍapeyeva nipatantīti vuttaṃ “**ekanipāta ...pe... vihaṅgānan**” ti. **Naya-**
navihaṅgānanti nayanasaṅkhātavihaṅgānaṃ. **Lokarāmaṇeyyakamiva sampiṇḍi-**
tanti yadi loke vijjamānaṃ rāmaṇeyyakaṃ sabbameva ānetvā ekattha sampi-
ṇḍitaṃ siyā, taṃ viyāti vuttaṃ hoti, yaṃ yaṃ vā loke ramitumarahati, taṃ sabbaṃ

sampiṇḍitamivātipi attho. **Daṭṭhabbasāramaṇḍanti** pheggurahitaṃ sāraṃ viya, kasaṭavinimuttaṃ pasannaṃ viya ca daṭṭhumaraharūpesu sārabhūtaṃ, pasanna-bhūtañca. Apica daṭṭhabbo dassaniyo sārabhūto visiṭṭhataro maṇḍo maṇḍanaṃ alaṅkāro etassāti **daṭṭhabbasāramaṇḍo**, taṃ. Maṇḍaṃ sūriyasmaṃ pāti nivāreti, sabbesaṃ vā janānaṃ maṇḍaṃ pasannaṃ pāti rakkhati, maṇḍanamalaṅkāraṃ vā pāti pivati alaṅkaritaṃ yuttabhāvenāti **maṇḍapo**, taṃ.

Kusumadāmāni ca tāni olambakāni ceti **kusumadāmolambakāni**. Visesanassa cettha paranipāto yathā “agyāhito”ti. Vividhāniyeva kusumadāmolambakāni tathā, tāni viniggalantaṃ visesena vamentaṃ nikkhāmentamiva cāru sobhanaṃ vitānaṃ etthāti tathā. Kuṭṭena gahito samaṃ katoti **kuṭṭimo, koṭṭimo** vā, tādisoyeva maṇṭi **maṇikoṭṭimo** (1.0074), nānāratanehi vicitto maṇikoṭṭimo, tassa talaṃ tathā. Atha vā maṇiyo koṭṭetvā katatalattā maṇikoṭṭena nipphattanti **maṇikoṭṭimaṃ**, tameva talaṃ, nānāratanaviccitaṃ maṇikoṭṭimatalaṃ tathā. Tamiva ca nānāpupphūpahāraviccitaṃ supariniṭṭhitabhūmikammanti sambandho. Pupphapūjā **pupphūpahāro**. Ettha hi nānāratanaviccitaggaṇaṃ nānāpupphūpahāraviccittatāyanidassanaṃ, maṇikoṭṭimatalaggahaṇaṃ supariniṭṭhitabhūmikammatayāti daṭṭhabbaṃ. Nanti maṇḍapaṃ. **Brahmavimānasadisanti** bhāvanapuṃsakaṃ, yathā brahmavimānaṃ sobhati, tathā alaṅkaritvāti attho. Visesena mānetabbanti **vimānaṃ**. Saddavidū pana “vihe ākāse māyanti gacchanti devā yenāti vimānaṃ”ti vadanti. Visesena vā sucaritakammunā miyati nimmīyatīti **vimānaṃ, vīti** vā sakuṇo vuccati, taṃ saṅṭhānena miyati nimmīyatīti **vimānanti**-ādināpi vattabbo. **Vimānaṭṭhakathāyaṃ** pana “ekayojanadvijojanādibhāvena pamāṇavisesayuttatāya, sobhātisayayogena ca visesato mānanīyatāya vimānaṃ”ti (vi. va. aṭṭha. ganthārambhakathā) vuttaṃ. Natthi agghametesanti **anagghāni**, Aparimāṇagghāni agghitumasakkuṇeyyānīti vuttaṃ hoti. Patirūpaṃ, paccekaṃ vā attharitabbānīti **paccattharaṇāni**, tesāṃ satāni tathā. **Uttarābhimukhanti** uttaradisābhimukhaṃ. Dhammopi satthāyeva satthukiccanipphādanatoti vuttaṃ “**buddhassa bhagavato āsanārahaṃ dhammāsanāṃ paññapetvā**”ti. Yathāha “yo kho ...pe... mamaccayena satthā”ti-ādi, (dī. ni. 2.216) tathāgatappaveditadhammadesakassa vā satthukiccāvahattā tathārūpe āsane nisīditumarahatīti dassetumpi evaṃ vuttaṃ. **Āsanārahanti** nisīdanārahaṃ. **Dhammāsananti** dhammadesakāsaṇaṃ, dhammaṃ vā kathetaṃ yuttāsaṇaṃ. **Dantakhacitanti** dantehi khacitaṃ, hatthidantehi katanti vuttaṃ hoti. “Danto nāma hatthidanto vuccati”ti hi vuttaṃ. **Etthāti** etasmiṃ dhammāsane. **Mama kiccanti** mama kammaṃ, mayā vā karaṇīyaṃ.

Idāni āyasmato ānandassa asekkhabhūmisamāpajjanaṃ dassento “**tasmiñca panā**”ti-ādimāha. Tattha **tasmiñca pana divasa**eti tathā raññā ārocāpitadivase, sāvāṇamāsassa kāḷapakkhacatutthadivaseti vuttaṃ hoti. Anattahajananato visasaṅkāsatāya kilesa **visaṃ**, tassa khīṇāsavabhāvato aññathābhāvasaṅkhātā satti **gandho**. Tathā hi so (1.0075) bhagavato parinibbānādīsu vilāpādimakāsi. Apica visajananakapupphādigandhapaṭibhāgatāya nānāvidhadukkhahetukiriyājananako kilesova “**visagandho**”ti vuccati. Tathā hi so “visaṃ haratīti visattikā, visamūlāti visattikā, visaphalāti visattikā, visaparibhogāti visattikā”ti-ādinā (mahāni. 3) vuttoti.

Apica **visagandho**Nāma virūpo maṃsādigandho, taṃsadisatāya pana kilesa. “Vissasaddo hi virūpe”ti (dha. sa. ṭī. 624) **abhidhammaṭīkāyaṃ**vuttaṃ. **Addhāti** ekaṃsato. **Samveganti** dhammasaṃvegaṃ. “Ohitabhārānan”ti hi yebhuyyena, padhānena ca vuttaṃ. Edisesu pana ṭhānesu tadaññesampi dhammasaṃvego yeva adhippeto. Tathā hi “saṃvego nāma sahottappaṃ ñāṇaṃ, so tassā bhagavato dassane uppajji”ti (vi. va. aṭṭha. 838) **rajjumālāvimānavaṇṇanāyaṃ**vuttaṃ, sā ca tadā aviññātasāsanā anāgataphalāti. Itarathā hi cittutrāsavasena dosoyeva saṃvegoti āpajjati, evañca sati so tassa asekkhabhūmisamāpajjanassa ekaṃsākāraṇaṃ na siyā. Evamabhūto ca so idha na vattabboyevāti alampipapañcena. **Tenāti** tasmā sve saṅghasannipātassa vattamānattā, sekkhasakaraṇiyattā vā. **Te na yuttanti** tava na yuttaṃ, tayā vā sannipātaṃ gantuṃ na patirūpaṃ.

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

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

Hi vuttaṃ. **Anupādāyāti** taṇhādiṭṭhivasena kañci dhammaṃ aggahetvā, yehi vā kilesehi muccati, tesam lesamattampi aggahetvā. **Āsavehīti** (1.0076) bhavato ā bhavaggaṃ, dhammato ca ā gotrabhuṃ savanato pavattanato āsavasaññitehi kilesehi. Upalakkhaṇavacanamattañcetaṃ. Tadekaṭṭhatāya hi sabbehipi kilesehi sabbehipi pāpadhammehi cittaṃ vimuccatiyeva. **Cittaṃ vimuccīti cittaṃ** arahattamaggakkaṇe āsavehi vimuccamānaṃ hutvā arahattaphalakkhaṇe vimucci. Tadatthaṃ vivarati “**ayañhī**”ti-ādinā. **Caṅkamenāti** caṅkamanakiriyāya. **Visesanti** attanā laddhamaggaphalato visesamaggaphalaṃ. Vivaṭṭūpanissayabhūtaṃ kataṃ upacitaṃ puññaṃ yenāti **katapuñño**, arahattādhigamāya katādhikāroti attho. **Padhānamanuyuñjāti** vīriyamanuyuñjāhi, arahattasamāpattiyā anuyogaṃ karohīti vuttaṃ hoti. **Hohisīti** bhavissasi. **Kathādosoti** kathāya doso vitathabhāvo. **Accāradhanti** ativiya āradhaṃ. **Uddhaccāyāti** uddhatabhāvāya. **Handāti** vossaggavacanaṃ. Tena hi adhunāyeva yojemi, na panāhaṃ papañcaṃ karomīti vossaggaṃ karoti. **Vīriyasamataṃ yojemīti** caṅkamanavīriyassa adhimattattā tassa hāpanavasena samādhinā samatāpādanena vīriyassa samataṃ samabhāvaṃ yojemi, vīriyena vā samathasaṅkhātaṃ samādhim yojemītipi attho. Dvidhāpi hi pāṭho dissati. **Vissamissāmīti** assasissāmi. Idāni tassa visesato pasamsanārahabhāvaṃ dassetuṃ “**tenā**”ti-ādi vuttaṃ. **Tenāti** catu-iriyāpathavirahitatākāraṇena. “**Anipanno**”ti-ādīni paccuppannavacanāneva. Parinibbutopi so ākāseyeva parinibbāyi. Tasmā therassa kilesaparinibbānaṃ, khandhaparinibbānañca visesena pasamsārahaṃ acchariyabbhutamevāti.

Dutiyadivaseti therena arahattapattadivasato dutiyadivase. **Pañcamiyanti** tithipekkhāya vuttaṃ, “dutyadivase”ti iminā tulyādhikaraṇaṃ. Bhinnaliṅgampi hi tulyatthapadaṃ dissati yathā “guṇo pamāṇaṃ, vīsati cittāni” iccādi. **Kālapakkhassāti** sāvāṇamāsakālapakkhassa. Paṭhamañhi māsam khaṇḍaphullapaṭṭisaṅkharāṇamakamṣu, paṭhamamāsabhāvo ca majjhimappadesavohārena. Tattha hi purimapuṇṇamito yāva aparā puṇṇamī, tāva eko māsoti voharanti. Tato tīṇi divasāni rājāmaṇḍapamakāsi, tato dutiyadivase thero arahattaṃ sacchākāsi, tatiyadivase pana sannipatitvā therā saṅgītimakamṣu, tasmā āsaḥhimāsakālapakkhapāṭipadato yāva sāvāṇamāsakālapakkhapañcamī (1.0077), tāva pañcadivasādhiko ekamāso hoti. **Samāno** Ti uppajjamāno. **Haṭṭhatuṭṭhacitto** ti ativiya somanassacitto, pāmojjena vā haṭṭhacitto pītiyā tuṭṭhacitto. **Ekamṣanti** ekasmim amse, vāmaṃseti attho. Tathā hi **vaṅḡisassuttavaṇṇanāyaṃ** vuttaṃ-

“Ekamṣam cīvaranti ettha puna saṅṭhāpanavasena evaṃ vuttaṃ, ekamṣanti ca vāmaṃsam pārupitvā ṭhitassetam adhivacanaṃ. Yato yathā vāmaṃsam pārupitvā ṭhitam hoti, tathā cīvaraṃ katvāti evamassattho veditabbo” ti (su. ni. aṭṭha. 2. 345).

Bandha ...pe... viyāti vaṇṭato pavuttasupari-pakkatālapalamiva. **Paṇḍu ...pe... viyāti** sitapītapabhāyuttapaṇḍuromajakambale ṭhapito jātimā maṇi viya, jātivacanaena cettha kuttimaṃ nivatteti. **Samuggatapūṇṇacando viyāti** juṇhapakkhapannarasuposathe samuggato soḷasakalāparipuṇṇo cando viya. **Bālā ...pe... viyāti** taruṇasūriyapabhāsamphassena phullitasuvaṇṇavaṇṇaparāgagabbham satapattapaddham viya. “Piñjarasaddo hi hemavaṇṇapariyāyo” ti (sārattha. ṭi. 1.22) **sāratthadīpaniyaṃ** vutto. **Pariyodātenāti** pabhassarena. **Sappabhenāti** vaṇṇappabhāya, silappabhāya ca samannāgatena. **Sassirikenāti** sarīrasobhaggādisaṅkhātāya siriya ativiya sirimatā. **Mukhavarenāti** yathāvuttasobhāsamalaṅkatattā uttamamukhena. Kāmaṃ “ahamasmi arahattaṃ patto” ti nārocesi, tathārūpāya pana uttamaliṅāya gamanato passantā sabbepi tamattham jānanti, tasmā ārocento viya hotīti āha “**attano arahattappattim ārocayamāno viya agamāsī**” ti.

Kimattham panāyaṃ evamārocayamāno viya agamāsīti? Vuccate- so hi “attupanāyikaṃ akatvā aññabyākaraṇaṃ bhagavatā samvaṇṇitan” ti manasi karitvā “sekkhatāya dhammavinayasaṅgītiyā gahetumayuttampi bahussutattā gaṇhissāmā” ti nisinnānaṃ therānaṃ arahattappattivijānanena somanassuppādanattham, “appamatto hohī” ti bhagavatā dinna-ovādassa ca saphalatādīpanattham evamārocayamāno viya agamāsīti. **Āyasmato mahākassapassa** (1.0078) **etadahosi** samasamaṭṭhapanādinā yathāvuttakāraṇena satthukappattā. **Dhareyyāti** vijjamāno bhavēyya. “Sobhati vata te āvuso ānanda arahattasamadhigamatā” ti-ādinā sādhu-kāramadāsi. Ayamidha dīghabhāṇakānaṃ vādo. Khuddakabhāṇakesu ca suttanipātakhuddakapāṭhabhāṇakānaṃ vādotipi yujjati tadaṭṭhakathāsupi tathā vuttattā.

Majjhimam nikāyaṃ bhaṇanti silenāti **majjhimabhāṇakā**, tappaguṇā ācariyā. **Yathāvuddhanti** vuddhapaṭipāṭim, tadanatikkamitvā vā. **Tatthāti** tasmim bhikkhusaṅghe. Ānandassa etamāsananti sambandho. **Tasmim samayeti** tasmim evaṃkathanasamaye. **Thero cintesi** “kuhim gato” ti pucchantānaṃ attānaṃ dassente ati-

viya pākaṭabhāvena bhavissamānattā, ayampi majjhimabhāṇakesveva eka-
ccānaṃ vādo, tasmā itipi eke vadantīti sambandho. Ākāsenā āgantvā attano āsa-
neyeva attānaṃ dassesīti tesameva ekacce vadanti. Pulliṅgavisaye hi “eke”ti
vutte sabbattha “ekacce”ti attho veditabbo. Tīsupi cettha vādesu tesāṃ tesāṃ
bhāṇakānaṃ tena tenākārena āgatamattaṃ ṭhapetvā viṣuṃ viṣuṃ vacane aññaṃ
visesakāraṇaṃ natthi. Sattamāsaṃ katāya hi dhammavinayasaṅgītiyā kadāci
pakatiyāva, kadāci pathaviyaṃ nimujjivā, kadāci ākāsenā āgatattā taṃ tadāgama-
namupādāya tathā tathā vadanti. Apica saṅgītiyā ādidivaseyeva paṭhamaṃ paka-
tiyā āgantvā tato paraṃ ākāsamabbhuggantvā parisāṃ pattakāle tato otarivā
bhikkhupantiṃ apīḷento pathaviyaṃ nimujjivā āsane attānaṃ dassesīti vadanti.
Yathā vā tathā vā āgacchatu, āgamanākāramattaṃ na pamāṇaṃ, āgantvā gata-
kāle āyasmato mahākassapassa sādhu-kāradānameva pamāṇaṃ satthārā dāta-
bbasādhukāradāneva arahattappattiyā aññesampi ñāpitattā, bhagavati dhara-
māne paṭiggahetabbāya ca pasasāya therassa paṭiggahitattā. Tasmā tamatthaṃ
dassento “**yathā vā**”ti-ādimāha. **Sabbatthāpīti** sabbesupi tīsu vādesu.

Bhikkhū āmantesīti bhikkhū ālapīti ayamettha attho, aññatra pana ñāpanepi
dissati yathā “āmantayāmi vo bhikkhave, (dī. ni. 2.218) paṭivedayāmi vo bhikkha-
ve”ti (1.0079) (a. ni. 7.72) pakkosanepi dissati yathā “ehi tvaṃ bhikkhu mama
vacanena sārīputtaṃ āmantehī”ti (a. ni. 9.11) ālapanepi dissati yathā “tatra kho
bhagavā bhikkhū āmantesi ‘bhikkhavo’ti” (saṃ. ni. 1.249), idhāpi ālapaneti sāra-
tthadīpaniyaṃ (sārattha. ṭī. 1paṭhamamahāsaṅgītikathāvaṇṇanā) vuttaṃ. Ālapanā-
mattassa pana abhāvato “kiṃ paṭhamaṃ saṅgāyāmā”ti-ādinā vuttena viññāpiya-
mānatthantarena ca saha caraṇato ñāpaneva vaṭṭati, tasmā

āmantesiti paṭivedesi viññāpesīti attho vattabbo. “Tatra kho bhagavā bhikkhū āmantesi ‘bhikkhavo’ti, ‘bhaddante’ti te bhikkhū bhagavato paccassosun”ti-ādīsu (saṃ. ni. 1.249) hi ālapanamattameva dissati, na viññāpiyamānatthantaraṃ, taṃ pana “bhūtapubbaṃ bhikkhave”ti-ādinā (saṃ. ni. 1.249) paccekameva āradhaṃ. Tasmā tādisesveva ālapane vaṭṭatīti no takko. Saddavidū pana vadanti “āmanta-yitvā devindo, vissakammaṃ mahiddhikan’ti-ādīsu (cariyā. 107) viya mantasaddo guttabhāsane. Tasmā ‘āmantesi’ti etassa sammantayīti attho”ti. “**Āvuso**”ti-ādi āmantanākāradīpanaṃ. **Dhammaṃ vā vinayaṃ vā**ti ettha vā-saddo vikappane, tena “kimekaṃ tesu paṭhamaṃ saṅgāyāmā”ti dasseti. Kasmā āyūti āha “**vinaye ṭhite**”ti-ādi. “Yasmā, tasmā”ti ca ajjhāharitvā yojetabbaṃ. **Tasmāti** tāya āyusarikhatāya. **Dhuranti** jeṭṭhakaṃ. **No nappahotīti** pahotiyeva. Dvipaṭisedho hi saha atisayena pakatyatthadīpako.

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

Attanāva attānaṃ sammannīti sayameva attānaṃ sammataṃ akāsi. “Attanā”ti hi idaṃ tatiyāvisesanaṃ bhavati, tañca parehi sammannaṃ nivatteti, “attanā”ti vā ayaṃ vibhatyantapatirūpako abyayasaddo (1.0080). Keci pana “liṅgatthe tatiyā abhihitakattubhāvato”ti vadanti. Tadayuttameva “thero”ti kattuno vijjāmānattā. Vissajjanatthāya attanāva attānaṃ sammannīti yojetabbaṃ. Pucchadhātussa dvikammikattā “upāliṃ vinayan”ti kammadvayaṃ vuttaṃ.

Bijaṇiṃ gahevāti ettha bijaṇigahaṇaṃ dhammakathikānaṃ dhammatāti vedītabbaṃ. Tāya hi dhammakathikānaṃ parisāya hatthakukkuccamukhavikārādi paṭicchādīyati. Bhagavā ca dhammakathikānaṃ dhammatādassanatthameva vicitrabijaṇiṃ gaṇhāti. Aññathā hi sabbassapi lokassa alaṅkārabhūtaṃ paramukkaṃ sagatasikkhāsaṃyamānaṃ buddhānaṃ mukhacandaṃḍalaṃ paṭicchādetabbaṃ na siyā. “Paṭhamaṃ āvuso upāli pārājikaṃ kattha paññattan”ti kasmā vuttaṃ, nanu tassa saṅgītiyā purimakāle paṭhamabhāvo na yuttoti? No na yutto bhagavatā paññattānukkamena, pātimokkhuddesānukkamena ca paṭhamabhāvassa siddhattā. Yebhuyyena hi tīṇi piṭakāni bhagavato dharamānakāle ṭhitānukkameneva saṅgītāni, visesato vinayābhiddhammapiṭakānīti daṭṭhabbaṃ. **Kismiṃ vatthusminti, methunadhammeti** ca nimittatthe bhummavacanaṃ. “**Kattha paññattan**”ti-ādinā dassitena saha tadavasiṭṭhampi saṅgahetvā dassetuṃ “**vatthumpi pucchi**”ti-ādi vuttaṃ.

Saṅgītikāravacanasammissaṃ vā nu kho, suddhaṃ vā buddhavacanaṃ āsāṅkāpariharaṇattham, yathāsaṅgītasappaṃ pamāṇabhāvaṃ dassanatthañca pucchaṃ samuddharitvā vissajjento “**kiṃ panetthā**”ti-ādimāha. Ettha **paṭhamapārājiketī** etissaṃ tathāsaṅgītāya paṭhamapārājikapāḷiyaṃ. Tenevāha “na hi tathāgatā ekabyañjanampi niratthakaṃ vadanti”ti. **Apanetabbanti** atirekabhāvena niratthaka-

tāya, vitathabhāvena vā ayuttatāya chaḍḍetabbavacanaṃ. **Pakkhipitabbanti** asampuṇṇatāya upanetabbavacanaṃ. Kasmāti āha “**na hi**” ti-ādi. **Sāvakānaṃ pana devatānaṃ vā bhāsiteti** bhagavato pucchāthomanādivasena bhāsitaṃ sandhāyāha. **Sabbatthāpīti** bhagavato sāvakānaṃ devatānañca bhāsitepi. Taṃ pana pakkhipanaṃ sambandhavacanamattasseva, na sabhāvāyuttiyā atthassāti dasseti “**kiṃ pana tan**” ti-ādinā **sambandhavacanamattanti** pubbāparasambandhavacanameva. **Idaṃ paṭhamapārājikanti** vavatthapetvā **ṭhapesuṃ** imināva vācanāmaggena uggahaṇadhāraṇādikiccanipphādanatthaṃ, tadatthameva ca **gaṇasajjhāyamakamsu** “**tena ...pe... viharati**” ti. Sajjhāyārambhakāleyeva pathavī akampitthāti vadanti, tadidaṃ pana pathavīkampanaṃ therānaṃ dhammasajjhāyānubhāvenāti (1.0081) ñāpetuṃ “**sādhukāraṃ dadamānā viyā**” ti vuttaṃ. **Udakapariyantanti** pathavīsandhāraka-udakapariyantaṃ. Tasmiñhi caliteyeva sāpi calati, etena ca padesapathavīkampanaṃ nivatteti.

Kiñcāpi pāḷiyaṃ gaṇanā natthi, saṅgītimāropitāni pana ettakānevāti dīpetuṃ “**pañcasattati sikkhāpadāni**” ti vuttaṃ “**purimanayenevā**” ti etena sādhukāraṃ dadamānā viyāti atthamāha. Na kevalaṃ sikkhāpadakaṇḍavibhaṅganiyameneva, atha kho pamāṇaniyamenāpīti dassetuṃ “**catusatṭhibhāṇavārā**” ti vuttaṃ. Ettha ca **bhāṇavāro**-

“Aṭṭhakkharā **ekapadaṃ, ekagāthā** catuppadaṃ;
gāthā cekā mato **gantho**, gantho bāttiṃsatakharo.
Bāttiṃsakkharaganthānaṃ, paññāsadvīsataṃ pana;
Bhāṇavāro mato eko, svaṭṭhakkharasahassako” ti.

Evamaṃ aṭṭhakkharasahassaparimāṇo pāṭho vuccati. Bhaṇitabbo vāro yassāti hi **bhāṇavāro**, ekena sajjhāyanamaggena kathetabbavāroti attho. **Khandhakanti** mahāvaggacūḷavaggaṃ. Khandhānaṃ samūhato, pakāsanato vā khandhakoti hi vuccati, **kandhāti** cettha pabbajjūpasampadādivinayakammasaṅkhātā, cārittavārittāsikkhāpadasaṅkhātā ca paññattiyō adhippetā. Pabbajjādīni hi bhagavatā paññattattā paññattiyoti vuccanti. Paññattiyañca khandhasaddo dissati “dārukkhandho, (a. ni. 6.41) aggikkhandho (a. ni. 7.72), udakakkhandho” ti-ādīsu (a. ni. 5.45; 6.37) viya. Apica bhāgarāsaṭṭhatāpi yujjatiyeva tāsamaṃ paññattīnaṃ bhāgato, rāsito ca vibhattattā, taṃ pana vinayapiṭakaṃ bhāṇakehi rakkhitaṃ gopitaṃ saṅgahāruḷhanayeneva cirakālaṃ anassamānaṃ hutvā patiṭṭhahissatīti āyasmantaṃ upālītheraṃ paṭicchāpesuṃ “āvuso imaṃ tuyhaṃ nissitake vācehi” ti.

Dhammaṃ saṅgāyitukāmoti suttantābhidhammasaṅgītiṃ kattukāmo “dhammo ca vinayo ca desito paññatto” ti-ādīsu (dī. ni. 2.216) viya pārisesanayena dhammasaddassa suttantābhidhammesveva pavattanato. Ayamatto upari āvi bhavissati.

Saṅghaṃ ṇāpesīti ettha heṭṭhā vuttanayena attho veditabbo. **Kataraṃ āvuso piṭakanti** vinayāvasesesu dvīsū piṭakesu kataraṃ piṭakaṃ. Vinayābhidhammānampi (1.0 khuddakasaṅgītipariyāpannattā tamantarena vuttaṃ “**suttantapiṭake catasso saṅgītiyo**” ti. **Saṅgītiyoti** ca saṅgāyanakāle dīghādivasena viṣuṃ viṣuṃ niyametvā saṅgayhamānattā nikāyāva vuccanti. Tenāha “**dīghasaṅgītin**” ti-ādi. Suttāneva

sampiṇḍetvā vaggakaraṇavasena tayo vaggā, nāññānīti dassetuṃ “**catuttiṃsa** **suttāni tayo vaggā**” ti vuttaṃ. Tasmā catuttisaṃ suttāni tayo vaggā honti, suttāni vā catuttiṃsa, tesāṃ vaggakaraṇavasena tayo vaggā, tesu tisu vaggasūti yojetabbaṃ. “Brahmajālasuttaṃ nāma atthi, taṃ paṭhamāṃ saṅgāyāmā” ti vutte kasmāti coda-nāsambhavato “**tividhasīlāṅkatan**” ti-ādimāha. Hetugabbhāni hi etāni. Cūḷama-jjhimamahāsīlavasena tividhassāpi sīlassa pakāsanattā tena alaṅkataṃ vibhū-sitaṃ tathā nānāvidhe micchājīvabhūte kuhanalapanādayo viddhaṃsetīti **nānāvī-****dhammicchājīvakuhanalapanādividdhaṃsanaṃ**. Tattha **kuhanā**ti kuhāyanā, pacca-yapaṭisevanasāmantajappana-iriyāpathasannissitasāṅkhātena tividhena vatthunā vimhāpanāti attho. **Lapanā**ti vihāraṃ āgate manusse disvā “kimatthāya bhonto āgatā, kiṃ bhikkhū nimantetuṃ. Yadi evaṃ gacchatha, ahaṃ pacchato bhikkhū gahetvā āgacchāmi” ti evamādinā bhāsanā. Ādisaddena pupphadānādayo, nemi-ttikatādayo ca saṅgaṇhāti. Apicettha micchājīvasaddena kuhanalapanāhi sesaṃ anesanaṃ gaṇhāti. Ādisaddena pana tadavasesaṃ mahicchātādikaṃ dussilyanti daṭṭhabbaṃ. Dvāsaṭṭhi diṭṭhiyo eva paliveṭhanaṭṭhena jālasarikkhatāya **jālaṃ**, tassa viniveṭhanaṃ apaliveṭhakaraṇaṃ tathā.

Antarā ca bhante rājagahaṃ antarā ca nāḷandanti ettha **antarā**saddo vivare “apicāyaṃ bhikkhave tapodādvinnaṃ mahānirayānaṃ antarikāya āgacchatī” ti-ā-dīsu (pārā. 231) viya. Tasmā rājagahassa ca nāḷandassa ca vivareti attho daṭṭhabbo. Antarāsaddena pana yuttattā upayogavacanaṃ kataṃ. Īdisesu ṭhānesu akkharacintakā “antarā gāmañca nadiñca yāti” ti evaṃ ekameva antarā-saddaṃ payujjanti, so dutiyapadenapi yojetabbo hoti. Ayojiyamāne hi upayogava-canaṃ na pāpuṇāti sāmivacanassa pasaṅge antarāsaddayogena upayogavaca-nassa icchitattā. Tattha rañño kīlanatthaṃ paṭibhānacittavicitra-agāramakaṃsu, taṃ “**rājāgārakan**” ti vuccati, tasmim. **Ambalaṭṭhikā**ti rañño (1.0083) uyyānaṃ. Tassa kira dvārasamīpe taruṇo ambarukkho atthi, taṃ “ambalaṭṭhikā” ti vadanti, tassa samīpe pavattattā uyyānampi “ambalaṭṭhikā” tveva saṅkhyāṃ gataṃ yathā “varuṇanagaran” ti, tasmā ambalaṭṭhikāyaṃ nāma uyyāne rājāgāraketi attho. Avi-ññāyamānassa hi viññāpanatthaṃ etaṃ ādhāradvayaṃ vuttaṃ rājāgārameta-ssāti vā **rājāgārakan**, uyyānaṃ, rājāgāravati ambalaṭṭhikāyaṃ nāma uyyāneti attho. Bhinnaliṅgampi hi visesanapadamatthī” ti keci vadanti, evaṃ sati rājāgāraṃ ādhāro na siyā. “**Rājāgāraketi** evaṃnāmake uyyāne abhiraṃanārahaṃ kira rājāgā-rampi. Tattha, yassa vasenetaṃ evaṃ nāmaṃ labhatī” ti (vajira. ṭi. paṭhamamahā-saṅgītikathāvaṇṇanā) **vajirabuddhitthero**. Evaṃ sati “ambalaṭṭhikāyan” ti āsannata-ruṇambarukkheṇa visesetvā “rājāgārake” ti uyyānameva nāmavasena vuttanti attho āpajjati, tathā ca vuttadosova siyā. **Suppiyañca paribbājakanti** suppiyaṃ nāma sañcayassa antevāsiṃ channaparibbājakañca. **Brahmadattañca māṇa-****vanti** ettha taruṇo “māṇavo” ti vutto “ambaṭṭho māṇavo, aṅgako māṇavo” ti-ādīsu (dī. ni. 1.259, 211) viya, tasmā brahmadattaṃ nāma taruṇapurisañca ārabbhāti attho. **Vaṇṇāvaṇṇeti** pasamsāya ceva garahāya ca. Atha vā guṇo vaṇṇo, aguṇo avaṇṇo, tesāṃ bhāsanāṃ uttarapadalopena tathā vuttaṃ yathā “rūpabhavo rūpan” -ti.

“**Tato paran**”ti-ādimhi ayaṃ vacanakkamo- sāmāññaphalaṃ panāvuso ānanda kattha bhāsīti? Rājagahe bhante jīvakambavaneti. Kena saddhīti? Ajātasattunā vedehiputtēna saddhīti. Atha kho āyasmā mahākassapo āyasmantaṃ ānandaṃ sāmāññaphalassa nidānampi pucchi, puggalampi pucchīti. Ettha hi “kaṃ ārabbhā”ti avatvā “kena saddhin”ti vattabbaṃ. Kasmāti ce? Na bhagavatā eva etaṃ suttaṃ bhāsītaṃ, raññāpi “yathā nu kho imāni puthusippāyatanāni”ti-ādinā (dī. ni. 1.163) kiñci kiñci vuttamatthi, tasmā evameva vattabbanti. Imināva nayena sabbattha “kaṃ ārabbhā”ti vā “kena saddhin”ti vā yathārahaṃ vatvā saṅgītimakāsīti daṭṭhabbaṃ. **Tantinti** suttavaggasamudāyavasena vavatthitaṃ pāḷiṃ. Evañca katvā “tivaggasaṅgahaṃ catuttimsasuttapaṭimaṇḍitaṃ”ti vacanaṃ upapannaṃ hoti. **Pariharathā**ti uggahaṇavācanādivasena dhāretha. Tato anantaraṃ saṅgāyitvāti sambandho.

“Dhammasaṅgaho (1.0084) cā”ti-ādinā samāso. Evaṃ saṃvaṇṇitaṃ porāṇakehīti attho. Etena “mahādhammahadayaṇa, mahādhatukathāya vā saddhiṃ satta-pakaraṇaṃ abhidhammapīṭakaṃ nāmā”ti vuttaṃ vitaṇḍavādīmataṃ paṭikkhitvā “kathāvatthunāva saddhin”ti vuttaṃ samānavādīmataṃ dasseti. Saṅhañāṇassa, saṅhañāṇavantānaṃ vā visayabhāvato **sukhumaññagocaraṃ**.

Cūḷaniddesamahāniddesavasena duvidhopi **niddeso**. Jātakādike khuddakanikāyapariyāpanne, yebhuyyena ca dhammaniddesabhūte tādise abhidhammapīṭakeva saṅgaṇhituṃ yuttaṃ, na pana dīghanikāyādippakāre suttantapīṭake, nāpi paññattiniddesabhūte vinayapīṭaketi **dīghabhāṇakā** jātakādīnaṃ abhidhammapīṭake saṅgahaṃ vadanti. Cariyāpīṭakabuddhavaṃsānañcetha aggahaṇaṃ jātakagatikattā, nettipeṭakopadesādīnañca niddesapaṭisambhidāmaggagatikattā. **Majjhī-mabhāṇakā** pana aṭṭhuppattivasena desitānaṃ jātakādīnaṃ

yathānulomadesanābhāvato tādise suttantapiṭake saṅgaho yutto, na pana sabhā-
vadhāmaniddesabhūte yathādhammasāsane abhidhammapiṭake, nāpi paññatti-
niddesabhūte yathāparādhasāsane vinayapiṭaketi jātakādīnaṃ suttantapiṭakapari-
yāpannataṃ vadanti. Yuttamettha vicāretvā gahetabbaṃ.

Evaṃ nimittapayojanakāladesakārakakaraṇappakārehi paṭhamaṃ saṅgītiṃ
dassetvā idāni tattha vavatthāpitesu dhammavinayesu nānappakārakosallatthaṃ
ekavidhādibhedaṃ dassetuṃ “**evametan**” ti-ādimāha. Tattha “**evan**” ti iminā etasa-
ddena parāmasitabbaṃ yathāvuttasaṅgītippakāraṃ nidasseti. “**Yañhī**” ti-ādi
vitthāro. **Anuttaraṃ sammāsambodhinti** anāvaraṇañāṇapadaṭṭhānaṃ magga-
ñāṇaṃ, maggañāṇapadaṭṭhānañca anāvaraṇañāṇaṃ. **Etthantareti** abhisambujjha-
nassa, parinibbāyanassa ca vivare. Tadetthaṃ **pañcaccattālīsa vassānīti** kālavasena
niyameti. **Paccavekkhantena vāti** udānādivasena pavattadhammaṃ sandhāyāha.
Yaṃ vacanaṃ vuttaṃ, sabbhaṃ tanti sambandho. Kiṃ panetanti āha “**vimuttirasa-
mevā**” ti, na tadaññarasanti vuttaṃ hoti. Vimuccitthāti **vimutti**, rasitabbaṃ assāde-
tabbanti **rasaṃ**, vimuttisaṅkhātāṃ rasametassāti **vimuttirasaṃ**, arahattaphalassā-
danti attho. Ayaṃ **ācariyasāriputtatherassa** mati (sārattha. ṭī. paṭhamamahāsa-
ṅgītikathāvaṇṇanā). **Ācariyadhammapālathero** pana taṃ kecivādaṃ katvā imama-
tthamāha (1.0085) “vimuccati vimuccitthāti **vimutti**, yathārahaṃ maggo phalañca.
Rasanti guṇo, sampattikiccaṃ vā, vuttanayena samāso. Vimuttānisaṃsaṃ, vimu-
ttisampattikaṃ vā maggaphalanipphādanato, vimuttikiccaṃ vā kilesānamaccanta-
vimuttisampādanatoti attho” ti (dī. ni. ṭī. 1 paṭhamamahāsaṅgītikathāvaṇṇanā). **Āngu-
ttaraṭṭhakathāyaṃ** pana “attharasassādīsu attharaso nāma cattāri sāmāññapha-
lāni, dhammaraso nāma cattāro maggā, vimuttiraso nāma amatanibbānan” ti (a.
ni. aṭṭha. 1.1.335) vuttaṃ.

Kiñcāpi avisesena sabbampi buddhavacanaṃ kilesavinayanena **vinayo**, yathā-
nusiṭṭhaṃ paṭipajjamāne apāyapatanādito dhāraṇena **dhammo** ca hoti, tathāpi
idhādhippeteyeva dhammavinaye vatticchāvasena sarūpato niddhāretuṃ “**tattha
vinayapiṭakan**” ti-ādimāha. **Avasesaṃ buddhavacanaṃ dhammo** khandhādiva-
sena sabhāvadhammadesanābhāhullato. Atha vā yadipi vinayo ca dhammoyeva
pariyattiyādibhāvato, tathāpi vinayasaddasannidhāne bhinnādhipkaraṇabhāvena
payutto dhammasaddo vinayatanti viparītaṃ tantimeva dīpeti yathā “puññañāṇasa-
mbhārā, gobalībaddan” ti. Payogavasena taṃ dassentena “**tenevāhā**” ti-ādi vuttaṃ.
Yena vinaya ...pe... dhammo, teneva tesaṃ tathābhāvaṃ **saṅgītikkhandhake**
(cūḷava. 347) āhāti attho.

“**Anekajātisamsāran**” ti ayaṃ gāthā bhagavatā attano sabbaññutaññāṇapada-
ṭṭhānaṃ arahattappattiṃ paccavekkhantena ekūnavīsatiṃ massā paccavekkhaṇañā-
ṇassa anantaraṃ bhāsītā, tasmā “**paṭhamabuddhavacanan**” ti vuttā. Idaṃ kira
sabbabuddhehi avijahitaṃ udānaṃ. Ayamassa saṅkhepattho- ahaṃ imassa atta-
bhāvasaṅkhātassa gehassa kāraṃ taṇhāvaḍḍhakiṃ **gavesanto** yena ñāṇena
taṃ daṭṭhuṃ sakkā, tassa bodhiñāṇassatthāya dīpaṅkarapādamūle katābhinihāro
ettakaṃ kālaṃ **anekajātisamsāraṃ** anekajātisatasahassasaṅkhyāṃ saṃsāra-
vaṭṭaṃ **anibbisamaṃ** anibbisanto taṃ ñāṇaṃ avindanto alabhantoyeva **sandhāvissaṃ-**

saṃsariṃ. Yasmā jarābyādhimaraṇamissatāya **jāti** nāmesā **punappunaṃ** upa-
gantūṃ **dukkhā**, na ca sā tasmīṃ aditṭhe nivattati, tasmā taṃ gavesanto sandhāvi-
ssanti attho. Idāni bho attabhāvasaṅkhātassa gehassa kāraka taṅhāvaḍḍhaki
tvam mayā sabbaññutaññāṇaṃ paṭivijjhantena **ditṭho asi**. **Puna** imaṃ attabhāvasa-
ṅkhātaṃ mama **gehaṃ na kāhasi** na karissasi. Tava **sabbā** avasesakilesa **phāsukā**
mayā **bhaggā** bhañjitā (1.0086). Imassa tayā katassa attabhāvasaṅkhātassa
gehassa **kūṭaṃ** avijjāsaṅkhātaṃ kaṇṇikamaṇḍalaṃ **visaṅkhatam** viddhaṃsitam.
Idāni mama **cittaṃ visaṅkhāraṃ** nibbānaṃ ārammaṇakaraṇavasena **gataṃ** anupa-
viṭṭham. Ahañca **taṅhānaṃ khaya** saṅkhātaṃ arahattamaggaṃ, arahattaphalaṃ
vā **ajjhagā** adhigato pattosmīti. **Gaṇṭhipadesu** pana visaṅkhāragataṃ cittameva
taṅhānaṃ khayasaṅkhātaṃ arahattamaggaṃ, arahattaphalaṃ vā ajjhagā adhiga-
tanti attho vutto.

“Sandhāvissan”ti ettha ca “gāthāyamatitatthe imissan”ti neruttikā. “Taṃkālava-
canicchāyamatitepi bhavissanti”ti keci. **Punappunanti** abhiṅhatthe nipāto.
Pātabbā rakkhitabbāti **phāsu** pa-kārassa pha-kāraṃ katvā, phusitabbāti vā **phāsu**,
sāyeva **phāsukā**. **Ajjhagāti** ca “ajjataniyamāttamiṃ vā aṃ vā”ti vadanti. Yadi pana
cittameva kattā, tadā parokkhāyeva. Antojappanavasena kira bhagavā “anekajāti-
saṃsāraṇ”ti gāthādvayamāha, tasmā esā manasā pavattitadhammānamādi.
“Yadā have pātubhavanti dhammā”ti ayaṃ pana vācāya pavattitadhammānanti
vadanti.

Kecīti khandhakabhāṇakā. Paṭhamaṃ vutto pana dhammapadabhāṇakānaṃ
vādo. **Yadā ...pe... dhammāti** ettha nidassanatto, ādyattho ca iti-saddo luttani-
dditṭho. Nidassanena hi mariyādavacanena vinā padatthavipallāsakārināva attho
paripuṇṇo na hoti. Tattha ādyatthameva iti-saddaṃ gahetvā iti-saddo ādi-attho,
“tena ātāpino ...pe... sahetudhammaṇ”ti-ādigāthāttayaṃ saṅgaṇhātī”ti (sārattha.
ṭī. paṭhamamahāsaṅgītikathāvaṇṇanā) **ācariyasāriputtattherena** Vuttaṃ. **Khandha-**
keti mahāvagge. **Udānagāthanti** jātiyā ekavacanaṃ, tatthāpi vā paṭhamagātha-
meva gahetvā vuttanti veditabbaṃ.

Ettha ca **khandhakabhāṇakā** evaṃ vadanti “dhammapadabhāṇakānaṃ gāthā
manasāva desitattā tadā mahato janassa upakārāya nāhosi, amhākaṃ pana
gāthā vacībhedaṃ katvā desitattā tadā suṇantānaṃ devabrahmānaṃ upakārāya
ahosi, tasmā idameva paṭhamabuddhavacanaṇ”ti. **Dhammapadabhāṇakā** pana
“desanāya janassa upakārānupakārabhāvo paṭhamabhāve lakkhaṇaṃ na hoti,
bhagavatā manasā paṭhamaṃ desitattā idameva paṭhamabuddhavacanaṇ”ti
vadanti (1.0087). Tasmā ubhayampi ubhayathā yujjatīti veditabbaṃ. Nanu ca
yadi “anekajātisaṃsāraṇ”ti gāthā manasāva desitā, atha kasmā **dhammapadaṭṭha-**
kathāyam “anekajātisaṃsāraṇ”ti imaṃ dhammadesanaṃ sathā bodhirukkhamūle
nisinno udānavasena udānetvā aparabhāge ānandattherena puṭṭho kathesī”ti
(dha. pa. aṭṭha. 2.152 udānavatthu) vuttanti? Atthavasena tathāyeva gahetabbatā.
Tatthāpi hi manasā udānetvāti atthoyeva gahetabbo. Desanā viya hi udānampi
manasā udānaṃ, vacasā udānanti dvidhā viññāyati. Yadi cāyaṃ vacasā udānaṃ
siyā, udānapāḷiyamāruḷhā bhavēyya, tasmā udānapāḷiyamanāruḷhabhāvoyeva

vacasā anudānetvā manasā udānabhāve kāraṇanti daṭṭhabbaṃ. “**Pāṭipadadivase**”-ti idaṃ “sabbaññubhāvappattassā”ti etena na sambajjhitaṃ, “paccavekkhantassa uppannā”ti etena pana sambajjhitaṃ. Visākhapuṇṇamāyameva hi bhagavā paccūsasamaye sabbaññutaṃ patto. Lokiyasamaye pana evampi sambajjhanaṃ bhavati, tathāpi nesa sāsanasamayoti na gahetaṃ. Somanassameva **somanassamayaṃ** yathā “dānamayaṃ, silamayaṃ”ti, (dī. ni. 3.305; itivu. 60; netti. 34) taṃsampayuttaññenāti attho. Somanassena vā sahaṇṇatādisattiyā pakataṃ, tādisena ñāṇenāti vaṭṭati.

Handāti codanatte nipāto. Ingha sampādehāti hi codeti. **Āmantayāmī**ti paṭivedayāmi, bodhemīti attho. **Voti** pana “āmantayāmī”ti etassa kammaṃ. “Āmantanatte dutiyāyeva, na catutthī”ti hi vatvā tamevudāharanti akkharacintakā. **Vayadhammā**ti aniccalakkhaṇamukhena saṅkhārānaṃ dukkhānattalakkhaṇampi vibhāveti “yadaniccaṃ, taṃ dukkhaṃ. Yaṃ dukkhaṃ, tadanattā”ti (saṃ. ni. 2.15, 45, 76, 77; 2.3.1, 4; paṭi. ma. 2.10) vacanato. Lakkhaṇattayavibhāvananayeneva ca tadārammaṇaṃ vipassanaṃ dassento sabbatitthiyānaṃ avisayabhūtaṃ buddhāveṇikaṃ catusaccakammaṭṭhānādhiṭṭhānaṃ aviparītaṃ nibbānagāminipaṭipadaṃ pakāsetīti daṭṭhabbaṃ. Idāni tattha sammāpaṭipattiyā nayojetīti “appamādena sampādehā”ti, tāya catusaccakammaṭṭhānādhiṭṭhānāya aviparītanibbānagāminipaṭipadāya appamādena sampādehāti attho. Apica “**vayadhammā saṅkhārā**”-ti etena saṅkhepena saṃvejetvā “**appamādena sampādehā**”ti saṅkhepeneva niravasesaṃ sammāpaṭipattiṃ dasseti (1.0088). Appamādapadañhi sikkhattaya-saṅgahitaṃ kevalaparipuṇṇaṃ sāsanaṃ pariyādiyitvā tiṭṭhati, sikkhattaya-saṅgahitāya kevalaparipuṇṇāya sāsana-saṅkhātāya sammāpaṭipattiyā appamādena sampādehāti attho. **Ubhinnamantare**ti dvinnānaṃ vacanānamantarāle vemajjhe. Ettha hi kālavatā kālopi nidassito tadavinābhāvittāti veditabbo.

Suttantapaṭikanti ettha suttameva **suttantaṃ** yathā “kammantaṃ, vanantaṃ”ti. **Saṅgītañca asaṅgītañcā**ti sabbasarūpamāha. “**Asaṅgīta**”ti ca saṅgītikkhanda-kathāvatthupparāṇādi. Keci pana ‘subhasuttaṃ (dī. ni. 1.444) paṭhamasaṅgītiya-masaṅgītan’ti vadanti, taṃ na yujjati. Paṭhamasaṅgītito puretameva hi āyasmatā ānandattherena jetavane viharantena subhassa māṇavassa bhāsitaṃ”ti (dī. ni. 1. paṭhamamahāsaṅgītikathāvaṇṇanā) **ācariyadhammapālattherena** Vuttaṃ. Subhasuttaṃ pana “evaṃ me suttaṃ ekaṃ samayaṃ āyasmā ānando sāvattiyā viharati jetavane anāthapiṇḍikassa ārāme aciraparinibbute bhagavatī”ti-ādinā (dī. ni. 1.444) āgataṃ. Tattha “evaṃ me sutan”ti-ādivacanaṃ paṭhamasaṅgītiyaṃ āyasmatā ānandatthereneva vuttaṃ yuttarūpaṃ na hoti. Na hi ānandatthero sayameva subhasuttaṃ desetvā “evaṃ me sutan”ti-ādini vadati. Evaṃ pana vattabbaṃ siyā “ekamidāhaṃ bhante samayaṃ sāvattiyā viharāmi jetavane anāthapiṇḍikassa ārāme”ti-ādi. Tasmā dutiyatatiya-saṅgītikārahehi “evaṃ me sutan”ti-ādinā subhasuttaṃ saṅgītimāropitaṃ viya dissati. Athā**cariyadhammapālattherassa** evamadhippāyo siyā “ānandatthereneva vuttampi subhasuttaṃ paṭhamasaṅgītimāropetvā tantim ṭhapetukāmehi mahākassapattherādīhi aññesu suttesu āgatanayeneva ‘evaṃ me sutan’ti-ādinā tanti ṭhapitā”ti. Evaṃ sati yujjeyya. Atha vā āyasmā

ānando subhasuttaṃ sayamaṃ desentopi sāmāññaphalādīsu bhagavatā desitanaye-
neva desesīti bhagavato sammukhā laddhanaye ṭhatvā desitattā bhagavatā
desitaṃ dhammaṃ attani adahanto “evaṃ me sutan”ti-ādīmāhāti evamadhippā-
yepi sati yujjateva. **“Anusaṅgitañcā”** tipi pāṭho. Dutiyatatiyasaṅgītīsu puna saṅgīta-
ñcāti atthavasena ninnānākaraṇameva. Samodhānetvā vinayapiṭakaṃ nāma
veditabbam, sutta ...pe... abhidhammapiṭakaṃ nāma veditabbanti yojanā.

Bhikkhubhikkhunīpātīmokkhavasena (1.0089) **ubhayāni pātīmokkhāni**. Bhikkhu-
bhikkhunīvibhaṅgavasena **dve vibhaṅgā**. Mahāvaggacūlavaggesu āgatā **dvāvīsati
khandhakā**. Paccekaṃ soḷasahi vārehi upalakkhitattā **soḷasa parivārā**ti vuttaṃ.
Parivārapāḷiyañhi mahāvibhaṅge soḷasa vārā, bhikkhunīvibhaṅge soḷasa vārā
cāti bāttiṃsa vārā āgatā. Potthakesu pana katthaci “parivārā”ti ettakameva
dissati, bahūsu pana potthakesu vinayaṭṭhakathāyaṃ, abhidhammaṭṭhakathā-
yañca “soḷasa parivārā”ti evameva dissamānattā ayampi pāṭho na sakkā paṭibāhi-
tunti tassevattho vutto. **“Iti”**ti yathāvuttaṃ buddhavacanaṃ nidassetvā **“idan”**ti taṃ
parāmasati. **Iti**-saddo vā idamatthe, **idanti** vacanasiliṭṭhatāmattaṃ, **iti idanti** vā
pariyāyadvayaṃ idamattheyeva vattati “idānetarahi vijjati”ti-ādīsu viya. Esa nayo
īdisesu. Brahmajālādīni catuttiṃsa suttāni saṅgayhanti ettha, etena vā, tesam vā
saṅgaho gaṇanā etassāti **brahmajālādicatuttiṃsasuttasaṅgaho**. Evamitaresupī.
Heṭṭhā vuttasu dīghabhāṇakamajjhimbhāṇakānaṃ vādesu majjhimbhāṇakāna-
ññeva vādassa yuttatarattā khuddakapāṭhādayopi suttantapiṭakeyeva saṅgahetvā
dassento **“khuddaka ...pe... suttantapiṭakaṃ nāmā”**ti āha. Tattha “suṇātha bhāvi-
tattānaṃ, gāthā atthūpanāyikāti (theragā. nidānagāthā) vuttattā “theragāthā therī-
gāthā”ti ca pāṭho yutto.

Evaṃ sarūpato piṭakattayaṃ niyametvā idāni nibbacanaṃ dassetuṃ **“tathā-
”**ti-ādi vuttaṃ. **Tathā**ti tesu tibbidhesu piṭakesu. **Vividhavisesanayattā**ti vividhana-
yattā, visesanayattā ca. **Vinayanatoti** vinayanabhāvato, bhāvappadhānanidde-
soyaṃ, bhāvalopo vā, itarathā dabbameva padhānaṃ siyā, tathā ca sati vinayana-
tāguṇasamaṅginā vinayadabbeneva hetubhūtena vinayoti akkhāto, na pana vina-
yanatāguṇenāti anadhippetatthappasaṅgo bhaveyya. Ayaṃ nayo edisesu. Vinī-
yate vā **vinayanaṃ**, tatoti attho. **Ayaṃ vinayoti** atthapaññattibhūto saññisaṅkhāto
ayaṃ tanti vinayo.

Vinayoti akkhātoti saddapaññattibhūto saññāsaṅkhāto vinayo nāmāti kathito. Atthapaññattiyā hi nāmapaññattivibhāvanam nibbacananti.

Idāni (1.0090) imissā gāthāya attham vibhāvento āha “**vividhā hī**” ti-ādi. “Vividhā ettha nayā, tasmā vividhanayattā vinayoti akkhāto” ti-ādinā yojetabbaṃ. Vividhattam sarūpato dasseti “**pañcavidhā**” ti-ādinā, tathā visesattampi “**daḥhikammā**” ti-ādinā. Lokavajjesu sikkhāpadesu **daḥhikammapayojanā**, paṇṇattivajjesu **sithilakaraṇapayojanā**. Saññamavelam abhibhavitvā pavatto ācāro **ajjhācāro**, vītikkamo, kāye, vācāya ca pavatto so, tassa nisedhanam tathā, tena tathānisedhanameva pariyāyena kāyavācāvinayanam nāmāti dasseti. “**Tasmā**” ti vatvā tassānekadhā parāmasanamāha “**vividhanayattā**” ti-ādi. Yathāvuttā ca gāthā īdisassa nibbacanassa pakāsanattham vuttāti dassetuṃ “**tenā**” ti-ādi vuttam. **Tenāti** vividhanayattā-dihetunā karaṇabhūtenāti vadanti. Apica “vividhā hī” ti-ādivākyassa yathāvuttassa guṇam dassento “**tenā**” ti-ādimāhāti sambandham vadanti. Evaṃ sati **tenāti** vividhanayattādinā hetubhūtenāti attho. Atha vā yathāvuttavacanameva sandhāya porāṇehi ayam gāthā vuttāti saṃsandetuṃ “**tenā**” ti-ādi vuttantipi vadanti, dutiyanaye viya “tenā” ti padassa attho. **Etanti** gāthāvacanam. **Etassāti** vinayasaddassa, “vacanatthā” ti padena sambandho. “Vacanassa attho” ti hi sambandhe vuttepi tassa vacanasāmaññato visesam dassetuṃ “**etassā**” ti puna vuttam. Neruttikā pana samāsataddhitesu siddhesu sāmāññattā, nāmasaddattā ca edisesu saddantarena visesitabhāvam icchanti.

“Atthānan” ti padaṃ “sūcanato ...pe... suttāṇā” ti padehi yathāraham kammasaṃbandhavasena yojetabbaṃ. Tamattham vivarati “**tañhi**” ti-ādinā. **Attatthaparattā-dibhede attheti** yo tam suttam sajjhāyati, suṇāti, vāceti, cinteti, deseti ca, suttena saṅgahito sīlādi-attho tassapi hoti, tena parassa sādhetabbato parassapīti tadubhayaṃ tam suttam sūceti dīpeti, tathā diṭṭhadhammikasaṃparāyikatthe lokiyalokuttaratthe cāti evamādibhede atthe **ādi**-saddena saṅgaṇhāti. Atthasaddo cāyam hitapariyāyo, na bhāsitatthavacano. Yadi siyā, suttam attanopi bhāsitattham sūceti, parassapīti ayam adhippetattho vutto siyā. Suttena hi yo attho pakāsito, so tasseva pakāsakassa (1.0091) suttassa hoti, tasmā na tena parattho sūceto, tena sūcetabbassa paratthassa nivattetabbassa abhāvā attatthaggahaṇaṅca na kattabbaṃ. Attatthaparattavinimuttassa bhāsitatthassa abhāvā ādiggahaṇaṅca na kattabbaṃ, tasmā yathāvuttassa hitapariyāyassa atthassa sutte asambhavato suttādhārassa puggalassa vasena attatthaparattā vuttā.

Atha vā suttam anapekkhitvā ye attatthādayo atthappabhedā “na haññadattha’tthi paṃsalābhā” ti etassa padassa niddese (mahāni. 63) vuttā “attattho, parattho, ubhayattho, diṭṭhadhammiko attho, saṃparāyiko attho, uttāno attho, gambhīro attho, gūḷho attho, paṭicchanno attho, neyyo attho, nīto attho, anavajjo attho, nikkilesa attho, vodāno attho, paramattho” ti, (mahāni. 63) te atthappabhede sūcetīti attho gahetabbo. Kiñcāpi hi suttanirapekkham attatthādayo vuttā suttatthabhāvena aniddiṭṭhattā, tesu pana ekopi atthappabhedo suttena dīpetabbataṃ nātivattatīti. Imasmiṅca atthavikappe atthasaddo bhāsitatthapariyāyopi hoti. Ettha hi purimakā pañca atthappabhedā hitapariyāyā, tato pare cha bhāsitatthappabhedā,

pacchimakā cattāro ubhayasabhāvā. Tattha suviññeyyatāya vibhāvena anagādhabhāvo **uttāno**. Duradhigamatāya vibhāvena agādhabhāvo **gambhīro**. Avivaṭo **gūḷho**. Mūludakādayo viya paṃsunā akkharasannivesādinā tirohito **paṭicchanno**. Niddhāretvā ñāpetabbo **neyyo**. Yathārutavasena veditabbo **nīto**. **Anavajjanikkilesavodānā**-pariyāyavasena vuttā, kusalavipākakiriyādhammavasena vā yathākkamaṃ yojetabbā. **Paramattho** nibbānaṃ, dhammānaṃ aviparītasabhāvo eva vā.

Atha vā “attanā ca appiccho hoti”ti attatthaṃ, “appicchakathañca paresaṃ kattā hoti”ti paratthaṃ sūceti. Evaṃ “attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapeti”ti-ādisuttāni (a. ni. 4.99, 265) yojetabbāni. Apare pana “yathāsabhāvaṃ bhāsitaṃ attatthaṃ, pūraṇakassapādīnamaññatitthiyānaṃ samayabhūtaṃ paratthaṃ sūceti, suttena vā saṅgahitaṃ attatthaṃ, suttānulomabhūtaṃ paratthaṃ, suttantanayabhūtaṃ vā attatthaṃ, vinayābhidhammanaya-bhūtaṃ paratthaṃ (1.0092) sūceti”tipi vadanti. Vinayābhidhammehi ca visesetvā suttasaddassa attho vattabbo, tasmā veneyyajjhāsaya vasappavattāya desanāya sātisaṃ attahitaparāhitādīni pakāsītāni honti tappadhānabhāvato, na pana āṇā-dhammasabhāva-vasappavattāyāti idameva “atthānaṃ sūcanato suttan”ti vuttaṃ. Sūca-saddassa cettha rasso. “Evañca katvā ‘ettakaṃ tassa bhagavato suttāgataṃ suttapariyāpannaṃ’ti (pāci. 655, 1242) ca sakavāde pañca suttasatāni”ti (aṭṭhasā. nidānakathā, kathā. aṭṭha. nidānakathā) ca evamādīsu suttasaddo upacaritoti gahetabbo”ti (sārattha. ṭī. paṭhamamahāsaṅgītikathāvaṇṇanā) **ācariyasāriputtattherena** Vuttaṃ. Aññe pana yathāvuttasadiseneva nibbacanena suttasaddassa vinayābhidhammānampi vācakattaṃ vadanti.

Sutte ca āṇā-dhammasabhāvo veneyyajjhāsaya manuvattati, na vinayābhidhammesu viya veneyyajjhāsaya āṇā-dhammasabhāve, tasmā veneyyānaṃ ekantahitapaṭilābhasaṃvattanikā suttantadesanāti āha “**suvuttā cettha atthā**”ti-ādi. “Ekantahitapaṭilābhasaṃvattanikā suttantadesanā”ti idampi veneyyānaṃ hitasampādane suttantadesanāya tapparabhāvameva sandhāya vuttaṃ. **Tapparabhāvo** ca veneyyajjhāsaya anulomato daṭṭhabbo. Tenevāha “**veneyyajjhāsaya anulomena vuttatthā**”ti. Etena ca hetunā nanu vinayābhidhammāpi suvuttā, atha kasmā idameva evaṃ vuttanti anuyogaṃ pariharati.

Anupubbasikkhādivasena kālantarena atthābhiniṭṭhitaṃ dassetuṃ “**sassamiva phalan**”ti vuttaṃ. Idaṃ vuttaṃ hoti- yathā sassaṃ nāma vapanaropanādikkhaṇeyeva phalaṃ na pasavati, anupubbajagganādivasena kālantareneva pasavati, tathā idampi savanadhāraṇādikkhaṇeyeva atthe na pasavati, anupubbasikkhādivasena kālantareneva pasavatīti. **Pasavatīti** ca phalati, abhiniṭṭhetīti attho. Abhiniṭṭhādanameva hi phalaṃ. Upāyasamaṅgīnaññeva atthābhiniṭṭhitaṃ dassento “**dhenu viya khīraṃ**”ti āha. Ayamettha adhippāyo- yathā dhenu nāma kāle jātavacchā thanaṃ gahetvā duhataṃ upāyavantānameva khīraṃ paggharāpeti, na akāle ajātavacchā. Kālepi vā visāṇādikaṃ gahetvā duhataṃ anupāyavantānaṃ, tathā idampi nissaraṇādinā savanadhāraṇādīni kurutaṃ upāyavantānameva (1.0093) silādi-atthe paggharāpeti, na alagaddūpamāya savanadhāraṇādīni kurutaṃ anupāyavantānanti. Yadipi “**sūdati**”ti etassa gharati siñcatīti attho,

tathāpi sakammikadhātuttā **paggharāpetī**ti kāritavasena attho vutto yathā “taratī”ti etassa nipātetīti attho”ti. “**Suttāṇā**”ti etassa atthamāha “**suṭṭhu ca ne tāyati**”ti. **Neti** atthe.

Suttasabhāganti suttasadisam. Tabbhāvaṃ dasseti “**yathā hī**”ti-ādinā. **Tacchakānaṃ suttanti** vaḍḍhakīnaṃ kāḷasuttaṃ. **Pamāṇaṃ hoti** tadanusārena tacchanato. Idaṃ vuttaṃ hoti- yathā kāḷasuttaṃ pasāretvā saññāṇe kate gahetabbaṃ, vissajjetabbañca paññāyati, tasmā taṃ tacchakānaṃ pamāṇaṃ hoti, evaṃ vivādesu uppannesu sutte ānītamatte “idaṃ gahetabbaṃ, idaṃ vissajjetabban”ti pākāṭattā vivādo vūpasammati, tasmā etaṃ viññūnaṃ pamāṇanti. Idāni aññathāpi suttasabhāgataṃ vibhāvento “**yathā cā**”ti-ādimāha. **Suttenāti** pupphāvutena yena kenaci thirasuttena. **Saṅgahitāni**ti suṭṭhu, samaṃ vā gahitāni, āvutānīti attho. **Na vikiriyaṇṭīti** ito cito ca vippakiṇṇābhāvamāha, **na viddhaṃsiyaṇṭīti** chejjabhejjābhāvaṃ. Ayametthādhippāyo- yathā thirasuttena saṅgahitāni pupphāni vātena na vikiriyaṇṭīti na viddhaṃsiyaṇṭīti, evaṃ suttena saṅgahitā atthā micchāvādena na vikiriyaṇṭīti na viddhaṃsiyaṇṭīti. Veneyyajjhāsaya vasappavattāya ca desanāya attatthaparathādīnaṃ sātisaṃyappakāsanato āṇādhamma sabhāvehi vinayābhidhammehi visesetvā imasseva suttasabhāgatā vuttā. “**Tenā**”ti-ādīsu vuttanayānusārena sambandho ceva attho ca yathārahaṃ vattabbo. Ettha ca “suttantapiṭakan”ti heṭṭhā vuttepi antasaddassa avacanaṃ tassa visuṃ atthābhāvadassanattaṃ tabbhāvavuttito. Sahayogassa hi saddassa avacanaṃ sesatā tassa tulyādhikaraṇataṃ, anattakataṃ vā ñāpeti.

Yanti esa nipāto kāraṇe, yenāti attho. Ettha abhidhamme vuḍḍhimanto dhammā yena vuttā, tena abhidhammo nāma akkhātōti paccekaṃ yojetabbaṃ. Abhi-saddassa atthavasenāyaṃ pabhedoti tassa tadatthappavattatādassanena tamatthaṃ sādheṇto “**ayañhi**”ti-ādimāha. Abhi-saddo (1.0094) kamanakiriyaṃ vuḍḍhibhāvasaṅkhātamatirekatthaṃ dīpetīti vuttaṃ “**abhikkamantīti-ādīsu vuḍḍhiyaṃ āgato**”ti. **Abhiññātāti** aḍḍhacandādinā kenaci saññāṇena ñātā, paññātā pākāṭatīti vuttaṃ hoti. Aḍḍhacandātibhāvo hi rattiyā upalakkhaṇavasena paññāṇaṃ hoti “yasmā aḍḍho, tasmā aṭṭhamī. Yasmā ūno, tasmā cātuddasī. Yasmā puṇṇo, tasmā pannarasī”ti. **Abhilakkhitāti** etthāpi ayamevattho veditabbo, idaṃ pana mūlapaṇṇāsake **bhayabheravasutte** (ma. ni. 1.34) abhilakkhitasadda-pariyāyo abhiññātasaddoti āha “**abhiññātā abhilakkhitāti-ādīsu lakkhaṇe**”ti. Yajjevaṃ lakkhitasaddasseva lakkhaṇatthadīpanato abhi-saddo anattakova siyāti? Nevaṃ daṭṭhabbaṃ tassāpi tadatthajotanato. Vācakasaddasannidhāne hi upasagganipātā tadatthajotakamattāti lakkhitasaddena vācakabhāvena pakāsitassa lakkhaṇatthasseva jotakabhāvena pakāsanato abhi-saddopi lakkhaṇe pavattatīti vuttoti daṭṭhabbaṃ. **Rājābhirājāti** parehi rājūhi pūjitumaraho rājā. **Pūjiteti** pūjārahe. Idaṃ pana suttanipāte selasutte (su. ni. 553 ādayo).

Abhidhammeti “supinātena sukkavisatṭhiyā anāpattibhāvepi akusalacetanā upalabbhati”ti-ādinā (sārattha. ṭī. paṭhamamahāsaṅgītikathāvaṇṇanā) vinayapaññattiyā saṅkaravirahite dhamme. Pubbāparavirodhābhāvena yathāvuttadhammānameva aññamaññasaṅkaravirahato aññamaññasaṅkaravirahite dhammetipi

vadanti. “Pāṇātipāto akusalan”ti (ma. ni. 2.192) evamādīsu vā maraṇādhippāyassa jīvitindriyupacchedakapayogasamuṭṭhāpikā cetanā akusalo, na pāṇasaṅkhātajīvitindriyassa upacchedasaṅkhāto atipāto. Tathā “adinnassa parasanta-kassa ādānasaṅkhātā viññatti abyākato dhammo, taṃviññattisamuṭṭhāpikā theyya-cetanā akusalo dhammo”ti evamādināpi aññamaññasaṅkaravirahite dhammeti attho veditabbo. **Abhivinayeti** ettha pana “jātarūparajataṃ na paṭiggahetabban”ti vadanto vinaye vineti nāma. Ettha ca “evaṃ paṭiggaṇhato pācittiyaṃ, evaṃ pana dukkaṭaṃ”ti vadanto abhivinaye vineti nāmāti vadanti. Tasmā jātarūparajataṃ parasantakaṃ theyyacittena gaṇhantassa yathāvatthum (1.0095) pārājikathullaccayadukkaṭesu aññataraṃ, bhaṇḍāgārikasīsena gaṇhantassa pācittiyaṃ, attano atthāya gaṇhantassa nissaggiyaṃ pācittiyaṃ, kevalaṃ lolatāya gaṇhantassa anāmāsadukkaṭaṃ, rūpiyachaḍḍakasammatassa anāpattīti evaṃ aññamaññasaṅkaravirahite vinayepi paṭibalo vinetunti attho daṭṭhabbo. Evaṃ pana paricchinnataṃ sarūpato saṅkhepeneva dassento “**aññamañña ...pe... hotī**”ti āha.

Abhikkantenāti ettha kantiyā adhikattaṃ abhi-saddo dīpetīti vuttaṃ “**adhike**”ti. Nanu ca “abhikkamantī”ti ettha abhi-saddo kamanakiriyāya vuḍḍhibhāvaṃ atirekattaṃ dīpeti, “abhiññātā abhilakkhitā”ti ettha ñāṇalakkhaṇakiriyānaṃ supākaṭataṃ visesaṃ, “abhikkantenā”ti ettha kantiyā adhikattaṃ visiṭṭhabhāvaṃ dīpetīti idaṃ tāva yuttaṃ kiriyāvisesakattā upasaggassa. “Pādayo kiriyāyoge upasaggā”ti hi **saddasatthe** vuttaṃ. “Abhirājā, abhivinaye”ti pana pūjītaparicchinnesu rājavinayesu abhi-saddo vattatīti kathametaṃ yujjeyya. Na hi asatvavācī saddo satvavācako sambhavatīti? Natthi atra doso pūjanaparicchedanakiriyānampi dīpanato, tāhi ca kiriyāhi yutesu rājavinayesupi pavattattā. Abhipūjito rājāti hi atthena kiriyākārasambandhaṃ nimittaṃ katvā kammaśādhanaḥṭaṃ rājadabbaṃ abhi-saddo padhānato vadati, pūjanakiriyāṃ pana appadhānato. Tathā

abhiparicchinno vinayoti atthena kiriyākāra kasambandham nimittam katvā kammāsādhana bhūtam vinayadabham abhi-saddo padhānato vadati, paricchindanakiriyaṃ pana appadhānato. Tasmā atimālādīsu ati-saddo viya abhi-saddo ettha saha sādhanena kiriyam vadatīti abhirāja-abhivinayasaddā sopasaggāva siddhā. Evaṃ abhidhammasaddepi abhisaddo saha sādhanena vuḍḍhiyādikiriyaṃ vadatīti ayamatto dassitoti veditabham.

Hotu abhi-saddo yathāvuttesu atthesu, tappayogena pana dhammasaddena dīpitā vuḍḍhimantādayo dhammā ettha vuttā na bhaveyyum, katham ayamatto ujjeyyāti anuyoge sati tam pariharanto “**ettha cā**”ti-ādimāha. Tattha **etthā**ti etasmim abhidhamme. Upanyāse **ca**-saddo. **Bhāvetī**ti cittassa vaḍḍhanaṃ vuttam, **pharivā**ti ārammaṇassa vaḍḍhanaṃ, tasmā tāhi bhāvanāpharaṇavuḍḍhīhi vuḍḍhimantopi dhammā vuttāti attho (1.0096). **Ārammaṇādīhī**ti ārammaṇasampayuttakammadvārapaṭipadādīhi. Ekantato lokuttaradhammānaññeva pūjārahattā “**sekkhā dhammā**”ti-ādinā teyeva pūjitāti dassitā. “**Pūjārahā**”ti etena kattādisādhanam, atitādīkalam, sakkuṇeyyattham vā nivatteti. Pūjitabbāyeva hi dhammā kālavisesaniyamarahitā pūjārahā ettha vuttāti adhippāyo dassito. **Sabhāvaparicchinattā**ti phusanādisabhāvena paricchinnattā. Kāmāvacarehi mahantabhāvato mahaggatā dhammā adhikā, tatopi uttaravirahato anuttarā dhammāti dasseti “**mahaggatā**”ti-ādinā. **Tenā**ti “vuḍḍhimanto”ti-ādinā vacanena karaṇabhūtena, hetubhūtena vā.

Yaṃ panethāti etesu vinayādīsu tisu aññamaññavisiṭṭhesu yaṃ **avisitṭham** samānam, **taṃ** piṭakanti attho. Vinayādayo hi tayo saddā aññamaññāsādhāraṇattā visiṭṭhā nāma, piṭakasaddo pana tehi tīhipi sādharāṇattā “avisitṭho”ti vuccati. **Pariyattibbhājanattho**ti pariyāpuṇitabbatthapatiṭṭhānatthehi karaṇabhūtehi, vīsanabhūtehi vā. Apica **pariyattibbhājanattho** pariyattibhājanatthanti āhūti attho daṭṭhabbo. Paccattatthe hi to-saddo iti-saddena niddisitabbattā. Itinā niddisitabbhito-saddamicchanti neruttikā yathā “aniccato dukkhato anattato vipassanti”ti (paṭṭhā. 1.1.406, 408, 411) etena pariyāpuṇitabbato, taṃdatthānam bhājanato ca **piṭakam** nāmāti dasseti. Anipphannapāṭipadikapadañhetam. Saddavidū pana “piṭa saddasaṅghātesū”ti vatvā idha vuttameva payogamudāharanti, tasmā tesam matena piṭiyati saddiyati pariyāpuṇiyatīti **piṭakam**, piṭiyati vā saṅghāṭiyati taṃdattho etthāti **piṭakanti** nibbacanam kātabbam. “**Tenā**”ti-ādinā samāsam dasseti.

Mā piṭakasampadānenāti kālāmasutte, (a. ni. 3.66) sāḷhasutte (a. ni. 3.67) ca āgataṃ pāḷimāha. Tadaṭṭhakathāyañca “amhākam piṭakatantiyā saddhim sameṭīti mā gaṇhitthā”ti (a. ni. aṭṭha. 2.3.66) attho vutto. **Ācariyasāriputtattherena** Pana “pāḷisampadānavasena mā gaṇhathā”ti (sārattha. ṭī. paṭhamamahāsaṅgītikathāvaṇṇanā) vuttam. **Kudālapīṭakamādāyā**ti kudālañca (1.0097) piṭakañca ādāya. **Ku** vuccati pathavī, tassā dālanato vidālanato ayomaya-upakaraṇaviseso **kudālam** nāma. Tesam tesam vatthūnam bhājanabhāvato tālapaṇṇavettalatādīhi kato bhājanaviseso **piṭakam** nāma. Idaṃ pana mūlapaṇṇāsake **kakacūpamasutte** (ma. ni. 1. 227).

“Tena ...pe... ñeyyā”ti gāthāpadaṃ ulliṅgetvā “**tenā**”ti-ādinā vivarati. Sabbā-

dīhi sabbanāmehi vuttassa vā liṅgamādiyate, vuccamānassa vā, idha pana vatticchāya vuttassevāti katvā “**vinayo ca so piṭakañcā**”ti vuttaṃ. “**Yathāvutteneva nāyena**”ti iminā “evaṃ duvidhatthena ...pe... katvā”ti ca “pariyattibhāvato, tassa tassa atthassa bhājanato cā”ti ca vuttaṃ sabbamatidisati. **Tayopīti** ettha **apisaddo, pi-saddo** vā avayavasampiṇḍanatto. “Apī”ti avatvā “pī”ti vadanto hi api-saddo viya pi-saddopi visuṃ nipāto atthīti dasseti.

Kathetabbānaṃ atthānaṃ desakāyattena āṇādividhinā atisajjanaṃ pabodhanaṃ **desanā**. Sāsitabbapuggalagatena yathāparādhādisāsitabbabhāvena anusāsaṇaṃ vinayanaṃ **sāsaṇaṃ**. Kathetabbassa saṃvarāsaṃvarādino atthassa kathanāṃ vacanapaṭibaddhatākaraṇaṃ **kathā**, idaṃ vuttaṃ hoti- desitāraṃ bhagavantamapekkhitvā **desanā**, sāsitabbapuggalavasena **sāsaṇaṃ**, kathetabbassa atthassa vasena **kathā**ti evamimesaṃ nānākaraṇaṃ veditabbanti. Ettha ca kiñcāpi desanādayo desetabbādirapekkhā na honti, āṇādayo pana visesato desakādi-adhīnāti taṃ taṃ visesayogavasena desanādīnaṃ bhedo vutto. Yathā hi āṇāvidhānaṃ visesato āṇārahādhiṇaṃ tattha kosallayogato, evaṃ vohāraparamatthavidhānāni ca vidhāyakādhiṇānīti āṇādividhino desakāyattatā vuttā. Aparādhajjhāsāyānurūpaṃ viya ca dhammānurūpampi sāsaṇaṃ visesato, tathā vinetabbapuggalāpekkhanti sāsitabbapuggalavasena sāsaṇaṃ vuttaṃ. Saṃvarāsaṃvaranāmarūpānaṃ viya ca vinibbeṭhetabbāya diṭṭhiyā kathanāṃ sati vācāvattusmiṃ, nāsatiṭi visesato tadadhīnaṃ, tasmā kathetabbassa atthassa vasena kathā vuttā. Honti cettha-

“Desakassa (1.0098) vasenettha, desanā piṭakattayaṃ;

sāsitabbavasenettaṃ, sāsaṇanti pavuccati.

Kathetabbassa atthassa, vasenāpi kathāti ca;

desanāsāsaṇakathā-bhedampevaṃ pakāsaye”ti.

Padattayampetaṃ samodhānetvā tāsāṃ bhedoti katvā bhedasaddo visuṃ visuṃ yojetabbo dvandapadato paraṃ suyyamānattā “desanābhedaṃ, sāsaṇabhedaṃ, kathābhedañca yathārahaṃ paridīpaye”ti. **Bhedanti** ca nānattaṃ, visesaṃ vā. **Tesu** piṭakesu. Sikkhā ca pahānañca gambhīrabhāvo ca, tañca **yathārahaṃ paridīpaye**.

Dutiyagāthāya **pariyattibhedaṃ** Pariyāpuṇanassa pakāraṃ, visesañca vibhāvave. **Yahiṃ** Vinayādike piṭake. Yaṃ sampattiṃ, vipattiñca yathā bhikkhu pāpuṇāti, tathā tampi sabbaṃ tahiṃ vibhāvayeti sambandho. Atha vā yaṃ pariyattibhedaṃ sampattiṃ, vipattiñca yahiṃ yathā bhikkhu pāpuṇāti, tathā tampi sabbaṃ tahiṃ vibhāvayeti yojetabbaṃ. **Yathāti** ca yehi upārambhādihetupariyāpuṇanādi-pakārehi, upārambhanissaraṇadhammakosarakkhaṇahetupariyāpuṇanaṃ suppaṭipattiduppaṭipattīti etehi pakārehīti vuttaṃ hoti. Santesupi ca aññesu tathā pāpuṇantesu jeṭṭhaseṭṭhāsannasādāsannihitabhāvato, yathānusiṭṭhaṃ sammāpaṭipajjanena dhammādhiṭṭhānabhāvato ca **bhikkhūti** vuttaṃ.

Tatrāti tāsū gāthāsu. **Ayanti** adhunā vakkhamānā kathā. **Paridīpanāti** samantato pakāsanā, kiñcimattampi asesetvā vibhajanāti vuttaṃ hoti. **Vibhāvanāti** evaṃ paridīpanāyapi sati gūḷhaṃ paṭicchannamakattvā sotūnaṃ suviññeyyabhāvena āvibhā-

vanā. Saṅkhepena paridīpanā, vitthārena vibhāvanātipi vadanti. Apica etaṃ pada-
dvayaṃ heṭṭhā vuttānurūpato kathitaṃ, atthato pana ekameva. Tasmā paridīpanā
paṭhamagāthāya, vibhāvanā dutiyagāthāyāti yojetabbaṃ. Ca-saddena ubha-
yatthaṃ aññamaññaṃ samucceti. Kasmā, vuccantīti āha “**ettha hī**”ti-ādi. **Hīti**
kāraṇe nipāto “akkharavipattiyāṃ hī”ti-ādīsu viya. Yasmā, kasmāti vā attho. Āṇaṃ
paṇetuṃ [ṭhapetuṃ (sārattha. ṭī. 1paṭhamamahāsaṅgītikathāvaṇṇanā)] arahatīti
āṇāraho, sammāsambuddhattā, mahākāruṇikatāya (1.0099) ca aviparītahitopade-
sakabhāvena pamāṇavacanattā āṇārahena bhagavatāti attho. Vohāraparamattha-
dhammānampi tattha sabbhāvato “**āṇābhūllato**”ti vuttaṃ, tena yebhuyyanayaṃ
dasseti. Ito paresupi eseva nayo. Visesena sattānaṃ manaṃ avaharatīti **vohāro**,
paññatti, tasmim kusalo, tena.

Pacuro bahulo aparādho doso vitikkamo yesaṃ te **pacurāparādhā**, seyyasaka-
ttherādayo. **Yathāparādhanti** dosānurūpaṃ. “**Anekajjhāsaya**”ti-ādīsu āsayova **ajjhā-**
sayo, so atthato diṭṭhi, ñāṇaṇca, pabhedato pana catubbidho hoti. Vuttañca-
“Sassatucchedadiṭṭhī ca, khanti cevānulomikā;
yathābhūtañca yaṃ ñāṇaṃ, etaṃ āsayasadditan”ti.

Tattha sabbadiṭṭhīnaṃ sassatucchedadiṭṭhīhi saṅgahitattā sabbepi diṭṭhigatikā
sattā imā eva dve diṭṭhiyo sannissitā. Yathāha “dvayanissito kho panāyaṃ
kaccāna loko yebhuyyena atthitañca natthitañcā”ti, (saṃ. ni. 2.15) **atthitāti** hi
sassataggāho adhippeto, **natthitāti** ucchedaggāho. Ayaṃ tāva vaṭṭanissitānaṃ
puṭhujjanānaṃ āsayo. Vivaṭṭanissitānaṃ pana suddhasattānaṃ anulomikā khanti,
yathābhūtañāṇanti duvidho āsayo. Tattha ca **anulomikā khanti** vipassanāñāṇaṃ.
Yathābhūtañāṇaṃ pana kammakatāñāṇaṃ. Catubbidho peso āsayanti sattā
ettha nivasanti, cittaṃ vā āgamma seti etthāti **āsayo** migāsayo viya. Yathā migo
gocarāya gantvāpi paccāgantvā tattheva vanagahane sayatīti taṃ tassa “āsayo”ti
vuccati, tathā cittaṃ aññathāpi pavattitvā yattha paccāgamma seti, tassa so “āsa-
yo”ti. Kāmarāgādayo satta **anusayā**. Mūsikavisaṃ viya kāraṇalābhe uppajjamānā-
rahā anāgatā, atitā, paccuppanā ca taṃsabhāvattā tathā vuccanti. Na hi
dhammānaṃ kālabhedena sabhāvabhedoti. **Cariyā**Ti rāgacariyādikā cha mūlacar-
iyā, antarabhedena anekavidhā, saṃsaggavasena pana tesatṭhi honti. Atha vā
cariyāti sucaritaduccaritavasena duvidhaṃ caritaṃ. Tañhi vibhaṅge caritaniddese
niddiṭṭhaṃ.

“**Adhimutti** (1.0100) nāma ‘ajjeva pabbajissāmi, ajjeva arahattaṃ gaṇhissāmi’-
ti-ādīnā tanninnabhāvena pavattamānaṃ sannitṭhānaṃ”ti (sārattha. ṭī. paṭhamama-
hāsaṅgītikathāvaṇṇanā) **gaṇṭhipadesu** vuttaṃ. **Ācariyadhammapālattherena** Pana
“adhimutti nāma sattānaṃ pubbacariyavasena abhiruci, sā duvidhā hīnapaṇītabhe-
denā”ti (dī. ni. ṭī. paṭhamamahāsaṅgītikathāvaṇṇanā) vuttaṃ. Tathā hi yāya hīnā-
dhimuttikā sattā hīnādhimuttikeyeva satte sevanti, paṇītādhimuttikā paṇītādhimu-
ttikeyeva. Sace hi ācariyupajjhāyā sīlavanto na honti, saddhivihārikā sīlavanto, te
attano ācariyupajjhāyepi na upasaṅkamanti, attanā sadise sārūppabhikkhūyeva
upasaṅkamanti. Sace ācariyupajjhāyā sārūppabhikkhū, itare asārūppā, tepi na
ācariyupajjhāye upasaṅkamanti, attanā sadise asārūppabhikkhūyeva upasaṅka-

manti. Dhātusaṃyuttavasena (saṃ. ni. 2.85 ādayo) cesa attho dīpetabbo. Evamayaṃ hīnādhimuttikādīnaṃ aññamañño pasevanādīniyamitā abhiruci ajjhāsaya-dhātu “adhimutti”ti veditabbā. Anekā ajjhāsayaḍayo te yesaṃ atthi, anekā vā ajjhāsayaḍayo yesanti tathā yathā “bahukattuko, bahunadiko”ti. **Yathānulomanti** ajjhāsayaḍīnaṃ anulomaṃ anatikkamma, ye ye vā ajjhāsayaḍayo anulomā, tehi tehīti attho. Āsayādīnaṃ anulomassa vā anurūpantipi vadanti. Ghanavinibbhogābhāvato diṭṭhimānataṇhāvasena “ahaṃ mama santakan”ti evaṃ pavattasaññino. **Yathādhammanti** “natthettha attā, attaniyaṃ vā, kevalaṃ dhammamattamevetan”-ti evamādinā dhammasabhāvānurūpanti attho.

Saṃvaraṇaṃ **saṃvaro**, kāyavācāhi avītikkamo. Mahanto saṃvaro **asaṃvaro**. Vuḍḍhi-attho hi ayaṃ a-kāro yathā “asekkhā dhammā”ti (dha. sa. tikamātikā 21) taṃyogatāya ca khuddako saṃvaro pārisesādinayena saṃvaro, tasmā khuddako, mahanto ca saṃvaroti attho. Tenāha “**saṃvarā saṃvaro**”ti-ādi. **Diṭṭhiviniveṭhanā**ti diṭṭhiyā vimocanaṃ, atthato pana tassa ujuvipaccanikā sammādiṭṭhi-ādayo dhammā. Tathā cāha “**dvāsaṭṭhidiṭṭhipaṭipakkhabhūtā**”ti. Nāmassa, rūpassa, nāmarūpassa ca paricchindanaṃ **nāmarūpaparicchedo**, so pana “rāgādipaṭipakkhabhūto”ti vacanato tathāpavattameva ñāṇaṃ.

“**Tīsūpi**”ti-ādinā (1.0101) aparaddhaṃ vivarati. Tīsūpi tāsāṃ vacanasambhāvato “**visesenā**”ti vuttaṃ. Tadeṭaṃ sabbattha

yojetabbaṃ. Tatra “yāyaṃ adhisīlasikkhā, ayaṃ imasmiṃ atthe adhippetā sikkhā”-
ti vacanato āha “**vinayapiṭake adhisīlasikkhā**” ti. **Suttantapāliyaṃ** “vivicca kāme-
hi”-ti-ādinā (dī. ni. 1.226; saṃ. ni. 1.152; a. ni. 4.123) samādhidesanābāhullato
“**suttanta piṭake adhicittasikkhā**” ti vuttaṃ. Nāmarūpaparicchedassa adhipaññāpa-
daṭṭhānato, adhipaññāya ca atthāya tadavasesanāmarūpadhammakathanato āha
“**abhidhammapiṭake adhipaññāsikkhā**” ti.

Kilesānanti saṃklesadhammānaṃ, kammakilesānaṃ vā, ubhayāpekkhañcetaṃ
“yo kāyavacīdvārehi kilesānaṃ vītikkamo, tassa pahānaṃ, tassa paṭipakkhattā” ti
ca. “Vītikkamo” ti ayaṃ “paṭipakkhan” ti bhāvayoge sambandho, “sīlassā” ti pana
bhāvapaccaye. Evaṃ sabbattha. Anusayavasena santāne anuvattantā kilesā kāra-
ṇalābhe pariyuṭṭhitāpi sīlabhedabhayavasena vītikkamituṃ na labhantīti āha “**vīti-
kkamapaṭipakkhattā sīlassā**” ti. Okāsādānavasena kilesānaṃ citte kusalappavattiṃ
pariyādiyitvā uṭṭhānaṃ **pariyuṭṭhānaṃ**, tassa pahānaṃ, cittasantāne uppattiva-
sena kilesānaṃ pariyuṭṭhānassa pahānanti vuttaṃ hoti. “Kilesāna” ti hi adhikāro,
taṃ pana pariyuṭṭhānappahānaṃ cittasamādahanavasena bhavatīti āha “**pariyu-
ṭṭhānapaṭipakkhattā samādhissā**” ti. Appahīnabhāvena santāne anu anu sayanakā
anurūpakāraṇalābhe uppajjanārahā thāmagatā kāmarāgādayo satta kilesā **anu-
sayā**, tesam pahānaṃ, te pana sabbaso ariyamaggapaññāya pahīyantīti āha “**anu-
sayapaṭipakkhattā paññāyā**” ti.

Dīpālakena viya tamassa dānādipuññakiriyavatthugatena tena tena kusala-
ṅgena tassa tassa akusalassa pahānaṃ **tadaṅgappahānaṃ**. Idha pana adhisīlasi-
kkhāya vuttaṭṭhānattā tena tena susīlyaṅgena tassa tassa dussīlyaṅgassa
pahānaṃ “tadaṅgappahāna” ti gahetabbaṃ. Upacārappanābhedenā samādhinā
pavattinivāraṇena ghaṭappahārena viya jalatale sevālassa tesam tesam nīvaraṇā-
didhammānaṃ vikkhambhanavasena pahānaṃ **vikkhambhanappahānaṃ**.
Catunnaṃ ariyamaggānaṃ bhāvitattā taṃ taṃ maggavato santāne samudayapa-
kkhikassa (1.0102) kilesagaṇassa accantamappavattisaṅkhāta samucchindanava-
sena pahānaṃ **samucchedappahānaṃ**. Duṭṭhu caritaṃ, saṃkilesehi vā dūsitaṃ
caritaṃ **duccaritaṃ**. Tadeva yattha uppannaṃ, taṃ santānaṃ sammā kilisati vibā-
dhati, upatāpeti cāti **saṃkilesa**, tassa pahānaṃ. Kāyavacīduccaritavasena pavatta-
saṃkilesassa tadaṅgavasena pahānaṃ vuttaṃ sīlassa duccaritaṃ paṭipakkhattā.
Sikkhattayānusārena hi attho veditabbo. Tasatīti **taṅhā**, sāva vuttanayena saṃki-
leso, tassa vikkhambhanavasena pahānaṃ vuttaṃ samādhissa kāmacchandapa-
ṭipakkhattā. **Diṭṭhiyeva** yathāvuttanayena **saṃkilesa**, tassa samucchedavasena
pahānaṃ vuttaṃ paññāya attādivinimuttasabhāva dhammappakāsanato.

Ekamekasmiñcethāti etesu tisu piṭakesu ekamekasmiṃ piṭake, **ca**-saddo vākyā-
rambhe, pakkhantare vā. **Pi**-saddo, **api**-saddo vā avayavasampiṇḍane, tena na
kevalaṃ catubbidhasseva gambhīrabhāvo, atha kho paccekaṃ tadavayavāna-
mpīti sampiṇḍanaṃ karoti. Esa nayo īdisesu. Idāni te sarūpato dassetuṃ “**tatthā**”-
ti-ādi vuttaṃ. Tattha **tantīti** pāli. Sā hi ukkaṭṭhānaṃ sīlādi-atthānaṃ bodhanato,
sabhāvaniruttibhāvato, buddhādīhi bhāsītattā ca pakkaṭṭhānaṃ vacanānaṃ āli
pantīti “**pāli**” ti vuccati.

Idha pana **vinayagaṇṭhipadakarādīnaṃ** saddavādīnaṃ matena pubbe vavatthāpitā paramatthasaddappabandhabhūtā tanti **dhammo** nāma. **Iti**-saddo hi nāmatthe, “dhammo”ti vā vuccati. **Tassāyevāti** tassā yathāvuttāya eva tantiyā attho. **Manasā vavatthāpitāyāti** uggahaṇa-dhāraṇādivasappavattena manasā pubbe vavatthāpitāya yathāvuttāya paramatthasaddappabandhabhūtāya tassā tantiyā. **Desanāti** pacchā paresamavabodhanatthaṃ desanāsaṅkhātā paramatthasaddappabandhabhūtā tantiyeva. Apica yathāvuttatanti saṅkhātasaddasamuṭṭhāpako cittuppādo **desanā**. **Tantiyā, tanti-atthassa cāti** yathāvuttāya duvidhāyapi tantiyā, tadatthassa ca yathābhūtāvabodhoti attho veditabbo. Te hi bhagavatā vuccamānassa atthassa, vohārassa ca dīpako saddoyeva **tanti** nāmāti vadanti. Tesam pana vāde dhammassāpi saddasabhāvattā dhammadesanānaṃ ko visesoti ce? Tesam tesam atthānaṃ bodhakabhāvena ñāto, uggahaṇādivasena (1.0103) ca pubbe vavatthāpito paramatthasaddappabandho **dhammo**, pacchā paresam avabodhanatthaṃ pavattito taṃ tadatthappakāsako saddo **desanāti** ayamimesam visesoti. Atha vā yathāvuttasaddasamuṭṭhāpako cittuppādo **desanā** desiyaṭi samuṭṭhāpiyaṭi saddo etenāti katvā musāvādādayo viya tathāpi hi musāvādādisamuṭṭhāpikā cetanā musāvādādisaddehi vohariyaṭi. Kiñcāpi akkharāvalibhūto paññattisaddoyeva atthassa ñāpako, tathāpi mūlakāraṇabhāvato “akkharasaññāto”ti-ādīsu viya tassāyeva atthoti paramatthasaddoyeva atthassa ñāpakabhāvena vuttoti daṭṭhabbaṃ. “Tassā tantiyā desanā”ti ca sadisavohārena vuttaṃ yathā “uppannā ca kusalādhammā bhīyyobhāvāya vepullāya saṃvattanti”ti.

Abhidhammagāṇṭhipadakarādīnaṃ pana paṇṇattivādīnaṃ matena sammutiparamatthabhedassa atthassa anurūpavācakabhāvena paramatthasaddesu ekaṇṭena bhagavatā manasā vavatthāpitā nāmapaññattipabandhabhūtā tanti **dhammo** nāma, “dhammo”ti vā vuccati. **Tassāyevāti** tassā nāmapaññattibhūtāya tantiyā eva attho. **Manasā vavatthāpitāyāti** sammutiparamatthabhedassa atthassānurūpavācakabhāvena paramatthasaddesu bhagavatā manasā vavatthāpitāya nāmapaññattipabandhabhūtāya tassā tantiyā. **Desanāti** paresam pabodhanena atisajjanā vācāya pakāsanā vacībhedabhūtā paramatthasaddappabandhasaṅkhātā tanti. **Tantiyā, tanti-atthassa cāti** yathāvuttāya dubbidhāyapi tantiyā, tadatthassa ca yathābhūtāvabodhoti attho. Te hi evaṃ vadanti- sabhāvattassa, sabhāvavohārassa ca anurūpavaseneva bhagavatā manasā vavatthāpitā paṇṇatti idha “tanti”ti vuccati. Yadi ca saddavādīnaṃ matena saddoyeva idha tanti nāma siyā. Tantiyā, desanāya ca nānattena bhavitabbaṃ, manasā vavatthāpitāya ca tantiyā vacībhedakaraṇamattaṃ ṭhapetvā desanāya nānattaṃ natthi. Tathā hi desanaṃ dassenṭena manasā vavatthāpitāya tantiyā desanāti vacībhedakaraṇamattaṃ vinā tantiyā saha desanāya anaññatā vuttā. Tathā ca upari “desanāti paññatti”ti vuttattā desanāya anaññabhāvena tantiyāpi paṇṇattibhāvo kathito hoti.

Apica (1.0104) yadi tantiyā aññāyeva desanā siyā, “tantiyā ca tanti-atthassa ca desanāya ca yathābhūtāvabodho”ti vattabbaṃ siyā. Evaṃ pana avatvā “tantiyā ca tanti-atthassa ca yathābhūtāvabodho”ti vuttattā tantiyā, desanāya ca anaññabhāvo dassito hoti. Evañca katvā upari “desanā nāma paññatti”ti dassenṭena

desanāya anaññabhāvato tantiyā paṇṇattibhāvo kathito hotīti. Tadubhayampi pana paramatthato saddoyeva paramatthavinimuttāya sammutiyā abhāvā, ima-
meva ca nayaṃ gahetvā keci ācariyā “dhammo ca desanā ca paramatthato saddo
evā”ti voharanti, tepi anupavajjāyeva. Yathā kāmāvacarapaṭisandhivipākā “parittā-
rammaṇā”ti vuccanti, evaṃ sampadamidaṃ daṭṭhabbaṃ. Na hi kāmāvacarapaṭisa-
ndhivipākā “nibbattitaparamatthavisayāyevā”ti sakkā vattuṃ itthipurisādi-ākārapa-
rivitakkapubbakānaṃ rāgādi-akusalānaṃ, mettādikusalānañca ārammaṇaṃ gahe-
tvāpi samuppajjanato. Paramatthadhammāmūlakattā panassa parikappassa para-
matthavisayatā sakkā paññapetuṃ, evamidhāpi daṭṭhabbanti ca. Evampi paṇṇatti-
vādīnaṃ mataṃ hotu, saddavādīnaṃ matepi dhammadesanānaṃ nānattaṃ vutta-
nayeneva **ācariyadhammapālattherā** dīhi pakāsītanti. Hoti cettha-

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

Tīsupi cetesu ete dhammatthadesanāpaṭivedhāti ettha tanti-attho, tantidesanā,
tanti-atthapaṭivedho cāti ime tayo tantivisayā hontīti vinayapiṭakādīnaṃ atthadesa-
nāpaṭivedhādhārabhāvo yutto, piṭakāni pana tantiyevāti tesam dhammādhāra-
bhāvo kathaṃ yujjeyyāti? Tantisamudāyassa avayavatantiyā ādhārabhāvato.
Samudāyo hi avayavassa parikappanāmattasiddhena ādhārabhāvena vuccati
yathā “rukkhe sākhā”ti. Ettha ca dhammādīnaṃ dukkhogāhabhāvato tehi
dhammādīhi vinayādayo gambhīrāti vinayādīnampi catubbidho gambhīrabhāvo
vuttoyeva, tasmā dhammādayo eva dukkhogāhattā gambhīrā, na vinayādayoti na
codetabbametaṃ samukhena, visayavisayīmukhena ca vinayādīnaññeva gambhī-
rabhāvassa vuttattā. Dhammo hi vinayādayo eva abhinnattā. Tesam visayo attho
vācakabhūtānaṃ tesameva vāccabhāvato, visayino desanāpaṭivedhā (1.0105)
dhammatthavisayabhāvatoti. Tattha paṭivedhassa dukkarabhāvato dhamma-
tthānaṃ, desanāññāssa dukkarabhāvato desanāya ca dukkhogāhabhāvo vedi-
tabbo, paṭivedhassa pana uppādetuṃ asakkuṇeyyattā, tabbisayaññāpattiyā ca
dukkarabhāvato dukkhogāhatā veditabbā. Dhammatthadesanānaṃ gambhīrabhā-
vato tabbisayo paṭivedhopi gambhīro yathā taṃ gambhīrassa udakassa pamāṇa-
ggahaṇe dīghena pamāṇena bhavitabbaṃ, evaṃsampadamidanti (vajira. ṭī. paṭha-
mamahāsaṅgītikathāvaṇṇanā) **vajirabuddhitthero**. Piṭakāvayavānaṃ dhammā-
dīnaṃ vuccamāno gambhīrabhāvo taṃsamudāyassa piṭakassāpi vuttoyeva,
tasmā tathā na codetabbantipi vadanti, vicāretabbametaṃ sabbesampi tesam piṭa-
kāvayavāsambhavato. Mahāsamuddo dukkhogāho, alabbhaneyyapatiṭṭho viya
cāti sambandho. Atthavasā hi vibhattivacanaliṅgapariṇāmoti. Dukkheṇa oga-
yanti, dukkho vā ogāho anto pavisanametesūti **dukkhogāhā**. Na labhitabboti ala-
bbhaniyo, soyeva **alabbhaneyyo**, labhīyate vā labbhaṇaṃ, taṃ nārahatīti **alabbha-
neyyo**. Patiṭṭhahanti ettha okāseti **patiṭṭho**, patiṭṭhahaṇaṃ vā **patiṭṭho**, alabbha-
neyyo so yesu te **alabbhaneyyapatiṭṭhā**. Ekadesena ogāhantehipi mandabu-
ddhīhi patiṭṭhā laddhuṃ na sakkāyevāti dassetuṃ etaṃ puna vuttaṃ. “**Evan**”ti-ādi
nigamaṇaṃ.

Idāni hetuhetuphalādīnampi vasena gambhīrabhāvaṃ dassento “**aparo nayo**”-

ti-ādimāha. Tattha **hetū**ti paccayo. So ca attano phalaṃ dahati vidahatīti **dhmmo** da-kārassa dha-kāraṃ katvā. Dhammasaddassa cettha hetupariyāyatā kathaṃ viññāyatīti āha “**vuttañhetan**”ti-ādi. **Vuttaṃ** paṭisambhidāvibhaṅge (vibha. 718). Nanu ca “hetumhi ñāṇaṃ dhammapaṭisambhidā”ti etena vacanena dhammassa hetubhāvo kathaṃ viññāyatīti? “Dhammapaṭisambhidā”ti etassa samāsapadassa avayavapadatthaṃ dassentena “hetumhi ñāṇan”ti vuttattā. “Dhamme paṭisambhidā dhammapaṭisambhidā”ti ettha hi “dhamme”ti etassa atthaṃ dassentena “hetumhī”ti vuttaṃ, “paṭisambhidā”ti etassa atthaṃ dassentena “**ñāṇan**”ti. Tasmā hetudhammasaddā ekatthā, ñāṇapaṭisambhidā saddā cāti imamattaṃ vadanena sādhitto dhammassa hetubhāvoti. Tathā “**hetuphale ñāṇaṃ atthapaṭisambhidā**”ti etena vacanena sādhitto atthassa hetuphalabhāvoti (1.0106) daṭṭhabbo. Hetuno phalaṃ **hetuphalaṃ**, tañca hetu-anusārena arīyati adhigamiyatīti **atthoti** vuccati.

Desanāti paññattīti ettha saddavādīnaṃ vāde atthabyañjanakā aviparītābhilāpa-dhammaniruttibhūtā paramatthasaddappabandhasaṅkhātā tanti “desanā”ti vuccati, desanā nāmāti vā attho. Desiyati attho etāyāti hi **desanā**. Pakārena ñāpīyati attho etāya, pakārato vā ñāpetīti **paññatti**. Tameva sarūpato dassetuṃ “**yathā-dhammaṃ dhammābhilāpoti adhippāyo**”ti vuttaṃ. **Yathādhammanti** ettha pana dhammasaddo hetuṃ, hetuphalañca sabbaṃ saṅgaṇhāti. Sabhāvavācako hesa dhammasaddo, na pariyattihetu-ādivācako, tasmā yo yo avijjāsaṅkhārādiddhammo, tasmim̐ tasminti attho. Tesaṃ tesaṃ avijjāsaṅkhārādiddhammānaṃ anurūpaṃ vā yathādhammaṃ. Desanāpi hi paṭivedho viya aviparītasavisayavibhāvanato dhammānurūpaṃ pavattati, tatoyeva ca aviparītābhilāpoti vuccati. **Dhammābhilāpoti** hi atthabyañjanako aviparītābhilāpo dhammaniruttibhūto tantisaṅkhāto paramatthasaddappabandho. So hi abhilappati uccāriyatīti **abhilāpo**, dhmmo aviparīto sabhāvabhūto abhilāpo dhammābhilāpoti vuccati, etena “tatra dhammaniruttābhilāpe ñāṇaṃ niruttipaṭisambhidā”ti (vibha. 718) ettha vuttaṃ dhammaniruttim̐ dasseti saddasabhāvattā desanāya. Tathā hi niruttipaṭisambhidāya parittārammaṇādibhāvo **paṭisambhidāvibhaṅgapāliyaṃ** (vibha. 718) vutto. **Tadaṭṭhakathāya** ca “taṃ sabhāvaniruttim̐ saddaṃ ārammaṇaṃ katvā”ti-ādinā (vibha. aṭṭha. 718) tassā saddārammaṇatā dassitā. “Imassa atthassa ayaṃ saddo vācako”ti hi vacanavacanatthe vavatthapetvā taṃ taṃ vacanatthavibhāvanavasena pavattito saddo

“desanā”ti vuccati. “**Adhippāyo**”ti etena “desanāti paññatti”ti etaṃ vacanaṃ dhammaniruttābhilāpaṃ sandhāya vuttaṃ, na tato vinimuttaṃ paññattiṃ sandhāyāti dasseti anekadhā atthasambhave attanā adhippetatthasseva vuttattāti ayaṃ saddavādīnaṃ vādato vinicchayo.

Paññattivādīnaṃ vāde pana sammutiparamatthabhedassa atthassānurūpavāca-kabhāvena paramatthasaddesu bhagavatā manasā vavatthāpitā tantisaṅkhātā nāmapaññatti **desanā** nāma, “desanā”ti vā vuccatīti attho. Tadeva mūlakāraṇabhū-tassa (1.0107) saddassa dassanavasena kāraṇūpacārena dassetuṃ “**yathā-dhammaṃ dhammābhilāpoti adhippāyo**”ti vuttaṃ. Kiñcāpi hi “dhammābhilāpo”ti ettha abhilappati uccāriyatīti **abhilāpoti** saddo vuccati, na paṇṇatti, tathāpi sadde vuccamāne tadanurūpaṃ vohāraṃ gahetvā tena vohārena dīpitassa atthassa jānanato sadde kathite tadanurūpā paṇṇattipi kāraṇūpacārena kathitāyeva hoti. Apica “dhammābhilāpoti attho”ti avatvā “dhammābhilāpoti adhippāyo”ti vuttattā desanā nāma saddo na hotīti dīpitameva. Tena hi adhippāyamattameva mūlakāra-ṇasaddavasena kathitaṃ, na idha gahetabbo “desanā”ti etassa atthoti ayaṃ paññattivādīnaṃ vādato vinicchayo. Atthantaramāha “**anuloma ...pe... katha-n**”ti, etena heṭṭhā vuttaṃ desanāsamuṭṭhāpakāṃ cittuppādaṃ dasseti. Kathiyati attho etenāti hi **kathanāṃ**. Ādisaddena nītaneyyādikā pāḷigatiyo, ekattādinandiyā-vattādikā pāḷinissitā ca nayā saṅgahitā.

Sayameva paṭivijjhati, etena vā paṭivijjhantīti **paṭivedho**, ñāṇaṃ. Tadeva abhisameti, etena vā abhisamentīti **abhisamayoti** vuccati. Idāni taṃ paṭivedhaṃ abhisamayappabhedato, abhisamayākārato, ārammaṇato, sabhāvato ca pākaṭaṃ kātuṃ “**so cā**”ti-ādi vuttaṃ. Tattha hi **lokiyalokuttaroti** pabhedato, **visayato**, **asammohatoti** ākārato, **dhammesu**, **atthesu**, **paññattisūti** ārammaṇato, **atthānurūpaṃ**, **dhammānurūpaṃ**, **paññattipathānurūpanti** sabhāvato ca pākaṭaṃ karoti. Tattha visayato atthādi-anurūpaṃ dhammādīsu avabodho nāma avijjādidhammārammaṇo, saṅkhārādi-atthārammaṇo, tadubhayapaññāpanārammaṇo ca **lokiyo abhisamayo**. Asammohato atthādi-anurūpaṃ dhammādīsu avabodho nāma nibbānārammaṇo maggasampayutto yathāvuttadhammatthapaññattisūti sammohavidhammasano **lokuttaro abhisamayo**. Tathā hi “ayaṃ hetu, idamassa phalaṃ, ayaṃ tadubhayānurūpo vohāro”ti evaṃ ārammaṇakaraṇavasena lokiyāñāṇaṃ visayato paṭivijjhati, lokuttarañāṇaṃ pana tesu hetuhetuphalādīsu sammohassañāṇena samuccinnattā asammohato paṭivijjhati. Lokuttaro pana paṭivedho (1.0108) visayato nibbānassa, asammohato ca itarassātipi vadanti eke.

Atthānurūpaṃ dhammesūti “avijjā hetu, saṅkhārā hetusamuppannā, saṅkhāre uppādeti avijjā”ti evaṃ kāriyānurūpaṃ kāraṇesūti attho. Atha vā “puññābhisaṅkhāra-apuññābhisaṅkhāra-āneñjābhisaṅkhāresu tīsu apuññābhisaṅkhārassa avijjā sampayuttapaccayo, itaresaṃ yathānurūpan”ti-ādinā kāriyānurūpaṃ kāraṇesu paṭivedhotipi attho. **Dhammānurūpaṃ atthesūti** “avijjāpaccayā saṅkhārā”ti-ādinā (ma. ni. 3.126; saṃ. ni. 2.1; udā. 1; vibha. 225) kāraṇānurūpaṃ kāriyesu. Chabbidhāya paññattiyā patho **paññattipatho**, tassa anurūpaṃ tathā, paññattiyā vuccamānadhammānurūpaṃ paññattisūti avabodhoti attho. Abhisamayato aññampi paṭi-

vedhattham dassetum **tesan**”ti-ādimāha. Paṭivijjhīyatīti paṭivedhoti hi taṃtaṃrūpā-didhammānaṃ aviparītasabhāvo vuccati. **Tattha tathā**”Ti tasmim tasmim piṭake, pāḷipadese vā. **Salakkhaṇasaṅkhāto**ti ruppananamanaphusanādisakasakalakkhaṇasaṅkhāto.

Yathāvuttehi dhammādīhi piṭakānaṃ gambhīrabhāvaṃ dassetum **idānī**”ti-ādimāha. **Dhammajātanti** kāraṇappabhedo, kāraṇameva vā. **Atthajātanti** kāriyappabhedo, kāriyameva vā. Yā cāyaṃ desanāti sambandho. Tadatthavijānanavasena **abhimukho** hoti. **Yo cetthāti** yo etāsu taṃ taṃ piṭakāgatāsu dhammatthadesanāsu paṭivedho, yo ca etesu piṭakesu tesam tesam dhammānaṃ aviparītasabhāvoti attho. Sambharitabbato kusalameva **sambhāro**, so sammā anupacito yehi te **anupacitakusalasambhārā**, Tatova **duppaññehi**, nippaññehīti attho. Na hi paññavato, paññāya vā duṭṭhubhāvo dūsitabhāvo ca sambhavatīti nippaññattāyeva duppaññā yathā “dussīlo”ti (a. ni. 5.213; 10.75; pārā. 295; dha. pa. 308). Ettha ca avijjāsāṅkhārādīnaṃ dhammatthānaṃ duppaṭivijjhātāya dukkhogāhatā, tesam paññāpanassa dukkarabhāvato taṃdesanāya, abhisamayasaṅkhātassa paṭivedhassa uppādanavisayikaraṇānaṃ asakkuṇeyyattā, aviparītasabhāvasaṅkhātassa paṭivedhassa dubbīññeyyatāya dukkhogāhatā veditabbā. **Evampīti pi-saddo** pubbe (1.010) vuttam pakārantaram sampiṇḍeti. Evaṃ paṭhamagāthāya anūnaṃ paripuṇṇam paridīpitatthabhāvaṃ dassento **ettāvatā**”ti-ādimāha. “Siddhe hi satyārambho atthantaraviññāpanāya vā hoti, niyamāya vā”ti iminā punārambhavacanena anūnaṃ paripuṇṇam paridīpitatthabhāvaṃ dasseti. **Ettāvatāti** paricchedatthe nipāto, ettakena vacanakkamenāti attho. Etaṃ vā parimāṇam yassāti **ettāvam**, tena, etaparimāṇavatā saddatthakkamenāti attho. “Sadde hi vutte tadatthopi vuttōyeva nāmā”ti vadanti. Vutto saṃvaṇṇito attho yassāti **vuttatthā**.

Etthāti etissā gāthāya. Evaṃ attho, vinicchayoti vā seso. **Tīsu piṭakesūti** ettha “eekasmin”ti adhikārato, pakaraṇato vā veditabbaṃ. “Ekamekasmiñcettā”ti (dī. ni. aṭṭha. 1paṭhamamahāsaṅgītikathā) hi heṭṭhā vuttam. Atha vā vatticchānupubbikattā saddapaṭipattiyā niddhāraṇamidha avattukāmena ādhāroyeva vutto. Na cettha codetabbaṃ “tīsuyeva piṭakesu tividho pariyattibhedo daṭṭhabbo siyā”ti samudāyavasena vuttassāpi vākyassa avayavādhippāyasambhavato. Dissati hi avayavavākyanipphatti “brāhmaṇādayo bhuñjantū”ti-ādīsu, tasmā amatipapañcena. Yathā attho na virujjhati, tathāyeva gahetabboti. Evaṃ sabbattha. **Pariyattibhedoti** pariyāpuṇaṇam **pariyatti**. Pariyāpuṇaṇavācako hettha pariyattisaddo, na pana pāḷipariyāyo, tasmā pariyāpuṇaṇappakāroti attho. Atha vā tīhi pakārehi pariyāpuṇitabbā pāḷiyo eva **pariyatti**”ti vuccanti. Tathā ceva abhidhammaṭṭhakathāya sīhaḷagaṇṭhipade vuttanti vadanti. Evampi hi alagaddūpamāpariyāpuṇaṇayogato “alagaddūpamā pariyatti”ti pāḷipi sakkā vuttam. Evañca katvā “duggahitā upārambhādihetu pariyāpuṭā alagaddūpamā”ti parato niddesavacanampi upapannaṃ hoti. Tattha hi pāḷiyeva “duggahitā, pariyāpuṭā”ti ca vuttam yuttā.

Alagaddo alagaddaggahaṇam upamā etissāti **alagaddūpamā**. Alagaddassa gahaṇaṇhettha alagaddasaddena vuttanti daṭṭhabbaṃ. Āpūpikoti ettha āpūpa-saddena āpūpakhādanaṃ viya, veṇikoti ettha viṇāsaddena viṇāvādanaggahaṇam

viya ca. Alagaddaggahaṇena hi pariyatti upamīyati (1.0110), na alagaddena. “Alagaddaggahaṇūpamā”ti vā vattabbe majjhepadalopaṃ katvā “alagaddūpamā”ti vuttaṃ “oṭṭhamukho”ti-ādīsu viya. Alagaddoti ca āsīviso vuccati. **Gadoti** hi visassa nāmaṃ, tañca tassa alaṃ paripuṇṇaṃ atthi, tasmā alaṃ pariyatto paripuṇṇo gado assāti **alagaddo** anunāsikalopaṃ, da-kārāgamañca katvā, alaṃ vā jīvitaharaṇe samattho gado yassāti **alagaddo** vuttanayena. Vaṭṭadukkhato nissaraṇaṃ attho payojanametissāti **nissaraṇatthā**. Bhaṇḍāgāre niyutto **bhaṇḍāgāriko**, rājaratanānupālako, so viyāti tathā, dhammaratanānupālako khīṇāsavo. Aññamatthamanapekkhitvā bhaṇḍāgārikasseva sato pariyatti **bhaṇḍāgārikapariyatti**.

Duggahitāti duṭṭhu gahitā. Tadeva sarūpato niyametum “**upārambhādi hetu pari-yāpuṭā**”ti āha, upārambha-itivādappamokkhādi hetu uggahitāti attho. Lābhasakkārādi hetu pariyāpuṇanampi ettheva saṅgahitanti daṭṭhabbaṃ. Vuttañhetam **alagaddasuttaṭṭhakathāyaṃ-**

“Yo buddhavacanaṃ uggahetvā ‘evaṃ cīvarādīni vā labhissāmi, catuparisa-majjhe vā maṃ jānissanti’ti lābhasakkāra hetu pariyāpuṇāti, tassa sā pariyatti **alagaddapariyatti** nāma. Evaṃ pariyāpuṇanato hi buddhavacanaṃ apariyāpuṇitvā niddokkamaṇaṃ varataran”ti (ma. ni. aṭṭha. 2.239).

Nanu ca alagaddaggahaṇūpamā pariyatti “alagaddūpamā”ti vuccati, evañca sati suggahitāpi pariyatti “alagaddūpamā”ti vattum vaṭṭati tatthāpi alagaddaggaha-ṇassa upamābhāvena pāḷiyaṃ vuttatā. Vuttañhetam-

“Seyyathāpi, bhikkhave, puriso alagaddatthiko alagaddagavesī alagaddapariye-sanaṃ caramāno, so passeyya mahantaṃ alagaddaṃ, tamenam ajapadena daṇḍena suniggahitaṃ niggaṇheyya, ajapadena daṇḍena suniggahitaṃ nigga-hitvā gīvāya suggahitaṃ gaṇheyya. Kiñcāpi so bhikkhave, alagaddo tassa puri-sassa hatthaṃ vā bāhaṃ vā aññataraṃ vā aṅgapaccaṅgaṃ bhogehi paliveṭheyya (1.0111). Atha kho so neva tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Tam kissa hetu, suggahitattā bhikkhave, alagaddassa. Evameva kho bhikkhave, idhekacce kulaputtā dhammaṃ pariyāpuṇanti suttaṃ geyyan”ti-ādi (ma. ni. 1.239).

Tasmā idha duggahitā eva pariyatti alagaddūpamāti ayaṃ viseso kuto viññā-yati, yena duggahitā upārambhādi hetu pariyāpuṭā “alagaddūpamā”ti vuccatīti? Saccametam, idaṃ pana pārisesañāyena vuttanti daṭṭhabbaṃ. Tathā hi nissaraṇa-tthabhaṇḍāgārikapariyattīnaṃ visuṃ gahitattā pārisesato alagaddassa duggaha-ṇūpamāyeva pariyatti “alagaddūpamā”ti viññāyati. Alagaddassa suggahaṇūpamā hi pariyatti nissaraṇatthā vā hoti, bhaṇḍāgārikapariyatti vā. Tasmā suvuttametaṃ “duggahitā ...pe... pariyatti”ti. Idāni tamatthaṃ pāḷiyā sādheṇto “yaṃ **sandhāyā**”-ti-ādīmāha. Tattha **yanti** yaṃ pariyattiduggahaṇaṃ. Majjhimanikāye mūlapaṇṇā-sake alagaddasutte (ma. ni. 1.239) bhagavatā vuttaṃ.

Alagaddatthikoti āsīvisena, āsīvisaṃ vā atthiko, alagaddaṃ gavesati pariyesati sīlenāti **alagaddagavesī**. **Alagaddapariyesanaṃ caramānoti** āsīvisapariyesa-natthaṃ caramāno. Tadatthe hetam paccattavacanaṃ, upayogavacanaṃ vā, ala-gaddapariyesanaṭṭhānaṃ vā caramāno. Alagaddaṃ pariyesanti etthāti hi **alagadda-**

pariyesanaṃ. Tamenanti taṃ alagaddaṃ. **Bhogeti** sarīre. “Bhogo tu phaṇino tanū”-
ti hi vuttaṃ. Bhujīyati kuṭilaṃ kariyatīti **bhogo.** **Tassā**ti purisassa. Hatthe vā bāhāya
vāti sambandho. Maṇibandhato paṭṭhāya yāva agganakhā **hattho.** Saddhiṃ agga-
bāhāya avasesā **bāhā,** katthaci pana kapparato paṭṭhāya yāva agganakhā “**hattho**”-
ti vuttaṃ bāhāya viṣuṃ anāgatattā. Vuttalakkhaṇaṃ hatthañca bāhañca ṭhapetvā
avasesaṃ sarīraṃ **aṅgapaccaṅgaṃ.** **Tatonidānanti** tannidānaṃ, taṃkāraṇāti attho.
Taṃ hatthādīsu ḍaṃsanaṃ nidānaṃ kāraṇaṃ etassāti “tannidānaṃ”ti hi vattabbe
“tatonidānaṃ”ti purimapade paccattatthe nissakkavacanaṃ katvā, tassa ca lopa-
makatvā niddeso, hetvatthe ca paccattavacanaṃ. Kāraṇatthe nipātapadameta-
ntipi vadanti. Apica “tatonidānaṃ”ti etaṃ “maraṇaṃ vā maraṇamattaṃ vā dukkhaṃ”-
ti ettha vuttanayena viśesanaṃ. **Taṃ** (1.0112) **kissa hetū**ti yaṃ vuttaṃ hatthādīsu
ḍaṃsanaṃ, tannidānañca maraṇādi-upagamaṃ, taṃ kissa hetu kena kāraṇe-
nāti ce? **Tassa purisassa alagaddassa duggahitattā.**

Idhāti imasmiṃ sāsane. **Moghapurisāti** guṇasārarahitatāya tucchapurisā.
Dhammanti pāḷidhammaṃ. **Pariyāpuṇantī**ti uggaṇhanti, sajjhāyanti ceva vācu-
ggataṃ karontā dhārenti cāti vuttaṃ hoti. “Dhammaṃ”ti sāmāññato vuttameva
sarūpena dasseti “**suttan**”ti-ādinā. Na hi suttādinavaṅgato añño dhammo nāma
atthi. Tathā hi vuttaṃ “**tesaṃ dhammānaṃ**”ti. **Atthanti** cettha sambandhīniddeso
eso, **atthanti** ca yathābhūtaṃ bhāsitatthaṃ, payojanatthañca sāmāññaniddesena,
ekasesanayena vā vuttaṃ. Yañhi padaṃ sutisāmāññena anekadhā atthaṃ dīpeti,
taṃ sāmāññaniddesena, ekasesanayena vāti sabbattha veditabbaṃ. **Na upapari-**
kkhantīti na pariggaṇhanti na vicārenti. Ikkhasaddassa hi dassanañkesu idha
dassanameva attho,

tassa ca pariggaṇhanacakkhulocanesu pariggaṇhanameva, tañca vicāraṇā pariyā-dānavasena dubbidhesu vicāraṇāyeva, sā ca vīmaṃsāyeva, na vicāro, vīmaṃsā ca nāmesā bhāsitatthavīmaṃsā, payojanatthavīmaṃsā cāti idha dubbidhāva adhippetā, tāsu “imasmiṃ ṭhāne sīlaṃ kathitaṃ, imasmiṃ samādhi, imasmiṃ paññā, mayañca taṃ pūressāmā”ti evaṃ bhāsitatthavīmaṃsañceva “sīlaṃ samādhissa kāraṇaṃ, samādhi vipassanāyā”ti-ādinā payojanatthavīmaṃsañca na karontīti attho. **Anupaparikkhatanti** anupaparikkhantānaṃ tesāṃ moghapurisānaṃ. **Na nijjhānakkhamantīti** nijjhānaṃ nissesena pekkhanaṃ paññaṃ na khamanti. Jhesaddo hi idha pekkhaneyeva, na cintanañhāpanesu, tañca ñāṇapekkhanameva, na cakkhupekkhanaṃ, ārammaṇūpanijjhānameva vā, na lakkhaṇūpanijjhānaṃ, tasmā paññāya disvā rocetvā gahetabbā na hontīti adhippāyo veditabbo. Nissesena jhāyate pekkhateti hi **nijjhānaṃ**. Sandhivasena anusvāralopo nijjhānakkhamantīti, “**nijjhānaṃ khamantī**”tipi pāṭho, tena imamatthaṃ dīpeti “tesāṃ paññāya atthassa anupaparikkhanato te dhammā na upaṭṭhahanti, imasmiṃ ṭhāne sīlaṃ, samādhi, vipassanā, maggo, vaṭṭaṃ, vivaṭṭhaṃ kathitanti evaṃ jānituṃ na sakkā hontī”ti.

Upārambhānisamsā cevāti paresāṃ vāde dosāropanānisamsā ca hutvā. Bhuso ārambhanañhi paresāṃ vāde dosāropanaṃ **upārambho**, pariyattim (1.0113) nissāya paravambhananti vuttaṃ hoti. Tathā hesa “paravajjānupanayanalakkhaṇo”ti vutto. **Iti vādappamokkhānisamsā cāti** iti evaṃ etāya pariyattiyā vādappamokkhānisamsā attano upari parehi āropitassa vādassa niggahassa attato, sakavādato vā pamokkhapayojanā ca hutvā. **Iti** saddo idamatthe, tena “pariyāpuṇanti”ti ettha pariyāpuṇanaṃ parāmasati. Vadanti niggaṇhanti etenāti **vādo**, doso, pamuccanaṃ, pamuccāpanaṃ vā **pamokkho**, attano upari āropitassa pamokkho ānisamsa yesaṃ tathā. Āropitavādo hi “vādo”ti vutto yathā “devena datto datto”ti. **Vādoti** vā upavādonindā yathāvuttanayeneva samāso. Idaṃ vuttaṃ hoti- parehi sakavāde dose āropite, nindāya vā āropitāya taṃ dosaṃ, nindaṃ vā evañca evañca mocessāmāti iminā ca kāraṇena pariyāpuṇantīti. Atha vā so so vādo **iti vādo** iti-saddassa saha vicchāya ta-saddatthe pavattattā. Itivādasa pamokkho yathāvuttanayena, so ānisamsa yesaṃ tathā, taṃ taṃ vādapamocanānisamsā hutvāti attho. **Yassa catthāyāti** yassa ca sīlādipūraṇassa, maggaphalanibbānabhūtassa vā anupādāvimokkhassa atthāya. Abhedepi bhedavohāro eso yathā “paṭimāya sarīraṇa”ti, bhedyabhedakaṃ vā etaṃ yathā “kathinassatthāya ābhataṃ dussan”ti. “Tañcassa atthan”ti hi vuttaṃ. **Ca**-saddo avadhāraṇe, tena tadatthāya eva pariyāpuṇanaṃ sambhavati, nāññatthāyāti vinicchīnoti. **Dhammaṃ pariyāpuṇantīti** hi jāti-ācārasena duvidhāpi kulaputtā ñāyena dhammaṃ pariyāpuṇantīti attho. **Tañcassa atthaṃ nānubhontīti** assa dhammassa sīlādipūraṇasañkhātaṃ, maggaphalanibbānabhūtaṃ vā anupādāvimokkhasañkhātaṃ atthaṃ ete duggahitagāhino nānubhontīti na vindantiyeva.

Aparo nayo- yassa upārambhassa, itivādappamokkhassa vā atthāya ye moghapurisā dhammaṃ pariyāpuṇanti, te parehi “ayamattho na hotī”ti vutte duggahitattāyeva “tadatthova hotī”ti paṭipādanakkhamā na hontī, tasmā parassa vāde upā-

rambham āropetuṃ attano vādaṃ pamocetuñca asakkontāpi taṃ atthaṃ nānu-
bhonti ca na vindantiyevāti evampettha attho daṭṭhabbo. Idhāpi hi ca-saddo ava-
dhāraṇatthova. **“Tesan”** ti-ādīsu (1.0114) tesam te dhammā duggahitattā upāra-
mbhamānadabbamakḥapalāsādihetubhāvena dīgharattaṃ ahitāya dukkhāya
saṃvattantīti attho. **Duggahitā**ti hi hetugabbhavaṇaṃ. Tenāha “duggahitattā
bhikkhave, dhammānaṃ” ti (ma. ni. 1.238). Ettha ca kāraṇe phalavohāravasena “te
dhammā ahitāya dukkhāya saṃvattantīti vuttaṃ yathā “ghatamāyu, dadhi ba-
n” ti. Tathā hi kiñcāpi na te dhammā ahitāya dukkhāya saṃvattanti, tathāpi vuttana-
yena pariyāpuṇantānaṃ sajjhāyanakāle, vivādakāle ca tammūlakānaṃ upāra-
mbhādīnaṃ anekesaṃ akusalānaṃ uppattisambhavato “te ...pe... saṃvattantī” ti
vuccati. **Taṃ kissa hetū**ti ettha nti yathāvuttassatthassa ananubhavaṇaṃ, tesañca
dhammānaṃ ahitāya dukkhāya saṃvattanaṃ parāmasati. **Kissā**ti sāmivacaṇaṃ
hetvatthe, tathā **hetū**ti paccattavacaṇaṃ.

Yā panāti ettha kiriyā pāḷivasena vuttanayena attho veditabbo. Tattha kiriyā-
pakkhe yā suggahitāti abhedepi bhedavohāro “cārikaṃ pakkamati, cārikaṃ cara-
māno” ti-ādīsu (dī. ni. 1.254, 300) viya. Tadevatthaṃ vivarati **“sīlakkhandhādī”** ti-ā-
dinā, **ādis**saddena cettha samādhivipassanādīnaṃ saṅgaho. Yo hi buddhavaṇaṃ
uggaṇhitvā sīlassa āgataṭṭhāne sīlaṃ pūretvā, samādhino āgataṭṭhāne samāधिṃ
gabbhaṃ gaṇhāpetvā, vipassanāya āgataṭṭhāne vipassanaṃ paṭṭhapetvā, magga-
phalānaṃ āgataṭṭhāne “maggam bhāvēssāmi, phalaṃ sacchikarissāmi” ti ugga-
ṇhāti, tasseva sā pariyatti nissaraṇatthā nāma hoti. **Yanti** yaṃ pariyattisugga-
haṇaṃ. **Vuttaṃ** alagaddasutte. **Dīgharattaṃ hitāya sukhāya saṃvattantī**ti sīlā-
dīnaṃ āgataṭṭhāne sīlādīni pūrentānampi arahattaṃ patvā parisamajjhe dhammaṃ
desetvā dhammadesanāya pasannehi upanīte cattāro paccaye paribhuñjantā-
nampi paresaṃ vāde sahadhammena upārambhaṃ āropentānampi sakavādato
parehi āropitadosaṃ pariharantānampi dīgharattaṃ hitāya sukhāya saṃvattantīti
attho. Tathā hi na kevalaṃ suggahitapariyattim nissāya maggabhāvanāphalasa-
cchikiriyādīniyeva, api tu paravādaniggahasakavādapatitṭhāpanānipi ijjhanti.
Tathā ca vuttaṃ **parinibbānasuttā** dīsu “uppannaṃ parappavādaṃ sahadha-
mmena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessantī” ti-ādi (dī.
ni. 2.68).

Yaṃ (1.0115) **panā**ti etthāpi vuttanayena duvidhena attho. Dukkhaparijānena
pariññātakkhandho. Samudayappahānena **pahīnakilesa**. Paṭividdhārahattaphala-
tāya **paṭividdhākuppo**. **Akuppanti** ca arahattaphalassetam nāma. Satipi hi
cattunnaṃ maggānaṃ, catunnañca phalānaṃ avinassanabhāve sattannaṃ
sekkhānaṃ sakasakanāmapariccāgena uparūpari nāmantarappattito tesam
maggaphalāti “akuppāmi” ti na vuccanti. Arahā pana sabbadāpi arahāyeva
nāmāti tasseva phalaṃ puggalanāmasena “akuppan” ti vuttaṃ, iminā ca ima-
matthaṃ dasseti “khīṇāsavasseva pariyatti bhaṇḍāgārikapariyatti nāmā” ti. Tassa
hi apariññātaṃ, appahīnaṃ abhāvitaṃ, asacchikataṃ vā natthi, tasmā so buddha-
vaṇaṃ pariyāpuṇantopi tantidhārako paveṇīpālako vaṃsānurakkhako hutvā
pariyāpuṇāti, tenevāha **“paveṇīpālanatthāyā”** ti-ādi. **Paveṇī** cettha dhammasantati

dhammassa avicchedena pavatti. Buddhassa bhagavato **vaṃsoti** ca yathāvuttapa-
veṇīyeva.

Nanu ca yadi paveṇīpālanatthāya buddhavacanassa pariyāpuṇaṇaṃ bhaṇḍāgā-
rikapariyatti, atha kasmā “khīṇāsavo”ti visesetvā vuttaṃ. Ekaccassa hi puthujjana-
ssāpi ayaṃ nayo labbhati. Tathā hi ekacco puthujjano bhikkhu chātakabhayādīnā
ganthadhuresu ekasmiṃ ṭhāne vasitumasakkontesu sayāṃ bhikkhācārena atikila-
mamāno “atimadhuraṃ buddhavacanaṃ mā nassatu, tantiṃ dhāressāmi, vaṃsaṃ
ṭhapessāmi, paveṇiṃ pālessāmi”ti pariyāpuṇāti. Tasmā tassāpi pariyatti bhaṇḍā-
gārikapariyatti nāma kasmā na hotīti? Vuccate- evaṃ santepi hi puthujjanassa
pariyatti bhaṇḍāgārikapariyatti nāma na hoti. Kiñcāpi hi puthujjano “paveṇiṃ pāle-
ssāmi”ti ajjhāsayena pariyāpuṇāti, attano pana bhavakantārato avitiṇṇattā tassa
sā pariyatti nissaraṇatthāyeva nāma hoti, tasmā puthujjanassa pariyatti alagaddu-
pamā vā hoti, nissaraṇatthā vā. Sattannaṃ sekkhānaṃ nissaraṇatthāva. Khīṇāsa-
vānaṃ bhaṇḍāgārikapariyattiyevāti veditabbaṃ. Khīṇāsavo hi bhaṇḍāgārika sadi-
sattā “bhaṇḍāgāriko”ti vuccati. Yathā hi bhaṇḍāgāriko alaṅkārabhaṇḍaṃ paṭisa-
metvā pasādhanakāle tadupiyaṃ alaṅkārabhaṇḍaṃ rañño upanāmetvā taṃ ala-
ṅkaroti, evaṃ khīṇāsavopi dhammaratanabhaṇḍaṃ sampañcchitvā mokkhādhiga-
māya (1.0116) bhabbarūpe sahetuke satte passitvā tadanurūpaṃ dhammade-
sanaṃ vaḍḍhetvā maggaṅgabojjhaṅgādisaṅkhātena lokuttarena alaṅkārena ala-
ṅkarotīti.

Evaṃ tisso pariyattiyo vibhajitvā idāni tīsupi piṭakesu yathārahaṃ sampattivipa-
ttiyo niddhāretvā vibhajanto “**vinaye panā**”ti-ādīmāha. “**Sīlasampadaṃ nissāya
tisso vijjā pāpuṇāti**”ti-ādīsu yasmā silaṃ visujjhamānaṃ satisampajaññabalena,
kammassakataññabalena ca saṃkilesamalato visujjhati, pāripūriṅca gacchati,
tasmā sīlasampadā sijjhamānā upanissayasampattibhāvena satibalaṃ, ñāṇaba-
laṅca paccupaṭṭhapetīti tassā vijjattayūpanissayatā veditabbā sabhāgahetusampā-
danato. Satibalena hi pubbenivāsavijjāsiddhi. Sampajaññabalena sabbakiccesu
sudiṭṭhakāritāparicayena cutūpapātaññānubaddhāya dutiyavijjāya siddhi. Vitikka-
mābhāvena saṃkilesappahānasabbhāvato vivaṭṭūpanissayatāvasena ajjhāsayā-
suddhiyā tatiyavijjāsiddhi. Puretarasiddhānaṃ samādhipaññānaṃ pāripūriṃ vinā
sīlassa āsavakkhayaññānūpanissayatā sukkhavipassakakhīṇāsavehi dīpetabbā.
“Samāhito yathābhūtaṃ pajānāti”ti (saṃ. ni. 3.5; 5.1071; netti. 40; mi. pa. 14)
vacanato samādhisampadā chaḷabhiññatāya upanissayo. “Yogā ve jāyate
bhūri”ti (dha. pa. 282) vacanato pubbayogena garuvāsadesabhāsākosalla-ugga-
haṇaparipucchādīhi ca paribhāvitā paññāsampadā paṭisambhidāppabhedassa
upanissayo. Ettha ca “sīlasampadaṃ nissāyā”ti vuttattā yassa samādhivijambha-
nabhūtā anavasesā cha abhiññā na ijjhanti, tassa ukkaṭṭhaparicchedavasena na
samādhisampadā atthīti satipi vijjānaṃ abhiññekadesabhāve sīlasampadāsamu-
dāgatā eva tisso vijjā gahitā, yathā ca paññāsampadāsamudāgatā catasso paṭisa-
mbhidā upanissayasampannassa maggeneva ijjhanti maggakkhaṇeyeva tāsāṃ
paṭiladdhattā. Evaṃ sīlasampadāsamudāgatā tisso vijjā, samādhisampadāsamu-
dāgatā ca cha abhiññā upanissayasampannassa maggeneva ijjhantīti maggādhi-

gameneva tāsam adhigamo veditabbo. Paccekabuddhānaṃ, sammāsambuddhānañca paccekabodhisammāsambodhisamadhigamasadisā hi imesaṃ ariyānaṃ ime visesādhigamāti.

Tāsamyeva (1.0117) **ca tattha pabhedavacanatoti** ettha “tāsamyevā”ti avadhāraṇaṃ pāpuṇitabbānaṃ chaḷabhiññācatupaṭisambhidānaṃ vinaye pabhedavacanaḅhāvaṃ sandhāya vuttaṃ. **Verañjakaṇḁe** (pārā. 12) hi tisso vijjāva vibhattāti. **Casaddena** samuccinanañca tāsam ettha ekadesavacanaṃ sandhāya vuttaṃ abhiññāpaṭisambhidānampi ekadesānaṃ tattha vuttatā. Dutiye “tāsamyevā”ti avadhāraṇaṃ catasso paṭisambhidā apekkhitvā kataṃ, na tisso vijjā. Tā hi chasu abhiññāsu antogadhātā sutte vibhattāyevāti. Ca-saddena ca paṭisambhidānamekadesavacanaṃ samuccinoti. Tatiye “tāsañcā”ti ca-saddena sesānampi tattha atthibhāvaṃ dīpeti. Abhidhamme hi tisso vijjā, cha abhiññā, catasso ca paṭisambhidā vuttāyeva. Paṭisambhidānaṃ pana aññattha pabhedavacanaḅhāvaṃ, tattheva ca sammā vibhattabhāvaṃ dīpetukāmo heṭṭhā vuttanayena avadhāraṇamakativā “**tatthevā**”ti parivattetvā avadhāraṇaṃ ṭhapeti. “Abhidhamme pana tisso vijjā, cha abhiññā, catasso ca paṭisambhidā aññe ca sammappadhānādayo guṇavisesā vibhattā. Kiñcāpi vibhattā, visesato pana paññājātikattā catasso paṭisambhidā pāpuṇātiti dassanattaṃ ‘tāsañca tatthevā’ti avadhāraṇavipallāso kato”ti **vajirabuddhitthero**. “**Evan**”ti-ādi nigamaṇaṃ.

Sukho samphasso etesanti **sukhasamphassāni**, anuññātāniyeva tādisāni attharaṇapāvuraṇādīni, tesam phassasāmaññato sukho vā samphasso tathā, anuññāto so yesanti **anuññātasukhasamphassāni**, Tādisāni attharaṇapāvuraṇādīni tesam phassena samānatāya. **Upādinnakaphasso** itthiphasso, methunadhammoyeva. **Vuttaṃ** ariṭṭhena nāma gaddhabādhipubbena bhikkhunā (ma. ni. 234; pāci. 417). So hi bahussuto dhammakathiko kammakilesavipāka-upavāda-āṇāvītikkamavasena pañcavidhesu antarāyikesu āṇāvītikkamantarāyikaṃ na jānāti, sesantarāyikeyeva jānāti, tasmā so rahogato evaṃ cintesi “ime agārikā pañca kāmaguṇe paribhuñjantā sotāpannāpi sakadāgāminopi anāgāminopi honti, bhikkhūpi manāpikāni cakkhaviññeyyāni rūpāni passanti (1.0118) ...pe... kāyaviññeyye phoṭṭhabbe phusanti, mudukāni attharaṇapāvuraṇāni paribhuñjanti, etaṃ sabbampi vaṭṭati, kasmā itthīnaṃyeva rūpasaddagandharasaphoṭṭhabbā na vaṭṭanti, etepi vaṭṭantiyevā”ti anavajjena paccayaparibhogarasena sāvajjaṃ kāmaguṇaparibhogaraṃ saṃsanditvā sachandarāgaparibhogañca nicchandarāgaparibhogañca ekaṃ katvā thullavākehi saddhiṃ atisukhumasuttaṃ ghaṭento viya, sāsapena saddhiṃ sineruno sadisataṃ upasaṃharanto viya ca pāpakaṃ diṭṭhigataṃ uppādetvā “kiṃ

bhagavatā mahāsamuddaṃ bandhantena viya mahatā ussāhena paṭhamapārā-jikaṃ paññattaṃ, natthi ettha doso”ti sabbaññutaññāṇena saddhiṃ paṭivirujjhanto vesārajaññāṇaṃ paṭibāhanto ariyamagge khāṇukaṅṭakādīni pakkhipanto “methu-nadhamme doso natthī”ti jinacakke pahāramadāsi, tenāha **“tathāhan”**ti-ādi.

Anatikkamanatthena antarāye niyuttā, antarāyaṃ vā phalaṃ arahanti, antarā-yassa vā karaṇasīlāti **antarāyikā**, saggamokkhānaṃ antarāyakarāti vuttaṃ hoti. Te ca kammakilesavipāka-upavāda-āṇāvītikkamavasena pañcavidhā. Vitthāro ari-ṭṭhasikkhāpadavaṇṇanādīsu (pāci. aṭṭha. 417) gahetabbo. Ayaṃ panettha pada-tthasambandho- ye ime dhammā antarāyikā iti bhagavatā vuttā desitā ceva paññattā ca, te dhamme paṭisevato paṭisevantassa yathā yena pakārena te dhammā antarāyāya saggamokkhānaṃ antarāyakaraṇatthaṃ nālaṃ samatthā na honti, tathā tena pakārena ahaṃ bhagavatā desitaṃ dhammaṃ ājānāmi. **Tato dussīlabhāvaṃ pāpuṇātī**ti tato anavajjasaññibhāvahetuto vītikkamitvā dussīla-bhāvaṃ pāpuṇāti.

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

“Cattārome bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Attahitāya paṭipanno no parahitāya, parahitāya paṭipanno no attahitāya, nevattahi-tāya paṭipanno no parahitāya, attahitāya ceva paṭipanno parahitāya ca ...pe... ime kho bhikkhave ...pe... lokasmin”ti (a. ni. 4.96)-

Evamādinā (1.0119) **puggaladesanāpaṭisaññuttasuttantapāliṃ** nidasseti. **Adhippā-yanti** “ayaṃ puggaladesanāvohāravasena, na paramatthato”ti evaṃ bhagavato adhippāyaṃ. Vuttañhi-

“Duve saccāni akkhāsi, sambuddho vadattaṃ varo;
sammutiṃ paramatthañca, tatiyaṃ nūpalabbhati.
Saṅketavacanaṃ saccaṃ, lokasammutikāraṇā;
paramatthavacanaṃ saccaṃ, dhammānaṃ bhūtakāraṇā.
Tasmā vohārakusalassa, lokanāthassa satthuno;
sammutiṃ voharantassa, musāvādo na jāyati”ti. (ma. ni. aṭṭha. 1.57; a. ni. aṭṭha. 1.1.170; itivu. aṭṭha. 24);

Na hi lokasammutiṃ buddhā bhagavanto vijahanti, lokasamaññāya lokaniruttiyā lokābhilāpe ṭhitāyeva dhammaṃ desenti. Apica “hirottappadīpanatthaṃ, kamma-ssakatādīpanatthan”ti (ma. ni. aṭṭha. 1.57; a. ni. aṭṭha. 1.1.202; itivu. aṭṭha. 24; kathā. anuṭṭi. 1) evamādīhipi aṭṭhahi kāraṇehi bhagavā puggalakathaṃ kathetī”ti evaṃ adhippāyamajānanto. Ayamatto upari āvi bhavissati. **Duggahitaṃ gaṇhā-tīti** “tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati anaññan”ti-ādinā (ma. ni. 1.144) duggahitaṃ katvā gaṇhāti, viparītaṃ gaṇhātīti vuttaṃ hoti. **Duggahitanti** hi bhāvanapuṃsakaniddeso kiriyāya-visesanabhāvena napuṃsakaliṅgena niddisitabbattā. Ayañhi bhāvanapuṃsakapa-dassa pakati, yadidaṃ napuṃsakaliṅgena niddisitabbattā, bhāvappaṭṭhānatā, sakammākammakiriyānuyogaṃ paccatopayogavacanatā ca. Tena vuttaṃ “duggahitaṃ katvā”ti. **Yanti** duggahitagāhaṃ. Majjhimanikāye mūlapaṇṇāsake **mahātaṇhāsāṅkhayasutte** (ma. ni. 1.144) tathāvādīnaṃ sādhināmakaṃ kevaṭṭa-

puttaṃ bhikkhuṃ ārabba bhagavatā **vuttaṃ**. Attanā duggahitena dhammenāti pāṭhaseso, micchāsabhāvenāti attho. Atha vā duggahaṇaṃ duggahitaṃ, **attanāti** ca sāmi-atthe karaṇavacanaṃ, vibhattiyantapatirūpakaṃ vā abyayapadaṃ, tasmā attano duggahaṇena viparitagāhenāti attho. **Abbhācikkhatī** abbhakkhānaṃ karoti. Attano kusalamūlāni khananto **attānaṃ khanati** nāma. **Tatoti** duggahitabhāva hetuto.

Dhammacintanti (1.0120) dhammasabhāvavicāraṃ. **Atidhāvanti** ṭhātabbamarīyādāyaṃ aṭṭhatvā “cittuppādamattenapi dānaṃ hoti, sayameva cittaṃ attano āramaṇaṃ hoti, sabbampi cittaṃ sabhāvadhammāramaṇameva hoti”ti ca evamādinā atikkamitvā pavattayamāno. Cintetumasakkuṇeyyāni, anarahaṇāni vā **acinteyyāni** nāma, tāni dassento “**vuttañhetan**”ti-ādimāha. Tattha **acinteyyāni** tesam sabhāvadassanaṃ. **Na cintetabbāni** tattha kattabbakiccadassanaṃ. “**Yāni**”ti-ādi tassa hetudassanaṃ. Yāni cintento ummādassa cittakkhepassa, vighātassa vihesassa ca bhāgī assa, acinteyyāni imāni cattāri na cintetabbāni, imāni vā cattāri acinteyyāni nāma na cintetabbāni, yāni vā ...pe... assa, tasmā na cintetabbāni acintetabbabhūtāni imāni cattāri acinteyyāni nāmāti yojanā. **Iti**-saddena pana-

“Katamāni cattāri? Buddhānaṃ bhikkhave buddhavisayo acinteyyo na cintetabbo, yaṃ cintento ummādassa vighātassa bhāgī assa. Jhāyissa bhikkhave jhānavisayo acinteyyo ...pe... kammavipāko bhikkhave acinteyyo ...pe... lokacintā bhikkhave acinteyyā ...pe... imāni ...pe... assā”ti (a. ni. 4.77)-

Caturaṅguttare vuttaṃ **acinteyyasuttaṃ** ādiṃ katvā sabbaṃ acinteyyabhāvādīpakaṃ pāḷiṃ saṅgaṇhāti. Kāmaṃ acinteyyāni cha asādhāraṇāññādīni, tāni pana anussarantassa kusaluppattihetubhāvato cintetabbāni, imāni pana evaṃ na honti aphalabhāvato, tasmā na cintetabbāni. “**Dussīlya ...pe... pabhedan**”ti iminā vipattiṃ sarūpato dasseti. “Kathaṃ? Piṭakavasena”ti-ādivacanasambajjhanena pubbāparasambandhaṃ dassento “**evaṃ nānappakārato**”ti-ādimāha. Pubbāpara-sambandhavirahitañhi vacanaṃ byākulaṃ. Sotūnañca atthaviññāpakaṃ na hoti, pubbāparaññūnameva ca tathāvicāritavacanaṃ visayo. Yathāha-

“Pubbāparaññū atthaññū, niruttipadakovidō;

suggahitañca gaṇhāti, atthañco’ paparikkhatī”ti. (theragā. 1031);

Tesanti piṭakānaṃ. **Etanti** buddhavacanaṃ.

Sīlakkhandhavaggamahāvaggapāthikavaggasaṅkhātehi (1.0121) tīhi vaggehi saṅgaho etesanti **tivaggasaṅgahāni**. Gāthāya pana **yassa** nikāyassa suttagaṇanato **catuttiṃseva suttantā**. Vaggasaṅgahavasena tayo vaggā assa saṅgahassāti **tivaggo saṅgaho**. **Paṭhamo esa** nikāyo **dīghanikāyoti anulomiko** apaccanīko, atthānulomanato atthānulomanāmiko vā, anvatthanāmoti attho. Tattha “tivaggo saṅgaho”ti etaṃ “yassā”ti antarikepi samāsoyeva hoti, na vākyanti daṭṭhabbaṃ “navamaṃ pana bhikkhunā cīvaralābhenā”ti (pāci. 368) ettha “navamaṃcīvaralābhenā”ti padaṃ viya. Tathā hi aṭṭhakathācariyā vaṇṇayanti “alabbhīti labho, labho eva lābho. Kiṃ alabbhī? Cīvaraṃ. Kīdisaṃ? Navamaṃ, iti ‘navacīvaralābhenā’ti vattabbe anunāsikalopaṃ akatvā ‘navamaṃcīvaralābhenā’ti vuttaṃ, paṭiladdhanavacīvarenāti attho. Majjhe ṭhitapadadvaye panāti nipāto. Bhikkhunāti yena laddhaṃ, tassa nidassana-

n”ti (pāci. aṭṭha. 368). Idhāpi saddato, atthato ca vākye yuttiyā-abhāvato samāso-
yeva sambhavati. “Tivaggo”ti padañhi “saṅgaho”ti ettha yadi karaṇaṃ, evaṃ sati
karaṇavacanantameva siyā. Yadi ca padadvayametaṃ tulyādhikaraṇaṃ, tathā ca
sati napuṃsakaliṅgameva siyā “tilokan”ti-ādipadaṃ viya. Tathā “tivaggo”ti etassa
“saṅgaho”ti padamantarena aññatthāsambandho na sambhavati, tattha ca tādi-
sena vākyena sambajjhaṇaṃ na yuttaṃ, tasmā samānepi padantarantarike sadda-
tthāvirodhabhāvoyeva samāsatākāraṇanti samāso eva yutto. Tayo vaggā assa
saṅgahassāti hi **tivaggosaṅgaho** akārassa okārādesaṃ, okārāgamaṃ vā katvā
yathā “sattāhapariniḅbuto, acirapakanto, māsajāto”ti-ādi, **assa saṅgahassāti** ca
saṅgahitassa assa nikāyassāti attho. Apare pana “tayo vaggā yassāti katvā
'saṅgaho'ti padena tulyādhikaraṇameva sambhavati, saṅgahoti ca gaṇanā. **Ṭikāca-
riyehi** (sārattha. ṭi. 1paṭhamamahāsaṅgītikathāvaṇṇanā) pana ‘tayo vaggā assa
saṅgahassā’ti padadvayassa tulyādhikaraṇatāyeva dassitā”ti vadanti, tadayutta-
meva saṅkhyāsaṅkhyeyyānaṃ missakattā, apākaṭattā ca.

Atthānulomikattaṃ vibhāvetumāha “**kasmā**”ti-ādi. Guṇopacārena, taddhitava-
sena vā dīgha-saddena dīghappamaṇāni suttāniyeva gahitāni (1.0122), nikāya-
saddo ca ruḥhivasena samūhanivāsathesu vattatīti dasseti “**dīghappamaṇānan**”-
ti-ādinā. Saṅketasiddhattā vacanīyavācakānaṃ payogato tadatthesu tassa saṅke-
tasiddhataṃ ñāpento “**nāhan**”ti-ādimāha. **Ekanikāyampīti** ekasamūhampi. **Evaṃ
cittanti** evaṃ vicittaṃ. **Yathayidanti** yathā ime tiracchānagatā pāṇā. Poṇikā, cikkha-
llikā ca khattiyā, tesaṃ nivāso “**poṇikanikāyo cikkhallikanikāyo**”ti vuccati. **Etthāti**
nikāyasaddassa samūhanivāsānaṃ vācakabhāve. **Sādhakānīti** adhippetassa-
tthassa sādhanato udāharaṇāni vuccanti. “Samānītānī”ti pāṭhasesena cetassa
sambandho, sakkhīni vā yathāvuttanayena sādhakāni. Yañhi niddhāretvā adhippe-
tatthaṃ sādheti, taṃ “sakkhī”ti vadanti. Tathā hi **manorathapūraṇiyaṃ** vuttaṃ
“pañcagarujātakaṃ (jā. 1.1.132) pana sakkebhāvatthāya āharitvā kathetabban”ti
(a. ni. aṭṭha. 1.1.5) **sāsanatoti** sāsanapayogato, sāsane vā. **Lokatoti** lokiyapayo-
gato, loke vā. Idaṃ pana piṭakattaye na vijjati, tasmā evaṃ vuttanti vadanti. Ettha
ca paṭhamamudāharaṇaṃ sāsanato sādhakavacanaṃ, dutiyaṃ lokatoti
daṭṭhabbaṃ.

Mūlapariyāya vaggādivasena pañcadasavaggasaṅgahāni. Aḍḍhena dutiyaṃ
diyadḍham, tadeva sataṃ, ekasataṃ, paññāsa ca suttānīti vuttaṃ hoti. **Yatthāti**
yasmimṃ nikāye. **Pañcadasavaggapariggahoti** pañcadasahi vaggehi pariggahito
saṅgahito.

Samyujjanti etthāti **saṃyuttaṃ**, kesamṃ saṃyuttaṃ? Suttavaggānaṃ. Yathā hi
byañjanasamudāye padaṃ, padasamudāye ca vākyam, vākyasamudāye suttam,
suttasamudāye vaggoti samaññā, evaṃ vaggasamudāye saṃyuttasamaññā.
Devatāya pucchitena kathitasuttavaggādīnaṃ saṃyuttattā devatāsaṃyuttādi-
bhāvo (saṃ. ni. 1.1), tenāha “**devatāsaṃyuttādivasenā**”ti-ādi. “Suttantānaṃ saha-
ssāni satta suttasatāni cā”ti pāṭhe suttantānaṃ satta sahasāni, satta suttasatāni
cāti yojetabbaṃ. “**Satta suttasahasāni, satta suttasatāni cā**”tipi pāṭho. **Samyuttasa-
ṅgahoti** saṃyuttanikāyassa saṅgaho gaṇanā.

Ekekehi (1.0123) aṅgehi uparūpari uttaro adhiko etthāti **aṅguttaroti** āha “**ekeka-a-ṅgātirekavasenā**” ti-ādi. Tattha hi ekekato paṭṭhāya yāva ekādasa aṅgāni kathitāni. **Aṅganti** ca dhammakotṭhāso.

Pubbeti suttantapiṭakaniddese. Vuttameva pakārantarena saṅkhipitvā avise-
setvā dassetuṃ “**ṭhapetvā**” ti-ādi vuttaṃ. “**Sakalaṃ vinayapiṭakan**” ti-ādinā vutta-
meva hi iminā pakārantarena saṅkhipitvā dasseti. Apica yathāvuttato avasiṭṭhaṃ
yaṃ kiñci bhagavatā dinnanaye ṭhatvā desitaṃ, bhagavatā ca anumoditaṃ nettipe-
ṭakopadesādikaṃ, taṃ sabbampi ettheva pariyāpannanti anavasesapariyādānava-
sena dassetuṃ evaṃ vuttantipi daṭṭhabbaṃ. Siddhepi hi sati ārambho atthantara-
viññāpanāya vā hoti, niyamāya vāti. Ettha ca yathā “dīghappamāṇānan” ti-ādi
vuttaṃ, evaṃ “khuddakappamāṇānan” ti-ādimavatvā sarūpasseva kathanaṃ vina-
yābhidhammādīnaṃ dīghappamāṇānampi tadantogadhatāyāti daṭṭhabbaṃ, tena
ca viññāyati “na sabbattha khuddakapariyāpannesu tassa

anvatthasamaññatā, dīghanikāyādisabhāvaviparītabhāvasāmaññena pana katthaci tabbohāratā”ti. **Tadaññanti** tehi catūhi nikāyehi aññaṃ, avasesanti attho.

Navappabhedanti ettha kathaṃ panetaṃ navappabhedam hoti. Tathā hi navahi aṅgehi vavatthitehi aññamaññasaṅkararahitehi bhavitabbaṃ, tathā ca sati asuttasabhāvāneva geyyaṅgādīni siyuṃ, atha suttasabhāvāneva geyyaṅgādīni, evaṃ sati suttanti visuṃ suttāṅgameva na siyā, evaṃ sante aṭṭhaṅgaṃ sāsanti āpajjati. Apica “sagāthakaṃ suttaṃ geyyaṃ, niggāthakaṃ suttaṃ veyyākaraṇaṃ”-ti (dī. ni. aṭṭha., pārā. aṭṭha. paṭhamamahāsaṅgītikathā) **aṭṭhakathāyaṃ** vuttaṃ. Suttaṅca nāma sagāthakaṃ vā siyā, niggāthakaṃ vā, tasmā aṅgadvayeneva tadubhayaṃ saṅgahitanti tadubhayavinimuttaṃ suttaṃ udānādivisesasaññārahitaṃ natthi, yaṃ suttāṅgaṃ siyā, athāpi kathañci visuṃ suttāṅgaṃ siyā, **maṅgalasuttā-dīnaṃ** (khu. pā. 1; su. ni. 261) suttāṅgasaṅgaho na siyā gāthābhāvato dhammapadādīnaṃ viya. Geyyaṅgasaṅgaho vā siyā sagāthakattā sagāthāvaggassa viya. Tathā ubhatovibhaṅgādīsu sagāthakappadesānanti? Vuccate-

Suttanti (1.0124) sāmāññavidhi, visesavidhayo pare;

sanimittā niruḥhattā, sahatāññena nāññato. (dī. ni. ṭī. 1paṭhamamahāsaṅgītikathā);

Yathāvuttassa dosassa, natthi etthāvagāhaṇaṃ;

tasmā asaṅkaraṃyeva, navaṅgaṃ satthusāsaṇaṃ. (sārattha. ṭī. 1paṭhamamahāsaṅgītikathā);

Sabbassāpi hi buddhavacanassa **suttanti** ayaṃ **sāmāññavidhi**. Tathā hi “ettakaṃ tassa bhagavato suttāgataṃ suttapariyāpanaṃ, (pāci. aṭṭha. 655, 1242) sāvaṭṭhiyā suttavibhaṅge, (cūlava. 456) sakavāde pañca suttasatāni”ti-ādi (dha. sa. aṭṭha. nidānakathā) vacanato vinayābhiddhammapariyatti visesesupi suttavohāro dissati. Teneva ca āyasmā mahākaccāyano **nettiyaṃ** āha “navavidhasuttantapariyeyṭṭhi”ti (netti. saṅgahavāraṇṇanā) tattha hi suttādivasena navaṅgassa sāsānassa pariyeṭṭhi pariyesanā atthavicāraṇā “navavidha suttantapariyeyṭṭhi”ti vuttā. Tadekadesesu pana **pare** geyyādayo **sanimittā visesavidhayo** tena tena nimittena patiṭṭhitā. Tathā hi geyyassa sagāthakattaṃ tabbhāvanimittaṃ. Lokepi hi sasilokaṃ sagāthakaṃ cuṇṇiyaganthaṃ “geyyaṃ”ti vadanti, gāthāvirahe pana sati puccham katvā vissajjanabhāvo veyyākaraṇassa tabbhāvanimittaṃ. Pucchāvissajjanañhi “byākaraṇaṃ”ti vuccati, byākaraṇameva veyyākaraṇaṃ. Evaṃ sante sagāthakādīnampi puccham katvā vissajjanavasena pavattānaṃ veyyākaraṇabhāvo āpajjati? Nāpajjati geyyādisaññānaṃ anokāsabhāvato. Sa-okāsavidhito hi anokāsavidhi balavā. Apica “gāthāvirahe satī”ti visesitattā. Yathādhippetassa hi atthassa anadhippetato byavacchedakaṃ visesaṇaṃ. Tathā hi dhammapadādīsu kevalagāthābandhesu, sagāthakattepi somanassaññāmayikagāthāpaṭisaññuttesu, “vuttaṃ hetan”ti-ādivacana sambandhesu, abbhutadhammapaṭisaṃyuttesu ca suttavisesesu yathākkamaṃ gāthā-udāna-itivuttaka abbhutadhammasaññā patiṭṭhitā. Ettha hi satipi saññāntaranimittayoge anokāsasaññānaṃ balavabhāvene va gāthādisaññā patiṭṭhitā, tathā satipi gāthābandhabhāve bhagavato atītāsu jātīsu cariyānubhāvappakāsakesu jātakasaññā patiṭṭhitā, satipi pañhāvissajja-

nabhāve (1.0125), sagāthakatte ca kesuci suttantesu vedassa labhāpanato vedallasaññā patiṭṭhitā, evaṃ tena tena sagāthakattādinā nimittena tesu tesu suttavisesesu geyyādisaññā patiṭṭhitāti visesavidhayo suttāṅgato pare geyyādayo, yaṃ panettha geyyāṅgādinimittarahitaṃ, taṃ suttāṅgameva visesasaññāparihārena sāmāññasaññāya pavattanato. Nanu ca evaṃ santepi sagāthakaṃ suttaṃ geyyaṃ, niggāthakaṃ suttaṃ veyyākaraṇanti tadubhayavinimuttassa suttassa abhāvato viṣuṃ suttāṅgameva na siyāti codanā tadavatthā evāti? Na tadavatthā sodhitattā. Sodhitañhi pubbe gāthāvirahe sati pucchāvissajjanabhāvo veyyākaraṇassa tabbhāvanimittanti.

Yañca vuttaṃ “gāthābhāvato **maṅgalasuttādīnaṃ** (khu. pā. 1; su. ni. 261) suttāṅgasaṅgaho na siyā”ti, tampi na, niruḷhattā. Niruḷho hi **maṅgalasuttādīnaṃ** suttābhāvo. Na hi tāni dhammapadabuddhavaṃsādayo viya gāthābhāvena saññitāni, atha kho suttābhāveneveva. Teneva hi akathāyaṃ “suttanāmaṅkaṃ”ti nāmaggaḥaṇaṃ kataṃ. Yañca pana vuttaṃ “sagāthakattā geyyāṅgasaṅgaho vā siyā”ti, tampi natthi. Kasmāti ce? Yasmā **sahatāññena**, tasmā. Sahabhāvo hi nāma attato aññena hoti. Saha gāthāhīti ca sagāthakaṃ, na ca **maṅgalasuttādīsu** gāthāvinimutto koci suttapadeso atthi, yo “saha gāthāhī”ti vucceyya, nanu ca gāthāsamudāyo tadekadesehi gāthāhi añño hoti, yassa vasena “saha gāthāhī”ti sakkā vattunti? Taṃ na. Na hi avayavavinimutto samudāyo nāma koci atthi, yo tadekadesehi saha bhaveyya. Katthaci pana “dīghasuttaṅkitassā”ti-ādīsu samudāyekadesānaṃ vibhāgavacanaṃ vohāramattaṃ pati pariyāyavacanameva, ayañca nippariyāyena pabhedavibhāgadassanakathāti. Yampi vuttaṃ “ubhatovibhaṅgādīsu sagāthakappadesānaṃ geyyāṅgasaṅgaho siyā”ti, tampi na, aññato. Aññāyeveva hi tā gāthā jātakādipariyāpannattā. Tādisāyeveva hi kāraṇānurūpena tattha desitā, ato na tāhi ubhatovibhaṅgādīnaṃ geyyāṅgabhāvoti. Evaṃ suttādinavaṅgānaṃ aññamaññasaṅkarābhāvo veditabboti.

Idāni (1.0126) etāni navaṅgāni vibhajitvā dassento “**tatthā**”ti-ādīmāha. Niddeso nāma **suttanipāte**-

“Kāmaṃ kāmayamānassa, tassa ce taṃ samijjhati;

addhā pītimano hoti, laddhā macco yadicchatī”ti-ādinā. (su. ni. 772);-

Āgatassa aṭṭhakavaggassa;

“Kenassu nivuto loko, (iccāyasmā ajito);

kenassu na pakāsati;

kissābhilepanaṃ brūsi,

kiṃsu tassa mahabbhayan”ti-ādinā. (su. ni. 1038);-

Āgatassa pārāyanavaggassa;

“Sabbesu bhūtesu nidhāya daṇḍaṃ,

aviheṭṭhayaṃ aññatarampi tesam;

na puttamiccheyya kuto sahāyaṃ,

eko care khaggavisāṇakappo”ti-ādinā. (su. ni. 35);-

Āgatassa khaggavisāṇasuttassa ca atthavibhāgavasena satthukappena āya-smatā **dhammasenāpatisāriputtattherena** kato niddeso, yo “mahāniddeso, cūḷani-

ddeso”ti vuccati. Evamidha niddesassa suttaṅgasaṅgaho **bhadantabuddhadhosā-cariyena** dassito, tathā aññatthāpi vinayaṭṭhakathādīsu, **ācariyadhammapālathere-nāpi** nettippakaraṇaṭṭhakathāyaṃ. Apare pana niddesassa gāthāveyyākaraṇaṅgesu dvīsu saṅgahaṃ vadanti. Vuttañhetam niddesaṭṭhakathāyaṃ upasenatthere-

“So panesa vinayapiṭakam ...pe... abhidhammapiṭakanti tīsu piṭakesu suttanta-piṭakapariyāpanno, dīghanikāyo ...pe... khuddakanikāyoti pañcasu nikāyesu khuddakamahānikāyapariyāpanno, suttaṃ ...pe... vedallanti navasu satthusāsa-naṅgesu yathāsambhavaṃ gāthaṅgaveyyākaraṇaṅgadadvayasaṅgahito”ti (mahāni. aṭṭha. ganthārambhakathā).

Ettha (1.0127) tāva katthaci pucchāvissajjanasabbhāvato niddesekadesassa veyyākaraṇaṅgasaṅgaho yujjatu, agāthābhāvato gāthaṅgasaṅgaho kathaṃ yujjeyyāti vīmaṃsitabbametaṃ. Dhammāpadādīnaṃ viya hi kevalaṃ gāthābandhabhāvo gāthaṅgassa tabbhāvanimittaṃ. Dhammapadādīsu hi kevalaṃ gāthābandhesu gāthāsamaññā patiṭṭhitā, niddese ca na koci kevalo gāthābandappadeso upalabbhati. Sammāsambuddhena bhāsitānaṃyeva hi aṭṭhakavaggādīsaṅgahitānaṃ gāthānaṃ niddesamattaṃ dhammasenāpatinā kataṃ. Atthavibhajanatthaṃ ānitāpi hi tā aṭṭhakavaggādīsaṅgahitā niddisitabbā mūlagāthāyo suttanipātapariyāpannattā aññāyevāti na niddesasaṅkhyam gacchanti ubhatovibhaṅgādīsu āgatāpi taṃ vohāramalabhamānā jātakādipariyāpannā gāthāyo viya, tasmā kāraṇantaramettha gavesitabbaṃ, yuttataraṃ vā gahetabbaṃ.

Nālakasuttaṃ nāma dhammacakkappavattita divasato sattame divase nālaka-ttherassa “moneyyaṃ te upaññissan”ti-ādīna (su. ni. 706) bhagavatā bhāsitaṃ moneyya paṭipadāparidīpakaṃ suttaṃ. **Tuvaṭṭakasuttaṃ** nāma mahāsamayasuttantadesanāya sannipatitesu devesu “kā nu kho arahattappattiyā paṭipattī”ti uppannacittānaṃ ekaccānaṃ devatānaṃ tamatthaṃ pakāsetuṃ nimmitabuddhena attānaṃ pucchāpetvā “mūlaṃ papañcasaṅkhāyā”ti-ādīna (su. ni. 922) bhagavatā bhāsitaṃ suttaṃ. Evamidha suttanipāte āgatānaṃ maṅgalasuttādīnaṃ suttaṅgasaṅgaho dassito, tattheva āgatānaṃ asuttanāmikānaṃ suddhikagāthānaṃ gāthaṅgasaṅgahañca dassayissati, evaṃ sati suttanipātaṭṭhakathārambhe-

“Gāthāsatasamākiṅṇo, geyyabyākaraṇaṅkito;

kasmā suttanipātoti, saṅkhamesa gatoti ce”ti. (su. ni. aṭṭha. 1.ganthārambhakathā);-

Sakalassāpi suttanipātassa geyyaveyyākaraṇaṅgasaṅgaho kasmā coditoti? Nāyaṃ virodho. Kevalañhi tattha codakena sagāthakattaṃ, katthaci pucchāvissajjanattañca gahetvā codanāmattaṃ kataṃ, aññathā suttanipāte niggāthakassa suttasseva abhāvato veyyākaraṇaṅgasaṅgaho na codetabbo siyā, tasmā codakassa vacanametaṃ appamāṇanti idha, aññāsu ca vinayaṭṭhakathādīsu vuttanayeneva tassa (1.0128) suttaṅgagāthaṅgasaṅgaho dassitoti. **Suttanti** cuṇṇiyasuttaṃ. **Visesenāti** rāsibhāvena ṭhitaṃ sandhāyāha. Sagāthāvaggo geyyanti sambandho.

“Aṭṭhahi aṅgehi asaṅgahitaṃ nāma paṭisambhidādī”ti tīsupi kira **ganṭhipadesu** vuttaṃ. Apare pana paṭisambhidāmagassa geyyaveyyākaraṇaṅgadadvayasa-

ṅgahaṃ vadanti. Vuttañhetam **tadaṭṭhakathāyaṃ** “navasu satthusāsanaṅgesu yathāsambhavaṃ geyyaveyyākaraṇaṅgadvayasaṅgahitan”ti (paṭi. ma. aṭṭha. 1.ganṭhārambhakathā), etthāpi geyyaṅgasaṅgahitabhāvo vuttanayena vīmaṃsitabbo. **No suttanāmikā**ti asuttanāmikā saṅgītikāle suttasamaññāya apaññātā. “Suddhikagāthā nāma vatthugāthā”ti tīsupi kira **gaṇṭhipadesu** Vuttaṃ, **vatthugāthā**ti ca pārāyanavaggassa nidānamāropentena āyasmatā ānandattherena saṅgītikāle vuttā chappaññāsa gāthāyo, nālakasuttassa nidānamāropentena teneva tadā vuttā vīsatimattā gāthāyo ca vuccanti. **Suttanipātaṭṭhakathāyaṃ** (su. ni. aṭṭha. 2.685) pana “parinibbute bhagavati saṅgītiṃ karontenāyasmatā mahākassapena tameva moneyyapaṭipadaṃ puṭṭho āyasmā ānando yena, yadā ca samādapito nālakaṭṭhero bhagavantam pucchi, taṃ sabbaṃ pākaṭam katvā dassetukāmo ‘ānandajāte’ti-ādikā (su. ni. 684) vīsati vatthugāthāyo vatvā vissajjesi, taṃ sabbampi ‘nālakaṭṭhan’ti vuccatī”ti āgatattā nālakasuttassa vatthugāthāyo nālakasuttaggahaṇe neva gahitāti pārāyanavaggassa vatthugāthāyo idha suddhikagāthāti gahetabbaṃ. Tattheva ca pārāyanavagge ajitamāṇavakādīnaṃ soḷasannaṃ brāhmaṇānaṃ pucchāgāthā, bhagavato vissajjanagāthā ca pāḷiyaṃ suttanāmena avatvā ‘ajitamāṇavakapucchā, tissametteyyamāṇavakapucchā”ti-ādīnā (su. ni. 1038) āgatattā, cuṇṇiyaganthe hi asammissattā ca “no suttanāmikā suddhikagāthā nāmā”ti vattum vaṭṭati.

“**Somanassañāṇamayikagāthāpaṭisaṃyuttā**”ti etena udānaṭṭhena udānanti anvatthasaññataṃ dasseti (udā. aṭṭha).

ganhārambhakathā) kimidaṃ udānaṃ nāma? Pīivegasamuṭṭhāpito udāhāro. Yathā hi yaṃ telādi minitabbavatthu mānaṃ gahetuṃ na sakkoti, vissanditvā gacchati, taṃ “avasesako”ti vuccati. Yañca (1.0129) jalaṃ taḷākaṃ gahetuṃ na sakkoti, ajjhottharivā gacchati, taṃ “mahogho”ti vuccati, evameva yaṃ pīivegasamuṭṭhāpitaṃ vitakkavipphāraṃ antohadayaṃ sandhāretuṃ na sakkoti, so adhiko hutvā anto asaṅṭhahitvā bahi vacīdvārena nikkhanto paṭiggāhakanirapekkho udāhāraviseso “udānan”ti vuccati (udā. aṭṭha. ganhārambhakathā) “uda mode kilāyañcā”ti hi **akkharacintakā** vadanti, idañca yebhuyyena vuttaṃ dhammasaṃvegavasena uditassāpi “sace bhāyatha dukkhassā”ti-ādi-udānassa (udā. 44) **udānapāliyaṃ** āgatattā, tathā “gāthāpaṭisaṃyutta”ti idampi yebhuyyeneva “atthi bhikkhave, tadāyatanam, yattha neva pathavī, na āpo”ti-ādikassa (udā. 71) cuṇṇiyavākyavasena uditassāpi tattha āgatattā. Nanu ca udānaṃ nāma pītisomanassasamuṭṭhāpito, dhammasaṃvegasaṃyuttaṃ vā dhammapaṭiggāhakanirapekkho gāthābandhavasena, cuṇṇiyavākyavasena ca pavatto udāhāro, tathā ceva sabbattha āgataṃ, idha kasmā “bhikkhave”ti āmantanaṃ vuttanti? Tesam bhikkhūnaṃ saññāpanatthaṃ eva, na paṭiggāhakakaraṇatthaṃ. Nibbānapaṭisaṃyuttañhi bhagavā dhammaṃ desetvā nibbānaguṇānussaraṇena uppannapītisomanassena udānaṃ udānento “ayaṃ nibbānadhammo kathamapaccayo upalabbhati”ti tesam bhikkhūnaṃ cetoparivitakkamaññāya tesam tamatthaṃ ñāpetukāmena “tadāyatanan”ti vuttaṃ, na pana ekantato te paṭiggāhake katvāti veditabbanti.

Tayidaṃ sabbaññubuddhabhāsitaṃ paccekabuddhabhāsitaṃ sāvaka bhāsītanti tibbidhaṃ hoti. Tattha paccekabuddhabhāsitaṃ-

“Sabbesu bhūtesu nidhāya daṇḍaṃ,
aviheṭṭhayaṃ aññatarampi tesan”ti. ādinā (su. ni. 35)-

Khaggavisāṇasutte āgataṃ. Sāvaka bhāsītampi-

“Sabbo (1.0130) rāgo pahīno me,
sabbo doso samūhato;
sabbo me vihato moho,
sītibhūtosmi nibbuto”ti. ādinā (theragā. 79)-

Theragāthāsu,

“Kāyena saṃvutā āsiṃ, vācāya uda cetasā;
samūlaṃ taṇhamabbuyha, sītibhūtā mhi nibbutā”ti. (therīgā. 15);-

Therīgāthāsu ca āgataṃ. Aññānīpi sakkādīhi devehi bhāsītāni “aho dānaṃ paramadānaṃ, kassape suppatiṭṭhitan”ti-ādīni (udā. 27). Soṇadaṇḍabrāhmaṇādīhi manussehi ca bhāsītāni “Namo tassa bhagavato”ti-ādīni (dī. ni. 2.371; ma. ni. 1.290; 2.290, 357; saṃ. ni. 1187; 2.38; a. ni. 5.194) tisso saṅgītiyo āruḷhāni udānāni santi eva, tāni sabbānīpi idha na adhippetāni. Yaṃ pana sammāsambuddhena sāmaṃ āhaccabhāsitaṃ jinavacanabhūtaṃ, tadeva dhammasaṅgāhakehi “udānan”ti saṅgītaṃ, tadeva ca sandhāya bhagavatā pariyattidhammaṃ navadhā vibhajitvā uddisantaṃ “udānan”ti vuttaṃ. Yā pana “anekajātisaṃsāran”ti-ādikā (dha. pa. 153) gāthā bhagavatā bodhimūle udānavasena pavattitā, anekasatasahassānaṃ sammāsambuddhānaṃ udānabhūtā ca, tā aparabhāge dhamma-

bhaṇḍāgārikassa bhagavatā desitattā dhammasaṅgāhakehi **udānapāḷiyam** saṅgahaṃ anāropetvā **dhammapade** saṅgahitā, yañca “aññāsi vata bho koṇḍañño aññāsi vata bho koṇḍañño”ti (saṃ. ni. 5.1081; mahāva. 17; paṭi. ma. 2. 30) udānavacanaṃ dasasahassilokadhātuyā devamanussānaṃ pavedanasamattanigghosavipphāraṃ bhagavatā bhāsitaṃ, tadapi paṭhamabodhiyaṃ sabbesaṃ eva bhikkhūnaṃ sammāpaṭipattipaccavekkhaṇahetukaṃ “ārādhayimṣu vata maṃ bhikkhū ekaṃ samayaṃ”ti-ādivacanaṃ (ma. ni. 1.225) viya dhammacakkappavattanasuttantadesanāpariyosāne attanāpi adhigatadhammekadesassa yathādesitassa ariyamaggassa sabbapaṭhamaṃ sāvakesu therena adhigatattā attano parissamassa saphalabhāvapaccavekkhaṇahetutaṃ pītisomanassajanitaṃ (1.0131) udāhāramattaṃ, na pana “yadā have pātubhavanti dhammā”ti-ādivacanaṃ viya (mahāva. 1; udā. 1) pavattiyā, nivattiyā vā pakāsananti dhammasaṅgāhakehi **udānapāḷiyam** na saṅgītanti daṭṭhabbaṃ. **Udānapāḷiyam** pana aṭṭhasu vaggesu dasa dasa katvā asītiyeva suttantā saṅgītā. Tathā hi **tadaṭṭhakathāyam** vuttaṃ-

“Asītiyeva suttantā, vaggā aṭṭha samāsato”ti. (udā. aṭṭha. ganthārambhakathā).

Idha pana “dve-asīti suttantā”ti vuttaṃ, taṃ udānapāḷiyā na sameti, tasmā “asīti suttantā”ti pāṭhena bhavitabbaṃ. Apica na kevalaṃ idheva, atha kho aññāsupi (vi. aṭṭha. 1paṭhamamahāsaṅgītikathā) vinayābhidhammatṭhakathāsu (dha. saṃ. nidānakathā) tathāyeva vuttattā “appakaṃ pana ūnamadhikaṃ vā gaṇanūpagaṃ na hotī”ti pariyāyena anekaṃsena vuttaṃ siyā. Yathā vā tathā vā anumānena gaṇanameva hi tattha tattha ūnādhikasāṅkhyā, itarathā tāyeva na siyuntipi vadanti, pacchā pamādalekhavacanaṃ vā etaṃ.

Vuttañhetam bhagavatāti-ādinayappavattāti ettha ādisaddena “vuttañhetam bhagavatā, vuttamarahatāti me sutam. Ekadhammaṃ bhikkhave, pajahatha, aham vo pāṭibhogo anāgāmitāya. Katamaṃ ekadhammaṃ? Lobham bhikkhave, ekadhammaṃ pajahatha, aham vo pāṭibhogo anāgāmitāyā”ti (itivu. 1) evamādinā eka-dukaticakatukkanipātavasena vuttaṃ dvādasuttarasatasuttasamūhaṃ saṅgaṇhāti. Tathā hi itivuttakapāḷiyameva udānagāthāhi dvādasuttarasatasuttāni gaṇetvā saṅgītāni, **tadaṭṭhakathāyampi** (itivu. aṭṭha. nidānavañṇanā) tathāyeva vuttaṃ. Tasmā “dvādasuttarasatasuttantā” icceva pāṭhena bhavitabbaṃ, yathāvuttanayena vā anekaṃsato vuttantipi vattum sakkā, tathāpi idise ṭhāne pamāṇaṃ dassentena yāthāvatova niyamevā dassetabbanti “dasuttarasatasuttantā”ti idaṃ pacchā pamādalekhamevāti gahetabbanti vadanti. Iti evaṃ bhagavatā vuttaṃ **itivuttaṃ**. Itivuttanti saṅgītaṃ **itivuttakaṃ**. Ruḷhināmaṃ vā etaṃ yathā “yevāpanakaṃ, natumhākavaggo”ti, vuttañhetam bhagavatā, vuttamarahatāti me sutanti nidānavacanaṃ saṅgītaṃ yathāvuttasuttasamūhaṃ.

Jātaṃ (1.0132) bhūtaṃ purāvutthaṃ bhagavato pubbacaritaṃ kāyati katheti pakāseti etenāti **jātaṃ**, taṃ pana imānīti dassetuṃ “**apaṇṇakajātakādīni**”ti-ādimāha. Tattha “**paññāsādhikāni pañcajātakasatāni**”ti idaṃ appakaṃ pana ūnamadhikaṃ vā gaṇanūpagaṃ na hotīti katvā anekaṃsena, vohārasukhatāmattena ca vuttaṃ. Ekaṃsato hi sattacattālīsādhikāniyeva yathāvuttagaṇanato tīhi ūnattā. Tathā hi ekanipāte paññāsasataṃ, dukanipāte sataṃ, tikanipāte paññāsa, tathā

catukkanipāte, pañcakanipāte pañcavīsa, chakkanipāte vīsa, sattanipāte ekavīsa, aṭṭhanipāte dasa, navanipāte dvādasa, dasanipāte soḷasa, ekādasanipāte nava, dvādasanipāte dasa, tathā terasanipāte, pakiṇṇakanipāte terasa, vīsatinipāte cuddasa, tiṃsanipāte dasa, cattālīsanipāte pañca, paṇṇāsanipāte tiṇi, saṭṭhinipāte dve, tathā sattatinipāte, asītinipāte pañca, mahānipāte dasāti sattacattālīsādhikā- neva pañca jātakasatāni saṅgītānīti.

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

“Cattārome bhikkhave, acchariyā abbhutā dhammā ānande. Katame cattāro? Sace bhikkhave, bhikkhuparisā ānandaṃ dassanāya upasaṅkamati, dassane- napi sā attamanā hoti. Tatra ce ānando, dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti, atittāva bhikkhave bhikkhuparisā hoti, atha ānando tuṅhī bhavati. Sace bhikkhave, bhikkhunīparisā ...pe... upāsakaparisā ...pe... upāsikā- parisā ...pe... tuṅhī bhavati. Ime kho bhikkhave ...pe... ānande” ti (a. ni. 4.129)-

Evamādinayappavattaṃ tattha tattha bhāsitaṃ sabbampi acchariyabbhutadhammapaṭisaṃyuttaṃ suttantaṃ saṅgaṇhāti.

Cūḷavedallādīsu (ma. ni. 1.460) visākhena nāma upāsakena puṭṭhāya dhamma- dinnāya nāma bhikkhuniyā bhāsitaṃ suttaṃ **cūḷavedallaṃ** nāma. Mahākoṭṭhika- ttherena pucchitena āyasmataṃ **sāriputtattherena** bhāsitaṃ **mahāvedallaṃ** (ma. ni. 1.449) nāma. **Sammādiṭṭhisuttaṃ** (1.0133) (ma. ni. 1.89) bhikkhūhi puṭṭhena teneva bhāsitaṃ, etāni majjhimanikāyapariyāpannāni. **Sakkapañhaṃ** (dī. ni. 2.344) pana sakkena puṭṭho bhagavā abhāsi, taṃ dīghanikāyapariyāpannaṃ. **Mahāpuṇṇa- masuttaṃ** (ma. ni. 3.85) pana tadahuposathe pannarase puṇṇamāya rattiyā añña- tarena bhikkhunā puṭṭhena bhagavatā bhāsitaṃ, taṃ majjhimanikāyapariyā- pannaṃ. Evamādayo **sabbepi** tattha tatthāgatā **vedañca tuṭṭhiñca laddhā laddhā pucchitasuttantā “vedallan” ti veditabbaṃ. Vedanti** ñāṇaṃ. **Tuṭṭhinti** yathābhāsita- dhammadesanaṃ viditvā “sādhū ayye sādhevuso” ti-ādinā abbhanumodanavasa- ppavattaṃ pītisomanassaṃ. **Laddhā laddhāti** labhitvā labhitvā, punappunaṃ labhitvāti vuttaṃ hoti, etena **vedasaddo** ñāṇe, somanasse ca ekasesanayena, sāmāññaniddesena vā pavattati, vedamhi nissitaṃ tassa labhāpanavassenāti **veda- llanti** ca dasseti.

Evam aṅgavasena sakalampi buddhavacanaṃ vibhajitvā idāni dhammakkha- ndhavasena vibhajitukāmo “**kathan**” ti-ādimāha. Tattha **dhammakkhandhavase- nāti** dhammarāsivasena. “**Dvāsīti**” ti ayaṃ gāthā vuttatthāva. **Evam paridīpitadha- mmakkhandhavasenāti** gopakamoggallānena nāma brāhmaṇena puṭṭhena gopa- kamoggallānasutte (ma. ni. 3.79) attano guṇappakāsanatthaṃ vā **theragāthāyaṃ** (theragā. 1017 ādayo) āyasmataṃ ānandattherena samantato dīpitadhammakka- ndhavasena iminā evaṃ tena aparidīpitāpi dhammakkhandhā santīti pakāseti, tasmā kathāvatthuppakaraṇa **mādhuriyasuttādīnaṃ** (ma. ni. 2.317) vimānavatthā- dīsu kesañci gāthānañca vasena caturāsītisahassatopi dhammakkhandhānaṃ adhi- katā veditabbā.

Ettha ca **subhasuttaṃ** (dī. ni. 1.444), **gopakamoggallānasuttañca** parinibbute

bhagavati ānandattherena bhāsittā caturāsītiddhammakhandhasahassesu anto-gadham hoti, na hotīti? **Paṭisambhidāgaṇṭhipade** tāva idaṃ vuttaṃ “sayam vuttadhammakhandhānampi bhikkhuto gahiteyeva saṅgahetvā evamāhāti daṭṭhabban”-ti, bhagavatā pana dinnanaye ṭhatvā bhāsittā “sayam vuttampi cetam sutta-dvayaṃ bhagavato gahiteyeva saṅgahetvā vuttan”ti evampi vattum yuttataram viya dissati. Bhagavatā hi dinnanaye ṭhatvā sāvaka dhammaṃ desenti, teneva sāvakabhāsittampi kathāvatthādikaṃ buddhabhāsitaṃ nāma jātaṃ (1.0134), tato-yeva ca attanā bhāsittampi subhasuttādikaṃ saṅgītimāropentena āyasmatā ānandattherena “evaṃ me sutan”ti vuttaṃ.

Ekānusandhikaṃ suttaṃ satipaṭṭhānādi. Satipaṭṭhānasuttañhi “ekāyano ayaṃ bhikkhave, maggo sattānaṃ visuddhiyā”ti-ādinā (dī. ni. 2.373; ma. ni. 1.106; saṃ. ni. 3.367-384) cattāro satipaṭṭhāne ārabhitvā tesameva vibhāgadassanavasena pavattattā “ekānusandhikan”ti vuccati. **Anekānusandhikaṃ** parinibbānasuttādi (dī. ni. 2.131 ādayo) parinibbānasuttañhi nānāṭhānesu nānādhammadesanānaṃ vasena pavattattā “anekānusandhikan”ti vuccati.

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

(saṃ. ni. 1.5);-

Evamādinā pañhāpucchanam gāthābandhesu eko dhammakkhando.

“Pañca chinde pañca jahe, pañca cuttari bhāvaye;

pañca saṅgātigo bhikkhu, ‘oghatiṇṇo’ ti vuccati” ti. (saṃ. ni. 1.5);-

Evamādinā ca vissajjanam eko dhammakkhando.

Tikadukabhājanam dhammasaṅgaṇiyam nikkhepakaṇḍa-aṭṭhakathākaṇḍavāsena gaheṭṭabbam. Tasmā yaṃ **kusalattikamātikāpadassa** (dha. sa. 1) vibhajanasena **nikkhepakaṇḍe** vuttaṃ-

“Katame dhammā kusalā? Tīṇi kusalamūlāni ...pe... ime dhammā kusalā. Katame dhammā akusalā? Tīṇi akusalamūlāni ...pe... ime dhammā akusalā. Katame dhammā abyākatā”? Kusalākusalānam dhammānam vipākā ...pe... ime dhammā abyākatā” ti (dha. sa. 187),

Ayameko dhammakkhando. Esa nayo sesattikadukapadavibhajanesupi. Yadapi **aṭṭhakathākaṇḍe** Vuttaṃ-

“Katame dhammā kusalā? Catūsu bhūmīsu kusalam. Ime dhammā kusalā. Katame dhammā akusalā? Dvādasa akusalacittuppādā. Ime dhammā akusalā. Katame dhammā abyākatā? Catūsu (1.0135) bhūmīsu vipāko tīsu bhūmīsu kiriyābyākatam rūpañca nibbānañca. Ime dhammā abyākatā” ti (dha. sa. 1386),

Ayaṃ kusalattikamātikāpadassa vibhajanasena pavatto eko dhammakkhando. Esa nayo sesesupi. **Cittavārabhājanam** pana **cittuppādakaṇḍa** vasena (dha. sa. 1) gaheṭṭabbam. Yañhi tattha vuttaṃ kusalacittavibhajanattham-

“Katame dhammā kusalā? Yasmiṃ samaye kāmāvacaram kusalam cittam uppannam hoti somanassasahagatam ñāṇasampayuttam rūpārammaṇam vā ...pe... tasmīṃ samaye phasso hoti ...pe... avikkhepo hoti” ti (dha. sa. 1),

Ayameko dhammakkhando. Evaṃ sesacittavāravibhajanesu. **Eko dhammakkhando** (ekameko dhammakkhando chaḷa aṭṭha.) ca ekeko dhammakkhando attho. “Ekamekam tikadukabhājanam, ekamekam cittavārabhājanam” ti ca vacanato hi “ekeko” ti avuttepi ayamattho sāmattiyato viññāyamānova hoti.

Vatthu nāma sudinnakaṇḍādi. **Mātikā** nāma “yo pana bhikkhu bhikkhūnam sikkhāsājīvasamāpanno” ti-ādinā (pārā. 44) tasmīṃ tasmīṃ ajjhācāre paññattam uddesa sikkhāpadam. **Padabhājanīyanti** tassa tassa sikkhāpadassa “yo panāti yo yādiso” ti-ādi (pārā. 45) nayappavattam padavibhajanam. **Antarāpattī** “paṭilātam ukkipati, āpatti dukkaṭassā” ti (pāci. 355) evamādinā sikkhāpadantaresu paññattā āpatti. **Āpattī** taṃtaṃsikkhāpadānurūpam vutto tikacchedamutto āpattivāro. **Anāpattī** “anāpatti ajānantassa asādiyantassa khittacittassa vedanāṭṭassa ādikammikassā” ti-ādi (pārā. 66) nayappavatto anāpattivāro. **Tikacchedoti** “dasāhātikkante atikkantasaññī nissaggiyam pācittiyam, dasāhātikkante vematiko ...pe... dasāhātikkante anatikkantasaññī nissaggiyam pācittiyam” ti (pārā. 468) evamādinayappavatto tikapācittiya-tika-dukkaṭādibhedo tikaparicchedo. **Tatthāti** tesu vatthumātikādīsu.

Evaṃ (1.0136) anekanayasamalaṅkatam saṅgītippakāram dassetvā “ayaṃ dhammo, ayaṃ vinayo ...pe... imāni caturāsīti dhammakkhandhasahassāni” ti

buddhavacanaṃ dhammavinayādibhedena vavatthapetvā saṅgāyantena mahāka-
 ssapappamukhena vasīgaṇena anekacchariyapātubhāvapaṭimaṇḍitāya saṅgītiyā
 imassa dīghāgamassa dhammabhāvo, majjhimbuddhavacanaḍibhāvo ca vava-
 tthāpitoti dassento “**evametan**”ti-ādimāha. Sādhāraṇavacanena dassitepi hi
 “yadatthaṃ saṃvaṇṇetum idamārabhati, soyeva padhānavasena dassito”ti ācari-
 yehi ayaṃ sambandho vutto. Aparo nayo- heṭṭhā vuttesu ekavidhādbhedabhi-
 nnesu pakāresu dhammavinayādibhāvo saṅgītikārake heva saṅgītikāle vavatthā-
 pito, na pacchā kappanamattasiddhoti dassento “**evametan**”ti-ādimāhātipi
 vattabbo. Na kevalaṃ yathāvuttappakārameva vavatthāpetvā saṅgītaṃ, atha kho
 aññampīti dasseti “**na kevalañcā**”ti-ādinā. **Udānasaṅgaho** nāma paṭhamapārājikā-
 dīsu āgatānaṃ vinītavatthu-ādināṃ saṅkhepato saṅgahadassanavasena dhamma-
 saṅgāhakehi ṭhapitā-

“Makkaṭṭi vajjiputtā ca, gihī naggo ca titthiyā;

dārikuppalavaṇṇā ca, byañjanehi pare duve”ti. ādikā (pārā. 66);-

Gāthāyo. Vuccamānassa hi vuttassa vā atthassa vipparikkhābhāvena pavattitum
 adatvā uddhaṃ dānaṃ rakkhaṇaṃ **udānaṃ**, saṅgahavacananti attho. Silakkha-
 ndhavaggamūlapariyāyavaggādivasena **vaggasaṅgaho**. **Vaggoti** hi dhammasa-
 ṅgāhakeheva katā suttasamudāyassa samaññā. Uttarimanussapeyyālanīlapeyyā-
 lādivasena **peyyālasaṅgaho**. Pātum rakkhitum, vitthāritum vā alanti hi **peyyālaṃ**,
 saṅkhipitvā dassanavacanaṃ. Aṅguttaranikāyādīsu **nipātasāṅgaho**, gāthāṅgādiva-
 sena nipātanaṃ. Samudāyakaraṇaṅhi nipāto. Devatāsaṃyuttādivasena (saṃ. ni.
 1.1) **saṃyuttasaṅgaho**. Vaggasamudāye eva dhammasaṅgāhakehi katā saṃyutta-
 samaññā. Mūlapaṇṇāsakādivasena **paṇṇāsasaṅgaho**, paññāsa paññāsa suttāni
 gaṇetvā saṅgahoti vuttaṃ hoti. **Ādisaddena** tassaṃ tassaṃ pāḷiyaṃ dissamānaṃ
 saṅgītikārakavacanaṃ saṅgaṇhāti. Udānasaṅgaha ...pe... paṇṇāsasaṅgahādīhi
 anekavidhaṃ tathā. **Sattahi māsehi** Ti kiriyāpavagge tatiyā “ekāheneva (1.0137)
 bārāṇasiṃ pāyāsi. Navahi māsehi vihāraṃ niṭṭhāpesī”ti-ādīsu viya. Kiriyāya āsum
 pariniṭṭhāpanaṅhi kiriyāpavaggo.

Tadā anekacchariyapātubhāvavadassanena sādhuṇaṃ pasādajananatthamāha
 “**saṅgītipariyosāne cassā**”ti-ādi. Assa buddhavacanaṃ saṅgītipariyosāne saṅjā-
 tappamodā viya, sādhuṅkāraṃ dadamānā viya ca saṅkampi ...pe... pāturaheṣuntī
 sambandho. **Viyāti** hi ubhayattha yojetabbaṃ. Pavattane, pavattanāya vā
 samatthaṃ **pavattanasamatthaṃ**. **Udakapariyantanti** pathavīsandhāraka-udakapa-
 riyosānaṃ katvā, saha tena udakena, taṃ vā udakaṃ āhaccāti vuttaṃ hoti, tena
 ekadesakampanaṃ nivāreti. **Saṅkampīti** uddhaṃ uddhaṃ gacchantī suṭṭhu
 kampi. **Sampakampīti** uddhamadho ca gacchantī sammā pakārena kampi. **Sampa-
 vedhīti** catūsū disāsū gacchantī suṭṭhu bhiyyo pavedhi. Evaṃ etena padattayena
 chappakāraṃ pathavīcalanaṃ dasseti. Atha vā puratthimato, pacchimato ca unna-
 mana-onamanavasena **saṅkampi**. Uttarato, dakkhiṇato ca unnamana-onamanava-
 sena **sampakampi**. Majjhimato, pariyantato ca unnamana-onamanavasena **sampa-
 vedhi**. Evampi chappakāraṃ pathavīcalanaṃ dasseti, yaṃ sandhāya **aṭṭhakathāsu**
 vuttaṃ

“Puratthimato unnamati pacchimoto onamati, pacchimoto unnamati puratthimato onamati, uttarato unnamati dakkhiṇato onamati, dakkhiṇato unnamati uttarato onamati, majjhimato unnamati pariyantato onamati, pariyantato unnamati majjhimato onamatīti evaṃ chappakāraṃ ...pe... akampitthā”ti (bu. vaṃ. aṭṭha. 71).

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

Evaṃ (1.0138) paṭhamamahāsaṅgīti dassetvā yadatthaṃ sā idha dassitā, idāni taṃ nidānaṃ nigamanavasena dassento “**imissā**”ti-ādimāha. **Ādinikāyassā**ti suttantaṭṭakapariyāpannesu pañcasu nikāyesu ādibhūtassa dīghanikāyassa. Khuddakapariyāpanno hi vinayo paṭhamaṃ saṅgīto. Tathā hi vuttaṃ “**suttanta piṭake**”ti. **Tenā**ti tathāvuttattā, iminā yathāvuttapaṭhamamahāsaṅgītiyaṃ tathāvacaṇameva sandhāya mayā heṭṭhā evaṃ vuttanti pubbāparasambandhaṃ, yathāvuttavithāra-vaṇanassa vā guṇaṃ dassetīti.

Iti sumaṅgalavilāsiniyā dīghanikāyaṭṭhakathāya paramasukhumagambhīraduranubodhatthaparidīpanāya suvimalavipulapaññāveyyattiyajananāya ajjavamadda-vasoraccasaddhāsatiḍhitibuddhikhanti vīriyādidhammasamaṅginā sātṭhakathe piṭakattaye asaṅgāsamhīravisāradaññācārīnā anekappabhedasakasamayasa-mayantaragahanajjhogāhinā mahāgaṇīnā mahāveyyākaraṇena ñāṇābhivaṃsa-dhammasenāpatināmathereṇa mahādhammarājādhirājagarunā katāya sādhuvilāsiniyā nāma līnatthapakāsaniyā bāhiraṇidānavāṇṇanāya līnatthapakāsānā.

Nidānakathāvaṇṇanā niṭṭhitā.

1. Brahmajālasuttaṃ

Paribbājakakathāvaṇṇanā

1. Ettāvatā (1.0139) ca paramasaṅhasukhumagambhīraduddasānekavidhanayasamalaṅkataṃ brahmajālassa sādharmaṇato bāhiraṇidānaṃ dassetvā idāni abbhantaraṇidānaṃ saṃvaṇṇento atthādhigamassa sunikkhittapadamūlakattā, sunikkhittapadabhāvassa ca “idamevaṃ”ti sabhāvavibhāvanena padavibhāgena sādhetabbattā paṭhamaṃ tāva padavibhāgaṃ dassetuṃ “**tattha evaṃ**”ti-ādimāha. Padavibhāgena hi “idaṃ nāma etaṃ padan”ti vijānanena taṃtaṃpadānurūpaṃ liṅgavibhatti vacana kālāpayogādikaṃ sammāpatiṭṭhāpanato yathāvuttassa padassa sunikkhittatā hoti, tāya ca atthassa samadhigamiyatā. Yathāha “sunikkhittassa bhikkhave- padabyañjanassa atthopi sunayohoti”ti-ādi. Apica samba-

ndhato, padato, padavibhāgato, padatthato anuyogato, parihārato cāti chahākā-rehi atthavaṇṇanā kātabbā. Tattha **sambandho** nāma desanāsambandho, yaṃ lokiyā “ummugghāto”tipi vadanti, so pana pāḷiyā nidānapāḷivasena, nidānapāḷiyā ca saṅgītivasena veditabbo. Paṭhamamahāsaṅgītiṃ dassentena hi nidānapāḷiyā sambandho dassito, tasmā padādivaseneva saṃvaṇṇanaṃ karonto “**evan**”ti-ādimāha. Ettha ca “**evanti nipātapadanti**”-ādinā padato, padavibhāgato ca saṃvaṇṇanaṃ karoti padānaṃ tabbisesānañca dassitattā. **Padavibhāgoti** hi padānaṃ visesoyeva adhippeto, na padaviggaho. Padāni ca padavibhāgo ca **padavibhāgo**. Atha vā padavibhāgo ca padaviggaho ca **padavibhāgoti** ekasesavasena padapadaviggahāpi padavibhāgasaddena vuttāti daṭṭhabbaṃ. Padaviggahato pana “bhikkhūnaṃ saṅgho”ti-ādinā upari saṃvaṇṇanaṃ karissati, tathā padatthānuyogaparihārehipi. **Evanti** ettha luttaniddiṭṭha-iti-saddo ādi-attho antarāsadda ca saddādīnampi saṅgahitattā, nayaggahaṇena vā te gahitā. Tenāha “**meti-ādīni nāmapadāni**”ti. Itarathā hi antarāsaddaṃ ca saddādīnampi nipātabhāvo vattabbo siyā. **Meti-ādīni**ti ettha pana **ādi**-saddena yāva (1.0140) paṭisaddo, tāva tadavasiṭṭhāyeva saddā saṅgahitā. **Paṭīti upasaggapadam** patisaddassa kāriyabhāvato. Idāni atthuddhārakkamena padatthato saṃvaṇṇanaṃ karonto “**atthato panā**”-ti-ādimāha. Imasmīṃ pana ṭhāne sotūnaṃ saṃvaṇṇanānāyako sallatthaṃ saṃvaṇṇanāppakārā vattabbā. Kathaṃ?

Ekanālikā kathā ca, caturassā tathāpi ca;
nisinnavattikā ceva, tidhā saṃvaṇṇanaṃ vade.

Tattha pāliṃ vatvā ekekapadassa atthakathanaṃ ekāya nāliyā minitasadisattā, ekekaṃ vā padaṃ nālaṃ mūlaṃ, ekamekaṃ padaṃ vā nālikā atthaniggamana-
maggo etissāti katvā **ekanālikā** nāma. Paṭipakkhaṃ dassetvā, paṭipakkhassa ca
upamaṃ dassetvā, sapakkhaṃ dassetvā, sapakkhassa ca upamaṃ dassetvā,
kathanaṃ catūhi bhāgehi vuttattā, cattāro vā rassā sallakkhaṇūpāyā etissāti katvā
caturassā nāma, visabhāgadhammavaseneva pariyosānaṃ gantvā puna sabhāga-
dhammavaseneva pariyosānagamaṃ nisīdāpetvā patitthāpetvā āvattanayu-
ttattā, niyamato vā nisinnassa āraddhassa vatto saṃvatto etissāti katvā **nisinnava-
ttikā** nāma, yathāradhassa atthassa visuṃ visuṃ pariyosānāpi niyuttāti vuttaṃ
hoti, sodāharaṇā pana kathā aṅguttaraṭṭhakathāya taṭṭikāyaṃ ekādasanipāte
gopālakasuttavaṇṇanāto gahetabbā.

Bhedakathā tatvakathā, pariyāyakathāpi ca;
iti atthakkame vidvā, tidhā saṃvaṇṇanaṃ vade.

Tattha pakati-ādivicāraṇā **bhedakathā** yathā “bujjhatīti buddho”ti-ādi. Sarūpavi-
cāraṇā **tatvakathā** yathā “buddhoti yo so bhagavā sayambhū anācariyako”ti-ādi
(mahāni. 192; cūḷani. 97; paṭi. ma. 1.161). Vevacanavicāraṇā **pariyāyakathā** yathā
“buddho bhagavā sabbaññū lokanāyako”ti-ādi (netti. 38 vevacanāhāravibhaṅga-
nissito pāḷi).

Payojanañca piṇḍattho, anusandhi ca codanā;
parihāro ca sabbattha, pañcadhā vaṇṇanaṃ vade.

Tattha (1.0141) **payojanaṃ** nāma desanāphalaṃ, taṃ pana sutamayaññādi.
Piṇḍattho nāma vippakiṇṇassa atthassa suvijānanatthaṃ sampiṇḍetvā kathanaṃ.
Anusandhi nāma pucchānusandhādi. **Codanā** nāma yathāvuttassa vacanassa
virodhikathanaṃ. **Parihāro** nāma tassa avirodhikathanaṃ.

Ummugghāto padañceva, padattho padaviggaho;
cālanā paccupaṭṭhānaṃ, chadhā saṃvaṇṇanaṃ vade. (vajira. ṭī. paṭhamama-
hāsaṅgītivaṇṇanā);

Tattha ajjhattikādinidānaṃ **ummugghāto**. “Evamidāna”ti nānāvidhena padavise-
satākathanaṃ **padaṃ**, saddatthādhippāyatthādi **padattho**. Anekadhā nibbacanaṃ
padaviggaho. **Cālanā** nāma codanā. **Paccupaṭṭhānaṃ** parihāro.

Samuṭṭhānaṃ padattho ca, bhāvānuvādaavidhayo;
virodho parihāro ca, nigamananti aṭṭhadhā.

Tattha **samuṭṭhānanti** ajjhattikādinidānaṃ. **Padatthoti** adhippetānadhippetādiva-
sena anekadhā padassa attho. **Bhāvoti** adhippāyo. **Anuvādaavidhayoti** paṭhamava-
canaṃ **vidhi**, tadāvikaraṇavasena pacchā vacanaṃ **anuvādo**, visesanavise-
syānaṃ vā **vidhānuvāda** samaññā. **Virodhoti** atthanicchayanatthaṃ codanā. **Parihā-
roti** tassā sodhanā. **Nigamananti** anusandhiyā anurūpaṃ appanā.

Ādito tassa nidānaṃ, vattabbaṃ tappayojanaṃ;
Piṇḍattho ceva padattho, sambandho adhippāyako;
codanā sodhanā ceti, aṭṭhadhā vaṇṇanaṃ vade.

Tattha **sambandho** nāma pubbāparasambandho, yo “anusandhī”ti vuccati. Sesā vuttatthāva, evamādinā tattha tathāgate saṃvaṇṇanāppakāre ñatvā sabbattha yathārahaṃ vicetabbāti.

Evamanekatthappabhedatā payogatova ñātabbāti tabbasena taṃ samatthetum **“tathā hesā”**ti-ādi vuttaṃ. Atha vā ayaṃ saddo imassatthassa vācakoti saṅketava-vatthitāyeva saddā taṃ tadatthassa vācakā, saṅketo ca nāma payogavasena siddhoti dassetumpi idaṃ vuttanti daṭṭhabbaṃ. Evamīdisesu. Nanu ca-

“Yathāpi (1.0142) puppharāsīmhā, kayirā mālāguṇe bahū;

evaṃ jātena maccena, kattabbaṃ kusalaṃ bahun”ti. (dha. pa. 53);

Ettha evaṃ-saddena upamākārasseva vuttatā ākāratthoyeva evaṃ-saddo siyāti? Na, visesasabbhāvato. “Evaṃ byā kho”ti-ādīsu (ma. ni. 234, 396) hi ākāramattavācakoyeva ākāratthoti adhippeto, na pana ākāravisesavācako. Ettha hi kiñcāpi puppharāsīsadisato manussūpapatti sappurisūpanissaya saddhammasavana yonisomanasikārabhogasampatti-ādidānādipuññakiriyāhetusamudāyato sobhāsu-gandhatādiguṇayogena mālāguṇasadisiyo bahukā puññakiriyā maritabbasabhāvātāya maccena sattena kattabbāti atthassa jotitattā puppharāsīmālāguṇāva upamā nāma upamīyati etāyāti katvā, tesam upamākāro ca yathāsaddena aniyamato jotito, tasmā “evaṃ-saddo niyamato upamākāranigamanattho”ti vuttaṃ yuttaṃ, tathāpi so upamākāro niyamīyamāno atthato upamāva hoti nissayabhūtaṃ tamantarena nissitabhūtaṃ upamākārassa alabbhamānattāti adhippāyenāha **“upamāyaṃ āgato”**ti. Atha vā upamīyanaṃ sadisīkaraṇanti katvā puppharāsīmālāguṇehi sadisabhāvasaṅkhāto upamākāroyeva upamā nāma. “Saddhammatā siyopamā”ti hi vuttaṃ, tasmā ākāramattavācakova ākārattho evaṃ-saddo. Upamāsaṅkhāta-ākāravisesavācako pana upamāttahoyevāti vuttaṃ “upamāyaṃ āgato”ti.

Tathā “evaṃ iminā ākārena abhikkamītabban”ti-ādinā upadisiyamānāya samaṇasārūppāya ākappasampattiyā upadisaṅkāropi atthato upadesoyevāti āha **“evaṃ ...pe... upadese”**ti. **Evametanti** ettha pana bhagavatā yathāvuttamatthaṃ aviparītato jānantehi kataṃ tattha saṃvijjamānaguṇānaṃ pakārehi haṃsanaṃ udaggaṭṭakaraṇaṃ **sampahaṃsanaṃ**. Tattha sampahaṃsaṅkāropi atthato sampahaṃsana-namevāti vuttaṃ **“sampahaṃsaneti. Evameva panāyanti** ettha ca dosavibhāvanena gārayhavacanaṃ **garahaṇaṃ**, tadākāropi atthato garahaṇaṃ nāma, tasmā **“garahaṇe”**ti (1.0143) vuttaṃ. So cettha garahaṇākāro “vasalī”ti-ādikhūṃsanasaddasannidhānato evaṃ-saddena pakāsitoti viññāyati, yathā cettha evaṃ upamākārādayopi upamādivasena vuttānaṃ puppharāsī-ādisaddānaṃ sannidhānatoti daṭṭhabbaṃ. Jotakamattā hi nipātāti. **Evamevāti** ca adhunā bhāsītākāreneva. Ayaṃ vasalaguṇayogato vasalī kālakaṇṇī yasmīṃ vā tasmīṃ vā ṭhāne bhāsītīti sambandho. **Evaṃ bhanteti** sādhu bhante, suṭṭhu bhanteti vuttaṃ hoti. Ettha pana dhammassa sādhukaṃ savanamanasikāre sanniyojitehi bhikkhūhi tattha attano ṭhitabhāvassa paṭijānana-eva **vacanasampañiggaho**, tadākāropi atthato vacanasampañiggahoyeva nāma, tenāha **“vacanasampañiggahe”**ti.

Evaṃ byā khoti evaṃ viya kho. Evaṃ khoti hi imesaṃ padānamantare viyasa-ddassa byāpadesoti neruttikā **“va-Kārassa, ba-kāraṃ, ya-kārasaṃyogañca** katvā

dīghavasena padasiddhī”tipi vadanti. **Ākāreti** ākāramatte. **Appābādhan**ti visabhā-gavedanābhāvaṃ. **Appātaṅkanti** kicchajīvitakararogābhāvaṃ. **Lahuṭṭhānanti** niggelaññatāya lahutāyuttaṃ uṭṭhānaṃ. **Balanti** kāyabalaṃ. **Phāsuviḥāranti** catūsu iriyāpathesu sukhavihāraṃ. Vitthāro dasama **subhasuttaṭṭhakathāya** meva (dī. ni. aṭṭha. 1.445) āvi bhavissati. **Evañca vadehī**ti yathāhaṃ vadāmi, evampi samaṇaṃ ānandaṃ vadehi. **“Sādhu kira bhavan”**ti-ādikaṃ idāni vattabbavacanaṃ, so ca vadanākāro idha evaṃ-saddena nidassiyatīti vuttaṃ **“nidassane”**ti. **Kālā-māti** kālāmagottasambandhe jane ālapati. **“Ime ...pe... vā”**ti yaṃ mayā vuttaṃ, taṃ kiṃ maññathāti attho. **Samattāti** paripūritā. **Samādinna**ti samādiyitā. Saṃvattanti vā no vā saṃvattanti ettha vacanadvaye kathaṃ vo tumhākaṃ mati hotīti yojetabbaṃ. **Evaṃ noti** evameva amhākaṃ mati ettha hoti, amhākamettha mati hoti yevātipi attho. Ettha ca tesaṃ yathāvuttadhammānaṃ ahitadukkhāvahabhāve sanniṭṭhānananattaṃ anumattiggahaṇavasena “saṃvattanti no vā, kathaṃ vo ettha hoti”ti pucchāya katāya “evaṃ no ettha hoti”ti vuttattā tadākārasanniṭṭhānaṃ evaṃ-saddena vibhāvitaṃ, so ca tesaṃ dhammānaṃ ahitāya dukkhāya saṃvattanākāro niyamiyamāno atthato (1.0144) avadhāraṇamevāti vuttaṃ **“avadhāraṇe”**ti. Ākāratthamaññatra sabbattha vuttanayena codanā, sodhanā ca veditabbā.

Ādisaddena cettha idamatthapucchāparimāṇādi-atthānaṃ saṅgaho daṭṭhabbo. Tathā hi “evaṃgatāni, evaṃvidho, evamākāro”ti ca ādisu **idamatthe**, gatavidhākārasaddā pana pakārapariyāyā. Gatavidhayuttākārasadde hi lokiyā pakāratthe vadanti. “Evaṃ su te sunhātā suvilittā kappitakesamassū āmuttamaṇikuṇḍalābharaṇā odātavattavasanā pañcahi kāmagaṇehi samappitā samaṅgibhūtā paricārenti, seyyathāpi tvaṃ etarāhi sācariyakoti? No hidaṃ bho gotamā”ti-ādisu (dī. ni. 1.286) **pucchāyaṃ**. “Evaṃ lahuparivattaṃ (a. ni. 1.48), evamāyupariyanto”ti (pārā. 12) ca ādisu **parimāṇe**. Etthāpi “sunhātā suvilittā”ti-ādivacanaṃ pucchā, lahuparivattaṃ, āyūnaṃ pamāṇaṅca parimāṇaṃ, tadākāropi atthato pucchā ca parimāṇaṅca nāma, tasmā etesu pucchattho, parimāṇattho ca evaṃsaddo veditabboti. Idha pana so katamesu bhavati, sabbattha vā, aniyamato padese vāti codanāya **“svāyamidhā”**ti-ādi vuttaṃ.

Nanu ekasmiṃyeva atthe siyā, kasmā tīsupīti ca, hotu tibbidhesu atthesu, kena kimatthaṃ dīpetīti ca anuyogaṃ pariharanto **“tathā”**ti-ādimāha. **Tatthāti** tesu tīsu atthesu. Ekattanānatta-abyāpāra-evaṃdhammatāsaṅkhātā, nandiyāvattatipukkhalasīhavikkīḷita-aṅkusadisālocanasāṅkhātā vā ādhārādibhedavasena nānāvidhā nayā **nānānayā**, pāḷigatiyo vā nayā, tā ca paññatti-anupaññatti ādivasena, saṅkhepavitthārādivasena, saṃkilesabhāgiyādilokiyāditadubhayavomissakādivasena, kusalādivasena, khandhādivasena, saṅgahādivasena, samayavimuttādivasena, ṭhapanādivasena, kusalamūlādivasena, tikapaṭṭhānādivasena ca piṭakattayānurūpaṃ nānāppakārāti **nānānayā**. Tehi **nipuṇaṃ** saṅhaṃ sukhumaṃ tathā. Āsayova **ajjhāsayo**, te ca sassatādibhedena, tathā ca apparajakkhatādivasena anekā, attajjhāsayaḍayo eva vā samuṭṭhānamuppattihetu etassāti tathā, upanetabbābhāvato atthabyañjane (1.0145) hi sampannaṃ paripuṇṇaṃ tathā. Apica saṅkāsanapakāsanavivaraṇavibhajana-uttānikaraṇapaññattivāsena chahi atthapadehi,

akkharapadabyañjana-ākāraniruttiniddesavasena chahi byañjanapadehi ca sampannaṃ samannāgataṃ tathā. Atha vā viññūnaṃ hadayaṅgamato, savane atittijananato, byañjanarasavasena paramagambhīrabhāvato, vicāraṇe atittijananato, attharasavasena ca sampannaṃ sādurasam tathā.

Pāṭihāriyapadassa vacanattham “paṭipakkhaharaṇato rāgādikilesāpanayanato **pāṭihāriyan**”ti vadanti. Bhagavato pana paṭipakkhā rāgādayo na santi, ye hari-tabbā bodhimūleyeva savāsanasakalasaṃkilesānaṃ pahīnattā. Puthujjanānampi ca vigatūpakkilese aṭṭhaguṇasamannāgate citte hatapaṭipakkhe satiyeva iddhi-vidham pavattati, tasmā puthujjanesu pavattavohārenapi na sakkā idha “pāṭihāriyan”ti vattum, sace pana mahākāruṇikassa bhagavato veneyyagatāva kilesā paṭipakkhā saṃsārapaṅkanimuggassa sattanikāyassa samuddharitukāmato, tasmā tesam veneyyagatakilesasaṅkhātānaṃ paṭipakkhānaṃ haraṇato pāṭihāriyanti vuttaṃ assa, evaṃ sati yuttametaṃ.

pakkhānaṃ haraṇato pāṭihāriyantipi yujjati. Kāmañcetta titthiyā haritabbā nāssu, tesam pana santānagatadiṭṭhiharaṇavasena diṭṭhippakāsane asamatthatākāraṇena ca iddhi-ādesanānusāsanañkhātehi tīhipi pāṭihāriyehi te haritā apanitā nāma honti. **Paṭi**Ti vā ayaṃ saddo “pacchā”ti etassa atthaṃ bodheti “tasmim paṭi-paviṭṭhamhi, añño āgañchi brāhmaṇo”ti-ādīsu (su. ni. 985; cūḷani. 4) viya, tasmā samāhite citte vigatūpaklese katakiccena pacchā haritabbaṃ pavattetabbanti paṭihāriyaṃ, tadeva dīghavasena, sakatthavuttipaccayavasena vā **pāṭihāriyaṃ**, attano vā upaklesesu catutthajjhānamaggehi haritesu pacchā tadaññesaṃ haraṇaṃ **pāṭihāriyaṃ** vuttanayena. Iddhi-ādesanānusāsaniyo hi vigatūpaklesena, katakiccena ca sattahitathāṃ puna pavattetabbā, hatesu ca attano upaklesesu parasattānaṃ upaklesaharaṇāni ca hontīti tadubhayampi nibbacanaṃ yujjati.

Apica (1.0146) yathāvuttehi nibbacanehi iddhi-ādesanānusāsanañkhāto samudāyo paṭihāriyaṃ nāma. Ekekaṃ pana tasmim bhavaṃ “**pāṭihāriyaṃ**”ti vuccati visesatthajotakapaccayantarena saddaracanāvisesasambhavato, paṭihāriyaṃ vā catutthajjhānaṃ, maggo ca paṭipakkhaharaṇato, tatha jātaṃ, tasmim vā nimittabhūte, tato vā āgatanti **pāṭihāriyaṃ**. Vicitrā hi taddhitavutti. Tassa pana iddhi-ādesanānusāsanañbhedenā, visayabhedenā ca bahuvidhassa bhagavato desanāya labbhamānattā “**vividhapāṭihāriyanti** vuttaṃ. Bhagavā hi kadāci iddhivasenāpi desanaṃ karoti nimmitabuddhena saha pucchāvissajjanādīsu, kadāci ādesanāvāsenañpi āmagandhabrāhmaṇassa dhammadesanādīsu (su. ni. aṭṭha. 1.241), yebhuyyena pana anusāsaniyā. Anusāsanañpāṭihāriyañhi buddhānaṃ satataṃ dhammadesanā. Iti taṃtaṃdesanākārena anekavidhapāṭihāriyatā desanāya labbhati. Ayaṃmattho upari ekādasamassa kevaṭṭasuttassa vaṇṇanāya (dī. ni. aṭṭha. 1.481) āvi bhavissati. Atha vā tassa vividhassāpi pāṭihāriyassa bhagavato desanāya saṃsūcanato “**vividhapāṭihāriyaṃ**”ti vuttaṃ, anekavidhapāṭihāriyadassananti attho.

Dhammaniruttiyāva bhagavati dhammaṃ desente sabbesaṃ suṇantānaṃ nānābhāsītānaṃ taṃtaṃbhāsānurūpato desanā sotapathamāgacchatīti āha “**sabba ...pe... māgacchantan**”ti. Sotameva **sotapatho**, savanaṃ vā **sotaṃ**, tassa patho tathā, sotadvāranti attho. **Sabbākārenā**ti yathādesitākārena. **Ko samattho viññātum**, asamatthoyeva, tasmāti pāṭhaseso. **Panā**ti ekaṃsatthe, tena saddhāsattidhitivīriyādibalasañkhātena **sabbathāmena** ekaṃseneva sotukāmatāsañkhātakusalacchandassa jananaṃ dasseti. **Janetvāpī**ti ettha **pi**-saddo, **api**-saddo vā sambhāvanattho “buddhopi buddhabhāvaṃ bhāvetvā”ti-ādīsu (dī. ni. aṭṭha 1; ma. ni. aṭṭha. 1; saṃ. ni. aṭṭha. 1; a. ni. aṭṭha 1paṭhamaganthārambhakathā) viya, tena “sabbathāmena ekaṃseneva sotukāmataṃ Janetvāpi nāma ekenākārena sutam, kimaṅgaṃ pana aññathā”ti tathāsute dhamme sambhāvanaṃ karoti. Keci pana “edisesu garahattho”ti vadanti, tadayuttameva garahatthassa avijjamānattā, vijjamānatthasseva ca upasagganipātānaṃ jotakattā. “Nānānayanipuṇaṃ”ti-ādinā (1.014) hi sabbappakārena sotumasakkuṇeyyabhāvena dhammassa idha sambhāvanameva karoti, tasmā “api dibbesu kāmesu, ratiṃ so nādhigacchatī”ti-ādīsuyeva (dha. pa. 187) garahatthasambhavesu garahattho veditabboti. **Api**-saddo ca īdi-

sesu ṭhānesu nipātoyeva, na upasaggo. Tathā hi “api-saddo ca nipātapakkhiko kātabbo, yattha kiriyāvācakato pubbo na hoti”ti akkharacintakā vadanti. **Mayāpīti** ettha pana na kevalaṃ mayāva, atha kho aññehipi tathārūpehīti sampiṇḍanatto gahetabbo.

Sāmaṃ bhavatīti **sayambhū**, Anācariyako. **Na mayaṃ idaṃ sacchikatanti** ettha pana “na attano ñāṇeneva attanā sacchikatan”ti pakaraṇato attho viññāyati. Sāmaññavacanassāpi hi sampayogavippayogasahacaraṇavirodhasaddantarasa-nnidhānaliṅga-ocityakāladesa-pakaraṇādivasena visesatthaggahaṇaṃ sambhāvati. Evaṃ sabbattha. **Parimocentoti** “puna caparaṃ bhikkhave, idhekacco pāpa-bhikkhu tathāgatappaveditaṃ dhammavinayaṃ pariyāpuṇitvā attano dahatī”ti (pārā. 195) vuttadosato parimocāpanahetu. Hetvatthe hi anta-saddo “asambudhaṃ buddhanisevitan”ti-ādīsu (vi. aṭṭha. 1.ganthārambhakathā) viya. Imassa suttassa saṃvaṇṇanāppakāravīcāraṇena attano ñāṇassa paccakkhataṃ sandhāya **“idāni vattabban”**ti vuttaṃ. Esā hi saṃvaṇṇanākārānaṃ pakati, yadidaṃ saṃvaṇṇetabbadhamme sabbattha “ayamimassa attho, evamidha saṃvaṇṇayissāmī”ti puretameva saṃvaṇṇanāppakāravīcāraṇā.

Etadagga-padassattho vuttova. **“Bahussutānan”**ti-ādīsu pana aññepi therā bahussutā, satimanto, gatimanto, dhitimanto, upaṭṭhākā ca atthi, ayaṃ panāyasmā buddhavacanaṃ gaṇhanto dasabalassa sāsane bhaṇḍāgārikapariyattiyaṃ ṭhatvā gaṇhi, tasmā bahussutānaṃ aggo nāma jāto. Imassa ca therassa buddhavacanaṃ uggahetvā dhāraṇasati aññehi therehi balavatarā ahosi, tasmā satimantānaṃ aggo nāma jāto. Ayamevāyasmā ekapade ṭhatvā saṭṭhipadasahassāni gaṇhanto satthārā kathitaniyāmena sabbapadāni jānāti, tasmā gatimantānaṃ aggo nāma jāto (1.0148). Tasseva cāyasmato buddhavacanaṃ uggaṇhanavīriyaṃ, sajjhāyanavīriyañca aññehi asadisamaṃ ahosi, tasmā dhitimantānaṃ aggo nāma jāto. Tathā-gataṃ upaṭṭhahanto cesa na aññesaṃ upaṭṭhākabhikkhūnaṃ upaṭṭhahanākārena upaṭṭhahati. Aññepi hi tathāgataṃ upaṭṭhahiṃsu, na ca pana buddhānaṃ manaṃ gahetvā upaṭṭhahitaṃ sakkonti, ayaṃ pana thero upaṭṭhākapaṭṭhānaṃ laddhadivasato paṭṭhāya āradhaviṇṇa hutvā tathāgatassa manaṃ gahetvā upaṭṭhahi, tasmā upaṭṭhākānaṃ aggo nāma jāto. **Atthakusaloti** bhāsitatthe, payojanatthe ca cheko. **Dhammoti** pāḷidhammo, nānāvidho vā hetu. **Byañjananti** akkharaṃ atthassa byañjanato. Padena hi byañjitopi attho akkharamūlakattā padassa “akkharena byañjito”ti vuccati. Atthassa viyañjanato vā vākyampi idha **byañjanaṃ** nāma. Vākyena hi attho paripuṇṇaṃ byañjīyati, yato “byañjanehi vivarati”ti āyasmatā mahākaccāyanattherena vuttaṃ. **Niruttīti** nibbacanaṃ, pañcavidhā vā niruttinayā. Tesampi hi saddaracanāvīsesena atthādhigama hetuto idha gahaṇaṃ yujjati. **Pubbāparaṃ** nāma pubbāparānusandhi, suttassa vā pubbabhāgena aparabhā-gassa saṃsandanaṃ. Bhagavatā ca pañcavidha-etadaggaṭṭhānena dhammasenā-patinā ca pañcavidhakosallena pasatṭhabhāvānurūpanti sambandho. **Dhāraṇabalaṃ** dhāraṇasaṅkhātaṃ balaṃ, dhāraṇe vā balaṃ, ubhayatthāpi dhāretuṃ sāmattīyanti vuttaṃ hoti. **Dassento** hutvā, dassanahetūtipi attho. **Tañca kho atthato vā byañjanato vā anūnāmanadhikanti** avadhāraṇaphalamāha. **Na aññathā daṭṭha-**

bbanti pana nivattetabbattham. **Na aññathā**ti ca bhagavato sammukhā sutākārato na aññathā, na pana bhagavatā desitākārato. Acinteyyānubhāvā hi bhagavato desanā, evañca katvā “sabbappakārena ko samattho viññātun”ti heṭṭhā vuttavacanam samatthitam hoti, itarathā bhagavatā desitākāreneva sotum samatthattā tadetaṃ na vattabbaṃ siyā. Yathāvuttena pana atthena dhāraṇabaladassanañca na virujjhati sutākārāvirujjhanavasena dhāraṇassa adhippetattā, aññathā bhagavatā desitākāreneva dhāritum samatthanato heṭṭhā vuttavacanena virujjheyya. Na hettha dvinnam atthānam atthantaratāparihāro yutto tesam dvinnampi atthānam sutabhāvadīpanena ekavisayattā, itarathā thero bhagavato desanāya sabbathā paṭiggahaṇe pacchimatthavasena samattho, purimatthavasena ca asamatthoti āpajjeyyāti.

“Yo (1.0149) paro na hoti, so attā”ti vuttāya niyakajjhattasañkhātāya santatiyā pavattanako tividhopi me-saddo, tasmā kiñcāpi niyakajjhattasantativasena ekasmiṃ yevatthe me-saddo dissati, tathāpi karaṇasampadānasāminiddesavasena vijjamānavibhattibhedam sandhāya vuttam **“tisu atthesu dissati”** ti, tisū vibhattiyatthesu attanā saññuttavibhattito dissatīti attho. **Gāthābhigīti** gāthāya abhigītam abhimukham gāyitam. **Abhojaneyyanti** bhojanam kātumanaraharūpaṃ. Abhigītapadassa kattupekkhattā mayāti attho. Evaṃ sesesupi yathārahaṃ. Sutasaddassa kammabhāvasādhanavasena dvādhippāyikapadattā yathāyogaṃ “mayā sutan”ti ca “mama sutan”ti ca atthadvaye yujjati.

Kiñcāpi upasaggo kiriyaṃ viseseti, jotakamattabhāvato pana satipi tasmiṃ sutasaddoyeva taṃ taṃ attham vadatīti anupasaggassa sutasaddassa atthuddhāre sa-upasaggassa gahaṇam na virujjhatīti āha **“sa-upasaggo ca anupasaggo cā”** ti. **Assāti** sutasaddassa. Upasaggavasenapi dhātusaddo visesatthavācako yathā “anubhavati parābhavati”ti vuttam **“gacchantoti attho”** ti. Tathā anupasaggopi dhātusaddo sa-upasaggo viya visesatthavācakoti āha **“vissutadhammassāti attho”** ti. Evamīdisesu. **Sotaviññeyyanti** sotadvāranissitena viññāṇena viññātabbam, sasambhārakathā vā esā, sotadvārena viññātabbanti attho. **Sotadvārānusāraviññā-tadharo** Ti sotadvārānusārena manoviññāṇena viññātatadhammadharo. Na hi sotadvāranissitaviññāṇamattena dhammo viññāyati, atha kho tadanusāramanoviññāṇeneva, **sutadharoti** ca tathā viññātatadhammadharo vutto, tasmā tadatthoyeva sambhavatīti evaṃ vuttam. Kammabhāvasādhanāni sutasadde sambhavatīti dassetuṃ **“idha panā”** ti-ādimāha. Pubbāparapadasambandhavasena atthassa upapannatā, anupapannatā ca viññāyati, tasmā sutasaddasseva vasena aya-mattho “upapanno, anupapanno”ti vā na viññātabboti codanāya pubbāparapada-sambandhavasena etadatthassa upapannataṃ dassetuṃ **“me-saddassa hī”** ti-ādi vuttam. **Mayāti atthe satīti** kattutthe karaṇaniddesavasena mayāti atthe vattabbe sati, yadā me-saddassa kattivasena karaṇaniddeso, tadāti vuttam hoti. **Mamāti atthe satīti** sambandhiyatthe sāmīniddesavasena (1.0150) mamāti atthe vattabbe sati, yadā sambandhavasena sāmī niddeso, tadāti vuttam hoti.

Evaṃ saddato ñātabbamattham viññāpetvā idāni tehi dassetabbamattham nidas-sento **“evametesū”** ti-ādimāha. Sutasaddasannidhāne payuttena **evaṃ**-saddena

savanakiriyājotakeneva bhavitabbaṃ vijjamānatthassa jotakamattattā nipātānanti vuttaṃ **“evanti sotaviññāṇādiviññāṇakiccanidassanan”** ti. Savanāya eva hi ākāro, nidassanaṃ, avadhāraṇampi, tasmā yathāvutto evaṃ-saddassa tividhopi attho savanakiriyājotakabhāvena idhādhippetoti. **Ādi**-saddena cettha sampañcchanā-dīnaṃ sotadvārikaviññāṇānaṃ, tadabhinipātānañca manodvārika viññāṇānaṃ gahaṇaṃ veditabbaṃ, yato sotadvārānusāraviññātatthe idha sutasaddoti vutto. Avadhāraṇaphalattā saddapayogassa sabbampi vākyaṃ antogadhāvadhāraṇaṃ, tasmā **“sutan”** ti etassa sutamevāti ayamattho labbhatīti āha **“assavanabhāvapaṭikkhepato”** ti. Etena hi vacanena avadhāraṇena nirākataṃ dasseti. Yathā pana yaṃ sutam sutamevāti niyametabbaṃ, tathā ca taṃ sutam sammā sutam hotīti avadhāraṇaphalaṃ dassetuṃ vuttaṃ **“anūnādhikāviparītaggahaṇanidassanan”** ti. Atha vā saddantarathāpohanavasena saddo atthaṃ vadati, tasmā **“sutan”** ti etassa asutaṃ na hotīti ayamattho labbhatīti sandhāya **“assavanabhāvapaṭikkhepato”** ti vuttaṃ, iminā diṭṭhādīnivaṭṭanaṃ karoti diṭṭhādīnaṃ **“asutan”** ti saddantarathabhāvena nivattetabbattā. Idaṃ vuttaṃ hoti- na idaṃ mayā attano ñāṇena diṭṭhaṃ, na ca sayambhuññāṇena sacchikataṃ, atha kho sutam, tañca kho sutam sammadevāti. Tadeva sammā sutabhāvaṃ sandhāyāha **“anūnā ...pe... dassanan”** ti. Hoti cettha-

“Evādisattiyā ceva, aññatthāpohanena ca;

dvidhā saddo atthantaraṃ, nivatteti yathārahan” ti.

Apica avadhāraṇatthe evaṃ-sadde ayamatthayojanā karīyatīti tadapekkhassa sutasaddassa sāvadhāraṇattho vutto **“assavanabhāvapaṭikkhepato”** ti, tadavadhāraṇaphalaṃ dasseti **“anū ...pe... dassanan”** ti iminā. Savana-saddo cettha bhāva-saddena yogato kammaśādhano veditabbo **“suyyati”** ti. Anūnādhikatāya bhagavato sammukhā sutākārato aviparītaṃ (1.0151), aviparītassa vā suttassa gahaṇaṃ, tassa nidassanaṃ tathā, iti savanaḥetu suṇantapuggalasavanavisesavasena ayaṃ yojanā katā.

Evaṃ padattayassa ekena pakārena atthayojanaṃ dassetvā idāni pakārantare-nāpi taṃ dassetuṃ **“tathā”** ti-ādi vuttaṃ. Tattha **tassā** ti yā bhagavato sammukhā dhammassavanākārena pavattā

manodvārikaviññāṇavīthi, tassā. Sā hi nānāppakārena ārammaṇe pavattitum samatthā, na sotadvārika viññāṇavīthi ekārammaṇeyeva pavattanato, tathā ceva vuttaṃ **“sotadvārānusārenā”** ti. Tena hi sotadvārikaviññāṇavīthi nivattati. **Nānappa-kārenā**ti vakkhamānena anekavihitena byañjanatthaggaṇākārasaṅkhātena nānāvidhena ākārena, etena imissā yojanāya ākārattho evaṃ-saddo gahitoti dasseti. **Pavattibhāvappakāsananti** pavattiyā atthibhāvappakāsanam. Yasmiṃ pakāre vuttappakārā viññāṇavīthi nānappa-kārena pavattā, tadeva ārammaṇam sandhāya **“dhammappakāsanam”** ti vuttaṃ, na pana sutasaddassa dhammattham, tena vuttaṃ **“ayaṃ dhammo suto”** ti. Tassā hi viññāṇavīthiyā ārammaṇameva **“ayaṃ dhammo suto”** ti vuccati. Tañca niyamiyamānam yathāvuttāya viññāṇavīthiyā ārammaṇabhūtam suttameva. **Ayañhetthā**ti-ādi vuttassevatthassa pākaṭikaraṇam. Tappākaṭikaraṇattho hettha **hi-Saddo. Viññāṇavīthiyā** Karaṇabhūtāya **mayā na aññam kataṃ, idaṃ pana ārammaṇam kataṃ.** Kiṃ pana tanti ce? **Ayaṃ dhammo sutoti.** Ayaṃ panetthādhippāyo- ākāratthe evaṃ-sadde **“ekenākārenā”** ti yo ākāro vutto, so atthato sotadvārānusāraviññāṇavīthiyā nānappa-kārena ārammaṇe pavattibhāvoyeva, tena ca tadārammaṇabhūtassa dhammasseva savanam kataṃ, na aññanti. Evaṃ savanakiriyāya karaṇakattukammaviseso imissā yojanāya dassito.

Aññampi yojanamāha **“tathā”** ti-ādinā. Nidassanattham evaṃ-saddam gahetvā nidassanena ca nidassitabbassāvinābhāvato **“evanti nidassitabbappakāsanam”** ti vuttaṃ. Iminā hi tadavinābhāvato evaṃsaddena sakalampi suttam paccāmaṭṭhanti dasseti, sutasaddassa kiriyāparattā, savanakiriyāya ca sādharmaṇaviññāṇappabandhapaṭibaddhattā tasmiñca viññāṇappabandhe (1.0152) puggalavohāroti vuttaṃ **“puggalakiccappakāsanam”** ti. Sādharmaṇaviññāṇappabandho hi paṇṇattiyā idha **puggalo** nāma, savanakiriyā pana tassa **kiccam** nāma. Na hi puggalavohāra-rahite dhammappabandhe savanakiriyā labbhati vohāra-visayattā tassā kiriyāyāti daṭṭhabbam. **“Idam”** ti-ādi piṇḍatthadassanam **mayā**ti yathāvuttaviññāṇappabandhasaṅkhātapuggalabhūtena mayā. **Sutanti** savanakiriyāsaṅkhātena puggalaki-ccena yojitam, imissā pana yojanāya puggalabyāpāra-visayassa puggalassa, puggalabyāpāra-ssa ca nidassanam katanti daṭṭhabbam.

Ākāratthameva evaṃ-saddam gahetvā purimayojanāya aññathāpi atthayojanam dassetum **“tathā”** ti-ādi vuttaṃ. **Cittasantānassā**ti yathāvuttaviññāṇappabandhassa. **Nānākārappavattiyā**ti nānappa-kārena ārammaṇe pavattiyā. Nānappa-kāram atthabyañjanassa gahaṇam, nānappa-kārassa vā atthabyañjanassa gahaṇam tathā, tatoyeva sā **“ākārapaññatti”** ti vuttāti tadevattham samattheti **“evanti hī”** ti-ādinā. **Ākārapaññatti**ti ca upādāpaññattiyeva, dhammānam pana pavatti-ākāramupādāya paññattattā tadanñāya upādāpaññattiyā visesanattham **“ākārapaññatti”** ti vuttā **visayaniddesoti** uppattiṭṭhānaniddeso. Sotabbabhūto hi dhammo savanakiriyākattubhūtassa puggalassa savanakiriyāvasena pavattiṭṭhānam kiriyāya kattukammaṭṭhattā tabbasena ca tadādhārassāpi dabbassa ādhārabhāvassa icchitattā, idha pana kiriyāya kattupavattiṭṭhānabhāvo icchitoti kamma-meva ādhāra-vasena vuttaṃ, tenāha **“kattu visayaggahaṇasanniṭṭhānam”** ti, āra-

mmanameva vā visayo. Ārammaṇaṅhi tadārammaṅikassa pavattiṭṭhānaṃ. Evampi hi attho suviññeyyataro hoti. Yathāvuttavacane piṇḍatthaṃ dassetuṃ “**ettāvata**”ti-ādi vuttaṃ. Ettāvata ettakena yathāvuttatthena padattayena, kataṃ hotīti sambandho. **Nānākārappavattenā**ti nānappakārena ārammaṇe pavattena. **Cittasantānenā**ti yathāvuttaviññāṇavīthisaṅkhātena cittappabandhena. Gahaṇasadda cetāṃ karaṇaṃ. Cittasantānavinimuttassa kassaci kattu paramatthato abhāvepi saddavohārena buddhiparikappitabhedavacanicchāya cittasantānato aññamiva taṃsamaṅgiṃ katvā abhedepi bhedavohārena “**cittasantānena taṃsamaṅgino**”ti vuttaṃ. Vohāraṇavisayo hi saddo nekantaparamatthikoti (1.0153) (kāraṇarūpasiddhiyaṃ yo kāreti sahetusuttaṃ passitabbaṃ) savanakiriyāvisayopi sotabbadhammo savanakiriyāvasena pavattacittasantānassa idha paramatthato kattubhāvato tassa visayoyevāti vuttaṃ “**kattu visayaggahaṇasanniṭṭhānan**”ti.

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

Aparo nayo- **yassa ...pe... ākārappaññattīti** ākāratthena evaṃ-saddena yojanaṃ katvā tadeva avadhāraṇatthampi gahetvā imasmimyeva naye yojetuṃ “gahaṇaṃ kataṃ” icceva avatvā “**gahaṇasanniṭṭhānaṃ katan**”ti vuttanti daṭṭhabbaṃ. Avadhāraṇena hi sanniṭṭhānamidhādhippetāṃ, tasmā “**ettāvata**”ti-ādinā avadhāraṇatthampi evaṃ-saddaṃ gahetvā ayameva yojanā katāti dassetīti veditabbaṃ, imissā pana yojanāya gahaṇākāragāhakatābbisayavisesanidassanaṃ katanti daṭṭhabbaṃ.

Aññampi yojanamāha “**atha vā**”ti-ādinā. Pubbe attanā sutānaṃ nānāvihitānaṃ suttasaṅkhātānaṃ atthabyañjanānaṃ upadhāritarūpassa ākāraṇassa nidassanassa, avadhāraṇassa vā pakāsanāsabhāvo **evaṃ**-saddoti tadākārādibhūtassa upadhāraṇassa puggalapaññattiyā upādānabhūtadhammappabandhabyāpāratāya “**puggalakiccaniddeso**”ti vuttaṃ attanā sutānaṅhi atthabyañjanānaṃ puna upadhāraṇaṃ ākāradittayaṃ, tañca evaṃ-saddassa attho. So pana yaṃ dhammappabandhaṃ upādāya puggalapaññatti pavattā, tassa byāpārabhūtaṃ kiccameva (1.0154), tasmā evaṃ-saddena puggalakiccaṃ niddisiyatīti. Kāmaṃ savanakiriyā puggalabyāpāropi avisesena, tathāpi visesato viññāṇabyāpārovāti vuttaṃ “**viññāṇakiccaniddeso**”ti. Tathā hi puggalavādīnampi savanakiriyā viññāṇanirapekkhā natthi savanādīnaṃ visesato viññāṇabyāpārabhāvena icchitattā. **Meti** saddappavattiyā ekaṇteneva sattavisayattā, viññāṇakiccessa ca sattaviññāṇānamabhedakaraṇavasena tattheva samodahitabbato “**ubhayakiccayuttapuggalaniddeso**”ti vuttaṃ.

“Ayan”ti-ādi tappākaṭikaraṇaṃ. Ettha hi **savanakiccaviññāṇasamaṅgināti evaṃ-**saddena niddiṭṭhaṃ puggalakiccaṃ sandhāya vuttaṃ, taṃ pana puggalassa savanakiccaviññāṇasamaṅgibhāvena puggalakiccaṃ nāmāti dassetuṃ “puggalakicca-samaṅginā”ti avatvā **“savanakiccaviññāṇasamaṅginā”**ti āha, tasmā “puggalakiccan”ti niddiṭṭhasavanakiccavatā viññāṇena samaṅgināti attho. **Viññāṇavasena, laddhasavanakiccavohārenāti** ca sutasaddena niddiṭṭhaṃ viññāṇakiccaṃ sandhāya vuttaṃ. Savanameva kiccaṃ yassāti tathā. Savanakiccanti vohāro **savanakiccavohāro**, laddho so yenāti tathā. **Laddhasavanakiccavohārena** viññāṇasaṅkhātena vasena sāmattihiyenāti attho. Ayaṃ pana sambandho- savanakiccaviññāṇasamaṅginā puggalena mayā laddhasavanakiccavohārena viññāṇavasena karaṇabhūtena sutanti.

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

Sabbassāpi saddādhigamanīyassa atthassa paññattimukheneva paṭipajjita-bbattā, sabbāsaṅca paññattīnaṃ vijjamānādivasena chasu paññattibhedesu antogadhattā tāsū “evan”ti-ādīnaṃ paññattīnaṃ sarūpaṃ niddhāretvā dassento **“evanti cā”**ti-ādīmāha. Tattha “evan”ti ca “me”ti ca vuccamānassa atthassa ākāradibhūtassa dhammānaṃ asallakkhaṇabhāvato avijjamānapaññattibhāvoti āha **“saccikaṭṭhaparamatthavasena avijjamānapaññatti”**ti. **Saccikaṭṭhaparamatthavase-nāti** (1.0155) ca bhūtattha-uttamatthavase-nāti attho. Idaṃ vuttaṃ hoti- yo māyāmarīci-ādayo viya abhūtattho, anussavādīhi gahetabbo viya anuttamattho ca na hoti, so rūpasaddādisabhāvo, ruppanānubhavanādisabhāvo vā attho “saccikaṭṭho, paramattho”ti ca vuccati, “evaṃ me”ti padānaṃ pana attho abhūtatthā, anuttamatthā ca na tathā vuccati, tasmā bhūtattha-uttamatthasaṅkhātena saccikaṭṭhaparamatthavasena visesanabhūtena avijjamānapaññattiyevāti. Etena ca visesanena bāla-janehi “atthī”ti parikappitaṃ paññattimattaṃ nivatteti. Tadevatthaṃ pākaṭaṃ karoti, hetunā vā sādheti **“kiñhettha tan”**ti-ādīnā. Yaṃ dhammajātaṃ, atthajātaṃ vā “evan”ti vā “me”ti vā niddesaṃ labhetha, **taṃ ettha** rūpaphassādidhammasa-mudāye, “evaṃ me”ti padānaṃ vā atthe. Paramatthato na atthīti yojanā. Rūpaphassādidbhāvena niddiṭṭho paramatthato ettha attheva, “evaṃ me”ti pana niddiṭṭho natthīti adhippāyo. **Sutanti** pana saddāyatanaṃ sandhāyāha **“vijjamānapaññatti”**ti. “Saccikaṭṭhaparamatthavase-nā”ti cettha adhikāro. **“Yañhi”**ti-ādi tappākaṭikaraṇaṃ, hetudassanaṃ vā. **Yaṃ taṃ** saddāyatanaṃ **sotena** sotadvārena, tannissitaviññāṇena vā **upaladdhaṃ** adhigamitabbanti attho. Tena hi saddāyatanaṃ midha gahitaṃ kamma-sādhanenāti dasseti.

Evaṃ aṭṭhakathānayaena paññattisarūpaṃ niddhāretvā idāni aṭṭhakathāmuttake-nāpi nayena vuttasu chasu paññattibhedesu “evan”ti-ādīnaṃ paññattīnaṃ sarūpaṃ niddhārento **“tathā”**ti-ādīmāha. Upādāpaññatti ādayo hi porāṇaṭṭhaka-

thāto muttā saṅgahakāreneva ācariyena vuttā. Vitthāro abhidhammaṭṭhakathāya gahetabbo. **Taṃ tanti** taṃ taṃ dhammajātaṃ, sotapathamāgate dhamme upādāya tesam upadhāritākāranidassanāvadhāraṇassa paccāmasanavasena **evanti ca** Sasantatipariyāpanne khandhe upādāya **meti ca** vattabbattāti attho. Rūpaveda-nādibhedehi dhamme upādāya nissāya kāraṇaṃ katvā paññatti **upādāpaññatti** yathā “tāni tāni aṅgāni upādāya ratho gehaṃ, te te rūparasādayo upādāya ghaṭo paṭo, candimasūriyaparivattādayo upādāya kālo disā”ti-ādi. Paññapetabbatṭhena cesā paññatti nāma, na paññāpanatṭhena. Yā pana tassa atthassa paññāpanā, ayaṃ avijjamānapaññattiyeva. **Diṭṭhādīni upanidhāya** (1.0156) **vattabbatoti** diṭṭhamutaviññāte upanidhāya upatthambhaṃ katvā apekkhitvā vattabbattā. Diṭṭhādisa-bhāvavirahite saddāyatane vattamānopi hi sutavohāro “dutiyaṃ tatiyaṃ”ti-ādiko viya paṭhamādīni diṭṭhamutaviññāte apekkhitvā pavatto **“upanidhāpaññati”**ti vuccate. Sā panesā anekavidhā tadaññapekkhūpanidhā hatthagatūpanidhā sampayuttūpanidhāsamāropitūpanidhā avidūragatūpanidhā paṭibhāgūpanidhā tabbahulūpanidhātabbisiṭṭhūpanidhā”ti-ādinā. Tāsu ayaṃ “dutiyaṃ tatiyaṃ”ti-ādikā viya paṭhamādīnaṃ diṭṭhādīnaṃ aññamaññamapekkhitvā vuttattā tadaññapekkhūpanidhāpaññatti nāma.

Evam paññattiyāpi atthādhigamanīyatāsaṅkhātāṃ dassetabbatthaṃ dassetvā idāni saddasāmatthiyena dīpetabbamatthaṃ niddhāretvā dīpento **“ettha cā”**ti-ādi-māha. **Etthāti** etasmim vacanattaye. **Ca**-saddo upanyāso atthantaram ārabhitukāmena yojitattā. “Sutaṃ”ti vutte asutaṃ na hotīti pakāsito yamattho, tasmā tathā suta-saddena pakāsītā attanā paṭividdhasuttassa pakāravisesā **“evan”**ti therena paccāmaṭṭhāti tena evaṃ-saddena asammoho dīpito nāma, tenāha **“evanti vacanena asammohaṃ dīpeti”**ti. **Asammohanti** ca yathāsute sutte asammohaṃ. Tadeva yuttiyā, byatirekena ca samatthehi **“na hī”**ti-ādinā vakkhamānañca suttaṃ nānappakāraṃ duppaṭividdhañca. Evam nānappakāre duppaṭividdhe sutte kathaṃ sammūlho nānappakārapaṭivedhasamattho bhavissati. Imāya yuttiyā, iminā ca byatirekena therassa tattha asammūlhabhāvasaṅkhāto dīpetabbo attho viññāyati vuttaṃ hoti. Evamīdisesu yathārahaṃ. Bhagavato sammukhā sutākārassa yāthāvato upari therena dassiyamānattā **“suttassa asammosaṃ dīpeti”**ti vuttaṃ. **Kālantarenāti** sutakālato aparena kālena. **Yassa ...pe... paṭijānāti,**

therassa pana suvaṇṇabhājane pakkhittasīhavasā viya anassamānaṃ asammuttamaṃ tiṭṭhati, tasmā so evaṃ paṭijānāti vuttaṃ hoti. Evaṃ dīpitena pana atthena kiṃ pakāsanti āha **“iccassā”** ti-ādi. Tattha **iccassā**ti iti assa, tasmā asammohassa, asammohassa ca dīpitattā assa therassapaññāsiddhīti-ādinā sambandho. **Asammohenāti** sammohābhāvena. Paññāvajjitasamādhi-ādidhammajātena taṃsampayuttāya paññāya (1.0157) siddhi saha-jātādisattiyā sijjhanato. Sammohapaṭipakkhena vā paññāsaṅkhātena dhammajātena. Savanakālasambhūtāya hi paññāya taduttarikālapaññāsiddhi upanissayādikoṭiyā sijjhanato. Itarathāpi yathārahaṃ nayo netabbo.

Evaṃ pakāsitena pana atthena kiṃ vibhāvanti āha **“tathā”** ti-ādi. **Tathā**ti tesu dubbidhesu dhammesu. Byañjanānaṃ paṭivijjhitabbo ākāro nātigambhīro, yathāsutadhāraṇameva tattha karaṇiyaṃ, tasmā tattha satiyā byāpāro adhiko, paññā pana guṇibhūtāti vuttaṃ **“paññāpubbaṅgamāyā”** ti-ādi. Paññāya pubbaṅgamā **paññāpubbaṅgamā**ti hi nibbacaṇaṃ, pubbaṅgamatā cettha padhānabhāvo “manopubbaṅgamā dhammā” ti-ādīsu (dha. pa. 1) viya. Apica yathā cakkhuvīññāṇādīsu āvajjanādayo pubbaṅgamā samānāpi tadārammaṇassa avijānato appadhānabhūtā, evaṃ pubbaṅgamāyapi appadhānante sati paññāpubbaṅgamā etissāti nibbacaṇampi yujjati. Pubbaṅgamatā cettha purecāribhāvo. Iti saha-jātapubbaṅgamo purejātapubbaṅgamoti duvidhopi pubbaṅgamo idha sambhavati, yathā cettha, evaṃ sati “pubbaṅgamāyā” ti etthāpi yathāsambhavamesa nayo veditabbo. Evaṃ vibhāvitenā samatthāvacānena kimanubhāvanti āha **“tadubhayasamatthāyogena”** ti-ādi. Tattha **atthabyañjanasampannassāti** atthabyañjanena paripuṇṇassa, saṅkāsanādīhi vā chahi atthapadehi, akkharādīhi ca chahi byañjanapadehi samannāgatassa, atthabyañjanasaṅkhātena vā rasena sādurasassa. Pariyattidhammoyeva navalokuttararatanasannidhānato sattavidhassa, dasavidhassa vā ratanassa sannidhāno koso viyāti **dhammakoso**, tathā dhammabhaṇḍāgāro, tattha niyuttoti **dhammabhaṇḍāgāriko**. Atha vā nānārājabhaṇḍarakkhako bhaṇḍāgāriko viyāti **bhaṇḍāgāriko**, dhammassa anurakkhako bhaṇḍāgārikoti tameva sadisatākāraṇadassanena visesetvā **“dhammabhaṇḍāgāriko”** ti vutto. Yathāha-

“Bahussuto dhammadharo, sabbapāṭhī ca sāsane;

ānando nāma nāmena, dhammārakkho tavaṃ mune” ti. (apa. 1.542);

Aññathāpi dīpetabbamatthaṃ dīpeti **“aparo nayo”** ti-ādinā, evaṃ saddena vuccamānānaṃ ākāranidassanāvadhāraṇatthānaṃ aviparītasaddhammavisayattā tabbisayehi (1.0158) tehi atthehi yoniso manasikārassa dīpanaṃ yuttanti vuttaṃ **“yoni ...pe... dīpeti”** ti. **“Ayoniso”** ti-ādinā byatirekena ñāpakahetudassanaṃ. Tattha katthaci hi-saddo dissati, so kāraṇe, kasmāti attho, iminā vacānena yoniso manasikārato nānappakārapaṭivedhasambhavato aggi viya dhūmena kāriyena kāraṇabhūto so viññāyatīti tadvayampi atthāpattiyā dasseti. Esa nayo sabbattha yathārahaṃ. “Brahmajālaṃ āvuso kattha bhāsitan” ti-ādi pucchāvasena adhunā pakaraṇappattassa vakkhamānassa suttassa “sutan” ti padena vuccamānaṃ bhagavato sammukhā savanaṃ samādhānamantarena na sambhavatīti katvā vuttaṃ **“avikkhepaṃ dīpeti”** ti. **“Vikkhittacittassā”** ti-ādinā byatirekakāraṇena

ñāpakahetum dassetvā tadeva samattheti **“tathā hī”**ti-ādinā. **Sabbasampattiyā**ti sabbena atthabyañjanadesakapayojanādinā sampattiyā. Kiṃ iminā pakāsitanti āha **“yoniso manasikārena cetthā”**ti-ādi. **Etthā**ti etasmim dhammadvaye. **“Na hi vikkhittacitto”**ti-ādinā kāraṇabhūtena avikkhepena, sappurisūpanissayena ca phalabhūtassa saddhammassavanassa siddhiyā eva samatthanaṃ vuttaṃ, avikkhepena pana sappurisūpanissayassa siddhiyā samatthanaṃ na vuttaṃ. Kasmāti ce? Vikkhittacittānaṃ sappurise payirupāsanābhāvassa atthato siddhattā. Atthavaseneva hi so pākaṭoti na vutto.

Etthāha- yathā yoniso manasikārena phalabhūtena attasammāpaṇidhipubbekatapuññatānaṃ kāraṇabhūtānaṃ siddhi vuttā tadavinābhāvato, evaṃ avikkhepena phalabhūtena saddhammassavanasappurisūpanissayānaṃ kāraṇabhūtānaṃ siddhi vattabbā siyā assutavato, sappurisūpanissayavirahitassa ca tadabhāvato. Evaṃ santepi **“na hi vikkhittacitto”**ti-ādisamatthana vacanena avikkhepena, sappurisūpanissayena ca kāraṇabhūtena saddhammassavanasseva phalabhūtassa siddhi vuttā, kasmā panevaṃ vuttāti? Vuccate- adhippāyantarasambhavato hi tathā siddhi vuttā. Ayaṃ panetthādhippāyo- saddhammassavanasappurisūpanissayā na ekantena avikkhepassa kāraṇaṃ bāhirakāraṇattā, avikkhepo pana sappurisūpanissayo viya saddhammassavanassa ekantakāraṇaṃ ajjhattikakāraṇattā, tasmā ekantakāraṇe honte kimatthiyā anekantakāraṇaṃ pati phalabhāvaparikkappanāti tathāyevetassa (1.0159) siddhi vuttāti. Ettha ca paṭhamaṃ phalena kāraṇassa siddhidassanaṃ nadīpūrena viya upari vuṭṭhisabbhāvassa, dutiyaṃ kāraṇena phalassa siddhidassanaṃ ekantavassinā viya meghavuṭṭhānena vuṭṭhipavattiyā.

“Aparo nayo”ti-ādinā aññathāpi dīpetabbatthamāha, yasmā na hotīti sambandho. **Evanti ...pe... nānākāraniddesoti** heṭṭhā **vuttaṃ, so ca ākāro**ti sota dvārānusāraviññāṇavīthisaṅkhātassa cittasantānassa nānākārena ārammaṇe pavattiyā nānatthabyañjanaggahaṇasaṅkhāto so bhagavato vacanassa atthabyañjanappabhedaparicchedavasena sakalasāsanasampatti-ogāhanākāro. **Evaṃ bhaddakoti** niravasesaparahitapāripūribhāvakāraṇattā evaṃ yathāvuttena nānatthabyañjanaggahaṇena sundaro seṭṭho, samāsapadaṃ vā etaṃ evaṃ īdiso bhaddo yassāti katvā. Na paṇihito **appaṇihito**, sammā appaṇi hito attā yassāti tathā, tassa. **Pacchimacakkadvayasampattinti** attasammāpaṇidhipubbekatapuññatāsaṅkhātaguṇadvayasampattiṃ. Guṇasseva hi aparāparavuttiyā pavattanaṭṭhena cakkabhāvo. Caranti vā etena sattā sampattibhavaṃ, sampattibhavesūti vā **cakkaṃ**. Yaṃ sandhāya vuttaṃ **“cattārimāni bhikkhave, cakkāni, yehi samannāgatānaṃ devamanussānaṃ catucakkaṃ vattati”**ti-ādi (a. ni. 4.31) pacchimabhāvo cettha desanākkamavaseneva. **Purimacakkadvayasampattinti** patirūpadesavāsasappurisūpanissayasaṅkhātaguṇadvayasampattiṃ. Sesam vuttanayameva. **Tasmā**ti purimakāraṇaṃ purimassevāti idha kāraṇamāha **“na hī”**ti-ādinā.

Tena kiṃ pakāsitanti āha **“iccassā”**ti-ādi. **Iti** imāya catucakkasampattiyā kāraṇabhūtāya. **Assa** Therassa. **Pacchimacakkadvayasiddhiyā**ti pacchimacakkadvayassa atthibhāvena siddhiyā. **Āsayasuddhī**ti vipassanāññāsaṅkhātāya anulomi-

kakhantiyā, kammassakatāñāṇa-maggañāṇasaṅkhātassa yathābhūtañāṇassa cāti duvidhassāpi āsayassa asuddhihetubhūtānaṃ kilesānaṃ dūrībhāvena **suddhi**. Tadeva hi dvayaṃ vivaṭṭanissitānaṃ suddhasattānaṃ āsayo. Sammāpaṇihitto hi pubbe ca katapuñño suddhāsayo hoti. Tathā hi vuttaṃ “sammāpaṇihitaṃ cittaṃ, seyyaso naṃ tato kare”ti, (dha. pa. 43) “katapuññosi tvaṃ ānanda, padhānamanu-yuñja (1.0160) khippaṃ hohisi anāsavo”ti (dī. ni. 2.207) ca. Keci pana “kattukamyatāchando āsayo”ti vadanti, tadayuttameva “tāya ca āsayasuddhiyā adhigamabyattisiddhī”ti vacanena virodhato. Evampi maggañāṇasaṅkhātassa āsayassa suddhi na yuttā tāya adhigamabyattisiddhiyā avattabbatoti? No na yutto purimassa maggassa, pacchimānaṃ maggānaṃ, phalānañca kāraṇabhāvato. **Payoga-suddhī**ti yonisomanasikārapubbaṅgamaṃ dhammassavanapayogassa visadabhāvena suddhi, sabbassa vā kāyavacīpayogassa niddosabhāvena suddhi. Patirūpadesavāsī, hi sappurisasevī ca yathāvuttavisuddhapayogo hoti. Tathāvisuddhena yonisomanasikārapubbaṅgamaṃ dhammassavanapayogena, vipphaṇṣārābhāvāvahena ca kāyavacīpayogena avikkhittacitto pariyattiyā visārado hoti, tathābhūto ca thero, tena viññāyati purimacakkadvayasiddhiyā therassa payoga-suddhi siddhāvāti. Tena kiṃ vibhāvanti āha “**tāya cā**”ti-ādi. **Adhigamabyattisiddhī**ti paṭivedhasaṅkhāte adhigame chekabhāvasiddhi. Adhigametabbato hi paṭivijjhittabbato paṭivedho “**adhigamo**”ti aṭṭhakathāsu vutto, **āgamoti** ca pariyatti āgacchanti attatthaparathādayo etena, ābhuso vā gamitabbo ñātabboti katvā.

Tena kimanubhāvanti āha “**itī**”ti-ādi. **Itī**ti evaṃ vuttanayena, tasmā siddhattāti vā kāraṇaniddeso. **Vacananti** nidānavacanaṃ lokato, dhammato ca siddhāya upamāya tamatthaṃ ñāpetuṃ “**aruṇuggaṃ viyā**”ti-ādimāha. “Upamāya midhekacce, atthaṃ jānanti paṇḍitā”ti (jā. 2.19.24) hi vuttaṃ. **Aruṇoti** sūriyassa udayato pubba-bhāge uṭṭhitaraṃsi, tassa **uggaṃ** uggamaṃ **udayato** udayantassa udayāvāsamuggacchato **sūriyassa pubbaṅgamaṃ** purecaraṃ **bhavituṃ arahati viyāti** sambandho. Idaṃ vuttaṃ hoti- āgamādhigamabyattiyā īdisassa therassa vuttanidānavacanaṃ bhagavato vacanassa pubbaṅgamaṃ bhavitumarahati, nidāna-bhāvaṃ gataṃ hotīti idamatthajātaṃ anubhāvanti.

Idāni aparampi pubbe vuttassa asammoḥāsamosasaṅkhātassa dīpetabbassatthassa dīpakehi evaṃ-sadda suta-saddehi pakāsetabbamatthaṃ pakāseto “**aparo nayo**”ti-ādimāha. Tattha hi “nānappa-kārapaṭivedhadīpakena, sotabbappa-bhedapaṭivedhadīpakenā”ti ca iminā tehi saddehi pubbe (1.0161) dīpitaṃ asammoḥāsamosasaṅkhātāṃ dīpetabbatthamāha asammoḥena nānappa-kārapaṭivedhassa, asamosena ca sotabbappa-bhedapaṭivedhassa sijjhanato. “**Attano**”ti-ādīhi pana pakāsetabbatthaṃ. Tena vuttaṃ **ācariyadhammapālattherena** “nānappa-kārapaṭivedhadīpakenāti-ādinā evaṃ-sadda suta-saddānaṃ therassa atthabyañjanesu asammoḥāsamosadīpanato catupaṭisambhidāvasena atthayojanaṃ dasseti”ti (dī. ni. ṭī. 1.1). Hetugabbhañcetaṃ padadvayaṃ, nānappa-kārapaṭivedhasaṅkhātassa, sotabbappa-bhedapaṭivedhasaṅkhātassa ca dīpetabbatthassa dīpakattāti vuttaṃ hoti. Santassa vijjamaṇassa bhāvo **sabbhāvo**, atthapaṭibhānapaṭisambhidāhi sampattiyā sabbhāvo tathā. “Sambhavan”tipi pāṭho, sambhavanaṃ

sambhavo, atthapaṭibhānapaṭisambhidāsampattīnaṃ sambhavo tathā. Evaṃ itara-tthāpi. “**Sotabbappabhedapaṭivedhadīpakenā**”ti etena pana ayaṃ suta-saddo evaṃ-saddasannidhānato, vakkhamānāpekkhāya vā sāmāññeneva vuttepi sota-bbadhammavisesaṃ āmasatīti dasseti. Ettha ca sotabbadhammasaṅkhātāya pāḷiyā nidassetabbānaṃ bhāsitatthapayojanatthānaṃ, tīsu ca ñāṇesu pavattañā-ṇassa nānappakārabhāvato tabbhāvapaṭivedhadīpakena evaṃ-saddena atthapa-ṭibhānapaṭisambhidāsampattisabbhāvadīpanaṃ yuttaṃ, sotabbadhammassa pana atthādhigamahetuto, taṃvasena ca tadavasesahetuppabhedassa gahitattā, niruttibhāvato ca sotabbappabhedadīpakena suta-saddena dhammaniruttipaṭisa-mbhidāsampattisabbhāvadīpanaṃ yuttanti veditabbaṃ. Tadevatthañhi ñāpetuṃ “asammohadīpakena, asammosadīpakenā”ti ca avatvā tathā vuttanti.

Evaṃ asammohāsammosasaṅkhātassa dīpetabbassatthassa dīpakehi evaṃ-sadda suta-saddehi pakāsetabbamatthaṃ pakāsetvā idāni yonisomanasikārāvikkhepasaṅkhātassa dīpetabbassatthassa dīpakehipi tehi pakāsetabbamatthaṃ pakāseto “**evanti cā**”ti-ādīmāha. Tattha hi “**evanti ...pe... bhāsamāno, sutanti idaṃ ...pe... bhāsamāno**”ti ca iminā tehi saddehi pubbe dīpitaṃ yonisomanasikārāvikkhepasaṅkhātāṃ dīpetabbatthamāha, “**ete mayā**”ti-ādīhi pana pakāseta-bbatthaṃ **savanayogadīpakanti** ca avikkhepavasena savanayogassa sijjhanato tadeva sandhāyāha (1.0162). Tathā hi **ācariyadhammapālattherena** vuttaṃ “sava-nadhāraṇavacīparicariyā pariyattidhammānaṃ visesena sotāvadhāraṇapaṭibad-dhāti te avikkhepadīpakena sutasaddena yojetvā”ti (dī. ni. ṭī. 1.1). Manodiṭṭhīhi pariyattidhammānaṃ anupekkhanasuppaṭivedhā visesato manasikārapaṭibaddhā, tasmā taddīpakavacaneneva ete mayā dhammā manasānupekkhitā diṭṭhiyā suppaṭividdhāti imamatthaṃ pakāsetīti vuttaṃ “evanti ca ...pe... dīpeti”ti tattha **dhammāti** pariyattidhammā. **Manasānupekkhitāti** “idha sīlaṃ kathitaṃ, idha

samādhi, idha paññā, ettakāva ettha anusandhaya”ti-ādibhedena manasā anupekkhitā. **Diṭṭhiyā suppaṭividdhā**ti nijjhānakkhantisañkhātāya, ñātapariññāsañkhātāya vā diṭṭhiyā tattha vuttarūpārūpadhamme “iti rūpaṃ, ettakaṃ rūpaṃ”ti-ādinā suṭṭhu vavatthāpetvā paṭividdhā.

Savanadhāraṇavacīparicariyā ca pariyattidhammānaṃ visesena sotāvadhāraṇapaṭibaddhā, tasmā taddīpakavacaneneva bahū mayā dhammā sutā dhātā vacasā paricitāti imamatthaṃ pakāsetīti vuttaṃ “**sutanti idaṃ ...pe... dīpetī**”ti. Tattha **sutā**ti sotadvārānusārena viññātā. **Dhātā**ti suvaṇṇabhājane pakkhittasihavasā viya manasi suppaṭiṭṭhitabhāvasādhanena upadhāritā. **Vacasā paricitāti** paguṇatāsampādanena vācāya paricitā sajjhāyitā. Idāni pakāsetabbatthadvayadīpakena yathāvuttasaddadvayena vibhāvetabbamatthaṃ vibhāvento “**tadubhayena-pī**”ti-ādimāha. Tattha **tadubhayenā**ti purimanaye, pacchimanaye ca yathāvuttassa pakāsetabbassatthassa pakāsakena tena dubbidhena saddena. **Atthabyañjanapāripūriṃ dīpentoti** ādaraṇanassa kāraṇavacanaṃ. Tadeva kāraṇaṃ byatirekena vivarati, yuttiyā vā daḷhaṃ karoti “**atthabyañjanaparipuṇṇaṇhī**”ti-ādinā. **Asuṇantoti** cettha lakkhaṇe, hetumhi vā anta-saddo. **Mahatā hitāti** mahantato hitasmā. **Paribāhiroti** sabbato bhāgena bāhiro.

Etena pana vibhāvetabbatthadīpakena saddadvayena anubhāvetabbatthamanubhāvento “**evaṃ me sutanti iminā**”ti-ādimāha. Pubbe visuṃ visuṃ atthe yojitāyeva ete saddā idha ekassevānubhāvattassa anubhāvakabhāvena gahitāti ñāpetuṃ “**sakalenā**”ti vuttaṃ. Kāmañca me-saddo imasmiṃ (1.0163) ṭhāne pubbena yojito, tadapekkhānaṃ pana evaṃ-sadda suta-saddānaṃ sahacaraṇato, avinābhāvato ca tathā vuttanti daṭṭhabbaṃ. **Tathāgatappaveditanti** tathāgatena pakārato viditaṃ, bhāsitaṃ vā. **Attano adahantoti** attani “mamedan”ti aṭṭhapento. Bhummatthe cetāṃ sāmivacanaṃ. **Asappurisabhūminti** asappurisavisayaṃ, so ca atthato apakataññutāsañkhātā “idhekacco pāpabhikkhu tathāgatappaveditaṃ dhammavinayaṃ pariyāpuṇitvā attano dahati”ti (pārā. 195) evaṃ mahācoradīpakena bhagavatā vuttā anariyavohārāvattā, tathā cāha “**tathāgata ...pe... adahanto**”ti. Hutvāti cettha seso. Tathā **sāvakattaṃ paṭijānantoti** sappurisabhūmi-okkamana-sarūpakathanaṃ. Nanu ca ānandattherassa “mametaṃ vacanan”ti adhimānassa, mahākassapattherādīnañca tadāsañkāya abhāvato asappurisabhūmisamatikkamādivacanaṃ niratthakaṃ siyāti? Nayidamevaṃ “evaṃ me sutan”ti vadantena ayampi attho anubhāvitoti atthasseva dassanato. Tena hi anubhāvetabbamatthaṃyeva tathā dasseti, na pana ānandattherassa adhimānassa, mahākassapattherādīnañca tadāsañkāya sambhavanti niṭṭhamettha gantabbaṃ. Keci pana “devatānaṃ parivitakkāpekkhaṃ tathāvacanaṃ, tasmā edisī codanā anavakāsā”ti vadanti. Tasmīṃ kira samaye ekaccānaṃ devatānaṃ evaṃ cetaso parivitakko udapādi “bhagavā ca parinibbuto, ayañcāyasmā ānando desanākusalo, idāni dhammaṃ deseti, sakyakulappasuto tathāgatassa bhātā, cūḷapituputto ca, kiṃ nu kho so sayaṃ sacchikataṃ dhammaṃ deseti, udāhu bhagavatoyeva vacanaṃ yathāsutan”ti, tesameva cetoparivitakkamaññāya tadabhipariharaṇatthaṃ asappurisabhūmisamatikkamanādi-attho anubhāvitoti. Sāyeva yathāvuttā anariyavohārā-

vatthā **asaddhammo**, tadavatthānokkamanasañkhātā ca sāvakkattapaṭijānanā **saddhammo**. Evaṃ sati pariyāyantarena purimatthameva dassetīti gahetabbaṃ. Apica kuhanalapanādivasena pavatto akusalarāsi **asaddhammo**, tabbiraḥita-bhāvo ca **saddhammo**. “**Kevalan**”ti-ādināpi vuttassevatthassa pariyāyantarena dassanaṃ, yathāvuttāya anariyavohārāvattāya **parimoceti**. Sāvakkattaṃ paṭijānana **sathāraṃ apadisatīti** attho. Apica sathukappādikiriyato **attānaṃ parimoceti** takkiriyāsañkāya (1.0164) sambhavato. “Sathu bhagavatoyeva vacanaṃ mayāsutaṃ”ti sathāraṃ **apadisatīti** atthantaramanubhāvanaṃ hoti. “**Jinavacanan**”ti-ādipi pariyāyantaradassanaṃ, atthantaramanubhāvaneva vā. **Appetīti** nidasseti. Diṭṭhadhammikasamparāyikaparamatthesu yathārahaṃ satte netīti **netti**, dhammoyeva netti tathā. Vuttanayena cettha ubhayathā adhippāyo veditabbo.

Aparampi anubhāvetabbamatthamanubhāveti “**apicā**”ti-ādinā. Tattha **uppādita-bhāvatanti** desanāvasena pavattitabhāvaṃ. **Purimavacanaṃ vivarantoti** bhagavatā desitavasena purimataraṃ saṃvijjamaṇaṃ bhagavatā vacanameva uttāniṃ karonto, idaṃ vacananti sambandho. Catūhi vesārajañāṇehi visāradassa, visāradahetubhūtacatuvesārajañāṇasampanna vā. Dasañāṇabaladharassa. Sammāsambuddhabhāvasañkhāte uttamaṭṭhāne ṭhitassa, usabhassa idanti vā atthena āsabhasañkhāte akampanasabhāvabhūte ṭhāne ṭhitassa. “Evameva kho bhikkhave, yadā tathāgato loke uppajjati ...pe... so dhammaṃ desetī”ti-ādinā (a. ni. 4.33) **sīhopamasuttādīsu** āgatena anekanayena sīhanādanadino. Sabbasattesu, sabbasattānaṃ vā uttamassa. Na cettha niddhāraṇalakkhaṇābhāvato niddhāraṇavasena samāso. Sabbattha hi sakkataganthesu, sāsaganthesu ca evameva vuttaṃ. Dhammena sattānamissarassa. Dhammasseva issarassa taduppādanavasenātipi vadanti. Sesapadadvayaṃ tassevatthassa pariyāyantaradīpanaṃ. Dhammena lokassa padīpamiva bhūtassa, taduppādakabhāvena vā dhammasañkhātapadīpasampanna. “Dhammakāyoti bhikkhave, tathāgatassetaṃ adhivacanan”ti (dī. ni. 3.118) hi vuttaṃ. Dhammena lokapaṭisaraṇabhūtassa, dhammasañkhātena vā paṭisaraṇena sampanna. “Yaṃnūnāhaṃ ...pe... tameva dhammaṃ sakkatvā garuṃ katvā mānetvā pūjetvā upanissāya vihareyyan”ti (a. ni. 4.21; saṃ. ni. 1.173) hi vuttaṃ. Saddhindriyādisaddhammasañkhātassa varacakkassa pavattino, saddhammānametassa vā āṇācakkavarassa pavattino sammāsambuddhassa tassa bhagavato idaṃ vacanaṃ sammukhāva mayā paṭiggahitanti yojetabbaṃ. **Byañjaneti** padasamudāyabhūte vākye. **Kaṅkhā vā vimati vāti** ettha daḥataraṃ nivīṭṭhā vicikicchā **kaṅkhā**. Nātisaṃsappanaṃ matibhedamattaṃ **vimati**. **Sammukhā paṭiggahitamidaṃ mayāti** tathā akattabbabhāvakāraṇavacanaṃ. **Attanā uppādita-bhāvaṃ appaṭijānanto purimavacanaṃ (106) vivarantoti** pana assaddhiyavināsanassa, saddhāsampadamuppādanassa ca kāraṇavacanaṃ. “**Tenetan**”ti-ādinā yathāvuttamevatthaṃ udānavasena dasseti.

“**Evaṃ me sutan**”ti evaṃ vadanto gotamagottassa sammāsambuddhassa sāvako, gotamagottasambandho vā sāvako āyasmā ānando bhagavatā bhāsita-bhāvassa, sammukhā paṭiggahitabhāvassa ca sūcanato, tathāsūcaneneva ca khalitadunniruttādigahaṇadosābhāvassa sijjhanato sāsane assaddhaṃ vināsa-

yati, saddhaṃ vaḍḍhetīti attho. Ettha ca pañcamādayo tisso atthayojanā ākārādi-atthesu aggahitavisesameva evaṃ-saddhaṃ gahetvā dassitā, tato parā tisso ākāratthameva evaṃ-saddhaṃ gahetvā vibhāvitā, pacchimā pana tisso yathākkamaṃ ākārattham, nidassanattham, avadhāraṇatthañca evaṃ-saddhaṃ gahetvā yojitāti daṭṭhabbaṃ. Honti cettha-

“Dassanaṃ dīpanañcāpi, pakāsaṇaṃ vibhāvanaṃ;
anubhāvanamiccattho, kiriyāyogena pañcadhā.
Dassito paramparāya, siddho nekatthavuttiyā;
evaṃ me sutamiccettha, padattaye nayaññunā” ti.

Eka-saddo pana aññaseṭṭhāsahāyasaṅkhyādīsu dissati. Tathā hesa “sassato attā ca loko ca, idameva saccaṃ moghamaññanti ittheke abhivadanti” ti-ādīsu (ma. ni. 3.27) aññatthe dissati, “cetaso ekodibhāvan” ti-ādīsu (dī. ni. 1.228; pārā. 11) seṭṭhe, “ekovūpakaṭṭho” ti-ādīsu (dī. ni. 1.405; dī. ni. 2.215; ma. ni. 1.80; saṃ. ni. 3.63; vibha. 4.445) asahāye, “ekova kho bhikkhave, khaṇo ca samayo ca brahmacariyavāsāyā” ti-ādīsu (a. ni. 8.29) saṅkhyāyaṃ, idhāpi saṅkhyāyamevāti dassento āha “**ekanti gaṇanaparicchedaniddeso**” ti (itivu. aṭṭha. 1; dī. ni. ṭī. 1 paribbājakakathāvaṇṇanā) ekoyevesa samayo, na dve vā tayo vāti ūnādhikābhāvena gaṇanassa paricchedaniddeso ekanti ayaṃ saddoti attho, tena kassa paricchindananti anuyoge sati (1.0166) “samayan” ti vuttanti dassento āha “**samayanti paricchinnaniddeso**” ti. Evaṃ paricchedaparicchinnavasena vuttepi “ayaṃ nāma samayo” ti sarūpato aniyamitattā aniyamitavacanamevāti dasseti “**ekaṃ ...pe dīpanan**” ti iminā.

Idāni samayasaddassa anekattavuttitaṃ atthuddhāravasena dassetvā idhādhippetaṃ attham niyamoto “**tatthā**” ti-ādīmāha. **Tatthāti** tasmim “ekaṃ samayan” ti padadvaye, samabhiniviṭṭho samaya saddoti sambandho. Na pana dissatīti tesvekasmiṃyeva atthe idha pavattanato. **Samavāyeti** paccayasāmaggiyaṃ, kāraṇasamavāyeti attho. **Khaṇeti** okāse. **Hetudiṭṭhisūti** hetumhi ceva laddhiyañca. **Assāti** samayasaddassa. **Kālañca samayañca upādāyāti** ettha **kālo** nāma upasaṅkamanassa yuttakālo. **Samayo** nāma tasseva paccayasāmaggi, atthato pana tadanurūpasarīrabalañceva tappaccayaparissayābhāvo ca. **Upādānaṃ** nāma ñāṇena tesam gahaṇaṃ, tasmā yathāvuttaṃ kālañca samayañca paññāya gahetvā upadhāretvāti attho. Idaṃ vuttaṃ hoti- sace amhākaṃ sve gamanassa yuttakālo bhavissati, kāye balamattā ca pharissati, gamanapaccayā ca añño aphāsuvihāro na bhavissati, athetaṃ kālañca gamanakāraṇasamavāyasaṅkhātaṃ samayañca upadhāretvā appeva nāma svepi āgaccheyyāmāti. **Khaṇoti** okāso. Tathāgatuppādādiko hi maggabrahmacariyassa okāso tappaccayapaṭilābhahe-tuttā. Khaṇo eva ca samayo. Yo “khaṇo” ti ca “samayo” ti ca vuccati, so ekovāti adhippāyo. Diyaddho māso seso gimhānaṃ **uṇhasamayo**. Vassānassa paṭhamo māso **parilāhasamayo**. **Mahāsamayoti** mahāsamūho. Samāso vā esa, byāso vā. Pavuṭṭhaṃ vanaṃ **pavanaṃ**, tasmim, kapilavatthusāmate mahāvanasaṅkhāte vanasaṇḍeti attho. **Samayopi khoti** ettha **samayoti** sikkhāpadapūraṇassa hetu. **Bhaddālīti** tassa bhikkhussa nāmaṃ. Idaṃ vuttaṃ hoti- tayā bhaddālī paṭivijjhita-

bbayuttakaṃ ekaṃ kāraṇaṃ atthi, tampi te na paṭividdhaṃ na sallakkhanti. Kiṃ taṃ kāraṇanti āha “**bhagavāpi kho**” ti-ādi.

“**Uggahamāno**” ti-ādīsu **mānoti** tassa paribbājakassa pakatināmaṃ, kiñci kiñci pana sippaṃ uggahetuṃ samatthatāya “uggahamāno” ti naṃ (1.0167) sañjānanti, tasmā “**uggahamāno**” ti vuccati. Samaṇamuṇḍikassa putto **samaṇamuṇḍikāputto**. So kira devadattassa upaṭṭhāko. Samayaṃ diṭṭhiṃ pakārena vadanti etthāti **sama-yappavādako**, tasmिṃ, diṭṭhippavādaketi attho. Tasmिṃ kira ṭhāne caṅkītārukka-pokkharasātippabhūtaṃ brāhmaṇā, nigaṇṭhācelakaparibbājakādayo ca pabbajitā sannipatitvā attano attano samayaṃ pakārena vadanti kathenti dīpenti, tasmā so ārāmo “samayappavādako” ti vuccati. Sveva tindukācīrasaṅkhātāya timbarūsaka-rukka-pantiyā parikkhattatā “**tindukācīro**” ti vuccati. Ekā sālā etthāti **ekasālako**. Yasmā panettha paṭhamaṃ ekā sālā ahosi, pacchā pana mahāpuññaṃ poṭṭhapā-daparibbājakaṃ nissāya bahū sālā katā, tasmā tameva paṭhamaṃ kataṃ ekaṃ sālā upādāya laddhapubbanāmasena “ekasālako” ti vuccati. Mallikāya nāma pasenadiraṅṅo deviyā uyyānabhūto so pupphaphalāsacchanno ārāmo, tena vuttaṃ “**mallikāya ārāme**” ti. **Paṭivasatīti** tasmिṃ phāsutāya vasati.

Diṭṭhe dhammeti paccakkhe attabhāve. **Atthoti** vuḍḍhi. Kammakilesavasena samparetabbato sammā pāpuṇitabbato **samparāyo**, paraloko, tattha niyutto samparāyiko, paralokattho. **Atthābhisamayāti** yathāvutta-ubhayatthasaṅkhātahita-paṭilābhā. Samparāyikopi hi attho kāraṇassa nipphannattā paṭiladdho nāma hotīti taṃ atthadvayamekato katvā “atthābhisamayā” ti vuttaṃ. Dhiyā paññāya taṃta-datthe rāti gaṇhāti, dhī vā paññā etassatthīti **dhīro**. **Paṇḍā** vuccati paññā. Sā hi sukhumesupi atthesu paḍati gacchati, dukkhādīnaṃ vā piḷanādi-ākāraṃ jānātīti **paṇḍā**. Tāya ito gatoti **paṇḍito**. Atha vā itā sañjātā paṇḍā etassa, paḍati vā ñāṇagatiyā gacchatīti **paṇḍito**. **Sammā mānābhisamayāti** mānassa sammā pahānena. **Sammāti** cettha

aggamaggañāṇena samucchadappahānaṃ vuttaṃ. **Antanti** avasānaṃ. **Pīḷanaṃ** taṃsamaṅgino hiṃsanaṃ avipphāritākaraṇaṃ. Tadeva attho tathā ttha-kārassa tṭha-kāraṃ katvā. Samecca paccayehi katabhāvo **saṅkhatatṭho**. Dukkhadukkhatā-divasena santāpanaṃ paridhanaṃ **santāpaṭṭho**. Jarāya, maraṇena cāti dvidhā vipariṇāmetabbo **vipariṇāmatṭho** (1.0168). Abhisametabbo paṭivijhitabbo **abhisamayaṭṭho**, pīḷanādīniyeva. Tāni hi abhisametabbabhāvena ekibhāvamupanetvā “abhisamayaṭṭho”ti vuttāni. Abhisamayassa vā paṭivedhassa attho gocaro abhisamayaṭṭhoti tāniyeva tabbisaya-bhāvūpagamana-sāmaññato ekattena vuttāni. Ettha ca upasaggānaṃ jotakamattattā tassa tassa atthassa vācako samayasaddo evāti samayasaddassa atthuddhārepi sa-upasaggo abhisamayo vutto.

Tesu pana atthesu ayaṃ vacanattho- saha-kārikāraṇavasena sannijjhaṃ sameti samavetīti **samayo**, samavāyo. Sameti samāgacchati maggabrahmacariyamettha tadādhārapuggalavasenāti **samayo**, khaṇo. Samenti ettha, etena vā saṃgacchanti dhammā, sattā vā saha-jātādīhi, uppādādīhi cāti **samayo**, kālo. Dhammappavattimattatāya hi atthato abhūtopi kālo dhammappavattiyā adhikāraṇaṃ, karaṇaṃ viya ca parikappanāmatasiddhena rūpena voharīyati. Samaṃ, sammā vā avayavānaṃ ayaṇaṃ pavatti avatṭhānanti **samayo**, samūho yathā “samudāyo”ti. Avayavānaṃ saha-vatṭhānameva hi samūho, na pana avayavavini-mutto samūho nāma koci paramatthato atthi. Paccayantarasamāgame eti phalaṃ uppajjati, pavattati vā etasmāti **samayo**, hetu yathā “samudayo”ti. So hi paccayantarasamāgamaneneva attano phalaṃ uppādatṭhitisamaṅgibhāvaṃ karoti. Sameti saṃyojanabhāvato sambandho hutvā eti attano visaye pavattati, daḷhagga-ṇabhāvato vā taṃsaññuttā sattā ayanti etena yathābhinivesaṃ pavattantīti **samayo**, diṭṭhi. Diṭṭhisamyojanena hi sattā ativiya bajjhanti. Samiti saṅgati samodhānaṃ **samayo**, paṭilābho. Samassa nirodhassa yānaṃ pāpuṇanaṃ, sammā vā yānaṃ apagamo appavatti **samayo**, pahānaṃ. Abhimukhaṃ ñāṇena sammā etabbo abhigantabboti **abhisamayo**, dhammānaṃ aviparīto sabhāvo. Abhimukhabhāvena taṃ taṃ sabhāvaṃ sammā eti gacchati bujhatīti **abhisamayo**, dhammānaṃ yathā-bhūtasabhāvāvabodho.

Nanu ca atthamattaṃ yathādhippettaṃ pati saddā abhinivisanti na ekena saddena aneke atthā abhidhīyanti, atha kasmā idha samayasaddassa anekadhā attho vuttoti? Saccamettaṃ saddavisese apekkhite saddavisese (1.0169) hi apekkhite na ekena saddena anekatthābhidhānaṃ sambhavati. Na hi yo kālādi-attho samaya-saddo, soyeva samūhādi-atthaṃ vadati. Ettha pana tesam tesama-tthānaṃ samayasaddavacanīyatāsāmaññamupādāya anekatthatā samaya-saddassa vuttāti. Evaṃ sabbattha atthuddhāre. Hoti cettha-

“Sāmaññavacanīyataṃ, upādāya anekadhā;
atthaṃ vade na hi saddo, eko nekatthako siyā”ti.

Samavāyādi-atthānaṃ idha asambhavato, kālasseva ca apadisitabbattā “**idha panassa kālo attho**”ti vuttaṃ. Desadesakādīnaṃ viya hi kālassa nidānabhāvena adhippetattā sopi idha apadisīyati. ‘Iminā kīdisaṃ kālaṃ dīpetīti āha “**tenā**”ti-ādi. **Tenāti** kālatthena samaya-saddena. Aḍḍhamāso pakkhavasena vutto, pubbaṅhā-

diko divasabhāgavasena, paṭhamayāmādikō pahāravasena. **Ādi-saddena** khaṇa-layādayo saṅgahitā, aniyamitavasena **ekaṃ kālaṃ dīpetīti** attho.

Kasmā panettha aniyamitavasena kālo niddiṭṭho, na utusaṃvaccharādīnā niya-mitavasenāti āha **“tattha kiñcāpi”** ti-ādi. Kiñcāpi paññāya viditaṃ suvavatthāpitaṃ, tathāpīti sambandho. Vacasā **dhāretuṃ vā** sayāṃ **uddisituṃ vā** parena **uddisā-petuṃ vā na sakkā** nānappakārabhāvato **bahu ca vattabbaṃ hoti** yāva kālappa-bhedo, tāva vattabbattā. **“Ekaṃ samayan”** ti vutte pana na so kālappabhedo atthi, yo etthānantogadho siyāti dasseti **“ekeneva padena tamatthaṃ samodhānetvā”** ti iminā. Evaṃ lokiyasammatakālavasena samayatthaṃ dassetvā idāni sāsane pākaṭakālavasena samayatthaṃ dassetuṃ **“ye vā ime”** ti-ādi vuttaṃ. Apica utusaṃ-vaccharādivasena niyamaṃ akatvā samayasaddassa vacane ayampi guṇo laddhoyevāti dassento **“ye vā ime”** ti-ādimāha. Sāmaññajotanā hi visese avati-ṭṭhati tassā visesaparihāraṇisayattā. Tattha ye ime samayāti sambandho. Bhaga-vato mātukucchi-okkamanakālo cettha **gabbhokkantisamayo**. Cattāri nimittāni passitvā saṃvejanakālo **saṃvegasamayo**. Chabbassāni sambodhisamadhi-gamāya cariyakālo (1.0170) **dukkarakārikasamayo**. Devasikaṃ jhānaphalāsama-pattīhi vītināmanakālo **diṭṭhadhammasukhavihārasamayo**, visesato pana sattasattā-hāni jhānasamāpattivaḷaṅjanakālo. Pañcacattālīsavassāni taṃtaṃdhammadesa-nākālo **desanāsamayo**. **Ādi-saddena** yamakapāṭihāriyasamayādayo saṅgaṇhāti. **Pakāsāti** dasasahasilokadhātupakampana-obhāsapātubhāvādīhi pākaṭā. **“Ekaṃ samayan”** ti vutte tadaññepi samayā santīti atthāpattito tesu samayesu idha desa-nāsamayasaṅkhāto samayaviseso **“ekaṃ samayan”** ti vuttoti dīpetīti adhippāyo.

Yathāvuttappabhedesuyeva samayesu ekadesaṃ pakārantarehi saṅgahetvā dassetuṃ **“yo cāyan”** ti-ādi vuttaṃ. Tattha hi ñāṇakiccasamayo, atthahitapaṭipattisa-mayo ca **abhisambodhisamayoyeva**. Ariyatunḥībhāvasamayo **diṭṭhadhammasukha-vihārasamayo**. Karuṇākiccaparahitapaṭipattidhammikathāsamayo **desanāsamayo**, tasmā tesu vuttappabhedesu samayesu ekadesova pakārantarena dassitoti daṭṭhabbaṃ. **“Sannipatitānaṃ vo bhikkhave dvayaṃ karaṇīyaṃ dhammī kathā vā ariyo vā tuṇhībhāvo”** ti (udā. 12) vuttasamaye sandhāya **“sannipatitānaṃ karaṇīya-dvayasamayesū”** ti vuttaṃ. **Tesupi samayesūti** karuṇākiccaparahitapaṭipattidha-mmikathādesanāsamayesupi. Aññataraṃ samayaṃ sandhāya **“ekaṃ sama-n”** ti vuttaṃ atthato abhedattā.

Aññattha viya bhummavacanena ca karaṇavacanena ca niddesamakatvā idha upayogavacanena niddesapayojanaṃ niddhāretukāmo parammukhena codanaṃ samuṭṭhapeti **“kasmā panetthā”** ti-ādinā. **Etthāti** **“ekaṃ samayan”** ti imasmiṃ pade, karaṇavacanena niddeso kato yathāti sambandho. Bhavanti etthāti **bhummaṃ**, okāso, tattha pavattaṃ vacanaṃ vibhatti **bhummvacanāṃ**. Karoti kiriyamabhini-pphādebhi etenāti **karaṇaṃ**, kiriyānipphattikāraṇaṃ. Upayujjitabbo kiriyāyāti **upa-yogo**, kammaṃ, tattha vacanaṃ tathā. **“Tatthā”** ti-ādinā yathāvuttacodanaṃ pariha-rati. **Tatthāti** tesu abhidhammatadaññasuttapadavinayesu. **Tathāti** bhummavaca-nakaraṇavacanenehi atthasambhavato cāti yojetabbaṃ, adhikaraṇabhāvenabhāvala-kkhaṇatthānaṃ, hetukaraṇatthānaṃca (1.0171) sambhavatoti attho. **Idhāti**

idhasmiṃ suttapade. **Aññathā**ti upayogavacanena. **Atthasambhavatoti** accanta-saṃyogatthassa sambhavato.

“**Tattha hi**”ti-ādi tabbivaraṇaṃ. **Itoti** “ekaṃ samayan”ti suttapadato. **Adhikaraṇa-****tthoti** ādhārattho. Bhavanaṃ **bhāvo**, kiriyā, kiriyāya kiriyantaralakkhaṇaṃ **bhāvena-****bhāvalakkhaṇaṃ**, tadevattho tathā. Kena samayatthena idaṃ atthadvayaṃ sambhavatīti anuyoge sati tadatthadvayasambhavānurūpena samayatthena, taṃ daḷhaṃ karonto “**adhikaraṇañhi**”ti-ādimāha. Padatthatoyeva hi yathāvuttamatthadvayaṃ siddhaṃ, vibhatti pana jotakamattā. Tattha kālasaṅkhāto, kālasaddassa vā attho yassāti **kālattho**. Samūhasaṅkhāto, ‘samūhasaddassa vā attho yassāti **samūhattho**, ko so? Samayo. Idaṃ vuttaṃ hoti- kālattho, samūhattho ca samayo tattha abhidhamme vuttānaṃ phassādidhammānaṃ adhikaraṇaṃ ādhāroti, yasmiṃ kāle, dhammapuñje vā kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti, tasmīyeva kāle, dhammapuñje vā phassādayopi hontīti ayañhi tattha attho. Nanu cāyaṃ upādāpaññattimatto kālo, vohāramatto ca samūho, so kathaṃ adhikaraṇaṃ siyā tattha vuttadhammānanti? Nāyaṃ doso. Yathā hi kālo sayaṃ paramatthato avijjamānopi sabhāvadhammaparicchinattā ādhārabhāvena paññāto, sabhāvadhammaparicchinno ca taṅkhaṇappavattānaṃ tato pubbe, parato ca abhāvato “pubbaṇhejāto, sāyanhe āgacchatī”ti-ādīsu, samūho ca avayavavini-mutto visuṃ avijjamānopi kappanāmattasiddhattā avayavānaṃ ādhārabhāvena paññāpiyati “rukkhe sākhā, yavarāsiyaṃ pattasambhūto”ti-ādīsu, evamidhāpi sabhāvadhammaparicchinattā, kappanāmattasiddhattā ca tadubhayaṃ tattha vuttadhammānaṃ adhikaraṇabhāvena paññāpiyatīti.

“**Khaṇasamavāyahetusaṅkhātassā**”ti-ādi bhāvenabhāvalakkhaṇatthasambhavadassanaṃ. Tattha **khaṇo** nāma aṭṭhakkhaṇavinimutto navamo buddhuppāda-kkhaṇo, yāni vā panetāni “cattārimāni bhikkhave, cakkāni, yehi (1.0172) samannā-gatānaṃ devamussānaṃ catucakkaṃ pavattati”ti (a. ni. 4.31) ettha patirūpadesa-vāso sappurisūpanissayo attasammāpaṇidhi pubbekatapuññatāti cattāri cakkāni vuttāni, tāni ekajjhaṃ katvā okāsaṭṭhena “khaṇo”ti veditabbāni. Tāni hi kusaluppa-ttiyā okāsabhūtāni. **Samavāyo** nāma “cakkhuñca paṭicca rūpe ca uppajjati cakkhu-viññāṇaṃ”ti-ādinā (ma. ni. 1.204; 3.421, 425, 426; saṃ. ni. 2.43, 44; saṃ. ni. 3.60; kathā. 465, 467) niddiṭṭhā cakkhuvīññāṇādisādhāraṇaphalanipphādakattena saṅghitā cakkhurūpādipaccayasāmaggi. Cakkhurūpādīnañhi cakkhuvīññāṇādi sādhāraṇaphalaṃ. **Hetu** nāma yonisomanasikārādijanakahetu. Yathāvuttassa khaṇasaṅkhātassa, samavāyasaṅkhātassa, hetusaṅkhātassa ca samayassa sattā-saṅkhātena bhāvena tesam phassādīnaṃ dhammānaṃ sattāsaṅkhāto bhāvo lakkhiyati viññāyatīti attho. Idaṃ vuttaṃ hoti- yathā “gāvīsu duyhamānāsu gato, duddhāsu āgato”ti ettha dohanakiriyāya gamanakiriyā lakkhiyati, evamidhāpi yathāvuttassa samayassa sattākiriyāya cittassa uppādakiriyā, phassādīnaṃ bhavanakiriyā ca lakkhiyatīti. Nanu cettha sattākiriyā avijjamānāva, kathaṃ tāya lakkhiyatīti? Saccam, tathāpi “yasmiṃ samaye”ti ca vutte satīti ayamattho viññāya-māno evahoti aññakiriyāsambandhābhāve padatthassa sattāvīrahābhāvato, tasmā atthato gamyamānāya tāya sattākiriyāya lakkhiyatīti. Ayañhi tattha attho-

yasmim̐ yathāvutte khaṇe, paccayasamavāye, hetumhi vā sati kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti, tasmim̐yeva khaṇe, paccayasamavāye, hetumhi vā sati phassādayopi hontīti. Ayaṃ pana attho abhidhammeyeva (aṭṭhasā. kāmāvacarakusalapadabhājanīye) nidassanavasena vutto, yathārahamesa nayo aññesupi suttapadesūti. **Tasmāti** adhikaraṇatthassa, bhāvenabhāvalakkhaṇatthassa ca sambhavato. **Tadatthajotanatthanti** tadubhayatthassa samayasaddatthabhāvena vijjamānasseva bhummavacanavasena dīpanatthaṃ. Vibhattiyo hi padīpo viya vatthuno vijjamānasseva atthassa jotakāti, ayamattho saddasatthesu pākaṭṭhayeveva.

Hetu-attho, karaṇattho ca sambhavatīti “annena vasati, vijjāya vasati”ti-ādīsu viya hetu-attho, “pharasunā chindati, kudālena khaṇatī”ti-ādīsu (1.0173) viya karaṇattho ca sambhavati. Kathaṃ pana sambhavatīti āha **“yo hi so”**ti-ādi. **Vinaye** (pārā. 20) āgatasikkhāpadapaññattiyācanavatthuvaseva therāṃ mariyādaṃ katvā **“sāriputtādīhipi duviññeyyo”**ti vuttaṃ. **Tena samayena hetubhūtena karaṇabhūtenā**ti ettha pana taṃtaṃvatthuvītikkamova sikkhāpadapaññattiyā hetu ceva karaṇaṃca. Tathā hi yadā bhagavā sikkhāpadapaññattiyā paṭhamameva tesāṃ tesāṃ tattha tattha sikkhāpadapaññattihetubhūtaṃ taṃ taṃ vītikkaṃ apekkhamāno viharati, tadā taṃ taṃ vītikkaṃ apekkhitvā tadatthaṃ vasatīti siddho vatthuvītikkamassa sikkhāpadapaññattihetubhāvo “annenasvasati”ti-ādīsu annamapekkhitvā tadatthaṃ vasatīti-ādīnā kāraṇena annādīnaṃ hetubhāvo viya. Sikkhāpadapaññattikāle pana teneva pubbasiddhena vītikkamena sikkhāpadaṃ paññapeti, tasmā sikkhāpadapaññattiyā sādhakatamattā karaṇabhāvopi vītikkamasseva siddho “asinā chindati”ti-ādīsu asinā chindanakiriyaṃ sādhetīti-ādīnā kāraṇena asi-ādīnaṃ karaṇabhāvo viya. Evaṃ santepi vītikkaṃ apekkhamāno teneva saddhiṃ tannissitampi kālaṃ apekkhitvā viharatīti kālassāpi idha hetubhāvo vutto, sikkhāpadaṃ paññapento ca taṃ taṃ vītikkamakālaṃ anatikkamitvā teneva kālena sikkhāpadaṃ paññapetīti vītikkanissayassa kālassāpi karaṇabhāvo vutto, tasmā iminā pariyāyena kālassāpi hetubhāvo, karaṇabhāvo ca labbhatīti vuttaṃ “tena samayena hetubhūtena karaṇabhūtenā”ti, nippariyāyena pana

vītikkamoyeva hetubhūto, karaṇabhūto ca. So hi vītikkamakkaṇṇe hetu hutvā pacchā sikkhāpadapaññāpanakkhaṇe karaṇampi hotīti. **Sikkhāpadāni paññāpayantoti** vītikkamaṃ pucchitvā bhikkhusaṅghaṃ sannipātāpetvā otiṇṇavatthum taṃ puggalaṃ paṭipucchitvā, vigarahitvā ca taṃ taṃ vatthu-otiṇṇakālaṃ anatikkamitvā teneva kālena karaṇabhūtena sikkhāpadāni paññapento. **Sikkhāpadapaññattihe-tuñca apekkhamānoti** tatiyapārājikādīsu (pārā. 162) viya sikkhāpadapaññattiyā hetubhūtaṃ taṃ taṃ vatthuvītikkamasamayaṃ apekkhamāno tena samayena hetubhūtena bhagavā tattha tattha vihāsīti attho.

“Sikkhāpadāni (1.0174) paññāpayanto, sikkhāpadapaññattihetuñca apekkhamāno”ti idaṃ yathākkamaṃ karaṇabhāvassa, hetubhāvassa ca samatthanavacanaṃ, tasmā tadanurūpaṃ “tenasamayena karaṇabhūtena hetubhūtenā”ti evaṃ vatta-bbepi paṭhamaṃ “hetubhūtenā”ti uppaṭipāṭivacanaṃ tattha hetubhāvassa sātisa-yamadhippetattā vuttanti veditabbaṃ. “Bhagavā hi verañjāyaṃ viharanto dhamma-senāpatittherassa sikkhāpadapaññattiyācanahetubhūtaṃ parivitakkasamayaṃ apekkhamāno tena samayena hetubhūtena vihāsī”ti tīsupi kira **gaṇṭhipadesu** vuttaṃ. “Kiṃ panettha yutticintāya, ācariyassa idha kamavacanicchā natthīti eva-metaṃ gahetabbaṃ- aññāsupi hi aṭṭhakathāsu ayameva anukkamo vutto, na ca tāsū ‘tena samayena verañjāyaṃ viharatī’ti vinayapāḷipade hetu-atthasseva sātī-sayaṃ adhippetabhāvadīpanatthaṃ vutto avisayattā, sikkhāpadāni paññāpayanto hetubhūtena, karaṇabhūtena ca samayena vihāsi, sikkhāpadapaññattihetuñca apekkhamāno hetubhūtena samayena vihāsīti evamettha yathālābhaṃ sambandhabhāvato evaṃ vutto”tipi vadanti. **Tasmāti** yathāvuttassa duvidhassāpi atthassa sambhavato. **Tadatthajotanatthanti** vuttanayena karaṇavacanaena tadubhayatthassa jotanatthaṃ. **Tatthāti** tasmīṃ vinaye. Ettha ca sikkhāpadapaññattiyā eva vītikkamasamayaṃ sādhakatamattā tassa karaṇabhāve “sikkhāpadāni paññāpayanto”ti ajjhāharitapadena sambandho, hetubhāve pana tadapekkhanamattattā “viharatī”ti padenevāti daṭṭhabbaṃ. Tathāyeva hi vuttaṃ “tena samayena hetubhūtena, karaṇabhūtena ca sikkhāpadāni paññāpayanto, sikkhāpadapaññattihetuñca apekkhamāno bhagavā tattha tattha vihāsī”ti. Karaṇañhi kiriyatthaṃ, na hetu viya kiriyākāraṇaṃ. Hetu pana kiriyākāraṇaṃ, na karaṇaṃ viya kiriyatthoti.

“**Idha panā**”ti-ādinā upayogavacanassa accantasam̐yogathasambhavada-ssanaṃ, accantameva dabbaguṇakiriyāhi sam̐yogo **accantasam̐yogo**, nirantara-meva tehi sam̐yuttabhāvoti vuttaṃ hoti. Soyevattho tathā. **Evaṃjātiketi** evaṃsa-bhāve. Kathaṃ sambhavatīti āha “**yañhī**”ti-ādi. **Accantamevāti** ārabbhato paṭṭhāya yāva desanāniṭṭhānaṃ, tāva ekaṃsameva, nirantaramevāti attho. **Karuṇāvihāre-nāti** parahitapaṭipattisaṅkhātena karuṇāvihārena. Tathā hi karuṇānidānattā (1.0175) desanāya idha parahitapaṭipatti “karuṇāvihāro”ti vuttā, na pana karuṇāsamāpatti-vihāro. Na hi desanākāle desetabbadhammavisayassa desanāñāṇassa sattavisa-yāya mahākaruṇāya sahuppatti sambhavati bhinnavisayattā, tasmā karuṇāya pavatto vihāroti katvā parahitapaṭipattivihāro idha “karuṇāvihāro”ti veditabbo. **Tasmāti** accantasam̐yogathasambhavato. **Tadatthajotanatthanti** vuttanayena upa-yogavibhattiyā tadatthassa jotanatthaṃ upayoganiddeso kato yathā “māsaṃ

sajjhāyati, divasaṃ bhuñjati”ti. **Tenāti** yena kāraṇena abhidhamme, ito aññesu ca suttapadesu bhummavacanassa adhikaraṇattho, bhāvenabhāvalakkhaṇattho ca, vinaye karaṇavacanassa hetu-attho, karaṇattho ca idha upayogavacanassa accantasamyogattho sambhavati, tenāti attho. **Etanti** yathā vuttassatthassa saṅgahagāthāpadaṃ **aññatrāti** abhidhamme ito aññesu suttapadesu, vinaye ca. **Samayoti** samayasaddo. Saddeyeva hi vibhattiparā bhavati-atthe asambhavato. **Soti** sveva samayasaddo.

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

Bhāriyaṭṭhena **garu**. Tadevatthaṃ saṅketato samattheti “**garuṃ hi**”ti-ādinā saṅketavisayo hi saddo taṃvavattitoyeva cesa atthabodhakoti. **Garunti** garukātabbaṃ jaṇaṃ. “**Loke**”ti iminā na kevalaṃ sāsaneveva, lokepi garukātabbaṭṭhena **bhagavāti** saṅketasiddhīti dasseti. Yadi garukātabbaṭṭhena bhagavā, atha aya-meva sātisayaṃ bhagavā nāmāti dassento “ayañcā”ti-ādimāha. Tathā hi lokanātho aparimitanirupamappabhāvasilādiguṇavisesasamaṅgitāya, sabbānatthaparihārapubbaṅgamāya (1.0176) niravasesahitasukhavidhānatapparāya niratisayāya payogasampattiyā sadevamanussāya pajāya accantupakāritāya ca aparimāṇāsu lokadhātūsu aparimāṇānaṃ sattānaṃ uttamaṃ gāraṇaṭṭhānanti. Na kevalaṃ lokeyeva, atha kho sāsanevāpi dasseti “**porāṇehi**”ti-ādinā, **porāṇehīti** ca aṭṭhakathācariyehīti attho. Seṭṭhavācavacanampi seṭṭhaguṇasahacaraṇato seṭṭhamevāti vuttaṃ “**bhagavāti vacanaṃ seṭṭhan**”ti. Vuccati attho, etenāti hi **vacanaṃ**, saddo. Atha vā vuccatīti **vacanaṃ**, attho, tasmā yo “bhagavā”ti vacanena vacaniyo attho, so seṭṭhoti attho. **Bhagavāti vacanamuttamanti** etthāpi eseva nayo. **Gāravayutto**ti garubhāvayutto garuguṇayogattā, sātisayaṃ vā garukaraṇārahātāya **gāravayutto**, gāravārahoti attho. Yena kāraṇattayena so tathāgato garu bhāriyaṭṭhena, tena “bhagavā”ti vuccatīti sambandho. Garutākāraṇadassanañhetam padattayaṃ. “Sippādisikkhāpakāpi garūyeva nāma honti, na ca gāravayuttā, ayaṃ pana tādiso na hoti, tasmā garūti katvā ‘gāravayutto’ti vuttan”ti keci. Evaṃ sati tadetaṃ visesana-padamattaṃ, purimapadadvayameva kāraṇadassanaṃ siyā.

Apicāti atthantaravikappatthe nipāto, aparo nayoti attho. Tattha-

“Vaṇṇagamo vaṇṇavipariyāyo,
dve cāpare vaṇṇavikāranāsā;
dhātūnamatthātisayena yogo,
taduccate pañcavidhā nirutti”ti.-

Vuttaṃ nirutilakkhaṇaṃ gahetvā, “pisodarādīni yathopadiṭṭhan”ti vuttasaddanayena vā pisodarādi-ākatigaṇapakkhepalakkhaṇaṃ gahetvā lokiya lokuttarasukhābhini-bbattaṃ silādipārappattaṃ bhāgyamassa atthīti “bhāgyavā”ti vattabbe

“bhagavā”ti vuttanti āha “**bhāgyavā**”ti. Tathā anekabhedabhinnakilesasatasahasāni, saṅkhepato vā pañcamāre abhañjīti “bhaggavā”ti vattabbe “bhagavā”ti vuttanti dasseti “**bhaggavā**”ti iminā. Loke (1.0177) ca bhaga-saddo issariyadhammayasasirīkāmapayattesu chasu dhammesu pavattati, te ca bhagasaṅkhātā dhammā assa santīti bhagavāti atthaṃ dassetuṃ “**yutto bhagehi cā**”ti vuttaṃ. Kusalādīhi anekabhedehi sabbadhamme vibhaji vibhajitvā vivaritvā desesīti “vibhattavā”ti vattabbe “bhagavā”ti vuttanti āha “**vibhattavā**”ti. Dibbabrahma-ariya-vihāre, kāyacitta-upadhiviveke, suññatānimittāppaṇihitavimokkhe, aññe ca lokiya-lokuttare uttarimanussadhamme bhaji sevi bahulamakāsīti “bhattavā”ti vattabbe “bhagavā”ti vuttanti dasseti “**bhattavā**”ti iminā. Tīsu bhavesu taṇhāsaṅkhātāṃ gamanamanena vantaṃ vamtanti “bhavesu vantagamano”ti vattabbe bhavasaddato bha-kāraṃ gamanasaddato ga-kāraṃ vantasaddato va-kāraṃ ādāya, tassa ca dīghaṃ katvā vaṇṇavipariyāyena “bhagavā”ti vuttanti dassetuṃ “**vantagamano bhavesū**”ti vuttaṃ. “Yato bhāgyavā, tato bhagavā”ti-ādinā paccekaṃ yojetabbaṃ. **Assa padassāti** “bhagavā”ti padassa. **Vitthārattho** Ti vitthārabhūto attho. “**So cā**”ti-ādinā ganthamahattaṃ pariharati. **Vuttoyeva**, na pana idha pana vattabbo visuddhimaggassa imissā aṭṭhakathāya ekadesabhāvatoti adhippāyo.

Apica bhage vani, vamīti vā **bhagavā**. So hi bhage silādiguṇe vani bhaji sevi, te vā bhagasaṅkhāte silādiguṇe vineyyasantānesu “kathaṃ nu kho uppajjeyyū”ti vani yāci patthayi, evaṃ bhage vanīti **bhagavā**, bhage vā sirim, issariyaṃ, yasañca vami kheḷapiṇḍaṃ viya chaḍḍayi. Tathā hi bhagavā hatthagataṃ cakkavattisirim, catudīpissariyaṃ, cakkavattisampattisannissayañca sattaratanasamujjalaṃ yasaṃ anapekkho chaḍḍayi. Atha vā bhāni nāma nakkhattāni, tehi samaṃ gacchanti pavattantīti **bhagā** ākārassa rassaṃ katvā, sineruyugandharādīgatā bhājanalokasobhā. Tā bhagā vami tappaṭibaddhachandarāgappahānena pajahi, evaṃ bhage vamīti **bhagavā**ti evamādīhi tattha tathāgatānāyehi cassa attho vattabbo, amhehi pana so ganthabhīrujanānuggahaṇatthaṃ, ganthagarutāpariharaṇatthañca ajjupekkhitoti.

Evametesam avayavatthaṃ dassetvā idāni samudāyatthaṃ dassento purimapa-dattayassa samudāyatthena vuttāvasesena tesamatthānaṃ paṭiyogitāya tenāpi saha dassetuṃ “**ettāvatā**”ti-ādimāha. **Ettāvatā**ti (1.0178) etassa “evaṃ me sutan”-ti vacanena “ekaṃ samayaṃ bhagavā” tivacanenāti imehi sambandho. **Etthāti** etasmim nidānavacane. **Yathāsutaṃ dhammaṃ desentoti** ettha **anta**-saddo hetu-attho. Tathādesitattā hi paccakkhaṃ karoti nāma. Esa nayo aparatthāpi. “Yo kho ānanda, mayā dhammo ca ...pe... satthā”ti vacanato dhammassa satthubhāvapariyāyo vijjatevāti katvā “**dhammasarīraṃ paccakkhaṃ karoti**”ti vuttaṃ. **Dhammakāyanti** hi bhagavato sambandhībhūtaṃ dhammasaṅkhātāṃ kāyanti attho. Tathā ca vuttaṃ “dhammakāyoti bhikkhave, tathāgatassetaṃ adhivacanan”-ti. Taṃ pana kimatthiyanti āha “**tenā**”ti-ādi. **Tenāti** ca tādīsena paccakkhakarāṇenāti attho. **Idaṃ** adhunā vakkhamānasuttaṃ **pāvacaṇaṃ** pakaṭṭhaṃ uttamaṃ buddhassa bhagavato vacanaṃ nāma. Tasmā tumhākaṃ **atikkantasatthukaṃ** atī-tasatthukabhāvo **na** hotīti attho. Bhāvappadhāno hi ayaṃ niddeso, bhāvalopo vā,

itarathā pāvacaṇameva anatikkantasatthukaṃ, satthu-adassanena pana ukkaṇṭhi-
tassa janassa atikkantasatthukabhāvoti attho āpajjeyya, evañca sati “ayaṃ vo
satthāti satthu-adassanena ukkaṇṭhitam jaṇam samassāseti” tivacaṇena saha
virodho bhavēyyāti vadanti. Idaṃ pāvacaṇam satthukiccanipphādanena na atitasat-
tthukanti pana attho. **Satthūti** kammaṭṭhe chaṭṭhī, samāsapadaṃ vā etaṃ **satthu-a-**
dassanēnāti. Ukkaṇṭhanaṃ **ukkaṇṭho**, kicchajīvītā. “Kaṭṭha kicchajīvane”ti hi
vadanti. Tamito pattoti ukkaṇṭhito, anabhiratiyā vā piḷito vikkhittacitto hutvā sīsaṃ
ukkipitvā uddham kaṇṭham katvā ito cito ca olokento āhiṇḍati, viharati cāti ukka-
ṇṭhito niruttinayena, taṃ **ukkaṇṭhitam**. Saddasāmatthiyādhigatamatto cesa, vohā-
rato pana anabhiratiyā piḷitanti attho. Esa nayo sabbattha. **Samassāseti**ti assāsaṃ
janeti.

Tasmim samayeti imassa suttassa saṅgītisamaye. Kāmaṃ vijjamānepi bhaga-
vati evaṃ vattumarahati, idha pana avijjamāneyeva tasmim evaṃ vadati, tasmā
sandhāyabhāsitavasena tadattham dasseti āha “**avijjamānabhāvaṃ dassento**”ti.
Parinibbānanti anupādisesanibbānadhātuvasena khandhaparinibbānaṃ. **Tenāti**
tathāsādhanaṃ. **Evaṃvidhassāti** evaṃpakārasa, evaṃsabhāvassātipi (1.0179)
attho. **Nāma**-saddo garahāyaṃ nipāto “atthi nāma ānanda theram bhikkhum vihe-
siyamānaṃ ajjupekkhissathā”ti-ādīsū (a. ni. 5.166) viya, tena ediso api bhagavā
parinibbuto, kā nāma kathā aññesanti garahattham joteti. **Ariyadhammassāti** ari-
yānaṃ dhammassa, ariyabhūtaṃ vā dhammassa. Dasavidhassa kāyabalassa,
ñāṇabalassa ca vasena **dasabaladharo**. Vajirassa nāma maṇivisesassa saṅghāto
samūho ekagghano, tena samāno kāyo yassāti tathā. Idaṃ vuttaṃ hoti- yathā
vajirasāṅghāto nāma na aññena maṇinā vā pāsāṇena vā bhejjo, api tu soyeva
aññaṃ maṇiṃ vā pāsāṇaṃ vā bhindati. Teneva vuttaṃ “vajirassa natthi koci
abhejjo maṇi vā pāsāṇo vā”ti, evaṃ bhagavāpi kenaci abhejjasarīro. Na hi bhaga-
vato rūpakāye kenaci antarāyo kātuṃ

sakkāti. Nāmasaddassa garahājotakattā pi-saddo sampiṇḍanajotako “na kevalaṃ bhagavāyeva, atha kho aññepī”ti. Ettha ca evaṃguṇasamannāgatattā aparinibbutasabhāvena bhavituṃ yuttopi esa parinibbuto evāti pakaraṇānurūpamatthaṃ dassetuṃ “evan”ti-ādi vuttanti daṭṭhabbaṃ. **Āsā** patthanā kena **janetabbā**, na janetabbā evāti attho. “Ahaṃ ciraṃ jīviṃ, ciraṃ jīvāmi, ciraṃ jīvissāmi, sukhaṃ jīviṃ, sukhaṃ jīvāmi, sukhaṃ jīvissāmi”ti majjanavasena uppanno māno **jīvitamado** nāma, tena matto pamatto tathā. **Samvejetī**ti samvegaṃ janeti, tatoyeva assa janassa saddhamme ussāhaṃ janeti. Samvejanañhi ussāhahetu “samviggo yoniso padahati”ti vacanato.

Desanāsampattiṃ niddisati vakkhamānassa sakalasuttassa “evan”ti nidassanato. **Sāvakasampattiṃ**ti suṇantapuggalasampattiṃ niddisati paṭisambhidāppattena pañcasu ṭhānesu bhagavatā etadagge ṭhapitena, pañcasu ca kosallesu āyasmatā dhammasenāpatinā paṣāṃsitena mayā mahāsāvakena suttaṃ, tañca kho sayameva suttaṃ na anussuttaṃ, na ca paramparābhatanti atthassa dīpanato. **Kālasampattiṃ** niddisati bhagavātisadasannidhāne payuttassa samayasaddassa buddhuppāda-paṭimaṇḍita-samaya-bhāva-dīpanato. Buddhuppādaparamā hi kālasampadā. Tenetaṃ vuccati-

“Kappakasāyakaliyuge (1.0180), buddhuppādo aho mahacchariyaṃ; hutavahamajjhe jātaṃ, samuditamakaramaravindan”ti. (dī. ni. ṭī. 1.1; saṃ. ni. ṭī. 1.1);

Tassāyamattho- kappasañkhātakālasaṅcayassa lekhanavasena pavatte kaliyugasañkhāte sakarājasammate vassādisamūhe jāto buddhuppādakhaṇasañkhāto dinasamūho andhassa pabbatārohanamiva kadāci pavattanaṭṭhena, accharaṃ paharituṃ yuttaṭṭhena ca mahacchariyaṃ hoti. Kimiva jātanti ce? Hutavahasañkhātassa pāvakassa majjhe sammā uditamadhumantaṃ aravindasañkhātaṃ vārijamiva jātanti. **Desakasampattiṃ** niddisati guṇavisiṭṭhasattuttamagāravādhivacanato.

Evaṃ padachakkassa padānukkamena nānappakārato atthavaṇṇanaṃ katvā idāni “antarā ca rājagahaṃ”ti-ādīnaṃ padānamatthavaṇṇanaṃ karonto “**antarā cā**”ti-ādīmāha. **Antarā ca rājagahaṃ antarā ca nālandanti** ettha samabhiniviṭṭho antarā-saddo dissati sāmāññavacanīyatthamapekkhitvā pakaraṇādisāmatthiyādigatattamantarenāti attho. Evaṃ panassa nānatthabhāvo payogato avagamīyatīti dasseti “**tadantaran**”ti-ādīnā. Tattha **tadantaranti** taṃ kāraṇaṃ. Mañca tañca mantenti, kimantaraṃ kiṃ kāraṇanti attho. **Vijjantarikāyāti** vijjuniccharaṇakkhaṇe. Dhovantī itthī addasāti sambandho. **Antaratoti** hadaye. **Kopāti** cittakālussiyakaraṇato cittapakopā rāgādayo. **Antarā vosānanti** ārambhanipphattīnaṃ vemajjhe pariyosānaṃ āpādi. **Apicāti** tathāpi, evaṃ pabhavasampannepīti attho. **Dvinnaṃ mahānirayānanti** lohakumbhīniraye sandhāyāha. **Antarikāyāti** antarena. Rājagahanagaraṃ kira āvijjhitvā mahāpetaloko. Tattha dvinnaṃ mahālohakumbhīnirayānaṃ antarena ayaṃ tapodā nadī āgacchati, tasmā sā kuthitā sandatīti. **Svāyamidha vivare pavattati** tadaññesamasambhavato. Ettha ca “tadantaraṃ ko jāneyya, (a. ni. 6.44; 10.75) etesaṃ antarā kappā, gaṇanāto asaṅkhiyā, (bu. vaṃ. 28.9) antara-

ntarā katham opātetī”ti-ādīsu (ma. ni. 2.426; pahā. va. 66; cūḷava. 376) viya kāra-
ṇavemajjesu vattamānā antarāsaddāyeva udāharitabbā siyuṃ, na pana cittakha-
ṇavivaresu vattamānā antarika-antarasaddā (1.0181). Antarāsaddassa hi ayama-
tthuddhāroti. Ayaṃ panetthādhippāyo siyā- yesu atthesu antarikasaddo, antara-
saddo ca pavattati, tesu antarāsaddopīti samānatthattā antarāsaddatthe vatta-
māno antarikasaddo, antarasaddo, ca udāhaṭoti. Atha vā antarāsaddoyeva “yassa-
ntarato”ti (udā. 20) ettha gāthābandhasukhattham rassam katvā vutto-

“Yassantarato na santi kopā,

itibhavābhavatañca vītivatto;

taṃ vigatabhayaṃ sukhiṃ asokaṃ,

devā nānubhavanti dassanāyā”ti. (udā. 20);-

Hi ayaṃ udāne **bhaddiyasutte** gāthā. Soyeva ika-saddena sakatthapavattena
padaṃ vaḍḍhetvā “antarikāyā”ti ca vutto, tasmā udāharaṇodāharitabbānamettha
virodhābhāvo veditabboti. Kimattham atthavisesaniyamo katoti āha “**tasmā**”ti-ādi.
Nanu cettha upayogavacanameva, atha kasmā sambandhiyattho vutto, samba-
ndhiyatthe vā kasmā upayogavacanaṃ katanti anuyogasambhavato taṃ pariha-
rituṃ “**antarāsaddena panā**”ti-ādi vuttaṃ, tena sambandhiyatthe sāmivacanappa-
saṅge saddantarayogena laddhamidaṃ upayogavacananti dasseti, na kevalaṃ
sāsaneva, lokepi evamevidaṃ laddhanti dassento “**īdisesu cā**”ti-ādimāha. Visesa-
yogatādassanamukhena hi ayamatthopi dassito. Ekenapi antarā-saddena yuttattā
dve upayogavacanāni kātābbāni. Dvīhi pana yoge kā kathāti atthassa sijjhanato.
Akkharaṃ cintenti liṅgavibhattiyādīhīti **akkharacintakā**, saddavidū. Akkhara-sa-
ddena cettha tammūlakāni padādīnīpi gahetābbāni. Yadipi saddato ekameva
yujjanti, atthato pana so dvikkhattuṃ yojetabbo ekassāpi padassa āvuttīyādīna-
yena anekadhā sampajjanatoti dasseti “**dutiyapadenapī**”ti-ādinā. Ko pana doso
ayojiteti āha “**ayojyamāne upayogavacanaṃ na pāpuṇātī**”ti. Dutiyapadaṃ na
pāpuṇātīti attho saddantarayogavasā saddeyeva sāmivacanappasaṅge upayoga-
vibhattiyā icchitattā. Saddādhikāro hi vibhattipayogo.

Addhāna-saddo (1.0182) dīghapariyāyoti āha “**dīghamaggaṃ**”ti. Kittāvatā pana
so dīgho nāma tadatthabhūtoti codanamapaneti “**addhānagamanaśamayassa hī**”-
ti-ādinā. **Addhānagamanaśamayassa vibhaṅgeti** gaṇabhojanasikkhāpadādīsu
addhānagamanaśayasaddassa padabhājanīyabhūte vibhaṅge (pāci. 217).
Aḍḍhayaḷjanampi addhānamaggaḷo, pageva taduttari. Aḍḍhameva yojanassa **aḍḍha-
yojanaṃ**, dvigāvutamattaṃ. Idha pana catugāvutappamāṇaṃ yojanaśameva, tasmā
“addhānamaggaḷipanno”ti vadatīti adhippāyo.

Mahantasaddo uttamattho, bahvattho ca idhādhīppetoti āha “**mahatā**”ti-ādi.
Guṇamahattenāti appicchatādiguṇamahantabhāvena. **Saṅkhyāmahattenā**ti gaṇa-
namahantabhāvena. Tadevattham samattheti “**so hī**”ti-ādinā. **So bhikkhusa-
ṅghoti** idha āgato tadā parivārabhūto bhikkhusaṅgho. **Mahā**ti uttamo. Vākyepi hi
tamicchanti payogavasā. **Appicchatā**ti nillobhatā saddo cettha sāvaseso, attho
pana niravaseso. Na hi “appallobhatāti abhitthavitumarahati”ti **aṭṭhakathāsu** vuttaṃ.
Majjhīmāgamaṭīkākāro pana **ācariyadhammapālatthero** evamāha “appasaddassa

parittapariyāyaṃ manasi katvā ‘byañjanaṃ sāvasesaṃ viyā’ti (mahāni. aṭṭha. 85) **aṭṭhakathāyaṃ** vuttaṃ. Appasaddo panettha ‘abhāvattho’ tipi sakkā viññātum ‘appābādhatāñcasaññānāmī’ti-ādīsu (ma. ni. 1.225) viyā”ti. **Saṅkhyāyapi mahāti** gaṇanāyapi bahu ahosi, “bhikkhusaṅgho”ti padāvatthikantavacanavasena saṃvaṇṇetabbapadassa chedanamiva hotīti tadaparāmasitvā “tena bhikkhusaṅghena”ti puna vākyāvatthikantavacanavasena saṃvaṇṇetabbapadena sadisikaraṇaṃ. Esā hi saṃvaṇṇanakānaṃ pakati, yadidaṃ vibhattiyānapekkhāvasena yathārahaṃ saṃvaṇṇetabbapadatthaṃ saṃvaṇṇetvā puna tatha vijjamānavibhattivasena parivattetvā nikkhipanti. Diṭṭhisīlasāmaññaṇa saṃhatattā saṅghoti imamatthaṃ vibhāvento āha “**diṭṭhisīlasāmaññaṇasaṅghātena samaṇagaṇena**”ti. Ettha pana “yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya, tathārūpāya diṭṭhiyā diṭṭhisāmaññaṇagato viharatī”ti (dī. ni. 3.324, 356; ma. ni. 1.492; 3.54; pari. 274) evaṃ vuttāya diṭṭhiyā. “Yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni (1.0183) viññuppasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni, tathārūpesu sīlesu sīlasāmaññaṇagato viharatī”ti (dī. ni. 3.323; ma. ni. 1.492; 3.54; a. ni. 6.11; pari. 274) evaṃ vuttānañca sīlānaṃ sāmaññaṇa saṅghāto saṅghaṭito sametoti **diṭṭhisīlasāmaññaṇasaṅghāto**, samaṇagaṇo, diṭṭhisīlasāmaññaṇa saṃhatoti vuttaṃ hoti. “**Diṭṭhisīlasāmaññaṇasaṅghātasāṅkhātenā**” tipi pāṭho. Tathā saṅkhātena katitenāti attho. Tathā hi diṭṭhisīlādīnaṃ niyatasabhāvattā sotāpannāpi aññaṃaṇaṃ diṭṭhisīlasāmaññaṇa saṃhatā, pageva sakadāgāmi-ādayo, tathā ca vuttaṃ “niyato sambodhiparāyaṇo”ti, (saṃ. ni. 2.41; 5.198, 1004) “aṭṭhānametaṃ bhikkhave, anavakāso, yaṃ diṭṭhisampanno puggalo sañciccaṇaṃ jīvitā voropeyya, netam ṭhānaṃ vijjatī”ti ca ādi. Ariyapuggalassa hi yattha katthaci dūre ṭhitāpi attano guṇasāmaggiyā saṃhatatāyeva, “tathārūpāya diṭṭhiyā diṭṭhisāmaññaṇagato viharati, (ma. ni. 1.492) tathārūpesu sīlesu sīlasāmaññaṇagato viharatī”ti (ma. ni. 1.492) vacanato pana puthujjanānampi diṭṭhisīlasāmaññaṇa saṃhatābhāvo labbhatīyeva. **Saddhiṃ**-saddo ekatoti atthe nipāto. **Pañca ...pe... mattānī**ti pañca-saddena mattasaddaṃ saṅkhipitvā bāhiratthasamāso vutto. **Etesanti** bhikkhusatānaṃ. Puna pañca mattā pamāṇāti byāso, nikāralopo cettha napuṃsakaliṅgattā.

Suppiyoti tassa nāmameva, na guṇādi. Na kevalaṃ bhikkhusaṅghena saddhiṃ bhagavāyeva, atha kho suppiyopi paribbājako brahmadattena māṇavena saddhinti puggalaṃ sampiṇḍeti, tañca kho maggapaṭipannasabhāgatāya eva, na sīlācārādisabhāgatāyāti vuttaṃ “**pi-kāro**”ti-ādi. Sukhuccāraṇavasena pubbāpara-padānaṃ sambandhamattakarabhāvaṃ sandhāya “**padasandhikaro**”ti vuttaṃ, na pana sarabyañjanādisandhibhāvaṃ, tenāha “**byañjanasiliṭṭhatāvasena vutto**”ti, etena padapūraṇamattanti dasseti. Apica avadhāraṇatthopi kho-saddo yutto “assosi kho veraṇjo brāhmaṇo”ti-ādīsu (pārā. 1) viya, tena addhānamaggapaṭipanno ahosiyeva, nāssa maggapaṭipattiyā koci antarāyo ahosīti ayamattho dīpito hoti. **Sañjayassā**ti rājagahavāsino sañjayanāmassa paribbājakassa, yassa santike paṭhamaṃ upatissakolitāpi pabbajīmsu channaparibbājakova (1.0184), na acela-kaparibbājako. “**Yadā, tadā**”ti ca etena samakālemeva addhānamaggapaṭipa-

nnataṃ dasseti. **Atītakālattho** pāḷiyaṃ **hotisaddo** yogavibhāgena, taṃkālāpekkhāya vā evaṃ vuttaṃ, tadā hotīti attho.

Anteti samīpe. Vasatī Ti vattapaṭivattādikaraṇavasena sabbiriyāpathasādhāraṇavacanaṃ, avacaratīti vuttaṃ hoti, tenevāha “**samīpacāro santikāvacaro sisso**” ti. **Coditā devadūtehīti** daharakumāro jarājiṇṇasatto gilāno kammakāraṇā, kammakāraṇikā vā matasattoti imehi pañcahi devadūtehi **coditā** ovaditā saṃvegaṃ uppāditā samānāpi. Te hi devā viya dūtā, visuddhidevānaṃ vā dūtāti **devadūtā. Hīnakāyūpagāti** apāyakāyamupagatā. Narasaṅkhātā te māṇavāti sambandho. Sāmaññavasena cettha satto “māṇavo” ti vutto, itare pana visesavasena. Pakaraṇādhigato hesa atthuddhāroti. **Katakammehīti** katacorakammehi. **Taruṇoti** soḷasavassato paṭṭhāya pattavīsativasso, **udānaṭṭhakathāyañhi** “sattā jātadivasato paṭṭhāya yāva pañcadasavassakā, tāva ‘kumārakā, bālā’ ti ca vuccanti. Tato paraṃ vīsativassāni ‘yuvāno’” ti (udā. aṭṭha. 44) vuttaṃ. Taruṇo, māṇavo, yuvāti ca atthato ekaṃ, lokiyā pana “dvādasavassato paṭṭhāya yāva jaramappatto, tāva taruṇo” tipi vadanti.

Tesu vā dvīsu janesūti niddhāraṇe bhummaṃ. Yo vā “ekaṃ samayan” ti pubbe adhigato kālo, tassa paṭiniddeso **tatrāti** yañhi samayaṃ bhagavā antarā rājagaḥaṅca nāḷandaṅca addhānamaggapaṭipanno, tasmimyeva samaye suppiyopi taṃ addhānamaggaṃ paṭipanno avaṇṇaṃ bhāsati, brahmadatto ca vaṇṇaṃ bhāsatīti. **Nipātamattanti** ettha **matta**saddena visesatthābhāvato padapūraṇattaṃ dasseti. **Madhupiṇḍikapariyāyoti** madhupiṇḍikadesanā nāma iti naṃ suttantaṃ **dhārehi, rājaññāti** pāyāsirājaññanāmakam rājānamālapati. Pariyāyati parivattatīti **pariyāyo, vāro.**

Pariyāyeti desetabbamattham paṭipādetīti **pariyāyo**, desanā. Pariyāyati attano phalam paṭiggahetvā pavattatīti **pariyāyo**, kāraṇam. Anekasaddeneva anekavidhenāti attho viññāyati adhippāyamattenāti (1.0185) āha “**anekavidhenā**”ti. Kāraṇa-ñcetha kāraṇapatirūpakameva, na ekaṃsakāraṇam avaṇṇakāraṇassa abhūtattā, tasmā **kāraṇenā**ti kāraṇapatirūpakenāti attho. Tathā hi vakkhati “akāraṇameva ‘kāraṇan’ti vatvā”ti (dī. ni. aṭṭha. 1.1). Jātivasenidaṃ bahvatthe ekavacananti dasseti “**bahūhī**”ti-ādinā.

“**Avaṇṇavirahitassa asamānavavāṇasamannāgatassapī**”ti vakkhamānakāraṇassa akāraṇabhāvahetudassanattam vuttam, dosavirahitassapī asadisaguṇasamannāgatassapīti attho. Buddhassa bhagavato avaṇṇam dosam nindanti sambandho. “**Yaṃ loke**”ti-ādinā arasarūpanibbhoga-akiriyavāda-ucchedavādajegucchivenayikatapassī-apagabbhabhāvānam kāraṇapatirūpakam dasseti. **Tasmāti** hi etaṃ “arasarūpo ...pe... apagabbho”ti imehi padehi sambandhitabbaṃ. Idaṃ vuttam hoti- lokasammato abhivādanapaccuṭṭhāna-añjalīkammasāmīcikkamma-āsanābhini mantanasāṅkhāto sāmaggīraso samaṇassa gotamassa natthi, tasmā so sāmaggīrasasāṅkhātena rasena asampannasabhāvo, tena sāmaggīrasasāṅkhātena paribhogena asamannāgato. Tassa akattabbatāvādo, ucchijjitabbatāvādo ca, taṃ sabbaṃ gūtham viya maṇḍanajātiyo puriso jegucchī. Tassa vināsako sova tadakaraṇato vinetabbo. Tadakaraṇena vayovuḍḍhe tāpeti tadācāravirahitatāya vā kapaṇapuriso. Tadakaraṇena devalokagabbhato apagato, tadakaraṇato vā so hīnagabbho cāti evaṃ tadeva abhivādanādi-akaraṇam arasarūpatādinam kāraṇapatirūpakam daṭṭhabbaṃ. “**Natthi ...pe... viseso**”ti etassa pana “sundarikāya nāma paribbājikāya maraṇānavabodho, saṃsārassa ādikoṭiyā apaññāyanapaṭiññā, ṭhapaniyapucchāya abyākatavatthubyākaraṇan”ti evamādinī kāraṇapatirūpakāni niddhāritabbāni, tathā “**takkapariyāhatam samaṇo ...pe... sayampaṭibhānan**”ti etassa “anācariyakena sāmam paṭivedhena tattha tattha tathā tathā dhammadesanā, katthaci paresam paṭipucchākathanam, mahāmoggallānādihi ārocitanayeneva byākaraṇan”ti evamādinī, “**samaṇo ...pe... na aggapuggalo**”ti etesam pana “sabbadhammānam kameneva (1.0186) anavabodho, lokantassa ajānanam, attanā icchitatapacārābhāvo”ti evamādinī. Jhānavimokkhādi heṭṭhā vuttanayena **uttarimanussadhammo**. Ariyam visuddham, uttamaṃ vā ñāṇasāṅkhātam dassanam, alam kilesavidham sanasamattham ariyañāṇadassanam ettha, etassāti vā **alamariyañāṇadassano**. Sveva **viseso** tathā. Ariyañāṇadassanameva vā visesam vuttanayena alam pariyaṭam yassa, yasminti vā **alamariyañāṇadassanaviseso**, Uttarimanussadhammova. **Takkapariyāhatanti** kappanāmattena samantato āharitam, vitakkena vā parighaṭitam. **Vīmaṃsānucaritanti** vīmaṃsanāya punappunam parimajjitam. **Sayampaṭibhānanti** sayameva attano vibhūtam, tādisam dhammanti sambandho. **Akāraṇanti** ayuttam anupapattim. Kāraṇapade cetam visesam. Na hi arasarūpatādayo dosā bhagavati saṃvijjanti, dhammasaṅghesu ca durakkhātaduppaṭipannādayo **akāraṇanti** vā yuttikāraṇarahitam attanā paṭiññāmattam. Pakatikammapadañcetaṃ. Imasmiñca atthe **kāraṇam vatvāti** ettha kāraṇam ivāti iva-saddattho rūpakanayena yojetabbo patirūpakakāraṇassa

adhippetattā. **Tathā tathāti** jātivuḍḍhānāmanabhivādanādinā tena tena ākārena. **Vaṇṇasaddassa** guṇapasamsāsu pavattanato yathākkamaṃ “avaṇṇaṃ dosaṃ nindan”ti vuttaṃ.

Durakkhātoti duṭṭhumākkhāto, tathā **duppaṭivedito**. Vaṭṭato niyyātīti **niyyānaṃ**, Tadeva **niyyāniko**, tato vā niyyānaṃ nissaraṇaṃ, tattha niyuttoti **niyyāniko**. Vaṭṭato vā niyyātīti **niyyāniko** ya-kārassa ka-kāraṃ, ī-kārassa ca rassaṃ katvā. “Anī-saddo hi bahulā kattu-abhidhāyako”ti saddavidū vadanti, na niyyāniko tathā. Saṃsāradukkassa **anupasamasamvattaniko** vuttanayena. **Paccanīkapaṭipadanti** sammāpaṭipattiyā viruddhapaṭipadaṃ. **Ananulomapaṭipadanti** sappurisānaṃ ananulomapaṭipadaṃ. **Adhammānulomapaṭipadanti** lokuttaradhammassa ananulomapaṭipadaṃ. Kasmā panettha “avaṇṇaṃ bhāsati, vaṇṇaṃ bhāsati”ti ca vattamānakālaniddeso kato, nanu saṅgītikālato so avaṇṇavaṇṇānaṃ bhāsanakālo atītoti? Saccametaṃ, “addhānamaggapaṭipanno hoti”ti ettha hoti-saddo viya atītakālatthattā pana bhāsati-saddassa evaṃ vuttanti daṭṭhabbaṃ. Atha vā yasmiṃ kāle tehi avaṇṇo vaṇṇo ca bhāsīyati, tamapekkhitvā (1.0187) evaṃ vuttaṃ, evañca katvā “tatrā”ti padassa kālapaṭiniddesavikappanaṃ aṭṭhakathāyaṃ avuttampi supapannaṃ hoti.

“Suppiyassa pana ...pe... bhāsati”ti pāḷiyā sambandhadassanaṃ “**antevāsī panassā**”ti-ādivacanaṃ. **Aparāmasitabbaṃ** ariyūpavādakammaṃ, tathā **anakkamitabbaṃ**. **Svāyanti** so ācariyo. **Asidhāranti** asinā tikhiṇabhāgaṃ. **Kakacadanta pantiyanti** khandhakakacassa dantasaṅkhātāya visamapantiyā. Hatthena vā pādena vā yena kenaci vā aṅgapaccaṅgena paharivā **kīlamāno viya**. Akkhikaṇṇakosasaṅkhātataṭṭhānavasena tīhi pakārehi bhinno mado yassāti **pabhinnamado**, taṃ. **Avaṇṇaṃ bhāsamānoti** avaṇṇaṃ bhāsanahetu. Hetu-attho hi ayaṃ māna-saddo. Na ayo vuḍḍhi **anayo**. Soyeva **byasanaṃ**, atirekabyasananti attho, taṃ **pāpuṇīssati** ekantamahāsāvajjattā ratanattayopavādassa. Tenevāha-

“Yo nindiyaṃ pasamsati,
taṃ vā nindati yo pasamsiyo;
vicināti mukhena so kaliṃ,

kalinā tena sukhaṃ na vindati”ti. (su. ni. 663; saṃ ni. 1.180-181; netti. 92);

“**Amhākaṃ ācariyo**”ti-ādinā brahmadattassa saṃveguppattiṃ, attano ācariye ca kāruṇṇāppavattiṃ dassetvā kiñcāpi antevāsīnā ācariyassa anukūlena bhavitabbaṃ, ayaṃ pana paṇḍitajātikattā na īdisesu ṭhānesu tamanuvattatīti idānissa kammassakatāñṇāppavattiṃ dassento “**ācariye kho panā**”ti-ādimāha. **Halāhalanti** taṅkhaṇaṅṇeva māraṇakaṃ viyaṃ. Hanatīti hi **halo** na-kārassa la-kāraṃ katvā, halānampi viseso halo **halāhalo** majjhedīghavasena, etena ca añṇe aṭṭha-vidhe vise nivatteti. Vuttañca-

“Pume paṇḍe ca kākola, kāḷakūṭahalāhalā;
sarotthikosuṅkike yo, brahmaputto padīpano;
dārado vacchanābho ca, visabhedā ime navā”ti.

Kharodakanti (1.0188) caṇḍasotodakaṃ. “**Khārodakan**”tipi pāṭho, atiloṇatāya tittodakanti attho. **Narakapapātanti** corapapātaṃ. **Māṇavakāti** attānameva ova-

ditum ālapati “samayopi kho te bhaddāli appaṭividdho-ahosī”ti-ādīsu (ma. ni. 2.135) viya. “Kammassakā”ti kammameva attasantakabhāvaṃ vatvā tadeva vivarati “**attano kammānurūpameva gatiṃ gacchanti**”ti-ādinā. **Yonisoti** upāyena ñāyena. **Ummujjitvāti** ācariyo viya ayoniso ariyūpavāde animujjanto yoniso ariyūpavādato ummujjitvā, uddham hutvāti attho. **Maddamānoti** maddanto bhindanto. Ekamśakāraṇameva idha kāraṇanti dassetukāmena “**sammā**”ti vuttaṃ. “**Yathātan**”ti-ādinā tassa samāraddhabhāvaṃ dasseti, nti ca nipātamattaṃ. Idaṃ vuttaṃ hoti- yathā añño paṇḍitasabhāvo jāti ācārasena kulaputto anekapariyāyena tiṇṇaṃ ratanānaṃ vaṇṇaṃ bhāsītumārabhati, tathā ayampi āraddho, tañca kho api nāmāyamācariyo ettakenāpi ratanattayāvaṇṇabhāsato orameyyāti.

Sapparājavaṇṇanti ahirājavaṇṇaṃ. **Vaṇṇapokkharatāyāti** vaṇṇasundaratāya, vaṇṇasarīrena vā. **Vārijaṃ** kamalaṃ na **paharāmi na bhañjāmi, ārā** dūratova upasiṅghāmīti attho. **Athāti** evaṃ santepi. **Gandhatthenoti** gandhacoro. **Saññūḷhāti** ganthitā bandhitā. **Gahapatīti** upāligahapatiṃ nāṭaputtassa ālapanāṃ. Ettha ca vaṇṇitabbo “ayamīdiso”ti pakāsetabboti **vaṇṇo**, saṅṭhānaṃ. Vaṇṇiyati asaṅkarato vavatthāpiyatīti **vaṇṇo**, jāti. Vaṇṇeti vikāramāpajjamānaṃ hadayaṅgatabhāvaṃ pakāsetīti **vaṇṇo**, rūpāyatanāṃ. Vaṇṇiyati phalametena yathāsabhāvato vibhāvīyatīti **vaṇṇo**, kāraṇaṃ. Vaṇṇiyati appamahantādivasena pamīyatīti **vaṇṇo**, pamāṇaṃ. Vaṇṇiyati pasamsīyatīti **vaṇṇo**, guṇo. Vaṇṇanaṃ guṇasaṃkittanaṃ **vaṇṇo**, pasamsā. Evaṃ tattha tattha vaṇṇasaddassuppatti veditabbā. Ādisaddena jātarūpapuḷinakkharādayo saṅgaṇhāti. “Idha guṇopi pasamsāpī”ti vuttameva samattheti “**ayam kirā**”ti-ādinā. **Kirāti** cettha anussavanatthe, padapūraṇamatte vā. **Guṇūpasañhitanti** guṇopasaññutaṃ. “Guṇūpasañhitaṃ pasamsan”ti pana vadanto pasamsāya eva guṇabhāsaṇaṃ siddhaṃ tassā tadavinābhāvato, tasmā idamatthadvayaṃ yujjatīti dasseti.

Kathaṃ (1.0189) bhāsati āha “**tatthā**”ti-ādi. Eko ca so puggalo cāti **ekapuggalo**. Kenatthena ekapuggalo? Asadisatthena, guṇavisitthatthena, asamasaṃmatthena ca. So hi paṭhamābhinihārakāle dasannaṃ pāramīnaṃ paṭipāṭiyā āvajjanaṃ ādiṃ katvā bodhisambhārasambharaṇaguṇehi ceva buddhaguṇehi ca sesamahājanaena asadiso. Ye cassa guṇā, tepi aññasattānaṃ guṇehi visitthā, purimakā ca sammāsambuddhā sabbasattehi **asamā**, tehi pana ayameveko rūpakāyanāmakāyehi **samo**. **Loketi** sattaloke. “**Uppajjamāno uppajjati**”ti pana idaṃ ubhayampi vipakatavacanameva uppādakiriyāya vattamānakālikattā. **Uppajjamāno** bahujanahitāya **uppajjati**, na aññena kāraṇenāti evaṃ panettha attho veditabbo. Lakkhaṇe hesa māna-saddo, evarūpañcettha lakkhaṇaṃ na sakkā aññena saddalakkhaṇena paṭibāhituṃ. Apica uppajjamāno nāma, uppajjati nāma, uppanno nāmāti ayamettha bhedo veditabbo. Esa hi dīpaṅkarapādamūlato paṭṭhāya yāva anāgāmi phalaṃ, tāva uppajjamāno nāma, arahattamaggakkhaṇe uppajjati nāma, arahattaphalakkhaṇe uppanno nāma. Buddhānañhi sāvakanānaṃ viya na paṭipāṭiyā iddhi vidhaññādīni uppajjanti, saheva pana arahattamaggena sakalopi sabbaññuguṇarāsi āgatova nāma hoti, tasmā nibbattasabbakiccattā arahattaphalakkhaṇe uppanno nāma, tadanibbattattā tadanñakkhaṇe yathārahaṃ “uppajjamāno uppa-

jjati” cceva vuccati. Imasmimpi sutte arahattaphalakkhaṇaṃyeva sandhāya “uppa-
jjati”ti vuttaṃ. Atitakālikassāpi vattamānapayogassa katthaci diṭṭhattā uppanno
hotīti ayañhettha attho. Evaṃ sati “uppajjamāno”ti cettha māna-saddo sāmatti-
yatttho. Yāvatā sāmattiyena mahābodhisattānaṃ carimabhava uppatti icchitabbā,
tāvatā sāmattiyena bodhisambhārabhūtena paripuṇṇena samannāgato hutvāti
attho. Tathāsāmattiyayogena hi uppajjamāno nāmāti. Sabbasattehi **asamo**, asa-
mehi purimabuddheheva **samo** majjhe bhinnasuvaṇṇa nikkhaṃ viya nibbisitṭho,
“ekapuggalo”ti cetassa visesanaṃ. Ālayasaṅkhātāṃ taṇhaṃ samugghāteti samu-
cchindatīti **ālayasamugghāto**. Vaṭṭaṃ upacchindatīti **vaṭṭupacchedo**.

Pahontenāti sakkontena. “Pañcanikāye”ti vatvāpi anekāvayavattā tesāṃ na
ettakena sabbathā pariyādānanti “**navaṅgaṃ satthusāsanāṃ caturāsīti** (1.0190)
dhammakhandhasahassānī”ti vuttaṃ. **Atitthenāti** anotaṇaṭṭhānena. Na
vattabbo aparimāṇavaṇṇattā buddhādīnaṃ, niravasesānañca tesāṃ idha pakāsa-
nena pāḷisaṃvaṇṇanāya eva sampajjanato, cittasampahaṃsanakammaṭṭhānasa-
mpajjanavasena ca saphalattā. **Thāmo veditabbo** sabbathāmena pakāsītattā. Kiṃ
pana so tathā ogāhetvā bhāsātīti āha. “**Brahmadatto panā**”ti-ādi. Anukkamena
punappunaṃ vā savanaṃ **anussavo**, paramparasavanaṃ. **Ādi**-saddena ākārapa-
rivitakkadiṭṭhinijjhānakkhantiyo saṅgaṇhāti. Tattha “sundaramidaṃ kāraṇaṃ”ti
evaṃ sayameva kāraṇaparivitakkaṃ **ākāraparivitakko**. Attano diṭṭhiyā nijjhā-
yitvā khamanaṃ ruccanaṃ **diṭṭhinijjhānakkhantīti aṭṭhakathāsu** vuttaṃ, tehiyeva
sambandhitenāti attho. **Matta**-saddo hettha visesanivatti-attho, tena yathāvuttaṃ
kāraṇaṃ nivatteti. **Attano thāmenāti** attano

ñāṇabaleneva, na pana buddhādīnaṃ guṇānurūpanti adhippāyo. Asaṅkhyeyyāpa-
rimeyyappabhedā hi buddhādīnaṃ guṇā. Vuttañhetam-

“Buddhopi buddhassa bhaṇeyya vaṇṇaṃ,
kappampi ce aññaṃabhāsamāno;
khīyetha kappo ciradīghamantare,
vaṇṇo na khīyetha tathāgatassā” ti. (dī. ni. aṭṭha. 1.304; 3.141; ma. ni. aṭṭha.
2.425; udā. aṭṭha. 53; bu. vaṃ. aṭṭha. 4.1; apa. aṭṭha. 2.91; cariyā. aṭṭha. 9, 329);
ldhāpi vakkhati “appamattakaṃ kho panetan” ti-ādi.

Iti-saddo nidassanatto vuttappakāraṃ nidasseti. **Ha-kāro** nipātamattanti āha
“**evaṃ te**” ti. **Aññaṃaññassā**” ti idaṃ ruḥhipadaṃ “eko ekāyā” ti (pārā. 444, 452)
padaṃ viyāti dassento “**añño-aññassā**” ti ruḥhipadeneva vivarati. “**Ujumevā**” ti sāvā-
dhāraṇasamāsataṃ vatvā tena nivattetabbatthaṃ āha “**īsakampi apariharitvā**” ti,
thokatarampi avirajjhivāti attho. Kathanti āha “**ācariyena hī**” ti-ādi. Pubbe ekavāra-
miva avaṇṇavaṇṇabhāsane niddiṭṭhepi “ujuvipaccanīkavādā” ti (dī. ni. 1.1) vuttatā
anekavārameva te evaṃ bhāsantīti veditabbanti dassetuṃ “**puna itaro avaṇṇaṃ
itaro vaṇṇaṃ**” ti vuttaṃ. Tena hi visaddassa vividhatthataṃ samattheti. **Sārāphala-**
keti sārādāruphalake (1.0191), uttamaphalake vā. **Visarukha-āṇinti** visadāruma-
yapaṭāṇiṃ. **Iriyāpathānubandhanena anubandhā honti**, na sammāpaṭipatti-anuba-
ndhanena.

Sīsānulokinoti sīsena anulokino, sīsaṃ ukkhipitvā maggānukkamena olokaya-
mānāti attho. **Tasmiṃ kāleti** yamhi saṃvacchare, utumhi, māse, pakkhe vā
bhagavā taṃ addhānamaggaṃ paṭipanno, tasmiṃ kāle. Tena hi aniyamato saṃva-
cchara-utumāsaddhamāsāva niddisitā “taṃ divasaṃ” ti divasassa visuṃ niddi-
ṭṭhattā, muhuttādīnañca divasapariyāpannato. “Taṃ addhānaṃ paṭipanno” ti
cettha ādhāravacanametam. Teneva hi kiriyāvicchedadassanavasena “rājagahe
piṇḍāya caratī” ti saha pubbakālakiriyāhi vattamānaniddeso kato, itarathā tasmiṃ
kāle rājagahe piṇḍāya carati, taṃ addhānamaggañca paṭipannoti anadhippetattho
āpajjeyya. Na hi asamānavisayā kiriyā ekādhārā sambhavanti, yā cettha adhi-
ppetā addhānapaṭipajjanakiriyā, sā ca aniyamitā na yuttāti. **Rājagahaparivattake-**
sūti rājagahaṃ parivattetvā ṭhitesu. “**Aññatarasmin**” ti iminā tesu bhagavato aniba-
ddhavāsaṃ dasseti. **Soti** evaṃ rājagahe vasamāno so bhagavā. Piṇḍāya caraṇe-
napi hi tattha paṭibaddhabhāvavacanato sannivāsattameva dasseti. Yadi pana
“piṇḍāya caramāno so bhagavā” ti paccāmaseyya, yathāvuttova anadhippetattho
āpajjeyyāti. **Taṃ divasanti** yaṃ divasaṃ addhānamaggaṃ paṭipanno, taṃ divasa.
Taṃ addhānaṃ paṭipannoti ettha accantasamāyogavacanametam. Bhattabhuñja-
nato pacchā **pacchābhattaṃ**, tasmiṃ pacchābhattasamaye. **Piṇḍapātaṭṭhika-**
ntoti yattha piṇḍapātatthāya caritvā bhuñjanti, tato apakkanto. **Taṃ addhānaṃ
paṭipannoti** “nāḷandāyaṃ veneyyānaṃ vividhahitasukhanipphattiṃ ākaṅkhamāno
imissā aṭṭhuppattiyā tividhasilālaṅkataṃ nānāvidhakuhanalapanādīmichhājīvavi-
ddhaṃsanaṃ dvāsaṭṭhidiṭṭhijālaviniveṭhanaṃ dasasahasilokadhātupakampanaṃ
brahmajālasuttaṃ desessāmī” ti taṃ yathāvuttaṃ dīghamaggaṃ paṭipanno, idaṃ
pana kāraṇaṃ pakaraṇatova pākaṭanti na vuttaṃ. Ettāvata “kasmā pana bhagavā

taṃ addhānaṃ paṭipanno”ti codanā visodhitā hoti.

Idāni itarampi codanaṃ visodhituṃ “**suppiyopi**”ti vuttaṃ. Tasmim̄ kāle, taṃ divasaṃ anubandhoti ca vuttanayena sambandho. Pāto (1.0192) asitabboti **pāta-rāso**, so bhutto yenāti **bhuttapātarāso**. **Icevāti** evameva manasi sannidhāya, na pana “bhagavantaṃ, bhikkhusaṅghaṅca piṭṭhito piṭṭhito anubandhissāmi”ti. Tena vuttaṃ “**bhagavato taṃ maggaṃ paṭipannabhāvaṃ ajānantovā**”ti, tathā ajānanto eva hutvā anubandhoti attho. Na hi so bhagavantaṃ daṭṭhumeva icchatī, tenāha “**sace pana jāneyya, nānubandheyā**”ti. Ettāvata “kasmā ca suppiyo anubandho”-ti codanā visodhitā hoti. “**So**”ti-ādinā aparampi codanaṃ visodheti. Kadāci pana bhagavā aññataraveseneva gacchati aṅgulimāladamanapakkusāti-abhiggamanādīsu, kadāci buddhasiriyā, idhāpi idīsāya buddhasiriyāti dassetuṃ “**buddhasiriyā sobhamānan**”ti-ādi vuttaṃ. **Sirīti** cettha sarīrasobhaggādisampatti, tadeva upamāvasena dasseti “**rattakambalaparikkhittamivā**”ti-ādinā. Gacchatīti jaṅgamo yathā “caṅkamo”ti. Caṅcalamāno gacchanto **giri**, tādisassa kanakagirino sikharamivāti attho.

“**Tasmim̄ kirā**”ti-ādi tabbivaraṇaṃ, pāliyaṃ adassitattā, porāṇaṭṭhakathāyaṅca anāgatattā anussavasiddhā ayaṃ kathāti dassetuṃ “**kirā**”ti vuttanti vadanti, tathā vā hotu aññathā vā, attanā adiṭṭhaṃ, asutaṃ, amutaṅca anussavamevāti daṭṭhabbaṃ. Nīlapītalohitodātamañjiṭṭhapabhassaravasena **chabbaṇṇā**. **Sama-**ntāti samantato dasahi disāhi. **Asīti**hatthappamāṇeti tesam̄ rasmīnaṃ pakatiyā pavattiṭṭhānavasena vuttaṃ, tasmā samantato, upari ca paccekaṃ asītihatthamatte padese pakatiyāva ghanībhūtā rasmiyo tiṭṭhantīti daṭṭhabbaṃ, **vinayaṭīkāyaṃ** pana “tāyeva byāmapabhā nāma. Yato chabbaṇṇā rasmiyo taḷākato mātīkā viya dasasu disāsu dhāvanti, sā yasmā byāmamattā viya khāyati, tasmā byāmapabhāti vuccatī”ti vuttaṃ, (vi. vi. ṭī. 1.16) **saṅgīsisuttavaṇṇanāyaṃ** pana vakkhati “puratthimakāyato suvaṇṇavaṇṇā rasmi uṭṭhahitvā asītihatthaṃ ṭhānaṃ gaṇhāti. Pacchimakāyato. Dakkhiṇahatthato. Vāmahatthato suvaṇṇavaṇṇā rasmi uṭṭhahitvā asītihatthaṃ ṭhānaṃ gaṇhāti. Upari kesantato paṭṭhāya sabbakesāvaṭṭehi moragīvavaṇṇā rasmi uṭṭhahitvā gaganatale (1.0193) asītihatthaṃ ṭhānaṃ gaṇhāti. Heṭṭhā pādātalehi pavāḷavaṇṇā rasmi uṭṭhahitvā ghanapathaviyaṃ asītihatthaṃ ṭhānaṃ gaṇhāti. Evaṃ samantā asītihatthamattaṃ ṭhānaṃ chabbaṇṇā buddharasmiyo vijjotamānā vipphandamānā vidhāvanti”ti (dī. ni. aṭṭha. 3.299) keci pana aññathāpi parikkappanāmattena vadanti, taṃ na gahetabbaṃ tathā aññattha anāgatattā, ayuttattā ca. Tāsaṃ pana buddharasmīnaṃ tadā aniggūhita-bhāvadassanattaṃ “tasmim̄ kira samaye”ti vuttaṃ. Pakkusāti-abhiggamanādīsu viya hi tadā tāsaṃ niggūhane kiñci kāraṇaṃ natthi. **Ādhāvanti**ti abhimukhaṃ disaṃ dhāvanti. **Vidhāvanti**ti vividhā hutvā vidisaṃ dhāvanti.

Tasmim̄ vanantare dissamānākārena tāsaṃ rasmīnaṃ sobhā viññāyatīti āha “**ratanāvelā**”ti-ādi. **Ratanāvelā** nāma ratanamayaṭaṃsakam̄ muddhaṃ avati rakkhatīti hi **avelā, āvelā** vā, muddhamālā. **Ukkā** nāma yā sajotibhūtā, tāsaṃ sataṃ, nipatanaṃ **nipāto**, tassa nipāto, tena samākulaṃ tathā. Pisitabbattā **piṭṭhaṃ**, cīna-dese jātaṃ piṭṭhaṃ **cīnapiṭṭhaṃ**, rattacuṇṇaṃ, yaṃ “**sindūro**”tipi vuccatī, cīnapiṭṭha-

meva cuṇṇaṃ. Vāyuno vegena ito cito ca khittaṃ tanti tathā. Indassa dhanu loka-
saṅketavasenāti **indadhanu**, sūriyasmivasena gagane paññāyamānākāraviseso.
Kuṭilaṃ aciraṭṭhāyittā virūpaṃ hutvā javati dhāvātīti **vijju**, sāyeva **latā** taṃsadisa-
bhāvenāti tathā, vāyuvegato valāhakaghaṭṭaneneva jātarasmi. Tāyati avijahanava-
sena ākāsaṃ pāletīti **tārā**, gaṇasaddo paccekaṃ yojetabbo. Tassa pabhā tathā.
Vipphuritaviccharitamivāti ābhāya vividhaṃ pharamānaṃ, vijjotayamānaṃ viya ca.
Vanassa antaraṃ vivaraṃ **vanantaraṃ**, bhagavatā pattapattavanappadesanti
vuttaṃ hoti.

Asītiyā anubyañjanehi tambanakhatādīhi anurañjitaṃ tathā. **Kamalaṃ** paduma-
puṇḍarīkāni, avasesaṃ nīlarattasetabhedam saroruhaṃ **uppalaṃ**, iti pañcavidhā
pañkajajāti pariggahitā hoti. Vikasitaṃ phullitaṃ tadubhayaṃ yassa sarassa tathā.
Sabbena pakārena parito samantato phullati vikasatīti **sabbapāliphullaṃ** a-kā-
rassa ā-kāraṃ, ra-kāraṃ ca la-kāraṃ katvā yathā “pālibhaddo”ti, tārānaṃ
marīci pabhā, tāya vikasitaṃ vijjotitaṃ (1.0194) tathā. Byāmapabhāya pari-
kkhepo parimaṇḍalo, tena vilāsini sobhini tathā. Mahāpurisalakkhaṇāni aññama-
ññapaṭibaddhattā mālākāreneva ṭhitānīti vuttaṃ “**dvattiṃsavaralakkhaṇamālā**”ti.
Dvattiṃsacandādīnaṃ mālā kenaci ganthetvā paṭipāṭiyā ca ṭhapitāti na vattabbā
“yadi siyā”ti parikkappanāmattena hi “**ganthetvā ṭhapitadvattiṃsacandamālāyā-**
”ti-ādi vuttaṃ. Parikkappamā hesā, lokepi ca dissati.

“Mayeva mukhasobhāsse, tyalaminduvikatthanā;
yatombujepi sātthīti, parikkappamā ayan”ti.

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

Evaṃ bhagavato tadā sobhaṃ dassetvā idāni bhikkhusaṅghassāpi sobhaṃ
dassento “**tañca panā**”ti-ādimāha. Catubbidhāya appicchatāya **appicchā**. Dvāda-
sahi santosehi **santuṭṭhā**. Tividhena vivekena **pavivittā**. Rājarājamahāmattādīhi
asaṃsaṭṭhā. Duppaṭipattikānaṃ **codakā**. **Pāpe** akusale **garahino** paresaṃ hitapa-
ṭipattiyā **vattāro**. Paresañca **vacanakkhamā**. **Vimuttiñāṇadassanaṃ** nāma pacca-
vekkhaṇañāṇaṃ. “**Tesan**”ti-ādinā tadabhisambandhena bhagavato sobhaṃ
dasseti. Rattapadumānaṃ saṇḍo samūho vanaṃ, tassa majjhe gatā tathā.
“Rattaṃ **padumaṃ**, setaṃ **puṇḍarīkaṃ**”ti pattaniyamamantarena tathā vuttaṃ,
pattaniyamaṇa pana satapattaṃ **padumaṃ**, ūnakasatapattaṃ **puṇḍarīkaṃ**.
Pavālaṃ viddumo, tena katāya vedikāya parikkhitto viya. **Migapakkhīnampīti**
saddo, **api-saddo** vā sambhāvanāyaṃ, tenāha “**pageva devamanussānaṃ**”ti. **Mahā-**
therāti mahāsāvake sandhāyāha. Surañjitabhāvena īsakaṃ kaṇhavaṇṇatāya
meghavaṇṇaṃ. **Ekamaṃsaṃ karitvā**ti ekamaṃsapārupanavasena vāmaṃse karitvā.
Kattarassa jiṇṇassa ālambano daṇḍo **kattaradaṇḍo**, bāhullavasenāyaṃ samaññā.
Suvammaṃ Nāma sobhaṇuracchaddo, tena **vammitā** Sannaddhāti **suvammava-**
mmitā, idaṃ tesam paṃsukūladhāraṇanidassanaṃ. Yesam kucchigataṃ
sabbampi tiṇapalāsādi gandhajātameva hoti, te **gandhahatthino** nāma, ye “hema-
vatā”tipi vuccanti, tesampi therānaṃ silādiguṇagandhatāya taṃsadisatā. Antojaṭā-
bahijaṭāsaṅkhātāya (1.0195) taṇhājaṭāya vijaṭitabhāvato **vijaṭitajaṭā**. Taṇhābandha-

nāya chinnattā **chinnabandhanā**. “So”ti-ādi yathāvuttavacanassa guṇadassanaṃ. **Anubuddhehī** buddhānamanubuddhehi. Tepi hi ekadesena bhagavatā paṭividdha-paṭibhāgeneva cattāri saccāni bujjhanti. **Pattaparivāritanti** pupphadalena parivāritam. **Kaṃ** vuccati kamalādi, tasmim sarati virājatīti **kesaram**, kiñjakkho. Kaṇṇe kariyatīti **kaṇṇikā**. Kaṇṇālaṅkāro, taṃsadisaṅṭhānatāya **kaṇṇikā**, Bijakoso. Channaṃ haṃsakulānaṃ seṭṭho **dhataratṭho haṃsarājā viya, hārito** nāma **mahābrahmā viya**.

Evaṃ gacchantaṃ bhagavantaṃ, bhikkhū ca disvā attano parisam olokesīti sambandho. **Kājadaṇḍake**ti kājasaṅkhāte bhārāvahadaṇḍake, kājasmiṃ vā bhāralaggitadaṇḍake. Khuddakaṃ pīṭhaṃ **pīṭhakaṃ**. Mūle, agge ca tidhā kato daṇḍo **tidaṇḍo**. Morahatthako **morapiñchaṃ**. Khuddakaṃ pasibbaṃ **pasibbakaṃ**. **Kuṇḍikā** kamaṇḍalu. Sā hi kaṃ udakaṃ udeti pasaveti, rakkhatīti vā **kuṇḍikā** niruttinayena. Gahitaṃ omakato lujjitaṃ, vividhaṃ lujjitañca pīṭhaka ...pe... kuṇḍikādi-anekaparikkhārasaṅkhātaṃ bhāraṃ bharati vahatīti **gahita ...pe... bhārabharitā**. **Itīti** nidassanattho. **Evanti** idamattho. Evaṃ idaṃ vacanamādi yassa vacanassa tathā, tadeva niratthakaṃ vacanaṃ yassāti **evamādiniratthakavacanā**. Mukhaṃ etassa atthīti **mukharā**, sabbepi mukhavantā eva, ayaṃ pana pharusābhilāpamukhavatī, tasmā evaṃ vuttaṃ. Nindāyañhi ayaṃ rapaccayo. Mukhena vā amanāpaṃ kammaṃ rāti gaṇhātīti **mukharā**. Vividhā kiṇṇā vācā yassāti **viṇṇavācā**. **Tassāti** suppiyassa paribbājakassa. Nti yathāvuttappakāraṃ parisam.

tathāpīti attho. Lābha ...pe... hāniyā ceva hetubhūtāya. Kathaṃ hānīti āha “aññati-
Idānīti tassa tathārūpāya parisāya dassanakkhaṇe. **Panāti** arucisaṃsūcanattho, tathāpīti attho. **Lābha ...pe... hāniyā ceva** hetubhūtāya. Kathaṃ hānīti āha “**aññati-tthiyānañhī**” ti-ādi. **Nissirīkatanti** nisobhataṃ, ayamattho morajātakādīhipi dīpe-
tabbo. “**Upatissakolitānañcā**” ti-ādinā pakkhahānitāya vitthāro. Āyasmato sārīpu-
ttassa, mahāmogallānassa ca bhagavato santike pabbajjaṃ sandhāya “**tesu pana pakkantesū**” ti vuttaṃ. Tesam pabbajitakāleyeva aḍḍhateyyasataṃ paribbājakapa-
risā pabbaji, tato parampi (1.0196) tadanupabbajitā paribbājakaparisā aparimā-
ṇāti dasseti “**sāpi tesam parisā bhinnā**” ti iminā. Yāya kāyaci hi paribbājakapari-
sāya pabbajitāya tassa parisā bhinnāyeva nāma samānagaṇattāti tathā vuttaṃ. “**Imehī**” ti-ādinā lābhapakkhahāniṃ nigamanavasena dasseti. Usūyasaṅkhātassa
visassa uggāro uggilanaṃ **usūyavisuggāro**, taṃ. Ettha ca “yasmā panesā” ti-ādi-
nāva “kasmā ca so ratanattayassa avaṇṇaṃ bhāsati” ti codanaṃ visodheti, “**sace**”-
ti-ādikaṃ pana sabbampi tapparivāravacanamevāti tehipi sā visodhitāyeva nāma. Bhagavato virodhānunayābhāvavīmaṃsanatthaṃ ete avaṇṇaṃ vaṇṇaṃ bhāsanti. “Mārena anvāviṭṭhā evaṃ bhāsanti” ti ca keci vadanti, tadayuttameva aṭṭhakathāya ujuvipaccanīkattā. Pākaṭoyevāyamatthoti.

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

Ambalaṭṭhikāti sāmīpikavohāro yathā “varuṇanagaraṃ, godāgāmo” ti āha “**tassa kirā**” ti-ādi. Taruṇapariyāyo **laṭṭhikā**-saddo rukkhavisaye yathā “mahāvanaṃ ajjho-
gāhetvā beluvalaṭṭhikāya mūle divāvihāraṃ nisīdī” ti-ādisūti dasseti “**taruṇambaru-
kkho**” ti iminā. Keci pana “ambalaṭṭhikā nāma vuttanayena eko gāmo” ti vadanti,
tesam mate **ambalaṭṭhikāyanti** samīpatthe bhummavacanaṃ. **Chāyūdakasampa-
nnanti** chāyāya ceva udakena ca sampannaṃ. **Mañjusāti** peḷā. **Paṭibhānacittavici-
ttanti** itthipurisasaññogādinā paṭibhānacittena vicittaṃ, etena rañño **agāraṃ**,
tadeva **rājāgārakanti** dasseti. Rājāgāraṃ nāma vessavaṇamahārājassa devāya-
tananti eke.

Bahuparissayoti bahupaddavo. Kehīti vuttaṃ “core’hipī” ti-ādi. **Handāti** vacana-
vossagatthe nipāto, tadānubhāvato nipparissayatthāya idāni upagantvā sve
gamissāmīti adhippāyo. “**Saddhiṃ antevāsīnā brahmadattena māṇavenā**” ticceva
sīhaḷaṭṭhakathāyaṃ vuttaṃ, tañca kho pāḷi-āruḷhavaseneva, na pana tadā suppi-
yassa parisāya abhāvatoti imamatthaṃ dassetuṃ “**saddhiṃ attano parisāyā**” ti
idha vuttaṃ. Kasmā panettha brahmadattoyeva pāḷiyamāruḷho, na pana tadava-
sesā suppiyassa parisāti (1.0197)? Desanānadhīnabhāvena payoanābhāvato.
Yathā cetam, evaṃ aññampi edisaṃ payoanābhāvato saṅgītikārakehi na saṅgī-
tanti daṭṭhabbaṃ. Keci pana “pāḷiyaṃ vuttan” ti ādhāraṃ vatvā ‘tadetaṃ na sīhaḷa-
ṭṭhakathānayaḍḍassanaṃ, pāḷiyaṃ vuttabhāvadassanamevā’ ti” vadanti, taṃ na
yujjati. Pāḷi-āruḷhavaseneva pāḷiyaṃ vuttanti adhippetatthassa āpajjanato. Tasmā
yathāvuttanayeneva attho gaheṭṭabboti. “**Vuttanti vā amhehipi idha vattabbanti**
attho. Evañhi tadā aññāyapi parisāya vijjamānabhāvadassanatthaṃ evaṃ vuttaṃ,
pāḷiyamāruḷhavasena pana aññathāpi idha vattabbanti adhippāyo yutto” ti vadanti.

Idāni “tatrāpi sudan”ti-ādipāḷiyā sambandham dassetuṃ “**evaṃ vāsaṃ upagato panā**”ti-ādi vuttaṃ. Parivāretvā nisinno hotiti sambandho. Kucchitaṃ kattabbanti **kukataṃ**, tassa bhāvo **kukuccaṃ**, kucchitakiriyā, ito cito ca cañcalananti attho, hatthassa kukuccaṃ tathā. “**Sā hī**”ti-ādinā tathābhūtatāya kāraṇaṃ dasseti. **Nivā-teti** vātavirahitaṭṭhāne. Yathāvuttadosābhāvena **niccalā**. **Taṃ vibhūtinti** tādisaṃ sobhaṃ. **Vippalapantīti** sativossaggavasena vividhā lapanti. **Nillālitajivhāti** ito cito ca nikkhantajivhā. **Kākacchamānāti** kākānaṃ saddasadiṣaṃ saddaṃ kurumānā. **Gharugharupassāsīnoti** gharugharu-iti saddaṃ janetvā passasantā. **Issāvasenāti** yathāvuttehi dvīhi kāraṇehi usūyanavasena. “**Sabbaṃ vattabban**”ti iminā “ādipeyyālanayoyan”ti dasseti.

3. Sammā pahonti taṃ taṃ kammanti **sampahulā**, bahavo, tenāha “**bahukān**”ti. Sabbantimena paricchedena catuvaggasaṅgheneva vinayakammassa katta-bbattā “**vinayapariyāyenā**”ti-ādi vuttaṃ. **Tayo janāti** cesa upalakkhaṇaniddeso dvinnampi sampahulattā. Tattha tattha tathāyevāgatattā “**suttantapariyāyenā**”ti-ādimāha. Taṃ taṃ pāḷiyā āgatavohāravasena hi ayaṃ bhedo. Tayo janā tayo eva nāma, tato paṭṭhāya uttari catupañcajanādikā sampahulāti attho. **Tatoti** cāyaṃ mariyādāvadhī. **Maṇḍalamāḷoti** anekathapavattā samaññā, idha pana īdisāya evāti niyamento āha “**katthaci**”ti-ādi. **Kaṇṇikā** vuccati kūṭaṃ. **Haṃsavaṭṭakacchannēti** haṃsamaṇḍalākārachannena. Tadeva channaṃ aññattha (1.0198) “supaṇṇavaṅkacchadanān”ti vuttaṃ. Kūṭena yutto agāro, soyeva sālāti **kūṭāgārasālā**. **Thambhapantiṃ parikkhipitvāti** thambhamālaṃ parivāretvā, parimaṇḍalākārena thambhapantiṃ katvāti vuttaṃ hoti. **Upaṭṭhānasālā** nāma payirupāsanasālā. Yattha upaṭṭhānamattaṃ karonti, na ekarattadirattādivasena nisīdanaṃ, idha pana tathā katā nisīdanasālāyevāti dasseti “**idha panā**”ti-ādinā. Teneva pāḷiyaṃ “sannipatitāna” nteva avatvā “sannisinnāna”tipi vuttaṃ. Mānitabboti **māḷo**, miyati pamīyatīti vā **māḷo**. Maṇḍalākārena paṭicchanno māḷoti **maṇḍalamāḷo**, anekakoṇavanto paṭissayaviseso. “**Sannisinnāna**”ti **nisajjanavasena** vuttaṃ, **nisajjanavasena** vā “**sannisinnāna**”ti saṃvaṇṇetabbapadamajjhāharitvā sambandho. Iminā nisīdana-iriyāpathaṃ, kāyasāmaggivasena ca samodhānaṃ sandhāya padadvayametaṃ vuttanti dasseti. **Saṅkhiyā vuccati kathā** sammā khiyanato kathanato. **Kathādhammoti** kathāsabhāvo, upaparikkhā vidhīti keci.

“**Acchariyaṇ**”ti-ādi tassa rūpadassananti āha “**katamo pana so**”ti-ādi. **Soti** kathā-dhammo. “Nīyatīti **nayo**, attho, saddasatthaṃ anugato nayo **saddanayo**”ti (dī. ni. ṭī. 1.3) **ācariyadhammapālattherena** Vuttaṃ. Nīyati attho etenāti vā **nayo**, upāyo, saddasatthe āgato nayo atthagahaṇūpāyo **saddanayo**. Tattha hi anabhiṅhavuttike acchariya-saddo icchito ruḷhivasena. Tenevāha “**andhassa pabbatārohaṇaṃ viyā**”ti-ādi. Tassa hi tadārohaṇaṃ na niccaṃ, kadāciyeva siyā, evamidampi. Accharāyoggaṃ **acchariyaṃ** niruttinayena yoggasaddassa lopato, taddhitavasena vā ṇiyapaccayassa vicitravuttito, so pana porāṇaṭṭhakathāyameva āgatattā “**aṭṭhakathānayo**”ti vutto. Pubbe abhūtanti **abhūtapubbaṃ**, etena na bhūtaṃ abhūtanti nibbācanaṃ, bhūta-saddassa ca atītatthaṃ dasseti. **Yāvañcidanti** sandhivasena nigga-hitāgamoti āha “**yāva ca idan**”ti, etassa ca “suppaṭividitā”ti etena sambandho.

Yāva cayattakaṃ idaṃ ayaṃ nānādhimuttikatā suppaṭivīditā, taṃ “**ettakamevā**” ti na sakkā amhehi paṭivijjhituṃ, akkhātuñcāti sapāṭhasesattho. Tenevāha “**tena suppaṭivīditatāya appameyyataṃ dasseti**” ti.

“**Bhagavatā**” ti-ādīhi (1.0199) padehi samānādhikaraṇabhāvena vuttattā **tenāti** ettha **ta**-saddo sakatthapaṭiniddeso, tasmā yena abhisambuddhabhāvena bhagavā pakato samāno supākaṭo nāma hoti, tadabhisambuddhabhāvaṃ saddhiṃ āgamanapaṭipadāya tassa atthabhāvena dassento “**yo so**” ti-ādimāha. Na hettha so pubbe vutto atthi, yo attho tehi therehi ta-saddena parāmasitabbo bhavēyya. Tasmā yathāvuttaguṇasaṅkhātāṃ sakatthamevessa padhānabhāvena parāmasatīti daṭṭhabbaṃ. **Anuttaraṃ sammāsambodhinti** aggamaggañāṇapadaṭṭhānaṃ anāvaraṇaṇāṇaṃ, anāvaraṇaṇāṇapadaṭṭhānaṃca aggamaggañāṇaṃ. Tadubhayañhi sammā aviparītaṃ sayameva bujjhati, sammā vā pasaṭṭhā sundaraṃ bujjhatīti **sammāsambodhi**. Sā pana buddhānaṃ sabbaguṇasampattiṃ deti abhiseko viya rañño sabbalokissariyabhāvaṃ, tasmā “**anuttarā sammāsambodhi**” ti vuccati. **Abhisambuddhoti** abbaññāsi paṭivijjhi, tena tādīsena bhagavatāti attho. Satipi ñāṇadassanānaṃ idha paññāvevacanabhāve tena tena viśesena nesāṃ visayavisesa ppavattiṃ dassento “**tesāṃ tesāṃ sattānaṃ**” ti-ādimāha. Ettha hi paṭhamamatthaṃ asādhāraṇaṇāṇavasena dasseti. Āsayānusayañāṇena **jānatā** sabbaññutānāvaraṇaṇāṇehi **passatāti** attho.

Dutiyaṃ vijjattayavasena. **Pubbenivāsādīhīti** pubbenivāsāsavakkhayañāṇehi. Tatiyaṃ abhiññānāvaraṇaṇāṇavasena. Abhiññāpariyāpannepi “**tīhi vijjāhi**” ti tāsāṃ rāsibhedadassanattaṃ vuttaṃ. Anāvaraṇaṇāṇasaṅkhātena **samantacakkhunā** passatāti attho. Catutthaṃ sabbaññutaññāṇamaṃsacakkhuvāsena. **Paññāyāti** sabbaññutaññāṇena. **Kuṭṭassa** bhittiyā tiro paraṃ, anto vā, tadādīsu gatāni. **Ativisuddhenā** Ti ativiya visuddhena pañcavaṇṇasamannāgatena sunīlapāsādika-akkhilo masamalaṅkatena rattiñceva divā ca samantā yojanaṃ passantena **maṃsacakkhunā**. Pañcamaṃ paṭivedhadesanāññāṇavasena. “**Attahitasādhikāyā**” ti ekaṃ sato vuttaṃ, pariyāyato panesā parahitasādhikāpi hoti. Tāya hi dhammasabhāva paṭicchādakakilesasamugghātāya desanāññāṇādi sambhavati. **Paṭivedhapaññāyāti** ariyamaggapaññāya. Vipassanāsahagato samādhi padaṭṭhānaṃ (1.0200) āsanna-kāraṇametissāti **samādhipadaṭṭhānā**, tāya. **Desanāpaññāyāti** desanā-kiccāni pphādakena sabbaññutaññāṇena. **Arīnanti** kilesārīnaṃ, pañcamārānaṃ vā, sāsana paccatthikānaṃ vā aññatitthiyānaṃ. Tesāṃ hananaṃ pāṭihāriyehi abhibhavanaṃ appaṭibhānatākaraṇaṃ, ajjuhekkhanañca majjhimapaṇṇāsake pañcama vagge saṅgītaṃ **caṅkīsuttañ** cettha (ma. ni. 2.422) nidassanaṃ, etena arayo hatā anenāti niruttinayena padasiddhimāha. Ato nāvacaṇassa tābyappadeso mahāvisayenāti daṭṭhabbaṃ. Apica arayo hanatīti antasaddena padasiddhi, ikārassa ca akāro. Paccayādīnaṃ sampadānabhūtānaṃ, tesāṃ vā paṭiggahaṇaṃ, paṭiggahitūṃ vā arahatīti arahanti dasseti “**paccayādīnañca arahattā**” ti iminā. **Sammāti** aviparītaṃ. **Sāmañcāti** sayameva, aparaneyyo hutvāti vuttaṃ hoti. Kathaṃ panettha “**sabbadhamānaṃ**” ti ayaṃ viśeso labbhatīti? Sāmaññajotanāya viśese avaṭṭhānato, viśesatthinā ca viśesassa anupayojetabbato yajjevaṃ “**dhammānaṃ**” -

ti visesovānupayojito siyā, kasmā sabbadhammānanti ayamatto anupayojīyatīti? Ekadesassa aggahaṇato. Padesaggahaṇe hi asati gahetabbassa nippadesatā viññāyati yathā “dikkhito na dadāti”ti, esa nayo īdisesu.

Idāni ca catūhi padehi catuvesārajjasena attanā adhippetataraṃ chaṭṭhamatthaṃ dassetuṃ “**antarāyikadhamme vā**”ti-ādi vuttaṃ. Tathā hi tadeva niga-
manaṃ karoti “**evan**”ti-ādinā. Tattha antarāyakaradhammañāṇena **jānatā**, niyyā-
nikadhammañāṇena **passatā**, āsavakkhayañāṇena **arahatā**, sabbaññutaññāṇena
sammāsambuddhenaāti yathākkamaṃ yojetabbaṃ. Anattacaraṇena kilesā eva
arayoti **kilesārayo**, tesam **kilesārīnaṃ**. Etthāha- yassa ñāṇassa vasena sammā
sāmañca sabbadhammānaṃ buddhattā bhagavā sammāsambuddho nāma jāto,
kiṃ panidaṃ ñāṇaṃ sabbadhammānaṃ bujjanavasena pavattamānaṃ sakiṃ-
yeva sabbasmiṃ visaye pavattati, udāhu kamenāti. Kiñcetta- yadi tāva sakiṃ-
yeva sabbasmiṃ visaye pavattati, evaṃ sati atītānāgatapaccuppanna-ajjhataba-
hiddhādibhedabhinnānaṃ saṅkhatadhammānaṃ, asaṅkhatasammutidhammā-
nañca ekajjhaṃ upaṭṭhāne dūrato cittapaṭaṃ pekkhantassa viya paṭibhāgenāva-
bodho na siyā, tathā ca sati “sabbe dhammā anattā”ti (1.0201) (a. ni. 3.137; dha.
pa. 279; mahāni. 27; cūḷani. 8, 10; netti. 5) vipassantānaṃ anattākārena viya
sabbe dhammā anirūpitarūpena bhagavato ñāṇavisayā hontīti āpajjati. Yepi
“sabbañeyyadhammānaṃ ṭhītilakkhaṇavisayaṃ vikapparahitaṃ sabbakālaṃ
buddhānaṃ ñāṇaṃ pavattati, tena te ‘sabbavidū’ti vuccanti. Evañca katvā-

‘Gacchaṃ samāhito nāgo, ṭhito nāgo samāhito;

seyyaṃ samāhito nāgo, nisinnopi samāhito’ti. (a. ni. 6.43);-

Idampi sabbadā ñāṇappavattidīpakam aṅguttarāgame nāgopamasuttavacanam suvuttaṃ nāma hoti”ti vadanti, tesampi vāde vuttadosā nātivatti. Tītilakkhaṇārammaṇatāya ca atītānāgatadhammānaṃ tadabhāvato ekadesavisayameva bhagavato ñāṇaṃ siyā, tasmā sakiññeva sabbasmim visaye ñāṇaṃ pavattatīti na yujjati. Atha kamena sabbasmimpi visaye ñāṇaṃ pavattati, evampi na yujjati. Na hi jātibhūmisabhāvādivasena, disādesakālādivasena ca anekabhedabhinne ñeyye kamena gayhamāne tassa anavasesapaṭivedho sambhavati apariyantabhāvato ñeyyassa. Ye pana “atthassa avisaṃvādanato ñeyyassa ekadesaṃ paccakkhaṃ katvā sesepi evanti adhimuccitvā vavatthāpanena sabbaññū nāma bhagavā jāto, tañca ñāṇaṃ na anumānikaṃ nāma saṃsayābhāvato. Saṃsayānubaddhañhi ñāṇaṃ loke anumānikaṃ”ti vadanti, tesampi taṃ na yuttameva. Sabbassa hi appaccakkhabhāve atthāvisaṃvādanena ñeyyassa ekadesaṃ paccakkhaṃ katvā sesepi evanti adhimuccitvā vavatthāpanasseva asambhavato tathā asakkuṇeyyattā ca. Yañhi sesaṃ, tadapaccakkhameva, atha tampi paccakkhaṃ, tassa sesabhāvo eva na siyā, apariyantabhāvato ñeyyassa tathāvavatthitumeva na sakkāti? Sabbametaṃ akāraṇaṃ. Kasmā? Avisayavicāraṇabhāvato. Vuttañhetam bhagavatā “buddhānaṃ bhikkhave, buddhavisayo acinteyyo na cintetabbo, yaṃ cinto ummādassa vighātassa bhāgī assā”ti (a. ni. 4.77) idaṃ panettha sannitthānaṃ- yaṃ kiñci bhagavatā ñātuṃ icchitaṃ, sakalamekadeso vā, tattha tattha appaṭihatavuttitāya paccakkhato ñāṇaṃ pavattati nīccasamādhānañca vikkhepābhāvato, ñātuṃ icchitassa ca sakalassa avisayabhāve tassa ākañkhāpaṭibaddhavuttitā na siyā, ekanteneva (1.0202) sā icchitabbā, sabbe dhammā buddhassa bhagavato āvajjanapaṭibaddhā ākañkhāpaṭibaddhā manasikārapaṭibaddhā cittupādapaṭibaddhātī (mahāni. 69, 156; cūḷani. 85; paṭi. ma. 3.5) vacanato. Atītānāgatavisayampi bhagavato ñāṇaṃ anumānāgamatakkagahaṇavirahitattā paccakkhameva.

Nanu ca etasmimpi pakkhe yadā sakalaṃ ñātuṃ icchitaṃ, tadā sakiṃyeva sakalavisayatāya anirūpitarūpena bhagavato ñāṇaṃ pavatteyyāti vuttadosā nātivattiyevāti? Na, tassa visodhitattā. Visodhito hi so buddhavisayo acinteyyoti. Aññathā pacurajanañāṇasamānavuttitāya buddhānaṃ bhagavantānaṃ ñāṇassa acinteyyatā na siyā, tasmā sakaladhammārammaṇampi taṃ ekadhammārammaṇaṃ viya suvavatthāpīteyeva te dhamme katvā pavattatīti idamettha acinteyyaṃ, “yāvatakaṃ neyyaṃ, tāvatakaṃ ñāṇaṃ. Yāvatakaṃ ñāṇaṃ, tāvatakaṃ neyyaṃ. Neyyapariyantikaṃ ñāṇaṃ, ñāṇapariyantikaṃ neyyaṃ. Neyyaṃ atikkamitvā ñāṇaṃ nappavattati, ñāṇaṃ atikkamitvā neyyapatho natthi. Aññamaññapariyantatthāyino te dhammā, yathā dvinnaṃ samuggapaṭalānaṃ sammā phusitānaṃ heṭṭhimaṃ samuggapaṭalaṃ uparimaṃ nātivattati, uparimaṃ samuggapaṭalaṃ heṭṭhimaṃ nātivattati. Aññamaññapariyantatthāyino, evameva buddhassa bhagavato neyyaṃca ñāṇaṃca aññamaññapariyantatthāyino ...pe... te dhammā”ti (mahāni. 69, 156; cūḷani. 85; paṭi. ma. 3.5) evamekajjhaṃ, viṣuṃ, sakiṃ, kamena vā icchānurūpaṃ pavattassa tassa ñāṇassa vasena sammā sāmāñca sabbadhammānaṃ buddhattā bhagavā sammāsambuddho nāma jātoti.

Ayaṃ panettha aṭṭhakathāmuttako nayo- ṭhānāṭhānādīni chabbisayāni chahi ñāṇehi **jānatā**, yathākammūpage satte cutūpapātadibbacakkhuñāṇehi **passatā**, savāsanānamāsavānaṃ āsavakkhayañāṇena khīṇattā **arahatā**, jhānādīdhamme saṃkilesavodānavasena sāmāmyeva aviparītāvabodhato **sammāsambuddhena**, evaṃ dasabalañāṇavasena catūhākārehi thomitena. Apica tīsu kālesu appaṭihata-ñāṇatāya **jānatā**, tiṇṇampi kammānaṃ ñāṇānuparivattito nisammakāritāya **passatā**, davādīnaṃ channamabhāvasādhikāya pahānasampadāya **arahatā**, chandādīnaṃ channamahānīhetubhūtāya aparikkhayapaṭibhānasādhikāya sabbaññutāya **sammāsambuddhena** (1.0203), evaṃ aṭṭhārasāveṇikabuddhadhamavasena (dī. ni. aṭṭha. 3.305) catūhākārehi thomitenāti evamādinā tesam tesam ñāṇadassana-pahānabodhanatthehi saṅgahitānaṃ buddhaguṇānaṃ vasena yojanā kātabbāti.

Catuvesārajjam sandhāya “**catūhākārehi**” ti vuttaṃ. “**Thomitenā**” ti etena imesaṃ “bhagavatā” ti padassa visesanataṃ dasseti. Yadipi hīnapaṇītabhedena duvidhāva adhimutti pāḷiyaṃ vuttā, pavatti-ākāravasena pana anekabhedabhinnāvāti āha “**nānādhimuttikatā**” ti. Sā pana adhimutti ajjhāsayaadhātuyeva, tadapi tathā tathā dassanaṃ, khamanaṃ, rocanañcāti atthaṃ viññāpeti “**nānajjhāsayatā**” ti iminā. Tathā hi vakkhati “nānādhimuttikatā nānajjhāsayatā nānādiṭṭhikatā nānakkhantitā nānārucitā” ti. “Yāvañcidan” ti etassa “suppaṭivīditā” ti iminā sambandho. Tattha ca **idanti** padapūraṇamattaṃ, “**nānādhimuttikatā**” ti etena vā padena samānādhikaraṇaṃ, tassattho pana pākaṭoyevāti āha “**yāva ca suṭṭhu paṭivīditā**” ti.

“**Yā ca ayan**” ti-ādinā dhātusamuyuttapāḷiṃ dassento tadeva samuyuttaṃ manasi karitvā tesam avaṇṇavaṇṇabhāsanena saddhiṃ ghaṭetvā therānamayaṃ saṅkhiyadhammo udapādīti dasseti. Ato **assa** bhagavato dhātusamuyuttadesanāyena tāsam **suppaṭivīditabhāvaṃ** samatthanavasena **dassetuṃ “ayaṃ hī”** ti-ādimāhāti attho daṭṭhabbo. Suppaṭivīditabhāvasamatthanañhi “**ayaṃ hī**” ti-ādivacanaṃ. Tattha yā ayaṃ nānādhimuttikatā ...pe... rucitāti sambandho. **Dhātusoti** ajjhāsaya-dhātuyā. **Samsandantīti** sambandhenti vissāsenti. **Samentīti** sammā, saha vā bhavanti. “**Hīnādhimuttikā**” ti-ādi tathābhāvavibhāvanaṃ. **Atītampi addhānanti** atītasmiṃ kāle, accantasamuyoge vā etaṃ upayogavacanaṃ. **Nānādhimuttikatā**-padassa **nānajjhāsayatāti** atthavacanaṃ. **Nānādiṭṭhi** ...pe... rucitāti tassa sarūpada-ssanaṃ. Sassatādīladdhivasena **nānādiṭṭhikatā**. Pāpācārakalyāṇācārādīpakativasena **nānakkhantitā**. Pāpicchā-appicchādivasena **nānārucitā**. **Nāḷiyāti** tumbena, āḷhakena vā. **Tulāyāti** mānena. **Nānādhimuttikatāñāṇanti** cettha sabbaññutaññāṇameva adhippetam, na dasabalañāṇanti āha (1.0204) “**sabbaññutaññāṇenā**” ti. Evaṃ **ācariyadhammapālattherena** (dī. ni. ṭī. 1.3) vuttaṃ, abhidhammaṭṭhakatāyaṃ, dasabalasuttaṭṭhakathāsu (ma. ni. aṭṭha. 1.149; a. ni. aṭṭha. 3.10.21; vibha. aṭṭha. 831) ca evamāgataṃ.

Paravādī panāha “dasabalañāṇaṃ nāma pāṭiyekkaṃ natthi, sabbaññutaññāṇa-ssevāyaṃ pabhedo” ti, taṃ tathā na daṭṭhabbaṃ. Aññameva hi dasabalañāṇaṃ, aññaṃ sabbaññutaññāṇaṃ. Dasabalañāṇaṃhi sakakiccameva jānāti, sabbaññutaññāṇaṃ pana tampi tato avasesampi jānāti. Dasabalañāṇesu hi paṭhamaṃ kāraṇākāraṇameva jānāti, dutiyaṃ kammantaravipākantameva, tatiyaṃ kamma pari-

cchedameva, catuttham dhātunānattakāraṇameva, pañcamaṃ sattānamajjhāsayā-dhimuttimeva, chaṭṭham indriyānaṃ tikkhamudubhāvameva, sattamaṃ jhānādīhi saddhiṃ tesam saṃkilesādimeva, aṭṭhamaṃ pubbenivutthakkhandhasantatimeva, navamaṃ sattānaṃ cutipaṭisandhimeva, dasamaṃ saccaparicchedameva, sabbaññutaññāṇaṃ pana etehi jānitabbañca tato uttariñca jānāti, etesaṃ pana kiccaṃ na sabbaṃ karoti. Tañhi jhānaṃ hutvā appetuṃ na sakkoti, iddhi hutvā vikubbituṃ na sakkoti, maggo hutvā kilese khepetuṃ na sakkoti. Apica paravādī evaṃ pucchitabbo “dasabalaññāṇaṃ nāma etaṃ savitakkasavicāraṃ avitakkavicāramattaṃ avitakka-avicāraṃ, kāmāvacaraṃ rūpāvacaraṃ arūpāvacaraṃ, lokiyaṃ lokuttaraṃ”ti. Jānanto paṭipāṭiyā satta ñāṇāni “savitakkasavicārāni”ti vakkhati, tato parāni dve “avitakka-avicārāni”ti vakkhati, āsavakkhayaññāṇaṃ “siyā savitakkasavicāraṃ, siyā avitakkavicāramattaṃ, siyā avitakka-avicāraṃ”ti vakkhati, tathā paṭipāṭiyā satta kāmāvacarāni, tato paraṃ dve rūpāvacarāni, avasāne ekaṃ “lokuttaraṃ”ti vakkhati, sabbaññutaññāṇaṃ pana savitakkasavicārameva, kāmāvacarameva, lokiyamevāti. Iti aññadeva dasabalaññāṇaṃ, aññaṃ sabbaññutaññāṇanti, tasmā pañcamabalaññāṇasañkhātena nānādhimuttikatāññāṇena ca sabbaññutaññāṇena ca veditāti attho veditabbo. Ca-kāropi hi potthakesu dissati. **Sāti** yathāvuttā nānādhimuttikatā. “**Dvepi nāmā**”ti-ādinā yathāvuttasuttassatthaṃ sañkhepena dassetvā “**imesu cāpi**”ti-ādinā tassa sañkhiyadhammassa tadabhisambandhataṃ āvi karoti. **Iti ha meti** ettha evaṃsaddatthe **iti-saddo**, **ha-kāro** nipātamattaṃ, āgamo vā. Sandhivasena (1.0205) ikāralopo, akārādeso vāti dasseti “**evaṃ ime**”ti iminā.

4. “Viditvā”ti ettha pakatiyatthabhūtā vijānanakiriyā sāmāññena abhedavatīpi samānā taṃtaṃkaraṇayogyatāya anekappabhedāti dassetuṃ “**bhagavā hi**”ti-ādi vuttaṃ. **Vatthūnīti** gharavatthūni. “Sabbaññutaññāṇena disvā aññāsī”ti ca vohāravacanamatametaṃ. Na hi tena dassanato aññaṃ jānanaṃ nāma natthi. Tadidaṃ ñāṇaṃ āvajjanapaṭibaddhaṃ ākañkhāpaṭibaddhaṃ manasikārapaṭibaddhaṃ cittupādapaṭibaddhaṃ hutvā pavattati. Kiṃ nāma karonto bhagavā tena ñāṇena āvajjanādipaṭibaddhena aññāsīti sotūnamatthassa suviññāpanatthaṃ parammukhā viya codanaṃ samuṭṭhāpeti “**kiṃ karonto aññāsī**”ti iminā, pacchimayāmakiccaṃ karonto taṃ ñāṇaṃ āvajjanādipaṭibaddhaṃ hutvā tena tathā aññāsīti vuttaṃ hoti. Sāmāññasmiṃ sati visesavacanaṃ sātthakaṃ siyāti anuyogenāha “**kiccañcanāmetan**”ti-ādi. **Arahattamaggena samugghātaṃ kataṃ** tassa samuṭṭhāpakakilesasamugghāṇena, yato “natthi abyāvaṭamaṇo”ti aṭṭhārasasu buddhadhammesu vuccati. Niratthako cittasamudācāro natthīti hettha attho. Evampi vuttānuyogo tadavatthoyevāti codanamapaneti “**taṃ pañcavidhan**”ti-ādinā. Tattha purimakiccadvayaṃ divasabhāgavasena, itarattayaṃ rattibhāgavasena gahetabbaṃ tathāyeva vakkhamānattā.

“**Upaṭṭhākānuggahaṇatthaṃ, sarīraphāsukatthañcā**”ti etena anekakappasamupacitapuññasambhārajanitaṃ bhagavato mukhavaraṃ duggandhādidosam nāma natthi, tadubhayatthameva pana mukhadhovanādīni karotīti dasseti. Sabbopi hi buddhānaṃ kāyo bāhirabbhantarehi malehi anupakkiliṭṭho sudhotamaṇi viya hoti.

Vivittāsaneti phalasangāpattinamanurūpe vivekānubrūhanāsane. **Vitināmetvāti** phalasangāpattihi vitināmanam vuttam, tampi na vivekaninnatāya, paresañca diṭṭhānugati āpajjanattham. Surattadupaṭṭam antaravāsakam vihāranivāsanapari-vattanavasena nivāsetvā vijjulatāsadisam kāyabandhanam bandhitvā meghavaṇṇam sugatacīvaram pārupitvā selamayapattam ādāyāti adhippāyo. Tathāyeva hi tattha tattha vutto. **“Kadāci ekako”** ti-ādi (1.0206) tesam tesam vineyyānam vinayanānukūlam bhagavato upasaṅkamanadassanam. **Gāmaṃ vā nigamaṃ vāti** ettha **vā**-saddo vikappanattho, tena nagarampi vikappeti. Yathārucci vattamānehi anekehi pāṭihāriyehi pavasatiti sambandho.

“Seyyathidan” ti-ādinā pacchimapakkaṃ vitthāreti. **Seyyathidanti** ca tam kata-manti atthe nipāto, idam vā sappāṭihīrapavisanam katamantipi vaṭṭati. **Mudugatavā-tāti** mudubhūtā, mudubhāvena vā gatā vātā. **Udakaphusitānīti** udakabindūni. **Muñcantāti** osiñcantā. **Reṇum vūpasametvāti** rajam sannisīdāpetvā upari **vitānam hutvā tiṭṭhanti** caṇḍa-vātātapa-himapātādi-haraṇena vitānakiccanipphādakattā, tato tato himavantādīsu pupphūpagarukkato upasaṃharitvāti atthassa viññāyamānattā tathā na vuttam. Samabhāgakarāṇamattena **onamanti, unnamanti** ca, tato yeva **pādanikkhepasamaye samāva bhūmi hoti**. Nidassanamattañcetam sakkharakathalakaṇṭakasaṅkukalalādi-apagamanassāpi sambhavato, tañca suppatiṭṭhitapādatālakkhaṇassa nissandaphalam, na iddhinimmānam. **Padumapupphāni vāti** ettha **vā**-saddo vikappanattho, tena “yadi yathāvuttanayena samā bhūmi hoti, evaṃ sati tāni na paṭiggaṇhanti, tathā pana asatiyeva paṭiggaṇhanti” ti bhagavato yathārucci pavattanam dasseti. Sabbadāva bhagavato gamanam paṭhamam dakkhiṇapāduddharaṇasaṅkhātānubyañjanapaṭimaṇḍitanti āha **“ṭhapitamatte dakkhiṇapāde”** ti. Buddhānam sabbadakkhiṇatāya tathā vuttanti **ācariyadhammapālatthero**, (dī. ni. ṭī. 1.4) **ācariyasāriputtatthero** (a. ni. aṭṭha. 1.53) ca vadati, sabbesam uttamatāya evaṃ vuttanti attho. Evaṃ sati uttamapurisānam tathāpakatitāyāti āpajjati. Ṭhapitamatte nikkhamitvā dhāvanti sambandho. Idañca yāva deva vineyyajanavinayanattham satthu pāṭihāriyanti tesam dassanaṭṭhānam sandhāya vuttam. **“Chabbaṇṇarasmiyo”** ti vatvāpi **“suvaṇṇarasapiñjarāni**

viyā”ti vacanaṃ bhagavato sarīre pītābhāya yebhuyyatāyāti daṭṭhabbaṃ. “**Rasa-**saddo cettha udakapariyāyo, **piñjara-**saddo hemavaṇṇapariyāyo, suvaṇṇajala-dhārā viya suvaṇṇavaṇṇānīti attho”ti (sārattha. ṭī. 1.buddhāciṇṇakathā.22) **sārattha-**dīpaniyaṃ vuttaṃ. **Pāsādakūṭāgārādīni** tesu tesu gāmanigamādīsu saṃvijjamānāni **alaṅkarontiyo** hutvā.

“**Tathā**”ti-ādinā (1.0207) sayameva dhammatāvasena tesam saddakaraṇaṃ dasseti. Tadā kāyaṃ upagacchantīti **kāyūpagāni**, na yattha katthaci ṭhitāni. “**Antaravīthin**”ti iminā bhagavato piṇḍāya gamanānurūpavīthiṃ dasseti. Na hi bhagavā loluppacārapiṇḍacāriko viya yattha katthaci gacchati. Ye paṭhamam gatā, ye vā tadanucchavikaṃ piṇḍapātaṃ dātuṃ samatthā, te **bhagavatopi pattaṃ** gaṇhantīti veditabbaṃ. **Paṭimānentīti** patissamānasā pūjenti, bhagavantaṃ vā paṭimānāpentī paṭimānantaṃ karonti. Vohāramattañcetaṃ, bhagavato pana apaṭimānanā nāma natthi. **Cittasantānānīti** atīte, etarahi ca pavattacittasantānāni. Yathā keci arahatte paṭiṭṭhahanti, tathā dhammaṃ desetīti sambandho. **Keci pabbajitvā**ti ca arahattasamāpannānaṃ pabbajjāsaṅkhepagatadassanattaṃ, na pana gihīnaṃ arahattasamāpannatāpaṭikkhepanattaṃ. Ayañhi arahattappattānaṃ gihīnaṃ sabhāvo, yā tadaheva pabbajjā vā, kālaṃ kiriyāvāti. Tathā hi vuttaṃ āyasmatā **nāgasenattherena** “visamaṃ mahārāja, gihiliṅgaṃ, visame liṅge liṅgadubbalatāya arahattaṃ patto gihī tasmīyeva divase pabbajati vā parinibbāyati vā neso mahārāja, doso arahattassa, gihiliṅgasseveso doso yadidaṃ liṅgadubbalatā”ti (mi. pa. 5. 2.2) sabbaṃ vattabbaṃ. Ettha ca sappāṭihīrappavesanasambandheneva mahājanānuggahaṇaṃ dassitaṃ, appāṭihīrappavesanena ca pana “te sunivatthā supārutā”ti-ādivacanaṃ yathārahaṃ sambandhitvā mahājanānuggahaṇaṃ atthato vibhāvetabbaṃ hoti. Tampi hi purebhattakiccamevāti. Upaṭṭhānasālā cettha **maṇḍalamālo**. **Tattha gantvā maṇḍalamāleti** idha pāṭho likhito. “Gandhamaṇḍalamāle”tipi (a. ni. aṭṭha. 1.53) **manorathapūraṇiyā** dissati, taṭṭikāyañca “catujjātiyagandhena paribhaṇḍe maṇḍalamāle”ti vuttaṃ. **Gandhakuṭiṃ pavisatīti** ca pavisanakiriyāsaṃbandhatāya, tassamīpatāya ca vuttaṃ, tasmā pavisitum gacchatīti attho daṭṭhabbo, na pana anto tiṭṭhatīti. Evañhi “atha kho bhagavā”ti-ādivacanaṃ (dī. ni. 1.4) sūpapannaṃ hoti.

Atha khoti evaṃ gandhakuṭiṃ pavisitum gamanakāle. **Upaṭṭhāneti** samīpapadesa. “**Pāde pakkhāletvā pādapiṭhe ṭhatvā bhikkhusaṅghaṃ ovadatī**”ti ettha pāde pakkhālentova pādapiṭhe tiṭṭhanto ovadatīti veditabbaṃ. Etadatthameva (1.0208) hi bhikkhūnaṃ bhattakiccapariyosānaṃ āgamayamāno nisīdi. **Dullabhā sampattīti** satipi manussattaṭṭhābhāve patirūpadesavāsa-indriyāvekkasaddhāpaṭilābhādayo sampattisaṅkhātā guṇā dullabhāti attho. Potthakesu pana “dullabhā saddhā-sampattī”ti pāṭho dissati, so ayuttova. **Tatthāti** tasmīṃ pādapiṭhe ṭhatvā ovadana-kāle, tesu vā bhikkhūsu, rattiyā vasanaṃ ṭhānaṃ **rattiṭṭhānaṃ**, tathā **divāṭhānaṃ**. “**Keci**”ti-ādi tabbivaraṇaṃ. **Cātumahārājikabhavananti** cātumahārājikadevaloke suñṇavimānāni sandhāya vuttaṃ. Esa nayo **tāvatiṃsabhavanādīsūpi**. Tato bhagavā gandhakuṭiṃ pavisitvā pacchābhattaṃ tayo bhāge katvā paṭhamabhāge sace ākaṅkhati, dakkhiṇena passena sihaseyyaṃ kappeti, sace nākaṅkhati,

buddhāciṇṇaṃ phalasaṃpattim samāpajjati, atha yathākālaparicchedaṃ tato vuṭṭhahitvā dutiyabhāge pacchimayāmassa tatiyakoṭṭhāse viya lokam voloketi veneyyānaṃ ṇāṇaparipākaṃ passitum, tenāha “**sace ākaṅkhati**” ti-ādi. **Sīhaseyyanti-ādīnamattho** heṭṭhā vuttova. Yañhi apubbaṃ padaṃ anuttānaṃ, tadeva vaṇṇayissāma. Sammā assāsītābboti gāhāpanavasena upatthambhitābboti **samassāsito**. **Tādiso kāyo yassāti tathā. Dhammassavanattham sannipatati.** Tassā parisāya cittācāraṃ ṇatvā katabhāvaṃ sandhāyāha “**sampattaparīsāya-anurūpena pāṭihāriyenā**” ti. Yattha dhammaṃ saha bhāsanti, sā **dhammasabhā** nāma. **Kālayuttanti** “imissā velāya imassa evaṃ vattabban” ti taṃtaṃkālānurūpaṃ. **Samayayuttanti** tasseva vevacanaṃ, aṭṭhuppatti-anurūpaṃ vā **samayayuttaṃ**. Atha vā **samayayuttanti** hetudāharaṇehi yuttaṃ. Kālena sāpadesaṅhi bhagavā dhammaṃ deseti. **Kālam veditvā parisam uyyojeti**, na yāva samandhakārā dhammaṃ desetīti adhippāyo. “Samayaṃ veditvā parisam uyyojesi” tipi katthaci pariyāyavacanapāṭho dissati, so pacchā pamādalikhito.

Gattānīti kāyoyeva anekāvayavattā vutto. “**Utum gaṇhāpeti**” ti iminā utugaṇhāpanatthameva osiñcanaṃ, na pana malavikkhālanatthanti dasseti. Na hi bhagavato kāye rajojallaṃ upalimpatīti. Catujjātikena gandhena paribhāvitā kuṭi **gandhakuṭi**. **Tassā pariveṇaṃ tathā. Phalasaṃpattīhi muhuttaṃ paṭisallīno. Tato tatoti** attano attano (1.0209) rattiṭṭhānadivāṭhānato, upagantvā, samīpe vā ṭhānaṃ **upaṭṭhānaṃ**, bhajanaṃ sevananti attho. **Tatthāti** tasmim nisīdanaṭṭhāne, purimayāme vā, tesu vā bhikkhūsu.

Pañhākathanādivasena adhippāyaṃ sampādentō “**dasasahasasilokadhātū**” ti evaṃ avatvā tassā anekāvayavasaṅgahaṇattham “**sakaladasasahasasilokadhātū**” ti vuttaṃ. Purebhattapacchābhattapurimayāmesu manussaparīsābhullato okāsaṃ alabhitvā idāni majjhimayāmeyeva okāsaṃ labhamānā, bhagavatā vā katokāsatāya okāsaṃ labhamānāti adhippāyo. Kīdisaṃ pana pucchantīti āha “**yathābhisaṅkhatam antamaso caturakkharampi**” ti. **Yathābhisaṅkhatanti** abhisaṅkhatānurūpaṃ, tadanatikkamma vā, etena yathā tathā attano paṭibhānānurūpaṃ pucchantīti dasseti.

Pacchābhattakālassa tīsu bhāgesu paṭhamabhāge sīhaseyyākappanaṃ ekantaṃ na hotīti āha “**purebhattato paṭṭhāya nisajjāya pīṭitassa sarīrassā**” ti. Teneva hi pubbe “sace ākaṅkhati” ti tadā sīhaseyyākappanassa anibaddhatā vibhāvitā. **Kilāsubhāvo** kilamatho. Sarīrassa kilāsubhāvamocanattham caṅka-mena vītināmeti sīhaseyyaṃ kappetīti sambandho. **Buddhacakkhunāti** āsayānusa-ya-indriyaparopariyattañāṇasaṅkhātena pañcamachaṭṭhabalabhūtena buddhacakkhunā. Tena hi lokavolokanabhūllatāya taṃ “buddhacakkhū” ti vuccati, idaṅca pacchimayāme bhagavato bahulaṃ āciṇṇavasena vuttaṃ. Appekadā avasiṭṭhabalañāṇehi, sabbaññutaññāṇeneva ca bhagavā tamattham sādheti.

“Pacchimayāmakiccaṃ karonto aññāsī” ti pubbe vuttamattham samatthento “**tasmim pana divase**” ti-ādīmāha. Buddhānaṃ bhagavantānaṃ yattha katthaci vasantānaṃ idaṃ pañcavidhaṃ kiccaṃ avijahitameva hoti sabbakālam suppati-ṭṭhitasatisampajāññattā, tasmā tadahepi tadavijahanabhāvadassanattham idha

pañcavidhakkiccapayojananti daṭṭhabbaṃ. **Caṅkamanti** tatha caṅkamanānurūpa-
ṭṭhānaṃ. Caṅkamamāno aññāsīti yojetabbaṃ. Pubbe vutte atthadvaye pacchima-
tthaññeva gaheṭvā “**sabbaññutaññāṇaṃ ārabbhā**”ti vuttaṃ. Purimattho hi pakara-
ṇādhigatattā suviññeyyoti.

“Atha (1.0210) kho bhagavā tesam bhikkhūnaṃ imaṃ saṅkhiyadhammaṃ
viditvā yena maṇḍalamāḷo, tenupasaṅkamī”ti ayaṃ sāvasesapāṭho, tasmā etaṃ
viditvā, evaṃ cintetvā ca upasaṅkamīti attho veditabboti dassetuṃ “**ñatvā ca pana-
ssā**”ti-ādi vuttaṃ. Tatha **assa etadahosīti** assa bhagavato etaṃ parivitakkaṃ,
eso vā cetaso parivitakko ahosi, liṅgavipallāsoyaṃ “etadaggaṃ”ti-ādīsu (a. ni.
1.188 ādayo) viya. **Sabbaññutaññāṇakiccaṃ na** sabbathā **pākaṭaṃ. Nirantaranti**
anupubbārocanavasena nibbivaraṃ, yathābhāsītassa vā ārocanavasena nibbi-
sesaṃ. Bhāvanapuṃsakañcetaṃ. **Taṃ aṭṭhuppattiṃ katvā**ti taṃ yathārocitaṃ
vacanaṃ imassa suttassa uppattikāraṇaṃ katvā, imassa vā suttassa desanāya
uppannaṃ kāraṇaṃ katvātipi attho. **Attha**-saddo cettha kāraṇe, tena imassa
suttassa aṭṭhuppattikaṃ nikkhepaṃ dasseti. **Dvāsaṭṭhiyā ṭhānesūti** dvāsaṭṭhi-
gataṭṭhānesu. **Appaṭivattiyanti** samaṇena vā brāhmaṇena vā devena vā mārena
vā brahmunā vā kenaci vā lokasmiṃ anivattiyaṃ. **Sīhanādaṃ nadantoti** seṭṭhanā-
dasaṅkhātaṃ abhītanādaṃ nadanto. Yaṃ pana lokiyā vadanti-

“Uttarasmīṃ pade byagghapuṅgavosabhakuñjarā;

sīhasaddūlanāgādyā, pume seṭṭhatthagocarā”ti.

Taṃ yebhuyyavasenaṭi daṭṭhabbaṃ. Sīhanādasadisam vā nādaṃ nadanto. Aya-
mattho sīhanādasuttena (a. ni. 6.64; 10.21) dīpetabbo. Yathā vā kesaro migarājā
sahanato, hananato, ca “sīho”ti vuccati, evaṃ tathāgatopi lokadhammānaṃ saha-
nato, parappavādānaṃ hananato ca “sīho”ti vuccati. Tasmā sīhassa tathāgatassa
nādaṃ nadantotipi attho daṭṭhabbo. Yathā hi sīho sīhabalena samannāgato
sabbattha visārado vigatalomahaṃso sīhanādaṃ nadati, evaṃ tathāgatasīhopi
tathāgatabalehi samannāgato aṭṭhasu parisāsu visārado vigatalomahaṃso “ime
diṭṭhiṭṭhānā”ti-ādinā nayena nānāvidhadesanāvilāsasampannaṃ sīhanādaṃ
nadati. Yaṃ sandhāya vuttaṃ “sīhoti kho bhikkhave, tathāgatassetam adhiva-
canaṃ arahato sammāsambuddhassa. Yaṃ kho bhikkhave, tathāgato parisāya
dhammaṃ deseti, idamassa hoti sīhanādasmin”ti (a. ni. 10.21). “Ime (1.0211)
diṭṭhiṭṭhānā”ti-ādikā hi idha vakkhamānadesanāyeva **sīhanādo**. Tesam “vedanāpa-
ccayā taṇhā”ti-ādinā vakkhamānanayena paccayākārassa samodhānampi vedi-
tabbaṃ. **Sineruṃ ...pe... viya cāti** upamādvayena brahmajāladesanāya anaññasā-
dhāraṇattā sudukkarataṃ dasseti. **Suvaṇṇakūṭenāti** suvaṇṇamayapaharaṇopaka-
raṇavisesena. Ratananikūṭena viya agāraṃ **arahattanikūṭena** brahmajālasu-
ttantaṃ niṭṭhapento, **nikūṭenāti** ca niṭṭhānagatena accuggatakūṭenāti attho. Idañca
arahattaphalaparīyosānattā sabbaṅṇānaṃ tadeva sabbesaṃ uttaritaranti vuttaṃ.
Purimo pana **me**-saddo desanāpekkhoti parinibbutassāpi me sā desanā aparā-
bhāge pañcavassasahassānīti attho yutto. Savana-uggahaṇadhāraṇavācanādiva-
sena paricayaṃ karonte, tathā ca paṭipanne nibbānaṃ sampāpikā bhavissatīti
adhippāyo.

Yadaggena **yenā**ti karaṇaniddeso, tadaggena **tenā** tipi daṭṭhabbam. **Etanti** “yena tenā”ti etaṃ padadvayaṃ. **Tatthā**ti hi tasmim maṇḍalamāḷeti attho. **Yenā**ti vā bhummatthe karaṇavacanam. **Tenā**ti pana upayogatthe. Tasmā **tatthā**ti taṃ maṇḍalamāḷantipi vadanti. **Upasaṅkamī**ti ca upasaṅkamananti attho paccuppanna-kālassa adhippetattā, tadupasaṅkamanassa pana atītabhāvassa sūcanato “upasaṅkamī”ti takkāḷāpekkhanavasena atītapayogo vutto. Evañhi “upasaṅkamitvā”ti vacanam sūpapannaṃ hoti. Itarathā dvinnampi vacanānaṃ atītakālikattā tathāva-ttabbameva na siyā. Upasaṅkamanassa ca gamanaṃ, upagamanañcāti dvidhā attho, idha pana gamanameva. Sampattukāmatāya hi yaṃ kiñci ṭhānaṃ gacchanto taṃ taṃ padesātikkamanavasena “taṃ ṭhānaṃ upasaṅkami upasaṅka-manto”ti vattabbaṃ labhati, tenāha “**tattha gato**”ti, tena upagamanatthaṃ niva-tteti. Yañhi ṭhānaṃ pattumicchanto gacchati, taṃ pattatāyeva “upagamanan”ti vuccati. Yamettha na saṃvaṇṇitaṃ “**upasaṅkamitvā**”ti padaṃ, taṃ upasaṅkama-napariyosānadīpanaṃ. Atha vā **gatoti** upagato. Anupasaggopi hi saddo sa-upa-saggo viya atthantaraṃ vadati sa-upasaggopi anupasaggo viyāti. Ato “**upasaṅka-mitvā**”ti padassa evaṃ upagato tato āsannataraṃ bhikkhūnaṃ samīpasaṅkhātaṃ pañhaṃ vā kathetuṃ, dhammaṃ vā desetum sakkuṇeyyaṭṭhānaṃ upagantvāti attho veditabbo. Apica **yenā**ti hetumhi karaṇavacanam. Yena kāraṇena bhaga-vatā so (1.0212) maṇḍalamāḷo upasaṅkamitabbo, tena kāraṇena upasaṅkamīti attho. Kāraṇaṃ pana “ime bhikkhū”ti-ādinā aṭṭhakathāyaṃ vuttameva.

Paññatte āsane nisīdīti ettha kenidaṃ paññattanti anuyoge sati bhikkhūhīti dassetum “**buddhakāle kirā**”ti-ādimāha. Tattha **buddhakāle**ti dharamānassa bhagavato kāle. **Visesanti** yathāladdhato uttari jhānamaggaphalaṃ. **Athā**ti saṃsa-yatthe nipāto, yadi passatīti attho. Vitakkayamānaṃ naṃ bhikkhūnti sambandho, tathā **tato** passanahetu dassetvā, ovaditvāti ca. **Anamataggeti** anādimati. **Ākāsaṃ uppatitvāti** ākāse uggantvā. Idisesu hi bhummattho eva yujjatīti **udānaṭṭhakathāyaṃ** vuttaṃ. **Bhāroti** taṅkhaṇeyeva bhagavato anucchavikāsanassa dullabhataṃ garu-kammaṃ. **Phalakanti** nisīdanatthāya kataṃ phalaṃ. **Katṭhakanti** nisīdanayogyam phalakato aññaṃ dārukkhandhaṃ. **Saṅkaḍḍhitvāti**

saṃharitvā. **Tatthāti** purāṇapaṇṇesu, kevalaṃ tesu eva nisīditumananucchavikattā tathā vuttaṃ, **tatthāti** vā tesu piṭhādīsu. Evaṃ sati saṅkaḍḍhitvā paññapentīti atthavasā vibhattiṃ vipariṇāmetvā sambandho. **Papphoṭetvāti** yathāṭṭhitam rajojallādi-saṃkiṇṇamananurūpanti tabbisodhanattham sañcāletvā. “Amhākaṃ īdisā kathā aññatarissā desanāya kāraṇam bhavitum yuttā, avassaṃ bhagavā āgami-ssati”ti ṅatvā yathānisīdanam sandhāya evaṃ vuttaṃ. Ettha ca “idhāgato samaṇo vā brāhmaṇo vā tāvakālikam gaṇhitvā paribhuñjatū”ti raññā ṭhapitam, tena ca āgata-kāle paribhuttaṃ āsanam **rañño nisīdanāsananti** veditabbaṃ. Na hi tathā aṭṭhapitam bhikkhūhi paribhuñjitum, bhagavato ca paññapetum vaṭṭati. Tasmā tādisaṃ rañño nisīdanāsanam pāliyam kathitanti dassetum **“taṃ sandhāyā”**ti-ādi vuttaṃ. **Adhimuttiñānanti** ca sattānam nānādhimuttikatārammaṇam sabbaññutaññāṇam, balaññāṇca, vuttovāyamatto.

“**Nisajjā**”ti idaṃ nisīdanapariyosānadīpananti dasseti **“evan”**ti-ādinā. “Tesaṃ bhikkhūnam ime saṅkhiyadhammaṃ viditvā”ti vuttattā jānantoyeva pucchīti ayamatto siddhoti āha **“jānantoyevā”**ti. Asati kathāvatthumhi tadanurūpā uparūpari vattabbā visesakathā na samūpabrūhatīti kathāsamuṭṭhāpanattham pucchanaṃ veditabbaṃ. **Nu**-iti pucchanaṭṭhe. **Asa**-saddo pavattanattheti vuttaṃ **“katamāya nu ...pe... bhavathā”**ti. **Etthāti** etasmiṃ ṭhāne (1.0213) sandhivasena ukārassa okārādesova, na paṭhamāya pāliyā atthato visesoti dasseti **“tassāpi purimoyeva attho”**ti iminā. **Purimoyevatthoti** ca “katamāya nu bhavathā”ti evaṃ vutto attho.

“Kā ca panā”ti ettha **ca**-saddo byatireke “yo ca buddhañca dhammañca, saṅghañca saraṇam gato”ti-ādīsu viya. Byatireko ca nāma pubbe vuttatthāpekkhako visesātirekattho, so ca taṃ pubbe yathāpucchitāya kathāya vakkhamānam vippakatabhāvasaṅkhātam byatirekattham joteti. Pana-saddo vacanālaṅkāro. Tādiso pana attho saddasatthato va suviññeyyoti katvā tadaññesameva attham dassetum **“antarākathāti kammaṭṭhāna ...pe... kathā”**ti-ādimāha. Kammaṭṭhāna-manasikāra-uddesaparipucchādayo samaṇakaraṇiyabhūtāti antarāsaddena apekkhite karaṇiyavisese sambandhāpādānabhāvena vattabbe tesameva vattabbarūpattā **“kammaṭṭhānamanasikāra-uddesaparipucchādīnan”**ti vuttaṃ. Yāya hi kathāya te bhikkhū sannisinnā, sā eva antarākathā vipakatā visesena puna pucchīyati, na tadaññe kammaṭṭhānamanasikāra-uddesaparipucchādayoti. Antarāsaddassa aññatthamāha **“aññā, ekā”**ti ca. Pariyāyavacanañhetam padadvayaṃ. Yasmā aññatthe ayaṃ antarāsaddo “bhūmantaram, samayantaran”ti-ādīsu viya. Tasmā **“kammaṭṭhānamanasikāra-uddesaparipucchādīnan”**ti nissakkatthe sāmivacanaṃ daṭṭhabbaṃ. Vemajjhe vā antarāsaddo, sā pana tesaṃ vemajjhabhūtattā aññāyeva, tehi ca asammissattā visuṃ ekāyevāti adhippāyam dassetum **“aññā, ekā”**ti ca vuttaṃ. Pakārena karaṇam **pakato**, tato vigatā, vigataṃ vā pakataṃ yassāti **vippakatā**, apariniṭṭhitā. **Sikhanti** pariyosānam. Ayaṃ pana tadbhisambandhavasena uttari kathetukamyatāpucchā, taṃ sandhāyāha **“nāha”**ti-ādi. **Kathābhaṅgatthanti** kathāya bhañjanattham. Atthato āpannattā **sabbaññupavāraṇam pavāreti**. Aniyyānikattā saggamokkhamaggānam tiracchānabhūtā kathā-tiracchānakathā. **Tiracchānabhūtā**ti ca tirokaraṇabhūtā, vibandhanabhūtāti attho.

Ādi-saddena cettha coramahā mattasenābhayakathādikaṃ anekavihitaṃ niratthakakathaṃ saṅgaṇhāti. Ayaṃ kathā evāti antogadhāvadhāraṇataṃ (1.0214), aññatthāpohanaṃ vā sandhāya cetthaṃ vuttaṃ. **Athāti** tassā avippakatakāleyeva. **“Taṃ no”**ti-ādinā atthato āpannamāha. Esa nayo idisesu. Nanu ca tehi bhikkhūhi sā kathā “iti ha me”ti-ādinā yathādhippāyaṃ niṭṭhāpitāyevāti? Na niṭṭhāpitā bhagavato upasaṅkamanena upacchinnatā. Yadi hi bhagavā tasmim̐ khaṇe na upasaṅkameyya, bhīyyopi tappaṭibaddhāyeva tathā pavatteyyuṃ, bhagavato upasaṅkamanena pana na pavattesuṃ, tenevāha **“ayaṃ no ...pe... anuppatto”** ti.

Idāni nidānassa, nidānavañṇanāya vā pariniṭṭhitabhāvaṃ dassento tassa bhagavato vacanassānukūlabhāvampi samatthetuṃ **“ettāvatā”**ti-ādimāha. **Ettāvatāti** hi ettakena “evaṃ me sutan”ti-ādivacanakkamena yaṃ nidānaṃ bhāsīti vā ettakena “tattha evanti nipātapadan”ti-ādivacanakkamena atthavañṇanā samattāti vā dvidhā attho daṭṭhabbo. **“Kamala ...pe... salilāyā”**ti-ādinā pana tassa nidānassa bhagavato vacanassānukūlabhāvaṃ dīpeti. Tattha **kamalakuvalayujjalavimalasādhurasasalilāyāti** kamalasaṅkhātehi padumapuṇḍarīkasetuppalarattuppalehi ceva kuvalayasaṅkhātena niluppalena ca ujjalavimalasādhurasasalilavatiyā. **Nimmalasilātalaracana vilāsasobhitaratanasopānanti** nimmalena silātalenā racanāya vilāsena līlāya sobhitaratanasopānavantaṃ, nimmalasilātalenā vā racanavilāsena, susaṅkhatakiriyāsobhena ca sobhitaratanasopānaṃ, vilāsasobhitasaddehi vā ativiya sobhitabhāvo vutto. **Vippakiṇṇamuttātalasadisavālūkacuṇṇapaṇḍarabhūmibhāganti** vividhena pakiṇṇāya muttāya talasadisānaṃ vālūkānaṃ cuṇṇehi paṇḍaravañṇabhūmibhāgavantaṃ. **Suvibhattabhittivicitravedikāparikkhittassāti** suṭṭhu vibhattāhi bhittīhi vicitrassa, vedikāhi parikkhittassa ca. Uccatarena nakkhattapathaṃ ākāsaṃ phusitukāmatāya viya, vijambhitasaddena cetassa sambandho. **Vijambhitasamussayassāti** vikkīlanasamūhavantassa. **Dantamayasaṅghamuduphalakakañcanalatāvinaddhamaṇigaṇappabhāsamudayujjalasobhanti** dantamaye ativiya siniddhaphalake kañcanamayāhi latāhi vinaddhānaṃ maṇīnaṃ gaṇappabhāsamudāyena samujjalasobhāsampannaṃ. **Suvañṇavalayanupurādisaṅghaṭṭanasa-ddasammissitakathitahasita-** madhurassaragehajanavicaritassāti suvañṇamayanīyurapādakaṭakādīnaṃ (1.0215) aññamaññaṃ saṅghaṭṭanena janitasaddehi sammissitakathitasarahasitasarasaṅkhātena madhurassarena sampannānaṃ gehanivāsīnaṃ naranārīnaṃ vicaritaṭṭhānabhūtassa. **Uḷārissariyavibhavasobhitas**ssāti uḷāratāsampannajana-issariyasampannajana vibhavasampannajanehi, tannivāsīnaṃ vā naranārīnaṃ uttamādhipaccabhogehi sobhitaṃ. **Suvañṇarajatamaṇimuttāpavāḷādijutivissaravijjotitasuppatiṭṭhitavisāla dvārabāhanti** suvañṇarajatanānāmaṇimuttāpavāḷādīnaṃ jutīhi pabhassaravijjotitasuppatiṭṭhitavitthatadvārabāhaṃ.

Tividhasīlādidassanavasena buddhassa guṇānubhāvaṃ sammā sūcetīti **buddhaguṇānubhāvasaṃsūcakaṃ**, tassa. Kālo ca deso ca desako ca vatthu ca parisā ca, tāsāṃ apadesena nidassanena paṭimaṇḍitaṃ tathā.

Kimatthaṃ panettha dhammavinayasaṅgahe kariyamāne nidānavacanāṃ vuttaṃ, nanu bhagavatā bhāsītavacanasseva saṅgaho kātabboti? Vuccate- desa-

nāya ṭhiti-asammosasaddheyyabhāvasampādanatthaṃ. Kālatesadesakavatthu-parisāpadesehi upanibandhitvā ṭhapitā hi desanā ciraṭṭhitikā hoti, asammosa-dhammā, saddheyyā ca desakālavatthuhetunimittehi upanibandho viya vohāravini-chayo, teneva cāyasmātā mahākassapena “brahmajālaṃ āvuso ānanda kattha bhāsitan”ti-ādinā (cūḷava. 439) desādipucchāsu katāsu tāsāṃ vissajjanaṃ karontena dhammabhaṇḍāgārikena āyasmātā ānandattherena nidānaṃ bhāsitanti tadevidhāpi vuttaṃ **“kālatesadesakavatthuparisāpadesapaṭimaṇḍitaṃ nidānaṃ”**ti.

Apica satthusampattipakāsanatthaṃ nidānavacanaṃ. Tathāgatassa hi bhagavato pubba-racanā-numānāgama-takkābhāvato sammāsambuddhattasiddhi. Sammāsambuddhabhāvena hissa puretaraṃ racanāya, “evampi nāma bhaveyyā”-ti anumānassa, āgamantaraṃ nissāya parivitakkassa ca abhāvo sabbattha appaṭihatañāṇacāratāya ekappamāṇattā ñeyyadhammesu. Tathā ācariyamuṭṭhidhammamacchariyasāsanasāvakānurodhabhāvato khīṇāsavattasiddhi. Khīṇāsavattāya hi ācariyamuṭṭhi-ādīnamabhāvo, visuddhā ca parānuggahappavatti. Iti desakasaṃkilesabhūtānaṃ diṭṭhisīlasampattidūsakānaṃ avijjātaṇhānaṃ abhāvasaṃsūcakehi (1.0216), ñāṇappahānasampadābhibyañjanakehi ca sambuddhavisuddhabhāvehi purimavesārajjadvayasiddhi. Tatoyeva ca antarāyikaniyyānikesu sammohābhāvasiddhito pacchimavesārajjadvayasiddhīti bhagavato catuvesārajjasamannāgamo, attahitaparahitapaṭipatti ca nidānavacanaena pakāsītā hoti sampattiparisāya ajjhāsayānurūpaṃ ṭhānuppattikapaṭibhānena dhammadesanādīpanato, “jānatā passatā”ti-ādivacanaato ca, tena vuttaṃ “satthusampattipakāsanatthaṃ nidānavacanaṃ”ti.

Apica sāsanasampattipakāsanatthaṃ nidānavacanaṃ. Ñāṇakarūṇāpariggahitasabbakiriyassa hi bhagavato natthi niratthikā pavatti, attahitatthā vā, tasmā paresaṃyeva hitāya pavattasabbakiriyassa sammāsambuddhassa sakalampi kāyavacīmanokammaṃ yathāpavattaṃ vuccamānaṃ diṭṭhadhammikasamparāyikaparamatthehi yathārahaṃ sattānaṃ anusāsanaṭṭhena sāsanaṃ, na kabbaracana. Tayidaṃ satthu caritaṃ kālatesadesakavatthuparisāpadesehi saddhiṃ tattha tattha nidānavacanehi yathāsambhavaṃ pakāsīyati. Atha vā satthuno pamāṇabhāvappakāsanena sāsanaṃ pamāṇabhāvappakāsanatthaṃ nidānavacanaṃ, tañcassa pamāṇabhāvadassanaṃ “bhagavā”ti iminā tathāgatassa guṇavisitṭhasabbasattuttamabhāvadīpanena ceva “jānatā passatā”ti-ādinā āsayānusayañāṇādi-payogadīpanena ca vibhāvitaṃ hoti, idamettha nidānavacana payojanassa mukhamattanidassanaṃ. Ko hi samattho buddhānubuddhena dhammabhaṇḍāgārikena bhāsitassa nidānassa payojanāni niravasesato vibhāvītunti. Honti cettha-

“Desanāciraṭṭhitatthaṃ, asammosāya bhāsitaṃ;

saddhāya cāpi nidānaṃ, vedehena yasassinā.

Satthusampattiyā ceva, sāsanasampadāya ca;

tassa pamāṇabhāvassa, dassanatthampi bhāsitan”ti.

Iti sumaṅgalavilāsiniyā dīghanikāyaṭṭhakathāya paramasukhumagambhīraduranubodhatthaparidīpanāya suvimalavipulapaññāveyyattiyajananāya ajjavamadda-

vasoraccasaddhāsati dhitibuddhikhantivīriyā didhammasamaṅginā sātṭhakathe piṭakattaye asaṅgāsaṃhīra visāradaññācārinā anekappabhedasakasamayasa-mayantaragahanajjhogāhinā mahāgaṇinā mahāveyyākaraṇena ñāṇābhivaṃsa-dhammasenāpatināmatherena (1.0217) mahādhammarājādhirājagarunā katāya sādhuvilāsiniyā nāma līnatthapakāsaniyā abbhantaranidānavañṇanāya līnatthapa-kāsānā.

Nidānavañṇanā niṭṭhitā.

5. Evaṃ abbhantaranidānasamvāṇṇanaṃ katvā idāni yathānikkhittassa suttassa samvāṇṇanaṃ karonto anupubbāvirodhinī samvāṇṇanā kamānatikkama-
nena byākuladosappahāyini, viññūnañca cittārādhini, āgatabhāro ca avassaṃ āva-
hitabboti samvāṇṇakassa sampattabhārāvahanena paṇḍitācārasamatikkamābhā-
vavibhāvinī, tasmā tadāvikaṇasādhakaṃ samvāṇṇanokāsavicāraṇaṃ kātumāha
“**idāni**”ti-ādi. **Nikkhittassā**ti desitassa, “desanā nikkhepo”ti hi etaṃ atthato
bhinnampi sarūpato ekameva, desanāpi hi desetabbassa sīlādi-atthassa veneyya-
santānesu nikkhipanato “nikkhepo”ti vuccati. Nanu suttameva samvāṇṇiyatīti āha
“**sā panesā**”ti-ādi. Idaṃ vuttaṃ hoti- suttanikkhepaṃ vicāretvā vuccamānā samvā-
ṇṇanā “ayaṃ desanā evaṃsamuṭṭhānā”ti suttassa sammadeva nidānaparijñā-
nena tabbaṇṇanāya suviññeyyattā pākaṭā hoti, tasmā tadeva sādharmaṇato
paṭhamam vicārayissāmāti. Yā hi sā kathā suttatthasamvāṇṇanāpākaṭakārinī, sā
sabbāpi samvāṇṇakena vattabbā. Tadatthavijānanupāyattā ca sā pariyāyena
samvāṇṇanāyevāti. Idha pana tasmim vicārite yassā aṭṭhuppattiyā idaṃ suttaṃ
nikkhittaṃ, tassā vibhāgavasena “mamaṃ vā bhikkhave”ti-ādinā (dī. ni. 1.5),
“appamattakaṃ kho panetan”ti-ādinā (dī. ni. 1.7), “atthi bhikkhave”ti-ādinā (dī. ni.
1.28) ca vuttānaṃ suttapadesānaṃ samvāṇṇanā vuccamānā taṃtaṃ-anusandhi-
dassanasukhatāya suviññeyyāti daṭṭhabbaṃ. Tattha yathā anekasata-anekasaha-
ssabhedānīpi suttantāni saṃkilesabhāgiyādisāsanapaṭṭhānanayena soḷasavidha-
bhāvaṃ nātivattanti, evaṃ attajjhāsayādi-sutta-nikkhepavasena catubbidhabhā-
vanti āha “**cattāro suttanikkhepā**”ti. Nanu saṃsaggabhedopi sambhavati, atha
kasmā “cattāro suttanikkhepā”ti vuttanti? Saṃsaggabhedassa

sabbattha alabbhamānattā. Attajjhāsayassa, hi aṭṭhuppattiyā ca parajjhāsayapucchāvasikehi saddhiṃ saṃsaggabhedo sambhavati. “Attajjhāsayo (1.0218) ca parajjhāsayo ca, attajjhāsayo ca pucchāvasiko ca, attajjhāsayo ca parajjhāsayo ca pucchāvasiko ca, aṭṭhuppattiko ca parajjhāsayo ca aṭṭhuppattiko ca pucchāvasiko ca, aṭṭhuppattiko ca parajjhāsayo ca pucchāvasiko cā”ti ajjhāsayapucchānusanndhisabbhāvato. Attajjhāsayatṭhuppattīnaṃ pana aññamaññaṃ saṃsaggo natthi, tasmā niravasesaṃ patthāranayena saṃsaggabhedassa alabbhanato evaṃ vuttanti daṭṭhabbaṃ.

Atha vā aṭṭhuppattiyā attajjhāsayenapi siyā saṃsaggabhedo, tadantogadhattā pana saṃsaggavasena vuttānaṃ sesanikkhepānaṃ mūlanikkhepeyeva sandhāya “cattāro suttanikkhepā”ti vuttaṃ. Imasmiṃ pana atthavikappe yathārahaṃ ekakadukatikacatukavasena sāsanaṃ patthānanayena suttanikkhepā vattabbāti nayamattaṃ dasseti veditabbaṃ. Tatrāyaṃ vacanatto- nikkhipanaṃ kathanāṃ **nikkhepo**, suttassa nikkhepo **suttanikkhepo**, suttadesanāti attho. Nikkhipiyatīti vā **nikkhepo**, suttameva nikkhepo **suttanikkhepo**. Attano ajjhāsayo **attajjhāsayo**, so assa atthi kāraṇavaseṇāti **attajjhāsayo**, attano ajjhāsayo vā etassa yathāvuttanayenāti **attajjhāsayo**. Parajjhāsayepi eseṇa nayo. Pucchāya vaso **pucchāvaso**, so etassa atthi yathāvuttanayenāti **pucchāvasiko**. Araṇiyato avagantabbato **attho** vuccati suttadesanāya vattu, tassa uppatti atthuppatti, sā eva **aṭṭhuppatti** ttha-kā-rassa ṭṭha-kāraṃ katvā, sā etassa atthi vuttanayenāti **aṭṭhuppattiko**. Apica nikkhipiyati suttametenāti **nikkhepo**, attajjhāsayādisuttadesanākāraṇameva. Etasmiṃ pana atthavikappe attano ajjhāsayo **attajjhāsayo**. Paresaṃ ajjhāsayo **parajjhāsayo**. Pucchiyatīti **pucchā**, pucchitabbo attho. Tassā pucchāya vasena pavattaṃ dhammapaṭṭiggāhakaṇaṃ vacanaṃ pucchāvasikaṃ. Tadeva nikkhepasaddāpekkhāya pulliṅgavasena vuttaṃ “**pucchāvasiko**”ti. Vuttanayena aṭṭhuppattiyeva **aṭṭhuppattikoti** evaṃ attho daṭṭhabbo.

Ettha ca paresaṃ indriyaparipākādikāraṇaṃ nirapekkhitvā attano ajjhāsaye-neva dhammatantiṭṭhapanatthaṃ pavattitadesanattā attajjhāsayassa visuṃ nikkhepabhāvo yutto. Teneva vakkhati “attano ajjhāsayeneva (1.0219) katheti”ti (dī. ni. aṭṭha. 1.5). Parajjhāsayapucchāvasikānaṃ pana paresaṃ ajjhāsayapucchānaṃ desanānimittabhūtānaṃ uppattiyāṃ pavattattā kathaṃ aṭṭhuppattike anavarodho siyā, pucchāvasikaṭṭhuppattikānaṃ vā parajjhāsayānurodhena pavattitadesanattā kathaṃ parajjhāsaye anavarodho siyāti na codetabbameṭṭhaṃ. Paresaṃ hi abhinīhāraparipucchādivinimuttasseva suttadesanākāraṇuppādassa aṭṭhuppattivasena gahitattā parajjhāsayapucchāvasikānaṃ visuṃ gahaṇaṃ. Tathā hi **dhammadāyāda-suttādīnaṃ** (ma. ni. 1.29) āmisuppādādidesanānimittaṃ “aṭṭhuppatti”ti vuccati. Paresaṃ pucchānaṃ vinā ajjhāsayameva nimittaṃ katvā desito **parajjhāsayo**. Pucchāvasena desito **pucchāvasikoti** pākaṭovāyamatto.

Anajjhīṭṭhoti pucchādīnā anajjhēsito ayācīto, **attano ajjhāsayeneva katheti** dhammatantiṭṭhapanatthanti adhippāyo. **Hāroti** āvaḷi yathā “muttāhāro”ti, sveva hāraṃ, sammappadhānasuttantānaṃ hāraṃ tathā. Anupubbena hi saṃyuttake niddiṭṭhānaṃ sammappadhānapaṭisaṃyuttānaṃ suttantānaṃ āvaḷi “**sammappa-**

dhānasuttantahāraḱo”ti vuccati, tathā **iddhipādahāraḱādi**. **Iddhipāda-indriyabala-bojjaṅgamaggaṅgasuttantahāraḱo**ti pubbapadesu parapadalopo, dvandagabbhasamāso vā eso, peyyālaniddeso vā. **Tesanti** yathāvuttasuttānaṃ.

Paripakkāti pariṇatā. **Vimuttiparipācaniyāti** arahattaphalaṃ paripācentā saddhindriyādayo dhammā. **Khayeti** khayanatthaṃ, khayakāraṇabhūtāya vā dhammadeśanāya. **Ajjhāsayanti** adhimuttiṃ. **Khantinti** diṭṭhinijjhānakkhantiṃ. **Mananti** cittaṃ. **Abhinīhāraṇti** paṇidhānaṃ. **Bujjhanabhāvanti** bujjanasabhāvaṃ, bujjanākāraṃ vā. **Avekkhitvāti** paccavekkhitvā, apekkhitvā vā.

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

Kasmāti āha **“aṭṭhuppattiyam hi”**ti-ādi. **Vaṇṇāvaṇṇeti** nimitte bhuttaṃ, vaṇṇasaddena cettha **“acchariyam āvuso”**ti-ādinā (dī. ni. 1.4) bhikkhusaṅghena vuttopi vaṇṇo saṅgahito. Tampi hi aṭṭhuppattiṃ katvā **“atthi bhikkhave añṇe (1.0220) dhammā”**ti-ādinā (dī. ni. 1.28) upari desanaṃ ārabhissati. Tadeva vivarati **“ācariyo”**ti-ādinā. **“Mamaṃ vā bhikkhave, pare vaṇṇaṃ bhāseyyun”**ti imissā desanāya brahmadattena vuttaṃ vaṇṇaṃ aṭṭhuppattiṃ katvā desitattā āha **“antevāsī vaṇṇan”**ti. Idāni pāḷiyā sambandhaṃ dassetuṃ **“iti”**ti-ādi vuttaṃ. **Desanākusalo**ti **“imissā aṭṭhuppattiyā ayaṃ desanā sambhavati”**ti desanāya kusalo, etena pakaraṇānuṅgaṃ bhagavato thomaṇamakāsi. Esā hi saṃvaṇṇanakānaṃ pakati, yadidaṃ tattha tattha pakaraṇādhiḱatagaṇena bhagavato thomaṇā. **Vā-saddo** cettha upamānasamuccayasamaṣayavacanavossaggapadapūraṇasadisavikappādīsu bahūsvatthesu dissati. Tathā hesa **“paṇḱitovāpi tena so”**ti-ādīsu upamāne dissati, sadiśabhāveti attho. **“Taṃ vāpi dhīrā muniṃ pavedayanti”**ti-ādīsu (su. ni0213) samuccaye. **“Ke vā ime kassa vā”**ti-ādīsu (pārā. 296) saṃsaye. **“Ayaṃ vā (ayaṅca) (dī. ni. 1.181) imesaṃ samaṇabrāhmaṇānaṃ sabbabālo sabbamūḷho”**ti-ādīsu (dī. ni. 1.181) vacanavossagge. **“Na vāyaṃ kumārako mattamañṇāsī”**ti-ādīsu (saṃ. ni. 2.154) padapūraṇe. **“Madhuṃ vā mañṇati bālo, yāva pāpaṃ na paccati”**ti-ādīsu (dha. pa. 69) sadise. **“Ye hi keci bhikkhave, samaṇā vā brāhmaṇā vā”**ti-ādīsu (ma. ni. 1.170; saṃ. ni. 5.1092) vikappe. Idhāpi vikappeyeva. Mama vā dhammassa vā saṅghassa vāti vividhā viṣuṃ vikappanassa jotakattāti āha **“vā-saddo vikappanatttho”**ti. **Para-saddo** pana attheva añṇattho **“ahañceva kho pana dhammaṃ deseyyaṃ, pare ca me na ājāneyyun”**ti-ādīsu (dī. ni. 2.64; ma. ni. 1.281; 2.337; mahāva. 7, 8) atthi adhikattho **“indriyaparopariyattan”**ti-ādīsu (vibha. 814; a. ni. 10.21; ma. ni. 1.148; paṭi. ma. 1.68; 1.111) atthi pacchābhāgattho **“parato āgamissati”**ti-ādīsu. Atthi paccanīkattho **“uppannaṃ parappavādaṃ sahadhammena suniggaḱitaṃ niggahetvā”**ti-ādīsu (dī. ni. 2.168; saṃ. ni. 5.822; a. ni. 8.70; udā. 51) idhāpi paccanīkatthoti dasseti **“paṭiviruddhā sattā”**ti iminā. Sāsanassa paccanīkabhūtā paccatthikā sattāti attho. Ta-saddo pareti vuttamatthaṃ avaṇṇabhāsanakiriyāviṣiṭṭhaṃ parāmasatīti vuttaṃ **“ye avaṇṇaṃ vadanti, tesū”**ti.

Nanu (1.0221) tesam āghāto natthi guṇamahattattā, atha kasmā evaṃ vuttanti codanālesam dassetvā tadapaneti **“kiñcāpi”**ti-ādinā. Kiñcāpi natthi, atha kho tathāpīti attho. **Īdisesupīti** ettha **pi-saddo** sambhāvanattho, tena ratanattayanimitampi

akusalacittam na uppādetabbaṃ, pageva vaṭṭāmisalokāmisanimittanti sambhāveti. Pariyattidhammoyeva saddhammanayanatṭhena nettiti **dhammanetti. Āhanatī**ti ābhuso ghaṭṭeti, hiṃsati vā, vibādhati, upatāpeti cāti attho. Katthaci “etthā”ti pāṭho dissati, so pacchālikhito porāṇapāṭhānugatāya ṭikāya virodhattā, atthayuttīyā ca abhāvato. Yadipi domanassādayo ca āhananti, kopeyeva panāyaṃ niruḷhoti dasseti **“kopassetam adhivacanan”**ti iminā. Avayavatthañhi dassetvā tattha pariyāyena attham dassento evamāha. **Adhivacnanti** ca adhikicca pavattaṃ vacanaṃ, pasiddham vā vacanaṃ, nāmanti attho. Evamitaesupi. Ettha ca sabhāvadhammato aññassa kattu-abhāvajotanattham **“āhanati”**ti kattutthe āghātasaddam dasseti. Āhanati etena, āhananamattaṃ vā **āghātoti** karaṇabhāvattāpi sambhavantiyeva. **“Appatītā”**ti etassattho **“atutṭhā asomanassikā”**ti vutto, idaṃ pana pākaṭapariyāyena apaccayasaddassa nibbacanadassanaṃ, tammukhena pana na pacceṭi tenāti **appaccayoti** kātabbaṃ. **Abhirādhayatī**ti sādhayati. **Etthāti** etesu tīsu padesu. **Dvīhī**ti āghāta-anabhiraddhipadehi. **Ekenāti** apaccayapadena. Ettakesu gahitesu taṃsampayuttā aggahitā siyuṃ, na ca sakkā tepi aggahituṃ ekuppādādisabhāvattāti codanaṃ visodhetuṃ **“tesan”**ti-ādi vuttaṃ, **tesanti** yathāvuttānaṃ saṅkhārakkhandhavedanākkhandhekadesānaṃ. **Sesānanti** saññāviññāṇavasitṭhasaṅkhārakkhandhekadesānaṃ. **Karaṇanti** uppādanaṃ. Āghātādīnañhi pavattiyā paccayasamavāyanaṃ idha **“karaṇan”**ti vuttaṃ, taṃ pana atthato uppādanameva. Tadanuppādanañhi sandhāya pāḷiyam **“na karaṇiyā”**ti vuttaṃ. **Paṭikkhitameva** yathārahaṃ ekuppādanirodhārammaṇavatthubhāvato.

Tatthāti tasmim manopadose. **“Tesu avaṇṇabhāsakesū”**ti iminā ādhāratthe bhumbaṃ dasseti. Nimittatthe, bhāvalakkhaṇe vā etaṃ bhummanti āha **“tasmim vā avaṇṇe”**ti. Na hi aguṇo, nindā vā kopadomanassānaṃ ādhāro sambhavati tabbhāsakāyattattā tesam. **Assathāti** (1.0222) sattamiyā rūpaṃ ce-saddayogena parikkappanavisayattāti dasseti **“bhaveyyāthā”**ti iminā. **“Bhaveyyātha** ce, yadi bhaveyyāthā’ti ca vadanto ‘yathākkamaṃ pubbāparayogino ete saddā’ti ñāpeti”ti vadanti. **“Kupitā kopena anattamanā domanassenā”**ti iminā **“evaṃ paṭhamena nayanā”**ti-ādinā vuttavacanaṃ atthantarābhāvadassanena samattheti. **“Tumhākan”**ti iminā samānattho **“tumhan”**ti eko saddo **“amhākan”**ti iminā samānattho **“amhan”**ti saddo viya yathā **“tasmā hi amhaṃ daharā na miyare”**ti (jā. 1.93) āha **“tumhākaṃ yevā”**ti. Atthavasā liṅgavipariyāyoti katvā **“tāya ca anattamanatāyā”**ti vuttaṃ. **“Antarāyo”**ti vutte samaṇadhammavisesānanti atthassa pakaraṇato viññāyamānattā, viññāyamānatthassa ca saddassa payoge kāmācārattā **“paṭhamajjhānādīnaṃ antarāyo”**ti vuttaṃ. Ettha ca **“antarāyo”**ti idaṃ manopadosassa akaraṇiyatāya kārāṇavacanaṃ. Yasmā tumhākameva tena kopādinā paṭhamajjhānādīnamantarāyo bhaveyya, tasmā te kopādipariyāyena vuttā āghātādayo na karaṇiyāti adhippāyo, tena **“nāhaṃ sabbaññū”**ti issarabhāvena tumhe tato nivāremi, atha kho imināva kārāṇenāti dasseti. Taṃ pana kārāṇavacanaṃ yasmā ādīnavavibhāvanaṃ hoti, tasmā **“ādīnavaṃ dassento”**ti heṭṭhā vuttanti daṭṭhabbaṃ.

So pana manopadoso na kevalaṃ kālantarabhāvinoyeva hitasukhassa antarāyakaro, atha kho taṅkhaṇapavattanārahassapi hitasukhassa antarāyakaroti mano-

padose ādīnavam daḷhataram katvā dassetum “**api nū**” ti-ādimāhātipi sambandho vattabbo. **Paresanti** ye attato aññe, tesanti attho, na pana “pare avaṇṇam bhāseyyūn” ti-ādīsu viya paṭiviruddhasattānanti āha “**yesam kesañci**” ti. Tadevattham samattheti “**kupito hī**” ti-ādinā. Pāḷiyam subhāsītadubbhāsītavacanajānanampi tadatthajānaneneva siddhanti āha “**subhāsītadubbhāsītassa atthan**” ti.

Andhamṭamanti andhabhāvakaram tamam, ativiya vā tamam. Yam naram sahate abhibhavati, tassa andhatamanti sambandho. **Yanti** vā bhummatthe pacca-ttavacanam, yasmim kāle sahate, tadā andhatamam hotīti attho (1.0223), kāraṇa-niddeso vā, yena kāraṇena sahate, tena andhatamanti. Evaṃ sati yaṃtam-sa-ddānam niccasambandhattā “yadā” ti ajjhāharitabbaṃ. Kiriyaṃparāmasanam vā etaṃ, “kodho sahate” ti yadetaṃ kodhassa abhibhavanam vuttaṃ, etaṃ andhatamanti. Tato ca kuddho attham na jānāti, kuddho dhammam na passatīti yojettabbaṃ. **Attham dhammanti** pāḷi-attham, pāḷidhammañca. **Cittappakopanoti** cittassa pakatibhāvavijahanena padūsako. **Antaratoti** abbhantarato, cittato vā kodhavasena bhayaṃ jātam. Nti tathāsabhāvam kodham, kodhassa vā anattajananādippakāram.

Sabbatthāpīti sabbesupi paṭhamadutiyatatiyanayesu. “Avaṇṇe paṭipajjitabbākāran” ti adhikāro. Avaṇṇabhāsakānamavisayattā “**tatrā**” ti padassa tasmim avaṇṇeti atthova dassito. **Abhūtanti** kattubhūtam vacanam, yaṃ vacanam abhūtam hotīti attho. **Abhūtato** Ti pana abhūtataḷkiriyaṃ

bhāvappadhānattā, bhāvalopattā cāti dasseti “**abhūtabhāvene**vā” ti iminā. “Itipetan” ti-ādi nibbeṭhanākāranidassananti dassetuṃ “**kathan**” ti-ādi vuttaṃ. **Tatrā**ti tasmim vacane. **Yojanā**ti adhippāyapayojanā. **Tuṇhī**ti abhāsanatthe nipāto, bhāvanapumsako cesa. “Itipetaṃ abhūtan” ti vatvā “**yaṃ tumhehi**” ti-ādinā tadatthaṃ vivarati. **Imināpī**ti pi-saddena anekavidhaṃ kāraṇaṃ sampiṇḍeti. Kāraṇasarūpamāha “**sabbaññuyevā**” ti-ādinā. **Eva**-saddo tīsupi padesu yojetabbo, sabbaññubhāvato na asabbaññū, svākkhātattā na durakkhāto, suppaṭipannattā na duppaṭipannoti imināpi kāraṇena nibbeṭhetabbanti vuttaṃ hoti. “Kasmā pana sabbaññū” ti-ā-dipaṭicodanāyapi taṃkāraṇadassanena nibbeṭhetabbamevāti āha “**tatra idañci-dañca kāraṇan**” ti. **Tatrā**ti tesu sabbaññutādīsu. **Idañca idañca kāraṇanti** anekavidhena kāraṇānukāraṇaṃ dassetvā “na sabbaññū” ti-ādivacanaṃ nibbeṭhetabbanti attho. Tatrīdaṃ kāraṇaṃ- sabbaññū eva amhākaṃ satthā aviparītadhammadesanattā. Svākkhāto eva dhammo ekantaniyyānikattā. Suppaṭipanno eva saṅgho saṃkilesarahitattāti. Kāraṇānukāraṇadassanampettha asabbaññutādivacana-nibbeṭhanameva tathādassanassa tesampi kāraṇabhāvatoti daṭṭhabbaṃ. Kāraṇakāraṇampi hi “kāraṇan” tveva vuccati, patiṭṭhānapatiṭṭhānampi “patiṭṭhānan” tveva yathā “tiṇehi bhattaṃ (1.0224) siniddhaṃ, pāsāde dhammamajjhāyati” ti. **Dutiyaṃ padanti** “atacchan” ti padaṃ. **Paṭhamassa padassāti** “abhūtan” ti padassa. **Catutthanti** “na ca panetaṃ amhesu saṃvijjati” ti padaṃ. **Tatiyassāti** “natthi cetaṃ amhesū” ti padassa. Vividhamekattheyeva pavattaṃ vacanaṃ vivacanaṃ, tadeva **vevacanaṃ**, **vacananti** vā attho saddena vacanīyattā “bhagavāti vacanaṃ seṭṭhaṃ, bhagavāti vacanamuttaman” ti-ādīsu (dī. ni. aṭṭha. 1.1 ma. ni. aṭṭha. 1.1; a. ni. 1.rūpādivaggavaṇṇanā; pārā. aṭṭha. 1.1) viya. Nānāsabhāvato vigataṃ vacanaṃ yassāti **vevacanaṃ** vuttanayena, pariyāyavacananti attho.

Etthāha- kasmā panettha pariyāyavacanaṃ vuttaṃ, nanu ekekapadavaseneva adhippeto attho siddho, evaṃ siddhe sati kimete tena pariyāyavacanena. Tade-taṅhi ganthagāravādi-anekadosakaraṃ, yadi ca taṃ vattabbaṃ siyā, tadeva vuttaṃ assa, na tadaññanti? Vuccate- desanākāle, hi āyatiñca kassaci kathañci tadatthapaṭivedhanatthaṃ pariyāyavacanaṃ vuttaṃ. Desanāpaṭiggāhakesu hi yo tesam pariyāyavacanānaṃ yaṃ pubbe saṅketaṃ karoti “idamimassatthassa vacan” ti, tassa teneva tadatthapaṭivedho hoti. Apica tasmim khaṇe vikkhittacittānaṃ aññavihitānaṃ vipariyāyānaṃ aññena pariyāyena tadatthāvabodhanatthampi pariyāyavacanaṃ vuttaṃ. Yaṅhi ye na suṇanti, tapparihāyanavasena tesam sabbathā paripuṇṇassa yathāvuttassa atthassa anavabodho siyā, pariyāyavacane pana vutte tabbasena paripuṇṇamatthāvabodho hoti. Atha vā mandabuddhīnaṃ punappunaṃ tadatthalakkhaṇena asammohanatthaṃ pariyāyavacanaṃ vuttaṃ. Mandabuddhīnaṅhi ekeneva padena ekatthassa sallakkhaṇena sammoho hoti, anekena pariyāyena pana ekatthassa sallakkhaṇena tathāsammoho na hoti anekappavattinimittena ekattheyeva pavattasaddena yathādhippetassa atthassa nicchitattā.

Aparo nayo- “anekepi atthā samānabyañjanā honti” ti yā atthantaraparikkappanā siyā, tassā parivajjanatthampi pariyāyavacanaṃ vuttanti veditabbaṃ. Aneke-

sampi hi atthānaṃ ekapadavacaniyatāvasena samānabyañjanattā yathāvuttassa padassa “ayamattho nu kho adhippeto, udāhu ayamatthovā”ti pavattaṃ sotūnamatthantaraparikkappaṃ vevacanaṃ aññamaññaṃ bheda-kavasena parivajjeti. Vuttañca-

“Nekatthavuttiyā (1.0225) saddo, na visesatthañāpako; pariyāyena yutto tu, pariyāyo ca bheda-ko”ti.

Aparo nayo- anaññassāpi pariyāyavacanassa vacane anekāhi tāhi tāhi nāmapaññattihi tesam tesam atthānaṃ paññāpanatthampi pariyāyavacanaṃ vattabbaṃ hoti. Tathā hi pariyāyavacane vutte “imassatthassa idamidampi nāman”ti sotūnaṃ anekadhā nāmapaññattivijānaṃ. Tato ca taṃtaṃpaññattikosallaṃ hoti seyyathāpi nighaṇṭusatthe paricayataṃ. Apica dhammakathikānaṃ tanti-atthupanibandhanaparāvabodhanānaṃ sukhasiddhiyāpi pariyāyavacanaṃ. Tabbacanena hi dhammadesakānaṃ tanti-atthassa attano citte upanibandhanena ṭhapanena paresaṃ sotūnamavabodhanaṃ sukhasiddhaṃ hoti. Atha vā sammāsambuddhassa attano dhammaniruttipaṭisambhidāsampattiyaṃ vibhāvanatthaṃ, veneyyānañca tattha bijavāpanatthaṃ pariyāyavacanaṃ bhagavā niddisati. Tadasampattikassa hi tathāvacanaṃ na sambhavati. Tena ca pariyāyavacanena yathāsutena tassaṃ dhammaniruttipaṭisambhidāsampattiyaṃ tapparicaraṇena, tadaññasucari-tasamupabrūhanena ca puññasaṅkhātassa bijassa vapanāṃ sambhavati. Ko hi īdisāya sampattiyaṃ viññāyamānāya tadevaṃ nābhipattheyyāti, kiṃ vā bahunā. Yassā dhammadhātuyā suppaṭividdhattā sammāsambuddho yathā sabbasmiṃ atthe appaṭihataññācāro, tathā sabbasmiṃ saddavohāreti ekampi atthaṃ anekehi pariyāyehi bodheti, natthi tattha dandhāyitattaṃ vitthāritattaṃ, nāpi dhammadesanāya hāni, āveṇiko cāyaṃ buddhadhammo. Sabbaññutaññāṇassa hi suppaṭividitabhāvena paṭisambhidāññāṇehi viya tenapi ñāṇena atthe, dhamme, niruttiyaṃ ca appaṭihata-vuttitāya buddhalīlāya ekampi atthaṃ anekehi pariyāyehi bodheti, na pana tasmīṃ saddavohāre, tathābodhane vā mandabhāvo sammābodhanassa sādhanattā, na ca tena atthassa vitthārabhāvo ekassevatthassa desetabbassa subbijānanakāraṇattā, nāpi tabbacanena dhammadesanāhāni tassa desanā-sampattibhāvato. Tasmā sātthakaṃ pariyāyavacanaṃ, na cāpi taṃ ganthagāravādi-anekadosakaranti daṭṭhabbaṃ. Yaṃ panetaṃ vuttaṃ “yadi ca taṃ vattabbaṃ siyā, tadeva vuttaṃ assa, na tadaññan”ti, tampi na yuttaṃ payo- janantarāsambhavato. Tadeva hi avatvā tadaññassa vacanena desanākkhaṇe samāhitacittānampi sammadeva paṭiggaṇhantānaṃ taṃtaṃpadantogadhapa-vattinimittamārabha (1.0225) tadatthādhigamo hoti, itarathā tasmīmyeva pade punappaṇaṃ vutte tesam tadatthānadhigatatā siyāti. Honti cettha-

“Yena kenaci atthassa, bodhāya aññasaddato; vikkhittakamanānampi, pariyāyakathā katā.

Mandānañca amūḷhatthaṃ, atthantarani-sedhayā; taṃtaṃnāmanirūḷhatthaṃ, pariyāyakathā katā.

Desakānaṃ sukaratthaṃ, tanti-atthāvabodhane; dhammaniruttibodhatthaṃ, pariyāyakathā katā.

Veneyyānaṃ tattha bījavāpanatthañca attano;
dhammadhātuyā liḷāya, pariyāyakathā katā.
Tadeva tu avatvāna, tadaññehi pabodhanaṃ;
sammāpaṭiggaṇhantānaṃ, atthādhigamāya katan”ti.

Idaṃ pana nibbeṭhanaṃ īdiseyeva, na sabbattha kātabbanti dassento “**idañcā**”-
ti-ādimāha. Tattha **avaṇṇeyevā**ti kāraṇapatirūpaṃ vatvā, avatvā vā dosapatiṭṭhāpa-
navasena nindāya eva. **Na sabbatthā**ti na kevalaṃ akkosanakhuṃsanavambhanā-
dīsu sabbattha nibbeṭhanaṃ kātabbanti attho. Tadevatthaṃ “**yadi hī**”ti-ādinā
pākaṭaṃ karoti. “Sāsaṅkaniyo hotī”ti vuttaṃ tathānibbeṭhetabbatāya kāraṇameva
“**tasmā**”ti paṭiniddisati. “**Oṭṭhosī**”ti-ādi “na sabbatthā”ti etassa vivaraṇaṃ. Jātinā-
magottakammasippa-ābādha liṅga kilesa āpatti akkosanasaṅkhātehi **dasahi akko-**
savatthūhi. Adhivāsanaṃ eva khanti, na diṭṭhinijjhānakkhamaṇādayoti **adhivāsana-**
khanti.

6. Evaṃ avaṇṇabhūmiyā saṃvaṇṇanaṃ katvā idāni vaṇṇabhūmiyāpi saṃva-
ṇṇanaṃ kātumāha “**evan**”ti-ādi. Tattha **avaṇṇabhūmiyanti** avaṇṇappakāsana-
ṭṭhāne. **Tādilakkhaṇanti** ettha “pañcahākārehi tādī iṭṭhāniṭṭhe tādī, cattāvīti tādī,
tiṇṇāvīti tādī, muttāvīti tādī, taṃniddeśā tādī”ti (mahāni. 38) niddesanayena
pañcasu atthesu idha paṭhamenaṭṭhena tādī. Tatrāyaṃ niddeso-
Kathaṃ arahā iṭṭhāniṭṭhe tādī, arahā lābhēpi tādī, alābhēpi tādī, yasepi, ayasepi,
pasamsāyapi, nindāyapi, sukhepi (1.0227), dukkhepi tādī, ekañce bāhaṃ
gandhena limpeyyuṃ, ekañce bāhaṃ vāsiyā taccheyyūṃ, amusmiṃ natthi rāgo,
amusmiṃ natthi paṭigho, anunayapaṭighavippahīno ugghāṭinigghāṭivītivatto, anuro-
dhavirodhasamatikkanto, evaṃ arahā iṭṭhāniṭṭhe tādīti (mahāni. 38).

Vacanaṭṭho pana tamiva dissatīti **tādī**, iṭṭhamiva aniṭṭhampi passatīti attho.
Tassa lakkhaṇaṃ **tādilakkhaṇaṃ**, iṭṭhāniṭṭhesu samapekkhanasabhāvo. Atha vā
tamiva dissate **tādī**, so eva sabhāvo, tadeva lakkhaṇaṃ **tādilakkhaṇanti**. Vaṇṇa-
bhūmiyaṃ tādilakkhaṇaṃ dassetunti sambandho. **Para-Saddo** aññattheti āha “**ye**
keci”ti-ādi. Ānandanti bhusaṃ pamodanti taṃsamaṅgino sattā etenāti ānandasā-
ddassa karaṇatthataṃ dasseti. Sobhanamaṇo **sumano**, cittaṃ, sobhanaṃ vā
maṇo yassāti **sumano**, taṃsamaṅgipuggalo. Nanu ca cittavācakahāve sati ceta-
sikasukhassa bhāvatthataṃ yuttā, puggalavācakahāve pana cittameva bhāvattho
siyā, na cetasikasukhaṃ, sumanasaddassa dabbanimittaṃ pati pavattattā yathā
“daṇḍittaṃ sikhittan”ti-ādīti? Saccameṭṭhaṃ dabbe apekkhite, idha pana tadanape-
kkhitvā tena dabbena yuttaṃ mūlanimittabhūtaṃ cetasikasukhameva apekkhitvā
sumanasaddo pavatto, tasmā etthāpi cetasikasukhameva bhāvattho sambhavati,
tenāha “**cetasikasukhassetam adhivacanan**”ti. Etena hi vacanena tadaññacetasi-
kānampi cittapaṭibaddhattā, cittakiriyattā ca yathāsambhavaṃ somanassabhāvo
āpajjati codanaṃ nāpajjateva ruḷhisaddattā tassa yathā “paṅkajan”ti pariharati.
Ubbilayatīti ubbilaṃ, bhindati purimāvattāya visesaṃ āpajjati attho. Tadeva **ubbi-**
lāvitam paccayantarāgamādivasena. Uddhaṃ palavatīti vā **ubbilāvitam** akārānaṃ
ikāraṃ, ākārañca katvā, cittameva “cetaso”ti vuttattā. Taddhite pana siddhe taṃ
abyatirittaṃ tasmim̐ pade vacanīyassa sāmāññabhāvato, tassa vā saddassa

nāmapadattā, tasmā kassāti sambandhīvisesānuyoge “cetaso”ti vuttanti dassetuṃ “**kassā**”ti-ādi vuttaṃ. Esa nayo īdisesu. Yāya uppannāya kāyacittaṃ vātapūrita-
bhasā viya uddhumāyanākārappattaṃ hoti tassā gehasitāya odagyapītiyā etaṃ
adhivacananti sarūpaṃ dasseti “**uddhaccāvahāyā**”ti-ādinā. **Uddhaccāvahāyā**ti
uddhatabhāvāvahāya. Uppilāpeti (1.0228) cittaṃ uppilāvitaṃ karotīti **ubbilāpanā**,
sā eva pīti, tassā. Khandhavasena dhammavisesattaṃ āha “**idhāpī**”ti-ādinā. Ava-
ṇṇabhūmimapekkhāya api-saddo “ayampi pārājiko”ti-ādīsu (pārā. 1.89, 91, 167,
171, 195, 197) viya, idha ca kiñcāpi tesam bhikkhūnaṃ ubbilāvitameva natthi, atha
kho āyatim kulaputtānaṃ edisesupi ṭhānesu akusaluppattim paṭisedhento
dhammanettim ṭhapetīti. **Dvīhi padehi saṅkhārakkhandho, ekena vedanākkhandho**
vuttoti etthāpi “tesam vasena sesānaṃ sampayuttadhammānaṃ karaṇaṃ paṭi-
kkhittamevā”ti ca aṭṭhakathāyaṃ vuttanayena sakkā viññātunti na vuttaṃ.
saddo sambhāvanattho”ti-ādinā vuttanayena cettha attho yathāsambhavaṃ vedi-
tabbo.

Tumhaṃyevassa tena antarāyoti etthāpi “**antarāyo**”ti idaṃ “ubbilāvitattassa aka-
raṇīyatākāraṇavacana”ti-ādinā heṭṭhā avaṇṇapakke amhehi vuttanayānusārena
attho daṭṭhabbo. Ettha ca “ānandino ubbilāvitā”ti dīpitaṃ pītimeva gahetvā “**tena**
ubbilāvitattenā”ti vacanaṃ somanassarahitāya pītiyā abhāvato tabbacaneneva
“sumanā”ti dīpitaṃ somanassampi siddhamevāti katvā vuttaṃ. Atha vā somana-
ssassa antarāyakarātā pākaṭā, na tathā pītiyāti evaṃ vuttanti daṭṭhabbaṃ. **Kasmā**
panetanti yathāvuttaṃ atthaṃ avibhāgato manasi katvā codeti. Ācariyo “**sa-**
n”ti tamatthaṃ paṭijānitvā “**taṃ panā**”ti-ādinā

vibhajjabyākaraṇavasena pariharati.

Tattha **etanti** ānandādīnamakaraṇīyatāvacaṇaṃ, nanu bhagavatā vaṇṇitanti sambandho. **Buddhoti kittayantassāti** “buddho”ti vacanaṃ guṇānussaraṇavasena kathentassa sādhujanassa. **Kasiṇenāti** kasiṇatāya sakalabhāvena. **Jambudīpassāti** cetassa avayavabhāvena sambandhīvacanaṃ. Apare pana “**jambudīpassāti** karaṇavacaṇatthe sāmivacana”ti vadanti, tesam matena kasiṇajambudīpasaddānaṃ samānādhikaraṇabhāvo daṭṭhabbo, karaṇavacaṇaṅca nissakkatthe. Pageva ekadesato panāti **api-saddo** sambhāvane. **Ādi-saddena** cettha-

“Mā soci udāyi, ānando avītarāgo kālaṃ kareyya, tena cittappasādena satta-kkhattuṃ devarajjaṃ kāreyya, satta-kkhattuṃ (1.0229) imasmiṃyeva jambudīpe mahārajjaṃ kāreyya, apica udāyi ānando diṭṭheva dhamme parinibbāyissati”ti-ādi-suttaṃ (a. ni. 3.81)-

Saṅgahitaṃ. Nti suttantare vuttaṃ pītisomanassaṃ. **Nekkhammassitanti** kāmato nikkhamane kusaladhamme nissitaṃ. **Idhāti** imasmiṃ sutte. **Gehassitanti** gehavāsīnaṃ samudāciṇṇato gehasaṅkhāte kāmaguṇe nissitaṃ. Kasmā tadevidhādhippetanti āha “**idañhi**”ti-ādi. “Āyasmato channassa uppannasadisāna”ti vuttamatthaṃ pākaṭaṃ kātuṃ, samatthetuṃ vā “**tenevā**”ti-ādi vuttaṃ. **Visesaṃ nibbattetuṃ nāsakkhi** bhagavati, dhamme ca pavattagehassitapematāya. **Parinibbānakāleti** parinibbānāsannakāle bhagavatā paññattena tajjitoti vā sambandho. **Parinibbānakāleti** vā bhagavato parinibbutakāle saṅghena tajjito nibbatteti vā sambandho. **Brahmadaṇḍenāti** “bhikkhūhi itthannāmo neva vattabbo, na ovaditabbo, nānusāsītabbo”ti (cūḷava. 445) katena brahmadaṇḍena. **Tajjitoti** saṃvejito. **Tasmāti** yasmā gehassitapītisomanassaṃ jhānādīnaṃ antarāyakaraṃ, tasmā. Vuttañhetam bhagavatā **sakkapañhasutte** “somanassaṃpāhaṃ devānaminda, duvidhena vadāmi sevītabbampi asevitabbampi”ti (dī. ni. 2.359).

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

“Mamaṃ vā bhikkhave pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra ce tumhe assatha ānandino sumanā ubbilāvitā (1.0230), api nu tumhe paresaṃ subhāsītadubbhāsītaṃ ājāneyyāthāti? No hetam bhante”ti ayaṃ tatiyavāro nāma avaṇṇabhūmiyaṃ vuttanayavasena tatiyavāraṭṭhāne nīharitabbattā, so desanākāle tena vārena bodhetabbapuggalābhāvato desanāya **anāgatopi** tadatthasambhavato **atthato āgatoyeva**. Yathā taṃ vitthāravasena kathāvattahuppakaraṇanti dassetuṃ “**tatiyavāro panā**”ti-ādi vuttaṃ, etena saṃvaṇṇanākāle tathābujjhanakasattānaṃ vasena so vāro ānetvā

saṃvaṇṇetabboti dasseti. “**Yatheva hi**”ti-ādinā tadevatthasambhavaṃ vibhāveti. Kuddho atthaṃ na jānāti yathevāti sambandho.

Paṭipajjitabbākāradassanavāreti yathāvuttaṃ tatiyavāraṃ upādāya vattabbe catutthavāre. “Tumhākaṃ satthā”ti vacanato pabhuti yāva “imināpi kāraṇena tacchan”ti vacanaṃ, tāva yojanā. “**So hi bhagavā**”ti-ādi tabbivaraṇaṃ. Tattha **itipī**ti imināpi kāraṇena. Vitthāro visuddhimagge (visuddhi. 123 ādayo) “anāpatti upasampannassa bhūtaṃ āroceti”ti (pāci. 77) vuttepi sabhāgānameva ārocanaṃ yuttanti āha “**sabhāgānaṃ bhikkhūnaṃyeva paṭijānitabban**”ti. Teyeva hi tassa atthakāmā, saddheyyavacanattañca maññanti, tato ca “sāsanassa amoghatā dīpitā hoti”ti vuttatthasamatthanaṃ siyā. “**Evañhi**”ti-ādi kāraṇavacanaṃ. Pāpicchatā ceva parivajjitā, kattubhūtā vā sā, hotīti sambandho. **Amoghatā**ti niyyānika-bhāvena atucchatā. **Vuttanayenā**ti “tatra tumhehīti tasmim vaṇṇe tumhehī”ti-ādinā ceva “dutiyaṃ padaṃ paṭhamassa padassa, catutthañca tatiyassa vevacanan”ti-ādinā ca vuttanayena.

Cūlasīlavaṇṇanā

7. **Ko anusandhī**ti pucchā “nanu ettakeneva yathāvuttehi avaṇṇavaṇṇehi sambandhā desanāmatthakaṃ pattā”ti anuyogasambhavato katā. **Vaṇṇena ca avaṇṇena cāti** tadubhayapadena. Atthaniddeso viya hi saddaniddesopīti akkharacintakā. Atha vā tathābhāsanassa kāraṇattā, koṭṭhāsattā ca “**padehi**”ti vuttaṃ. **Avaṇṇena ca vaṇṇena cāti** pana aguṇaguṇavasena, nindāpasamaṃsāvasena ca sarūpadassanaṃ. “**Nivatto** amūlakatāya (1.0231) vissajjetabbatābhāvato”ti (dī. ni. ṭī. 1.7) **ācariyadhammapālattherena** vuttaṃ. Taṃ vitthāretvā desanāya bodhetabbapuggalābhāvato ettakāva sā yuttarūpāti bhagavato ajjhāsayeneva adesanābhāvena **nivatto**, yathā taṃ vaṇṇabhūmiyaṃ tatiyavārotipi daṭṭhabbaṃ. Tathā bodhetabbapuggalasambhavana vissajjetabbatāya adhigatabhāvato **anuvattatiyeva**. **Itipetaṃ bhūtanti** ettha **iti**-saddo ādi-attho taduparipi anuvattakattā, tena vakkhati “**idha panā**”ti-ādi. Ettāvatā ayaṃ vaṇṇānusandhīti dassetvā duvidhesu pana tesu vaṇṇesu brahmadattassa vaṇṇānusandhīti dassento “**so panā**”ti-ādimāha. **Upari suññatāpakāsane anusandhiṃ dassessati** “atthi bhikkhave”ti-ādinā (dī. ni. 1.28).

Evaṃ pucchāvissajjanāmukhena samudāyatthataṃ vatvā idāni avayavatthataṃ dasseti “**tatthā**”ti-ādinā. Appameva parito samantato khaṇḍitattā **parittaṃ** nāmāti āha “**appamattakanti parittassa nāman**”ti. **Mattā vuccati pamāṇaṃ** miyate parimīyateti katvā. Samāsantakakārena **appamattakaṃ** yathā “bahuputtako”ti, evaṃ **oramattakepi**. Eteneva “appā mattā **appamattā**, sā etassāti **appamattakan**”ti-ādinā kapaccayassa sātthakatampi dasseti atthato abhinnattā. Mattakasaddassa anattakabhāvato **sīlameva sīlamattakaṃ**. **Anattakabhāvo**ti ca sakatthataṃ purimapa-dattheyeva pavattanato. Na hi saddā kevalaṃ anattakā bhavantīti akkharacintakā. Nanu ca bhagavato pāramitānubhāvena nirattakamekakkharampi mukhavaraṃ nārohati, sakalañca pariyattisāsanāṃ pade pade catusaccappakāsananti vuttaṃ, kathaṃ tassa anattakatā sambhavatīti? Saccam, tampi padantarābhihi-

tassa atthassa visesanavasena tadabhihitam attham vadati eva, so pana attho vināpi tena padantareneva sakkā viññātunti anattakamicceva vuttanti. Nanu avocumha “anattakabhāvo ...pe... pavattanato”ti. Apica vineyyajjhāsayanurūpavasena bhagavato desanā pavattati, vineyyā ca anādimatisaṃsāre lokiyesuyeva saddesu paribhāvitacittā, loke ca asatipi atthantarāvabodhe vācāsiliṭṭhatādivasena saddapayogo dissati “labbhati palabbhati, khañjati nikhañjati, āgacchati paccāgacchati”ti-ādinā. Tathāparicitānañca tathāvidheneva saddapayogena atthāvagamo (1.0232) sukho hotīti anattakasaddapayogo vuttoti. Evaṃ sabbattha. Hoti cettha-

“Padantaravacaniya-ssatthassa visesanāya;
bodhanāya vineyyānam, tathānatthapadam vade”ti.

Atha vā **sīlamattakanti** ettha **matta**-saddo visesanivatti-attho “avitakkavicāra-mattā dhammā (dha. sa. tikamātikā) manomattā dhātu manodhātū”ti (dha. sa. mūlaṭī. 499) ca ādisu viya. “Appamattakam oramattakan”ti padadvayena sāmāññato vuttoyeva hi attho “sīlamattakan”ti padena visesato vutto, tena ca sīlam eva sīlamattam, tadeva sīlamattakanti nibbacanam kātabbanti dassetuṃ “**sīlameva sīlamattakan**”ti vuttam.

Ayam pana aṭṭhakathāmuttako nayo- **oramattakanti** ettha oranti apārabhāgo “orato bhogam (mahāva. 66) oram pāran”ti-ādisu viya. Atha vā heṭṭhā-attho orasaddo oram āgamanāya ye paccayā, te orambhāgiyāni saṃyojanānīti-ādisu viya. Sīlañhi samādhipaññāyo apekkhitvā apārabhāge, heṭṭhābhāge ca hoti, ubhaya-tthāpi “ore pavattam mattam yassā”ti-ādinā viggaho. **Sīlamattakanti** etthāpi **matta**-saddo amahatthavācako “bhesajjamattā”ti-ādisu viya. Atha vā sīlepi tadekadesas-seva saṅgahaṇattham amahatthavācako ettha mattasaddo vutto. Tathā hi indriya-saṃvarapaccayasannissitasīlāni idha desanam anāruḥhāni. Kasmāti ce? Yasmā tāni pātimokkhasaṃvara-ājīvapārisuddhisīlāni viya na sabbaputhujjanesu pākaṭānīti. **Mattanti** cettha visesanivatti-atthe napuṃsakaliṅgam. Pamāṇappakatthesu pana “mattan”ti vā “mattā”ti vā napuṃsakithiliṅgam.

“**Idam vuttam hoti**”ti-ādinā saha yojanāya piṇḍattham dasseti. Yena sīlena vadeyya, etam sīlamattakam nāmāti sambandho. “**Vaṇṇam vadāmīti ussāham katvāpi**”ti idam “vaṇṇam vadamāno”ti etassa vivaraṇam. Etena hi “ekapuggalo bhikkhave, loke uppajjamāno uppajjati”ti-ādisu (a. ni. 1.170) viya mānasaddassa sāmattiyatthataṃ dasseti. “Ussāham kurumāno”ti (1.0233) avatvā “katvā”ti ca vacanam tvādipaccayantapadānamiva mānantapaccayantapadānampi parakiriya-pekkhamevāti dassanattham. “**Tattha siyā**”ti-ādinā sandhāyabhāsitamattam ajānitvā nītatthameva gahetvā suttantaravirodhitam maññamānassa kassaci īdisi codanā siyāti dasseti. **Tatthāti** tasmim “appamattakam kho panetan”ti-ādivacane (dī. ni. 1.7). Kammatṭhānabhāvane yuñjati sīlenāti **yogī**, tassa.

Alaṅkaraṇam vibhūsanam **alaṅkāro**, pasādhanakiriya. Alam karoti etenevāti vā **alaṅkāro**, kuṇḍalādipasādhanam. Maṇḍiyate **maṇḍanam**, ūnatṭhānapūraṇam. Maṇḍiyati etenāti vā **maṇḍanam**, mukhacuṇṇādi-ūnapūraṇopakaraṇam. Idha pana sadisavohārena, taddhitavasena vā sīlameva tathā vuttam. **Maṇḍaneti**

maṇḍanaḥetu, maṇḍanakiriyānimittam gatoti attho. Atha vā maṇḍati sīlenāti **maṇḍano**, maṇḍanaajātiko puriso. Bahumhi cetam jātyāpekkhāya ekavacanam. Ubbāhanatthepi hi ekavacanamicchanti keci, tadayuttameva saddasatthe anāgatattā, atthayuttiyā ca abhāvato. Kathañhi ekavacananiddiṭṭhato ubbāhanakaraṇam yuttam siyā ekasmim yevatthe ubbāhitabbassa aññassatthassa abhāvato. Tasmā vipallāsavasena bahvatthe idam ekavacanam daṭṭhabbam, maṇḍanasīlesūti attho. **Ācariyadhammapālattherenapi** hi ayamevidha vinicchayo (dī. ni. ṭī. 1.7) vutto. **Aggantanti** uttamabhāvam.

Assam bhavissāmīti ākaṅkheyyāti sambandho. **Assāti** bhaveyya. **Paripūrakārīti** cettha **iti**-saddo ādi-attho, pakārattho vā, tena sakalampi sīlathomanasuttam dasseti.

Kikīva aṇḍanti etthāpi tadatthena **iti**-saddena-

“Kikīva aṇḍam camarīva vāladhim,

piyamva puttam nayanamva ekakam;

tattheva sīlam anurakkhamānā,

supesalā hotha sadā sagāravā”ti. (visuddhi. 1.19);-

Gātham saṅgaṇhāti. “Pupphagandho”ti vatvā tadekadesena dassetum “**na candan**”ti-ādi vuttam. Candanam tagaram mallikāti hi taṃsahacaraṇato tesam (1.0234) gandhova vutto. **Pupphagandhoti** ca pupphañca tadavaseso gandho cāti attho. Tagaramallikāhi vā avasiṭṭho “pupphagandho”ti vutto. **Satañca gandhoti** ettha sīlameva

sadisavohārena vā taddhitavasena vā gandho. Sīlanibandhano vā thutighoso vuttanayena “gandho”ti adhippeto. Sīlañhi kittiyā nimittam. Yathāha “sīlavato kalyāṇo kittisaddo abbhuggacchatī”ti (dī. ni. 2.150; 3.316; a. ni. 5.213; mahāva. 785; udā. 76). **Sappuriso pavāyati** pakārehi gandhati tassa gandhūpagarukkhapaṭibhāgattā.

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

Sammadaññā vimuttānanti sammā aññāya jānitvā, aggamaggena vā vimuttānam. **Maggam na vindatīti** kāraṇam na labhati, na jānāti vā.

“**Sīle patitthāyā**”ti gāthāya paṭisandhipaññāya **sapañño ātāpī** vīriyavā pārihārika-paññāya **nipako** narasaṅkhāto **bhikkhu** sīle patitthāya **cittam** tappadhānena vuttam samādhiṃ bhāvayaṃ bhāvayanto bhāvanāhetu tathā **pañnam** vipassanañca **imaṃ** antojaṭābahijaṭāsaṅkhātam **jaṭam vijaṭaye** vijaṭeyya vijaṭitum samattheyyāti saṅkhepattho.

Pathaviṃ nissāyāti pathaviṃ rasaggahaṇavasena nissāya, sīlasmiṃ pana paripūraṇavasena nissāya patitthānam daṭṭhabbam.

Appakamahantatāya pārāpārādi viya upanidhāpaññattibhāvato aññamaññam upanidhāya āhāti vissajjetum “**upari guṇe upanidhāyā**”ti vuttam. **Sīlañhīti** ettha **hi**-saddo kāraṇattho, tenidaṃ kāraṇam dasseti “yasmā sīlam kiñcāpi patitthābhāvena samādhissa bahūpakāram, pabhāvādiguṇavisese panassa upanidhāya kalampi bhāgam na upeti, tathā samādhi ca paññāyā”ti. Tenevāha “**tasmā**”ti-ādi. **Na pāpuṇātīti** guṇasamabhāvena na sampāpuṇāti, na sametīti vuttam hoti. **Upari-**manti samādhipañnam. **Upanidhāyāti** upatthambham katvā. Tañhi tādīsāya paññattiyā upatthambhanam hoti. **Heṭṭhimanti** sīlasamādhidvayaṃ.

“**Kathan**”ti-ādi (1.0235) vitthāravacanam. Kaṇḍambamūlikapāṭihāriyakathanañcetta yathākathañcipi sīlassa samādhimapāpuṇatāsiddhiyevidhādhippetāti pākaṭatarapāṭihāriyabhāvena, nidassananayena cāti daṭṭhabbam. “**Abhi ...pe... titthiyamaddanan**”ti idaṃ pana tassa yamakapāṭihāriyassa supākaṭabhāvadassanattam, aññehi bodhimūle ñātisamāgamādīsu ca katapāṭihāriyehi visesadassanattāñca vuttam. Sambodhito hi aṭṭhamepi divase devatānam “buddho vā no vā”ti uppannakaṅkhāvidhamanattam ākāse ratanacaṅkamaṃ māpetvā caṅkamanto pāṭihāriyam akāsi, tato dutiyasaṃvacchare kulanagaragato kapilavatthupure nigrodhārāme ñātīnam samāgamepi tesam mānamadappahānattham yamakapāṭihāriyam akāsi. Tattha **abhisambodhitoti** abhisambujjhanakālato. **Sāvattinagaradvā-**reti sāvattinagarassa dakkhiṇadvāre. **Kaṇḍambarukkhāmūleti** kaṇḍena nāma pasenadirañño uyyānapālena ropitattā kaṇḍambanāmakassa rukkhassa mūle. Yamakapāṭihāriyakaraṇatthāya bhagavato citte uppanne “tadanucchavikaṃ ṭhānam icchitabban”ti ratanamaṇḍapādi sakkena devaraññā āṇattena vissakammunā katanti vadanti keci. Bhagavatā nimmitanti apare. **Aṭṭhakathāsu** pana anekāsu “sakkena devānamindena āṇāpitena vissakammadevaputtana maṇḍapo kato, caṅkamo pana bhagavatā nimmito”ti vuttam. **Dibbasetacchatte** devatāhi

dhāriyamāneti attho viññāyati aññesamasambhavato. “**Dvādasayojanāya parisāyā**”ti idaṃ catūsu disāsu paccekaṃ dvādasayojanaṃ manussaparisaṃ sandhāya vuttaṃ. Tadā kira dasasahassilokadhātuto cakkavāḷagabbhaṃ paripūretvā deva-brahmānopi sannipatiṃsu. Yo koci evarūpaṃ pāṭihāriyaṃ kātuṃ samattho ce, so āgacchatūti codanāsadisattā vuttaṃ “**attādānaparidīpanan**”ti. **Attādāna**ñhi anu-yogo paṭipakkhassa attassa ādānaṃ gahaṇanti katvā. **Titthiyamaddananti** “pāṭihāriyaṃ karissāmā”ti kuhāyanavasena pubbe utṭhitānaṃ titthiyānaṃ maddanaṃ, tañca tathā kātuṃ asamatthatāsampādanameva. Tadetam padadvayaṃ “**yamaka-pāṭihāriyan**”ti etena sambandhitabbaṃ. Rājagahaseṭṭhino candanaghaṭṭikuppattito paṭṭhāya sabbameva cettha vattabbaṃ.

Uparimakāyatoti-ādi (1.0236) paṭisambhidāmagge (paṭi. ma. 1.116) āgatanaya-dassanaṃ, tena vuttaṃ “**iti-ādinayappavattan**”ti, “**sabbaṃ vitthāretabban**”ti ca. Tatthāyaṃ pāḷiseso-

“Heṭṭhimakāyato aggikkhandho pavattati, uparimakāyato udakadhārā pavattati. Puratthimakāyato aggi, pacchimakāyato udakaṃ. Pacchimakāyato aggi, puratthimakāyato udakaṃ. Dakkhiṇa-akkhito aggi, vāma-akkhito udakaṃ. Vāma-akkhito aggi, dakkhiṇa-akkhito udakaṃ. Dakkhiṇakaṇṇasotato aggi, vāmakaṇṇasotato udakaṃ. Vāmakaṇṇasotato aggi, dakkhiṇakaṇṇasotato udakaṃ. Dakkhiṇanāsikāsotato aggi, vāmanāsikāsotato udakaṃ. Vāmanāsikāsotato aggi, dakkhiṇanāsikāsotato udakaṃ. Dakkhiṇa-aṃsakūṭato aggi, vāma-aṃsakūṭato udakaṃ. Vāma-aṃsakūṭato aggi, dakkhiṇa-aṃsakūṭato udakaṃ. Dakkhiṇahatthato aggi, vāmahatthato udakaṃ. Vāmahatthato aggi, dakkhiṇahatthato udakaṃ. Dakkhiṇapassato aggi, vāmapassato udakaṃ. Vāmapassato aggi, dakkhiṇapassato udakaṃ. Dakkhiṇapādato aggi, vāmapādato udakaṃ. Vāmapādato aggi, dakkhiṇapādato udakaṃ. Aṅgulaṅgulehi aggi, aṅgulantarikāhi udakaṃ. Aṅgulantarikāhi aggi, aṅgulaṅgulehi udakaṃ. Ekekalomato aggi, ekekalomato udakaṃ. Lomakūpato lomakūpato aggikkhandho pavattati, lomakūpato lomakūpato udakadhārā pavattati”ti.

Aṭṭhakathāyaṃ pana “ekekalomakūpato” icceva (paṭi. ma. aṭṭha. 2.1.116) āgataṃ.

Channaṃ vaṇṇānanti etthāpi nilānaṃ pītakānaṃ lohita-kānaṃ odātānaṃ mañji-ṭṭhānaṃ pabhassarānanti ayaṃ sabbopi pāḷiseso peyyālanayena, ādi-saddena ca dassito. Ettha ca channaṃ vaṇṇānaṃ ubbāhanabhūtānaṃ yamakā yamakā vaṇṇā pavattantīti pāṭhasesena sambandho, tena vakkhati “dutiyaṃ dutiyaṃ rasmiyo”-ti-ādi. Tattha hi tāsāṃ yamakaṃ (1.0237) yamakaṃ pavattanākārena saha āvajjanaparikkammādhiṭṭhānānaṃ visuṃ pavatti dassitā. Keci pana “channaṃ vaṇṇānan”-ti etassa “aggikkhandho udakadhārā”ti purimehi padehi sambandhaṃ vadanti, tadayuttameva aggikkhandha-udakadhārānaṃ atthāya tejokasiṇavāyokasiṇānaṃ samāpajjanassa vakkhamānattā. **Channaṃ vaṇṇānaṃ** chabbaṇṇā pavattantīti kattivasena vā sambandho yathā “ekassa cepi bhikkhuno na paṭibhāseyya taṃ bhikkhuniṃ apasādetun”ti (pāci. 558). Kattukammesu hi bahulā sāmivacanaṃ ākhyātapayogepi icchanti neruttikā.

Evam pāḷinayena yamaka-pāṭihāriyaṃ dassetvā idāni taṃ aṭṭhakathānayaena

vivaranto paccāsattinayena “channaṃ vaṇṇānaṃ”ti padameva paṭhamamaṃ vivarituṃ **“tassā”**ti-ādimāha. Tattha **tassāti** bhagavato. **“Suvanṇavaṇṇā rasmiyo”**ti idaṃ tāsamaṃ pītābhānaṃ yebhuyyatāya vuttaṃ, chabbaṇṇāhi rasmihi alaṅkaraṇa-kālo viyāti attho. Tāpi hi cakkavāḷagabbhato uggantvā brahmalokamāhacca paṭinivattitvā cakkavāḷamukhavaṭṭimeva gaṇhiṃsu. Ekacakkavāḷagabbhaṃ vaṅkagopānasikaṃ viya bodhigharaṃ ahosi ekālokaṃ. **Dutiyaṃ dutiyaṃ rasmiyoti** purimapurimato pacchā pacchā nikkhantā rasmiyo. Kasmā sadisākāravasena “viiyā”ti vacanaṃ vuttanti āha **“dvinnañcā”**ti-ādi. **Dvinnañca cittānaṃ ekakkhaṇe pavattināma natthi**, yehi tā evamaṃ siyumaṃ, tathāpi iminā kāraṇadvayaena evameva khāyanti adhippāyo. **Bhavaṅgaparivāsassāti** bhavaṅgavasena parivasanassa, bhavaṅgasaṅkhātassa parivasanassa vā, bhavaṅgapatanassāti vuttaṃ hoti. **Āciṇṇavasi-tāyāti** āvajjanasamāpajjanādīhi pañcahākārehi samāciṇṇaparicayatāya. Nanu ca ekassāpi cittassa pavattiyā dve kisso rasmiyopi sambhaveyyunti anuyogamapaneti **“tassā tassā pana rasmiyā”**ti-ādinā. Cittavāranānattā **āvajjanaparikkammacittāni**, kasiṇānānattā **adhiṭṭhānacittavārāni** **visuṃ visuṃyeva pavattanti**. Āvajjanāvasāne tikkhattuṃ pavattajavanāni parikkammaṃmeneva idha vuttāni.

Kathanti āha **“nīlarasmi-atthāya hi”**ti-ādi. “Mañjiṭṭharasmi-atthāya lohita-kasiṇaṃ, pabhassararasmi-atthāya pītakasiṇaṃ”ti idaṃ lohita-pītarasmiṇaṃ kāraṇeyeva vutte siddhanti na vuttaṃ. Tāsameva hi mañjiṭṭhapabhassararasmiyo (1.0238) visesapabhedabhūtāti. **“Aggikkhandhatthāyā”**ti-ādinā **“uparimakāyato”**ti-ādināṃ vivaraṇaṃ. Aggikkhandha-udakakkhandhāpi aññamañña-asammissā yāva brahmalokā uggantvā cakkavāḷamukhavaṭṭiyaṃ paṭiṃsu, taṃ divasaṃ pana sathā yo yo yasmiṃ yasmiṃ dhamme ca pāṭihāriye ca pasanno, tassa tassa ajjhāsayavasena taṃ taṃ dhammañca kathesi, pāṭihāriyañca dassesi, evamaṃ dhamme bhāsiyamāne, pāṭihāriye ca kariyamāne mahājano dhammābhisaṃmayo ahosi. Tasmiñca samāgame attano manaṃ gahetvā pañhaṃ pucchituṃ samatthaṃ adisvā nimmitaṃ buddhaṃ māpesi, tena pucchitaṃ pañhaṃ sathā vissajjesi. Sathārā pucchitaṃ pañhaṃ so vissajjesi, sathu caṅkamanakāle nimmito ṭhānādīsu aññataraṃ kappesi, tassa caṅkamanakāle sathā ṭhānādīsu aññataraṃ kappesi etamatthaṃ dassetuṃ **“sathā caṅkamati”**ti-ādi vuttaṃ. **“Sabbamaṃ vitthāretabban”**ti etena “sathā tiṭṭhati, nimmito caṅkamati vā nisīdati vā seyyamaṃ vā kappeti”ti-ādinā (paṭi. ma. 1.116) catūsu iriyāpathesu ekekamūlakā sathupakkhe cattāro, nimmitapakkhe cattāroti sabbe aṭṭha vārā vitthāretvā vattabbāti dasseti. Yasmaṃ sīlaṃ samādhissa paṭiṭṭhāmatteva hutvā nivattati, samādhiyeva tattha paṭiṭṭhāya yathāvuttaṃ sabbamaṃ pāṭihāriyakiccaṃ pavatteti, tasmā tadetaṃ samādhikiccamevāti vuttaṃ **“ettha ekampi”**ti-ādi.

“Yaṃ panā”ti-ādinā samādhissa paññama-pāpuṇatā vibhāvitā, yaṃ pana **paṭi-vijji**, **idaṃ** paṭivijjanaṃ **paññā-kiccanti** attho. Taṃ anukkamato dasseti **“bhagavā”**ti-ādinā. **“Kappasatasahassādhikāni cattāri asaṅkhyeyyāni”**ti idaṃ dīpaṅkarapādamūle katapaṭhamābhinihārato paṭṭhāya vuttaṃ, tato pubbepi yattakena tasmiṃ bhava icchanto sāvaka-bodhiṃ pattuṃ sakuṇeyya, tattakaṃ puññasambhāraṃ samupaciniti veditabbaṃ. Tatoyeva hi “manussattaṃ liṅgasampatti, hetu sathāra-

dassanan”ti-ādinā (bu. vaṃ. 59) vuttesu aṭṭhadhammesu hetusampannatā ahosi. Keci pana manopaṇidhānavacipaṇidhānavasena anekadhā asaṅkhyeyyapari-cchedaṃ katvā pubbasambhāraṃ vadanti, tadayuttameva saṅgahāruḷhāsu aṭṭhathāsu tathā avuttattā. Tāsu hi yathāvuttanayena paṭhamābhinihārato pubbe hetusampannatāyeva dassitā. Ekūnatimsavassakāle nikkhamma pabbajitvāti sambandho. Cakkaratanārahapuñṇavantatāya (1.0239) bodhisatto cakkavattisirisampannoti tassa nivāsabhavanaṃ **“cakkavattisirinivāsabhūtan”** ti vuttaṃ. **Bhavanā**ti rammasurammasubhasaṅkhātā nīketanā. **Padhānayoganti** dukkaracariyāya uttamavīriyānuyogaṃ.

Uruvelāyaṃ kira senānigame kuṭumbikassa dhītā sujātā nāma dārikā vayasppattā nerañjarāya tīre nigrodhamūle patthanamakāsi “sacāhaṃ samajātikaṃ kulagharaṃ gantvā paṭhamagabbhe puttaṃ labhissāmi, khīrapāyāsena balikkammaṃ karissāmi”ti, (ma. ni. aṭṭha. 2.284; jā. aṭṭha. 1.avidūre nidānakathā) tassā sā patthanā samijjhi. Sā satta dhenuyo laṭṭhivane khādāpetvā tāsampi dhītaro gāviyo laddhā tatheva khādāpetvā puna tāsampi dhītaro tathevāti sattaputtinattipanattiparamparāgatāhi dhenūhi khīraṃ gahetvā khīrapāyāsaṃ pacitumārabhi. Tasmīṃ khaṇe mahābrahmā tiyojanikaṃ setacchattaṃ upari dhāresi, sakko devarājā aggīṃ ujjālesi, sakalaloke vijjāmānaraṃ devatā pakkhipiṃsu, pāyāsaṃ dakkhiṇāvattāṃ hutvā pacati, taṃ sā suvaṇṇapātiyā satahassagghanikāya saheva bodhisattassa datvā pakkāmi. Atha bodhisatto taṃ gahetvā nerañjarāya tīre suppatiṭṭhite nāma titthe ekatālaṭṭhippamāṇe ekūnapañṇāsapiṇḍe karonto paribhuñji, taṃ sandhāya vuttaṃ **“visākhāpuṇṇamāyaṃ uruvelagāme sujātāya dvinnāṃ pakkhattadibbojaṃ madhupāyāsaṃ paribhuñjitvā”** ti. Tattha **sujātāyā**ti āyasmato yasattherassa mātubhūtāya pacchā saraṇagamanaṭṭhāne etadaggappa-ttāya sujātāya nāma seṭṭhibhariyāya. Aṅgamaṅgānusārino rasassa sāro upatthambhabalakaro bhūtanissito eko viseso **ojā** nāma, sā divi bhavā pakkhattā etthāti **pakkhattadibbojo**, taṃ. Pātabbo ca so asitabbo cāti

pāyāso, rasam katvā pivitum, ālopaṃ katvā ca bhuñjitum yutto bhojanaviseso, madhunā sitto pāyāso **madhupāyāso**, taṃ.

Tato nerañjarāya tīre mahāsālavane nānāsamāpattīhi divāvihārassa katattā “**sāyanhasamaye**” ti-ādi vuttaṃ. Vitthāro tattha tattha gahetabbo. **Dakkhiṇuttare-nāti** divāvihārato bodhiyā pavisanamaggaṃ sandhāyāha, ujukaṃ dakkhiṇuttaragatena devatāhi alaṅkatena maggenāti attho (1.0240). Evampi vadanti “**dakkhiṇuttare-nāti** dakkhiṇapacchimuttarena ādi-avasānagahaṇena majjhimassāpi gahitattā, tathā luttapayogassa ca dassanato. Evañhi sati ‘dakkhiṇapacchimuttaradisābhāgena bodhimaṇḍaṃ pavisitvā tiṭṭhatī’ ti (jā. aṭṭha. 1.avidūrenidānakathā) **jātakani-dāne** vuttavacanena sameti” ti. Dakkhiṇadisato gantabbo uttaradisābhāgo **dakkhiṇuttaro**, tena pavisitvāti apare. Keci pana “uttarasaddo cettha maggavācako. Yadi hi disāvācako bhavēyya, ‘dakkhiṇuttarāyā’ ti vadeyyā” ti, taṃ na “uttarena nadī sīdā, gambhīrā duratikkamā” ti-ādinā disāvācakassāpi enayogassa dassanato, uttarasaddassa ca maggavācakassa anāgatattā. Apica disābhāgaṃ sandhāya evaṃ vuttaṃ. Disābhāgopi hi disā evāti. Atha antarāmagge sotthiyena nāma tiṇahāraka-brāhmaṇena dinnā aṭṭha kusatiṇamuṭṭhiyo gahetvā asitañcanagirisaṅkāsaṃ sabbabodhisattānamassāsajananaṭṭhāne samāvīruḷhaṃ bodhiyā maṇḍanabhūtaṃ bodhimaṇḍamupagantvā tikkhattum padakkhiṇaṃ katvā dakkhiṇadisābhāge aṭṭhāsi, so pana padeso paduminipatte udakabindu viya pakampittha, tato pacchimidisābhāgaṃ, uttaradisābhāgañca gantvā tiṭṭhantepi mahāpurise tatheva te akampimṣu, tato “nāyaṃ sabbopi padeso mama guṇaṃ sandhāretum samattho” ti puratthimidisābhāgamagamāsi, tattha pallaṅkappamāṇaṃ niccalamahosi, tasseva ca nippariyāyena bodhimaṇḍasamaññā, mahāpuriso “idaṃ kilesavidham-sanaṭṭhānaṃ” ti sannitṭhānaṃ katvā pubbuttaradisābhāge ṭhito tattha akampanappadese tāni tiṇāni agge gahetvā sañcālesi, tāvadeva cuddasahattho pallaṅko ahoṣi, tānipi tiṇāni vicittākārena tūlikāya lekhā gahitāni viya ahesum. So tattha tisandhipallaṅkaṃ ābhujitvā caturaṅgasamannāgataṃ mettākammaṭṭhānaṃ pubbaṅgamaṃ katvā caturaṅgikaṃ vīriyaṃ adhiṭṭhahitvā nisīdi, tamatthaṃ saṅkhipitvā dassento “**bodhimaṇḍaṃ pavisitvā**” ti-ādimāha.

Tattha **bodhi** vuccati arahattamaggañāṇaṃ, sabbaññutaññāṇaṃca, sā maṇḍati thāmagatatāya pasīdati etthāti **bodhimaṇḍo**, nippariyāyena yathāvuttappadeso, pariyāyena pana idha dumarājā. Tathā hi **ācariyānandattherena** vuttaṃ “bodhimaṇḍasaddopaṭṭhamābhisambuddhaṭṭhāne eva daṭṭhabbo, na yattha katthaci bodhirukkhassa patitṭhitaṭṭhāne” ti, taṃ.

Māravijayasabbaññutaññāṇapaṭilābhādīhi (1.0241) bhagavantaṃ assāsetīti **assattho**. Āpubbañhi sāsasaddaṃ anusitṭhitosanesu icchanti, yaṃ tu loke “caladalo, kuñjarāsano” tipi vadanti. Accuggatabhāvena, ajeyyabhūmisīsagatabhāvena, sakalasabbañṇuguṇapaṭilābhaṭṭhānavīruḷhabhāvena ca dumānaṃ rājāti **dumarājā**, assattho ca so dumarājā cāti **assatthadumarājā** taṃ. Dvinnaṃ ūrujāṇusandhīnaṃ, ūrumūlakaṭṭhisandhissa ca vasena tayo sandhaya, saṅṭhānavasena vā tayo koṇā yassāti **tisandhi**, sveva pallaṅko ūrubaddhāsaṇaṃ parisamantato aṅkanaṃ āsananti atthena ra-kārassa la-kāraṃ, dvibhāvañca katvā, tīhi vā sandhīhi lakkhito

pallaṅko **tisandhipallaṅko**, taṃ. **Ābhujitvā**ti ābandhitvā, ubho pāde samañchite katvāti vuttaṃ hoti. Vitthāro **sāmaññaphalasuttavaṇṇanāyaṃ** (dī. ni. aṭṭha. 1.216) āgamissati. Attā, mitto, majjhatto, verīti catūsupi samappavattanavasena **caturaṅga-samannāgataṃ mettākammaṭṭhānaṃ**. “Caturaṅgasamannāgatan”ti idaṃ pana “vīriyādhiṭṭhānan”ti etenāpi yojetabbaṃ. Tampi hi-

Kāmaṃ taco ca nhāru ca aṭṭhi ca avasissatu, upasussatu sarīre maṃsalohitaṃ, yaṃ taṃ purisathāmena purisavīriyena purisaparakkmena pattabbaṃ, na taṃ apāpuṇitvā vīriyassa saṅghānaṃ bhavissati”ti (ma. ni. 2.184; saṃ. ni. 1.266; a. ni. 3.51; a. ni. 8.13; mahāni. 17, 196)-

Vuttanayena caturaṅgasamannāgatameva.

Cuddasa hatthā vitthatappamāṇabhāvena yassāti **cuddasahattho**. Parisamantato aṅkiyate lakkhiyate paricchedavasenāti **pallaṅko** ra-kārassa la-kāraṃ, tassa ca dvittaṃ katvā. Apica “idaṃ kilesavidhamaṃsanatṭhānan”ti aṭṭhakathāsu vacanato pallaṃ kilesavidhamaṃsanaṃ karoti etthāti **pallaṅko** niggahitāgamavasena, aluttasamāsavasena vā, cuddasahattho ca so pallaṅko ca, sveva uttamaṭṭhena patthanīyaṭṭhena ca varoti **cuddasahatthapallaṅkavaro**, tatha gato pavatto nisinnō tathā. Cuddasahatthata cetha vitthāravasena gahetabbā. Tāniyeva (1.0242) hi tiṇāni aparimitapuññānubhāvato cuddasahatthavitthatapallaṅkabhāvena pavattāni, na ca tāni aṭṭhamuṭṭhippamāṇāni cuddasahattha-accuggatāni sambhavanti. Tatoyeva ca idha “tiṇasantharaṃ santharivā”ti vuttaṃ, **dhammapadaṭṭhakathādīsu**-ca “tiṇāni santharivā ...pe... puratthimābhimukho nisīditvā”ti (dha. sa. aṭṭha. 1.sāriputttheravaṇṇanā; dha. sa. aṭṭha. 1.nidānakathā). Aññattha ca “tiṇāsane cuddasahatthasammate”ti. Keci pana “accuggatabhāveneva cuddasahattho”ti yathā tathā parikkappanāvasena vadanti, taṃ na gahetabbaṃ yathāvuttēna kāraṇena, sādha-kena ca viruddhattā. Kāmañca manorathapūraṇiyā **caturaṅguttaravaṇṇanāya** “tikkhattum bodhiṃ padakkhiṇaṃ katvā bodhimaṇḍaṃ āruya cuddasahatthubbedhe ṭhāne tiṇasantharaṃ santharivā caturaṅgavīriyaṃ adhiṭṭhāya nisinnakālato”ti (a. ni. aṭṭha. 2.4.33) pāṭho dissati, tathāpi tatha ubbedhasaddo vitthāravācakoti veditabbo, yathā “tiriyaṃ soḷasubbedho, uddhamāhu sahasadhā”ti (jā. 1.3.40) **mahāpanādajātake**. Tathā hi tadaṭṭhakathāyaṃ vuttaṃ “tiriyaṃ soḷasubbedhoti vitthārato soḷasakaṇḍapātavitthāro ahoṣī”ti (jātaka aṭṭha. 2-302 piṭṭhe). Aññathā hi ākāseyeva ukkhipitvā tiṇasantharaṇaṃ kataṃ, na acalapadeseti attho āpa-jjeyya santharaṇakiriyādhārabhāvato tassa, so cattho anadhippeto aññattha anā-gatattāti.

Rajatakkhandhaṃ piṭṭhito katvā viyāti sambandho. **Atthanti** pacchimapabbataṃ. **Mārabalanti** māraṃ, mārabalañca, mārassa vā sāmattiyaṃ. **Pubbenivāsanti** pubbe nivutthakkhandhaṃ. **Dibbacakkhanti** dibbacakkhuññaṃ. “Kiccaṃ vatāyaṃ loko āpanno”ti-ādinā (dī. ni. 2.57; saṃ. ni. 2.4) jarāmaraṇamukhena **pacca-yākāre ñāṇaṃ otāretvā**. **Ānāpānacatutthajjhānanti** etthāpi “sabbabuddhānaṃ āciṇṇan”ti vibhattivipariṇāmaṃ katvā yojetabbaṃ. Tampi hi buddhānamāciṇṇamevāti vadanti. **Pādakaṃ katvāti** kāraṇaṃ, patitṭhānaṃ vā katvā. **Vipassanaṃ vadḍhetvāti** chattiṃsakoṭisatasahasamukhena āsavakkhayaññaṇasaṅkhātamaḥ-

vajirañāṇagabbhaṃ gaṇhāpanavasena vipassanaṃ bhāvetvā. Sabbaññutaññāṇādhigamāya anupadadhammavipassanāvasena anekākāravokāre saṅkhāre sammasato chattiṃsakoṭṭisatasahassamukhena pavattaṃ vipassanāñāṇampi hi “mahāvajirañāṇa”ti (1.0243) vuccati, catuvīsatiakoṭṭisatasahassasaṅkhyāya devasikaṃ vaḷaṅjanakasamāpattinaṃ purecarānucarañāṇampi. Idha pana maggañāṇameva, visesato ca aggamaggañāṇaṃ, tasmā tasseva vipassanāgabbhabhāvo veditabboti. **Sabbabuddhaguṇeti** sabbaññutādiniravasesabuddhaguṇe. Tassā pādakaṃ katvā samādhi nivattoti vuttaṃ “**idamassa paññākicca**”ti. **Assāti** bhagavato.

“**Tattha yathā hatthe**”ti-ādinā upamāya pākāṭikaraṇaṃ. **Hattheti** hatthapasate, karapuṭe vā. **Pātiyanti** sarāvake. **Ghaṭeti** udakaharaṇaghaṭe. Dvattiṃsadoṇagaṇhanappamāṇaṃ kuṇḍaṃ **kolambo**. Tato mahatarā **cāṭi**. Tatopi mahatī **mahākumbhī**. Soṇḍī **kusobbho**. Nadībhāgo **kandaro**. Cakkavāḷapādesu samuddo **cakka-vālamahāsamuddo**. **Sinerupādake mahāsamuddeti** sīdantarasaṃmuddaṃ sandhāyāha. “**Pātiyan**”ti-ādināpi tadevatthaṃ pakāraṇarena vibhāveti. Parittaṃ hoti yathāti sambandho. Yassā pāliya atthavibhāvanatthāya yā saṃvaṇṇanā vuttā, tadeva tassā guṇabhāvena dassetuṃ “**tenāhā**”ti-ādi vuttaṃ. Evaṃ sabbattha.

“**Duve puthujjanā**”ti-ādi puthujjanesu labbhamānavibhāgadassanattameva vuttaṃ, na pana **mūlapariyāyasamvaṇṇanādīsu** (ma. ni. aṭṭha. 1.2) viya puthujjanavisesaniddhāraṇatthaṃ niravasesaputhujjanasseva idha adhippetattā. Sabbopi hi puthujjano bhagavato upariguṇe vibhāvetuṃ na sakkoti, tiṭṭhatu tāva puthujjano, ariyasāvaka paccekabuddhānampi avisayā eva buddhaguṇā. Tathā hi vakkhati “sotāpanno”ti-ādi (dī. ni. aṭṭha. 1.7). Gottasambandhatāya ādiccassa sūriyadeva-puttassa bandhūti **ādiccabandhu**, tena vuttaṃ **niddese**-

“Ādicco vuccati sūriyo. Sūriyo gotamo gottena, bhagavāpi gotamo gottena, bhagavā sūriyassa gottañātako gottabandhu, tasmā buddho ādiccabandhū”ti (mahāni. 150; cūḷani. 99).

Saddavidū pana “buddhassādiccabandhunā”ti pāṭhamicchanti. Ādiccassa bandhunā gottena samāno gottasaṅkhāto bandhu yassa, buddho ca so ādiccabandhu cāṭi katvā. Yasmā pana khandhakathādikosallenāpi upakkilesānupakkilesānaṃ jānanahetubhūtaṃ bāhusaccaṃ hoti, yathāha-

“Kittāvatā (1.0244) nu kho bhante bahussuto hotīti? Yato kho bhikkhu khandhakusalo hoti. Dhātu ...pe... āyatana ...pe... paṭiccasamuppādakusalo hoti, ettāvatā kho bhikkhu bahussuto hotīti”ti.

Tasmā “**yassa khandhadhātu-āyatanādīsū**”ti-ādi vuttaṃ. **Ādi**-saddena cettha yāva paṭiccasamuppādā saṅgaṇhāti. Tattha vācuggatakaraṇaṃ **uggaho**. Atthassa paripucchanāṃ **paripucchā**. Aṭṭhakathāvasena atthassa sotadvārapaṭibaddhatākaraṇaṃ **savanaṃ**. Byañjanatthānaṃ sunikkhepasunayanena dhammassa parihaṇaṃ **dhāraṇaṃ**. Evaṃ sutadhātaparicitānaṃ vitakkaṇaṃ manasānupekkhaṇaṃ **paccavekkhaṇaṃ**.

Evaṃ pabhedāṃ dassetvā vacanattampi dasseti “**duvidho**”ti-ādinā. **Puthūnanti** anekavidhānaṃ kilesādīnaṃ. **Puthujjanantogadhattāti** bahūnaṃ janānaṃ

abbhantare samavarodhabhāvato puthujjanoti sambandho. **Puthucāyaṃ janoti** puthu eva visuṃyeva ayaṃ saṅkhyāṃ gato. **Iti** tasmā puthujjanoti sambandho. Evaṃ gāthābandhena saṅkhepato dassitamatthaṃ “**so hi**” ti-ādinā vivarati. “**Nānappakārānan**” ti iminā **puthu**-saddo idha bahvatthoti dasseti.

Ādi-saddena saṅgahitamatthaṃ, tadatthassa ca sādhaḥkaṃ ambasecanagarusi-nānanayena niddesapāḷiyā dassento “**yathāhā**” ti-ādimāha. **Avihatā** sakkāyadi-ṭṭhiyo, puthu bahukā tā etesanti **puthu-avihatasakkāyadiṭṭhikā**, etena avihatattā puthu sakkāyadiṭṭhiyo janenti, puthūhi vā sakkāyadiṭṭhihi janitāti atthaṃ dasseti. Avihatatthameva vā janasaddo vadati, tasmā puthu sakkāyadiṭṭhiyo janenti na vihananti, janā vā avihatā puthu sakkāyadiṭṭhiyo etesanti atthaṃ dasseti tipa vaṭṭati, visesanaparanipātanañcetta daṭṭhabbaṃ yathā “**agyāhito**” ti. “**Puthu satthārānaṃ mukhullokikā**” ti etena puthu bahavo janā satthāro etesanti nibbacanaṃ dassitaṃ. **Puthu sabbagatīhi avuṭṭhitā**ti ettha pana kammakilesehi janetabbā, jāyanti vā sattā etthāti **janā**, gatiyo, puthu sabbā eva janā gatiyo etesanti vacanattho. “**Puthu nānābhisaṅkhāre** (1.0245) **abhisaṅkharontī**” ti etena ca jāyanti etehi sattāti **janā**, puññābhisaṅkhārādayo, puthu nānāvidhā janā saṅkhārā etesaṃ vijjanti, puthu vā nānābhisaṅkhāre janenti abhisaṅkharontīti atthamāha. Tato paraṃ pana “**puthu nānā-oghehi vuyhanti**” ti-ādi-atthattayaṃ janenti etehi sattāti **janā**, kāmoghādayo, rāgasantāpādayo, rāgapariḷāhādayo ca, sabbepi vā kilesapariḷāhā. Puthu nānappakārāte etesaṃ vijjanti, tehi vā janenti vuyhanti, santāpentī, pariḍahanti cāti nibbacanaṃ dassetuṃ vuttaṃ. “**Rattā giddhā**” ti-ādi pariyāyavacanaṃ.

gena rattā. Giddhāti abhikaṅkhanasabhāvena abhigijjanena giddhā. Gathitāti
Api ca **rattāti** vattham viya raṅgajātena cittassa vipariṇāmakarena chandarā-
gena rattā. **Giddhāti** abhikaṅkhanasabhāvena abhigijjanena giddhā. **Gathitāti**
ganthitā viya dummocanīyabhāvena tattha paṭibaddhā. **Mucchitāti** kilesāvisanava-
sena visaññībhūtā viya anaññakiccamohaṃ samāpannā. **Ajjhosannāti** anaññāsā-
dhāraṇe viya katvā gilitvā pariniṭṭhapetvā ṭhitā. **Laggāti** gāvo kaṅṭake viya āsattā,
mahāpalipe vā patanena nāsikaggapalipannapuriso viya uddharitumasakkuṇeyya-
bhāvena nimuggā. **Laggitāti** makkaṭālepena viya makkaṭo pañcannaṃ indriyānaṃ
vasena āsaṅgitā, **palibuddhāti** sambaddhā, upaddutā vāti ayamattho **aṅguttaraṭi-**
kāyaṃ (a. ni. aṭṭha. 1.51) vutto. Etena jāyatīti **jano**, “rāgo gedho”ti evamādiko,
puthu nānāvidho jano rāgādiko etesaṃ, puthūsu vā pañcasu kāmagaṇesu janā
rattā giddhā ...pe... palibuddhāti attham dasseti.

“**Āvutā**”ti-ādipi pariyāyavacanameva. Apica “**āvutāti** āvaritā. **Nivutāti** nivāritā.
Ophutāti paliguṇṭhitā, pariyanaddhā vā. **Pihitāti** pidahitā. **Paṭicchannā**ti chāditā.
Paṭikujjitāti heṭṭhāmukhajātā”ti tattheva (a. ni. aṭṭha. 1.51) vuttaṃ. Ettha ca janenti
eteḥi **janā**, nīvaraṇā, puthu nānāvidhā janā nīvaraṇā etesaṃ, puthūhi vā nīvara-
ṇehi janā āvutā ...pe... paṭikujjitāti nibbacanaṃ dasseti. Puthūsu nīcadhammasa-
mācāresu jāyati, puthūnaṃ vā abhantare jano antogadho, puthu vā bahuko
janoti attham dasseti “**puthūnan**”ti-ādinā, etena ca tatiyapādaṃ vivarati, sama-
ttheti vā. “**Puthuvā**”ti-ādinā pana catutthapādaṃ. Puthu viṣaṃsaṭṭho eva jano
puthujjanoti ayañhettha vacanatto.

Yehi (1.0246) guṇavisesehi nimittabhūtehi bhagavati “tathāgato”ti ayaṃ
samaññā pavattā, taṃ dassanattoṃ “**aṭṭhahi kāraṇehi bhagavā tathāgato**”ti-ādi
vuttaṃ. Ekopi hi saddo anekapavattinimittamadhikicca anekadhā atthappakāsako,
bhagavato ca sabbepi nāmasaddā anekaguṇanemittikāyeva. Yathāha-

“Asaṅkhyeyyāni nāmāni, saguṇena mahesino;

guṇena nāmamuddheyyaṃ, api nāmasahassato”ti. (dha. sa. 1313; udā.
aṭṭha. 57; paṭi. ma. aṭṭha. 1.76; dī. ni. ṭi. 1.413);

Kāni pana tānīti anuyoge sati paṭhamam tassarūpaṃ saṅkhepato uddisivā
“**kathan**”ti-ādinā niddisati. **Tathā āgato**ti ettha ākāranīyamanavasena opamma-
mpaṭipādanatto **tathā**-saddo. Sāmaññajotanāya visesāvattānato, visesatthinā
ca sāmaññasaddassāpi visesattheyeva anupayujjitabbato paṭipadāgamanatto
āgata saddo daṭṭhabbo, na ñāṇagamanatto tathalakkhaṇam āgato”ti-ādīsu (dī.
ni. aṭṭha. 1.7; ma. ni. aṭṭha. 1.12; saṃ. ni. aṭṭha. 2.3.78; a. ni. aṭṭha. 1.170; theragā.
aṭṭha. 1.43; itivu. aṭṭha. 38; paṭi. ma. aṭṭha. 1.37; bu. vaṃ. aṭṭha. 2; mahāni. aṭṭha.
14) viya, nāpi kāyagamanādi attho “āgato kho mahāsamaṇo, māgadhānaṃ giri-
bbajan”ti-ādīsu (mahāva. 53) viya. Tattha yassa ākāraṇaṃ niyamanavasena opa-
mmasampaṭipādanatto tathā-saddo, tadākāraṃ karuṇāpadhānattā tassa mahā-
karuṇāmukhena purimabuddhānaṃ āgamanapaṭipadāya udāharaṇavasena sāma-
ññato dassento “**yathā sabbaloke**”ti-ādimāha. Yaṃtaṃ-saddānaṃ ekantasamba-
ndhabhāvato cettha tathā-saddasatthadassane yathā-saddena attho vibhāvito.

Tadeva vitthāreti “**yathā vipassī bhagavā**” ti-ādinā, vipassī-ādīnañcetta channaṃ sammāsambuddhānaṃ mahāpadānasuttādīsu (dī. ni. 2.4) sampahulaniddesena (dī. ni. aṭṭha. 2.sambahulaparicchedavaṇṇanā) supākaṭattā, āsannattā ca tesāṃ vasena taṃ paṭipadaṃ dassetīti daṭṭhabbaṃ. Āgato yathā, tathā āgatoti sabbatra sambandho. “**Kiṃ vuttaṃ hotī**” ti-ādināpi tadeva paṭiniddisati. Tattha **yena abhinīhārenā**ti manussattaliṅgasampattihetusatthāradassanapabbajjāguṇasampatti-adhikārachandānaṃ vasena aṭṭhaṅgasamannāgatena mahāpaṇidhānena (1.0247). Sabbesañhi buddhānaṃ paṭhamapaṇidhānaṃ imināva nīhārena samijjhati. Abhinīhāroti cettha mūlapaṇidhānassetāṃ adhivacananti daṭṭhabbaṃ.

Evaṃ mahābhinihāravasena “tathāgato” ti padassa atthaṃ dassetvā idāni pāramīpūraṇavasenapi dassetuṃ “**atha vā**” ti-ādimāha. “Ettha ca suttantikānaṃ mahābodhiyānapaṭipadāya kosallajananatthaṃ pāramīsu ayaṃ vitthārakathā” ti-ādinā **ācariyadhammapālattherena** (dī. ni. ṭī. 1.7) yā pāramīsu vinicchayakathā vuttā, kiñcāpi sā amhehi idha vuccamānā ganthavitthārakarā viya bhavissati, yasmā panāyaṃ saṃvaṇṇanā etissaṃ pacchā pamādalekhavisodhanavasena, tadavasesatthapariyādānavasena ca pavattā, tasmā sāpi pāramīkathā idha vattabbāyevāti tato ceva cariyāpiṭakaṭṭhakathāto ca āharitvā yathārahaṃ gāthābandhehi samalanākaritvā atthamadhippāyañca visodhayamānā bhavissati. Kathaṃ?

Kā panetā pāramiyo, kenaṭṭhena katīvidhā;
ko ca tāsāṃ kamo kāni, lakkhaṇādīni sabbathā.
Ko paccayo, saṃkilesa, vodānaṃ paṭipakkhako;
paṭipattivibhāgo ca, saṅgaho sampadā tathā.
Kittakena sampādanaṃ, ānisaṃso ca kiṃ phalaṃ;
pañhametaṃ vissajjitvā, bhavissati vinicchayo.

Tatridaṃ vissajjanaṃ-

Kā panetā pāramiyoti-

Taṇhāmānādimaññatra, upāyakusalena yā;
ñāṇena pariggahitā, pāramī sā vibhāvitā.

Taṇhāmānādinā hi anupahatā karuṇūpāyakosallapariggahitā dānādayo guṇasaṅkhātā etā kiriyā “pāramī” ti vibhāvitā.

Kenatṭhena pāramiyoti-

Paramo uttamaṭṭhena, tassāyaṃ pāramī tathā;
kammaṃ bhāvoti dānādi, taddhitato tidhā matā.
Pūreti (1.0248) mavati pare, paraṃ majjati mayati;
munāti minoti tathā, minātīti vā paramo.
Pāre majjati sodheti, mavati mayatīti vā;
māyeti taṃ vā munāti, minoti mināti tathā.
Pāramīti mahāsatto, vuttānusārato pana;
taddhitatthattayeneva, pāramīti ayaṃ matā.

Dānasīlādiguṇavisesayogena hi sattuttamatāya mahābodhisatto **paramo**, tassa ayaṃ, bhāvo, kammanti vā **pāramī**, dānādikiriyā. Atha vā parati pūretīti **paramo** niruttinayena, dānādiguṇānaṃ pūraṃ, pālaṃ ca bodhisatto, paramassa ayaṃ,

bhāvo, kammaṃ vā **pāramī**. Apica pare satte mavati attani bandhati guṇavisesayo-
 gena, paraṃ vā atirekaṃ majjati saṃkilesamalato, paraṃ vā seṭṭhaṃ nibbānaṃ
 visesena mayati gacchati, paraṃ vā lokaṃ pamāṇabhūtena ñāṇavisesena idhalo-
 kamiva munāti paricchindati, paraṃ vā ativiya sīlādiguṇagaṇaṃ attano santāne
 minoti pakkhipati, paraṃ vā attabhūtato dhammakāyato aññaṃ, paṭipakkaṃ vā
 tadanatthakaraṃ kilesacoragaṇaṃ mināti hiṃsatīti **paramo**, mahāsatto, “para-
 massa ayan”ti-ādinā vuttanayena **pāramī**. Pāre vā nibbāne majjati sujjhati, satte
 ca sodheti, tattha vā satte mavati bandhati yojeti, taṃ vā mayati gacchati, satte ca
 māyeti gameti, taṃ vā yāthāvato munāti paricchindati, tattha vā satte minoti
 pakkhipati, tattha vā sattānaṃ kilesāriṃ mināti hiṃsatīti **pāramī**, mahāsatto, “tassa
 ayan”ti-ādinā dānādikiriyāva **pāramī**ti. Iminā nayena pāramīnaṃ vacanatto vedi-
 tabbo.

Katividhāti saṅkhepato dasavidhā, tā pana **buddhavaṃsapāliyaṃ** (bu. vaṃ. 1.76) sarūpato āgatāyeva. Yathāha “vicinanto tadādakkiṃ, paṭhamaṃ dānapāra-
 min”ti-ādi (bu. vaṃ. 2.116). Yathā cāha-

“Kati nu kho bhante buddhakāraṃ dhammāti? Dasa kho sārīputta buddhakā-
 rakā dhammā, katame dasa? Dānaṃ kho sārīputta buddhakāraṃ dhammo, sīlaṃ
 nekkhammaṃ paññā vīriyaṃ khanti saccaṃ adhiṭṭhānaṃ (1.0249) mettā upekkhā
 buddhakāraṃ dhammo, ime kho sārīputta dasa buddhakāraṃ dhammāti. Idama-
 voca bhagavā, idaṃ vatvāna sugato athāparaṃ etadavoca satthā-

‘Dānaṃ silaṅca nekkhammaṃ, paññāvīriyena pañcamaṃ;

khantisaccamadhiṭṭhānaṃ, mettupekkhāti te dasā’ti”. (bu. vaṃ. 1.76);

Keci pana “chabbidhā”ti vadanti, taṃ etāsaṃ saṅgahavasena vuttaṃ. So pana
 saṅgaho parato āvi bhavissati.

Ko ca tāsamaṃ kamoti ettha **kamo** nāma desanākkamo, so ca paṭhamasamādāna-
 hetuko, samādānaṃ pavicayahetukaṃ, iti yathā ādimhi paṭhamābhinihāraṃkāle
 pavicitā, samādinnā ca, tathā desitā. Yathāha “vicinanto tadādakkiṃ, paṭhamaṃ
 dānapāraamin”ti-ādi (bu. vaṃ. 2.116) tenetaṃ vuccati-

“Paṭhamaṃ samādānatā-vasenāyaṃ kamo ruto;

atha vā aññamaññassa, bahūpakāratopi cā”ti.

Tattha hi dānaṃ sīlassa bahūpakāraṃ, sukarañcāti taṃ ādimhi vuttaṃ. Dānaṃ
 pana sīlapariggahitaṃ mahapphalaṃ hoti mahānisamsanti dānānantaraṃ sīlaṃ
 vuttaṃ. Sīlaṃ nekkhammapariggahitaṃ ...pe... nekkhammaṃ paññāpariggahitaṃ
 ...pe... paññā vīriyapariggahitā ...pe... vīriyaṃ khantipariggahitaṃ ...pe... khanti
 saccapariggahitā ...pe... saccaṃ adhiṭṭhānapariggahitaṃ ...pe... adhiṭṭhānaṃ
 mettāpariggahitaṃ ...pe... mettā upekkhāpariggahitā mahapphalā hoti mahāni-
 saṃsāti mettānantaraṃ upekkhā vuttā. Upekkhā pana karuṇāpariggahitā, karuṇā
 ca upekkhāpariggahitāti veditabbā. Kathaṃ pana mahākāruṇikā bodhisattā
 sattesu upekkhā hontīti? Upekkhitabbayuttakesu kañci kālaṃ upekkhā honti,
 na pana sabbattha, sabbadā cāti keci. Apare pana na ca sattesu upekkhā, satta-
 katesu pana vippakāresu upekkhā hontīti, idamevettha vuttaṃ.

Aparo nayo-

Sabbasādhāraṇatādi-kāraṇehipi īritaṃ;
dānaṃ ādimhi sesā tu, purimepi apekkhakā.

Pacurajanesupi (1.0250) hi pavattiyā sabbasattasādhāraṇattā, appaphalattā, sukarattā ca **dānaṃ** ādimhi vuttaṃ. Sīlena dāyakaṇṭiggāhakaṣuddhito parānuggahaṃ vatvā parapīḷānivattivacanato, kiriyadhammaṃ vatvā akiriyadhammavacanato, bhogasampattihetuṃ vatvā bhavasampattihetuvacanato ca dānassānantaraṃ **sīlaṃ** vuttaṃ.

Nekhammena sīlasampattisiddhito, kāyavacīsucaritaṃ vatvā manosucaritavacanato, visuddhasīlassa sukheveva jhānasamijjhanato, kammāparādhappahānena payogasuddhiṃ vatvā kilesāparādhappahānena āsayasuddhivacanato, vitikkamaṃ pappahāne t̥hitassa pariyuṭṭhānappahānavacanato ca sīlassānantaraṃ **nekkhammaṃ** vuttaṃ. Paññāya nekkhammassa siddhiparisuddhito, jhānābhāve paññābhāvavacanato. Samādhipadaṭṭhānā hi paññā, paññāpaccupaṭṭhāno ca samādhi. Samathanimittaṃ vatvā upekkhānimittavacanato, parahitajjhānena parahitakaraṇūpāyākosallavacanato ca nekkhammassānantaraṃ **paññā** vuttā. Vīriyārambhena paññā-kiccasiddhito, sattasuññatādhammanijjhānakkhantiṃ vatvā sattahitāya ārambhassa acchariyatāvacanato, upekkhānimittaṃ vatvā paggahanimittavacanato, nisammakāritaṃ vatvā uṭṭhānavacanato ca. Nisammakārino hi uṭṭhānaṃ phalavisesamāvahatīti paññāyānantaraṃ **vīriyaṃ** vuttaṃ.

Vīriyena titikkhāsiddhito. Vīriyavā hi āradhaviṛiyattā sattasaṅkhārehi upanītaṃ dukkhaṃ abhibhuyya viharati. Vīriyassa titikkhālaṅkārahāvato. Vīriyavato hi titikkhā sobhati. Paggahanimittaṃ vatvā samathanimittavacanato, accārambhena uddhaccadosappahānavacanato. Dhammanijjhānakkhantiyā hi uddhaccadoso pahīyati. Vīriyavato sātaccakaraṇavacanato. Khantibahulo hi anuddhato sātaccakārī hoti. Appamādavato parahitakiriyārambhe paccupakāratanhābhāvavacanato. Yāthāvato dhammanijjhāne hi sati taṇhā na hoti. Parahitārambhe paramepi parakatadukkhasahanatāvacanato ca vīriyassānantaraṃ **khanti** Vuttā. Saccena khantiyā cirādhiṭṭhānato, apakārino apakārakhantiṃ vatvā tadupakārakaraṇe avisaṃvādavacanato, khantiyā apavādavācāvīkampaṇena bhūtavāditāya avijahanaṃ vacanato, sattasuññatādhamma-nijjhānakkhantiṃ vatvā tadupabrūhitañāṇasaccassa vacanato ca khantiyānantaraṃ **saccaṃ** vuttaṃ. Adhiṭṭhānena saccasiddhito. Acalādhiṭṭhānassa hi virati sijjhati. Avisamvāditaṃ vatvā (1.0251) tattha acalabhāvavacanato. Saccasandho hi dānādīsu paṭiññānurūpaṃ niccalo pavattati. Ñāṇasaccaṃ vatvā sambhāresu pavattiniṭṭhāpanavacanato. Yathābhūtañāṇavā hi bodhisambhāresu adhiṭṭhāti, te ca niṭṭhāpeti. Paṭipakkhehi akampiyabhāvato ca saccasānantaraṃ **adhiṭṭhānaṃ** vuttaṃ. Mettāya parahitakaraṇasamādānādhiṭṭhānasiddhito, adhiṭṭhānaṃ vatvā hitūpasamhāravacanato. Bodhisambhāre hi adhiṭṭhamāno mettāvihārī hoti. Acalādhiṭṭhānassa samādānāvīkopaṇena samādānasambhavato ca adhiṭṭhānassānantaraṃ **mettā** vuttā. Upekkhāya mettāvisuddhito, sattesu hitūpasamhāraṃ vatvā tadaparādhesu udāsīnatāvacanato, mettābhāvanaṃ vatvā tannissandabhāvanāvacanato, “hitakāmasattepi upekkhako”ti acchariyaguṇatāvacanato ca mettāyānantaraṃ **upekkhā** vuttāti evametāsaṃ kamo veditabbo.

Kāni lakkhaṇādīni sabbathāti ettha pana avisesena-

Paresamanuggahaṇaṃ, **lakkhaṇanti** pavuccati;

upakāro akampo ca, **raso** Hitesitāpi ca.

Buddhattaṃ **paccupaṭṭhānaṃ**, dayā ñāṇaṃ pavuccati;

Padaṭṭhānanti tāsantu, paccekāṃ tāni bhedato.

Sabbāpi hi pāramiyo parānuggahalakkhaṇā, paresaṃ upakārakaraṇarasā, avi-

kampanarasā vā, hitesitāpaccupaṭṭhānā, buddhattapaccupaṭṭhānā vā, mahākaruṇāpadaṭṭhānā, karuṇūpāyakosallapadaṭṭhānā vā.

Visesena pana yasmā karuṇūpāyakosallapariggahitā attupakaraṇapariccāgace-
tanā **dānapāramī**. Karuṇūpāyakosallapariggahitaṃ kāyavacīsucaritaṃ atthato aka-
ttabbavirati, kattabbakaraṇacetanādayo ca **sīlapāramī**. Karuṇūpāyakosallaparigga-
hito ādīnavadassanapubbaṅgamo kāmabhavihi nikkhamanacittuppādo **nekkha-
mmapāramī**. Karuṇūpāyakosallapariggahito dhammānaṃ sāmāññavisesalakkha-
ṇāvabodho **paññāpāramī**. Karuṇūpāyakosallapariggahito kāyacittehi parahitā-
rambho **vīriyapāramī**. Karuṇūpāyakosallapariggahito sattasaṅkhārāparādhasaha-
nasaṅkhāto adosappadhāno tadākārappavatto cittuppādo **khantipāramī**. Karuṇū-
pāyakosallapariggahitaṃ viraticetanādibhedamaṃ avisaṃvādanaṃ **saccapāramī** (1.023)
Karuṇūpāyakosallapariggahito acalasaṃvādanādhiṭṭhānasaṅkhāto tadākārappa-
vatto cittuppādo **adhiṭṭhānapāramī**. Karuṇūpāyakosallapariggahito lokassa hitasu-
khūpasamaṃhāro atthato abyāpādo **mettāpāramī**. Karuṇūpāyakosallapariggahitā
anunayapaṭighavidhamaṃsanasaṅkhātā iṭṭhāniṭṭhesu sattasaṅkhāresu samappa-
vatti **upekkhāpāramī**.

Tasmā pariccāgalakkhaṇaṃ **dānaṃ**, deyyadhamme lobhavidhamaṃsanarasamaṃ,
anāsattipaccupaṭṭhānaṃ, bhavavibhavasampattipaccupaṭṭhānaṃ vā, pariccajita-
bbavatthupadaṭṭhānaṃ. Sīlanalakkhaṇaṃ **sīlaṃ**, samādhānalakkhaṇaṃ, patiṭṭhā-
nalakkhaṇaṃ vāti vuttaṃ hoti. Dussīlyavidhamaṃsanarasamaṃ, anavajjarasamaṃ vā,
soceyyapaccupaṭṭhānaṃ, hirottappapadaṭṭhānaṃ. Kāmato, bhavato ca nikkhama-
nalakkhaṇaṃ **nekkhammaṃ**, tadādīnavavibhāvanarasamaṃ, tatoyeva vimukhabhā-
vapaccupaṭṭhānaṃ, saṃvegapadaṭṭhānaṃ. Yathāsabhāvapaṭivedhalakkhaṇā
paññā, Akkhalitapaṭivedhalakkhaṇā vā kusalissāsakhitta-usupaṭivedho viya, visa-
yobhāsanarasā padīpo viya, asammoḥapaccupaṭṭhānā araññagatasudesako viya,
samādhipadaṭṭhānā, catusaccapadaṭṭhānā vā. Ussāhalakkhaṇaṃ **vīriyaṃ**, Upa-
tthambhanarasamaṃ, asaṃsīdanapaccupaṭṭhānaṃ, vīriyārambhavatthupadaṭṭhānaṃ,
saṃvegapadaṭṭhānaṃ vā.

Khamanalakkhaṇā **khanti**, iṭṭhāniṭṭhasahanarasā, adhivāsanapaccupaṭṭhānā,
avirodhapaccupaṭṭhānā vā, yathābhūtaḍḍassanapadaṭṭhānā. Avisamaṃvādanala-
kkhaṇaṃ **saccaṃ**, yāthāvavibhāvanarasamaṃ, sādhitāpaccupaṭṭhānaṃ, soraccapa-
daṭṭhānaṃ. Bodhisambhāresu adhiṭṭhānalakkhaṇaṃ **adhiṭṭhānaṃ**, tesamaṃ paṭipa-
kkhābhībhāvanarasamaṃ, tattha acalatāpaccupaṭṭhānaṃ, bodhisambhārapada-
ṭṭhānaṃ. Hitākārappavattilakkhaṇā **mettā**, hitūpasamaṃhārarasā, āghātavinayana-
rasā vā, sommabhāvapaccupaṭṭhānā, sattānaṃ manāpabhāvadassanapada-
ṭṭhānā. Majjhakkārappavattilakkhaṇā **upekkhā**, samabhāvadassanarasā, paṭighā-
nunayavūpasamaṃpaccupaṭṭhānā, kammassakatāpaccavekkhaṇapadaṭṭhānā.
Ettha ca karuṇūpāyakosallapariggahitatā dānādīnaṃ pariccāgādilakkhaṇassa
viseśanabhāvena vattabbā, yato tāni pāramīsaṅkhyamaṃ labhanti. Na hi sammāsa-
mbodhiyādipatthanamaññatra akaruṇūpāyakosallapariggahitāni vaṭṭagāminī dānā-
dīni pāramīsaṅkhyamaṃ labhantīti.

Ko (1.0253) **paccayoti-**

Abhinīhāro ca tāsamaṃ, dayā ñāṇaṅca paccayo;
ussāhummaṅgavatthānaṃ, hitācārādayo tathā.

Abhinīhāro tāva pāramīnaṃ sabbāsampi paccayo. Yo hi ayaṃ “manussattaṃ liṅgasampatti”ti-ādi (bu. vaṃ. 2.59) aṭṭhadhammasamodhānasampādito “tiṇṇo tāreyyaṃ mutto moceyyaṃ, buddho bodheyyaṃ suddho sodheyyaṃ, danto dameyyaṃ, santo sameyyaṃ, assatto assāseyyaṃ, parinibbuto parinibbāpeyyaṃ”-ti-ādinā pavatto **abhinīhāro**, so avisesena sabbapāramīnaṃ paccayo. Tappavattiyā hi uddhaṃ pāramīnaṃ pavicayupaṭṭhānasamādānādhiṭṭhānanipphattiyo mahāpurisānaṃ sambhavanti, abhinīhāro ca nāmesa atthato bhesamaṭṭhaṅgānaṃ samodhānena tathāpavatto cittuppādo, “aho vatāhaṃ anuttaraṃ sammāsambodhiṃ abhisambujjheyyaṃ, sabbasattānaṃ hitasukhaṃ nipphādeyyaṃ”ti-ādipatthanāsaṅkhāto acinteyyaṃ buddhabhūmiṃ, aparimāṇaṃ lokahitaṅca ārabha pavattiyā sabbabuddhakāradhammāmūlabhūto paramabhaddako paramakalyāṇo aparimeyyappabhāvo puññavisesoti daṭṭhabbo.

Tassa ca uppattiyā saheva mahāpuriso mahābodhiyānapaṭipattiṃ otiṇṇo nāma hoti, niyatabhāvasamadhigamanato, tato ca anivattanasabhāvato “bodhisatto”ti samaññaṃ labhati, sabbabhāgena sammāsambodhiyaṃ sammāsattamānasatā, bodhisambhāre sikkhāsamatthataṃ cassa santiṭṭhati. Yathāvuttābhinīhārasamijjhānena hi mahāpurisā sabbaññutaññāṇādhiḡamanapubbaliṅgena sayambhuñāṇena sammadeva sabbapāramiyo vicinitvā samādāya anukkamena paripūrenti, yathā taṃ katamahābhinīhāro sumedhapaṇḡito. Yathāha-

“Handa buddhakare dhamme, vicināmi ito cito;
uddhaṃ adho dasa disā, yāvatā dhammadhātuyā;

vicinanto tadā dakkhiṃ, paṭhamaṃ dānapāramin”ti. (bu. vaṃ. 2.115, 116);-

Vitthāro. Lakkhaṇādito panesa sammadeva sammāsambodhipaṇidhānalakkaṇo, “aho vatāhaṃ anuttaraṃ sammāsambodhiṃ abhisambujjheyyaṃ, sabbasattānaṃ (1.0254) hitasukhaṃ nipphādeyyaṃ”ti-ādipatthanāraso, bodhisambhārahetubhāvapaccupaṭṭhāno, mahākaruṇāpadaṭṭhāno, upanissayasampattipadaṭṭhāno vā.

Tassa pana abhinīhārassa cattāro paccayā, cattāro hetū, cattāri ca balāni veditabbāni. Tattha katame **cattāro paccayā** mahābhinīhārāya? Idha mahāpuriso passati tathāgataṃ mahatā buddhānubhāvena acchariyabbhutaṃ pāṭihāriyaṃ karontaṃ, tassa taṃ nissāya taṃ ārammaṇaṃ katvā mahābodhiyaṃ cittaṃ santiṭṭhati “mahānubhāvā vatāyaṃ dhammadhātu, yassā suppaṭividdhattā bhagavā evaṃ acchariyabbhutadhammo, acinteyyānubhāvo cā”ti, so tameva mahānubhāvavadassanaṃ nissāya taṃ paccayaṃ katvā sambodhiyaṃ adhimuccanto tattha cittaṃ ṭhapeti, ayaṃ **paṭhamo paccayo** mahābhinīhārāya.

Na heva kho passati tathāgatassa yathāvuttaṃ mahānubhāvataṃ, apica kho suṇāti “ediso ca ediso ca bhagavā”ti, so taṃ nissāya taṃ paccayaṃ katvā sambodhiyaṃ adhimuccanto tattha cittaṃ ṭhapeti, ayaṃ **dutiyo paccayo** mahābhinīhārāya.

Na heva kho passati tathāgatassa yathāvuttaṃ mahānubhāvataṃ, nāpi taṃ parato suṇāti, apica kho tathāgatassa dhammaṃ desentassa “dasabalasamannā-

gato bhikkhave, tathāgato”ti-ādinā (saṃ. ni. 2.21) buddhānubhāvapaṭisaṃyuttaṃ dhammaṃ suṇāti, so taṃ nissāya ...pe... ayaṃ **tatiyo paccayo** mahābhinihārāya.

Na heva kho passati tathāgatassa yathāvuttaṃ mahānubhāvataṃ, nāpi taṃ parato suṇāti, nāpi tathāgatassa dhammaṃ suṇāti, apica kho uḷārajjhāsayo kalyāṇādhimuttiko “ahametaṃ buddhavaṃsaṃ buddhatantiṃ buddhapaveṇiṃ buddhadhammataṃ paripālessāmi”ti yāvadeva dhammaññeva sakkaronto garuṃ karonto mānento pūjento dhammaṃ apacayamāno taṃ nissāya ...pe... ṭhapeti, ayaṃ **catuttho paccayo** mahābhinihārāyāti.

Katame (1.0255) **cattāro hetū** Mahābhinihārāya? Idha mahāpuriso pakatiyā upanissayasampanno hoti purimakesu buddhesu katādhikāro, ayaṃ **paṭhamo hetu** mahābhinihārāya. Puna caparaṃ mahāpuriso pakatiyāpi karuṇājjhāsayo hoti karuṇādhimutto sattānaṃ dukkhaṃ apānetukāmo, apica attano kāyañca jīvitañca pariccaji, ayaṃ **dutiyo hetu** mahābhinihārāya. Puna caparaṃ mahāpuriso sakalatopi vaṭṭadukkhato sattahitāya dukkaracariyato sucirampi kālaṃ ghaṭento vāyamanto anibbinno hoti anutrāsī, yāva icchitatthanipphatti, ayaṃ **tatiyo hetu** mahābhinihārāya. Puna caparaṃ mahāpuriso kalyāṇamittasannissito hoti, yo ahitato naṃ nivāreti, hite patiṭṭhāpeti, ayaṃ **catuttho hetu** mahābhinihārāya.

Tatrāyaṃ mahāpurisassa upanissayasampadā- ekantenevassa yathā ajjhāsayo sambodhininno hoti sambodhipoṇo sambodhipabbhāro, tathā sattānaṃ hitacariyāya, yato anena purimabuddhānaṃ santike sambodhiyā paṇidhānaṃ kataṃ hoti manasā, vācāya ca “ahampi ediso sammāsambuddho hutvā sammadeva sattānaṃ hitasukhaṃ nipphādeyyan”ti. Evaṃ sampannūpanissayassa panassa imāni upanissayasampattiyā liṅgāni sambhavanti, yehi samannāgatassa sāvaka-bodhisattehi, paccekabodhisattehi ca mahāviseso mahantaṃ nānākaraṇaṃ paññāyati indriyato, paṭipattito, kosallato ca. Idha hi upanissayasampanno mahāpuriso yathā visadindriyo hoti visadaññaṇo, na tathā itare. Parahitāya paṭipanno hoti, no attahitāya. Tathā hi so yathā

bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya deva-
manussānaṃ paṭipajji, na tathā itare, tattha ca kosallaṃ āvahati ṭhānuppattikapaṭi-
bhānena, ṭhānāṭhānakusalatāya ca.

Tathā mahāpuriso pakatiyā dānajjhāsayo hoti dānābhirato, sati deyyadhamme
detiyeva, na dānato saṅkocaṃ āpajjati, satataṃ samitaṃ saṃvibhāgasīlo hoti,
pamuditova deti ādarajāto, na udāsīnacitto, mahantampi dānaṃ datvā neva (1.0256
dānena santuṭṭho hoti, pageva appaṃ. Paresaṅca ussāhaṃ janento dāne vaṇṇaṃ
bhāsati, dānapaṭisaṃyuttaṃ dhammakathaṃ karoti, aññe ca paresaṃ dente disvā
attamano hoti, bhayaṭṭhānesu ca paresaṃ abhayaṃ detiti evamādīni dānajjhāsa-
yassa mahāpurisassa dānapāramiyā liṅgāni.

Tathā pāṇātipātādīhi pāpadhammehi hiriyati ottappati, sattānaṃ aviheṭhanajā-
tiko hoti, sorato sukhasīlo asaṭho amāyāvī ujujātiko subbaco sovacassakaraṇi-
yehi dhammehi samannāgato mudujātiko athaddho anatimānī, parasantakaṃ
nādiyati antamaso tiṇasalākamupādāya, attano hatthe nikkhattaṃ iṇaṃ vā gahetvā
paraṃ na viṣaṃvādeti, parasmim vā attano santake byāmūḷhe, vissarite vā taṃ
saññāpetvā paṭipādeti yathā taṃ na parahatthagataṃ hoti, aloluppo hoti, parapari-
ggahitesu pāpakaṃ cittampi na uppādeti, itthibyanādīni dūrato parivajjeti, sacca-
vādī saccasandho bhinnānaṃ sandhātā sahitānaṃ anuppadātā piyavādī mhitapu-
bbaṅgamo pubbabhāsī atthavādī dhammavādī anabhijjhālu abyāpannacitto avipa-
rītadassano kammassakatāññaṇena, saccānulomikaññaṇena ca, kataññū katavedī
vuḍḍhāpacāyī suvisuddhājīvo dhammakāmo, paresampi dhamme samādapetā
sabbena sabbaṃ akiccato satte nivāretā kiccesu paṭiṭṭhapetā attanā ca tattha
kicce yogaṃ āpajjitā, katvā vā pana sayamaṃ akattabbaṃ sīghaññaṇeva tato paṭivirato
hotīti evamādīni sīlajjhāsayassa mahāpurisassa sīlapāramiyā liṅgāni.

Tathā mandakilesa hoti mandanīvaraṇo pavivekajjhāsayo avikkhepabahulo, na
tassa pāpakā vitakkā cittamanvāssavanti, vivekagatassa cassa appakasireneva
cittaṃ samādhīyati, amittapakkehi tuvaṭaṃ mettacittatā santiṭṭhati, pageva ita-
rasmim, satimā ca hoti cirakatampi cirabhāsītampi susaritā anussaritā, medhāvī
ca hoti dhammojapaññāya samannāgato, nipako ca hoti tāsū tāsū itikattabbatāsū,
āraddhavīriyo ca hoti sattānaṃ hitakiriyāsū, khantibalasamannāgato ca hoti sabba-
saho, acalādhiṭṭhāno ca hoti daḷhasamādāno, ajjupekkhako ca hoti upekkhāṭhā-
nīyesu dhammesūti evamādīni mahāpurisassa nekkhammajjhāsayādīnaṃ vasena
nekkhammapāramiyādīnaṃ liṅgāni veditabbāni.

Evametehi (1.0257) bodhisambhāraliṅgehi samannāgatassa mahāpurisassa
yaṃ vuttaṃ “mahābhinihārāya kalyāṇamittasannissayo hetū”ti, tatridaṃ saṅkhe-
pato kalyāṇamittalakkhaṇaṃ- idha kalyāṇamitto saddhāsampanno hoti sīlasa-
mpanno sutasampanno cāgavīriyasatisamādhīpaññāsampanno. Tattha saddhāsa-
mpattiyā saddahati tathāgatassa bodhiṃ kammaṃ, kammaphalaṅca, tena sammā-
sambodhiyā hetubhūtaṃ sattesu hitesitaṃ na pariccajati. Sīlasampattiyā sattānaṃ
piyo hoti manāpo garu bhāvanīyo codako pāpagarahiko vattā vacanakkhamo.
Sutasampattiyā sattānaṃ hitasukhāvahaṃ gambhīraṃ dhammakathaṃ kattā hoti.
Cāgasampattiyā appiccho hoti samāhito santuṭṭho pavivitto asaṃsaṭṭho. Vīriyasa-

mpattiyā āradhāvīriyo hoti sattānaṃ hitapaṭipattiyā. Satisampattiyā upaṭṭhita-
ssatī hoti anavajjesu dhammesu. Samādhisampattiyā avikkhitto hoti samāhitacitto.
Paññāsampattiyā aviparītaṃ pajānāti. So satiyā kusalānaṃ dhammānaṃ gatiyo
samanvesamāno paññāya sattānaṃ hitāhitaṃ yathābhūtaṃ jānitvā samādhinā
tatha ekaggacitto hutvā vīriyena ahitā satte nisedhetvā hite niyojeti. Tenāha-

“Piyo garu bhāvanīyo, vattā ca vacanakkhamo;

gambhīrañca kathaṃ kattā, no caṭṭhāne niyojako”ti. (a. ni. 7.37; netti. 113);

Evam guṇasamannāgataṃva kalyāṇamittaṃ upanissāya mahāpuriso attano
upanissayasampattiṃ sammadeva pariyodapeti. Suvisuddhāsayaṃpayogova hutvā
catūhi balehi samannāgato nacireneva aṭṭhaṅge samodhānetvā mahābhinihāraṃ
karonto bodhisattabhāve patiṭṭhahati anivattidhammo niyato sambodhiparāyaṇo.

Tassimāni **cattāri balāni ajjhattikabalaṃ** yā sammāsambodhiyaṃ attasanni-
ssayā dhammagāravena abhiruci ekantaninnajjhāsayatā, yāya mahāpuriso attā-
dhipatilajjāsannissayo, abhinihārasampanno ca hutvā pāramiyo pūretvā sammāsa-
mbodhiṃ pāpuṇāti. **Bāhirabalaṃ** Yā sammāsambodhiyaṃ parasannissayā abhi-
ruci ekantaninnajjhāsayatā, yāya mahāpuriso lokādhipati-ottappanasannissayo,
abhinihārasampanno ca hutvā pāramiyo (1.0258) pūretvā sammāsambodhiṃ
pāpuṇāti. **Upanissayabalaṃ** yā sammāsambodhiyaṃ upanissayasampattiyā abhi-
ruci ekantaninnajjhāsayatā, yāya mahāpuriso tikkhindriyo, visadadhātuko, satisa-
nnissayo, abhinihārasampanno ca hutvā pāramiyo pūretvā sammāsambodhiṃ
pāpuṇāti. **Payogabalaṃ** yā sammāsambodhiyā tajjā payogasampadā sakkaccakā-
ritā sātaccakāritā, yāya mahāpuriso visuddhapayogo, nirantarakārī, abhinihārasa-
mpanno ca hutvā pāramiyo pūretvā sammāsambodhiṃ pāpuṇāti. Evamayaṃ
catūhi paccayehi, catūhi hetūhi, catūhi ca balehi sampannasamudāgamo aṭṭhaṅga-
samodhānasampādito abhinihāro pāramīnaṃ paccayo hoti mūlakāraṇabhāvato.

Yassa ca pavattiyā mahāpurise **cattāro acchariyā abbhutā dhammā** patiṭṭha-
hanti, sabbaṃ sattanikāyaṃ attano orasaputtaṃ viya piyacittena pariggaṇhāti, na
cassa cittaṃ puna saṃkilesavasena saṃkilissati, sattānaṃ hitasukhāvaho cassa
ajjhāsayo, payogo ca hoti, attano ca buddhakāradhammā uparūpari vaḍḍhanti,
paripaccanti ca, yato mahāpuriso uḷāratarena puññābhisandena kusalābhisa-
ndena pavaḍḍhiyā [pavattiyā (cariyā. aṭṭha. pakiṇṇakakathā)] paccayena sukha-
ssāhārena samannāgato sattānaṃ dakkhiṇeyyo uttamaṃ gāraṃvaṭṭhānaṃ, asa-
disaṃ puññakkhettañca hoti. Evamanekaguṇo anekānisamso mahābhinihāro
pāramīnaṃ paccayoti veditabbo.

Yathā ca mahābhinihāro, evaṃ mahākaruṇā, upāyakosallañca. Tatha **upāyako-
sallaṃ** nāma dānādīnaṃ bodhisambhārabhāvassa nimittabhūtā paññā, yāhi mahā-
karuṇūpāyakosallatāhi mahāpurisānaṃ attasukhanirapekkhatā, nirantaraṃ para-
sukhakarāṇapasutatā, sudukkarehi mahābodhisattacaritehi visādābhāvo, pasāda-
saṃvuddhidassanasavanānussaraṇāvattāsopi sattānaṃ hitasukhapaṭilābhahetu-
bhāvo ca sampajjati. Tathā hi tassa paññāya buddhabhāvasiddhi, karuṇāya
buddhakammasiddhi. Paññāya sayam tarati, karuṇāya pare tāreti. Paññāya para-
dukkhaṃ parijānāti, karuṇāya paradukkapaṭikāraṃ ārabhati. Paññāya dukkhaṃ

nibbindati, karuṇāya dukkhaṃ sampaṭicchati. Paññāya nibbānābhimukho hoti, karuṇāya (1.0259) taṃ na pāpuṇāti. Tathā karuṇāya saṃsārābhimukho hoti, paññāya tatra nābhiramati. Paññāya sabbattha virajjati, karuṇānugatattā na ca na sabbesamanuggahāya pavatto, karuṇāya sabbepi anukampati, paññānugatattā na ca na sabbattha virattacitto. Paññāya ahaṃkāramamaṃkārahāvo, karuṇāya ālasiyadīnatābhāvo.

Tathā paññākaruṇāhi yathākkamaṃ attanāthaparanāthatā, dhīravīrabhāvo, anattantapāparantapatā, attahitaparahanipphatti, nibbhayābhīsanakabhāvo, dhammādhīpatilokādhīpatitā, kataññupubbakāribhāvo, mohataṇhāvigamo, vijjācaraṇasiddhi, balavesārajjanipphattitī sabbassāpi pāramitāphalassa viśesena upāyabhāvato paññā karuṇā pāramīnaṃ paccayo. Idaṃ pana dvayaṃ pāramīnaṃ viya paṇidhānassāpi paccayo.

Tathā ussāha-ummaṅga-avatthānahitacariyā ca pāramīnaṃ paccayoti vedītabbo. Yā ca buddhabhāvassa uppattiṭṭhānatāya “**buddhabhūmiyo**” ti vuccanti. Tattha **ussāho** nāma bodhisambhārānaṃ abhussāhanavīriyaṃ. Ummaṅgo nāma bodhisambhāresu upāyakosallabhūtā paññā. **Avatthānaṃ** nāma adhiṭṭhānaṃ, aca-lādhīṭṭhānatā. **Hitacariyā** nāma mettābhāvanā, karuṇābhāvanā ca. Yathāha-

“Kati pana bhante, buddhabhūmiyoti? Catasso kho sārīputta, buddhabhūmiyo. Katamā catasso? Ussāho ca hoti vīriyaṃ, ummaṅgo ca hoti paññābhāvanā, avatthānañca hoti adhiṭṭhānaṃ, hitacariyā ca hoti mettābhāvanā. Imā kho sārīputta, catasso buddhabhūmiyo” ti (su. ni. aṭṭha. 1.34).

Tathā nekkhammapaviveka-alobhādosāmohanissaraṇappabhedā ca **cha ajjhāsayā**. Vuttañhetam-

“Nekkhammajjhāsayā ca bodhisattā kāmesu, gharāvāse ca dosadassāvino, pavivekajjhāsayā ca bodhisattā saṅgaṇikāya dosadassāvino. Lobha ...pe... lobhe ...pe... adosa ...pe... dose ...pe... amoha ...pe... mohe ...pe... nissaraṇa ...pe... sabbabhaveṣu dosadassāvino” ti (su. ni. aṭṭha. 1.34; visuddhi. 1.49).

Tasmā (1.0260) ete ca cha ajjhāsayāpi pāramīnaṃ paccayāti vedītabbā. Na hi lobhādīsu ādīnavadassanena, alobhādīnaṃ adhikabhāvena ca vinā dānādīpāramīyo sambhavanti. Alobhādīnañhi adhikabhāvena pariccāgādīninnacittatā, alobhajjhāsayādītā cāti, yathā cete, evaṃ dānajjhāsayatādayopi. Yathāha-

“Kati pana bhante bodhāya carantānaṃ bodhisattānaṃ ajjhāsayāti? Dasa kho sārīputta, bodhāya carantānaṃ bodhisattānaṃ ajjhāsayā. Katame dasa? Dānajjhāsayā sārīputta, bodhisattā macchere dosadassāvino. Sīla ...pe... asaṃvare ...pe... nekkhamma ...pe... kāmesu ...pe... yathābhūtañāṇa ...pe... vicīkicchāya. ...Pe... vīriya ...pe... kosajje ...pe... khanti ...pe... akkhantiyaṃ ...pe... sacca ...pe... viśaṃvādane ...pe... adhiṭṭhāna ...pe... anadhiṭṭhāne ...pe... mettā ...pe... byāpāde ...pe... upekkhā ...pe... sukhadukkhesu ādīnavadassāvino” ti.

Etesu hi macchere-asaṃvarakāma vicīkicchākosajja-akkhantivisaṃvādāna-anadhiṭṭhāna-byāpādasukhadukkhasaṅkhātesu ādīnavadassanapubbaṅgamā dānādīninnacittatāsaṅkhātā dānajjhāsayatādayo dānādīpāramīnaṃ nibbattiyā paccayo. Tathā apariccāgapariccāgādīsu yathākkamaṃ ādīnavānisāṃsapaccavekkha-

ṇampi dānādīpāramīnaṃ paccayo hoti.

Tatrāyaṃ paccavekkhaṇāvidhi- khattavatthuhiraññasuvaṇṇagomaḥiṃ sadāsīdā-
saputtadārādīpariggahabyāsattacittānaṃ sattānaṃ khattādīnaṃ vatthukāmabhā-
vena bahupatthaniyabhāvato, rājacorādisādhāraṇabhāvato, vivādādhiṭṭhānato,
sapattakaraṇato, nissārato, paṭilābhaparipālanesu paraviheṭṭhanahetubhāvato,
vināsanimittañcasokādi-ane-kavihitabyasanāvahato tadāsattinidānañca macchera-
malapariyuṭṭhitacittānaṃ apāyūpapattihetubhāvato evaṃ vividhavipulānatthāva-
hāni pariggahitavatthūni nāma, tesaṃ pariccāgoyeveko sotthibhāvoti pariccāge
appamādo karaṇīyo.

Apica “yācako yācamāno attano guyhassa ācikkhanato mayhaṃ vissāsiko” ti ca
“pahāya gamanīyaṃ attano santakaṃ gahetvā paralokaṃ yāhīti-upadisanato
mayhaṃ upadesako” ti ca “āditte viya (1.0261) agāre maraṇagginā āditte loke tato
mayhaṃ santakassa apaharaṇato apavāhakaśahāyo” ti ca “apavāhitassa cassa
ajjhāpananikkhepaṭṭhānabhūto” ti ca “dānasaṅkhāte kalyāṇakammaṃ saḥāya-
bhāvato, sabbasampattīnaṃ aggabhūtāya paramadullabhāya buddhabhūmiyā
sampattihetubhāvato ca paramo kalyāṇamitto” ti ca paccavekkhitabbaṃ.

Tathā “uḷāre kammani anenāhaṃ sambhāvito, tasmā sā sambhāvanā avitathā
kātabbā” ti ca “ekantabheditāya jīvitassa āyācitenāpi mayā dātabbaṃ, pageva
yācitenā” ti ca “uḷārajjhāsayehi gavesitvāpi dātabbo, [dātabbato (cariyā).

aṭṭha. pakiṇṇakakathāvaṇṇanā)] sayamevāgato mama puññenā”ti ca “yācakassa dānāpadesena mayhamevāyamanuggaho”ti ca “ahaṃ viya ayaṃ sabbopi loko mayā anuggahetabbo”ti ca “asati yācake kathaṃ mayhaṃ dānapāramī pūreyyā”ti ca “yācakānamevatthāya mayā sabbopi pariggahetabbo”ti ca “ayācitvāpi maṃ mama santakaṃ yācakā kadā sayameva gaṇheyyun”ti ca “kathamahaṃ yācakānaṃ piyo cassaṃ manāpo”ti ca “kathaṃ vā te mayhaṃ piyā cassu manāpā”ti ca “kathaṃ vāhaṃ dadamāno datvāpi ca attamano assaṃ pamudito pītiso-manassajāto”ti ca “kathaṃ vā me yācakā bhavēyyuṃ, uḷāro ca dānajjhāsayo”ti ca “kathaṃ vāhamayācito eva yācakānaṃ hadayamaññāya dadeyyan”ti “sati dhane, yācake ca apariccāgo mahatī mayhaṃ vañcanā”ti ca “kathamahaṃ attano aṅgāni, jīvitañcāpi pariccajeyyan”ti ca cāganinnatā upaṭṭhapetabbā.

Apica “attho nāmāyaṃ nirapekkhaṃ dāyakamanugacchati yathā taṃ nirapekkhaṃ khepakaṃ kiṭako”ti atthe nirapekkhatāya cittaṃ uppādetabbaṃ. Yācamāno pana yadi piyapuggalo hoti “piyo maṃ yācati”ti somanassaṃ uppādetabbaṃ. Atha udāsīnapuggalo hoti “ayaṃ maṃ yācamāno addhā iminā pariccāgena mitto hoti”ti somanassaṃ uppādetabbaṃ. Dadanto hi yācakānaṃ piyo hotiti. Atha pana verīpuggalo yācati, “paccatthiko maṃ yācati, ayaṃ maṃ yācamāno addhā iminā pariccāgena verīpi piyo mitto hoti”ti visesato somanassaṃ uppādetabbaṃ. Evaṃ (1.0262) piyapuggale viya majjhataverīpuggalesupi mettāpubbaṅgamaṃ karuṇaṃ upaṭṭhapetvāva dātabbaṃ.

Sace panassa cirakālaṃ paribhāvitattā lobhassa deyyadhammavisayā lobhadhammā uppajjeyyūṃ, tena bodhisattapaṭiñña itī paṭisañcikkhitabbaṃ “nanu tayā sappurisa sambodhāya abhinīhāraṃ karontena sabbasattānamupakārāya ayaṃ kāyo nissaṭṭho, tappariccāgamayañca puññaṃ, tattha nāma te bāhirepi vatthusmiṃ abhisāṅgappavatti hatthisinānasadisī hoti, tasmā tayā na katthaci abhisāṅgo uppādetabbo. Seyyathāpi nāma mahato bhesajjarukkhasa tiṭṭhato mūlaṃ mūlatthikā haranti, papaṭikaṃ, tacaṃ, khandhaṃ, viṭapaṃ, sākhaṃ, palāsaṃ, pupphaṃ, phalaṃ phalatthikā haranti, na tassa rukkhassa ‘mayhaṃ santakaṃ ete haranti’ti vitakkasamudācāro hoti, evameva sabbalokahitāya ussukkamāpajjantena mayā mahādukkhe akataññuke niccāsucimhi kāye paresaṃ upakārāya viniyujjamāne aṇumattopi micchāvitakko na uppādetabbo. Ko vā ettha viseso ajjhattikabāhiresu mahābhūtesu ekantabhedanavikiraṇavidhamaṃsanadhammesu. Kevalaṃ pana sammohavijambhitametaṃ, yadidaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti abhiniveso, tasmā bāhiresu mahābhūtesu viya ajjhattikesupi karacaraṇanayanādīsū, maṃsādīsū ca anapekkhena hutvā ‘taṃ tadatthikā harantū’ti nissaṭṭhacittena bhavitabban”ti. Evaṃ paṭisañcikkhato cassa sambodhāya pahitattassa kāyajīvitesu nirapekkhasa appakasireneva kāyavacīmanokammāni suvisuddhāni honti, so visuddhakāyavacīmanokammanto visuddhājīvo ñāyapaṭipattiyaṃ ṭhito āyāpāyupāyakosallasamannāgamena bhīyoso mattāya deyyadhammapariccāgena, abhayadānasaddhammadānehi ca sabbasatte anugaṇhituṃ samattho hoti, ayaṃ tāva **dānapāramiyaṃ** paccavekkhaṇāyao.

Sīlapāramiyaṃ pana evaṃ paccavekkhitabbaṃ- “idañhi silaṃ nāma gaṅgoda-

kādīhi visodhetuṃ asakkuṇeyyassa dosamalassa vikkhālanajalaṃ, haricandanā-dīhi vinetuṃ asakkuṇeyyassa rāgādipariḷāhassa vinayanaṃ, muttāhāramakuṭaku-ṇḍalādīhi pacurajanālaṅkārehi asādhāraṇo sādhuṇamalaṅkāraviseso, sabbadisā-vāyanako atikittimo [sabbadisāvāyanato akittimo (cariyā. aṭṭha. pakiṇṇakakathāvā-ṇṇanā; dī. ni. ṭī. 1.7)] sabbakālānurūpo (1.0263) ca surabhigandho, khattiyamahā-sālādīhi, devatāhi ca vandaniyādibhāvāvahanato paramo vasīkaraṇamanto, cātu-mahārājikādidevalokārohaṇasopānapanti, jhānābhiññānaṃ adhigamūpāyo, nibbā-namahānagarassa sampāpakamaggo, sāvakabodhipaccekabodhisammāsambo-dhīnaṃ patiṭṭhānabhūmi, yaṃ yaṃ vā panicchitaṃ patthitaṃ, tassa tassa samijjha-nūpāyabhāvato cintāmaṇikapparukkādike ca atiseti. Vuttañhetuṃ bhagavatā “ijjhati bhikkhave, silavato cetopaṇidhi visuddhattā”ti (dī. ni. 3.337; saṃ. ni. 4.352; a. ni. 8.35). Aparampi vuttaṃ “ākaṅkheyya ce bhikkhave, bhikkhu sabrahmacā-rīnaṃ piyo ca assaṃ manāpo ca garu ca bhāvanīyo cāti, sīlesvevassa paripūrakā-rī”ti-ādi (ma. ni. 1.65). Tathā “avippaṭṭisāratthāni kho ānanda kusalāni sīlāni”ti, (a. ni. 10.1; 11.1) “pañcime gahapatayo, ānisaṃsā sīlavato sīlasampadāyā”ti-ādisuttā-nañca (dī. ni. 2.150; a. ni. 5.213; udā. 76; mahāva. 385) vasena sīlaguṇā paccave-kkhitabbā. Tathā aggikkhandhopamasuttādīnaṃ (a. ni. 7.72) vasena sīlavirahe ādīnavā.

Apica pītisomanassanimittato, attānuvādaparānuvādadaṇḍaduggatibhayābhā-vato, viññūhi pāsāṃsabhāvato, avippaṭṭisāraheto, paramasotthiṭṭhānato, kulasā-pateyyādhipateyyajīvitārūpaṭṭhānabandhumittasampattīnaṃ atisayanato ca sīlaṃ paccavekkhitabbaṃ. Sīlavato hi attano sīlasampadāhetu mahantaṃ pītisoma-nassaṃ uppajjati “kataṃ vata mayā kusalaṃ, kataṃ kalyāṇaṃ, kataṃ bhīruttāṇaṃ”-ti.

Tathā sīlavato attā na upavadati, na ca pare viññū, daṇḍaduggatibhayānañca sambhavoyeva natthi, “sīlavā purisapuggalo kalyāṇadhammo”ti viññūnaṃ pāsāṃso ca hoti. Tathā sīlavato yvāyaṃ “kataṃ vata mayā pāpaṃ, kataṃ luddaṃ, kataṃ kibbisaṃ”ti dussīlassa vipphaṭṭisāro uppajjati, so na hoti. Sīlañca nāmetaṃ appamādādhiṭṭhānato, bhogabyasanādiparihāramukhena mahato atthassa sādha-nato, maṅgalabhāvato, paramaṃ sotthiṭṭhānaṃ. Nihīnājaccopi sīlavā khattiyama-hāsālādīnaṃ pūjanīyo hotīti kulasampattīṃ atiseti sīlasampadā, “taṃ kiṃ maññasi (1.0264) mahārāja, idha te assa dāso kammakaro”ti-ādi (dī. ni. 1.183) vakkhamānasāmaññasuttavacanañcettha sādhaṃ, corādīhi asādhāraṇato, paralokānugamanato, mahapphalabhāvato, samathādiguṇādhiṭṭhānato ca bāhira-dhanaṃ sāpateyyaṃ atiseti sīlaṃ. Paramassa cittissariyassa adhiṭṭhānabhāvato khattiyādīnamissariyaṃ atiseti sīlaṃ. Sīlanimittañhi taṃtaṃsattānikāyesu sattāna-missariyaṃ, vassatādīdīghappamāṇato ca jīvitato ekāhampi sīlavato jīvitassa visiṭṭhatāvacaṇato, satipi jīvite sikkhānikkhipanassa maraṇatāvacaṇato ca sīlaṃ jīvitato visiṭṭhataraṃ. Verīnampi manuññabhāvāvahanato, jarārogavipattīhi ana-bhibhavanīyato ca rūpasampattīṃ atiseti sīlaṃ. Pāsādahammiyādiṭṭhānappa-bhede rājayuvārājasenāpati-ādiṭṭhānaviseso ca sukhavisesādhiṭṭhānabhāvato ati-seti sīlaṃ. Sabhāvasiniddhe santikāvacaṇepi bandhujane, mittajane ca ekantahita-

sampādanato, paralokānugamanato ca atiseti sīlaṃ. “Na taṃ mātā pitā kayirā-ti-ādi (dha. pa. 43) vacanañcetta sādhaṃ. Tathā hatthi-assarathapattibalakā-yehi, mantāgadasotthānapayogehi ca durārakkhānāmanāthānaṃ attādhīnato, anaparādhīnato, mahāvisayato ca ārakkhabhāvena sīlameva viṣiṭṭhataraṃ. Tenevāha “dhammo have rakkhati dhammacārin”ti-ādi (theragā. 303; jā. 1.10.102). Evama-nekaguṇasamannāgataṃ sīlanti paccavekkhantassa aparipuṇṇā ceva sīlasam-padā pāripūriṃ gacchati, aparisuddhā ca pārisuddhiṃ.

Sace panassa dīgharattaṃ paricayena sīlapaṭipakkhadhammā dosādayo antara-ntarā uppajjeyyūṃ, tena bodhisattapaṭiñṇena evaṃ paṭisañcikkhitabbaṃ “nanu tayā bodhāya paṇidhānaṃ kataṃ, sīlavekallena ca na sakkā na ca sukarā loki-yāpi sampattiyo pāpuṇitum, pageva lokuttarā”ti. Sabbasampattīnamaggabhūtāya sammāsambodhiyā adhiṭṭhānabhūtena sīlena paramukkaṃsagatena bhavitabbaṃ, tasmā “kikīva aṇḍan”ti-ādinā (dī. ni. aṭṭha. 1.7; visuddhi. 1.19) vuttanayena sammadeva sīlaṃ rakkhantena suṭṭhu tayā pesalena bhavitabbaṃ.

Apica (1.0265) tayā dhammadesanāya yānattaye sattānamavatāraṇaparipāca-nāni kātābbāni, sīlavekallassa ca vacanaṃ na paccetabbaṃ hoti, asappāyāhāravi-cārassa viya vejjassa tikicchanaṃ, tasmā “kathāhaṃ saddheyyo hutvā sattānama-vatāraṇaparipācanāni kareyyan”ti sabhāvaparīsuddhasīlena bhavitabbaṃ. Kiñca jhānādiguṇavisesayogena me sattānamupakāra-karaṇasamatthā, paññāpāra-mi-ādiparipūraṇaṃ ca jhānādayo guṇā ca sīlapārisuddhiṃ vinā na sambhavantīti sammadeva sīlaṃ sodhetabbaṃ.

Tathā “sambādho gharāvāso rajopatho”ti-ādinā (dī. ni. 1.111; ma. ni. 1.291, 371; 2.10; 3.13, 218; saṃ. ni. 2.154; 5.1002; a. ni. 10.99; netti. 94) gharāvāse, “aṭṭhika-ṅkalūpamā kāmā”ti-ādinā (ma. ni. 1.234; 2.42; pāci. 417; cūḷani. 147) “mātāpi puttena vivadatī”ti-ādinā (ma. ni. 1.168) ca kāmesu, “seyyathāpi puriso iṇaṃ ādāya kammante payojeyyā”ti-ādinā (ma. ni. 1.426) kāmacchandādisu ādīnavada-ssanapubbaṅgamā, vuttavipariyāyena “abbhokāso pabbajjā”ti-ādinā (dī. ni. 1.191, 398; ma. ni. 1.291, 371; 2.10; 3.13, 218; saṃ. ni. 1.291; saṃ. ni. 5.1002; a. ni. 10.99; netti. 98) pabbajjādīsu ānisaṃsāpaṭisaṅkhāvasena **nekkhammapāramiyaṃ** paccavekkhaṇā kātābbā. Ayametta saṅkhepo, vitthāro pana dukkhakkhandha-ā-sivisopamasuttādi (ma. ni. 1.163, 175; saṃ. ni. 4.238) vasena veditabbo.

Tathā “paññāya vinā dānādayo dhammā na visujjhanti, yathāsakaṃ byāpārasa-matthā ca na hontī”ti paññāya guṇā manasi kātābbā. Yatheva hi jīvitena vinā sarī-rayantaṃ na sobhati, na ca attano kiriyāsu paṭipattisamatthaṃ hoti. Yathā ca cakkhādīni indriyāni viññāṇena vinā yathāsakaṃ visayesu kiccaṃ kātuṃ nappa-hontī, evaṃ saddhādīni indriyāni paññāya vinā sakakiccapaṭipattiyamasamatthā-nīti pariccāgādipaṭipattiyā paññā padhānakāraṇaṃ. Ummīlitapaññācakkhukā hi mahāsattā bodhisattā attano aṅgapaccaṅgānipi datvā anattukkaṃsakā, aparava-mbhakā ca hontī, bhesajjarukkā viya vikapparahitā kālattayepi somanassajātā. Paññāvasena hi upāyakosallayogato pariccāgo parahitapavattiyā dānapārami-bhāvaṃ upeti. Attatthañhi dānaṃ muddhasadisāṃ [vuddhisadisāṃ (dī. ni. ṭī. 1.7)] hoti.

Tathā (1.0266) paññāya abhāvena taṇhādisaṃkilesāviyogato sīlassa visuddhiyeva na sambhavati, kuto sabbaññuguṇādhiṭṭhānabhāvo. Paññavā eva ca gharāvāse kāmaguṇesu saṃsāre ca ādīnavaṃ, pabbajjāya jhānasamāpattiyaṃ nibbāne ca ānisaṃsaṃ suṭṭhu sallakkhento pabbajitvā jhānasamāpattiyo nibbattetvā nibbānaninno, pare ca tattha patiṭṭhapeti.

Vīriyañca paññārahitaṃ yathicchitamattaṃ na sādheti durārambhabhāvato. Anārambhoyeva hi durārambhato seyyo, paññāsahitena pana vīriyena na kiñci duradhigamaṃ upāyapaṭipattito. Tathā paññavā eva parāpakārādīnamadhivāsakajātiyo hoti, na duppañño. Paññāvira-hitassa ca parehi upanītā apakārā khantiyā paṭipakkhameva anubrūhenti. Paññavato pana te khantisampattiyaṃ anubrūhanavasena assā thirabhāvāya saṃvattanti. Paññavā eva tīṇipi saccāni tesam kārāṇāni paṭipakkhe ca yathābhūtaṃ jānitvā paresaṃ avisaṃvādako hoti. Tathā paññābalena attānamupatthambhetvā dhitisampadāya sabbapāramīsu acalasaṃmādhānādhiṭṭhāno hoti. Paññavā eva ca piyamajjhattaverivibhāgamakatvā sabbattha hitūpasamhāra kusalo hoti. Tathā paññāvasena lābhālābhādilokadhammasannipāte nibbikāratāya majjhatto hoti. Evaṃ sabbāsaṃ pāramīnaṃ paññāva pārisuddhihetūti **paññāguṇā** paccavekkhitabbā.

Apica paññāya vinā na dassanasampatti, antarena ca diṭṭhisampadaṃ na sīlasampadā, sīladiṭṭhisampadārahitassa ca na samādhisampadā, asamāhitena ca na sakkā attahitamattampi sādhetuṃ, pageva ukkaṃsagataṃ parahitanti. “Nanu tayā parahitāya paṭipannena sakkaccaṃ paññāpārisuddhiyā āyogo karaṇīyo”ti bodhisattena attā ovaditabbo. Paññānubhāvena hi mahāsatto caturadhiṭṭhānādhiṭṭhito catūhi saṅgahavatthūhi lokaṃ anuggaṇhanto satte niyyānamagge avatāreti, indriyāni ca nesaṃ paripāceti. Tathā paññābalena khandhāyatanādīsu pavicayabāhulo pavattinivattiyo yāthāvato parijānanto dānādayo guṇavisese nibbedhabhāgiyabhāvaṃ nayanto bodhisattasikkhāya paripūrakārī hotīti evamādinā anekākāra-vokāre paññāguṇe vavatthapetvā paññāpāramī anubrūhetabbā.

Tathā (1.0267) dissamānapārānīpi lokiyāni kammāni nihīnavīriyena pāpuṇitumasakkuṇeyyāni, agaṇitakhedena pana āraddhavīriyena duradhigamaṃ

nāma natthi. Nihīnavīriyo hi “saṃsāramahoghato sabbasatte santāressāmī”ti ārabhitumeva na sakkuṇoti. Majjhimo pana ārabhitvāna antarāvosaṇānamāpajjati. Ukkaṭṭhavīriyo pana attasukhanirapekkho ārabhitvā pāramadhigacchatīti vīriyasaṃpatti paccavekkhitabbā.

Apica “yassa attano eva saṃsārapaṅkato samuddharaṇatthamārambho, tassāpi vīriyassa sithilabhāvena manorathānaṃ matthakappatti na sakkā sambhāvetuṃ, pageva sadevakassa lokassa samuddharaṇattham katābhinihārenā”ti ca “rāgādīnaṃ dosagaṇānaṃ mattamahānāgānamiva dunnivāraṇabhāvato, tannidānānaṃ kammamādānānaṃ ukkhittāsikavadhakasadisabhāvato, tannimittānaṃ duggatīnaṃ sabbadā vivaṇṇamukhabhāvato, tattha niyojakānaṃ pāpamittānaṃ sadā sannihitabhāvato, tadovādakāritāya ca vasalassa puthujjanabhāvassa sati sambhave yuttaṃ sayameva saṃsāradukkhato nissaritun”ti ca “micchāvitakkā vīriyānubhāvena dūrī bhavanti”ti ca “yadi pana sambodhiṃ attādhīnena vīriyena sakkā samadhigantuṃ, kimettha dukkaran”ti ca evamādinā nayena **vīriyaguṇā** paccavekkhitabbā.

Tathā “khanti nāmāyaṃ niravasesaguṇapaṭipakkhassa kodhassa vidhamanato guṇasampādane sādhuṇaṃ appaṭihatamāyudhaṃ, parābhibhavane samatthāna-malaṅkāro, samaṇabrāhmaṇānaṃ balasampadā, kodhaggivinayanā udakadhārā, kalyāṇakittisaddassa sañjātideso, pāpapuggalānaṃ vacīvisavūpasamakaro mantāgado, saṃvare ṭhitānaṃ paramā dhīrapakati, gambhīrāsayatāya sāgaro, dosamahāsāgarassa velā, apāyadvārassa pidhānakavāṇaṃ devabrahmalokānaṃ ārohaṇasopānaṃ, sabbaguṇānamadhivāsabhūmi, uttamā kāyavacīmanovisuddhi”-ti manasi kātappaṃ. Apica “ete sattā khantisampattiyā abhāvato idhaloke tapanti, paraloke ca tapanīyadhammānuyogato”ti ca “yadi parāpakāranimittaṃ dukkhaṃ uppajjati, tassa pana dukkhassa khettabhūto attabhāvo, bijabhūtaṅca kammaṃ mayāva abhisāṅkhatan”ti ca “tassa ca dukkhassa āṇaṇyakaraṇametana”ti ca “apakārake asati kathaṃ mayhaṃ khantisampadā sambhavatī”ti ca “yadipāyaṃ etarahi apakāro (1.0268), ayaṃ nāma pubbe anena mayhaṃ upakāro kato”ti ca “apakāro eva vā khantinimittatāya upakāro”ti ca “sabbepime sattā mayhaṃ puttasadisā, puttakatāparādhesu ca ko kujjhissatī”ti ca “yena kodhabhūtāvesena ayaṃ mayhaṃ aparajjhati, svāyaṃ kodhabhūtāveso mayā vinetabbo”ti ca “yena apakārena idaṃ mayhaṃ dukkhaṃ uppannaṃ, tassa ahampi nimittan”ti ca “yehi dhammehi apakāro kato, yattha ca kato, sabbepi te tasmīṃyeva khaṇe niruddhā, kassidāni kena kopo kātabbo”ti ca “anattatāya sabbadhammānaṃ ko kassa aparajjhati”ti ca paccavekkhantena khantisampadā brūhetabbā.

Yadi panassa dīgharattaṃ paricayena parāpakāranimittako kodho cittaṃ pariyādāya tiṭṭheyya, tena iti paṭisañcikkhitappaṃ “khanti nāmesā parāpakārassa paṭipākkhapaṭipattīnaṃ paccupakārakāraṇan”ti ca “apakāro ca mayhaṃ dukkhuppādānena dukkhupanisāya saddhāya, sabbaloke anabhiratisāññāya ca paccayo”ti ca “indriyapakatiresā, yadidaṃ iṭṭhāniṭṭhavisayasamāyogo, tattha aniṭṭhavisayasamāyogo mayhaṃ na siyāti taṃ kutettha labbhā”ti ca “kodhavasiko satto kodhena ummatto vikkhittacitto, tattha kiṃ paccapakārenā”ti ca “sabbepime sattā sammā-

sambuddhena orasaputtā viya paripālītā, tasmā na tattha mayā cittakopo kātabbo”-
ti ca “aparādhake ca sati guṇe guṇavati mayā kopo na kātabbo”ti ca “asati guṇe
kassacipi guṇassābhāvato visesena karuṇāyitabbo”ti ca “kopena mayhaṃ guṇa-
yasā nihiyanti”ti ca “kujjhanena mayhaṃ dubbaṇṇadukkhaseyyādayo sapatta-
kantā āgacchanti”ti ca “kodho ca nāmāyaṃ sabbadukkhāhitakārako sabbasukha-
hitavināsako balavā paccatthiko”ti ca “sati ca khantiyā na koci paccatthiko”ti ca
“aparādhakena aparādhanimittaṃ yaṃ dukkhaṃ āyatimaṃ laddhabbaṃ, sati ca
khantiyā mayhaṃ tadabhāvo”ti ca “cintentena, kujjhantena ca mayā paccatthiko-
yeva anuvattito”ti ca “kodhe ca mayā khantiyā abhibhūte tassa dāsabhūto paccat-
thiko sammadeva abhibhūto”ti ca “kodhanimittaṃ khantiguṇapariccāgo mayhaṃ
na yutto”ti ca “sati ca kodhe guṇavirodhapaccanīkadhamme kathaṃ me silādi-
dhammā pāripūriṃ gaccheyyumaṃ, asati ca tesu kathāhaṃ sattānaṃ upakārabahulo
(1.0269) paṭiññānurūpaṃ uttamaṃ sampattiṃ pāpuṇissāmi”ti ca “khantiyā ca sati
bahiddhā vikkhepābhāvato samāhitassa sabbe saṅkhārā aniccato dukkhato
sabbe dhammā anattato nibbānaṃ asaṅkhatāmatasantapaṇītatādibhāvato
nījjhānaṃ khamanti, ‘buddhadhammā ca acinteyyāparimeyyappabhavā’ti”, tato ca
“anulomikakhantiyaṃ ṭhito ‘kevalā ime attattaniyabhāvarahitā dhammamattā
yathāsakaṃ paccayehi uppajjanti vinassanti, na kutoci āgacchanti, na kuhiñci
gacchanti, na ca katthaci paṭiṭṭhitā, na cettha koci kassaci byāpāro’ti ahaṃkāra-
maṃkāranadhiṭṭhānatā nījjhānaṃ khamati, yena bodhisatto bodhiyā niyato anāva-
ttidhammo hoti”ti evamādinā **khantiyā** paccavekkhaṇā veditabbā.

Tathā “saccena vinā silādīnamasambhavato, paṭiññānurūpapaṭipattiyā abhā-
vato, saccadhammātikame ca sabbapāpadhammānaṃ samosaraṇabhāvato, asa-
ccasandhassa appaccayikabhāvato, āyatiñca anādeyyavacanaṭvahanato,
sampannasaccassa sabbaguṇādhiṭṭhānabhāvato, saccādhiṭṭhānena sabbasambo-
dhisambhārānaṃ pārisuddhipāripūrisamanvāyato, sabhāvadhammāvisaṃvāda-
nena sabbabodhisambhārakiccakaraṇato, bodhisattapaṭipattiyā ca parinipphattito”-
ti-ādinā **saccapāramiyā** sampattiyo paccavekkhitabbā.

Tathā “dānādīsu daḷhasamādānaṃ, tappaṭipakkhasannipāte ca nesaṃ acalā-
dhiṭṭhānaṃ, tattha ca dhīravīrabhāvaṃ vinā na dānādisambhārā sambodhinimittā
sambhavanti”ti-ādinā **adhiṭṭhānaguṇā** paccavekkhitabbā.

Tathā “attahitamatte avatiṭṭhantenāpi sattesu hitacittataṃ vinā na sakkā idhalo-
kaparalokasampattiyo pāpuṇitumaṃ, pageva sabbasatte nibbānasampattiyaṃ paṭi-
ṭṭhāpetukāmenā”ti ca “pacchā sabbasattānaṃ lokuttarasampattimākaṅkhanena
idāni lokiyasampattimākaṅkhā yuttarūpā”ti ca “idāni āsayamattena paresaṃ hita-
sukhūpasamaḥhāraṃ kātumasakkonto kadā payogena taṃ sādhayissāmi”ti ca
“idāni mayā hitasukhūpasamaḥhārena saṃvaddhitā pacchā dhammasaṃvibhāgasa-
hāyā mayhaṃ bhavissanti”ti ca “etehi vinā na mayhaṃ bodhisambhārā sambha-
vanti, tasmā sabbabuddhaguṇavibhūtinipphattikāraṇattā mayhaṃ ete paramaṃ
puññakkhettaṃ anuttaraṃ kusalāyatanaṃ uttamaṃ (1.0270) gāravaṭṭhānaṃ”ti ca
“savisesaṃ sabbesupi sattesu hitajjhāsayatā paccupaṭṭhapetabbā, kiñca karuṇā-
dhiṭṭhānatopi sabbasattesu mettā anubrūhetabbā. Vimariyādīkatena hi cetasaṃ

sattesu hitasukhūpasam̐hāraniratassa tesam̐ ahitadukkhāpanayanakāmatā bala-
vatī uppajjati daḥhamūlā, karuṇā ca sabbesam̐ buddhakāradhammānam̐ ādi
caraṇam̐ patiṭṭhā mūlam̐ mukham̐ pamukhan”ti evamādinā **mettāguṇā** paccave-
kkhitabbā.

Tathā “upekkhāya abhāve sattehi katā vipakārā cittassa vikāram̐ uppādeyyum̐,
sati ca cittavikāre dānādisambhārānam̐ sambhavo eva natthi”ti ca “mettāsinehena
sinehite citte upekkhāya vinā sambhārānam̐ pārisuddhi na hoti”ti ca “anupe-
kkhako saṅkhāresu puññasambhāram̐, tabbipākañca sattahitattam̐ pariṇāmetum̐
na sakkoti”ti ca upekkhāya abhāve deyyadhammapaṭiggāhakānam̐ vibhāgama-
katvā pariccajitum̐ na sakkoti”ti ca “upekkhārahitena jīvitaparikkhārānam̐, jīvitassa
vā antarāyam̐ amanasikarivā sīlavisodhanam̐ kātum̐ na sakkā”ti ca tathā “upe-
kkhāvasena aratiratisahasseeva nekkhammabalasiddhito, upapattito ikkhanavase-
neva sabbasambhārakiccanipphattito, accāraddhavīriyassa anupekkhane padhā-
nakiccākaraṇato, upekkhato eva titikkhānijjhānasambhavato, upekkhāvasena
sattasaṅkhārānam̐ avisaṃvādanato, lokadhammānam̐ ajjupekkhanena samādi-
nnadhammesu acalādhiṭṭhānasiddhito, parāpakārādīsu anābhogavaseneva mettā-
vihāranipphattitoti sabbasambodhisambhārānam̐ samādānādhiṭṭhānapāripūri-
pphattiyo upekkhānubhāvena sampajjanti”ti evamādinā nayena **upekkhāpāramī**
paccavekkhitabbā. Evam̐ apariccāgapariccāgādīsu yathākkamam̐ ādinavānisam̐-
sapaccavekkhaṇā dānādīpāramīnam̐ paccayoti daṭṭhabbam̐.

Tathā saparikkhārā pañcadasa caraṇadhammā pañca ca abhiññāyo. Tattha **cara-
ṇadhammā** nāma sīlasam̐varo, indriyesu guttadvāratā, bhojane mattaññutā jāgari-
yānyogo, satta saddhammā, cattāri jhānāni ca. Tesu **sīlādīnam̐** catunnam̐ tera-
sapi dhutaṅgadhammā, appicchatādayo ca parikkhārā. Saddhammesu **saddhāya**
buddhadhammasaṅghasīlacāgadevatupasamānussati lūkhapuggalaparivajjanā,
siniddhapuggalasevanā, sampasādanīyadhammapaccavekkhaṇā, tadadhimuttatā
ca parikkhārā. Hirottappānam̐ akusalādīnavapaccavekkhaṇā, apāyādīnavapacca-
vekkhaṇā (1.0271), kusaladhammūpatthambhabhāvapaccavekkhaṇā, hirottappa-
rahitapuggalaparivajjanā, hirottappasampannapuggalasevanā, tadadhimuttatā ca.
Bāhusaccassa pubbayogo, paripucchakabhāvo, saddhammābhiyogo, anavajjavi-
jjāṭṭhānādīparicayo, paripakkindriyatā, kilesadūribhāvo, appassutapuggalapariva-
jjanā bahussutapuggalasevanā, tadadhimuttatā ca. **Vīriyassa** apāyabhayapacca-
vekkhaṇā, gamanavīthipaccavekkhaṇā, dhammamahattapaccavekkhaṇā, thinami-
ddhavinodanā, kusītapuggalaparivajjanā, āradhavīriyapuggalasevanā, samma-
ppadhānapaccavekkhaṇā, tadadhimuttatā ca. **Satiyā** satisampajaññam̐, muṭṭha-
ssatipuggalaparivajjanā upaṭṭhitassatipuggalasevanā, tadadhimuttatā ca.
Paññāya paripucchakabhāvo, vatthuvisadakiriyā, indriyasamattapaṭipādanā,
duppaññapuggalaparivajjanā, paññavantapuggalasevanā, gambhīraññācariyasu-
ttantapaccavekkhaṇā, dhammamahattapaccavekkhaṇā, tadadhimuttatā ca.
Catunnam̐ jhānānam̐ sīlādicatukkam̐, aṭṭhatimsāya ārammaṇesu pubbabhāgabhā-
vanā, āvajjanādivasībhāvākaraṇaṅca parikkhārā.

Tattha sīlādīhi payogasuddhiyā sattānam̐ abhayadāne, āsayasuddhiyā āmisa-

dāne, ubhayasuddhiyā dhammadāne samatthohotīti-ādinā caraṇādīnaṃ dānādīsa-
mbhārapaccayatā yathārahaṃ niddhāretabbā. Ativithārabhayena pana mayaṃ
na vitthārayimha. Tathā sampatticakkādayopi dānādīnaṃ paccayoti veditabbā.

Ko saṃkilesoti ettha-

Taṇhādīhi parāmaṭṭha-bhāvo tāsamaṃ kilissanaṃ;
sāmaññato visesena, yathārahaṃ vikappatā.

Avisesena hi taṇhādīhi parāmaṭṭhabhāvo pāramīnaṃ saṃkilesa. Visesena pana
deyyadhammapaṭiggāhakavikappā dānapāramiyā saṃkilesa. Sattakālavikappā
sīlapāramiyā. Kāmabhavatadupasamesu abhirati-anabhirativikappā nekkhamma-
pāramiyā. “Ahaṃ mamā”ti vikappā paññāpāramiyā. Līnuddhaccavikappā vīriyapā-
ramiyā. Attaparavikappā khantipāramiyā. Adiṭṭhādīsu diṭṭhādivikappā saccapāra-
miyā. Bodhisambhāratābbipakkhesu dosaguṇavikappā adhiṭṭhānapāramiyā. Hitā-
hitavikappā mettāpāramiyā. Iṭṭhāniṭṭhavikappā upekkhāpāramiyā saṃkilesoti vedi-
tabbo.

Kiṃ (1.0272) vodānanti-

Taṇhādīhi aghātātā, rahitatā vikappānaṃ;
vodānanti vijāniyā, sabbāsameva tāsampi.

Anupaghātā hi taṇhā māna diṭṭhi kodhu panāha makkha palāsa issāmacchariya
māyā sāṭheyya thambha sārāmbha mada pamādādīhi kilesehi deyyapaṭiggāhaka-
vikappādirahitā ca dānādīpāramiyo parisuddhā pabhassarā bhavantīti.

Ko paṭipakkhoti-

Akusalā kilesā ca, paṭipakkhā abhedato;
bhedato pana pubbepi, vuttā macchariyādayo.

Avisesena hi sabbepi akusalā dhammā, sabbepi kilesā ca etāsamaṃ paṭipakkhā.
Visesena pana pubbe vuttā macchariyādayoti veditabbā. Apica deyyapaṭiggāhaka-
dānaphalesu alobhādosā mohaguṇayogato lobhadosamohapaṭipakkhaṃ dānaṃ,
kāyādidosattayavaṅkāpagamato lobhādīpaṭipakkhaṃ sīlaṃ,

kāmasukhaparūpaghāta-attakilamathaparivajjanato dosattayapaṭipakkhaṃ nekkhammaṃ, lobhādīnaṃ andhīkaraṇato, ñāṇassa ca anandhīkaraṇato lobhādipaṭipakkhā paññā, alīnānuddhatañāyārambhavasena lobhādipaṭipakkhaṃ vīriyaṃ, iṭṭhāniṭṭhasuññatānaṃ khamanato lobhādipaṭipakkhā khanti, satipi paresaṃ upakāre, apakāre ca yathābhūtapavattiyā lobhādipaṭipakkhaṃ saccaṃ, lokadhamme abhibhuyya yathāsamādinnesu sambhāresu acalanato lobhādipaṭipakkhaṃ adhiṭṭhānaṃ, nīvaraṇavivekato lobhādipaṭipakkhā mettā, iṭṭhāniṭṭhesu anunayapaṭighaviddhaṃsanato, samappavattito ca lobhādipaṭipakkhā upekkhāti daṭṭhabbaṃ.

Kā paṭipattī-

Dānākārādayo eva, uppāditā anekadhā;
paṭipattī viññeyyā, pāramīpūraṇakkame.

Dānapāramiyā hi tāva sukhūpakaraṇasarajīvitapariccāgena, bhayāpanayanaena, dhammopadesena ca bahudhā sattānaṃ anuggahakaraṇaṃ paṭipattī. Tattha (1.0273) āmisadānaṃ abhayadānaṃ dhammadānanti dātabbavattuvasena tividhaṃ dānaṃ. Tesu bodhisattassa dātabbavattu ajjhattikaṃ, bāhiranti duvidhaṃ. Tattha **bāhiraṃ** annaṃ pānaṃ vatthaṃ yānaṃ mālā gandhaṃ vilepanaṃ seyyā āvasathaṃ padīpeyyanti dasavidhaṃ. Annādīnaṃ khādaniyabhojanīyādivibhāgena anekavidhañca. Tathā rūpārammaṇaṃ yāva dhammārammaṇanti ārammaṇato chabbidhaṃ. Rūpārammaṇādīnañca nīlādivibhāgena anekavidhaṃ. Tathā maṇikanakarajataṃmuttāpavāḷādikhettavatthu-ārāmādi dāsīdāsagomahiṃsādīnānāvidhavatthūpakaraṇavasena anekavidhaṃ.

Tattha mahāpuriso bāhiraṃ vatthuṃ dento “yo yena atthiko, taṃ tasseva deti. Dento ca tassa atthiko”ti sayameva jānanto ayācitopi deti, pageva yācito. Mutta-cāgo deti, no amuttacāgo. Pariyattaṃ deti, no apariyattaṃ. Sati deyyadhamme paccupakārasannissito na deti, asati deyyadhamme, pariyatte ca saṃvibhāgārahaṃ vibhajati. Na ca deti parūpaghātāvahaṃ satthavisamajjādikaṃ, nāpi kīlanakaṃ, yaṃ anathupasaṃhitaṃ, pamādāvahañca, na ca gilānassa yācakassa pānabhojanādi-asappāyaṃ, pamāṇarahitaṃ vā deti, pamāṇayuttaṃ pana sappāyameva deti.

Tathā yācito gahaṭṭhānaṃ gahaṭṭhānucchavikaṃ deti, pabbajitānaṃ pabbajitānucchavikaṃ deti. Mātāpitaro ñātisālohitā mittāmaccā puttadārādāsakammakarāti etesu kassaci pīlaṃ ajanento deti, na ca uḷāraṃ deyyadhammaṃ paṭijānitvā lūkhaṃ deti, na ca lābhasakkārasilokasannissito deti, na ca paccupakārasannissito deti, na ca phalapāṭikañkhī deti aññatra sammāsambodhiyā, na ca yācito, deyyadhammaṃ vā jigucchanto deti, na ca asaññatānaṃ yācakānaṃ akkosakaparibhāsakānampi apavidhā dānaṃ deti, aññadatthu pasannacitto anukampanto sakkaccameva deti, na ca kotūhalamaṅgaliko hutvā deti, kammaphalameva pana saddahanto deti, nāpi yācake payirupāsanādīhi saṃkilametaṃ deti, aparikilamento eva pana deti, na ca paresaṃ vañcanādhippāyo, bhedādhippāyo vā dānaṃ deti, asaṃkiliṭṭhacittova deti, nāpi pharusavāco bhākuṭīkamukho dānaṃ deti, piyavādi ca pana pubbhāsī mihitasitavacano hutvā deti, yasmim ce deyyadhamme uḷāra-

manuññatāya vā ciraparicayena (1.0274) vā gedhasabhāvatāya vā lobhadhammo adhimatto hoti, jānanto bodhisatto taṃ khippameva paṭivinodayitvā yācake pariyesetvāpi deti, yañca deyyavatthu parittaṃ, yācakopi paccupaṭṭhito, taṃ acintetvā api attānaṃ dhāvītvā dento yācakaṃ sammāneti yathā taṃ akittipaṇḍito, na ca mahāpuriso attano puttadāradāsakammakaraporise yācito te asaññāpīte domana-ssappatte yācakānaṃ deti, sammadeva pana saññāpīte somanassappatte deti, dento ca yakkharakkhasapisācādīnaṃ vā manussānaṃ vā kurūrakammantānaṃ jānanto na deti, tathā rajjampi tādisānaṃ na deti, ye lokassa ahitāya dukkhāya anathāya paṭipajjanti, ye pana dhammikā dhammena lokaṃ pārenti, tesam rajjādānaṃ deti. Evaṃ tāva bāhiradāne paṭipatti veditabbā.

Ajjhattikadānampi dvihākārehi veditabbaṃ. Kathaṃ? Yathā nāma koci puriso ghāsacchādanahetu attānaṃ parassa nissajjati, vidheyabhāvaṃ upagacchati dāsabyaṃ, evameva mahāpuriso sambodhihetu nirāmisacitto sattānaṃ anuttaraṃ hitasukhaṃ icchanto attano dānapāramiṃ paripūretukāmo attānaṃ parassa nissajjati, vidheyabhāvaṃ upagacchati yathākāmakaraṇiyataṃ, karacaraṇanayanādi-aṅgapaccaṅgaṃ tena tena atthikānaṃ akampito alīno anuppadeti, na tattha sajjati, na saṅkocaṃ āpajjati yathā taṃ bāhiravatthusmiṃ. Tathā hi mahāpuriso dvihākārehi bāhiravatthusmiṃ pariccajati yathāsukhaṃ paribhogāya vā yācakānaṃ, tesam manorathaṃ pūrento attano vasībhāvāya vā. Tattha sabbena sabbaṃ muttacāgo evamāha “nissāṅgabhāvenāhaṃ sambodhiṃ pāpuṇissāmi”ti, evaṃ ajjhattikavatthusmimpi veditabbaṃ.

Tattha yaṃ ajjhattikavatthu diyyamānaṃ yācakassa ekanteneva hitāya saṃvattati, taṃ deti, na itaraṃ. Na ca mahāpuriso mārasa, mārakāyikānaṃ vā devatānaṃ vihiṃsādhippāyānaṃ attano attabhāvaṃ, aṅgapaccaṅgāni vā jānamāno deti “mā tesam anatto aho”ti. Yathā ca mārakāyikānaṃ, evaṃ tehi anvāviṭṭhānampi na deti, nāpi ummattakānaṃ, itaresaṃ pana yāciyamāno samanantara-meva deti tādisāya yācanāya dullabhabhāvato, tādisassa ca dānassa dukkarabhāvato.

Abhayadānaṃ (1.0275) pana rājato corato aggito udakato veripuggalato sīhabyagghādivālamigato nāgayakkharakkhasapisācādito sattānaṃ bhaye paccupaṭṭhite tato parittāṇabhāvena dātābbaṃ.

Dhammadānaṃ pana asaṃkiliṭṭhacittassa aviparītadhammadesanā. Opāyiko hi tassa upadeso diṭṭhadhammikasaṃparāyikaparamatthavasena, yena sāsane anotiṇṇānaṃ avatāraṇaṃ otiṇṇānaṃ paripācanaṃ. Tatthāyaṃ nayo- saṅkhepato tāva dānakathā silakathā saggakathā kāmānaṃ ādīnava saṃkilesa okāro ca nekkhamme ānisaṃso. Vitthārato pana sāvakabodhiyaṃ adhimuttacittānaṃ saraṇagamaṇaṃ, silasaṃvaro, indriyesu guttadvāratā, bhojane mattaññutā, jāgariyānuyogo, satta saddhammā, aṭṭhatimsāya ārammaṇesu kammakaraṇavasena samathānuyogo, rūpamukhādīsu vipassanābhinivesesu yathārahaṃ abhinivesanamu-khena vipassanānuyogo, tathā visuddhipaṭipadāya sammattagahaṇaṃ, tisso vijjā, cha abhiññā, catasso paṭisambhidā, sāvakabodhīti etesaṃ guṇasaṃkittanava-sena yathārahaṃ tattha tattha patiṭṭhāpanā, pariyodapanā ca. Tathā paccekabo-

dhiyaṃ, sammāsambodhiyañca adhimuttacittānaṃ yathārahaṃ dānādīpāramīnaṃ sabhāvasarasalakkhaṇādisaṃkittanamukhena tīsupi avatthābhedesu tesāṃ buddhānaṃ mahānubhāvatāvibhāvanena yānadvaye patiṭṭhāpanā, pariyodapanā ca. Evaṃ mahāpuriso sattānaṃ dhammadānaṃ deti.

Tathā mahāpuriso āmisadānaṃ dento “imināhaṃ dānena sattānaṃ āyuvaṇṇa-sukhalapaṭibhānādisampattiñca ramaṇiyaṃ aggaphalasampattiñca nipphādeyyan”ti **annaṃ** deti, tathā sattānaṃ kāmakilesapipāsavūpasamāya **pānaṃ** deti, tathā suvaṇṇavaṇṇatāya, hirottappālaṅkāraṃ ca nipphattiyā **vatthāni** deti, tathā iddhiḍḍhassa ceva nibbānasukhassa ca nipphattiyā **yānaṃ** deti, tathā sīlagandhanipphattiyā **gandhaṃ** deti, tathā buddhaguṇasobhānipphattiyā **mālāvilepanaṃ** deti, tathā bodhimaṇḍāsanānipphattiyā **āsanaṃ** deti, tathāgataseyyānipphattiyā **seyyaṃ** deti, saraṇabhāvanipphattiyā **āvasathaṃ** deti, pañcacakkhupaṭilābhāya **padīpeyyaṃ** deti.

Byāmapabbhānipphattiyā **rūpadānaṃ** deti, brahmassarānipphattiyā **saddadānaṃ** deti, sabbalokassa piyabhāvāya **rasadānaṃ** Deti, buddhasukhumālabhāvāya **phoṭṭhabbadānaṃ** (1.0276) deti, ajarāmarāṇabhāvāya bhesajjadānaṃ deti, kilesadāsabyavimocanātthaṃ dāsānaṃ bhujissatādānaṃ deti, saddhammābhiratiyā anavajjakhiḍḍāratihetudānaṃ deti, sabbepi satte ariyāya jātīyā attano puttabhāvūpanayanāya puttadānaṃ deti, sakalassāpi lokassa patibhāvūpagamanāya dāradānaṃ deti, subhalakkhaṇasampattiyā suvaṇṇamaṇimuttāpavāḷādīdānaṃ, anubyañjanasampattiyā nānāvidhavibhūsanadānaṃ, saddhammakosādhigamāya vittakosadānaṃ, dhammarājabhāvāya rajjadānaṃ, dānādisampattiyā ārāmuyyānādivanadānaṃ, cakkāṅkītehi pādehi bodhimaṇḍūpasāṅkamanāya caraṇadānaṃ, caturroghanittharaṇe sattānaṃ saddhammahatthadānatthaṃ hatthadānaṃ, saddhindriyādīpaṭilābhāya kaṇṇanāsādīdānaṃ, samantacakkhupaṭilābhāya cakkhudānaṃ, “dassanasavanānussaraṇapāricariyādīsu sabbakālaṃ sabbasattānaṃ hitasukhāvaho sabbalokena ca upajīvitabbo me kāyo bhavēyyā”ti maṃsalohitādīdānaṃ. “Sabbalokuttamo bhavēyyan”ti uttamaṅgadānaṃ deti.

Evaṃ dadanto ca na anesanāya deti, na paropaghātena, na bhayena, na lajjāya, na dakkhiṇeyyarosanena, na paṇīte sati lūkhaṃ, na attukkaṃsanena, na paravambhanena, na phalābhikaṅkhāya, na yācakajigucchāya, na acittikārena, atha kho sakkaccaṃ deti, sahatthena deti, kālena deti, cittiṃ katvā deti, avibhāgena deti, tīsu kālesu somanassiko deti, tato eva ca datvā na pacchānutāpī hoti, na paṭiggāhakavasena mānāvamaṇaṃ karoti, paṭiggāhakānaṃ piyasamudācāro hoti vadaññū yācayogo saparivāradāyako. Annadānañhi dento “taṃ saparivāraṃ katvā dassāmi”ti vatthādīhi saddhiṃ deti, tathā vatthadānaṃ dento “taṃ saparivāraṃ katvā dassāmi”ti annādīhi saddhiṃ deti. Pānadānādīsupi eseva nayo, tathā rūpadānaṃ dento itarārammaṇānīpi tassa parivāraṃ katvā deti, evaṃ sesesupī.

Tattha rūpadānaṃ nāma nilapītalohitodātādivaṇṇādīsu pupphavatthadhātūsu aññataraṃ labhitvā rūpavasena ābhujitvā “rūpadānaṃ dassāmi, rūpadānaṃ mayhan”ti cintetvā tādise dakkhiṇeyye dānaṃ patiṭṭhāpeti, etaṃ **rūpadānaṃ** Nāma.

Saddadānaṃ (1.0277) pana bherīsaddādivasena veditabbaṃ. Tattha saddaṃ kandaṃ viya uppāṭetvā, nīluppalahatthakaṃ viya ca hatthe ṭhapetvā dātuṃ na sakkoti, savatthukaṃ pana katvā dadanto saddadānaṃ deti nāma, tasmā yadā “saddadānaṃ dassāmi”ti bherīmudiṅgādīsu aññatarena tūriyena tiṇṇaṃ rata-nānaṃ upahāraṃ karoti, kāreti ca, “saddadānaṃ dassāmi, saddadānaṃ me”ti bherī-ādīni ṭhapāpeti, dhammakathikānaṃ pana saddabhesajjaṃ, telaphāṇitādīni ca deti, dhammassavanaṃ ghoṣeti, sarabhaññaṃ bhaṇati, dhammakathaṃ katheti, upanisinnakathaṃ, anumodanakathañca karoti, kāreti ca, tadā **saddadānaṃ** nāma hoti.

Tathā mūlagandhādīsu aññataraṃ rajanīyaṃ gandhavatthūṃ, pisitameva vā gandhaṃ yaṃ kiñci labhitvā gandhavasena ābhujitvā “gandhadānaṃ dassāmi, gandhadānaṃ mayhan”ti buddharatanādīnaṃ pūjaṃ karoti, kāreti ca, gandhapūjanatthāya agarucandanādīke gandhavatthuke pariccajati, idaṃ **gandhadānaṃ**.

Tathā mūlarasādīsu yaṃ kiñci rajanīyaṃ rasavatthūṃ labhitvā rasavasena ābhujitvā “rasadānaṃ dassāmi, rasadānaṃ mayhan”ti dakkhiṇeyyānaṃ deti, rasavattumeva vā aññaṃ gavādikaṃ pariccajati, idaṃ **rasadānaṃ**.

Tathā phoṭṭhabbadānaṃ mañcapīṭhādivasena, attharaṇapāvuraṇādivasena ca veditabbaṃ. Yadā hi mañcapīṭhabhisibibbohanādīkaṃ, nivāsanapārūpanādīkaṃ vā sukhasamphassaṃ rajanīyaṃ anavajjaṃ phoṭṭhabbavatthūṃ labhitvā phoṭṭhabbavasena ābhujitvā “phoṭṭhabbadānaṃ dassāmi, phoṭṭhabbadānaṃ mayhan”ti dakkhiṇeyyānaṃ deti. Yathāvuttaṃ phoṭṭhabbavatthūṃ labhitvā pariccajati, etaṃ **phoṭṭhabbadānaṃ**.

Dhammadānaṃ pana dhammāramaṇassa adhippetattā ojaṇāpānādivasena veditabbaṃ. Ojādīsu hi aññataraṃ rajanīyaṃ dhammavatthūṃ labhitvā dhammāramaṇavasena ābhujitvā “dhammadānaṃ dassāmi, dhammadānaṃ mayhan”ti sappinavanītādi **ojadānaṃ** deti, ambapānādi-aṭṭhavidhaṃ **pānadānaṃ** deti, **jīvitadānanti** ābhujitvā salākabhattapakkhikabhattādīni deti. Aphāsukabhāvena abhibhūtānaṃ byādhikānaṃ vejjāṃ paṭṭhapeti, jālaṃ phālāpeti, kumīnaṃ viddhaṃsāpeti, sakuṇapañjaraṃ viddhaṃsāpeti, bandhanaṃ baddhānaṃ sattānaṃ bandhana-mokkhaṃ kāreti, māghātabheriṃ carāpeti, aññānīpi sattānaṃ jīvitaparittāṇatthaṃ evarūpāni kammāni karoti, kārāpeti ca, idaṃ **dhammadānaṃ** nāma.

Sabbampetaṃ (1.0278) yathāvuttadānasampadaṃ sakalalokahitasukhāya pariṇāmeti

attano ca akuppāya vimuttiyā aparikkhayassa chandassa aparikkhayassa vīriyassa aparikkhayassa samādhissa aparikkhayassa paṭibhānassa aparikkhayassa jhānassa aparikkhayāya sammāsambodhiyā pariṇāmeti, imañca dānapāramiṃ paṭipajjantena mahāsattena jīvite aniccasaññā paccupaṭṭhapetabbā. Tathā bhogesu, bahusādhāraṇatā ca nesaṃ manasi kātabbā, sattesu ca mahākaruṇā satataṃ samitaṃ paccupaṭṭhapetabbā. Evañhi bhogehi gahetabbasāraṃ gaṇhanto ādittato viya agārato sabbaṃ sāpateyyaṃ, attānañca bahi niharanto na kiñci seseti, na katthaci vibhāgaṃ karoti, aññadatthu nirapekkho nissajjati eva. Ayaṃ tāva **dānapāramiyā** paṭipattikkamo.

Sīlapāramiyā pana ayaṃ paṭipattikkamo- yasmā sabbaññusīlālaṅkārehi satte alaṅkaritukāmena mahāpurisena ādito attano eva tāva sīlaṃ visodhetabbaṃ. Tattha catūhākārehi sīlaṃ visujjhati ajjhāsayavisuddhito, samādānato, avītikkamanato, sati vītikkame puna pākaṭikaraṇato ca. Visuddhāsayatāya hi ekacco attādhipati hutvā pāpajigucchanasabhāvo ajjhataṃ hiridhammaṃ paccupaṭṭhapetvā suparisuddhasamācāro hoti, tathā parato samādāne sati ekacco lokādhipati hutvā pāpato uttasanto ottappadhammaṃ paccupaṭṭhapetvā suparisuddhasamācāro hoti, iti ubhayathāpi ete avītikkamanato sīle patiṭṭhahanti. Atha ca pana kadāci satisammosena sīlassa khaṇḍādibhāvo siyā, tāyayeva yathāvuttāya hirottappasampattiyā khippameva naṃ vuṭṭhānādinā paṭipākatikaṃ karontīti.

Tayidaṃ sīlaṃ vāriṭṭaṃ cāriṭṭanti duvidhaṃ. Tatthāyaṃ bodhisattassa vāriṭṭasīle paṭipattikkamo- tena sabbasattesu tathā dayāpannacittena bhavitabbaṃ, yathā supinantenapi na āghāto uppajjeyya, parūpakaraṇaviratātāya parasantako alagaddo viya na parāmasitabbo. Sace pabbajito hoti, abrahmacariyatopi ārācārī hoti sattavidhamethunasamyogavirato, pageva paradāragamanato. Gahaṭṭho samāno paresaṃ dāresu sadā pāpakaṃ cittampi na uppādeti. Kathento saccaṃ hitaṃ piyaṃ parimitameva ca kālena dhammiṃ kathaṃ bhāsītā hoti. Sabbattha anabhijjhālu (1.0279), abyāpannacitto, aviparītadassano kammassakatāññaṇena ca samannāgato. Samaggatesu sammāpaṭipannesu nivīṭṭhasaddho hoti nivīṭṭhapemoti.

Iti caturāpāyavaṭṭadukkhānaṃ pathabhūtehi akusalakammapathehi, akusaladhammehi ca oramitvā saggamokkhānaṃ pathabhūtesu kusalakammapatthesu, kusaladhammesu ca patiṭṭhitassa mahāpurisassa parisuddhāsayapayogato yathābhipatthitā sattānaṃ hitasukhūpasañhitā manorathā sīghaṃ sīghaṃ abhinipphaṃjjanti, pāramiyo paripūrenti. Evaṃbhūto hi ayaṃ. Tattha hiṃsānivattiyā sabbasattānaṃ abhayadānaṃ deti, appakasireneva mettābhāvanaṃ sampādeti, ekādasa mettānisamaṃse adhigacchati, appābādho hoti appātaṅko, dīghāyuko sukhabahulo, lakkhaṇavisese pāpuṇāti, dosavāsanañca samucchindati. Tathā adinnādānanivattiyā corādīhi asādhāraṇe bhoge adhigacchati, parehi anāsaṅkāniyo, piyo, manāpo, vissāsaṅkāniyo, bhavasampattisu alaggacitto pariccāgasīlo, lobhavāsanañca samucchindati. Abrahmacariyanivattiyā alobho hoti santakāyacitto, sattānaṃ piyo hoti manāpo aparisaṅkāniyo, kalyāṇo cassa kittisaddo abbhuggacchati, alaggacitto hoti mātugāmesu aluddhāsayo, nekkhammabahulo, lakkhaṇa-

visese adhigacchati, lobhavāsanañca samucchindati.

Musāvādanivattiyā sattānaṃ pamāṇabhūto hoti paccayiko theto ādeyyavacano devatānaṃ piyo manāpo surabhigandhamukho asaddhammārakkhitakāyavacīsa-mācāro, lakkhaṇavisese adhigacchati, kilesavāsanañca samucchindati. Pesuññā-nivattiyā parūpakkamehi abhejjakāyo hoti abhejjaparivāro, saddhamme ca abhejjanakasaddho, daḥhamitto bhavantaraparicitānampi sattānaṃ ekantapiyo, asaṃkilesabahulo. Pharusavācānivattiyā sattānaṃ piyo hoti manāpo sukhasīlo madhuravacano sambhāvanīyo, aṭṭhaṅgasamannāgato cassa saro nibbattati. Samphappalāpanivattiyā sattānaṃ piyo hoti manāpo, garubhāvanīyo ca, ādeyyavacano parimitālāpo, mahesakkho ca hoti (1.0280) mahānubhāvo, ṭhānuppattikena paṭibhānena pañhābyākaraṇakusalo, buddhabhūmiyañca ekāya eva vācāya anekabhāsānaṃ sattānaṃ anekesaṃ pañhānaṃ byākaraṇasamattho hoti.

Anabhijjhālūtāya akicchālābhī hoti, uḷāresu ca bhogesu ruciṃ paṭilabhati, khattiyamahāsālādīnaṃ sammato hoti, paccatthikehi anabhibhavanīyo, indriyavekallaṃ na pāpuṇāti, appaṭipuggalo ca hoti. Abyāpādena piyadassano hoti sattānaṃ sambhāvanīyo, parahitābhinanditāya ca satte appakasireneva pasādeti, alūkhasabhāvo ca hoti mettāvihārī, mahesakkho ca hoti mahānubhāvo. Micchādassanābhāvena kalyāṇe sahāye paṭilabhati, sīsacchedaṃ pāpuṇantopi pāpakammaṃ na karoti, kammassakatādassanato akotūhalamaṅgaliko ca hoti, saddhamme cassa saddhā patiṭṭhitā hoti mūlajātā, saddahati ca tathāgatānaṃ bodhiṃ, samayantareresu nābhīramati ukkāraṭṭhāne rājahaṃso viya, lakkhaṇattayavijānane kusalo hoti, ante ca anāvāraṇaṅṅalābhī, yāva ca bodhiṃ na pāpuṇāti, tāva tasmīṃ tasmīṃ sattanikāye ukkaṭṭhukkaṭṭho hoti, uḷāruḷārasampattiyo pāpuṇāti.

“Iti hidaṃ sīlaṃ nāma sabbasampattīnaṃ adhiṭṭhānaṃ, sabbabuddhaguṇānaṃ pabhavabhūmi, sabbabuddhakāradhammānaṃ ādi caraṇaṃ kāraṇaṃ mukhaṃ pamukhaṃ”ti bahumānaṃ uppādetvā kāyavacīsaṃyame, indriyadamane, ājīvapārisuddhiyaṃ, paccayaparibhoge ca satisampajaññabalena appamatto hoti, lābhāsakkārasilokaṃ ukkhittāsikapaccatthikaṃ viya sallakkhetvā “kikīva aṇḍan”ti-ādinā (visuddhi. 1.7; dī. ni. aṭṭha. 1.7) vuttanayena sakkaccaṃ sīlaṃ sampādetabbaṃ. Ayaṃ tāva **vārittasīle** paṭipattikkamo.

Cārittasīle pana paṭipatti evaṃ veditabbā- idha bodhisatto kalyāṇamittānaṃ garuṭṭhāniyānaṃ abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikammaṃ kālena kālaṃ kattā hoti, tathā tesāṃ kālena kālaṃ upaṭṭhānaṃ kattā hoti, gilānānaṃ kāyaveyyāvaṭikaṃ, vācāya pucchanañca kattā hoti, subhāsītapadāni sutvā sādhuḥkāraṃ kattā (1.0281) hoti, guṇavantānaṃ guṇe vaṇṇetā, paresaṃ apakāre khantā, upakāre anussaritā, puññāni anumoditā, attano puññāni sammāsambodhiyā pariṇāmetā, sabbakālaṃ appamādavihārī kusalesu dhammesu, sati accaye accayato disvā tādisānaṃ sahadhammikānaṃ yathābhūtaṃ āvi kattā, uttariñca sammāpaṭipattiṃ sammadeva paripūretā.

Tathā attano anurūpāsu atthūpasamhitāsu sattānaṃ itikattabbatāpurekkhāro analaso sahāyabhāvaṃ upagacchati. Uppannesu ca sattānaṃ byādhi-ādidukkhesu yathārahaṃ patikāraavidhāyako, ñātibhogādibyasanapatitesu sokapano-

dano, ullumpanasabhāvāvatṭhito hutvā niggahārahānaṃ dhammeneva niggaha-
nako yāvadeva akusalā vuṭṭhāpetvā kusale patiṭṭhāpanāya, paggaḥārahānaṃ
dhammeneva paggaḥanako. Yāni purimakānaṃ mahābodhisattānaṃ uḷārata-
māni paramadukkarāni acinteyyānubhāvāni sattānaṃ ekantahitasukhāvahāni
caritāni, yehi nesaṃ bodhisambhārā sammadeva paripākaṃ agamiṃsu, tāni
sutvā anubbiggo anutrāso “tepi mahāpurisā manussā eva, anukkamena pana
sikkhāpāripūriyā bhāvitattā tādisāya uḷāratamāya ānubhāvasampattiyā bodhis-
ambhāresu ukkaṃsapāramippattā ahesuṃ, tasmā mayāpi silādisikkhāsu samma-
deva tathā paṭipajjitabbaṃ, yāya paṭipattiyā ahampi anukkamena sikkhaṃ paripū-
retvā ekantato padaṃ anupāpuṇissāmi”ti saddhāpurecārikaṃ vīriyaṃ avissajjanto
sammadeva sīlesu paripūrakārī hoti.

Tathā paṭicchannakalyāṇo hoti vivaṭāparādho, appiccho santuṭṭho pavivitto
asaṃsaṭṭho dukkhasaḥo aviparītadassanajātiko anuddhato anunnaḷo acapalo
amukharo avikiṇṇavāco saṃvutindriyo santamānaso kuhanādemicchājīvavirahito
ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī samādāya sikkhati
sikkhāpadesu, āraddhavīriyo pahitatto kāye ca jīvite ca nirapekkho, appamatta-
kampi kāye, jīvite vā apekkhaṃ nādhivāseti pajahati vinodeti, pageva adhimattaṃ.
Sabbepi dussilyahetubhūte kodhupanāhādike kilesupakkilese pajahati vinodeti,
appamattakena visesādhigamena aparituṭṭho hoti, na saṅkocaṃ āpajjati, uparūpa-
rivisesādhigamāya vāyamati.

Yena (1.0282) yathāladdhā sampatti hānabhāgiyā vā ṭhitibhāgiyā vā na hoti,
tathā mahāpuriso andhānaṃ pariṇāyako hoti, maggaṃ ācikkhati, badhirānaṃ
hatthamuddāya saññaṃ deti, atthamanuggāheti, tathā mūgānaṃ. Piṭhasappi-
kānaṃ piṭhaṃ deti, vāheti vā. Assaddhānaṃ saddhāpaṭilābhāya vāyamati, kusī-
tānaṃ ussāhajanāya, muṭṭhassatīnaṃ satisamāyogāya. Vibbhantattānaṃ samā-
dhisampadāya, duppaññānaṃ paññādhigamāya vāyamati. Kāmacchandapariyu-
ṭṭhitānaṃ kāmacchandapaṭivinodanāya vāyamati. Byāpādathinamiddha-uddha-
ccakukkuccavicikicchāpariyuṭṭhitānaṃ vicikicchāvinodanāya vāyamati. Kāmavita-
kkādipakatānaṃ kāmavitakkādemicchāvitakkavinodanāya vāyamati. Pubbakā-
rīnaṃ sattānaṃ kataññutaṃ nissāya pubbabhāsī piyavādī saṅgāhako sadisena,
adhikena vā paccupakāre sammānetā hoti.

Āpadāsu sahāyakkiccam anutiṭṭhati, tesam tesañca sattānaṃ pakatiṃ, sabhā-
vañca parijānitvā yehi yathā saṃvasitabbaṃ hoti, tehi tathā saṃvasati. Yesu ca
yathā paṭipajjitabbaṃ hoti, tesu tathā paṭipajjati. Tañca kho akusalato vuṭṭhāpetvā
kusale patiṭṭhāpanavasena, na aññathā. Paracittānurakkhaṇā hi bodhisattānaṃ
yāvadeva kusalābhivaḍḍhiyā. Tathā hitajjhāsayanāpi paro na sāhasitabbo, na
bhaṇḍitabbo, na maṅkubhāvamāpādetabbo, na parassa kukkucam uppāde-
tabbaṃ, na niggahaṭṭhāne codetabbo, na nīcataraṃ paṭipannassa attā uccatare
ṭhapetabbo, na ca paresu sabbena sabbaṃ asevinā bhavitabbaṃ, na atisevinā,
na akālasevinā bhavitabbaṃ.

Yutte pana satte desakālānurūpaṃ sevati, na ca paresaṃ purato piyepi gara-
hati, appiye vā pasamsati, na adhiṭṭhāya vissāsī hoti, na dhammikaṃ upanima-

ntanam paṭikkhipati, na paññattim upagacchati, nādhikam paṭiggaṇhāti, saddhāsampanne saddhānisamsakathāya sampahaṃseti, sīlasutacāgapaññāsampanne paññānisamsakathāya sampahaṃseti. Sace pana bodhisatto abhiññābalappatto hoti, pamādāpanne satte abhiññābalena yathārahaṃ nirayādike dassento samvejetvā assaddhādike saddhādīsu patiṭṭhāpeti, sāsane otāreti, saddhādiguṇasampanne paripāceti. Evamassa mahāpurisassa cārittabhūto aparimāṇo puññābhisaṅkaso kusalābhisaṅkaso uparūpari abhivaḍḍhatīti veditabbaṃ.

Apica (1.0283) yā sā “kiṃ sīlaṃ, kenaṭṭhena sīlan”ti-ādinā puccham katvā “pāṇātipātādīhi viramantassa, vattapaṭipattim vā pūrentassa cetanādayo dhammā sīlan”ti-ādinā nayena nānappakārato sīlassa vitthārakathā **visuddhimagge** (visuddhi. 1. 6) vuttā, sā sabbāpi idha āharitvā vattabbā. Kevalañhi tatha sāvaka bodhisattavasena sīlakathā āgatā, idha mahābodhisattavasena karuṇūpāyakosallapubbaṅgamaṃ katvā vattabbāti ayameva viseso. Yato idaṃ sīlaṃ mahāpuriso yathā na attano duggatiyaṃ parikilesavimuttiyā, sugatiyampi na rajjasampattiyā, na cakka-vattī, na deva, na sakka, na māra, na brahmasampattiyā pariṇāmeti, tathā na attano tevijjatāya, na chaḷabhiññatāya, na catupaṭisambhidādhigamāya, na sāvaka bodhiyā, na paccekabodhiyā pariṇāmeti, atha kho sabbaññubhāvena sabbasattānaṃ anuttarasīlālaṅkārasampādanatthameva pariṇāmetīti ayaṃ **sīlapāramiyā** paṭipattikkamo.

Tathā yasmā karuṇūpāyakosallapariggahitā ādīnavadassanapubbaṅgamā kāmehi ca bhavēhi ca nikkhamanavasena pavattā kusalacittuppatti nekkhammapāramī, tasmā sakalasaṃkilesanivāsanaṭṭhānatāya, puttadārādīhi mahāsambādhatāya, kasivāṇijjādinānāvikkammantādhīṭṭhānabyākulatāya ca gharāvāsassa nekkhammasukhādīnaṃ anokāsataṃ, kāmānañca “satthadhārālaggamadhubindu viya ca kadalī viya ca avaleyhamānaparittassādavipulānatthānubandhā”ti ca vijjulatobhāsenā gahetabbaṃ naccaṃ viya parittakālūpalabbhā, ummattakālaṅkāro viya viparītasāññāya anubhavitabbā, karīsāvacchādanamukhaṃ viya paṭikārabhūtā, udake temitaṅguliyaṃ nisārudakapānaṃ viya atittikarā, chātajjhattabhojanaṃ viya sābādhā, balisāmisam viya byāsanupanipātakāraṇā (byasanasannipātakāraṇā- dī. ni. ṭī. 1.7), aggisantāpo viya kālattayepi dukkhuppattihetubhūtā, makkaṭālepo viya bandhananimittā, ghātakāvacchādanakimālayo viya anattacchādanā, sapattagāmvāso viya bhayaṭṭhānabhūtā, paccatthikaposako viya kilesamārādīnaṃ āmisabhūtā, chaṇasampattiyo viya vipariṇāmadukkhā, koṭaraggi viya antodāhakā, purāṇakūpāvalambabīraṇamadhupiṇḍaṃ viya

anekādīnavā, loṇūdakapānaṃ viya pipāsāhetubhūtā, surāmerayaṃ viya nīcajana-sevitā (1.0284), appassādatāya atṭhikaṅkalūpamā”ti-ādinā ca nayena ādinavaṃ sallakkhetvā tabbipariyāyena nekkhamme ānisaṃsaṃ passantena nekkhammapaviveka-upasamasukhādīsu ninnapoṇapabbhāracittena nekkhammapāramiyaṃ paṭipajjitabbaṃ.

Yasmā pana nekkhammaṃ pabbajjāmūlakaṃ, tasmā pabbajjā tāva anuṭṭhātabbā. Pabbajjamanuṭṭhantena mahāsattena asati buddhuppāde kammavādīnaṃ kiriya-vādīnaṃ tāpasaparibbājakānaṃ pabbajjā anuṭṭhātabbā. Uppannesu pana sammāsambuddhesu tesam sāsane eva pabbajitabbaṃ. Pabbajitvā ca yathāvutte sīle paṭiṭṭhitena tassā eva sīlapāramiyā vodāpanatthaṃ dhutaguṇā samādātabbā. Samādinna-dhutadhammā hi mahāpurisā sammadeva te pariharantā appicchāsantuṭṭhasallekhapaviveka-asamaggavīriyārambhasubharatādiguṇasalilavikkhālita-kilesamalātāya anavajjasīlavataguṇaparissuddhasamācārā porāṇe ariyavaṃsattaye paṭiṭṭhitā catutthaṃ bhāvanārāmatasaṅkhātā ariyavaṃsaṃ gantuṃ cattārisāya āramaṇesu yathārahaṃ upacārappanābhedaṃ jhānaṃ upasampajja viharanti. Evañhissa sammadeva nekkhammapāramī pāripurītā hoti. Imasmiṃ pana ṭhāne terasahi dhutadhammehi saddhiṃ dasa kasiṇāni dasāsubhāni dasānussattiyō cattāro brahmavihārā cattāro āruppā ekā saññā ekaṃ vavatthānanti cattārisa samādhibhāvanākammaṭṭhānāni, bhāvanāvidhānañca vitthārato vattabbāni, taṃ panetaṃ sabbaṃ yasmā **visuddhimagge** (visuddhi. 1.22, 47) sabbākārato vitthāretvā vuttaṃ, tasmā tattha vuttanayeneva veditabbaṃ. Kevalaṅhi tattha sāvaka-bodhisattassa vasena vuttaṃ, idha mahābodhisattassa vasena karuṇūpāyakosalla-pubbaṅgamaṃ katvā vattabbanti ayameva viseso. Evamettha **nekkhammapāramiyā** paṭipattikkamo veditabbo.

Tathā paññāpāramiṃ sampādetukāmena yasmā paññā āloko viya andhakārena mohena saha na vattati, tasmā mohakāraṇāni tāva bodhisattena parivajjettabbāni. Tatthimāni mohakāraṇāni-arati tandī vijambhitā ālasiyaṃ gaṇasaṅgaṇikāramatā niddāsīlatā anicchayasīlatā ñāṇasmiṃ akutūhalatā micchādhimāno aparipucchakatā kāyassa nasammāparihāro asamāhitacittatā duppaññānaṃ (1.0285) puggalānaṃ sevanā paññavantānaṃ apayirupāsanaṃ attaparibhavo micchāvikkappo viparītābhiniveso kāyadaḥhibahulataṃ asaṃvegasīlatā pañca nīvaraṇāni, saṅkhepato yevāpanadhamme āsevato anuppannā paññā nuppajjati, uppannā parihāyati, iti imāni mohakāraṇāni, tāni parivajjantena bāhusacce, jhānādīsu ca yogo karaṇiyo.

Tatthāyaṃ bāhusaccassa visayavibhāgo- pañcakkhandhā dvādasāyatanāni atṭhārasa dhātuyo cattāri saccāni bāvisatindriyāni dvādasapadiko paṭiccasamuppādo, tathā satipaṭṭhānādayo kusalādidhammappabhedā ca, yāni ca loke anavajjāni vijjāṭṭhānāni, yo ca sattānaṃ hitasukhavidhānanayo byākaraṇaviseso. Iti evaṃ pakāraṃ sakalameva sutavisayaṃ upāyakosallapubbaṅgamāya paññāya, satiyā, vīriyena ca sādhukaṃ uggahaṇasavanadhāraṇaparicayaparipucchāhi ogāhetvā tattha ca paresaṃ paṭiṭṭhāpanena sutamayā paññā nibbattettabbā, tathā sattānaṃ itikattabbatāsu ṭhānuppattikā paṭibhānabhūtā, āyāpāya-upāyakosalla-

bhūtā ca paññā hitesitaṃ nissāya tattha tattha yathārahaṃ pavattetabbā, tathā khandhādīnaṃ sabhāvadhammānaṃ ākāraparitakkanamukhena ceva nijjhānaṃ khamāpentena ca cintāmayā paññā nibbattetabbā.

Khandhādīnaṃyeva pana salakkhaṇasāmaññalakkhaṇapariggahaṇavasena lokiyapariññaṃ nibbattentena pubbabhāgabhāvanāpaññā sampādetabbā. Evañhi “nāmarūpamattamidaṃ, yathārahaṃ paccayehi uppajjati ceva nirujjhati ca, na ettha koci kattā vā kāretā vā, hutvā abhāvaṭṭhena aniccaṃ, udayabbayaapaṭipīḷa- naṭṭhena dukkhaṃ, avasavattanaṭṭhena anattā”ti ajjhattikadhamme, bāhiraka- dhamme ca nibbisesaṃ parijānanto tattha āsaṅgaṃ pajahanto, pare ca tattha taṃ pajahāpento kevalaṃ karuṇāvaseneva yāva na buddhaguṇā hatthatalaṃ āga- cchanti, tāva yānattaye satte avatāraṇaparipācanehi paṭiṭṭhāpento, jhānavimo- kkasamādhisamāpattiyo, abhiññāyo ca lokiyavasābhāvaṃ pāpento paññāya matthakaṃ pāpuṇāti.

Tattha yācimā iddhividhaññaṃ dibbasotadhātuññaṃ cetopariyaññaṃ pubbenivāsānussatiññaṃ dibbacakkhuññaṃ yathākammūpagaññaṃ anāga- taṃsaññaṃanti saparibhaṇḍā pañcalokiyābhiññāsaṅkhātā bhāvanāpaññā, yā ca (1.02 khandhāyatanadhātu-indriyasaccapaṭiccasamuppādādibhedesu catubhūmake- su dhammesu uggahaparipucchāvasena ñāṇaparicayaṃ katvā silavisuddhi cittavisu- ddhīti mūlabhūtāsu imāsu dvīsu visuddhīsu paṭiṭṭhāya diṭṭhivisuddhi kaṅkhāvitara- ṇavisuddhi maggāmaggaññaṇadassanavisuddhi paṭipadāññaṇadassanavisuddhi ñāṇadassanavisuddhīti sarīrabhūtā imā pañca visuddhiyo sampādentena bhāve- tabbā lokiyalokuttarabhedā bhāvanāpaññā, tāsaṃ sampādanavidhānaṃ yasmā “tattha ‘ekopi hutvā bahudhā hoti’ti-ādikaṃ iddhivikubbaṃ kātukāmena ādika- mmikena yoginā”ti-ādinā, (visuddhi. 2.365) “khandhāti pañcha khandhā rūpa- kkhandho vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhan- dho”ti-ādinā (visuddhi. 2.431) ca visayavisayivibhāgena (visayavibhāgena- cariyā. aṭṭha. pakiṇṇakakathā) saddhiṃ visuddhimagge sabbākārato vitthāretvā vuttaṃ, tasmā tattha vuttanayeneva veditabbaṃ. Kevalañhi tattha sāvaka bodhisat- tassa vasena paññā āgatā, idha mahābodhisattassa vasena karuṇūpāyakosalla- pubbaṅgamaṃ katvā vattabbā. Ñāṇadassanavisuddhiṃ apāpetvā paṭipadāñña- dassanavisuddhiyaṃyeva vipassanā ṭhapetabbāti ayameva visesoti. Evamettha **paññāpāramiyā** paṭipattikkamo veditabbo.

Tathā yasmā sammāsambodhiyā katābhinihārena mahāsattena pāramīparipūra- ṇatthaṃ sabbakālaṃ yuttappayuttana bhavitabbaṃ ābaddhaparikaraṇena, tasmā kālena kālaṃ “ko nu kho ajja mayā puññasambhāro, ñāṇasambhāro vā upacito, kiṃ vā mayā parahitaṃ katan”ti divase divase paccavekkhantena sattahitattaṃ ussāho karaṇīyo, sabbesampi sattānaṃ upakārāya attano pariggahabhūtaṃ vatthūṃ, kāyaṃ, jīvitañca nirapekkhanacittena ossajjitabbaṃ, yaṃ kiñci kammaṃ karoti kāyena, vācāya vā, taṃ sabbaṃ sambodhiyaṃ ninnacitteneva kātabbaṃ, bodhiyā pariṇāmetabbaṃ, uḷārehi, ittarehi ca kāmehi vinivattacitteneva bhavi- tabbaṃ, sabbāsu ca itikattabbatāsu upāyakosallaṃ paccupaṭṭhapetvā paṭipajji- tabbaṃ.

Tasmiṃ tasmiñca sattahite āradhaviṛiyena bhavitabbaṃ iṭṭhāniṭṭhādisabbasa-hena avisamvādinā. Sabbepi sattā anodhiso mettāya, karuṇāya ca pharitabbā. Yā kāci sattānaṃ dukkhuppatti, sabbā sā attani pāṭikaṅkhitabbā. Sabbesañca sattānaṃ puññaṃ abbhanumoditabbaṃ, buddhānaṃ mahantatā mahānubhāvata (1.0287) abhiṇhaṃ paccavekkhitabbā, yañca kiñci kammaṃ karoti kāyena, vācāya vā, taṃ sabbam bodhicittapubbaṅgamaṃ kātabbaṃ. Iminā hi upāyena dānādīsu yuttappayuttassa thānavato daḥaparakkamassa mahāsattassa bodhi-sattassa aparimeyyo puññasambhāro, ñāṇasambhāro ca divase divase upacīyati.

Apica sattānaṃ paribhogatthaṃ, paripālanatthañca attano sarīraṃ, jīvitañca pariccajitvā khuppipāsasītuṇhavātātapādīdukkhapatikāro pariyesitabbo ca uppā-detabbo ca, yañca yathāvuttadukkhapatikārajaṃ sukhaṃ attanā paṭilabhati, tathā ramaṇīyesu āramuyyānapāsādāḷākādīsu, araṇṇāyatanesu ca kāyacittasantāpā-bhāvena abhinibbutatā attanā sukhaṃ paṭilabhati, yañca suṇāti “buddhānubuddhapaccekaḥbuddhā, mahābodhisattā ca nekkhammapaṭipattiyam ṭhitā”ti ca “diṭṭhadhammikasukhavihārabhūtaṃ idisaṃ nāma jhānasamāpattisukhamanubha-vantī”ti ca, taṃ sabbam sattesu anodhiso upasaṃharati. Ayaṃ tāva nayo asamā-hitabhūmiyaṃ patiṭṭhitassa.

Samāhitabhūmiyaṃ pana patiṭṭhito attanā yathānubhūtaṃ visesādhigamani-bbattaṃ pītiṃ, passaddhiṃ, sukhaṃ, samādhiṃ, yathābhūtañāṇaṃca sattesu adhimuccanto upasaṃharati pariṇāmeti, tathā mahati saṃsāradukkhe, tassa ca nimittabhūte kilesābhisaṅkhāradukkhe nimuggaṃ sattanikāyaṃ disvā tatrāpi khādanachedanabhedanasedanapisanahiṃsana-aggisantāpādījanitā dukkhā tibbā kharā kaṭukā vedanā nirantaraṃ cirakālaṃ vedayante narake, aññamaññaṃ kujjhanasantāsanavisodhanahiṃsanaparādhīnatādīhi mahādukkhaṃ anubha-vante tiracchānagate, jotimālākulasarīre khuppipāsavātātapādīhi ḍayhamāne, visu-ssamāne ca vantakheḷādi-āhāre, uddhabāhu viravante nijjhāmataṇhikādike mahā-dukkhaṃ vedayamāne pete ca pariyeṭṭhimūlakaṃ mahantaṃ anayabyasanaṃ pāpuṇante hatthacchedādikaraṇayogena dubbaṇṇaduddasikadaliddādhāvena khuppipāsādi-ābādhayogena balavantehi abhibhavanīyato, paresaṃ vahanato, parādhīnato ca narake, pete, tiracchānagate ca atisayante apāyadukkhani-bbisaṃ dukkhamanubhavante manusse ca tathā visayaparibhogavikkhittacittatāya rāgādipariḷāhena ḍayhamāne vātavegasamuṭṭhitajālāsamiddhasukkhakaṭṭhasa-nnipāte aggikkhandhe viya anupasantapariḷāhavuttike anupasantanihataparā-dhīne (1.0288) (anihataparādhīne dī. ni. ṭī. 1.7) kāmāvacaradeve ca mahatā vāyā-mena vidūramākāsaṃ vigāhitasakuntā viya, balavatā dūre pāṇinā khittasārā viya ca “satipi cirappavattiyam anaccantikātāya pātāpariyosānā anatikkantajātījarāma-raṇā evā”ti rūpāvacarārūpāvacaradeve ca passantena mahantaṃ saṃvegaṃ paccupaṭṭhāpetvā mettāya, karuṇāya ca anodhiso sattā pharitabbā. Evaṃ kāyena, vācāya, manasā ca bodhisambhāre nirantaraṃ upacinantena yathā pāramiyo paripūrenti, evaṃ sakkaccakārinā sātaccakārinā anolīnavuttinā ussāho pavatte-tabbo, vīriyapāramī paripūretabbā.

Apica “acinteyyāparimeyyavipuloḷāravimalanirupamanirupakkilesaguṇagaṇani-

cayanidānabhūtassa buddhabhāvassa ussakkitvā sampahaṃsanayoggaṃ vīriyaṃ nāma acinteyyānubhāvameva, yaṃ na pacurajanā sotumpi sakkuṇanti, pageva paṭipajjitum. Tathā hi tividhā abhinīhāracittuppatti, catasso buddhabhūmiyo, (su. ni. aṭṭha. 1.34) cattāri saṅgahavatthūni, (dī. ni. 3.210; a. ni. 4.32) karuṇekarasaṭā, buddhadhammesu sacchikaraṇena visesappaccayo, nijjhānakkhanti, sabbadhammesu nirupalepo, sabbasattesu piyaputtasaññā, saṃsāradukkhehi aparikhedo, sabbadeyyadhammapariccāgo, tena ca niratimānatā, adhisīlādi-adhiṭṭhānaṃ, tattha ca acañcalatā, kusalakiriyāsu pītipāmojjatā, vivekaninnacittatā, jhānānu-yogo, anavajjadhammesu atittiyatā, yathāsutassa dhammassa paresaṃ hitajjhāsa-yena desanāya ārambhadaḷhatā, dhīravīrabhāvo, parāpavādaparāpakāresu vikārābhāvo, saccādhiṭṭhānaṃ, samāpattīsu vasībhāvo, abhiññāsu balappatti, lakkhaṇattayāvabodho, satipaṭṭhānādīsu abhiyogena lokuttaramaggasambhārasambharaṇaṃ, navalokuttarāvakkanti”ti evamādikā sabbāpi bodhisambhārapaṭipatti vīriyānubhāvene va samijjhatīti abhinīhārato yāva mahābodhi anossajjantena sakkaccaṃ nīrantaraṃ vīriyaṃ yathā uparūpari visesāvahaṃ hoti, evaṃ sampādettabbaṃ. Sampajjamāne ca yathāvutte vīriye, khantisaccādhiṭṭhānādayo ca dāna-sīlādayo ca sabbepi bodhisambhārā tadadhīnavuttitāya sampannā eva hontītikhanti-ādīsipi imināva nayena paṭipatti veditabbā.

Iti (1.0289) sattānaṃ sukhūpakaraṇapariccāgena bahudhānuggahakaraṇaṃ dānena paṭipatti, sīlena tesāṃ jīvitasāpateyyadārarakkhābhedapiyahitavacanāvīhiṃsādikaraṇāni, nekkhammena tesāṃ āmisapaṭiggahaṇadhammadānādinā anekavidhā hitacariyā, paññāya tesāṃ hitakaraṇūpāyakosallaṃ, vīriyena tattha ussāhārambha-asamhīrakaraṇāni, khantiyā tadaparādhasaṇaṃ, saccena nesāṃ avañcanatadupakāririyāsamādānāvisamvādanādi, adhiṭṭhānena tadupakaraṇe anathasampātepi acalanaṃ, mettāya nesāṃ hitasukhānucintanaṃ, upekkhāya nesāṃ upakārāpakāresu vikārānāpattīti evaṃ aparimāṇe satte ārabha anukampitasabbasattassa bodhisattassa puthujjanehi asādhāraṇo aparimāṇo puññañāṇasambhārupacayo ettha paṭipattīti veditabbā. Yo cetāsaṃ paccayo vutto, tattha ca sakkaccaṃ sampādanaṃ.

Ko vibhāgoti-

Sāmaññabhedato etā, dasavidhā vibhāgato;
tidhā hutvāna paccekaṃ, samatiṃsavidhā samaṃ.

Dasa pāramiyo dasa upapāramiyo dasa paramatthapāramiyoti hi samatiṃsa pāramiyo. Tattha “katābhinihārassa bodhisattassa parahitakaraṇābhinnāsāyapa-yogassa kaṇhadhammavokiṇṇā sukkā dhammā pāramiyo, tehi avokiṇṇā sukkā dhammā upapāramiyo, akaṇhā asukkā dhammā paramatthapāramiyo”ti **keci**. “Samudāgamanakālesu pūriyamānā pāramiyo, bodhisattabhūmiyaṃ puṇṇā upapāramiyo, buddhabhūmiyaṃ sabbākāraparipuṇṇā paramatthapāramiyo.

Bodhisattabhūmiyaṃ vā parahitakaraṇato pāramiyo, attahitakaraṇato upapāramiyo, buddhabhūmiyaṃ balavesārajjasamadhigamena ubhayahitaparipūraṇato paramatthapāramiyoti evaṃ ādimajjhapariyosānesu paṇidhānārambhapariniṭṭhānesu tesam vibhāgo”ti **apare**. “Dosophasamakaruṇāpakatikānaṃ bhavasukhavimuttisukhaparamasukhappattānaṃ puññūpacayabhedato tabbibhāgo”ti **aññe**.

“Lajjāsati mānāpassayānaṃ lokuttaradhammādhipatīnaṃ sīlasamādhipaññāgarukānaṃ tāritataritatārayitūnaṃ anubuddhapacceka buddhasammāsambuddhānaṃ pāramī-upapāramīparamatthapāramīhi bodhittayappattito yathāvuttavibhāgo”ti **keci**. “Cittapaṇidhito yāva vacīpaṇidhi, tāva pavattā sambhārā pāramiyo (1.0 vacīpaṇidhito yāva kāyapaṇidhi, tāva pavattā upapāramiyo, kāyapaṇidhito pabhuti paramatthapāramiyo”ti **apare**. **Aññe** pana “parapuññānumodanavasena pavattā sambhārā pāramiyo, paresaṃ kārāpanavasena pavattā upapāramiyo, sayam karaṇavasena pavattā paramatthapāramiyo”ti vadanti. Tathā “bhavasukhāvaho puññañāṇasambhāro pāramī, attano nibbānasukhāvaho upapāramī, paresaṃ tadubhayasukhāvaho paramatthapāramī”ti **eke**.

Puttadārādhānādi-upakaraṇapariccāgo pana dānapāramī, attano aṅgapariccāgo dāna-upapāramī, attano jīvitapariccāgo dānaparamatthapāramī. Tathā puttadārādikassa tividhassāpi hetu avītikkamanavasena tisso sīlapāramiyo, tesu eva tividhesu vatthūsu ālayaṃ upacchinditvā nikkhamanavasena tisso nekkhammapāramiyo, upakaraṇa-aṅgajīvitataṇhaṃ samūhanitvā sattānaṃ hitāhitaviniṭṭhāyakarāṇavasena tisso paññāpāramiyo, yathāvuttabhedaṇaṃ pariccāgādīnaṃ vāyamanavasena tisso vīriyapāramiyo, upakaraṇa-aṅgajīvitantarāyakarānaṃ khamanavasena tisso khantipāramiyo, upakaraṇa-aṅgajīvitahetu saccāpariccāgavasena tisso saccapāramiyo, dānādīpāramiyo akuppādhīṭṭhānavaseneva samijjhantīti upakaraṇādivināsepi acalādhiṭṭhānavasena tisso adhiṭṭhānapāramiyo, upakaraṇādivighātakesupi sattesu mettāya avijahanavasena tisso mettāpāramiyo, yathāvuttavattuttayassa upakārāpakāresu sattaśākhāresu majjhattatāpaṭilābhavasena tisso upekkhāpāramiyoti evamādinā etāsaṃ vibhāgo veditabbo.

Ko saṅgahoti Ettha pana-

Yathā vibhāgato tiṃsa-vidhā saṅgahato dasa;
chappakārāva etāsu, yugaḷādīhi sādhave.

Yathā hi esā vibhāgato tiṃsavidhāpi dānapāramī-ādibhāvato dasavidhā, evaṃ dānasīlakhantivīriyājhānapaññāsabhāvena chabbidhā. Etāsu hi nekkhammapāramī sīlapāramiyā saṅgahitā tassā pabbajjābhāve. Nīvaraṇavivekabhāve pana jhānapāramiyā, kusaladhammabhāve chahipi saṅgahitā, saccapāramī sīlapāramiyā ekadesā eva vacīsaccaviratisaccapakkhe. Ñāṇasaccapakkhe (1.0291) pana paññāpāramiyā saṅgahitā, mettāpāramī jhānapāramiyā eva, upekkhāpāramī jhānapaññāpāramīhi, adhiṭṭhānapāramī sabbāhipi saṅgahitāti.

Etesaṅca dānādīnaṃ channaṃ guṇānaṃ aññamaññasambandhānaṃ pañcadasa yugaḷādīni pañcadasa yugaḷadisādhakāni honti. Seyyathidaṃ? Dānasīlayugaḷena parahitāhitānaṃ karaṇākaraṇayugaḷasiddhi, dānakhantiyugaḷena alobhādosayugaḷasiddhi, dānavīriyayugaḷena cāgasutayugaḷasiddhi, dānajhānayugaḷena

kāmadosaṃpāhānāyugaḷasiddhi, dānapaññāyugaḷena ariyāyānadhurayugaḷasiddhi, sīlakhantidvayena payogaṃsayasuddhadvayasiddhi, sīlavīriyadvayena bhāvanādvayasiddhi, sīlajhānadvayena dussīlyapariyuṭṭhānappahānadvayasiddhi, sīlapaññādvayena dānavayasiddhi, khantivīriyadvayena khamātejadvayasiddhi, khantijhānādukena virodhānurodhappahānādukasiddhi, khantipaññādukena suññatākhantipaṭivedhadukasiddhi, vīriyajhānādukena paggaḥāvikkhepadukasiddhi, vīriyapaññādukena saraṇadukasiddhi, jhānapaññādukena yānadukasiddhi. Dānasīlakhantitikenā lobhadosaṃpāhānatikasiddhi, dānasīlavīriyatikenā bhogaḷivitaḷkāyasārādānatikasiddhi, dānasīlajhānatikenā puññakiriyaḷvatthutikasiddhi, dānasīlapaññātikena āmisābhayaḷdhammānānatikasiddhiṭi evaṃ itarehi tikehi, catukkādīhi ca yathāsaṃbhavaṃ tikāni, catukkādīni ca yojetabbāni.

Evaṃ chabbidhānampi pana imāsaṃ pāramīnaṃ catūhi adhiṭṭhānehi saṅgaho veditabbo. Sabbapāramīnaṃ saṃuhasaṅgahato hi cattāri adhiṭṭhānāni. Seyyathidaṃ? Saccādhīṭṭhānaṃ, cāgādhīṭṭhānaṃ, upasaṃādhiṭṭhānaṃ, paññādhīṭṭhānanti. Tattha adhiṭṭhāti etena, ettha vā adhiṭṭhāti, adhiṭṭhānamattameva vā tanti **adhiṭṭhānaṃ**, saccaṅca taṃ adhiṭṭhānaṅca, saccassa vā adhiṭṭhānaṃ, saccaṃ vā adhiṭṭhānametassāti **saccādhīṭṭhānaṃ**. Evaṃ sesesupi. Tattha avisesato tāva katābhinihārassa anukampitasabbasattassa mahāsattassa paṭiññānurūpaṃ sabbapāramīpariggahato **saccādhīṭṭhānaṃ**, tesāṃ paṭipakkhapariccāgato **cāgādhīṭṭhānaṃ**, sabbapāramitāguṇehi upasamanato **upasaṃādhiṭṭhānaṃ**. Tehi eva parahitesu upāyakosallato **paññādhīṭṭhānaṃ**.

Visesato pana “yācakānaṃ janānaṃ avisaṃvādetvā dassāmī”ti paṭijānānato, paṭiññānaṃ avisaṃvādetvā dānato, dānaṃ avisaṃvādetvā anumodanato (1.0292), macchariyāḷdipaṭipakkhapariccāgato, deyyapaṭiggāhakādānadeyyadhammakkhāyesu lobhadosaṃpāhābhayaḷvūpasamanato, yathārahaṃ yathākālaṃ yathāvidhānaṅca dānato, paññuttarato ca kusaladhammānaṃ caturadhiṭṭhānapadaṭṭhānaṃ dānaṃ. Tathā saṃvarasaṃādānassa avitikkamanato, dussīlyapariccāgato, duccharitavūpasamanato, paññuttarato ca caturadhiṭṭhānapadaṭṭhānaṃ sīlaṃ. Yathāpaṭiññānaṃ khāmanato, katāparādhavikappapariccāgato, kodhapaṭiyuṭṭhānavūpasamanato, paññuttarato ca caturadhiṭṭhānapadaṭṭhānākhanti. Paṭiññānurūpaṃ parahitakaraṇato, visayapariccāgato, akusalavūpasamanato, paññuttarato ca caturadhiṭṭhānapadaṭṭhānaṃ vīriyaṃ. Paṭiññānurūpaṃ loḷahitānucintanato, nīvaraṇapariccāgato, cittavūpasamanato, paññuttarato ca caturadhiṭṭhānapadaṭṭhānaṃ jhānaṃ. Yathāpaṭiññānaṃ parahitūpāyakosallato, anupāyakiriyaḷapariccāgato, mohaḷjapaṭiḷāhavūpasamanato, sabbaññūtāpaṭilābhato ca caturadhiṭṭhānapadaṭṭhānā paññā.

Tattha ñeyyapaṭiññānuvidhānehi saccādhīṭṭhānaṃ, vatthukāmaḷilesakāmapariccāgehi cāgādhīṭṭhānaṃ, dosaḷdukkhavūpasamehi upasaṃādhiṭṭhānaṃ, anubodhapaṭivedhehi paññādhīṭṭhānaṃ. Tividhasaccapariggahitaṃ dosattayavirodhi saccādhīṭṭhānaṃ, tividhacāgapariggahitaṃ dosattayavirodhi cāgādhīṭṭhānaṃ, tividhāvūpasamaḷpariggahitaṃ dosattayavirodhi upasaṃādhiṭṭhānaṃ, tividhāñāḷapariggahitaṃ dosattayavirodhi paññādhīṭṭhānaṃ. Saccādhīṭṭhānapariggahitāni cāgū-

pasamapaññādhiṭṭhānāni avisaṃvādanato, paṭiññānuvidhānato ca. Cāgādhiṭṭhānapariggahitāni saccūpasamapaññādhiṭṭhānāni paṭipakkhapariccāgato, sabbapariccāgaphalattā ca. Upasamādhiṭṭhānapariggahitāni saccacāgapaññādhiṭṭhānāni kilesapariḷāhūpasamanato, kamma-pariḷāhūpasamanato ca. Paññādhiṭṭhānapariggahitāni saccacāgūpasamādhiṭṭhānāni ñāṇapubbaṅgamato, ñāṇānuparivattanato cāti evaṃ sabbāpi pāramiyo saccappabhāvitā cāgaparibyañjitā upasamopabrūhitā paññāparisuddhā. Saccañhi etāsaṃ janakahetu, cāgo paṭiggāhakahetu, upasamo paribuddhihetu paññā pārisuddhihetu. Tathā ādimhi saccādhiṭṭhānaṃ saccapaṭiññattā, majjhe cāgādhiṭṭhānaṃ katapaṇidhānassa parahitāya attapariccāgato, ante upasamādhiṭṭhānaṃ sabbūpasamapariyosānattā. Ādimajjhapariyosānesu paññādhiṭṭhānaṃ tasmim̐ sati sambhavato, asati asambhavato, yathāpaṭiññāñca sambhavato.

Tattha (1.0293) mahāpurisā satataṃ attahitaparahitakarehi garupiyabhāvakarehi saccacāgādhiṭṭhānehi gihibhūtā āmisadānena pare anuggaṇhanti. Tathā attahitaparahitakarehi, garupiyabhāvakarehi, upasamapaññādhiṭṭhānehi ca pabbajitabhūtā dhammādānena pare anuggaṇhanti.

Tattha antimabhāve bodhisattassa caturadhiṭṭhānaparipūraṇaṃ. Paripuṇṇacaturadhiṭṭhānassa hi carimakabhavūpapattiti eke. Tatrāpi hi gabbhāvakkanti-abhinnikkhamanesu paññādhiṭṭhānasamudāgamena sato sampajāno saccādhiṭṭhānapāripūriyā sampatijāto uttarābhimukho sattapadavītiḥārena gantvā sabbā disā oloketvā saccānuparivattinā vacasā “aggohamasmi lokassa, jeṭṭhohamasmi lokassa, seṭṭhohamasmi lokassā”ti (dī. ni. 2.31; ma. ni. 3.207) tikkhattuṃ sīhanādaṃ nadi, upasamādhiṭṭhānasamudāgamena jīṇṇaturamatapabbajitadassāvino catudhammappadesakovidassa yobbanārogyajīvitāsampattimādānaṃ upasamo, cāgādhiṭṭhānasamudāgamena mahato ñātiparivaṭṭassa, hatthagatassa ca cakkavattirajjassa anapekkhapariccāgoti.

Dutiye ṭhāne abhisambodhiyaṃ caturadhiṭṭhānaparipūraṇanti keci. Tattha hi yathāpaṭiññānaṃ saccādhiṭṭhānasamudāgamena catunnaṃ ariyasaccānaṃ abhisamayo. Tato hi saccādhiṭṭhānaṃ paripuṇṇaṃ. Cāgādhiṭṭhānasamudāgamena sabbakilesupakkilesapariccāgo. Tato hi cāgādhiṭṭhānaṃ paripuṇṇaṃ. Upasamādhiṭṭhānasamudāgamena paramūpasamasampatti. Tato hi upasamādhiṭṭhānaṃ paripuṇṇaṃ. Paññādhiṭṭhānasamudāgamena anāvaraṇañāṇapaṭilābho. Tato hi paññādhiṭṭhānaṃ paripuṇṇanti, taṃ asiddhaṃ abhisambodhiyāpi paramatthabhāvato.

Tatiye ṭhāne dhammacakkappavattane caturadhiṭṭhānaṃ paripuṇṇanti aññe. Tattha hi saccādhiṭṭhānasamudāgatassa dvādasahi ākārehi ariyasaccadesanāya saccādhiṭṭhānaṃ paripuṇṇaṃ, cāgādhiṭṭhānasamudāgatassa saddhammahāyāgakaṇṇena cāgādhiṭṭhānaṃ paripuṇṇaṃ, upasamādhiṭṭhānasamudāgatassa sayāṃ upasantassa paresaṃ upasamanena upasamādhiṭṭhānaṃ paripuṇṇaṃ, paññādhiṭṭhānasamudāgatassa vineyyānaṃ āsayādiparijānanena paññādhiṭṭhānaṃ paripuṇṇanti, tadapi asiddhaṃ ariyosittattā buddhakiccassa.

Catutthe (1.0294) ṭhāne parinibbāne caturadhiṭṭhānaṃ paripuṇṇanti apare.

Tatra hi parinibbutattā paramatthasaccasampattiyā saccādhīttānaparipūraṇaṃ, sabbūpadhipaṭṭinissaggena cāgādhīttānaparipūraṇaṃ, sabbasaṅkhārūpasamena upasamādhīttānaparipūraṇaṃ, paññāpayojanaparinibbānena paññādhīttānaparipūraṇanti.

Tatra mahāpurisassa vīsesena mettākhetto abhijātiyaṃ saccādhīttānasamudāgatassa saccādhīttānaparipūraṇamabhibhayaṃ, vīsesena karuṇākhetto abhisambodhiyaṃ paññādhīttānasamudāgatassa paññādhīttānaparipūraṇamabhibhayaṃ, vīsesena muditākhetto dhammacakkappavattane cāgādhīttānasamudāgatassa cāgādhīttānaparipūraṇamabhibhayaṃ, vīsesena upekkhākhetto parinibbāne upasamādhīttānasamudāgatassa upasamādhīttānaparipūraṇamabhibhayaṃ daṭṭhabbaṃ.

Tatrāpi saccādhīttānasamudāgatassa saṃvāsena sīlaṃ veditabbaṃ, cāgādhīttānasamudāgatassa saṃvohārena soceyyaṃ veditabbaṃ, upasamādhīttānasamudāgatassa āpadāsu thāmo veditabbo, paññādhīttānasamudāgatassa sākācchāya paññā veditabbā. Evaṃ sīlājīvacittadīttahivisuddhiyo veditabbā. Tathā saccādhīttānasamudāgamena dosāgatiṃ na gacchati avisaṃvādanato, cāgādhīttānasamudāgamena chandāgatiṃ na gacchati anabhisaṅgato, upasamādhīttānasamudāgamena bhayāgatiṃ na gacchati anuparodhato, paññādhīttānasamudāgamena mohāgatiṃ na gacchati yathābhūtāvabodhato.

Tathā paṭhamena aduṭṭho adhivāseti, dutiyena aluddho paṭisevati, tatiyena abhīto parivajjeti, catutthena asaṃmūḷho vinodeti. Paṭhamena nekkhammasukhuppatti, itarehi paviveka-upasamasambodhisukhuppattiyo honti. Tathā vivekajapītisukhasamādhijapītisukha-apītijakāyasukha satipārisuddhija-upekkhāsukhuppattiyo etehi catūhi yathākkamaṃ hontīti. Evamanekaguṇānubandhehi catūhi adhiṭṭhānehi sabbapāramisaṅgaho veditabbo. Yathā ca catūhi adhiṭṭhānehi sabbapāramisaṅgaho, evaṃ karuṇāpaññāhipīti daṭṭhabbaṃ. Sabbopi hi bodhisambhāro karuṇāpaññāhi saṅgahito. Karuṇāpaññāpariggahitā hi dānādiguṇā mahābodhisambhārā bhavanti buddhattasiddhipariyosānāti. Evametāsaṃ saṅgaho veditabbo.

Ko (1.0295) sampādanūpāyoti-

Sabbāsaṃ pana tāsampi, upāyoti sampādane;
avekallādayo atta-niyyātanādayo matā.

Sakalassāpi hi puññādisambhārassa sammāsambodhiṃ uddissa **anavasesasa-mbharaṇaṃ** avekallakāritāyogena, tatha ca **sakkaccakāritā** ādarabahumānayo-gena, **sātaccakāritā** nirantarapayogena, **cirakālādiyogo** ca antarā avosānāpajjane-nāti. Taṃ panassa kālaparimāṇaṃ parato āvi bhavissati. Iti caturaṅgayogo etāsaṃ pāramīnaṃ sampādanūpāyo.

Tathā mahāsattena bodhāya paṭipajjantena sammāsambodhāya buddhānaṃ puretameva attā niyyātetabbo “imāhaṃ atabhāvaṃ buddhānaṃ niyyātemi”ti. Taṃ taṃ pariggahavatthuñca paṭilābhato puretameva dānamukhe nissajjitabbaṃ “yaṃ kiñci mayhaṃ uppajjanakaṃ jīvitaparikkhārajātaṃ, taṃ sabbaṃ sati yācake dassāmi, tesāṃ pana dinnāvasesaṃ eva mayā paribhuñjitabban”ti.

Evañhissa sammadeva pariccāgāya kate cittābhisañkhāre yaṃ uppajjati pariggahavatthu aviññāṇakaṃ, saviññāṇakaṃ vā, tatha ye ime pubbe dāne akataparicayo, pariggahavatthussa parittabhāvo, uḷāramanuññatā, parikkhayacintāti **cattāro dānavinibandhā**. Tesu yadā mahābodhisattassa saṃvijjamānesu deyyadhammesu, paccupaṭṭhite ca yācakajane dāne cittaṃ na pakkhandati na kamati, tena niṭṭhamettha gantabbaṃ “addhāhaṃ dāne pubbe akataparicayo, tena me etarahi dātukamyatā citte na saṅghātī”ti. So “evaṃ me ito paraṃ dānābhiraṭaṃ cittaṃ bhavissati, handāhaṃ ito paṭṭhāya dānaṃ dassāmi, nanu mayā paṭikacceva pariggahavatthuṃ yācakānaṃ pariccattan”ti dānaṃ deti muttacāgo payatapāṇi vossaggarato yācayogo dānaṃvibhāgarato. Evaṃ mahāsattassa **paṭhama dānavinibandho** hatō hoti vihato samucchinno.

Tathā mahāsatto deyyadhammassa parittabhāve sati paccayavekalle iti paṭisañcikkhati “ahaṃ kho pubbe adānasīlatāya etarahi evaṃ paccayavekallo jāto, tasmā idāni mayā parittena vā hīnena vā yathāladdhena (1.0296) deyyadhammena attānaṃ piḷetvāpi dānameva dātābbaṃ, yenāhaṃ āyatimpi dānapāramiṃ matthakaṃ pāpessāmī”ti so itarītarena dānaṃ deti muttacāgo payatapāṇi vossaggarato yācayogo dānaṃvibhāgarato. Evaṃ mahāsattassa **dutiyo dānavinibandho** hatō hoti vihato samucchinno.

Tathā mahāsatto deyyadhammassa uḷāramanuññatāya adātukamyatācittē uppajjamāne iti paṭisañcikkhati “nanu tayā sappurisa uḷāratamā sabbasetṭhā sammāsambodhi abhipatthitā, tasmā tadatthaṃ tayā uḷāramanuññe eva deyyadhamme dātuṃ yuttarūpan”ti. So uḷāraṃ, manuññañca dānaṃ deti muttacāgo payatapāṇi vossaggarato yācayogo dānaṃvibhāgarato. Evaṃ mahāpurisassa **tatiyo dānavinibandho** hatō hoti vihato samucchinno.

Tathā mahāsatto dānaṃ dento yadā deyyadhammassa parikkhayaṃ passati, so iti paṭisañcikkhati “ayaṃ kho bhogānaṃ sabhāvo, yadidaṃ khayadhammatā vayadhammatā, apica me pubbe tādissassa dānassa akatattā evaṃ bhogānaṃ parikkhayaṃ dissati, handāhaṃ yathāladdhena deyyadhammena parittena vā, vipulena vā dānameva dadeyyaṃ, yenāhaṃ āyatiṃ dānapāramiyā matthakaṃ pāpuṇi-ssāmī”ti. So yathāladdhena dānaṃ deti muttacāgo payatapāṇi vossaggarato yācayogo dānaṃvibhāgarato. Evaṃ mahāsattassa **catuttho dānavinibandho** hatō hoti vihato samucchinno. Evaṃ ye ye dānapāramiyā vinibandhabhūtā anattā,

tesaṃ tesaṃ yathārahaṃ paccavekkhitvā paṭivinodanaṃ upāyo. Yathā ca dānapāramiyā, evaṃ silapārami-ādīsipi daṭṭhabbaṃ.

Apica yaṃ mahāsattassa buddhānaṃ attasanniyyātaṃ, taṃ sammadeva sabbapāramīnaṃ sampādanūpāyo, buddhānañca attānaṃ niyyātetvā ṭhito mahāpuriso tattha tattha bodhisambhārapāripūriyā ghaṭento vāyamanto sarīrassa, sukhūpakaraṇānañca upacchedakesu dussahesupi kiccesu (kicchesu cariyā. aṭṭha. pakiṇṇakakathā) durabhisambhavesupi sattasaṅkhārasamupanītesu anattesu tibbesu pāṇaharesu “ayaṃ mayā attabhāvo buddhānaṃ pariccatto, yaṃ vā taṃ vā ettha hotū”ti (1.0297) tannimittaṃ na kampaṭi na vedhaṭi īsakampa aññathattaṃ na gacchaṭi, kusalārambhe aññadatthu acalādhiṭṭhāno ca hoti, evaṃ **attasanniyyātanampi** etāsaṃ sampādanūpāyo.

Apica samāsato katābhinihārassa attani sinehassa pariyādānaṃ, (parisosanaṃ cariyā. aṭṭha. pakiṇṇakakathā) paresu ca sinehassa parivaḍḍhanaṃ etāsaṃ sampādanūpāyo. Sammāsambodhisamadhiḡamāya hi katamahāpaṇidhānassa mahāsattassa yāthāvato pariḡānanaṃ sabbesu dhammesu anupalittassa attani sineho parikkhayaṃ pariyādānaṃ gacchaṭi, mahākaruṇāsamaḡyogavasena (samāsevanaṃ cariyā. aṭṭha. pakiṇṇakakathā) pana piyaputte viya sabbasatte sampassamānassa tesu mettākaruṇāsineho parivaḍḍhaṭi, tato ca taṃ tadāvattānūrūpaṃ attaparasantānesu lobhadosamohavigamaṃ vidūrīkatamacchariyādibodhisambhārapaṭipakkho mahāpuriso dānapiyavacana-atthacariyā samānattatāsaṅkhātehi catūhi saṅgahavatthūhi (dī. ni. 3.313; a. ni. 4.32) caturadhiṭṭhānānugaṭehi accantaṃ janassa saṅgahakaraṇena upari yānattaye avatāraṇaṃ, paripācanañca karoti.

Mahāsattānañhi mahākaruṇā, mahāpaññā ca dānena alaṅkatā, dānaṃ piyavacanena, piyavacanaṃ atthacariyāya, atthacariyā samānattatāya alaṅkatā, saṅgahitā ca. Tesañhi sabbepi satte attanā nibbisese katvā bodhisambhāresu paṭipajjantānaṃ sabbattha samānasukhadukkhatāya samānattatāsiddhi. Buddhabhūtānampi ca teheva catūhi saṅgahavatthūhi caturadhiṭṭhānena paripūritābhibuddhehi janassa accantikasaṅgahakaraṇena abhivinayanaṃ sijjhaṭi. Dānañhi sammāsambuddhānaṃ cāḡādhiṭṭhānena paripūritābhibuddhaṃ. Piyavacanaṃ saccādhiṭṭhānena, atthacariyā paññādhiṭṭhānena, samānattatā upasamādhiṭṭhānena paripūritābhibuddhā. Tathāgatānañhi sabbasāvaka paccekabuddhehi samānattatā parinibbāne. Tatra hi nesaṃ avisesato ekībhāvo. Tenevāha “natthi vimuttīyā nānatta”ti. Honti cettha-

“Sacco cāḡī upasanto, paññavā anukampako;

sambhata sabbasambhāro, kaṃ nāmatthaṃ na sādhaḡe.

Mahākāruṇiko (1.0298) satthā, hitesī ca upekkhako;

nirapekkho ca sabbattha, aho acchariyo jino.

Viratto sabbadhammesu, sattesu ca upekkhako;

sadā sattahite yutto, aho acchariyo jino.

Sabbadā sabbasattānaṃ, hitāya ca sukhāya ca;

uyyutto akilāsū ca, aho acchariyo jino”ti. (cariyā. aṭṭha. pakiṇṇakakathā);

Kittakena kālena sampādananti-

Paññādhikādhedena, ugghāṭitaññu-ādinā;
tiṅṅampi bodhisattānaṃ, vasā kālo tidhā mato.

Heṭṭhimena hi tāva paricchena cattāri asaṅkhyeyyāni, mahākappānaṃ sata-sahassaṅca, majjhimena aṭṭha asaṅkhyeyyāni, mahākappānaṃ sata-sahassaṅca. Ete ca bheda yathākkamaṃ paññādhikasaddhādhikavīriyādhikavasena veditabbā. Paññādhikānañhi saddhā mandā hoti, paññā tikkhā. Saddhādhikānaṃ paññā majjhimā hoti. Vīriyādhikānaṃ paññā mandā. Paññānubhāvena ca sammāsambodhi abhigantabbāti (su. ni. aṭṭha. 1.34 atthato samānaṃ) **aṭṭhakathāyaṃ** vuttaṃ.

Apare pana “vīriyassa tikkhamajjhimamudubhāvena bodhisattānaṃ ayaṃ kālavibhāgo”ti vadanti, avisesena pana vimutti-paripācanīyānaṃ dhammānaṃ tikkhamajjhimamudubhāvena yathāvuttakālabhedena bodhisambhārā tesāṃ pāripūriṃ gacchanti tayopete kālabhedā yuttātipi vadanti. Evaṃ tividhā hi bodhisattā abhinīhārakkhaṇe bhavanti eko ugghāṭitaññū, eko vipaṅcitaññū, eko neyyoti. Tesu yo ugghāṭitaññū, so sammāsambuddhassa sammukhā catuppadaḡāthaṃ suṇanto gāthāya tatiyapade ariyosite eva chahi abhiññāhi saha paṭisambhidāhi arahattaṃ adhigantaṃ samatthupanissayo hoti, sace sāvaka-bodhiyaṃ adhimutto siyā.

Dutiyo bhagavato sammukhā catuppadaḡāthaṃ suṇanto ariyosite eva gāthāya catutthapade chahi abhiññāhi arahattaṃ adhigantaṃ samatthupanissayo hoti, yadi sāvaka-bodhiyaṃ adhimutto siyā.

Itaro (1.0299) pana bhagavato sammukhā catuppadaḡāthaṃ sutvā ariyositāya gāthāya chahi abhiññāhi arahattaṃ adhigantaṃ samatthupanissayo hoti.

Tayopete vinā kālabhedena katābhinihārā, buddhānaṃ santike laddhabyākaraṇā ca anukkamaena pāramiyo pūrentā yathākkamaṃ yathāvuttabheda kālena sammāsambodhiṃ pāpuṇanti. Tesu tesu pana kālabhedesu aparipuṇṇesu te te mahāsattā divase divase vessantaradānasadiṣaṃ mahādānaṃ dentāpi tadānurūpe silādisabbapāramidhamme āciantāpi pañca mahāpariccāge pariccajantāpi ñātathacariyaṃ lokathacariyaṃ buddhatthacariyaṃ paramakoṭiṃ pāpentāpi antarāva sammāsambuddhā bhavissantīti netāṃ ṭhānaṃ vijjati. Kasmā? Ñāṇassa aparipaccanato, buddhakāradhammānaṅca apariniṭṭhānato. Paricchinnakālani-pphāditā viya hi sassaṃ yathāvuttakālaparicchena parinipphāditā sammāsambodhi tadantarā pana sabbussāhena vāyamantenāpi na sakkā adhigantanti pāramipāripūri yathāvuttakālavisesena sampajjantīti veditabbaṃ.

Ko ānisaṃsoti-

Ye te katābhinihārānaṃ bodhisattānaṃ-

“Evaṃ sabbaṅgasampannā, bodhiyā niyatā narā;
saṃsaraṃ dīghamaddhānaṃ, kappakoṭisatehipi.

Avīcimhi nuppajjanti, tathā lokantaresu ca;

nijjhāmatāṇhā khuppipāsā, na honti kālakaṅcikā. (kālakaṅcikā cariyā. aṭṭha.

pakiṇṇakakathā);

Na honti khuddakā pāṇā, upapajantāpi duggatiṃ;
jāyamānā manussesu, jaccandhā na bhavanti te.
Sotavekallatā natthi, na bhavanti mūgapakkhikā;
itthibhāvaṃ na gacchanti, ubhatobyañjanapaṇḍakā.
Na bhavanti pariyāpannā, bodhiyā niyatā narā;
muttā ānantarikehi, sabbattha suddhagocarā.
Micchādiṭṭhiṃ (1.0300) na sevanti, kammakiriyadassanā;
vasamānāpi saggesu, asaññaṃ nupapajjare.
Suddhāvāsesu devesu, hetu nāma na vijjati;
Nekkhammaninnā sappurisā, viṣaṃyuttā bhavābhavā;
caranti lokatthacariyāyo, pūrenti sabbapāramī”ti. (aṭṭhasā. nidānakathā;
cariyā. pakiṇṇakakathā; apa. aṭṭha. 1.dūrenidānakathā; jā. aṭṭha. 1.dūrenidāna-
kathā; bu. vaṃ. aṭṭha. 27.dūrenidānakathā);-

kāyā cavitvā mātukucchiṃ okkamati”ti-ādinā (ma. ni. 3.204) soḷasa acchariyabbhutadhammappakārā, ye ca “sītaṃ byapagataṃ hoti, uṇhañca vūpasamati”ti-ādinā, (khu. ni. 4-313 piṭṭhe) “jāyamāne kho sārīputta, bodhisatte ayaṃ dasasahasilokadhātu saṅkampati sampakampati sampavedhati”ti-ādinā ca dvattiṃsa pubbanimitappakārā, ye vā panaññepi bodhisattānaṃ adhippāyasamijjanaṃ, kammādīsu ca vasibhāvoti evamādayo tattha tattha jātakabuddhavaṃsādīsu dassitappakārā ānisaṃsā, te sabbepi etāsaṃ ānisaṃsā, tathā yathānidassitabhedā alobhādosādi-
guṇayugaḷādayo cāti veditabbā.

Apica yasmā bodhisatto abhinīhārato paṭṭhāya sabbasattānaṃ pitusamo hoti hitesitāya, dakkhiṇeyyako garu bhāvanīyo paramaṅca puññakkhettaṃ hoti guṇavisesayogena, yebhuyyena ca manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatāhi anupāliyati, mettākaruṇāparibhāvitasantānatāya vāḷamigādīhi ca anabhibhavanīyo hoti, yasmiṃ yasmiṅca sattanikāye paccājāyati, tasmīṃ tasmīṃ uḷārena vaṇṇena uḷārena yasena uḷārena sukkena uḷārena balena uḷārena ādhipateyyena aññe satte abhibhavati puññavisesayogato.

Appābādho hoti appātaṅko, suvisuddhā cassa saddhā hoti suvisadā, suvisuddhaṃ vīriyaṃ, sati samādhi paññā suvisadā, mandakilesa hoti mandadaratho mandapariḷāho, kilesānaṃ mandabhāvene va subbaco hoti padakkhiṇaggāhī, khamo hoti sorato, sakhilo hoti paṭisandhārakusalo (1.0301), akodhano hoti anupānāhī, amakkhī hoti apaḷāsī, anissukī hoti amaccharī, asaṭho hoti amāyāvī, athaddho hoti anatimānī, asāraddho hoti appamatto, parato upatāpasaho hoti paresaṃ anupatāpī, yasmiṅca gāmakhetta paṭivasati, tattha sattānaṃ bhayādayo upaddavā yebhuyyena anuppannā nuppajanti, uppannā ca vūpasamanti, yesu ca apāyesu uppajjati, na tattha pacurajano viya dukkena adhimattaṃ piḷiyati, bhīyoso mattāya saṃvegabhaya māpajjati. Tasmā mahāpurisassa yathārahaṃ tasmīṃ tasmīṃ bhava labbhamānā ete sattānaṃ pitusamatā dakkhiṇeyyatādayo guṇavisesā ānisaṃsāti veditabbā.

Tathā āyusampadā rūpasampadā kulasampadā issariyasampadā ādeyyavacanatā mahānubhāvatāti etepi mahāpurisassa pāramīnaṃ ānisaṃsāti veditabbā. Tattha **āyusampadā** nāma tassaṃ tassaṃ upapattiyaṃ dīghāyukatā ciraṭṭhitikatā, tāya yathāraddhāni kusalasamādānāni pariyoṣāpeti, bahuñca kusalaṃ upacinoti. **Rūpasampadā** nāma abhirūpatā dassanīyatā pāsādikatā, tāya rūpappamaṅānaṃ sattānaṃ pasādāvaho hoti sambhāvanīyo. **Kulasampadā** nāma uḷāresu kulesu abhinibbatti, tāya [jātimadādimadasattānampi (madamattānampi cariyā. aṭṭha. pakiṇṇakakathā)] upasaṅkamanīyo hoti payirupāsaniyo, tena te nibbisevane karonti. **Issariyasampadā** nāma mahāvibhavatā, mahesakkhātā, mahāparivāratā ca, tāhi saṅgahitabbe catūhi saṅgahavatthūhi (dī. ni. 3.313; a. ni. 1.256) saṅgahitūṃ, niggahetabbe dhammena niggahetuñca samattho hoti. **Ādeyyavacanatā** nāma saddheyyatā paccayikatā, tāya sattānaṃ pamāṇabhūto hoti, alaṅghanīyā cassa āṇā hoti. **Mahānubhāvatā** nāma pabhāvamahantatā, tāya parehi na abhibhuyyati, sayameva pana pare aññadatthu abhibhavati dhammena, samena,

yathābhūtaguṇehi ca, evametesam āyusampadādayo mahāpurisassa pāramīnaṃ ānisaṃsā, sayañca aparimāṇassa puññasambhārassa parivuddhihetubhūtā yānat-taye sattānaṃ avatāraṇassa paripācanassa kāraṇabhūtāti veditabbā.

Kim (1.0302) phalanti-

Sammāsambuddhatā tāsamaṃ, jaññā phalaṃ samāsato;
vitthārato anantāpa-meyyā guṇagaṇā matā.

Samāsato hi tāva sammāsambuddhabhāvo etāsaṃ phalaṃ. Vitthārato pana bāttiṃsamahāpurisalakkhaṇa (dī. ni. 2.33 ādayo; 3.198; ma. ni. 2.386) asītānubya-ñjana, byāmapabhādi-anekaguṇagaṇasamujjalarūpakāyasampatti-adhiṭṭhānā dasabala- (ma. ni. 4.8; a. ni. 10.21) catuvesāraja- (a. ni. 4.8) cha-asādhāraṇāñā-ṇa-aṭṭhārasāveṇikabuddhadhamma- (dī. ni. aṭṭha. 3.305;) pabhuti-anantāparimā-ṇaguṇasamudayopasobhinī dhammakāyasirī, yāvatā pana buddhaguṇā ye anekehipi kappehi sammāsambuddhenāpi vācāya pariyosāpetuṃ na sakkā, idameva tāsamaṃ phalaṃ. Vuttañcetaṃ bhagavatā-

“Buddhopyi buddhassa bhaṇeyya vaṇṇaṃ,
kappampi ce aññamabhāsamāno;
khīyetha kappo ciradīghamantare,

vaṇṇo na khīyetha tathāgatassā”ti. (dī. ni. aṭṭha. 1.304; 3.141; udā. aṭṭha. 53;

cariyā. aṭṭha. nidānakathā, pakiṇṇakakathā)-

Evamettha pāramīsu pakiṇṇakakathā veditabbā.

Evamaṃ yathāvuttāya paṭipadāya yathāvuttavibhāgānaṃ pāramīnaṃ pūrita-bhāvaṃ sandhāyāha “**samatīṃsa pāramīyo pūretvā**”ti. Satipi mahāpariccāgānaṃ dānapāramibhāve pariccāgavisesabhāvadassanattamaṃ, visesasambhāratādassanattamaṃ, sudukkarabhāvadassanattamañca tesamaṃ visuṃ gahaṇamaṃ, tatoyeva ca aṅgapariccāgato nayanapariccāgassa, pariggahapariccāgabhāvasāmaññepi dhanarajapariccāgato puttadārapariccāgassa visuṃ gahaṇamaṃ kataṃ, tathāyeva **ācariyadhammapālatherena** (dī. ni. ṭī. 1.7) vuttaṃ. Ācariyasāriputtattherenapi **aṅguttaraṭṭhikāyaṃ**, (a. ni. ṭī. 1.ekapuggalavaggassa paṭhame) katthaci pana puttadārapariccāge visuṃ katvā nayanapariccāgamaññatra jīvitapariccāgaṃ vā pakkhipitvā rajapariccāgamaññatra pañca mahāpariccāge vadanti.

Gatapaccāgatikavattasaṅkhātāya (1.0303) (dī. ni. aṭṭha. 1.9; ma. ni. aṭṭha. 1.10.9; saṃ. ni. aṭṭha. 3.5.368; vibha. aṭṭha. 523; su. ni. aṭṭha. 1.1.35) pubbhāgapaṭipadāya saddhiṃ abhiññāsamāpattinipphādanaṃ **pubbayogo**. Dānādīsuyeva sātīsayapaṭipattinipphādanaṃ **pubbacariyā**. Yā vā cariyāpiṭakasaṅgahitā, sā **pubbacariyā**. Keci pana “abhinīhāro **pubbayogo**. Dānādīpaṭipatti vā kāyavivekavasena ekacariyā vā **pubbacariyā**”ti vadanti. Dānādīnañceva appicchatādīnañca saṃsārānibbānesu ādīnavānisaṃsānañca vibhāvanavasena, sattānaṃ bodhittaye paṭiṭṭhāpanaparipācānavasena ca pavattā kathā **dhammakkhānaṃ**. Ñātīnamatthassa cariyā **ñātattacariyā**, sāpi karuṇāyanavaseneva. **Ādi-saddena lokattacariyā**-dayo saṅgaṇhāti. Kammassakatāññānavasena, anavajjakammāyatanasippāyatana-vijjāṭṭhānaparicayavasena, khandhāyatanādīparicayavasena, lakkhaṇattayatīraṇavasena ca ñāṇacāro **buddhicariyā**, sā panatthato paññāpāramīyeva, ñāṇasambhā-

radassanattham pana visum gahaṇam. **Koṭinti** pariyantaṃ ukkaṃsaṃ. **Tathā amhā-kampi bhagavā āgatoti** etthāpi “dānapāramiṃ pūretvā”ti-ādinā sambandho.

Evaṃ pāramipūraṇavasena **“tathā āgato”**ti padassattham dassetvā idāni bodhi-pakkhiyadhammavasena dassento **“cattāro satipaṭṭhāne”**ti-ādimāha. Tattha satipaṭṭhānādiggahaṇena āgamanapaṭipadaṃ matthakaṃ pāpetvā dasseti magga-phalapakkhikānaññeva gahetabbatā, vipassanāsaṅgahitā eva vā satipaṭṭhānādayo daṭṭhabbā pubbabhāgapaṭipadāya gahaṇato. **Bhāvetvāti** uppādetvā. **Brūhe-tvāti** vadḍhetvā. Ettha ca “yena abhinihārenā”ti-ādinā āgamanapaṭipadāya-ādiṃ dasseti, “dānapāramiṃ pūretvā”ti-ādinā majjhe, “cattāro satipaṭṭhāne”ti-ādinā pariyosānaṃ. Tasmā “āgato”ti vuttassa āgamanassa kāraṇabhūtaṭipadāvisesa-dassanaṃyeva tiṇṇaṃ nayānaṃ visesoti daṭṭhabbaṃ. Idāni yathāvuttena atthayo-jaṇattayena siddhaṃ paṭhamakāraṇameva gāthābandhavasena dassetuṃ **“yathe-vā”**ti-ādi vuttaṃ. Tattha idhalokamhi vipassi-ādayo munayo sabbaññubhāvaṃ yathāvuttena kāraṇattayena āgatā yatheva, tathā pañcahi cakkhūhi cakkhumā ayaṃ sakyamunipi yena kāraṇena āgato, tenesa tathāgato nāma vuccatīti yojanā.

Sampatijātoti (1.0304) manussānaṃ hatthato muccitvā muhuttajāto, na pana mātukucchito nikkhantamatto mātukucchito nikkhantamattañhi mahāsattaṃ paṭhamam brahmāno suvaṇṇajālena paṭiggaṇhiṃsu, tesam hatthato cattāro mahā-rājāno ajinappaveṇiyā, tesam hatthato manussā dukūlacumbaṭakena paṭigga-ṇhiṃsu, “manussānaṃ hatthato muccitvā pathaviyaṃ patiṭṭhito”ti (dī. ni. aṭṭha. 2.31) vakkhati. **“Kathañcā”**ti-ādi vitthāradassanaṃ. **Yathāha** bhagavā mahāpadā-nadesanāyaṃ. **Setamhi chatteti** dibbasetacchatte. **Anuhīramāneti** dhāriyamāne. **“Anudhāriyamāne”**tipi idāni pāṭho. “Ettha ca chattaḡgahaṇeneva khaggādīni pañca kakudhabhaṇḍānipi gahitānevāti daṭṭhabbaṃ. Khaggatālavaṇṭamorahattha-kavālabijānī-uṇhīsapatṭāpi hi chattenā saha tadā upaṭṭhitā ahesuṃ. Chattādīniyeva ca tadā paññāyiṃsu, na chattādigāhakā”ti (dī. ni. ṭī. 1.7) **ācariyadhammapāla-ttherena** Vuttaṃ, ācariyasāriputtattherenāpi **aṅguttaraṭikāyaṃ** (a. ni. ṭī. 1.ekapuggalavaggassa paṭhame) evaṃ sati tālavaṇṭādīnampi kakudhabhaṇḍasamaññā. Apica khaggādīni kakudhabhaṇḍāni, tadanñānipi tālavaṇṭādīni tadā upaṭṭhitānīti adhippāyena tathā vuttaṃ.

Sabbā ca disāti dasa disā. **Anuviloketīti** puññānubhāvena lokavivaraṇapāṭihā-riye jāte paññāyamānaṃ dasasahasilokadhātuṃ maṃsacakkhunāva oloketīti attho. Nayidaṃ sabbadisānuvilokanaṃ sattapadavītiḥāruttarakālaṃ paṭhamame-vānuvilokanato. Mahāsatto hi manussānaṃ hatthato muccitvā puratthimaṃ disaṃ olokesi. Tattha devamanussā gandhamālādīhi pūjayamānā “mahāpurisa idha tumhehi sadisopi natthi, kuto tayā uttaritaro”ti āhaṃsu. Evaṃ catasso disā catasso anudisā heṭṭhā uparīti sabbā disā-anuviloketvā sabbattha attanā sadisa-madivā “ayaṃ uttarā disā”ti sattapadavītiḥārena agamāsīti **ācariyadhammapāla-ttherena** (dī. ni. ṭī. 1.7) **ācariyasāriputtattherena** (a. ni. ṭī. 1.ekapuggalavaggassa paṭhame) ca vuttaṃ. **Mahāpadānasuttaṭṭhakathāyampi** (dī. ni. aṭṭha. 2.31) evameva vaṇṇitaṃ. Tasmā sattapadavītiḥārato paṭhamam sabbadisānuvilokanaṃ katvā sattapadavītiḥārena gantvā tadupari āsabiṃ vācaṃ bhāsatīti daṭṭhabbaṃ.

Idha, pana aññāsu ca aṭṭhakathāsu samehi (1.0305) pādehi patitṭhahanato paṭṭhāya yāva āsabhivācābhāsanam tāva yathākkamam eva pubbanimittabhāvam vibhāvento “sattamapadūpari ṭhatvā sabbadisānuvilokanam sabbaññutānāvaraṇa-ñāṇapaṭilābhassā”ti-ādīni vadati, evampi yathā na virujjhati, tathā eva attho gahe-
tabbo. “Sattamapadūpari ṭhatvā”ti ca pāṭho pacchā pamādalekhavasena edisena vacanakkamena mahāpadānaṭṭhakathāyamadissamānattāti. **Āsabhinti** uttamam, akampanikam vā, nibbhayanti attho. Usabhassa idanti hi **āsabham**, sūrabhāvo, tena yuttatā panāyam vācā “āsabhi”ti vuccati. **Aggoti** sabbapaṭhamo. **Jeṭṭho**, **setṭhoti** ca tasseva vevacanam. Saddatthamattato pana **aggoti** guṇehi sabbapa-
dhāno. **Jeṭṭhoti** guṇavaseneva sabbesam vuddhatamo, guṇehi mahallakatamoti vuttam hoti. **Setṭhoti** guṇavaseneva sabbesam pasatṭhatamo. **Lokassā** Ti vibhattā-
vadhībūte nissakkatthe sāmivacanam. **Ayamantimā jāti**, **natthi dāni punabbha-**
voti imasmim attabhāve pattabbam arahattam byākāsi tabbaseneva punabbhavā-
bhāvato.

Idāni tathāgamanam sambhāvento “**tañcassā**”ti-ādimāha. Pubbanimittabhā-
vena tatham avitathanti sambandho. **Visesādhigamānanti** guṇavisesādhiga-
mānam. Tadevattham vitthārato dasseti “**yañhi**”ti-ādinā. Tattha **yanti** kiriyāparāma-
sanam, tena “patitṭhahi”ti ettha pakatiyattham patitṭhānakiriyaṃ parāmasati. **Idama-**
ssāti idam patitṭhahanam assa bhagavato. Paṭilābhasadde sāminiddeso cesa,
kattuniddeso vā. **Pubbanimittanti** tappaṭilābhasaṅkhātassa āyatim uppajjamāna-
kassa hitassa paṭhamam pavattam sañjānanakāraṇam. Bhagavato hi acchariya-
bbhutaḡuṇavisesādhigamane pañca mahāsupinādayo

viya etāni sañjānananimittāni pātubhavanti, yathā taṃ loke puññavantānaṃ puññaphalavisesādhigamaneti.

Sabbalokuttarabhāvassāti sabbalokānamuttamabhāvassa, sabbalokātikkaṃanabhāvassa vā. Satta padāni **sattapadaṃ**, tassa vītihāro visesena atiharaṇaṃ **sattapadavītihāro**, sattapadanikkhepoti attho. So pana samagamane dvinnaṃ padānamantare muṭṭhiratanamattanti vuttaṃ.

“Anekaśākhāṅca (1.0306) sahaśśamaṇḍalaṃ,
chattaṃ marū dhārayumantalikkhe;
suvaṇṇadaṇḍā vītipatanti cāmarā,
na dissare cāmarachattagāhaka”ti. (su. ni. 693);-

Suttanipāte nālakasutte āyasmatā ānandattherena vuttaṃ nidānagāthāpadaṃ sandhāya “**suvaṇṇadaṇḍā vītipatanti cāmarāti etthā**”ti vuttaṃ. **Etthāti** hi etasmiṃ gāthāpadeti attho. Mahāpadānasutte anāgatattā pana cāmarukkhepassa tathā vacanaṃ daṭṭhabbaṃ. Tattha āgatānusārena hi idha pubbanimittabhāvaṃ vadati, **camaro** nāma migaviseso. Yassa vālena rājakakudhabhūtaṃ vālabijaniṃ karonti, tassa ayanti **cāmarī**. Tassā ukkhepo tathā, vutto soti **vuttacāmarukkhepo**. **Arahattavimuttivaravimalasetacchattapaṭilābhassāti** arahattaphalasaṃpattisaṅkhātavaravimalasetacchattapaṭilābhassa. **Sattamaṇḍapaṭilābhassāti** ettha **pada**-saddo padavaḷaṅjanavācako, tasmā sattamaṇḍapaṭilābhassa uparīti attho. Sabbaññutaññāṇameva sabbattha appaṭihatacāratāya anāvaraṇanti āha “**sabbaññutānāvaraṇaṅṅapaṭilābhassā**”ti. **Tathā ayaṃ bhagavā ...pe... pubbanimittabhāvanāti** ettha “yañhī”-ti-ādi adhikārattā, gamyamānattā ca na vuttaṃ, etena ca abhijātiyaṃ dhammatāvāsena uppajjanakavisesā sabbabodhisattānaṃ sādharmaṇāti dasseti. Pāramitāni ssandā hi te.

Porāṇāti aṭṭhakathācariyā. Gavampati usabho samehi pādehi vasūnaṃ ratanānaṃ dhāraṇato vasundarasaṅkhātaṃ bhūmiṃ phusī yathā, tathā manussānaṃ hatthato muccitvā muhuttajāto so gotamo samehi pādehi vasundharaṃ phusīti attho. **Vikkamīti** agamāsi. **Satta padānīti** sattapadavaḷaṅjanaṭṭhānāni. Accantasamaṃyoge cetāṃ upayogavacanaṃ, sattapadavārehi vā karaṇattho uttarapadalopavasena daṭṭhabbo. **Marūti** devā yathāmariyādaṃ maraṇasabhāvato. **Samāti** vilokanasamatāya samā sadisiyo. Mahāpuriso hi yathā ekaṃ disaṃ vilokesi, evaṃ sesadisāpi, na katthaci vilokane vinibandho tassa ahosi, samāti vā viloketuṃ yuttāti attho. Na hi tadā bodhisattassa virūpabībhacchavisamarūpāni viloketumayuttāni disāsu upaṭṭhahanti (1.0307), vissaṭṭhamañjūviññeyyādivasena aṭṭhaṅgupetaṃ giramaṃ abbhudīrayi pabbatamuddhaniṭṭhito siho yathā abhinadīti attho.

Evaṃ kāyagamanatthena gatasaddena tathāgatasaddaṃ niddisitvā idāni ñāṇagamanatthena niddisituṃ “**atha vā**”ti-ādimāha. Tattha “yathā vipassī bhagavā”ti-ādīsipi “nekkhammena kāmacchandaṃ pahāyā”ti-ādinā yojetabbaṃ. **Nekkhammenāti** alobhapadhānena kusalacittuppādena. Kusalaṃ hi dhammā idha nekkhammaṃ tesamaṃ sabbesampi kāmacchandapaṭipakkhattā, na pabbajjādayo eva. “Paṭhamajjhānenā”tipi vadanti keci, tadayuttameva paṭhamajjhānassa pubbabhāgapaṭipadāya eva idha icchitattā. **Pahāyāti** pajahitvā. **Gatoti** uttarivisesamaṃ ñāṇagamanena

paṭipanno. **Pahāyāti** vā pahānahetu, pahāne vā sati. Hetulakkhaṇatthesu hi ayam tvā-saddo “sakko hutvā nibbattī”ti-ādīsu (dī. ni. aṭṭha. 2.355) viya. Kāmacchandā-dippahānahetukañca “gato”ti ettha vuttaṃ avabodhasaṅkhātamaṃ, paṭipattisa-ṅkhātamaṃ vā gamanaṃ kāmacchandā-dippahānena ca taṃ lakkhīyati, esa nayo “**padāletvā**”ti-ādīsopi. **Abyāpādenāti** mettāya. **Ālokasaññāyāti** vibhūtaṃ katvā manasikārena upaṭṭhitālokasaññānena. **Avikkhepenāti** samādhinā. **Dhammavavattānenāti** kusalādidhammānaṃ yāthāvanicchayena, sappaccayanāmarūpavavattānenātipi vadanti.

Evaṃ kāmacchandādinīvaraṇappahānena “abhijjhaṃ loke pahāyā”ti-ādinā vuttāya paṭhamajjhānassa pubbabhāgapaṭipadāya bhagavato ñāṇagamanavi-siṭṭhaṃ tathāgatabhāvaṃ dassetvā idāni saha upāyena aṭṭhahi samāpattīhi, aṭṭhā-rasahi ca mahāvipassanāhi taṃ dassetuṃ “**ñāṇena**”ti-ādimāha. Nāmarūpapari-ggahakaṅkhāvitaraṇānañhi vinibandhabhūtassa mohassa dūrikaraṇena ñātapari-ññāyaṃ ṭhitassa aniccasaññādayo sijjhanti, tasmā avijjāpadālanamaṃ vipassanāya upāyo. Tathā jhānasamāpattīsu abhiratinimittena pāmojjena, tattha anabhiratiyā vinoditāya jhānādīnaṃ samadhigamoti samāpattiyā arativinodanaṃ upāyo. Samā-pattivipassanānukkamena pana upari vakkhamānanayena niddisittābepi nīvara-ṇasabhāvāya avijjāya heṭṭhā kāmacchandādivasena dassitanīvaraṇesopi saṅga-hadassanattaṃ uppaṭipāṭiniddeso daṭṭhabbo.

Samāpattivihārapavesananibandhanena (1.0308) nīvaraṇāni kavāṭasadisānīti āha “**nīvaraṇakavāṭamaṃ ugghāṭetvā**”ti. “Rattīṃ anuvitakketvā anuvicāretvā divā kammante payojetī”ti majjhimāgamavare mūlapaṇṇāsake **vammikasutte** (ma. ni. 1. 249) vuttaṭṭhāne viya vitakkavicārā vūpasamā [dhūmāyanā (dī. ni. ṭī. 1.7)] adhippe-tāti sandhāya “**vitakkavicāradhūmaṃ vūpasametvā**”ti vuttaṃ, vitakkavicārasa-ṅkhātamaṃ dhūmaṃ vūpasametvāti attho. “Vitakkavicārā”micceva adhunā pāṭho, so na porāṇo ācariyadhammapālattherena, ācariyasāriputtattherena ca yathāvuttapā-ṭhasseva uddhatattā. **Virājetvā**Ti jigucchitvā, samatikkamitvā vā. Tadubhayattho hesa “pītiyā ca virāgā”ti-ādīsu (dī. ni. 1.7; ma. ni. 3.155; pārā. 11; vibha. 625) viya. Kāmaṃ paṭhamajjhānūpacāre eva dukkhaṃ, catutthajjhānūpacāre eva ca sukhaṃ pahīyati, atisayappahānaṃ pana sandhāyāha “**catutthajjhānena sukhadukkhaṃ pahāyā**”ti.

Rūpasaññāti saññāsīsena rūpāvacarajjhānāni ceva tadārammaṇāni ca vuttāni. Rūpāvacarajjhānampi hi “rūpaṃ”ti vuccati uttarapadalopena “rūpī rūpāni passati”-ti-ādīsu (dha. sa. 248) tassa ārammaṇampi kasiṇarūpaṃ purimapadalopena “bahiddhā rūpāni passati suvaṇṇadubbaṇṇāni”ti-ādīsu (dha. sa. 223 ādayo) tasmā idha rūpe rūpajjhāne taṃsahagatā saññā rūpasaññāti evaṃ saññāsīsena rūpāvacarajjhānāni vuttāni, rūpaṃ saññā assāti **rūpasaññaṃ**, rūpasaññāsamannā-gatanti vuttaṃ hoti. Evaṃ pathavīkasiṇādibhedassa tadārammaṇassa cetamaṃ adhi-vacananti veditabbaṃ. **Paṭighasaññāti** cakkhādīnaṃ vatthūnaṃ, rūpādīnaṃ āra-mmaṇānañca paṭighātena paṭihanānena visayivisayasamodhānena samuppannā dvipaṅcaviññāṇasahagatā saññā. **Nānattasaññāti** aṭṭha kāmāvacarakusalasaññā, dvādasa akusalasaññā, ekādasa kāmāvacarakusalavipākasaññā, dve akusalavi-

pākasaññā, ekādasa kāmāvacarakiriyasaññāti etāsaṃ catucattālīsasaññāna-
metāṃ adhivacanaṃ. Etā hi yasmā rūpasaddādibhede nānatte nānāsabhāve
gocare pavattanti, yasmā ca nānattā nānāsabhāvā aññamaññaṃ asadisā, tasmā
“nānattasaññā”ti vuccanti.

Aniccassa, aniccanti vā anupassanā **aniccānupassanā**, tebhūmakadhammānaṃ
aniccataṃ gahetvā pavattāya vipassanāyetaṃ nāmaṃ. **Niccasaññanti** saṅkhata-
dhamme “niccā (1.0309) sassatā”ti pavattamicchāsaññaṃ, saññāsīsena cettha
diṭṭhicittānampi gahaṇaṃ daṭṭhabbaṃ. Esa nayo ito paresupi. **Nibbidānupassanā-**
yāti saṅkhāresu nibbindanākārena pavattāya anupassanāya. **Nandinti** sappitika-
taṇhaṃ. **Virāgānupassanāyāti** saṅkhāresu virajjanākārena pavattāya anupassa-
nāya. **Nirodhānupassanāyāti** saṅkhārānaṃ nirodhassa anupassanāya, “te
saṅkhārā nirujjhantiyeva, āyatiṃ samudayavasena na uppajjanti”ti evaṃ vā anupa-
ssanā **nirodhānupassanā**. Tenevāha “nirodhānupassanāya nirodheti, no samude-
ti”ti. Muñcitukamyatā hi ayaṃ balappattāti. Paṭinissajjanākārena pavattā anupa-
ssanā **paṭinissaggānupassanā**. Paṭisaṅkhāsantiṭṭhanā hi ayaṃ. **Ādānanti** niccādi-
vasena gahaṇaṃ. Santatisamūhakiccārammaṇānaṃ vasena ekattaggahaṇaṃ
ghanasaññā. **Āyūhanaṃ** abhisāṅkharaṇaṃ. Avatthāvisesāpatti **vipariṇāmo**. **Dhuva-**
saññanti thirabhāvaggahaṇasaññaṃ. **Nimittanti** samūhādighanavasena sakicca-
paricchedatāya saṅkhārānaṃ saviggahataṃ. **Paṇidhinti** rāgādipaṇidhiṃ. Sā pana-
tthato taṇhāvasena saṅkhāresu ninnatā.

Abhinivesanti attānudiṭṭhiṃ. Aniccādivasena sabbadhammatīraṇaṃ **adhipaññā-**
dhammavipassanā. **Sārādānābhinivisenti** asāre sāraggahaṇavipallāsaṃ. Issara-
kuttādivasena loko samuppannoti abhiniveso **sammohābhiniveso** nāma. Keci
pana “ahosiṃ nu kho ahamatitamaddhānan’ti-ādinā pavattasaṃsayāpatti **sammo-**
hābhiniveso”ti vadanti. Saṅkhāresu leṇatāṇabhāvaggahaṇaṃ **ālayābhiniveso**.
“Ālayaratā ālayasamuditā”ti (dī. ni. 2.64; ma. ni. 1.281; 2.337; mahāva. 7, 8) vaca-
nato **ālayo** vuccati taṇhā, sāyeva cakkhādīsu, rūpādīsu ca abhinivesavasena pava-
tṭiyā **ālayābhinivesoti** keci. “Evaṃvidhā saṅkhārā paṭinissajjīyanti”ti pavattañāṇaṃ
paṭisaṅkhānupassanā. Vaṭṭato vigatattā vivaṭṭaṃ, nibbānaṃ, tattha ārammaṇaka-
raṇasaṅkhātena anupassanena pavattiyā **vivaṭṭānupassanā**, gotrabhu. **Samyogā-**
bhinivesanti saṃyujjanavasena saṅkhāresu abhinivisaṇaṃ. **Diṭṭhekaṭṭhe** Ti diṭṭhiyā
sahajātekaṭṭhe, pahānekaṭṭhe ca. **Oḷāriketi** uparimaggavajjhe kilese apekkhitvā
vuttaṃ, aññathā dassanapahātābbā ca dutiyamaggavajjhehipi oḷārikāti tesampi
tabbacanīyatā siyā. **Aṇusahagateti** aṇubhūte. Tabbhāvavuttiko hi ettha **sahagata-**
saddo. Idaṃ pana heṭṭhimamaggavajjhe apekkhitvā vuttaṃ (1.0310). **Sabbakile-**
seti avasiṭṭhasabbakilese. Na hi paṭhamādimaggehi pahīnā kilesā puna pahīyanti.
Sabbasaddo cettha sappadesavisayo “sabbe tasanti daṇḍassā”ti-ādīsu viya (dha.
pa. 129).

Kakkhaḷattaṃ kaṭhinabhāvo. **Paggharaṇaṃ** dravabhāvo. Lokiyavāyunā
bhastassa viya yena taṃtaṃkalāpassa uddhumāyanaṃ, thambhabhāvo vā, taṃ
vitthambhanaṃ. Vijjamānepi kalāpantarabhūtānaṃ kalāpantarabhūtehi phuṭṭha-
bhāve taṃtaṃbhūtavivittatā rūpapariyanto ākāseti yesaṃ yo paricchedo, tehi so

asamphuṭṭhova, aññathā bhūtānaṃ paricchedabhāvo na siyā byāpitabhāvāpattito. Yasmim kalāpe bhūtānaṃ paricchedo, tehi tattha asamphuṭṭhabhāvo **asamphuṭṭhalakkhaṇaṃ**, tenāha bhagavā **ākāsadhātuniddese** “Asamphuṭṭho catūhi mahābhūtehi” ti (dha. sa. 637).

Virodhipaccayasannipāte visadisuppatti **ruppanaṃ**. Cetanāpadhānattā saṅkhā-rakkhandhadhammānaṃ cetanāvasenetaṃ vuttaṃ “**saṅkhārānaṃ abhisāṅkharāṇalakkhaṇaṃ**” ti. Tathā hi suttantabhājanīye **saṅkhārakkhandhavibhaṅge** “cakkhusamphassajā cetanā” ti-ādinā (vibha. 12) cetanāva vibhattā. Abhisāṅkhāralakkhaṇā ca cetanā. Yathāha “tattha katamo puññābhisāṅkhāro, kusalā cetanā” ti-ādi (vibha. 226) sampayuttadhammānaṃ ārammaṇe ṭhapanāṃ **abhiniropanaṃ**. Ārammaṇā-namanubandhanaṃ **anumajjanaṃ**. Savipphārikatā **pharaṇaṃ**. Adhimuccanaṃ saddhanaṃ **adhimokkhaṃ**. **Assaddhiyeti** assaddhiyahetu. Nimittatthe cetam bhummaṃ. Esa nayo **kosajjā** dīsipi. Kāyacittapariḷāhūpasamo **vūpasamalakkhaṇaṃ**. **Līnuddhaccarahite adhicitte vattamāne paggahaniggahasampahaṃsanesu abyāvaṭatāya ajjhupekkhanaṃ paṭisaṅkhānaṃ** pakkhapātupacchedato.

Musāvādādīnaṃ viṣaṃvādanādikiccatāya lūkhānaṃ apariggāhakānaṃ paṭipakkhabhāvato pariggāhakaśabhāvā sammāvācā siniddhabhāvato sampayuttadhamme, sammāvācāpaccayasubhāsitaṃ sotārañca puggalaṃ pariggaṇhātīti sā **pariggahalakkhaṇā**. Kāyikakiriyā kiñci kattabbaṃ samuṭṭhāpeti, sayañca samuṭṭhānaṃ ghaṭanaṃ hotīti sammākammantaśaṅkhātā virati **samuṭṭhānalakkhaṇā**ti daṭṭhabbā, sampayuttadhammānaṃ vā ukkhipanaṃ **samuṭṭhānaṃ** (1.0311) kāyikakiriyāya bhārukkhipanaṃ viya. Jīvamānassa sattassa, sampayuttadhammānaṃ vā jīvitindriyavuttiyā, ājīvasseva vā suddhi **vodānaṃ**.

dīsu (dha. sa. 583, 985; vibha. 1, 20, 52) viya samapaññāsacetāsikāti vuttaṃ “**saṅkhārānaṃ cetanālakkhaṇaṃ**”ti. Avijjāpaccayā hi puññābhisāṅkhārādikāva cetanā. Ārammaṇābhimukhabhāvo **namaṇaṃ. Āyatanānaṃ pavattanaṃ.** Saḷāyatanavasena hi cittacetāsikānaṃ pavatti. **Taṇhāya hetulakkhaṇaṃ**ti ettha vaṭṭassa jana-kahetubhāvo taṇhāya hetulakkhaṇaṃ, maggassa pana vakkhamānassa nibbāna-sampāpakattanti ayametesāṃ vireso. Ārammaṇassa **gahaṇalakkhaṇaṃ.** Puna uppattiyā **āyūhanalakkhaṇaṃ.** Sattajīvato **suññatālakkhaṇaṃ. Padahanaṃ** ussāhanaṃ. **Ijjanaṃ** sampatti. Vaṭṭato nissaraṇaṃ **niyyānaṃ.** Aviparītabhāvo **tathalakkhaṇaṃ.** Aññaṃaṇṇānativattanaṃ **ekaraso,** anūnādhikabhāvova. **Yuganaddhā** nāma samathavipassanā aññaṃaṇṇopakāratāya yugaḷavasena bandhitabbato. “Saddhāpaññā paggaḥāvikkhepā”tipi vadanti. **Cittavisuddhi** nāma samādhi. **Diṭṭhivisuddhi** Nāma paññā. **Khayoti** kilesakkhaya maggo, tasmīṃ pavattassa sammādiṭṭhisāṅkhātassa **ñāṇassa samucchedanalakkhaṇaṃ.** Kilesānāmanuppādapariyosānatāya **anuppādo,** phalaṃ. Kilesavūpasamo **passaddhi. Chandassāti** kattukāmatāchandassa. **Patitṭhābhāvo mūlalakkhaṇaṃ.** Ārammaṇapaṭipādakatāya sampayutta-dhammānamuppattihetutā **samuṭṭhāpanalakkhaṇaṃ.** Visayādisannipātena gahetabbākāro **samodhānaṃ.** Yā “saṅgati”ti vuccati “tiṇṇaṃ saṅgati phasso”ti-ādīsu. Samaṃ, sammā vā odahanti sampiṇḍitā bhavanti sampayutta-dhammā anenātipi **samodhānaṃ,** phasso, tabbhāvo **samodhānalakkhaṇaṃ.** Samosaranti sannipatanti etthāti **samosaraṇaṃ,** vedanā. Tāya hi vinā appavattamānā sampayuttadhammā vedanānubhavananimittaṃ samosaṭā viya hontīti evaṃ vuttaṃ, tabbhāvo **samosaraṇalakkhaṇaṃ.** Pāsādādīsu gopānasīnaṃ kūṭaṃ viya sampayuttadhammānaṃ pāmokkhabhāvo **pamukhalakkhaṇaṃ.** Satiyā sabbatthakattā sampayuttānaṃ adhipatibhāvo **ādhipateyyalakkhaṇaṃ.** Tato sampayuttadhammato, tesāṃ vā sampayuttadhammānaṃ uttari padhānaṃ **tatuttari,** tabbhāvo **tatuttariyalakkhaṇaṃ.** Paññuttarā hi kusalā dhammā. **Vimuttīti** phalaṃ kilesehi vimuccitthāti katvā. Taṃ (1.0312) pana silādiguṇasārassa paramukkaṃsabhāvena **sāraṃ.** Tato uttari dhammassābhāvato **pariyosānaṃ.** Ayañca lakkhaṇavibhāgo chadhātupañcajhānaṅgādivasena taṃtaṃsuttapadānusārena porāṇaṭṭhakathāyamaḡatanayena vuttoti daṭṭhabbaṃ. Tathā hi pubbe vuttopi koci dhammo pariyāyantarappakāsanatthaṃ puna dassito. Tato eva ca “chandamūlakā dhammā manasikārasamuṭṭhānā phassasamodhānā vedanāsamosaraṇā”ti “paññuttarā kusalā dhammā”ti, “vimuttisāramidaṃ brahmacariyaṃ”ti, “nibbānogadhañhi āvuso brahmacariyaṃ nibbānapariyosānaṃ”ti [saṃ. ni. 3.512 (atthato samānaṃ)] ca suttapadānaṃ vasena chandassa mūlalakkhaṇaṃ”ti-ādi vuttaṃ. Tesāṃ tesāṃ dhammānaṃ tathaṃ avitathaṃ lakkhaṇaṃ āgatoti atthaṃ dasseti “**evaṃ**”ti-ādinā. Taṃ pana gamanaṃ idha ñāṇagamanamevāti vuttaṃ “**ñāṇagatiyā**”ti. Satipi gatasaddassa avabodhanatthabhāve ñāṇagamanattheneveso siddhoti na vutto. Ā-saddassa cettha gatasaddānuvattimattameva. Tenāha “**patto anuppatto**”ti.

Aviparītasabhāvattā “**tathadhammā nāma cattāri ariyasaccāni**”ti vuttaṃ. Aviparītasabhāvato **tathāni.** Amusāsabhāvato **avitathāni.** Aññākārarahitato **anaññathāni.**

Saccasaṃyuttādīsu āgataṃ paripuṇṇasaccacatukkakathaṃ sandhāya “iti vitthāro”-
ti āha. “Tasmā”ti vatvā tadaparāmasitabbameva dasseti “tathānaṃ abhisambu-
ddhattā”ti iminā. Esa nayo idisesu.

Evam saccavasena catutthakāraṇaṃ dassetvā idāni paccayapaccayuppanna-
bhāvena aviparītasabhāvattā tathabhūtānaṃ paṭiccasamuppādaṅgānaṃ vase-
nāpi dassento “apicā”ti-ādimāha. Tattha jātipaccayasambhūtasamudāgataṭṭhoti
jātipaccayā sambhūtaṃ hutvā sahitassa attano paccayānurūpassa uddhaṃ
uddhaṃ āgatasabhāvo, anupavattaṭṭhoti attho. Atha vā sambhūtaṭṭho ca samudā-
gataṭṭho ca sambhūtasamudāgataṭṭho pubbapade uttarapadalopavasena. Samā-
hāradvandepi hi pulliṅgamicchanti neruttikā. Na cettha jātito jarāmaṇaṃ na hoti,
na ca jātiṃ vinā aññato hotīti jātipaccayasambhūtaṭṭho. Itthameva jātito samudāga-
cchatīti jāti paccayasamudāgataṭṭho. Idaṃ vuttaṃ hoti- yā yā jāti yathā yathā
paccayo (1.0313) hoti, tadanurūpaṃ pātubhūtasabhāvoti. Paccayapakkhe pana
avijjāya saṅkhārānaṃ paccayaṭṭhoti ettha na avijjā saṅkhārānaṃ paccayo na hoti,
na ca avijjaṃ vinā saṅkhārā uppajjanti. Yā yā avijjā yesaṃ yesaṃ saṅkhārānaṃ
yathā yathā paccayo hoti, ayaṃ avijjā saṅkhārānaṃ paccayaṭṭho paccayasabhā-
voti attho. Tathānaṃ dhammānanti paccayākāradhammānaṃ. “Sugato”ti-ādīsu
(pārā. 1) viya gamusaddassa buddhiyatthataṃ sandhāya “abhisambuddhattā”ti
vuttaṃ, na ñāṇagamanatthaṃ. Gatibuddhiyatthā hi saddā aññamaññapariyāyā.
Tasmā “abhisambuddhattho hettha gatasaddo”ti adhikāro, gamyamānattā vā na
payutto.

Yaṃ rūpāramaṇaṃ nāma atthi, taṃ bhagavā jānāti passatīti sambandho. Sade-
vake ...pe... pajāyāti ādhāro “atthī”ti padeti puna aparimāṇāsu lokadhātūsaūti
taṃnivāsasattāpekkhāya, āpāthagamanāpekkhāya vā vuttaṃ. Tena bhagavatā
vibhajjamānaṃ taṃ rūpāyatanaṃ tathameva hotīti yojetabbaṃ. Tathāvitatha-
bhāve kāraṇamāha “evam jānatā passatā”ti. Sabbākārato ñātattā passitattāti hi
hetvantogadhametaṃ padadvayaṃ. Itthāniṭṭhādivasenāti ettha ādi-saddena
majjhataṃ saṅgaṇhāti. Tathā atitānāgatapaccuppannaparitta-ajjhatabhiddhā-
dubhayādibhedampi. Labbhamānakapadavasenāti “rūpāyatanaṃ diṭṭhaṃ saddā-
yatanaṃ suttaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ mutaṃ
sabbhaṃ rūpaṃ manasā viññātan”ti (dha. sa. 966) vacanato diṭṭhapadañca viññāta-
padañca rūpāramaṇe labbhati. Rūpāramaṇaṃ iṭṭhaṃ aniṭṭhaṃ majjhataṃ
parittaṃ atītaṃ anāgataṃ paccuppannaṃ ajjhataṃ bahiddhā diṭṭhaṃ viññātaṃ
rūpaṃ rūpāyatanaṃ rūpadhātu vaṇṇanibhā sanidassanaṃ sappatighaṃ nilaṃ
pītakanti evamādīhi anekehi nāmehi. “Itthāniṭṭhādivasenā”ti-ādinā hi anekanāma-
bhāvaṃ sarūpato nidasseti. Terasahi vārehīti dhammasaṅgaṇiyaṃ rūpakaṇḍe
(dha. sa. 615) āgate terasa niddesavāre sandhāyāha. Ekekasmim vāre cettha
catunnaṃ catunnaṃ vavatthāpananayānaṃ vasena “dvipaṇṇāsāya nayehī”ti
vuttaṃ. Tathamevāti yathāvuttena jānanena appaṭivattiyadesanatāya, yathāvu-
ttena ca passanena aviparītadassitāya saccameva. Tamatthaṃ caturaṅguttare kāla-
kāramasuttena (a. ni. 4.24) sādento “vuttañcetan”ti-ādimāha. Ca-saddo cettha
daḥhikaraṇajotako, tena (1.0314) yathāvuttassatthassa daḥhikaraṇaṃ joteti, sampi-

ṇḍanatto vā aṭṭhānapayutto, na kevalaṃ mayā eva, atha kho bhagavatāpīti. **Anuvi-caritanti** paricaritaṃ. **Jānāmi abhhaññāsinti** paccuppannātītakālesu ñāṇappavattidassanena anāgatepi ñāṇappavatti dassitāyeva nayato dassitattā. **Vidita-saddo** pana anāmaṭṭhakālaviseso kālattayasādhāraṇattā “diṭṭhaṃ suttaṃ mutan”ti-ādīsu (dī. ni. 3.187; ma. ni. 1.7; saṃ. ni. 2.208; a. ni. 4.23; paṭi. ma. 1.121) viya, pākaṭaṃ katvā ñātanti attho, iminā cetaṃ dasseti “aññe jānantiyeva, mayā pana pākaṭaṃ katvā viditan”ti. Bhagavatā hi imehi padehi sabbaññubhūmi nāma kathitā. **Na upa-ṭṭhāsīti** taṃ chadvārikamārammaṇaṃ taṇhāya vā diṭṭhiyā vā tathāgato attattaniya-vasena na upaṭṭhāsī na upagacchati, iminā pana padena khīṇāsavabhūmi kathitā. Yathā rūpārammaṇādayo dhammā yaṃsabhāvā, yaṃpakārā ca, tathā te dhamme taṃsabhāve taṃpakāre gamati passati jānātīti **tathāgatoti** imamattaṃ sandhāya “**tathadassī-atthe**”ti vuttaṃ. Anekatthā hi dhātusaddā. Keci pana niruttinayena, pisodarādigaṇapakkhepena (pārā. aṭṭha. 1; visuddhi. 1.142) vā dassī-saddalopaṃ, āgata-saddassa cāgamaṃ katvā “tathāgato”ti padasiddhimettha vaṇṇenti, tadayuttameva vijjamānapadaṃ chaḍḍetvā avijjamānapadassa gahaṇato. Vuttañca **buddhavaṃsaṭṭhakathāyaṃ-**

“Tathākārena yo dhamme, jānāti anupassati;

tathadassīti sambuddho, tasmā vutto tathāgato”ti. (bu. vaṃ. aṭṭha. ratanaca-ṅkamanakaṇḍavaṇṇanā);

Ettha “**anupassati**”ti āgatasaddattaṃ vatvā tadidaṃ ñāṇapassanamevāti dassetuṃ “**jānāti**”ti, saddādhigatamattaṃ pana vibhāvetuṃ “**tathadassī**”ti ca vuttaṃ.

Yaṃ rattinti yassa rattiyaṃ, accantasamyoge vā etaṃ upayogavacanaṃ ratteka-desabhūtassa abhisambujjhanakkhaṇassa accantasamyogattā, sakalāpi vā esā ratti abhisambodhāya padahanakālattā pariyāyena accantasamyogabhūtāti daṭṭhabbaṃ. Pathavīpukkkhalaniruttarabhūmisīsagatattā na parājito aññehi etthāti **aparājito**, sveva pallaṅkoti **aparājitapallaṅko**, tasmim. **Tiṇṇaṃmārānanti** kilesābhisaṅkhāradevaputtamārānaṃ, idañca nipariyāyato vuttaṃ, pariyāyato pana heṭṭhā vuttanayena pañcannampi mārānaṃ (1.0315) maddanaṃ veditabbaṃ. **Matthakanti** sāmattiyaṅkhātaṃ sīsaṃ. **Etthantareti** ubhinnaṃ rattinamantare. “**Paṭhamabodhiyāpi**”ti-ādinā pañcacattālisavassaparimāṇakālameva antogadhahedena niyametvā viseseti. Tāsu pana vīsativassaparicchinnā paṭhamabodhīti **vinayagaṇṭhipade** vuttaṃ, tañca tadaṭṭhakathāyameva “bhagavato hi paṭhamabodhiyaṃ vīsativassantare nibaddhupaṭṭhāko nāma natthī”ti (pārā. aṭṭha. 1.16) kathitattā paṭhamabodhi nāma vīsativassānīti gahetvā vuttaṃ. **Ācariyadhammapālattherena** pana “pañcacattālisāya vassesu ādito pannarasa vassāni paṭhamabodhī”ti vuttaṃ, evañca sati majjhe pannarasa vassāni majjhimabodhi, ante pannarasa vassāni pacchimabodhīti tiṇṇaṃ bodhīnaṃ samappamāṇatā siyā, tampi yuttaṃ. Pannarasatikena hi pañcacattālisavassāni paripūrenti. Aṭṭhakathāyaṃ pana pannarasavassappamāṇāya paṭhamabodhiyā vīsativassesuyeva antogadhattā “paṭhamabodhiyaṃ vīsativassantare”ti vuttanti evampi sakkā viññātuṃ. “Yaṃ suttan”ti-ādinā sambandho.

Niddosatāya **anupavajjaṃ** Anupavadaniyaṃ. Pakkhipitabbābhāvena **anūnaṃ**. Apanetabbābhāvena **anadhikaṃ**. Atthabyañjanādisampattiyā **sabbākārapari-puṇṇaṃ**. Nimmadanahetu **nimmadanaṃ**. **Vālaggamattampīti** vāladhilomassa koṭi-ppamāṇampi. **Avakkhalitanti** virādhitaṃ musā bhaṇitaṃ. **Ekamuddikāyāti** ekarāja-lañchanena. **Ekanāḷiyāti** ekāḷhakena, ekatumbena vā. **Ekatulāyāti** ekamānena. **“Tathamevā”** ti vuttamevatthaṃ **no aññathāti** byatirekato dasseti, tena yadatthaṃ bhāsitaṃ, ekantena tadatthanipphādanato yathā bhāsitaṃ bhagavatā, tathāyevāti aviparītadesanataṃ dasseti. **“Gadatto”** ti etena tathaṃ gadati bhāsati **tathā-gato da-**kārassa ta-kāraṃ, niruttinayena ca ākārāgamaṃ katvā, dhātusaddānugatenā vā ākārenāti nibbacanaṃ dasseti.

Evam “sugato” ti-ādīsu (pārā. 1) viya dhātusaddanipphattiparikappena niruttiṃ dassetvā bāhiratthasamāsenapi dassetuṃ **“apicā”** ti-ādi vuttaṃ. **Āgadananti** sabbahitanipphādanato bhusaṃ kathanāṃ vacanaṃ, tabbhāvamatto vā **ā-**saddo. Tathā (1.0316) gatamassāti **tathāgato**. Yathā vācāya gataṃ pavatti, tathā kāyassa, yathā vā kāyassa gataṃ pavatti, tathā vācāya assa, tasmā tathāgatoti attho. Tadeva nibbacanaṃ dassetuṃ **“bhagavato”** ti-ādimāha. Tattha hi **“gato pavatto, gatā pavattā”** ti ca etena kāyavacīkiriyaṇaṃ aññamaññānulomanavacanicchāya kāyassa, vācāya ca pavatti idha gata-saddena kathitāti dasseti, **“evambhūtassā”** ti-ādinā bāhiratthasamāsaṃ, **“yathā tathā”** ti etena yaṃtaṃ-saddānaṃ abyabhicāritasambandhatāya **“tathā”** ti vutte **“yathā”** ti ayamattho upaṭṭhitoyeva hotīti tathāsaddatthaṃ, **“vādī kāri”** ti etena pavattisarūpaṃ, **“bhagavato hī”** ti etena yathā-vādītathākāritādikāraṇanti. **“Evambhūtassā”** ti yathāvādītathākāritādinā pakārena pavattassa, imaṃ pakāraṃ vā pattassa. **Itīti** vuttappakāraṃ niddisati. Yasmā panettha gata-saddo vācāya pavattimpī dasseti, tasmā kāmaṃ tathāvādītāya tathāgatoti ayampi attho siddho hoti, so pana pubbe pakārantarena dassitoti pārisesanayena tathākāritā-atthameva dassetuṃ **“evam tathākāritāya tathāgato”** ti vuttaṃ. Vuttañca-

“Yathā vācā gatā yassa,
tathā kāyo gato yato;
yathā kāyo tathā vācā,
tato satthā tathāgato”ti.

Bhavaggaṃ pariyantaṃ katvāti sambandho. Yaṃ paneke vadanti “tiriyaṃ viya upari, adho ca santi aparimāṇā lokadhātuyo”ti, tesam taṃ paṭisedhetuṃ evaṃ vuttanti daṭṭhabbaṃ. **Vimuttiyāti** phalena. **Vimuttiñāṇadassanenāti** paccavekkha-ñāṇāsaṅkhātena dassanena. **Tuloti** sadiso. **Pamāṇanti** minanakāraṇaṃ. Pare abhibhavati guṇena ajjhottharati adhiko bhavatīti **abhibhū**. Parehi na abhibhūto ajjhotthaṭoti **anabhibhūto**. **Aññadatthūti** ekaṃsavacane nipāto. Dassanavasena **daso**, sabbaṃ passatīti attho. Pare attano vasaṃ vattetīti **vasavattī**.

“Abhibhavanaṭṭhena tathāgato”ti ayaṃ na saddato labbhati, saddato pana evanti dassetuṃ **“tatrevan”**ti-ādi vuttaṃ. Tattha **agadoti** dibbāgado agaṃ rogaṃ dāti avakhaṇḍati, natthi vā gado rogo etenāti katvā (1.0317), tassadisatṭhena idha desanāvilāsassa, puññussayassa ca agadatā labbhatīti āha **“agado viyā”**ti. Yāya dhammadhātuyā desanāvijambhanappattā, sā **desanāvilāso**. **Dhammadhāta**ūti ca sabbaññutaññāṇameva. Tena hi dhammānamākārabhedam ṅatvā tadanurūpaṃ desanaṃ niyāmeti. Desanāvilāsoyeva **desanāvilāsamayo** yathā “dānamayaṃ sila-mayan”ti (dī. ni. 3.305; itivu. 60; netti. 34) adhunā pana potthakesu bahūsipi maya-saddo na dissati. **Puññussayoti** ussanaṃ, atirekaṃ vā ñāṇadisambhāra-bhūtaṃ puññaṃ. **“Tenā”**ti-ādi opammasampādanaṃ. **Tenāti** ca tadubhayena desanāvilāsenā ceva puññussayena ca so bhagavā abhibhavatīti sambandho. **“Iti”**-ti-ādinā bāhiratthasamāsaṃ dasseti. Sabbalokābhibhavanena **tatho**, Na añña-thāti vuttaṃ hoti.

Tathāya gatoti purimasaccattayaṃ sandhāyāha, **tathaṃ gatoti** pana pacchima-saccaṃ. Catusaccānukkamena cettha gata-saddassa atthacatukkaṃ vuttaṃ. Vācakasaddasannidhāne upasagganipātānaṃ tadatthajotanabhāvena pavattanato gata-saddoyeva anupasaggo avagatatthaṃ, atītatthañca vadatīti dasseti **“avagato atīto”**ti iminā.

“Tatthā”ti-ādi tabbivaraṇaṃ. **Lokanti** dukkhasaccabhūtaṃ lokaṃ. Tathāya tīra-ṇapariññāyāti yojetabbaṃ. **Lokanirodhagāminiṃ paṭipadanti** ariyamaggaṃ, na pana abhisambujjhanamattaṃ. Tattha kattabbakiccampi katamevāti dassetuṃ **“lokasmā tathāgato visamyutto”**ti-ādinā saccacatukkepi dutiyapakkhaṃ vuttaṃ, abhisambujjhanahetuṃ vā etehi dasseti. Tatoyeva hi tāni abhisambuddhoti. “Yaṃ bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭhaṃ sutam mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, sabbaṃ taṃ tathāgatena abhisambuddhaṃ, tasmā tathāgatoti vuccatī”ti (a. ni. 4.23) aṅguttarāgame **catukkanipāte** āgataṃ pāḷimimaṃ peyyālamukhena dasseti, tañca atthasambandhatāya eva, na imassatthassa sādihakatāya. Sā hi peyyālaniddiṭṭhā pāḷi tathadassitā atthassa sādhi-kāti. **“Tassapi evaṃ attho veditabbo”**ti iminā sādhyasādhakasamāsandanaṃ karoti. **“Idampi cā”**ti-ādinā tathāgatapadassa mahāvisayataṃ (1.0318), aṭṭhavidhassāpi yathāvu-

ttakāraṇassa nidassanamattañca dasseti. Tattha **idanti** atibyāsarūpena vuttaṃ aṭṭhavidhaṃ kāraṇaṃ, **pi-saddo**, **api-saddo** vā sambhāvane “itthampi mukhamatta-meva, pageva aññathā”ti. **Tathāgatabhāvadīpaneti** tathāgatanāmadīpane. Guṇena hi bhagavā tathāgato nāma, nāmena ca bhagavati tathāgata-saddoti. “Asañkhyeyyāni nāmāni, saguṇena mahesino”ti-ādi (udā. aṭṭha. 306; paṭi. ma. aṭṭha. 1.277) hi vuttaṃ. Appamādapadaṃ viya sakalakusaladhammapaṭipattiyā sabbabuddhaguṇānaṃ tathāgatapadaṃ saṅgāhakanti dassetuṃ “**sabbākārenā**”-ti-ādimāha. **Vañṇeyyāti** parikappavacanametam “vañṇeyya vā, na vā vañṇeyyā”ti. Vuttañca-

“Buddhopi buddhassa bhaṇeyya vaṇṇaṃ,
kappampi ce aññamabhāsamāno;
khīyetha kappo ciradīghamantare,
vaṇṇo na khīyetha tathāgatassā”ti. (dī. ni. aṭṭha. 1.304; 3.141; udā. aṭṭha. 52; apa. aṭṭha. 2.7.20; bu. vaṃ. aṭṭha. koṇḍaññabuddhavaṃsavaṇṇanā; cariyā. paki-
ṇṇakakathā);-

Samatthane vā etaṃ “so imaṃ vijaṭṭhaye jaṭṭha”ti-ādīsu (saṃ. ni. 2.23) viyātipi vadanti keci.

Ayaṃ panettha aṭṭhakathāmuttako nayo- abhinīhārato paṭṭhāya yāva sammāsa-
mbodhi, etthantare mahābodhiyānapaṭipattiyā hānaṭṭhānasamkilesanivattīnaṃ
abhāvato yathāpaṇidhānaṃ tathāgato abhinīhārānurūpaṃ paṭipannoti **tathāgato**.
Atha vā mahiddhikatāya, paṭisambhidānaṃ ukkaṃsādhigamena anāvaraṇaṇāṇa-
tāya ca katthacipi paṭighātābhāvato yathārucci, tathā kāyavacīcittānaṃ gatāni
gamanāni pavattiyo etassāti **tathāgato**. Apica yasmā loke vidhayuttatagatapakāra-
saddā samānatthā dissanti, tasmā yathā vidhā vipassi-ādayo bhagavanto nikhila-
sabbaññuguṇasamaṅgitāya, ayampi bhagavā tathā vidhoti **tathāgato**, yathā yuttā
ca te bhagavanto vuttanayena, ayampi bhagavā tathā yuttoti **tathāgato**. Aparo
nayo-yasmā saccaṃ tacchaṃ tathanti ñāṇassetam adhivacanaṃ, tasmā tathena
ñāṇena āgatoti **tathāgatoti**.

“Pahāya (1.0319) kāmādimale yathā gatā,
samādhiñāṇehi vipassi-ādayo;
mahesino sakyamunī jutindharo,
tathā gato tena **tathāgato** Mato.
Tathañca dhātāyatanādilakkhaṇaṃ,
sabhāvasāmaññavibhāgabhedato;
sayambuñāṇena jino samāgato,
Tathāgato vuccati sakyapuṅgavo.
Tathāni saccāni samantacakkhunā,
tathā idappaccayatā ca sabbaso;
anaññaneyyena yato vibhāvitā,
yāthāvato tena jino **tathāgato**.
Anekabhedāsupi lokadhātūsu,
jinassa rūpāyatanādigocare;

vicittabhede tathameva dassanaṃ,
Tathāgato tena samantalocano.
Yato ca dhammaṃ tathameva bhāsati,
karoti vācāyanulomamattano;
guṇehi lokaṃ abhibhuyyiriyati,
Tathāgato tenapi lokanāyako.
Yathābhinihāramato yathārucci,
pavattavācātanucittabhāvato;
yathāvidhā yena purā mahesino,
tathāvidho tena jino **tathāgato**.
Yathā ca yuttā sugatā purātanā,
tathāva yutto tathāñāṇato ca so;
samāgato tena samantalocano,

Tathāgato vuccati sakyapuṅgavo” ti. (itivu. aṭṭha. 38 thokaṃ visadisamaṃ).-

Saṅgahagāthā.

“Katamañca (1.0320) taṃ bhikkhave” ti ayaṃ kassa pucchāti āha “**yenā**” ti-ādi. Evaṃ sāmāññato yathāvuttassa sīlamattakassa pucchābhāvaṃ dassetvā idāni pucchāvisesabhāvañāpanatthaṃ **mahāniddese** (mahāni. 150) āgatā sabbāva pucchā atthuddhāravasena dasseti “**tattha pucchā nāmā**” ti-ādinā. Tattha **tatthāti** “taṃ katamanti pucchati” ti ettha yadetaṃ sāmāññato pucchāvacaṇaṃ vuttaṃ, tasmimṃ.

Pakatiyāti attano dhammatāya, sayamevāti vuttaṃ hoti. **Lakkhaṇanti** yo koci ñātumicchito sabhāvo. **Aññātanti** dassanādivisesayuttena, itarena vā yena kena-cipi ñāṇena aññātaṃ. Avatthāvisesāni hi ñāṇadassanatulanatīraṇāni. **Adiṭṭhanti** dassanabhūtena ñāṇena paccakkhamiva adiṭṭhaṃ. **Atulitanti** “ettakametan” ti tulanabhūtena atulitaṃ. **Atiritanti** “evamevidan” ti tīraṇabhūtena akatañāṇakiriyāsamāpanaṃ. **Avibhūtanti** ñāṇassa apākaṭabhūtaṃ. **Avibhāvanti** ñāṇena apākaṭakataṃ. **Tassāti** yathāvuttalakkhaṇassa. Adiṭṭhaṃ jotiyati pakāsiyati etāyāti **adiṭṭhajotanā**. **Saṃsandanatthāyāti** sākacchāvasena vinicchayakaraṇatthāya. Saṃsandanañhi sākacchāvasena vinicchayakaraṇaṃ. Diṭṭhaṃ saṃsandiyati etāyāti **diṭṭhasaṃsandanā**. “**Saṃsayapakkhando**” ti-ādīsu daḥataraṃniviṭṭhā vicikicchā **saṃsayo**. Nāti saṃsappanamati bheda mattaṃ **vimati**. Tatopi appataraṃ “evaṃ nu kho, na nu kho” ti-ādinā dvidhā viya pavattaṃ **dveḥhakaṃ**. Dvidhā elati kampaṭi cittametenāti hi **dveḥhakaṃ** hapaccayaṃ, sakatthavuttikapaccayañca katvā, tena jāto, taṃ vā jātaṃ yassāti **dveḥhakajāto**. Vimati chijjati etāyāti **vimaticchedanā**. **Anattalakkhaṇa-suttādīsu** (saṃ. ni. 3.59) āgataṃ khandhapañcakapaṭisaṃyuttaṃ pucchamaṃ sandhāyāha “**sabbaṃ vattabban**” ti. Anumatiyā pucchā **anumatipucchā**. “**Taṃ kiṃ maññatha bhikkhave**” ti-ādipucchāya hi “kā tumhākaṃ anumati” ti anumati pucchitā hoti. **Kathetukamyatāti** kathetukāmatāya. “Aññāṇatā āpajjati” ti-ādīsu (pārā. 295) viya hi ettha ya-kāralopo, karaṇatthe vā paccattavacaṇaṃ, kathetukamyatāya vā pucchā **kathetukamyatāpucchāti** pi vaṭṭati. Atthato pana sabbāpi tathā pavattavacaṇaṃ, taduppādako vā cittuppādoti veditabbaṃ.

Yadattham (1.0321) panāyam niddesanayo āharito, tassa pucchāvisesabhā-
vassa ñāpanattham “**imāsū**” ti-ādimāha. Cittābhogo **samannāhāro**. Bhusam, sama-
ntato ca saṃsappanā kaṅkhā **āsappanā, parisappanā** ca. **Sabbā kaṅkhā chinnā**
sabbaññutaññāṇapadaṭṭhānena aggamaggena samucchindanato. Paresam

anumatiyā, kathetukamyatāya ca dhammadesanāsambhavato, tathā eva tattha tattha diṭṭhattā ca vuttaṃ “**avasesā pana dve pucchā buddhānaṃ atthī**” ti. Yā panetā “sattādhiṭṭhānā pucchā dhammādhiṭṭhānā pucchā ekādhiṭṭhānā pucchā anekādhiṭṭhānā pucchā” ti-ādinā aparāpi anekadhā pucchāyo niddese āgatā, tā sabbāpi niddhāretvā idha avicayanaṃ “alam etāvataṃ, atthikehi pana iminā nayena niddhāretvā vicetabbā” ti nayadānassa sijjhanatoti daṭṭhabbaṃ.

8. Pucchā ca nāmesā vissajjanāya satiyeva yuttarūpāti codanāya “**idānī**” ti-ādi vuttaṃ. Atipātanaṃ **atipāto. Ati**-saddo cettha atirekattho. Sīghabhāvo eva ca atirekatā, tasmā saraseneva patanasabhāvassa antarā eva atirekaṃ pātanaṃ, saṅkaṃ patituṃ adatvā sīghaṃ pātananti attho, abhibhavanattho vā, atikkamma satthādīhi abhibhavitvā pātananti vuttaṃ hoti, vohāravacanametam “atipāto” ti. Atthato pana pakaraṇādivasenādhiḡatattā **pāṇavadho pāṇaghātoti vuttaṃ hotīti** adhippāyo. **Vohāratoti** paññattito. **Sattoti** khandhasantāno. Tattha hi sattapaññatti. Vuttañca-

“Yathā hi aṅgasambhārā, hoti saddo ratho iti;

evaṃ khandhesu santesu, hoti sattoti sammutī” ti. (saṃ. ni. 1.171);

Jīvitindriyanti rūpārūpajīvitindriyaṃ. Rūpajīvitindriye hi vikopite itarampi taṃsa-
mbandhatāya vinassati. Kasmā panettha “pāṇassa atipāto” ti, “pāṇoti cettha vohā-
rato satto” ti ca ekavacananiddeso kato, nanu niravasesānaṃ pāṇānaṃ atipātato
virati idha adhippetā. Tathā hi vakkhati “sabbapāṇabhūtahitānukampīti sabbe
pāṇabhūte” ti-ādinā (dī. ni. aṭṭha. 1.7) bahuvacananiddesanti? Saccametam, pāṇa-
bhāvasāmaññaena panettha ekavacananiddeso kato, tattha pana sabbasaddasa-
nnidhānena (1.0322) puthuttaṃ suviññāyamānamevāti sāmāñnaniddesamakavā
bhedavacanicchāvasena bahuvacananiddeso kato. Kiñca bhīyyo- sāmāññato
saṃvarasamādānaṃ, tabbisesato saṃvarabhedoti imassa visesassa ñāpana-
tthampi ayaṃ vacanabhedo katoti veditabbo. “**Pāṇassa atipāto**” ti-ādi hi saṃvara-
bhedadassanaṃ. “Sabbe pāṇabhūte” ti-ādi pana saṃvarasamādānadassananti.
Saddavidū pana “īdisesu ṭhānesu jātidabbāpekkhavasena vacanabhedamattaṃ,
atthato samānaṃ” ti vadanti.

Tasmiṃ pana pāṇeti yathāvutte dubbidhepi pāṇe. **Pāṇasaññinoti** pāṇasaññāsa-
maṅgino puggalassa. Yāya pana cetanāya pavattamānassa jīvitindriyassa nissa-
yabhūtesu mahābhūtesu upakkamakaraṇahetu taṃmahābhūtapaccayā uppajjana-
kamahābhūtā nuppajjissanti, sā tādisapayogasamuṭṭhāpikā cetanā pāṇātipātoti
āha “**jīvitindriyupacchedaka-upakkamasamuṭṭhāpikā**” ti, jīvitindriyupacchedakassa
kāyavacīpayogassa tannissayesu mahābhūtesu samuṭṭhāpikāti attho. Laddhupa-
kkamāni hi bhūtāni purimabhūtāni viya na visadāni, tasmā samānajātiyānaṃ
bhūtānaṃ kāraṇāni na hontīti tesuyeva upakkame kate tato parānaṃ asati anta-
rāye uppajjamānānaṃ bhūtānaṃ, tannissitassa ca jīvitindriyassa upacchedo hoti.
“Kāyavacīdvārānaṃ” ti etena vitaṇḡavādimitaṃ manodvāre pavattāya vadhakace-
tanāya pāṇātipātabhāvaṃ paṭikkhīpati.

Payogavatthumahantatādīhi mahāsāvajjatā tehi paccayehi uppajjamānāya ceta-
nāya balavabhāvato veditabbā. Ekassāpi hi payogassa sahasā nipphādanava-

sena, kiccasādhikāya bahukkhattum pavattajavanehi laddhāsevanāya ca sannitthāpakacetanāya vasena payogassa mahantabhāvo. Satipi kadāci khuddake ceva mahante ca pāṇe payogassa samabhāve mahantaṃ hanantassa cetanā tibbatarā uppajjatīti vatthussa mahantabhāvo. Iti ubhayampetaṃ cetanāya balavabhāvene va hoti. Satipi ca payogavatthūnaṃ amahantabhāve hantabbassa guṇamahattenapi tattha pavatta-upakāracetanā viya khattavisesanipphattiyā apakāracetanāpi balavatī, tibbatarā ca uppajjatīti tassā mahāsāvajjatā daṭṭhabbā (1.0323). Tenāha **“guṇavantesū”** ti-ādi. **“Kilesānan”** ti-ādinā pana satipi payogavatthuguṇānaṃ amahantabhāve kilesupakkamānaṃ mudutibbatāya cetanāya dubbalabalavabhāvavasena appasāvajjamahāsāvajjabhāvo veditabboti dasseti.

Sambhariyanti sahariyanti etehīti **sambhārā**, aṅgāni. Tesu pāṇasaññitā, vadhakacittañca pubbabhāgiyānipi honti. **Upakkamo** pana vadhakacetanāsamutthāpito saha jātova. Pañcasambhāravatī pana pāṇātipātacetanāti sā pañcasambhāravini-muttā daṭṭhabbā. Esa nayo adinnādānādīsipi.

Etthāha- khaṇe khaṇe nirujjhanasabhāvesu saṅkhāresu ko hanti, ko vā haññati, yadi cittacetāsikasantāno, evaṃ so anupatāpanachedanabhedanādivasena na vikopanasamattho, nāpi vikopaniyo, atha rūpasantāno, evampi so acetanatāya kaṭṭhakaliṅgarūpamoti na tattha chedanādinā pāṇātipāto labbhati yathā matasārīre. Payogopi pāṇātipātassa paharaṇappakārādi-atītesu vā saṅkhāresu bhavēyya, anāgatesu vā paccuppannesu vā. Tattha na tāva atītānāgatesu sambhavati tesam abhāvato. Paccuppannesu ca saṅkhārānaṃ khaṇikattā saraseneva nirujjhanasabhāvatāya vināsābhimukhesu nippayojano eva payogo siyā. Vināsassa ca kāraṇarahitattā na paharaṇappakārādipayogahetukaṃ maraṇaṃ, nirīhakatāya ca saṅkhārānaṃ kassa so payogo, khaṇikattā vadhādhippāyasamakālabhijjanakassa kiriyāpariyosānakālānavatṭhānato kassa vā pāṇātipātakammabaddhoti?

Vuccate- vadhakacetanāsaṃhito saṅkhārānaṃ puñjo sattasaṅkhāto hanti, tena pavattitavadhappayoganimitāpagatusmāviññāṇajīvitindriyo matavohārappavattinibandhano yathāvuttavadhappayogākaraṇe uppajjanāraho rūpārūpadhammasamūho haññati, kevalo vā cittacetāsikasantāno, vadhappayogāvisayabhāvepi tassa pañcavokārabhave rūpasantānādhīnavuttitāya rūpasantāne parena payojitajīvitindriyupacchedakapayogavasena tannibbattivibandhakavisadisarūpuppattiyā vihate vicchedo hotīti na pāṇātipātassa asambhavo, nāpi ahetuko pāṇātipāto, na ca payogo nippayojano paccuppannesu saṅkhāresu katapayogavasena tadantaṃ uppajjanārahassa saṅkhārakalāpassa tathā-anuppattito, khaṇikānaṃ (1.0324) saṅkhārānaṃ khaṇikamaraṇassa idha maraṇabhāvena anadhippetattā santatimaraṇassa ca yathāvuttanayena sahetukabhāvato na ahetukaṃ maraṇaṃ, na ca katturahito pāṇātipātappayogo nirīhakesupi saṅkhāresu sannihitatāmattena upakārakesu attano attano anurūpaphaluppādananiyatesu kāraṇesu kattuvohārasiddhito yathā **“padīpo pakāseti, nisākaro candimā”** ti, na ca kevalassa vadhādhippāyasahabhuno cittacetāsikakalāpassa pāṇātipāto icchito santānavasena avatṭhitasseva paṭijānānato, santānavasena pavattamānānañca padīpādīnaṃ attakiriyā-siddhi dissatīti attheva pāṇātipātena kammabaddhoti. Ayañca vicāro adinnādānā-

dīsupi yathāsambhavaṃ vibhāvetabbo.

Sāhatthikoti sayam mārentassa kāyena vā kāyapaṭibaddhena vā paharaṇaṃ. **Āṇattikoti** aññaṃ āṇāpentassa “evaṃ vijjhivā vā paharivā vā mārehī”ti āṇāpanaṃ. **Nissaggiyoti** dūre ṭhitam māretukāmassa kāyena vā kāyapaṭibaddhena vā usuyantapāsāṇādīnaṃ nissajjanaṃ. **Thāvaroti** asaṅcārimena upakaraṇena māretukāmassa opātāpassena-upanikkhipanaṃ, bhesajjasamvidhānaṅca. **Vijjāmayoti** māraṇatthaṃ mantaparijappanaṃ āthabbaṇikādīnaṃ viya. Āthabbaṇikā hi āthabbaṇaṃ payojenti nagare vā ruddhe saṅgāme vā paccupaṭṭhite paṭisenāya paccatthikesu paccāmittesu itim uppādentī upaddavaṃ uppādentī rogaṃ uppādentī pajjaraṃ uppādentī sūcikaṃ uppādentī visūcikaṃ karonti pakkhandiyaṃ karonti. Vijjādharā ca vijjaṃ parivattetvā nagare vā ruddhe ...pe... pakkhandiyaṃ karonti. **Iddhimayoti** kammavipākajiddhimayo dāṭhākoṭānādīni viya. Piturañño kira sihaḷanarindassa dāṭhākoṭānena cūḷasumanakuṭumbiyassa maraṇaṃ hoti. **“Imasmiṃ panatthe”**ti-ādīnā ganthagāraṃ pariharivā tassa anūnabhāvampi karoti **“atthikehī”**ti-ādīnā. Idha avuttopi hi esa attho atdisanena vutto viya anūno paripuṇṇoti.

Dussīlassa bhāvo **dussīyaṃ**, yathāvuttā cetanā. “Pahāyā”ti ettha tvā-saddo pubbakāleti āha **“pahīnakālato paṭṭhāyā”**ti, hetu-atthataṃ vā sandhāya evaṃ vuttaṃ. Etena hi pahānahetukā idhādhippetā samucchedanikā viratīti dasseti. Kammakkhayañāṇena hi pāṇātipātadussīlyassa (1.0325) pahīnattā bhagavā accantameva tato paṭiviratoti vuccati samucchedavasena pahānaviratīnamadhippetattā. Kiñcāpi “pahāya paṭivirato”ti padehi vuttānaṃ pahānaviramaṇānaṃ purimapacchimakālatā natthi, maggadhammānaṃ pana sammādiṭṭhi-ādīnaṃ, paccaya-bhūtānaṃ sammāvācādīnaṅca paccayuppannabhūtānaṃ paccayapaccayuppannabhāve apekkhite sahaḷātānampi paccayapaccayuppannabhāvena gahaṇaṃ purimapacchimabhāvena viya hoti. Paccayo hi purimataraṃ paccayasattiyā ṭhito, tato paraṃ paccayuppannaṃ paccayasattim paṭicca pavattati, tasmā gahaṇappavatti-ākāravasena sahaḷātādipaccayabhūtesu sammādiṭṭhi-ādīsu pahāyakadhammesu pahānakiriyāya purimakālavohāro, tappaccayuppannāsu ca viratīsu viramaṇakiriyāya aparakālavohāro sambhavati. Tasmā “sammādiṭṭhi-ādīhi pāṇātipātānaṃ pahāya sammāvācādīhi pāṇātipātā paṭivirato”ti pāḷiyaṃ attho daṭṭhabbo.

Ayaṃ panettha aṭṭhakathāmuttako nayo- pahānaṃ samucchedavasena viratipaṭippassaddhivasena yojetabbā, tasmā maggena pāṇātipātānaṃ pahāya phalena pāṇātipātā paṭiviratoti attho. Apica pāṇo atipātīyati etenāti pāṇātipāto, pāṇaghāta-hetubhūto dhammasamūho. Ko paneso? Ahirikānottappadosamohavihiṃsādayo kilesā. Te hi bhagavā ariyamaggena pahāya samugghāṭetvā pāṇātipātadussīlyato accantameva paṭivirato kilesesu pahīnesu tannimittakammaṃ anuppajjanato, tasmā maggena pāṇātipātānaṃ yathāvuttakilesaṃ pahāya teneva pāṇātipātā dussīlyacetanā paṭiviratoti attho. Esa nayo “adinnādānaṃ pahāyā”ti-ādīsipi.

Orato viratoti pariyāyavacanametam, pati-visaddānaṃ vā paccekaṃ yojetabbato tathā vuttaṃ. **Oratoti** hi avarato abhimukhaṃ rato, tena ujukaṃ viramaṇavasena sātīsayataṃ dasseti. Paṭiratassa cetam atthavacanaṃ. **Viratoti** visesena rato,

tena saha vāsanāya viramaṇabhāvaṃ, ubhayena pana samucchedaviratibhāvaṃ vibhāveti. **Eva**-saddo pana tassā viratīyā kālādivasena apariyantataṃ dassetuṃ vutto. So ubhayattha yojetabbo. Yathā hi aññe samādinnaviratikāpi anavaṭṭhitacittatāya lābhajīvitādi hetu samādānaṃ bhinnanti, na evaṃ bhagavā, sabbaso (1.0326) pahīnapāṇātipātattā panesa accantavirato evāti. “**Natthi tassā**” ti-ādinā **eva**-saddena dassitaṃ yathāvuttamatthaṃ nivattetabbatthavasena samattheti. Tattha **vītikkamissāmīti** uppajjanakā dhammāti saha pāṭhasesena sambandho. Te pana anavaṭṭhadhammehi vokiṇṇā antarantarā uppajjanakā dubbalā sāvajjā dhammā, yasmā ca “kāyavacīpayogaṃ upalabhitvā imassa kilesā uppannā” ti viññunā sakkā ñātuṃ, tasmā te imināva pariyāyena “**cakkhusotaviññeyyā**” ti vuttā, na pana cakkhusotaviññāṇārammaṇattā. Ato sasambhārakathāya cakkhusotehi, tannissitaviññāṇehi vā kāyikavācasikapayogamupalabhitvā manoviññāṇena viññeyyāti attho daṭṭhabbo. **Kāyikāti** kāyena katā pāṇātipātādinipphādakā balavanto akusalā. “**Kāḷakā**” tipi ṭikāyaṃ uddhatapāṭho, kaṇhapakkhikā balavanto akusalāti attho. “**Imināvā**” ti-ādinā nayadānaṃ karoti, tañca kho “adinnādānaṃ pahāya adinnādāna paṭivirato” ti-ādipadesu.

Pāpe sametīti **samaṇo**, gotamasamaññā, tena gottenasambandho gotamoti atthaṃ sandhāya “**samaṇoti bhagavā**” ti-ādi vuttaṃ. Gottavasena laddhavohāroti sambandho. Brahmadattena bhāsītavaṇṇānusandhiyā imissā desanāya pavattanato, tena ca bhikkhusaṅghavaṇṇassāpi bhāsītattā bhikkhusaṅghavaṇṇopi vuttanayena desitabbo, so na desito. Kiṃ so pāṇātipātā paṭiviratabhāvo bhikkhusaṅghassa na vijjatīti anuyogamapanento “**na kevalañcā**” ti-ādimāha. Evaṃ sati kasmā na desitoti punānuyogaṃ pariharati “**desanā panā**” ti-ādinā. **Evanti** evameva.

Etthāyamadhippāyo-“atthi bhikkhave, aññe ca

dhammā”ti-ādinā anaññasādhāraṇe buddhaguṇe ārabba upari desanaṃ vaḍḍhetukāmo bhagavā ādito paṭṭhāya “tathāgatassa vaṇṇaṃ vadamāno vadeyyā”ti-ādinā buddhaguṇavaseneva desanaṃ ārabhi, na bhikkhusaṅghaguṇavasenāpi. Esā hi bhagavato desanāya pakati, yadidaṃ ekaraseneva desanaṃ dassetuṃ labbhamānassāpi kassaci aggahaṇaṃ. Tathā hi rūpakaṇḍe dukādīsu, tannidde-sesu ca hadayavatthu na gahitaṃ. Itaravatthūhi asamānagatikattā desanābhedo hotīti. Yathā hi cakkhuvīññāṇādīni (1.0327) ekantato cakkhādinissayāni, na evaṃ manovīññāṇaṃ ekantena hadayavatthunissayaṃ āruppe tadabhāvato, nissayani-ssitavasena ca vatthudukādidesanā pavattā “atthi rūpaṃ cakkhuvīññāṇassa vatthu, atthi rūpaṃ na cakkhuvīññāṇassa vatthū”ti-ādinā. Yampi manovīññāṇaṃ ekantato hadayavatthunissayaṃ, tassa vasena “atthi rūpaṃ manovīññāṇassa vatthū”ti-ādinā dukādīsu vuccamānesupi na tadanurūpā ārammaṇadukādayo sambhavanti. Na hi “atthi rūpaṃ manovīññāṇassa ārammaṇaṃ, atthi rūpaṃ na manovīññāṇassa ārammaṇaṃ”ti sakkā vattuṃ tadanārammaṇarūpassābhāvatoti vatthārammaṇadukā bhinnagatikā siyuṃ, tasmā na ekasā desanā bhavēyyāti na vuttaṃ, tathā nikkhepakaṇḍe cittuppādavibhāgena visuṃ avuccamānattā avitakka-avicārapadavissajjane “vicāro cā”ti vattuṃ na sakkāti āvitakkavicāramattapa-davissajjane labbhamānopi vitakko na uddhato. Aññathā hi “vitakko cā”ti vattabbaṃ siyā, evamevidhāpi bhikkhusaṅghaguṇo na desitoti. Kāmaṃ saddato evaṃ na desito, atthato pana brahmadattena bhāsitavaṇṇassa anusandhidassana-vasena imissā desanāya āraddhattā dīpetuṃ vaṭṭatīti āha “**atthaṃ panā**”ti-ādi.

Tatthāyaṃ dīpanā- “pāṇātipātaṃ pahāya pāṇātipātā paṭivirato samaṇassa gota-massa sāvakaṃgho nihitadaṇḍo nihitasattho”ti vitthāretabbaṃ. Nanu dhamma-ssāpi vaṇṇo brahmadattena bhāsitoti? Saccaṃ bhāsito, so pana sammāsambud-dhapabhavattā, ariyasaṅghādhārattā ca dhammassa dhammānubhāvasiddhattā ca tesāṃ, tadubhayavaṇṇadīpaneneva dīpitoti visuṃ na uddhato. Saddhammānu-bhāvene va hi bhagavā, bhikkhusaṅgho ca pāṇātipātādippahānasamattho hoti. Atthāpattivasena paraviheṭhanassa parivajjitabhāvadīpanatthaṃ daṇḍasatthānaṃ nikkhepavacanti āha “**parūpaghātathāyā**”ti-ādi. **Avattanatoti** apavattanato, asa-ñcaraṇato vā. Nikkhitto daṇḍo yenāti **nikkhittadaṇḍo**. Tathā **nikkhittasattho**. Majjhi-massa purisassa catuhatthappamaṇo cettha **daṇḍo**. Tadavaseso muggarakhaggā-dayo **satthaṃ**, tena vuttaṃ “**ettha cā**”ti-ādi. **Viheṭhanabhāvatoti** vihiṃ sanabhā-vato, etena sasati hiṃsati anenāti **satthanti** atthaṃ dasseti. “Parūpaghātathāyā”-ti-ādinā āpannamatthaṃ (1.0328) vivarituṃ “**yaṃ panā**”ti-ādi vuttaṃ. **Kataro** jiṇṇo, tassa, tenavā ālambito daṇḍo **kattaradaṇḍo**. Dantasodhanaṃ kātuṃ yoggaṃ kaṭṭhaṃ **dantakaṭṭhaṃ**, na pana dantasodhanakaṭṭhaṃ. “Dantakaṭṭhavāsiṃ vā”tipi pāṭho, dantakaṭṭhacchedanakavāsinti attho. Khuddakaṃ nakhacchedanā-dikiccanipphādakaṃ satthaṃ **pippalikam**. Idaṃ pana bhikkhusaṅghādhīnavaca-naṃ. “**Bhikkhusaṅghavasenapi dīpetuṃ vaṭṭati**”ti vuttatā tassāpi ekadesena dīpanatthaṃ vuttaṃ.

Lajjā-saddo hiri-atthoti āha “**pāpajigucchana-lakkhaṇāyā**”ti. Dhammagarutāya hi buddhānaṃ, dhammassa ca attādhīnattā attādhīpatibhūtā lajjāva vuttā, na lokā-

dhipatibhūtaṃ ottappaṃ. Apica “lajjī”ti ettha vuttalajjāya ottappampi vuttameva, tasmā **lajjāti** hiri-ottappānamadhivacanaṃ daṭṭhabbaṃ. Na hi pāpajigucchanaṃ pāputtāsanarahitaṃ, pāpabhayaṃ vā alajjanaṃ nāma atthīti. “Dayaṃ mettacittataṃ āpanno”ti kasmā vuttaṃ, nanu dayā-saddo “dayāpanno”ti-ādīsu karuṇāyapi vattatīti? Saccametaṃ, ayaṃ pana dayāsaddo anurakkhaṇatthaṃ antonītaṃ katvā pavattamāno mettāya, karuṇāya ca pavattatīti idha mettāya pavattamāno vutto karuṇāya, vakkhamānattā. Midati sinehatīti **mettā**, sā etassa atthīti **mettaṃ**, mettaṃ cittaṃ etassāti **mettacitto**, mettāya sampayuttaṃ cittaṃ etassāti vā, tassa bhāvo **mettacittatā** mettā eva mūlabhūtena tannimittena puggalasmimṃ buddhiyā, saddassa ca pavattanato.

“**Pāṇabhūtetī** pāṇajāte”ti vuttaṃ. Evaṃ sati pāṇo bhūto yesanti pāṇabhūtāti nibbacanaṃ kattabbaṃ. Atha vā jīvitindriyasamaṅgitāya pāṇasaṅkhāte taṃtaṃka-mmānurūpaṃ pavattanato bhūtanāmake satteti attho. **Anukampakoti** karuṇāyanako. Yasmā pana mettā karuṇāya visesapaccayo hoti, tasmā purimapatatthabhūtā mettā eva paccayabhāvena “**tāya eva dayāpannatāyā**”ti vuttā. Iminā hi padena karuṇāya gahitāya yehi dhammehi pāṇātipātā paṭivirati sampajjati, tehi lajjāmettākaruṇāhi samaṅgibhāvo yathākkamaṃ padattayena dassito. Paradukkhāpanayanakāmatāpi hi hitānukampanamevāti avassaṃ ayamattho sampaṭicchitabboti. Imāya pāḷiyā, saṃvaṇṇanāya ca tassā viratiyā sattavasena apariyantaṃ dasseti.

Viharatīti (1.0329) ettha **vi**-saddo vicchindanatthe, **hara**-saddo nayanatthe, nayanāñca nāmetaṃ idha pavattanaṃ, yāpanaṃ, pālanā vāti āha “**iriyati yapeti yāpeti pāleti**”ti. **Yapeti yāpetīti** cettha pariyāyavacanaṃ. Tasmā yathāvuttappa-kāro hutvā ekasmiṃ iriyāpathe uppannaṃ dukkhaṃ aññena iriyāpathena vicchinditvā harati pavatteti, attabhāvaṃ vā yāpeti pāletīti attho veditabbo. **Iti vā hīti** ettha **hi**-saddo vacanasiliṭṭhatāmatte kassacipi tena jotitathassa abhāvato. Tenāha “**evaṃ vā bhikkhave**”ti. Visuṃ kappanameva attho **vikappatthoti** so anekabhinnesuyeva atthesu labbhati, anekabhedā ca atthā uparivakkhamānā evāti vuttaṃ “**upari adinnā ...pe... apekkhitvā**”ti. “**Evan**”ti-ādi ganthagāravapariharaṇaṃ, nayadānaṃ vā.

Idāni sampiṇḍanattaṃ dassento “**ayaṃ panetthā**”ti-ādimāha. Tattha **na hana-**tīti na hiṃsati. **Na ghātetīti** na vadhati. **Tatthāti** pāṇātipāte. **Samanuññoti** santuṭṭho. **Aho vata reti** bhonto ekaṃsato acchariyāti attho. **Ācārasīlamattakanti** sādhujanācāramattakaṃ, **matta**-saddo cettha visesanivatti-attho, tena indriyasamvarādiguṇehipi lokiyaputhujjano tathāgatassa vaṇṇaṃ vattaṃ na sakkotīti dasseti. Tathā hi indriyasamvarapaccayaparibhogasīlāni idha na vibhattāni. **Eva**-saddo padapūraṇamattaṃ, **matta**-saddena vā yathāvuttatthassāvadhāraṇaṃ karoti, eva-saddena ācārasīlameva vattaṃ sakkotīti sanniṭṭhānaṃ. Evamīdisesu. “Iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyyā”ti vacanasāmatthiyeneva taduttari guṇaṃ vattaṃ na sakkhissati. “Taṃ vo upari vakkhāmī”ti ca atthassāpajjanato tathāpannamattaṃ dassetuṃ “**upari asādhāraṇabhāvan**”ti-ādi vuttaṃ. “**Na kevalañcā**”ti-ādinā puggalavivecanena pana “puthujjano”ti idaṃ nidassanama-

ttanti dassitaṃ. “Ito paran”ti-ādinā ganthagāraṃ pariharati. Pubbe vuttaṃ padaṃ **pubbapadaṃ**, na pubbapadaṃ tathā, na pubbam vā **apubbaṃ**, tameva padaṃ tathā.

Saddantarayogena dhātūnamatthavisesavācakkattā “**ādānan**”ti etassa gahaṇanti attho daṭṭhabbo, tenāha “**haraṇan**”ti-ādi. **Parassāti** attasantakato parabhū-tassa santakassa, yo vā attato añño, so (1.0330) puggalo paro nāma, tassa idaṃ **parantipi** yujjati, “**parasamharaṇan**”tipi pāṭho, **sam**-saddo cettha dhanattho, parasantakaharaṇanti vuttaṃ hoti. **Theno** vuccati coro, tassa bhāvo **theyyam**, corakammaṃ. **Corikāti** corassa kiriyā. Tadatthaṃ vivarati “**tatthā**”ti-ādinā. **Tatthāti** “ādinnādānan”ti pade. Parapariggahitameva ettha **adinnaṃ**, na pana dantapoṇasikkhāpade viya appaṭiggahitakaṃ attasantakanti adhippāyo. “**Yattha paro**”ti-ādi ubhayattha sambandho āvuttiyādinayena. Tasmā “taṃ parapariggahitaṃ nāma, tasmim parapariggahite”ti ca yojetabbaṃ. Yathākāmaṃ karotīti **yathākāmakārī**, tassa bhāvo **yathākāmakaritā**, taṃ. Tathārucikaraṇaṃ āpajjantoti attho. Sasantakattā **adaṇḍāraho** dhanadaṇḍarājadaṇḍavasena. **Anupavajjo ca** codanāsāraṇādivasena. Taṃ parapariggahitaṃ ādiyati etenāti **tadādāyako**, sveva upakkamo, taṃ samuṭṭhāpetīti **tadādāyaka-upakkamasamuṭṭhāpikā**. Theyyā eva cetanā **theyyace-tanā**. Khuddakatā-appagghatādivasena **hīne**. Mahantatāmahagghatādivasena **paṇīte**. Kasmā? Vatthuhīnatāyāti gamyamānattā na vuttaṃ, hīne, hīnaguṇānaṃ santake ca cetanā dubbalā, paṇīte, paṇītaguṇānaṃ santake ca balavatīti heṭṭhā vuttanayena tehi kāraṇehi appasāvajjamahāsāvajjatā veditabbā. Ācariyā pana hīnapaṇītato khuddakamahante viṣuṃ gahetvā “idhāpi khuddake parasantake appasāvajjaṃ, mahante mahāsāvajjaṃ. Kasmā? Payogamahantatāya. Vatthuguṇānaṃ pana samabhāve sati kilesānamupakkamānañca mudutāya appasāvajjaṃ, tibbatāya mahāsāvajjanti ayampi nayo yojetabbo”ti vadanti.

Sāhatthikādayoti ettha parasantakassa sahatthā gahaṇaṃ **sāhatthiko**. Aññe āṇāpetvā gahaṇaṃ **āṇattiko**. Antosuṅkaghāte ṭhitena bahisuṅkaghātaṃ pātetvā gahaṇaṃ **nissaggiyo**. “Asukaṃ bhaṇḍaṃ yadā sakkosi, tadā avaharā”ti atthasādhakāvahāranipphādakena, āṇāpanena vā, yadā kadāci parasantakavināsakena sappitelakumbhi-ādīsu dukūlasāṭakacammakhaṇḍādipakkhipanādinā vā gahaṇaṃ **thāvaro**. Mantaparijappanena gahaṇaṃ **vijjāmayo**. Vinā mantena, kāyavacīpayogehi tādīsa-iddhiyogena parasantakassa ākaḍḍhanaṃ **iddhimayo**. Kāyavacīpayogesu (1.0331) hi santesuyeva iddhimayo avaharaṇapayogo hoti, no asantesu. Tathā hi vuttaṃ “anāpatti bhikkhave, iddhimassa iddhivisaye”ti (pārā. 159), te ca kho payogā yathānurūpaṃ pavattāti sambandho. Tesam pana payogānaṃ sabbesaṃ sabbattha avahāresu asambhavato “**yathānurūpan**”ti vuttaṃ.

Sandhicchedādīni katvā adissamānena vā, kūṭamānakūṭakahāpaṇādīhi vañca-nena vā, avaharaṇaṃ **theyyāvahāro**. Pasayha balasā abhibhuyya santajjetvā, bhayaṃ dassetvā vā avaharaṇaṃ **pasayhāvahāro**. Parabhaṇḍaṃ paṭicchādetvā avaharaṇaṃ **paṭicchannāvahāro**. Bhaṇḍokāsaparikappavasena parikappetvā avaharaṇaṃ **parikappāvahāro**. Kusam saṅkāmetvā avaharaṇaṃ **kusāvahāro**. Iti-saddena cettha ādi-atthena, nidassananayena vā avasesā cattāro pañcakāpi gahi-

tāti veditabbaṃ. Pañcannañhi pañcakānaṃ samodhānabhūtā pañcavīsati avahārā sabbepe adinnādānameva, aviññattiyā vā ariyāya viññattiyā vā dinnamevāti attho. “**Dinnādāyī**” ti idaṃ payogato parisuddhabhāvadassanaṃ. “**Dinnapāṭikañkhi**” - ti idaṃ pana āsayatoti āha “**cittenā**” ti-ādi.

Athenenāti ettha -saddo na-saddassa kāriyo, a-saddo vā eko nipāto na-sadda-tthoti dassetuṃ “**na thenenā**” ti vuttaṃ. Pāḷiyaṃ dissamānavākyāvattthikavibhattiya-ntapaṭirūpakatākaraṇena saddhiṃ samāsadassanametaṃ. Pakaraṇādhigate pana atthe viveciyamāne idha athenatoyeva sucibhūtataḍḍhigamīyati adinnādānādhikārattāti āha “**athenattāyeva sucibhūtenā**” ti tena hetālañkāravacanametanti dasseti. Āhito ahaṃmāno etthāti **attā**, attabhāvo. Bhagavato pana so ruḷhiyā yathā taṃ nicchandarāgesu sattavohāro. Adati vā saṃsāradukkhanti **attā**, tenāha “**attabhāvenā**” ti. Padattayepi itthambhūtalakkhaṇe karaṇavacananti ñāpetuṃ “**athenaṃ ...pe... katvā**” ti vuttaṃ. Athenena attanā athenattā hutvā sucibhūtena attanā sucibhūtattā hutvā viharatītipi attho.

Sesanti (1.0332) “pahāya paṭivirato” ti evamādikaṃ. Tañhi pubbe vuttanayaṃ. Kiñcāpi nayidha sikkhāpadavohārena virati vuttā, ito aññesu pana suttapadesesu, vinayābhidhammesu ca pavattavohārena viratiyo, cetanā ca adhisīlasikkhānamadhiṭṭhānabhāvato, tesamaññatarakoṭṭhāsabhāvato ca “sikkhāpadan” tveva vattabbāti āha “**paṭhamasikkhāpade**” ti. Kāmañcetha “lajjī dayāpanno” ti na vuttaṃ, adhikāravasena, pana atthato ca vuttamevāti veditabbaṃ. Yathā hi lajjādayo pāṇātipātappahānassa visesapaccayo, evaṃ adinnādānappahānassāpīti. Esa nayo ito paresupi. Atha vā **sucibhūtenā**ti hirottappādisamannāgamaṃ, ahirikādīnañca pahānaṃ vuttamevāti “lajjī dayāpanno” ti na vuttaṃ.

Brahma-saddo idha seṭṭhavācako, abrahmaṇaṃ nihīnaṃ, abrahmaṃ vā nihīnaṃ cariyaṃ vutti **abrahmacariyaṃ**, methunadhammo. **Brahmaṃ seṭṭhaṃ ācā-ranti** methunaviratiṃ. Na ācaratīti **anācārī**,

[ārācārī (dī. ni. 1.8)] tadācāravirahitoti attho, tenāha “**abrahmacariyato dūracārī**” ti. Dūro methunasaṅkhāto ācāro, so virahena yassatthīti **dūracārī**, methunadhammato vā dūro hutvā tabbiratiṃ ācaratīti **dūracārī**tipi vaṭṭati. Mithunānaṃ rāgapariyutṭhānena sadisānaṃ ubhinnaṃ ayaṃ **methunoti** atthaṃ dasseti “**rāgapariyutṭhānavasenā**” ti-ādinā. Asataṃ dhammo ācāroti **asaddhammo**, tasmā. Abhedavohārena gāmasaddeneva gāmavāsino gahitāti vuttaṃ “**gāmavāsīnan**” ti, gāme vasataṃ dhammotipi yujjati. “**Dūracārī**” ti cettha vacanato, pāḷiyaṃ vā “methunā” tveva avatvā “gāmadhammā” tipi vuttattā

“Idha brāhmaṇa, ekacco samaṇo vā brāhmaṇo vā sammā brahmacārī paṭijānamāno na heva kho mātugāmena saddhiṃ dvayaṃdvayasamāpattiṃ samāpajjati, apica kho mātugāmassa ucchādanaparimaddananhāpanasambāhanaṃ sādīyati, so taṃ assādeti, taṃ nikāmeti, tena ca vittiṃ āpajjati, idampi kho brāhmaṇa brahmacariyassa khaṇḍampi chiddampi sabalampi kammāsampi, ayaṃ vuccati brāhmaṇa aparissuddhaṃ brahmacariyaṃ carati saṃyutto methunena saṃyogena, na parimuccati jātiyā jarāya maraṇena sokehi (1.0333) paridevehi dukkhehi domanassehi upāyāsehi, na parimuccati dukkhasmāti vadāmi.

Puna caparaṃ ...pe... napi mātugāmassa ucchādanaparimandananhāpanasambāhanaṃ sādīyati, apica kho mātugāmena saddhiṃ sañjagghati saṃkīḷati saṃkelāyati ...pe... napi mātugāmena saddhiṃ sañjagghati saṃkīḷati saṃkelāyati, apica kho mātugāmassa cakkhunā cakkhuṃ upanijjhāyati pekkhati ...pe... napi mātugāmassa cakkhunā cakkhuṃ upanijjhāyati pekkhati, apica kho mātugāmassa saddaṃ suṇāti tirokuṭṭaṃ vā tiropākāraṃ vā hasantiyā vā bhaṇantiyā vā gāyantiyā vā rodantiyā vā ...pe... napi mātugāmassa saddaṃ suṇāti tirokuṭṭaṃ vā tiropākāraṃ vā hasantiyā vā bhaṇantiyā vā gāyantiyā vā rodantiyā vā, apica kho yānissa tāni pubbe mātugāmena saddhiṃ hasitalapitakīḷitāni, tāni anussarati ...pe... napi yānissa tāni pubbe mātugāmena saddhiṃ hasitalapitakīḷitāni, tāni anussarati, apica kho passati gahapatiṃ vā gahapatiputtaṃ vā pañcahi kāmagaṇehi samappitaṃ samaṅgibhūtaṃ paricārayamānaṃ ...pe... napi passati gahapatiṃ vā gahapatiputtaṃ vā pañcahi kāmagaṇehi samappitaṃ samaṅgibhūtaṃ paricārayamānaṃ, apica kho aññataraṃ devanikāyaṃ paṇidhāya brahmacariyaṃ carati “imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavi-ssāmi devaññataro vā” ti. So taṃ assādeti, taṃ nikāmeti, tena ca vittiṃ āpajjati. Idampi kho brāhmaṇa brahmacariyassa khaṇḍampi chiddampi sabalampi kammāsampi. Ayaṃ vuccati brāhmaṇa, aparissuddhaṃ brahmacariyaṃ carati saṃyutto methunena saṃyogena, na parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccati dukkhasmāti vadāmi” ti (a. ni. 7. 50)-

Aṅguttarāgame sattakanipāte jāṇusoṇisutte āgatā sattavidhamethunasamyo-gāpi paṭivirati dassitāti daṭṭhabbā. Idhāpi asaddhammasevanādhippāyena kāya-dvārappavattā maggenamaggapaṭipattisamuṭṭhāpikā cetanā abrahmacariyaṃ (1.0333) Pañcasikkhāpadakkame micchācāre pana agamaniyaṭṭhānavitikkamacetanā yathāvuttā kāmesu micchācāroti yojetabbaṃ.

Tattha agamanīyaṭṭhānaṃ nāma purisānaṃ tāva māturakkhitādayo dasa, dhanakkītādayo dasāti vīsati itthiyo. Itthīsu pana dasannaṃ dhanakkītādīnaṃ, sārakkhasaparidaṇḍānañca vasena dvādasannaṃ aññe purisā. Ye paneke vadanti “cattāro kāmesu micchācārā akālo, adeso, anaṅgo, adhammo cā”ti, te vippaṭipattimattaṃ pati parikappetvā vadanti. Na hi sāgamanīyaṭṭhāne pavattā vippaṭipatti micchācāro nāma sambhavati. Sā panesā duvidhāpi vippaṭipatti guṇa-virahite appasāvajjā, guṇasampanne mahāsāvajjā. Guṇarahitepi ca abhibhavitvā vippaṭipatti mahāsāvajjā, ubhinnaṃ samānacchandabhāve appasāvajjā, samānacchandabhāvepi kilesānaṃ, upakkamānañca mudutāya appasāvajjā, tibbatāya mahāsāvajjāti veditabbaṃ.

Tassa pana abrahmacariyassa dve sambhārā sevetukāmatācittaṃ, maggena-maggapaṭipattīti. Micchācārassa pana cattāro sambhārā agamanīyavatthu, tasmīṃ sevanacittaṃ, sevanāpayogo, maggenamaggapaṭipatti-adhivāsananti evaṃ aṭṭha-kathāsu “cattāro sambhārā”ti (dha. sa. akusalakammappathakathā; ma. ni. aṭṭha. 1. 1.89; saṃ. ni. aṭṭha. 2.109-111) vuttattā abhibhavitvā vītikkamane maggenamaggapaṭipatti-adhivāsane satipi purimuppannasevanābhisandhipayogābhāvato abhibhuyyamanassa micchācāro na hotīti vadanti keci. Sevanacitte sati payogābhāvo na pamāṇaṃ itthiyā sevanapayogassa yebhuyyena abhāvato, purisasseva yebhuyyena sevanapayogo hotīti itthiyā puretaraṃ sevanacittaṃ upaṭṭhapetvā nisi-nnāya [nipannāya (dha. sa. anuṭī. kammakathāvaṇṇanā)] micchācāro na siyāti āpajjati. Tasmā purisassa vasena ukkaṃsato “cattāro sambhārā”ti vuttaṃ. Aññathā hi itthiyā purisakiccakaraṇakāle purisassāpi sevanāpayogābhāvato micchācāro na siyāti vadanti eke.

Idaṃ panettha sannīṭṭhānaṃ- attano ruciyā pavattitassa sevanāpayogeneva sevanacittatāsiddhito agamanīyavatthu, sevanāpayogo, maggenamaggapaṭipatti-adhivāsananti tayo, balakkārena pavattitassa purimuppannasevanābhisandhipayogābhāvato agamanīyavatthu, tasmīṃ sevanacittaṃ (1.0335), maggenamaggapaṭipatti-adhivāsananti tayo, anavasesaggahaṇena pana vuttanayena cattāroti, tampi keciyeva vadanti, vīmaṃsitvā gahetabbanti **abhidhammānuṭīkāyaṃ** (dha. sa. anuṭī. akusalakammappathakathāvaṇṇanā) vuttaṃ. Eko payogo sāhatthikova.

9. Musāti tatiyanto, dutiyanto vā nipāto micchāpariyāyo, kiriyāpadhānoti āha “**visaṃvādanapurekkhārassā**”ti-ādi. Pure karaṇaṃ **purekkhāro**, visaṃvādanassa purekkhāro yassāti tathā, tassa kammappathappattameva dassetuṃ “**atthabhañjana-ko**”ti vuttaṃ, parassa hitavināsakoti attho. Musāvādo pana sasantakassa adātukāmatāya, hasādhippāyena ca bhavati. Vacasā katā vāyāmapadhānā kiriyā **vacīpayogo**. Tathā kāyena katā **kāyapayogo**. **Visaṃvādanādhippāyo** pubbabhāgakkhaṇe, taṅkhaṇe ca. Vuttañhi “pubbevassa hoti ‘musā bhaṇissan’ti, bhaṇantassa hoti ‘musā bhaṇāmi’ti” (pārā. 200; pāci. 4) etadeva hi dvayaṃ aṅgabhūtaṃ. Itaraṃ “bhaṇitassa hoti ‘musā mayā bhaṇitan’ti” (pārā. 200; pāci. 4) vuttaṃ pana hotu vā, mā vā, akāraṇametāṃ. **Assāti** visaṃvādakassa. “Cetanā”ti etena sambandho. Visaṃ vādeti etenāti **visaṃvādanaṃ**, tadeva kāyavacīpayogo, taṃ samuṭṭhāpetīti

tathā, iminā musāsaṅkhātena kāyavacīpayogena, musāsaṅkhātaṃ vā kāyavacīpayogaṃ vadati viññāpeti, samuṭṭhāpeti vā etenāti **musāvādoti** atthamāha. “Vādo”ti vutte visaṃvādanacittaṃ, tajjo vāyāmo, parassa tadatthavijānananti lakkhaṇattayaṃ vibhāvitameva hoti.

“Atathaṃ vatthun”ti lakkhaṇaṃ pana avibhāvitameva musā-saddassa payoga-saṅkhātakiriyāvācakkattā. Tasmā idha naye lakkhaṇassa abyāpitatāya, musā-saddassa ca visaṃvāditabbatthavācakatāsambhavato paripuṇṇaṃ katvā musāvādalakkhaṇaṃ dassetuṃ **“aparo nayo”**ti-ādi vuttaṃ. **Lakkhaṇatoti** sabhāvato. **Tathāti** tena tathākārena. Kāyavacīviññattiyo samuṭṭhāpeti **viññattisamuṭṭhāpikā**. Imasmiṃ pana naye musā vatthu vadīyati vuccati etenāti **musāvādoti** nibbacanaṃ daṭṭhabbaṃ. **“So yamatthan”**ti-ādinā kamma-pathappattassa vatthuvaseṇa appasāvajjamahāsāvajjabhāvamāha. Yassa atthaṃ bhañjati, tassa appaṇatāya appasāvajjo (1.0336), mahāguṇatāya mahāsāvajjoti adinnādāne viya guṇavaseṇāpi yojetabbaṃ. Kilesānaṃ mudutibbatāvasenāpi appasāvajjamahāsāvajjatā labbhatiyeva.

“Apicā”ti-ādinā musāvādasāmaññassāpi appasāvajjamahāsāvajjabhāvaṃ dasseti. **Attano santakaṃ adātukāmatāyāti**, hi **hasādhippāyenāti** ca musāvādasāmaññato vuttaṃ. Ubhayatthāpi ca visaṃvādanapurekkhāreneva musāvādo, na pana vacanamattena. Tattha pana cetanā balavatī na hotīti appasāvajjatā vuttā. **Nadī maññeti** nadī viya. Appatāya ūnassa atthassa pūraṇavasena pavattā kathā **pūraṇakathā**, bahutarabhāvena vuttakathāti vuttaṃ hoti.

Tenākārena jāto **tajjo**, tassa visaṃvādanassa anurūpoti attho. **Vāyāmoti** vāyāmasīsenā payogamāha. Vīriyappadhānā hi kāyikavācasikakiriyā idha adhippetā, na vāyāmatamattā. Visaṃvādanādhippāyena payoge katepi aparena tasmīṃ atthe aviññāte visaṃvādanassa asijjhanato parassa tadatthavijānanampi ekasambhārabhāvena vuttaṃ. Keci pana “abhūtavacanaṃ, visaṃvādanacittaṃ, parassa tadatthavijānanan”ti tayo sambhāre vadanti. Kāyikova sāhatthikoti koci maññeyyāti taṃ nivāraṇatthaṃ **“so kāyena vā”**ti-ādi vuttaṃ. Tāya ce kiriyāya paro tamatthaṃ jānātīti taṅkhaṇe vā dandhatāya vicāretvā pacchā vā jānanaṃ sandhāya vuttaṃ. **Ayanti** visaṃvādako. **Kiriyasamuṭṭhāpikacetanākkhaṇeyevāti** kāyikavācasikakiriyasamuṭṭhāpikāya cetanāya pavattakkhaṇe eva. **Musāvādakammunā bajjhatīti** visaṃvādanacetanāsaṅkhātena musāvādakammunā sambandhīyati, allīyatīti vā attho. Sacepi dandhatāya vicāretvā pacchā cirenāpi paro tadatthaṃ jānāti, sannīṭṭhāpakacetanāya nibbattatā taṅkhaṇeyeva bajjhatīti vuttaṃ hoti.

“Eko payogo sāhatthikovā”ti idaṃ porāṇatṭhakathāsu āgatanayena vuttanti idha saṅgahaṭṭhakathāya saṅgahakārassa attano matibhedaṃ dassetuṃ **“yasmā panā”**ti-ādi vuttaṃ. Tattha **“yathā ...pe... tathā”**ti etena sāhatthiko viya āṇattikādayopi gahetabbā, aggahaṇe kāraṇaṃ natthi parassa visaṃvādanabhāvena tassadi-sattāti dasseti (1.0337), **“idamassa ...pe... āṇāpentopi”**ti āṇattikassa gahaṇe kāraṇaṃ, **“paṇṇaṃ ...pe... nissajjantopi”**ti nissaggiyassa, **“ayamattho ...pe... ṭhapentopi”**ti thāvarassa. Yasmā visaṃvādetīti sabbattha sambandho. **Paṇṇaṃ**

likhitvāti tālādīnaṃ paṇṇaṃ akkharena likhitvā, **paṇṇanti** vā bhummatthe upayoga-
vacanaṃ. Tena vuttaṃ “tirokuṭṭādīsū”ti [kuḍḍādīsū (dī. ni. aṭṭha. 1.8)] paṇṇe
akkharaṃ lekhanīyā likhitvāti attho. **Vīmaṃsitvā gahetabbā**ti attanomatīyā sabba-
dubbalattā anattukkaṃsanena vuttaṃ. Kiñhettha vicāretabbakāraṇaṃ atthi saya-
meva vicāritattā.

Saccanti vacīsaccaṃ, **saccena saccanti** purimena vacīsaccena pacchimaṃ
vacīsaccaṃ. Paccayavasena dhātupadantalopaṃ sandhāya “**sandahati**”ti vuttaṃ.
Saddavidū pana-

“Vipubbo dhā karotyatthe, abhipubbo tu bhāsane;

nyāsaṃpubbo yathāyogaṃ, nyāsāropanasandhisū”ti.-

Dhā-saddameva ghaṭanatthe paṭhanti. Tasmā pariyāyavasena “**sandahati**”ti vutta-
ntipi daṭṭhabbaṃ. Tadadhippāyaṃ dasseti “**na antarantarā**”ti-ādinā. “**Yo hī**”ti-ādi
tabbivaraṇaṃ. **Antaritattā**ti antarā paricchinnattā. **Na tādiso**ti na evaṃvadanasa-
bhāvo. **Jīvitahetupi**, pageva aññahetūti **api**-saddo sambhāvanattho.

“Saccato thetato”ti-ādīsū (ma. ni. 1.19) viya **theta**-saddo thirapariyāyo, thira-
bhāvo ca saccavāditādhikārattā kathāvasena veditabboti āha “**thirakathoti**
attho”ti. Thitassa bhāvoti hi **theto**, Thirabhāvo, tena yuttattā puggalo idha **theto**
nāma. **Haliddī**ti suvaṇṇavaṇṇakandanipphattako gacchaviseso. **Thuso** nāma
dhaññattaco, dhaññapalāso ca. **Kumbhaṇḍanti** mahāphalo sūpasampādako latā-
viseso. **Indakhīlo** nāma gambhīranemo esikāthambho. Yathā haliddirāgādayo ana-
vaṭṭhitasabhāvatāya na ṭhitā, evaṃ na ṭhitā kathā etassāti **naṭhitakatho** [nathira-
katho (dī. ni. aṭṭha. 1.8)] yathā pāsāṇalekhādayo avatṭhitasabhāvatāya ṭhitā, evaṃ
ṭhitā kathā etassāti **ṭhitakathoti** (1.0338) [thirakatho (dī. ni. aṭṭha. 1.8)] haliddirāgā-
dayo yathā kathāya upamāyo honti, evaṃ yojetabbaṃ. Kathāya hi etā upamāyoti.

Pattisaṅkhātā saddhā ayati pavattati etthāti

paccayikoti āha “**pattiyāyitabbako**” ti. Pattiyā ayitabbā pavattetabbāti **pattiyāyitabbā** ya-kārāgamena, vācā. Sā etassāti **pattiyāyitabbako**, tenāha “**saddhāyitabbako**” ti. Tadevattham byatirekena, anvayena ca dassetum “**ekacco hi**” ti-ādi vuttaṃ. **Vatta-bbatam āpajjati** visamvādanato. Itarapakkhe ca avisamvādanatoti adhippāyo. “**Lokan**” ti etena “**lokassā**” ti ettha kammamme chaṭṭhīti dasseti.

Satipi paccekam pāṭhakkame aññāsu **abhidhammaṭṭhakathā** dīsu (dha. sa. aṭṭha. akusalakammamāpathakathā; ma. ni. 1.89) samvaṇṇanākkamena tiṇṇampi padānam ekatthasamvaṇṇanam kātum “**yāya vācāyā**” ti-ādimāha, yāya vācāya karotīti sambandho. **Parassāti** yaṃ bhinditum taṃ vācam bhāsati, tassa. **saddo aṭṭhānapayutto, so dvandagabbhabhāvaṃ jotetum kammadvaye payujjitabbo. Suññabhāvanti** piyavirahitatāya rittabhāvaṃ. **Sāti** yathāvuttā saddasabhāvā **vācā**, Etena piyañca suññañca piyasuññaṃ, taṃ karoti etāyāti **pisuṇā** niruttinayenāti vacanatham dasseti, pisatīti vā **pisuṇā**, samagge satte avayavabhūte vaggabhinne karotīti attho.

Pharusanti sinehābhāvena lūkham. **Sayampi pharusāti** domanassasamuṭṭhitattā sabhāvena sayampi kakkasā. Pharusasabhāvato **neva kaṇṇasukhā**. Atthavi-pannatāya **na hadayaṅgamā**. Ettha pana paṭhamanaye pharusam karotīti vacanathena vā phalūpacārena vā vācāya pharusasaddappavatti veditabbā. Dutiyanaye mammachedavasena pavattiyā ekantaniṭṭhuratāya ruḥhisaddavasena sabhāvena, kāraṇūpacārena vā vācāya pharusasaddappavatti daṭṭhabbā.

Yenāti palāpasañkhātena niratthakavacanena. **Samphanti** “**san**” ti vuttaṃ sukham, hitaṅca phalati paharati vināsetīti atthena “**samphan**” ti laddhanāmaṃ attano, paresaṅca anupakāraṃ yaṃ kiñci attham, tenāha “**niratthakan**” ti, iminā samphaṃ palapati etenāti **samphappalāpoti** vacanatham dasseti.

“**Tesan**” ti-ādinā (1.0339) cetanāya phalavohārena pisuṇādisaddappavatti vuttā. “**Sā evā**” ti-ādinā pana cetanāya pavattiparikappanāya hetum vibhāveti. Tattha “**pahāyā**” ti-ādivacanasannidhānato tassāyeva ca pahātabbatā yuttito adhippetāti attho.

Tatthāti tāsū pisuṇavācādīsu. **Samkiliṭṭhacittassāti** lobhena, dosena vā vibādhitacittassa, upatāpitacittassa vā, dūsitacittassāti vuttaṃ hoti, “**cetanā**” ti etena sambandho. Yena saha paresam bhedaṃ vadati, tassa attano piyakamyatāyāti attho. **Cetanā pisuṇavācā** nāma pisuṇam vadanti etāyāti katvā. Samāsavisaye hi mukhyavasena attho gahetabbo, byāsavisaye upacāravasenāti daṭṭhabbam. Yassa yato bhedaṃ karoti, tesu abhinnesu appasāvajjam, bhinnesu mahāsāvajjam. Tathā kilesānam mudutibbatāvisesesupi yojetabbam.

Yassa pesuññaṃ upasaṃharati, so bhijjatu vā, mā vā, tassa tadatthaviññāpanameva pamāṇanti āha “**tassa tadatthavijānanan**” ti. Bhedapurekkhāratāpiyakamyatānamekekapakkhipanena cattāro. Kammamāpathappatti pana bhinne eva. **Ime-santi** aniyamatāya parammukhāpavattānampi attano buddhiyam parivattamāne sandhāya vuttanti dassetum “**yesan**” ti-ādimāha. **Itoti** idha padese, vuttānam yesam santike sutanti yojetabbam.

“**Dvinnan**” ti nidassanavacanam bahūnampi sandhānato. “**Mittānan**” ti-ādi

“**sandhānan**” ti ettha kammaṃ, tena pāḷiyaṃ “**bhinnānan**” ti etassa kammabhāvaṃ dasseti. Sandhānakaraṇaṅca nāma tesamanurūpakaraṇamevāti vuttaṃ “**anukattā**” ti. **Anuppadātā**ti anubalappadātā, anuvattanavasena vā padātā. Kassa pana anubalappadānaṃ, anuvattanañcāti? “**Sahitānan**” ti vuttattā sandhānassāti viññāyatīti āha “**sandhānānuppadātā**” ti. Yasmā pana anubalavasena, anuvattanavasena ca sandhānassa padānaṃ ādānaṃ, rakkhaṇaṃ vā daḷhīkaraṇaṃ hoti, tasmā vuttaṃ “**daḷhīkammaṃ kattā**” ti. Āramanti etthāti **ārāmo**. Ramitabbaṭṭhānaṃ samaggoti hi tadadhiṭṭhānānaṃ vasena tabbisesanātā vuttā. “**Samagge**” tipi paṭhanti, tadayuttaṃ “**yatthā**” ti-ādivacanena viruddhattā. Yasmā pana ākārena vināpi aya-mattho labbhati, tasmā “**ayamevettha attho**” ti vuttaṃ **samaggēsū** Ti samaggabhūtesu janakāyesu, tenāha “**te pahāyā**” ti-ādi. Tappakatiyatthopi kattu-atthovāti dasseti (1.0340) “**nandatī**” ti iminā. Tappakatiyatthena hi “**disvāpi sutvāpī**” ti vacanaṃ supapannaṃ hoti. Samagge karoti etāyāti **samaggakaraṇī**. Sāyeva vācā, taṃ bhāsītāti atthamāha “**yā vācā**” ti-ādinā. Tāya vācāya samaggakaraṇaṃ nāma. “**Sukhā saṅghassa sāmaggī, samaggānaṃ tapo sukho**” ti-ādinā (dha. pa. 194) samaggānisamsadassanamevāti vuttaṃ “**sāmaggiguṇaparidīpikamevā**” ti. **Itaranti** tabbiparītaṃ bhedanikaṃ vācaṃ.

Mammānīti duṭṭhārūni, tassadisatāya pana idha akkosavatthūni “**mammānī**” ti vuccanti. Yathā hi duṭṭhārūsu yena kenaci vatthunā ghaṭṭitesu cittaṃ adhimattaṃ dukkhappattaṃ hoti, tathā tesu dasasujāti-ādīsu akkosavatthūsu pharusavācāya phusitamattesūti. Tathā hi vuttaṃ “**mammāni viya mammāni, yesu pharusavācāya chupitamattesu duṭṭhārūsu viya ghaṭṭitesu cittaṃ adhimattaṃ dukkhappattaṃ hoti, kāni pana tāni? Jāti-ādīni akkosavatthūni**” ti (dī. ni. ṭī. 1.9) “**yassa sarīrappadesassa sathādipaṭihanena bhusaṃ rujjanaṃ, so mammaṃ nāma. Idha pana yassa cittassa pharusavācāvasena domanassasaṅkhātāṃ bhusaṃ rujjanaṃ, taṃ mammaṃ viyāti mamman**” ti apare. Tāni mammāni chijjanti bhijjanti yenāti **mammacchedako**, sveva kāyavacīpayogo, tāni samuṭṭhāpetīti tathā. **Ekantapharusacetanā pharusā vācā** pharusāṃ vadanti etāyāti katvā. “**Pharusacetanā**” icceva avatvā “**ekantapharusacetanā**” ti vacanaṃ duṭṭhacittatāya eva pharusacetanā adhippetā, na pana savanapharusatāmattenāti ñāpanatthaṃ. **Tassāti** ekantapharusacetanāya eva. **Āvibhāvattanti** pharusavācābhāvassa pākaṭakaraṇatthaṃ. **Tassāti** vā ekantapharusacetanāya eva, pharusavācābhāvassāti attho. **Tathevāti** mātuvuttā-kāreneva, **uṭṭhāsi** anubandhitunti attho. **Saccakiriyanti** yaṃ “**caṇḍā taṃ mahiṃsī anubandhatū**” ti vacanaṃ mukhena kathesi, taṃ mātucitte natthi, tasmā “**taṃ mā hotu, yaṃ pana uppalapattampi mayhaṃ upari na patatū**” ti kāraṇaṃ cittena cintesi, tadeva mātucitte atthi, tasmā “**tameva hotū**” ti saccakaraṇaṃ, kattabba-saccaṃ vā. **Tathevāti** uṭṭhānaṭṭhāneyeva. **Baddhā viyāti** yottādinā paribandhi viya. **Evaṃ mammacchedakoti** ettha savanapharusatāmattena mammacchedakatā veditabbā.

Payogoti (1.0341) vacīpayogo. **Cittasaṅhatāyāti** ekantapharusacetanāya abhāvamāha. Tatoyeva hi pharusavācā na hoti kamma-pathappattā, kammabhāvaṃ pana na sakkā vāretunti daṭṭhabbaṃ. “**Mātāpitāro hī**” ti-ādināpi tadevatthaṃ sama-

ttheti. Evaṃ byatirekavasena cetanāpharusatāya pharusavācābhāvaṃ sādhetvā idāni tameva anvayavasena sādhetuṃ “**yathā**”ti-ādi vuttaṃ. **Apharusā vācā na hoti** pharusā vācā hotiyevāti attho **sāti** pharusavācā. **Yanti** puggalaṃ.

Etthāpi kammaṭṭhabhāvaṃ appattā appasāvajjā, itarā mahāsāvajjā. Tathā kilesānaṃ mudutibbatābhedeḍḍepi yojetabbaṃ. Keci pana “yaṃ uddissa pharusavācā payujjati, tassa sammukhāyeva sīsaṃ eti”ti vadanti, eke pana “parammukhāpi pharusavācā hotiyevā”ti. Tatthāyamadhippāyo yutto siyā, sammukhā payoge agāravādīnaṃ balavabhāvato siyā cetanā balavatī, parassa ca tadatthavijānanaṃ, na tathā parammukhā. Yathā pana akkosite mate āḷahane katā khamanā upavādanta-rāyaṃ nivatteti, evaṃ parammukhā payuttāpi pharusavācā hotiyevāti sakkā ñātunti, tasmā ubhayatthāpi pharusavācā sambhavatīti daṭṭhabbaṃ. Tathā hi parassa tadatthavijānanaṃñātra tayova tassā sambhārā **aṭṭhakathāsu** vuttāti. **Kupitacittanti** akkosanādhippāyeneva vuttaṃ, na pana maraṇādhippāyena. Maraṇādhippāyena hi sati cittakope atthasiddhiyā, tadabhāve ca yathārahaṃ pāṇātipātabyāpādāva honti.

Elam vuccati doso ilati cittaṃ, puggalo vā kampaṭṭi etenāti katvā. **Etthāti-**

“Nelaṅgo setapacchādo, ekāro vattatī ratho;

anīghaṃ passa āyantaṃ, chinnaṣoṭaṃ abandhanaṃ”ti. (saṃ. ni. 4.347; udā. 65; peṭako. 25);-

Imissā udānagāthāya. Sīlañhettha niddosatāya “nelan”ti vuttaṃ. Tenevāha citto gahapati āyasmataṃ kāmaḍḍhūtherena puṭṭho saṃyuttāgamavare saḷāyatanavagge “nelaṅgan”ti kho bhante sīlānametaṃ adhivacanan”ti (saṃ. ni. 4.347) vācā nāma saddasabhāvā taṃtadatthanibandhanāti sādurasasadisattā madhurameva byañjanaṃ, attho ca tabbhāvatoti atthameva sandhāya **byañjanamadhuratāya** (1.034) **atthamadhuratāyā**”ti ca vuttaṃ. Visesanaparaniṭṭopi hi loke dissati “agyāhito”-ti-ādīsu. Apica avayavāpekkhane sati “madhuraṃ byañjanaṃ yassā”ti-ādinā vattabbo. **Sukhāti** sukhakaraṇī, sukhahetūti vuttaṃ hoti. **Kaṇṇasūlanti** kaṇṇasaṅkuṃ. Kaṇṇasaddena cettha sotaviññāṇapaṭibaddhatadanuvattakā viññāṇavīthiyo gahitā. Vohārakathā hesā suttantadesanā, tassā vaṇṇanā ca, tathā ceva vuttaṃ “**sakalasarīre kopam, pemaṃ**”ti ca. Na hi hadayavatthunissito kopo, pemo ca sakalasarīre vattati. Esa nayo idisesu. **Sukhena cittaṃ pavisati** yathāvuttakāraṇadvayenāti attho, aluttasamāso cesa yathā “amataṅgato”ti. **Pureti** guṇapāripure, tenāha “**guṇaparipuṇṇatāyā**”ti. Pure saṃvaḍḍhā **porī**, tādisā nārī viyāti vācāpi **porīti** atthamāha “**pure**”ti-ādinā. **Sukumārāti** sutaruṇā. Upameyyapakkhe pana apharusatāya mudukabhāvo eva sukumāratā. **Purassāti** ettha **pura**-saddo tannivāsivācako saha caraṇavasena “gāmo āgato”ti-ādīsu viya, tenevāha “**nagaravāsīnan**”-ti. **Esāti** taṃsambandhīniddesā vācā. **Evarūpi kathāti** atthattayena pakāsītā kathā. **Kantāti** kāmitā tuṭṭhā yathā “pakkanto”ti, māna-saddassa vā antabyappadeso, kāmiyamānāti attho. Yathā “anāpatti asamanubhāsantassā”ti (pārā. 416, 430, 441) **manaṃ** appeti vaḍḍhetīti **manāpā**, tena vuttaṃ “**cittavaḍḍhikarā**”ti. Tathākārinīti attho. Ato **bahuno janassāti** idha sambandhe sāmivacanaṃ, na tu purimasmiṃ viya kattari.

Kāmaṃ tehi vattumicchito attho sambhavati, so pana aphaḷattā bhāsitaṭṭhapariyāyena atthoyeva nāma na hotīti āha “**anattaviññāpikā**” ti. Apica payoḷanattābhāvato **anattā**, vācā, taṃ viññāpikātipi vaṭṭati. **Akusalacetanā samphappalāpo** samphaṃ palapanti etāyāti katvā. **Āsevanam** bhāvanam bahulīkaraṇam. Yaṃ janam gāhāpayitum pavattito, tena aggahite appasāvajjo, gahite mahāsāvajjo. Kilesānam mudutibbatāvasenāpi appasāvajjamahāsāvajjatā yojetabbā. **Bhāratanāma-kānam** dvebhātukarājūnam **yuddhakathā**, Dasagiriyaḷkkena **sītāya** nāma deviyā **āharaṇakathā**, rāmaraññā paccāharaṇakathā (1.0343), yathā taṃ adhunā bāhira-kehi paricayitā sakkaṭabhāsāya gaṇṭhitā rāmapurāṇabhāratapurāṇādīkathāti, evamādīkā niratthakakathā samphappalāpoti vuttaṃ “**bhārata ...pe... purekkhāratā**” ti.

“**Kālavādī**” ti-ādi samphappalāpā paṭiviratassa paṭipattisandassanam yathā “pāṇātipātā paṭivirato” ti-ādi (dī. ni. 1.8, 194) pāṇātipātappahānassa paṭipattidassanam. “Pāṇātipātam pahāya viharatī” ti hi vutte katham pāṇātipātappahānam hotīti apekkhāsambhavato “pāṇātipātā paṭivirato hotī” ti vuttaṃ. Sā pana virati kathanti āha “nīhitadaṇḍo nīhita sattho” ti. Tañca daṇḍasatthanidhānam kathanti vuttaṃ “lajjī” ti-ādi. Evaṃ uttaruttaram purimassa purimassa upāyasandassanam. Tathā adinnādānādīsūpi yathāsambhavam yojetabbam. Tena vuttaṃ “kālavādī-ti-ādi samphappalāpā paṭiviratassa paṭipattisandassanam” ti. Atthasamhitāpi hi vācā ayuttakālapayogena

atthāvahā na siyāti anattaviññāpanabhāvaṃ anulometi, tasmā samphappalāpaṃ pajahantena akālavādītā parivajjetabbāti dassetuṃ “**kālavādī**” ti vuttaṃ. Kāle vadan-
ntenāpi ubhayattha asādhanato abhūtaṃ parivajjetabbanti āha “**bhūtavādī**” ti. Bhūtañca vadantena yaṃ idhalokaparalokahitasampādanakaṃ, tadeva vatta-
bbanti vuttaṃ “**atthavādī**” ti. Atthaṃ vadantenāpi na lokiyadhammanissitameva
vattabbaṃ, atha kho lokuttaradhammanissitampīti āha “**dhammavādī**” ti. Yathā ca
attho lokuttaradhammanissito hoti, tathā dassanatthaṃ “**vinayavādī**” ti vuttaṃ.

Pātimokkhasaṃvaro, satīñāṇakhantivīriyasaṃvaroti hi pañcannaṃ saṃvaravi-
nayānaṃ tadaṅgappahānaṃ, vikkhambhanasamucchedapaṭippassaddhinissara-
ṇappahānanti pañcannaṃ pahānavinayānañca vasena vuccamāno attho nibbānā-
dhigamahetubhāvato lokuttaradhammasannissito hoti. Evaṃ guṇavisesayutto ca
attho vuccamāno desanākosalle sati sobhati, kiccakaro ca hoti, nāññathāti
dassetuṃ “**nidhānavatiṃ vācaṃ bhāsītā**” ti vuttaṃ. Idāni tameva desanākosallaṃ
vibhāvetuṃ “**kālenā**” ti-ādimāha. Ajjhāsayaṭṭhuppattīnaṃ, pucchāya ca vasena
otiṅṅe desanāvisaye ekaṃsādibyākaraṇavibhāgaṃ sallakkhetvā ṭhapanāhetudā-
haraṇasaṃsandanāni taṃtaṃkālānurūpaṃ (1.0344) vibhāventiyā parimitapari-
cchinnarūpāya gambhīrudānapahūtattavittārasaṅgāhikāya desanāya pare
yathājjhāsayaṃ paramatthasiddhiyaṃ patitṭhāpento “desanākusalo” ti vuccatīti
evametthāpi atthayojanā veditabbā.

Vattabbayuttakālanti vattabbavacanassa anurūpakālaṃ, tattha vā payujjitabba-
kālaṃ. Sabhāvavaseneva bhūtatāti āha “**sabhāvamevā**” ti. Atthaṃ vadatīti **attha-**
vādī. Atthavadanañca tannissitavācākathanamevāti adhippāyena vuttaṃ “diṭṭha-
dhammikasaṃparāyikatthasannissitameva katvā” ti. **Dhammavādī**” ti-ādīsupi
eseva nayo.

Nidheti sannidhānaṃ karoti etthāti **nidhānaṃ. Ṭhapanokāso**. “Ṭhānavatī” ti vutte
tasmimṃ ṭhāne ṭhāpetuṃ yuttātipi attho sambhavatīti āha “**hadaye**” ti-ādi. Nidhāna-
vatīpi vācā kālayuttāva atthāvahā, tasmā “**kālenā**” ti idaṃ “**nidhānavatiṃ**” vācaṃ
bhāsītā” ti etassāpekkhavananti dasseti “**evarūpin**” ti-ādinā. Icchitatthanibbatta-
natthaṃ apadisitabbo, apadisīyati vā icchitattho anenāti **apadeso**, upamā, hetudā-
haraṇādikāraṇaṃ vā, tena saha vattatīti **sāpadesā**, vācā, tenāha “**sa-upamaṃ sakā-**
raṇanti attho” ti. **Paricchedaṃ dassetvā**ti yāvatā pariyosānaṃ sambhavati, tāvatā
mariyādaṃ dassetvā, tena vuttaṃ “**yathā ...pe... bhāsati**” ti. Sikhamappattā hi
kathā atthāvahā nāma na hoti. **Atthasaṃhitanti** ettha **attha**-Saddo bhāsitatthapari-
yāyoti vuttaṃ “**anekehipi**” ti-ādi. Bhāsitattho ca nāma saddānusārena adhigato
sabbopi pakatyaṭṭhapaccayatthabhāvatthādiko, tatoyeva bhagavato vacanaṃ eka-
gāthāpadampi saṅkhepavittārādi-ekattādinandiyāvattādinayehi anekehipi niddhā-
raṇakkhamatāya pariyādātumasakkuṇeyyaṃ atthamāvahatīti. Evaṃ atthasāma-
ññato saṃvaṇṇetvā icchitatthavisesatopi saṃvaṇṇetuṃ “**yaṃ vā**” ti-ādimāha.
Atthavādinā vattumicchitatthoyeva hi idha gahito. Nanu sabbesampi vacanaṃ
attanā icchitatthasahitaṃyeva, kimettha vattabbaṃ atthīti antolīnacodanaṃ pariso-
dheti “**na aññan**” ti-ādinā. Aññamatthaṃ paṭhamaṃ nikkhipitvā ananusandhiva-
sena pacchā aññamatthaṃ na bhāsati. Yathānikkhittānusandhivaseneva pariyosā-

petvā kathetīti adhippāyo.

10. Evaṃ (1.0345) paṭipāṭiyā sattamūlasikkhāpadāni vibhajitvā satipi abhijjhādi-ppahānassa saṃvarasīlasaṅgahe upariguṇasaṅgahato, lokiyaputhujjanāvisayato ca uttaridesanāya saṅgahitum taṃ pariharitvā pacurajanapākaṭaṃ ācārasīlameva vibhajanto bhagavā “bījagāmabhūtagāmasamārambhā”ti-ādimāhāti pāliyaṃ sambandho vattabbo. Tattha vijāyanti viruhanti etehīti **bījāni**. Paccayantarasamavāye sadisaphaluppattiyā visesakāraṇabhāvato viruhasamatthānaṃ sārāphalādīnametaṃ adhivacanaṃ. Bhavanti, ahuvunti cāti **bhūtā**, jāyanti vaḍḍhanti jātā, vaḍḍhitā cāti attho. Vaḍḍhamānakānaṃ vaḍḍhitvā, ṭhitānañca rukkhagacchādīnaṃ yathākkamamadhivacanaṃ. Viruḷhamulā hi nīlabhāvaṃ āpajantā taruṇarukkhagacchā jāyanti vaḍḍhantīti vuccanti. Vaḍḍhitvā ṭhitā mahantā rukkhagacchā jātā vaḍḍhitāti. **Gāmoti** samūho, so ca suddhaṭṭhakadhammarāsi, bījānaṃ, bhūtānañca tathāladhasamaññānaṃ aṭṭhadhammānaṃ gāmo, teyeva vā gāmoti tathā. Avayavavinimuttassa hi samudāyassa abhāvato duvidhenāpi atthena teyeva tiṇarukkhalatādayo gayhanti.

Apica bhūmiyaṃ paṭiṭṭhahitvā haritabhāvamāpannā rukkhagacchādayo devatā pariggayhanti, tasmā bhūtānaṃ nivāsanaṭṭhānatāya gāmoti bhūtagāmotipi vadanti, te sarūpato dassetuṃ “**mūlabījan**”ti-ādimāha. Mūlameva bījaṃ **mūlabījaṃ**. Sesesupī ayaṃ nayo. **Phalubījanti** pabbabījaṃ. Paccayantarasamavāye sadisaphaluppattiyā visesakāraṇabhāvato viruhasamatthe sārāphale niruḷho bī-saddo tadatthasiddhiyā mūlādīsipi kesuci pavattatīti mūlādīto nivattanatthaṃ ekena bīja-saddena visesetvā “**bījabījan**”ti vuttaṃ yathā “rūpaṃrūpaṃ, dukkhadukkhānaṃ”ti ca. **Nīlatiṇarukkhādīkassā**ti allatiṇassa ceva allarukkhādīkassa ca. **Ādi**-saddena osadhigacchalatādayo veditabbā. **Samārambho** idha vikopanaṃ, tañca chedanādiyevāti vuttaṃ “**chedanabhedanapacanādībhāvenā**”ti. Nanu ca rukkhādayo cittarahitatāya na jīvā, cittarahitatā ca paripphandanābhāvato, chinne viruhasato, visadisajātīkabhāvato, catuyoni-apariyāpannato ca veditabbā. Vuḍḍhi pana pavāḷasilālavaṇādīnampi vijjatīti na tesam jīvatābhāve kāraṇaṃ. Visayaggahaṇānañca nesam parikkappanāmatthaṃ supanaṃ viya ciñcādīnaṃ, tathā kaṭukambilāsādīnā dohaḷādayo. Tattha kasmā bījagāmabhūtagāmasamārambhā (1.0346) paṭivirati icchitāti? Samaṇasārūppato, tannissitasattānukampanato ca. Tenevāha āḷavakānaṃ rukkhacchedanādivatthūsu “jīvasaṇṇīno hi moghapurisā manussā rukkhasmin”ti-ādi (pārā. 89).

Ekaṃ bhattaṃ **ekabhattaṃ**, tamassa atthi ekasmiṃ divase ekavārameva bhuñjanatoti **ekabhattiko**. Tayidaṃ ekabhattaṃ kadā bhuñjitabbanti sandhāya vuttaṃ “**pātarāsabhattaṃ**”ti-ādi, dvīsū bhattesu pātarāsabhattaṃ sandhāyāhāti adhippāyo. Pāto asitabbanti **pātarāsaṃ**. Sāyaṃ asitabbanti **sāyamāsaṃ**, tadeva bhattaṃ tathā. Eka-saddo cettha majjhanhikakālaparicchedabhāvena payutto, na tadantogadhavārabhāvenāti dasseti “**tasmā**”ti-ādinā.

Rattiyā bhojanaṃ uttarapadalopato rattisaddena vuttaṃ, taddhitavasena vā tathāyevādhippāyasambhavato, tenāha “**rattiyā**”ti-ādi. Aruṇuggamanato paṭṭhāya yāva majjhanhikā ayaṃ buddhādīnaṃ ariyānaṃ āciṇṇasamāciṇṇo bhojanassa

kālo nāma, tadañño vikālo. Tatha dutiyapadena rattibhojanassa paṭikkhattā aparanhova idha vikāloti pārisesanayena tatiyapadassa atthaṃ dīpetuṃ **“atikkante majjhanhike”** ti-ādi vuttaṃ. Bhāvasādhano cettha bhojana-saddo ajjhoharaṇattha-vācakoti dīpeti **“yāva sūriyatthaṅgamanā bhojanan”** ti iminā. Kassa pana tadajjhoharaṇanti? Yāmakālikādīnamanuññātattā, vikālabhojanasaddassa ca yāvakālikajjhoharaṇeyeva niruḥhattā **“yāvakālikassā”** ti viññāyati. Ayaṃ panettha aṭṭhakathā-vaseso ācariyānaṃ nayo- bhuñjitabbaṭṭhena **bhojanam**, yāgubhattādi sabbaṃ yāvakālikavatthu. Yathā ca **“rattūparato”** ti ettha rattibhojanam rattisaddena vuccati, evamettha bhojanajjhoharaṇam bhojanasaddena. Vikāle bhojanam **vikālabhojanam**, tato **vikālabhojanā**. Vikāle yāvakālikavatthussa ajjhoharaṇāti atthoti. Īdisā guṇavibhūti na buddhakāleyevāti āha **“anomānadīre”** ti-ādi. Ayaṃ pana pāliyaṃ anusandhikkamo- ekasmiṃ divase ekavārameva bhuñjanato **“ekabhattiko”** ti vutte rattibhojanopi siyāti (1.0347) tannivāraṇatthaṃ **“rattūparato”** ti vuttaṃ. Evaṃ sati sāyanhabhojipi ekabhattiko siyāti tadāsaṅkānivattanatthaṃ **“virato vikālabhojanā”** ti vuttanti.

Saṅkhepato **“sabbapāpassa akaraṇan”** ti-ādi (dī. ni. 2.90; dha. pa. 183; netti. 30, 50, 116, 124) nayappavattaṃ bhagavato sāsanam sachandarāgappavattito naccādīnam dassanam nānulometīti āha **“sāsanassa ananulomattā”** ti. Visucati sāsanam vijjhati ananulomikabhāvenāti **visūkam**, paṭiviruddhanti vuttaṃ hoti. Tatra upamaṃ dasseti **“paṭāṇibhūtan”** ti iminā, paṭāṇisaṅkhātam kilam viya bhūtanti attho. **“Visūkan”** ti etassa **paṭāṇibhūtanti** atthamāhātipi vadanti. Attanā payojiyamānam, parehi payojāpiyamānañca naccam naccabhāvasāmaññato pāliyaṃ ekeneva naccasaddena sāmaññaniddesanayena gahitam, ekasesanayena vā. Tathā gītavāditasaddehi gāyanagāyāpanavādanavādāpanānīti āha **“naccanaccāpanādivasenā”** ti. Suddhahetutājotanavasena hi dvādhippāyikā ete saddā. Naccañca gītañca vāditañca visūkadassanañca **naccagītavāditavisūkadassanam**, samāhārasasettha ekattaṃ. **Aṭṭhakathāyam** pana yathāpāṭham vākyāvattikantavacana saha samuccayasamāsadassanatthaṃ **“naccā cā”** ti-ādi vuttaṃ. Evaṃ sabbattha īdisesu. (dassanavisaye mayūranaccādipaṭikkhipanena naccāpanavisayepi paṭikkhipanam daṭṭhabbam) **“naccādīni hi”** ti-ādinā yathāvuttatthasamattanaṃ. Dassanena cettha savanampi saṅgahitam virūpekasesanayena, yathāsakam vā visayassa ālocanasabhāvatāya pañcannaṃ viññāṇaṃ savanakiriyāyapi dassanasāṅkhepasambhavato **“dassanā”** icceva vuttaṃ. Tenevāha **“pañcahi viññāṇehi na kiñci dhammam paṭijānāti aññatra atinipātammattā”** ti.

“Visūkabhūtā dassanā cā” ti etena avisūkabhūtassa pana gītassa savanam kadāci vaṭṭatīti dasseti. Tathā hi vuttaṃ paramatthajotikāya **khuddakapāṭhaṭṭhakathāya** **“dhammūpasamhitampi cettha gītam na vaṭṭati, gītūpasamhito pana dhammo vaṭṭati”** ti (khu. pā. aṭṭha. pacchimapañcasikkhāpadavaṇṇanā) katthaci pana na-kāravipariyāyena pāṭho dissati. Ubhayatthāpi ca gīto ce dhammānulomattapaṭisaṃyuttopi na vaṭṭati, dhammo ce gītasaddapaṭisaṃyuttopi vaṭṭatīti adhippāyo veditabbo. **“Na bhikkhave, gītassarena (1.0348) dhammo gāyitabbo, yo gāyeyya, āpatti dukkaṭassā”** ti (cūḷava. 149) hi desanāya eva paṭikkhepo, na sava-

nāya. Imassa ca sikkhāpadassa visuṃ paññāpanato viññāyati “gītassarena desi-
topi dhammo na gīto”ti. Yañca **sakkapañhasuttavaṇṇanāyaṃ** sevitabbāsevitabba-
saddaṃ niddharantena “yaṃ pana atthanissitaṃ dhammanissitaṃ kumbhadāsīgī-
tampi suṇantassa pasādo vā uppajjati, nibbidā vā saṅṭhāti, evarūpo saddo sevitab-
bbo”ti (dī. ni. aṭṭha. 2.365) vuttaṃ, taṃ asamādānasikkhāpadassa sevitabbatāma-
ttapariyāyena vuttaṃ. Samādānasikkhāpadassa hi evarūpaṃ suṇantassa sikkhā-
padasaṃvaramṃ bhijjati gītasaddabhāvatoti veditabbaṃ. Tathā hi **vinayaṭṭhakathāsu**
Vuttaṃ “gītanti naṭādīnaṃ vā gītaṃ hotu, ariyānaṃ parinibbānakāle ratanattayagu-
ṇūpasamhitamṃ sādhuḷānagitaṃ vā, asaṃyatabhikkhūnaṃ dhammabhāṇaka-
gītamṃ vā, antamaso dantagītampi, yaṃ “gāyissāmā”ti pubbabhāge okūjitaṃ
karonti, sabbametamṃ gītamṃ nāmā”ti (pāci. aṭṭha. 835; vi. saṅga. aṭṭha. 34.25).

Kiñcāpi **mālā**-saddo loke baddhapupphavācako, sāsane pana ruḷhiyā abaddha-
pupphesupi vaṭṭati, tasmā yaṃ kiñci pupphaṃ baddhamabaddhamṃ vā, taṃ
sabbamṃ “mālā” tveva daṭṭhabbanti āha “**yaṃ kiñci pupphan**”ti. “Yaṃ kiñci gandha-
n”ti cettha vāsacuṇṇadhūpādikaṃ vilepanato aññaṃ **yaṃ kiñci gandhajātaṃ**.
Vuttatthamṃ viya hi vuccamānatthamantarenāpi saddo atthavisesavācako. **Chavirā-**
gakaṇṇanti vilepanena chaviyā rañjanatthamṃ pisitvā paṭiyattaṃ yaṃ kiñci gandha-
cuṇṇamṃ. Piḷandhanamṃ **dhāraṇamṃ**. Ūnaṭṭhānapūraṇamṃ **maṇḍanamṃ**. Gandhava-
sena, chavirāgavasena ca sādiyanamṃ **vibhūsanamṃ**. Tadevatthamṃ puggalādhiṭṭhā-
nena dīpeti “**tattha piḷandhanto**”ti-ādīnā. Tathā ceva **majjhimaṭṭhakathāyampi** (ma.
ni. aṭṭha. 3.147) vuttaṃ, paramatthajotikāyaṃ pana **khuddakapāṭhaṭṭhakathāyaṃ**
“mālādīsu dhāraṇādīni yathāsaṅkhyamṃ yojetabbāni”ti (khu. pā. aṭṭha. pacchimapa-
ñcasikkhāpadavaṇṇanā) ettakameva vuttaṃ. Tatthāpi yojentena yathāvuttanaye-
neva yojetabbāni. Kiṃ panetaṃ kāraṇanti āha “**yāyā**”ti-ādi. Yāya dussīlyaceta-
nāya karoti, sā idha **kāraṇamṃ**. “Tato paṭivirato”ti hi ubhayattha sambandhitabbaṃ,
eteneva “mālā ...pe ...

vibhūsanānaṃ ṭhānaṃ, mālā ...pe... vibhūsanāneva vā ṭhānaṃ”ti samāsampi dasseti. Tadākārappavatto (1.0349) cetanādiddhammoyeva hi dhāraṇādikiriyā. Tattha ca cetanāsampayuttadhammānaṃ kāraṇaṃ sahaṇāṭṭhānopakāraṇato, padhānato ca. “Cetayitvā kammaṃ karoti kāyena vācāya manasā”ti (a. ni. 6.63) hi vuttaṃ. Dhāraṇādibhūtā eva ca cetanā ṭhānanti. Ṭhāna-saddo paccekaṃ yojetabbo dvandapadato suyyamānattā.

Uccāti uccasaddena akāraṇena samānattaṃ akāraṇaṃ ekaṃ saddantaraṃ accuggatavācākaṃti āha “**pamāṇātikantaṃ**”ti. Seti etthāti **sayanaṃ**, mañcādi. Samaṇasārupperahitattā, gahaṭṭhehi ca seṭṭhasammatattā akappiyapaccattharaṇaṃ “mahāsayanā”ti idhādhippetanti dassetuṃ “**akappiyattharaṇaṃ**”ti vuttaṃ. Nisīdanaṃ panettha sayaneneva saṅgahitanti daṭṭhabbaṃ. Yasmā pana ādhāre paṭikkhitte tadādhāraṇakiriyāpi paṭikkhittāva hoti, tasmā “uccāsayanamahāsayanā” icceva vuttaṃ. Atthato pana tadupabhogabhūtanisajjānipajjanehi virati dassitāti veditabbaṃ. Atha vā “uccāsayanamahāsayanā”ti esa niddeso ekasesanayena yathā “nāmarūpapaccayā saḷāyatanaṃ”ti (ma. ni. 3.126; saṃ. ni. 2.1; udā. 1) eta-smimpi vikappe āsanapubbakattā sayanakiriyāya sayanaggahaṇeneva āsanampi gahitanti veditabbaṃ. Kiriyāvācaka-āsanasayanāsaddalopato uttarapadalopaniddesotipi **vinayaṭikāyaṃ** (vi. vi. ṭi. 2.106) vuttaṃ.

Jātameva rūpamassa na vipakāraṇanti **jātarūpaṃ**, satthuvaṇṇaṃ. Rañjīyati setavaṇṇatāya, rañjanti vā ettha sattāti **rajataṃ** yathā “nesaṃ padakkantaṃ”ti. “Cattāro vīhayo guṇjā, dve guṇjā māsako bhava”ti vuttalakkhaṇena vīsati māsako nīlakahāpaṇo vā dudradāmakādiko vā taṃtaṃdesavohārānurūpaṃ kato **kahāpaṇo**. Lohādīhi kato **lohamāsakādiko**. **Ye vohāraṃ gacchanti**ti pariyādānavacanaṃ. **Vohāraṇti** ca kayavikkayavasena sabbohāraṃ. Aññehi gāhāpane, upanikkhittasādiyane ca paṭiggahaṇattho labbhatīti āha “**na uggaṇhāpeti na upanikkhittaṃ sādīyati**”ti. Atha vā tividdhaṃ paṭiggahaṇaṃ kāyena vācāya manasā. Tattha kāyena paṭiggahaṇaṃ uggahaṇaṃ. Vācāya paṭiggahaṇaṃ uggahaṇaṃ. Manasā paṭiggahaṇaṃ sādīyanaṃ. Tividdhampetaṃ paṭiggahaṇaṃ sāmāññaniddesena, ekasesanayena vā gahetvā paṭiggahaṇāti vuttanti āha (1.0350) “**neva naṃ uggaṇhāti**”ti-ādi. Esa nayo **āmakadhaññapaṭiggahaṇā**Ti-ādīsipi.

Nivārādi-upadhaññassa sāliyādīmūladhaññantogadhattā “**sattavidhassāpi**”ti vuttaṃ. Saṭṭhidinaparipāko sukadhaññaviseso **sāli** nāma sāliyate silāghateti katvā. **Dabbaguṇapakāse** pana-

“Atha dhaññaṃ tidhā sāli-saṭṭhikavīhibhedato;

sālayo hemantā tatra, saṭṭhikā gimhajā api;

vīhayo tvāsaḷhākhyātā, vassakālasamubbha vā”ti.-

Vuttaṃ. Vahati, brūheti vā sattānaṃ jīvanti **vīhi**, sassaṃ. Yuvitabbo missitabboti **yavo**. So hi atilūkhatāya aññena missetvā paribhuñjīyati. Gudhati parivedhati pali-buddhatīti **godhūmo**, yaṃ “milakkhabhojanaṃ”tipi vadanti. Sobhanattā kamaṇīyabhāvaṃ gacchatīti **kaṅgu**, atisukhumadhaññaviseso. Variyati atilūkhatāya nivārīyati, khuddāpaṭivinayanato vā bhajīyatīti **varako**. Koramaṃ rudhiraṃ dūsati **kudrū-sako**, vaṇṇasaṅkamaṇena yo “govaddhanaṃ”tipi vuccati. Tāni sattapi sappabhedā

nidhāne posane sādhattena “dhaññānī”ti vuccanti. **“Na kevalañcā”**ti-ādinā sampatīcchanam, parāmasanañca idha paṭiggahaṇasaddena vuttanti dasseti. Evamīdisesu. “Anujānāmi bhikkhave, vasāni bhesajjāni acchavasam macchavasam susukāvasam sūkaravasam gadrabhavasam”ti (mahāva. 262) vuttattā idam pañcavi-dhampi bhesajjam odissa anuññātam nāma. Tassa pana “kāle paṭiggahitan”ti vuttattā paṭiggahaṇam vaṭṭatīti āha **“aññatra odissa anuññātā”**ti. Maṃsa-saddena macchānampi maṃsam gahitam evāti dassetum **“āmakamaṃsamacchānan”**ti vuttam, tikoṭiparisuddham macchamaṃsam anuññātam adiṭṭham, asutam, aparisa-ñkitanti vā payogassa dassanato virūpekasesanayo dassito anenāti veditabbam.

Kāmaṃ lokiyā-

“Aṭṭhavassā bhavē gorī, dasavassā tu kaññakā;
samppatte dvādasavasse, kumārītibhidhīyate”ti.-

Vadanti (1.0351). Idha pana purisantaragatāgatavasena itthikumārikābhedoti āha **“itthīti purisantaragatā”**ti-ādi. **Dāsidāsavasenevā**ti dāsidāsavohāravaseneva. **Evam vutteti** tādīsena kappiyavacanena vutte. Vinayaṭṭhakathāsu āgatavinicchayaṃ sandhāya **“vinayavasenā”**ti vuttam. So **kuṭīkārasikkhāpadavaṇṇanā**dīsu (pārā. aṭṭha. 364) gahetabbo.

Bijaṃ khipanti ettha, khittam vā bijaṃ tāyatīti **khetam**, kedāroti āha **“yasmim pubbaṇṇam ruhati”**ti. Aparāṇṇassa pubbe pavattamannaṃ **pubbaṇṇam na-kā-rassa ṇa-kāram katvā, sāli-ādi.** Vasanti patiṭṭhahanti aparāṇṇāni etthāti **vatthūti** attham dasseti **“vatthu nāmā”**ti-ādinā. Pubbaṇṇassa aparaṃ pavattamannaṃ **aparaṇṇam** Vuttanayena. Evam aṭṭhakathānāyānurūpaṃ attham dassetvā idāni “khetam nāma yattha pubbaṇṇam vā aparāṇṇam vā jāyati”ti (pārā. 104) vuttavina-yapāḷināyānurūpampi attham dassento **“yattha vā”**ti-ādimāha. **Tadatthāyāti** khetatthāya. **Akatabhūmibhāgoti** aparisañkhato taduddesiko bhūmibhāgo. **“Khetvatthu sisenā”**ti-ādinā nidassanamattametanti dasseti. **Ādi-**saddena pokkharāṇīkūpā-dayo saṅgahitā.

Dūtassa idam, dūtena vā kātumarahatīti **dūteyyam.** **Paṇṇanti** lekhasāsanam. **Sāsananti** mukhasāsanam. **Gharā gharanti** aññasmā gharā aññam gharam. **Khuddakagamananti** dūteyyagamanato appataragamanam, anaddhānagamanam rassagamananti attho. Tadubhayesaṃ anuyuñjanaṃ anuyogoti āha **“tadubhayakaraṇam”**ti. **Tasmāti** tadubhayakaraṇasseva anuyogabhāvato.

Kayanaṃ **kayo,** paramparā gahetvā attano dhanassa dānam. Kī-saddaṅhi dabbavinimaye paṭhanti vikkayanaṃ **vikkayo,** Paṭhamameva attano dhanassa paresam dānanti vadanti. **Sāratthadīpaniyā**dīsu pana **“kayan”**ti parabhaṇḍassa gahaṇam. **Vikkayanti** attano bhaṇḍassa dānan”ti (sārattha. ṭī. 2.594) vuttam. Tadeva “kayitañca hoti parabhaṇḍam attano hatthagataṃ karontena, vikkitañca attano bhaṇḍam parahatthagataṃ karontenā”ti (pārā. aṭṭha. 515) vinayaṭṭhakathāvacanena sameti. **Vañcanam** māyākaraṇam, paṭibhānakaraṇavasena upāyakusala-tāya parasantakaggahaṇanti vuttam hoti. Tulā nāma yāya tuliyati pamiyati, tāya (1.0352) kūṭam **“tulākūṭan”**ti vuccati. Tam pana karonto tulāya rūpa-aṅgahaṇā-kārapaṭīcchannasāṅghānavasena karotīti catubbidhatā vuttā. Attanā gahetabbam

bhaṇḍaṃ pacchābhāge, paresaṃ dātabbaṃ pubbabhāge katvā minentīti āha “**gaṇhanto pacchābhāge**” ti-ādi. **Akkamati** nippīlati, pubbabhāge akkamati sambandho. **Mūle rajjunti** tulāya mūle yojitaṃ rajjuṃ. Tathā **agge. Tanti** aya-cuṇṇaṃ.

Kanati dibbatīti **kaṃso**, Suvanṇarajatādīmayā bhojanapānapattā. Idha pana sovaṇṇamaye pānapatteti āha “**suvaṇṇapātī**” ti. **Tāya vañcananti** nīkativasena vañcanaṃ. “Patirūpakaṃ dassetvā parasantakagahaṇaṇhi nikati, paṭibhānakaraṇavasena pana upāyakusalatāya vañcanaṃ” ti nīkativañcanaṃ bhedato **kaṇhajāta-katṭhakathā** dīsu (jā. aṭṭha. 4.10.19; dī. ni. aṭṭha. 1.10; ma. ni. aṭṭha. 2.149; saṃ. ni. aṭṭha. 3.5.1165; a. ni. aṭṭha. 2.4.198 atthato samānaṃ) vuttaṃ, idha pana tadubhayaṃpi “vañcana” micceva. “**Kathan**” ti-ādinā hi patirūpakaṃ dassetvā parasantakagahaṇameva vibhāveti. **Samagghataranti** tāsāṃ pātīnaṃ aññamaññaṃ samakaṃ agghavisesaṃ. **Pāsāṇeti** bhūtābhūtābhāvasañjānanake pāsāṇe. Ghaṃsaneneva suvaṇṇabhāvasañjāpanaṃ siddhanti “**ghaṃsitvā**” tveva vuttaṃ.

Hadayanti nāḷi-ādīminanabhājanānaṃ abbhantaraṃ, tasmīṃ bhedo chiddakaraṇaṃ **hadayabhedo**. Tilādīnaṃ nāḷi-ādīhi minanakāle ussāpitā sikhāyeva sikhā, tassā bhedo hāpanaṃ **sikhābhedo**.

Rajjuyā bhedo visamakaraṇaṃ **rajjubhedo**. **Tānīti** sappitelādīni. **Antobhājaneti** paṭhamaṃ nikkhattabhājane. **Ussāpetvāti** uggamāpetvā, uddhaṃ rāsīṃ katvāti vuttaṃ hoti. **Chindantoti** apanento.

Kattabbakammato uddhaṃ koṭanaṃ paṭihananaṃ **ukkoṭanaṃ**. Abhūtākārīnaṃ **lañjaggaṇaṃ**, Na pana puna kammāya ukkoṭanamattanti āha “**assāmike ...pe... ggahaṇaṃ**” ti. **Upāyehīti** kāraṇapatirūpakehi. **Tatrāti** tasmīṃ vañcane. “Vatthun” ti avatvā “**ekaṃ vatthun**” ti vadanto aññānīpi atthi bahūnīti dasseti. Aññānīpi hi sasa-vatthu-ādīni tattha tattha vuttāni. **Miganti** mahantaṃ migamaṃ. **Tena hīti** migaggaṇe uyyojanaṃ, yena vā kāraṇena “migaṃ me dehī” ti āha, tena kāraṇenāti attho. **Hi-saddo** (1.0353) nipātamattaṃ. **Yogavasenāti** vijjājappanādīpayogavasena. **Māyāvasenāti** mantajappanaṃ vinā abhūtassāpi bhūtākārasañjāpanāya cakkhumohanamāyāya vasena. Yāya hi amaṇi-ādayopi maṇi-ādi-ākārena dissanti. **Pāmaṅgo** nāma kulācārayutto ābharaṇaviseso, yaṃ loke “yaññopavittan” ti vadanti. **Vakkalitherāpadāne**pi vuttaṃ-

“Passathetaṃ māṇavakaṃ, pītamaṭṭhanivāsaṃ;

hemayaññopavittaṅgaṃ, jananettamanoharan” ti. (apa. 2.54.40);

Tadaṭṭhakathāyampi “**pītamaṭṭhanivāsananti** siliṭṭhasuvaṇṇavaṇṇavatthe nīvatthanti attho. **Hemayaññopavittaṅganti** suvaṇṇapāmaṅgalaggitagattanti attho” ti (apa. aṭṭha. 2.54.40) savanaṃ saṭhanaṃ **sāvi**, anujukatā, tenāha “**kuṭīlayogo**” ti, jīmhatāyogoti attho. “**Etesamaṃyevā**” ti-ādinā tulyādhikaraṇataṃ dasseti. “**Tasmā**” ti-ādi laddhaguṇadassanaṃ. Ye pana catunnampi padānaṃ bhinnādhikaraṇataṃ vadanti, tesāṃ vādamāha “**kecī**” ti-ādinā. Tattha “**kecī**” ti sārasmāsakārakā ācariyā, uttaravihāravāsino ca, tesāṃ taṃ na yuttaṃ vañcanena saṅgahitasseva puna gahitattāti dasseti “**taṃ panā**” ti-ādinā.

Māraṇanti muṭṭhipahārasātālanādīhi hiṃsanaṃ viheṭhanaṃ sandhāya vuttaṃ,

na tu pāṇātipātaṃ. Viheṭhanatthehi hi **vadha**-saddo dissati “attānaṃ vadhitvā vadhitvā rodeyyā”ti-ādīsu (pāci. 880) **māraṇa**-saddopi idha viheṭhaneyeva vattatīti daṭṭhabbo. Keci pana “pubbe pāṇātipātaṃ pahāyā’ti-ādīsu sayamkāro, idha paramkāro”ti vadanti, taṃ na sakkā tathā vattum “kāyavacīpayogasamuṭṭhāpikā cetanā, cha payogā”ti ca vuttatā. Yathā hi appaṭiggāhabhāvasāmaññepi sati pabbajitehi appaṭiggahitabbavatthuvisesabhāvasandassanattaṃ itthikumāridāsīdāsādayo vibhāgena vuttā. Yathā ca parasantakassa haraṇabhāvato adinnādānabhāvasāmaññepi sati tulākūṭādayo adinnādānavisesabhāvasandassanattaṃ vibhāgena vuttā, na evaṃ pāṇātipātapariyāyassa vadhassa puna gahaṇe payojanaṃ atthi tathāvibhajitabbassābhāvato, tasmā yathāvuttoyevattho sundarataroti.

Viparāmosoti (1.0354) visesena samantato bhusaṃ mosāpanaṃ muyhanakaraṇaṃ, thenanaṃ vā. Theyyaṃ corikā mosoti hi pariyāyo. So kāraṇavasena duvidhoti āha “**himaviparāmoso**”ti-ādi.

Musantīti corenti, mosenti vā muyhanam karonti, mosetvā tesam santakam gaṇhantīti vuttam hoti. **Yanti** ca tassā kiriyāya parāmasanam. **Maggappaṭipannam jananti** parapakkhepi adhikāro. Ālopanam vilumpanam **ālopo**. Sahasā karaṇam **sahasākāro**. Sahasā pavattitā **sāhasikā**, sāva kiriyā tathā.

Ettāvatāti “pāṇātipātam pahāyā”ti-ādinā “sahasākārā paṭivirato”ti pariyosānena etapparimāṇena pāṭhena. Antarabhedam aggahetvā pāḷiyam yathārutamāgatavaseveva chabbīsatisikkhāpadasaṅgahametaṃ silam yebhuyyena sikkhāpadānamavibhattatā **cūlasīlam** nāmāti attho. Desanāvasena hi idha cūlamajjhimādibhāvo veditabbo, na dhammavasena. Tathā hi idhasaṅkhittena uddiṭṭhānam sikkhāpadānam avibhattānam vibhajanavasena majjhimasīladesanā pavattā, tenevāha “**majjhimasīlam vitthārento**”ti. Cūlasīlavaṇṇanā niṭṭhitā.

Majjhimasīlavaṇṇanā

11. “Yathā vā paneke bhonto”ti-ādidesanāya sambandhamāha “**idānī**”ti-ādinā. Tatthāyamattṭhakathāmuttako nayo- **yathāti** opammatthe nipāto. **Vāti** vikappanathe, tena imamatham vikappeti “ussāham katvā mama vaṇṇam vadamānopi puthujjano pāṇātipātam pahāya pāṇātipātā paṭivirato”ti-ādinā parānuddesikanayena vā sabbathāpi ācārasīlamattameva vadeyya, na taduttarim. “Yathāpaneke bhonto samaṇabrāhmaṇabhāvam paṭijānamānā, parehi ca tathā sambhāviyamānā tadanurūpapaṭipattiṃ ajānanato, asamatthanato ca na abhisambhuṇanti, na evamayaṃ. Ayaṃ pana samaṇo gotamo sabbathāpi samaṇasārūppapaṭipattiṃ pūresiyevā”ti evaṃ aññuddesikanayena vā sabbathāpi ācārasīlamattameva vadeyya, na taduttarinti. **Panāti** (1.0355) vacanālaṅkāre vikappanatheneva upanyāsādi-atthassa sijjhanato. **Eketi** aññe. “Ekacce”tipi vadanti. **Bhontoti** sādhuṇam piyasamudāhāro. Sādhavo hi pare “bhonto”ti vā “devānam piyā”ti vā “āyasmanto”ti vā samālapanti. **Samaṇabrāhmaṇāti** yaṃ kiñci pabbajjam upagatatāya **samaṇā**. Jātimattena ca **brāhmaṇāti**.

Saddhā nāma idha catubbidhesu ṭhānesūti āha “**kammañcā**”ti-ādi. Kammakammaphalasambandheneva idhalokaparalokasaddahanam daṭṭhabbam “ettha kammam vipaccati, kammaphalañca anubhavitabban”ti. Tadattam byatirekato ñāpeti “**ayaṃ me**”ti-ādinā. **Paṭikarissatīti** paccupakāram karissati. Tadeva samatthetum “**evaṃdinnāni hī**”ti-ādimāha. Desanāsīsamattam padhānam katvā nidassanato. Tena catubbidhampi paccayam nidassetīti vuttam “**atthato panā**”ti-ādi.

“**Seyyathidan**”ti ayaṃ saddo “so katamo”ti atthe eko **nipāto**, nipātasamudāyo vā, tena ca bījagāmahūtagāmasamārambhapade saddakkamena appadhānabhūtopi bījagāmahūtagāmo vibhajjitabbaṭṭhāne padhānabhūto viya paṭiniddisīyati. Añño hi saddakkamo añño atthakkamoti āha “**katamo so bījagāmahūtagāmo**”ti. Tasmiñhi vibhatte tabbisayasamārambhopi vibhattova hoti. Imamathañhi dassetum “**yassa samārambham anuyuttā viharanti**”ti vuttam. Teneva ca pāḷiyam “mūlabījan”ti-ādinā so niddiṭṭhoti. Mūlameva bījam **mūlabījam**, mūlam bījam eta-ssātipi **mūlabījanti** idha dvidhā attho. Sesapadesupi eseve nayo. Ato na codeta-

bbametaṃ “kasmā panettha bījagāmbhūtagāmaṃ pucchitvā bījagāmo eva vibhatto”ti. Tattha hi paṭhamena atthena bījagāmo niddiṭṭho, dutiyena bhūtagāmo, duvidhopesa sāmāññaniddesena vā mūlabījañca mūlabījañca mūlabijanti ekasesanayena vā niddiṭṭhoti veditabbo, teneva vakkhati “**sabbañhetan**”ti-ādiṃ. Atīva visati bhesajjapayogesūti **ativisaṃ, ativisā** vā, yā “mahosadhan”tipi vuccati **kacchakoti** kāḷakacchako, yaṃ “pilakkho”tipi vadanti. **Kapitthanoti** ambilaṅkuraphalo setarukkho. So hi kampati calatīti **kapithano** thanapaccayena, **kapīti** vā makkaṭo, tassa (1.0356) thanasadisaṃ phalaṃ yassāti **kapitthano**. “**Kapitthanoti** pippalirukkho”ti (visuddhi. ṭī. 1.108) hi **visuddhimaggaṭikāyaṃ** vuttaṃ. **Phaḷubījaṃ** nāma pabbabījaṃ. **Ajjakanti** setapaṇṇasaṃ. **Phaññijakanti** samīraṇaṃ. **Hiriveranti** vāraṃ. Paccayantarasaṃvāye sadisaphaluppattiyā visesakāraṇabhāvato viruhanasamatthe sārāphale niruḷho bījasaddoti dasseti “**viruhanasamatthamevā**”ti iminā. Itarañhi abijasaṅkhyāṃ gataṃ, tañca kho rukkhato viyojitameva. Aviyojitaṃ pana tathā vā hotu, aññathā vā “**bhūtagāmo**”tveva vuccati yathāvuttena dutiyatṭhena. Vinayā (pāci. 91) nurūpato tesāṃ visesaṃ dasseti “**tatthā**”ti-ādinā. Yamettha vattabbaṃ, taṃ heṭṭhā vuttameva.

12. Sannidhānaṃ **sannidhi**, tāya kariyateti **sannidhikāro**, annapānādi. Evaṃ kāra-saddassa kammaṭṭhataṃ sandhāya “**sannidhikāraparibhogaṃ**”ti vuttaṃ. Ayamaparo nayo- yathā “ācayaṃ gāmino”ti vattabbe anunāsikalopena “ācayagāmino”-ti (dha. sa. 10) niddeso kato, evamidhāpi “sannidhikāraṃ paribhogaṃ”ti vattabbe anunāsikalopena “sannidhikāraparibhogaṃ”ti vuttaṃ, sannidhiṃ katvā paribhoganti attho. **Vinayavasenāti** vinayāgatācāravasena. Vinayāgatācāro hi uttaralopena “vinayo”ti vutto, kāyavācānaṃ vā vinayanaṃ vinayo. Suttantanayapaṭipattiyā visuṃ gahitattā vinayācāroyeva idha labbhati. Sammā kilese likhatīti **sallekhoti** ca vinayācārassa visuṃ gahitattā suttantanayapaṭipatti eva. **Paṭiggahitanti** kāyena vā kāyapaṭibaddhena vā paṭiggahitaṃ. **Aparajjūti** aparasmīṃ divase. **Datvāti** parivattanavasena datvā. **Ṭhapāpetvāti** ca attano santakakaraṇena ṭhapāpetvā. Tesampi santakaṃ vissāsaggāhādivasena paribhuñjituṃ vaṭṭati. Suttantanayavasena sallekho eva na hoti.

Yāni ca tesāṃ anulomānīti ettha sānulomadhaññarasāṃ, madhukapuppharasāṃ, pakkaḍākarasañca ṭhapetvā avasesā sabbepi phalapupphapattarasā anulomapānānīti daṭṭhabbaṃ, yathāparicchedakālaṃ anadhiṭṭhitaṃ avikappitanti attho.

Sannidhīyateti (1.0357) **sannidhi**, vatthameva. Pariyāyati kappiyatīti **pariyāyo**, kappiyavācānusārena paṭipatti, tassa kathāti **pariyāyakathā**. Tabbiparīto **nippariyāyo**, kappiyampi anupaggamma santuṭṭhivasena paṭipatti, **pariyāya**-saddo vā kāraṇe, tasmā kappiyakāraṇavasena vuttā kathā **pariyāyakathā**. Tadapi avatvā santuṭṭhivasena vuttā **nippariyāyo**. “**Sace**”ti-ādi aññassa dānākāradassanaṃ. Pāḷiyā uddisanaṃ **uddeso**. Atthassa pucchā **paripucchanāṃ**. “**Adātum na vaṭṭati**”ti iminā adāne sallekhakopanaṃ dasseti. **Appahonteti** kātuṃ appahonake sati. **Paccāsāyāti** cīvarapaṭilābhāsāya. **Anuññātakāleti** anattate kathine eko pacchimakattikamāso, atthate kathine pacchimakattikamāsena saha hemantikā cattāro

māsā, piṭṭhisamaye yo koci eko māsoti evaṃ tatiyakathinasikkhāpadādīsu anuññā-tasamaye. **Suttanti** cīvarasibbanasuttaṃ. **Vinayakammaṃ katvāti** mūlacīvaramṃ parikkhāraṃ adhiṭṭhahitvā paccāsācīvarameva mūlacīvaramṃ katvā ṭhape-tabbamṃ, taṃ puna māsaparihāramṃ labhati, etena upāyena yāva icchati, tāva añña-maññaṃ mūlacīvaramṃ katvā ṭhapedumṃ labbhatīti vuttanayena, vikappanāvasena vā vinayakammaṃ katvā. Kasmā na vaṭṭatīti āha “**sannidhi ca hoti sallekhañca kopetī**” ti.

Upari maṇḍapasadisamṃ padaracchannaṃ, sabbapaliguṇṭhimaṃ vā chādetvā kataṃ **vayhamṃ**. Ubhosu passesu suvaṇṇarajatādīmayā gopānasiyo datvā garuḷa-pakkhakanayena katā **sandamānitā**. Phalakādīnā kataṃ piṭṭhakayānaṃ **sivikā**. Antolikāsañkhātā paṭapoṭalikā **pāṭaṅkī**. “**Ekabhikkhusa hī**” ti-ādi tadatthassa samatthanaṃ. **Araññatthāyāti** araññagamanatthāya. **Dhotapādakatthāyāti** dhovita-pādānamanurakkhaṇatthāya. Saṃhanitabbā bandhitabbāti **saṅghātā**, upāhanāyeva saṅghātā tathā, yugaḷabhūtā upāhanāti attho. **Aññassa dātābbaṃ** ettha vuttanayena dānaṃ veditabbamṃ.

Mañcoti nidassanamattaṃ. Sabbepi hi piṭṭhabhisādayo nisīdanasayanayoggā gahetabbā tesupi tathāpaṭipajjitabbato.

Ābādhapaccayā eva attanā paribhuñjitabbā gandhā vaṭṭantīti dasseti “**kaṇḍuka-cchuchavidosādi-ābādhe sati**” ti iminā. “Lakkhaṇe hi sati hetutthopi katthaci sambhavati” ti heṭṭhā vuttoyeva. Tattha **kaṇḍūti** (1.0358) khajju. **Kacchūti** vitacchikā. **Chavidosoti** kilāsādi. **Āharāpetvāti** ñātipavāritato bhikkhācāravattena vā na yena kenaci vā ākārena harāpetvā. Bhesajjapaccayehi gilānassa viññattipi vaṭṭati. “Anujānāmi bhikkhave, gandhamṃ gahetvā kavāṭe pañcaṅgulikaṃ dātumṃ, pupphamṃ gahetvā vihāre ekamantaṃ nikkhipitumṃ” ti (cūḷava. 264) vacanato “**dvāre**” ti-ādi vuttaṃ. **Gharadhūpanamṃ** vihāravāsanā, cetiyagharavāsanā vā. **Ādi-saddena** cetiyapaṭimāpūjādīni saṅgaṇhāti.

Kilesehi āmasitabbato **āmisamṃ**, yaṃ kiñci upabhogārahaṃ vatthu, tasmā yathā-vuttānampi pasaṅgamṃ nivāretumṃ “**vuttāvasesamṃ daṭṭhabban**” ti āha, pārisesanayato gahitattā vuttāvasesamṃ daṭṭhabbanti adhippāyo. Kiṃ panetanti vuttaṃ “**seyyathidan**” ti-ādi. **Tathārūpe kāleti** gāmaṃ pavisitumṃ dukkarādīkāle. **Vallūroti** sukkhammaṃsaṃ. **Bhājana-saddo** sappitelaguḷasaddhehi yojetabbo tadavinābhāvittā. **Kālassevāti** pageva. **Udakakaddameti** udake ca kaddame ca. Nimitte cetamṃ bhummaṃ, bhāvalakkhaṇe vā. **Acchathāti** nisīdatha. **Bhuñjantassevāti** bhuñjato eva bhikkhuno, sampadānavacanaṃ, anādaratthe vā sāmivacanaṃ. Kiriyanārāvachchedanayogena hettha anādaratā. **Gīvāyāmakanti** bhāvanapuṃsakavacanaṃ, gīvaṃ āyametvā āyataṃ katvāti attho, yathā vā bhutte atibhuttatāya gīvā āyami-tabbā hoti, tathātipi vaṭṭati. **Catumāsampīti** vassānassa cattāro māsepi. **Kuṭumbaṃ** vuccati dhanamṃ, tadassatthīti **kuṭumbiko**, Muṇḍo ca so kuṭumbiko cāti **muṇḍakuṭumbiko**, tassa jīvikamṃ tathā, taṃ katvā jīvatīti attho. Nayadassanamattañcetaṃ āmisapadena dassitānaṃ sannidhivatthūnanti daṭṭhabbamṃ.

Tabbirahitaṃ samaṇapaṭipattimṃ dassento “**bhikkhuno panā**” ti-ādīmāha. Tattha “guḷapiṇḍo tālapakkappamāṇan” ti **sāratthadīpaniyamṃ** vuttaṃ. **Catubhāgamattanti**

kuṭumbamattanti vuttaṃ. “**Ekā taṇḍulanāḷī**” ti vuttattā pana tassā catubhāgo ekapa-
tthoti vadanti. Vuttañca-

“Kuḍuvo pasato eko, pattho te caturo siyuṃ;
āḷhako caturo patthā, doṇaṃ vā caturāḷhakan” ti.

Kasmāti (1.0359) vuttaṃ “**te hī**” ti-ādi. **Āharāpetvāpi ṭhapetuṃ vaṭṭati**, pageva
yathāladdhaṃ. “**Aphāsukakāle**” ti-ādinā suddhacittena ṭhapitassa paribhogo
sallekhaṃ na kopetīti dasseti. Sammutikuṭīkādayo catasso, avāsāgārabhūtena vā
uposathāgārādinā saha pañcakuṭīyo sandhāya “**kappiyakuṭīyan**” ti-ādi vuttaṃ.
Sannidhi nāma natthi tattha antovuttha-antopakkassa anuññātattā. “**Tathāgatassā**”-
ti-ādinā adhikārānurūpaṃ atthaṃ payojeti. **Pilotikakhaṇḍanti** jiṇṇacoḷakhaṇḍaṃ.

13. “Gīvaṃ pasāretvā” ti etena sayameva āpāthagamane doso natthīti dasseti.
Ettakampīti vinicchayavicāraṇā vatthukittanampi. **Payojanamattamevāti** padattha-
yojanamattameva. Yassa pana padassa vitthārakathaṃ vinā na sakkā attho
viññātuṃ, tattha vitthārakathāpi padatthasaṅgahameva gacchati.

Kutūhalavasena pekkhitabbato **pekkhaṃ**, naṭasatthavidhinā payogo. Naṭasamū-
hena pana janāsamūhe kattabbavasena “**naṭasammajjan**” ti vuttaṃ. Janānaṃ
sammadde samūhe katanti hi **sammajjaṃ**. **Sārasamāse** Pana “pekkhāmahan” tipī
vadanti, “sammajjadassanussavan” ti tesam mate attho. Bhāratānāmakānaṃ
dvebhātukarājūnaṃ, rāmarañño ca yujjhanādikaṃ tappasutehi ācikkhitabbato
akkhānaṃ. **Gantumpi na vaṭṭati**, pageva taṃ

sotum. Pāṇinā tāḷitabbam saram **pāṇissaranti** āha “**kaṃsatālan**” ti, lohamayo tūriyajātiviseso kaṃso, lohamayapatto vā, tassa tālanasaddanti attho. Pāṇinaṃ tālanasaranti attham sandhāya **pāṇitālantipi vadanti**. Ghanasaṅkhātānaṃ tūriyavisesānaṃ tālanaṃ **ghanatālam** nāma, daṇḍamayassammataḷam silātalākatālam vā. **Mantenā**ti bhūtāvisanamantena. **Eketi** sārasamāsācariyā, uttaravihāravāsino ca, yathā cettha, evamito paresupi “eke” ti āgataṭṭhānesu. Te kira dīghanikāyassatthavisesavādino. **Caturassa-ambaṇakatālam** nāma rukkhasāradaṇḍādīsu yena kenaci caturassa-ambaṇam katvā catūsu passesu dhammena onaddhitvā vādita-bhaṇḍassa tālanaṃ. Tañhi ekādasadoṇappamāṇamānavisesasaṅṭhānattā “**ambaṇakan**” ti vuccati, bimbisakantipi tasseva nāmaṃ. Tathā kumbhasaṅṭhānatāya **kumbho**, ghaṭoyeva vā, tassa dhunananti khuddakabhāṇakā. **Abbhokkiraṇam** raṅgabalikaraṇam. Te hi naccaṭṭhāne devatānaṃ balikaraṇam nāma katvā kiḷanti, yaṃ “nandī” tipī vuccati (1.0360). Itthipurisasaṃyogādikilesajanakaṃ paṭibhānācittam sobhanakaraṇato **sobhanakaram** nāma. “Sobhanagharakan” ti **sārasamāse** Vuttam. Caṇḍāya alanti **caṇḍālam**, **ayogulakīlā**. **Caṇḍālā** nāma hīnajātikā sunakhamamsabhojino, tesam idanti **caṇḍālam**. Sāṇe udakena temetvā aññamaññaṃ ākoṭṭanakīlā **sāṇadhovanakīlā**. Vaṃsena kataṃ kiḷanaṃ **vaṃsanti** āha “**veḷum ussāpetvā kiḷanan**” ti.

Nikhaṇitvāti bhūmiyaṃ nikhātaṃ katvā. **Nakkhattakā**leti nakkhattayogachaṇakāle. Tamattham aṅguttarāgame dasakanipātapāḷiyā (a. ni. 10.106) sādheṇto “**vuttampicetan**” ti-ādimāha. **Tatthā**ti tasmim aṭṭhidhovane. **Indajālenā**ti aṭṭhidhovanamantaṃ parijappetvā yathā pare aṭṭhīniyeva passanti, na maṃsādīni, evaṃ maṃsādīnamantaradhāpanamāyāya. Indassa jālamiva hi paṭicchāditum samatthānato “indajālan” ti māyā vuccati indacāpādayo viya. **Aṭṭhidhovananti** aṭṭhidhovana-kīlā.

Hatthi-ādīhi saddhiṃ yujjhanti hatthi-ādīsu abhiruhitvā aññehi saddhiṃ yujjhanam, hatthi-ādīhi ca saddhiṃ sayameva yujjhanam sandhāya vuttam, hatthi-ādīhi saddhiṃ aññehi yujjhitum, sayam vā yujjhanti hi attho. **Teti** hatthi-ādayo. Aññamaññaṃ mathenti vilothentīti **mallā**, bāhuyuddhakārakā, tesam yuddham. **Sampahāroti** saṅgāmo. Balassa senāya aggam gaṇanakotṭhāsam karonti etthāti **balaggam**, “ettakā hatthī, ettakā assā” ti-ādinā **balagaṇanaṭṭhānam**. Senam viyūhanti ettha vibhajitvā ṭhapenti, senāya vā ettha byūhanaṃ vinyāsoti **senābyūho**, “ito hatthī hontu, ito assā hontū” ti-ādinā yuddhattham caturaṅgalāya senāya desavisesesu vicāraṇaṭṭhānam, taṃ pana bhedato **sakaṭabyūhādivasena**. **Ādi**-saddena cakkapadumabyūhānam daṇḍabhogamaṇḍalāsamhatabyūhānañca gahaṇam, “tayo hatthī pacchimaṃ hatthānīkam, tayo assā pacchimaṃ assānīkam, tayo rathā pacchimaṃ rathānīkam, cattāro purisā sarahatthā pattī pacchimaṃ pattānīkan” ti (pāci. 324 uyyodhikasikkhāpade) kaṇḍavidhasikkhāpadassa padabhājanam sandhāya “**tayo ...pe...ādinā nayena vuttassā**” ti āha. Tañca kho “dvādasapuriso hatthī, tipuriso asso, catupuriso (1.0361) ratho, cattāro purisā sarahatthā pattī” ti (pāci. 314 uyyuttasenāsikkhāpade) vuttalakkaṇato hatthi-ādigaṇanenāti daṭṭhabbam, etena ca “cha hatthiniyo, eko ca hatthī idameka-

n”ti (mahāva. aṭṭha. 245) **cammakkhandhakavaṇṇanāyaṃ** vuttamanikaṃ paṭikkhi-pati.

14. Kāraṇaṃ nāma phalassa ṭhānanti vuttaṃ “**pamādo ...pe... ṭhānan**”ti. **Padā-nīti** sārī-ādīnaṃ paṭiṭṭhānāni. **Aṭṭhāpadanti** saññāya dīghatā. “**Aṭṭhapadan**”tipi paṭhanti. **Dasapadaṃ** nāma dvīhi pantīti vīsatiyā padehi kīlanajūtaṃ. **Aṭṭhapadada-sapadesūti** aṭṭhapadadasapadaphalakesu. **Ākāseyeva kīlananti** “ayaṃ sārī asuka-padaṃ mayā nītā, ayaṃ asukapadan”ti kevalaṃ mukheneva vadantānaṃ ākāseyeva jūtassa kīlanaṃ. **Nānāpathamaṇḍalanti** anekavihitasārīmaggaparivaṭṭaṃ. **Pariharitabbanti** sārīyo pariharitūṃ yuttakaṃ. Ito cito ca saranti parivattantīti **sārīyo**, yena kenaci katāni akkhabijāni. **Tatthāti** tāsū sārīsu, tasmīṃ vā apanayanupanayane. **Jūtakkhaliketi** jūtamaṇḍale. “Jūtaphalake”tipi adhunā pāṭho. **Pāsakaṃ** vuccati chasu passesu ekekaṃ yāva chakkaṃ dassetvā katakīlanakaṃ, taṃ vaḍḍhetvā yathāladhamā ekakādivasena sārīyo apanento, upanento ca kīlanti, pasati aṭṭhapadādīsu bādhati, phusati cāti hi **pāsako**, catubbīsatividho akkho. Yaṃ sandhāya vuttaṃ-

“Aṭṭhakaṃ mālikaṃ vuttaṃ, sāvaṭṭaṅca chakaṃ mataṃ;
catukkaṃ bahulaṃ ñeyyaṃ, dvi bindusantibhadraṃ;
catuvīsati āyā ca, munindena pakāsītā”ti.

Tena kīlanamidha **pāsakakīlanaṃ**. **Ghaṭanaṃ** paharaṇaṃ, tena kīlā **ghaṭikāti** āha “**dīghadaṇḍakenā**”ti-ādi. Ghaṭena kumbhena kīlā **ghaṭikā**ti eke. **Mañjīṭṭhikāya vāti** mañjīṭṭhisāṅkhātassa yojanavallirukkhasa sāraṃ gahetvā pakkakasāvaṃ sandhāya vadati. **Sitthodakena vāti** [piṭṭhodakena vā (aṭṭhakathāyaṃ)] ca pakka-madhusitthodakaṃ. **Salākahatthanti** tālahīrādīnaṃ kalāpasettaṃ adhivacanaṃ. Bahūsu salākāsu visesarahitaṃ ekaṃ salākaṃ gahetvā tāsū pakkhipitvā puna taññeva uddharantā salākahatthena kīlantīti keci. **Guḷakīlāti** guḷaphalakīlā, yena kenaci vā kataguḷakīlā. Paṇṇena vaṃsākārena katā nālikā **paṇṇanālikā**, tenevāha “**taṃdhamantā**”ti. Khuddake ka-paccayoti (1.0362) dasseti “**khuddakanaṅga-n**”ti iminā. Hatthapādānaṃ mokkhena mocanena cayati parivattati etāyāti **mokkha-cikā**, tenāha “**ākāse vā**”ti-ādi. Paribbhamanattāyeva taṃ cakkaṃ nāmāti dassetuṃ “**paribbhamanacakkan**”ti vuttaṃ.

Paṇṇena katā nāli **paṇṇanāli**, iminā pattāḷhaka-padadvayassa yathākkamaṃ pariyāyaṃ dasseti. Tena katā pana kīlā **pattāḷhakāti** vuttaṃ “**tāyā**”ti-ādi. Khuddako ratho **rathako ka**-saddassa khuddakatthavacanato. Esa nayo sesapadesupi. Ākāse vā yaṃ ñāpeti, tassa piṭṭhiyaṃ vā yathā vā tathā vā akkharaṃ likhitvā “eva-midan”ti jānanena kīlā **akkharikā**, pucchantassa mukhāgataṃ akkharaṃ gahetvā naṭṭhamuttīlābhādijānanakīlātipi vadanti. **Vajja**-saddo aparādhatthoti āha “**yathā-vajjaṃ nāmā**”ti-ādi. Vāditānurūpaṃ naccanaṃ, gāyanaṃ vā yathāvajjantīpi vadanti. “Evaṃ kate jayo bhavissati, evaṃ kate parājayo”ti jayaparājayaṃ purakkhatvā payogakaraṇavasena parihārapathādīnampi jūtappamādaṭṭhānabhāvo veditabbo, paṅgacīrādīhi ca vaṃsādīhi kattabbā kiccāsiddhi, asiddhi cāti jayaparājayāvaho payogo vutto, yathāvajjanti ca kāṇādīhi sadisākāradassanehi jayaparājayavasena jūtākīlikabhāvena vuttaṃ. Sabbepi hete jotenti pakāsenti etehi tappayo-

gikā jayaparājayavasena, javanti ca gacchanti jayaparājayam etehīti vā atthena jūtasaddavacaniyatam nātivattanti.

15. Pamāṇātikantāsananti “aṭṭhaṅgulapādakam kāretabbaṃ sugataṅgulenā”ti vuttappamāṇato atikkantāsanam. Kammavasena payojanato “**anuyuttā viharantīti padaṃ apekkhitvā**”ti vuttam. **Vālarūpānīti** āharimāni sīhabyagghādivālarūpāni. Vuttañhi bhikkhunivibhaṅge “pallaṅko nāma āharimehi vāḷehi kato”ti (pāci. 984) “akappiyarūpākulo akappiyamañco pallaṅko”ti **sārasamāse** Vuttam. **Dīghalomako mahākojavoti** caturaṅgulādhikalomo kāḷavaṇṇo mahākojavo. **Kuvuccati** pathavī, tassaṃ javati sobhanavithaṭṭavāsenaṭi **kojavo**. “**Caturaṅgulādhikāni kira tassa lomānī**”ti vacanato caturaṅgulato heṭṭhā (1.0363) vaṭṭatīti vadanti. **Uddalomī ekantalomīti** visesadassanametaṃ, tasmā yadi tāsū na pavisati, vaṭṭatīti gahetabbaṃ. **Vānavicittanti** bhitticchadādi-ākārena vānena sibbanena vicitraṃ. **Uṇṇāmayattharaṇanti** migalomapakatamattharaṇam. **Setattharaṇoti** dhavalattharaṇo. Sītatthikehi sevittabbatā **setattharaṇo**, “bahumudulomako”tipi vadanti. **Ghanapupphako**ti sabbathā pupphākārasampanno. “**Uṇṇāmayattharaṇoti uṇṇāmayo lohitattharaṇo**”-ti (sārattha. ṭī. 258) **sāratthadīpaniyam** vuttam. Āmalakapattākārāhi pupphapaṇṭīhi yebhuyyato katattā **āmalakapattotipi vuccati**.

Tiṇṇam tūlānanti rukkhātūlalatātūlapoṭakītūlasaṅkhātānam tiṇṇam tūlānam. Uditam dvīsu lomam dasā yassāti **uddalomī** i-kārassa akāram, ta-kārassa lopam, dvibhāvañca katvā. Ekasmim ante lomam dasā yassāti **ekantalomī**. Ubhayattha **kecīti** sārasamāsācariyā, uttaravīhāravāsino ca. Tesam vāde pana uditamekato uggatam lomamayaṃ puppham yassāti **uddalomī** vuttanayena. Ubhato antato ekam sadisam lomamayaṃ puppham yassāti **ekantalomīti** vacanatto. **Vinayaṭṭhakathāyam** pana “uddalomīti ekato uggatalomam uṇṇāmayattharaṇam. ‘Uddhalomī’tipi pāṭho. Ekantalomīti ubhato uggatalomam uṇṇāmayattharaṇan”ti (mahāva. aṭṭha. 254) vuttam, nāmamattamesa viseso. Atthato pana aggahitāvaseso aṭṭhakathādvayepi natthīti daṭṭhabbo.

Koseyyaṅca kaṭṭissaṅca **kaṭṭissāni** virūpekasesavasena. Tehi pakatamattharaṇam **kaṭṭissam**. Etadevattham dassetum “**koseyyakaṭṭissamayapaccattharaṇan**”-ti vuttam, koseyyasuttānamantarantaram suvaṇṇamayassuttāni pavesevā vītamattaraṇanti vuttam hoti. Suvaṇṇasuttam kira “kaṭṭissam, kassaṭan”ti ca vadanti. Teneva “koseyyakassaṭamayan”ti **ācariyadhammapālattherena** (dī. ni. ṭī. 1.15) vuttam. **Kaṭṭissam** nāma vākavisesotipi vadanti. **Ratanaparisibbitanti** ratanehi saṃsibbitam, suvaṇṇalittanti keci. **Suddhakoseyyanti** ratanaparisibbanarahitam. **Vinayeti** vinayaṭṭhakatham, vinayapariyāyam vā sandhāya vuttam. Idha hi suttantikapariyāye “ṭhapetvā tūlikam sabbāneva gonakādīni ratanaparisibbitāni vaṭṭantī”ti vuttam. Vinayapariyāyam pana patvā garuke (1.0364) ṭhātabbattā suddhakoseyyameva vaṭṭati, netarānīti vinicchayo veditabbo, suttantikapariyāye pana ratanaparisibbanarahitāpi tūlikā na vaṭṭati, itarāni vaṭṭanti, sacepi tāni ratanaparisibbitāni, bhūmattharaṇavasena yathānurūpam mañcapīṭhādīsu ca upanetuṃ vaṭṭantīti. Suttantadesanāya gahaṭṭhānampi vasena vuttattā tesam saṅgaṇhanattham “**ṭhapetvā ...pe... na vaṭṭantīti vuttan**”ti apare. **Dīghanikāyaṭṭhakathāyanti** katthaci

pāṭho, porāṇadīghanikāyaṭṭhakathāyanti attho. **Naccayogganti** naccitum pahonakam. Karonti ettha naccanti **kuttakam**, tam pana uddalomī-ekantalomīvisesa-meva. Vuttañca-

“Dvidasekadasānyudda-lomī-ekantalomino;
tadeva soḷasitthīnam, naccayoggañhi kuttakan”ti.

Hatthino piṭṭhiyam attharam **hatthattharam**. Evaṃ sesapadesupi. **Ajinacamme-**
hīti ajinamigacammehi, tāni kira cammāni sukhumatarāni, tasmā dupaṭṭatipaṭṭāni
katvā sibbanti. Tena vuttam “ajinappaveṇī”ti, uparūpari ṭhapetvā sibbanavasena
hi santatibhūtā “paveṇī”ti vuccati. **Kadalīmigoti** mañjārākāramigo, tassa
dhammena katam pavarapaccattharaṇam tathā. “**Tam kirā**”ti-ādi tadākārada-
ssanam, tasmā suddhameva kadalīmigacammaṃ vaṭṭatīti vadanti. Uttaram upari-
bhāgam chādetīti **uttaracchado**, vitānam. Tampi lohitameva idhādhippetanti āha
“**rattavitānenā**”ti. “Yam vattati, tam sa-uttaracchedan”ti ettha seso, saṃsibbitabhā-
vena saddhiṃ vattatīti attho. Rattavitānesu ca kāsāvam vaṭṭati, kusumbhādiratta-
meva na vaṭṭati, tañca kho sabbarattameva. Yam pana nānāvaṇṇam vānacittam
vā lepacittam vā, tam vaṭṭati. Paccattharaṇasseva padhānattā tappaṭibaddham
setavitānampi na vaṭṭatīti vuttam. **Ubhatoti** ubhayattha mañcassa sīsabhāge, pāda-
bhāge cāti attho. Etthāpi sa-uttaracchade viya vinicchayo. **Padumavaṇṇam vāti**
nātirattam sandhāyāha. **Vicitram vāti** pana sabbathā kappiyattā vuttam, na pana
ubhato upadhānesu akappiyattā. Na hi **lohitaka**-saddo citte vaṭṭati. Paṭalikaggaha-
ṇeneva cittakassāpi attharaṇassa saṅgahetabbappasaṅgato. **Sace pamāṇayu-**
ttanti vuttamevattham byatirekato samatthetum āha “**mahā-upadhānam pana paṭi-**
kkhittan”ti. **Mahā-upadhānanti** ca

pamāṇātikkantaṃ upadhānaṃ. Sīsappamāṇameva hi tassa pamāṇaṃ. Vuttañca “anujānāmi bhikkhave, sīsappamāṇaṃ (1.0365) bibbohanaṃ kātun”ti (cūḷava. 297) **sīsappamāṇa**ñca nāma yassa vitthārato tīsu kaṇṇesu dvinnaṃ kaṇṇānaṃ antaraṃ miniyamānaṃ vidatthi ceva caturaṅgulañca hoti. Bibbohanassa majjhaṭṭhānaṃ tiriyaṭṭhi muṭṭhiratanaṃ hoti, dīghato pana diyaḍḍharatanaṃ vā dviratanaṃ vā. Taṃ pana akappiyattāyeva paṭikkhittaṃ, na tu uccāsayanamahāsayanapariyāpannattā. **Dvepīti** sīsūpadhānaṃ, pādūpadhānañca. **Paccattharaṇaṃ datvāti** paccattharaṇaṃ katvā attharivāti attho, idañca gilānameva sandhāya vuttaṃ. Tenāha **senāsanakkhandhakavaṇṇanāyaṃ** “agilānassāpi sīsūpadhānañca pādūpadhānañcāti dvayameva vaṭṭati. Gilānassa bibbohanāni santharivā upari paccattharaṇaṃ katvā nipajjitumpi vaṭṭati”ti (cūḷava. aṭṭha. 297) **vuttanayenevāti** vinaye bhagavatā vuttanayeneva. Kathaṃ pana vuttanti āha “**vuttañhetan**”ti-ādi. Yathā aṭṭhaṅgulapādakaṃ hoti, evaṃ āsandiya pādacchindanaṃ veditabbaṃ. Pallaṅkassa pana āharimāni vāḷarūpāni āharivā puna appaṭibaddhatakāraṇampi bhedanameva. **Vijaṭevāti** jaṭaṃ nibbedhetvā. **Bibbohanaṃ kātunti** tāni vijaṭitātūlāni anto pakkhipivā bibbohanaṃ kātun.

16. “Mātukucchito nikkhantadārakānan”ti etena aṇḍajajalābujānameva gahaṇaṃ, mātukucchito nikkhantattāti ca kāraṇaṃ dasseti, tenevāyamattho sijjhati “anekadivasāni antosayanahetu esa gandho”ti. **Ucchādentī** ubbaṭṭenti. **Sanṭhānasampādanatthanti** susaṅṭhānatāsampādanatthaṃ. **Parimaddantīti** samantato maddanti.

Tesaṃyeva dārakānanti puññavantānameva dārakānaṃ. Tesameva hi pakaraṇānurūpatāya gahaṇaṃ. **Mahāmallānanti** mahataṃ bāhuyuddhakārakānaṃ. **Ādāso** Nāma maṇḍanakapakatikānaṃ manussānaṃ attano mukhachāyāpassanatthaṃ kaṃsalohādīhi kato bhaṇḍaviseso. Tādīsaṃ sandhāya “**yaṃ kiñci ...pe... na vaṭṭatī**”ti vuttaṃ. **Alaṅkārañjana**meva na bhesajjañjanaṃ. Maṇḍanānuyogassa hi adhippetattā tamidhānadhīpettaṃ. Loke **mālā**-saddo baddhamālāyameva “mālā mālyaṃ pupphadāme”ti vacanato. Sāsane pana suddhapupphesupi niruḷhoti āha “**abaddhamālā vā**”ti. **Kāḷapīlakādīnanti** kāḷavaṇṇapīlakādīnaṃ. **Mattikakakkanti** osadhehi abhisāṅkhatāṃ yogamattikācuṇṇaṃ. **Dentīti** vilepenti. **Calitēti** vikārāpajjanavasena calanaṃ patte (1.0366), kupitēti attho. **Tenāti** sāsapakakkena. **Dosetīti** kāḷapīlakādīnaṃ hetubhūte lohītaḍḍe. **Khādītēti** apanayanavasena khādīte. **Sannīsinnetīti** tādīse duṭṭhalohite parikkhīṇe. **Mukhacuṇṇakenā**ti mukhavilepanena. **Cuṇṇentīti** vilimpenti. **Taṃ sabbanti** mattikākakkasāsapatilaliddikakkadānasaṅkhātāṃ mukhacuṇṇaṃ, mukhavilepanaṃ na vaṭṭati. Atthānukkamasambhavato hi ayaṃ padadvayassa vaṇṇanā. Mukhacuṇṇasaṅkhātāṃ mukhavilepananti vā padadvayassa tulyādhikaraṇavasena atthavibhāvanā.

Hatthabandhanti hatthe bandhitabbamābharaṇaṃ, taṃ pana saṅkhakapālādayoti āha “**hatthe**”ti-ādi. Saṅkho eva kapālaṃ tathā. “**Apare**”ti-ādinā yathākkamaṃ “sikhābandhan”ti-ādi padānamatthaṃ samvaṇṇenti. Tattha **sikhanti** cūḷaṃ. Cīrakaṃ nāma yena cūḷāya thirakaraṇatthaṃ, sobhanatthañca vijjhati. Muttāya, muttā eva vā latā **muttālatā**, muttāvaḷi. **Daṇḍo** nāma catuhatthoti vuttaṃ “**catuhatthadaṇḍaṃ**”

vā”ti. **Alaṅkatadaṇḍakanti** pana tato omakaṃ rathayaṭṭhi-ādikaṃ sandhāyāha. **Bhesajjanālikanti** bhesajjatumbaṃ. Pattādi-olambanaṃ vāmaṃseyeva aciṇṇanti vuttaṃ “**vāmapasse olaggitan**”ti. **Kaṇṇikā** nāma kūṭaṃ, tāya ca ratanena ca parikkhitto koso yassa tathā. **Pañcavaṇṇasuttasibbitanti** nīlapītalohitodātamaññiṭṭhava-sena pañcavaṇṇehi suttehi sibbitaṃ tividhampi chattaṃ. **Ratanamattāyāmaṃ caturāṅgulavitthanti** tesāṃ paricayaniyāmena vā nalāṭe bandhitaṃ pahonakappamā-ṇena vā vuttaṃ. “**Kesantaparicchedaṃ dassetvā**”ti etena tadanajjhottharaṇava-sena bandhanākāraṃ dasseti. **Meghamukheti** abbhantare. “**Maṇin**”ti idaṃ siromaṇiṃ sandhāya vuttanti āha “**cūlāmaṇin**”ti, cūlāyaṃ maṇinti attho. Camarassa ayaṃ cāmaro, sveva vālo, tena katā bijanī **cāmaravālabijanī**. Aññāsaṃ pana makasabījanīvākamayabījanī-usīramayabījanīmorapiñchamayabījanīnaṃ, vidhūpanatā-lavaṇṭānañca kappiyattā tassāyeva gahaṇaṃ daṭṭhabbaṃ.

17. Duggatito, saṃsārato ca niyyāti etenāti **niyyānaṃ**, saggamaggo, mokkhamaggo ca. Taṃ niyyānamarahati, tasmīṃ vā niyyāne niyuttā, taṃ vā niyyānaṃ phalabhūtaṃ etissāti **niyyānikā**, vacīduccaritakilesato niyyātīti vā **niyyānikā** ī-kārassa rassattaṃ, ya-kārassa ca ka-kāraṃ (1.0367) katvā. Anīya-saddo hi bahulā katvatthābhīdhāyako. Cetanāya saddhiṃ samphappalāpavirati idha adhippetā. Tappaṭipakkhato **aniyyānikā**, samphappalāpo, tassā bhāvo **aniyyānikattaṃ**, tasmā **aniyyānikattā**. **Tiracchānabhūtā**ti tirokaraṇabhūtā vibandhanabhūtā. **Sopi nāmāti** ettha **nāma**-saddo garahāyaṃ. **Kammaṭṭhānabhāveti** aniccatāpaṭisaṃyuttattā catusaccakammaṭṭhānabhāve. **Kāmassādavasenāti** kāmasaṅkhāta-assādava-sena. Saha atthenāti **sāttakaṃ**, hitapaṭisaṃyuttanti attho. **Upāhanāti** yānakathā-sambandhaṃ sandhāya vuttaṃ. Suṭṭhu nivesitabboti **sunivīṭṭho**. Tathā **dunnivīṭṭho**. **Gāma**-saddena gāmaṃvāsī janopi gahitoti āha “**asukagāmaṃvāsino**”ti-ādi.

Sūrakathāti ettha **sūra**-saddo vīravācakoti dasseti “**sūro ahoṣi**”ti iminā. **Visikhā** nāma maggasanniveso, idha pana visikhāgahaṇena tannivāsīnopi gahitā “sabbo gāmo āgato”ti-ādīsu viya, tenevāha “**saddhā pasannā**”ti-ādi.

Kumbhassa ṭhānaṃ nāma udakaṭṭhānanti vuttaṃ “**udakaṭṭhānakathā**”ti. **Udakaṭṭhānakathātipi vuccati** Tattheva samavarodhato. Apica kumbhassa karaṇaṭṭhānaṃ **kumbhaṭṭhānaṃ**. Tadapadesena pana kumbhadāsiyo vuttāti dasseti “**kumbhadāsi-kathā vā**”ti iminā. Pubbe petā kālaṅkatāti **pubbapetā**. “Peto pareto kālaṅkato”ti hi pariyāyavacanaṃ. Heṭṭhā vuttanayamatidisitūṃ “**tatthā**”ti-ādi vuttaṃ.

Purimapacchimakathāhi vimuttāti idhāgatāhi purimāhi, pacchimāhi ca kathāhi vimuttā. **Nānāsabhāvāti** atta-saddassa sabhāvapariyāyabhāvamāha. **Asukena nāmāti** pajāpatinā brahmunā, issarena vā. Uppattiṭṭhisambhārādivasena lokaṃ akkhāyati etāyāti **lokakkhāyikā**, sā pana lokāyatasamaññe vitaṇḍasatthe nissitā sallāpakathāti dasseti “**lokāyatavitaṇḍasallāpakathā**”ti iminā. Lokā bālajānā āyanti ettha ussahanti vādassādenāti **lokāyataṃ**, loko vā hitaṃ na yatati na īhati tenāti **lokāyataṃ**. Tañhi ganthaṃ nissāya sattā puññakiriyāya cittampi na uppā-denti (1.0368). Aññamaññaviruddhaṃ, saggamokkhaviruddhaṃ vā kathaṃ tanonti etthāti **vitaṇḍo**, viruddhena vā vādadaṇḍena tāḷenti ettha vādinoti **vitaṇḍo**, sabbattha niruttinayena padasiddhi.

Sāgaradevena khatoti ettha sāgararañño puttehi khatotipi vadanti. Vijjati pave-danahetubhūtā muddhā yassāti **samuddo** dha-kārassa da-kāraṃ katvā, **sa-saddo cettha vijjamānatthavācako** “salomakosapakkhako”ti-ādīsu viya. **Bhavoti** vuddhi bhavati vaḍḍhatīti katvā. **Vibhavoti** hāni tabbirahato. Dvandato pubbe suyyamāno itisaddo paccekaṃ yojetabboti āha “**iti bhavo iti abhavo**”ti. **Yaṃ vā taṃ vāti** yaṃ kiñci, atha taṃ aniyamanti attho. Abhūtañhi aniyamatthaṃ saha vika-ppena yaṃtaṃ-saddehi dīpenti ācariyā. Apica **bhavoti** sassato. **Abhavoti** ucchedo. **Bhavoti** vā kāmasukhaṃ. **Abhavoti** attakilamatho.

Iti imāya chabbidhāya itibhavābhavakathāya saddhiṃ bāttiṃsa tiracchānakathā nāma honti. Atha vā pāḷiyaṃ sarūpato anāgatāpi araññapabbatanadīpakathā **iti-saddena** saṅgahetvā battiṃsa tiracchānakathāti vuccanti. Pāḷiyañhi “**iti vā**”ti **ettha iti-saddo** pakārattho, **vā-saddo** vikappanattho. Idaṃ vuttaṃ hoti “evampakāraṃ, ito aññaṃ vā tādisaṃ niratthakakathaṃ anuyuttā viharantī”ti, ādi-attho vā **i-saddo iti vā iti evarūpā** “naccagītavāditavisūkadassanā paṭivirato”ti-ādīsu (dī. ni. 1. 10, 164; ma. ni. 1.293, 411; 2.11, 418; 3.14, 102; a. ni. 10.99) viya, iti evamādiṃ aññampi tādisaṃ kathamanuyuttā viharantīti attho.

18. Viruddhassa gahaṇaṃ **viggaho**, so yesanti **viggāhikā**, tesam tathā, viruddhaṃ vā gaṇhāti etāyāti **viggāhikā**, sāyeva kathā tathā. **Sārambhakathāti** upā-rambhakathā. **Sahitanti** pubbāparāvīruddhaṃ. Tatoyeva **siliṭṭhaṃ**. Taṃ pana attha-kāraṇayuttatāyāti dassetuṃ “**atthayuttaṃ kāraṇayuttanti attho**”ti vuttaṃ. Nti vacanaṃ. **Parivattivā ṭhitam** sapattagato asamattho yodho viya na kiñci jānāsi, kintu sayameva parājesīti adhippāyo. **Vādo dosoti** pariyāyavacanaṃ. Tathā **cara** (1.0) **vicarāti**. **Tattha tatthāti** tasmim tasmim ācariyakule. **Nibbedhehīti** mayā ropitaṃ vādaṃ vissajjehi.

19. Dūtassa kammaṃ **dūteyyaṃ**, tassa kathā tathā, tassaṃ. **Idha, amutrāti** upa-yogatthe bhummavacanaṃ, tenāha “**asukaṃ nāma ṭhānan**”ti. Vitthārato vini-cchayo vinayaṭṭhakathāyaṃ (pārā. aṭṭha. 436-437) vuttoti saṅkhepato idha dassetuṃ “**saṅkhepato panā**”ti-ādi vuttaṃ. **Gihisāsananti** yathāvuttaviparitaṃ sāsanaṃ. **Aññesanti** gihīnaññeva.

20. **Tividhenāti** sāmanta-jappana-iriyāpathasannissitapaccayapaṭisevanabhe-dato tividhena. **Vimhāpayantīti** “ayamacchariyapuriso”ti attani paresaṃ vimhayaṃ sampahaṃsanaṃ acchariyaṃ uppādentī. Vipubbañhi mhi-saddaṃ sampahaṃ-sane vadanti saddavidū. Sampahaṃsanākāro ca acchariyaṃ. **Lapantīti** attānaṃ vā dāyakaṃ vā ukkhipitvā yathā so kiñci dadāti, evaṃ ukkācetvā ukkhipanava-sena dīpetvā kathenti. **Nimittaṃ sīlametesanti nemittikāti** taddhitavasena tassī-lattho yathā “paṃsukūliko”ti (mahāni. 52) apica nimittena vadanti, nimittaṃ vā karontīti **nemittikā**. **Nimittanti** ca paresaṃ paccayadānasaññuppādaṃ kāyavacī-kammaṃ vuccati. **Nippeso** nippisanaṃ cuṇṇaṃ viya karaṇaṃ. Nippisantīti vā **nippesā**, nippesāyeva **nippesikā**, nippisanaṃ vā **nippeso**, taṃ karontītipi **nippesikā**. **Nippeso** ca nāma bhaṭapuriso viya lābhasakkāratthaṃ akkosanakuṃsaṃsuppa-ṇḍanaparapiṭṭhimasīkatā. **Lābhena lābhanti** ito lābhena amutra lābhaṃ. **Nijigī-santi magganti pariyesantīti** pariyāyavacanaṃ. Kuhakādayo saddā kuhānādīni

nimittam katvā taṃsamaṅgipuggalesu pavattāti āha “kuhanā ...pe... adhivacanan”-
ti. **Aṭṭhakathañcā**ti taṃtaṃpāḷisaṃvaṇṇanābhūtam porāṇaṭṭhakathañca.

Majjhimasīlavaṇṇanā niṭṭhitā.

Mahāsīlavaṇṇanā

21. Aṅgāni (1.0370) ārabha pavattattā aṅgasahacaritam sattham “aṅgan”ti
vuttam uttarapadalopena vā. **Nimittanti** etthāpi eseva nayo, tenāha “**hatthapādādī-**
sū”ti-ādi. Keci pana “aṅganti aṅgavikāram paresam aṅgavikāradassanenāpi
lābhālābhādivijānanan”ti vadanti. **Nimittasatthanti** nimittena sañjānanappakāradī-
pakaṃ sattham, taṃ vatthunā vibhāvetum “**paṇḍurājā**”ti-ādimāha. **Paṇḍurājāti** ca
“dakkhiṇārāmādhipati” icceva vuttam. Sīhaḷadīpe dakkhiṇārāmanāmakassa
saṅghārāmassa kārakoti vadanti. “Dakkhiṇamadhurādhipati”ti ca katthaci likhitam,
dakkhiṇamadhuranagarassa adhipatīti attho. **Muttāyoti** muttikā.

Muṭṭhiyāti hatthamuddāya. **Gharagolikāyāti** sarabunā. So “**muttā**” ti saññānimitte-nāha, sañkhyānimitte pana “**tisso**” ti.

“**Mahantānan**” ti etena appakaṃ nimittameva, mahantaṃ pana uppādoti nimittu-ppādānaṃ viśesaṃ dasseti. **Uppatitanti** uppātanaṃ. Subhāsubhaphalaṃ pakā-sento uppajjati gacchatīti **uppādo, uppātopi**, subhāsubhasūcīkā bhūtavīkati. So hi dhūmo viya aggissa kammaphalassa pakāsanamattameva karoti, na tu tamuppādetīti. **Idanti** idaṃ nāma phalaṃ. **Evanti** iminā nāma ākārena. **Ādisantīti** niddisanti. **Pubbaṇhasamayeti** kālavasena. **Idaṃ nāmāti** vatthivasena vadati. Yo vasabhaṃ, kuñjaraṃ, pāsādaṃ, pabbataṃ vā āruḥhamattānaṃ supine passati, tassa “idaṃ nāma phalaṃ” ti-ādinā hi vatthukittanaṃ hoti. **Supinakanti** supīnasatthaṃ. Aṅsa-mpattivipattidassanamatteṇa pubbe “aṅgaṃ” ti vuttaṃ, idha pana mahānubhāvātā-dinipphādakalakkhaṇavisesadassanena “lakkhaṇaṃ” ti ayametesam viśeso, tenāha “**iminā lakkhaṇenā**” ti-ādi. Lakkhaṇanti hi aṅgapaccaṅgesu dissamānākāra-vīśesaṃ sattisīrivacchagadāpāsādādīkamadhīpetam taṃ taṃ phalaṃ lakkhīyati anenāti katvā, satthaṃ pana tappakāsanato **lakkhaṇaṃ**. **Āhateti** purāṇe. **Anāha-teti** nave. **Ahateti** pana pāṭhe vuttavīparīyāyena attho. **Ito paṭṭhāyāti** devarakkhasa-manussādībhedenā yathāphalaṃ parīkappītenā vivīdhavattabhāge ito vā etto vā sañchinne idaṃ nāma bhogādīphalaṃ hoti. **Evarūpena dārunāti** palāsasīrīphalādī-dārunā, tathā dabbīyā. Yadi dabbīhomādīnīpi aggīhomāneva (1.0371), atha kasmā vīsum vuttānīti āha “**evarūpāyā**” ti-ādi. **Dabbīhomādīni** homopakarāṇādīvīśesehi phalavīśesadassanavasena vuttāni, **aggīhomaṃ** pana vuttāvāsesaśādhanava-sena vuttanti adhīpāyo. Tenāha “**dabbīhomādīni**” ti-ādi.

Kuṇḍakoti taṇḍulakkhaṇaṃ, tilassa idanti **telam**, samāsataddhītapadāni paśī-dhesu sāmāññabhūtanīti vīśesakarāṇatthaṃ “**tilatelādīkaṃ**” ti vuttaṃ. **Pakkhīpa-nanti** pakkhīpanatthaṃ. “Pakkhīpanavījjan” tipī pāṭho, pakkhīpanahetubhūtaṃ vījjanti attho. **Dakkhīṇakkhakajaṇṇulohītādīhīti** dakkhīṇakkhakalohītadakkhīṇaja-ṇṇulohītādīhi. “**Pubbe**” ti-ādinā aṅga-aṅgavījjānaṃ vīśesadassanena punaruttabhā-vamapaneti. **Aṅgulaṭṭhīṃ disvāti** aṅgulībhūtaṃ, aṅgulīyā vā jātamaṃ aṭṭhīṃ passitvā, aṅgulīcchavīmatam a passitvā tadatṭhīvīpassanavaseneva byākārontīti vuttaṃ hoti. “Aṅgalaṭṭhīntī sarīraṃ” ti (dī. nī. ṭī. 1.21) pana **ācārīyadhammapālathereṇa** Vuttaṃ, evamaṃ satī aṅgapaccaṅgānaṃ vīruhanabhāvena laṭṭhīsadīsattā sarīra-meva aṅgalaṭṭhīntī vīññāyati. **Kulaputtoti** jātīkulaputto, ācārakulaputto ca. **Disvāpīti** ettha **api**-saddo adīsivāpīti sampīṇḍanattho. Abbhīno satthaṃ **abbheyyamaṃ**. Māsura-kkhena kato gantho **māsura-kkho**. Rājūhi parībhūttamaṃ satthaṃ **rājasatthaṃ**. Sabbā-nīpetāni khattavījīpakarāṇāni. **Siva**-saddo santi-atthoti āha “**santīkarāṇavījī**” ti, upasaggūpasamanavījīti attho. Sivā-saddameva rassaṃ katvā evamahāntī sandhāya “**sīṅgālarutavījī**” ti vadanti, sīṅgālānaṃ rute subhāsubhasañjānavī-jīti attho. “**Bhūtavējjamantoti** bhūtavāsīkarāṇamanto. **Bhūrīghareti** antopatha-vīyamaṃ kataghare, mattīkāmayaghare vā. “Bhūrīvījī sāsabbuddhīkarāṇavījī” ti **sāra-samāse**. **Sappāvahāyanavījīti** sappāgamanavījī. **Visavantameva vāti** vīsavamāna-meva vā. Bhāvanīddesassa hi māna-saddassa antabyappadeso. Yāya karontī, sā vīsavījīti yojanā. “Vīsatantameva vā” tipī pāṭho. Evamaṃ satī sarūpadassanaṃ hoti,

visavicāraṇaganthoyevāti attho. Tantranti hi ganthassa parasamaññā. **Sapakka-ka-apakkhakadvipadacatuppadānanti** piṅgalamakkhikādisapakkhakagharagolikā-di-apakkhakadevamanussacaṅgorādīdvipada- kaṅṭhasasajambukādicatuppadānaṃ. **Rutaṃ** vassitaṃ. **Gataṃ** gamaṇaṃ, etena “**sakuṇavijjā**” ti idha migasaddassa (1.0372) lopamaṃ, nidassanamattaṃ vā dasseti. **Sakuṇaññanti** sakuṇavasena subhāsubhaphalassa jānaṇaṃ. Nanu sakuṇavijjāya eva vāyasavijjāpavittihāti āha “**taṃ visu-ññeva satthaṃ**” ti. Taṃtaṃpakāsakasatthānurūpavasena hi idha tassa tassa vacananti daṭṭhabbaṃ.

Paripakkagatabhāvo attabhāvassa, jīvitakālassa ca vasena gahetabboti dasseti “**idāni**” ti-ādinā. **Ādiṭṭhaññanti** ādisitabbassa ñāṇaṃ. **Sararakkhaṇanti** sarato attānaṃ, attato vā sarassa rakkhaṇaṃ. “**Sabbasaṅgāhikaṇ**” ti iminā migasaddassa sabbasakuṇacatuppadesu pavattiṃ dasseti, ekasesaniddeso vā esa catuppadesveva miga-saddassa niruḷhattā. Sabbesampi sakuṇacatuppadānaṃ rutajānanasatthassa migacakkasamaññā, yathā taṃ subhāsubhajānanappakāre sabbato bhadrāṃ cakkādisamaññāti āha “**sabba ...pe... vuttaṃ**” ti.

22. “Sāmino” ti-ādi pasatṭhāpasatṭhakāraṇavacanaṃ. **Lakkhaṇanti** tesāṃ lakkhaṇappakāsakasatthaṃ. Pārisesanayena avasesaṃ **āvudhaṃ**. “**Yamhi kule**” ti-ādinā imasmiṃ ṭhāne tathājānanahetu eva sesaṃ lakkhaṇanti dasseti. **Ayaṃ visesoti** “lakkhaṇaṃ” ti heṭṭhā vuttā lakkhaṇato viseso. Tadatthāvikaraṇatthaṃ “**idāñcetha vatthū**” ti vuttaṃ **aggīṃ dhamamānanti** aggīṃ mukhavātena jālentaṃ. **Makkhesīti** vināseti. **Piḷandhanakaṇṇikāyāti** kaṇṇālaṅkāraṇassa. **Gehakaṇṇikāyāti** gehakūṭassa, etena ekasesanayaṃ, sāmāññaniddesaṃ vā upetaṃ. **Kacchapalakkhaṇanti** kummalakkhaṇaṃ. **Sabbacatuppadānanti** miga-saddassa catuppadavācakatamāha.

23. Asukadivase Ti dutiyātatiyāditithivasena vuttaṃ. **Asukanakkhattenāti** assayujabharaṇīkattikārohaṇī-ādinakkhattayogavasena. **Vippavutthānanti** vippavasi-tānaṃ sadesato nikkhantānaṃ. Upasaṅkamaṇaṃ **upayānaṃ**. **Apayānaṃ** paṭikkamaṇaṃ. **Dutiyapadeṇīti** “bāhirānaṃ raññaṃ ...pe... bhavissati” ti vutte dutiyavākyepi. “Abbhantarānaṃ raññaṃ jayo” ti-ādīhi dvīhi vākyehi vuttā **jayaparājayā pākāṭāyeva**.

24. Rāhūti rāhu nāma asurissaro asurarājā. Tathā hi **mahāsamayassutte** Asuranikāye vuttaṃ-

“Satañca (1.0373) baliputtānaṃ, sabbe verocanāmakā;

sannayhitvā balisenāṃ, rāhubhaddamupāgamun” ti. (dī. ni. 2.339);

Tassa candimasūriyānaṃ gahaṇaṃ saṃyuttanikāye **candimasuttasūriyasuttehi** dīpetabbaṃ. **Iti-saddo** cettha ādi-attho “candaggāhādayo” ti vuttattā, tena sūriyaggāhanakkhattaggāhā saṅgayhanti. Tasmā candimasūriyānamiva nakkhattānampi rāhunā gahaṇaṃ veditabbaṃ. Tato eva hi “**api cā**” ti-ādinā nakkhattagāhe dutiyanayo vutto. **Aṅgārakādīgāhasamāyogopīti** aggahitaggahaṇena aṅgārakasa-siputtasūragarusukkaravisutaketusaṅkhātānaṃ gāhānaṃ samāyogo api nakkhattagāhoyeva saha payogena gahaṇato. Sahapayogopi hi vedasamayena gahaṇanti vuccati. **Ukkānaṃ patananti** ukkabhāsānaṃ patanaṃ. Vātasāṅghātesu hi

vegena aññamaññaṃ saṅghaṭṭentesu dīpikobhāso viya obhāso uppajjitvā ākāsaṭo patati, tatrāyaṃ ukkāpātavohāro. **Jotisatthe**pi vuttaṃ-

“Mahāsikhā ca sukkhaggā-rattānilasikhojjalā;
porisī ca pamāṇena, ukkā nānāvidhā matā”ti.

Disākālusiyanti disāsu khobhanaṃ, **taṃ** sarūpato dasseti “**aggisikhadhūmasikhā-dīhi ākulabhāvo viyā**”ti iminā, aggisikhadhūmasikhādīnaṃ bahudhā pātubhāvo eva **disādāho** nāmāti vuttaṃ hoti. Tadeva “dhūmaketū”ti lokiyā vadanti. Vuttañca **jotisatthe-**

“Ketu viya sikhāvatī, joti uppātarūpinī”ti.

Sukkhavalāhakagajjananti vuṭṭhimantarena vāyuvegacalitassa valāhakassa nadanaṃ. Yaṃ lokiyā “nighāto”ti vadanti. Vuttañca **jotisatthe-**

“Yadāntalikkhe balavā, māruto mārutāhato;
patatyadho sa nighāto, jāyate vāyusambhavo”ti.

Udayananti lagganamāyūhanaṃ.

“Yadodeti tadā laganam, rāsīnamanvayaṃ kamā”ti-

Hi (1.0374) vuttaṃ. **Atthaṅgamanampi** tato sattamarāsippamāṇavasena vedītabbaṃ. Abbhā dhūmo rajo rāhūti imehi catūhi kāraṇehi **avisuddhatā**. Tabbinimuttatā **vodānaṃ**. Vuttañca “cattārome bhikkhave, candimasūriyānaṃ upakkilesā, yehi upakkilesehi upakkiliṭṭhā candimasūriyā na tapanti na bhāsanti na virocanti. Katame cattāro? Abbhā bhikkhave, candimasūriyānaṃ upakkilesā, yena ...pe... dhūmo ...pe... rajo ...pe... rāhu bhikkhave ...pe... ime kho ...pe... na virocanti”ti (a. ni. 4.50).

25. Devassāti meghassa. **Dhārānuppaveccanaṃ** vassanaṃ. **Avaggāhoti** dhārāya avaggahaṇaṃ duggahaṇaṃ, tenāha “**vassavibandho**”ti. **Hatthamuddāti** hatthena adhippetaviññāpanaṃ, taṃ pana aṅgulisaṅkocanena gaṇanāyevāti **ācariyadhammapālatherena** (dī. ni. ṭī. 1.21) vuttaṃ. Ācariyasāriputtattherena pana “hatthamuddā nāma aṅgulipabbesu saññaṃ ṭhapetvā gaṇanā”ti dassitā. **Gaṇanā vuccati acchiddakagaṇanā** parisesañāyena, sā pana pādasikamilakkhākādayo viya “ekaṃ dve”ti-ādinā navantavidhinā nirantaragaṇanāti veditabbā. Samūhanaṃ **saṅkalanam** visuṃ uppādanaṃ apanayanaṃ **paṭuppādanaṃ** [Saṭuppādanaṃ (aṭṭhakathāyaṃ)] “saduppādanam”tipi paṭhanti, sammā uppādananti attho. **Ādi-**saddena vokalanabhāgahārādike saṅgaṇhāti. Tattha **vokalanam** visuṃ samūhakaṇaṃ, vomissananti attho. Bhāgakaṇaṃ **bhāgo**. Bhuñjanaṃ vibhājanaṃ **hāro**. **Sāti** yathāvuttā piṇḍagaṇanā **disvāti** ettha diṭṭhamattena gaṇetvāti attho gaṇetabbo.

Paṭibhānakavīti ettha aṅguttarāgame (a. ni. 4.231) vuttānanti seso, kavīnaṃ kabyakaraṇanti sambandho, etena kavīhi kataṃ, kavīnaṃ vā idaṃ **kāveyyanti** atthaṃ dasseti. “**Attano cintāvasenā**”ti-ādi tesam sabhāvadassanaṃ. Tathā hi vatthum, anusandhiñca sayameva cirena cintetvā karaṇavasena **cintākavi** veditabbo. Kiñci sutvā sutena asutaṃ anusandhetvā karaṇavasena **sutakavi**, kiñci atthaṃ upadhāretvā tassa saṅkhipanavitthāraṇādivasena **atthakavi**, yaṃ kiñci parena kataṃ kabbam vā nāṭakam vā disvā taṃsadisameva aññaṃ attano ṭhānu-

ppattikapaṭibhānena karaṇavasena **paṭibhānakavīti**. Nti tamattham. **Tappaṭibhā-**
ganti (1.0375) tena diṭṭhena sadisaṃ. “Kattabban”ti ettha visesanaṃ, “karissā-
mī”ti ettha vā bhāvanapuṃsakaṃ. **Ṭhānuppattikapaṭibhānavasenā** Ti karaṇānu-
rūpaṃ pavattanakañāṇavasena. **Jīvikatthāyā**ti pakaraṇādhiगतavaseneva vuttaṃ.
Kavīnaṃ idanti **kabyaṃ**, yaṃ “gītan”ti vuccati.

26. Pariggahabhāvena dārikāya gaṇhanaṃ **āvāhanaṃ**. Tathā dānaṃ **vivāhanaṃ**.
Idha pana tathākaraṇassa uttarapadalopena niddeso, hetugabbhavasena vā,
tenāha “**imassa dārakassā**”ti-ādi. **Itīti** evaṃhontesu, evaṃbhāvato vā. **Uṭṭhānanti**
khattādito uppannamāyaṃ. **Iṇanti** dhanavaḍḍhanattham parassa dinnaṃ pariyuda-
ñcanaṃ. Pubbe paricchinnakāle asampattepi

uddharitamiṇaṃ **utthānaṃ**, yathāparicchinnaṃ pana sampatte **iṇanti** keci, tada-yuttameva iṇagahaṇeneva sijaṇato. Paresaṃ dinnāṃ iṇaṃ vā dhananti sambandho. **Thāvaranti** ciraṭṭhitikaṃ. Desantare diguṇatiguṇādigahaṇavasena bhaṇḍappayojanaṃ **payogo**. Tattha vā aññattha vā yathākālaparicchedaṃ vaḍḍhigahaṇavasena payojanaṃ **uddhāro**. “Bhaṇḍamūlarahitānaṃ vāṇijaṃ katvā ettakena udayena saha mūlaṃ dethā’ti dhanadānaṃ **payogo**, tāvakālikadānaṃ **uddhāro**”tipi vadanti. **Ajja payojitaṃ diguṇaṃ catuguṇaṃ hotīti** yadi ajja payojitaṃ bhaṇḍaṃ, evaṃ aparajja diguṇaṃ, ajja catuguṇaṃ hotīti attho. Subhassa, subhena vā gamanaṃ pavattanaṃ **subhago**, tassa karaṇaṃ **subhagakaraṇaṃ**, taṃ pana piyamaṇāpassa, sassirīkassa vā karaṇamevāti āha “**piyamaṇāpakaraṇaṇ**”ti-ādi. **Sassirīkakaraṇanti** sarīrasobhaggakaraṇaṃ. **Vilīnassāti** patiṭṭhahitvāpi paripakkamaṇāpūṇitvā vilopassa. Tathā paripakkabhāvena **aṭṭhitassa**. Pariyāyavacanametāṃ padacatuṅkaṃ. **Bhesajjadānanti** gabbhasaṅghāpanabhesajjassa dānaṃ. **Tīhi kāraṇehīti** ettha vātena, pāṇakehi vā gabbhe vinassante na purimakammaṇā okāso kato, tappaccayā eva kammaṃ vipaccati, sayameva pana kammaṇā okāse kate na ekantena vātā, pāṇakā vā apekkhitabbāti kammaṃ visuṃ kāraṇabhāvo vuttoti daṭṭhabbaṃ. **Vinayaṭṭhakathāyaṃ** (vi. aṭṭha. 2.185) pana vātena pāṇakehi vā gabbho vinassanto kammaṃ vinā na vinassatīti adhippāyena tamaññātra dvīhi kāraṇehīti vuttaṃ. **Nibbāpanīyanti** upasamakaraṃ. **Paṭikammanti** yathā te na khādanti, tathā paṭikaraṇaṃ.

Bandhakaraṇanti (1.0376) yathā jiṃ cāletuṃ na sakkoti, evaṃ anāloḷitakaraṇaṃ. **Parivattanatthanti** āvudhādinaṃ saha ukkhittahatthānaṃ aññattha parivattanatthaṃ, attanā gopitaṭṭhāne akhipetvā parattha khipanatthanti vuttaṃ hoti. **Khipatīti** ca aññattha khipatīti attho. **Vinicchayaṭṭhāneti** aḍḍavinicchayaṭṭhāne. Icchitathassa devatāya kaṇṇe kathanavasena jappanaṃ **kaṇṇajappananti** ca vadanti. **Devataṃ otāretvāti** ettha mantajappanena devatāya otāraṇaṃ. **Jīvikatthāyāti** yathā paricariyaṃ katvā jīvitavutti hoti, tathā jīvitavuttikaraṇatthāya. **Ādiccapāricariyāti** karamā-lāhi pūjaṃ katvā sakaladivasāṃ ādiccābhimukhāvāṭṭhānena ādiccassa paricaraṇaṃ. “**Tathevā**”ti iminā “jīvikatthāyā”ti padamākaḍḍhati. **Sirivhāyananti** ī-kārato a-kāralopena sandhiniddeso, tenāha “**siriya avhāyanan**”ti. “**Sirenā**”ti pana ṭhānavasena avhāyanākāraṃ dasseti. Ye tu a-kārato a-kārassa lopaṃ katvā “siravhāyanan”ti paṭhanti, tesāṃ pāṭhe ayamattho “mantāṃ jappetvā sirasā icchitassa atthassa avhāyanan”ti.

27. Devaṭṭhānanti devāyatanaṃ. **Upahāranti** pūjaṃ. **Samiddhikāleti** āyācitassa atthassa siddhakāle. **Santipaṭissavakammanti** devatāyācanāya yā santi paṭikattabbā, tassā paṭissavakaraṇaṃ. **Santīti** cettha mantajappanena pūjākaraṇaṃ, tāya santiyā āyācanappayogoti attho. **Tasminti** yaṃ “sace me idaṃ nāma samijjhi-ssati”ti vuttaṃ, tasmīṃ paṭissavaphalabhūte yathābhipatthitakammaṃ. **Tassāti** yo “paṇidhi”ti ca vutto, tassa paṭissavassa. Yathāpaṭissavañhi upahāre kate paṇidhi-āyācanā katā niyyātītā hotīti. **Gahitamantassāti** uggahitamantassa. **Payogakaraṇanti** upacārakammakaraṇaṃ. **Itīti** kāraṇatthe nipāto, tena vassavossasaddānaṃ purisapaṇḍakesu pavattiṃ kāraṇabhāvena dasseti, paṇḍakato

visesena asati bhavatīti **vasso**. Purisaliṅgato virahena ava-asati hīlito hutvā bhavati **vosso**. Viseso rāgassavo yassāti **vasso**. Vigato rāgassavo yassāti **vossoti** niruttinayena padasiddhītipi vadanti. **Vassakaraṇaṃ** tadanurūpabhesajjena. **Vossakaraṇaṃ** pana uddhatabījatādināpi, teneva **jātakatṭhakathāyaṃ** “vossavarāti uddhatabījā orodhapālakā”ti vuttaṃ (1.0377). **Acchandikabhāvamattanti** itthiyā akāma-bhāvamattaṃ. **Liṅganti** purisanimittaṃ.

Vatthubalikammakaraṇanti gharavatthusmiṃ balikammassa karaṇaṃ, taṃ pana upaddavapaṭibāhanatthaṃ, vaḍḍhanatthañca karonti, mantajappanena attano, aññesañca **mukhasuddhikaraṇaṃ**. **Tesanti** aññesaṃ. **Yoganti** bhesajjapayogaṃ. **Vamananti** pacchindanaṃ. **Uddhaṃvirecananti** vamanabhedameva “uddhaṃ dosānaṃ nīharaṇaṃ”ti vuttattā. **Virecananti** pakativirecanameva. **Adhovirecananti** suddhavatthikasāvavatthi-ādivatthikiriya “adho dosānaṃ nīharaṇaṃ”ti vuttattā. Aho vamaṇaṃ uggiraṇameva, uddhaṃvirecanaṃ dosanīharaṇaṃ. Tathā virecanaṃ virekova, adhovirecanaṃ dosanīharaṇanti ayametesam viseso pākaṭo hoti. **Dosānanti** ca pittādidosānanti attho. Semhanīharaṇādi **sirovirecanaṃ**. **Kaṇṇabandhanatthanti** chinnakaṇṇānaṃ saṅghaṭanattaṃ. **Vaṇaharaṇatthanti** arupana-yanattaṃ. **Akkhitappanatelanti** akkhisu usumassa nīharaṇatelaṃ. Yena akkhimhi añjite uṇhaṃ usumaṃ nikkhamati. Yaṃ nāsikāya gaṇhīyati, taṃ **natthu**. **Paṭalānīti** akkhipaṭalāni. **Nīharaṇasamatthanti** apanayanasamatthaṃ. **Khārañjananti** khārakamañjanaṃ. Sītameva saccaṃ niruttinayena, tassa kāraṇaṃ añjanaṃ **saccañjananti** āha “**sītalabhesajjañjanaṃ**”ti. **Salākavejjakammanti** akkhirogavejjakammaṃ. Salākasadisattā salākasaṅkhātassa akkhirogassa vejjakammanti hi **sālākiyaṃ**. Idaṃ pana vuttāvasesassa akkhirogapaṭikammassa saṅghaṇatthaṃ vuttaṃ “tappaṇādayopi hi sālākiyānevā”ti. Paṭividdhassa salākassa nikkhamanattaṃ vejjakammaṃ salākavejjakammanti keci, taṃ pana sallakattiyapadeneva saṅghatanti daṭṭhabbaṃ.

Sallassa paṭividdhassa kattanaṃ ubbāhanaṃ **sallakattaṃ**, Tadatthāya vejjakammaṃ **sallakattavejjakammaṃ**. Kumāraṃ bharatīti **kumārabhato**, tassa bhāvo **komārabhaccaṃ**, kumāro eva vā **komāro**, bhataṇaṃ **bhaccaṃ**, tassa bhaccaṃ tathā, tadabhinipphādakaṃ vejjakammanti attho. Mūlāni padhānāni rogūpasamane samatthāni bhesajjāni **mūlabhesajjāni**, mūlānaṃ vā byādhīnaṃ bhesajjāni tathā. Mūlānubandhavasena hi duvidho byādhi. Tatra mūlabyādhimhi tikicchite yebhuyyena itaraṃ vūpasamati, tenāha “**kāyatikicchatam dasseti**”ti-ādi (1.0378). Tattha **kāyatikicchatanti** mūlabhāvato sarīrabhūtehi bhesajjehi, sarīrabhūtānaṃ vā rogānaṃ tikicchakabhāvaṃ. **Khārādīnīti** khārodakādīni. **Tadanurūpe vaṇeti** vūpasamitassa mūlabyādhino anucchavike arumhi. **Tesanti** mūlabhesajjānaṃ. **Apanayanaṃ** apaharaṇaṃ, tehi atikicchanti vuttaṃ hoti. Idañca komārabhaccasallakattasālākiyādivisesabhūtānaṃ tantīnaṃ pubbe vuttattā pārisesavasena vuttaṃ, tasmā tadavasesāya tantiyā idha saṅgho daṭṭhabbo, sabbāni cetāni ājīvahetukāniyeva idhādhippetāni “micchājīvena jīvikaṃ kappenti”ti (dī. ni. 1.21) vuttattā. Yaṃ pana tattha tattha pāḷiyaṃ “iti vā”ti vuttaṃ. Tattha **itī**-ti pakāratthe nipāto, **vā**-ti vikaṇṇatthe. Idaṃ vuttaṃ hoti- iminā pakārena, ito aññena vāti. Tena yāni ito bāhira-

kapabbajitā sippāyatanavijjāṭṭhānādīni jīvikopāyabhūtāni ājīvikapakatā upajīvanti, tesam pariggaho katoti veditabbaṃ.

Mahāsilavaṇṇanā niṭṭhitā.

Pubbantakappikasassatavādavaṇṇanā

28. Idāni suññatāpakāsanavārassatthaṃ vaṇṇento anusandhiṃ pakāsetuṃ “**evan**” ti-ādimāha. Tattha **vuttavaṇṇassā**ti sahatthe chaṭṭhivacanaṃ, sāmi-atthe vā anusandhi-saddassa bhāvakammavasena kiriyādesanāsu pavattanato. **Bhikkhusaṅghena vuttavaṇṇassā**ti “yāvañcidaṃ tena bhagavatā” ti-ādinā vuttavaṇṇassa. Tatra pāḷiyaṃ ayaṃ sambandho- na bhikkhave, ettakā eva buddhaguṇā ye tumhākaṃ pākaṭā, apākaṭā pana “atthi bhikkhave, aññe dhammā” ti vitthāro. “Ime diṭṭhiṭṭhānā evaṃ gahitā” ti-ādinā sassatādidiṭṭhiṭṭhānānaṃ yathāgahitākārassa suññabhāvappakāsanato, “tañca pajānanaṃ na parāmasati” ti silādīnañca aparāmasanīyabhāvādīpanena nīccasārādivirahappakāsanato, yāsu vedanāsu avītarāgatāya bāhirānaṃ etāni diṭṭhivibandhakāni sambhavanti, tāsam paccayabhūtānañca sammohādīnaṃ vedakakāraśabhāvābhāvadassanamukhena sabbadhammānaṃ attattaniyatāvīrahādīpanato, anupādāparinibbānadīpanato ca ayaṃ desanā (1.0379) suññatāvībhāvanappadhānāti āha “**suññatāpakāsaṃ āra-** **bhī**” ti.

Pariyattīti vinayādibhedabhinnā manasā vavatthāpitā tanti. **Desanā**ti tassā tantiyā manasā vavatthāpitāya vibhāvanā, yathādhammaṃ dhammābhilāpabhūtā vā paññāpanā, anulomādivasena vā kathananti pariyattidesanānaṃ viśeso pubbeveva vavatthāpitoti imamatthaṃ sandhāya “**desanāya, pariyattīyan**” ti ca vuttaṃ. **Evamādisū**ti ettha **ādi**-Saddena saccasabhāvasamādhīpaññāpakatipuññāpattīñeyyādayo saṅgayhanti. Tathā hi ayaṃ **dhamma**-saddo “catunnaṃ bhikkhave, dhammānaṃ ananubodhā” ti-ādīsu (a. ni. 4.1) sacce pavattati, “kusalā dhammā akusalā dhammā” ti-ādīsu (dha. sa. tikamātikā 1) sabhāve, “evaṃdhammā te bhagavanto ahesun” ti-ādīsu (dī. ni. 2.13, 94, 145; 3.142; ma. ni. 3.167; saṃ. ni. 5.378) samādhimhi, “saccaṃ dhammo dhiti cāgo, sa ve pecca na socati” ti-ādīsu (saṃ. ni. 1.246; su. ni. 190) paññāyaṃ, “jātidhammānaṃ bhikkhave, sattānaṃ evaṃ icchā uppajjati” ti-ādīsu (ma. ni. 1.131; 3.373; paṭi. ma. 1.33) pakatiyaṃ, “dhammo suciṇṇo sukhamāvahāti” ti-ādīsu (su. ni. 184; theragā. 303; jā. 1.10.102; 15.385) puññe, “cattāro pārājikā dhammā” ti-ādīsu (pārā. 233) āpattīyaṃ, “sabbe dhammā sabbākārena buddhassa bhagavato ñāṇamukhe āpāthamāgacchantī” ti-ādīsu (mahāni. 156; cūḷani. 85; paṭi. ma. 3.5) ñeyye pavattati. **Dhammā hontī**ti satta jīvato suññā dhammamattā hontīti attho. Kimatthīyaṃ guṇe pavattananti āha “**tasmā**” ti-ādi.

Makasatūḍasūciyāti sūcimukhamakkhikāya tuṇḍasaṅkhātāya sūciyā. Alabbhaneyyapatiṭṭho viyāti sambandho. **Aññatra tathāgatā**ti ṭhapetvā tathāgataṃ. “**Dudda-**

sā”ti padeneva tesam dhammānaṃ dukkhogāhatā pakāsītāti “**alabbhaneyyapatiṭṭhā**” icceva vuttaṃ. Labhitabbāti **labbhanīyā**, sā eva **labbhaneyyā**, labhīyate vā **labbhanam**, tamarahatīti **labbhaneyyā**, na labbhaneyyā **alabbhaneyyā**, Patiṭṭhahanti etthāti **patiṭṭhā**, patiṭṭhahanam vā **patiṭṭhā**, alabbhaneyyā patiṭṭhā etthāti **alabbhaneyyapatiṭṭhā**. Idaṃ vuttaṃ hoti- sace koci attano pamāṇam ajānanto ñāṇena (1.0380) te dhamme ogāhitum ussāham kareyya, tassa taṃ ñāṇam appaṭṭhameva makasatuṇḍasūci viya mahāsamuddeti. Ogāhitumasakkuṇeyyatāya “**ettakā ete īdisā vā**”ti te passitum na sakkāti vuttaṃ “**gambhīrattā eva duddasā**”ti. Ye pana daṭṭhumeva na sakkā, tesam ogāhitvā anu anu bujjhane kathā eva natthīti āha “**duddasattā eva duranubodhāti**. Sabbakilesapariḷāhapaṭippassaddhisāṅkhāta-aggaphalamatthake samuppannatā, purecarānucaravasena nibbutasabbakilesapariḷāhasamāpattisamokiṇṇattā ca **nibbutasabbapariḷāhā**. Tabbhāvato **santāti** attho. **Santārammaṇāni** maggaphalanibbānāni anupasantasabhāvānaṃ kilesānaṃ, saṅkhārānañca abhāvato.

Atha vā kasiṇugghāṭimākāsatabbisayaviññāṇānaṃ anantabhāvo viya susamūhatavikkepatāya nīccasamāhitassa manasikārassa vasena tadārammaṇadhammānaṃ santabhāvo veditabbo. Avirajjhivā nimittapaṭivedho viya issāsānaṃ avirajjhivā dhammānaṃ yathābhūtasabhāvāvabodho sāduraso mahārasova hotīti āha “**atittikaraṇaṭṭhenā**”ti, atappanakaraṇasabhāvenāti attho. Sohiccaṃ titti tappaṇanti hi pariyāyo. **Atittikaraṇaṭṭhenāti** patthetvā sādurasakaraṇaṭṭhenāti pi atthaṃ vadanti. Paṭivedhappattānaṃ tesu ca buddhānameva sabbākārena visayabhāvūpagamanato na takkabuddhiyā gocarāti āha “**uttamañāṇavisayattā**”ti-ādi. **Nipuṇāti** ñeyyesu tikkhappavattiyā chekā. Yasmā pana so chekabhāvo ārammaṇe appaṭihata vuttitāya, sukhumāṇeyyaggahaṇasamatthatāya ca supākaṭo hoti, tasmā vuttaṃ “**saṅhasukhumasabhāvattā**”ti. **Paṇḍitehiyevāti** avadhāraṇam samatthetum “**bālānaṃ avisayattā**”ti āha.

Ayaṃ aṭṭhakathānaya to aparo nayo-

vinayapaṇṇatti-ādigambhīraneyyavibhāvanato **gambhīrā**. Kadāciyeva asa-
ñkhyeyye mahākappe atikkamitvāpi dullabhadassanatāya **duddasā**. Dassana-
ñcetha paññācakkhuvaseva veditabbaṃ. Dhammanvayasañkhātassa anubo-
dhassa kassacideva sambhavato **duranubodhā**. Santasabhāvato, veneyyānañca
sabbaguṇasampadānaṃ pariyosānattā **santā**. Attano paccayehi padhānabhāvaṃ
nītatāya **paṇitā**. Samadhigatasaccalakkhaṇatāya atakkehi puggalehi, atakkena (1.03
vā ñāṇena avacaritabbato **atakkāvacarā**. Nipuṇaṃ, nipuṇe vā atthe saccapaccayā-
kāradivasena vibhāvanato **nipuṇā**. Loke aggapaṇḍitena sammāsambuddhena
veditabbato pakāsitabbato **paṇḍitavedaniyā**.

Anāvaraṇañāpaṭilābhato hi bhagavā “sabbavidūhamasmi, (ma. ni. 1.178;
2.342; dha. pa. 353; mahāva. 11) dasabalasamannāgato bhikkhave, tathāgato” ti-ā-
dinā (saṃ. ni. 2.21; 2.22) attano sabbaññutādiguṇe pakāsesi, tenevāha “**sayam
abhiññā sacchikatvā pavedeti**” ti. **Sayam**-saddena, niddhāritāvadhāraṇena vā niva-
ttetabbamatthaṃ dassetuṃ “**anaññaneyyo hutvā**” ti vuttaṃ, aññehi abodhito
hutvāti attho. **Abhiññāti** ya-kāralopo “aññāṇatā āpajjati” ti-ādīsu (pari. 296) viyāti
dasseti “**abhivisiṭṭhena ñāṇenā**” ti iminā. Apica “**sayam abhiññā**” ti padassa **anañña-
neyyo hutvāti** atthavacanaṃ, “**sacchikatvā**” ti padassa pana **sayameva ...pe...
katvāti**. **Sayam**-saddā hi sacchikatvāti etthāpi sambajjhitaḥ. **Abhivisiṭṭhena ñāṇe-
nāti** ca tassa hetuvacanaṃ, karaṇavacanaṃ vā.

Tattha kiñcāpi sabbaññutaññāṇaṃ phalanibbānāni viya sacchikātabbasa-
bhāvaṃ na hoti, āsavakkhayañāṇe pana adhigate adhigatameva hoti, tasmā
tassa paccakkhakarāṇaṃ sacchikiriyāti āha “**abhivisiṭṭhena ñāṇena paccakkhaṃ
katvā**” ti. Hetu-atthe cetam karaṇavacanaṃ, aggamaggañāṇasañkhātassa abhivi-
siṭṭhañāṇassādhigamahetūti attho. Abhivisiṭṭhañāṇanti vā paccavekkhañāṇe
adhippete karaṇatthe karaṇavacanaṃpi yujjateva. Pavedanañcetha aññāvisa-
yānaṃ saccādīnaṃ desanākiccasādhanaṃ, “ekomhi sammāsambuddho” ti-ādinā
(mahāva. 11; kathā. 405) paṭijānanaṃ ca veditabbaṃ. **Guṇadhammehīti** guṇasa-
ñkhātehi dhammehi. Yathābhūtaṃ **yathābhuccaṃ** sakatthe ṇyapaccayava-
sena.

Vadamānāti ettha satti-attho mānasaddo yathā “ekapuggalo bhikkhave, loke
uppajjamāno uppajjati” ti, (a. ni. 1.170; kathā. 405) tasmā vattum ussāhaṃ karo-
ntoti attho. Evaṃbhūtā hi vattukāmā nāma honti, tenāha “**tathāgatassā**” ti-ādi (1.0382
Sāvasesaṃ vadantāpi viparītavadantā viya sammā vadantīti na vattabbāti yathā
sammā vadanti, tathā dassetuṃ “**ahāpetvā**” ti-ādi vuttaṃ. Tena hi anavasesavada-
nameva sammā vadananti dasseti. “**Vattum sakuṇeyyun**” ti iminā ca “vade-
n” ti etassa samatthanatthabhāvamāha yathā “so imaṃ vijaṭṭhaye jaṭṭhan” ti (saṃ. ni. 1.
23; peṭako. 22; mi. pa. 1.1.9) ye evaṃ bhagavatā thomitā, te dhammā katameti
yojanā. “Atthi bhikkhave, aññeva dhammā” ti-ādipāḷiyā “sabbaññutaññāṇaṃ” ti
vuttavacanassa virodhibhāvaṃ codento “**yadi evan**” ti-ādīmāha. Tattha **yadi
evanti** evaṃ “sabbaññutaññāṇaṃ” ti vuttavacanaṃ yadi siyāti attho. **Bahuvacana-
ddesoti** “atthi bhikkhave” ti-ādīni sandhāya vuttaṃ. **Atthi**-saddopi hi idha bahuvaca-
noyeva “atthi khīrā, atthi gāvo” ti-ādīsu viya nipātabhāvasseva icchitattā. Yadi

tadidaṃ ñāṇaṃ ekameva sabhāvato, tathāpi sampayogato, ārammaṇato ca puthu-
vacanappayogamarahatīti vissajjeti **“puthucitta ...pe... rammaṇato”** ti iminā. **Puthu-**
cittasamāyogatoti puthūhi cittehi sampayogato. Puthūni ārammaṇāni etassāti
puthu-ārammaṇaṃ, tabbhāvato sabbārammaṇattāti vuttaṃ hoti.

Apica puthu ārammaṇaṃ ārammaṇametassāti puthu-ārammaṇārammaṇanti
etasmim atthe “oṭṭhamukho, kāmāvacaran”ti-ādīsu viya ekassa ārammaṇasa-
ddassa lopam katvā **“puthu-ārammaṇato”** ti vuttaṃ, tenassa puthuñāṇakiccāsādhā-
kattaṃ dasseti. Tathā hetam ñāṇaṃ tīsu kālesu appaṭihatañāṇaṃ, catuyonipari-
cchedakañāṇaṃ, pañcagatiparicchedakañāṇaṃ, chasu asādhāraṇañāṇesu sesā-
sādhāraṇañāṇāni, sattāriyapuggalavibhāvanakañāṇaṃ, aṭṭhasu parisāsu akampa-
nañāṇaṃ, navasattāvāsaparijānanañāṇaṃ, dasabalañāṇanti evamādīnaṃ ane-
katasahassabhedānaṃ ñāṇaṃ yathāsambhavaṃ kiccaṃ sādheti, tesam āra-
mmaṇabhūtānaṃ anekesampi dhammānaṃ tadārammaṇabhāvatoṭi daṭṭhabbaṃ.
“Tañhi”ti-ādi yathākkamaṃ tabbivaraṇaṃ. **“Yathāhā”** ti-ādinā paṭisambhidāmagga-
pāḷiṃ sādhakabhāvena dasseti. **Tatthāti** atītadhamme. Ekavārasena puthu-āra-
mmaṇabhāvaṃ nivattetvā anekavārasena kamappavattiyā taṃ dassetum **“puna-**
ppunaṃ uppattivasenā” ti vuttaṃ. Kamenāpi hi sabbaññutaññāṇaṃ visayesu pava-
ttati, na tathā sakimyeva (1.0383). Yathā bāhirakā vadanti “sakimyeva sabbaññū
sabbaṃ jānāti, na kamenā” ti.

Yadi evaṃ acinteyyāparimeyyappabhedassa ñeyyassa paricchedavatā ekena
ñāṇena niravasesato kathaṃ paṭivedhoti, ko vā evamāha “paricchedavantaṃ
sabbaññutaññāṇaṃ” ti. Aparicchedañhi taṃ ñāṇaṃ ñeyyamiva. Vuttañhetam “yāva-
takaṃ ñāṇaṃ, tāvatakaṃ ñeyyaṃ. Yāvatakaṃ ñeyyaṃ, tāvatakaṃ ñāṇaṃ” ti
(mahāni. 69, 156; cūḷani. 85; paṭi. ma. 3.5 adhippāyatthameva gahitaṃ viya
dissati) evampi jātibhūmisabhāvādivasena, disādesakālādivasena ca anekabheda-
bhinne ñeyye kamena gayhamāne anavasesapaṭivedho na sambhavatiyevāti?
Nayidamevaṃ. Yañhi kiñci bhagavatā ñātumicchitaṃ sakalamekadeso vā, tattha
appaṭihatacāritāya paccakkhato ñāṇaṃ pavattati. Vikkhepābhāvato ca bhagavā
sabbakālaṃ samāhitoti ñātumicchitassa paccakkhabhāvo na sakkā nivāretum.
Vuttañhi “ākañkhāpaṭibaddham buddhassa bhagavato ñāṇaṃ” ti-ādi, (mahāni. 69,
156; cūḷani. 85; paṭi. ma. 3.5) nanu cettha dūrato cittapaṭaṃ passantānaṃ viya,
“sabbe dhammā anattā” ti vipassantānaṃ viya ca anekadhammāvabodhakāle ani-
rūpitarūpena bhagavato ñāṇaṃ pavattatīti gahetabbanti? Gahetabbaṃ acinteyyā-
nubhāvātāya buddhañāṇassa. Tenevāha “buddhavisayo acinteyyo” ti, (a. ni. 4.77)
idaṃ panettha sanniṭṭhānaṃ- sabbākārena sabbadhammāvabodhanasama-
tthassa ākañkhāpaṭibaddhavuttino anāvāraṇañāṇassa paṭilābhena bhagavā santā-
nena sabbadhammapaṭivedhasamattho ahosi sabbaneyyāvāraṇassa pahānato,
tasmā sabbaññū, na sakimyeva sabbadhammāvabodhato yathāsantānena
sabbassa indhanassa dahanasamatthātāya pāvako “sabbabhū” ti vuccatīti.

Kāmañcāyamattho pubbe vitthāritoyeva, pakārantarena pana sotujanānuggaha-
kāmatāya, imissā ca porāṇasaṃvaṇṇanāvisodhanavasena pavattatā puna vibhā-
vitoti na cettha punaruttidoso pariyesitabbo, evamīdisesu. Ettha ca kiñcāpi bhaga-

vato dasabalādiñāṇānipi anaññasādhāraṇāni, sabbadesavisayattā pana tesam ñāṇānaṃ na tehi buddhaguṇā ahāpetvā gahitā nāma honti. Sabbaññutaññāṇassa pana nippadesavisayattā (1.0384) tasmim gahite sabbepi buddhaguṇā gahitā eva nāma honti, tasmā pāḷi-atthānusārena tadeva ñāṇaṃ gahitanti veditabbaṃ. Pāḷiyampi hi “yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyun”-ti tameva pakāsitaṃ tamantarena aññassa nippadesavisayassa abhāvato, nippadesavisayeneva ca yathābhuccaṃ sammā vadanāsambhavatoti.

Aññevāti ettha **eva**-saddo sannitthāpanatthoti dassetuṃ “**aññevāti idaṃ panettha vavatthāpanavacanaṃ**” ti vuttaṃ, **vavatthāpanavacanaṃ** ti ca sannitthāpanavacanaṃ ti attho, **sannitthāpanaṅca** avadhāraṇameva. Kathanti āha “**aññevā**” ti-ādi. “**Na pāṇātipātā veramaṇi-ādayo**” ti iminā avadhāraṇena nivattitaṃ dasseti. Ayañca **eva**-saddo aniyatadesatāya ca-saddo viya yattha vutto, tato aññatthāpi vacanicchāvasena upatitthati āha “**gambhīrāvā**” ti-ādi. **Iti**-saddena ca ādi-atthena duddasāva na sudasā, duranubodhāva na suranubodhā, santāva na darathā, paṇitāva na hīnā, atakkāvacarāva na takkāvacarā, nipuṇāva na lūkhā, paṇḍitavedaniyāva na bālavedanīyāti nivattitaṃ dasseti. **Sabbapadehī**ti yāva “paṇḍitavedaniyā” ti idaṃ padaṃ, tāva sabbapadehi.

Evam nivattetabbataṃ yuttiyā daḷhīkaronto “**sāvakaṃpāramiñāṇaṃ**” ti-ādimāha. Tattha **sāvakaṃpāramiñāṇaṃ** ti sāvakaṇaṃ dānādīpāramipāripūriyā nipphannaṃ vijjattayachalaḷabhiññācatupaṭṭisambhidābhedaṃ ñāṇaṃ, tathā paccekabuddhānaṃ **paccekabodhiñāṇaṃ**. **Tatoti** sāvakaṃpāramiñāṇato. **Tatthāti** sāvakaṃpāramiñāṇe. **Tatopī**ti anantaranidditthato paccekabodhiñāṇatopi. **Api**-saddena, **pi**-saddena vā ko pana vādo sāvakaṃpāramiñāṇatoti sambhāveti. **Tatthāpī**ti paccekabodhiñāṇepi. **Ito panāti** sabbaññutaññāṇato pana, tasmā ettha sabbaññutaññāṇe vavatthānaṃ labbhatīti adhippāyo. Gambhīresu viśesā, gambhīraṇaṃ vā viśesena **gambhīrā**. Ayañca gambhīro ayañca gambhīro ime imesaṃ viśesena gambhīrāti vā **gambhīra-tarā**. Tarasaddenevettha byavacchedanaṃ siddhaṃ.

Etthāyaṃ yojanā- kiñcāpi sāvakaṃpāramiñāṇaṃ heṭṭhimaṃ heṭṭhimaṃ sekkhaññāṇaṃ puthujjanañāṇaṅca upādāya gambhīraṃ, paccekabodhiñāṇaṃ pana upādāya na tathā gambhīranti “gambhīramevā” ti na sakkā byavacchijituṃ, tathā paccekabodhiñāṇampi (1.0385) yathāvuttaṃ ñāṇamupādāya gambhīraṃ, sabbaññutaññāṇaṃ pana upādāya na evaṃ gambhīranti “gambhīramevā” ti na sakkā byavacchijituṃ, tasmā tattha vavatthānaṃ na labbhati. Sabbaññutaññāṇadhammā pana sāvakaṃpāramiñāṇādīnamiva kiñci upādāya gambhīrābhāvābhāvato “gambhīrā evā” ti vavatthānaṃ labbhatīti. Yathā cettha vavatthānaṃ dassitaṃ, evaṃ sāvakaṃpāramiñāṇaṃ duddasaṃ. “Paccekabodhiñāṇaṃ pana tato duddasatanti tattha vavatthānaṃ natthi” ti-ādinā vavatthānasambhavo netabbo, tenevāha “**tathā duddasāva ...pe... veditabbaṃ**” ti.

Pucchāvissajjananti pāṭho, tassā pucchāya vissajjananti attho. **Etanti** yathāvuttaṃ vissajjanavacanaṃ. **Evanti** iminā ditthīnaṃ vibhajanākārena. Etthāyama-dhippāyo- bhavatu tāva niravasesabuddhaguṇavibhāvanupāyabhāvato sabbaññutaññāṇameva ekampi puthunissayārammaṇaññāṇakiccasiddhiyā “atthi bhikkhave,

aññeva dhammā”ti-ādinā (dī. ni. 1.18) bahuvacanena uddiṭṭhaṃ, tassa pana vissajjanam saccapaccayākārādivisayavisesavasena anaññasādhāraṇena vibhajananayena anārabhitvā sanissayānaṃ diṭṭhigatānaṃ vibhajananayena kasmā āradhdhanti? Tattha yathā saccapaccayākārādīnaṃ vibhajanaṃ anaññasādhāraṇaṃ sabbaññutaññāṇasseva visayo, evaṃ niravasesadiṭṭhigatavibhajanaṃ pīti dassetuṃ “**buddhānañhi**”ti-ādi āradhāṃ, tattha **ṭhānānī**ti kāraṇāni. **Gajjitaṃ mahantaṃ hotī**ti desetabbassa atthassa anekavidhatāya, dubbiññeyyatāya ca nānāyehi pavattamānaṃ desanāgajjitaṃ mahantaṃ vipulaṃ, bahuppabhedāñca hoti. **Ñāṇaṃ anupavisatī**ti tato eva ca desanāñāṇaṃ desetabbadhamme vibhāgaso kurumānaṃ anupavisati, te anupavisitvā ṭhitaṃ viya hotīti attho.

Buddhañāṇassa mahantabhāvo paññāyatīti evaṃvidhassa nāma dhammassa desakaṃ, paṭivedhakañcāti buddhānaṃ desanāñāṇassa, paṭivedhañāṇassa ca uḷārabhāvo pākaṭo hoti. **Desanā gambhīrā hotī**ti sabhāvena gambhīrānaṃ tesam catubbidhānampi desanā desetabbavasena gambhīrāva hoti, sā pana buddhānaṃ desanā sabbattha, sabbadā ca yānattayamukhenevāti vuttaṃ “**tilakkhaṇāhatā suññatāpaṭisaṃyuttā**”ti, tīhi lakkhaṇehi āhatā, attattaniyato suññabhāvapaṭisaññuttā cāti attho. Ettha ca kiñcāpi (1.0386) “sabbam vacīkammaṃ buddhassa bhagavato ñāṇapubbaṅgamaṃ ñāṇānuparivattī”ti (mahāni. 69, 156; cūḷani. 85; paṭi. ma. 3.5; netti. 15) vacanato sabbāpi bhagavato desanā ñāṇarahitā nāma natthi, samasamaparakkamanavasena sīhasamānavuttitāya ca sabbattha samānussāhappavatti, desetabbadhammavasena pana desanā visesato ñāṇena anupaṭiṭṭhā, gambhīratarā ca hotīti daṭṭhabbaṃ.

Kathaṃ pana vinayapaṇṇattiṃ patvā desanā tilakkhaṇāhatā, suññatāpaṭisaññuttā ca hoti, nanu tattha vinayapaṇṇattimattamevāti? Na tattha vinayapaṇṇattimattameva. Tatthāpi hi sannisinnaparisāya ajjhāsayānurūpaṃ pavattamānā desanā saṅkhārānaṃ aniccatādivibhāvinī sabbadhammānaṃ attattaniyatā, suññabhāvappakāsini ca hoti, tenevāha “**anekapariyāyena dhammiṃ kathaṃ katvā**”ti-ādi. **Vinayapaññattinti** vinayassa paññāpanaṃ. Ñña-kārassa pana

ṇṇa-kāre kate vinayapaṇṇattintipi pāṭho. **Bhūmantaranti** dhammānaṃ avatthāvisesañca ṭhānavisesañca. Bhavanti dhammā etthāti **bhūmiti** hi avatthāviseso, ṭhānañca vuccati. Tattha **avatthāviseso** sati-ādidhammānaṃ satipaṭṭhānindriyabalabojjhaṅgamaggaṅgādibhedo “vaccho, dammo, balībaddo”ti ādayo viya. **Ṭhānaviseso** kāmāvacarādibhedo. **Paccayākāra**-saddassa attho heṭṭhā vuttoyeva. **Samayanantaranti** diṭṭhivisesaṃ, nānāvihitā diṭṭhiyoti attho, aññasamayaṃ vā, bāhirakasamayanti vuttaṃ hoti. Vinayapaññattiṃ patvā mahantaṃ gajjitaṃ hotīti-ādinā sambandho. **Tasmāti** yasmā gajjitaṃ mahantaṃ ...pe... paṭisaṃyuttā, tasmā. **Chejjagāminī**ti atekicchagāminī.

Evam otiṇṇe vatthusminti yathāvuttanayena lahukagarukādivasena tadanurūpe vatthumhi otarante. Yaṃ sikkhāpadapaññāpanaṃ nāma atthi, tatthāti sambandho. **Thāmoti** ñāṇasāmatthiyaṃ. **Balanti** akampanasañkhāto vīrabhāvo. **Thāmo balanti** vā sāmattiya vacanameva paccavekkhaṇādesanāññāvasena yojetabbaṃ. Paccavekkhaṇāññāpubbaṅgamañhi desanāññānaṃ. **Esāti** sikkhāpadapaññāpanameva vuccamānapadamapekkhitvā pulliṅgena niddisati, eso sikkhāpadapaññāpanasañkhāto visayo aññesaṃ avisayoti attho. **Itīti** tathāvisayāvisayabhāvassa hetubhāvena paṭiniddesavacanaṃ (1.0387), nidassanatto vā **iti**-saddo, tena “idaṃ lahukaṃ, idaṃ garukaṃ”ti-ādinayaṃ niddisati. Evamaparathāpi yathāsambhavaṃ.

Yadipi kāyānupassanādivasena satipaṭṭhānādayo suttantapiṭake (dī. ni. 2.374; ma. ni. 1.107) vibhattā, tathāpi suttantabhājanīyādivasena abhidhammeyeva te visesato vibhattāti āha “**ime cattāro satipaṭṭhānā ...pe... abhidhammapiṭakaṃ vibhajitvā**”ti. Tattha **satta phassāti** sattaviññāṇadhātusampayogavasena vuttaṃ. Tathā “**satta vedanā**”ti-ādipi. **Lokuttarā dhammā nāmāti ettha iti**-saddo ādi-attho, pakārattho vā, tena vuttāvasesaṃ abhidhamme āgataṃ dhammānaṃ vibhajitabbākāraṃ saṅgaṇhāti. Catuvīsatisamantapaṭṭhānāni etthāti **catuvīsatisamantapaṭṭhānanti** bāhiratthasamāso. “**Abhidhammapiṭakan**”ti etassa hi idaṃ visesanaṃ. Ettha ca paccayanayaṃ aggahetvā dhammavaseneva samantapaṭṭhānassa catuvīsatividhatā vuttā. Yathāha-

“Tikañca paṭṭhānavaraṃ dukuttamaṃ,

dukatikañceva tikadukañca;

tikatikañceva dukadukañca,

cha anulomamhi nayā sugambhīrā ...pe...

cha paccanīyamhi ...pe... anulomapaccanīyamhi ...pe...

paccanīyānulomamhi nayā sugambhīrā”ti. [paṭṭhā. 1.1.41(ka), 44(kha),

48(ga), 52(gha)];

Evam dhammavasena catuvīsatibhededu tikapaṭṭhānādīsu ekekaṃ paccayanayena anulomādivasena catubbidhaṃ hotīti channavutisamantapaṭṭhānāni. Tattha pana dhammānulome tikapaṭṭhāne kusallatike paṭiccavāre paccayānulome hetumūlake hetupaccayavasena ekūnapaññāsa pucchānayaṃ satta vissajjananayāti-ādinā dassiyamānā anantabhedā nayāti āha “**anantanayan**”ti.

Navahākārehīti uppādādihi navahi paccayākārehi. Taṃ sarūpato dassetuṃ

“**uppādo hutvā**”ti-ādi vuttaṃ. Tattha uppajjati etasmā phalanti **uppādo**, phaluppattiyā kāraṇabhāvo. Sati ca avijjāya saṅkhārā uppajjanti, nāsati. Tasmā avijjā saṅkhārānaṃ uppādo hutvā paccayo hoti, tathā pavattati dharati etasmiṃ phalanti **pavattaṃ**. Nimīyati phalametasminti **nimittaṃ**. (1.0388) (nidadāti phalaṃ attano paccayuppannaṃ etenāti nidānaṃ.) (etthantare aṭṭhakathāya na sameti) āyūhati phalaṃ attano paccayuppannuppattiyā ghaṭeti etenāti **āyūhanaṃ**. Saṃyujjati phalaṃ attano paccayuppanna etasminti **saṃyogo**. Yattha sayaṃ uppajjati, taṃ palibuddhati phalametenāti **palibodho**. Paccayantarasamavāye sati phalamudayati etenāti **samudayo**. Hinoti kāraṇabhāvaṃ gacchatiti **hetu**. Avijjāya hi sati saṅkhārā pavattanti, dharanti ca, te avijjāya sati attano phalaṃ (nidadanti) (paṭi. ma. 1.45; dī. ni. ṭī. 1.28 passitabbā) bhavādīsu khipanti, āyūhanti attano phaluppattiyā ghaṭenti, attano phalena saṃyujjanti, yasmīṃ santāne sayaṃ uppannā taṃ palibuddhanti, paccayantarasamavāye udayanti uppajjanti, hinoti ca saṅkhārānaṃ kāraṇabhāvaṃ gacchati, tasmā avijjā saṅkhārānaṃ pavattaṃ hutvā ...pe... paccayo hutvā paccayo hoti. Evaṃ avijjāya saṅkhārānaṃ kāraṇabhāvūpagamanavisesā uppādādayo veditabbā. Saṅkhārādīnaṃ viññāṇādisupi eseva nayo.

Tamatthaṃ paṭisambhidāmaggapāḷiyā sādhetena “**yathāhā**”ti-ādi vuttaṃ. Tattha tiṭṭhati etenāti **ṭhiti**, paccayo, uppādo eva ṭhiti **uppādatṭhiti**. Evaṃ sesesupi. Yasmā pana “āsavasamudayā avijjāsamudayo”ti (ma. ni. 1.103) vuttattā āsavāva avijjāya paccayo, tasmā vuttaṃ “**ubhopete dhammā “paccayasamuppannā**”ti, avijjā ca saṅkhārā ca ubhopete dhammā paccayato eva samuppannā, na vinā paccayenāti attho. **Paccayapariggahe paññāti** saṅkhārānaṃ, avijjāya ca uppādādikē paccayākāre paricchinditvā gahaṇavasena pavattā paññā. **Dhammatṭhitiñānanti** paccayuppannadhammānaṃ paccayabhāvato dhammatṭhitisāṅkhāte paṭiccasamuppāde ñāṇaṃ. “Dvādasa paṭiccasamuppādā”ti vacanato hi dvādasa paccayā eva paṭiccasamuppādo. Ayañca nayo na paccuppanne eva, atha kho atītānāgatesupi, na ca avijjāya eva saṅkhāresu, atha kho saṅkhārādīnaṃ viññāṇādisupi labbhatiti paripuṇṇaṃ katvā paccayākārassa vibhattabhāvaṃ dassetuṃ “**atī-tampi addhānan**”ti-ādi pāḷimāhari. **Paṭṭhāne** (paṭṭhā. 1.1) pana dassitā hetādipaccayā-eva ettha uppādādipaccayākārehi gahitāti tepi yathāsambhavaṃ nīharitvā yojetabbā. Ativithārabhayena pana na yojayimha, atthikehi ca visuddhimaggādito (visuddhi. 2.594) gahetabbā.

Tassa (1.0389) **tassa dhammassāti** saṅkhārādipaccayuppannadhammassa. **Tathā tathā paccayabhāvenāti** uppādādihetādipaccayasattiyā. Kammakilesavipā-kavasena tīṇi vaṭṭāni yassāti **tivaṭṭaṃ**. Atītapaccuppannānāgatavasena tayo addhā kālā etassāti **tiyaddhaṃ**. Hetuphalaphalahetuhetuphalavasena tayo sandhayo etassāti **tisandhi**. Saṅkhippanti ettha avijjādayo, viññāṇādayo cāti **saṅkhepā**, hetu, vipāko ca. Atha vā hetu vipākotī saṅkhippantīti **saṅkhepā**. Avijjādayo, viññāṇādayo ca koṭṭhāsapariyāyo vā **saṅkhepa**Saddo. Atītahetusaṅkhepādivasena cattāro saṅkhepā yassāti **catusaṅkhepaṃ**. Sarūpato avuttāpi tasmīṃ tasmīṃ saṅkhepe ākiriyanti avijjāsaṅkhārādiggahaṇehi pakāsīyantīti **ākārā**, atītahetu-ādīnaṃ pakārā. Te saṅkhepe pañca pañca katvā vīsati ākārā etassāti **vīsataṅkārāṃ**.

Khattiyādibhedena anekabhedabhinnāpi sassatavādino jātisatasahassānussa-
 raṇādikassa abhinivesahetuno vasena cattārova honti, na tato uddham, adho vāti
 sassatavādīnaṃ parimāṇaparicchedassa anaññavisayatamaṃ dassetaṃ “**cattāro
 janā**”ti-ādimāha. Esa nayo itaresupi. Tattha **cattāro janāti** cattāro janasamūhāti
 attho gahetabbo tesu ekekassāpi anekappabhedato. **Teti** dvāsaṭṭhidiṭṭhigatavā-
 dino. **Idaṃ nissāyāti** idappaccayatāya sammā aggahaṇamaṃ. Tatthāpi ca hetuphala-
 bhāvena sambandhānaṃ dhammānaṃ santatighanassa abheditattā parama-
 tthato vijjamānampi bhedanibandhanaṃ nānattanayaṃ anupadhāretvā gahitaṃ
 ekattaggahaṇamaṃ nissāya. **Idaṃ gaṇhantīti** idaṃ sassataggahaṇamaṃ abhinivissa
 voharanti, iminā nayena ekaccasassatavādādayopi yathāsambhavaṃ yojetvā
 vattabbā. **Bhindivāti** “ātappamanvāyā”ti-ādinā vibhajivā, “tayidaṃ bhikkhave
 tathāgato pajānāti”ti-ādinā (dī. ni. 1.36) vā vidhamitvā. **Nijaṭanti** anonaddham. **Nigu-
 mbanti** anāvutaṃ. Apica veḷu-ādīnaṃ heṭṭhupariyaṃsaṃsibbanatṭhena **jaṭā**. Kusā-
 dīnaṃ ovaraṇatṭhena **gumbo**. Tassadisatāya diṭṭhigatānaṃ byākulā pākaṭatā “jaṭā,
 gumbo”ti ca vuccati, diṭṭhijaṭāvijaṭanena, diṭṭhigumbavivaraṇena ca nijjaṭamaṃ
 nigumbaṃ katvāti attho.

“**Tasmā**”ti-ādinā (1.0390) buddhaguṇe ārabba desanāya samuṭṭhitattā sabba-
 ññutaññānaṃ uddisitvā desanākusalo bhagavā samayantaraṃ viggahaṇavasena
 sabbaññutaññānameva vissajjetīti dasseti.

29. Atthi pariyāyo **santi**-saddo, so ca saṃvijjantipariyāyo, saṃvijjamānatā ca
 ñāṇena upalabbhamānatāti āha “**santi**”ti-ādi. Saṃvijjamānaparidīpanena pana
 “**santi**”ti iminā padena tesamaṃ diṭṭhigatikānaṃ vijjamānatāya avicchinnataṃ, tato
 ca nesamaṃ micchāgāhato sithilakaraṇavivecanehi attano desanāya kiccakāritaṃ,
 avitathatañca dīpeti dhammarājā. **Atthīti** ca santipadena samānattho puthuvacana-
 visayo eko nipāto “atthi imasmiṃ kāye kesā”ti-ādīsu (dī. ni. 2.377; ma. ni. 1.110; 3.
 154; saṃ. ni. 4.127) viya. **Ālapanavacananti** buddhālapanavacanaṃ. Bhagavā-
 yeva hi “bhikkhave, bhikkhavo”ti ca ālapati, na sāvakā. Sāvakā pana “āvuso, āya-
 smā”ti-ādisambandhaneneva. “Eke”ti vutte **ekacceti** attho eva saṅkhyāvācakassa
 eka-saddassa niyatekavacanattā, na samitabahitapāpatāya samaṇabrāhmaṇāti
 āha “**pabbajjūpagatabhāvenā**”ti-ādi. Tathā vā hontu, aññathā vā, sammutimatte-
 neva idhādhippetāti dasseti “**lokenā**”ti-ādinā. Sassatādivasena pubbantaṃ kappe-
 ntīti **pubbantakappikā**. Yasmā pana tesamaṃ **pubbantaṃ** purimasiddhehi taṇhādiṭṭhi-
 kappehi **kappetvā** āsevanabalavatāya, vicitravuttitāya ca **vikappetvā** aparabhāga-
 siddhehi abhinivesabhūtehi taṇhādiṭṭhigāhehi **gaṇhanti** abhinivisanti parāmasanti,
 tasmā vuttaṃ “**pubbantaṃ kappetvā vikappetvā gaṇhanti**”ti. Purimabhāgapacchi-
 mabhāgasiddhānaṃ vā taṇhā-upādānānaṃ vasena yathākkamaṃ kappanagaha-
 ṇāni veditabbāni. Taṇhāpaccayā hi upādānaṃ sambhavati. Pahutapasamaṃsānindā-
 tisayasamaṃsagganiccayogādivisayesu idha niccayogavasena vijjamānattho
 sambhavatīti vuttaṃ “**pubbanta kappo vā**”ti-ādi vuttañca-

“Pahute ca pasamaṃsāyaṃ, nindāyañcātisayane;
 niccayoge ca saṃsagge, hontime mantu-ādayo”ti.

Koṭṭhāsesūti (1.0391) ettha koṭṭhāsādīsūti attho veditabbo ādi-saddalopena,

nidassananayena ca vuttattā. Padapūraṇasamīpa-ummaggādīsipi hi **anta**-saddo dissati. Tathā hi “iṅgha tāva suttante vā gāthāyo vā abhidhammaṃ vā pariyāpuṇassu (pāci. 442), suttante okāsaṃ kārāpetvā”ti-ādīsū (pāci. 1221) ca padapūraṇe anta-saddo vattati, “gāmantasenāsanā”ti-ādīsū (visuddhi. 1.31) samīpe, “kāmasukhallikānuyogo eko anto, atthīti kho kaccāna ayameko anto”ti-ādīsū (saṃ. ni. 1.258; saṃ. ni. 2.110) ca ummaggeti.

Antapūroti mahā-anta-antaguṇehi pūro. “Sā haritantaṃ vā panthantaṃ vā”ti (ma. ni. 1.304) majjhimanikāye mahāhatthipadopamasuttantapāḷi. Tattha **sā**ti tejo-dhātu. **Haritanti** haritaṇṇarukkhamariyādaṃ. **Panthanti** maggamariyādaṃ. Āgamma anāhārā nibbāyatīti seso. “Antamidaṃ bhikkhave, jīvikānaṃ yadidaṃ piṇḍolyan”ti (saṃ. ni. 3.80; itivu. 91) piṇḍiyālopasuttantapāḷi. Tattha piṇḍaṃ ulati gavesatīti **piṇḍolo**, piṇḍācāriko, tassa bhāvo **piṇḍolyaṃ**, piṇḍacaraṇena jīvikatāti attho. **Esevā**ti sabbapaccayasaṅkhayabhūto nibbānadhammo eva, tenāha “**sabba ...pe... vuccatī**”ti. Etena sabbapaccayasaṅkhayanato asaṅkhataṃ nibbānaṃ saṅkhatabhūtassa vaṭṭadukkhassa parabhāgaṃ

pariyosānabhūtaṃ, tasmā ettha parabhāgo va attho yuttoti dasseti. **Sakkāyoti** sakkāyagāho.

Kappoti lesso. **Kappakatenā**ti tiṇṇaṃ dubbaṇṇakaraṇānaṃ aññataradubbaṇṇakateṇa. **Ādi**-saddena cettha kappa-saddo mahākappasamantabhāvakilesakāma vitakkakālapaññattisadisabhāvādīsūpi vattatīti dasseti. Tathā hesa “cattārimāni bhikkhave, kappassa asaṅkhyeyyāni”ti-ādīsū (a. ni. 4.156) mahākappe vattati, “kevalakappaṃ veḷuvanaṃ obhāsetvā”ti-ādīsū (saṃ. ni. 1.94) samantabhāve, “saṅkappo kāmo rāgo kāmo saṅkapparāgo kāmo”ti-ādīsū (mahāni. 1; cūḷani. 8) kilesakāme, “takko vitakko saṅkappo”ti-ādīsū vitakke, “yena sudaṃ niccakappaṃ viharāmi”ti-ādīsū (ma. ni. 1.387) kāle (1.0392), “iccāyasmā kappo”ti-ādīsū (su. ni. 1018) paññattiyāṃ, “satthukappena vata kira bho sāvakena saddhiṃ mantaya-mānā na jānimhā”ti-ādīsū (ma. ni. 1.260) sadisabhāveti.

Taṇhādiṭṭhīsū pavattiyā **mahānidde sapāḷiyā** (mahāni. 28) sādheṇo “**vuttampi cetan**”ti-ādīmāha. Tattha **uddānatoti** saṅkhepato. “**Tasmā**”ti-ādi yathāvuttāya atthavaṇṇanāya guṇavacanaṃ. **Taṇhādiṭṭhivasenā**ti upanissayasahajātabhūtāya abhinandanasaṅkhātāya taṇhāya ceva sassatādi-ākārena abhinivisantaṃ micchāgāhassa ca vasena. Pubbe nivutthadhammavisayāya kappanāya idha adhippetatā atītakālavācako ye va pubba-saddo, na pana “manopubbaṅgamā dhammā”ti-ādīsū viya padhānādivācako, rūpādikhandhavinimuttassa kappanavattitthuno abhāvā anta-saddo ca koṭṭhāsavācako, na pana abhantarādivācako ti dassetuṃ “**atītaṃ khandhakoṭṭhāsan**”ti vuttaṃ. **Kappetvā**ti ca tasmīṃ pubbante taṇhāyanābhinivesanānaṃ samatthanaṃ pariniṭṭhāpanamāha. **Ṭhitā**ti tassā laddhiyā avijhanaṃ, pubbantameva anugatā diṭṭhi tesamatthīti yojanā. Atthitā, anugatatā ca nāma punappunaṃ pavattiyāti dasseti “**punappunaṃ uppajjanavase-nā**”ti iminā. “**Te evaṃ**”ti-ādinā “**pubbantaṃ ārabbhā**”ti-ādipāḷiyā atthaṃ saṃvaṇṇeti. Tattha **ārabbhā**ti ālambitvā. Visayo hi tassā diṭṭhiyā pubbanto. Visayabhāvato hesa tassā āgamaṇaṭṭhānaṃ, ārammaṇapaccayo cāti vuttaṃ “**āgamma paṭi-ccā**”ti. Tadetaṃ aññesaṃ paṭiṭṭhāpanadassananti āha “**aññampi janaṃ diṭṭhigatitaṃ karontā**”ti.

Adhivacanapathānīti [adhivacanapa-adāni (atṭhakathāyaṃ)] ruḷhimattena paññattipathāni. Dāsādīsū hi sirivaḍḍhakādisaddā viya vacanamattameva adhikāraṃ katvā pavattiyā tathā paṇṇattiyeva **adhivacanaṃ**, sā ca vohārassa pathoti. Atha vā **adhi**-saddo uparibhāge, vuccatīti **vacanaṃ**. Adhi uparibhāge vacanaṃ **adhivacanaṃ**. Upādāniyabhūtānaṃ rūpādīnaṃ [upādābhūtarūpādīnaṃ (dī. ni. ṭī. 1.29)] upari paññāpiyamānā upādāpaññatti, tasmā paññattidīpakapathānīti attho daṭṭhabbo. Paññattimattañhetāṃ vuccati, yadidaṃ “attā, loka”ti ca, na rūpavedanādayo viya (1.0393) paramatthoti. **Adhimutti**-saddo cettha adhivacana-saddena samānattho “niruttipatho”ti-ādīsū (dha. sa. 107 dukamātikā) viya uttisaddassa vacanapariyāyattā. “**Bhūtaṃ atthan**”ti-ādinā pana bhūtasabhāvato atirekaṃ. Tamatidhāvitvā vā muccantīti **adhimuttiyo**, tāsāṃ pathāni taddīpakattāti atthaṃ dasseti, adhikaṃ vā sassatādikaṃ muccantīti **adhimuttiyo**. Adhikañhi sassatādīṃ, pakati-ādīṃ, dabbādīṃ, jīvādīṃ, kāyādīṃ ca abhūtaṃ atthaṃ sabhāvadhammesu

ajjhāropetvā diṭṭhiyo pavattanti.

30. Abhivadantīti “idameva saccaṃ, moghamaññaṃ”ti abhinivisitvā vadanti. “Ayameva dhammo, nāyaṃ dhammo”ti-ādinā abhibhavitvāpi vadanti. Abhivadana-kiriyāya ajjāpi avicchedabhāvadassanattamaṃ vattamānavacanaṃ katanti aya-mettha pāḷivaṇṇanā. Kathetukamyatāya hetubhūtāya pucchitvāti sambandho. Micchā passatīti **diṭṭhi**, diṭṭhi eva **diṭṭhigataṃ** “muttagataṃ, (a. ni. 9.11) saṅkhāragatan”ti-ādīsu (mahāni. 41) viya gata-saddassa tabbhāvavuttito, gantabbābhāvato vā diṭṭhiyā gatamattanti **diṭṭhigataṃ**. Diṭṭhiyā gahaṇamattameva, natthaññaṃ avagantabbanti attho, diṭṭhipakāro vā **diṭṭhigataṃ**. Lokiyā hi vidhayuttagatapakārasadde samānatthe icchanti. Ekasmimyeva khandhe “attā”ti ca “loko”ti ca gahaṇavisesaṃ upādāya paññāpanaṃ hotīti āha “**rūpādīsu aññataraṃ attāti ca lokoti ca gahetvā**”ti. **Amaraṃ niccaṃ dhuvanti** sassatavevacanāni, maraṇābhāvena vā **amaraṃ**. Uppādābhāvena sabbadāpi atthitāya **niccaṃ**. Thiraṭṭhena vikārābhāvena **dhuvaṃ**. “**Yathāhā**”ti-ādinā mahāniddeśa paṭisambhidāmagga-pāḷīhi yathāvuttamatthaṃ vibhāveti. Tattha “rūpaṃ gahetvā”ti pāṭhasesena sambandho. Ayaṃ panattho- “rūpaṃ attato samanupassati. Vedanaṃ, saññaṃ, saṅkhāre, viññāṇaṃ attato samanupassati”ti imissā pañcavidhāya sakkāyadiṭṭhiyā vasena vutto, “rūpavantaṃ attānaṃ”ti-ādīkāya pana pañcadasavidhāyapi tadavasesāya sakkāyadiṭṭhiyā vasena cattāro khandhe “attā”ti gahetvā tadañño “loko”ti paññapentīti ayampi attho labbhateva. Tathā ekaṃ khandhaṃ “attā”ti gahetvā añño attano upabhogabhūto “loko”ti ca. Sasantatipatite khandhe “attā”ti gahetvā tadañño parasantatipatito “loko”ti ca paññapetīti evampettha attho daṭṭhabbo. Etthāha (1.0394) – “sassato vādo etesaṃ”ti kasmā heṭṭhā vuttaṃ, nanu tesaṃ attā ca loko ca sassatoti adhippeto, na vādoti? Saccametamaṃ, sassatasahacaritatāya pana vādopi sassatoti vutto yathā “kuntā pacaranti”ti, sassato iti vādo etesanti vā tattha iti-saddalopo daṭṭhabbo. Sassataṃ vadanti “idameva saccaṃ, moghamaññaṃ”ti abhinivissa voharantīti **sassatavādā** tipi yujjati.

31. Ātāpanabhāvenāti vibādhanassa bhāvena, vibādhanatṭhena vā. Pahānañcetta vibādhanamaṃ. **Padahanavasena**ti samādahanavasena. **Samādhanamaṃ** pana kosajjapakke patitumadatvā cittassa ussāhanaṃ. Yathā samādhi visesabhāgiyataṃ pāpuṇāti, evamaṃ vīriyassa bahulīkaraṇamaṃ **anuyogo**. Iti padattayena vīriyameva vuttanti āha “**evamaṃ tippabhedamaṃ vīriyaṃ**”ti. Yathākkamañhiha tīhi padehi upacārappanācittaparidamanavīriyāni dasseti. Na pamajjati etenāti **appamādo**, Satiyā avippavāso. So pana satipaṭṭhānā cattāro khandhā eva. Sammā upāyena manasi karoti kammaṭṭhānametenāti **sammāmanasikāro**, so pana ñāṇameva, na ārammaṇavīthijavanapaṭipādakā, tenāha “**atthato ñāṇaṃ**”ti. **Pathamana-sikāro**ti kāraṇamanasikāro. Tadevatthaṃ samattheti “**yasmiñhi**”ti-ādinā. Tattha **yasmiṃ manasikāre**ti kammaṭṭhānamanasikaraṇupāyabhūte ñāṇasaṅkhāte manasikāre. “**Imasmiṃ thāne**”ti iminā saddantarasaṃpayogādinā viya pakaraṇavase-nāpi saddo visesavisayoti dīpeti. **Vīriyañcāti** yathāvuttehi tīhi padehi vuttaṃ tippabhedamaṃ vīriyañca. **Etthāti** “ātappa ...pe... manasikāramanvāyā”ti imasmiṃ pāṭhe, silavisuddhiyā saddhiṃ catunnaṃ rūpāvacarajjhānānaṃ adhigamanapaṭipadā

idha vattabbā, sā pana **visuddhimagge** (visuddhi. 2.401) vitthārato vuttāti āha “**saṅkhepattho**” ti. **Tathājātikanti** tathāsabhāvaṃ, etena cuddasavidhehi cittaparidamanehi rūpāvacaracatutthajjhānassa paguṇatāpādanena damitataṃ dasseti. Cetaso samādhi **cetosamādhi**, so pana aṭṭhaṅgasamannāgatarūpāvacaracatutthajjhānasseva samādhi. **Yathā**-saddo “**yenā**” ti atthe nipātoti āha “**yena samādhi-nā**” ti.

Vijambhanabhūtehi (1.0395) lokiyābhiññāsaṅkhātehi jhānānubhāvehi sampānnoti **jhānānubhāvasampanno**. **So diṭṭhigatiko evaṃ vadatīti** vattamānavacanaṃ, tathāবাদanassa avicchedabhāvena sabbakālikatādassanattanti veditabbaṃ. Aniyamite hi kālaviseṣe vippakatakālavacananti. Vanati yācati puttanti **vañjhā jhapaccayaṃ**, na-kārassa ca niggahitaṃ katvā, vadhati puttaṃ, phalaṃ vā hanatītipi **vañjhā** sapaccayaghya-kārassa jha-kāraṃ, niggahitāgamañca katvā. Sā viya kassaci phalassa ajanenāti **vañjho**, tenāha “**vañjhapasū**” ti-ādi. Evaṃ padatthavata iminā kīdisaṃ sāmattiyatthaṃ dassetīti antolīnacodanaṃ pariharitum “**etenā**” ti-ādimāha. Jhānalābhissa vīsesena jhānadhammā āpāthamāgacchanti, tammukhena pana sesadhammāpīti imamattaṃ sandhāya “**jhānādīnan**” ti vuttaṃ. **Rūpādijanakabhāvanti** rūpādīnaṃ janakasāmattiyāṃ. **Paṭikkhipatīti** “nayime kiñci janeṇti” ti paṭikkhipati. Kasmāti ce? Sati hi janakabhāve rūpādīdhammānaṃ viya, sukhādīdhammānaṃ viya ca paccayāyattavuttitāya uppādavantaṭā viññāyati, uppāde ca sati avassaṃbhāvī nirodhoti anavakāsāva niccatā siyā, tasmā taṃ paṭikkhipatīti.

Ṭhitoti niccalaṃ patiṭṭhito, **kūṭaṭṭha**-saddoyeva vā loke accantaṃ nicce niruḷho daṭṭhabbo. Tiṭṭhatīti **ṭhāyī**, esikā ca sā ṭhāyī cāti **esikaṭṭhāyī**, vīsesanaparānīpāto cesa, tasmā gambhīranemo niccalaṭṭhitiko indakhīlo viyāti attho, tenāha “**yathā**” ti-ādi. “**Kūṭaṭṭho**” ti iminā cettha aniccatābhāvamāha. “**Esikaṭṭhāyī ṭhito**” ti iminā pana yathā esikā vātappahārādīhi na calati, evaṃ na kenaci vikāramāpajjatīti vikārābhāvaṃ, vikāropi atthato vināsoyevāti vuttaṃ “**ubhayenāpi lokassa vināsābhāvaṃ dasseti**” ti.

Evaṃattakathāvadādaṃ dassetvā idāni kecivādaṃ dassetuṃ “**keci panā**” ti-ādi vuttaṃ. **Muñjatoti** [muñje (aṭṭhakathāyaṃ)] muñjatiṇato. **Īsikāti** kaḷīro. **Yadidaṃ** attasaṅkhātaṃ dhammajātaṃ **jāyatīti vuccati**, taṃ sattirūpavasena pubbe **vijjamānameva** byattirūpavasena **nikkhamati**, abhibyattim gacchatīti attho. “**Vijjamānamevā**” ti hi etena kāraṇe phalassa atthibhāvadassanena byattirūpavasena (1.0396) abhibyattivādaṃ dasseti. Sāligabbhe saṃvijjamānaṃ sālīsisaṃ viya hi sattirūpaṃ, tadabhinikkhantaṃ viya byattirūpanti. Kathaṃ pana sattirūpavasena vijjamānoyeva pubbe anabhibyatto byattirūpavasena abhibyattim gacchatīti? Yathā andhakārena paṭicchanno ghaṭo ālokena abhibyattim gacchati, evamayampīti.

Idamettha vicāretabbaṃ- kiṃ karonto āloko ghaṭaṃ pakāsetīti vuccati, yadi ghaṭavisayaṃ buddhim karonto pakāseti, anuppannāya eva buddhiyā uppattidīpanato abhibyattivādo hāyati. Atha ghaṭavisayāya buddhiyā āvaraṇabhūtaṃ andhakāraṃ vidhamanto pakāseti, evampi abhibyattivādo hāyateva. Sati hi ghaṭavisayāya buddhiyā kathaṃ andhakāro tassā āvaraṇaṃ hotīti. Yathā ca ghaṭassa abhi-

byatti na yujjati, evaṃ diṭṭhigatikaparikkappitassa attanopi abhibyatti na yujjatiyeva. Tathāpi hi yadi indriyavisayādisannipātena anuppannā eva buddhi uppannā, uppattivacaneneva abhibyattivādo hāyati abhibyattimattamatikkamma anuppannāya eva buddhiyā uppattidīpanato. Tathā sassatavādopi teneva kāraṇena. Atha buddhippavattiyā āvaraṇabhūtassa andhakāraṭṭhāniyassa mohassa vidhamanena buddhi uppannā. Evampi sati atthavisayāya buddhiyā kathaṃ moho tassā āvaraṇaṃ hotīti, hāyateva abhibyattivādo, kiñca bhiiyo- bhedasabbhāvatopi abhibyattivādo hāyati. Na hi abhibyañjanakānaṃ candimasūriyamaṇipadīpādīnaṃ bhedenā abhibyañjitabbānaṃ ghaṭādīnaṃ bhedo hoti, hoti ca visayabhedenā buddhibhedo yathāvisayaṃ buddhiyā sambhavatoti bhiiyopi abhibyatti na yujjatiyeva, na cettha vijjamānatābhiiyattivasena vuttikappanā yuttā vijjamānatābhiiyattikiriyaśaṅkhātāya vuttiyā vuttimato ca anaññathānujānanato. Anaññāyeva hi tathā vuttisaṅkhātā kiriyā tabbantavatthuto, yathā phassādīhi phusanādibhāvo, tasmā vuttimato anaññāya eva vijjamānatābhiiyattisaṅkhātāya vuttiyā parikkappito kesañci abhibyattivādo na yutto evāti. Ye pana “īsikaṭṭhāyī ṭhito”ti paṭhitvā yathāvuttamatthamicchanti, te tadidaṃ kāraṇabhāvena gahetvā “te ca sattā sandhāvanti saṃsaranti cavanti upapajjantī”ti padehi atthasambandhampi karonti, na aṭṭhakatthāyamiva asambandhanti dassento “**yasmā cā**”ti-ādimāha. **Te ca sattā sandhāvanti** ettha ye (1.0397) idha manussabhāvena avaṭṭhitā, teyeva devabhāvādi-upagamanena ito aññattha gacchantīti attho. Aññathā katassa kammassa vināso, akatassa ca abbhāgamo āpajjeyyāti adhippāyo.

Aparāparanti aparasmā bhavā aparaṃ bhavaṃ, aparamaparaṃ vā, punappunanti attho. “**Cavanti**”ti padamullinṅgetvā “**evaṃ saṅkhyam gacchantī**”ti atthaṃ vivarati, attano tathāgahitassa

niccasabhāvattā na cutūpapattiyo. Sabbabyāpitāya nāpi sandhāvanasaṃsaraṇāni, dhammānaṃyeva pana pavattivisesena evaṃ saṅkhyāṃ gacchanti evaṃ voharīyantīti adhippāyo. Etena “avaṭṭhitasabhāvassa attano, dhammino ca dhammamattaṃ uppajjati ceva vinassati cā”ti imaṃ vipariṇāmaṃvādaṃ dasseti. Yaṃ panettha vattabbaṃ, taṃ imissaṃ sassatavādavacāraṇāyameva “evaṃgatikā”-ti padatthavibhāvane vakkhāma. Idāni aṭṭhakathāyaṃ vuttaṃ asambandhamattaṃ dassetuṃ “**aṭṭhakathāyaṃ panā**”ti-ādi vuttaṃ. **Sandhāvanti-ādinā vacanena attano vādaṃ bhindati** vināseti sandhāvanādivacanasiddhāya aniccatāya pubbe attanā paṭiññātassa sassatavādassa viruddhabhāvatoti attho. “**Diṭṭhigatikassā**”-ti-ādi tadatthasamatthanaṃ. **Na nibaddhanti** na thiraṃ. “Sandhāvanti”ti-ādivacanaṃ, sassatavādañca sandhāya “**sundarampi asundarampi hotiyevā**”ti vuttaṃ. Sabbadā saranti pavattantīti **sassatiyo** ra-kārassa sa-kāraṃ, dvibhāvañca katvā, pathavīsinerucandimasūriyā, sassatīhi samaṃ sadisaṃ tathā, bhāvanapuṃsakavacanañcetam. “Attā ca loko cā”ti hi kattu-adhikāro. **Sassatisamanti** vā liṅgabyattayena kattuniddeso. Sassatisamo attā ca loko ca atthi evāti attho, **iti**-saddo cettha padapūraṇamattaṃ. Eva-saddassa hi e-kāre pare iti-sadde i-kārassa va-kāramicchanti saddavidū. **Sassatisamanti** sassataṃ thāvaram niccakālantipi attho, sassatisama-saddassa sassatapadena samānatthataṃ sandhāya **ṭikāyaṃ** (dī. ni. ṭī. 1.31) vutto.

Hetuṃ dassentoti yesaṃ “sassato”ti attānañca lokañca paññapeti, tesaṃ hetuṃ dassento ayaṃ diṭṭhigatiko āhāti sambandho. Na hi attano diṭṭhiyā paccakkhakatamatthaṃ attanoyeva sādheti, attano pana paccakkhakatena atthena attano appaccakkhabhūtaṃ atthaṃ sādheti, attanā ca yathānicchitaṃ atthaṃ parepi viññāpeti, na anicchitaṃ (1.0398), idaṃ pana hetudassanaṃ etesu anekesu jātisatasahassesu ekovāyaṃ me attā ca loko ca anussaraṇasambhavato. Yo hi yamatthaṃ anubhavati, so eva taṃ anussarati, na añño. Na hi aññena anubhūtamattaṃ añño anussarituṃ sakkoti yathā taṃ buddharakkhiteṇa anubhūtaṃ dhammarakkhito. Yathā cetāsu, evaṃ ito purimatarāsupi jātisū, tasmā “sassato me attā ca loko ca, yathā ca me, evaṃ aññesampi sattānaṃ sassato attā ca loko cā”ti sassatavasena diṭṭhigahaṇaṃ pakkhandanto diṭṭhigatiko parepi tattha patiṭṭhapeti. Pāḷiyaṃ pana “anekavihitāni adhimuttipathāni abhivadanti, so evamāhā”ti vacanato parānugāhāpanavasena idha hetudassanaṃ adhippetanti viññāyati. **Etanti** attano ca lokassa ca sassatabhāvaṃ. “**Na kevalan**”ti-ādi atthato āpannadassanaṃ. **Ṭhāna**-saddo kāraṇe, tañca kho idha pubbenivāsānussatiyevāti āha “**idan**”ti-ādi. Kāraṇaṃca nāmetaṃ tividhaṃ sampāpakaṃ nibbattaṃ ñāpakanti. Tattha ariyamaggo nibbānassa sampāpakakāraṇaṃ, bijaṃ aṅkurassa nibbattakakāraṇaṃ, paccayuppannatādayo aniccatādīnaṃ ñāpakakāraṇaṃ, idhāpi ñāpakakāraṇameva adhippetam. Ñāpako hi attho ñāpetabbatthavisayassa ñāṇassa hetubhāvato kāraṇaṃ. Tadāyattavuttitāya taṃ ñāṇaṃ tiṭṭhati etthāti **ṭhānaṃ**, vasati taṃ ñāṇamettha tiṭṭhatīti “**vatthū**”ti ca vuccati. Tathā hi bhagavatā vatthu-saddena uddisitvāpi ṭhāna-saddena niddiṭṭhanti.

32-33. Dutiyatatiyavārānaṃ paṭhamavārato viseso natthi ṭhapetvā kālabe-

danti āha “**upari vāradvayepi eseva nayo**” ti. Tadetam kālābhedaṃ yathāpāḷiṃ dassetuṃ “**kevalañhī**” ti-ādi vuttaṃ. Itarena dutiyatatiyavārā yāva dasasaṃvaṭṭavi-vaṭṭakappā, yāva cattāḷisasaṃvaṭṭavivaṭṭakappā ca anussaraṇavasena vuttāti adhippāyo. Yadevaṃ kasmā sassatavādo catudhā vibhatto, nanu tidhā kālābheda-makatvā adhiccasamuppattikavādo viya duvidheneva vibhajitabbo siyāti codanaṃ sodhetuṃ “**mandapañño hī**” ti-ādimāha. Mandapaññādīnaṃ tiṇṇaṃ pubbenivāsā-nussatiññāḷalābhīnaṃ vasena tidhā kālābhedaṃ katvā takkanena saha catudhā vibhattoti adhippāyo. Nanu ca anussavādivasena takkikānaṃ viya mandapaññā-dīnampi visesalābhīnaṃ hīnādivasena anekabhedasambhavato (1.0399) bahudhā bhedo siyā, atha kasmā sabbepi visesalābhīno tayo eva rāsī katvā vuttāti? Ukka-ṭṭhaparicchedena dassetukāmattā. Tīsu hi rāsīsu ye hīnamajjhimaññā, te vutta-paricchedato ūnakameva anussaranti. Ye pana ukkaṭṭhapaññā, te vuttapari-cchedaṃ atikkamitvā nānussarantīti tatha tatha ukkaṭṭhaparicchedena dassetu-kāmato anekajātisatasahasasacattārīsaṃvaṭṭavivaṭṭānussaraṇavasena tayo eva rāsī katvā vuttāti. **Na tato uddhanti** yathāvuttakālattayato, cattārīsaṃvaṭṭavi-vaṭṭakappato vā uddhaṃ nānussarati, kasmā? Dubbalapaññattā. Tesañhi nāmarū-papapricchedavirahato dubbalā paññā hotīti aṭṭhakathāsu vuttaṃ.

34. Tappakatiyattopi kattutthoyevāti āha “**takkayati**” ti. Tappakatiyattattā eva hi dutiyanayopi upapanno hoti. Tatha **takkayatīti** ūhayati, sassatādi-ākārena tasmīṃ tasmīṃ ārammaṇe cittaṃ abhiniropayatīti attho. **Takkoti** ākoṭanalakkhaṇo, vini-cchayalakkhaṇo vā diṭṭhiṭṭhānabhūto vitakko. Tena tena pariyāyena takkanaṃ sandhāya “**takketvā vitakketvā**” ti vuttaṃ **vīmaṃsāya samannāgatoti** atthavacana-mattaṃ. Nibbacanaṃ pana takkipade viya dvidhā vattabbaṃ. **Vīmaṃsā** nāma vicā-raṇā, sā ca duvidhā paññā ceva paññāpatirūpikā ca. Idha pana paññāpatirūpikāva, sā catthato lobhasahagatacittuppādo, micchābhīnivesasañkhāto vā ayonisomana-sikāro. Pabbabhāge vā micchādassanabhūtaṃ diṭṭhivipphanditaṃ, tadetamattha-ttayaṃ dassetuṃ “**tulanā ruccanā khamanā**” ti vuttaṃ. “**Tulayitvā**” ti-ādīsipi yathā-kkamaṃ “lobhasahagatacittuppādenā” ti-ādīnā yojetabbaṃ. Samantato, puna-ppunaṃ vā āhananaṃ **pariyāhataṃ**, taṃ pana vitakkassa ārammaṇaṃ ūhana-meva, bhāvanapuṃsakañcetaṃ padanti dasseti “**tena tena pariyāyena takke-tvā**” ti iminā. **Pariyāyenāti** ca kāraṇenāti attho. **Vuttappakārāyāti** tidhā vuttappabhe-dāya. **Anuvaritanti** anupavattitaṃ, vīmaṃsānugataena vā vicārena anumajjitaṃ. Tadanugatadhammakiccampi hi padhānadhamme āropetvā tathā vuccati. Paṭi-bhāti dissatīti **paṭibhānaṃ**, yathāsamāhitākāravisesavibhāvako diṭṭhigatasampayu-ttacittuppādo, tato jātanti **paṭibhānaṃ**, tathā paññāyanaṃ, sayamaṃ attano paṭi-bhānaṃ **sayampaṭibhānaṃ** (1.0400), tenevāha “**attano paṭibhānamattasañjā-n**” ti. **Matta**-saddena cettha visesādhigamādayo nivatteti. Anāmatṭhakālavacane vattamānavaseneva atthaniddeso upapannoti āha “**evaṃ vadati**” ti.

Pāḷiyaṃ “takkī hoti vīmaṃsī” ti sāmāññaniddesena, ekasesena vā vuttaṃ takkī-bhedaṃ vibhajanto “**tattha catubbidho**” ti-ādimāha. Parehi puna savanaṃ **anussuti**, sā yassāyaṃ **anussutiko**. Purimaṃ anubhūtapubbaṃ jātiṃ saratīti **jātissaro**. Labbhateti **lābho**, yaṃ kiñci attanā paṭiladdhaṃ rūpādi, sukhādi ca, na pana jhānā-

diviseso, tenevāha pāḷiyam “so takkapariyāhataṃ vīmaṃsānuvicaritaṃ sayamṃpaṭibhānaṃ evamāhā”ti. Aṭṭhakathāyampi vuttaṃ “attano paṭibhānamattasañjān”ti. **Ācariyadhammapālattheropi** Vadati “matta-saddena visesādhigamādayo nivatteti”ti (dī. ni. ṭī. 1.34) so etassāti **lābhī**. Suddhena purimehi asammissena, suddhaṃ vā takkanaṃ **suddhatakko**, so yassāyaṃ **suddhatakkiko**. **Tena hīti** uyyojanatthe nipāto, tena tathā vessantararañño bhagavati samāneti diṭṭhiggāhaṃ uyyojeti. **Lābhītāyāti** rūpādisukhādilābhībhāvato. **“Anāgatepi evaṃ bhavissatī”**ti idaṃ lābhītakkena evampi sambhavatīti sambhavadassanavasena idhādhippetam takkanaṃ sandhāya vuttaṃ. Anāgataṃsatakkaneva hi sassataggāhī bhavati. **“Atītepi evaṃ ahoṣī”**ti idaṃ pana anāgataṃsatakkaneva upanissayanidassanamattaṃ. So hi “yathā me idāni attā sukhī hoti, evaṃ atītepi paṭhamam atītaṃsānutakkenaṃ upanissāya anāgatepi evaṃ bhavissatī”ti takkayanto diṭṭhiṃ gaṇhāti. **“Evaṃ sati idaṃ hotī”**ti iminā aniccesu bhāvesu añño karoti, añño paṭisaṃvedetīti doso āpajjati, tathā ca sati katassa vināso akatassa ca ajjhāgamo siyā. Niccesu pana bhāvesu añño karoti, añño paṭisaṃvedetīti doso nāpajjati. Evañca sati katassa avināso, akatassa ca anajjhāgamo siyāti takkikassa yuttigavesanākāraṃ dasseti.

Takkamattenevāti suddhatakkaneva. **Matta**-saddena hi āgamādīnaṃ, anussavādīnañca abhāvaṃ dasseti. “Nanu ca visesalābhīnopi sassatavādino (1.0401) visesādhigamahetu anekesu jātisatasahassesu, dasasu saṃvaṭṭavivaṭṭesu, cattālisāya ca saṃvaṭṭavivaṭṭesu yathānubhūtaṃ attano santānaṃ, tappaṭibaddhañca dhammajātaṃ “attā, loko”ti ca anussarivā tato purimatarāsupi jātisū tathābhūtassa atthitānūvitakkena mukhena anāgatepi evaṃ bhavissatīti attano bhavissamānānutakkenaṃ, sabbesampi sattānaṃ tathābhāvānutakkenañca katvā sassatābhīnivesino jātā, evañca sati sabbopi sassatavādī anussutikajātissaralābhītakkena viya attano upaladdhavatthunimittena takkena pavattavādattā takkīpakkeheva tiṭṭheyya, tathā ca sati visesabhedarahitattā ekovāyaṃ sassatavādo vavatthito bhaveyya, avassañca vuttappakāraṃ takkenamicchitabbaṃ, aññathā visesalābhī sassatavādī ekaccasassatikapakkhaṃ, adhiccasamuppannikapakkhaṃ vā bhajeyyāti? Na kho panetaṃ evaṃ daṭṭhabbaṃ. Visesalābhīnañhi khandhasantānassa dīghadīghataraṃ dīghatamakālānussaraṇaṃ sassataggāhassa asādhāraṇakāraṇaṃ. Tathā hi “anekavihitam pubbenivāsaṃ anussarāmi. Imināmahaṃ etaṃ jānāmi”ti anussaraṇameva padhānakāraṇabhāvena dassitaṃ. Yaṃ pana tassa “imināmahaṃ etaṃ jānāmi”ti pavattaṃ takkenaṃ, na taṃ idha padhānaṃ anussaraṇaṃ paṭicca tassa apadhānabhāvato, padhānakāraṇena ca asādhāraṇena niddeso sāsane, lokepi ca niruḷho yathā “cakkhuvīññāṇaṃ yavaṅkuro”ti-ādi.

Evaṃ panāyaṃ desanā padhānakāraṇavibhāvinī, tasmā satipi anussavādivasena, takkikānaṃ hīnādivasena ca mandapaññādīnaṃ visesalābhīnaṃ bahudhābhede aññatarabhedasaṅgahavasena bhagavatā cattāriṭṭhānāni vibhajitvā vavatthitā sassatavādānaṃ catubbidhatā. Na hi, idha sāvasesaṃ dhammaṃ deseti dhammarājāti. Yadevaṃ anussutikādīsipi anussavādīnaṃ padhānabhāvo āpajjati? Na tesam aññāya sacchikiriyāya abhāvena takkapadhānattā, “padhānakāra-

ṇena ca asādhāraṇena niddeso sāsane, lokepi ca niruḷho”ti vuttovāyamattoti. Atha vā visesādhigamanimittarahitassa takkanassa sassataggāhe visuṃ kāraṇa- bhāvadassanattamaṃ visesādhigamo visuṃ sassataggāhakāraṇabhāvena vattabbo, so ca mandamajjhimatikkhapaññāvasena tividhoti tidhā vibhajitvā, sabbatakkino (1.0402) ca takkībhāvasāmaññato ekajjhaṃ gahetvā catudhā eva vavattāpito sassatavādo bhagavatāti.

35. “Aññatarenā”ti etassa attamaṃ dassetuṃ “**ekenā**”ti vuttaṃ. Atthānapayutta- tassa pana vā-saddassa aniyamatthataṃ sandhāyāha “**dvīhi vā tīhi vā**”ti, tena catūsu vatthūsu yathārahamekaccamaṃ ekaccassa paññāpane saha-kārīkāraṇanti dasseti. “Bahiddhā”ti bāhyatthavācako kattuniddiṭṭho nipātoti dassetuṃ “**bahī-**”ti-ādi vuttaṃ. Etthāha- kiṃ panetāni vatthūni attano abhinivesassa hetu, udāhu paresaṃ patiṭṭhāpanassāti. Kiñcetha, yadi tāva attano abhinivesassa hetu, atha kasmā anussaraṇatakkānāniyeva gahitāni, na saññāvipallāsādayo. Tathā hi vipa- rītasāññā-ayonisomanasikāra-asappurisūpanissaya-asaddhammassavanādīnipi diṭṭhiyā pavattanaṭṭhena diṭṭhiṭṭhānāni. Atha pana paresaṃ patiṭṭhāpanassa hetu, anussaraṇahetubhūto adhigamo viya, takkanapariyettābhūtā yutti viya ca āga- mopī vatthubhāvena vattabbo, ubhayathāpi ca yathāvuttassa avasesakāraṇassa sambhavato “natthi ito bahiddhā”ti vacanaṃ na yujjatevāti? No na yujjati, kasmā? Abhinivesapakkhe tāva ayaṃ diṭṭhigatiko asappurisūpanissaya-asaddhammassa- vanehi ayoniso ummujjitvā vipallāsasañño rūpādidhammānaṃ khaṇe khaṇe bhijja- nasabhāvassa anavabodhato dhammayuttiṃ atidhāvanto ekattanayaṃ micchā gahetvā yathāvuttānussaraṇatakkānehi khandhesu “sassato attā ca loko cā”ti (dī. ni. 31) abhinivesaṃ upanesi, iti āsanna-kāraṇattā, padhāna-kāraṇattā ca taggaha- ṇeneva ca itaresampi gahitattā anussaraṇatakkānāniyeva idha gahitāni. Patiṭṭhā- panapakkhe pana āgamopī yuttiyameva ṭhito visesena nirāgamānaṃ bāhirakānaṃ takkaggāhibhāvato, tasmā anussaraṇatakkānāniyeva sassataggāhassa vatthu- bhāvena gahitāni.

Kiñca bhiyyo- duvidhaṃ paramatthadhammānaṃ lakkhaṇaṃ sabhāvala- kkaṇaṃ, sāmāññalakkhaṇaṃca. Tattha sabhāvalakkhaṇāvabodho paccakkha- ñānaṃ, sāmāññalakkhaṇāvabodho anumānañānaṃ. Āgamo ca

sutamayāya paññāya sādhanato (1.0403) anumānaññameva āvahati, sutānaṃ pana dhammānaṃ ākāraparivitakkena nijjhānakkhantiyaṃ t̥hito cintāmaya-paññaṃ nibbattetvā anukkamena bhāvanāya paccakkhaññaṃ adhigacchatīti evaṃ āgamopi takkanavisayaṃ nātikkamati, tasmā cesa takkaggahaṇena gahito-vāti veditabbo. So aṭṭhakathāyaṃ anussutitakkaggahaṇena vibhāvito, evaṃ anussaraṇatakkanehi asaṅgahitassa avasiṭṭhassa kāraṇassa asambhavato yuttamevidam “natthi ito bahiddhā”ti vacananti veditabbaṃ. “Anekavihitāni adhimuttipa-dāni abhivadanti”ti (dī. ni. 1.29), “sassataṃ attānañca lokañca paññapenti”ti (dī. ni. 1.30) ca vacanato pana patiṭṭhāpanavattūniyeva idha desitāni taṃdesanāya eva abhinivesassāpi sijjhanato. Anekabhedesu hi desitesu yasmim desite tadanñepi desitā siddhā honti, tameva desetīti daṭṭhabbaṃ. Abhinivesapatiṭṭhāpanesu ca abhinivese desitepi patiṭṭhāpanaṃ na sijjhati abhinivesassa patiṭṭhāpane aniyamato. Abhinivesinopi hi keci patiṭṭhāpenti, keci na patiṭṭhāpenti. Patiṭṭhāpane pana desite abhinivesopi sijjhati patiṭṭhāpanassa abhinivese niyamato. Yo hi yattha pare patiṭṭhāpeti, sopi tamabhinivisatīti.

36. Tayidanti ettha **ta**-saddena “sassataṃ attānañca lokañca paññapenti”ti etassa parāmasananti āha “**taṃ idaṃ catubbidhampi diṭṭhigatan**”ti. **Tatoti** tasmā pakārato jānanattā. Paramavajjatāya anekavihitānaṃ anattānaṃ kāraṇabhāvato diṭṭhiyo eva t̥hānā **diṭṭhiṭṭhānā**. Yathāha “micchādiṭṭhiparamāhaṃ bhikkhave, vajjaṃ vadāmi”ti tadevatthaṃ sandhāya “**diṭṭhiyova diṭṭhiṭṭhānā**”ti vuttaṃ. **Diṭṭhīnaṃ kāraṇampi diṭṭhiṭṭhānameva** diṭṭhīnaṃ uppādāya samuṭṭhānaṭṭhena. “**Yathāhā-**”ti-ādi paṭisambhidāpāḷiyā (paṭi. ma. 1.124) sādhanam. Tattha **khandhāpi diṭṭhiṭṭhānam** ārammaṇaṭṭhena. Vuttañhi “rūpaṃ attato samanupassatī”ti-ādi, (saṃ. ni. 3.81) **avijjāpi** upanissayādibhāvena. Yathāha “assutavā bhikkhave, puthujjano ariyānaṃ adassāvī ariyadhammassa akovido”ti-ādi (ma. ni. 1.2; paṭi. ma. 1.131) **phassopi** phusitvā gahaṇūpāyaṭṭhena. Tathā hi vuttaṃ “tadapi phassapaccayā (1.04 (dī. ni. 1.118) phussa phussa paṭisaṃvedenti”ti (dī. ni. 1.144) **saññāpi** Ākāramatta-gahaṇaṭṭhena. Vuttañhetam “saññānidānā hi papañcasaṅkhā”ti (su. ni. 880; mahā. ni. 109) pathaviṃ pathavito saññatvā”ti (ma. ni. 1.2) ca ādi. **Vitakkopi** ākāraparivitakkenaṭṭhena. Tena vuttaṃ “takkañca diṭṭhīsu pakappayitvā, saccaṃ musāti dvayadhammāhū”ti, (su. ni. 892; mahāni. 121) “takkī hoti vīmaṃsī”ti (dī. ni. 1.34) ca ādi. **Ayoniso manasikāropi** akusalānaṃ sādharmaṇakāraṇaṭṭhena. Tenāha “tassa evaṃ ayoniso manasi karoto channaṃ diṭṭhīnaṃ aññatarā diṭṭhi uppajjati. Atthi me attā”ti vā assa saccato thetato diṭṭhi-uppajjati”ti-ādi (ma. ni. 1.19) **pāpamittopi** diṭṭhānugati āpajjanaṭṭhena. Vuttampi ca “bāhiraṃ bhikkhave, aṅganti karitvā nāññaṃ ekaṅgampi samanupassāmi, yaṃ evaṃ mahato anattāya saṃvattati, yathayidaṃ bhikkhave, pāpamittatā”ti-ādi (a. ni. 1.110) **paratoghosopi** durakkhātadhammassavanaṭṭhena. Tathā ceva vuttaṃ “dveme bhikkhave, paccayā micchādiṭṭhiyā uppādāya. Katame dve? Parato ca ghoso, ayoniso ca manasikāro”ti-ādi (a. ni. 2.126) parehi sutā, desitā vā desanā **paratoghoso**.

“**Khandhā hetū**”ti-ādipāḷi tadatthavibhāvinī. Tattha janakaṭṭhena **hetu**, upattha-

mbhakaṭṭhena **paccayo**. **Upādāyāti** upādiyitvā, paṭiccāti attho. “**Uppādāyā**” tipi pāṭho, uppajjanāyāti attho. Samuṭṭhāti etenāti **samuṭṭhānaṃ**, khandhādayo eva. Idha pana samuṭṭhānabhāvoyeva samuṭṭhāna-saddena vutto bhāvalopattā, bhāvappadhānattā ca. **Ādinnā** sakasantāne. **Pavattitā** saparasantānesu. **Para**-saddo abhiṇhatthoti vuttaṃ “**punappunan**” ti. **Pariniṭṭhāpitāti** “idameva dassanaṃ saccaṃ, aññaṃ pana moghaṃ tucchaṃ musā” ti abhinivesassa pariyosānaṃ matthakaṃ pāpitāti attho. **Ārammaṇavasena**ti aṭṭhasu diṭṭhiṭṭhānesu khandhe sandhāyāha. **Pavattanavasena**ti avijjāphassasaññāvitakkāyonisomanasikāre. **Āsevanavase**nāti pāpamittaparatoḥose. Yadipi sarūpatthavasena vevacanaṃ, saṅketatthavasena pana evaṃ vattabboti dassetuṃ “**evaṃvidhaparalokā**” ti vuttaṃ. Yena kenaci hi visesaneneva vevacanaṃ sātthakaṃ siyā. Paraloko (1.0405) ca kammavasena abhimukho sampareti gacchati pavattati etthāti **abhisamparāyoti** vuccati. “Iti kho ānanda, kusalāni sīlāni anupubbena aggāya parentī” ti-ādīsu (a. ni. 10.2) viya hi curādigaṇavasena **para**-saddaṃ gatiyamicchanti saddavidū, ayamettha aṭṭhakathāto aparo nayo.

Evaṃgatikāti evaṃgamanā evaṃniṭṭhā, evamanuyuñjanena bhijjananassanapariyosānāti attho. **Gati**-saddo cettha “yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti” ti-ādīsu (dī. ni. 1.258; 2.33, 35; 3.199, 200; ma. ni. 2.384, 397) viya niṭṭhānattho. Idaṃ vuttaṃ hoti- ime diṭṭhisāṅkhātā diṭṭhiṭṭhānā evaṃ paramatthato asantaṃ attānaṃ, sassatabhāvañca tasmim̐ ajjhāropetvā gahitā, parāmaṭṭhā ca samānā bālalapanāyeva hutvā yāva paṇḍitā na samanuyuñjanti, tāva gacchanti, pātubhavanti ca, paṇḍitehi samanuyuñjiyamānā pana anavaṭṭhitavatthukā avimaddakkhamā sūriyuggamane ussāvabindū viya, khajjopanakā viya ca bhijjanti, vinaśsanti cāti.

Tatthāyaṃ anuyuñjane saṅkhepakathā- yadi hi parehi kappito attā loko vā sassato siyā, tassa nibbikāratāya purimarūpāvijahanato kassaci visesādhānassa kātumasakkuṇeyyatāya ahitato nivattanatthaṃ, hite ca paṭipajjanatthaṃ upadeso eva sassatavādino nippayojano siyā, kathaṃ vā tena so upadeso pavattiyati vikārābhāvato. Evañca sati parikappitassa attano ajaṭākāsassa viya dānādikiriyā, hiṃsādikiriyā ca na sambhavati, tathā sukhasa, dukkhasa ca anubhavanani-bandho eva sassatavādino na yujjati kammabaddhābhāvato. Jāti-ādīnañca asamभवतो vimokkho na bhavēyya, atha pana dhammamattaṃ tassa uppajjati ceva vinassati ca, yassa vasenāyaṃ kiriyādivohāroti vadeyya, evampi purimarūpāvijahanena avatṭhitassa attano dhammamattanti na sakkā sambhāvetuṃ, te vā panassa dhammā avatthābhūtā, tasmā tassa uppannā aññe vā siyuṃ anaññe vā, yadi aññe, na tāhi avatthāhi tassa uppannāhipi koci viseso atthi, yāhi karoti paṭisaṃvedeti cavati uppajjati cāti icchitaṃ, evañca dhammakappanāpi (1.0406) niraṭṭhakā siyā, tasmā tadavattho eva yathāvuttadoso, athānaññe, uppādavinaśsavantihi avatthāhi anaññassa attano tāsamaṃ viya uppādavinaśsasabbhāvato kuto bhavēyya niccatāvakaśo, tāsampi vā attano viya niccatāpavatti, tasmā bandhavi-mokkhānaṃ asamभवतो evāti na yujjatiyeva sassatavādo, na cettha koci vādi dhammānaṃ sassatabhāve parisuddaṃ yuttiṃ vattuṃ samattho bhavēyya, yuttira-

hitañca vacanaṃ na paṇḍitānaṃ cittaṃ ārādheti, tenāvocumha “yāva paṇḍitā na samanuyuñjanti, tāva gacchanti, pātubhavanti cā” ti.

Sakāraṇaṃ sagatikanti ettha **saha**-saddo vijjamānattho “salomako sapakkhako”-ti-ādīsu viya, na pana samavāyattho **ca**-saddena “tayidaṃ bhikkhave, tathāgato pajānāti” ti vuttassa diṭṭhigatassa samuccinitattā, “tañca tathāgato pajānāti” ti iminā ca kāraṇagatīnameva pajānanabhāvena vuttattā. Idaṃ vuttaṃ hoti- tayidaṃ bhikkhave, kāraṇavantaṃ gativantaṃ diṭṭhigataṃ tathāgato pajānāti, na kevalañca tadeva, atha kho tassa kāraṇagatisaṅkhātāṃ tañca sabbanti. “**Tato ...pe... pajānāti**” ti vuttavākyassa atthaṃ vuttanayena saṃvaṇṇeti “**tato cā**” ti-ādīna. Sabbaññutaññāṇassevidha vibhajananti pakaraṇānurūpamatthaṃ āha “**sabbaññutaññāṇaṅcā**” ti, tasmim vā vutte tadadhiṭṭhānato āsavakkhayaññaṃ, tadavinābhāvato vā sabbampi dasabalādīññaṃ gahitamevātipi tadeva vuttaṃ.

Evaṃvidhanti “sīlañcā” ti-ādīna evaṃvuttappakāraṃ. **Pajānantopīti** ettha **pi**-saddena, **api**-saddena vā “tañcā” ti vutta ca-saddassa sambhāvanatthabhāvaṃ dasseti, tena tato diṭṭigatato uttaritaraṃ sārabhūtaṃ silādiguṇavisesampi tathāgato nābhinivisati, ko pana vādo vaṭṭāmiseti sambhāveti. “**Ahan**” ti diṭṭimānavasena parāmasanākāradassanaṃ. **Pajānāmīti** ettha **iti**-saddena pakāratthena, nidasanattena vā. “**Maman**” ti taṇhāvasena parāmasanākāraṃ dasseti. **Taṇhādiṭṭhimānaparāmāsavasenāti** taṇhādiṭṭhimānasaṅkhātaparāmāsavasena. Dhammasabhāvatikkamitvā “ahaṃ maman” ti parato abhūtato āmasanaṃ **parāmāso**, taṇhādayo eva. Na hi taṃ atthi, yaṃ khandhesu “ahan” ti vā “maman” ti vā gahe-tappaṃ siyā, aparāmasato (1.0407) aparāmasantassa assa tathāgatassa nibbuti viditāti sambandho. “**Aparāmasato**” ti cedam nibbutipavedanāya (nibbutivedanassa dī. ni. ṭī. 1.36) hetugabbhavisesaṃ. “Viditā” ti padamapekkhitvā kattari sāmivacanaṃ. **Aparāmasato** parāmāsarahitapaṭipattihetu assa tathāgatassa kattubhūtassa nibbuti asaṅkhatadhātu viditā, adhigatāti vā attho. “Aparāmasato” ti hedaṃ hetumhi nissakkavacanaṃ.

“**Aparāmāsapaccayā**” ti paccattaññeva pavedanāya kāraṇadassanaṃ. **Assā** Ti kattāraṃ vatvāpi paccattaññevāti visesadassanattam puna kattuvacananti āha “**sayameva attanāyevā**” ti. **Sayaṃ, attanāti** vā bhāvanapuṃsakaṃ. Nipātapadañhetam. “Aparāmasato” ti vacanato parāmāsānameva nibbuti idha desitā, taṃdesanāya eva tadaññesampi nibbutiyā sijjanatoti dasseti “**tesaṃ parāmāsakilesānan**” ti iminā, parāmāsasaṅkhātānaṃ kilesānanti attho. Apica kāmaṃ “aparāmasato”-ti vacanato parāmāsānameva nibbuti idha desitāti viññāyati, taṃdesanāya pana tadavasesānampi kilesānaṃ nibbuti desitā nāma bhavati pahānekaṭṭhatādibhāvato, tasmā tesampi nibbuti niddhāretvā dassetabbāti vuttaṃ “**tesaṃ parāmāsakilesānan**” ti, taṇhādiṭṭhimānasaṅkhātānaṃ parāmāsānaṃ, tadaññesañca kilesānanti attho. Gobalībaddanayo hesa. **Nibbutīti** ca nibbāyanabhūtā asaṅkhatadhātu, tañca bhagavā bodhimūleyeva patto, tasmā sā paccattaññeva viditāti.

Yathāpaṭipannenāti yena paṭipannena. Tappaṭipattiṃ dassetum “**tāsaṃyeva ...pe... ādimāhā**” ti anusandhidassanaṃ. Kasmā pana vedanānaññeva kammaṭṭhānamācikkhatīti āha “**yāsū**” ti-ādi, iminā desanāvīlāsaṃ dasseti. Desanāvīlāsa-

ppatto hi bhagavā desanākusalo khandhāyatanādivasena anekavidhāsu catusaccadesanāsu sambhavantīsupi diṭṭhigatikā vedanāsu micchāpaṭipattiyā diṭṭhigahanaṃ pakkhandāti dassanattaṃ tathāpakkhandanamūlabhūtā vedanāyeva pariññābhūmibhāvena uddharatīti. **Idhāti** imasmiṃ vāde. Evaṃ **etthāti**. **Kammaṭṭhānanti** catusaccakammaṭṭhānaṃ. Ettha hi (1.0408) vedanāgahaṇena gahitā pañcupādānakkhandhā dukkhasaccaṃ. Vedanānaṃ samudayaggahaṇena gahito avijjāsamudayo samudayasaccaṃ, atthaṅgamanissaraṇapariyāyehi nirodhasaccaṃ, “yathābhūtaṃ viditvā”ti etena maggasaccanti evaṃ cattāri saccāni vedita-bbāni. “Yathābhūtaṃ viditvā”ti idaṃ vibhajjabyākaraṇatthapadanti tadattaṃ vibhajja dassetuṃ “**tathā**”ti-ādi vuttaṃ. Visesato hi “avijjāsamudayā vedanāsamudayo”ti-ādilakkhaṇānaṃ vasena samudayādīsu attho yathārahaṃ vibhajja dassettabbo. Avisesato pana vedanāya samudayādīni vipassanāpaññāya ārammaṇapaṭivedhavasena, maggapaññāya asammoḥapaṭivedhavasena jānitvā paṭivijjhivāti attho. **Paccayasamudayaṭṭhenāti** “imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati”ti (ma. ni. 1.404; saṃ. ni. 2.21; udā. 1) vuttalakkhaṇena avijjādīnaṃ paccayānaṃ uppādena ceva maggena asamuggahāṇena ca. Yāva hi maggena na samuggahāṇiyati, tāva paccayoti vuccati. **Nibbatilakkhaṇanti** uppādalakkhaṇaṃ, jātinti attho. **Pañcannaṃ lakkhaṇānanti** ettha ca catunnampi paccayānaṃ uppādalakkhaṇameva aggahetvā paccayalakkhaṇampi gahetabbaṃ samudayaṃ paṭicca tesam yathārahaṃ upakāraṇattā. Tathā ceva saṃvaṇṇitaṃ “maggena asamuggahāṇena cā”ti. **Paccayanirodhaṭṭhenāti** “imasmiṃ niruddhe idaṃ niruddhaṃ hoti, imassa nirodhā idaṃ nirujjhati”ti (ma. ni. 1.406; udā. 3; saṃ. ni. 2.41) vuttalakkhaṇena avijjādīnaṃ paccayānaṃ nirodhena ceva maggena samuggahāṇena ca. **Vipariṇāmalakkhaṇanti** nirodhalakkhaṇaṃ, bhaṅganti attho. **Vayanti** nirodhaṃ. **Yanti** yasmā paccayabhāvasaṅkhātahetuto. **Vedanaṃ paṭiccāti** purimuppannaṃ ārammaṇādipaccayabhūtaṃ vedanaṃ labhitvā. **Sukhaṃ somanassanti**

sukhañceva somanassañca. **Ayanti** purimavedanāya yathārahaṃ pacchimuppannānaṃ sukhasomanassānaṃ paccayabhāvo. **Assādo** nāma assāditabboti katvā.

Aparo nayo- **yanti** sukhaṃ, somanassañca. **Ayanti** ca napuṃsakalingena niddiṭṭhaṃ sukhasomanassameva assādapadamapekkhitvā pulliṅgena niddisīyati, imasmiṃ pana vikappe sukhasomanassānaṃ uppādoyeva tehi uppādavaṃtehi niddiṭṭho, sattiyā, sattimato ca abhinnattā. Na hi sukhasomanassamantarena tesam uppādo labbhati. Iti purimavedanaṃ paṭicca sukhasomanassuppādopi purimavedanāya **assādo** nāma assādiyateti katvā (1.0409). Ayañhettha saṅkhepattho-purimamuppannaṃ vedanaṃ ārabha somanassuppattiyam yo purimavedanāya paccayabhāvasaṅkhāto assādetabbākāro, somanassassa vā uppādasāṅkhāto tadassādanākāro, ayaṃ purimavedanāya assādoti. Kathaṃ pana vedanaṃ ārabha sukhaṃ uppajjati, nanu phoṭṭhabbārammaṇanti? Cetasikasukhasseva ārabha pavattiyamadhippetattā nāyaṃ doso. Ārabha pavattiyāñhi visesana-meva somanassaggahaṇaṃ somanassaṃ sukhanti yathā “rukko sīsapā”ti añña-paccayavasena uppattiyam pana kāyikasukhampi assādoyeva, yathālābhakathā vā esāti daṭṭhabbaṃ.

“**Yā vedanā aniccā**”ti-ādinā sattimatā satti nidassitā. Tatrāyamatto- yā vedanā hutvā abhavaṭṭhena aniccā, udayabbayaapaṭipīḷanattṭhena dukkhā, jarāya, maraṇena cāti dvidhā vipariṇāmetabbaṭṭhena vipariṇāmadhammā. Tassā evaṃbhūtāya ayaṃ aniccadukkhavipariṇāmadhammā vedanāya sabbāyapi-ādinavoti. Ādinam paramakāruññaṃ vāti pavattati etasmāti hi ādinavo. Apica-ādinam ativiya kapaṇaṃ pavattanaṭṭhena kapaṇamanusso **ādinavo**, Ayampi evaṃsabhāvoti tathā vuccati. Sattimatā hi satti abhinnā tadavinābhāvato.

Ettha ca “**aniccā**”ti iminā saṅkhāradukkhatavasena upekkhāvedanāya, sabbāsu vā vedanāsu-ādinavamāha, “**dukkhā**”ti iminā dukkhadukkhatavasenadukkhavedanāya, “**vipariṇāmadhammā**”ti iminā vipariṇāmadukkhatavasena sukhave-danāya. Avisesena vā tiṇipi padāni tissannampi vedanānaṃ vasena yojeta-bbāni. **Chandarāgavinayoti** chandasāṅkhātarāgavinayanaṃ vināso. “Atthavasā liṅgavibhattivipariṇāmo”ti vacanato yaṃ chandarāgappahānanti yojetabbaṃ. Pari-yāyavacanamevidaṃ padadvayaṃ. **Yathābhūtaṃ veditvāti** maggassa vuttattā magganibbānavasena vā yathākkamaṃ yojanāpi vaṭṭati. **Vedanāyāti** nissakkava-canaṃ. **Nissaraṇanti** nekkhammaṃ. Yāva hi vedanāpaṭibaddhaṃ chandarāgaṃ nappajahati, tāvāyaṃ puriso vedanāya allīnoyeva hoti. Yadā pana taṃ chanda-rāgaṃ pajahati, tadāyaṃ puriso vedanāya nissaṭo viṣaṃyutto hoti, tasmā chanda-rāgappahānaṃ vedanāya nissaraṇaṃ vuttaṃ. Tabbacanena (1.0410) pana vedanā-sahajātanissayārammaṇabhūtā rūpārūpadhammā gahitā eva hontīti pañcahi upādānakkhandhehi nissaraṇavacanaṃ siddhameva. Vedanāsīsena hi desanā āgatā, tattha pana kāraṇaṃ heṭṭhā vuttameva. Lakkhaṇahāravasenāpi ayamatto vibhāvetabbo. Vuttañhi āyasmata **mahākaccānattherena-**

“Vuttamhi ekadhamme, ye dhammā ekalakkhaṇā keci;

vuttā bhavanti sabbo, so hāro lakkhaṇo nāmā”ti. (netti. 485);

Kāmupādānamūlakattā sesupādānānaṃ pahīne ca kāmupādāne upādānasesā-

bhāvato “**vigatachandarāgatāya anupādāno**” ti vuttaṃ, etena “**anupādāvimutto**” ti etassatthaṃ saṅkhepena dasseti. Idaṃ vuttaṃ hoti- vigatachandarāgatāya anupādāno, anupādānattā ca anupādāvimuttoti. Tamatthaṃ vitthāretuṃ, samatthetuṃ vā “**yasmin**” ti-ādi vuttaṃ. Tattha **yasmiṃ upādāneti** sesupādānamūlabhūte kāmupādāne. **Tassāti** kāmupādānassa. **Anupādiyivāti** chandarāgavasena anādiyivā, etena “anupādāvimutto” ti padassa ya-kāralopena samāsabhāvaṃ, byāsabhāvaṃ vā dasseti.

37. “Ime kho” ti-ādi yathāpuṭṭhassa dhammassa vissajjitabhāvena nigamanavacanaṃ, “pajānāti” ti vuttapajānanameva ca ima-saddena niddiṭṭhanti dassetuṃ “**ye te**” ti-ādimāha. **Ye te** sabbaññutaññāṇadhamme ...pe... apucchiṃ, yehi sabbaññutaññāṇadhammehi ...pe... vadeyyuṃ, tañca ...pe... pajānātīti evaṃ niddiṭṭhā ime sabbaññutaññāṇadhammā gambhīrā ...pe... paṇḍitavedanīyā cāti veditabbāti yojanā. “**Evan**” ti-ādi piṇḍatthadassanaṃ. Tattha kiñcāpi “anupādāvimutto bhikkhave, tathāgato” ti iminā aggamaggaphaluppattiṃ dasseti, “vedanānaṃ, samudayañcā” ti-ādinā ca catusaccakammaṭṭhānaṃ. Tathāpi yassā dhammadhātuyā suppaṭividdhattā imaṃ diṭṭhigataṃ sakāraṇaṃ sagatikaṃ pabhedato vibhājituṃ samattho hoti, tassā padaṭṭhānena ceva saddhiṃ pubbabhāgapaṭipadāya uppattibhūmiyā ca tadeva pākaṭataraṃ kattukāmo dhammarājā evaṃ dassetīti vuttaṃ “**tadeva niyyātitaṃ**” ti, nigamitaṃ niṭṭhāpitanti attho (1.0411). **Antarāti** pucchitavissajjitadhammadassanavacanānamantarā diṭṭhiyo vibhattā tassa pajānanākāradassanavasena attho.

Paṭhamabhāṇavāraṇṇanāya līnatthappakāsanā.

Ekaccasassatavādavaṇṇanā

38. “Ekaccasassatikā” ti taddhitapadaṃ samāsapadena vibhāvetuṃ “**ekaccasassatavādā**” ti vuttaṃ. Sattesu, saṅkhāresu ca ekaccaṃ sassatametassāti **ekaccasassato**, vādo, so etesanti **ekaccasassatikā** taddhitavasena, samāsavasena pana ekaccasassato vādo etesanti **ekaccasassatavādā**. Esa nayo **ekacca-asassatikapa-** depi. Nanu ca “ekaccasassatikā” ti vutte tadaññesaṃ ekacca-asassatikabhāvasanniṭṭhānaṃ siddhamevāti? Saccaṃ atthato, saddato pana asiddhameva tasmā saddato pākaṭataraṃ katvā dassetuṃ tathā vuttaṃ. Na hi idha sāvasesaṃ katvā dhammaṃ deseti dhammassāmī. “Issaro nicco, aññe sattā aniccā” ti evaṃ pavattavādā **sattekaccasassatikā** seyyathāpi issaravādā. Tathā “nicco brahmā, aññe aniccā” ti evaṃ pavattavādāpi. “Paramāṇavo niccā, dvi-aṇukādayo aniccā” ti (visisikadassane sattamaparicchede paṭhamakaṇḍe passitabbaṃ) evaṃ pavattavādā **saṅkhārekaccasassatikā** seyyathāpi kāṇādā. Tathā “cakkhādayo aniccā, viññāṇaṃ niccaṃ” ti (nyāyadassane, visesikadassane ca passitabbaṃ) evaṃ pavattavādāpi. **Idhāti** “ekaccasassatikā” ti imasmīṃ pade, imissā vā desanāya. **Gahitāti** vuttā, desitabbabhāvena vā desanāññānena samādinnā tathā ceva desitattā.

Tathā hi idha purimakā tayo vādā sattavasena, catuttho saṅkhāravasena desito. **“Saṅkhārekaccasassatikā”**ti idaṃ pana tehi sassatabhāvena gayhamānānaṃ dhammānaṃ yāthāvasabhāvadassanavasena vuttaṃ, na pana ekaccasassatikamatadassanavasena. Tassa hi sassatābhimatāṃ asaṅkhatamevāti laddhi. Tenevāha pāḷiyaṃ “cittanti vā ...pe... ṭhassati”ti. Na hi yassa sabhāvassa paccayehi abhisāṅkhatabhāvaṃ paṭijānāti, tasseva niccadhuvādibhāvo anumattakena sakkā paṭijānitum, etena ca “uppādavayadhuvatāyuttā sabhāvā siyā niccā, siyā aniccā, siyā (1.0412) na vattabbā”ti-ādinā (dī. ni. ṭī. 1.38) pavattasattabhaṅgavādassa ayuttatā vibhāvitā hoti.

Tatrāyaṃ ayuttatāvibhāvanā- yadi hi “yena sabhāvena yo dhammo atthīti vuccati, teneva sabhāvena so dhammo natthī”ti vucceyya, siyā anekantavādo. Atha aññena, na siyā anekantavādo. Na cettha desantarādisambandhabhāvo yutto vuttum tassa sabbalokasiddhattā, vivādābhāvato ca. Ye pana vadanti “yathā suvaṇṇaḥḥaṭṭena makuṭe kate ghaṭabhāvo nassati, makuṭabhāvo uppajjati, suvaṇṇabhāvo tiṭṭhatiyeva, evaṃ sabbasabhāvānaṃ koci dhammo nassati, koci dhammo uppajjati, sabhāvo eva tiṭṭhati”ti. Te vattabbā “kiṃ taṃ suvaṇṇaṃ, yaṃ ghaṭe, makuṭe ca avatṭhitam, yadi rūpādi, so saddo viya anicco. Atha rūpādisa- mūho sammutimattam, na tassa atthitā vā natthitā vā niccatā vā labbhati”ti, tasmā anekantavādo na siyā. Dhammānañca dhammino aññathānaññathā ca pavattiyam doso vuttoyeva sassatavādavicāraṇāyaṃ. Tasmā so tattha vuttanayena veditabbo. Apica na niccāniccanavattabbarūpo attā, loko ca paramatthato vijjāmānatāparijānanato yathā niccādīnaṃ aññataram rūpaṃ, yathā vā dīpādayo. Na hi rūpādīnaṃ udayabbayasabhāvānaṃ niccāniccanavattabbasabhāvātā sakkā viññātum, jīvassa ca niccādīsu aññataram rūpaṃ siyāti, evaṃ sattabhaṅgo viya sesabhaṅgānampi asambhavoyevāti sattabhaṅgavādassa ayuttatā veditabbā (dī. ni. ṭī. 1.38).

Nanu ca “ekacce dhammā sassatā, ekacce asassatā”ti etasmim vāde cakkhādīnaṃ asassatabhāvasanniṭṭhānaṃ yathāsabhāvāvabodho eva, atha evaṃvādīnaṃ kathaṃ micchādassanaṃ siyāti, ko vā evamāha “cakkhādīnaṃ asassatabhāvasanniṭṭhānaṃ micchādassanaṃ”ti? Asassatesuyeva pana kesañci dhammānaṃ sassatabhāvasanniṭṭhānaṃ idha micchādassananti gahetabbaṃ, tena pana ekavāde pavattamānena cakkhādīnaṃ asassatabhāvāvabodho vidū- sito saṃsaṭṭhabhāvato visasaṃsaṭṭho viya sappiṇḍo, tato ca tassa sakiccarā- ṇāsamatthātāya sammādassanapakke ṭhapetabbaṃ nārahatīti. Asassatabhā- vena nicchitāpi vā cakkhu-ādayo (1.0413) samāropitajīvasabhāvā eva diṭṭhigati- kehi gayhantīti tadavabodhassa micchādassanabhāvo na sakkā nivāretum. Tene- vāha pāḷiyaṃ “cakkhum itipi ...pe... kāyo itipi ayaṃ attā”ti-ādi. Evañca katvā asa- ṅkhatāya, saṅkhatāya ca dhātuyā vasena yathākkamaṃ “ekacce dhammā sassatā, ekacce asassatā”ti evaṃpavatto vibhajjavādopi ekaccasassatavādoyeva bhavyeyyāti evampakārā codanā anavakāsā hoti aviparītadhammasabhāvapaṭi- pattibhāvato. Aviparītadhammasabhāvapaṭipattiyeva hesa vuttanayena asaṃsa- ṭṭhattā, anāropitajīvasabhāvattā ca.

Etthāha- purimasmimpisassatavāde asassatānaṃ dhammānaṃ “sassatā”ti

gahaṇaṃ viśesato micchādassanaṃ bhavati. Sassaṭānaṃ pana “sassaṭā”ti gāho na micchādassanaṃ yathāsabhāvaggāhabhāvato. Evañca sati imassa vādassa vādantarātā na vattabbā, idha viya purimepi ekaccesveva dhammesu sassaṭaggāhasambhavatoti, vattabbāyeva asassatesveva “kecideva dhammā sassaṭā, keci asassaṭā”ti parikkappanāvasena gahetabbadhammesu vibhāgappavattiyā imassa vādassa dassitattā. Nanu ca ekadesassa samudāyantogadhattā ayaṃ sappadesa-sassaṭaggāho purimasmim nippadesasassaṭaggāhe samodhānaṃ gaccheyyātī? Tathāpi na sakkā vattuṃ vādī tabbisayavisesavasena vādadvayassa pavattattā. Aññe eva hi diṭṭhigatikā “sabbe dhammā sassaṭā”ti abhiniviṭṭhā, aññe “ekacceva sassaṭā, ekacce asassaṭā”ti. Saṅkhārānaṃ anavasesapariyādānaṃ, ekadesaparriggaho ca vādadvayassa paribyattoyeva. Kiñca bhiyyo- anekavidhasamussaye, ekavidhasamussaye ca khandhapabandhena abhinivesabhāvato tathā na sakkā vattuṃ. Catubbidhopi hi sassaṭavādī jātivisesavasena nānāvidharūpakāyasanniśsaye eva arūpadhammapuñje sassaṭābhinivesī jāto abhiññāṇena, anussavādīhi ca rūpakāyabhedagahaṇato. Tathā ca vuttaṃ “tato cuto amutra udapādin”ti, (dī. ni. 1.244; ma. ni. 1.148; pārā. 12) “cavanti upapajjantī”ti (dī. ni. 1.255; ma. ni. 1.148; pārā. 12) ca ādi. Viśesalābhī pana ekaccasassaṭiko anupadhāritabhedasamussaye dhammapabandhe sassaṭākāragahaṇena abhinivesaṃ janesi ekabhavapariyāpannakhandhasantānaviśayattā tadabhinivesassa. Tathā hi tīsupi vādesu “taṃ pubbenivāsaṃ anussarati (1.0414), tato paraṃ nānussarati”ti ettakameva vuttaṃ. Takkīnaṃ pana ubhinnampi sassaṭekaccasassaṭavādīnaṃ sassaṭābhinivesaviśeso rūpārūpadhammaviśayatāya supākaṭoyevāti.

39. Saṃvaṭṭatṭhāyivivaṭṭavivaṭṭatṭhāyīsaṅkhātānaṃ tiṇṇampi asaṅkhyeyyakappānamatikkamena puna saṃvaṭṭanato, addhā-saddassa ca kālapariyāyattā evaṃ vuttanti āha “**dīghassā**”ti-ādi. Atikkamma ayanāṃ pavattanaṃ **accayo**. Anekaṭṭhattā dhātūnaṃ, upasaggavasena ca atthavisesavācakattā **saṃ**-saddena yutto **vaṭṭa**-saddo vināsavācīti vuttaṃ “**vinassati**”ti, **vatu**-saddo vā gatiyameva. Saṅkhayattahajotakena pana **saṃ**-saddena yuttattā tadatthasambandhanena vināsatto labbhatīti dasseti “**vinassati**”ti iminā. Saṅkhayavasena vattatīti hi saddato attho, ta-kārassa cettha ṭa-kārādeso. Vipattikaramahāmeghasamuppattitto hi paṭṭhāya yāva aṇusahagatopi saṅkhāro na hoti, tāva loko saṃvaṭṭatīti vuccati. Pāḷiyaṃ

lokoti pathavī-ādibhājanaloko adhippeto tadavasesassa bāhullato, tadeva sandhāya “yebhuyyenā”ti vuttanti dasseti “**ye**”ti-ādinā. **Uparibrahmalokesūti** ābhassarabhūmito uparibhūmisu. Agginā kappavuṭṭhānañhi idhādhippetam, tenevāha pāḷiyam “ābhassarasaṃvattanikā honti”ti. Kasmā tadeva vuttanti ce? Tasseva bahulam pavattanato. Ayañhi vāraniyamo-

“Sattasattaginā vārā, aṭṭhame aṭṭhame dakā;
catusaṭṭhi yadā puṇṇā, eko vāyuvaro siyā”ti. (abhidhammatthavibhāvanīṭi-
kāya pañcamaparcchedavaṇṇanāyampi);

Āruppesu vāti ettha vikappanathena **vā**-saddena saṃvaṭṭamānalokadhātūhi aññalokadhātūsu vāti vikappeti. Na hi sabbe apāyasattā tadā rūpārūpabhavesu uppajjantīti sakkā viññātum apāyesu dīghatarāyukānam manussalokūpapattiyā asambhavato, manussalokūpapattiñca vinā tadā tesam tatrūpapattiyā anupapa-
ttito. Niyatamicchādīṭṭhikopi hi saṃvaṭṭhamāne kappe nirayato na muccati, piṭṭhica-
kkavāḷeyeva nibbattatīti **aṭṭhakathāsu** (a. ni. aṭṭha. 1.311) vuttam. Satipi sabbasa-
ttānam puññāpuññābhisañkhāramanasā nibbattabhāve bāhirapaccayehi vinā
manasāva nibbattatā (1.0415) rūpāvacarasattā eva “manomayā”ti vuccanti, na
pana bāhirapaccayapaṭiyattā tadanñeti dassetum “**manena nibbattatā manomayā**”-
ti āha. Yadevam kāmāvacarasattānampi opapātikānam manomayabhāvo āpajja-
tīti? Nāpajjati, adhicitabhūtena atisayamanasā nibbattasattesuyeva manomayavo-
hāratoti dassentena jhāna-saddena visesetvā “**jhānamanenā**”ti vuttam. Evampi
arūpāvacarasattānam manomayabhāvo āpajjatīti? Na tatha bāhirapaccayehi
nibbattetabbatāsañkāya abhāvena manasā eva nibbattatīti avadhāraṇāsambha-
vato. Niruḷhovāyam loke manomayavohāro rūpāvacarasattesu. Tathā hi anna-
mayo pānamayo manomayo ānandamayo viññānamayoti pañcadhā attānam
vedavādino parikappenti. Ucchedavādepī vakkhati “dibbo rūpī manomayo”ti, (dī.
ni. 1.87) te pana jhānānubhāvato pītibhakkhā sayampabhā antalikkhacarāti āha
“**pīti tesan**”ti-ādi, tesam attanova pabhā atthīti attho. Sobhanā vā ṭhāyī sabhā ete-
santi **subhaṭṭhāyino**tipi yujjati. **Ukkamsenā**ti ābhassare sandhāya vuttam. Parittā-
bhāppamāñabhā pana dve, cattāro ca kappe tiṭṭhanti. **Aṭṭha kappeti** catunnamasa-
ñkhyeyyakappānam samudāyabhūte aṭṭha mahākappe.

40. Vināsavācīyeva **vaṭṭa**-saddo paṭisedhajotakena upasaggena yuttattā saṅṭhā-
hanatthañāpakoti āha “**saṅṭhātī**”ti, anekatthattā vā dhātūnam nibbattati, vaḍḍhatīti
vā attho. Sampattimahāmeghasamuppattito hi paṭṭhāya pathavīsandhārakudaka-
taṃsandhārakavāyu-ādīnam samuppattivāsena yāva candimasūriyānam pātu-
bhāvo, tāva loko vivaṭṭatīti vuccati. **Pakatiyā**ti sabhāvena, tassa “suññan”ti iminā
sambandho. Tathāsuññatāya kāraṇamāha “**nibbattasattānam natthitāyā**”ti. Puri-
mataram aññesam sattānamannuppānattatīti bhāvo, tena yathā ekaccāni vimā-
nāni tatha nibbattasattānam chaḍḍitattā suññāni, na evamidanti dasseti.

Aparo nayo- sakakammassa paṭhamam karaṇam **pakati**, tāya nibbattasattā-
nanti sambandho, tena yathā etassa attano kammabalena paṭhamam nibbatti, na
evam aññesam tassa purimataram, samānakāle vā nibbatti atthi, tathā (1.0416)
nibbattasattānam natthitāya suññamidanti dasseti. Brahmapārisajjabrahmapuro-

hitamahābrahmāno idha **brahmakāyikā**, tesaṃ nivāsataṃ bhūmipi “**brahmakāyikā**”-
ti vuttā, **brahmakāyikabhūmī**ti pana pāṭhebrahmakāyikānaṃ sambandhinī bhūmīti
attho. **Kattā** sayaṃ kārako. **Kāretā** paresaṃ āṇāpako. **Visuddhimagge** pubbenivā-
saññakathāyaṃ (visuddhi. 2.408) **vuttanayena**, etena nibbattakkamaṃ kamma-
paccaya-utusamuṭṭhānabhāve ca kāraṇaṃ dasseti. Kammaṃ upanissayabhā-
vena paccayo etissāti **kammapaccayā**. Atha vā tatha nibbattasattānaṃ vipaccana-
kakammassa sahakārīkārakabhāvato kammassa paccayāti **kammapaccayā**. Utu
samuṭṭhānametissāti **utusamuṭṭhānā**. “Kammapaccaya-utusamuṭṭhānā”tipi samā-
savasena pāṭho kammasaṃbhāvo paccayo, vuttanayena vā kammassa saṃbhāvo
paccayoti **kammapaccayo**, So eva utu tathā, sova samuṭṭhānametissāti **kamma-
paccaya-utusamu-ānā**. **Ratanabhūmī**ti ukkaṃsagatapuññakammānubhāvato ratana-
bhūtā bhūmi, na kevalaṃ bhūmiyeva, atha kho tapparivārāpīti āha “**pakati**”ti-ādi.
Pakatinibbattaṭṭhāneti purimakappesu purimakānaṃ nibbattaṭṭhāne. **Etthāti**
“brahmavimāna”ti vuttāya brahmakāyikabhūmiyā. Sāmaññavisesavasena cetaṃ
ādhāradvayaṃ. Kathaṃ paṇitāya dutiyajjhānabhūmiyā ṭhitānaṃ hīnāya paṭhama-
jjhānabhūmiyā upapatti hotīti āha “**atha sattāna**”ti-ādi, nikantivasena paṭhama-
jjhānaṃ bhāvetvāti vuttaṃ hoti, pakatiyā sabhāvena nikanti taṇhā uppajjati
sambandho. **Vasitaṭṭhāneti** vutthapubbaṭṭhāne. **Tato otarantīti** upapattivasena
dutyajjhānabhūmito paṭhamajjhānabhūmiṃ apasakkanti, gacchantīti attho. **Appāyu-
keti** yaṃ uḷārapuññakammaṃ kataṃ, tassa upajjanārahavipākapabandhato appa-
parimāṇāyuke. **Tassa devalokassāti** tasmīṃ devaloke, nissayavasena vā sambā-
ndhaniddeso. **Āyuppamāṇenevāti** paramāyuppamāṇeneva. **Parittanti** appakaṃ.
Antarāva cavantīti rājakoṭṭhāgāre pakkhittataṇḍulanāli viya puññakkhayā hutvā
sakakammappamāṇena tassa devalokassa paramāyu-antarā eva cavanti.

Kim panetaṃ paramāyu nāma, kathaṃ vā taṃ paricchinappamāṇanti?
Vuccate- yo tesaṃ tesaṃ sattānaṃ tasmīṃ tasmīṃ bhavavisesa vipākappaba-
ndhassa ṭhitikālaniyamo (1.0417) purimasiddhabhavapatthanūpanissayavasena
sarīrāvayavavaṇṇasaṅghānappamāṇādivisesā viya taṃtaṃgatinikāyādīsu yebhu-
yyena niyataparicchedo hoti, gabbhaseyyakakāmāvacaradevarūpāvacarasa-
ttānaṃ sukkasoṇitādi-utubhojanādi-utu-ādipaccayuppannapaccayūpatthambhito
ca, so āyuhetukattā kāraṇūpacārena āyu, ukkaṃsaparicchedavasena paramāyūti
ca vuccati. Yathāsakaṃ khaṇamattāvaṭṭhāyīnampi hi attanā saṃjātānaṃ rūpārū-
padhamānaṃ ṭhapanākāravuttitāya pavattakāni rūpārūpajīvitindriyāni na
kevalaṃ nesaṃ khaṇaṭṭhitiyā eva kāraṇabhāvena anupālakāni, atha kho yāva
bhaṅgupacchedā [bhavaṅgupacchedā (dī. ni. ṭī. 1.40)] anupabandhassa avicche-
dahetubhāvenāpi. Tasmā cesa āyuhetukoyeva, taṃ pana devānaṃ, nerayikā-
nañca yebhuyyena niyataparicchedaṃ, uttarakurukānaṃ pana ekantaniyatapari-
cchedameva. Avasiṭṭhamanussapetatiracchānagatānaṃ pana ciraṭṭhitisaṃvatta-
nikakammabahule kāle taṃkammasaṃsantānañcajanitasukkasōṇitapaccayānaṃ,
tammūlakānañca candimasūriyasamavisamaparivattanādijanita-utu-āhārādisama-
visamapaccayānaṃ vasena cirācirakālatāya aniyataparicchedaṃ, tassa ca yathā
purimasiddhabhavapatthanāvasena taṃtaṃgatinikāyādīsu vaṇṇasaṅghānādivise-

saniyamo siddho, dassanānussavādīhi tathāyeva ādito gahaṇasiddhiyā, evaṃ tāsu tāsu upapattīsu nibbattasattānaṃ yebhuyyena samappamāṇaṃ t̥hitikālaṃ dassanānussavehi labhitvā taṃ paramataṃ ajjhosāya pavattitabhavapatthanāvasena ādito paricchenedaniyamo veditabbo.

Yasmā pana kammaṃ tāsu tāsu upapattīsu yathā taṃtaṃ-upapattinissitavaṇṇā-dinibbattane samatthaṃ, evaṃ niyatāyuparicchedaṃsu upapattīsu paricchedaṭṭikkamena vipākanibbattane samatthaṃ na hoti, tasmā vuttaṃ **“āyuppamāṇeneva cavanti”**ti. Yasmā pana upatthambhakapaccayasahāyehi anupālakapaccayehi upādinakakkhandhānaṃ pavattetabbākāro atthato paramāyukassa hoti yathāvuttaparicchedaṇatikkamanato, tasmā satipi kammāvasese t̥hānaṃ na sambhavati, tena vuttaṃ **“attano puññabalena t̥hātum na sakkonti”**ti. “Āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā”ti vacanato panettha kāmāvacaradevānaṃ viya (1.0418) brahmakāyikānampi yebhuyyeneva niyatāyuparicchedaḥavo veditabbo. Tathā hi devalokato devaputtā āyukkhayena puññakkhayena āhāraḥkayena kopenāti catūhi kāraṇehi cavanti **at̥thakathāsu** (dha. pa. aṭṭha. 1.appamādavagge) vuttaṃ. **Kappaṃ vā upaḍḍhakappaṃ vā**Ti ettha asaṅkhyeyyakappo adhippeto, so ca tathārūpo kāloyeva, **vā**-saddo pana kappassa tatiyabhāgaṃ vā tato ūnamadhikaṃ vāti vikappanatto.

41. Anabhiratīti ekakavīhārena anabhiramaṇasaṅkhātā aññehi samāgamicchāyeva. Tattha “ekakassa dīgharattaṃ nivasitattā”ti pāḷiyaṃ vacanatoti vuttaṃ **“aparaśśāpī”**ti-ādi. Evamanvayamatthaṃ dassetvā nanu ukkaṇṭhitāpi siyāti codanāso-dhanavasena byatirekaṃ dasseti **“yā panā”**ti-ādinā. Piyavattuvirahena, piyavattthu-alābhena vā cittavigghāto **ukkaṇṭhitā**, sā panatthato domanassacittuppādoḥa, tenāha **“paṭighasampayuttā”**ti. **Sā brahmaloke natthi** jhānānubhāvapahīnattā. Taṇhādiṭṭhisāṅkhātā cittassa purimāvatthāya ubbijjanā phandaṇā eva idha **paritaśśanā**. Sā hi dīgharattaṃ jhānaratiyā t̥hitassa yathāvuttānabhiratinimittaṃ uppannā “ahaṃ mamaṇ”ti gahaṇassa ca kāraṇabhūtā. Tena vakkhati “taṇhātassa nāpi diṭṭhitassanāpi vaṭṭati”ti (dī. ni. aṭṭha. 1.41) nanu vuttaṃ atthuddhāre imaṃyeva pāḷiṃ nīharitvā “aho vata aññepi sattā itthattaṃ āgaccheyyunti ayaṃ taṇhātassanā nāmā”ti? Saccaṃ, taṃ pana diṭṭhitassanāya viṣum udāharaṇaṃ dassentena taṇhātassanameva tato niddhāretvā vuttaṃ, na pana ettha diṭṭhitassanāya alabbhamānattāti na doso. Idāni samānasaddavacanīyānaṃ atthānamuddharaṇaṃ katvā idhādhippettaṃ vibhāvetuṃ **“sā panesā”**ti-ādimāha. Paṭighasaṅkhāto cittutrāso eva **tāsatassanā**. Evamaññatthāpi yathārahaṃ. **“Jātiṃ paṭicca”**ti-ādi vibhaṅgapāḷi, (vibha. 921) tatrāyamattakathā- **jātiṃ paṭicca bhayanti** jātipaccayā uppannabhayaṃ. **Bhayānakanti** ākāraniddeso. **Chambhitattanti** bhayavasena gattakampo, viśesato hadayaṃsaḥcalanaṃ. **Lomaḥsaṃso**Ti lomānaṃ ḥsaṇaṃ, bhittiyaṃ nāgadantānaṃmiva uddhaggabhāvo, iminā padadvayena kiccato bhayaṃ dassetvā puna **cetaso utrāso**ti sabhāvato dassitanti. **Ṭikāyaṃ pana** “bhayānakanti bheravāraṃmaṇanimittaṃ balavabhayaṃ, tena sarīrassa thaddhabhāvo chambhitattan”ti (1.0419) (dī. ni. ṭi. 1.41) vuttaṃ, aneneva bhayanti ettha khuddakabhayaṃ dassitaṃ, **iti** ettha payoge **ayaṃ** tassanāti evaṃ sabbattha attho. **Parita-**

ssitavipphanditamevāti ettha “diṭṭhisāṅkhātena ceva taṇhāsāṅkhātena ca parita-
ssitena vipphanditameva calitameva kampaṭamevā”ti (dī. ni. aṭṭha. 1.105-117)
aṭṭhakathāyamattaṃ vakkhati. Tena viññāyati labbhamānampi taṇhātassanama-
ntarena diṭṭhitassanāyeva nihaṭāti. “**Tepī**”ti-ādi sīhopamasuttantapāḷi (a. ni. 4.33)
tatha **tepī**ti dīghāyukā devāpi. **Bhayanti** bhaṅgānupassanāpariṇāṇante sabbasa-
ṅkhārato bhāyanavasena uppannaṃ bhayañāṇaṃ. **Samveganti** sahottappañāṇaṃ,
ottappameva vā. **Santāsanti** ādīnavanibbidānupassanāhi saṅkhārehi santāsana-
ñāṇaṃ. **Upapattivasenā**ti paṭisandhivaseneva.

Sahabyatanti sahāyabhāvamiccheva saddato attho sahabya-saddassa sahā-
yatthe pavattanato. So hi saha byāyati pavattati, dosaṃ vā paṭicchādetīti **saha-**
byoti vuccati, tassa bhāvo **sahabyatā**. Sahāyabhāvo pana sahabhāvoyeva
nāmāti adhippāyato atthaṃ dassetuṃ “**sahabhāvan**”ti vuttaṃ. Sasādhanasamavā-
yattho vā **saha**-saddo adhikiccapade adhisaddo viya, tasmā saha ekato vattamā-
nassa bhāvo **sahabyaṃ** yathā “dāsabyan”ti tadeva sahabyatā, sakatthavuttiva-
sena imamevatthaṃ sandhāyāha “**sahabhāvan**”ti. Apica saha vāti pavattatīti
sahavo, tassa bhāvo **sahabyaṃ** yathā “vīrassa bhāvo vīriyan”ti, tadeva **sahabya-**
tāti evaṃ vimānaṭṭhakathāyaṃ (vi. va. aṭṭha. 172) vuttaṃ, tasmā tadatthaṃ
dassetuṃ evaṃ vuttantipi daṭṭhabbaṃ.

42. Ime satte abhibhavitvāti seso. Abhibhavanā cettha pāpasabhāvena jeṭṭha-
bhāvena “te satte abhibhavitvā ṭhito”ti attano maññanāyevāti vuttaṃ “**jeṭṭhakoha-**
masmī”ti. **Aññadatthū**ti dassane antarāyābhāvavacanena, **dasoti** ettha dassane-
yyavisesapariggahābhāvena ca anāvaraṇadassāvitāṃ paṭijānātīti āha “**sabbaṃ**
passāmīti attho”ti. Dassaneyyavisesassa hi padesabhūtassa aggahaṇe sati gahe-
tabbassa nippadesatā viññāyati yathā “dikkhito na (1.0420) dadātī”ti, deyyadha-
mmavisesassa cettha padesabhūtassa aggahaṇato pabbajito sabbampi na dadā-
tīti gahetabbassa deyyadhammassa nippadesatā viññāyati. Evamīdisesu. Vase
vattemīti

vasavattī. Ahaṃ-saddayogato hi sabbattha amhayogena vacanatto. Sattabhājanabhūtassa lokassa nimmātā cāti sambandho. “**Pathavī**” ti-ādi cettha bhājanalokavasena adhippāyakathanam. **Sajitāti** racitā, vibhjitā vā, tenāha “**tvam khattiyonāmā**” ti-ādi. **Ciṇṇavasitāyāti** samāciṇṇapañcavidhavasibhāvato. **Tatthāti** bhūtabhabyesu. **Antovatthimhīti** antogabbhāsaye. **Paṭhamacittakkaṇeti** paṭisandhicittakkaṇe. **Dutiyatoti** paṭhamabhavaṅgacittakkaṇato. **Paṭhama-iriyāpatheti** yena paṭisandhiṃ gaṇhāti, tasmim iriyāpathe. Iti atītasena, bhūta-saddassa vattamānavasena ca bhabya-saddassa attho dassito. **Ṭikāyaṃ** (dī. ni. ṭi. 1.42) pana bhabya-saddattho anāgatavasenāpi vutto. Ahesunti hi bhūtā. Bhavanti, bhavissanti cāti bhabyā tabbāniyā viya ṇyapaccayassa kattaripi pavattanato.

“Issaro kattā nimmātā” ti vatvāpi puna “mayā ime sattā nimmitā” ti vacanam kimatthiyanti āha “**idāni kāraṇavasenā**” ti-ādi [kāraṇato (aṭṭhakathāyaṃ)] kāraṇavasena sādhetukāmatāya paṭiññākaraṇatthanti vuttam hoti. Nanu cesa brahmā anavaṭṭhitadassanattā puthujanassa purimatarajātiparicitampi kammassakatāññaṃ vissajjetvā vikubbaniddhivasena cittuppādamattapaṭibaddhena sattanimmānena vipallaṭṭho “mayā ime sattā nimmitā” ti-ādinā issarakuttadassanam pakkhandamāno abhinivisanavasena paṭiṭṭhito, na pana paṭiṭṭhāpanavasena. Atha kasmā kāraṇavasena sādhetukāmo paṭiññam karotīti vuttanti? Na cevaṃ daṭṭhabbam. Tesampi hi “evaṃ hoti” ti-ādinā pacchā uppajantānampi tathā-abhinivesassa vakkhamānattā paresam paṭiṭṭhāpanakkameneva tassa so abhiniveso jāto, na tu abhinivisanamattena, tasmā evaṃ vuttanti daṭṭhabbam. Tenevāha “taṃ kissa hetū” ti-ādi. Pāḷiyam **manaso paṇidhīti** manaso patthanā, tathā cittuppattimattamevāti vuttam hoti.

Itthabhāvanti idappakārabhāvam. Yasmā pana so pakāro brahmattabhāvoyevindhādhippeto, tasmā “**brahmabhāvan**” ti vuttam. Ayaṃ pakāro **ittham**, tassa (1.0421) bhāvo **itthattanti** hi nibbacanam. **Kevalanti** kammassakatāññaṃ asammissam suddham. **Maññanāmattenevāti** diṭṭhimaññanāmatteneva, na adhimānavasena. **Vaṅkachiddena vaṅka-āṇī viya onamitvā** vaṅkaladdhikena vaṅkaladdhikā onamitvā **tasseva** brahmuno **pādamūlam gacchanti**, taṃpakkhakā bhavantīti attho. Nanu ca devānam upapattisamanantaram “imāya nāma gatiyā cavitvā iminā nāma kammunā idhūpapannā” ti paccavekkhaṇā hoti, atha kasmā tesaṃ evaṃ maññanā siyāti? Purimajātīsu kammassakatāññaṃ sammadeva nivīṭṭhahjāsāyānameva tathāpaccavekkhaṇāya pavattito. Tādisānameva hi tathāpaccavekkhaṇā sambhavati, sā ca kho yebhuyyavasena, ime pana purimāsupi jātīsu issarakuttadiṭṭhivasena nibaddhābhinivesā evameva maññamānā ahesunti. Tathā hi pāḷiyam vuttam “iminā mayan” ti-ādi.

43. Īsati abhibhavatīti **īso**, mahanto īso **maheso**, suppatiṭṭhitamahesatāya parehi “maheso” iti akkhāyatīti **mahesakkho**, mahesakkhānam atisayena mahesakkhoti **mahesakkhataroti** vacanatto. So pana mahesakkhatarabhāvo ādhipateyyaparivārasampattiyā kāraṇabhūtāya viññāyatīti vuttam “**issariyaparivāravasena mahāyasataro**” ti.

44. Kim panetaṃ kāraṇanti anuyogenāha “**so tato**” ti-ādi, tena “itthattam āga-

cchatī”ti vuttaṃ idhāgamanameva kāraṇanti dasseti. **Idheva āgacchatī**ti imasmimṃ manussaloke eva paṭisandhivasena āgacchati. **Etanti** “ṭhānaṃ kho panetaṃ bhikkhave, vijjati”ti vacanaṃ. Pāḷiyaṃ **yaṃ aññataro sattoti** ettha **yanti** nipāta-mattaṃ, kāraṇatthe vā esa nipāto, hetumhi vā paccattaniddeso, yena ṭhānenāti attho, kiriyāparāmasanaṃ vā etaṃ. “Itthattaṃ āgacchati”ti ettha yadetaṃ ittha-ttassa āgamanasaṅkhātaṃ ṭhānaṃ, tadetaṃ vijjatīti attho. Esa na so **pabbajati, cetosamādhim phusati, pubbenivāsaṃ anussatī**ti etesupi padesu. “Ṭhānaṃ kho panetaṃ bhikkhave, vijjati, yaṃ aññataro satto”ti hi imāni padāni “pabbajati”ti-ādīhipi padehi paccekaṃ yojetabbāni. Na gacchatīti **agāraṃ**, gehaṃ, agārassa hitaṃ **āgāriyaṃ**, kasigorakkhādikammaṃ, tamettha natthīti **anāgāriyaṃ**, pabbajjā, tenāha **“agārasmā”**ti-ādi. **Pa**-saddena viṣiṭṭho **vaja**-saddo upasaṅkamaneti vuttaṃ **“upagacchati”**ti. **Paranti** (1.0422) pacchā, atisayaṃ vā, aññaṃ pubbenivāsantipi attho. “Na saratī”ti vuttheyeva ayamattho āpajjatīti dasseti **“saritun”**ti-ādinā. **Apasanta**ntoti pubbenivāsānussatīñāṇena apassanahetu, passituṃ asakkonto hutvātipi vaṭṭati. Māna-saddo viya hi anta-saddo idha sāmattiyattho. **Sadābhāvatoti** sabbadā vijjamānattā. **Jarāvasenāpī**ti ettha **pi**-saddena maraṇavasenāpīti sampiṇḍeti.

45. Khiḍḍāpadosinoti kattuvaseṇa padasiddhi, khiḍḍāpadosikāti pana sakatthavuttivasena, saddamanapekkhitvā pana atthameva dassetuṃ **“khiḍḍāyā”**ti-ādi vuttaṃ. “Khiḍḍāpadosakā”ti vā vattabbe i-kārāgamavasena evaṃ vuttaṃ. Padussanaṃ vā **padoso**, khiḍḍāya padoso **khiḍḍāpadoso**, so etesanti **khiḍḍāpadosikā**. **“Padūsikātipi pāḷim likhanti”**ti aññanikāyikānaṃ pamādalekhataṃ dasseti. Mahāvihāravāsīnikāyikānañhi vācanāmaggavasena ayaṃ saṃvaṇṇanā pavattā. Apica tena potthakāruḷhakāle pamādalekhaṃ dasseti. Tampi hi padatthasodhanāya aṭṭhakathāya sodhitaniyāmeneva gahetabbaṃ, tenāha **“sā aṭṭhakathāyaṃ natthi”**ti. Velaṃ atikkantaṃ **ativalaṃ**, taṃ. Bhāvanapuṃsakañcetaṃ, tenāha **“aticiran”**ti, āhārūpabhogakālaṃ atikkamitvāti vuttaṃ hoti. **Ratidhamma**-saddo hassakhiḍḍā-saddehi paccekaṃ yojetabbo “hassakhiḍḍāsu ratidhammo ramaṇasabhāvo”ti. Hasanaṃ **hasso**, keḷihasso. Kheḍanaṃ kiḷanaṃ **khiḍḍā**, kāyikavācasikakīḷā. Anuyogavasena taṃsamāpannāti dassento āha **“hassaratidhammañceva”**ti-ādi. Kīḷā yesaṃ te **keḷino**, tesāṃ hasso tathā. Kīḷāhassapayogena uppajjanakasukhañcetta **keḷihassasukhaṃ**. Tadvasiṭṭhakīḷāpayogena uppajjanakaṃ **kāyikavācasikakīḷāsukhaṃ**.

“Te kirā”ti-ādi vitthāradassanaṃ. **Kira**-saddo hettha vitthārajotakoyeva, na tu anussavanāruciyaḍijotako tathāyeva pāḷiyaṃ, aṭṭhakathāsu ca vuttattā. **Sirivibhavanā**ti sarīrasobhaggādisiriyā, parivārādisampattiyā ca. **Nakkhattanti** chaṇaṃ. Yebhuyyena hi nakkhattayogena katattā tathāyogo vā hotu, mā vā, nakkhattamiceva vuccati. **Āhāra**nti ettha ko devānamāhāro, kā ca tesamāhāraṇeti? Sabbesampi kāmāvacaradevānaṃ sudhāhāro. Dvādasapāpadhammavigghātena (1.0423) hi sukhasa dhāraṇato devānaṃ bhojanaṃ “sudhā”ti vuccati. Sā pana setā saṅkhūpamā atulyadassanā suci sugandhā piyarūpā. Yaṃ sandhāya **sudhābhojanajātaka** vuttaṃ-

“Saṅkhūpamaṃ seta’ matulyadassanaṃ,
sucim̐ sugandhaṃ piyarūpa’ mabbhutaṃ;
adiṭṭhapubbaṃ mama jātu cakkhubhi,
kā devatā pāṇisu kiṃ sudho’ dahī” ti. (jā. 2.21.227);

“Bhuttā ca sā dvādasahanti pāpake,
khuddaṃ pipāsaṃ aratiṃ daraklamaṃ;
kodbhūpanāhañca vivādapesuṇaṃ,
sītuṇha tandiñca rasuttamaṃ idan” ti ca. (jā. 2.21.229);

Sā ca heṭṭhimehi heṭṭhimehi uparimānaṃ uparimānaṃ paṇītatamā hoti, taṃ yathāsakaṃ parimitadivasavasena divase divase bhujanti. Keci pana vadanti “biḷārapadappamaṇaṃ sudhāhāraṃ te bhujanti, so jivhāya ṭhapitamatto yāva kesagganakhaggā kāyaṃ pharati, yathāsakaṃ gaṇitadivasavasena satta divase yāpanasamattho hoti” ti. Kēcivāde panettha **biḷārapada**-saddo suvaṇṇasaṅkhā-tassa saṅkhyāvisesassa vācako. Pamāṇato pana udumbaraphalappamaṇaṃ, yaṃ pāṇitalaṃ kabaḷaggahantipi vuccati. Vuttañhi **madhukose**-

“Pāṇirakkho picu cāpi, suvaṇṇakamudumbaraṃ;
biḷārapadakaṃ pāṇi-talaṃ taṃ kabaḷaggahan” ti.

“**Nirantaraṃ khādantāpi pivantāpi**” ti idaṃ parikkappanāvasena vuttaṃ, na pana evaṃ niyamavasena tathā khādanapivanānamaniyamabhāvato. **Kammajatejassa balavabhāvo** uḷārapuññanibbattatā, uḷāragarusiniddhasudhāhārajīraṇato ca. **Karajakāyassa mandabhāvo** Pana sukhumālabhāvato. Teneva hi bhagavā indasālagu-hāyaṃ pakatipathaviyaṃ pati-ātuṃ asakkontaṃ sakkaṃ devarājānaṃ “oḷārikaṃ kāyaṃ adhiṭṭhehi” ti avoca. Manussānaṃ pana kammajatejassa mandabhāvo, karajakāyassa balavabhāvo ca vuttaviparītena veditabbo. **Karajakāyoti** ettha **ko** vuccati sarīraṃ, tattha pavatto. Rajo (1.0424) **karajo**, kiṃ taṃ? Sukkasoṇitaṃ. Tañhi “rāgo rajo na ca pana reṇu vuccati” ti (mahāni. 209; cūḷani. 74) evaṃ vuttarā-garajaphalattā sarīravācakena ka-saddena visesetvā kāraṇavohārena “karajo” ti vuccati. Tena sukkasoṇitasaṅkhātena karajena sambhūto kāyo karajakāyoti āca-riyā. Tathā hi kāyo mātāpettikasambhavoti vutto. **Mahā-assapūrasuttantaṭṭikāyaṃ** pana “karīyati gabbhāsaye khipīyatīti karo, sambhavo, karato jātoti karajo, mātāpettikasambhavoti attho. Mātu-ādīnaṃ saṅṭhāpanavasena karato hatthato jātoti karajoti apare. Ubhayathāpi karajakāyanti catusantatirūpamāhā” ti vuttaṃ. Karoti putte nibbattetīti karo, sukkasoṇitaṃ, tena jāto karajotipi vadanti. Tathā asambhūtopi ca devādīnaṃ kāyo tabbohārena “**karajakāyo**” ti vuccati yathā “pūtikāyo, jarasiṅgālo”-ti. **Tesanti** manussānaṃ. **Acchayāgu** nāma pasannā akasaṭṭā yāgu. **Vatthunti** karajakāyaṃ. **Ekam āhāra**velanti ekadivasamattaṃ, kesañci matena pana sattāhaṃ.

Evaṃ anvayato byatirekato ca dassetvā upamāvasenapi tamāvikaronto “**yathā nāmā**” ti-ādīmāha. **Tattapāsāṇeti** accuṇhapāsāṇe. Rattasetapadumato avasiṭṭhaṃ **uppalaṃ**. **Akathāyanti** mahā-aṭṭhakathāyaṃ. **Avisesenāti** “devānan” ti avisesena, devānaṃ kammajatejo balavā hoti, karajaṃ mandanti vā kammajatejakarajakāyānaṃ balavamandatasaṅkhāta kāraṇasāmaññaena. Tadatañhi kāraṇaṃ sabbe-sampi devānaṃ samānameva, tasmā sabbepe devā gahetabbāti vuttaṃ hoti. Kaba-

likārabhūtaṃ sudhāhāraṃ upanissāya jīvantīti **kabalīkārāhārūpajīvino**. Kecīti abhaya-
yagirivāsino. “**Khiḍḍāpadussanamatteneva hete khiḍḍāpadosikāti vuttā**” ti ayaṃ
pāṭho “**teyeva cavantīti veditabbā**” ti etassānantare paṭhitabbo tadanusandhikattā.
Ayañhetthānusandhi- yadi sabbepi evaṃ karontā kāmāvacaradevā caveyyuṃ,
atha kasmā “khiḍḍāpadosikā” ti nānavisesena bhagavatā vuttāti? Vicāraṇāya eva-
māhāti, etena imamatthaṃ dasseti “sabbepi devā evaṃ cavantāpi khiḍḍāya padu-
ssanasabhāvamattaṃ pati nānavisesena (1.0425) tathā vuttā” ti. Yadeke
vadeyyuṃ “kecivādapatiṭṭhāpakoyaṃ pāṭho” ti, tadayuttameva iti-saddantarikattā,
ante ca tassa avijjamānattā. Atthikehi pana tassa kecivādasamavarodhanaṃ ante
itisaddo yojetabboti.

47-48. Manopadosinoti kattuvāsena padasiddhi, manopadosikāti ca sakatthavu-
ttivasena, atthamattaṃ pana dassetuṃ “**manenā**” ti-ādi vuttaṃ. “**Manopadosa-
kā**” ti vā vattabbe i-kārāgamavasena evaṃ vuttaṃ. **Manenā** ti issāpakatattā padu-
ṭṭhena manasā. Aparo nayo- usūyanavasena manasā padoso **manopadoso**, vinā-
sabhūto so etesamatthīti **manopadosikāti**. “Te aññamaññamhi paduṭṭhacittā kila-
ntakāyā kilantacittā te devā tamhā kāyā cavantī” ti vacanato “**ete cātumahārāji-
kā**” ti āha. Manena padussanamatteneva hete manopadosikāti vuttā. “**Tesu kirā**” -
ti-ādi vitthāro.

Rathena vīthim paṭipajjatīti upalakkhaṇamattaṃ aññehi aññatthāpi paṭipajjanasambhavato. **Etanti** attano sampattiṃ. **Uddhumāto viyāti** pītiyā karaṇabhūtāya unnato viya. **Bhijjamāno viyāti** tāya bhijjanto viya, pītiyā vā kattubhūtāya bhañjito viya. **Kuddhā nāma suvijānanā honti**, tasmā **kuddhabhāvamassa ñatvāti** attho.

Akuddho rakkhatīti kuddhassa so kodho itarasmim̃ akujjhante anupādāno ceva ekavāramattaṃ uppattiyā anāsevano ca hutvā cāvetuṃ na sakkoti, udakantaṃ patvā aggi viya nibbāyati, tasmā akuddho itaraṃ cavanato rakkhati. Ubhosu pana kuddhesu bhiyyo bhiyyo aññamaññamhi parivaḍḍhanavasena tikhiṇasamudācāro nissayadahanaraso kodho uppajjamāno hadayavatthuṃ nidahanto accantasukhumālakarajakāyaṃ vināseti, tato sakalopi attabhāvo antaradhāyati, tamatthaṃ dassetumāha “**ubhosu panā**”ti-ādi. Tathā cāha pāḷiyam̃ “te aññamaññamhi paduṭṭhacittā kilantakāyā kilantacittā te devā tamhā kāyā cavanti”ti. **Ekassa kodho itarassa paccayo hoti, tassapi kodho itarassa paccayo hotīti** ettha kodhassa bhiyyo bhiyyo parivaḍḍhanāya eva paccayabhāvo veditabbo, na cavanāya nissayadahanarasena attanoyeva kodhena hadayavatthuṃ nidahantena accantasukhumālassa (1.0426) karajakāyassa cavanato. **Kandantānaṃyeva orodhānanti** anādaratthe sāmivacanaṃ. **Ayamettha dhammatāti** ayaṃ tesam̃ karajakāyamandatāya, tathā-uppajjanakassa ca kodhassa balavatāya ṭhānaso cavanabhāvo etesu deveṣu rūpārūpadhammānaṃ dhammaniyāmo sabhāvoti attho.

49-52. Cakkhādīnaṃ bhedaṃ passatīti virodhipaccayasannipāte vikārāpattidassanato, ante ca adassanūpagamanato vināsaṃ passati oḷārikattā rūpadhammabhedassa. **Paccayaṃ datvāti** anantarapaccayādivasena paccayasattiṃ datvā, paccayo hutvāti vuttaṃ hoti, tasmā na passatīti sambandho, balavatarampi samānaṃ iminā kāraṇena na passatīti adhippāyo. **Balavataranti** ca cittassa lahutarabhedaṃ sandhāya vuttaṃ. Tathā hi ekasmim̃ rūpe dharanteyeva soḷasa cittāni bhijjanti. **Cittassa bhedaṃ na passatīti** ettha khaṇe khaṇe bhijjantampi cittaṃ parassa anantarapaccayabhāveneva bhijjati, tasmā purimacittassa abhāvaṃ paṭicchādetvā viya pacchimacittassa uppattito bhāvapakkho balavataro pākaṭova hoti, na abhāvapakkhotti idaṃ kāraṇaṃ dassetuṃ “cittaṃ panā”ti-ādi vuttanti daṭṭhabbaṃ. Ayañcattho alābhacakkhanidassanena dīpetabbo. Yasmā pana takkīvādī nānattanayassa duravadhānatāya, ekattanayassa ca micchāgahitattā “yadevidaṃ viññāṇaṃ sabbadāpi evarūpena pavattati, ayaṃ me attā nicco”ti-ādinā abhinivesaṃ janesi, tasmā tamatthaṃ “**so taṃ apassanto**”ti-ādinā saha upamāya vibhāveti.

Antānantavādavaṇṇanā

53. Antānantasahacarito vādo **antānanto** yathā “kuntā pacaranti”ti, antānantasannissayo vā yathā “mañcā ukkuṭṭhiṃ karontī”ti, so etesanti **antānantikāti** atthaṃ dassetuṃ “**antānantavādā**”ti vuttaṃ. Vuttanayena antānantasahacarito, tannissayo vā, antānantesu vā pavatto vādo etesanti **antānantavādā**. Idāni “antavā ayaṃ loko”ti-ādinā vakkhamānapāṭhānurūpaṃ atthaṃ vibhajanto “**antaṃ vā**”ti-ā-

dimāha. Amati gacchati bhāvo osānametthāti hi **anto**, mariyādā (1.0427), tappaṭṭi-sedhanena **ananto**. Anto ca ananto ca antānanto ca nevantanānanto ca **antānanto** tveva vutto sāmāññaniddesena, ekasesenavā “nāmarūpapaccayā saḷāyatanan”-ti-ādīsu (ma. ni. 3.126; saṃ. ni. 2.1; udā. 1) viya. Catutthapadañhettha tatiyapadena samānatthanti antānantapadeneva yathāvuttanayadvayena catudhā attho viññāyati. Kassa panāyaṃ antānantoti? Lokiyati saṃsāranissaraṇatthikehi diṭṭhigatikehi avapassiyati, lokiyanti vā ettha tehi puññāpuññāni, tabbipāko cāti “loko”ti saṅkhyāṃ gatassa attano. Tenāha pāḷiyaṃ “antānantāṃ lokassa paññapenti”ti. Ko paneso attāti? Jhānavisayabhūtaṃ kasiṇanimittaṃ. Ayañhi diṭṭhigatiko paṭibhāganimittaṃ cakkavāḷapariyantaṃ, apariyantaṃ vā vaḍḍhanavasena, tadanussavādivasena ca tattha lokasaññī viharati, tathā ca aṭṭhakathāyaṃ vakkhati “taṃ ‘loko’-ti gahetvā”ti (dī. ni. aṭṭha. 1.54-60) keci pana vadanti “jhānaṃ, taṃsāmpayutta-dhammā ca idha attā, lokoti ca gahitā”ti, taṃ aṭṭhakathāya na sameti.

Etthāha- yuttaṃ tāva purimānaṃ tiṇṇampi vādīnaṃ antānantikattaṃ antañca anantañca antānantañca ārabba pavattavādattā, pacchimassa pana takkikassa tadubhayapaṭisedhanavasena pavattavādattā kathaṃ antānantikattanti? Tadubhayapaṭisedhanavasena pavattavādattā eva. Antānantapaṭisedhanavādopi hi so antānantavisayoyeva tamārabba pavattattā. Etadatthameva hi sandhāya aṭṭhakathāyaṃ “**antaṃ vā antantaṃ vā antānantaṃ vā nevantanānantaṃ vā ārabba pavattavādā**”ti vuttaṃ. Atha vā yathā tatiyavāde desapabhedavasena ekasseva lokassa antavatā, anantavatā ca sambhavati, evamettha takkivādepī kālapabhedavasena ekasseva tadubhayasambhavato aññamaññapaṭisedhena tadubhayaññeva vuccati, dvinnampi ca paṭisedhānaṃ pariyudāsātā. Kathaṃ? Antavantapaṭisedhena hi anantavā vuccati, anavantapaṭisedhena ca antavā. Dvipaṭisedho hi pakatiyatthañāpako. Iti paṭisedhanavasena antānantasaṅkhātassa ubhayassa vuttattā yuttoyeva tabbisayassa pacchimassāpi antānantikabhāvoti. Yadevaṃ so antānantikavādabhāvato tatiyavādasamavarodheyeva siyāti? Na, kālapabhedassa adhippetattā. Desapabhedavasena hi antānantiko tatiyavādī viya pacchimopi (1.0428) takkiko kālapabhedavasena antānantiko hoti. Kathaṃ? Yasmā ayaṃ lokasaññito attā ananto kadā ci sakkhidiṭṭhoti adhigatavisesehi mahesīhi anusuyyati, tasmā nevantavā. Yasmā panāyaṃ antavā kadāci, sakkhidiṭṭhoti tehiyeva anusuyyati, tasmā nānantavāti. Ayaṃ takkiko avaḍḍhitabhāvapubbakattā paṭibhāganimittaṃ vaḍḍhitabhāvassa ubhayathā labbhamānassa parikappitassa attano appaccakkhakaritāya anussavādimatte ṭhatvā vaḍḍhitakālavasena “nevantavā”ti paṭikkhipati, avaḍḍhitakālavasena pana “nānantavā”ti, na pana antānantatānaṃ accantamabhāvena yathā taṃ “nevasaññānāsaññā”ti. Yathā cānussutikatakkino, evaṃ jātissaratakki-ādīnampi vasena yathāsambhavaṃ yojettabbaṃ.

Keci pana yadi panāyaṃ attā antavā, evaṃ sati dūradese upapajjanānussaraṇādikiccanibbatti na siyā. Atha anantavā, evañca idha ṭhitasseva devalokanirayādīsu sukhadukkhānubhavanaṃ siyā. Sace pana antavā ceva anantavā ca, evampi tadubhayadosasamāyogo siyā. Tasmā “antavā, anantavā”ti ca abyākaraṇīyo

attāti evaṃ takkanavasena catutthavādappavattiṃ vaṇṇenti. Yadi panesa vuttanayena antānantiko bhaveyya, atha kasmā “ye te samaṇabrāhmaṇā evamāhaṃsu ‘antavā ayaṃ loko parivaṭumo’ti, tesam musā”ti-ādinā (dī. ni. 1.57) tassa purimavādattayapaṭikkhepo vuttoti? Purimavādattayassa tena yathādhippetappakāravilakkhaṇabhāvato. Teneva hi kāraṇena tathā paṭikkhepo vutto, na pana tassa antānantikattābhāvena, na ca pariyaṇtarahitadiṭṭhivācāhi paṭikkhepena, avassañcetaṃ evameva ñātabbaṃ. Aññathā hesa amarāvikkhepapakkhaññeva bhajeyya catutthavādo. Na hi antatā-anantatādubhayavinimutto attano pakāro atthi, takkivādī ca yuttimaggakoyeva. Kālabhedavasena ca ekasmimpi loke tadubhayaṃ no na yujjati. Bhavatu tāva pacchimavādīdvayassa antānantikabhāvo yutto antānantānaṃ vasena ubhayavisayattā tesam vādassa. Kathaṃ pana purimavādīdvayassa paccekaṃ antānantikabhāvo yutto siyā (1.0429) ekekavisayattā tesam vādassāti? Vuccate- samudāye pavattamāna-saddassa avayavepi upacāravuttito. Samuditesu hi antānantavādīsū pavattamāno antānanti ka-saddo tattha niruḥatāya tadavayavesupī paccekaṃ antānantikavādīsū pavattati yathā “arūpajjhānesu paccekaṃ aṭṭhavimokkhapariyāyo”, yathā ca “loke sattāsayo”ti. Atha vā abhinivesato purimakāle pavattavitakkavasena ayaṃ tattha vohāro kato. Tesāhi diṭṭhigatikānaṃ tathārūpacetosamādhisamadhigamato pubbakāle “antavā nu kho ayaṃ loko, udāhu anantavā”ti ubhayākārāvalambino vitakkassa vasena niruḥo antānantikabhāvo pacchā visesalābhena tesu antānantavādesu ekasseva vādassa saṅgahe uppannepī purimasiddharuḥiyā vohāriyati yathā “sabbe sattā maraṇadhammā”ti-ādīsū (saṃ. ni. 1.133) arahati sattapariyāyo, yathā ca bhavantaragātepi maṇḍūkādivohāroti.

54-60. Paṭibhāganimittavaḍḍhanāya heṭṭhā, upari, tiriyañca cakkavāḷapariyanta-gatāgatavasena antānantabhāvoti dassetuṃ “**paṭibhāganimittan**”ti-ādi vuttaṃ. Nti paṭibhāganimittaṃ. **Uddhamadho avaḍḍhetvā tiriyaṃ vaḍḍhetvāti** etthāpi “cakkavāḷapariyantaṃ katvā”ti adhikāravasena yojetabbaṃ. **Vuttanayenāti** “takka-yatīti takkī”ti-ādinā (dī. ni. aṭṭha. 1.34) saddato, “catubbidho takkī”ti-ādinā (dī. ni. aṭṭha. 1.34) atthato ca sassatavāde vuttanayena. **Diṭṭhapubbānusārenāti** dassana-bhūtena viññāṇena upaladdhapubbassa antavantādino anussaraṇena, evañca katvā anussutitakkīsuddhatakkīnampi idha saṅgaho siddho hoti. Atha vā diṭṭhagga-ḥaṇeneva “naccagītavāditavisūkadassanā”ti-ādīsū (dī. ni. 1.10, 194) viya sutādī-nampi gahitabhāvo veditabbo. “Antavā”ti-ādinā icchitassa attano sabbadābhāva-parāmasanavaseneva imesaṃ vādānaṃ pavattanato sassatadiṭṭhisāṅgaho daṭṭhabbo. Tathā hi vakkhati “satteva ucchedadiṭṭhiyo, sesā sassatadiṭṭhiyo”ti (dī. ni. aṭṭha. 1.97, 98).

Amarāvikkhepavādavaṇṇanā

61. Na (1.0430) **maratīti** “evamevā”ti sannīṭṭhānābhāvena na upacchijjati, aneka-
ntikāyeva hotīti vuttaṃ hoti. **Pariyaṇtarahitāti** osānavigatā, aniṭṭhaṅgatāti attho. **Vividhoti** “evampi me no”ti-ādinā nānappakāro. **Khepoti** sakavādena paravā-

dānaṃ khipanaṃ. Ko paneso amarāvikkhepoti? Tathāpavatto diṭṭhippadhāno tādi-
sāya vācāya samuṭṭhāpako cittuppādayeva. Amarāya diṭṭhiyā, vācāya ca vikkhi-
panti, vividhamapanentīti vā **amarāvikkhepino**, teyeva “amarāvikkhepikā”tipi
yujjati. “**Macchajāti**” cceva avatvā “**ekā**”ti vadanto macchajātiviseso esoti dasseti.
Ito cito ca sandhāvati ekasmiṃ sabhāve anavaṭṭhānato. Yathā **gāhaṃ na upaga-
cchati**, tathā sandhāvanato, etena amarāya vikkhepo tathā, so viyāti **amarāvikkhe-
poti** atthamāha “sā ummujjananimujjanādivasena”ti-ādinā vikkhepapadatthena
upamittatā. Ayameva hi attho ācariyasāriputtattherenāpi **sāratthadīpaniyaṃ**
(sārattha. ṭī. 1.tatīyasaṅgītikathāvaṇṇanā) vutto. Amarā viya vikkhepo amarāvi-
kkhepoti keci. Atha vā amarā viya vikkhipantīti **amarāvikkhepino**, teyeva **amarāvi-
kkhepikā**.

62. Vikkhepavādino uttarimanussadhamme, abyākatadhamme ca (akusaladha-
mmepi dī. ni. ṭī. 1.62) sabhāvabhedavasena paṭivijjhitaṃ ṇāṇaṃ natthīti kusalāku-
salapadānaṃ kusalākusalakammāpathavaseneva attho vutto. **Vighāto** vihesā
kāyikadukkhaṃ “vippaṭisārūppattiyā”ti domanassassa hetubhāvena vacanato,
tenāha “**dukkhaṃ bhavēyyā**”ti. **Musāvāde**ti nimitte bhummavacanaṃ, nissa-
kkatthe vā. Musāvādahetu, musāvādato vā ottappena ceva hiriyā cāti attho.
Kīdisaṃ amarāvikkhepamāpajjatīti āha “**apariyantavikkhepan**”ti, tena amarāsadi-
savikkhepasaṅkhātāṃ dutīyanayaṃ nivatteti. Yathāvutte hi nayadvaye paṭhama-
nayavasenaṃyamatto dassito, dutīyanayavasena pana amarāsadisavikkhepaṃ
dassetuṃ “idaṃ kusalanti puṭṭho”ti-ādivacanaṃ vakkhati.

“**Evantipi me no**”ti yaṃ tayā puṭṭhaṃ, taṃ evantipi me laddhi no hotīti attho.
Evaṃ sabbattha yathārahaṃ. **Aniyamitavikkhepoti** sassatādīsu ekasmimpi (1.0431)
pakāre aṭṭhatvā vikkhepakaraṇaṃ, paravādinā yasmiṃ kismiñci pakāre pucchite
tassa paṭikkhepavikkhepoti vuttaṃ hoti. Atha vā apariyantavikkhepadassanaṃ-
yeva aṭṭhakathāyaṃ kataṃ “evantipi me noti aniyamitavikkhepo”ti-ādinā, “idaṃ
kusalanti vā akusalanti vā puṭṭho”ti-ādinā ca. “Evantipi me no”ti-ādinā hi aniya-
metvā, niyametvā ca sassatekaccasassatucchedatakkīvādānaṃ paṭisedhanena
taṃ taṃ vādaṃ paṭikkhipateva apariyantavikkhepavādattā. “Amarāvikkhepino”ti
dassetvā attanā pana anavaṭṭhitavādattā na kismiñci pakkhe avatiṭṭhatīti ima-
matthaṃ dassetuṃ “**sayāṃ pana**”

idaṃ ...pe... na byākaroti”ti āha. Idāni kusalādīnaṃ abyākaraṇena tadeva anava-
tṭhānaṃ vibhāveti “**idaṃ kusalanti puṭṭho**”ti-ādinā. Tenevāha “**ekasmimpi pakkhe
na tiṭṭhati**”ti. **Kiṃ no noti te laddhīti** neva na hotīti tava laddhi hoti kinti attho. **No
notipi me noti** neva na hotītipi me laddhi no hoti.

63. Attano paṇḍitabhāvavisayānaññeva rāgādīnaṃ vasena yojanaṃ kātuṃ “**ajā-
nantopi**”ti-ādimāha. **Sahasāti** anupadhāretvā vegena. “**Bhadramukhāti** paṇḍi-
tānaṃ samudāciṇṇamālapanaṃ, sundaramukhāti attho. **Tatthāti** tasmīṃ byāka-
raṇe, nimitte cetamaṃ bhummaṃ. Chandarāgapadānaṃ samānatthabhāvepi vika-
ppanajotakena **vā-saddena** yogyattā gobalibaddādīnayaena bhinnatthatāva yuttāti
āha “**chando dubbalarāgo, rāgo balavarāgo**”ti. **Dosapaṭighesupi** eseva nayo. **Etta-
kampī nāmāti** ettha **api-saddo** sampiṇḍane vattati, **nāma-saddo** garahāyaṃ. Na
kevalaṃ ito uttaritameva, atha kho ettakampī na jānāmi nāma, pageva taduttari-
jānanti attho. Parehi katasakkārasamānavisayānaṃ pana rāgādīnaṃ vasena
ayaṃ yojanā- kusalākusalaṃ yathābhūtaṃ apajānantopi yesamaḥamaṃ samavā-
yena kusalameva “kusalan”ti, akusalameva “akusalan”ti ca byākareyyaṃ, tesu
tathā byākaraṇahetu “aho vata re paṇḍito”ti sakkārasammānaṃ karontesu mama
chando vā rāgo vā assāti. **Dosapaṭighesupi** vuttavipariyāyena yojetabbaṃ. “Taṃ
mamassa upādānaṃ, so mamassa vighāto”ti idaṃ abhidhammanayaena (dha. sa.
1219 ādayo) yathālābhavacanaṃ yathāsambhavaṃ yojetabbanti āha “**chandarāga-
dvayan**”ti-ādi. Taṇhādīṭṭhiyo (1.0432) eva hi “upādānan”ti abhidhamme vuttā (dha.
sa. 1219 ādayo) idāni suttantanayaena avisesayojanaṃ dasseti “**ubhayampi
vā**”ti-ādinā. Suttante hi dosopi “upādānan”ti vutto “kodhupādānavinibandhā
vighātaṃ āpajjanti”ti-ādīsu (dī. ni. ṭī. 1.63) “**ubhayampi**”ti ca atthato vuttaṃ, na
saddato catunnampi saddānamatthadvayavācakattā. **Daḷhaggahaṇanti** amuñcana-
ggahaṇaṃ. Paṭighopi hi ārammaṇaṃ na muñcati upanāhādivasena pavattanato,
lobhasseva upādānabhāvena pākaṭattā dosassāpi upādānabhāvaṃ dassetuṃ
idaṃ vuttaṃ. **Vihananaṃ** vihiṃsanaṃ vibādhanāṃ. Rāgopi hi pariḷāhavasena
sāraddhavuttitāya nissayaṃ vihanati. “**Rāgo hi**”ti-ādinā rāgadosānaṃ upādāna-
bhāve visesadassanamukhena tadatthasamatthanaṃ. Vināsetukāmatāya āra-
mmaṇaṃ gaṇhātīti sambandho. **Itīti** tasmā gahaṇavihananato.

64. Paḍati sabhāvadhamme jānāti, yathāsabhāvaṃ vā gacchatīti **paṇḍā**, sā
yesaṃ te paṇḍitāti atthaṃ dasseti “**paṇḍiccenā**”ti-ādinā. Paṇḍitassa bhāvo
paṇḍiccaṃ, paññā. Yena hi dhammena pavattinimittabhūtena yutto “paṇḍito”ti
vuccati, soyeva dhammo **paṇḍiccaṃ**. Tena sutacintāmayapaññā vuttā tāsameva
visayabhāvato. Samāpattilābhino hi bhāvanāmayapaññā. “Nipuṇā”ti iminā pana
kammanibbattaṃ paṭisandhipaññāsaṅkhātaṃ sābhāvikaññaṃ vuttanti āha
“**saṅhasukhumabuddhino**”ti. **Atthantaranti** atthanānattaṃ, atthameva vā. “**Viññāta-
parappavādā**”ti etena **kata-saddassa** kiriyāsāmaññavācakattā “katavijjo”ti-ādīsu
viya kata-saddo ñāṇānuyuttataṃ vadatīti dasseti. “**Katavādaparicayā**”ti etena
pana “katasippo”ti-ādīsu viya samudāciṇṇavādataṃ. Ubhinnamantarā pana samu-
ccayadvayena sāmāññaniddesaṃ, ekasesaṃ vāti daṭṭhabbaṃ. Vāavedhīnaṃ
rūpaṃ sabhāvo viya rūpametesanti **vāavedhirūpāti** āha “**vāavedhidhanuggahasa-**

disā”ti. Satadhā bhinnassa vālaggassa aṃsukoṭivedhakadhanuggahasadisāti attho. Tādisoyeva hi “**vāavedhī**”ti adhippeto. **Maññe**-saddo upamājotakoti vuttaṃ “**bhindantā viyā**”ti. **Paññāgatenā**ti paññāpabhedena, paññāya eva vā. Samanuyuñjanā laddhiyā pucchā. Samanugāhanā taṃkāraṇassāti dasseti “**kiṃ kusalan**”ti-ādinā. Samanubhāsanāpi ovādavāsena samanuyuñjanāyevāti āha (1.0433) “**samanuyuñjeyyun**”ti. “Na sampāyeyyan”ti ettha da-kārassa ya-kārādesataṃ, eyya-saddassa ca sāmattiyatthataṃ dassetuṃ “**na sampādeyyan**”ti-ādi vuttaṃ.

65-66. Mandā atikkhā paññā yassāti **mandapañño**, tenāha “apaññassevetam nāman”ti. “Mohamūho”ti vattabbe ha-kāralopena “**momūho**”ti vuttaṃ, tañca atisayatthadīpakaṃ pariyāyadvayassa atirekatthabhāvatoti yathā “padaṭṭhānan”ti vuttaṃ “**atisammūlho**”ti. Siddhe hi sati punārambho niyamāya vā hoti, atthantara viññāpanāya vā. Yathā pubbe kammunā āgato, tathā idhāpīti **tathāgato**, satto. Ettha ca kāmam purimānampi tiṇṇam kusalādidhammasabhāvānavabodhato attheva mandabhāvo, tesam pana attano kusalādidhammānavabodhassa avabodhanato viseso atthīti. Pacchimoyeva tadabhāvato mandamomūhabhāvena vutto. Nanu ca pacchimassāpi attano dhammānavabodhassa avabodho atthiyeva “atthi paro loko”ti iti ce me assa, ‘atthi paro loko’ti iti te nam byākareyyam, evantipi me no”ti-ādivacanatoti? Kiñcāpi atthi, na pana tassa purimānam viya apariññātadhammabyākaraṇanimittamusāvādādibhāyanajigucchanākāro atthi, atha kho mahāmūlho yevāti tathāvesa vutto. Atha vā “evantipi me no”ti-ādinā pucchāya vikkhepa karaṇattham “atthi paro loko”ti iti ce mam pucchāsīti pucchāṭṭhapanameva tena dassiyati, na attano dhammānavabodhāvabodhoti ayameva visesena “mando momūho”ti vutto. Teneva hi tathāvādīnam sañcayam belatṭhaputtaṃ ārabha “ayañca imesam samaṇabrāhmaṇānam sabbabālo sabbamūlho”ti (dī. ni. 1.181) vuttaṃ. Tattha “atthi paro loko”ti sassatadassanavasena, sammādiṭṭhivasena vā pucchā. Yadi hi diṭṭhigatiko sassatadassanavasena puccheyya, yadi ca sammādiṭṭhiko sammādassanavasenāti dvidhāpi attho vaṭṭati. “Natthi paro loko”ti natthikadassanavasena, sammādiṭṭhivasena vā, “atthi ca natthi ca paro loko”ti ucchedadassanavasena, sammādiṭṭhivasena vā, “nevatthi na natthi paro loko”ti vuttapakāraṭṭayapaṭikkhepe sati pakārantarassa asambhavato atthitānatthitāhi na vattabbākāro paro lokoti vikkhepaññeva purakkhārena (1.0434), sammādiṭṭhivasena vā pucchā. Sesacatukkattayepi vuttanayānusārena attho veditabbo. Puññasaṅkhāratiko viya hi kāyasaṅkhārattikena purimacatukkasaṅgahito eva attho sesacatukkattayena sattaparāmāsapuññādisaphalatācodanāyena (attaparāmāsapuññādisaphalatācodanāyena dī. ni. ṭī. 1.65, 66) saṅgahito. Ettha hi tatiyacatukkena puññādikammasaphalatāya, sesacatukkattayena ca sattaparāmāsātāya codanāyayo vuttoti daṭṭhabbam.

Amarāvikkhepiko pana sassatādīnam attano aruccanatāya sabbattha “evantipi me no”ti-ādinā vikkhepaññeva karoti. Tattha “evantipi me no”ti-ādi tattha tattha pucchitākārapaṭisedhanavasena vikkhepākāradassanam. Kasmā pana vikkhepavādino paṭikkhepova sabbattha vutto. Nanu vikkhepapakkhassa “evamevan”ti anujānanampi vikkhepapakkhe avatṭhānato yuttarūpaṃ siyāti? Na, tatthāpi tassa

sammūḥhattā, paṭikkhepavaseneva ca vikkhepavādassa pavattanato. Tathā hi sañcayo belatṭhaputto raññā ajātasattunā sandiṭṭhikaṃ sāmāññaphalaṃ puṭṭho paralokatthitādīnaṃ paṭisedhanamukheneva vikkhepaṃ byākāsi.

Etthāha- nanu cāyaṃ sabbopi amarāvikkhepiko kusalādayo dhamme, paralokatthitādīni ca yathābhūtaṃ anavabujjhamāno tatta tatta pañhaṃ puṭṭho pucchāya vikkhepanamattaṃ āpajjati, atha tassa kathaṃ diṭṭhigatikabhāvo siyā. Na hi avattukāmassa viya pucchitattamajānantassa vikkhepakaraṇamattena diṭṭhigatikatā yuttāti? Vuccate- na heva kho pucchāya vikkhepakaraṇamattena tassa diṭṭhigatikatā, atha kho micchābhinivesavasena. Sassatābhinivesavasena hi micchābhini- viṭṭhoyeva puggalo mandabuddhitāya kusalādidhamme, paralokatthitādīni ca yāthāvato appaṭibujjhamāno attanā aviññātassa atthassa paraṃ viññāpetumasakkuṇeyyatāya musāvādabhayena ca vikkhepamāpajjati. Tathā hi vakkhati “yāsaṃ satteva ucchedadiṭṭhiyo, sesā sassatadiṭṭhiyo”ti (dī. ni. aṭṭha. 1.97, 98) atha vā puññapāpānaṃ, tabbipākānañca anavabodhena, asaddahanena ca tabbissayāya pucchāya vikkhepakaraṇameva sundaranti khantiṃ ruciṃ uppādetvā abhinivisantaṃ uppannā viṣumyevesā ekā diṭṭhi sattabhaṅgadiṭṭhi viyāti daṭṭhabbaṃ. Tathā ca vuttaṃ (1.0435) “pariyantarāhitā diṭṭhigatikassa diṭṭhi ceva vācā” cāti (dī. ni. aṭṭha. 1.61). Yaṃ panetaṃ vuttaṃ “imepi cattāro pubbe pavattadhammānusāreṇeva diṭṭhiyā gahitattā pubbantakappikesu pavitṭhā”ti, tadetassa amarāvikkhepavādassa sassatadiṭṭhisāṅghavaseneva vuttaṃ. Kathaṃ panassa sassatadiṭṭhisāṅghoti? Ucchedavasena anabhinivesanato. Natthi hi koci dhammānaṃ yathābhūtavedī vivādabahulattā lokassa. “Evamevan”ti pana saddantarena dhammanijjhānanā anādikālikā loke, tasmā sassatalesassa ettha labbhānato sassatadiṭṭhiyā etassa saṅgho daṭṭhabbo.

Adhiccasmuppannavādavaṇṇanā

67. Adhicca yadicchakaṃ yaṃ kiñci kāraṇaṃ kassaci buddhipubbaṃ vinā samuppannoti attalokasaññitānaṃ khandhānaṃ adhiccuppatti-ākārārammaṇada-ssanaṃ **adhiccasmuppannaṃ** tadākārasannissayeneva pavattito, tadākārasaha- caritato ca yathā “mañcā ghosanti, kuntā pacaranti”ti, adhiccasmuppannada-ssanaṃ vā antapadalopena **adhiccasmuppannaṃ** yathā “rūpabhavo rūpan”ti, imamattaṃ sandhāya “**adhiccasmuppanno**”ti-ādi vuttaṃ. **Akāraṇasmuppannanti** kāraṇamantarena yadicchakaṃ samuppannaṃ.

68-73. **Asaññasattāti** ettha **etaṃ** asaññāvācānanti attho. **Desanāsīsanti** desanāya jeṭṭhakaṃ padhānabhāvena gahitattā, tena saññaṃ dhuraṃ katvā bhagavatā ayaṃ desanā katā, na pana tatta aññesaṃ arūpadhammānampi atthitāyāti dasseti, tenevāha “**acittuppādā**”ti-ādi. Bhagavā hi yathā lokuttaradhammaṃ desento samādhim, paññaṃ vā dhuraṃ katvā deseti, evaṃ lokiyadhammaṃ desento cittaṃ, saññaṃ vā. Tatta “yasmim samaye lokuttaraṃ jhānaṃ bhāveti (dha. sa. 277), pañcaṅgiko sammāsamādhī (dī. ni. 3.355) pañcañāṅgiko sammāsamādhī, (dī. ni. 3.355; vibha. 804) paññāya cassa disvā āsavā parikkhīṇā hontī”ti,

tathā “yasmim̐ samaye kāmāvacaram̐ kusalam̐ cittam̐ uppannam̐ hoti, (dha. sa. 1) kim̐ citto tvam̐ bhikkhu (pārā. 146, 180) manopubbaṅgamā dhammā, (dha. pa. 1; netti. 90; peṭako. 83, 84) santi bhikkhave, sattā (1.0436) nānattakāyā nānattasaññino, (dī. ni. 3.332, 341, 357; a. ni. 7.44; a. ni. 9.24; cūḷani. 83) nevasaññānāsaññāyatanan”ti (dī. ni. 3.358) ca evamādīni suttāni etassatthassa sādhakāni. **Tittham̐** vuccati micchāladdhi tattheva bāhullena paribbhamanato taranti bālā etthāti katvā, tadeva anappakānamanatthānam̐ titthiyānañca sañjātidesaṭṭhena, nivāsaṭṭhena vā āyatananti **titthāyatanaṃ**, tasmim̐, aññatitthiyasamayeti attho. Titthiyā hi upapattivise vimuttisaññino, saññāvirāgāvirāgesu ādīnavānisamsadassāvino ca hutvā asaññasamāpattim̐ nibbattetvā akkhaṇabhūmiyam̐ upapajjanti, na sāsānikā, tena vuttam̐ “**ekacco titthāyatane pabbajitvā**”ti. **Vāyokasiṇe parikammaṃ katvāti** catutthe bhūtakasiṇe paṭhamādīni tīṇi jhānāni nibbattetvā tatiyajjhāne ciṇṇavasī hutvā tato vuṭṭhāya catutthajjhānādhiḡamāya parikammaṃ katvā, tenevāha “**catutthajjhānam̐ nibbattetvā**”ti.

Kasmā panettha vāyokasiṇeyeva parikammaṃ vuttanti? Vuccate- yatheva hi rūpapaṭibhāgabhūtesu kasiṇavisesesu rūpavibhāvanena rūpavirāgabhāvanāsañkhāto arūpasamāpattivise so sacchikariyati, evam̐ aparibyattaviggahatāya arūpapaṭibhāgabhūte kasiṇavise so arūpavibhāvanena arūpavirāgabhāvanāsañkhāto rūpasamāpattivise so adhiḡamiyati, tasmā ettha “saññā rogo saññā gaṇḍo”ti-ādinā, (ma. ni. 3.24) “dhi cittam̐, dhibbate tam̐ cittan”ti-ādinā (dī. ni. ṭī. 1.68-73) ca nayena arūpapavattiyā ādīnavadassanena, tadabhāve ca santapaṇitabhāvasanniṭṭhānena rūpasamāpattiyā abhisāṅkharāṇam̐, rūpavirāgabhāvanā pana saddhim̐ upacārena arūpasamāpattiyo visesena paṭhamārūppajjhānam̐. Yadi evam̐ “paricchinnā-kāsakasiṇepī”ti vattabbam̐. Tassāpi hi arūpapaṭibhāgatā labbhatīti? Vattabbamevetam̐ kesañci, avacanam̐ pana pubbācariyehi aggahitabhāvena. Yathā hi rūpavirāgabhāvanā virajjanīyadhammabhāvamatte parinibbindā (virajjanīyadhamma bhāvamattena parinipphannā dī. ni. ṭī. 1.6-73) virajjanīyadhammapaṭibhāgabhūte ca visayavise so pātubhavati, evam̐ arūpavirāgabhāvanāpīti vuccamāne na koci virodho. Titthiyeheva pana tassā samāpattiyā paṭipajjitabbatāya, tesañca visayapadesanimittasseva tassa jhānassa

paṭipattito taṃ kāraṇaṃ passantehi (1.0437) pubbācariyehi catuttheyeva bhūtakasiṇe arūpavirāgabhāvanāparikkammaṃ vuttanti daṭṭhabbaṃ. Kiñca bhiyyo-vaṇṇakasiṇesu viya purimabhūtakasiṇattayepi vaṇṇapaṭicchāyāva paṇṇatti-ārammaṇaṃ jhānassa lokavohārānurodheneva pavattito, evañca katvā **visuddhimagge** (visuddhi. 1.96) pathavīkasiṇassa ādāsacandamaṇḍalūpamāvacanañca samatthitaṃ hoti. Catutthe pana bhūtakasiṇe bhūtapapaṭicchāyā eva jhānassa gocara-bhāvaṃ gacchatīti tasseva arūpapaṭibhāgatā yuttā, tasmā vāyokasiṇeyeva parikkammaṃ vuttanti veditabbaṃ.

Kathaṃ passatīti āha “**citte sati**” ti-ādi. **Santoti** nibbuto, diṭṭhadhammanibbāna-metanti vuttaṃ hoti. **Kālaṃ katvā**ti maraṇaṃ katvā, yo vā manussaloke jīvanakālo upatthambhakapaccayehi kariyati, taṃ karitvātipi attho. **Asaññasattesu nibbatta-**ti asaṇñasattasaṅkhāte sattanikāye rūpapaṭisandhivaseneva upapajjati, aññesu vā cakkavāḷesu tassā bhūmiyā atthitāya anekavidhabhāvaṃ sandhāya puthuvacanaiddesotipi daṭṭhabbaṃ. **Idhevā**ti pañcavokārabhaveyeva. **Tatthā** Ti asaṇñībhave. Yadi rūpakkhandhamattameva asaṇñībhave pātubhavati, kathaṃ arūpasannissayena vinā tattha rūpaṃ pavattati, nanu siyā arūpasannissitāyeva rūpakkhandhassa uppatti idheva pañcavokārabhave tathā uppattiyā adassanatoti? Nāyamanuyogo aññatthāpi appaviṭṭho, kathaṃ pana rūpasannissayena vinā arūpadhātuyā arūpaṃ pavattatīti. Idampi hi tena samānajātiyameva. Kasmā? Idheva adassanato, kathañca kabalīkārāhārena vinā rūpadhātuyā rūpaṃ pavattatīti. Idampi ca taṃsabhāvameva, kiṃ kāraṇā? Idha adassanatoyeva. Iti aññatthāpi tathā pavattidassanato, kimetena aññanidassanena idheva anuyogena. Apica yathā yassa cittasantānassa nibbattikāraṇaṃ rūpe avigatataṇhaṃ, tassa saha rūpena sambhavo rūpaṃ nissāya pavatti rūpasāpekkhatāya kāraṇassa. Yassa pana nibbattikāraṇaṃ rūpe vigatataṇhaṃ, tassa vinā rūpena pavatti rūpanirapekkhatāya kāraṇassa, evaṃ yassa rūpappabandhassa nibbattikāraṇaṃ arūpe vigatataṇhaṃ, tassa vinā arūpena pavatti arūpanirapekkhatāya kāraṇassa, evaṃ bhāvanābalābhāvato pañcavokārabhave rūpārūpasambhavo viya, bhāvanābalena catuvokārabhave arūpasseva (1.0438) sambhavo viya ca. Asaññībhavepi bhāvanābalena rūpasseva sambhavo daṭṭhabboti.

Kathaṃ pana tattha kevalo rūpappabandho paccuppannapaccayarahito cirakālaṃ pavattatīti pacceṭabbaṃ, kittakaṃ vā kālaṃ pavattatīti codanaṃ manasi katvā “**yathā nāmā**” ti-ādimāha. Tena na kevalaṃ idha ceva aññattha ca vutto āgamoyeva etadatthañāpane, atha kho ayaṃ panettha yuttīti dasseti. **Jiyāvegukkhittoti** dhanujiyāya vegena khipito. **Jhānavego** nāma jhānānubhāvo phaladāne samatthātā. **Tattakameva kālanti** ukkaṃsato pañca mahākappasatāni. **Tiṭṭhantīti** yathānibbatta-iriyāpathameva cittakammarūpakasadisā hutvā tiṭṭhanti. **Jhānavege** Ti asaṇñasamāpattiparikkhitte catutthajjhānakammavege, pañcamajjhānakammavege vā. **Antaradhāyatīti** paccayanirodhena nirujjhati na pavattati. **Idhāti** kāmāvacarabhaveti attho aññattha tesamanuppattito. **Paṭisandhisaññāti** paṭisandhicittuppādoyeva saṇñāsīsena vutto. Kathaṃ pana anekakappasatamatikkamena ciraniruddhato viññāṇato idha viññāṇamuppajjati. Na hi niruddhe cakkhupa-

sāde cakkhuviññāṇamuppajjamānaṃ diṭṭhanti? Nayidamekantato daṭṭhabbaṃ. Niruddhampi hi cittaṃ samānajātikassa antarā anuppajjanato samanantarapaccayamattaṃ hotiyeva, na bījaṃ. Bījaṃ pana kammameva, tasmā kammato bījabhū-tato ārammaṇādīhi paccayehi asaññībhavato cutānaṃ kāmādhātuyā upapattiviññāṇaṃ hotiyeva, tenāha “**idha paṭisandhisaññā uppajjati**” ti. Ettha ca yathā nāma utuniyāmena pupphaggahaṇe niyatakālānaṃ rukkhānaṃ vidāraṇasañkhāte vekhe dinne vekhabalena aniyamatā hoti pupphaggahaṇassa, evameva pañcavo-kārabhave avippayogena vattamānesu rūpārūpadhammesu rūpārūpavirāgabhāva-nāsañkhāte vekhe dinne tassa samāpattivekhabalassa anurūpato arūpabhave, asaññabhave ca yathākkamaṃ rūparahitā, arūparahitā ca khandhānaṃ pavatti hotīti veditabbaṃ.

Kasmā panettha puna saññuppādā ca pana “te devā tamhā kāyā cavanti” ti saññuppādo tesam cavanassa kāraṇabhāvena vutto, “saññuppādā” ti vacanaṃ vā kimatthadassananti codanāya “**yasmā panā**” ti-ādimāha. Idha paṭisandhisaññu-ppādena tesam cavanassa paññāyanato ñāpakahetubhāvena vutto, “saññuppādā” -ti vacanaṃ vā tesam cavanassa (1.0439) paññāyanabhāvadassananti adhippāyo. “Saññuppādā” ti hi etassa saññuppādena hetubhūtena cavanti, saññuppādā vā uppādasaññā te devāti sambandho. **Santabhāvāyāti** nibbānāya. Nanu cettha jāti-satasahassadasasaṃvaṭṭādīnamatthake, tadabbhantare vā pavattāya asaññūpa-pattiyā vasena lābhī-adhiccasaṃmuppannikavādopi lābhī-sassatavādo viya aneka-bhedo sambhavatīti? Saccameva, anantarattā pana āsannāya asaññūpapattiyā vasena lābhī-adhiccasaṃmuppannikavādo nayadassanavasena ekova dassitoti daṭṭhabbaṃ. Atha vā sassatadiṭṭhisaṅgahato adhiccasaṃmuppannikavādassa sassatavāde āgato sabbopi desanānayo yathāsambhavaṃ adhiccasaṃmuppanni-kavādepī gahetabboti imassa visesassa dassanattaṃ bhagavatā lābhī-adhicca-saṃmuppannikavādo avibhajitvā dassito, avassañcassa sassatadiṭṭhisaṅgaho icchitabbo saṃkilesapakkhe sattānamajjhāsayaṃ sassatucchedavaseneva duvidhattā, tesu ca ucchedappasaṅgābhāvato. Tathā hi aṭṭhakathāyaṃ āsaya-sa-ddassa atthuddhāravasena vuttaṃ “sassatucchedadiṭṭhi cā” ti, tathā ca vakkhati “yāsaṃ satteva ucchedadiṭṭhiyo, sesā sassatadiṭṭhiyo” ti (dī. ni. aṭṭha. 1.97, 98).

Nanu ca adhiccasaṃmuppannikavādassa sassatadiṭṭhisaṅgaho na yutto “ahañhi pubbe nāhosin” ti-ādivasena pavattanato apubbasattapātubhāvagāhakattā. Sassa-tadiṭṭhi pana attano, lokassa ca sadābhāvagāhinī “atthitveva sassatisaman” ti pava-ttanatoti? No na yutto anāgatakoṭi-adassanena sassataggāhasamavarodhattā. Yadipi hi ayaṃ vādo “somhi etarahi ahutvā santatāya pariṇato” ti (dī. ni. 1.68) attano, lokassa ca atītaṃkoṭiparāmasanavasena pavatto, tathāpi vattamānakālato paṭṭhāya na tesam katthaci anāgate pariyantaṃ passati, visesena ca paccuppa-annānāgatakālesu apariyantadassanapabhāvito sassatavādo, yathāha “sassati-samaṃ tatheva ṭhassati” ti (dī. ni. 1.31 atthato samānaṃ) yadevaṃ siyā imassa ca vādassa, sassatavādādīnañca pubbantakappikesu saṅgaho na yuttoyeva anāgata-kālaparāmasanavasena pavattattāti? Yutto eva samudāgamassa atītaṃkoṭṭhāsī-kattā. Tathā hi nesam samudāgamo (1.0440) atītaṃsapubbenivāsaññānehi, tappa-

tirūpakānussavādipabhāvitehi ca takkanehi saṅgahitoti, tathā ceva saṃvaṇṇitaṃ. Atha vā sabbattha appaṭihatañāṇacārena dhammassāminā niravasesato agatiṃ, gatiṅca yathābhūtaṃ sayamaṃ abhiññā sacchikatvā paveditā etā diṭṭhiyo, tasmā yāvatikā diṭṭhiyo bhagavatā desitā, yathā ca desitā, tāvatikā tathā ceva sannitṭhānato sampaṭicchitabbā, na cettha yuttivicāraṇā kātabbā buddhavisayattā. Acinteyyo hi buddhānaṃ buddhavisayo, tathā ca vakkhati “tatha na ekantena kāraṇaṃ pariyesitabban”ti (dī. ni. aṭṭha. 1.78-82).

Dutiyabhāṇavāraṇaṇā niṭṭhitā.

Aparantakappikavādavaṇṇanā

74. “Aparanteñāṇaṃ (dha. sa. 1067), aparantānudiṭṭhino”ti-ādīsu (dī. ni. 1.74) viya **aparanta**-saddānaṃ yathākkamaṃ anāgatakālakotṭhāsavācakatamaṃ sandhāyāha “**anāgatakotṭhāsasaṅkhātan**”ti. “Pubbantaṃ kappetvā”ti-ādīsu vuttanayena “**aparantaṃ kappetvā**”ti-ādīsipi attho veditabbo. Visesamattameva cettha vakkhāma.

Saññivādavaṇṇanā

75. Āghātanā uddhanti **uddhamāghātanamaṃ**, maraṇato uddhamaṃ pavatto attāti attho. “Uddhamāghātananaṃ”ti pavatto vādo **uddhamāghātano** sahacaraṇavasena, taddhitavasena ca, antalopaniddeso vā esa. So etesanti **uddhamāghātanikā**. Evaṃ saddato nipphannaṃ atthato eva dassetuṃ “**uddhamāghātanā attānaṃ vadanti**”ti vuttaṃ, āghātanā uddhamaṃ uparibhūtaṃ attabhāvanti attho. Te hi diṭṭhigatikā “uddhamaṃ maraṇato attā nibbikāro”ti vadanti. “**So etesan**”ti-ādīnā assatthiyatthaṃ dasseti yathā “buddhamassa atthīti buddho”ti. Ayaṃ aṭṭhakathāto aparō nayo- saññīti pavatto vādo **saññī** sahacaraṇādinayena, saññī vādo etesanti **saññīvādā** samāsavasena. Saññīvādo eva vādo etesanti hi attho.

76-77. **Rūpī** (1.0441) **attāti** ettha kasiṇarūpaṃ “attā”ti kasmā vuttaṃ, nanu rūpaviniṃuttana attanā bhavitabbaṃ “rūpamassa atthī”ti vutte saññāya viya rūpassāpi attaniyattā. Na hi “saññī attā”ti ettha saññā eva attā, atha kho “saññā assa atthī”ti atthena attaniyāva, tathā ca vuttaṃ “**tattha pavattasaññāñcassa ‘saññā’ti gahetvā**”ti? Na kho panetamevaṃ daṭṭhabbaṃ “rūpamassa atthīti rūpī”ti, atha kho “ruppanasīlo rūpī”ti. Ruppanañcetta rūpasarikkhatāya kasiṇarūpassa vaḍḍhitāvaḍḍhitakālavasena visesāpatti. Sā hi “natthī”ti na sakkā vattuṃ parittavipulatādivisesasabbhāvato. Yadevaṃ siyā “ruppanasīlo rūpī”ti, atha imassa vādassa sassatadiṭṭhisāṅgaho na yujjati ruppanasīlassa bhedasabbhāvato? Yujjateva kāyabhedato uddhamaṃ parikappitassa attano nibbikāratāya tena adhippetattā. Tathā hi vuttaṃ “arogo paraṃ maraṇā”ti. Atha vā “rūpamassa atthīti rūpī”ti vuttepi na koci doso kappanāsiddhena bhedena abhedassāpi niddesadassanato yathā “silāputta-

kassa sarīran”ti.

Apica avayavavasena avayavino tathāniddeśanidassanato yathā “kāye kāyānu-
passī”ti (saṃ. ni. 5.390), ruppanaṃ vā rūpaṃ, rūpasabhāvo, tadassa atthīti **rūpī**,
attā “rūpino dhammā”ti-ādīsu (dha. sa. 11.dukamātikā) viya, evañca katvā attano
rūpasabhāvattā “rūpī attā”ti vacanaṃ ñāyāgatamevāti vuttaṃ “**kasiṇarūpaṃ
attā**”ti. “**Gahetvā**”ti etena cetassa sambandho. **Tatthā**ti kasiṇarūpe. **Assā**ti parika-
ppitassa attano, ājīvakādayo takkamattena paññapenti viyāti attho. Ājīvakā hi
takkikāyeva, na lābhino. Niyatavāditāya hi kammaphalapaṭikkhepato natthi tesam
jhānasamāpattilābho. Tathā hikaṇḥābhijāti-ādīsu kāḷakādirūpaṃ “attā”ti ekacce
ājīvakā paṭijānanti. Purimanayena cettha lābhīnaṃ dasseti, pacchimanayena
pana takkikaṃ. Evamīdisesu. **Roga**-saddo bhaṅgapariyāyo bhaṅgassāpi rujjana-
bhāvato, evañca katvā aroga-saddassa niccapariyāyatā upapannā hoti, tenāha
“**nicco**”ti. **Roga**-saddo vā byādhipariyāyo. **Arogo**Ti pana rogarahitatāsīsenā nibbi-
kāratāya niccataṃ diṭṭhigatiko paṭijānātīti dassetuṃ “**nicco**”ti vuttaṃ (1.0442).
Kasiṇugghāṭimākāsapaṭhamārūppaviññāṇanattibhāvākiñcaññāyatanāni yathāra-
hamarūpasamāpattinimittaṃ nāma. Nimbapaṇṇe tapparimāṇo tittakaraso viya
sarīrapparimāṇo arūpī attā sarīre tiṭṭhatīti takkamatteneva nigaṇṭhā “arūpī attā
saññī”ti paññapentīti āha “**nigaṇṭhādayo viyā**”ti.

Tatīyā panāTi “rūpī ca arūpī ca attā”ti laddhi. **Missakagāhavasenā**ti rūpārūpasā-
māpattīnaṃ yathāvuttāni nimittāni ekajjhaṃ katvā ekova “attā”ti, tattha pavattasa-
ññāñcassa “saññā”ti gahaṇavasena. Ayañhi diṭṭhigatiko rūpārūpasamāpattilābhī
tāsam nimittaṃ rūpabhāvena, arūpabhāvena ca “attā”ti gahetvā “rūpī ca arūpī cā”-
ti abhinivesaṃ janesi athetavādino viya, takkamatteneva vā rūpārūpadhammānaṃ
missakagahaṇavasena “rūpī ca arūpī ca attā”ti abhinivissa aṭṭhāsi. **Catutthā**ti
“neva arūpī ca nārūpī ca attā”ti laddhi. **Takkagāhenevā**Ti saṅkhārasesasukhuma-
bhāvappattadhammā viya accantasukhumabhāvappattiyā sakiccasādhanāsama-
tthātāya khambhakucchi [thambhakuṭṭa (dī. ni. ṭī. 176-77)] hatthapādādīsaṅghāto
viya neva rūpī, rūpasabhāvānavattanato na ca arūpīti evaṃ pavattatakkagāhe-
neva.

Ayaṃ aṭṭhakathāmuttako nayo- nevarūpī nārūpīti ettha hi antānantikacatuttha-
vāde viya aññamaññapaṭikkhepavasena attho vedītabbo. Satīpi ca tatīyavādena
imassa samānatthabhāve tattha

desakālabhedavasena viya idha kālavatthubhedavasena tatiyacatutthavādānaṃ viseso daṭṭhabbo. Kālabhedavasena hi idha tatiyavādassa pavatti rūpārūpanimittānaṃ saha-anupaṭṭhānato. Catutthavādassa pana vatthubhedavasena pavatti rūpārūpadhammasamūhābhāvatoti. Dutiyacatukkaṃ antānantikavāde vuttanayena veditabbaṃ sabbathā saddatthato samānatthattā. Yaṃ panettha vattabbaṃ, tampi “amati gacchati bhāvo osānametthā”ti-ādinā amhehi vuttameva, kevalaṃ pana tattha pubbantakappanāvasena pavatto, idha aparantakappanāvasenāti ayaṃ viseso pākaṭṭoyeva. Kāmañca nānattasaññī attāti ayampi vādo samāpannakavasena labbhati. Aṭṭhasamāpattilābhino diṭṭhigatikassa vasena saññābhedasaṃbhavato. Tathāpi samāpattiyaṃ (1.0443) ekarūpeneva saññāya upaṭṭhānato lābhivasena ekattasaññitā sātisayaṃ yuttāti āha “**samāpannakavasena ekattasaññī**”ti. Ekasamāpattilābhino eva vā vasena attho veditabbo. Satipi ca samāpattibhedato saññābhedasaṃbhave bahiddhā puthuttārammaṇeyeva saññānānattassa oḷārikassa saṃbhavato takkivaseneva nānattasaññitaṃ dassetuṃ “**asamāpannakavasena nānattasaññī**”ti vuttaṃ. **Parittakasiṇavasenā**ti avaḍḍhitattā appakasiṇavasena, **kasiṇaggahaṇa**ñcetha saññāya visayadassanaṃ. Visayavasena hi saññāya parittatā, iminā ca satipi saññāvinimuttadhamme “saññāyeva attā”ti vadatīti dasseti. Esa nayo **vipulakasiṇavasenā**ti etthāpi. Evañca katvā antānantikavāde ceva idha ca antānantacatukke paṭhamadutiyavādesu saddatthamattato samānesupi sabhāvato tehi dvīhi vādehi imesaṃ dvinnaṃ vādānaṃ viseso siddho hoti, aññathā vuttappakāresu vādesu satipi pubbantāparantakappanabhedamattena kehici visese kehici avisesoyeva siyāti.

Ayaṃ pana aṭṭhakathāmuttako nayo- “aṅguṭṭhappamāṇo attā, aṇumatto attā”ti-ādiladdhivasena paritto ca so saññī cāti **parittasaññī** kāpilakāṇādapabhutayo [kapilakāṇādādayo (dī. ni. ṭī. 1.76-77)] viya. Attano sabbagatabhāvapaṭijānāvasena appamāṇo ca so saññī cāti **appamāṇasaññī**ti.

Dibbacakkhuparibhaṇḍattā yathākammūpagañāṇassa dibbacakkhupabhāvajanitena yathākammūpagañāṇena dissamānāpi sattānaṃ sukhādisamaṅgitā dibbacakkhunāva diṭṭhā nāmāti āha “**dibbena cakkhunā**”ti-ādi. Catukkanayaṃ, pañcakanayañca sandhāya **tikacatukkajjhānabhūmiyaṃ**ti vuttaṃ. Diṭṭhigatikavisayāsu hi pañcavokārajhānabhūmīsu vehapphalabhūmiṃ ṭhapetvā avasesā yathārahaṃ catukkanaye tikajjhānassa, pañcakanaye ca catukkajjhānassa vipākaṭṭhānattā **tikacatukkajjhānabhūmiyo** nāma. Suddhāvāsā pana tesamavisayā. **Nibbattamānanti** uppajjamānaṃ. Nanu ca “ekantasukhī attā”ti-ādinā pavattavādānaṃ aparantadiṭṭhibhāvato “nibbattamānaṃ disvā”ti paccuppannavacanaṃ anupapannameva siyā. Anāgatavisayā hi ete vādāti? Upapannameva anāgatassa ekantasukhībhāvādikassa pakappanāya (1.0444) paccuppannanibbattidassanena adhippetattā. Tenevāha “nibbattamānaṃ disvā ‘ekantasukhī’ti gaṇhāti”ti. Ettha ca tassaṃ tassaṃ bhūmiyaṃ bāhullena sukhādisahitadhammappavattidassanaṃ paṭicca tesam “ekantasukhī”ti-ādigahaṇato tadanurūpāyeva bhūmi vuttāti daṭṭhabbaṃ. Saddantarābhisambandhavasena viya hi atthapakaraṇādivasenapi atthaviseso labbhati. “Ekantasukhī”ti-ādīsu ca ekantabhāvo bahulaṃ pavattimattaṃ pati

payutto. Tathāpavattimattadassanena tesam evam gahaṇato. Atha vā hatthidassaka-andhā viya diṭṭhigatikā yaṃ yadeva passanti, taṃ tadeva abhinivissa voharanti. Vuttañhetam bhagavatā **udāne** “aññatitthiyā bhikkhave, paribbājakā andhā acakkhukā”ti-ādi, (udā. 55) tasmā alamettha yuttimagganāti. “Dibbena cakkhunā disvā”ti vuttamattham samatthetum **“visesato hī”**ti-ādi vuttam.

Asaññinevasaññināsaññivādavaṇṇanā

78-83. Atha na koci viseso atthīti codanam sodheti **“kevalaññī”**ti-ādinā. “Asaññī”ti ca “nevasaññināsaññī”ti ca gaṇhantānam tā diṭṭhiyoti sambandho. **Kāraṇanti** visesakāraṇam, diṭṭhisamudāgamakāraṇam vā. Satipi kiñci kāraṇapariyesanasambhave diṭṭhigatikavādānam anādariyabhāvam dassetum **“na ekantena kāraṇam pariyesitabban”**ti vuttam. Kasmāti āha **“diṭṭhigatikassā”**ti-ādi, etena pariyesanakkhamābhāvatoti apariyesitabba-kāraṇam dasseti. Idam vuttam hoti-asaññivāde asaññībhava nibbattasattavasena pavatto paṭhamavādo, “saññam attato samanupassati”ti ettha vuttanayena saññamyeva “attā”ti gahetvā tassa kiñcanabhāvena ṭhitāya aññāya saññāya abhāvato “asaññī”ti pavatto dutiyavādo, tathā saññāya saha rūpadhamme, sabbe eva vā rūpārūpadhamme “attā”ti gahetvā pavatto tatiyavādo, takkagāhavaseneva catutthavādo pavatto.

Dutiyacatukkepi kasiṇarūpassa asaññānasabhāvatāya asaññīti katvā antānantikavāde vuttanayena cattāro vikappā pavattā. Nevasaññināsaññivāde pana nevasaññināsaññībhava nibbattasattasseva cutipaṭṭisandhisu (1.0445), sabbattha vā paṭusaññākkiccam kātum asamatthāya sukhumāya saññāya atthibhāvapaṭijānavasena paṭhamavādo, asaññivāde vuttanayena sukhumāya saññāya vasena, saññānasabhāvatāpaṭijānavasena ca dutiyavādādayo pavattāti. Evam kenaci pakārena satipi kāraṇapariyesanasambhave diṭṭhigatikavādānam pariyesanakkhamābhāvato ādaram katvā mahussāhena tesam kāraṇam na pariyesitabanti. Etesam pana saññī-asaññinevasaññināsaññivādānam sassatadiṭṭhisāṅgaho “arogo param maraṇā”ti vacanato pākaṭoyeva.

Ucchedavādavaṇṇanā

84. Avijjamānassa vināsāsambhavato atthibhāvahetuko ucchedoti dassetum vijjamānavācakena santa-saddena **“sato”**ti pāḷiyam vuttanti āha **“vijjamānassā”**ti. Vijjamānatāpayutto cesa diṭṭhigatikavādavisayo sattoyeva idha adhippetoti dassanattam pāḷiyam **“sattassā”**ti vuttam, tena imamattham dasseti- yathā hetuphalabhāvena pavattamānānam sabhāvadhammānam satipi ekasantānapariyāpannānam bhinnasantatipatitehi visese hetuphalabhūtānam paramatthato bhinnasabhāvattā bhinnasantānapatitānam viya accantam bhedasanniṭṭhānena nānattanayassa micchāgahaṇam ucchedābhinivesassa kāraṇam, evam hetuphalabhūtānam vijjamānepi sabhāvabhede ekasantatipariyāpannatāya ekattanayena accantama-bhedagahaṇampi kāraṇamevāti. Santānavasena hi pavattamānesu khandhesu

ghanavinibbhogābhāvena tesam idha sattagāho, sattassa ca atthibhāvagāhahe-
tuko ucchedavādo, anupubbanirodhavasena pana nirantaravināso idha “ucchedo”-
ti adhippeto yāvāyaṃ attā ucchijjamāno bhavati, tāvāyaṃ vijjatiyevāti gahaṇatoti
āha “**upacchedan**”ti. **U**-Saddo hi upa-saddapariyāyo, so ca upasaṅkamanattho,
upasaṅkamanañcetha anupubbamuppajjitvā aparāparaṃ nirodhavasena niranta-
ratā. Apica punānuppajjamānavasena nirudayavināsoyeva **ucchedo** nāma yathā-
vuttanayena gahaṇatoti āha “**upacchedan**”ti. **U**-Saddo, hi upa-saddo ca ettha upa-
ribhāgattho. Niruddhato parabhāgo ca idha uparibhāgoti vuccati.

Nirantaravasena (1.0446), nirudayavasena vā visesena nāso **vināso**, so pana
maṃsacakkhupaññācakkhūnaṃ dassanapathātikkanamanato adassanamevāti āha
“**adassanan**”ti. Adassane hi **nāsa**-saddo loke niruḷho “dve cāpare vaṇṇavikāranā-
sā”ti-ādīsu (kāśikā 6-3-109 suttaṃ passitabbaṃ) viya. **Bhāvavigamanti** sabhāvā-
pagamaṃ. Yathādhammaṃ bhavanaṃ bhāvoti hi atthena idha **bhāva**-saddo
sabhāvavācako. Yo pana nirantaraṃ nirudayavināsavasena ucchijjati, so attano
sabhāvena ṭhātumasakkuṇeyyatāya “bhāvāpagamo”ti vuccati. “**Tatthā**”ti-ādinā
ucchedavādassa yathāpāṭhaṃ samudāgamaṃ nidassanamattena dasseti, tena
vakkhati “tathā ca aññathā ca vikappetvāvā”ti. **Tatthāti** “sato sattassa ucchedaṃ
vināsaṃ vibhavaṃ paññapenti”ti vacane. **Lābhīti** dibbacakkhuññalābhī. Tadava-
sesalābhī ceva sabbaso alābhī ca idha aparantakappikaṭṭhāne “**alābhī**” tveva
vuccati.

Cutinti sekkhaputhujanānampi cutimeva. Esa nayo **cutimattamevāti** etthāpi. **Upa-
pattiṃ apassantoti** daṭṭhuṃ samatthepi sati anolokanavasena apassanto. **Na upa-
pātanti** pubbayogābhāvena, parikammākaraṇena vā upapattiṃ daṭṭhuṃ na
sakkoti, evañca katvā nayadvaye viseso pākaṭo hoti. Ko paralokaṃ jānāti, na jānā-
tiyevāti natthikavādavasena ucchedaṃ gaṇhātīti saha pāṭhasesena sambandho,
natthikavādavasena mahāmūḷhabhāveneva “ito añño paraloko atthi”ti anavabo-
dhanato imaṃ diṭṭhiṃ gaṇhātīti adhippāyo. “Ettakoyeva visayo, yvāyaṃ indriyago-
caro”ti attano dhītuyā hatthaggaṇhanakarājā viya kāmāsukhābhīrattatāyapi gaṇhā-
tīti āha “**kāmasukhagiddhatāya vā**”ti. Vaṇṭato patitapaṇṇānaṃ vaṇṭena apaṭisa-
ndhikabhāvaṃ sandhāya “**na puna viruhanti**”ti vuttaṃ. **Evameva sattāti** yathā
paṇḍupalāso bandhanā pavutto puna na paṭisandhiyati, evameva sabbepi sattā
appaṭisandhikā maraṇapariyosānā aponobbhavikā appaṭisandhikamarāṇameva
nigacchantīti attho. Udakapubbuḷakūpamā hi sattā puna anuppajjamānatoti tassa
laddhi. **Tathāti** “lābhī anussaranto”ti-ādinā [arahato (aṭṭha)] nidassanavasena
vuttappakārena. **Aññathāti** takkanassa anakappakārasambhavato tato aññenapi
pakārena. Lābhīnopi cutito (1.0447) uddhaṃ upapātassa adassanamattaṃ pati
takkaneneva imā diṭṭhiyo uppajjantīti vuttaṃ “**vikappetvāvā**”ti. Tathā ca vikappe-
tvāva uppannā aññathā ca vikappetvāva uppannāti hi sambandho. Tattha “dve
janā”ti-ādinā ucchedaggāhakappabhedadassanena imamatthaṃ dasseti. Yathā
amarāvikkhepikavādā ekanta-alābhīvaseneva desitā, yathā ca uddhamāghātani-
kasaññivāde catutthacatukke saññivādā ekantalābhīvaseneva desitā, nayime.
Ime pana sassatekaccasassatavādādayo viya lābhī-alābhīvaseneva desitāti.

Yadevaṃ kasmā sassatavādādīsu viya lābhīvasena, takkīvasena ca paccekaṃ desanamakatvā sassatavādādīdesanāhi aññathā idha desanā katāti? Vuccate-desanāvilāsappattito. Desanāvilāsappattā hi buddhā bhagavanto, te veneyyajjhāsayanurūpaṃ vividhenākārena dhammaṃ desenti, na aññathā. Yadi hi idhāpi ca tathādesanāya nibandhanabhūto veneyyajjhāsayo bhaveyya, tathārūpameva bhagavā vadeyya, kathaṃ? “Idha bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya ...pe... yathā samāhite citte sattānaṃ cutūpapātaññāya cittaṃ abhininnāmeti, so dibbena cakkhunā visuddhena atikkantamānusakena arahato cuticittaṃ passati, puthūnaṃ vā parasattānaṃ, na heva kho taduddhaṃ upapattiṃ. So evamāha ‘yato kho bho ayaṃ attā rūpī cātumahābhūtiko mātāpettikasambhavo kāyassa bhado ucchijjati vinassati, na hoti paraṃ maraṇā’ti-ādinā” visesalābhino, takkino ca visuṃ katvā. Yasmā pana tathādesanāya nibandhanabhūto veneyyajjhāsayo na idha bhavati, tasmā desanāvilāsena veneyyajjhāsayanurūpaṃ sassatavādādīdesanāhi aññathāyevāyaṃ desanā katāti daṭṭhabbaṃ.

Atha vā sassatekaccasassatavādādīsu viya na idha takkīvādato visesalābhīvādo bhinnākāro, atha kho samānappakāratāya samānākāroyevāti imassa visesassa pakāsanatthaṃ ayamucchedavādo bhagavatā purimavādehi viṣiṭṭhākārabhāvena desito. Sambhavati hi idha takkinopi anussavādivasena adhigamavato viya abhiniveso. Apica na imā diṭṭhiyo bhagavatā anāgate evaṃbhāvīvasena (1.0448 desitā, nāpi evamete bhaveyyunti parikkappanāvasena, atha kho yathā yathā diṭṭhigatikehi “idameva saccaṃ, moghamaññan”ti (ma. ni. 2.187, 203, 427; 3.27, 28; udā. 55) maññitā, tathā tathāyeva ime diṭṭhigatā yathābhuccaṃ sabbaññutaññānena paricchinditvā pakāsitā, yehi gambhīrādippakārā aputhujjanagocarā buddhadhammā pakāsanti, yesaṅca parikittanena tathāgatā sammadeva thomitā honti.

Aparo nayo- yathā ucchedavādīhi diṭṭhigatikehi uttaruttarabhavadassīhi aparabhavadassīnaṃ tesaṃ vādapaṭisedhavasena sakasakavādā patiṭṭhāpitā, tathāyevāyaṃ desanā katāti purimadesanāhi imissā desanāya pavattibhedo na code-tabbo, evaṅca katvā arūpabhavabhedavasena ucchedavādo catudhā vibhajitvā viya kāmarūpabhavabhedavasenāpi anekadhā vibhajitvāyeva vattabbo, evaṃ sati bhagavatā vuttasattakato bahutarabhedo ucchedavādo āpajjatīti, atha vā paccekaṃ kāmarūpabhavabhedavasena viya arūpabhavavasenāpi na vibhajitvā vattabbo, evampi sati bhagavatā vuttasattakato appatarabhedova ucchedavādo āpajjatīti ca evaṃpakārāpi codanā anavakāsā eva hoti. Diṭṭhigatikānañhi yathābhimataṃ desanā pavattāti.

85. Mātāpitūnaṃ etanti taṃsambandhanato etaṃ mātāpitūnaṃ santakanti attho. **Sukkasoṇitanti** pitu sukkaṃ, mātu soṇitañca, ubhinnaṃ vā sukkaśāṅkhātaṃ soṇitaṃ. **Mātāpettiketi** nimitte cetaṃ bhuttaṃ. **Iti** imehi tīhi padehi. “Rūpakāya-vasenā”ti avatvā “**rūpakāyasīsenā**”ti vadanto arūpampi tesaṃ “attā”ti gahaṇaṃ ṇāpeti. Iminā pakārena **itthanti** āha “**evameke**”ti. **Evam**-saddo hettha idamattho, iminā pakārenāti attho. **Eketi** ekacce, aññe vā.

86. Manussānaṃ pubbe gahitattā, aññesañca asambhavato “kāmāvacaro”ti ettha **chakāmāvacaradevaparīyāpannoti** attho. **Kabalīkāro** cettha yathāvuttasudhāhāro.

87. Jhānāmanena (1.0449) **nibbattoti** ettha yaṃ vattabbaṃ, taṃ heṭṭhā vutta-meva. Mahāvayavo **aṅgo**, tattha viṣuṃ pavatto **paccaṅgo**, sabbehi aṅgapaccāṅgehi yutto tathā. **Tesanti** cakkhusotindriyānaṃ. **Itaresanti** ghānājivhākāyindriyānaṃ. Tesampi indriyānaṃ saṅghānaṃ purisavesavaseneva veditabbaṃ. Tathā hi **aṭṭhakathāsu** vuttaṃ “samānepi tattha ubhayalingābhāve purisasaṅghānāva tattha brahmāno, na itthisaṅghānā”ti.

88-92. Ākāsānañcāyatana-saddo idha bhavēyevāti āha “**ākāsānañcāyatanabhavan**”ti. Etthāha- yuttaṃ tāva purimesu tīsu vādesu “kāyassa bheda”ti vuttaṃ pañcavokārabhavaparīyāpannaṃ attabhāvamārabba pavattattā tesaṃ vādānaṃ, catuvokārabhavaparīyāpannaṃ pana attabhāvaṃ nissāya pavattesu catutthādīsu catūsu vādesu kasmā “kāyassa bheda”ti vuttaṃ. Na hi arūpīnaṃ kāyo vijjati. Yo bhedoti vucceyyāti? Saccametaṃ, rūpattabhāve pana pavattavohāreneva diṭṭhigatiko arūpattabhāvepi kāyavohāraṃ āropetvā evamāha. Lokasmiñhi dissati aññatthabhūtopi vohāro tadanñatthasamāropito yathā taṃ “sasavisāṇaṃ, khaṃ pupphan”ti. Yathā ca diṭṭhigatikā diṭṭhiyo paññapenti, tathāyeva bhagavāpi desetīti. Apica nāmakāyabhāvato phassādiddhammasamūhābhūte arūpattabhāve kāyaniddeso daṭṭhabbo. Samūhaṭṭhenapi hi “kāyo”ti vuccati “hatthikāyo assakāyo”ti-ādīsu viya. Ettha ca kāmāvacaradevattabhāvādiniravasesavibhavapatitṭhāpakānaṃ dutiyādivādānaṃ aparantakappikabhāvo yutto hotu anāgataddhavisayattā tesaṃ vādānaṃ, kathaṃ pana diṭṭhigatikassa paccakkhabhūtamānussattabhāvāpagama-patitṭhāpakassa paṭhamavādassa aparantakappikabhāvo yujjeyya paccuppanna-dhavisayattā tassa vādassa. Dutiyavādādīnañhi purimapurimavādasaṅgahita-sseva attano anāgate taduttaribhavūpapannassa samucchadabodhanato yujjati aparantakappikatā, tathā ceva vuttaṃ “no ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti”ti-ādi (dī. ni. 1.85) yaṃ pana tattha vuttaṃ “atthi kho bho añño attā”ti, (dī. ni. 1.87) taṃ mānussattabhāvādiheṭṭhimattabhāvavisesāpekkhāya vuttaṃ, na sabbathā aññabhāvato. Paṭhamavādassa pana anāgate taduttaribhavūpapannassa attano samucchadabodhanābhāvato (1.0450), “atthi kho bho añño attā”ti ettha aññabhāvena aggahaṇato ca na yujjateva aparantakappikatāti? No na yujjati idhalokaparīyāpannattepi paṭhamavādavisayassa anāgatakālikasseva tena adhippetattā. Paṭhamavādināpi hi idhalokaparīyāpannassa attano paraṃ maraṇā ucchedo anāgatakālavaseneva adhippeto, tasmā cassa aparantakappika-tāya na koci virodhoti.

Dit̥hadhammanibbānavādavaṇṇanā

93. Ñāṇena dat̥habboti **dit̥tho**, dit̥tho ca so sabhāvat̥thena dhammo cāti **dit̥thadhammo**, dassanabhūtena ñāṇena upaladdhasabhāvoti attho. So pana akkhāna-mindriyānaṃ abhimukhībhūto visayoyevāti vuttaṃ “**paccakkhadhammo vuccati**” ti. Tattha yo anindriyavisayo, sopi supākaṭabhāvena indriyavisayo viya hotīti katvā tathā vuttanti dat̥habbaṃ, tenevāha “**tattha tattha paṭiladdhattabhāvassetam adhi-vacanan**” ti, tasmim̄ tasmim̄ bhava yathākammaṃ paṭilabhitabbattabhāvassa vācakaṃ padaṃ, nāmanti vā attho. **Nibbānañ** cettha dukkhavūpasamanameva, na aggaphalaṃ, na ca asaṅkhatadhātu tesamavisayattāti āha “**dukkhavūpasamanan**” -ti. Dit̥hadhammanibbāne pavatto vādo etesanti **dit̥hadhammanibbānavādā**tipi yujjati.

94. Kāmaniyattā kāmā ca te anekāvayavānaṃ samūhabhāvato sattānañca bandhanato guṇā cāti **kāmaguṇā** Ti atthaṃ sandhāyāha “**manāpiyarūpādīhī**” ti-ādi. Yāva phoṭṭhabbārammaṇañcettha **ādi**-saddena saṅgaṇhāti. **Sut̥thu appitoti** sammā ṭhapito. Ṭhapanā cettha allīyanāti āha “**allīno**” ti. Parito tattha tattha kāmā-guṇesu yathāsakaṃ indriyāni cāreti gocaraṃ gaṇhāpetīti atthaṃ dassetuṃ “**tesū**” -ti-ādi vuttaṃ, tenāha “**ito cito ca upaneti**” ti. **Pari**-saddavisit̥tho vā idha **cara**-saddo kilāyanti vuttaṃ “**palālati**” ti-ādi [laḷati (at̥thakathāyaṃ)]. **Palālati**ti hi pakārena laḷati, vilāsaṃ karotīti attho. “**Ettha cā**” ti-ādinā uttamakāmaguṇikānameva dit̥hadhammanibbānaṃ paññapentīti dasseti. Mandhātumahārājavasavattidevarājakā-maguṇā hi uttamatāya nidassitā, kasmāti āha “**evarūpe**” ti-ādi.

95. **Aññathābhāvāti** (1.0451) kāraṇe nissakkavacanaṃ. **Vuttanayenāti** sutta-padesu desitanayena, etena sokādīnamuppajjanākāraṃ dasseti. Ñātibhogarogasīla-dit̥thibyasanehi phuṭṭhassa cetaso abbhantaraṃ nijjhāyanaṃ socanaṃ **antonijjhā-yanaṃ**, tadeva lakkhaṇametassāti **antonijjhāyanalakkhaṇo**. Tasmim̄ soke samu-ṭṭhānahetubhūte nissitaṃ **tannissitaṃ**. Bhusaṃ vilapanaṃ **lālappanaṃ**, tannissita-meva lālappanaṃ, tadeva lakkhaṇamassāti **tannissitalālappanalakkhaṇo**. Pasāda-saṅkhāte kāye nissitassa dukkhasahagatakāyaviññāṇassa paṭipīḷanaṃ **kāyapaṭipī-ḷanaṃ**, sasambhārakathanaṃ vā etaṃ yathā “dhanunā vijjhati” ti tadupanissa-yassa vā anit̥tharūpassa pacchā pavattanato “rūpakāyassa paṭipīḷanan” tipi vaṭṭati. Paṭighasampayuttassa manaso vihesanaṃ **manovighātaṃ**. Tadeva lakkhaṇama-ssāti sabbattha yojetabbaṃ. Ñātibyanādinā phuṭṭhassa paridevanāyapi asakku-ṇantassa antogatasokasamuṭṭhito bhuso āyāso **upāyāso**. So pana cetaso appasa-nnākāro evāti āha “**visādalakkhaṇo**” ti. Sādanaṃ pasādanaṃ **sādo**, Pasannatā. Anupasaggopi hi saddo sa-upasaggo viya yathāvuttassa atthassa bodhako yathā “gotrabhū” ti. Evaṃ sabbattha. Tato vigamanaṃ **visādo**, appasannabhāvo.

96. Vitakkaṃ **vitakkitaṃ**, taṃ panatthato vitakkova, tathā **vicāritanti** etthāpi, tena vuttaṃ “**abhiniropanavasena pavatto vitakko**” ti-ādi. **Etenāti** vitakkavicāre parāmasitvā karaṇaniddeso, hetuniddeso vā. Tenetamatthaṃ dīpeti “khobhakarā-sabhāvattā vitakkavicārānaṃ taṃsahitampi jhānaṃ tehi sa-uppiḷanaṃ viya hotī” ti,

tenāha “**sakaṇṭakam** [bhakaṇḍakam (aṭṭhakathāyam)] **viya khāyati**”ti. Oḷārika-
bhāvo hi vitakkavicārasañkhātena kaṇṭakena saha pavattakathā. Kaṇṭakasahita-
bhāvo ca sa-uppīlanatā eva, loke hi sakaṇṭakam pharusakam oḷārikanti vadanti.

97. Pītigatam **pītiyeva** “diṭṭhigatan”ti-ādīsu (dha. sa. 381; mahāni. 12) viya gata-
saddassa tabbhāvavuttito. Ayañhi saṃvaṇṇakānam pakati, yadidaṃ anathaka-
padaṃ, tulyādhikaraṇapadañca ṭhapetvā atthavaṇṇanā. Tathā hi tattha tattha
dissati. “Yopanāti (1.0452) yo yādiso, (pārā. 45) nibbānadhātūti nibbāyanamattan”-
ti ca ādi. Yāya nimittabhūtāya ubbilāvanapītiyā uppannāya cittaṃ **ubbilāvitam**
nāma, sāyeva **ubbilāvitattam** bhāvavācākassa nimitte pavattanato. Iti pītiyā uppa-
nnāya eva cittaṃ ubbilāvanato tassa ubbilāvitabhāvo pītiyā kato nāmāti āha
“**ubbilabhāvakarāṇam**”ti.

98. Ābhujanaṃ manasikaraṇam **ābhogo**. Sammā anukkamena, punappunaṃ
vā ārammaṇassa āhāro **samannāhāro**. Ayaṃ pana **ṭikāyam** (dī. ni. ṭi. 1.98) vutta-
nayo- cittaṃ ābhuggabhāvo ārammaṇe abhinatabhāvo **ābhogo**. Sukhena hi
cittaṃ ārammaṇe abhinataṃ hoti, na dukkhena viya apanataṃ, nāpi adukkhamas-
sukhena viya anabhinataṃ, anapanatañcāti. Ettha ca “manuññabhojanādīsu
khuppipāsādi-abhibhūtassa viya kāmehi viveciyamānassa upādārammaṇapattha-
nāvisesato abhivaḍḍhati, manuññabhojanaṃ bhuttāvino viya pana uḷārakāmaras-
sassa yāvadattham nicitassa sahitassa bhuttakāmatāya kāmesu pātabyatā na
hoti, visayānabhighiddhanato visayehi dummociyehi jalūkā viya sayameva muccati”-
ti ca ayoniso ummujjitvā kāmagaṇasantappitatāya saṃsāradukkhavūpasamaṃ
byākāsi paṭhamavādī. Kāmādīnaṃ ādīnavadassitāya, paṭhamādījhānasukhassa
santabhāvavadassitāya ca paṭhamādījhānasukhatittiyā saṃsāradukkhupacchedaṃ
byākāmsu dutiyādivādino. Idhāpi ucchedavādeva vuttappakāro vicāro yathāsa-
mbhavaṃ ānetvā vattabbo. Ayaṃ panettha viseso- ekasmimpi attabhāve pañca
vādā labbhanti. Paṭhamavāde yadi kāmagaṇasamappito attā, evaṃ so diṭṭhadha-
mmanibbānappatto. Dutiyādivādesu yadi paṭhamavādasaṅgahito soyeva attā
paṭhamajjhānādisamaṅgī, evaṃ sati diṭṭhadhammanibbānappattoti. Teneva hi
ucchedavāde viya idha pāḷiyam “añño attā”ti aññaggahaṇam na kataṃ. Kathaṃ
pana accantanibbānapanāññāpakassa attano diṭṭhadhammanibbānavādassa sassa-
tadiṭṭhiyā saṅgaho, na ucchedadiṭṭhiyāti? Taṃtaṃsukhavisesasamaṅgitāpaṭila-
ddhena bandhavimokkhena suddhassa attano sakarūpeneva avaṭṭhānadīpanato.
Tesañhi tathāpaṭiladdhena kammabandhavimokkhena suddho hutvā diṭṭhadha-
mmanibbānappatto attā sakarūpeneva avaṭṭhāsīti laddhi. Tathā hi **pāḷiyam** “ettā-
vatā kho bho (1.0453) ayaṃ attā paramadiṭṭhadhammanibbānam patto hoti”ti
sassatabhāvāññāpakacchāyāya eva tesaṃ vādadassanaṃ katanti.

“**Ettāvatā**”ti-ādīnā pāḷiyatthasampiṇḍanaṃ. Tattha **yāsanti** yathāvuttānaṃ
diṭṭhīnaṃ aniyamaniddesavacanaṃ. Tassa imā dvāsaṭṭhi diṭṭhiyo kathitāti niya-
manaṃ, niyatānapekkhavacanaṃ vā etaṃ “yaṃ sandhāya vuttan”ti āgataṭṭhāne
viya. **Sesāti** pañcapaññāsa diṭṭhiyo. Tāsu antānantikavādādīnaṃ sassatadiṭṭhi-
saṅgahabhāvo tattha tattha pakāsītoyeva. Kiṃ panettha kāraṇam, pubbantāparantā
eva diṭṭhābhīnivesassa visayabhāvena dassitā, na pana tadubhayamekajjhanti?

Asambhavo evettha kāraṇaṃ. Na hi pubbantāparantesu viya tadubhayavinimutte majjhante diṭṭhikappanā sambhavati tadubhayantaramattena ittarakālattā. Atha pana paccuppannattabhāvo tadubhayavemajjhaṃ, evaṃ sati diṭṭhikappanā-kkhamo tassa ubhayasabhāvo pubbantāparantesuyeva antogadhoti kathaṃ tadubhayamekajjhaṃ adassitaṃ siyā. Atha vā pubbantāparantavantatāya “pubbantāparanto”ti majjhanto vuccati, sopi “pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā cā”ti upari vadantena bhagavatā pubbantāparantehi visuṃ katvā vuttoyevāti daṭṭhabbo. Aṭṭhakathāyampi “sabbepi te pubbantāparantakappike”ti etena sāmaññaniddesena, ekasesena vā saṅgahitoti veditabbaṃ. Aññathā hi saṅkaḍḍhitvā vuttavacanassa niravasesasaṅkaḍḍhanābhāvato anattakata āpajjeyyāti. Ke pana te pubbantāparantakappikāti? Ye antānantikā hutvā diṭṭhadhammanibbānavādāti evamādinā ubhayasambandhābhinivesino veditabbā.

100-104. “Idānī”ti-ādinā appanāvacanadvayassa visesaṃ dasseti. Tattha **ekajjhanti** rāsikaraṇatthe nipāto. Ekadhā karotīti **ekajjhanti**pi neruttikā, bhāvanapumṣa-kañcetaṃ. **Iti**-saddo idamattho, iminā pakārena pucchitvā vissajjesīti attho. **Ajjhāsanti** sassatucchedavasena diṭṭhijjhāsayaṃ. Tadubhayavasena hi sattānaṃ saṃkilesapakkhe duvidho ajjhāsayaṃ. Tathā hi vuttaṃ-

“Sassatucchedadiṭṭhi ca, khanti cevānulomikā;

yathābhūtañca yaṃ ñāṇaṃ, etaṃ āsayasadditan”ti. (visuddhi. ṭī. 1.136; dī. ni. ṭī. 1paṭhamamahāsaṅgītikathāvaṇṇanā; sāratta. ṭī. 1paṭhamamahāsaṅgītikathāvaṇṇanā, verajjakaṇḍavaṇṇanā; vi. vi. ṭī. 1.verañjakaṇḍavaṇṇanāpi passitabbaṃ);

Taṅca (1.0454) bhagavā aparimāṇāsu lokadhātūsu aparimāṇānaṃ sattānaṃ

aparimāṇe eva ñeyyavisese uppajjanavasena anekabhedabhinnampi “cattāro janā sassatavādā”ti-ādinā dvāsaṭṭhiyā pabhedehi saṅgaṇhanavasena sabbaññutaññāṇena paricchinditvā dassento pamāṇabhūtāya tulāya dhārayamāno viya hotīti āha “**tulāya tulayanto viyā**”ti. Tathā hi vakkhati “antojālikatā”ti-ādi (dī. ni. aṭṭha. 1.146) “**sinerupādato vālukaṃ uddharanto viyā**”ti pana etena sabbaññutaññāṇato aññassa ñāṇassa imissā desanāya asakkuṇeyyatam dasseti paramagambhīratāvacanato.

Ettha ca “sabbe te imeheva dvāsaṭṭhiyā vatthūhi, etesaṃ vā aññatarena, natthi ito bahiddhā”ti vacanato, pubbantakappikādittayavinimuttassa ca kassaci diṭṭhigatikassa abhāvato yāni tāni sāmāññaphalādisuttantaresu vuttappakārāni akiriyahe-tukanatthikavādādīni, yāni ca issarapakatipajāpatipurisakālasabhāvaniyatidi-cchāvādādippabhedāni diṭṭhigatāni (visuddhi. 1.160-162; vibha. anuṭṭi. 2.194-195 vākyakhandhesu passitabbam) bahiddhāpi dissamānāni, tesam ettheva saṅga-hato antogadhatā veditabbā. Kathaṃ? Akiriyaṃvādo tāva “vañjho kūṭaṭṭho”ti-ādinā kiriyābhāvādīpanato sassatavāde antogadho, tathā “sattime kāyā”ti-ādi (dī. ni. 1.174) nayappavatto pakudhavādo, “natthi hetu natthi paccayo sattānaṃ saṃkilesāyā”ti-ādi (dī. ni. 1.168) nayappavatto ahetakavādo ca adhiccasamuppānavāde. “Natthi paro loko”ti-ādi (dī. ni. 1.171) nayappavatto natthikavādo ucchedavāde. Tathā hi tattha “kāyassa bheda ucchijjati”ti-ādi (dī. ni. 1.85) vuttaṃ. Paṭhamena **ādi**-saddena nigaṇṭhavādādayo saṅgahitā.

Yadipi pāḷiyaṃ (dī. ni. 1.177) nāṭaputtavādabhāvena cātuyāmasaṃvaro āgato, tathāpi sattavatātikkena vikkhepavādītāya nāṭaputtavādopi sañcayavādo viya amarāvikkhepavādesu antogadho. “Taṃ jīvaṃ taṃ sarīraṃ, aññaṃ jīvaṃ aññaṃ sarīraṃ”ti (dī. ni. 1.377; ma. ni. 2.122; saṃ. ni. 2.35) evaṃpakārā vādā pana “rūpī attā hoti arogo (1.0455) paraṃ maraṇā”ti-ādivādesu saṅgahaṃ gacchanti. “Hoti tathāgato paraṃ maraṇā, atthi sattā opapātikā”ti evaṃpakārā sassatavāde. “Na hoti tathāgato paraṃ maraṇā, natthi sattā opapātikā”ti evaṃpakārā ucchedavāde. “Hoti ca na hoti ca tathāgato paraṃ maraṇā, atthi ca natthi ca sattā opapātikā”ti evaṃpakārā ekaccasassatavāde. “Neva hoti na na hoti tathāgato paraṃ maraṇā, nevatthi na natthi sattā opapātikā”ti evaṃpakārā amarāvikkhepavāde. Issarapakatipajāpatipurisakālavādā ekaccasassatavāde. Kaṇḍavādo, sabhāvaniyatidi-cchāvādā ca adhiccasamuppānavāde saṅgahaṃ gacchanti. Iminā nayena suttanta-resu, bahiddhā ca aññatitthiyasamaye dissamānānaṃ diṭṭhigatānaṃ imāsu-yeva dvāsaṭṭhiyā diṭṭhisu antogadhatā veditabbā. Te pana tattha tathāgatanayena vuccamānā ganthavitthārakārā, atitthe ca pakkhandanamiva hotīti na vitthāra-yimha. Idha pāḷiyaṃ atthavicāraṇāya aṭṭhakathāyaṃ anuttānatthapakāsanameva hi amhākaṃ bhāroti.

“Evamayaṃ yathānusandhivasena desanā āgatā”ti vacanappasaṅgena suttas-sānusandhaya vibhajitum “**tayo hī**”ti-ādimāha. Atthantaranisedhanatthañhi vise-saniddhāraṇam. Tattha anusandhanaṃ **anusandhi**, sambandhamattaṃ, yaṃ desa-nāya kāraṇaṭṭhena “samuṭṭhānaṃ”tipi vuccati. Pucchādayo hi desanāya bāhirakā-raṇam tadanurūpena desanāpavattanato. Taṃsambandhopi tannissitattā kāraṇa-

meva. Abbhantarakāraṇaṃ pana mahākaraṇādesanāññādayo. Ayamatto upari āvi bhavissati. Pucchāya kato anusandhi **pucchānusandhi**, puccham anusandhim katvā desitattā suttassa sambandho pucchāya kato nāma hoti. Pucchāsaṅkhāto anusandhi **pucchānusandhī**tipi yujjati. Pucchānissitena hi anusandhinā tannissayabhūtā pucchāpi gahitāti. Atha vā anusandhahatīti **anusandhi**, pucchāsaṅkhāto anusandhi etassāti **pucchānusandhi**, taṃtaṃsuttapadeso. Pucchāya vā anusandhiyatīti **pucchānusandhi**, puccham vacanasambandham katvā desito taṃsamuttāniko taṃtaṃsuttapadesova. **Ajjhāsayanusandhim**hipi eseva nayo. Anusandhiyatīti anusandhi, yo yo anusandhi, anusandhino anurūpaṃ vā **yathānusandhi**.

Pucchāya, ajjhāsayena ca ananusandhiko ādimhi desitadhammassa anurūpadhammavasena vā tappaṭipakkhadhammavasena vā pavatto uparisuttapadeso. Tathā (1.0456) hi so “yena pana dhammena ...pe... kakacūpamā āgatā”ti-ādinā (dī. ni. aṭṭha. 1.100-104) aṭṭhakathāyaṃ vutto, yathāpāḷimayaṃ vibhāgoti dasseti **“tathā”**ti-ādinā. Tattha “evaṃ vutte nando gopālako bhagavantaṃ etadavocā”ti paṭhanti, taṃ na sundaraṃ sutte tathā abhāvato. “Evaṃ vutte nandagopālaka-sutte bhagavantaṃ etadavocā”ti pana paṭhitabbaṃ tasmim sutte “aññataro bhikkhu bhagavantaṃ etadavocā”ti atthassa upapattito. Idañhi saṃyuttāgamavare **salāyatanavagge** Saṅgītasuttaṃ. Gaṅgāya vuyhamānaṃ dārukkhandham upamaṃ katvā saddhāpabbajite kulaputte desite nando gopālako “ahamimaṃ paṭipattim pūressāmī”ti bhagavato santike pabbajam, upasampadañca gahetvā tathāpaṭipajjamāno nacirasseva arahattaṃ patto. Tasmā “nandagopālaka-sun”ti paññāyittha. “Kiṃ nu kho bhante”ti-ādini pana aññataroyeva bhikkhu avoca. Vuttañhi tattha “evaṃ vutte aññataro bhikkhu bhagavantaṃ etadavoca ‘kiṃ nu kho bhante, orimaṃ tīraṃ’ti-ādi”.

Tatrāyamatto- **evaṃ vutte**Ti “sace kho bhikkhave, dārukkhandho na orimaṃ tīraṃ upagacchatī”ti-ādinā gaṅgāya vuyhamānaṃ dārukkhandham upamaṃ katvā saddhāpabbajite kulaputte desite. **Bhagavantaṃ etadavocā**ti anusandhikusalātāya “kiṃ nu kho bhante”ti-ādivacanavoca. Tathāgato hi “imissaṃ parisatinisino anusandhi kusalo atthi, so maṃ pañhaṃ pucchissati”ti ettakeneva desanaṃ niṭṭhāpesi. **Orimaṃ tīraṃ**ti orimabhūtaṃ tīraṃ. Tathā **pārimaṃ tīraṃ**. **Majjhe saṃsīdoti** vemajjhe saṃsīdanaṃ nimmujjanaṃ. **Thale ussādoti** jalamajjhe utṭhite thalasmim ussārito āruḷho. **Manussaggāhoti** manussānaṃ sambandhībhūtānaṃ, manussehi vā gahaṇaṃ. Tathā **amanussaggāhoti āvaṭṭaggāhoti** udakāvaṭṭena gahaṇaṃ. **Antopūtīti** vakkahadayādīsu apūtīkassāpi guṇānaṃ pūtībhāvena abbhantaraṃpūtīti.

“**Atha kho aññatarassa bhikkhuno**”ti-ādi majjhimāgamavare uparipañṇāsake **mahāpuṇṇamasuttaṃ** (ma. ni. 3.88-90) tatrāyamatto- **iti kirāti** ettha **kira**-saddo aruciyaṃ, tena bhagavato yathādesitāya attasuññatāya attano aruciyaṃbhāvaṃ dīpeti. **Bhoti** dhammālapanaṃ, ambho sabhāvadhammāti attho. Yadi rūpaṃ anattā ...pe... viññānaṃ anattā. Evaṃ satīti (1.0457) sapāṭhasesayojanā. **Anattakātānī**Ti attanā na katāni, anattabhūtehi vā khandhehi katāni. **Kamattānaṃ phusissanti**ti kīdisamattabhāvaṃ phusissanti. Asati attani khandhānañca khaṇikattā tāni

kammāni kaṃ nāma attānaṃ attano phalena phusissanti, ko kammaphalaṃ paṭi-
saṃvedissatīti vuttaṃ hoti. Tassa bhikkhuno cetoparivitakkaṃ attano cetasā ceto-
pariyaññasampayuttena sabbaññutaññāṇasampayuttena vā aññāya jānitvāti
sambandho.

Avidvāti sutādivirahena ariyadhammassa akovidatāya apaṇḍito. **Vidvāti** hi
paṇḍitādhivacanaṃ vidati jānātīti katvā. **Avijjāgatoti** avijjāya upagato, ariya-
dhamme avinītatāya appahīnāvijjoti attho. **Tañhādhīpateyyena cetasāti** “yadi ahaṃ
nāma koci natthi, evaṃ sati mayā katassa kammassa phalaṃ ko paṭisaṃvedeti,
sati pana tasmīṃ siyā kammaphalūpabhogo” ti tañhādhīpatito āgatenā attavādūpā-
dānasahāgatenā cetasā. **Atidhāvītābanti** atikkamītvā dhāvītābbaṃ. Idaṃ vuttaṃ
hoti- khaṇīkattepi saṅkhārānaṃ yasmiṃ santāne kammaṃ kataṃ, tattheva phalū-
papattito dhammapuñjamattasseva siddhe kammaphalasambandhe ekattanayaṃ
micchā gahetvā ekena kāravēdakabhūtena bhāvītābbaṃ, aññathā kammaka-
mmaphalānāmasambandho siyāti attattaniyasuññatāpakāsaṇaṃ satthusāsaṇaṃ
atikkamītābbaṃ maññeyyāti. Idāni anatidhāvītābbaṃ vibhāvetuṃ “**taṃ kiṃ
maññathā**” ti-ādimāha.

Upari desanāti desanāsamūṭṭhānadhammadīpikāya heṭṭhimadesanāya upari
pavattitā desanā. Desanāsamūṭṭhānadhammassa anurūpapaṭipakkhadhamma-
ppakāsanavasena duvidhesu yathānusandhīsu anurūpadhammappakāsanava-
sena yathānusandhidassanametāṃ “**upari cha abhiññā āgatā**” ti. Tadvasesaṃ
pana sabbampi paṭipakkhadhammappakāsanavasena. Majjhimāgamavare mūla-
paṇḍāsakeyeva cetāni suttāni. **Kilesenā** Ti “lobho cittassa upakkilesa” ti-ādinā kile-
savasena. **Bhaṇḍanenāti** vivādena. **Akkhantiyāti** kopena. **Kakacūpamāti** kharapa-
nti-upamā. **Imasmimpīti pi-saddo** apekkhāyaṃ “ayampi pārājiko” ti-ādīsu (vi. 1.
-73, 167, 171, 195, 197) viya, sampiṇḍane vā, tena yathā vatthasuttādīsu paṭipa-
kkhadhammappakāsanavasena yathānusandhi (1.0458), evaṃ imasmimpī
brahmajāleti apekkhanaṃ, sampiṇḍanaṃ vā karoti. Tathā hi niccasārādīpaññāpa-
kānaṃ diṭṭhigatānaṃ vasena uṭṭhitāyaṃ desanā niccasārādīsuññatāpakāsanena
niṭṭhāpitāti. “**Tenā**” ti-ādinā yathāvuttasaṃvaṇṇanāya guṇaṃ dasseti.

Paritassitavipphanditavāraṇṇanā

105-117. Mariyādavibhāgadassanattanti diṭṭhigatikānaṃ tañhādiṭṭhiparāmā-
sassa tathāgatānaṃ jānanapassanena, sassatādimicchādassanassa ca sammā-
dassanena saṅkarābhāva-vibhāgappakāsanatthaṃ. Tañhādiṭṭhiparāmāsoyeva
tesaṃ, na tu tathāgatānamiva yathābhūtaṃ jānanapassanaṃ. Tañhādiṭṭhivippha-
ndanamevetāṃ micchādassanavedayitaṃ, na tu sotāpannassa sammādassana-
vedayitamiva niccalanti ca hi imāya desanāya mariyādavibhāgaṃ dasseti. Tena
vakkhati “yena diṭṭhi-assādena ...pe... taṃ vedayitaṃ” ti, “diṭṭhisāṅkhātena ceva
...pe... dasseti” ti ca. “Tadapī” ti vuttattā yena somanassajātā paññapentīti attho
labbhatīti dassetuṃ “**yenā**” ti-ādi vuttaṃ. Sāmatthiyato hi avagatatthassevettha ta-
saddena parāmasanaṃ. **Diṭṭhi-assādenāti** diṭṭhiyā paccayabhūtena assādena.

“**Diṭṭhisukhenā**” ti-ādi tasseva vevacanaṃ. Ajānantānaṃ apassantānaṃ tesam bhavantānaṃ samaṇabrāhmaṇānaṃ tadapi vedayitaṃ taṇhāgatānaṃ vedayitanti sambandho.

“**Yathābhūtaḍḍhammānaṃ sabhāvan**” ti ca avisesena vuttaṃ. Na hi saṅkhatadhammasabhāvaṃ ajānanamattena micchā abhinivisanti. Sāmaññajotanā ca visese avatiṭṭhati. Tasmāyamettha visesayojanā kātabbā- “sassato attā ca loko cā” ti idaṃ diṭṭhiṭṭhānaṃ evaṃgahitaṃ evaṃparāmaṭṭhaṃ evaṃgatikaṃ hoti evaṃ-abhisamparāyanti yathābhūtamajānantānaṃ apassantānaṃ atha vā yasmim vedayite avītaṇhatāya evaṃdiṭṭhigataṃ upādīyati, taṃ vedayitaṃ samudaya-atthaṅgamā-dito yathābhūtamajānantānaṃ apassantānanti. Evaṃ visesayojanāya hi yathā anāvaraṇaṇāṇasamantacakkhūhi tathāgatānaṃ yathābhūtamettha jānanaṃ, passanañca hoti, na evaṃ diṭṭhigatikānaṃ, atha kho tesam taṇhādiṭṭhiparāmāsoyevāti imamatthaṃ imāya desanāya dassetīti pākaṭaṃ hoti. Evampi cāyaṃ desanā mariyādavibhāgadassanattaṃ jātā.

Vedayitanti (1.0459) “sassato attā ca loko cā” ti (dī. ni. 1.31) diṭṭhipaññāpanava-sena pavattaṃ diṭṭhissādasukhapariyāyena vuttaṃ, tadapi anubhavanaṃ. **Taṇhā-gatānanti** taṇhāya upagatānaṃ, pavattānaṃ vā tadeva vuttinayena vivarati “**kevalaṃ ...pe... vedayitaṃ**” ti. **Taṅca kho panetanti** ca yathāvuttaṃ vedayitameva paccāmasati, tenetaṃ dīpeti- “tadapi vedayitaṃ taṇhāgatānaṃ vedayitamevā” ti vacchinditvā “tadapi vedayitaṃ paritassitavipphanditamevā” ti puna sambandho kātabboti. Tadapi tāva na sampāpuṇātīti heṭṭhimaparicchena mariyādavibhāgaṃ dassetuṃ “**na sotāpannassa dassanamiva niccalan**” ti vuttaṃ. **Dassananti** ca sammādasanasukhaṃ, maggaphalasukhanti vuttaṃ hoti. Kuto cāyamattho labbhatīti eva-saddasāmatthiyato. “Paritassitavipphanditamevā” ti hi vuttena maggaphalasukhaṃ viya avipphanditaṃ hutvā ekarūpe avatiṭṭhati, atha kho taṃ vaṭṭāmisabhūtaṃ diṭṭhitaṇhāsallānuviddhatāya sa-uppīlattā vipphanditamevāti attho āpanno hoti, tenevāha “**paritassitenā**” ti-ādi. Ayamettha aṭṭhakathāmu-ttako sasambandhanayo.

Evaṃ visesakāraṇato dvāsaṭṭhi diṭṭhigatāni vibhajitvā idāni avisesakāraṇato tāni dassetuṃ “**tatra bhikkhave**” ti-ādikā

desanā āradhā. Sabbesañhi diṭṭhigatānaṃ vedanā, avijjā, taṇhā ca avisiṭṭhakāraṇaṃ. Tattha **tadapī**ti “sassataṃ attānañca lokañca paññapenti”ti ettha yadetaṃ “sassato attā ca loko cā”ti paññāpanahetubhūtaṃ sukhādibhedaṃ tividhampi vedayitaṃ, tadapi yathākkamaṃ dukkhasallāniccato, avisesena samudayatthaṅgamassādādinavanissaraṇato vā yathābhūtamajānantānaṃ apassantānaṃ hoti, tato eva ca sukhādipatthanāsambhavato, taṇhāya ca upagatattā taṇhāgatānaṃ taṇhāparitassitena diṭṭhivipphanditameva diṭṭhicalanameva. “Asati attani ko vedanaṃ anubhavati”ti kāyavacīdvāresu diṭṭhiyā copanappattimattameva, na pana diṭṭhiyā paññapetabbo koci dhammo sassato atthīti adhippāyoti. Ekaccassa tādīsipi esa nayo.

Phassapaccayavāraṇṇanā

118. Paramparapaccayadassanattanti yaṃ diṭṭhiyā mūlakāraṇaṃ, tassāpi kāraṇaṃ, puna tassapi kāraṇanti evaṃ paccayaparamparadassanattamaṃ. Yena hi taṇhāparitassitena (1.0460) etāni diṭṭhigatāni pavattanti, tassa vedayitaṃ paccayo, vedayitassāpi phasso paccayoti evaṃ paccayaparamparavibhāvinī ayaṃ desanā. Kimatthiyaṃ pana paccayaparamparadassananti ce? Atthantaraviññāpanattamaṃ. Tena hi yathā diṭṭhisāṅkhāto paññāpanadhammo, tappaccayadhammā ca yathāsakaṃ paccayavaseneva uppajjanti, na paccayehi vinā, evaṃ paññapeta-bbadhammāpi rūpavedanādayo, na ettha koci sassato attā vā loko vāti evamatthantaram viññāpitaṃ hoti. Taṇhādiṭṭhipariphanditaṃ tadapi vedayitaṃ diṭṭhikāraṇa-bhūtāya taṇhāya paccayabhūtaṃ phassapaccayā hotiti attho.

131. Tassa paccayassāti tassa phassasāṅkhātassa paccayassa. **Diṭṭhivedayite** diṭṭhiyā paccayabhūte vedayite, phassapadhānehi attano paccayehi nipphādetabbe. Sādhetaṃ cetamaṃ bhumaṃ. **Balavabhāvadassanattanti** balavakāraṇa-bhāvadassanattamaṃ. Tathā hi vināpi cakkhādivatthūhi, sampayuttadhammehi ca kehici vedanā uppajjati, na pana kadācipi phassena vinā, tasmā phasso vedanāya balavakāraṇaṃ. Na kevalaṃ vedanāya eva, atha kho sesasampayuttadhammānampi. Sannihitopi hi visayo sace cittuppādo phusanākāravirahito hoti, na tassa āramaṇapaccayo bhavatīti phasso sabbesampi sampayuttadhammānaṃ visesa-paccayo. Tathā hi bhagavatā **dhammasaṅgaṇīpakaraṇe** cittuppādaṃ vibhajanena “phasso hoti”ti phassasseva paṭhamamuddharaṇaṃ kataṃ, vedanāya pana sātīsayamadhiṭṭhānapaccayo eva. “Paṭisaṃvedissanti”ti vuttattā “tadapī”ti etthādhikāroti āha **“taṃ vedayitaṃ”**ti. Gamyamānatthassa vā-saddassa payogaṃ pati kāmācārattā, lopattā, sesattāpi ca esa na payutto. Evamīdisesu. Hoti cettha-

“Gamyamānādhikāro, lopato sesato cāti;

kāraṇehi catūhipi, na katthaci ravo yutto”ti.

“Yathā hī”ti-ādinā phassassa balavakāraṇatādassanena tadattamaṃ samattheti. Tattha **patatoti** patantassa. **Thūṇāti** upatthambhakadārussetamaṃ adhivacanaṃ.

Diṭṭhigatikādhiṭṭhānavatṭakathāvaṇṇanā

144. Kiñcāpi (1.0461) imasmim̐ ṭhāne pāḷiyam̐ vedayitamanāgataṃ, heṭṭhā pana tīsupi vāresu adhikatattā, upari ca “phussa phussa paṭisaṃvedenti”ti vakkhamānattā vedayitamevettha padhānanti āha “**sabbadiṭṭhivedayitāni sampiṇḍeti**”ti. “Yepi te”ti tattha tattha āgatassa ca pi-saddassa atthaṃ sandhāya “**sampiṇḍeti**”ti vuttaṃ. Ye te samaṇabrāhmaṇā sassatavādā ...pe... sabbepi te chahi phassāyatanehi phussa phussa paṭisaṃvedenti hi vedayitakiriyāvasena taṃtaṃdiṭṭhigatikānaṃ sampiṇḍitattā vedayitasampiṇḍanameva jātaṃ. Sabbampi hi vākyam̐ kiriyāpadhānanti. **Upari phasse pakkhipanattāyāti** “chahi phassāyatanehi”ti vutte upari phasse pakkhipanattam̐, pakkhipanañcetta vedayitassa phassapaccayatā-dassanameva. “Chahi phassāyatanehi phussa phussa paṭisaṃvedenti”ti iminā hi chahi ajjhantikāyatanehi chaḷārammaṇapaṭisaṃvedanaṃ ekantato chaphassahetukamevāti dassitam̐ hoti, tena vuttaṃ “**sabbe te**”ti-ādi.

Kambojoti evaṃnāmakam̐ raṭṭham̐. Tathā **dakkhiṇāpatho**. “**Sañjātiṭṭhāne**”ti iminā sañjāyanti etthāti adhikaraṇattho **sañjāti**-saddoti dasseti. Evaṃ **samosaraṇa**-saddo. **Āyatana**-saddopi tadubhayatthe. **Āyataneti** samosaraṇabhūte catumahāpathe. **Nanti** mahānigrodharukkham̐. Idañhi aṅguttarāgame pañcanipāte saddhānisamsasuttapadam̐. Tattha ca seyyathāpi bhikkhave subhūmiyam̐ catumahāpathe mahānigrodho samantā pakkhīnam̐ paṭisaraṇam̐ hoti”ti (a. ni. 5.38) tanniddeso vutto. **Sati sati-āyataneti** satisaṅkhāte kāraṇe vijjamāne, tatra tatveva sakkhitabbataṃ pāpuṇātīti attho. Āyatanti ettha phalāni tadāyattavuttitāya pavattanti, āyabhūtam̐ vā attano phalam̐ tanoti pavatteti **āyatanam̐**, Kāraṇam̐. **Samma**-ntīti upasammanti assāsam̐ janenti. **Āyatana**-saddo aññesu viya na ettha atthantarāvabodhakoti āha “**paṇṇattimatte**”ti, tathā tathā paññattimatteti attho. Rukkha-gacchasaṃmūhe paṇṇattimatte hi araṇṇavohāro, araṇṇameva ca araṇṇāyatananti. **Atthattayepīti** ettha **pi**-saddena ākaranivāsādhiṭṭhānatthe sampiṇḍeti. “Hiraṇṇāyatanaṃ suvaṇṇāyatanan”ti-ādīsu (1.0462) hi ākare, “issarāyatanaṃ vāsudevāyatanan”ti-ādīsu nivāse, “kammāyatanaṃ sippāyatanan”ti-ādīsu adhiṭṭhāne pavattati, nissayeti attho.

Āyatanti ettha ākaronti, nivasanti, adhiṭṭhahantīti yathākkamam̐ vacanatto. Cakkhādīsu ca phassādayo ākiṇṇā, tāni ca nesaṃ vāso, adhiṭṭhānañca nissayapaccayabhāvato. Tasmā tadetampi atthattayamidha yujjatiyeva. Katham̐ yujjatīti āha “**cakkhādīsu hī**”ti-ādi. Phasso vedanā saññā cetanā cittanti ime phassapañcamakā dhammā upalakkhaṇavasena vuttā aññesampi taṃsampayuttadhammānaṃ āyatanabhāvato, padhānavasena vā. Tathā hi cittuppādam̐ vibhajantena bhagavatā teyeva “phasso hoti, vedanā, saññā, cetanā, cittaṃ hoti”ti paṭhamam̐ vibhattā. **Sañjāyanti** tannissayārammaṇabhāvena tattheva uppattito. **Samosaranti** tattha tattha vatthudvārārammaṇabhāvena samosaraṇato. Tāni ca nesaṃ kāraṇam̐ tesamabhāve bhāvato. Ayam̐ pana yathāvutto sañjātidēsādi-attho ruḷhivaseneva tattha tattha niruḷhatāya eva pavattattāti **ācariya-ānandattherena** vuttaṃ. Ayam̐ pana padatthavivaraṇamukhena pavatto attho-āyatanato, āyānam̐ tananato, āyatassa ca nayanato **āyatanam̐**. Cakkhādīsu hi taṃtaṃdvārārammaṇā cittacetasikā

dhammā sena sena anubhavanādikiccena āyatanti utṭhahanti ghaṭenti vāyamanti, āyabhūte ca dhamme etāni tanonti vitthārenti, āyatañca saṃsāradukkhaṃ nayanti pavattenti. **Iti iminā nayanāti** ettha ādi-atthena **iti** saddena “sotaṃ paṭicca”-ti-ādipāḷiṃ saṅgaṇhāti.

Tattha **tiṇṇanti** cakkhupasādarūpārammaṇacakkhuvīññānādīnaṃ tiṇṇaṃ visayīndriyavīññānaṃ. Tesam samāgamanabhāvena gahetabbato “**phasso saṅgaṭī**”ti vutto. Tathā hi so “sannipātapaccupaṭṭhāno”ti vuccati. Iminā nayena āropevāti sambandho. Tena imamatthaṃ dasseti- yathā “cakkhupaṭicca ...pe... phasso”ti (ma. ni. 1.204; 3.421, 425, 426; saṃ. ni. 2.43, 45; 2.4.61; kathā. 465) etasmimṃ sutte vijjamānesupi saññādīsu sampayuttadhammesu vedanāya padhānakāraṇabhāvadassanattamaṃ phassasīsenā desanā katā, evamidhāpi “phassapaccayā vedanā”ti-ādīnaṃ phassaṃ ādiṃ katvā (1.0463) aparantapaṭisandhānena paccayaparamparaṃ dassetuṃ “chahi phassāyatanehi”ti ca “phussa phussā”ti ca phassasīsenā desanā katāti. **Phassāyatanaḍḍī**ti ādi-saddena “phussa phussā”ti vacanaṃ saṅgaṇhāti.

“**Kiñcāpi**”ti-ādīnaṃ saddamattato codanālesam dassetvā “**tathāpi**”ti-ādīnaṃ atthato taṃ pariharati. Na āyatanaṃ phusanti rūpānāmanārammaṇabhāvato. Phasso arūpadhammo visamāno ekadesena ārammaṇaṃ analliyamānopi phusanākārena pavatto phusanto viya hotīti āha “**phassova taṃ taṃ ārammaṇaṃ phusati**”ti. Teneva so “phusanalakkhaṇo, saṅghaṭṭanaraso”ti ca vuccati. “Chahi phassāyatanehi phussa phussā”ti aphanakiccāni nissitavohārena phusanakiccāni katvā dassanameva phasse upanikkhipanaṃ nāma yathā “mañcā ghosanti”ti. **Upanikkhipivāti** hi phusanakiccāropanavasena phassasmimṃ pavesetvāti attho. Phassagatikāni katvā phassupacāraṃ āropetvāti vuttaṃ hoti. Upacāro nāma vohāramattaṃ, na tena atthasiddhi atamaṃ bhāvato. Atthasijjhanako pana taṃsabhāvoyeva attho gahetabboti dassetuṃ “**tasmā**”ti-ādīmāha. Yathāhu-

“Atthañhi nātho saraṇaṃ avoca,
na byañjanaṃ lokahito mahesi”ti.

Attano paccayabhūtānaṃ channaṃ phassānaṃ vasena cakkhusamphassajā yāva manosamphassajāti saṅkhepato chabbidhaṃ sandhāya “**chaphassāyatana-sambhavā vedanā**”ti vuttaṃ. Vitthārato pana-

“Phassato chabbidhāpetā, upavicārabhedato;
tidhā nissitato dvīhi, tidhā kālena vaḍḍhitā”ti.-

Aṭṭhasatapariyāye vuttanayena aṭṭhasatappabhedā. Mahāvihāravāsino cettha yathā viññānaṃ nāmarūpaṃ saḷāyatanaṃ, evaṃ phassaṃ, vedanañca paccaya-paccayuppannampi sasantatipariyāpannaṃ dīpento vipākameva icchanti, aññe pana yathā tathā vā paccayabhāvo sati na sakkā vajjetunti sabbameva icchanti. **Sāti** yathāvuttappabhedā vedanā. **Rūpataṇhādibhedāyāti** “setṭhiputto (1.0464) brāhmaṇaputto”ti pitunāmavasena viya ārammaṇanāmavasena vuttāya rūpataṇhā yāva dhammataṇhāti saṅkhepato chabbidhāya. Vitthārato pana-

“Rūpataṇhādīkā kāma-taṇhādīhi tidhā puna;
santānato dvidhā kāla-bhedena guṇitā siyun”ti.-

Evam vutta-aṭṭhasatappabhedāya. **Upanissayakoṭiyā**ti upanissayasīsenā. Kasmā panettha upanissayapaccayova uddhaṭo, nanu sukhā vedanā, adukkhamasukhā ca taṇhāya ārammaṇamatta-ārammaṇādhipati-ārammaṇūpanissayapakatūpanissayavasena catudhā paccayo, dukkhā ca ārammaṇamattapakatūpanissayavasena dvidhāti? Saccametaṃ, upanissaye eva pana taṃ sabbampi antogadhanti evamuddhaṭo. Yuttaṃ tāva ārammaṇūpanissayassa upanissayasāmaññato upanissaye antogadhatā, kathaṃ pana ārammaṇamatta-ārammaṇādhipatīnaṃ tattha antogadhabhāvo siyāti? Tesampi ārammaṇasāmaññato ārammaṇūpanissayena saṅgahittā ārammaṇūpanissayavasamodhānabhūteva upanissaye eva antogadhatā hoti. Etadatthameva hi sandhāya “upanissayenā”ti avatvā “upanissayakoṭiyā”ti vuttaṃ. Siddhe hi satyārambho niyamāya vā hoti atthantaraviññāpanāya vāti. Evamīdisesu.

Catubbidhassāti kāmupādānaṃ yāva attavādupādānanti catubbidhassa. Nanu ca taṇhāva kāmupādānaṃ, kathaṃ sāyeva tassa paccayo siyāti? Saccaṃ, purima-taṇhāya pana upanissayapaccayena pacchimatataṇhāya daḷhabhāvato purimāyeva taṇhā pacchimāya paccayo bhavati. Taṇhādaḷhattameva hi “kāmupādānaṃ upāyāso upakaṭṭhā”ti-ādīsu viya **upa**-saddassa daḷhatthe pavattanato. Apica dubbalā taṇhā taṇhāyeva, balavatī taṇhā kāmupādānaṃ. Atha vā apattavisayapatthanā taṇhā tamasi corānaṃ hatthapasāraṇaṃ viya, sampattavisayaggahaṇaṃ kāmupādānaṃ corānaṃ hatthagatabhaṇḍaggahaṇaṃ viya. Appicchatāpaṭipakkhā taṇhā. Santuṭṭhitāpaṭipakkhaṃ kāmupādānaṃ. Pariyesanadukkhamūlaṃ taṇhā, ārakkhadukkhamūlaṃ kāmupādānaṃ. Ayampi tesaṃ viseso kecivādavasena ācariyadhammapālattherena (dī. ni. ṭī.

1.144) dassito purimanayasseva visuddhimagge (visuddhi. 1.144) sakavādabhā-
vena vuttatā.

Asahajātassa (1.0465) upādānassa upanissayakoṭiyā, sahajātassa pana sahajā-
takoṭiyāti yathālābhamattho gahetabbo. Tattha asahajātā anantaraniruddhā ana-
ntarasamanantara-anantarūpanissayanatthivigatāsevanapaccayehi chadhā
paccayo. Ārammaṇabhūtā pana ārammaṇamatta-ārammaṇādhipati-ārammaṇūpa-
nissayehi tidhā, taṃ sabbampi vuttanayena upanissayeneva saṅgahetvā “**upani-
ssayakoṭiyā**” ti vuttaṃ. Yasmā ca taṇhāya rūpādīni assādetvā kāmesu pātabyataṃ
āpajjati, tasmā taṇhā kāmupādānassa upanissayakoṭiyā paccayo. Tathā rūpādi-
bhede sammūḷho “natthi dinnan” ti-ādinā (dī. ni. 1.171; ma. ni. 1.445; 2.94-95, 225;
3.91, 116, 136; saṃ. ni. 3.210; a. ni. 10.176, 217; dha. sa. 1221; vibha. 907, 925,
971) micchādassanaṃ, saṃsārato muccitukāmo asuddhimagge suddhimaggapa-
rāmasanaṃ, khandhesu attattaniyagāhabhūtaṃ sakkāyadassanañca gaṇhāti.
Tasmā itaresampi tiṇṇaṃ taṇhā upanissayakoṭiyā paccayoti daṭṭhabbaṃ. Saha-
jātā pana sahajāta-aññamaññanissayasampayutta-atthi-avigatahetuvasena
sattadhā sahajātānaṃ paccayo. Tampi sabbaṃ sahajātapaccayeneva saṅga-
hetvā “**sahajātakoṭiyā**” ti vuttaṃ.

Bhavassāti kammabhavassa ceva upapattibhavassa ca. Tattha cetanādisa-
ñkhātāṃ sabbaṃ bhavagāmikammaṃ kammabhavo. Kāmabhavādinavavidho
upapattibhavo. Tesu upapattibhavassa catubbidhampi upādānaṃ upapattibhava-
hetubhūtassa kammabhavassa kāraṇabhāvato, tassa ca sahāyabhāvūpagama-
nato pakatūpanissayavasena paccayo. Kammārammaṇakaraṇakāle pana kamma-
sahajātamupādānaṃ upapattibhavassa ārammaṇavasena paccayo. Kammabha-
vassa pana sahajātassa sahajātamupādānaṃ sahajāta-aññamaññanissayasa-
mpayutta-atthi-avigatavasena ceva hetumaggavasena ca anekadhā paccayo. Asa-
hajātassa pana anantarassa asahajātamupādānaṃ anantarasamanantara-ananta-
rūpanissayanatthivigatāsevanavasena, itarassa ca nānantarassa pakatūpanissa-
yavasena, sammasanādikālesu ārammaṇādivasena ca paccayo. Tattha anantarā-
dike upanissayapaccaye, sahajātādike ca sahajātapaccaye pakkipitvā tathāti
vuttaṃ, rūpūpahārattho vā hesa anukaḍḍhanattho vā. Tena hi upanissayakoṭiyā
ceva sahajātakoṭiyā cāti atthaṃ dasseti.

Bhavo (1.0466) **jātiyā** Ti ettha **bhavoti** kammabhavo adhippeto. So hi jātiyā
paccayo, na upapattibhavo. Jātiyeva hi upapattibhavoti, sā ca paṭhamābhini-
bbattakhandhā. Tena vuttaṃ “**jātīti panettha savikārā pañcakkhandhā daṭṭhabbā**” ti,
tenāyaṃ codanā nivattitā “nanu jātipi bhavoyeva, kathaṃ so jātiyā paccayo” ti,
kathaṃ panetaṃ jānitabbaṃ “kammabhavo jātiyā paccayo” ti ce? Bāhirapaccaya-
samattepi kammavaseneva hīnapaṇītādivisesadassanato. Yathāha bhagavā
“kammaṃ satte vibhajati yadidaṃ hīnapaṇītātāyā” ti (ma. ni. 3.289) **savikārā**
nibbattivikārena savikārā, na aññehi, te ca atthato upapattibhavoyeva, so eva ca
tassa kāraṇaṃ bhavitumayutto taṇhāya kāmupādānassa paccayabhāve viya puri-
mapacchimādivisesānamasambhavato, tasmā kammabhavoyeva upapattibhava-
sañkhātāya jātiyā kammappaccayena ceva pakatūpanissayapaccayena ca pacca-

yoti atthaṃ dassetuṃ “kammaṃpaccayaṃ upanissayeneva saṅgahetvā upanissaya-koṭṭiyā paccayo”ti vuttaṃ. Yasmā pana jātiyā sati jarāmaraṇaṃ, jarāmaraṇādīnā phuṭṭhassa ca bālassa sokādayo sambhavanti, nāsati, tasmā jātijarāmaraṇādīnaṃ upanissayavasena paccayoti āha “**jāti ...pe... paccayo**”ti vitthārato atthavinicchaya-ssa akatattā, saha-jātūpanissayasīseneva paccayavicāraṇāya ca, dassitattā, aṅgādividhānassa ca anāmaṭṭhattā “**ayamettha saṅkhepo**”ti-ādi vuttaṃ. Mahāvisaya-yaṭṭā paṭiccasamuppādavacāraṇāya niravasesā ayaṃ kuto laddhabbāti codanama-paneti “**vitthārato**”ti-ādinā. “**Idha panassā**”ti-ādinā pāḷiyampi paṭiccasamuppāda-kathā ekadeseneva kathitāti dasseti. Tattha **idhāti** imasmiṃ brahmajāle. **Assāti** paṭiccasamuppādassa. **Payojanamattamevāti** diṭṭhiyā kāraṇabhūtavedanāvasena ekadesamattaṃ payojanameva. “Mattamevā”ti hi avadhāraṇatthe pariyāyava- canaṃ “appaṃ vassasataṃ āyu, idānetarāhi vijjati”ti-ādīsu viya añña-maññaṭṭhāva- bodhanavasena sapayojanattā, **matta-saddo** vā pamāṇe, payojanasaṅkhātaṃ pamāṇameva, na taduttarīti attho. “**Matta-Saddo** avadhāraṇe **eva-saddo** sannitṭhā- ne”tipi vadanti. Evaṃ sabbattha. Hoti cettha-

“Mattamevāti (1.0467) ekatthaṃ, mattapadaṃ pamāṇake;
mattāvadhāraṇe vā, sannitṭhānamhi cetaran”ti.

Ekadesenevidha pāḷiyaṃ kathitattā paṭiccasamuppādassa tathā kathane saddhiṃ udāharaṇena kāraṇaṃ dassento “**bhagavā hi**”ti-ādimāha. Tena imama- dhippāyaṃ dasseti “vaṭṭakathaṃ kathento bhagavā avijjā-taṇhā-diṭṭhīna-mañña- rasīsena kathesi, tesu idha diṭṭhisīseneva kathento vedanāya diṭṭhiyā balavakāra- ṇattā vedanāmūlakaṃ ekadesameva paṭiccasamuppādaṃ kathesi”ti. Etāni ca suttāni aṅguttaranikāye dasanipāte (a. ni. 10.61 vākyakhandhe) tattha **purimakoti na paññāyatīti** asukassa nāma sammāsambuddhassa, cakkavattino vā kāle avijjā uppannā, na tato pubbeti evaṃ avijjāya purimo ādimariyādo appaṭihatassa mama sabbaññaṭṭhāṇassāpi na paññāyatīti tatā mariyādassa avijjamānattāti attho. **Eva- ṅcetanti** iminā mariyādābhāvena ayaṃ avijjā kāmaṃ vuccati. **Atha ca panāti** evaṃ kālaniyamena mariyādābhāvena vuccamānāpi. **Idappaccayāti** imasmā pañcanīva- raṇasaṅkhātapaccayā **avijjā** sambhavatīti evaṃ dhammaniyāmena avijjāya koṭi **paññāyatīti** attho. “Ko cāhāro avijjāya, ‘pañca nīvaraṇā’ tissa vacanīyan”ti (a. ni. 10.61) hi tattheva vuttaṃ, ṭikāyaṃ pana “āsavapaccayā”ti (dī. ni. ṭi. 1.144) āha, taṃ udāharaṇasuttena na sameti. Ayaṃ paccayo **idappaccayo** ma-kārassa da-kārāde- savasena. Saddavidū pana “īdisassa payogassa dissanato ida-saddoyeva pakati”- ti vadanti, ayuttamevettaṃ vaṇṇavikārādivasena nānāpayogassa dissamānattā. Yathā hi vaṇṇavikārena “amū”ti vuttepi “asū”ti dissati, “imesū”ti vuttepi “esū”ti, evamidhāpi vaṇṇavikāro ca vākye viya samāsepi labbhateva yathā “jānipati tuda- mpati”ti. Kimettha vattabbaṃ, pabhinnapaṭisambhidena āyasmata mahākaccāya- nattherena vuttameva pamāṇanti daṭṭhabbaṃ.

Bhavataṇhāyāti bhavasaññojanabhūtāya taṇhāya. **Idappaccayāti** imasmā avijjā- paccayā. “Ko cāhāro bhavataṇhāya, ‘avijjā’ tissa vacanīyan”ti hi vuttaṃ. **Bhavadi- ṭṭhiyāti** sassatadiṭṭhiyā. **Idappaccayāti** idha pana (1.0468) vedanāpaccayātveva attho. Nanu diṭṭhiyo eva kathetabbā, kimatthiyaṃ pana paṭiccasamuppādakatha-

nanti anuyogenāha “**tenā**” ti-ādi. Iduṃ vuttaṃ hoti- anulomena paṭiccasamuppāda-kathā nāma vaṭṭakathā, taṃ kathaneneva bhagavā ete diṭṭhigatikā yāvidaṃ micchādassanaṃ na paṭinissajjanti, tāva iminā paccayaparamparena vaṭṭeyeva nimujjantīti dassesīti. **Ito** bhavādito. **Ettha** bhavādīsu. Esa nayo sesapadadvayepi. Iminā aparīyantaṃ aparāparuppattiṃ dasseti. **Vipannaṭṭhā**ti vividhena nāsītā.

Vivaṭṭakathādivaṇṇanā

145. Diṭṭhigatikādhiṭṭhānanti diṭṭhigatikānaṃ micchāgāhadassanavasena adhiṭṭhānabhūtaṃ, diṭṭhigatikavasena puggalādhiṭṭhānanti vuttaṃ hoti. Puggalādhiṭṭhānadhammadesanā hesā. **Yuttayogabhikkhu-adhiṭṭhānanti** yuttayogānaṃ bhikkhūnamadhiṭṭhānabhūtaṃ, bhikkhuvasena puggalādhiṭṭhānanti vuttaṃ hoti. **Vivaṭṭanti** vaṭṭato vigataṃ. “**Yehī**” ti-ādinā diṭṭhigatikānaṃ micchādassanassa kāraṇabhūtāya vedanāya paccayabhūtaṃ heṭṭhā vuttameva phassāyatanaṃ midha gahitaṃ desanākusaleṇa bhagavatāti dasseti. **Vedanākammaṭṭhāneti** “vedanānaṃ samudayan” ti-ādikaṃ imaṃ pāḷiṃ sandhāya vuttaṃ. Kiñcimattameva visesoti āha “**yathā panā**” ti-ādi. Nti “phassasamudayā, phassanirodhā” ti vuttaṃ kāraṇaṃ. “**Āhārasamudayā**” ti-ādīsu kabalīkāro āhāro veditabbo. So hi “kabalīkāro āhāro imassa kāyassa āhārapaccayena paccayo” ti (paṭṭhā. 429) **paṭṭhāne** vacanato kamma-samuṭṭhānānampi cakkhādīnaṃ upatthambhakapaccayo hotiyeva. “**Nāmarūpasamudayā**” ti-ādīsu vedanādikkhandhattayameva nāmaṃ. Nanu ca “nāmarūpapaccayā saḷāyatanaṃ” ti vacanato sabbesu chasu phassāyatanesu “nāmarūpasamudayā nāmarūpanirodhā” icceva vattabbaṃ, atha kasmā cakkhāyatanaṃ dīsu “āhārasamudayā āhāranirodhā” ti vuttanti? Saccametaṃ avisesena, idha pana evampi cakkhādīsu sambhavatīti visesato dassetuṃ tathā vuttanti daṭṭhabbaṃ.

Uttaritarajānaneneva diṭṭhigatassa jānanampi siddhanti katvā pāḷiyamanāga-tepi “**diṭṭhiñca jānāti**” ti vuttaṃ. **Sīlasamādhipaññāyo** lokiyalokuttaramissakā, **vimutti** pana ida heṭṭhimā phalasaṃpattiyo “yāva arahattā” ti (1.0469) aggaphalassa viṣuṃ vacanato. Paccakkhānumānena cettha pajānanā, tenevāha “**bahu-suto ganthadharo bhikkhu jānāti**” ti-ādi, yathālābhaṃ vā yojetabbaṃ. **Desanā panāti** ettha **pana**-saddo aruciyattho, tenimaṃ dīpeti- yadipi anāgāmi-ādayo yathābhūtaṃ pajānanti, tathāpi arahato ukkaṃsagativijānanavasena desanā arahattakāṇṇikāya niṭṭhāpitāti. Suvaṇṇageho viya ratanamayakaṇṇikāya desanā arahattakāṇṇikāya niṭṭhāpitāti attho. Ettha ca “yato kho ...pe... pajānāti” ti etena dhammassa niyyānikabhāvena saddhiṃ saṅghassa suppaṭipattiṃ dasseti, teneva aṭṭhaka-thāyaṃ “ko evaṃ jānātīti? Khīṇāsavo jānāti, yāva āraddhavipassako jānāti” ti pari-puṇṇaṃ katvā bhikkhusaṅgho dassito, tena yadetaṃ heṭṭhā vuttaṃ “bhikkhusaṅghavasenāpi dīpetun” ti (dī. ni. aṭṭha. 1.8), taṃ yathārutavaseneva dīpitaṃ hotīti daṭṭhabbaṃ.

146. “Desanājālavimutto diṭṭigatiko nāma natthī” ti dassanaṃ desanāya kevala-paripuṇṇataṃ ñāpetunti veditabbaṃ. Anto jālassāti **antojālaṃ**, dabbapavesanavasena antojāle akatāpi tannissitavādappavesanavasena katāti **antojālikatā**, anto

jālassa tiṭṭhantīti vā **antojālā**, dabbavasena anantojālāpi tannissitavādavasena antojālā katāti **antojālīkatā**. Abhūtatabbhāve karāsabhūyoge vikāravācakato ipaccayo, antasarassa vā ikārādesoti saddavidū yathā “dhavalīkāro, kabalīkāro”ti (saṃ. ni. 1.181), imamatthaṃ dassetuṃ “**imassā**”ti-ādi vuttaṃ. Nissitā avasitāva hutvā ummujjamānā ummujjantīti attho. **Māna**-saddo cettha bhāvenabhāvalakkhaṇattho appahīnena ummujjanabhāvena puna ummujjanabhāvassa lakkhitattā, tathā “**osīdantā**”ti-ādīsipi **anta**-saddo. Ummujjaneneva avuttassāpi nimujjanassa gahaṇanti dasseti “**osīdantā**”ti-ādinā. Tattha apāyūpapattivasena adho osīdanam, sampattibhavavasena uddhamuggamanam. Tathā parittabhūmimahaggatabhūmivasena, diṭṭhiyā olīnatātidhāvanavasena, pubbantānudiṭṭhi-aparantānudiṭṭhivasena ca yathākkamaṃ yojetabbaṃ. **Pariyāpannā**ti antogadhā. Tabbhāvo ca tadābaddhenāti vuttaṃ “**etena ābaddhā**”ti. “**Na hetthā**”ti-ādinā yathāvuttapāḷiyā āpannatthaṃ dasseti.

Idāni (1.0470) upamāsaṃsandanamāha “**kevaṭṭo viyā**”ti-ādinā. Ke udake vaṭṭati paricaratīti **kevaṭṭo**, macchabandho. Kāmaṃ kevaṭṭantevāsīpi pāḷiyam vutto, so pana tadanugatikovāti tathā vuttaṃ. **Dasasahassilokadhātū**ti jātikkhettaṃ sandhāyāha tattheva paṭivedhasambhavato, aññesañca taggahaṇeneva gahitattā. Aññatthāpi hi diṭṭhigatikā ettha pariyāpannā antojālīkatāva. **Oḷārikā**ti pākaṭabhāvena thūlā. **Tassā**Ti parittodakassa.

147. “Sabbadiṭṭhīnam saṅgahitattā”ti etena vādasaṅgahaṇena puggalasaṅgahoti dasseti. **Attano ...pe... dassentoti** desanākusalatāya yathāvuttesu diṭṭhigatikānam ummujjananimujjanaṭṭhānabhūtesu katthacipi bhavādīsu attano anavaro-dhabhāvaṃ dassento. **Nayantī**ti satte icchitaṭṭhānamāvahanti, taṃ pana tathā-ākāḍḍhanavasenāti āha “**gīvāyā**”ti-ādi. “**Nettisadisatāyā**”ti iminā sadisavohāraṃ, upamātaddhitam vā dasseti. “**Sā hī**”ti-ādi sadisatāvibhāvanā. **Gīvāyā**ti ettha mahājanānanti sambandhīniddeso **netī**ti etthāpi kammabhāvena sambajjitabbo nī-saddassa dvikammikattā, ākhyātapayoge ca bahulaṃ sāmivacanassa kattukamma-tthajotakattā.

Assāti anena bhagavatā, sā bhavanetti ucchinnāti sambandho. **Puna appaṭṭisandhi-kabhāvā** Ti sāmattiyaṭṭhamāha. Jīvitapariyādāne vutṭeyeva hi puna appaṭṭisandhi-kabhāvo vutto nāma tasseva adassanassa padhānakāraṇattā. “**Na dakkhanti**” ti ettha anāgatavacanavasena padasiddhi “yatra hi nāma sāvako evarūpaṃ ṇassati vā dakkhati vā sakkhiṃ vā karissati” ti-ādīsu (pārā. 228; saṃ. ni. 2.202) viyāti dasseti “**na dakkhissanti**” ti iminā. Kiṃ vuttaṃ hotīti āha “**apaṇṇattikabhāvaṃ gamissanti**” ti. **Apaṇṇattikabhāvanti** ca dharamānakapaṇṇattiyā eva apaṇṇattika-bhāvaṃ, atītaapaṇṇattiyā pana tathāgatapaṇṇatti yāva sāsananantaradhānā, tato uddhampi aññabuddhuppādesu pavattati eva yathā adhunā vipassi-ādīnaṃ. Tathā hi vakkhati “vohāramattameva bhavissati” ti (dī. ni. aṭṭha. 1.147) paññāya cettha paṇṇādesoti neruttikā.

Kāyoti attabhāvo, yo rūpārūpadhammasamūho. Evañhissa ambarukkhasadi-satā, tadavayavānañca rūpakkhandhacakkhāyatana-cakkhuhātādīnaṃ ambapakkasadi-satā (1.0471) yujjati. **Tanti** kāyaṃ. **Pañcapakkadvādasapakka-aṭṭhārasapakkaparimāṇā** ti pañcapakkaparimāṇā ekā, dvādasapakkaparimāṇā ekā, aṭṭhārasapakkaparimāṇā ekā ti tividhā pakkambaphalapiṇḍī viya. Piṇḍo etassāti **piṇḍī**, thavako. **Tadanvayānī** ti vaṇṇānugātāni, tenāha “**taṃyeva vaṇṇaṃ anugātāni**” ti.

Maṇḍūkakaṇṭakavisasamphassanti visavantassa bhekavisesassa kaṇṭakena, tadaññena ca visena samphassaṃ, maṇḍūkakaṇṭake vijjamānassa visassa samphassaṃ vā. Sakaṇṭako jalacārī satto idha maṇḍūko nāma, yo “pāsāṇakacchapo” ti voharanti, tassa naṅguṭṭhe aggakoṭiyaṃ ṭhito kaṇṭakotipi vadanti. Ekaṃ visamacchakaṇṭakantipi eke. **Kirāti** anussavanatthe nipāto. Ettha ca vaṇṭacchede vaṇṭūpanibandhānaṃ ambapakkānaṃ ambarukkhatō vicchedo viya bhavanetti-cchede tadupanibandhānaṃ khandhādīnaṃ santānato vicchedoti ettāvātāva pāḷiyamāgataṃ opammaṃ, tadavasesaṃ pana atthato laddhamevāti daṭṭhabbaṃ.

148. Buddhabalanti buddhānaṃ ṇāṇabalaṃ. **Kathitasuttassa nāmāti** ettha **nāma-saddo** sambhāvane nipāto, tena “evampi nāma kathitasuttassā” ti vuttanayena suttassa guṇaṃ sambhāveti. **Handāti** vossaggatthe. Tena hi adhunāva gaṇhāpe-ssāmi. Na papañcaṃ karissāmīti vossaggaṃ karoti.

Dhammapariyāyeyeti dhammadesanāsaṅkhātāya pāḷiyā. **Idhatthoti** diṭṭhadhamma-hitaṃ. **Paratthoti** samparāyahitaṃ, tadubhayattho vā. Bhāsitatthopi yujjati “dhammajālan” ti ettha tantidhammassa gahitattā. **Ihāti** idha sāsane. **Nanti** nipāta-mattaṃ “na naṃ suto samaṇo gotamo” ti-ādīsu viya. Nti **dhammāti** pāḷidhammā. Sabbena sabbaṃ saṅgaṇhanato atthasaṅkhātāṃ jālametthāti **atthajālaṃ**. Tathā **dhammajālaṃ brahmajālaṃ diṭṭhijālaṃ** ti etthāpi. Saṅgāmaṃ vijināti etenāti **saṅgā-mavijayo**, saṅgāmo cettha pañcahi mārehi samāgamaṃ abhiyujjhananti āha “**devaputtamārampī**” ti-ādī. Atthasampattiyā hi **atthajālaṃ**. Byañjanasampattiyā, sīlādi-anavajjadhammaniddesato ca **dhammajālaṃ**. Seṭṭhatṭhena brahmabhū-tānaṃ maggaphalanibbānānaṃ vibhattattā **brahmajālaṃ**. Diṭṭhivivecanamukhena suññatāpakāsanena sammādiṭṭhiyā vibhattattā **diṭṭhijālaṃ**. Titthiyavādanimmadda-nupāyattā **anuttaro saṅgā-mavijayoti** evampettha atthayojanā veditabbā.

Nidānāvasānatoti (1.0472) “atha bhagavā anupatto” ti vacanasāṅkhātānidāna-

pariyosānato. Mariyādāvadhivacanañhetam. Apica **nidānāvasānatoti** nidānapariyosāne vuttattā nidānāvasānabhūtato “mamaṃ vā bhikkhave, pare avaṇṇaṃ bhāseyyun”ti-ādi (dī. ni. 1.5, 6) vacanato. Ābhividhi-avadhivacanañhetam. Idañca “**avocā**”ti kiriyāsambandhanena vuttam. “Nidānena ādikalyāṇan”ti vacanato pana nidānampi nigamanaṃ viya suttapariyāpannameva. **Alabbha ...pe ... gambhīranti** sabbaññutaññāṇassa visesanaṃ.

149. Yathā anattamanā attano anattacaratāya paramanā verimanā nāma honti, yathāha dhammarājā **dhammapade, udāne** ca-

“Diso disaṃ yaṃ taṃ kayirā, verī vā pana verinaṃ;

micchāpaṇihitaṃ cittaṃ, pāpiyo naṃ tato kare”ti. (dha. pa. 42; udā. 33);

Na evamime anattamanā, ime pana attano atthacaratāya **attamanā** nāma hontīti āha “**sakamanā**”ti. Sakamanatā ca pītiyā gahitacittatīti dasseti “**buddhagatāyā**”ti-ādinā.

Ayaṃ pana aṭṭhakathāto aparo nayo- **attamanā**ti samattamanā, imāya desanāya paripuṇṇamanasaṅkappāti attho. **Desanāvilāso** desanāya vijambhanaṃ, tañca desanākkiccanipphādakaṃ sabbaññutaññāṇameva. Karavīkassa rutamiva mañjumadhurassaro yassāti **karavīkarutamañjū**, tena. **Amatābhisekasadisena**ti kāyacittadarathavūpasamakaṃ sabbasambhārābhisaṅkhatam udakaṃ dīghāyukātāsaṃvattanato **amatam** nāma. Tenābhisekasadisena. Brahmuno saro viya aṭṭhaṅgasamannāgato saro yassāti **brahmassarō**, tena. **Abhinandatī**ti taṇhāyati, tenāha “**taṇhāyampi āgato**”ti. Anekathattā dhātūnaṃ **abhinandantī**ti upagacchanti sevantīti atthoti āha “**upagamanepī**”ti.

Tathā **abhinandantī**ti sampaṭicchantīti atthamāha “**sampaṭicchane**”ti. **Abhinanditvā**ti vuttoyevattho “**anumoditvā**”ti iminā pakāsītōti sandhāya “**anumodane**”ti vuttam.

Imamevattham (1.0473) gāthābandhavasena dassetuṃ “**subhāsitan**”ti-ādimāha. Tattha saddato **subhāsitaṃ**, Atthato **sulapitaṃ**. Silappakāsanena vā subhāsitaṃ, suññatāpakāsanena **sulapitaṃ**. Diṭṭhivibhajanena vā **subhāsitaṃ**, tannibbedhaka-sabbaññutaññāṇavibhajanena **sulapitaṃ**. Evaṃ avaṇṇavaṇṇanisedhanādīhipi idha dassitappakārehi yojetabbaṃ. **Tādinoti** iṭṭhāniṭṭhesu samapekkhanādīhi pañcahi kāraṇehi tādibhūtassa. Imassa padassa vitthāro “iṭṭhāniṭṭhe tādī, cattāvīti tādī, vantāvīti tādī”ti-ādinā (mahāni. 38) **mahānidde**se vutto, so upari aṭṭhakathāyampi āvibhavissati. Kiñcāpi “katamañca taṃ bhikkhave”ti-ādinā (dī. ni. 1.7) tattha tattha pavattāya kathetukamyatāpucchāya vissajjanavasena vuttattā idaṃ suttaṃ veyyākaraṇaṃ nāma bhavati. Byākaraṇameva hi veyyākaraṇaṃ, tathāpi pucchāvissajjanāvasena pavattaṃ suttaṃ sagāthakaṃ ce, geyyaṃ nāma bhavati. Niggāthakaṃ, ce aṅgantaraheturahitañca, veyyākaraṇaṃ nāma. Iti pucchāvissajjanāvasena pavattassāpi geyyasādhāraṇato, aṅgantaraheturahitassa ca niggāthakabhāvasseva anaññasādhāraṇato pucchāvissajjanabhāvamanapekkhitvā niggāthakabhāvameva veyyākaraṇahetutāya dassento “**niggāthakattā hi idaṃ veyyākaraṇan**”ti āha.

Kasmāti codanaṃ sodheti “**bhaññamāneti hi vuttan**”ti iminā. Ubhayasamba-

ndhapadañhetam heṭṭhā, upari ca sambajjhanato. Idam vuttam hoti- “bhaññamāne”ti vattamānakālavasena vuttattā na kevalam suttapariyosāneyeva, atha kho dvāsaṭṭhiyā ṭhānesu akampitthāti veditabbāti. Yadevaṃ sakalepi imasmiṃ sutte bhaññamāne akampitthāti atthoyeva sambhavati, na pana tassa tassa diṭṭhigatassa pariyosāne pariyosāneti atthoti? Nāyamanuyogo katthacipi na pavisati sambhavamatteneva anuyuñjanato, ayaṃ pana attho na sambhavamatteneva vutto, atha kho desanākāle kampanākārenea ācariyaparamparābhatena. Teneva hi ākārenāyamatto saṅgītimāruḷho, tathāruḷhanayeneva ca saṅgahakārena vuttoti niṭṭhamettha gantabbaṃ, itarathā atakkāvacarassa imassatthassa takkapa-riyāhatakathanam anupapannaṃ siyāti. Evamīdisesu. “**Dhātukkhobhenā**”ti-ādīsu attho **mahāparinibbānasuttavaṇṇanāya** (dī. ni. aṭṭha. 2.171) gahetabbo.

Aparesupīti (1.0474) ettha **pi**-saddena pāramipavicayanaṃ sampiṇḍeti. Vuttañhi **buddhavaṃse**-

“Ime dhamme sammasato, sabhāvasarasalakkhaṇe;

dhammatejena vasudhā, dasasahassī pakampathā”ti. (bu. vaṃ. 166);

Tathā sāsanaṇṇapattitṭhānantaradhānādayopi. Tattha sāsanaṇṇapattitṭhāne tāva bhagavato veḷuvanapaṭiggahaṇe, mahāmahindattherassa mahāmeghavanapaṭiggahaṇe, mahā-ariṭṭhattherassa vinayapaṭikasajjhāyaneti evamādisu sāsanaṇṇassa mūlāni oti-ṇṇānīti pītivasam gatā naccantā viya ayaṃ mahāpathavī kampittha. Sāsanaṇṇantara-dhāne pana “aho īdisassa saddhammassa antaradhānaṇṇa”ti domanassappattā viya yathā taṃ kassapassa bhagavato sāsanaṇṇantaradhāne. Vuttañhetama **padāne**-

“Tadāyaṃ pathavī sabbā, acalā sā calācalā;

sāgaro ca sasokova, vinadī karuṇaṃ giran”ti. (apa. 2.54.131);

Bodhimaṇḍūpasāṅkamaneti visākhāpuṇṇamadivase paṭhamaṃ bodhimaṇḍūpa-sāṅkamane. **Paṃsukūlaggahaṇeti** puṇṇaṃ nāma dāsīṃ pārupitvā āmakasusāne chaḍḍitassa sāṇamayapaṃsukūlassa tumbamate pāṇe vidhunitvā mahā-ariya-vaṃse ṭhatvā gahaṇe. **Paṃsukūladhovaneti** tasseva paṃsukūlassa dhovane. **Kāḷa-kārāmasuttaṃ** (a. ni. 4.24) aṅguttarāgame catukkanipāte. **Gotamakassuttaṃ** (a. ni. 3.176) tattheva tikanipāte. **Vīriyabalenā**ti mahābhikkhamane cakkavattisiripariccāgahetubhūtavīriyappabhāvena. **Bodhimaṇḍūpasāṅkamane**-

“Kāmaṃ taco ca nhāru ca, aṭṭhi ca avasissatu;

upasussatu nissesam, sarīre maṃsalohitan”ti. (ma. ni. 2.184; saṃ. ni. 2.22, 237; a. ni. 2.5; 8.13; mahāni. 196; avidūrenidānakathā);

Vuttacaturaṅgasamannāgatavīriyānubhāvenāti yathārahamatto veditabbo. **Acchariyavegābhihatāti** vimhayāvahakiriyānubhāvaghaṭṭitā. Paṃsukūladhovane bhagavato puññatejenāti vadanti. Paṃsukūlaggahaṇe yathā acchariyavegābhihatāti yuttam viya dissati, taṃ pana kadāci pavattattā (1.0475) “**akālakampanenā**”ti vuttam. Vessantarajātake (jā. 2.22.1655) pana pāramipūraṇapuññatejena anekakkhattum kampitattā akālakampanam nāma bhavati. Sakkhinidassane katheta-
bbassa atthassānurūpato sakkhi viya bhavatīti vuttam “**sakhibhāvenā**”ti yathā taṃ māravijayakāle (jā. aṭṭha. 1.avidūrenidānakathā). **Sādhukāradānenāti** pakara-
ṇānurūpavasena vuttam yathā taṃ dhammacakkappavattanaṇṇasāṅgītikāḷādīsu (saṃ.

ni. 5.1081; mahāva. 13; paṭi. ma. 3.301).

“**Na kevalan**”ti-ādinā anekatthapathavīkampanadassanamukhena imassa suttassa mahānubhāvatāyeva dassitā. Tattha **jotivaneti** nandavane. Tañhi sāsana-
nassa ñāṇālokasaṅkhātāya jotiyā pātubhūtaṭṭhānattā jotivananti vuccatīti **vinaya-
saṃvaṇṇanāyaṃ** vuttaṃ. **Dhammanti** anamataggasuttādidhammaṃ. **Pācīna-amba-
laṭṭhikaṭṭhānanti** pācīnadisābhāge taruṇambarukkheṇa lakkhitaṭṭhānaṃ.

Evanti bhagavatā desitakālādīsu pathavīkampanamatidisati. **Anekasoti** ane-
kadhā. Sayambhunā desitassa brahmajālassa yassa suttaseṭṭhassāti yojanā. **Idhāti** imasmim sāsane. **Yonisoti** micchādiṭṭhippahānasammādiṭṭhisamādānādinā
ñāyena upāyena paṭipajjantūti attho. Ayaṃ tāvettha aṭṭhakathāya līnatthavibhā-
vanā.

Pakaraṇanayavaṇṇanā

“Ito paraṃ ācariya-dhammapālena yā katā;
samuṭṭhānādi-hārādi-vividhatthavibhāvanā.
Na sā amhehupekkheyyā, ayañhi tabbisodhanā;
tasmā tampi pavakkhāma, sotūnaṃ ñāṇavuḍḍhiyā.

Ayañhi pakaraṇanayena pāḷiyā atthavaṇṇanā- pakaraṇanayoti ca tambapaṇṇi-
bhāsāya vaṇṇanānayo. “Nettipeta-kappakaraṇe dhammakathikānaṃ yojanānayo-
tipi vadanti”ti **abhidhammaṭikāyaṃ** vuttaṃ. Yasmā panāyaṃ desanāya samuṭṭhā-
napayojanabhājanesu, piṇḍatthesu ca paṭhamamaṃ niddhāritesu sukarā, hoti suvi-
ññeyyā ca, tasmā-

Samuṭṭhānaṃ (1.0476) payojanaṃ, bhājanañcāpi piṇḍatthaṃ;
niddhāretvāna paṇḍito, tato hārādayo saṃse.

Tattha **samuṭṭhānaṃ** nāma desanānidānaṃ, taṃ sādharmaṇamasādhāraṇanti
duvidhaṃ, tathā sādharmaṇampi ajjhattikabāhirato. Tattha sādharmaṇaṃ ajjhattikasa-
muṭṭhānaṃ nāma bhagavato mahākaruṇā. Tāya hi samussāhitassa lokanāthassa
veneyyānaṃ dhammadesanāya cittaṃ udapādi, taṃ sandhāya vuttaṃ “sattesu
kāruṇṇataṃ paṭicca buddhacakkhunā lokaṃ volokesi”ti-ādi. Ettha ca tividhāvattā-
yapi mahākaruṇāya saṅgaho daṭṭhabbo yāvadeva saddhammadesanāhatthadā-
nehi saṃsāramahoghato sattasantāraṇatthaṃ taduppattito. Yathā ca mahākaruṇā,
evaṃ sabbaññutaññāṇadasabalaññādayopi desanāya sādharmaṇamajjhattikasa-
muṭṭhānaṃ nāma. Sabbañhi ñeyyadhammaṃ tesam desetabbākāraṃ, sattānaṃ
āsayānusayādikañca yāthāvato jānanto bhagavā ṭhānāṭṭhānādīsu kosallena vene-
yyajjhāsayanurūpaṃ vicitrānāyadesanaṃ pavattesi. Bāhiraṃ pana sādharmaṇasa-
muṭṭhānaṃ dasasahassimahābrahmaparivārassa sahampatibrahmuno ajjhe-
sanaṃ. Tadajjhesanañhi pati dhammagambhīratāpaccavekkhaṇājanitaṃ appos-
kkataṃ paṭippassambhetvā dhammassāmī dhammadesanāya ussāhajāto ahoṣi.

Asādhāraṇampi ajjhattikabāhirato duvidhameva. Tattha ajjhattikaṃ yāya mahā-
karuṇāya, yena ca desanāññāna idamaṃ suttaṃ pavattitaṃ, tadubhayameva.
Sāmaññāvattāya hi sādharmaṇampi samānaṃ mahākaruṇādivisesāvattāya asā-
dhāraṇaṃ bhavati, bāhiraṃ pana asādhāraṇasamuṭṭhānaṃ vaṇṇāvaṇṇabhaṇa-
nanti aṭṭhakathāyaṃ vuttaṃ. Apica nindāpasamaṃsāsu sattānaṃ veneyyāghātāna-
ndādibhāvamanāpatti. Tattha ca anādīnavadassanaṃ bāhiraṃmasādhāraṇasamu-
ṭṭhānameva, tathā nindāpasamaṃsāsu paṭipajjanakkamassa, pasamaṃsāvisayassa ca
khuddakādivasena anekavidhassa sīlassa, sabbaññutaññāṇassa ca sassatādidi-
ṭṭhiṭṭhāne, taduttari ca appaṭihatacāratāya, tathāgatassa ca katthacipi bhavādīsu
apariyāpannatāya sattānāmanāvabodhōpi bāhiraṃmasādhāraṇasamuṭṭhānaṃ.

Payojanaṃ sādharmaṇāsādhāraṇato duvidhaṃ. Tattha sādharmaṇaṃ anupādā-
parinibbānaṃ vimuttirasattā sabbāyapi bhagavato desanāya, tenevāha (1.0477)
“etadatthā kathā, etadatthā mantanā”ti-ādi (pari. 366) asādhāraṇaṃ pana bāhira-
samuṭṭhānato vipariyāyena veditabbaṃ. Nindāpasamaṃsāsu hi sattānanveneyyāghā-

tānandādibhāvappatti-ādikaṃ imissā desanāya phalabhūtaṃ kāraṇabhāvena imaṃ desanaṃ payojeti. Phalañhi taduppādakasattiyā kāraṇaṃ payojeti nāma phale satiyeva tāya sattiyā kāraṇabhāvappattito. Atha vā yathāvuttaṃ phalaṃ imāya desanāya bhagavantam payojetīti **ācariyasāriputtattherena** Vuttaṃ. Yañhi desanāya sādhetabbaṃ phalaṃ, taṃ ākañkhitabbattā desanāya desakaṃ payojeti nāma. Apica kuhanalapanādinānāvidhamicchājīvaiddhamṣanaṃ, dvāsaṭṭhidiṭṭhijālaviniveṭhanaṃ, diṭṭhisīsenā paccayākāravibhāvanaṃ, chaphassāyatanava-sena catusaccakammaṭṭhānaniddeso, sabbadiṭṭhigatānaṃ anavasesapariyā-dānaṃ, attano anupādāparinibbānadīpanaṅca payojanameva.

Bhājanaṃ pana desanādhiṭṭhānaṃ. Ye hi vaṇṇāvaṇṇanimitta-anurodhavirodhavanta-cittā kuhanādividhamicchājīvaniratā sassatādidiṭṭhipaṅkanimuggā sīlakkhandhādīsu aparipūrakārino abuddhaguṇavisesaṅṅā veneyyā, te imissā desanāya bhājanaṃ.

Piṇḍattho pana idha labbhamānapadehi, samudāyena ca suttapadena yathāsam-bhavaṃ saṅgahito attho. Āghātādīnaṃ akaraṇīyatāvacaṇena hi dassitaṃ paṭi-ññānurūpaṃ samaṇasaṅṅāya niyojanaṃ, tathā khantisoraccānuṭṭhānaṃ, brahma-vihārabhāvanānuyogo, saddhāpaññāsamāyogo, satisampajaññādhiṭṭhānaṃ, paṭi-saṅkhānabhāvanābalasiddhi, pariyaṭṭhānānusayappahānaṃ, ubhayahitapaṭipatti, lokadhammehi anupalepo ca-

Pāṇātipātādīhi paṭivirativacaṇena dassitā sīlavisuddhi, tāya ca hirottappasa-mpatti, mettākaraṇāsamaṅgitā, vītikkaṃappahānaṃ, tadaṅgappahānaṃ, ducchari-tasaṃkilesappahānaṃ, viratittayasiddhi, piyamaṇāpagarubhāvanīyatānipphatti, lābhasakkārasilokasamudāgamo, samathavipassanānaṃ adhiṭṭhānabhāvo, aku-salamūlatanukaraṇaṃ, kusalamūlaropanaṃ, ubhayānatthadūrikaraṇaṃ, parisāsu visāradatā, appamādavihāro, parehi duppadhamṣiyatā, avippaṭisārādisamaṅgitā ca-

“Gambhīrā”ti-ādivacanehi (1.0478) dassitaṃ gambhīradhammavibhāvanaṃ, ala-bbhaneyyapaṭiṭṭhatā, kappānamasaṅkhyeyyēnāpi dullabhapātubhāvatā, sukhumē-nāpi ṅṅāna paccakkhato paṭivijjhitumasakkuṇeyyatā, dhammanvayasaṅkhātena anumānaṅṅānāpi duradhigamanīyatā, passaddhasabbadarathatā, santadha-mmavibhāvanaṃ, sobhanapariyosānatā, atittikarabhāvo, padhānabhāvappatti, yathābhūtaṅṅāgocaratā, sukhumasabhāvatā, mahāpaññāvibhāvanā ca. Diṭṭhidī-pakapadehi dassitā samāsato sassata-ucchedadiṭṭhiyo līnatātidhāvanavibhā-vanaṃ, ubhayavinibandhaniddeso, micchābhinivesakittanaṃ, kummaggapaṭipatti-ppakāsanaṃ, vipariyesaggāhañāpanaṃ, parāmāsapariggaho, pubbantāparantā-nudiṭṭhipaṭiṭṭhāpanā, bhavavibhavadiṭṭhivibhāgā, taṇhāvijjāpavatti, antavānantavā-diṭṭhiniddeso, antadvayāvatāraṇaṃ, āsavoghayogakilesaganthasamyojanupādā-navisesavibhajanaṅca-

Tathā “vedanānaṃ samudayan”ti-ādivacanehi dassitā catunnamariyasaccānaṃ anubodhapaṭibodhasiddhi, vikkhambhanasamucchedappahānaṃ taṇhāvijjāvi-gamo, saddhammaṭṭhitinimittapariggaho, āgamādhigamasampatti, ubhayahitapa-ṭipatti, tividhapaññāpariggaho, satisampajaññānuṭṭhānaṃ, saddhāpaññāsamā-

yogo, vīriyasamatānuyojanaṃ, samathavipassanānipphatti ca-

“Ajānataṃ apassatan”ti padehi dassitā avijjāsiddhi, tathā “taṇhāgatānaṃ paritasavitvippahanditaṃ”ti padehi taṇhāsiddhi, tadubhayena ca nīvaraṇasaññojanadvayasiddhi, anamataggasaṃsāraṇaṃ upacchedo, pubbantāharaṇāparantānusaṇḍhānāni, atītapaccuppannakālavasena hetuvibhāgo, avijjātaṇhānaṃ aññamaññānativattanaṃ, aññamaññūpakāritā, paññāvimmutticetovimuttīnaṃ paṭipakkhāniddeso ca-

“Tadapi phassapaccayā”ti padena dassitā sassatādipaññāpanassa paccayādhīnavuttitā, tena ca dhammānaṃ niccatāpaṭisedho, aniccatāpaṭiṭṭhāpanaṃ, paramatthato kārakādipaṭikkhepo, evaṃdhammatāniddeso, suññatāpakāsaṇaṃ samatthanirīha paccayalakkhaṇavibhāvanañca-

“Ucchinnabhavanettiko”ti-ādinā (1.0479) dassitā bhagavato pahānasampatti, vijjāvimmuttivasībhāvo, sikkhattayanipphatti, nibbānadhātudvayavibhāgo, caturadhiṭṭhānaparipūraṇaṃ, bhavayoni-ādīsu ariyāpannatā ca-

Sakalena pana suttapadena dassito iṭṭhāniṭṭhesu bhagavato tāḍibhāvo, tattha ca paresaṃ paṭiṭṭhāpanaṃ, kusalahammānaṃ ādibhūtaḍḍhamadvayaniddeso sikkhattayūpadeso, attantapāḍipuggalacatukkasiddhi, kaṇhakaṇhāvīpākādikammacatukavibhāgo, caturappamaññāvisayaniddeso, samudayatthaṅgamāḍipañcakassa yathābhūtavabodho, chasāraṇīyadhammavibhāvanā, dasanāthakadhammapaṭiṭṭhāpananti evamādayo yathāsambhavaṃ saṅgahetvā dassetabbā atthā piṇḍattho.

Soḷasahāraṇaṇā

Desanāhāraṇaṇā

Idāni nettiyā, peṭakopadeso ca vuttanayavasena hārādīnaṃ niddhāraṇaṃ. Tattha “attā, loko”ti ca diṭṭhiyā adhiṭṭhānabhāvena, vedanāphassāyatanādimmukkena ca gahitesu pañcasu upādānakkhandhesu taṇhāvajjitā pañcupādānakkhandhā **dukkhasaccaṃ**. Taṇhā **samudayasaccaṃ**. Taṃ pana “paritassanāgahaṇena taṇhāgatānaṃ”ti, “vedanāpaccayā taṇhā”ti ca padehi samudayaggahaṇenañca pāḷiyaṃ sarūpena gahitameva. Ayaṃ tāva suttantanayo.

Abhidhamme pana vibhaṅgappakaraṇe āgatanayena āghātānandādivacanēhi, “ātappamanvāyā”ti-ādipadehi, cittapadosavacanena, sabbadiṭṭhigatikapadehi, kusalākusalaggahaṇena, bhavaggahaṇena, sokādiggaṇaṇena, diṭṭhiggahaṇena, tattha tattha samudayaggahaṇena cāti saṅkhepato sabbalokiyakusalākusaladhāmmavibhāvanapadehi gahitā dhammakilesā **samudayasaccaṃ**. Tadubhayesamappavatti **nirodhasaccaṃ**. Tassa pana tattha tattha vedanānaṃ atthaṅgamanissaraṇapariyāyēhi paccattaṃ nibbutivacanena, anupādāvimmuttivacanena ca pāḷiyaṃ gahaṇaṃ veditabbaṃ. Nirodhapajānanā paṭipadā **maggasaccaṃ**. Tassapi tattha tattha vedanānaṃ samudayādīni yathābhūtaṭṭhānāpadesena channaṃ

phassāyatanānaṃ samudayādīni yathābhūtapajānanapariyāyena, bhavanettiyā ucchedavacanena ca gahaṇaṃ veditabbaṃ.

Tattha (1.0480) samudayena **assādo**, dukkhena **ādīnavo**, magganirodhehi **nissaraṇanti** evaṃ catusaccavasena, yāni pāḷiyaṃ sarūpeneva āgatāni assādādīnavanissaraṇāni, tesañca vasena idha assādādayo veditabbā. Veneyyānaṃ tādibhāvāpatti-ādi **phalaṃ**. Yañhi desanāya sādhetabbaṃ heṭṭhā vuttaṃ payojanaṃ. Tadeva phalanti vuttovāyamattho. Tadatthañhi idaṃ suttaṃ bhagavatā desitaṃ. Āghātādīnamakaraṇīyatā, āghātādīphalassa ca anaññasantānabhāvitā nindāpa-saṃsāsu yathāsabhāvaṃ paṭijānananibbeṭhanānīti evaṃ taṃtaṃpayojanādhi-gama hetu **upāyo**. Āghātādīnaṃ karaṇapaṭisedhanādi-apadesena atthakāmehi tato cittaṃ sādhukaṃ rakkhitabbanti ayaṃ āṇārahassa dhammarājassa **āṇattīti**. Ayaṃ assādādīnavanissaraṇaphalūpāyāṇattivasena chabbidhadhammasandassanala-kkhaṇo **desanāhāro** nāma. Vuttañca-

“Assādādīnavatā, nissaraṇampi ca phalaṃ upāyo ca;
āṇattī ca bhagavato, yogīnaṃ desanāhāro”ti.

Vicayahāraṇṇanā

Kappanābhāvepi vohāravasena, anuvādavasena ca “maman”ti vuttaṃ. Niyamābhāvato vikappanatthaṃ vāggahaṇaṃ. Taṃguṇasamaṅgitāya, abhimukhīkaraṇāya ca “bhikkhave”ti āmantanaṃ. Aññabhāvato, paṭiviruddhabhāvato ca “pare”ti vuttaṃ, vaṇṇapaṭipakkhato, avaṇṇanīyato ca “avaṇṇan”ti, byattivasena, vitthāravasena ca “bhāseyyun”ti, dhāraṇasabhāvato, adhammapaṭipakkhato ca “dhammassā”ti, diṭṭhisīlehi saṃhatabhāvato, kilesānaṃ saṅghātakaraṇato ca “saṅghassā”ti, vuttapaṭiniddesato, vacanupanyāsato ca “tatrā”ti, sammukhībhāvato, puthubhāvato ca “tumhehi”ti, cittassa hananato, ārammaṇābhighātato ca “āghāto”ti, ārammaṇe saṅkocavuttiyā anabhimukhatāya, atuṭṭhākāratāya ca “appaccayo”ti, ārammaṇacintanato, nissayato ca “cetaso”ti, atthassa asādhanato, anu anu anathasādhanato ca “anabhiraddhī”ti, kāraṇānarahattā, satthusāsane

Ṭhitehi (1.0481) kātumasakkuṇeyyattā ca “na karaṇīyā”ti vuttaṃ. Evaṃ tasmim tasmim adhippetatthe pavattatānidassanena, atthaso ca-

Mamanti sāminiddiṭṭhaṃ sabbanāmapadaṃ. Vāti vikappananiddiṭṭhaṃ nipāta-
padaṃ. Bhikkhaviṭṭi ālapananiddiṭṭhaṃ nāmapadaṃ. Pareti kattuniddiṭṭhaṃ nāma-
padaṃ. Avaṇṇanti kammaniddiṭṭhaṃ nāmapadaṃ. Bhāseyyunti kiriyāniddiṭṭhaṃ
ākhyātapadaṃ. Dhammassa, saṅghassāti ca sāminiddiṭṭhaṃ nāmapadaṃ.
Tatrāti ādhāraniddiṭṭhaṃ sabbanāmapadaṃ. Tumhehīti kattuniddiṭṭhaṃ sabbanā-
mapadaṃ. **Na**-iti paṭisedhaniddiṭṭhaṃ nipātapadaṃ. Āghāto, appaccayo, anabhira-
ddhīti ca kammaniddiṭṭhaṃ nāmapadaṃ. Cetasoti sāminiddiṭṭhaṃ nāmapadaṃ.
Karaṇīyāti kiriyāniddiṭṭhaṃ nāmapadanti. Evaṃ tassa tassa padassa visesatānida-
ssanena, byañjanaso ca vicayanaṃ **padavicayo**. Ativithārabhayena pana sakkā-
yeva aṭṭhakathaṃ, tassā ca līnatthavibhāvanaṃ anugantvā ayamatto viññunā
vibhāvetunti na vitthārayimha.

“Tatra ce tumhe assatha kupitā vā anattamanā vā, api nu tumhe paresaṃ
subhāsitaṃ dubbhāsitaṃ ājāneyyāthā”ti ayaṃ **anumatipucchā**. Sattādhiṭṭhānā,
anekādhiṭṭhānā, paramatthavisayā, paccuppannavisayāti evaṃ sabbattha yathā-
sambhavaṃ pucchāvicayanaṃ **pucchāvicayo**. “No hetamaṃ bhante”ti idaṃ vissa-
jjanamaṃ ekaṃsabyākaraṇamaṃ, niravasesamaṃ, sa-uttaramaṃ, lokiyanti evaṃ sabbassāpi
vissajjanassa yathārahaṃ vicayanaṃ **vissajjanāvicayo**.

“Mamaṃ vā bhikkhave pare avaṇṇamaṃ bhāseyyuṃ ...pe... na cetaso anabhi-
raddhi karaṇīyā”ti imāya paṭhamadesanāya “mamaṃ vā ...pe... tumhaṃyevassa
tena antarāyo”ti ayaṃ dutiyadesanā saṃsandati. Kasmā? Paṭhamāya manopa-
dosamaṃ nivāretvā dutiyāya tathādīnavassa dassitattā. Tathā imāya dutiyadesa-
nāya “mamaṃ vā ...pe... api nu tumhe paresaṃ subhāsitaṃ dubbhāsitaṃ ājāne-
yyāthā”ti ayaṃ tatiyadesanā saṃsandati. Kasmā? Dutiyāya tathādīnavamaṃ
dassetvā tatiyāya vacanattasallakkhaṇamattepi asamatthabhāvassa dassitattā.
Tathā imāya tatiyadesanāya “mamaṃ vā ...pe... na ca panetaṃ amhesu saṃvijja-
tī”ti ayaṃ catutthadesanā saṃsandati. Kasmā? Tatiyāya manopadosamaṃ sabbathā
nivāretvā catutthāya avaṇṇaṭṭhāne paṭipajjitabbākārassa dassitattāti iminā nayena
pubbena apamaṃ saṃsanditvā vicayanaṃ **pubbāparavicayo**. Assādvicayādayo
vuttanayāva. Tesamaṃ lakkhaṇasandassanamattameva hettha viseso.

“Api (1.0482) nu tumhe paresaṃ subhāsitaṃ dubbhāsitaṃ ājāneyyāthā”ti
imāya pucchāya “no hetamaṃ bhante”ti ayaṃ vissajjanā sameti. Kupito hi neva
buddhapacceka-buddha-ariyasāvakaṇamaṃ na mātāpitūnaṃ na paccatthikānaṃ
subhāsita-dubbhāsitaṃ atthamaṃ ājānāti. “Katamañca taṃ bhikkhave, appama-
ttakamaṃ ...pe... tathāgatassa vaṇṇamaṃ vadamāno vadeyyā”ti imāya pucchāya
“pāṇātipātaṃ pahāya pāṇātipātā paṭivirato”ti-ādikā ayaṃ vissajjanā sameti.
Bhagavā hi anuttarena pāṇātipātaviramaṇādiguṇena samannāgato, tañca kho
samādhimaṃ, paññañca upanidhāya appamattakamaṃ oramattakamaṃ silamattakamaṃ.
“Katame ca te bhikkhave, dhammā gambhīrā duddasā”ti-ādikāya pucchāya
“santi bhikkhave, eke samaṇabrāhmaṇā pubbantakappikā”ti-ādikā vissajjanā
sameti. Sabbaññutaññāṇaguṇā hi aññatra tathāgatā aññesaṃ ñāṇena alabbhane-
yyapatiṭṭhattā gambhīrā duddasā duranubodhā santā paṇitā atakkāvacarā nipuṇā
paṇḍitavedanīyāti iminā nayena vissajjanāya pucchānurūpatāvicayanameva idha

saṅgahagāthāya abhāvato **anugītivicayoti**. Ayaṃ padapañhādi-ekādasadhamma-
vicayanalakkhaṇo **vicayahāro** nāma. Vuttañca “yaṃ pucchitañca vissajjitañcā-
ti-ādi (netti. 4.2).

Yuttihārasaṃvaṇṇanā

Mamanti sāminiddeso yujjati sabhāvaniruttiyā tathāpayogadissanato, ava-
ṇṇassa ca tadapekkhattā. Vāti vikappanatanidheso yujjati nepātikānamaneka-
tthattā, ettha ca niyamābhāvato. Bhikkhaveli āmantananidheso yujjati tadatthe-
yeva etassa payogassa dissanato, desakassa ca paṭiggāhakāpekkhatoti evamā-
dinā byañjanato ca-

Sabbena sabbam āghātādīnamakaraṇam tādibhāvāya saṃvattatīti yujjati iṭṭhā-
niṭṭhesu samappavattisabbhāvato. Yasmiṃ santāne āghātādayo uppannā, tanni-
mittakā antarāyā tasseva sampattivibandhāya saṃvattantīti yujjati kammānam
santānantaresu asaṅkamanato. Cittamabhibhavitvā uppannā āghātādayo subhā-
sitadubbhāsitasallakkhaṇepi asamatthatāya (1.0483) saṃvattantīti yujjati kodhalo-
bhānam andhatamasabhāvato. Pāṇātipātādidussīlyato veramaṇī sabbasattānam
pāmojjapāsaṃsāya saṃvattatīti yujjati sīlasampattiyā mahato kittisaddassa abbhū-
ggatattā. Gambhīratādivisesayuttena guṇena tathāgatassa vaṇṇanā ekadesabhū-
tāpi sakalasabbaññugūṇaggahaṇāya saṃvattatīti yujjati anaññasādhāraṇattā.
Tajjā-ayonisomanasikāraparikkhatāni adhigamatakkānāni sassatavādādi-abhini-
vesāya saṃvattantīti yujjati kappanajālāssa asamugghāṭitattā. Vedanādīnam
navabodhena vedanāpaccayā taṇhā vaḍḍhatīti yujjati assādānupassanāsabbhāvato,
sati ca vedayitabhāve (vedayitarāge (dī. ni. ṭī. 1.149) tattha attattaniyagāho, sassa-
tādigāho ca viparipphandatīti yujjati kāraṇassa sannihitattā. Taṇhāpaccayā hi upā-
dānam sambhavati. Sassatādivāde paññapentānam, tadanucchavikañca vedanam
vedayantānam phasso hetūti yujjati visayindriyaviññāṇasaṅgatiyā vinā tadabhā-
vato. Chaphassāyatananimittam vaṭṭassa anupacchedoti yujjati tattha avijjāta-
ṇhānam appahīnattā. Channam phassāyatanānam samudayatthaṅgamādipajā-
nanā sabbadiṭṭhigatikasaññam aticca tiṭṭhatīti yujjati catusaccapaṭivedhabhāvato.
Imāhiyeva dvāsaṭṭhiyā sabbadiṭṭhigatānam antojālīkatabhāvoti yujjati akiriya-
vādā-
dīnam, issaravādādīnañca tadantogadhattā, tathā ceva heṭṭhā saṃvaṇṇitam.
Ucchinnabhavanettiko tathāgatassa kāyoti yujjati bhagavato abhinīhārasampa-
ttiyā catūsu satipaṭṭhānesu ṭhatvā sattannaṃ bojjaṅgānam yathābhūtam bhāvi-
tattā. Kāyassa bhedaṃ parinibbutam na dakkhantīti yujjati anupādisesanibbānappa-
ttiyam rūpādīsu kassacipi anavasesatoti iminā nayena atthato ca sutte byāñjana-
tthānam yuttitāvibhāvanalakkhaṇo **yuttihāro** nāma yathāha “sabbesaṃ hārānam,
yā bhūmī”ti-ādi (netti. 4.3).

Paḍaṭṭhānahāraṇṇanā

Vaṇṇārahāvaṇṇadubbaṇṇatānādeyyavacanatādi vipattīnam paḍaṭṭhānam.

Vaṇṇārahavaṇṇasubbaṇṇatāsaddheyyavacanatādi sampattinaṃ padaṭṭhānaṃ. Tathā āghātādayo nirayādidukkhassa padaṭṭhānaṃ. Āghātādīnamakaraṇaṃ saggasampattiyādisabbasampattinaṃ padaṭṭhānaṃ. Pāṇātipātādipaṭivirati ariyassa sīlakkhandhassa (1.0484) padaṭṭhānaṃ, ariyo sīlakkhandho ariyassa samādhikkhandhassa padaṭṭhānaṃ. Ariyo samādhikkhandho ariyassa paññākkhandhassa padaṭṭhānaṃ. Gambhīratādivisesayuttaṃ bhagavato paṭivedhappakāraṇānaṃ desanāñāṇassa padaṭṭhānaṃ. Desanāñāṇaṃ veneyyānaṃ sakalavaṭṭadukhanissaraṇassa padaṭṭhānaṃ. Sabbāyapi diṭṭhiyā diṭṭhupādānabhāvato sāyathārahaṃ navavidhassapi bhavassa padaṭṭhānaṃ. Bhavo jātiyā. Jāti jarāmaṇassa, sokādīnaṃca padaṭṭhānaṃ. Vedanānaṃ yathābhūtaṃ samudayatthaṅgamādipaṭivedhanā catunnaṃ ariyasaccānaṃ anubodhapaṭivedho hoti. Tattha anubodho paṭivedhassa padaṭṭhānaṃ. Paṭivedho catubbidhassa sāmāññaphalassa padaṭṭhānaṃ. “Ajānataṃ apassatan”ti avijjāgahaṇaṃ. Tattha avijjā saṅkhārānaṃ padaṭṭhānaṃ, saṅkhārā viññāṇassa. Yāva vedanā taṇhāya padaṭṭhānanti netvātesaṃ “vedanāpaccayā taṇhā”ti-ādīnā pāḷiyamāgatanayena sambajjhitaṃ. “Taṇhāgatānaṃ paritassitavipphanditaṃ”ti ettha taṇhā upādānassa padaṭṭhānaṃ. “Tadapi phassaṃpaccayā”ti ettha sassatādipaññāpanaṃ paresaṃ micchābhinivesassa padaṭṭhānaṃ. Micchābhiniveso saddhammassavanasappurisūpanissayayonisomanasikāradhammānudhammapaṭipattīhi vimukhatāya asaddhammassavanādīnaṃca padaṭṭhānaṃ. “Aññatra phassaṃ”ti-ādīsū phasso vedanāya padaṭṭhānaṃ. Cha phassāyatanāni phassassa, sakalassa ca vaṭṭadukkhassa padaṭṭhānaṃ. Channaṃ phassāyatanānaṃ yathābhūtaṃ samudayādipajānanaṃ nibbidāya padaṭṭhānaṃ, nibbidā virāgassāti-ādīnā yāva anupādāparinibbānaṃ netabbāṃ. Bhagavato bhavanettisamucchedo sabbaññutāya padaṭṭhānaṃ, tathā anupādāparinibbānassa cāti. Ayaṃ sutte āgatadhammānaṃ padaṭṭhānadhammā, tesaṃca padaṭṭhānadhammāti yathāsambhavaṃ padaṭṭhānadhammaniddhāraṇalakkhaṇo **padaṭṭhānahāro** nāma. Vuttaṃhi “dhammaṃ deseti jino, tassa ca dhammassa yaṃ padaṭṭhānaṃ”ti-ādi (netti. 4.4).

Lakkhaṇahāraṇaṇā

Āghātādiggahaṇena kodhūpanāhamakkhapalāsa-issāmacchariyasārambhaparavambhanādīnaṃ saṅgaho paṭighacittuppādapariyāpannatāya ekalakkhaṇattā. Ānandādiggahaṇena abhijjhāvisamalobhamānātimānamadappamādānaṃ saṅgaho lobhacittuppādapariyāpannatāya ekalakkhaṇattā. Tathā (1.0485) āghātāggahaṇena avasiṭṭhaganthānīvaraṇānaṃ saṅgaho kāyaganthānīvaraṇalakkhaṇena ekalakkhaṇattā. Ānandaggahaṇena phassādīnaṃ saṅgaho saṅkhārakkhandhalakkhaṇena ekalakkhaṇattā. Sīlaggahaṇena adhiccittādhipaññāsikkhānaṃ saṅgaho sikkhālakkhaṇena ekalakkhaṇattā. Diṭṭhiggahaṇena avasiṭṭha-upādānānaṃ saṅgaho upādānalakkhaṇena ekalakkhaṇattā. “Vedanānaṃ”ti ettha vedanāggahaṇena avasiṭṭha-upādānakkhandhānaṃ saṅgaho upādānakkhandhalakkhaṇena ekalakkhaṇattā. Tathā dhammāyatanadhammadhātupariyāpannaveda-

nāggahaṇena sammasanupagānaṃ sabbesampi āyatanānaṃ, dhātūnañca saṅgaho āyatanalakkhaṇena, dhātulakkhaṇena ca ekalakkhaṇattā. “Ajānataṃ apassatan”ti ettha avijjāggahaṇena hetu-āsavoghayoganivaraṇādīnaṃ saṅgaho hetādilakkhaṇena ekalakkhaṇattā, tathā “taṇhāgatānaṃ paritassitavipphandi-
n”ti ettha taṇhāggahaṇenapi. “Tadapi phassapaccayā”ti ettha phassaggahaṇena saññāsankhāraviññāṇānaṃ saṅgaho vipallāsahetubhāvena, khandhalakkhaṇena ca ekalakkhaṇattā. Chaphassāyatanaggahaṇena avasiṭṭhakhandhāyatanadhāti-
ndriyādīnaṃ saṅgaho phassuppattinimittatāya, sammasanīyabhāvena ca ekala-
kkhaṇattā. Bhavanettiggahaṇena avijjādīnaṃ saṃkilesadhammānaṃ saṅgaho vaṭṭahetubhāvena ekalakkhaṇattāti. Ayaṃ sutte anāgatepi dhamme ekalakkhaṇa-
tādīnā āgate viya niddhāraṇalakkhaṇo **lakkhanaḥāro** nāma. Tathā hi vuttaṃ
“vuttamhi ekadhamme, ye dhammā ekalakkhaṇā”ti-ādi (netti. 4.5).

Catubyūhahāraṇaṇā

Mamanti aneruttapadaṃ, tathā vāti ca. Bhikkhanasīlā bhikkhū. Parentiviruddha-
bhāvamupagacchantīti parā, aññatthe panetaṃ aneruttapadanti evamādīnā
neruttam, taṃ pana “evan”ti-ādinidānapadānaṃ, “maman”ti-ādipāḷipadānañca
aṭṭhakathāvasena, tassā līnatthavibhāvanīvasena ca suviññeyyattā ativithārabha-
yena na vitthārayimha. Ye te nindāpasamsāhi sammākampitacetāsā micchājīvato
anoratā sassatādimicchābhīnivesino sīlādīdhammakhandhesu appatīṭṭhitā
sammāsambuddhaguṇarasassādavimukhā veneyyā, te kathaṃ nu kho yathāvutta-
dosavinimuttā sammāpaṭipattiyā ubhayahitaparā (1.0486) bhavēyyunti ayamettha
bhagavato **adhippāyo**. Evamadhippetā puggalā, desanābhājanaṭṭhāne ca dassitā
imissā desanāya **nidānaṃ**.

Pubbāparānusandhi pana padasandhipadatthaniddesānikkhepasuttadesanāsa-
ndhivasena chabbidhā. Tattha “maman”ti etassa “avaṇṇan”ti iminā sambandho-
ti-ādinā padassa padantarena sambandho **padasandhi**. “Maman”ti vuttassa
bhagavato “avaṇṇan”ti vuttena parehi upavaditena agūṇenasambandhoti-ādinā
padatthassa padatthantarena sambandho **padatthasandhi**. “Mamaṃ vā
bhikkhave, pare avaṇṇaṃ bhāseyyun”ti-ādidesanā suppiyena paribbājakena
vutta-avaṇṇānusandhivasena pavattā. “Mamaṃ vā bhikkhave, pare vaṇṇaṃ
bhāseyyun”ti-ādidesanā brahmadattena māṇavena vuttavaṇṇānusandhivasena
pavattā. “Atthi bhikkhave, aññeva dhammā gambhīrā duddasā duranubodhā”ti-ā-
didesanā bhikkhūhi vuttavaṇṇānusandhivasena pavattāti evaṃ nānānusandhi-
kassa suttassa taṃtadanusandhīhi, ekānusandhikassa ca pubbāparabhāgehi
sambandho **niddesasandhi**. **Nikkhepasandhi** pana catubbidhasuttānikkhepava-
sena. **Suttasandhi** ca tividhasuttānusandhivasena aṭṭhakathāyaṃ eva vicāritā,
amhehi ca pubbe saṃvaṇṇitā. Ekissā desanāya desanāntarehi saddhiṃ saṃsa-
ndanaṃ **desanāsandhi**, sā panevaṃ veditabbā- “mamaṃ vā bhikkhave ...pe... na
cetaso anabhiraddhi karaṇīyā”ti ayaṃ desanā “ubhatodaṇḍakena cepi bhikkhave,
kakacena corā ocarakā aṅgamaṅgāni okanteyyūṃ, tatrapī yo mano padūseñña,

na me so tena sāsanaḱaro”ti (ma. ni. 1.232) imāya desanāya saddhiṃ

saṃsandati. “Tumhaṃyevassa tena anantarāyo”ti ayaṃ “kammassakā māṇava sattā kammadāyādā kammayonī kammabandhū kammapaṭisaraṇā kammaṃ satte vibhajati, yadidaṃ hīnapaṇītatāyā”ti (ma. ni. 3.289-297) imāya, “api nu tumhe ...pe... ājāneyyāthā”ti ayaṃ-

“Kuddho atthaṃ na jānāti, kuddho dhammaṃ na passati;

andhaṃ tamaṃ tadā hoti, yaṃ kodho sahate naran”ti. (a. ni. 7.64; mahāni. 5, 156, 195);-

Imāya, “mamaṃ vā bhikkhave, pare vaṇṇaṃ ...pe... na cetaso ubbilāvitattaṃ karaṇīyan”ti ayaṃ “dhammāpi vo bhikkhave, pahātabbā, pageva adhammā”ti (1.0487) (ma. ni. 1.240), “kullūpamaṃ vo bhikkhave, dhammaṃ desessāmi nittharaṇa-tthāya, no gahaṇatthāyā”ti (ma. ni. 1.240) ca imāya, “tatra ce tumhe ...pe... tumhaṃyevassa tena antarāyo”ti ayaṃ-

“Luddho atthaṃ na jānāti, luddho dhammaṃ na passati;

andhaṃ tamaṃ tadā hoti, yaṃ lobho sahate naran”ti. (itivu. 88; mahāni. 5, 156; cūḷani. 128) ca-

“Kāmandhā jālasañchannā, taṇhāchadanachādītā;

pamattabandhunābaddhā, macchāva kumīnāmukhe;

jarāmarañamanventi, vaccho khīrapakova mātaran”ti. (udā. 64; netti. 27, 90;

peṭako. 14) ca-

Imāya, “appamattakaṃ kho panetaṃ sīlamattakan”ti ayaṃ “vivicceva kāmehi ...pe... paṭhamaṃ jhānaṃ upasampajja viharati, ayampi kho brāhmaṇa yañño purimehi yaññehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cā”ti (dī. ni. 1.353) imāya paṭhamajjhānassa sīlato mahapphala-mahānisaṃsataratāvacaṇena jhānato sīlassa appaphala-appānisaṃsatarabhāva-dīpanato.

“Pāṇātipātaṃ pahāyā”ti-ādidesanā “samaṇo khalu bho gotamo sīlavā ariyasīlena samannāgato”ti-ādidesanāya (dī. ni. 1.304), “aññeva dhammā gambhīrā”ti-ādidesanā “adhigato kho myāyaṃ dhammo gambhīro duddaso duranubodho”ti-ādidesanāya, (dī. ni. 2.67; ma. ni. 1.281; 2.337; saṃ. ni. 1.172; mahāva. 7, 8) gambhīratādivisesayuttadhammapaṭivedhena hi ñāṇassa gambhīradibhāvo viññāyati.

“Santi bhikkhave, eke samaṇabrāhmaṇā pubbantakappikā”ti-ādidesanā “santi bhikkhave, eke samaṇabrāhmaṇā pubbantakappikā ...pe... abhivadanti sassato attā ca loko ca, idameva saccaṃ, moghamaññanti ittheke abhivadanti, asassato, sassato ca asassato ca, nevasassato ca nāsassato ca, antavā, anantavā, antavā ca anantavā ca, nevantavā ca nānantavā ca attā ca loko ca, idameva saccaṃ, moghamaññanti ittheke abhivadanti”ti-ādidesanāya (ma. ni. 3.27).

Tathā (1.0488) “santi bhikkhave, eke samaṇabrāhmaṇā aparantakappikā”ti-ādidesanā “santi bhikkhave ...pe... abhivadanti saññī attā hoti arogo paraṃ marañā. Ittheke abhivadanti asaññī, saññī ca asaññī ca, nevasaññī ca nāsaññī ca attā hoti arogo paraṃ marañā. Ittheke abhivadanti sato vā pana sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti, diṭṭhadhammanibbānaṃ vā paneke abhivadanti”ti-ādidesanāya (ma. ni. 3.21), “vedanānaṃ samudayañca ...pe... tathāgato”ti-ādi-

desanā “tadidaṃ saṅkhataṃ oḷārikaṃ, atthi kho pana saṅkhārānaṃ nirodho, atthetanti itī viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto”ti-ādidesanāya (ma. ni. 3.29), “tadapi tesam ...pe... vipphanditamevā”ti ayaṃ “idaṃ tesam vata aññatreva saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā paccattaṃyeva ñāṇaṃ bhavissati parisuddhaṃ pariyodātan’ti netam ṭhānaṃ vijjati. Paccattaṃ kho pana bhikkhave, ñāṇe asati parisuddhe pariyodāte yadapi te bhonto samaṇabrāhmaṇā tattha ñāṇabhāvama-ttameva pariyodāpenti, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ upādāna-makkhāyati”ti-ādidesanāya (saṃ. ni. 2.43), “tadapi phassapaccayā”ti ayaṃ “cakkhuñca paṭicca rūpe ca uppajjati cakkhuvīññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ”ti (saṃ. ni. 2.45), “chandamūlakā ime āvuso dhammā manasikārasamuṭṭhānā phassasamodhānā vedanāsamosaṇā”ti (pariyesitabbaṃ) ca ādidesanāya, “yato kho bhikkhave, bhikkhu channaṃ phassāyatanānaṃ”ti-ādidesanā “yato kho bhikkhave, bhikkhu neva vedanaṃ attato samanupassati, na saññaṃ, na saṅkhāre, na viññāṇaṃ attato samanupassati, so evaṃ asamanupassanto na kiñci loke upādi-yati, anupādiyaṃ na paritassati, aparitassaṃ paccattaṃyeva parinibbāyati”ti-ādi-desanāya, “sabbete imeheva dvāsaṭṭhiyā vatthūhi antojālīkatā”ti-ādidesanā “ye hi keci bhikkhave ...pe... abhivadanti, sabbete imāneva pañca kāyāni abhivadanti etesaṃ vā aññataran”ti-ādidesanāya (ma. ni. 3.26), “kāyassa bhedaṃ ...pe... deva-manussā”ti ayaṃ-

“Accī (1.0489) yathā vātavegena khittā (upasivāti bhagavā),
atthaṃ paleti na upeti saṅkhaṃ;
evaṃ munī nāmakāyā vimutto,
atthaṃ paleti na upeti saṅkhaṃ”ti. (su. ni. 1080)-

Ādidesanāya saddhiṃ saṃsandatīti. Ayaṃ neruttamadhippāyadesanānidānapu-bbāparānusandhīnaṃ catunnaṃ vibhāvanalakkhaṇo **catubyūhahāro** nāma. Vuttampi cetam “neruttamadhippāyo”ti-ādi (netti. 4.6).

Āvattahāraṇṇanā

Āghātādīnamakaraṇīyatāvacaṇena khantisoraccānuṭṭhānaṃ. Tattha khantiyā saddhāpaññāparāpakāradukkhahasahagatānaṃ saṅgaho, tathā soraccena sīlassa. Saddhādiggahaṇena ca saddhindriyādisakalabodhipakkhiyadhammā āvattanti. Sīlaggahaṇena avippaṭisārādayo sabbepi silānisamaṣadhammā āvattanti. Pāṇātipātādīhi paṭivirativacaṇena appamādavihāro, tena sakalaṃ sāsana brahmacariyaṃ āvattati. Gambhīratādivisesayuttadhammaggaṇena mahābodhipakittanaṃ. Anāvaraṇañāṇapadaṭṭhānañhi āsavakkhayañāṇaṃ, āsavakkhayañāṇapadaṭṭhānañca anāvaraṇañāṇaṃ mahābodhīti vuccati, tena dasabalādayo sabbe buddhaguṇā āvattanti. Sassatādidiṭṭhiggahaṇena taṇhāvijjānaṃ saṅgaho, tāhi anamataggaṃ saṃsāraṇṇaṃ āvattati. Vedanānaṃ yathābhūtaṃ samudayādipaṭivedhanena bhagavato pariññāttayavisuddhi, tāya paññāpāramimukhena sabbāpi pāramiyo

āvattanti. “Ajānataṃ apassatan”ti ettha avijjāggahaṇena ayonisomanasikārapari-
 ggaho, tena ca nava ayonisomanasikāramūlakā dhammā āvattanti. “Taṇhāga-
 tānaṃ paritassitavipphanditaṃ”ti ettha taṇhāggahaṇena nava taṇhāmūlakā
 dhammā āvattanti. “Tadapi phassapaccayā”ti-ādi sassatādipaññāpanassa pacca-
 yādhīnavuttidassanaṃ, tena aniccatādilakkhaṇattayaṃ āvattati. Channaṃ phassā-
 yatanānaṃ yathābhūtaṃ pajānanaṃ vimuttisampadāniddeso, tena sattapi visu-
 ddiyo āvattanti. “Ucchinnabhavanettiko tathāgatassa kāyo”ti taṇhāpahānaṃ
 vuttaṃ, tena bhagavato sakalasaṃkilesappahānaṃ āvattatīti ayaṃ desanāya
 gahitadhammānaṃ sabhāgavisabhāgadhammavasena (1.0490) āvattanala-
 kkaṇo **āvattahāro** nāma. Yathāha “ekamhi padaṭṭhāne, pariyesati sesakaṃ pada-
 ṭṭhānaṃ”ti-ādi (netti. 4.7).

Vibhattihāraṇaṇā

Āghātānandādayo akusalā dhammā, tesam ayonisomanasikārādi padaṭṭhānaṃ.
 Yehi pana dhammehi āghātānandādīnaṃ akaraṇaṃ appavatti, te abyāpādādayo
 kusalā dhammā, tesam yonisomanasikārādi padaṭṭhānaṃ. Tesu āghātādayokāmā-
 vacarāva, abyāpādādayo catubhūmakā, tathā paṇātipātādīhi paṭivirati kusalā vā
 abyākatā vā, tassā hirottappādayo dhammā padaṭṭhānaṃ. Tattha kusalā siyā
 kāmāvacarā, siyā lokuttarā. Abyākatā lokuttarāva. “Atthi bhikkhave, aññeva
 dhammā gambhīrā”ti vuttadhammā siyā kusalā, siyā abyākatā. Tattha kusalānaṃ
 vuṭṭhānagāminivipassanā padaṭṭhānaṃ. Abyākatānaṃ maggadhammā, vipa-
 ssaṇā, āvajjanaṃ vā padaṭṭhānaṃ. Tesu kusalā lokuttarāva, abyākatā siyā kāmāva-
 carā, siyā lokuttarā, sabbāpi diṭṭhiyo akusalāva kāmāvacarāva, tāsam avisesena
 micchābhinivese ayonisomanasikāro padaṭṭhānaṃ. Visesto pana santatighana-
 vinibbhogābhāvato ekattanayassa micchāgāho atītajāti-anussaraṇatakkasahito
 sassatadiṭṭhiyā padaṭṭhānaṃ. Hetuphalabhāvena sambandhabhāvassa aggaha-
 ṇato nānattanayassa micchāgāho tajjāsamannāhārasahito ucchedadiṭṭhiyā pada-
 ṭṭhānaṃ. Evaṃ sesadiṭṭhīnampi yathāsambhavaṃ vattabbaṃ.

“Vedanānaṃ”ti ettha vedanā siyā kusalā, siyā akusalā, siyā abyākatā, siyā kāmā-
 vacarā, siyā rūpāvacarā, siyā arūpāvacarā, tāsam phasso padaṭṭhānaṃ. Veda-
 nānaṃ yathābhūtaṃ vedanānaṃ samudayādipaṭivedhanaṃ maggañāṇaṃ, anupā-
 dāvimutti ca phalañāṇaṃ, tesam “aññeva dhammā gambhīrā”ti ettha vuttanayena
 dhammādivibhāgo netabbo. “Ajānataṃ apassatan”ti-ādīsu avijjātaṇhā akusalā
 kāmāvacarā, tāsū avijjāya āsavā, ayonisomanasikāro eva vā padaṭṭhānaṃ.
 Taṇhāya saṃyojanīyesu dhammesu assādadassanaṃ padaṭṭhānaṃ. “Tadapi
 phassapaccayā”ti (1.0491) ettha phassassa vedanāya viya dhammādivibhāgo
 veditabbo. Iminā nayena phassāyatanādīnampi yathārahaṃ dhammādivibhāgo
 netabboti ayaṃ saṃkilesadhamme, vodānadhamme ca sādharmaṇāsādharaṇato,
 padaṭṭhānato, bhūmito ca vibhajanalakkaṇo **vibhattihāro** nāma. Yathāha
 “dhammañca padaṭṭhānaṃ, bhūmiñca vibhajjate ayaṃ hāro”ti-ādi (netti. 4.8).

Parivattanahāraṇṇanā

Āghātādīnamakaraṇaṃ khantisoraṇṇāni anubrūhetvā paṭisaṅkhānabhāvanābala-siddhiyā ubhayahitapaṭipattimāvahati. Āghātādayo pana pavattiyamānā dubbaṇṇataṃ, dukkhaseyyaṃ, bhogahāniṃ, akittiṃ, parehi durupasaṅkamanatañca nipphādentā nirayādīsu mahādukkhamāvahanti. Pāṇātipātādipaṭivirati avippaṭisārādikalyāṇaṃ paramparamāvahati. Pāṇātipātādi pana vipphaṭisārādi-akalyāṇaṃ paramparamāvahati. Gambhīratādivisesayuttaṃ ṇāṇaṃ veneyyānaṃ yathārahaṃ vijjābhiññādiguṇavisesasamāvahati sabbaññeyyassa yathāsabhāvāvabodhato. Tathā gambhīratādivisesasarahitaṃ pana ṇāṇaṃ ñeyyesu sādharmaṇabhāvato yathāvuttaguṇavisesaṃ nāvahati. Sabbāpi cetā diṭṭhiyo yathārahaṃ sassatucchedabhāvato antadvayabhūtā sakkāyatīraṃ nātivattanti aniyyānikasabhāvattā. Sammādiṭṭhi pana saparikkhārā majjhimaṃpaṭipadābhūtā sakkāyatīratikkamma pāraṃ gacchati niyyānikasabhāvattā. Vedanānaṃ yathābhūtaṃ samudayādipaṭivedhanā anupādāvimuttimāvahati maggabhāvato. Vedanānaṃ yathābhūtaṃ samudayādi-asappaṭivedho saṃsāracāraṅkāvārodhamāvahati saṅkhārānaṃ paccayabhāvato. Vedayitasabhāvapaṭicchādako sammoho tadabhinandanamāvahati, yathābhūtāvabodho pana tathā nibbedhaṃ, virāgañca āvahati. Micchābhinivese ayoni-somanasikārasahitā taṇhā anekavihitā diṭṭhijālaṃ pasāreti. Yathāvuttataṇhāsamucchedo paṭhamamaggo taṃ diṭṭhijālaṃ saṅkoceti. Sassatavādādipaṇṇāpanassa phasso paccayo asati phasse tadabhāvato. Diṭṭhibandhanabaddhānaṃ phassāyatanādīnamanīrodhanena phassādi-anīrodho saṃsāradukkhassa anivattiyeva yathāvato phassāyatanādipariññā sabbadiṭṭhidassanāni ativattati, tesāṃ pana tathā apariññā (1.0492) diṭṭhidassanaṃ nātivattati. Bhavanettisamucchedo āyatīṃ atabhāvassa anibbattiyā saṃvattati, asamucchināya bhavanettiyā anāgate bhavappabandho parivattatiyevāti ayaṃ sutte niddiṭṭhānaṃ dhammānaṃ paṭipakkhato parivattanalakkhaṇo **parivattanahāro** nāma. Kimāha “kusalākusale dhamme, niddiṭṭhe bhāvite pahīne cā”ti-ādi.

Vevacanahāraṇṇanā

“Mamaṃ mama me”ti pariyāyavacanaṃ. ‘Vā yadi cā”ti pariyāyavacanaṃ. “Bhikkhave samaṇā tapassino”ti pariyāyavacanaṃ. “Pare aññe paṭiviruddhā”ti ...pe... naṃ. “Avaṇṇaṃ akittiṃ nindaṃ”ti ...pe... naṃ. “Bhāseyyuṃ bhaṇeyyuṃ katheyyuṃ”ti ...pe... naṃ. “Dhammassa vinayassa satthusāsanassā”ti ...pe... naṃ. “Saṅghassa samūhassa gaṇassā”ti ...pe... naṃ. “Tatra tattha tesū”ti ...pe... naṃ. “Tumhehi vo bhavantehī”ti ...pe... naṃ. “Āghāto doso byāpādo”ti ...pe... naṃ. “appaccayo domanassaṃ cetasikadukkhaṃ”ti ...pe... naṃ. “Cetaso cittassa manaso”ti ...pe... naṃ. “Anabhiraddhi byāpatti manopadoso”ti ...pe... naṃ. “Na no a mā”ti ...pe... naṃ. “Karaṇīyā uppādetabbā pavattetabbā”ti pariyāyavacanaṃ. Iminā nayena sabbapadesu vevacanaṃ vattabbanti ayaṃ tassa tassa atthassa taṃtaṃpariyāyasaddayojanālakkhaṇo **vevacanahāro** nāma. Vuttañhetamaṃ “vevacanāni bahūni tu, sutte vuttāni ekadhammassā”ti-ādi (netti. 4.10).

Paññattihāraṇṇanā

Āghāto vatthivasena dasavidhena, ekūnavīsatividhena vā paññatto. Apaccayo upavicāravasena chadhā paññatto. Ānando pīti-ādivasena vevacanena navadhā paññatto. Pīti sāmāññato pana khuddikādivasena pañcadhā paññatto. Somanassaṃ upavicāravasena chadhā, sīlaṃ vārittacārittādivasena anekadhā, gambhīratādivisesayuttaṃ ñāṇaṃ cittuppādavasena catudhā, dvādasadhā vā, visayabhedato anekadhā ca, diṭṭhisassatādivasena dvāsaṭṭhiyā bhedehi, tadantogadhavibhāgena anekadhā ca, vedanā chadhā, aṭṭhasatadhā, anekadhā ca, tassā samudayo pañcadhā, tathā atthaṅgamopi, assādo duvidhena, ādīnavo tividhena, nissaraṇaṃ ekadhā (1.0493), catudhā ca, anupādāvimutti duvidhena, “ajānataṃ apassatan”ti vuttā avijjā visayabhedena catudhā, aṭṭhadhā ca, “taṇhāgatānaṃ”ti-ādīnā vuttā taṇhā chadhā, aṭṭhasatadhā, anekadhā ca, phasso nissayavasena chadhā, upādānaṃ catudhā, bhavo dvidhā, anekadhā ca, jāti vevacanasena chadhā, tathā jarā sattadhā, maraṇaṃ aṭṭhadhā, navadhā ca, soko pañcadhā, paridevo chadhā, dukkhaṃ catudhā, tathā domanassaṃ, upāyāso catudhā paññattoti ayaṃ pabhedapaññatti, samūhapaññatti ca.

“Samudayo hoti”ti pabhavapaññatti, “yathābhūtaṃ pajānāti”ti dukkhassa pariññāpaññatti, samudayassa pahānapaññatti, nirodhassa sacchikiriyāpaññatti, maggassa bhāvanāpaññatti. “Antojālīkatā”ti-ādisabbadiṭṭhīnaṃ saṅghapaññatti. “Ucchinnabhavanettiko”ti-ādi duvidhena parinibbānapaññattīti evamaṃ āghātādīnaṃ pabhavapaññattipariññāpaññatti-ādivasena. Tathā “āghāto”ti byāpādassa vevacanaṃ paññatti. “Appaccayo”ti domanassassavevacanapaññattīti-ādivasena ca paññattibhedo vibhajitabboti ayaṃ ekekassa dhammassa anekāhi paññattīhi paññapeta-bbākāravibhāvanalakkhaṇo **paññattihāro** nāma, tena vuttaṃ “ekamaṃ bhagavā dhammaṃ, paṇṇattīhi vividhāhi deseti”ti-ādi (netti. 4.11).

Otaraṇahāraṇṇanā

Āghātaggahaṇeṇa saṅkhārakkhandhasaṅgaho, tathā anabhiraddhiggahaṇeṇa. Appaccayaggahaṇeṇa vedanākkhandhasaṅgahoti idaṃ **khandhamukhena otaraṇaṃ**. Tathā āghātādigghahaṇeṇa dhammāyatanam, dhammadhātu, dukkha-saccaṃ, samudayasaccaṃ vā gahitanti idaṃ **āyatanamukhena, dhātumukhena, saccamukhena** ca **otaraṇaṃ**. Tathā āghātādīnaṃ saḥajātā avijjā hetusaḥajāta-aññaṃaññaṇissasampayutta-atthi-avigatapaccayehi paccayo, asaḥajātā pana anantaraniruddhā anantarasamanantara-anantarūpanissayanatthivigatāsevanapaccayehi paccayo. Ananantarā pana upanissayavaseneva paccayo. Taṇhā-upādānādi phassādīnampi tesaṃ saḥajātānaṃ, asaḥajātānañca yathārahaṃ paccaya-bhāvo vattabbo. Koci panettha adhipativasena, koci kammavasena, koci āhāra-vasena, koci indriyavasena, koci jhānavasena koci (1.0494) maggavasenāpi paccayoti ayampi viseso veditabboti idaṃ **paṭiccasamuppādamukhena otaraṇaṃ**. Imināva nayena ānandādīnampi khandhādīmukhena otaraṇaṃ vibhāvetabbaṃ.

Tathā sīlam paṇātipātādīhi viraticetanā, abyāpādādicetasikadhammā ca, paṇātipātādayo cetanāva, tesaṃ, tadupakāradhammānañca lajjādayādīnaṃ saṅkhārakkhandhadhammāyatanādīsu saṅgahato purimanayeneva khandhādīmukhena otaraṇaṃ vibhāvetabbaṃ. Esa nayo ñāṇadiṭṭhivedanā-avijjātaṇhādiggahaṇesupi. Nissaraṇānupādāvīmuttigghahaṇesu pana asaṅkhatadhātuvasenapi dhātumukhena otaraṇaṃ vibhāvetabbaṃ, tathā “vedanānaṃ ...pe... anupādāvīmutto”ti etena bhagavato sīlādayo pañcadhammakhandhā, satipaṭṭhānādayo ca bodhipakkhiyadhammā pakāsitā hontīti taṃmukhenapi otaraṇaṃ veditabbaṃ. “Tadapi phassapaccayā”ti sassatādīpaññaṇāpanassa paccayādīnavuttitādīpanena aniccatāmukhena otaraṇaṃ, tathā evaṃdhammatāya **paṭiccasamuppādamukhena otaraṇaṃ**. Aniccassa dukkhānattabhāvato **appaṇihitamukhena, suññatāmukhena otaraṇaṃ**. Sesapadesupi eseva nayo. Ayaṃ paṭiccasamuppādādīmukhehi suttatthassa otaraṇalakkhaṇo **otaraṇahāro** nāma. Tathā hi vuttaṃ “yo ca paṭiccuppādo, indriyakhandhā ca dhātu-āyatanā”ti-ādi (netti. 4.12).

Sodhanahāraṇṇanā

“Mamaṃ vā bhikkhave, pare avaṇṇaṃ bhāseyyun”ti ārambho. “Dhammassa vā avaṇṇaṃ bhāseyyuṃ saṅghassa vā avaṇṇaṃ bhāseyyun”ti padasuddhi, no ārambhasuddhi. “Tatra tumhehi na āghāto, na appaccayo, na cetaso anabhiraddhi karaṇīyā”ti padasuddhi ceva ārambhasuddhi ca. Dutīyanayādīsipi eseva nayo, tathā “appamattakaṃ kho panetan”ti-ādi ārambho. “Kataman”ti-ādi pucchā. “Paṇātipātaṃ pahāyā”ti-ādi padasuddhi, no ārambhasuddhi. No ca pucchāsuddhi. “Idaṃ kho”ti-ādi pucchāsuddhi ceva padasuddhi ca, ārambhasuddhi.

Tathā “atthi bhikkhave”ti-ādi ārambho. “Katame ca te”ti-ādi pucchā. “Santi bhikkhave”ti-ādi ārambho. “Kimāgammā”ti-ādi ārambhapucchā (1.0495). “Yathā

samāhite”ti-ādi padasuddhi, no ārambhasuddhi, no ca pucchāsuddhi. “Ime kho”ti-ādi padasuddhi ceva pucchāsuddhi ca ārambhasuddhi ca. Iminā nayena sabbattha ārambhādayo veditabbā. Ayaṃ padārambhānaṃ sodhitāsodhitabhāva-vicāraṇalakkhaṇo **sodhanahāro** nāma, vuttampi ca “vissajjitamhi pañhe, gāthāyaṃ pucchitāyamārabbhā”ti-ādi (netti. 4.13).

Adhiṭṭhānahāravaṇṇanā

“Avaṇṇan”ti sāmāññato adhiṭṭhānaṃ. Tamavikappetvā visesavacanaṃ “mamaṃ vā”ti. Dhammassa vā saṅghassa vāti pakkhepi esa nayo. Tathā “sīlan”ti sāmāññato adhiṭṭhānaṃ. Tamavikappetvā visesavacanaṃ “pāṇātipātā paṭivirato”-ti-ādi. “Aññeva dhammā”ti-ādi sāmāññato adhiṭṭhānaṃ, tamavikappetvā visesavacanaṃ “tayidaṃ bhikkhave, tathāgato pajānāti”ti-ādi, tathā “pubbantakappikā”-ti-ādi sāmāññato adhiṭṭhānaṃ. Tamavikappetvā visesavacanaṃ “sassatavādā”-ti-ādi. Iminā nayena sabbattha yathādesitameva sāmāññavisesā niddhāretabbā. Ayaṃ suttāgatānaṃ dhammānaṃ avikappanāvasena yathādesitameva sāmāññavisesaniddhāraṇalakkhaṇo **adhiṭṭhānahāro** nāma, yathāha “ekattatāya dhammā, yepi ca vemattatāya niddiṭṭhā”ti-ādi (netti. 4.14).

Parikkhārahāravaṇṇanā

Āghātādīnaṃ “anattaṃ me acari”ti-ādīni (dha. sa. 1237; vibha. 909) ekūnavī-sati āghātavattūni hetu. Ānandādīnaṃ ārammaṇābhisineho hetu. Sīlassa hiri-ottappaṃ, appicchatādayo ca hetu. “Gambhīrā”ti-ādīnā vuttadhammassa sabbāpi pāramiyo hetu. Visesena paññāpāramī. Diṭṭhīnaṃ asappurisūpanissayo, asaddhammassavanaṃ micchābhinivesena ayonisomanasikāro ca avisesena hetu. Visesena pana sassatavādādīnaṃ atītajāti-anussaraṇādi hetu. Vedanānaṃ avijjā, taṇhā, kammādiphasso ca hetu. Anupādāvimuttiyā ariyamaggo hetu. Aññāṇassa ayonisomanasikāro hetu. Taṇhāya saṃyojanīyesu assādānupassanā hetu. Phassassa saḷāyatanāni hetu. Saḷāyatanassa nāmarūpaṃ hetu (1.0496). Bhavannettisamucchedassa visuddhibhāvanā hetūti ayaṃ parikkhārasaṅkhāte hetupaccaye niddhāretvā saṃvaṇṇanālakkhaṇo **parikkhārahāro** nāma, tena vuttaṃ “ye dhammā yaṃ dhammaṃ, janayantippaccayā paramparato”ti-ādi.

Samāropanahāravaṇṇanā

Āghātādīnamakaraṇīyatāvacaṇena khantisampadā dassitā hoti. “Appamattakaṃ kho panetan”ti-ādīnā soraccasampadā. “Atthi bhikkhave”ti-ādīnā ñāṇasampadā. “Aparāmasato cassa paccatāññeva nibbuti veditā”ti, “vedanānaṃ ...pe... yathābhūtaṃ veditvā anupādāvimutto”ti ca etehi samādhisampadāya saddhiṃ vijjāvimuttivasībhāvasampadā dassitā. Tattha khantisampadā paṭisaṅkhānabalasiddhito soraccasampadāya padaṭṭhānaṃ, soraccasampadā pana atthato sīlameva, sīlaṃ

samādhisampadāya padaṭṭhānaṃ. Samādhi ñāṇasampadāya padaṭṭhānanti ayaṃ **padaṭṭhānasamāropanā**.

Pāṇātipātādīhi paṭivirativacanaṃ sīlassa pariyāyavibhāgadassanaṃ. Sassatavā-dādivibhāgadassanaṃ pana diṭṭhiyā pariyāyavacananti ayaṃ **vevacanasamāropanā**.

Sīlena vītikkamappahānaṃ, tadaṅgappahānaṃ, duccharitasamkilesappahānañca sījjhati. Samādhinā pariyuṭṭhānappahānaṃ, vikkhambhanappahānaṃ, taṇhāsamkilesappahānañca sījjhati. Paññāya diṭṭhisamkilesappahānaṃ, samucchadappahānaṃ, anusayappahānañca sījjhatiti ayaṃ **pahānasamāropanā**.

Sīlādidhammakhandhehi samathavipassanābhāvanāpāripūriṃ gacchati pahānattayasiddhitoti ayaṃ **bhāvanāsamāropanā**. Ayaṃ sutte āgatadhammānaṃ padaṭṭhānavevacanapahānabhāvanāsamāropanavicāraṇalakkhaṇo **samāropanahāro** nāma. Vuttañhetuṃ “ye dhammā yaṃ mūlā, ye cekatthā pakāsītā muninā”ti-ādi, (netti. 4.16) ayaṃ soḷasahārayojanā.

Soḷasahāravaṇṇanā niṭṭhitā.

Pañcavidhanayavaṇṇanā

Nandiyāvaṭṭanayavaṇṇanā

Āghātādīnamakaraṇavacanena (1.0497) taṇhāvijjāsaṅkoco dassito. Sati hi attataniyavatthūsu sinehe, sammohe ca “anattaṃ me acari”ti-ādinā āghāto jāyati, nāsati. Tathā “pāṇātipātā paṭivirato”ti-ādivacanehi “paccattaññeva nibbuti veditā, anupādāvimutto, channaṃ phassāyatanānaṃ ...pe... yathābhūtaṃ pajānāti”ti-ādivacanehi ca taṇhāvijjānaṃ accantappahānaṃ dassitaṃ hoti. Tāsaṃ pana pubbantakappikādipadehi, “ajānataṃ apassatan”ti-ādipadehi ca sarūpatopi dassitānaṃ taṇhāvijjānaṃ rūpadhammā, arūpadhammā ca adhiṭṭhānaṃ. Yathākkamaṃ samatho ca vipassanā ca paṭipakkho, tesāṃ pana cetovimutti, paññāvimutti ca phalaṃ. Tattha taṇhā samudayasaccaṃ, taṇhāvijjā vā, tadadhiṭṭhānabhūtā rūpārūpadhammā dukkhasaccaṃ, tesamappavatti nirodhasaccaṃ, nirodhapajānanā samathavipassanā maggasaccanti evaṃ, catusaccayojanā veditabbā.

Taṇhāggahaṇena cettha māyāsāṭṭheyyamānātimānamadapamādapāpicchatāpāpamittatā-ahirikānottappādivasena sabbopi akusalapakkho netabbo. Tathā avijjāggahaṇenapi viparītamanasikārakodhupanāhamakkhapaḷāsa-issāmacchariyasārambha dovacassatā bhavadiṭṭhivibhavadiṭṭhādivasena. Vuttavipariyāyena pana

amāyā-asāṭṭheyyādivasena, aviparītamānasikārādivasena ca sabbopi kusala-
pakkho netabbo. Tathā samathapakkhiyānaṃ saddhindriyādīnaṃ, vipassanāpa-
kkhiyānañca aniccasaññādīnaṃ vassenāti ayaṃ taṇhāvijjāhi saṃkilesapakkhaṃ
suttatthaṃ samathavipassanāhi ca vodānapakkhaṃ catusaccayojanamukhena
nayanalakkhaṇassa **nandiyāvaṭṭanayassa bhūmi**. Vuttañhi “taṇhañca avijjampi ca,
samathena vipassanāya yo netī”ti-ādi.

Tipukkhalanayavaṇṇanā

Āghātādīnamakaraṇavacanena adosasiddhi, tathā pāṇātipātapharusavācāhi
paṭivativacanenāpi. Ānandādīnamakaraṇavacanena pana alobhasiddhi (1.0498),
tathā abrahmacariyato paṭivativacanenāpi. Adinnādānādīhi pana paṭivativaca-
nena tadubhayasiddhi. “Tayidaṃ bhikkhave, tathāgato pajānāti”ti-ādinā amoha-
siddhi. Iti tīhi akusalamūlehi gahitehi tappaṭipakkhato āghātādīnamakaraṇavaca-
nena ca tīhi kusalamūlāni siddhāniyeva honti. Tattha tīhi akusalamūlehi tividhadu-
ccaritasamkilesamalavisamākusalasaññāvitakkapañcādivasena sabbopi akusala-
pakkho vitthāretabbo. Tathā tīhi kusalamūlehi tividhasucaritavodānasamakusala-
saññāvitakkapaññāsaddhammasamādhi- vimokkhamukhavimokkhādivasena
sabbopi kusalapakkho vibhāvetabbo.

Ettha cāyaṃ saccayojanā- lobho **samudayasaccaṃ**, sabbāni vā kusalākusala-
mūlāni, tehi pana nibbattā tesamadhīṭṭhānagocarabhūtā upādānakkhandhā **dukkha-
saccaṃ**, tesamappavatti **nirodhasaccaṃ**, nirodhapajānanā vimokkhādikā **maggasa-
ccanti**. Ayaṃ akusalamūlehi saṃkilesapakkhaṃ, kusalamūlehi ca vodānapakkhaṃ
catusaccayojanamukhena nayanalakkhaṇassa **tipukkhalanayassa bhūmi**. Tathā
hi vuttaṃ-

“Yo akusale samūlehi,

neti kusale ca kusalamūlehī”ti-ādi. (netti. 4.18);

Sīhavikkīḷitanayavaṇṇanā

Āghātānandādīnamakaraṇa-vacanena satisiddhi. Micchājīvāpaṭivativacanena
vīriyasiddhi. Vīriyena hi kāmabyāpādavihiṃsāvītakke vinodeti, vīriyasādhanañca
ājīvapārisuddhisīlanti. Pāṇātipātādīhi paṭivativacanena satisiddhi. Satiyā hi sāva-
jjānavajjo diṭṭho hoti. Tattha ca ādīnavānisamse sallakkhetvā sāvajjaṃ pahāya
anavajjaṃ samādāya vattati. Tathā hi sā “niyyātanapaccupaṭṭhānā”ti vuccati.
“Tayidaṃ bhikkhave, tathāgato pajānāti”ti-ādinā samādhipaññāsiddhi. Paññavā
hi yathābhūtāvabodho samāhito ca yathābhūtaṃ pajānātīti.

Tathā “nicco dhuvo”ti-ādinā anicce “niccan”ti vipallāso, “arogo paraṃ maraṇā,
ekantasukhī attā, diṭṭhadhammanibbānappatto”ti ca evamādīhi asukhe “sukhan”ti
vipallāso. “Pañcahi kāmagaṇehi samappito”ti-ādinā (1.0499) asubhe “subhan”ti
vipallāso. Sabbeheva diṭṭhippakāsanapadehi anattani “attā”ti vipallāsoti eva-
mettha cattāro vipallāsā siddhā honti, tesam paṭipakkhato cattāri satipaṭṭhānāni

siddhāneva. Tattha catūhi yathāvuttehi indriyehi cattāro puggalā niddisittabbā. Kathaṃ duvidho hi taṇhācarito mudindriyo tikkhindriyoti, tathā diṭṭhicaritopi. Tesu paṭhamo asubhe “subhan”ti vipallatthadiṭṭhiko satibalena yathābhūtaṃ kāyasa-bhāvaṃ sallakkhetvā sammattaniyāmaṃ okkamati. Dutiyo asukhe “sukhan”ti vipal-latthadiṭṭhiko “uppannaṃ kāmavitakkaṃ nādhivāseti”ti-ādinā (ma. ni. 1.26; a. ni. 4.14; 6.58) vuttena vīriyaṃvarasaṅkhātena vīriyabalena taṃ vipallāsaṃ vidhamati. Tatiyo anicce “niccan”ti vipallatthadiṭṭhiko samādhibalena samāhitabhāvato saṅkhārānaṃ khaṇikabhāvaṃ yathābhūtaṃ paṭivijjhati. Catuttho santatisamūhaki-ccārammaṇaḥṇanaviccittattā phassādidhammapuñjamatte anattani “attā”ti vipalla-tthadiṭṭhiko catukoṭikasunñātāmanasikārena taṃ micchābhinivesaṃ viddhamseti. Catūhi cettha vipallāsehi caturāsavoghayogagantha-agatitaṇhuppādūpādānasatta-viññāṇaṭṭhiti-apariññādivasena sabbopi akusalapakkho netabbo. Tathā catūhi satipaṭṭhānehi catubbidhājhānavihārādhiṭṭhānasukhabhāgiyadhamma-appama-ññāsammappadhāna-iddhipādādivasena sabbopi vodānapakkho netabbo.

Ettha cāyaṃ saccayojanā- subhasaññāsukhasaññāhi, catūhipi vā vipallāsehi **samudayasaccaṃ**, tesamadhiṭṭhānārammaṇabhūtā pañcupādānakkhandhā **dukkhasaccaṃ**, tesamappavatti **nirodhasaccaṃ**, nirodhapajānanā satipaṭṭhānā-dikā **maggasaccanti**. Ayaṃ vipallāsehi saṃkilesapakkhaṃ, saddhindriyādīhi vodā-
napakkhaṃ catusaccayojanamukhena nayanalakkhaṇassa **sīhavikkīḷitanayassa bhūmi**, yathāha “yo neti vipallāsehi, kilese indriyehi saddhamme”ti-ādi (netti. 4.19).

Disālocana-aṅkusanayadvayaṇṇanā

Iti tiṇṇaṃ atthanayānaṃ siddhiyā vohāranayadvayampi siddhameva hoti. Tathā hi atthanayattayadisābhūtadhammānaṃ samālocanameva **disālocananayo**. Tesam samānayanameva **aṅkusanayo**. Tasmā yathāvuttanayena (1.0500) attha-nayānaṃ disābhūtadhammasamālokananayanavasena tampi nayadvayaṃ yojeta-bbanti, tena vuttaṃ “veyyākaraṇesu hi ye, kusalākusalā”ti-ādi (netti. 4.20). Ayaṃ pañcanayayojanā.

Pañcavidhanayavaṇṇanā niṭṭhitā.

Sāsanapaṭṭhānavaṇṇanā

Idaṃ pana suttaṃ soḷasavidhe sāsanapaṭṭhāne saṃkilesavāsanāsekkhabhā-giyaṃ taṇhādiṭṭhādisaṃkilesānaṃ silādipuññakiriyaṃ, asekkhasilādikkha-ndhassa ca vibhattattā, saṃkilesavāsanānibbedhāsekkhabhāgiyameva vā yathā-vuttatthānaṃ sekkhasilakkhandhādikassa ca vibhattattā. Aṭṭhaviśatividhe pana sāsanapaṭṭhāne lokiyalokuttaraṃ sattadhammādhiṭṭhānaṃ ñāṇaṇeyyaṃ dassana-bhāvanaṃ sakavacanaparavacanaṃ vissajjanīyāvissajjanīyaṃ kammavipākaṃ kusalākusalaṃ anuññātapaṭikkhittaṃ bhavo ca lokiyalokuttarādīnamatthānaṃ

idha vibhattattāti. Ayaṃ sāsanaṇapaṭṭhānayojanā.

Pakaraṇanayavaṇṇanā niṭṭhitā.

Iti sumaṅgalavilāsiniyā dīghanikāyaṭṭhakathāya paramasukhumagambhīradura-
nubodhatthaparidīpanāya suvimalavipulapaññāveyyattiyajananāya ajjavamadda-
vasoraccasaddhāsatiḍhitibuddhikhantivīriyāḍidhammasamaṅginā sāṭṭhakathe
piṭakattaye asaṅgāsaṃhīravisāradaññācārinā anekappabhedasakasamayasa-
mayantaragahanajjhogāhinā mahāgaṇinā mahāveyyākaraṇena **ñāṇābhivaṃsadha-
mmasenāpati**nāmatherena mahāḍhammarājāḍhirājagarunā katāya sādhuvilāsi-
niyā nāma līnatthapakāsaniyā brahmajālasuttavaṇṇanāya līnatthavibhāvanā.

Brahmajālasuttavaṇṇanā niṭṭhitā.

Paṭhamo bhāgo niṭṭhito.